English Translation of Sahîh Muslim

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Translation of

Sahîh Muslim

Compiled by:
Imâm Abul Hussain Muslim Ibn al-Hajjaj

Volume 1

From Hadith No. 01 to 1160

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the Most Gracious, the Most Merciful

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Publisher's Foreword

Islam has given two reliable pathways for the guidance of mankind. One of them is the clear Verses of Qur'ân while the other, quite consistent with the first, is what we call *Sunnah* or *Hadîth*.

To explain and interpret its basic and brief teachings, Qur'ân has itself mentioned the need for *Sunnah* and the Prophet's model lifestyle. The latter explains the former. The *Sunnah* is an indispensable guide to understand the commandments and passages of Qur'ân. Without *Ahâdîth*, the entire faith and the entire *Shari'ah* (Islamic Law) will become no better than a riddle. It is to be noted that the wealth of expository material relating to *Shari'ah*, as found in *Ahâdîth*, was also given to the Prophet ﷺ by Allâh through the archangel Gabriel (Jibra'il). This is why Qur'ân is called Revelation Recited (*Wahy Matlu*) while the *Hadîth* is called Revelation Unrecited (*Wahy Ghair Matlu*).

The Arabic word *Hadîth* means: conversation, account, narrative, report, and also novel or modern. But as a technical term, however, it means the deeds, utterances, circumstances and matters of Allâh's Messenger ﷺ or, in other words, whatever has come down to us concerning Allâh's Messenger ﷺ and his mission (through his Companions and their followers). *Hadîth* is also called *Sunnah* (Tradition), *Akhbâr* (information, report, communication, and message) and *Athar* (track, trace, sign, mark). *Hadîth* may be verbal, or practical or just tacit (that is, when the Prophet ﷺ did not object to some thing, thereby giving his tacit approval). However, some include even the Prophet's *Shamâ'il* (his physical descriptions, natural disposition and habits) under the general heading of *Hadîth*.

The authority of *Hadîth*, its truth and its position in *Shari'ah* is indisputable. The proper art of writing began soon after the Prophet ﷺ began his mission. The Verses of the Revelation "Who has taught by the pen,"[1] and "*Nûn*; by the pen and by what they write (therewith),"[2] gave impetus to the art of writing during the era of the Prophet ﷺ. The people of Arabia who boasted of a retentive memory and their ability to reproduce with accuracy what they

[1] *Al-'Alaq* 96:1.

[2] *Al-Qalam* 68:4.

committed to memory now began to set down what they learnt in writing. We have come to know from varied sources that the scribes of Qur'ân totalled more than fifty in numbers. As for the narration and recording of *Aḥâdîth*, a much wider and more elaborate system evolved in the succeeding ages.

The things being set down in writing, in addition to Qur'ân, during the Prophet's era were: official letters of the Islamic state, the Prophet's letters, the State constitution, the Prophet's sermons, treaties, deeds of gift, writs guaranteeing security, census, writs of manumission of slaves, names of governors and officials appointed for different regions and provinces, state instructions and guidelines, details of revenues and expenditures of *Baitul-Mâl* (Exchequer), and the *Aḥâdîth* based on what the Companions saw the Prophet ﷺ do or heard him say. All these documents, written down with great care and accuracy, make an invaluable treasure. Moreover, we have authentic details that prove the Companions recorded *Aḥâdîth* carefully and responsibly.

On many an occasion did the Prophet ﷺ instruct his Companions to put in writing what he said. For example, the Farewell pilgrimage sermon was set down in writing at the request of Abu Shah of Yemen.

These traditions dating back to the era of the Prophet ﷺ, and his Companions set in motion a trend that continued during the successive generations of Muslims till an elaborate science of *Ḥadîth* blossomed forth with many technical terms like *Riwâyah* (narration), *Dirâyah* (cognizance), *Al-Jarḥu wat-Ta'dil* (Science of Validation of *Aḥâdîth*), terms that gave a scientific dimension to this branch of knowledge ensuring the safeguarding, preservation, and interpretation of *Aḥâdîth*. The Biographies of Narrators (*Asmâ'ur-Rijâl*), a branch of *Ḥadîth* sciences, holds a prominent place among the arts and sciences developed by mankind. It is about this branch of knowledge that German Orientalist Dr Springer, while editing *Al-Iṣâbaḥ fi Tamizis-Ṣaḥâbah*, remarked: "No nation in the past or in modern times ever invented an outstanding science like *Asmâ'ur-Rijâl* that provides information about five hundred thousand Muslims."

Of course, we concede that the enemies of Islam, hypocrites and liars fabricated some *Aḥâdîth* in an attempt to spread them. But, then, the *Ḥadîth* scholars goaded by faith and endowed with keen observation, knowledge, and comprehension, while using scientific methods of inquiry, challenged and eliminated those fabrications from the treasure of (genuine) *Aḥâdîth*. No doubt, it was a notable achievement worthy of praise in the annals of human knowledge. Here is an incident illustrating the scholars' achievement in this field:

The Abbasid caliph Ḥârun Rashid (170 AH-193 AH) had a disbeliever arrested for fabricating *Aḥâdîth* and ordered his execution. The disbeliever said to the king: "O Commander of the Faithful, how will you deal with those four

thousand *Aḥâdîth* I have already fabricated, making lawful things unlawful and the unlawful lawful although not a word in those *Aḥâdîth* was ever spoken by Allâh's Messenger." Thereupon, the king retorted: "O enemy of Allâh, how can you escape from Abû Ishâq Fazâri and 'Abdullâh bin Mubârak? They will sieve them out and eliminate them letter by letter."

It is a well-known fact that the painstaking efforts of scholars gave *Aḥâdîth* a high degree of reliability next to Qur'ân. When the *Aḥâdîth* had been read over carefully, revised, corrected and expounded in the light of the principles of *Ḥadîth* sciences like *Jarḥ* (invalidation), *Ta'dil* (validation), and *Asmâ'ur-Rijâl*, the stage for the recording of *Aḥâdîth* was set. Thanks to the exhausting efforts of *Ḥadîth* scholars and their deep sense of responsibility, the Muslim nation got, in addition to *Ṣiḥâḥ Sittah* (the Sound Six books of *Ḥadîth*) a vast treasure that included *Musannafât* (*Ḥadîth* compilations according to subject-headings), *Jawâmi'* (comprehensive books of *Aḥâdîth*), *Sunan* (collections of legal and doctrinal *Aḥâdîth*), *Masânîd* (*Ḥadîth* compilations according to complete chains), *Ma'âjim* (compilations arranged according to names of Companions or regions or names of teachers of compilers), *Mustadrakât* (compilations of *Aḥâdîth* meeting the conditions of other compilers but not found in their books), and *Mustakhrajât* (compilations containing *Aḥâdîth* of other compilers with different chains of narration), the manuscripts of which – numbering in thousands – researched, edited and furnished with explanatory and marginal notes, exist even today in international libraries attracting the attention of research scholars. Anyhow, among those compilations, the six canonical books of *Aḥâdîth* (*Ṣiḥâḥ Sittah*) rank as the centerpiece.

I have a wish since long to present the Sound Six (*Ṣiḥâḥ Sittah*) translated into modern English in such a way as to list the inferences and gainful conclusions drawn from each *Ḥadîth* to remove any misgiving and misunderstanding, satisfying the mind and soul, and reinforcing the faith. With this noble cause in view, Darussalam has solicited the services of several learned scholars and researchers who are working with zeal on the translation of the Sound Six and writing commentaries on them.

All the *Aḥâdîth* of this collection have been documented, referenced and traced by the great research scholar, Ḥâfiz Zubair 'Ali Za'i.

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Servant of Qur'ân and *Sunnah*
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Note: One thing I want to mention is that in these collections, the original Arabic texts of the *Aḥâdîth* contain complete chain of narrators while in translation, for the sake of simplicity, only the name of the first narrator is mentioned who narrated the *Ḥadîth* from the Prophet ﷺ.

As regards the collection, *Ṣaḥîḥ Muslim*, the readers will find three numbers with each *Ḥadîth*. The first one in brackets is introduced by Darussalam. It begins with the first *Ḥadîth* and continues to the last. The second number denotes the *Ḥadîth* number according to the various books mentioned in *Ṣaḥîḥ Muslim*. If this number is to be written for reference, then the name of the book must be written with it, for example if you see chapter 2, it is cited as: [2]1–(1), Here the [2] is serial # introduced by Darussalam, '1' is the first *Ḥadîth* of this chapter, and '(1)' is the number given by Fuwâd 'Abdul Bâqi. This number is used mainly while giving references like, *Ṣaḥîḥ Muslim*: 3; or *Ṣaḥîḥ Muslim*, *Ḥadîth* : 3. In this system, with each new *Ḥadîth*, Fuwâd 'Abdul-Bâqi allotted a new number, while the other versions of the same *Ḥadîth* with different chains have been given without any number.

A Life Sketch of Imâm Muslim

Preserving the Revelation

Allâh, the Most High, sent Revelation through His Messengers to different peoples at different times for their guidance, but none of their peoples clung to the Revelation sent to them tenaciously enough to be able to keep it in its pristine purity. Through the entire history of mankind, none other than Muslims guarded, by grace of Allâh, the Revelation received by them and preserved it intact, both by committing it to memory and in writing. In addition to the Revelation– the Qur'ân, Muslims did the same with *Aḥâdîth* of Prophet Muḥammad ﷺ which is also known as Unrecited Revelation. In order to protect and keep it safe, they evolved a unique system that made any type of tampering or interpolation impossible. This system of guarding and preserving, evolved by grace of Allâh, rules out, by its very nature, every likelihood of omission or neglect.

Preserving The Qur'ân (Revelation Recited)

Allâh said:

﴿إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ﴾

> "Verily, We, it is We Who have sent down the *Dhikr* (i.e., the Qur'ân) and surely We will guard it (from corruption)."[1]

The Qur'ân was revealed to a Messenger who was unlettered. His people (*Ummah*), too, were mostly unlettered. The Qur'ân was revealed, little by little, a few Verses each time, making it easy to commit it to writing as well as memorizing. Moreover, since this Revealed Guidance was for all mankind and for all times, one could not benefit by it fully or act by it unless it was easy to remember and easy to understand. So Allâh made it easy:

﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ﴾

> "And We have indeed made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition) ?"[2]

[1] *Sûrat Al-Ḥijr* 15:9.

[2] *Sûrat Al-Qamar* 54:22.

Just as the Qur'ân, before it was revealed to mankind, had been on honoured, exalted, Preserved Tablet in the hands of noble and righteous angels, so did the Messenger of Allâh ﷺ, charge revered, righteous and honest scribes, memorizers and reciters from among his own Companions to preserve it.[1]

The Messenger of Allâh ﷺ, promised, in clear terms, a similar reward to the later generations: The similitude of the one who recites the Qur'ân and takes care of it is that of one who keeps the company of honoured, righteous scribes (i.e. angels).[2] There were among the foremost Companions as well as among other Companions who would recite the Qur'ân from memory. Later on, when Abû Bakr ؓ prepared the canonical copy of the Scripture, unanimously acknowledged to be correct as to script, spelling and arrangement of chapters, he called memorizers and reciters of Qur'ân from among the Companions to bear witness as to the authenticity and correctness of each chapter and each Verse and each word of the Qur'ân. It is to be noted that the script they used to write the Qur'ân with, has ever endured across centuries to this day, even though their style of writing differs sometimes from the standard principles of writing in vogue today, yet another manifestation of popular reverence for the scribes of the Divine Revelation.

In order to transcribe the Revelation with integrity, the Messenger of Allâh ﷺ, trained his scribes. Zaid bin Thâbit ؓ says: "I used to write down the revealed Verses....when I had finished writing, he ﷺ would ask me to read it to him. If the Messenger of Allâh ﷺ, detected an error, he would correct it. Only then did I communicate it to others."[3]

The Messenger of Allâh ﷺ, also forbade scribes writing anything they heard from him into the text of the Qur'ân. The purpose was to keep the Qur'ân pure and unmixed, clear of extraneous things.[4]

The Qur'ân was recited again and again, prayer after prayer, before the congregation of worshippers. The Companions used to recite it themselves as well as hear it from each other. This practice began from the very first day of the Revelation and has been continuing ever since. Even today there are hundreds of thousands of people who remember the Qur'ân by heart and recite it in public day and night. This rules out any doubt as to the accuracy of the Qur'ân. There is absolutely no likelihood of any addition or diminution, tampering or alteration or interpolation in the text of the Noble Qur'ân as it was revealed to the Prophet ﷺ.

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[1] See *Jâmi'ul-Bayân* 30/69.

[2] *Sahîh Al-Bukhârî*: *Hadîth* 4937.

[3] *Al-Mu'jam Al-Kabeer* by At-Tabarânî 5/142, *Hadîth* no. 3889.

[4] *Sahîh Muslim*: *Hadîth* no. 7510.

More astonishing than these measures were those that Allâh Himself took to secure the Qur'ân. In the whole cosmos an intensive network of tight security was laid by divine command. Right from heaven to earth, angels were placed on guard to prevent devils from eavesdropping or overhearing until it reached the heart of Allâh's Messenger. The *jinn* (genii) were made powerless to do any mischief, according to their own confession:

﴿وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا
نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ ٱلْءَانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا﴾

"And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) hearing, but any who listens now will find a flaming fire watching him in ambush...."[1]

At the end of the chapter of *Jinn*, Allâh says:

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن
رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾ لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟
رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًۢا﴾

"(He Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).[2]

Preservation of *Hadîth* (Revelation Unrecited)

As for the *Hadîth* (which is Revelation Unrecited), Allâh charged the *Ummah* to preserve it. The Messenger of Allâh ﷺ, said: "May Allâh make the man flourish who hears from me a *Hadîth*, commits it to memory and then communicates it (to others)."[3]

[1] *Sûrat Al-Jinn* 72:8,9.
[2] *Sûrat Al-Jinn* 72:26-28.
[3] *Jâmi' At-Tirmidhî*, *Hadîth* no. 2656.

No *Ummah* in history has so successfully preserved the sayings of its Messenger as the Muslims have. Indeed, none has given a fraction of that care to its revealed book which the Muslims gave to the preservation of the sayings and actions of their Messenger ﷺ. In the whole history of mankind, there has never ever been an example similar to the system evolved by Muslims to preserve the *Ḥadîṯh* and *Sunan* of the Messenger of Allâh ﷺ.

The Verses of the Qur'ân were committed both to memory and to writing as they were revealed but the sayings of Allâh's Messenger were committed to memory only and, later, communicated to those not present at the moment. Documents and necessary instructions were written for those who needed them, at the Messenger of Allâh's bidding. For example, Imâm Bukhârî relates that Abû Shah رضي الله عنه, a Companion living in Yemen, requested the Messenger for a written copy of the sermon he had delivered on the day of the conquest of Makkah dealing with the inviolability of Makkah and with the blood-money. The Messenger said: "Write (it) down for Abû Shah."[1]

When the system of writing the Qur'ân had developed well and stabilized, the Companions were allowed to note down all the sayings of the Messenger of Allâh, ﷺ, without distinction. 'Abdullâh bin 'Amr رضي الله عنه narrates: "I used to note down each and every thing I heard from the Messenger of Allâh ﷺ, and liked to memorize it. The Quraysh said to me: 'You write down everything you hear from the Messenger of Allâh ﷺ. The Messenger of Allâh is a human being. He speaks both in anger and pleasure'. So I stopped writing. I told the Messenger of Allâh ﷺ, about it. He replied: 'Write. By the One in Whose Hands my soul is, nothing comes out from my mouth except the truth.'"[2]

Basis of the *Ummah's* greatness and honour

The Muslims broke free from the shackles of color, race and tribal prejudices and began to organize themselves into a great brotherhood which, in the course of two or three decades, became a super power of their times. They were the very people who had been paupers and wretched just a few years ago but were now the rulers of the most fertile regions of the world. Abû Hurairah رضي الله عنه, the most prolific narrator of *Aḥâdîṯh*, says about himself: 'I grew up as an orphan, migrated as a poor man, labored for Bint Ghazwân in exchange for food enough to fill my stomach and a pair of shoes; I would sing to quicken the pace of camels as they rode on and gather wood as they dismounted. Praise be to Allâh who made faith the basis (of honor and greatness) and Abû Hurairah a

[1] *Saḥîḥ Al-Bukhârî*, *Ḥadîṯh* no. 6880, *Saḥîḥ Muslim*: *Ḥadîṯh* no. 3305

[2] *Al-Mausû'ah Al-Ḥadîṯhiya* (*Musnad Aḥmad*) 11/59. The chain of narration is authentic and its narrators are trustworthy.

chieftain.'[1] He was also appointed governor of Al-Madînah and during the reign of Marwân bin Al-Ḥakam worked as his deputy in Al-Madînah.

It is quite obvious that this great revolution in human history, inspired by unparalleled wisdom enshrined in the Qur'ân, owed itself to the lifestyle of the Messenger of Allâh ﷺ, who had set a model for his Companions. The Qur'ân and the sayings and actions of Allâh's Messenger became an inalienable part of the Companions' lives. They were given the responsibility to remember the *Aḥâdîth* and communicate them to others. Hence, in this new social setup, the most honored among them were those who modelled their lives on the Qur'ân and *Sunnah,* and taught others the same. Each Companion became a repository of knowledge, a virtual academy by himself. Masses thronged to them, listened to *Aḥâdîth*, and sought guidance and knowledge from them. The closer a Companion was to the Messenger of Allâh ﷺ, or the more one remembered his sayings, the greater his stature as a reference-guide.

Many a person eager to seek knowledge would travel long distances and come from far-off places to the Mothers of the Believers, especially 'Âishah ﷺ, to hear *Ḥadîth* from them and receive answers to their many questions. Great care was taken not to let anyone, even if he be a Companion, relate a *Ḥadîth* on the authority of Allâh's Messenger ﷺ, unless it was *Maḥfûẓ* (Conforming).[2] For example, Abû Mûsâ Al-Ash'arî ﷺ narrated that the Messenger of Allâh ﷺ, had said that one should seek permission to enter a house and, in case one does not receive a response, one should turn back. 'Umar ﷺ asked him to bring a witness. Abû Mûsâ went to a place where the *Anṣâr* used to gather. He asked them if anyone of them could bear witness. They offered to send the youngest of them, Abû Sa'eed Al-Khudhri ﷺ. He came and testified that the *Ḥadîth* was genuine.[3]

It is to be noted that 'Umar ﷺ did not doubt Abû Mûsâ's narration, but he did so as a matter of principle and precaution.

Even in the times of monarchy following the era of the Caliphate, the Companions would narrate the *Aḥâdîth* of Allâh's Messenger to the common masses as well as the rulers. None could dare restrain preachers admonishing people through the sayings of the Messenger of Allâh because the society, especially the Companions, could never keep quiet over any attempt to hide the sayings of Allâh's Messenger, come what may. Abû Dharr Al-Ghiffârî ﷺ, on seeing the rulers' dislike for those monitoring their conduct or narrating the *Aḥâdîth* of Allâh's Messenger, said openly: "If you place a sharp-cutting sword on

[1] *Tadhkiratul-Ḥuffâẓ*: 1/29.

[2] *Ḥadîth* whose narrator is trustworthy and does not contradict another narrator more trustworthy than himself. It is the antonym of *Shâth* (Contradicting).

[3] *Saḥîḥ Al-Bukhârî,* no. 2062.

it (pointing to his nape) and I felt that I could narrate a *Hadîth* I had heard from Allâh's Messenger ﷺ before the sword could pierce my neck, I would do so."[1]

Zeal to acquire knowledge

Faith depends on the Qur'ân and *Sunnah*. In those times, knowledge was synonymous with th Qur'ân and *Sunnah*. Moreover, learned scholars were honored and revered. They were the polestars and reference-guides for the people, a fact that produced a universal impulse to acquire knowledge. Towards the end of the first century and the beginning of the second century of the *Hijra* calendar, caravans of *Hadîth* students on their way to centers of learning were a common sight. Mosques and houses of teachers became schools of learning. Sometimes, students numbered hundreds and even more. Pen, inkpot and paper in hands, their occupation was to hear *Ahâdîth* and note them down. Often a teacher would narrate *Ahâdîth* from memory while someone, often a pupil, would have also a transcript copy of the *Ahâdîth* in front of him. In this process of learning, memorization and writing went together, the latter a means of ratification. In this process, the listener would write the word *Haddathana* (he narrated to us) followed by the name of the teacher followed by the chain of narrators (*Sanad*).

Sometimes, a person other than the teacher used to read out the collection of *Ahâdîth*. In this case, the listener would write the *Hadîth* beginning with the word *Akhbarana* (he informed us).

If a teacher spotted a talented student, he would give him permission to narrate his collection of *Ahâdîth* without his having listened to all those *Ahâdîth* first. This form of permission was known as *Munâwalah* or *Ijâzah* (licence or permission). In such a case, he would narrate or write those *Ahâdîth*, beginning the chain of narration with the word *Anba'ana* (he informed us).[2] *Ijâzah* was a kind of permission, oral or written, given by teacher to student authorizing him to relate some particular book or books of the teacher or his Sound narrations. According to the system of *Munâwalah* or *'Ardh*, an expert *Hadîth* memorizer, in order to benefit by the teacher, would present a written collection (of *Ahâdîth*) to him. The teacher would review and check it and, when he was sure it contained only the *Ahâdîth* narrated by him, would say to the student: 'I know the collection you gave me. I recognized its contents. They are my own narrations from my teachers (*Sheikhs*). You may narrate them on my behalf.' Imâm Hâkim says that the *Hadîth* scholars (*Muhaddith*) of Al-Madînah, Makkah, Kûfa, Syria, Egypt, Khorâsân and other places gave this kind of permission to their students.

[1] *Sahîh Al-Bukhârî, Kitâbul-'Ilm, bâbul-'Ilm qablal-qaul wal 'amal.*

[2] *Jâmi'ul-Usool li Ibn Kathîr:* 39.

Imâm Mâlik was once asked whether he had directly listened to all the *Aḥâdîth* he narrated. He replied: 'Some of them were those I listened to directly from my *Sheikhs*, and some I received through *'Ardh* (*Munâwalah*). Anyhow, we believe that the latter is in no way inferior in quality than the former.'[1]

Perfect system of preservation

All these methods of learning and teaching *Aḥâdîth* prove that, right from the beginning, great care was taken to safeguard and preserve the *Aḥâdîth*. Even during the era of Allâh's Messenger ﷺ, measures were taken to preserve *Aḥâdîth*, the Unrecited Revelation, by writing as well as by memorization. There is no nation on the whole earth that can match the way the Muslims memorize the Qur'ân. Great scholars of the world are wonder-struck how the Qur'ân remained preserved in the memory of countless men across centuries. Today those who remember the Qur'ân by heart number in the millions. There has never been a tradition in any community to memorize their basic book of faith nor did they ever have the courage to do so. It is the Muslim people alone whose ancestors evolved a system of preserving the Qur'ân as well as *Aḥâdîth* over the centuries, a system that inspires awe and respect.

How the Companions preserved the sayings of Allâh's Messenger perfectly well is best illustrated by an example. Of all the Companions, the most prolific narrator of *Aḥâdîth* was Abû Hurairah who died in 58 AH. Young Companions like Ibn 'Umar, Ibn 'Abbâs, Jâbir and Anas ﷺ nararated *Aḥâdîth* on the authority of Abû Hurairah and, according to Imâm-Bukhârî, the *Tâba'în* (followers of the Companions) who narrated from him during his lifetime numbered over eight hundred.[2] Among his pupils was Hammâm bin Munabbah who penned down all the narrations of Abû Hurairah. If we compare the collection of Hammâm with the authentic *Aḥâdîth* narrated by others at different times in the course of half a century, we find no difference between them. For as long as half a century, Abû Hurairah kept on repeating his *Aḥâdîth* from his memory in the same words.

Comparison and Evaluation of *Aḥâdîth*

This system of memorizing and writing continued to strengthen further and still further over the years. The *Tâba'în* heard the *Aḥâdîth* from the Companions, memorized them, and recited them to groups of students who had themselves listened those *Aḥâdîth* from the different pupils of the Companions and *Tâba'în*. They would compare the wordings of different narrators and verify them. In the

[1] *Jâmi'ul-Usool li Ibn Kathîr*, 1:43.

[2] *Tadhkiratul-Ḥuffâẓ* 1/28,29.

course of this process, they came to know what texts of the *Aḥâdîth* had the greatest number of supporters from among those who had heard from the Companions and *Tâba'în*, what narrator is lone in what narration, and the reason thereof. There may be several reasons. For example, the teacher may have a weak memory in his old age. But, if most of his pupils during his old age related the same *Ḥadîth* like those who studied under him in his early years, the blame would fall on some sub-narrator. Moreover, frequent visits to centers of learning also revealed to students of *Aḥâdîth* the qualities of narrators: who had a high stature as to uprightness, trustworthiness, strength of memory, honesty, integrity and character, who is reasonably satisfactory, and who is weak in one or more than one foregoing qualities.

In case a *Ḥadîth* does not exist in the collections of high-grade narrators but it has been narrated by more than one narrator belonging to a lower grade with an authentic chain of sub-narrators, such a *Ḥadîth* shall be accepted by virtue of the fact that it has been endorsed by more than one *Maqbûl* (Accepted) narrator.

Ever since the age of *Tâba'în*, *Ḥadîth* students considered it necessary to write down, along with the chains of narrators, the views, comments and opinions of *A'immah* and *Ḥuffâẓ* of *Aḥâdîth* about the sub-narrators and other necessary things. You will note that every notable *Ḥadîth* scholar (*Muḥaddith*) collected not only the texts and the chains of narration but also composed books about each preceding sub-narrator, his habits and other characteristics. Details will soon follow.

Based on this rich information, there developed a consensus over the classes (*Darajât*) of narrators and, consequently, by agreement of scholars, narrators were divided into classes. Since this academic work was carried on with openness, transparency and a spirit of pure inquiry, research and scholarship of highest standard, it became impossible for anyone to hide one's bias for any particular viewpoint, dishonesty or negligence. Some who tried to circulate narrations of their own liking or interpolated words of their choice into Sound *Aḥâdîth* were soon uncovered and their counterfeit coins put out of circulation. Just as in an open and free market, counterfeit coins are soon detected, so was each attempt to circulate fabricated *Aḥâdîth* in this open field of academic research detected and foiled and the face of the fabricator unmasked. Proofs against fabricators were collected and records against them prepared. These records will remain till the Day of Judgment for the benefit of research scholars.

The goal of each *Ḥadîth* student was to hear, write and relate *Aḥâdîth* coming down from narrators of the highest possible level (*Ṭabaqa*)[1] with a minimum

[1] Narrators and collectors of *Ḥadîth* are classified into two main categories: 1) Era category, that is, according to the period in which they lived as well as the degree to which they were in touch with the renowned scholars of their times, the purpose being to discover the

number of sub-narrators. Students vied with each other vigorously to achieve this goal. Hence, any claim as to the trustworthiness or uprightness of a sub-narrator was put to the severest test. Any claim about a sub-narrator being higher (more trustworthy) than the other was met with strong challenge; hidden defects in the narration were sought out, every narration was very closely examined from every conceivable aspect, and every attempt was made to uncover even the slightest hidden defect in the chain of narration or text. It is these defects which are technically known as *'Ilal* in the *Ḥadîth* sciences and many a book has been compiled on this subject. In this field every one was free to raise objection just as the other one was quite equally free to defend with arguments, semantic or syntactical evidence or context (*Qarînah*) and witnesses. And according to this science of critical evaluation of *Aḥâdîth*, each narration was accepted or rejected purely on its merit.

In this field, excellence was not based on color of skin or race or country. The scepter could go to Quraysh or a kinsman of Allâh's Messenger ﷺ but the kingdom of *Ḥadîth* sciences belonged to Ath-Thawri, 'Abdullâh bin Mubârak, Moḥammad bin Ismâ'îl Al-Bukhârî, and Muslim bin Ḥajjâj An-Nîshâpûrî.[1] It is to be noted that 'Abdullâh bin Mubârak was of Turkish descent,[2] Moḥammad bin Ismâ'îl was of Persian descent, from Bukhârâ,[3] while Muslim bin Ḥajjâj an inhabitant of Nîshâpûr.[4] This became possible because the *Ḥadîth* science was an open arena in which everyone had a right to compete with others, the verdict being in the hands of the majority of the participants.

Al-Imâm Muslim

Al-Imâm, Al-Ḥâfiz, Al-Ḥujjah 'Abul-Ḥussain Muslim bin Al-Ḥajjâj bin Ward bin Koshâdh Al-Qushayrî An-Nîshâpûrî was born in 202 or 204 or 206 AH in Nîshâpûr and educated in the same town. He heard *Aḥâdîth* the first time, at age eighteen, from Yaḥya bin Yaḥya Tamîmî. In 220 AH he went on pilgrimage to Makkah where he heard *Aḥâdîth* from 'Abdullâh bin Salamah Qa'nabi, the most revered pupil of Imâm Mâlik and the principal teacher of Imâm Muslim.[5] In Kûfa, he heard *Aḥâdîth* from Aḥmad bin Yûsuf and a host

continuity of the chain of narrators; 2) Reliability category, that is, the relative reliability of the narrators with respect to their retentive powers, moral character, political affiliation, fame or lack of it and their philosophical leanings. They are placed in classes of descending order like *Thiqah* (Trustworthy), *Ṣuddûq* (Truthful) etc. Terms like Level and Class are interchangeable, used to denote any of the two categories.–Translator

[1] *Tadhkiratul-Ḥuffâẓ, Muqaddamah*: 4.

[2] *Sîr A'lâmun-Nubalâ'*: 8/379.

[3] *Sîr A'lâmun-Nubalâ'*: 12/391.

[4] *Sîr A'lâmun-Nubalâ'*: 12/558.

[5] *Sîr A'lâmun-Nubalâ'*: 12/558 and *Tadhkiratul-Ḥuffâẓ*: 1/281.

of other teachers. In addition, he also heard from nearly 220 teachers in Makkah, Al-Madînah, 'Irâq and Egypt. The system of hearing *Aḥâdîth* in those times consisted in hearing and writing down *Aḥâdîth* along with their chains of narration.[1]

Among the renowned teachers of Muslim were Al-Imâm Aḥmad bin Ḥanbal, Aḥmad bin Mundhir Qazzâz, Isḥâq bin Rahwiyah, Ibrâhîm bin Sa'eed Jawhari, Ibrâhîm bin Mûsâ, Abû Isḥâq Râzî, Aḥmad bin Ibrâhîm, Isḥâq bin Mûsâ Anṣâri (Abû Mûsâ) Ismâ'îl bin Abû Owais, Ḥarmala bin Yaḥya (Abû Ḥafs Tajîbî) Ḥasan bin Rabî' Burânî, Abû Bakr bin Abû Shaiba, Ya'qûb bin Ibrâhîm Dawraqî, Abû Zur'ah Râzî, Yaḥya bin Ma'een and other *Ḥuffâẓ*.[2]

The circumstances of his death, as recorded in *Târîkh Baghdâd* and *Sîr A'lâmun-Nubalâ'*, are very strange indeed, and show his excessive passion for the science of *Ḥadîth* and his inordinate zeal for inquiry and research in this field. According to Aḥmad bin Salamah, a gathering was held to benefit by the knowledge of Imâm Muslim. There he heard a *Ḥadîth* which he had not heard before. When he came back home, he lit a lamp and told his family not to allow anyone to enter his room. His family told him about a gift they had received, a basketful of dates. He told them to bring it to him. Immersed in his search for that particular *Ḥadîth*, he kept on eating the dates, one by one, while he was absorbed in his search for the *Ḥadîth*. By early morning, he found the *Ḥadîth* but the basket was empty. It was for this reason, it is said, that he fell sick and died.

Imâm Muslim's business was in the district of Khân Maḥmash but the main source of his livelihood was his landed estate in the suburbs of Nîshâpûr. Imâm Ḥâkim said that he had seen his grandchildren (from his daughters). They told him that their father who had seen Imâm Muslim in Khân Maḥmash described the Imâm as a man of perfect stature, fair-complexioned, with a gray beard, a corner of his turban dangling on his back between his shoulders.[3]

He died on the evening of Sunday, the 24th of Rajab, 261 AH. He was buried the next day in Nîshâpûr.[4]

Written works

The following are the important works of Imâm Muslim as mentioned by Ḥâkim and other *Ḥadîth* scholars:

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[1] *Sîr A'lâmun-Nubalâ'*: 12/561.

[2] *Tadhkiratul-Ḥuffâẓ lidh-Dhahabî.*

[3] *Sîr A'lâmun-Nubalâ'*: 12/570.

[4] *Al-Ḥiṭṭah Fî Dhikr Aṣ-Saḥaḥ As-Sittah*: 286

1. *Al-Asâmî wal kunâ*
2. *Kitâb Aṭ-Ṭabaqât*
3. *Kitâb Al-Waḥdân*
4. *Kitâb Al-Afrâd*
5. *Kitâb Al-Aqrân*
6. *Kitâb Awlâd Aṣ-Ṣaḥâbah*
7. *Kitâb Afrâd Ash-Shâmiyyîn*
8. *Kitâb Mashâikh Mâlik*
9. *Kitâb Mashâikh Ath-Thaurî*
10. *Kitâb Mashâ'ikh Shu'bah*
11. *Kitâb Man Laisa Lahu Al-Irâwin-Waḥid*
12. *Kitâbul-Mukhadoramîn*
13. *Kitâb Ṭabaqât At-Tâba'în*
14. *Kitâb Al-Musnadil-Kabîr 'Alar-Rijâl*
15. *Kitâb Al-jâmi' 'Alal-Abwâb*
16. *Kitâbul-Musnad Aṣ-Saḥîḥ*
17. *Kitâb Ḥadîth 'Amr bin Shu'aib*
18. *Kitâb At-Tamyîz*
19. *Kitâbul-'Ilal*
20. *Kitâb Suwâlât Aḥmad bin Ḥanbal*
21. *Kitâb Awhâm Al-Muḥaddithîn*
22. *Kitâb Al-Intifâ' Bi Ahbis-Sabâ'*

The foregoing are the important works of Imâm Muslim, not a complete list of his writings.

Distinguishing features of *Saḥîḥ Muslim*

According to Ḥâfiẓ Ibn 'Asâkir and Imâm Ḥâkim, Muslim wanted to divide his book, *Saḥîḥ Muslim*, into two parts, the first part containing sound *Aḥâdîth* transmitted by narrators of the First Level (*Ṭabaqah*) and the second part containing sound *Aḥâdîth* transmitted by narrators of the Second Level but he could only complete the first part before his death. This means that *Saḥîḥ Muslim* is a work of his later years. A look at his works reveals that he worked with great devotion on the transmitters of *Aḥâdîth* and wrote many books on that subject. His works listed above, from 1 to 13, are an example. Likewise, he collected *Aḥâdîth* and narrators in various formats (14 to 17) and wrote books (18 to 21) exclusively on erroneous impressions (*Auhâm*) and defects (*'Ilal*). His last book dealing with juristic issues is a good illustration of his written works.

Sahîh Muslim is the culmination of his skill. All the works preceding it were, in fact, a preparatory ground, the foundation of his work yet to come because a book like *Sahîh Muslim* could not be written without a complete mastery over the biographies of narrators, texts, and defects (*'Ilal*). In those times *Hadîth* students were in search of a book containing narrations dealing with rituals, commandments, punishment and reward, what to do and what not to do, the sayings of Allâh's Messenger ﷺ concerning them, the narrations occurring in the authentic books of *Sunan*, their chains of narrations accepted by scholars, grouped together in a well-ordered way, in a single work, not too long, and yet enabling one to dispense with other books in matters of faith, their proper comprehension, thinking, and deduction.[1]

Imâm Muslim felt the *Ummah* was in need of such a book. As he pondered over the importance and benefits of such a book, he resolved to compile a relatively short and well-arranged work out of a vast treasure of authentic *Ahâdîth*.

Criterion of selection

Imâm Muslim made it very clear that the narrations coming down to us from the Messenger of Allâh ﷺ, have been divided into three sections. They cover three classes (*Tabaqât*) of narrators. He also said that he wanted to avoid repetition as best as he could except when it is necessary to repeat the whole text or part thereof in order to remove an *'Illa* found in the chain of narration or to describe an additional understanding.

"In the first section we want to list *Ahâdîth* clear of all defects and other things (other things meaning other technical weaknesses), that is, *Ahâdîth* whose narrators are considered very strong and very careful while narrating, their narrations (when compared with one another) do not vary nor (the facts and details) mixed up, things often found in case of other narrators."[2]

"After listing the *Ahâdîth* of such narrators, we will turn to the *Ahâdîth* of those narrators whose memory and skill are less than that of those belonging to the first section. Anyhow, in such people, though lesser in rank than those in the first section, no defect has been identified. Truth and devotion to knowledge are the qualities common in them, like 'Atâ' bin Sâ'ib, Yazîd bin Abû Ziyâd, Laith bin Abû Sulaym, etc. They are known for their knowledge and piety but the narrators of the first section rank higher, in skill and care, than those mentioned above. As for those who are considered as Accused (*Muttaham*) or their narrations (though fair in themselves) are Denounced (*Munkar*) and wrong, we have nothing to do with them."[3]

[1] *Muqaddama Sahîh Muslim*: 4.
[2] *Muqaddama Sahîh Muslim*: 4.
[3] *Muqaddama Sahîh Muslim*: 5.

These are the points Imâm Muslim has himself mentioned in his preface to his book with respect to his criterion of selection.

But every scholar of *Ḥadîth* sciences has understood and described the method of Imâm Muslim in his own way.

Imâm Ḥâkim and Imâm Baihaqî have clearly stated that Imâm Muslim based his compilation of Sound *Aḥâdîth* (*Ṣaḥîḥ*) on the narrations belonging to the First Level (*Ṭabaqa*) but he passed away before he could compile the *Aḥâdîth* of the Second Level narrators.[1]

Imâm Baihaqî, quoting Imâm Muslim's companion Ibrâhîm bin Moḥammad bin Sufyân, said, quoting an authentic source: 'Imâm Muslim had composed three separate books: one being *Ṣaḥîḥ*, the second a collection of *Aḥâdîth* from 'Akrama, Ibn Isḥâq and those of the same class, and the third a collection of narrations from weak transmitters.[2]

But the commentator of *Ṣaḥîḥ Muslim*, Qâḍi 'Ayâḍ disagreed with Imâm Ḥâkim and Imâm Dâraquṭnî and opined: Imâm Muslim has brought all the three levels, which he had mentioned, in his book. I have looked into his book closely, scrutinized his division (and found that) he had dropped the Fourth Level as he had himself said.[3]

It should be noted that Imâm Muslim spoke of three levels or three classes and clearly stated that he would drop the third class while Qâḍi 'Ayâḍ claimed that Imâm Muslim had dropped the Fourth class, attributing this claim to be the statement of Imâm Muslim himself.

In other words, Qâḍi 'Ayâḍ has split up the two classes of Imâm Muslim into three classes, his fourth class being the third one according to Imâm Muslim.

Imâm Tha'labî, while giving his opinion, after quoting Qâḍi 'Ayâḍ, also mentions the four classes. He says: "He (Imâm Muslim) took *Aḥâdîth* from the First class and from the Second one except a few of the latter which he did not like. Then, from the Third class he took *Aḥâdîth*, which are not many, as corroborating evidences and follow-ups. If he had included *Aḥâdîth* from this class in his *Ṣaḥîḥ*, the book would have been twice as voluminous as it is now and his book, due to the inclusion of such *Aḥâdîth*, would have slipped down from the rank of *Ṣaḥîḥ*. The people of this class are 'Aṭâ' bin Sâ'ib, Laith, Yazîd bin Abû Ziyâd, and others like them. He did not take *Aḥâdîth* from these people except after he had taken a basic *Ḥadîth* (that is, after a *Ḥadîth*, the basis of which existed in the First class).[4]

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[1] *Sharḥ An-Nawawî, Muqaddama*: 1/45.

[2] *An-Nikat 'Ala Kitâb Ibnus-Salâḥ*: 1/434.

[3] *Akmâlul-Mu'allim Bi Fawâ'id Muslim*: 1/86.

[4] *Sîr A'lâmun-Nubalâ'*: 12/575.

It is clear from Imâm Tha'labî's statement that he also took Imâm Muslim's First class for two classes and took Imâm Muslim's Second class narrators like 'Aṭâ' bin Sâ'ib, Yazîd bin Abû Ziyâd and Laith bin Abû Sulaym for the Third class, and testified that Imâm Muslim had taken only a few *Aḥâdîth* of those narrators as corroborating evidence and follow-ups only when basic narrations from the First class had already been listed..

Does it not prove exactly what Imâm Muslim had already said in his preface that the *Aḥâdîth* of 'Aṭâ', Yazîd and Laith who belong to the Second class according to Imâm Muslim and to the Third class according to Qâḍi 'Ayâḍ and Tha'labî's, did not occur as basic *Aḥâdîth* in *Ṣaḥîḥ Muslim*? Does it not also prove what Imâm Ḥâkim, Imâm Baihaqî and, later on, Ḥâfiẓ Ibn Ḥajar have already said that *Ṣaḥîḥ Muslim* contained, basically, the *Aḥâdîth* of the First class? Do both the groups of *Ummah* holding two divergent opinions not acknowledge jointly that *Ṣaḥîḥ Muslim*, like *Ṣaḥîḥ Bukhârî*, consist of authentic *Aḥâdîth*? Ḥâfiẓ Ibn Ḥajar, after explaining it in detail in *An-Nukat*, said: "The matter became unclear and ambiguous to Qâḍi 'Ayâḍ and his followers (An-Nawawî)..."[1]

All the foregoing details about the methodology followed by Imâm Muslim have been noted with reference to the viewpoints of the venerated *A'imma* of *Ḥadîth*. All these persons, despite their divergent views on the Levels of narrators, concur that the basic *Aḥâdîth* of *Ṣaḥîḥ Muslim* and, in fact, even the corroborating *Aḥâdîth* and their follow-ups are authentic, all of them.

Some contemporary scholars who are strongly biased for their particular juristic schools, on finding their practices in conflict with the *Aḥâdîth* of *Bukhârî* and *Muslim*, try to exploit the differences of opinions of our worthy *A'immah* of old, which were purely of an academic nature, as a means to challenge and raise objections to the *Aḥâdîth*, and the collections of authentic *Aḥâdîth*, of the Messenger of Allâh ﷺ, and create doubts about them. They also tried to get the Islamic University of Al-Madînah somehow pass a so-called research thesis asserting falsely that in *Ṣaḥîḥ Muslim* every first *Ḥadîth* in each chapter is authentic while those that followed it were listed by Imâm Muslim only to hint at some hidden defects in them and that those hints, according to the thesis writer, can be discerned by outstanding memorizers (*Ḥuffâẓ*) of *Aḥâdîth*. It is surprising, indeed, that none of the commentators of *Ṣaḥîḥ Muslim*, *Ḥadîth* scholars and jurists including Qâḍi 'Ayâḍ ever pointed out that all the *Aḥâdîth* following the first *Ḥadîth* in each chapter had such and such defect or weakness. On the contrary, the whole *Ummah* is unanimous that all the *Aḥâdîth* of *Ṣaḥîḥ Muslim* are authentic, no matter whether they occur first or in the middle or at the end of a chapter.

[1] *An-Nikat 'Ala Kitâb Ibnuṣ-Ṣalâḥ*: 1/434.

According to *Imâmul-Ḥarmain* Abul-Ma'âlî Abdul Mâlik bin Mohammad Al-Juwainî, scholars of *Ḥadîth* sciences are unanimous that the attribution of *Aḥâdîth* in the authentic collections of *Bukhârî* and *Muslim* to Allâh's Messenger ﷺ, is absolutely certain.[1]

That is also the opinion of Ibnuṣ-Ṣalâḥ, the *Imâm* of the methodology of *Ḥadîth* sciences.[2] The unanimity over this point has also been mentioned by Ibnul-Athîr.[3] Rather, Imâm Abû Naṣr 'Ubaidullâh bin Sa'eed bin Ḥâtim As-Sajzî (d. 444 AH), speaking about *Ṣaḥîḥ Bukhârî*,[4] and *Imâmul-Ḥarmain* Abul-Ma'âlî Abdul Mâlik bin Mohammad Al-Juwainî, speaking about both *Al-Bukhârî* and *Muslim*, remarked that if a person said on oath that the *Aḥâdîth* considered by Bukhârî and Muslim as authentic are really so and that their attribution to the Messenger of Allâh ﷺ, is right, his oath is flawless and that no atonement is obligatory on him.[5]

In every age scholars of *Ḥadîth* sciences took notice of the evil campaign of casting doubts about *Aḥâdîth* or collections of *Aḥâdîth* and laid bare those deceitful tactics.[6]

The *Ummah* is unanimous over the authenticity of *Ṣaḥîḥ Bukhârî* and *Ṣaḥîḥ Muslim*. Anyhow, all this while, scholars have been wrangling which of the twain has precedence over the other. Imâm An-Nawawî, the commentator of *Muslim*, says: Scholars concur that next to Qur'ân, the most authentic books are *Ṣaḥîḥ Bukhârî* and *Ṣaḥîḥ Muslim*. The *Ummah* has accepted them as such. *Ṣaḥîḥ Bukhârî* is more authentic, more profitable, and better in open and hidden perceptions. It is true that Imâm Muslim benefitted by Imâm Bukhârî and used to say that he was matchless in *Ḥadîth* sciences. All in all, *Ṣaḥîḥ Bukhârî* has precedence over *Ṣaḥîḥ Muslim*. That is the right view and that is the opinion of the majority of the scholars and the experts in the *Ḥadîth* sciences.

Imâm Abû 'Alî bin Ḥusain Nîshâpûrî and some scholars of the *Maghrib* (the Muslim countries of North Africa) give precedence to *Ṣaḥîḥ Muslim* but the majority of scholars insist that it is *Ṣaḥîḥ Bukhârî* which should be given precedence. Abû Bakr Ismâ'îlî, the great *Imâm*, *Ḥâfiẓ* and jurist, has explained it, with arguments, in his book *Al-Madkhal*.[7]

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[1] *An-Nikat*: 1/377.

[2] *Muqaddama Ibnuṣ-Ṣalâḥ*: 40.

[3] *Jâmi'ul-Uṣool*: 1/41.

[4] *Muqaddama Ibnuṣ-Ṣalâḥ ma'a At-Taqayyud wal, Îḍhâḥ*. pp 38, 39.

[5] *Al-Ḥiṭṭah Fee Ḏhikr Aṣ-Ṣaḥaḥ As-Sittah*, p 232.

[6] See *Minhâjul-Imâm Muslim* by Rabî' bin Hâdi Al-Madkhalî, formerly Head of *Sunnah*, Department of Higher Studies, Islamic University of Al-Madînah.

[7] *Sharḥ Muslim lin-Nawawî, Muqaddama*: 1/35.

Of course, *Sahîh Muslim* has some distinguishing features peculiar to it. It was for those distinguishing features of *Sahîh Muslim* that some give it preference over *Sahîh Bukhârî*.

Imâm Nawawî says: "Imâm Muslim is peerless in one very beneficial characteristic, namely, he listed a *Hadîth* only in one place, proper to it, mentioning its several chains of narration and its different wordings. This makes it easy for a student to view the *Hadîth* in all its different facets and thus benefit by it. The several chains of narration, mentioned by Imâm Muslim for a single *Hadîth*, only increases a student's trust in the relevant *Hadîth*."[1]

This is, in fact, a great achievement of Imâm Muslim. He lists a *Hadîth* along with its chain from one of his teachers and then goes on listing the chains of other teachers. Then, again, in case of a higher chain, he lists the chains of other narrators from one or several teachers and, in the case of the highest part of the chain, if a *Hadîth* was narrated by more than one Companion, he lists all the narrations, each with a separate chain. If a student reviews all the chains listed by Imâm Muslim for a single *Hadîth*, it becomes clear that Imâm Muslim did not confine himself to narrating a *Hadîth* from any one of his teachers and then continuing up to his earliest teacher but that he wrote down a *Hadîth* from several transmitters of that *Hadîth* from a single teacher. Imâm Muslim heard a *Hadîth* from a teacher and then heard the same *Hadîth* from different teachers at different times in order to ascertain whether those different teachers narrated the same *Hadîth* in the presence of different people at different times with the same wording. If he found no discrepancy, he considered those narrators to be accurate and reliable and their narrations to be authentic and sound. In the same way, he also checked the narrations of the teachers of his teachers by comparing their chains with those of other narrators. He went even further and collected the narrations of the students of the different Companions reporting from the Messenger of Allâh ﷺ, compared them with each other, ascertained and verified them, and then, finally, selected only those which appeared to be perfect, precise and accurate. Such utmost care is impossible for any court in any lawsuit with any number of witnesses.

Even the slightest difference in wording or chain of transmission like the difference between *Haddathana* and *Akhbarana* has been recorded and preserved by Imâm Muslim. He recorded even the slight difference in the text of a *Hadîth*. Thus it is that the *Sahîh* of Imâm Muslim became a peerless collection of authenticated *Ahâdîth*.

[1] *Sharh Muslim lin-Nawawî, Muqaddama*: 1/34.

Unbroken chain of authentication

The authentic *Ḥadîth* collections of *Bukhârî* and *Muslim* were excellent with respect to both the chains of transmission and the texts as well as their general utility in that they gave guidance in almost all walks of life. These collections won the praise and acclaim of *Ḥadîth* scholars so much so that they themselves produced works containing the same *Aḥâdîth* as found in the collections of both *Bukhârî* and *Muslim* but with their own, independent chains consisting of a lesser number of sub-narrators, and named their works *Mustakhraj*. The *Mustakhraj* (literally, meaning 'extract, excerpt or partial copy') works containing the same *Aḥâdîth* with the same words, but with chains of narrators a degree or two lesser in rank, corroborated the *Aḥâdîth* of *Al-Bukhârî* and *Muslim* and, in effect, testified that other chains of narration also substantiate what *Bukhârî* and *Muslim* had attributed to the Messenger of Allâh ﷺ. This wonderful system of validation and authentication continued for centuries.

The following are the names of some of the leading *Ḥadîth* scholars who produced *Mustakhraj* works on *Ṣaḥîḥ Muslim*:

1. Abû Bakr bin Moḥammad bin Rajâ' (d. 286 AH).
2. Az-Zâhid Abû Ja'far Aḥmad bin Ḥamadân Al-Hîrî (d. 311 AH).
3. Abû 'Awânah Ya'qûb bin Isḥâq Al-Isfarâyînî (d. 316 AH).
4. Abûl-Walîd Ḥassân bin Moḥammad Al-Faqîh (d. 344 AH).
5. Al-Imâm Abû 'Âlî Al-Masterjasî (d. 365 AH).
6. Abû Ḥâmid Aḥmad bin Moḥammad Ash-Shârkî Al-Harawî (d. 369 AH).[1]
7. Abû Bakr Moḥammad bin 'Abdullâh bin Zakariyya Al-Jouzaqî (d. 388 AH).[2]
8. Abû Bakr Aḥmad bin Moḥammad bin Aḥmad Al-Khawârizmî Al-Barqânî (d. 425 AH).
9. Abû Nu'aim Aḥmad bin 'Abdullâh bin Aḥmad Al-Asbâhânî (d. 430 AH).[3]

It is clear from the foregoing evidence that no neutral person with a sound mind can ever accept the objections being hurled continuously by the deniers of *Aḥâdîth* motivated merely by rancour, malice and prejudice.

The total number of *Aḥâdîth* in the *Ṣaḥîḥ* (authentic) collection of Muslim (without counting the repetitions) is four thousand. Counting the repetitions, they total seven thousand two hundred and twenty five.[4] Imâm Muslim made this selection out of three hundred thousand *Aḥâdîth*.

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[1] *Sîr A'lâmun-Nubalâ'*: 16 / 291, 292.

[2] *Sîr A'lâmun-Nubalâ'*: 12 / 569, 570.

[3] Op. cit., marginal note: 12 / 570

[4] *Al-Ḥiṭṭah Fî Dhikr Aṣ-Ṣaḥaḥ As-Sittah*, p. 232.

It is to be noted that the number, three hundred thousand, does not mean three hundred thousand narrations or texts of narrations. Counting can best be understood by the following example: if a *Tâbi'î* narrates from a Companion of the Messenger of Allâh ﷺ, it is counted as one *Hadîth*. If two *Tâbi'în* narrate (the same *Hadîth*) from him, they are counted as two *Ahâdîth*. Similarly, if the students of *Tâbi'în* narrate the same *Hadîth* from them, the number of *Ahâdîth* will increase still further, the number increasing as the number of transmitters. So three hundred thousand *Ahâdîth* mean only three hundred thousand narrations, each with a different chain. Ignorance of this counting method often gives rise to a lot of misunderstanding.

Imâm Muslim welcomed criticism

The works of *Hadîth* scholars were very transparent. Their writings were scrutinized minutely, word by word, and this continues to this day. Imâm Muslim put his *Sahîh* before the great experts and students of *Hadîth* sciences of his times. In his own lifetime, copies of his *Sahîh* spread far and wide and a cycle of critical appreciation of his work began. Among his critics were the distinguished *Hadîth* scholars of his times including his own teachers.

Sa'eed Al-Bardha'î says: "Someone brought a copy of *Sahîh Muslim* to Al-Imâm Abû Zur'ah. He went through it. As he came across the narration of Asbât bin Nasr, he commented: 'Oh, how far it is from being sound.' As he glanced over the narration of Qatan bin Nasîr, he remarked: 'It is a high tide (sweeping along with it all the rubbish).' When he saw the narration of Ahmad bin 'Eisa, he pointed to his tongue (as if he wanted to say that he also narrated fabricated *Ahâdîth*). Then he remarked: 'Does he (Imâm Muslim) narrate from such people and drop (high-ranking) narrators like Ibn 'Ajlân. He gives a chance to innovators (deniers of the authority of *Ahâdîth*) to blame *Hadîth* scholars and say that their *Ahâdîth* are not authentic.'"[1]

According to *Tadhkiratul-Huffâz*, Abû Zur'ah Al-Imâm *Hâfizul-'Asr* Ubaidulllâh bin 'Abdul-Karîm bin Yazîd Ar-Râzî was a great *Hadîth* scholar of his times. In memorizing *Ahâdîth*, intelligence, devoutness, sincerity and acts of piety, he was counted among the matchless. His own teachers collected *Ahâdîth* from him and narrated them. Great scholars like Imâm Muslim, his cousin Hâfiz Abû Hâtim, Imâm Tirmidhî, Ibn Mâjah, Nasâ'î, Abû Dawûd, Abû 'Awânah, Sa'eed bin 'Amr Al-Bardha'î, Ibn Hâtim, Mohammad bin Al-Hussain Al-Qattân were his pupils. Imâm Bukhârî said that Ahmad bin Hanbal told him: When Abû Zur'ah came to our house as a guest, my father said: 'Young man, the discourse you had with the *Sheikh* is, in fact, a reward from Allâh for

[1] *Sîr A'lâmun-Nubalâ'*: 12 / 571.

my voluntary prayers. According to San'ânî, Abû Zur'ah is to us (that is, to *Hadîth* scholars) like Ahmad bin Hanbal.'[1]

In the light of his teacher's critical remarks, Imâm Muslim moved to explain his standpoint. Bardha'î said that he went to Nîshâpûr and informed Imâm Muslim of Abû Zur'ah's comments on his work. He replied: "Took only those *Ahâdîth* from narrators like Asbât, Qattân and Ahmad bin 'Eisâ which had already existed (in the compilations of *Ahâdîth*) from trustworthy narrators. I took from people like Asbât because their *Ahâdîth* had a lesser number of sub-narrators while those of the trustworthy narrators had a relatively large number of sub-narrators. The *Ahâdîth* in my collection are known, with chains of trustworthy narrators."

Later on, Imâm Muslim went to see Ibn Wârah, a famous *Hadîth* scholar.[2] He made the same comments as those made by Abû Zur'ah. This shows that the observations of the experts were similar. Imâm Muslim explained his point of view and remarked: I said that the *Ahâdîth* are authentic. I did not say that the *Ahâdîth* I did not include in my book (like those of Ibn 'Ajlân and others) are weak. Ibn Wârah was satisfied and read out his narrations to Imâm Muslim.[3]

Since Imâm Muslim's narrations were supported with both high and low chains, he welcomed the criticism of his book by Abû Zur'ah, his teacher and the greatest *Hadîth* scholar in those times, and put his book in front of him. Imâm Muslim expunged from his book each *Hadîth* which Abû Zur'ah pointed out to be defective or objectionable for some reason (even though Imâm Muslim disagreed with him) and documented and referenced only those *Ahâdîth* (that is, listed the *Ahâdîth* with the same chains of narrations) which Abû Zur'ah considered to be sound and free from every defect or weakness. After taking so much precaution and exercising so much discretion, he became sure that if experts of *Hadîth* sciences tried to select *Ahâdîth* based on the most authentic possible chains of narration for as long as two hundred years, they could not rely upon *Ahâdîth* other than those listed by him in his authentic collection.[4]

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[1] *Tadhkiratul-Huffâz*: 2/106.

[2] A great and trustworthy memorizer of *Ahâdîth*, Abû 'Abdullâh Mohammad bin Muslim bin 'Uthmân bin Wârah Ar-Râzî was a student of Abû 'Âsim, Al-Faryâbî, Abû Nu'aim, and Abul-Mughîrah 'Abdul-Quddûs and one of the teachers of Imâm An-Nasâ'î and Imâm Al-Bukhârî. Bukhârî, in his compilations other than *Sahîh*, took narrations from him. Abû Bakr bin Abû Shaibah said: 'I never saw a person who knew *Ahâdîth* by heart better than Ibnul-Furât, Ibn Wârah and Abû Zar'ah. According to Bukhârî, there was none like Abu Hâtim, Abû Zar'ah and Abû Wârah.

[3] *Sîr A'lâmun-Nubalâ'*: 12/571.

[4] *Sîr A'lâmun-Nubalâ'*: 12/568.

The works of Imâm Bukhârî and Imâm Muslim were not accepted just for their great technical skills. Rather, they were accepted because the rules and the methodologies they adopted were critically reviewed and then each *Ḥadîth* they had listed was reviewed and probed critically and vigorously in the light of their own rules. And this critical work continued, unabated and with great vigour, for centuries.

Among his critics were Imâm Dârquṭnî, Imâm Ḥâkim and several other scholars expert in the Science of Validation (*Al-Jarḥ Wat-Ta'dîl*). In the meanwhile, a vigorous criticism continued, supporting and opposing him. Even today, there is no bar on criticism of his works. As a result of this criticism and counter-criticism, all the *Ḥadîth* scholars of the Orthodox Schools of Islamic Jurisprudence are unanimous that the authentic collections of Bukhârî and Muslim are correct, next to the Qur'ân, and the ascription of the sayings and acts mentioned therein to the Messenger of Allâh ﷺ, is right.[1]

May Allâh help us preserve the *Aḥâdîth* as well as act by them, diffuse the light of *Sunnah* far and wide, grace the endeavours of scholars, servants and students of *Ḥadîth* with His acceptance. Amen.

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[1] *An-Nikat li Ibn Ḥajar*: 1/371-379.

Introduction by Imâm Muslim

In the Name of Allâh, the Most Gracious, the Most Merciful.

Praise be to Allâh, the Lord of the Worlds, and the (blessed) end is for those who achieve *Taqwa*. May Allâh send blessings and peace upon Muḥammad, the Seal (Last) of the Prophets, and upon all the Prophets and Messengers.

You – may Allâh have mercy on you – were inspired by your Creator to research and find out about the reports that have been narrated from the Messenger of Allâh ﷺ about the teachings, rules, and regulations of Islam, and what they say about reward and punishment, exhortations and warnings, and other issues, along with the chains of narration with which they were narrated and circulated among the scholars. You wanted – may Allâh guide you – to have them written down and compiled in one place, and you asked me to write them down in a brief manner in this book, without too much repetition, because you thought that too much repetition would distract you from your goal of understanding them and deriving knowledge from them. What you asked me to do – may Allâh honor you – I went back and thought about it, and the consequences of it, which are going to be good and beneficial, if Allâh wills. When you asked me to take on this task, I thought that if I managed to do it, and was able to complete it, the first one to benefit from it would be myself in particular, before anyone else. This is so for many reasons, which it would take too long to explain here. But in brief, I would say that presenting a few of these reports in a proper manner is easier, than dealing with many of them. This is especially so for an ordinary man who does not have deep knowledge and would not be able to distinguish between them except, with the help of others. As this is the case, it is better to aim at writing down a few authentic reports rather than many which are unsound.

However, it is hoped that there may be some benefits in writing down a large number of reports and compiling those that are repeated, for the elite among the people, those who have been blessed with some knowledge and understanding, and the familiarity with their causes and reasons. That type of a person, if Allâh wills, would be able to deal with a lot and will benefit from the compilation of a large number of reports. But for ordinary people who do not share the knowledge of the elite, there is no point in their handling a large number of *Aḥâdîth* when they are unable to understand a few.

So we will start writing what you have asked us to write — if Allâh wills — based on a condition which I will tell you about, which is that we are going to examine all the reports that have been narrated from the Messenger of Allâh ﷺ, and divide them into three categories of narrators, without any repetition, unless there is a topic where repetition cannot be avoided because another report has additional material, or a different chain that may support a report that has some fault. Moreover the additional material, which is needed, may be dealt with as a separate *Ḥadîth*. In that case we have to repeat the *Ḥadîth* which has additional material, or refer to the additional material while narrating one *Ḥadîth* only, whenever possible. But referring to the additional material may be difficult, in which case it is easier and beneficial to repeat the *Ḥadîth*.

The first category: Here we will introduce reports that are safer from fault than others, and purer, in that their narrators are righteous people in the narration of *Aḥâdîth*, reliable in what they reported, in whose narrations no severe differences are found in, nor erroneous confusion, as may be the case with many *Muḥadithîn* as is evident from the *Aḥâdîth* they narrated.

So we will write down the reports of this type, and follow that with the reports in whose chains there are some people who are not known for their good memory and reliability, unlike those in the first category, on the basis that even though they are of a lower status than the first, they are still known to be truthful and knowledgeable, such as 'Aṭâ' bin As-Sâ'ib, Yazîd bin Abî Ziyâd, Laith bin Abî Sulaim, and other narrators like them.

Although they are known among the scholars for the knowledge and honesty that we have described, others among their peers who are better known for their reliability and ability to narrate properly are higher in status and knowledge than them, because this is a higher level according to the scholars.

If you compare those three whom we have named, 'Aṭâ', Yazîd and Laith, with Manṣûr bin Al-Mu'tamir, Sulaimân Al-A'mash and Ismâ'îl bin Abî Khâlid in their reliability in narration and their righteousness in it, you will see that they are different and do not even come close. There is no doubt among the people of *Ḥadîth* about that, because the soundness of memory and proper transmission of *Ḥadîth* by Manṣûr, Al-A'mash and Ismâ'îl is well known to them, whereas it is not known at such a level in the case of 'Aṭâ', Yazîd and Laith.

Similarly, if you compare peers such as Ibn 'Awn and Ayyûb As-Sakhtiyânî with 'Awf bin Abî Jamîlah and Ash'ath Al-Ḥumrânî, who were companions of Al-Ḥasan and Ibn Sîrîn, just as Ibn 'Awn and Ayyûb were companions of theirs, you will see a big difference between the first two and the last two in virtue and soundness of transmission, even though 'Awf and Ashath are not regarded as untruthful and insincere by people of knowledge, but still their case is that of the level we described them according to the people of knowledge.

We have given these as examples by name, only to explain to those who have no knowledge of how the scholars put people in different categories, so that a man of high status will not be underestimated and a man who is of lower status in terms of knowledge will not be overestimated, and each will be given his rightful position.

It has been mentioned that 'Âishah, may Allâh the Most High be pleased with her, said: "The Messenger of Allâh ﷺ commanded us to give people their rightful status."

Based on what we have mentioned above, we will compile the reports narrated from the Messenger of Allâh ﷺ which you have asked of us.

With regard to the reports that have been narrated from people whom the people of *Ḥadîth*, or most of them, consider accused, we will not waste our time by narrating their *Aḥâdîth*; such as 'Abdullâh bin Miswar, Abî Ja'far Al-Madâ'inî, 'Amr bin Khâlid, 'Abdul-Quddûs Ash-Shâmî, Muḥammad bin Sa'îd Al-Maṣlûb, Ghiyâth bin Ibrâhîm, Sulaimân bin 'Amr Abû Dawûd An-Nakha'î, and others of their ilk who were accused of fabricating *Aḥâdîth* and making up reports.

Similarly, with regard to those whose narrations are mostly *Munkar* or mistaken, we refrained as well from narrating their *Aḥâdîth*.

The sign of *Munkar* in the *Ḥadîth* of a *Muḥaddith* is if his narration is compared to a *Ḥadîth* narrated by one of the people who has a good memory and is of good character, the reports are different and they have hardly anything in common. If most of the reports narrated by a person are like that, then his narrations will not be used.

Among this category of *Muḥaddithîn* are: 'Abdullâh bin Muḥarrar, Yaḥya bin Abî Unaisah, Al-Jarrâḥ bin Al-Minhâl Abû Al-'Aṭûf, 'Abbâd bin Kathîr, Ḥusain bin 'Abdullâh bin Ḍumairah, 'Umar bin Ṣuhbân and others like them who narrate *Munkar* in *Aḥâdîth*. We do not bother with their *Aḥâdîth* nor pay any attention to it.

Because of the ruling of the people of knowledge - which is known from their schools of thought - with regard to accepting a *Ḥadîth* that has been transmitted by only one person, that if his report agrees with some of the narration of the trustworthy among the people of knowledge, and those who have good memories, and his narration is otherwise in agreement with them upon scrutiny, then when this is the case, if he narrates some additional material that is not narrated by his companions, the additional material will be accepted.

But if you see someone relying on a scholar like Az-Zuhrî, with his great knowledge and large number of companions who excelled in transmitting his

Hadîth and the *Hadîth* or others, or like Hishâm bin 'Urwah - for their *Ahâdîth* are well known and shared among the scholars, and their companions transmitted their *Hadîth* with no dispute - and he narrated from one or both of them a number of *Hadîth* which are not known to any of their companions, and there are no other *Sahîh Ahâdîth* to support them, then it is not permissible to accept the *Hadîth* from this type of a person. And Allâh knows best.

We have explained something about the way of the people of *Hadîth*, and what anyone who wants to follow their way should do. We will discuss it more - if Allâh wills - in many places in this book, when discussing *Mu'allal* (deficient) reports as we come to them, in places where it is appropriate to comment, if Allâh the Most High wills.

After that - may Allâh have mercy upon you - were it not for what we have seen of the bad conduct of many of those who have appointed themselves as *Hadîth* scholars, who should have cast aside the *Da'îf* (weak) *Ahâdîth* and *Munkar* reports, and who did not limit themselves to the well known *Sahîh* reports which have been transmitted by trustworthy narrators who are known for their truthfulness and honesty, so that much of what they tell the common folk who have no knowledge is not right and is transmitted by people who are not approved of, and whose reports are criticized by the *A'imma* of *Hadîth* such as Mâlik bin Anas, Shu'bah bin Al-Hajjâj, Sufyân bin 'Uyaynah, Yahya bin Sa'îd Al-Qattân, 'Abdur-Rahmân bin Mahdî and other *A'imma* - then we would not have taken on this mission of distinguishing good reports from bad and writing them down, as you have asked us to do.

But because of what we have mentioned about the people spreading *Munkar* reports with *Da'îf* (weak) and unknown chains, and their narrating them to the common folk who do not recognize what is wrong with them, we felt motivated to respond to your request.

In the Name of Allâh, the Most Beneficent, the Most Merciful

Chapter 1. The Obligation Of Narrating From The Trustworthy And Ignoring The Liars; And The Warning Against Telling Lies About The Messenger Of Allâh ﷺ

You should know, may Allâh guide you, that it is obligatory for everyone who can distinguish between authentic and unsound reports, and between trustworthy and accused narrators, not to narrate any report unless he is sure of the correctness of the narration and honesty of their narrators, and to avoid those which are narrated by accused narrators and the stubborn among the people of *Bid'ah* (innovation).

The evidence that what we are saying is what is required, is the saying of Allâh, Blessed be He and Most High: "O you who believe! If a *Fâsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.[1] And His, Most Sublime and Most Praised saying: ...Such as you

[1] *Al-Ḥujurât* 49:6.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(المعجم ١) - (بَابُ وجوب الرواية عن الثقات وترك الكذابين، والتحذير من الكذب على رَسول اللهِ ﷺ)

(التحفة ١)

وَاعْلَمْ - وَفَّقَكَ اللهُ تَعَالَىٰ - أَنَّ الْوَاجِبَ عَلَىٰ كُلِّ أَحَدٍ عَرَفَ التَّمْيِيزَ بَيْنَ صَحِيحِ الرِّوَايَاتِ وَسَقِيمِهَا، وَثِقَاتِ النَّاقِلِينَ لَهَا مِنَ الْمُتَّهَمِينَ - أَنْ لَا يَرْوِيَ مِنْهَا إِلَّا مَا عَرَفَ صِحَّةَ مَخَارِجِهِ وَالسِّتَارَةَ فِي نَاقِلِيهِ، وَأَنْ يَتَّقِيَ مِنْهَا مَا كَانَ مِنْهَا عَنْ أَهْلِ التُّهَمِ وَالْمُعَانِدِينَ مِنْ أَهْلِ الْبِدَعِ.

وَالدَّلِيلُ عَلَىٰ أَنَّ الَّذِي قُلْنَا مِنْ هٰذَا هُوَ اللَّازِمُ دُونَ مَا خَالَفَهُ، قَوْلُ اللهِ تَبَارَكَ وتَعَالَىٰ ذِكْرُهُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ﴾ [الحجرات: ٦]. وَقَالَ جَلَّ ثَنَاؤُهُ: ﴿مِمَّن تَرۡضَوۡنَ مِنَ ٱلشُّهَدَآءِ﴾ [البقرة:

٢٨٢]. وَقَالَ [عَزَّ وَجَلَّ]: ﴿وَأَشْهِدُوا ذَوَىْ عَدْلٍ مِّنكُمْ﴾ [الطلاق: ٢]. فَدَلَّ بِمَا ذَكَرْنَا مِنْ هَذِهِ الْآيِ - أَنَّ خَبَرَ الْفَاسِقِ سَاقِطٌ غَيْرُ مَقْبُولٍ، وَأَنَّ شَهَادَةَ غَيْرِ الْعَدْلِ مَرْدُودَةٌ.

وَالْخَبَرُ، وَإِنْ فَارَقَ مَعْنَاهُ مَعْنَى الشَّهَادَةِ فِي بَعْضِ الْوُجُوهِ، فَقَدْ يَجْتَمِعَانِ فِي أَعْظَمِ مَعَانِيهِمَا، إِذْ كَانَ خَبَرُ الْفَاسِقِ غَيْرَ مَقْبُولٍ عِنْدَ أَهْلِ الْعِلْمِ. كَمَا أَنَّ شَهَادَتَهُ مَرْدُودَةٌ عِنْدَ جَمِيعِهِمْ، وَدَلَّتِ السُّنَّةُ عَلَىٰ نَفْيِ رِوَايَةِ الْمُنْكَرِ مِنَ الْأَخْبَارِ، كَنَحْوِ دَلَالَةِ الْقُرْآنِ عَلَىٰ نَفْيِ خَبَرِ الْفَاسِقِ، وَهُوَ الْأَثَرُ الْمَشْهُورُ عَنْ رَسُولِ اللهِ ﷺ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَىٰ أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ».

agree for witnesses... [1] And His [the Mighty and Sublime] saying: And take as witness two just persons from amongst you (Muslims)...[2]

The Verses that we have quoted prove that the report of a *Fâsiq* (liar or evil person) is to be rejected and not accepted, and that the testimony of one who is not just is to be rejected.

Even though there is a distinction between the meaning of 'report' and 'testimony' in some ways, yet most of their applied meanings are the same, because the report of a *Fâsiq* is not acceptable according to the scholars, just as his testimony is rejected by all of them. The *Sunnah* indicates that *Munkar* reports are to be rejected just as the Qur'ân indicates that the report of a *Fâsiq* is to be rejected. This is seen in the well-known report from the Messenger of Allâh ﷺ: "Whoever narrates a *Ḥadîth* from me knowing that it is false, then he is one of the liars."[3]

[١] حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ -

[1] It was narrated that Al-Mughîrah bin Shu'bah said: "The Messenger of Allâh ﷺ said that."

And he mentioned the above narrated *Ḥadîth*, that "Whoever

[1] *Al-Baqarah* 2:282.

[2] *Aṭ-Ṭalâq* 65:2.

[3] And it is also read: "Then he is one of the two liars.'

narrates a *Ḥadîth* from me knowing that it is false, then he is one of the liars."

أَيْضًا: حدثَنَا وَكِيعٌ، عَنْ شُعْبَةَ وَسُفْيَانَ، عَنْ حَبِيبٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَا: قَالَ رَسُولُ اللهِ ﷺ ذَلِكَ.

Chapter 2. The Seriousness Of Telling Lies About The Messenger of Allâh ﷺ

(المعجم ٢) - (بَابُ تغليظ الكذب على رسول الله ﷺ) (التحفة ٢)

[2]1 - (1) It was narrated from Rib'î bin Ḥirâsh that he heard 'Alî, may Allâh be pleased with him, delivering a *Khuṭbah* in which he said: "The Messenger of Allâh ﷺ said: 'Do not tell lies about me, for whoever tells lies about me will enter the Fire.'"

[٢] ١-(١) وحَدَّثنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ أَنَّهُ سَمِعَ عَلِيًّا - رَضِيَ اللهُ عَنْهُ - يَخْطُبُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ يَلِجِ النَّارَ».

[3] 2 - (2) It was narrated that Anas bin Mâlik said: "What prevents me from narrating many *Aḥâdîth* to you is the fact that the Messenger of Allâh ﷺ said: 'Whoever tells a lie about me deliberately, let him take his seat in the Fire.'"

[٣] ٢-(٢) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ [أَنَّهُ] قَالَ: إِنَّهُ لَيَمْنَعُنِي أَنْ أُحَدِّثَكُمْ حَدِيثًا كَثِيرًا؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[4] 3 - (3) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever tells a lie about me

[٤] ٣-(٣) وحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ

deliberately, let him take his seat in the Fire.'"

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[5] 4 - (4) 'Alî bin Rabî'ah Al-Wâlibî said: "I came to the *Masjid* when Al-Mughîrah was the governor of Al-Kûfah, and Al-Mughîrah said: I heard the Messenger of Allâh ﷺ say: "To lie about me is not like lying about anyone else. Whoever tells a lie about me deliberately, let him take his seat in the Fire."

[٥] ٤-(٤) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ رَبِيعَةَ الْوَالِبِيُّ قَالَ: أَتَيْتُ الْمَسْجِدَ وَالْمُغِيرَةُ أَمِيرُ الْكُوفَةِ - قَالَ - فَقَالَ الْمُغِيرَةُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَىٰ أَحَدٍ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[6] A similar report (as no. 5) was narrated from Al-Mughîrah bin Shu'bah from the Prophet ﷺ, but he did not mention: "To lie about me is not like lying about anyone else."

[٦] وحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الْأَسَدِيُّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْأَسَدِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَذْكُرْ: «إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَىٰ أَحَدٍ».

Chapter 3. The Prohibition Of Speaking Of Everything That One Hears

(المعجم ٣) - (بَابُ النهي عن الحديث بكل ما سمع) (التحفة ٣)

[7] 5 - (5) It was narrated that Ḥafṣ bin 'Âṣim said: "The Messenger of Allâh ﷺ said: 'It is sufficient lying for a man to speak of everything that he hears.'"

[٧] ٥-(٥) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«كَفَىٰ بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ».

[8] A similar report (as no. 7) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٨] وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذَلِكَ.

[9] 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, said: "It is sufficient lying for a man to speak of everything that he hears."

[٩] وحَدَّثَنِي يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ - رَضِيَ اللهُ تَعَالَى عَنْهُ-: بِحَسْبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

[10] Ibn Wahb said: "Mâlik said to me: 'You should know that no man who speaks of everything that he hears will be free of faults, and he will never be an *Imâm* who speaks of everything that he hears.'"

[١٠] وحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ سَرْحٍ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: قَالَ لِي مَالِكٌ: اعْلَمْ أَنَّهُ لَيْسَ يَسْلَمُ رَجُلٌ حَدَّثَ بِكُلِّ مَا سَمِعَ، وَلَا يَكُونُ إِمَامًا أَبَدًا، وَهُوَ يُحَدِّثُ بِكُلِّ مَا سَمِعَ.

[11] It was narrated that 'Abdullâh said: "It is sufficient lying for a man to speak of everything that he hears."

[١١] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَٰقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: بِحَسْبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

[12] Muḥammad bin Al-

[١٢] وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَ:

Muthanna said: "I heard 'Abdur-Rahmân bin Mahdî say: 'No man will be a *Imâm* whose example is followed unless he refrains from (speaking of) some of the things that he hears.'"

سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ مَهْدِيٍّ يَقُولُ: لَا يَكُونُ الرَّجُلُ إِمَامًا يُقْتَدَىٰ بِهِ حَتَّىٰ يُمْسِكَ عَنْ بَعْضِ مَا سَمِعَ.

[13] It was narrated that Sufyân bin Husain said: "Iyâs bin Mu'âwiyah asked me: 'I see that you are fond of learning Qur'ân. Recite a *Sûrah* to me and explain it so that I may see how much you have learned.' I did that and he said to me: 'Remember what I am going to say to you: "Beware of narrating the distorted reports, for anyone who does that only humiliates himself and the people will deny his narrations."

[١٣] وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عُمَرُ بْنُ عَلِيِّ بْنِ مُقَدَّمٍ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ قَالَ: سَأَلَنِي إِيَاسُ بْنُ مُعَاوِيَةَ فَقَالَ: إِنِّي أَرَاكَ قَدْ كَلِفْتَ بِعِلْمِ الْقُرْآنِ فَاقْرَأْ عَلَيَّ سُورَةً، وَفَسِّرْ حَتَّى أَنْظُرَ فِيمَا عَلِمْتَ - قَالَ -: فَفَعَلْتُ، فَقَالَ لِي: احْفَظْ عَلَيَّ مَا أَقُولُ لَكَ: إِيَّاكَ وَالشَّنَاعَةَ فِي الْحَدِيثِ، فَإِنَّهُ قَلَّمَا حَمَلَهَا أَحَدٌ إِلَّا ذَلَّ فِي نَفْسِهِ وَكُذِّبَ فِي حَدِيثِهِ.

[14] It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that 'Abdullâh bin Mas'ûd said: "You will never narrate a *Hadîth* to the people that beyond their grasp, except that it will be a source of *Fitnah* (confusion) for some of them."

[١٤] وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بن عَبْدِ اللهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ اللهِ بْنَ مَسْعُودٍ قَالَ: مَا أَنْتَ بِمُحَدِّثٍ قَوْمًا حَدِيثًا لَا تَبْلُغُهُ عُقُولُهُمْ، إِلَّا كَانَ لِبَعْضِهِمْ فِتْنَةً.

Chapter 4. The Prohibition Of Narrating From *Da'îf* (Weak) Narrators, And Being Cautious With Them

(المعجم ٤) - (بَابُ النهي عن الرواية عن الضعفاء والاحتياط في تَحَمُّلِها)

(التحفة ٤)

[15] 6 - (6) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "At the end of my *Ummah* there will

[١٥] ٦-(٦) وحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا

be people who will narrate to you things that neither you nor your forefathers ever heard. Beware of them and stay away from them."

عَبْدُ اللهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي أَبُو هَانِئٍ عَنْ أَبِي عُثْمَانَ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «سَيَكُونُ فِي آخِرِ أُمَّتِي أُنَاسٌ يُحَدِّثُونَكُمْ مَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَّاهُمْ».

[16] 7 - (7) Muslim bin Yasâr narrated that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'At the end of time there will be imposters and liars who will bring *Aḥâdîth* that neither you nor your forefathers ever heard. Beware of them and stay away from them, and do not let them mislead you or confuse you.'"

[١٦] ٧-(٧) **وحَدَّثني** حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيُّ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي أَبُو شُرَيْحٍ، أَنَّهُ سَمِعَ شَرَاحِيلَ بْنَ يَزِيدَ يَقُولُ: أَخْبَرَنِي مُسْلِمُ بْنُ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ دَجَّالُونَ كَذَّابُونَ، يَأْتُونَكُمْ مِنَ الْأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَّاهُمْ، لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ».

[17] It was narrated that 'Âmir bin 'Abdah said: "'Abdullâh said: 'The *Shaiṭân* appears in the form of a man, coming to people and telling them false reports. Then they disperse, and a man among them says: I heard a man whose face I recognize, but I do not know his name, telling me (such and such).'"

[١٧] **وحَدَّثني** أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَامِرِ بْنِ عَبْدَةَ قَالَ: قَالَ عَبْدُ اللهِ: إِنَّ الشَّيْطَانَ لَيَتَمَثَّلُ فِي صُورَةِ الرَّجُلِ، فَيَأْتِي الْقَوْمَ فَيُحَدِّثُهُمْ بِالْحَدِيثِ مِنَ الْكَذِبِ، فَيَتَفَرَّقُونَ، فَيَقُولُ الرَّجُلُ مِنْهُمْ: سَمِعْتُ رَجُلًا أَعْرِفُ وَجْهَهُ، وَلَا أَدْرِي مَا اسْمُهُ، يُحَدِّثُ.

[18] It was narrated that 'Abdullâh bin 'Amr bin Al-'Âs said: "There are devils detained in the sea who were put in chains by (Prophet) Sulaimân. Soon they will emerge and recite (what they falsely claim is) Qur'ân to the people."

[١٨] وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ قَالَ: إِنَّ فِي الْبَحْرِ شَيَاطِينَ مَسْجُونَةً أَوْثَقَهَا سُلَيْمَانُ، يُوشِكُ أَنْ تَخْرُجَ فَتَقْرَأَ عَلَى النَّاسِ قُرْآنًا.

[19] It was narrated that Ṭâwûs said: "This man" - meaning Bushair bin Ka'b - "came to Ibn 'Abbâs and started telling him something. Ibn 'Abbâs said to him: 'Repeat to me the report of so-and-so.' He repeated it to him, and he said to him: 'Repeat to me the report of so-and-so.' He repeated it to him, and said: 'I do not know (what is your intention). Do you approve of everything else I say, and have a problem with this one? Or do you have a problem with everything I say and approve only of this one?' Ibn 'Abbâs said to him: 'We used to narrate from the Messenger of Allâh ﷺ when there were no lies that had been fabricated against him, but when the people rode high and low,[1] we stopped narrating from him.'"

[١٩] وحَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ، وَسَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ جَمِيعًا، عَنِ ابْنِ عُيَيْنَةَ - قَالَ سَعِيدٌ: أَخْبَرَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ قَالَ: جَاءَ هٰذَا إِلَىٰ ابْنِ عَبَّاسٍ - يَعْنِي بُشَيْرَ بْنَ كَعْبٍ - فَجَعَلَ يُحَدِّثُهُ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: عُدْ لِحَدِيثِ كَذَا وَكَذَا، فَعَادَ لَهُ ثُمَّ حَدَّثَهُ، فَقَالَ لَهُ: عُدْ لِحَدِيثِ كَذَا وَكَذَا. فَعَادَ لَهُ، فَقَالَ لَهُ: مَا أَدْرِي، أَعَرَفْتَ حَدِيثِي كُلَّهُ وَأَنْكَرْتَ هٰذَا؟ أَمْ أَنْكَرْتَ حَدِيثِي كُلَّهُ وَعَرَفْتَ هٰذَا؟ فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِنَّا كُنَّا نُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ إِذْ لَمْ [يَكُنْ] يُكْذَبُ عَلَيْهِ، فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ وَالذَّلُولَ، تَرَكْنَا الْحَدِيثَ عَنْهُ.

[1] Meaning they started to narrate a great deal from here and there without ascertaining their authenticity.

[20] It was narrated that Ibn 'Abbâs said: "We used to memorize *Ḥadîth*, and that which is narrated from the Messenger of Allâh ﷺ deserved to be memorized. But when you started riding every high and low, (to narrate a great deal), there is no way."

[٢٠] **وحَدَّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا كُنَّا نَحْفَظُ الْحَدِيثَ، وَالْحَدِيثُ يُحْفَظُ عَنْ رَسُولِ اللهِ ﷺ، فَأَمَّا إِذْ رَكِبْتُمْ كُلَّ صَعْبٍ وَذَلُولٍ، فَهَيْهَاتَ.

[21] It was narrated that Mujâhid said: "Bushair bin Ka'b Al-'Adawî came to Ibn 'Abbâs and started narrating to him and saying: 'The Messenger of Allâh ﷺ said,...' 'The Messenger of Allâh ﷺ said...' Ibn 'Abbâs did not approve of his reports and did not even look at him. He said: 'O Ibn 'Abbâs, why is it that I do not see you listening to what I tell you? I am narrating to you from the Messenger of Allâh ﷺ and you are not paying attention.' Ibn 'Abbâs said: 'At one time, if we heard a man say: "The Messenger of Allâh ﷺ said," we would all turn to look at him and listen to him. But when the people started to ride high and low (to narrate a great deal), we did not accept from the people anything but that which we are familiar with.'"

[٢١] **وحَدَّثني** أَبُو أَيُّوبَ سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ الْغَيْلَانِيُّ: حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْعَقَدِيَّ: حَدَّثَنَا رَبَاحٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ قَالَ: جَاءَ بُشَيْرُ بْنُ كَعْبٍ الْعَدَوِيُّ إِلَىٰ ابْنِ عَبَّاسٍ فَجَعَلَ يُحَدِّثُ وَيَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، قَالَ رَسُولُ اللهِ ﷺ. فَجَعَلَ ابْنُ عَبَّاسٍ لَا يَأْذَنُ لِحَدِيثِهِ وَلَا يَنْظُرُ إِلَيْهِ، فَقَالَ: يَا ابْنَ عَبَّاسٍ! مَا لِي لَا أَرَاكَ تَسْمَعُ لِحَدِيثِي؟ أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ وَلَا تَسْمَعُ. فَقَالَ ابْنُ عَبَّاسٍ: إِنَّا كُنَّا مَرَّةً إِذَا سَمِعْنَا رَجُلًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ - ابْتَدَرَتْهُ أَبْصَارُنَا، وَأَصْغَيْنَا إِلَيْهِ بِآذَانِنَا، فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَةَ، وَالذَّلُولَ، لَمْ نَأْخُذْ مِنَ النَّاسِ إِلَّا مَا نَعْرِفُ.

[22] It was narrated that Ibn Abî Mulaikah said: "I wrote to Ibn 'Abbâs asking him to write something for me, but to be

[٢٢] **وحَدَّثنا** داوُدُ بْنُ عَمْرٍو الضَّبِّيُّ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبْتُ إِلَىٰ ابْنِ عَبَّاسٍ أَسْأَلُهُ أَنْ

selective. He said: 'A sincere boy, I will choose for him and be selective.' He called for a record of judgements passed by 'Alî, and he started to write down some of them and he would come across some things and say: 'By Allâh, 'Alî would never have passed such a judgement unless he got it wrong.'"

يَكْتُبَ لِي كِتَابًا وَيُخْفِي عَنِّي، فَقَالَ: وَلَدٌ نَاصِحٌ، أَنَا أَخْتَارُ لَهُ الْأُمُورَ اخْتِيَارًا وَأُخْفِي عَنْهُ - قَالَ فَدَعَا بِقَضَاءِ عَلِيٍّ - فَجَعَلَ يَكْتُبُ مِنْهُ أَشْيَاءَ، وَيَمُرُّ بِهِ الشَّيْءُ، فَيَقُولُ: وَاللهِ! مَا قَضَى بِهٰذَا عَلِيٌّ، إِلَّا أَنْ يَكُونَ ضَلَّ.

[23] It was narrated that Ṭâwûs said: "A book containing judgements passed by 'Alî, may Allâh be pleased with him, was brought to Ibn 'Abbâs. He erased all of them except a few," and Sufyân bin 'Uyaynah gestured with his hand.

[٢٣] حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ قَالَ: أُتِيَ ابْنُ عَبَّاسٍ بِكِتَابٍ فِيهِ قَضَاءُ عَلِيٍّ - رَضِيَ اللهُ عَنْهُ - فَمَحَاهُ إِلَّا قَدْرَ - وَأَشَارَ سُفْيَانُ بْنُ عُيَيْنَةَ بِذِرَاعِهِ.

[24] It was narrated that Abû Isḥâq said: "When they introduced those things after 'Alî was gone, a man from among the companions of 'Alî said: 'May Allâh kill them! What great knowledge they have corrupted.'"

[٢٤] حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَقَ قَالَ: لَمَّا أَحْدَثُوا تِلْكَ الْأَشْيَاءَ بَعْدَ عَلِيٍّ - رضي اللهُ عَنْهُ - قَالَ رَجُلٌ مِنْ أَصْحَابِ عَلِيٍّ: قَاتَلَهُمُ اللهُ! أَيَّ عِلْمٍ أَفْسَدُوا.

[25] Abû Bakr - meaning bin 'Ayyâsh - narrated: "I heard Al-Mughîrah say: 'No report narrated from 'Alî by anyone could be believed, except that which was narrated from the companions of 'Abdullâh bin Mas'ûd.'"

[٢٥] حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا أَبُو بَكْرٍ يَعْنِي ابْنَ عَيَّاشٍ، قَالَ: سَمِعْتُ الْمُغِيرَةَ يَقُولُ: لَمْ يَكُنْ يُصَدَّقُ عَلَىٰ عَلِيٍّ فِي الْحَدِيثِ عَنْهُ، إِلَّا مِنْ أَصْحَابِ عَبْدِ اللهِ بْنِ مَسْعُودٍ.

Chapter 5. Clarification That The Chain Of Narration Is Part Of The Religion, And Reports Should Only Be Narrated From Those Who Are Trustworthy, And That Critical Assessment And Evaluation of Narrators For Things That Are True Is Permissible And Is In Fact Obligatory; And That Doing So Is Not Backbiting That Is Forbidden, Rather It Is Defending The Honorable *Sharî'ah*

(المعجم ٥) - (بَابُ بيان أن الإسنادَ من الدين، وأن الرواية لا تكون إلا عن الثقات، وأن جرح الرواة بما هو فيهم جائز بل واجب، وأنه ليس من الغيبة المحرّمة، بل من الذبّ عن الشريعة المكرّمة) (التحفة ٥)

[26] It was narrated that Muḥammad bin Sîrîn said: "This knowledge is the (foundation of) religion, so watch from whom you learn your religion."

[٢٦] حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ وَهِشَامٍ، عَنْ مُحَمَّدٍ؛ قَالَ: وَحَدَّثَنَا فُضَيْلٌ عَنْ هِشَامٍ - قَالَ -: وَحَدَّثَنَا مَخْلَدُ بْنُ حُسَيْنٍ عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: إِنَّ هٰذَا الْعِلْمَ دِينٌ، فَانْظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ.

[27] It was narrated that Ibn Sîrîn said: "They used not to ask about chains (of narration), but when the *Fitnah* occurred, they said: 'Tell us about your men (in the chain of narration).' They would look for the people of *Sunnah* (in them) to accept their *Ḥadîth*, and they would look for the people of *Bid'ah* (in them) to reject their *Ḥadîth*."

[٢٧] حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنِ ابْنِ سِيرِينَ قَالَ: لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الْإِسْنَادِ، فَلَمَّا وَقَعَتِ الْفِتْنَةُ قَالُوا: سَمُّوا لَنَا رِجَالَكُمْ، فَيُنْظَرُ إِلَىٰ أَهْلِ السُّنَّةِ فَيُؤْخَذُ حَدِيثُهُمْ، وَيُنْظَرُ إِلَىٰ أَهْلِ الْبِدَعِ فَلَا يُؤْخَذُ حَدِيثُهُمْ.

[28] It was narrated that Sulaimân bin Mûsâ said: "I met Ṭâwûs and said: 'So-and-so narrated such-and-such to me.' He said: 'If [your companion] is *Malîy'an* (able)[1] then learn from him.'"

[٢٨] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ سُلَيْمَانَ بْنِ مُوسَىٰ، قَالَ لَقِيتُ طَاوُسًا فَقُلْتُ: حَدَّثَنِي فُلَانٌ كَيْتَ وَكَيْتَ. قَالَ: إِنْ كَانَ [صَاحِبُكَ] مَلِيًّا فَخُذْ عَنْهُ.

[29] Sa'eed bin 'Abdul 'Aziz said: It was narrated that Sulaimân bin Mûsâ said: "I said to Ṭâwûs: 'So-and-so narrated such-and-such to me.' He said: 'If your companion is *Malîy'an* (able), then learn from him.'"

[٢٩] وحَدَّثَنَا عَبْدُ اللهِ بنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَىٰ، قَالَ قُلْتُ لِطَاوُسٍ: إِنَّ فُلَانًا حَدَّثَنِي بِكَذَا وَكَذَا، قَالَ: إِنْ كَانَ صَاحِبُكَ مَلِيًّا فَخُذْ عَنْهُ.

[30] It was narrated from Ibn Abî Zinâd that his father said: "In Al-Madînah, I met one hundred men, all of whom were reliable, but no one accepted *Aḥâdîth* from them. It was said: 'He is not one of its people.'"[2]

[٣٠] حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا الْأَصْمَعِيُّ، عَنِ ابْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ قَالَ: أَدْرَكْتُ بِالْمَدِينَةِ مِائَةً كُلُّهُمْ مَأْمُونٌ، مَا يُؤْخَذُ عَنْهُمُ الْحَدِيثُ، يُقَالُ: لَيْسَ مِنْ أَهْلِهِ.

[31] It was narrated that Mis'ar said: "I heard Sa'd bin Ibrâhîm say: 'There is to be no narrating from the Messenger of Allâh ﷺ except from those who are trustworthy.'"[3]

[٣١] حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي أَبُو بَكْرِ ابْنُ خَلَّادٍ الْبَاهِلِيُّ، وَاللَّفْظُ لَهُ، قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، عَنْ مِسْعَرٍ قَالَ:

[1] Meaning, trustworthy, precise and reliable, firm in his religion and his understanding, like one who would be relied upon to collect wealth.

[2] Meaning, he has no knowledge of this field.

[3] Meaning, the narrations attributed to Allâh's Messenger ﷺ are not accepted but from the trustworthy.

سَمِعْتُ سَعْدَ بْنَ إِبْرَاهِيمَ يَقُولُ: لَا يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ إِلَّا الثِّقَاتُ.

[32] Muhammad bin 'Abdullâh bin Quhzâdh - from the people of Marw - narrated to me, he said: "I heard 'Abdân bin 'Uthmân saying: "Abdullâh bin Al-Mubârak said: "The chain (of narration) is part of religion, were it not for the chain, anyone could say whatever he wanted."

[٣٢] وحَدَّثَني مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ - مِنْ أَهْلِ مَرْوَ - قَالَ: سَمِعْتُ عَبْدَانَ بْنَ عُثْمَانَ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ ابْنَ الْمُبَارَكِ يَقُولُ: الْإِسْنَادُ مِنَ الدِّينِ، وَلَوْلَا الْإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ.

He (Muslim) said: Muhammad bin 'Abdullâh said: "Al-'Abbâs bin Abî Rizmah said to me: 'I heard 'Abdullâh say: "The criterion between us and other people is these lists," meaning the chain of narration.

قَالَ وَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ أَبِي رِزْمَةَ قَالَ: سَمِعْتُ عَبْدَ اللهِ يَقُولُ: بَيْنَنَا وَبَيْنَ الْقَومِ الْقَوَائِمُ، يَعْنِي الْإِسْنَادَ.

Muhammad said: "I heard Abû Ishâq Ibrâhîm bin 'Eisâ At-Tâlaqânî say: 'I said to 'Abdullâh bin Al-Mubârak: "O Abû 'Abdur-Rahmân, there is a *Hadîth* which says: 'It is part of honoring one's parents in death after honoring them in life to pray on behalf of your parents when you pray, and fast on behalf of your parents when you fast.'" 'Abdullâh said: "O Abû Ishâq! From whom (did you get) this?" I said to him: "This *Hadîth* is from Shihâb bin Khirâsh." He said: "He is trustworthy. From whom did he get it?" I said: "From Al-Hajjâj bin Dînâr." He said: "He is trustworthy. From whom did he get it?"' I said: "The Messenger

وقَالَ مُحَمَّدٌ: سَمِعْتُ أَبَا إِسْحٰقَ إِبْرَاهِيمَ بْنَ عِيسَىٰ الطَّالَقَانِيَّ قَالَ: قُلْتُ لِعَبْدِ اللهِ بْنِ الْمُبَارَكِ، يَا أَبَا عَبْدِ الرَّحْمٰنِ! الْحَدِيثُ الَّذِي جَاءَ: «إِنَّ مِنَ الْبِرِّ بَعْدَ الْبِرِّ، أَنْ تُصَلِّيَ لِأَبَوَيْكَ مَعَ صَلَاتِكَ، وَتَصُومَ لَهُمَا مَعَ صَوْمِكَ» قَالَ فَقَالَ عَبْدُ اللهِ: يَا أَبَا إِسْحٰقَ! عَمَّنْ هٰذَا؟ قَالَ قُلْتُ لَهُ: هٰذَا مِنْ حَدِيثِ شِهَابِ بْنِ خِرَاشٍ، فَقَالَ: ثِقَةٌ، عَمَّنْ؟ قَالَ قُلْتُ: عَنِ الْحَجَّاجِ بْنِ دِينَارٍ، قَالَ: ثِقَةٌ، عَمَّنْ؟ قَالَ قُلْتُ: قَالَ رَسُولُ اللهِ ﷺ. قَالَ: يَا أَبَا إِسْحٰقَ! إِنَّ بَيْنَ الْحَجَّاجِ بْنِ دِينَارٍ وَبَيْنَ النَّبِيِّ ﷺ مَفَاوِزَ، تَنْقَطِعُ فِيهَا أَعْنَاقُ

الْمَطِيِّ، ولَكِنْ لَيْسَ فِي الصَّدَقَةِ اخْتِلَافٌ.

وَقَالَ مُحَمَّدٌ: سَمِعْتُ عَلِيَّ بْنَ شَقِيقٍ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ الْمُبَارَكِ يَقُولُ عَلَىٰ رُءُوسِ النَّاسِ: دَعُوا حَدِيثَ عَمْرِو ابْنِ ثَابِتٍ فَإِنَّهُ كَانَ يَسُبُّ السَّلَفَ.

of Allâh ﷺ said." He said: "O Abû Isḥâq, betwîn Al-Ḥajjâj bin Dînâr and the Prophet ﷺ there is a big gap which cannot be easily bridged. But there is no dispute concerning charity (given on behalf of deceased parents)."

Muḥammad said: "I heard 'Alî bin Shaqîq say: 'I heard 'Abdullâh bin Al-Mubârak say, in front of the people: "Ignore the *Aḥâdîth* of 'Amr bin Thâbit, for he used to verbally abuse the *Salaf*."

[٣٣] وَحَدَّثَنِي أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ قَالَ: حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ ابْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو عَقِيلٍ صَاحِبُ بُهَيَّةَ قَالَ: كُنْتُ جَالِسًا عِنْدَ الْقَاسِمِ بْنِ عُبَيْدِ اللهِ وَيَحْيَى بْنِ سَعِيدٍ فَقَالَ يَحْيَىٰ لِلْقَاسِمِ: يَا أَبَا مُحَمَّدٍ! إِنَّهُ قَبِيحٌ عَلَىٰ مِثْلِكَ، عَظِيمٌ أَنْ تُسْأَلَ عَنْ شَيْءٍ مِنْ أَمْرِ هٰذَا الدِّينِ، فَلَا يُوجَدَ عِنْدَكَ مِنْهُ عِلْمٌ وَلَا فَرَجٌ، أَوْ عِلْمٌ وَلَا مَخْرَجٌ فَقَالَ لَهُ الْقَاسِمُ: وَعَمَّ ذَاكَ؟ قَالَ: لِأَنَّكَ ابْنُ إِمَامَيْ هُدًى ابْنُ أَبِي بَكْرٍ وَعُمَرَ، قَالَ يَقُولُ لَهُ الْقَاسِمُ: أَقْبَحُ مِنْ ذَاكَ عِنْدَ مَنْ عَقَلَ عَنِ اللهِ، أَنْ أَقُولَ بِغَيْرِ عِلْمٍ، أَوْ آخُذَ عَنْ غَيْرِ ثِقَةٍ، قَالَ فَسَكَتَ فَمَا أَجَابَهُ.

[33] It was narrated that Abû 'Aqîl, the companion of Buhayyah said:[1] "I was sitting with Al-Qâsim bin 'Ubaidullâh and Yaḥyâ bin Sa'eed. Yaḥyâ said to Al-Qâsim: 'O Abû Muḥammad! How grave it is for a great man like you to be asked a question about this religion and you have no knowledge of it and no answer.' Al-Qâsim said to him: 'Why is that?' He said: 'Because you are the son of two *Imâm* of guidance, the son of Abû Bakr and 'Umar.' Al-Qâsim said to him: 'What is worse than that is one who knows about Allâh but speaks without knowledge, or accepts a report from one who is not trustworthy.' He fell silent and did not answer him."

[1] He was her freed slave, and his name is Yaḥyâ bin Al-Mutawakkil.

[34] It was narrated by Sufyân [bin 'Uyaynah] who said: "They informed me about Abû 'Aqîl, the companion of Buhayyah; that a son of 'Abdullâh bin 'Umar was asked about something of which he did not have any knowledge. Yaḥyâ bin Sa'eed said to him: 'I feel it is very grave that a man like you, who is the son of two *Imâm* of guidance' - meaning 'Umar and Ibn 'Umar - 'can be asked about something of which he has no knowledge.' He said: 'By Allâh, it is more serious than that before Allâh and before anyone who has any knowledge of Allâh, to speak without knowledge, or to narrate from someone who is not trustworthy.' Abû 'Aqîl Yaḥyâ bin Al-Mutawakkil was present while the two of them said that."

[٣٤] وَحَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ قَالَ: سَمِعْتُ سُفْيَانَ [ابْنَ عُيَيْنَةَ] يَقُولُ: أَخْبَرُونِي عَنْ أَبِي عَقِيلٍ صَاحِبِ بُهَيَّةَ أَنَّ ابْنًا لِعَبْدِاللهِ بْنِ عُمَرَ سَأَلُوهُ عَنْ شَيْءٍ لَمْ يَكُنْ عِنْدَهُ فِيهِ عِلْمٌ فَقَالَ لَهُ يَحْيَى بْنُ سَعِيدٍ: وَاللهِ! إِنِّي لَأُعْظِمُ أَنْ يَكُونَ مِثْلُكَ، وَأَنْتَ ابْنُ إِمَامَيِ الْهُدَىٰ - يَعْنِي عُمَرَ وَابْنَ عُمَرَ - تُسْأَلُ عَنْ أَمْرٍ لَيْسَ عِنْدَكَ فِيهِ عِلْمٌ فَقَالَ: أَعْظَمُ مِنْ ذَلِكَ وَاللهِ! عِنْدَ اللهِ، وَعِنْدَ مَنْ عَقَلَ عَنِ اللهِ، أَنْ أَقُولَ بِغَيْرِ عِلْمٍ أَوْ أُخْبِرَ عَنْ غَيْرِ ثِقَةٍ - قَالَ - وَشَهِدَهُمَا أَبُو عَقِيلٍ يَحْيَى بْنُ الْمُتَوَكِّلِ حِينَ قَالَا ذَلِكَ.

[35] It was narrated that Yaḥyâ bin Sa'eed said: "I asked Sufyân Ath-Thawrî, Shu'bah, Mâlik and Ibn 'Uyaynah about a man who was not reliable in narration of *Ḥadîth*, but a man came and asked me about him. They said: 'Tell them that he is not reliable.'"

[٣٥] وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ أَبُو حَفْصٍ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: سَأَلْتُ سُفْيَانَ الثَّوْرِيَّ وَشُعْبَةَ وَمَالِكًا وَابْنَ عُيَيْنَةَ، عَنِ الرَّجُلِ لَا يَكُونُ ثَبْتًا فِي الْحَدِيثِ، فَيَأْتِينِي الرَّجُلُ فَيَسْأَلُنِي عَنْهُ، قَالُوا: أَخْبِرْ عَنْهُ أَنَّهُ لَيْسَ بِثَبْتٍ.

[36] It was narrated that An-Naḍr said: "While Ibn 'Awn was standing in the threshold,[1] he was asked about the *Ḥadîth* of Shahr. He said: 'They

[٣٦] وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ سَمِعْتُ النَّضْرَ يَقُولُ: سُئِلَ ابْنُ عَوْنٍ عَنْ حَدِيثٍ لِشَهْرٍ وَهُوَ قَائِمٌ عَلَىٰ أُسْكُفَّةِ

[1] He was standing in the opening of either a door or a gate.

condemned Shahr, they condemned Shahr.'"

Abû Al-Husain Muslim bin Al-Hajjâj (may Allâh have mercy on him) said: (Ibn 'Awn meant that) The people have taken to criticizing him.

الْبَابِ فَقَالَ: إِنَّ شَهْرًا نَزَكُوهُ. إِنَّ شَهْرًا نَزَكُوهُ.

قَالَ أَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ رَحِمَهُ اللهُ: يَقُولُ: أَخَذَتْهُ أَلْسِنَةُ النَّاسِ، تَكَلَّمُوا فِيهِ.

[37] It was narrated that Shu'bah said: "I met Shahr but I did not pay any attention to him."

[٣٧] وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا شَبَابَةُ قَالَ: قَالَ شُعْبَةُ: وَقَدْ لَقِيتُ شَهْرًا فَلَمْ أَعْتَدَّ بِهِ.

[38] Muhammad bin 'Abdullâh bin Quhzâdh - from the people of Mar, narrated to me, he said: 'Alî bin Husain bin Wâqid said: 'Abdullâh bin Al-Mubârak said: "I said to Sufyân Ath-Thawrî: "Abbâd bin Kathîr is one whose situation you know about. When he narrates a report he makes serious mistakes. Do you think that I should tell the people not to accept reports from him?' Sufyân said: 'Yes.' 'Abdullâh said: 'If I was in a gathering where mention was made of 'Abbâd, I would praise him for his religion, but I would say: "Do not accept reports from him."'

Muhammad narrated to us: 'Abdullâh bin 'Uthmân said: My father said: "'Abdullâh bin Al-Mubârak said: I went to Shu'bah and he said: 'This is 'Abbâd bin Kathîr - beware of him.'"

[٣٨] وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ - مِنْ أَهْلِ مَرْوَ - قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ. قَالَ: قَالَ عَبْدُاللهِ بْنُ الْمُبَارَكِ: قُلْتُ لِسُفْيَانَ الثَّوْرِيِّ: إِنَّ عَبَّادَ بْنَ كَثِيرٍ مَنْ تَعْرِفُ حَالَهُ، وَإِذَا حَدَّثَ جَاءَ بِأَمْرٍ عَظِيمٍ، فَتَرَى أَنْ أَقُولَ لِلنَّاسِ: لَا تَأْخُذُوا عَنْهُ؟ قَالَ سُفْيَانُ: بَلَىٰ. قَالَ عَبْدُاللهِ: فَكُنْتُ، إِذَا كُنْتُ فِي مَجْلِسٍ ذُكِرَ فِيهِ عَبَّادٌ، أَثْنَيْتُ عَلَيْهِ فِي دِينِهِ، وَأَقُولُ: لَا تَأْخُذُوا عَنْهُ.

حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُاللهِ بْنُ عُثْمَانَ قَالَ، قَالَ أَبِي: قَالَ عَبْدُاللهِ بْنُ الْمُبَارَكِ: انْتَهَيْتُ إِلَىٰ شُعْبَةَ فَقَالَ: هٰذَا عَبَّادُ بْنُ كَثِيرٍ فَاحْذَرُوهُ.

[39] Al-Fâdl bin Sahl narrated to me: "I asked Mu'alla Ar-Râzî about Muhammad bin Sa'eed, the one that 'Abbâd bin Ka<u>th</u>îr narrated from. So he told me that 'Eisâ bin Yûnus said: 'I was at his door and Sufyân was with him. When he came out, I asked him about Muhammad bin Sa'eed, and he told me that he was a liar.'"

[٣٩] وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ قَالَ: سَأَلْتُ مُعَلًّى الرَّازِيَّ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ، الَّذِي رَوَىٰ عَنْهُ عَبَّادُ بْنُ كَثِيرٍ فَأَخْبَرَنِي عَنْ عِيسَى بْنِ يُونُسَ قَالَ: كُنْتُ عَلَىٰ بَابِهِ وَسُفْيَانُ عِنْدَهُ فَلَمَّا خَرَجَ سَأَلْتُهُ عَنْهُ، فَأَخْبَرَنِي أَنَّهُ كَذَّابٌ.

[40] It was narrated from Muḥammad bin Yaḥyâ bin Sa'eed Al-Qaṭṭân that his father said: "We have not seen any fault in the righteous worse than their telling lies in narrating *Ḥadî<u>th</u>*."

Ibn Abî 'Attâb said: "I met Muḥammad bin Yaḥyâ bin Sa'eed Al-Qaṭṭân and I asked him about him. He said, narrating from his father: 'You will not see in good people anything worse than in telling lies about *Ḥadî<u>th</u>*.'"

Muslim said: (This means) Lies flow from their tongues but they do not lie deliberately.

[٤٠] وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَتَّابٍ قَالَ: أَخْبَرَنِي عَفَّانُ عَنْ مُحَمَّدِ بْنِ يَحْيَى ابْنِ سَعِيدٍ الْقَطَّانِ، عَنْ أَبِيهِ، قَالَ: لَمْ نَرَ الصَّالِحِينَ فِي شَيْءٍ أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ.

قَالَ ابْنُ أَبِي عَتَّابٍ: فَلَقِيتُ أَنَا مُحَمَّدَ ابْنَ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ، فَسَأَلْتُهُ عَنْهُ، فَقَالَ عَنْ أَبِيهِ: لَمْ تَرَ أَهْلَ الْخَيْرِ فِي شَيْءٍ، أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ.

قَالَ مُسْلِمٌ: يَقُولُ: يَجْرِي الْكَذِبُ عَلَىٰ لِسَانِهِمْ وَلَا يَتَعَمَّدُونَ الْكَذِبَ.

[41] It was narrated that <u>Kh</u>alîfah bin Mûsâ said: "I entered upon <u>Gh</u>âlib bin 'Ubaidullâh and he started to dictate to me: 'Makḥûl narrated to me,' 'Makḥûl narrated to me.' Then he needed to urinate, so he got up, and I looked at his notebook and in it (was written): 'Abân narrated to me from

[٤١] وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ قَالَ: أَخْبَرَنِي خَلِيفَةُ ابْنُ مُوسَىٰ قَالَ: دَخَلْتُ عَلَىٰ غَالِبِ بْنِ عُبَيْدِاللهِ، فَجَعَلَ يُمْلِي عَلَيَّ: حَدَّثَنِي مَكْحُولٌ، حَدَّثَنِي مَكْحُولٌ، فَأَخَذَهُ الْبَوْلُ فَقَامَ فَنَظَرْتُ فِي الْكُرَّاسَةِ فَإِذَا فِيهَا حَدَّثَنِي

Anas,' 'Abân narrated from so-and-so.' So I got up and left."

أَبَانٌ عَنْ أَنَسٍ، وَأَبَانٌ عَنْ فُلَانٍ، فَتَرَكْتُهُ وَقُمْتُ.

He (Muslim) said: And I heard Al-Ḥasan bin 'Alî Al-Ḥulwânî say: "I saw in the book of 'Affân a *Ḥadîth* of Hishâm Abû Al-Miqdâm - a *Ḥadîth* of 'Umar bin 'Abdul-'Azîz. Hishâm said: 'A man called Yaḥyâ bin so-and-so narrated to me, from Muḥammad bin Ka'b.' I said to 'Affân: 'They say that Hishâm heard it from Muḥammad bin Ka'b.' He said: 'His problem started with this *Ḥadîth*. He used to say: "Yaḥyâ narrated to me from Muḥammad,' then after that he claimed that he had heard it from Muḥammad.'"

[قَالَ]: وَسَمِعْتُ الْحَسَنَ بْنَ عَلِيٍّ الْحُلْوَانِيَّ يَقُولُ: رَأَيْتُ فِي كِتَابِ عَفَّانَ حَدِيثَ هِشَامٍ أَبِي الْمِقْدَامِ - حَدِيثُ عُمَرَ ابْنِ عَبْدِ الْعَزِيزِ - قَالَ هِشَامٌ: حَدَّثَنِي رَجُلٌ يُقَالُ لَهُ يَحْيَى بْنُ فُلَانٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، [قَالَ] قُلْتُ لِعَفَّانَ: إِنَّهُمْ يَقُولُونَ: هِشَامٌ سَمِعَهُ مِنْ مُحَمَّدِ بْنِ كَعْبٍ فَقَالَ: إِنَّمَا ابْتُلِيَ مِنْ قِبَلِ هٰذَا الْحَدِيثِ، كَانَ يَقُولُ: حَدَّثَنِي يَحْيَىٰ عَنْ مُحَمَّدٍ، ثُمَّ ادَّعَىٰ بَعْدُ، أَنَّهُ سَمِعَهُ مِنْ مُحَمَّدٍ.

[42] Muḥammad bin 'Abdullâh bin Quhzâdh narrated to me: "I heard 'Abdullâh bin 'Uthmân bin Jabalah saying: 'I said to 'Abdullâh bin Al-Mubârak: "Who is the man from whom you narrated the *Ḥadîth* of 'Abdullâh bin 'Amr: 'The Day of *Al-Fiṭr* is the day of rewards'?" He said: "Sulaimân bin Al-Ḥajjâj. Look into what you get from him."

[٤٢] حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ قَالَ: سَمِعْتُ عَبْدَاللهِ بْنَ عُثْمَانَ بْنِ جَبَلَةَ يَقُولُ: قُلْتُ لِعَبْدِاللهِ بْنِ الْمُبَارَكِ: مَنْ هٰذَا الرَّجُلُ الَّذِي رَوَيْتَ عَنْهُ حَدِيثَ عَبْدِاللهِ بْنِ عَمْرٍو «يَوْمُ الْفِطْرِ يَوْمُ الْجَوَائِزِ»؟ قَالَ: سُلَيْمَانُ بْنُ الْحَجَّاجِ، انْظُرْ مَا وَضَعْتُ فِي يَدِكَ مِنْهُ.

Ibn Quhzâdh said: "I heard Wahb bin Zam'ah mentioning from Sufyân bin 'Abdul-Malik who said: "Abdullâh, meaning Ibn Al-Mubârak, said: "I saw Rawḥ bin Ghuṭaif, the narrator of the *Ḥadîth* about blood the

قَالَ ابْنُ قُهْزَاذَ: وَسَمِعْتُ وَهْبَ بْنَ زَمْعَةَ يَذْكُرُ عَنْ سُفْيَانَ بْنِ عَبْدِ الْمَلِكِ قَالَ: قَالَ عَبْدُ اللهِ يَعْنِي ابْنَ الْمُبَارَكِ: رَأَيْتُ رَوْحَ بْنَ غُطَيْفٍ، صَاحِبَ الدَّمِ قَدْرِ الدِّرْهَمِ، وَجَلَسْتُ إِلَيْهِ مَجْلِسًا. فَجَعَلْتُ

size of a Dirham,[1] and I sat with him for a while, but I began to feel embarrassed of my companions if they were to see me with him, because they disliked his narrations."

أَسْتَحْيِي مِنْ أَصْحَابِي أَنْ يَرَوْنِي جَالِسًا مَعَهُ، كُرْهَ حَدِيثِهِ.

[43] It was narrated that 'Abdullâh bin Al-Mubârak said: "Baqiyyah is truthful in speech, but he accepts (reports) from (anyone)."

[٤٣] حَدَّثَنِي ابْنُ قُهْزَاذَ قَالَ: سَمِعْتُ وَهْبًا يَقُولُ عَنْ سُفْيَانَ، عَنْ عَبْدِاللهِ بْنِ الْمُبَارَكِ قَالَ: بَقِيَّةُ صَدُوقُ اللِّسَانِ، وَلَكِنَّهُ يَأْخُذُ عَمَّنْ أَقْبَلَ وَأَدْبَرَ.

[44] It was narrated that Ash-Sha'bî said: "Al-Hârith Al-A'war Al-Hamdânî narrated to me, but he was a liar."

[٤٤] حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: حَدَّثَنِي الْحَارِثُ الْأَعْوَرُ الْهَمْدَانِيُّ، وَكَانَ كَذَّابًا.

[45] It was narrated that Mughîrah said: "I heard Ash-Sha'bî say: 'Al-Hârith Al-A'war narrated to me,' but he bears witness that Al-Hârith Al-A'war is one of the liars."

[٤٥] حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُفَضَّلٍ، عَنْ مُغِيرَةَ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: حَدَّثَنِي الْحَارِثُ الْأَعْوَرُ، وَهُوَ يَشْهَدُ أَنَّهُ أَحَدُ الْكَاذِبِينَ.

[46] It was narrated that Ibrâhîm said: "'Alqamah said: 'I read the Qur'ân in two years.' Al-Hârith said: 'The Qur'ân is easy but the *Wahî* (revelation) is more difficult.'"

[٤٦] وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ عَلْقَمَةُ: قَرَأْتُ الْقُرْآنَ فِي سَنَتَيْنِ فَقَالَ الْحَارِثُ: الْقُرْآنُ هَيِّنٌ، الْوَحْيُ أَشَدُّ.

[47] It was narrated from Ibrâhîm that Al-Hârith said: "I

[٤٧] وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ:

[1] Meaning, the narrator of the *Hadîth*: "Prayer is to be repeated if there is blood (stain) the size of a *Dirham*." It was recorded by Ad-Dâraqutnî in his *Sunan*, Al-Baihaqî in his *Sunan*, and Al-'Uqailî in *Ad-Du'afâ'*.

learned the Qur'ân in three years and the *Waḥî* in two" - or he said: "the *Waḥî* in three years and the Qur'ân in two."

حَدَّثَنَا أَحْمَدُ يَعْنِي ابْنَ يُونُسَ: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ؛ أَنَّ الْحَارِثَ قَالَ: تَعَلَّمْتُ الْقُرْآنَ فِي ثَلَاثِ سِنِينَ، وَالْوَحْيَ فِي سَنَتَيْنِ - أَوْ قَالَ -: الْوَحْيَ فِي ثَلَاثِ سِنِينَ، وَالْقُرْآنَ فِي سَنَتَيْنِ.

[48] It was narrated from Ibrâhîm that Al-Ḥârith was accused (of fabrication).

[٤٨] وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ قَالَ: حَدَّثَنِي أَحْمَدُ - وَهُوَ ابْنُ يُونُسَ - حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ وَالْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ؛ أَنَّ الْحَارِثَ اتُّهِمَ.

[49] It was narrated that Ḥamzah Az-Zayyât said: "Murrah Al-Hamdânî heard something from Al-Ḥârith and he said to him: 'Sit by the door.' Murrah went in and picked up his sword, but Al-Ḥârith sensed that he was up to no good, so he went away."

[٤٩] وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ حَمْزَةَ الزَّيَّاتِ قَالَ: سَمِعَ مُرَّةُ الْهَمْدَانِيُّ مِنَ الْحَارِثِ شَيْئًا، فَقَالَ لَهُ: اقْعُدْ بِالْبَابِ - قَالَ -: فَدَخَلَ مُرَّةُ وَأَخَذَ سَيْفَهُ - قَالَ: وَأَحَسَّ الْحَارِثُ بِالشَّرِّ، فَذَهَبَ.

[50] It was narrated that Ibn 'Awn said: "Ibrâhîm said to us: 'Beware of Al-Mughîrah bin Sa'eed and Abû 'Abdur-Raḥîm, for they are liars.'"

[٥٠] وَحَدَّثَنِي عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ ابْنِ عَوْنٍ؛ قَالَ: قَالَ لَنَا إِبْرَاهِيمُ: إِيَّاكُمْ وَالْمُغِيرَةَ بْنَ سَعِيدٍ وَأَبَا عَبْدِ الرَّحِيمِ، فَإِنَّهُمَا كَذَّابَانِ.

[51] It was narrated that 'Âṣim said: "We used to go to Abû 'Abdur-Raḥmân Al-Sulamî when we were young boys, and he used

[٥١] وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ قَالَ: حَدَّثَنَا عَاصِمٌ قَالَ: كُنَّا نَأْتِي أَبَا عَبْدِ الرَّحْمَٰنِ

to say to us: 'Do not sit with the storytellers except for Abû Al-Ahwaṣ, and beware of Shaqîq.' And He said: 'This Shaqîq held some Khârijî views, but he was not Abû Wâ'il.'"

السُّلَمِيِّ وَنَحْنُ غِلْمَةٌ أَيْفَاعٌ، فَكَانَ يَقُولُ لَنَا: لَا تُجَالِسُوا الْقُصَّاصَ غَيْرَ أَبِي الْأَحْوَصِ، وَإِيَّاكُمْ وَشَقِيقًا، قَالَ وَكَانَ شَقِيقٌ هٰذَا يَرَى رَأْيَ الْخَوَارِجِ، وَلَيْسَ بِأَبِي وَائِلٍ.

[52] Abû Ghassân Muhammad bin 'Amr Ar-Râzî narrated to us, he said: "I heard Jarîr say: 'I met Jâbir bin Yazîd Al-Ju'fî, but I did not write down anything from him as he believed in *Ar-Raj'ah*.'"[1]

[٥٢] حَدَّثَنَا أَبُو غَسَّانَ مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ قَالَ: سَمِعْتُ جَرِيرًا يَقُولُ: لَقِيتُ جَابِرَ بْنَ يَزِيدَ الْجُعْفِيَّ، فَلَمْ أَكْتُبْ عَنْهُ، كَانَ يُؤْمِنُ بِالرَّجْعَةِ.

[53] It was narrated that Mis'ar said: "Jâbir bin Yazîd narrated to us, before he innovated as he did."

[٥٣] وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مِسْعَرٌ قَالَ: حَدَّثَنَا جَابِرُ بْنُ يَزِيدَ، قَبْلَ أَنْ يُحْدِثَ مَا أَحْدَثَ.

[54] It was narrated that Sufyân said: "The people used to narrate from Jâbir before he showed what he showed. And when he showed what he showed, the people suspected his *Hadîth*, and some people abandoned him." It was said to him: "What did he show?" He said: "Belief in *Ar-Raj'ah* (return to this life after death and before the Day of Judgement)."

[٥٤] وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: كَانَ النَّاسُ يَحْمِلُونَ عَنْ جَابِرٍ قَبْلَ أَنْ يُظْهِرَ مَا أَظْهَرَ، فَلَمَّا أَظْهَرَ مَا أَظْهَرَ اتَّهَمَهُ النَّاسُ فِي حَدِيثِهِ، وَتَرَكَهُ بَعْضُ النَّاسِ، فَقِيلَ لَهُ: وَمَا أَظْهَرَ؟ قَالَ: الْإِيمَانُ بِالرَّجْعَةِ.

[55] It was narrated that Abû Yahyâ Al-Himmânî said:

[٥٥] وَحَدَّثَنِي حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا

[1] The return to this life after death (reincarnation), and before the Day of Judgement. It is either regarding 'Alî, may Allâh be pleased with him, or the Shî'î claim that the *Mahdî* is alive and shall return.

"Qabîṣah and his brother narrated us that they heard Al-Jarrâḥ bin Malîḥ say: 'I heard Jâbir bin Yazîd say: "I have seventy thousand *Aḥâdîth*, all from Abû Ja'far from the Prophet ﷺ."

أَبُو يَحْيَى الْحِمَّانِيُّ: حَدَّثَنَا قَبِيصَةُ وَأَخُوهُ؛ أَنَّهُمَا سَمِعَا الْجَرَّاحَ بْنَ مَلِيحٍ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ يَزِيدَ يَقُولُ: عِنْدِي سَبْعُونَ أَلْفَ حَدِيثٍ عَنْ أَبِي جَعْفَرٍ عَنِ النَّبِيِّ ﷺ، كُلُّهَا.

[56] It was narrated that Zuhair said: "Jâbir said" - or "I heard Jâbir say: 'I have fifty thousand *Aḥâdîth*, and I have not narrated any of them.' Then one day he narrated a *Ḥadîth* and said: 'This is one of the fifty thousand.'"

[٥٦] **وَحَدَّثَنِي** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ سَمِعْتُ زُهَيْرًا يَقُولُ: قَالَ جَابِرٌ: أَوْ سَمِعْتُ جَابِرًا يَقُولُ: إِنَّ عِنْدِي لَخَمْسِينَ أَلْفَ حَدِيثٍ. مَا حَدَّثْتُ مِنْهَا بِشَيْءٍ. قَالَ ثُمَّ حَدَّثَ يَوْمًا بِحَدِيثٍ فَقَالَ: هٰذَا مِنَ الْخَمْسِينَ أَلْفًا.

[57] It was narrated that Sallâm bin Abî Muṭî' said: "I heard Jâbir Al-Ju'fî say: 'I have fifty thousand *Ḥadîth* from the Prophet ﷺ.'"

[٥٧] **وَحَدَّثَنِي** إِبْراهِيمُ بْنُ خَالِدٍ الْيَشْكُرِيُّ. قَالَ سَمِعْتُ أَبَا الْوَلِيدِ يَقُولُ: سَمِعْتُ سَلَّامَ بْنَ أَبِي مُطِيعٍ يَقُولُ: سَمِعْتُ جَابِرًا الْجُعْفِيَّ يَقُولُ: عِنْدِي خَمْسُونَ أَلْفَ حَدِيثٍ عَنِ النَّبِيِّ ﷺ.

58 Sufyân said: "I heard a man asking Jâbir about the Verse of the Holy Qur'ân: "...Therefore I will not leave this land until my father permits me, or Allâh decides my case and He is the Best of the judges.[1] Jâbir said: 'This has not been fulfilled yet.' Sufyân said: 'He is lying.'" We

[٥٨] **وَحَدَّثَنِي** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ. قَالَ: سَمِعْتُ رَجُلًا سَأَلَ جَابِرًا عَنْ قَوْلِهِ تَعَالَىٰ: ﴿فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِيٓ أَبِيٓ أَوْ يَحْكُمَ ٱللَّهُ لِي ۖ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ﴾

[1] *Yûsuf* 12:80.

said [to Sufyân]: "What did he mean by that?" He said: "The *Râfiḍah* say that 'Alî is in the clouds, and we will not join any of his sons who rebel against the state, until a voice calls out to us from heaven" - meaning 'Alî - "who will tell us to go out and support so-and-so. Jâbir said: 'This is the interpretation of this Verse.' But he was lying; it was about the brothers of Yûsuf [ﷺ]."

[يوسف: ٨٠] قَالَ: فَقَالَ جَابِرٌ: لَمْ يَجِيءْ تَأْوِيلُ هٰذِهِ قَالَ سُفْيَانُ: وَكَذَبَ. فَقُلْنَا [لِسُفْيَانَ]: وَمَا أَرَادَ بِهٰذَا؟ فَقَالَ: إِنَّ الرَّافِضَةَ تَقُولُ: إِنَّ عَلِيًّا فِي السَّحَابِ، فَلَا نَخْرُجُ مَعَ مَنْ يَخْرُجُ مِنْ وَلَدِهِ، حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ - يُرِيدُ عَلِيًّا - أَنَّهُ يُنَادِي اخْرُجُوا مَعَ فُلَانٍ، يَقُولُ جَابِرٌ: فَذَا تَأْوِيلُ هٰذِهِ الْآيَةِ، وَكَذَبَ، كَانَتْ فِي إِخْوَةِ يُوسُفَ [ﷺ].

[59] It was narrated that Sufyân said: "I heard Jâbir narrating nearly thirty thousand *Aḥâdîth*, but I would not allow myself to mention any of them, even if I had such-and-such."

[٥٩] وَحَدَّثَنَا سَلَمَةُ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ جَابِرًا يُحَدِّثُ بِنَحْوٍ مِنْ ثَلَاثِينَ أَلْفَ حَدِيثٍ: مَا أَسْتَحِلُّ أَنْ أَذْكُرَ مِنْهَا شَيْئًا، وَأَنَّ لِي كَذَا وَكَذَا.

[Muslim said]: I heard Abû Ghassân Muḥammad bin 'Amr al-Râzî say: "I asked Jarîr bin 'Abdul-Ḥamîd: 'Did you meet Al-Ḥârith bin Ḥaṣîrah?' He said: 'Yes, he was a very quiet old man, who is hiding something serious.'"

[وَقَالَ مُسْلِمٌ]: وَسَمِعْتُ أَبَا غَسَّانَ، مُحَمَّدَ بْنَ عَمْرٍو الرَّازِيَّ قَالَ: سَأَلْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ، فَقُلْتُ: الْحَارِثُ ابْنُ حَصِيرَةَ لَقِيتَهُ؟ قَالَ: نَعَمْ، شَيْخٌ طَوِيلُ السُّكُوتِ، يُصِرُّ عَلَىٰ أَمْرٍ عَظِيمٍ.

[60] It was narrated that Ḥammâd bin Zaid said: "Ayyûb mentioned a man one day and said: 'He is not careful about what he says.' And he mentioned

[٦٠] **حَدَّثَنِي** أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ حَمَّادِ بْنِ زَيْدٍ قَالَ: وَذَكَرَ

another, and said: 'He adds to the number.'"[1]

أَيُّوبُ رَجُلًا يَوْمًا فَقَالَ: لَمْ يَكُنْ بِمُسْتَقِيمِ اللِّسَانِ، وَذَكَرَ آخَرَ فَقَالَ: هُوَ يَزِيدُ فِي الرَّقْمِ.

[61] It was narrated that Ḥammâd bin Zaid said: "Ayyûb said: 'I have a neighbor, then he mentioned some of his virtues, (then he said) but if he were to testify before me even concerning two date fruits, I would not find his testimony acceptable.'"

[٦١] **حَدَّثَنِي** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ قَالَ: قَالَ أَيُّوبُ: إِنَّ لِي جَارًا، ثُمَّ ذَكَرَ مِنْ فَضْلِهِ، وَلَوْ شَهِدَ [عِنْدِي] عَلَىٰ تَمْرَتَيْنِ مَا رَأَيْتُ شَهَادَتَهُ جَائِزَةً.

[62] It was narrated that Ma'mar said: "I never saw Ayyûb backbite about anyone except 'Abdul-Karîm," meaning Abû Umayyah. "He mentioned him and said: 'May Allâh have mercy on him. He was not trustworthy, and he asked me about a *Ḥadîth* of 'Ikrimah, then he said: "I heard 'Ikrimah."

[٦٢] **وَحَدَّثَنِي** مُحَمَّدُ بْنُ رَافِعٍ وَحَجَّاجُ ابْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: قَالَ مَعْمَرٌ: مَا رَأَيْتُ أَيُّوبَ اغْتَابَ أَحَدًا قَطُّ إِلَّا عَبْدَ الْكَرِيمِ يَعْنِي أَبَا أُمَيَّةَ، فَإِنَّهُ ذَكَرَهُ فَقَالَ: رَحِمَهُ اللهُ، كَانَ غَيْرَ ثِقَةٍ، لَقَدْ سَأَلَنِي عَنْ حَدِيثٍ لِعِكْرِمَةَ، ثُمَّ قَالَ: سَمِعْتُ عِكْرِمَةَ.

[63] It was narrated that Hammâm said: "Abû Dâwûd Al-A'ma came to us and started saying: 'Al-Barâ' narrated to us' and 'Zaid bin Arqam narrated to us.' We mentioned that to Qatâdah and he said: 'He is lying, he never heard anything from them; rather he used to beg from the people at the time of the severe plague.'"

[٦٣] **حَدَّثَنِي** الْفَضْلُ بْنُ سَهْلٍ. قَالَ: حَدَّثَنِي عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ قَالَ: قَدِمَ عَلَيْنَا أَبُو دَاوُدَ الْأَعْمَىٰ فَجَعَلَ يَقُولُ: حَدَّثَنَا الْبَرَاءُ وَحَدَّثَنَا زَيْدُ بْنُ أَرْقَمَ، فَذَكَرْنَا ذَلِكَ لِقَتَادَةَ، فَقَالَ: كَذَبَ مَا سَمِعَ مِنْهُمْ، إِنَّمَا كَانَ ذَلِكَ سَائِلًا يَتَكَفَّفُ النَّاسَ، زَمَنَ طَاعُونِ الْجَارِفِ.

[1] Meaning, he exaggerates, telling lies. Like the merchant who lies about the price he paid for the goods he is selling.

[64] It was narrated that Hammâm said: "Abû Dâwûd Al-A'ma entered upon Qatâdah and when he left, they said: 'This man claims that he met eighteen men who had been present at (the battle at) Badr.' Qatâdah said: 'He used to beg before the plague, and he has nothing to do with that at all, and he should not speak. By Allâh, Al-Ḥasan did not narrate directly from anyone who had been present at Badr, and Sa'eed bin Al-Mûsâyyab did not narrate directly from anyone who had been present at Badr, except for Sa'd bin Mâlik.'"

[٦٤] **وَحَدَّثَنِي** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ قَالَ: دَخَلَ أَبُو دَاوُدَ الْأَعْمَىٰ عَلَىٰ قَتَادَةَ، فَلَمَّا قَامَ قَالُوا: إِنَّ هٰذَا يَزْعُمُ أَنَّهُ لَقِيَ ثَمَانِيَةَ عَشَرَ بَدْرِيًّا، فَقَالَ قَتَادَةُ: هٰذَا كَانَ سَائِلًا قَبْلَ الْجَارِفِ، لَا يَعْرِضُ لِشَيْءٍ مِنْ هٰذَا، وَلَا يَتَكَلَّمُ فِيهِ، فَوَاللهِ! مَا حَدَّثَنَا الْحَسَنُ عَنْ بَدْرِيٍّ مُشَافَهَةً، وَلَا حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ بَدْرِيٍّ مُشَافَهَةً، إِلَّا عَنْ سَعْدِ ابْنِ مَالِكٍ.

[65] It was narrated from Raqabah that Abû Ja'far Al-Hâs͟himî Al-Madanî used to fabricate *Ḥadîth*, though the words were true, but they were not *Aḥâdîth* from the Prophet ﷺ, but he used to report that they were from the Prophet ﷺ.

[٦٥] **حَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ رَقَبَةَ؛ أَنَّ أَبَا جَعْفَرٍ الْهَاشِمِيَّ الْمَدَنِيَّ كَانَ يَضَعُ أَحَادِيثَ، كَلَامَ حَقٍّ، وَلَيْسَتْ مِنْ أَحَادِيثِ النَّبِيِّ ﷺ، وَكَانَ يَرْوِيهَا عَنِ النَّبِيِّ ﷺ.

[66] It was narrated that S͟hu'bah narrated from Yûnus bin 'Ubaid who said: " 'Amr bin 'Ubaid used to tell lies in *Ḥadîth*."

[٦٦] **حَدَّثَنَا** الْحَسَنُ الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ. قَالَ أَبُو إِسْحٰقَ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سُفْيَانَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ قَالَ: حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ؛ قَالَ: كَانَ عَمْرُو بْنُ عُبَيْدٍ يَكْذِبُ فِي الْحَدِيثِ.

[67] It was narrated that Mu'âd͟h

[٦٧] **حَدَّثَنِي** عَمْرُو بْنُ عَلِيٍّ أَبُو

حَفْصٍ قَالَ: سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ يَقُولُ: قُلْتُ لِعَوْفِ بْنِ أَبِي جَمِيلَةَ: إِنَّ عَمْرَو بْنَ عُبَيْدٍ حَدَّثَنَا عَنِ الْحَسَنِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا» قَالَ: كَذَبَ وَاللهِ! عَمْرٌو، وَلَكِنَّهُ أَرَادَ أَنْ يَحُوزَهَا إِلَىٰ قَوْلِهِ الْخَبِيثِ.

bin Mu'âdh said: "I said to 'Awf bin Abî Jamîlah that 'Amr bin 'Ubaid narrated to us, from Al-Hasan, that the Messenger of Allâh ﷺ said: 'Whoever bears weapons against us is not one of us.' He said: "Amr is lying, by Allâh, but he wanted to use that to support his vile views.""[1]

[٦٨] وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: كَانَ رَجُلٌ قَدْ لَزِمَ أَيُّوبَ وَسَمِعَ مِنْهُ، فَفَقَدَهُ أَيُّوبُ فَقَالُوا لَهُ: يَا أَبَا بَكْرٍ! إِنَّهُ قَدْ لَزِمَ عَمْرَو بْنَ عُبَيْدٍ. قَالَ حَمَّادٌ: فَبَيْنَا أَنَا يَوْمًا مَعَ أَيُّوبَ وَقَدْ بَكَّرْنَا إِلَى السُّوقِ. فَاسْتَقْبَلَهُ الرَّجُلُ، فَسَلَّمَ عَلَيْهِ أَيُّوبُ وَسَأَلَهُ، ثُمَّ قَالَ لَهُ أَيُّوبُ: بَلَغَنِي أَنَّكَ لَزِمْتَ ذَلِكَ الرَّجُلَ، قَالَ حَمَّادٌ: سَمَّاهُ - يَعْنِي - عَمْرًا؟ قَالَ: نَعَمْ، يَا أَبَا بَكْرٍ! إِنَّهُ يَجِيئُنَا بِأَشْيَاءَ غَرَائِبَ، قَالَ: يَقُولُ لَهُ أَيُّوبُ: إِنَّمَا نَفِرُّ أَوْ نَفْرَقُ مِنْ تِلْكَ الْغَرَائِبِ.

[68] It was narrated that Hammâd bin Zaid said: "A man had been staying close to Ayyûb and listening to him, then Ayyûb noticed that he was missing. They said to him: 'O Abû Bakr, now he is staying close to 'Amr bin 'Ubaid.'" Hammâd said: "One day while I was with Ayyûb, and we had gone early to the market, he met that man. Ayyûb greeted him with *Salâm* and asked him, then Ayyûb said to him: 'I have heard that you are staying close to that man.'" Hammâd asked: "[Did] he name him," meaning 'Amr. "He said: 'Yes, O Abû Bakr. He tells us weird things.' Ayyûb said to him: 'We run away from' or 'we feel anxious about those weird things.'"

[٦٩] وحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ

[69] It was narrated that Ibn Zaid, meaning, Hammâd, said: "It was said to Ayyûb that 'Amr bin 'Ubaid narrated that Al-

[1] See no. 280. The censure is regarding his claim that he heard it from Al-Hasan, not regarding the *Hadîth* itself.

Ḥasan said: 'The drunkard is not to be flogged if he is intoxicated by consuming *Nabîdh*.' He said: 'He is lying. I heard Al-Ḥasan say that the drunkard is to be flogged for drinking *Nabîdh*.'"

زَيْدٍ، يَعْنِي حَمَّادًا، قَالَ، قِيلَ لِأَيُّوبَ: إِنَّ عَمْرَو بْنَ عُبَيْدٍ رَوَىٰ عَنِ الْحَسَنِ قَالَ: لَا يُجْلَدُ السَّكْرَانُ مِنَ النَّبِيذِ، فَقَالَ: كَذَبَ، أَنَا سَمِعْتُ الْحَسَنَ يَقُولُ: يُجْلَدُ السَّكْرَانُ مِنَ النَّبِيذِ.

[70] It was narrated that Sallâm bin Abî Muṭî' said: "Ayyûb heard that I was going to 'Amr, so he came to me one day and said: 'If you are not safe with his religion, how can you be safe with his *Aḥâdîth*?'"

[٧٠] **وحَدَّثَنِي** حَجَّاجٌ: حَدَّثَنَا سُلَيْمَانُ ابْنُ حَرْبٍ قَالَ: سَمِعْتُ سَلَّامَ بْنَ أَبِي مُطِيعٍ يَقُولُ: بَلَغَ أَيُّوبَ أَنِّي آتِي عَمْرًا، فَأَقْبَلَ عَلَيَّ يَوْمًا، فَقَالَ: أَرَأَيْتَ رَجُلًا لَا تَأْمَنُهُ عَلَىٰ دِينِهِ، كَيْفَ تَأْمَنُهُ عَلَىٰ الْحَدِيثِ؟.

[71] It was narrated that Sufyân said: "I heard Abû Mûsâ say: ''Amr bin 'Ubaid narrated to us, before he innovated.'"

[٧١] **وحَدَّثَنِي** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ أَبَا مُوسَىٰ يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ عُبَيْدٍ قَبْلَ أَنْ يُحْدِثَ.

[72] 'Ubaidullâh bin Mu'âdh Al-'Anbarî narrated to me: "My father narrated us: 'I wrote to Shu'bah asking him about Abû Shaibah, the *Qâḍî* of Wâsiṭ. He wrote to me saying: "Do not write down anything from him, and tear up my letter."

[٧٢] **حَدَّثَنِي** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي قَالَ: كَتَبْتُ إِلَىٰ شُعْبَةَ أَسْأَلُهُ عَنْ أَبِي شَيْبَةَ قَاضِي وَاسِطٍ، فَكَتَبَ إِلَيَّ: لَا تَكْتُبْ عَنْهُ شَيْئًا. وَمَزِّقْ كِتَابِي.

[73] Al-Ḥulwânî narrated to me, he said: "I heard 'Affân say: 'I told Ḥammâd bin Salamah a *Ḥadîth* from Ṣâliḥ Al-Murrî from Thâbit. He said: "He is lying." And I told Hammâm a *Ḥadîth* from Ṣâliḥ Al-Murrî and he said: "He is lying."

[٧٣] **وحَدَّثَنَا** الْحُلْوَانِيُّ قَالَ: سَمِعْتُ عَفَّانَ قَالَ: حَدَّثْتُ حَمَّادَ بْنَ سَلَمَةَ عَنْ صَالِحٍ الْمُرِّيِّ بِحَدِيثٍ عَنْ ثَابِتٍ فَقَالَ: كَذَبَ، وَحَدَّثْتُ هَمَّامًا عَنْ صَالِحٍ الْمُرِّيِّ بِحَدِيثٍ فَقَالَ: كَذَبَ.

[74] Abû Dâwûd said: "Shu'bah said to me: 'Go to Jarîr bin Ḥâzim and tell him: "It is not permissible for you to narrate from Al-Ḥasan bin 'Umârah, because he tells lies." Abû Dâwûd said: "I said to Shu'bah: 'How is that?' He said: 'He narrated to us from Al-Ḥakam things for which I find no basis."' He said: "I said to him: 'What things?' He said: 'I asked Al-Ḥakam: "Did the Prophet ﷺ offer the funeral prayer for those who were slain at Uḥud?" He said: "He did not offer the prayer for them." But Al-Ḥasan bin 'Umârah said, narrating from Al-Ḥakam, from Miqsam, from Ibn 'Abbâs, that the Prophet ﷺ offered the prayer for them and buried them. I said to Al-Ḥakam: "What do you say about the children of *Zina* (children born out of wedlock)?" He said: "The funeral prayer should be offered for them." I said: "From the *Ḥadîth* of whom is that narrated?" He said: "It is narrated from Al-Ḥasan Al-Baṣrî." But Al-Ḥasan bin 'Umârah said: "Al-Ḥakam narrated to us from Yaḥyâ bin Al-Jazzâr, from 'Alî, may Allâh be pleased with him."

[٧٤] وحَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: قَالَ لِي شُعْبَةُ: ائْتِ جَرِيرَ بْنَ حَازِمٍ فَقُلْ لَهُ: لَا يَحِلُّ لَكَ أَنْ تَرْوِيَ عَنِ الْحَسَنِ بْنِ عُمَارَةَ فَإِنَّهُ يَكْذِبُ، قَالَ أَبُو دَاوُدَ: قُلْتُ لِشُعْبَةَ: وَكَيْفَ ذَاكَ؟ فَقَالَ: حَدَّثَنَا عَنِ الْحَكَمِ بِأَشْيَاءَ لَمْ أَجِدْ لَهَا أَصْلًا - قَالَ - قُلْتُ لَهُ: بِأَيِّ شَيْءٍ؟ قَالَ قُلْتُ لِلْحَكَمِ: أَصَلَّى النَّبِيُّ ﷺ عَلَىٰ قَتْلَىٰ أُحُدٍ؟ فَقَالَ: لَمْ يُصَلِّ عَلَيْهِمْ، فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ صَلَّىٰ عَلَيْهِمْ وَدَفَنَهُمْ. قُلْتُ لِلْحَكَمِ: مَا تَقُولُ فِي أَوْلَادِ الزِّنَا؟ قَالَ: يُصَلَّىٰ عَلَيْهِمْ. قُلْتُ: مِنْ حَدِيثِ مَنْ يُرْوَىٰ؟ قَالَ: يُرْوَىٰ عَنِ الْحَسَنِ الْبَصْرِيِّ. فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ: حَدَّثَنَا الْحَكَمُ عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَىٰ عَنْهُ.

[75] Al-Ḥasan Al-Ḥulwânî narrated to me, he said: "I heard Yazîd bin Hârûn, when he mentioned Ziyâd bin Maimûn,

[٧٥] وحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ قَالَ: سَمِعْتُ يَزِيدَ بْنَ هٰرُونَ، وَذَكَرَ زِيَادَ بْنَ مَيْمُونٍ، فَقَالَ: حَلَفْتُ أَلَّا أَرْوِيَ عَنْهُ

say: 'I swore that I would not narrate anything from him, or from Khâlid bin Maḥdûj.' He said: 'I met Ziyâd bin Maimûn, and I asked him about a *Ḥadîth*. He narrated it to me from Bakr Al-Muzanî. Then I went back to him, and he narrated it to me from Muwarriq. Then I went back to him, and he narrated it to me from Al-Ḥasan.' And he used to accuse the two of them of lying."

Al-Ḥulwânî said: "I heard 'Abduṣ-Ṣamad, when I mentioned Ziyâd bin Maimûn in his presence, accuse him of lying."

شَيْئًا وَلَا عَنْ خَالِدِ بْنِ مَحْدُوجٍ -وَقَالَ-: لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ، فَسَأَلْتُهُ عَنْ حَدِيثٍ فَحَدَّثَنِي بِهِ عَنْ بَكْرٍ الْمُزَنِيِّ، ثُمَّ عُدْتُ إِلَيْهِ فَحَدَّثَنِي بِهِ عَنْ مُوَرِّقٍ، ثُمَّ عُدْتُ إِلَيْهِ فَحَدَّثَنِي بِهِ عَنِ الْحَسَنِ، وَكَانَ يَنْسُبُهُمَا إِلَى الْكَذِبِ.

قَالَ الْحُلْوَانِيُّ: سَمِعْتُ عَبْدَ الصَّمَدِ، وَذَكَرْتُ عِنْدَهُ زِيَادَ بْنَ مَيْمُونٍ، فَنَسَبَهُ إِلَى الْكَذِبِ.

[76] Maḥmûd bin Ghailân narrated to me, he said: "I said to Abû Dâwûd Aṭ-Ṭayâlisî: 'You have narrated a great deal from 'Abbâd bin Manṣûr. How come you did not hear from him the *Ḥadîth* of *Al-'Aṭṭârah* which was narrated to us by An-Naḍr bin Shumail?' He said to me: 'Be quiet! 'Abdur-Raḥmân bin Mahdî and I met Ziyâd bin Maimûn and we asked him. We said to him: "What are these *Aḥâdîth* that you narrate from Anas?" He said: "What do you think of a man who commits a sin then repents; doesn't Allâh accept his repentance?" We said: "Yes." He said: "I did not hear either a little or a lot from Anas (meaning, nothing at all). If the people do

[٧٦] وحَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: قُلْتُ لِأَبِي دَاوُدَ الطَّيَالِسِيِّ: قَدْ أَكْثَرْتَ عَنْ عَبَّادِ بْنِ مَنْصُورٍ، فَمَا لَكَ لَمْ تَسْمَعْ مِنْهُ حَدِيثَ الْعَطَّارَةِ الَّذِي رَوَىٰ لَنَا النَّضْرُ ابْنُ شُمَيْلٍ؟ فَقَالَ لِيَ: اسْكُتْ: فَأَنَا لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ فَسَأَلْنَاهُ فَقُلْنَا لَهُ: هَذِهِ الْأَحَادِيثُ الَّتِي تَرْوِيهَا عَنْ أَنَسٍ؟ فَقَالَ: أَرَأَيْتُمَا رَجُلًا يُذْنِبُ فَيَتُوبُ، أَلَيْسَ يَتُوبُ اللهُ عَلَيْهِ؟ قَالَ قُلْنَا: نَعَمْ. قَالَ: مَا سَمِعْتُ مِنْ أَنَسٍ مِنْ ذَا قَلِيلًا، وَلَا كَثِيرًا، إِنْ كَانَ لَا يَعْلَمُ النَّاسُ فَأَنْتُمَا لَا تَعْلَمَانِ أَنِّي لَمْ أَلْقَ أَنَسًا.

not know, then you now know that I did not meet Anas."

قَالَ أَبُو دَاوُدَ: فَبَلَغَنَا، بَعْدُ، أَنَّهُ يَرْوِي. فَأَتَيْنَاهُ أَنَا وَعَبْدُ الرَّحْمٰنِ فَقَالَ: أَتُوبُ. ثُمَّ كَانَ، بَعْدُ، يُحَدِّثُ، فَتَرَكْنَاهُ.

Abû Dâwûd said: "After that, I heard that he was narrating and 'Abdur-Raḥmân and I went to him and he said: 'I repent.' Then after that he was narrating again, so we ignored him."

[٧٧] حَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ قَالَ: سَمِعْتُ شَبَابَةَ - قَالَ: كَانَ عَبْدُ الْقُدُّوسِ يُحَدِّثُنَا فَيَقُولُ: سُوَيْدُ بْنُ عَقَلَةَ - قَالَ شَبَابَةُ: وَسَمِعْتُ عَبْدَ الْقُدُّوسِ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُتَّخَذَ الرَّوْحُ عَرْضًا - قَالَ - فَقِيلَ لَهُ: أَيُّ شَيْءٍ هٰذَا؟ قَالَ: يَعْنِي يُتَّخَذُ كُوَّةٌ فِي حَائِطٍ لِيَدْخُلَ عَلَيْهِ الرَّوْحُ.

[77] Ḥasan Al-Ḥulwânî narrated to me, he said: "I heard Shabâbah say: ''Abdul-Quddûs used to narrate to us and say: "Suwaid bin 'Aqalah.'''[1] Shabâbah said: 'And I heard 'Abdul-Quddûs say: "The Messenger of Allâh ﷺ forbade using *Ar-Rawḥu 'arḍan*." It was said to him: "What does that mean?" He said: "It means making a small window in a wall to let the breeze pass through."[2]

[قَالَ مُسْلِمٌ]: وَسَمِعْتُ عُبَيْدَ اللهِ بْنَ عُمَرَ الْقَوَارِيرِيَّ يَقُولُ: سَمِعْتُ حَمَّادَ بْنَ زَيْدٍ يَقُولُ لِرَجُلٍ - بَعْدَمَا جَلَسَ مَهْدِيُّ بْنُ هِلَالٍ بِأَيَّامٍ -: مَا هٰذِهِ الْعَيْنُ الْمَالِحَةُ الَّتِي نَبَعَتْ قِبَلَكُمْ؟ قَالَ: نَعَمْ يَا أَبَا إِسْمَاعِيلَ!

Muslim said: I heard 'Ubaidullâh bin 'Umar Al-Qawârîrî say: "I heard Ḥammâd bin Zaid say to a man - a few days after Mahdî bin Hilâl arrived: 'What is this tainted spring coming from your direction?'[3] He said: 'Yes indeed, O Abû Ismâ'îl.'"

[1] While the name is Suwaid bin Ghafalah.

[2] The issue here has to do with the phrase *Yuttakhadh ar-rûḥ gharḍan* (taking a living creature as a target), which is the correct wording of the narration. However, it was misread and recited by 'Abdul-Qudûs as *Yuttakhadh ar-rawḥ 'araḍan* (making a space to let the air in). Both of these examples were mentioned to demonstrate his lack of abilities as a narrator.

[3] Meaning that he felt he was weak and not fit to narrate *Ḥadîth*.

[78] Al-Ḥasan Al-Ḥulwânî narrated to me, he said: "I heard 'Affân say: 'I heard Abû 'Awânah say: "No *Ḥadîth* reached me from Al-Ḥasan, but I bring it to Abân bin Abî 'Ayyâsh and he would recite it for me."'

[٧٨] وحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ قَالَ: سَمِعْتُ عَفَّانَ قَالَ: سَمِعْتُ أَبَا عَوَانَةَ قَالَ: مَا بَلَغَنِي عَنِ الْحَسَنِ حَدِيثٌ، إِلَّا أَتَيْتُ بِهِ أَبَانَ بْنَ أَبِي عَيَّاشٍ، فَقَرَأَهُ عَلَيَّ.

[79] Suwaid bin Sa'eed narrated to me, he said: "'Alî bin Mushir narrated to us: 'Ḥamzah Az-Zayyât and I heard approximately one thousand *Aḥâdîth* from Abân bin Abî 'Ayyâsh.'"

'Alî said: 'I met Ḥamzah, and he told me that he saw the Prophet ﷺ in a dream, and he told him what he had heard from Abân, and he did not recognize anything except a few things, five or six.'"

[٧٩] وحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ قَالَ: سَمِعْتُ أَنَا وَحَمْزَةُ الزَّيَّاتُ مِنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ نَحْوًا مِنْ أَلْفِ حَدِيثٍ.

قَالَ عَلِيٌّ: فَلَقِيتُ حَمْزَةَ فَأَخْبَرَنِي أَنَّهُ رَأَى النَّبِيَّ ﷺ فِي الْمَنَامِ، فَعَرَضَ عَلَيْهِ مَا سَمِعَ مِنْ أَبَانَ، فَمَا عَرَفَ مِنْهَا إِلَّا شَيْئًا يَسِيرًا خَمْسَةً أَوْ سِتَّةً.

[80] Zakariyyâ bin 'Adiyy said: "Abû Isḥâq Al-Fazârî said to me: 'Write down from Baqiyyah whatever he narrates from those who are known, and do not write down what he narrates from those who are not known. And do not write down anything that Ismâ'îl bin 'Ayyâsh narrated from those who are known nor those who are not known.'"

[٨٠] حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ قَالَ، قَالَ لِي أَبُو إِسْحَقَ الْفَزَارِيُّ: اكْتُبْ عَنْ بَقِيَّةَ مَا رَوَىٰ عَنِ الْمَعْرُوفِينَ، وَلَا تَكْتُبْ عَنْهُ مَا رَوَىٰ عَنْ غَيْرِ الْمَعْرُوفِينَ، وَلَا تَكْتُبْ عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ مَا رَوَىٰ عَنِ الْمَعْرُوفِينَ، وَلَا عَنْ غَيْرِهِمْ.

[81] Isḥâq bin Ibrâhîm Al-Ḥanẓalî narrated to me, he said: "I heard some of the companions of 'Abdullâh say: 'Ibn Al-Mubârak said: "What a good man Baqiyyah would be, were it

[٨١] حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ قَالَ: سَمِعْتُ بَعْضَ أَصْحَابِ عَبْدِ اللهِ قَالَ: قَالَ ابْنُ الْمُبَارَكِ: نِعْمَ الرَّجُلُ بَقِيَّةُ لَوْلَا أَنَّهُ كَانَ يَكْنِي الْأَسَامِيَ

not that he changes names into nicknames and nicknames into names. For a long time he used to narrate to us from Abû Sa'eed Al-Wuhâzî, then we realized that that was 'Abdul-Quddûs."

وَيُسَمِّي الْكُنَىٰ، كَانَ دَهْرًا يُحَدِّثُنَا عَنْ أَبِي سَعِيدٍ الْوُحَاظِيِّ، فَنَظَرْنَا فَإِذَا هُوَ عَبْدُ الْقُدُّوسِ.

[82] Ahmad bin Yûsuf Al-Azdî narrated to me, he said: "I heard 'Abdur-Razzâq say: 'I never saw Ibn Al-Mubârak state bluntly that anyone was a liar, except in the case of 'Abdul-Quddûs. I heard him say: "He is a liar."

[٨٢] **وحَدَّثَني** أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ قَالَ سَمِعْتُ عَبْدَ الرَّزَّاقِ يَقُولُ: مَا رَأَيْتُ ابْنَ الْمُبَارَكِ يُفْصِحُ بِقَوْلِهِ: كَذَّابٌ إِلَّا لِعَبْدِ الْقُدُّوسِ، فَإِنِّي سَمِعْتُهُ يَقُولُ لَهُ: كَذَّابٌ.

[83] 'Abdullâh bin 'Abdur-Rahmân Ad-Dârimî narrated to me, he said: "I heard Abû Nu'aim say - and he mentioned Al-Mu'alla bin 'Urfân - he said: 'Abû Wâ'il narrated to us: "Ibn Mas'ûd came out to us at the battle of Siffeen."' Abû Nu'aim said: 'Do you think that he was resurrected after death?' "

[٨٣] **وحَدَّثَني** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ قَالَ: سَمِعْتُ أَبَا نُعَيْمٍ - وَذَكَرَ الْمُعَلَّى بْنَ عُرْفَانَ، فَقَالَ - قَالَ: حَدَّثَنَا أَبُو وَائِلٍ قَالَ: خَرَجَ عَلَيْنَا ابْنُ مَسْعُودٍ بِصِفِّينَ، فَقَالَ أَبُو نُعَيْمٍ: أَتُرَاهُ بُعِثَ بَعْدَ الْمَوْتِ؟.

[84] It was narrated that 'Affân bin Muslim said: "We were with Ismâ'îl bin 'Ulayyah and a man narrated a report from another man. I said that this one is not reliable. The man said: 'You are backbiting about him.' Ismâ'îl said: 'He is not backbiting; rather he judged that he is not reliable.'"

[٨٤] **حَدَّثَني** عَمْرُو بْنُ عَلِيٍّ وَحَسَنٌ الْحُلْوَانِيُّ، كِلَاهُمَا عَنْ عَفَّانَ بْنِ مُسْلِمٍ قَالَ: كُنَّا عِنْدَ إِسْمَاعِيلَ ابْنِ عُلَيَّةَ فَحَدَّثَ رَجُلٌ عَنْ رَجُلٍ، فَقُلْتُ إِنَّ هٰذَا لَيْسَ بِثَبْتٍ، قَالَ فَقَالَ الرَّجُلُ اغْتَبْتَهُ. قَالَ إِسْمَاعِيلُ: مَا اغْتَابَهُ، وَلٰكِنَّهُ حَكَمَ: أَنَّهُ لَيْسَ بِثَبْتٍ.

[85] Bishr bin 'Umar said: "I asked Mâlik bin Anas about Muhammad bin 'Abdur-Rahmân,

[٨٥] **وحَدَّثَني** أَبُو جَعْفَرٍ الدَّارِمِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ قَالَ: سَأَلْتُ مَالِكَ بْنَ

who narrated from Sa'eed bin Al-Mûsâyyab. He said: 'He is not trustworthy.' I asked Mâlik bin Anas about Abû Al-Ḥuwairith. He said: 'He is not trustworthy.' I asked him about Shu'bah from whom Ibn Abî Dhi'b narrated. He said: 'He is not trustworthy.' I asked him about Ṣâliḥ, the freed slave of At-Taw'amah. He said: 'He is not trustworthy.' I asked him about Ḥarâm bin 'Uthmân. He said: 'He is not trustworthy.' I asked Mâlik about these five. He said: 'They are not trustworthy in their *Aḥâdîth*.' I asked him about another man whose name I have forgotten and he said: 'Have you seen him in my books?' I said: 'No.' He said: 'If he were trustworthy, you would have seen him in my books."'

أَنسٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ الَّذي يَرْوِي عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُ مَالِكَ بْنَ أَنسٍ عَنْ أَبِي الْحُوَيْرِثِ؟ فقال: لَيْسَ بِثِقَةٍ وَسَأَلْتُهُ عَنْ شُعْبَةَ الَّذِي يَرْوِي عَنْهُ ابْنُ أَبِي ذِئْبٍ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُهُ عَنْ صَالِحٍ مَوْلَى التَّوْأَمَةِ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُهُ عَنْ حَرَامِ بْنِ عُثْمَانَ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُ مَالِكًا عَنْ هَؤُلَاءِ الْخَمْسَةِ؟ فَقَالَ: لَيْسُوا بِثِقَةٍ فِي حَدِيثِهِمْ، وَسَأَلْتُهُ عَنْ رَجُلٍ آخَرَ نَسِيتُ اسْمَهُ؟ فَقَالَ: هَلْ رَأَيْتَهُ فِي كُتُبِي؟ قُلْتُ: لَا. قَالَ: لَوْ كَانَ ثِقَةً لَرَأَيْتَهُ فِي كُتُبِي.

[86] Al-Faḍl bin Sahl narrated to me, he said: "Yaḥyâ bin Ma'în narrated to me: 'Ḥajjâj narrated to us: Ibn Abî Dhi'b narrated to us, from Shuraḥbîl bin Sa'd, and he was accused.' "

[٨٦] **وحَدَّثَني** الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُرَحْبِيلَ بْنِ سَعْدٍ وَكَانَ مُتَّهَمًا.

[87] Muḥammad bin 'Abdullâh bin Quhzâdh narrated to me, he said: "I heard Abû Isḥâq At-Ṭâlaqânî say: 'I heard Ibn Al-Mubârak say: If I had been given the choice between entering Paradise and meeting 'Abdullâh bin Muḥarrir, I would have chosen to meet him then enter Paradise. But when I did see him,

[٨٧] **وحَدَّثَني** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ قَالَ: سَمِعْتُ أَبَا إِسْحَقَ الطَّالَقَانِيَّ يَقُولُ: سَمِعْتُ ابْنَ الْمُبَارَكِ يَقُولُ: لَوْ خُيِّرْتُ بَيْنَ أَنْ أَدْخُلَ الْجَنَّةَ، وَبَيْنَ أَنْ أَلْقَى عَبْدَ اللهِ بْنَ مُحَرَّرٍ، لَاخْتَرْتُ أَنْ أَلْقَاهُ ثُمَّ أَدْخُلَ الْجَنَّةَ، فَلَمَّا رَأَيْتُهُ، كَانَتْ بَعْرَةٌ أَحَبَّ إِلَيَّ مِنْهُ.

I realized that camel dung was dearer to me than him."

[88] Al-Faḍl bin Sahl narrated to me: "Walîd bin Ṣâliḥ narrated to us: "Ubaidullâh bin 'Amr said: 'Zaid - meaning Ibn Abî Unaysah - said: 'Do not accept any reports from my brother.'"

[٨٨] **وحَدَّثَنِي** الْفَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا وَلِيدُ بْنُ صَالِحٍ قَالَ: قَالَ عُبَيْدُ اللهِ ابْنُ عَمْرٍو: قَالَ زَيْدٌ يَعْنِي ابْنَ أَبِي أُنَيْسَةَ: لَا تَأْخُذُوا عَنْ أَخِي.

[89] Aḥmad bin Ibrâhîm Ad-Dawraqî narrated to me, he said: "Abdus-Salâm Al-Wâbiṣî told me: 'Abdullâh bin Ja'far Ar-Raqqî narrated to me, that 'Ubaidullâh bin 'Amr said: Yaḥyâ bin Abî Unaysah was a liar."

[٨٩] **وَحَدَّثَنِي** أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنِي عَبْدُ السَّلَامِ الْوَابِصِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ جَعْفَرٍ الرَّقِّيُّ عَنْ عُبَيْدِ اللهِ بْنِ عَمْرٍو قَالَ: كَانَ يَحْيَى بْنُ أَبِي أُنَيْسَةَ كَذَّابًا.

[90] Aḥmad bin Ibrâhîm narrated to me, he said: "Sulaimân bin Ḥarb narrated to me that Ḥammâd bin Zaid said: Mention of Farqad was made in the presence of Ayyûb, and he said: Farqad is not a person of *Ḥadîth*."

[٩٠] **حَدَّثَنِي** أَحْمَدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ عَنْ حَمَّادِ بْنِ زَيْدٍ قَالَ: ذُكِرَ فَرْقَدٌ عِنْدَ أَيُّوبَ، فَقَالَ: إِنَّ فَرْقَدًا لَيْسَ صَاحِبَ حَدِيثٍ.

[91] 'Abdur-Raḥmân bin Bishr Al-'Abdî narrated to me, he said: "I heard Yaḥyâ bin Sa'eed Al-Qaṭṭân say, when mention was made in his presence of Muḥammad bin 'Abdullâh bin 'Ubaid bin 'Umair Al-Laithî, that he was very weak (in narration). It was said to Yaḥyâ: 'Weaker than Ya'qûb bin 'Aṭâ'?' He said: 'Yes.' Then he said: 'I did not think that anyone would narrate from Muḥammad bin 'Abdullâh bin 'Ubaid bin 'Umair.'"

[٩١] **وحَدَّثَنِي** عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ وَ ذُكِرَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيُّ، فَضَعَّفَهُ جِدًّا، فَقِيلَ لِيَحْيَىٰ: أَضْعَفُ مِنْ يَعْقُوبَ بْنِ عَطَاءٍ؟ قَالَ: نَعَمْ، ثُمَّ قَالَ: مَا كُنْتُ أُرَى أَنَّ أَحَدًا يَرْوِي عَنْ مُحَمَّدِ بْنِ عَبْدِاللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ.

[92] Bishr bin Ḥakam narrated to me, he said: "I heard Yaḥyâ bin Sa'eed Al-Qaṭṭân describe Ḥakîm bin Jubair, 'Abdul-A'la, and Yaḥyâ bin Mûsâ bin Dînâr as weak (in narration) - he said: 'His *Ḥadîth* is nothing' - and he classed Mûsâ bin Dihqân and 'Eisâ bin Abî 'Eisâ Al-Madanî as weak. And I heard Al-Ḥasan bin 'Eisâ say: 'Ibn Al-Mubârak said to me: "When you come to Jarîr, write down all of his knowledge except for reports from three people: Do not write down from him reports from 'Ubaidah bin Mu'attib, As-Sarrî bin Ismâ'îl and Muḥammad bin Sâlim."

Muslim said: And there is much that is similar to what we have mentioned of the words of the people of knowledge concerning accused narrators of *Ḥadîth* and the faults in their reports, for which we have no room to write about here. What we have mentioned is sufficient for those who are wise and understand the way of the *Muhaddithîn* in discussing and explaining such matters.

The reason why they obliged themselves to expose the faults of the narrators of *Ḥadîth* and transmitters of reports, and to pass judgement on them when asked to, is due to the seriousness of the matter. Reports on matters of religion speak of lawful and unlawful,

[٩٢] حَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ، ضَعَّفَ حَكِيمَ بْنَ جُبَيْرٍ وَعَبْدَ الْأَعْلَىٰ، وَضَعَّفَ يَحْيَى بْنَ مُوسَى بْنِ دِينَارٍ قَالَ: حَدِيثُهُ رِيحٌ وَضَعَّفَ مُوسَى بْنَ دِهْقَانَ وَعِيسَى ابْنَ أَبِي عِيسَى الْمَدَنِيَّ. [قَالَ]: وَسَمِعْتُ الْحَسَنَ بْنَ عِيسَى يَقُولُ: قَالَ لِيَ ابْنُ الْمُبَارَكِ: إِذَا قَدِمْتَ عَلَىٰ جَرِيرٍ فَاكْتُبْ عِلْمَهُ كُلَّهُ إِلَّا حَدِيثَ ثَلَاثَةٍ، لَا تَكْتُبْ عَنْهُ: حَدِيثَ عُبَيْدَةَ بْنِ مُعَتِّبٍ، وَالسَّرِيِّ ابْنِ إِسْمَاعِيلَ، وَمُحَمَّدِ بْنِ سَالِمٍ.

قَالَ مُسْلِمٌ: وَأَشْبَاهُ مَا ذَكَرْنَا - مِنْ كَلَامِ أَهْلِ الْعِلْمِ فِي مُتَّهَمِي رُوَاةِ الْحَدِيثِ وَإِخْبَارِهِمْ عَنْ مَعَايِبِهِمْ - كَثِيرٌ، يَطُولُ الْكِتَابُ بِذِكْرِهِ عَلَىٰ اسْتِقْصَائِهِ، وَفِيمَا ذَكَرْنَا كِفَايَةٌ لِمَنْ تَفَهَّمَ وَعَقَلَ مَذْهَبَ الْقَوْمِ، فِيمَا قَالُوا مِنْ ذَلِكَ وَبَيَّنُوا.

وَإِنَّمَا أَلْزَمُوا أَنْفُسَهُمُ الْكَشْفَ عَنْ مَعَايِبِ رُوَاةِ الْحَدِيثِ وَنَاقِلِي الْأَخْبَارِ، وَأَفْتَوْا بِذَلِكَ حِينَ سُئِلُوا، لِمَا فِيهِ مِنْ عَظِيمِ الْخَطَرِ؛ إِذِ الْأَخْبَارُ فِي أَمْرِ الدِّينِ إِنَّمَا تَأْتِي بِتَحْلِيلٍ، أَوْ تَحْرِيمٍ، أَوْ أَمْرٍ،

commands and prohibitions, exhortation and warning. If the narrator is not sincere and honest, and the one who knows of his faults hears it and narrates it - without explaining his faults to one who is unaware of them - then he will be sinning if he does that; betraying the common folk of the Muslims. For he cannot be certain that some of those who hear those reports will not follow and accept them, or some of them, although they - or most of them - are lies that have no basis. Moreover, the authentic reports, which are narrated from trustworthy narrators and the people who are accepted, are so great in number, that there is no need to quote from narrators that are not trustworthy and not accepted.

I think that the reason why most of the people of this type narrate these weak *Aḥâdîth* and chains of unknown narrators, and accept them after knowing of their faults, is to show how much knowledge of *Ḥadîth* they have before the masses, and so that it will be said: "How many *Aḥâdîth* so-and-so has memorized and recorded!"

Whoever follows such a path with knowledge, then he has no share of true knowledge, and it is more befitting that he should be called ignorant rather than knowledgeable.

أَوْ نَهْيٍ، أَوْ تَرْغِيبٍ، أَوْ تَرْهِيبٍ، فَإِذَا كانَ الرَّاوِي لَهَا لَيْسَ بِمَعْدِنٍ لِلصِّدْقِ وَالْأَمَانَةِ، ثُمَّ أَقْدَمَ عَلَىٰ الرِّوَايَةِ عَنْهُ مَنْ قَدْ عَرَفَهُ وَلَمْ يُبَيِّنْ مَا فِيهِ لِغَيْرِهِ، مِمَّنْ جَهِلَ مَعْرِفَتَهُ، كَانَ آثِمًا بِفِعْلِهِ ذَلِكَ، غَاشًّا لِعَوَامِّ الْمُسْلِمِينَ، إِذْ لَا يُؤْمَنُ عَلَىٰ بَعْضِ مَنْ سَمِعَ تِلْكَ الْأَخْبَارَ أَنْ يَسْتَعْمِلَهَا، أَوْ يَسْتَعْمِلَ بَعْضَهَا، وَلَعَلَّهَا أَوْ أَكْثَرَهَا أَكَاذِيبُ لَا أَصْلَ لَهَا، مَعَ أَنَّ الْأَخْبَارَ الصِّحَاحَ مِنْ رِوَايَةِ الثِّقَاتِ وَأَهْلِ الْقَنَاعَةِ أَكْثَرُ مِنْ أَنْ يُضْطَرَّ إِلَىٰ نَقْلِ مَنْ لَيْسَ بِثِقَةٍ وَلا مَقْنَعٍ.

وَلَا أَحْسِبُ كَثِيرًا مِمَّنْ يُعَرِّجُ مِنَ النَّاسِ عَلَىٰ مَا وَصَفْنَا مِنْ هَذِهِ الْأَحَادِيثِ الضِّعَافِ وَالْأَسَانِيدِ الْمَجْهُولَةِ، وَيَعْتَدُّ بِرِوَايَتِهَا بَعْدَ مَعْرِفَتِهِ بِمَا فِيهَا مِنَ التَّوَهُّنِ وَالضَّعْفِ إِلَّا أَنَّ الَّذِي يَحْمِلُهُ عَلَىٰ رِوَايَتِهَا، وَالِاعْتِدَادِ بِهَا، إِرَادَةُ التَّكْثِيرِ بِذَلِكَ عِنْدَ الْعَوَامِّ، وَلِأَنْ يُقَالَ: مَا أَكْثَرَ مَا جَمَعَ فُلانٌ مِنَ الْحَدِيثِ، وَأَلَّفَ مِنَ الْعَدَدِ!

وَمَنْ ذَهَبَ فِي الْعِلْمِ هٰذَا الْمَذْهَبَ، وَسَلَكَ هٰذَا الطَّرِيقَ، فَلا نَصِيبَ لَهُ فِيهِ، وَكَانَ بِأَنْ يُسَمَّىٰ جَاهِلًا، أَوْلَىٰ مِنْ أَنْ يُنْسَبَ إِلَىٰ الْعِلْمِ.

Chapter 6. The Correctness Of Using *Mu'an'an Ahâdîth* As Proof When It Can Be Proven That The Narrators Met One Another And There Is No *Mudallas* Among Them

Some of our contemporaries who are claimed to have knowledge of *Hadîth* have spoken about the examination of chains and explained what is authentic and what is unsound according their view, and if we were to avoid discussing how bad their methods and views are, that would be a good idea and the right thing to do, because ignoring a corrupt view is the best way to kill it off and make the one who said it less known. It is better, so that the ignorant will not know anything about them. But because we fear the consequences, and because the ignorant may be deceived by their innovations and may rush to believe their mistakes and flawed arguments, we decided to expose their flawed views and refute their opinions as much as is appropriate. That is better for the people and will bring better results, if Allâh wills.

The claimant whose flawed arguments we mentioned at the beginning of our discussion, claims that any *Hadîth* in which the chain says: "So-and-so narrated from (*'An*) so-and-so",

(المعجم ٦) - (بَابُ صحة الاحتجاج بالحديث المعنعن إذا أمكن لقاء المعنعنين ولم يكن فيهم مدلس)

(التحفة ٨)

وَقَدْ تَكَلَّمَ بَعْضُ مُنْتَحِلِي الْحَدِيثِ مِنْ أَهْلِ عَصْرِنَا فِي تَصْحِيحِ الْأَسَانِيدِ وَتَسْقِيمِهَا بِقَوْلٍ، لَوْ ضَرَبْنَا عَنْ حِكَايَتِهِ وَذِكْرِ فَسَادِهِ صَفْحًا، لَكَانَ رَأْيًا مَتِينًا، وَمَذْهَبًا صَحِيحًا؛ إِذِ الْإِعْرَاضُ عَنِ الْقَوْلِ الْمُطَّرَحِ، أَحْرَىٰ لِإِمَاتَتِهِ وَإِخْمَالِ ذِكْرِ قَائِلِهِ، وَأَجْدَرُ أَنْ لَا يَكُونَ ذَلِكَ تَنْبِيهًا لِلْجُهَّالِ عَلَيْهِ، غَيْرَ أَنَّا لَمَّا تَخَوَّفْنَا مِنْ شُرُورِ الْعَوَاقِبِ وَاغْتِرَارِ الْجَهَلَةِ بِمُحْدَثَاتِ الْأُمُورِ، وَإِسْرَاعِهِمْ إِلَىٰ اعْتِقَادِ خَطَإِ الْمُخْطِئِينَ، وَالْأَقْوَالِ السَّاقِطَةِ عِنْدَ الْعُلَمَاءِ، رَأَيْنَا الْكَشْفَ عَنْ فَسَادِ قَوْلِهِ وَرَدَّ مَقَالَتِهِ بِقَدْرِ مَا يَلِيقُ بِهَا مِنَ الرَّدِّ، أَجْدَىٰ عَلَىٰ الْأَنَامِ وَأَحْمَدَ لِلْعَاقِبَةِ - إِنْ شَاءَ اللهُ -.

وَزَعَمَ الْقَائِلُ الَّذِي افْتَتَحْنَا الْكَلَامَ عَلَىٰ الْحِكَايَةِ عَنْ قَوْلِهِ، وَالْإِخْبَارِ عَنْ سُوءِ رَوِيَّتِهِ، أَنَّ كُلَّ إِسْنَادٍ لِحَدِيثٍ فِيهِ

and it is well established that they were contemporaries who could have met one another, and that the narrator could have heard it directly from the one from whom he narrated it, or he could have spoken with him directly, but we have no proof that he heard from him, and we have not found anything in any report to show that they met at all or spoke to one another - then it cannot be authentic, unless he has some proof that they met during their lifetimes once or more, or spoke to one another, or there is some report which shows that they met once in their lifetimes or more. If he has no proof to that effect, and there is no sound report which says that this narrator met the other or heard something from him - if this is the case, then this report cannot be authentic. In his view, the report is *Mawqûf*, unless it is proven to him in a report that he heard some *Ḥadîth*, a few or a lot, from him.

This view for criticizing chains - may Allâh have mercy on you - is an innovated and unprecedented view for which there is no support among the people of knowledge. The widely held view, on which there is agreement among those who have knowledge of reports both old and recent, is that in the case of every trustworthy man who narrated a *Ḥadîth* from another

فُلَانٌ عَنْ فُلَانٍ، وَقَدْ أَحَاطَ الْعِلْمُ بِأَنَّهُمَا قَدْ كَانَا فِي عَصْرٍ وَاحِدٍ، وَجَائِزٌ أَنْ يَكُونَ الْحَدِيثُ الَّذِي رَوَى الرَّاوِي عَمَّنْ رَوَى عَنْهُ، قَدْ سَمِعَهُ مِنْهُ وَشَافَهَهُ بِهِ، غَيْرَ أَنَّهُ لَا نَعْلَمُ لَهُ مِنْهُ سَمَاعًا وَلَم نَجِدْ فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَنَّهُمَا الْتَقَيَا قَطُّ، أَوْ تَشَافَهَا بِحَدِيثٍ، أن الْحُجَّةَ لَا تَقُومُ عِنْدَهُ بِكُلِّ خَبَرٍ جَاءَ هٰذَا الْمَجِيءَ، حَتَّىٰ يَكُونَ عِنْدَهُ الْعِلْمُ بِأَنَّهُمَا قَدِ اجْتَمَعَا مِنْ دَهْرِهِمَا مَرَّةً فَصَاعِدًا، أَوْ تَشَافَهَا بِالْحَدِيثِ بَيْنَهُمَا، أَوْ يَرِدَ خَبَرٌ فِيهِ بَيَانُ اجْتِمَاعِهِمَا، أَوْ تَلَاقِيهِمَا، مَرَّةً مِنْ دَهْرِهِمَا فَمَا فَوْقَهَا، فَإِنْ لَمْ يَكُنْ عِنْدَهُ عِلْمُ ذَلِكَ، وَلَمْ تَأْتِ رِوَايَةٌ صَحِيحَةٌ تُخْبِرُ أَنَّ هٰذَا الرَّاوِيَ عَنْ صَاحِبِهِ قَدْ لَقِيَهُ مَرَّةً، وَسَمِعَ مِنْهُ شَيْئًا - لَمْ يَكُنْ فِي نَقْلِهِ الْخَبَرَ عَمَّنْ رَوَىٰ عَنْهُ ذَلِكَ، وَالْأَمْرُ - كَمَا وَصَفْنَا - حُجَّةٌ، وَكَانَ الْخَبَرُ عِنْدَهُ مَوْقُوفًا، حَتَّى يَرِدَ عَلَيْهِ سَمَاعُهُ مِنْهُ لِشَيْءٍ مِنَ الْحَدِيثِ، قَلَّ أَوْ كَثُرَ فِي رِوَايَةٍ مِثْلِ مَا وَرَدَ.

وَهٰذَا الْقَوْلُ - يَرْحَمُكَ اللهُ - فِي الطَّعْنِ فِي الْأَسَانِيدِ، قَوْلٌ مُخْتَرَعٌ مُسْتَحْدَثٌ غَيْرُ مَسْبُوقٍ صَاحِبُهُ إِلَيْهِ وَلَا مُسَاعِدَ لَهُ مِنْ أَهْلِ الْعِلْمِ عَلَيْهِ وَذَلِكَ أَنَّ

man like him, and it is possible that he met him or heard from him because they lived at the same time, even if there is no report at all to tell us that they met or spoke with one another, the report is authentic and may be used as evidence, unless there is clear evidence to show that this narrator did not meet the one whom he supposedly narrated from, and that he did not in fact hear anything from him. But as the possibility is there, as we have explained above, then it is to be understood that he heard the report from him, unless there is evidence to the contrary.

So it is said to the one who introduced this view that we have mentioned above, and to those who support it: You accepted that a report of one trustworthy man, narrated from another trustworthy man, is sound and should be followed. Then you introduced a condition and said: Provided that it is proven that they met once or more than once, or that he heard something from him. Did you find this condition that you have stipulated narrated from one whose view is to be accepted? Otherwise, give us evidence to support what you are claiming.

If he claims that any of the scholars of the *Salaf* stipulated this condition for accepting reports, he should be asked about

الْقَوْلَ الشَّائِعَ الْمُتَّفَقَ عَلَيْهِ بَيْنَ أَهْلِ الْعِلْمِ بِالْأَخْبَارِ وَالرِّوَايَاتِ قَدِيمًا وَحَدِيثًا، أَنَّ كُلَّ رَجُلٍ ثِقَةٍ رَوَى عَنْ مِثْلِهِ حَدِيثًا، وَجَائِزٌ مُمْكِنٌ لَهُ لِقَاؤُهُ وَالسَّمَاعُ مِنْهُ، لِكَوْنِهِمَا جَمِيعًا كَانَا فِي عَصْرٍ وَاحِدٍ، وَإِنْ لَمْ يَأْتِ فِي خَبَرٍ قَطُّ أَنَّهُمَا اجْتَمَعَا وَلَا تَشَافَهَا بِكَلَامٍ، فَالرِّوَايَةُ ثَابِتَةٌ، وَالْحُجَّةُ بِهَا لَازِمَةٌ؛ إِلَّا أَنْ يَكُونَ هُنَاكَ دَلَالَةٌ بَيِّنَةٌ: أَنَّ هٰذَا الرَّاوِيَ لَمْ يَلْقَ مَنْ رَوَى عَنْهُ، أَوْ لَمْ يَسْمَعْ مِنْهُ شَيْئًا، فَأَمَّا - وَالْأَمْرُ مُبْهَمٌ - عَلَىٰ الْإِمْكَانِ الَّذِي فَسَّرْنَا، فَالرِّوَايَةُ عَلَىٰ السَّمَاعِ أَبَدًا، حَتَّى تَكُونَ الدَّلَالَةُ الَّتِي بَيَّنَّا.

فَيُقَالُ لِمُخْتَرِعِ هٰذَا الْقَوْلِ الَّذِي وَصَفْنَا مَقَالَتَهُ، أَوْ لِلذَّابِّ عَنْهُ: قَدْ أَعْطَيْتَ فِي جُمْلَةِ قَوْلِكَ أَنَّ خَبَرَ الْوَاحِدِ الثِّقَةِ، عَنِ الْوَاحِدِ الثِّقَةِ حُجَّةٌ يَلْزَمُ بِهِ الْعَمَلُ، ثُمَّ أَدْخَلْتَ فِيهِ الشَّرْطَ بَعْدُ، فَقُلْتَ: حَتَّى يُعْلَمَ أَنَّهُمَا قَدْ كَانَا الْتَقَيَا مَرَّةً فَصَاعِدًا، وَ سَمِعَ مِنْهُ شَيْئًا، فَهَلْ تَجِدُ هٰذَا الشَّرْطَ الَّذِي اشْتَرَطْتَهُ عَنْ أَحَدٍ يَلْزَمُ قَوْلُهُ؟ وَإِلَّا فَهَلُمَّ دَلِيلًا عَلَىٰ مَا زَعَمْتَ.

فَإِنِ ادَّعَىٰ قَوْلَ أَحَدٍ مِنْ عُلَمَاءِ السَّلَفِ بِمَا زَعَمَ مِنْ إِدْخَالِ الشَّرِيطَةِ

that. But neither he nor anyone else will ever find this proof. If he claims that there is evidence that supports his view, it should be said to him: "What is your evidence?" If he says: "I already stated it. On the basis that the narrators of reports, both old and more recent, narrated reports, one from another, without having met or heard one from another. And when I saw them allowing themselves to narrate reports in this manner, as *Mursal* reports without having heard them - and *Mursal* reports, in our view, and the view of those who have knowledge of reports, are not sound - then because of this problem, I needed to check and confirm whether the narrator of every report heard it from the one whom he claimed narrated it to him. If I verified that he had heard anything from him, then to me everything that he narrated after that would be authentic. But if it was not possible for me to verify that, I would leave this report and it would not be authentic in my view, because of the possibility that it may be *Mursal*."

Then it should be said to him: If the reason for your regarding a report as weak and as being unsound is the possibility that it may be *Mursal*, then you should not regard any *Mu'an'an Ḥadîth* as authentic until you are

فِي تَثْبِيتِ الْخَبَرِ، طُولِبَ بِهِ، وَلَنْ يَجِدَ هُوَ وَلَا غَيْرُهُ إِلَىٰ إِيجَادِهِ سَبِيلًا، وَإِنْ هُوَ ادَّعَى فِيمَا زَعَمَ دَلِيلًا يَحْتَجُّ بِهِ، قِيلَ [لَهُ]: وَمَا ذَلِكَ الدَّلِيلُ؟ فَإِنْ قَالَ: قُلْتُهُ؛ لِأَنِّي وَجَدْتُ رُوَاةَ الْأَخْبَارِ قَدِيمًا وَحَدِيثًا يَرْوِي أَحَدُهُمْ عَنِ الْآخَرِ الْحَدِيثَ وَلَمَّا يُعَايِنْهُ، وَلَا سَمِعَ مِنْهُ شَيْئًا قَطُّ، فَلَمَّا رَأَيْتُهُمُ اسْتَجَازُوا رِوَايَةَ الْحَدِيثِ بَيْنَهُمْ هَكَذَا عَلَى الْإِرْسَالِ مِنْ غَيْرِ سَمَاعٍ، وَالْمُرْسَلُ مِنَ الرِّوَايَاتِ فِي أَصْلِ قَوْلِنَا وَقَوْلِ أَهْلِ الْعِلْمِ بِالْأَخْبَارِ لَيْسَ بِحُجَّةٍ - احْتَجْتُ، لِمَا وَصَفْتُ مِنَ الْعِلَّةِ، إِلَى الْبَحْثِ عَنْ سَمَاعِ رَاوِي كُلِّ خَبَرٍ عَنْ رَاوِيهِ، فَإِذَا أَنَا هَجَمْتُ عَلَى سَمَاعِهِ مِنْهُ لِأَدْنَى شَيْءٍ، ثَبَتَ [عَنْهُ] عِنْدِي بِذَلِكَ جَمِيعُ مَا يَرْوِي عَنْهُ بَعْدُ، فَإِنْ عَزَبَ عَنِّي مَعرِفَةُ ذَلِكَ، أَوْقَفْتُ الْخَبَرَ وَلَمْ يَكُنْ عِنْدِي مَوْضِعَ حُجَّةٍ لِإِمْكَانِ الْإِرْسَالِ فِيهِ.

فَيُقَالُ لَهُ: فَإِنْ كَانَتِ الْعِلَّةُ فِي تَضْعِيفِكَ الْخَبَرَ وَتَرْكِكَ الِاحْتِجَاجَ بِهِ إِمْكَانَ الْإِرْسَالِ فِيهِ، لَزِمَكَ أَنْ لَا تُثْبِتَ إِسْنَادًا مُعَنْعَنًا حَتَّى تَرَى فِيهِ السَّمَاعَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ؟

satisfied that the narrators heard it from one another throughout the chain.

That is because the *Ḥadîth* is reported to us with the chain of Hishâm bin 'Urwah, from his father, from 'Âishah. So we are certain that Hishâm heard it from his father, and that his father heard it from 'Âishah, as we know that 'Âishah heard it from the Prophet ﷺ. But it is possible, if Hishâm did not say in some of his reports, "I heard" or "(my father) told me", that there is someone else in the report between him and his father, and that man heard it from his father, and that he himself did not hear it directly from his father, but he wanted to narrate it as *Mursal*, and not mention the one from whom he heard it. If that is possible in the case of Hishâm narrating from his father, it is also possible in the case of his father narrating from 'Âishah, and in every chain of a *Ḥadîth* in which there is no clear mention of the narrators hearing it from one another.

If we know in general that each of them heard a great deal from his companion, then it is possible that each of them could have curtailed it (the name or names) in some of the narrations; so he heard it from another (third) person narrating from him, then he narrated it as *Mursal* from him

وَذَلِكَ أَنَّ الْحَدِيثَ الْوَارِدَ عَلَيْنَا بِإِسْنَادِ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ، فَبِيَقِينٍ نَعْلَمُ أَنَّ هِشَامًا قَدْ سَمِعَ مِنْ أَبِيهِ، وَأَنَّ أَبَاهُ قَدْ سَمِعَ مِنْ عَائِشَةَ، كَمَا نَعْلَمُ أَنَّ عَائِشَةَ قَدْ سَمِعَتْ مِنَ النَّبِيِّ ﷺ. وَقَدْ يَجُوزُ، إِذَا لَمْ يَقُلْ هِشَامٌ - فِي رِوَايَةٍ يَرْوِيهَا عَنْ أَبِيهِ -: «سَمِعْتُ» أَوْ «أَخْبَرَنِي»، أَنْ يَكُونَ بَيْنَهُ وَبَيْنَ أَبِيهِ فِي تِلْكَ الرِّوَايَةِ إِنْسَانٌ آخَرُ، أَخْبَرَهُ بِهَا عَنْ أَبِيهِ، وَلَمْ يَسْمَعْهَا هُوَ مِنْ أَبِيهِ، لَمَّا أَحَبَّ أَنْ يَرْوِيَهَا مُرْسَلًا، وَلَا يُسْنِدَهَا إِلَىٰ مَنْ سَمِعَهَا مِنْهُ. وَكَمَا يُمْكِنُ ذَلِكَ فِي هِشَامٍ عَنْ أَبِيهِ، فَهُوَ أَيْضًا مُمْكِنٌ فِي أَبِيهِ عَنْ عَائِشَةَ، وَكَذَلِكَ كُلُّ إِسْنَادٍ لِحَدِيثٍ، لَيْسَ فِيهِ ذِكْرُ سَمَاعِ بَعْضِهِمْ مِنْ بَعْضٍ.

وَإِنْ كَانَ قَدْ عُرِفَ فِي الْجُمْلَةِ أَنَّ كُلَّ وَاحِدٍ مِنْهُمْ قَدْ سَمِعَ مِنْ صَاحِبِهِ سَمَاعًا كَثِيرًا، فَجَائِزٌ لِكُلِّ وَاحِدٍ مِنْهُمْ أَنْ يَنْزِلَ فِي بَعْضِ الرِّوَايَةِ فَيَسْمَعَ مِنْ غَيْرِهِ عَنْهُ بَعْضَ أَحَادِيثِهِ، ثُمَّ يُرْسِلَهُ عَنْهُ أَحْيَانًا، وَلَا يُسَمِّيَ مَنْ سَمِعَ مِنْهُ، وَيَنْشَطَ أَحْيَانًا فَيُسَمِّي [الرَّجُلَ] الَّذِي حَمَلَ عَنْهُ الْحَدِيثَ وَيَتْرُكَ الْإِرْسَالَ.

in some cases, without naming the one from whom he heard it, and on other occasions he does mention the name of [the man] who narrated the *Ḥadîth* to him, and he does not narrate it as *Mursal*.

What we have spoken of here is present in some *Aḥâdîth*, and was widespread among trustworthy *Muḥaddithîn* and the *Â'imma* among the people of knowledge.

We will mention a number of their reports to prove our point, which may be taken as an indication that there are many more, if Allâh the Most High wills.

For example, Ayyûb As-Sakhtiyânî, Ibn Al-Mubârak, Wakî', Ibn Numair and others narrated from Hishâm bin 'Urwah, from his father, from 'Âishah, [may Allâh be pleased with her, that she said]: "I used to put perfume on the Messenger of Allâh for *Hil* (when he exited *Iḥrâm*) and for his *Ḥurm* (when he entered *Iḥrâm*), using the best perfume that I could find."

This exact same report was also narrated by Al-Laith bin Sa'd, Dâwûd Al-'Aṭṭâr, Ḥumaid bin Al-Aswad, Wuhaib bin Khâlid and Abû Usâmah from Hishâm. He said: " 'Uthmân bin 'Urwah told me, from 'Urwah, from 'Âishah, from the Prophet ﷺ."

Hishâm narrated from his father, from 'Âishah [that she

وَمَا قُلْنَا مِنْ هٰذَا مَوْجُودٌ فِي الْحَدِيثِ، مُستَفِيضٌ مِنْ فِعْلِ ثِقَاتِ الْمُحَدِّثِينَ، وَأَئِمَّةِ أَهْلِ الْعِلْمِ.

وَسَنَذْكُرُ مِنْ رِوَايَاتِهِمْ عَلَىٰ الْجِهَةِ الَّتِي ذَكَرْنَا عَدَدًا يُسْتَدَلُّ بِهَا عَلَىٰ أَكْثَرَ مِنْهَا إِنْ شَاءَ اللهُ تَعَالَىٰ.

فَمِنْ ذَلِكَ، أَنَّ أَيُّوبَ السَّخْتِيَانِيَّ وَابْنَ الْمُبَارَكِ وَوَكِيعًا وَابْنَ نُمَيْرٍ وَجَمَاعَةً غَيْرَهُمْ رَوَوْا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [- رَضِيَ اللهُ عَنْهَا - قَالَتْ]: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ لِحِلِّهِ وَلِحُرْمِهِ بِأَطْيَبِ مَا أَجِدُ.

فَرَوَى هَذِهِ الرِّوَايَةَ بِعَيْنِهَا اللَّيْثُ بْنُ سَعْدٍ وَدَاوُدُ الْعَطَّارُ وَحُمَيْدُ بْنُ الأَسْوَدِ وَوُهَيْبُ بْنُ خَالِدٍ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

وَرَوَى هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [قَالَتْ]: كَانَ النَّبِيُّ ﷺ إِذَا اعْتَكَفَ يُدْنِي إِلَيَّ رَأْسَهُ فَأُرَجِّلُهُ وَأَنَا حَائِضٌ.

فَرَوَاهَا بِعَيْنِهَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

وَرَوَى الزُّهْرِيُّ وَصَالِحُ بْنُ أَبِي

said]: "When the Prophet performed *I'tikâf*, he put his head out to me and I combed his hair, while I was menstruating."

The same report was narrated by Mâlik bin Anas from Az-Zuhrî, from 'Urwah, from 'Amrah, from 'Âishah, from the Prophet ﷺ.

Az-Zuhrî and Ṣâliḥ bin Abî Ḥassân narrated from Abû Salamah, from 'Âishah: "The Prophet ﷺ used to kiss while he was fasting." Yaḥyâ bin Abî Kathîr said concerning this report about kissing: Abû Salamah [bin 'Abdur-Raḥmân] informed me that 'Umar bin 'Abdul-'Azîz told him that 'Urwah told him, that 'Âishah told him, that the Prophet ﷺ used to kiss her while he was fasting.

Ibn 'Uyaynah and others narrated from 'Amr bin Dînâr, from Jâbir that he said: "The Messenger of Allâh ﷺ allowed us to eat the flesh of horses and he forbade us to eat the flesh of domestic donkeys."

This was narrated from Ḥammâd bin Zaid, from 'Amr, from Muḥammad bin 'Alî, from Jâbir, from the Prophet ﷺ. There are many reports of this type, too many to list them all. What we have mentioned is sufficient for those who understand.

If the reason why, according to what is dictated by the view of those we have described, a

حَسَّانَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ. فَقَالَ يَحْيَى ابْنُ أَبِي كَثِيرٍ فِي هٰذَا الْخَبَرِ فِي الْقُبْلَةِ: أَخْبَرَنِي أَبُو سَلَمَةَ [بْنُ عَبْدِ الرَّحْمَٰنِ]؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ أَنَّ عُرْوَةَ أَخْبَرَهُ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ.

وَرَوَى ابْنُ عُيَيْنَةَ وَغَيْرُهُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ قَالَ: أَطْعَمَنَا رَسُولُ اللهِ ﷺ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ.

فَرَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ. وَهٰذَا النَّحْوُ فِي الرِّوَايَاتِ كَثِيرٌ. يَكْثُرُ تَعْدَادُهُ، وَفِيمَا ذَكَرْنَا مِنْهَا كِفَايَةٌ لِذَوِي الْفَهْمِ.

فَإِذَا كَانَتِ الْعِلَّةُ عِنْدَ مَنْ وَصَفْنَا قَوْلَهُ مِنْ قَبْلُ، فِي فَسَادِ الْحَدِيثِ وَتَوْهِينِهِ، إِذَا لَمْ يُعْلَمْ أَنَّ الرَّاوِيَ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ شَيْئًا، إِمْكَانَ الْإِرْسَالِ فِيهِ، لَزِمَهُ تَرْكُ الِاحْتِجَاجِ فِي قِيَادِ قَوْلِهِ بِرِوَايَةِ مَنْ يُعْلَمُ أَنَّهُ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ، إِلَّا فِي نَفْسِ الْخَبَرِ الَّذِي فِيهِ ذِكْرُ السَّمَاعِ؛ لِمَا بَيَّنَّا مِنْ

Ḥadîth is considered invalid and not authentic, is that it is not known that the narrator heard anything from the one from whom he is narrating, and that it may be a *Mursal* report; then they should not use any *Ḥadîth* as proof when it is known that the narrator heard it from the one whom he narrated it from, unless it says in the report itself that he heard it, because of what we have said about the *A'imma* who transmitted reports, who sometimes made their reports *Mursal* and did not mention the one from whom they heard the report, and who sometimes were more precise, and did attribute the report the way they heard it, so they curtailed (the chain) when they curtailed it, or they lengthened it when they lengthened it, as we exlplained.

We do not know of anyone among the *A'imma* of the *Salaf* - those who dealt with reports and examined the correctness of the chains and their weaknesses, such as Ayyûb As-Sakhtiyânî, Ibn 'Awn, Mâlik bin Anas, Shu'bah bin Al-Ḥajjâj, Yaḥyâ bin Sa'eed Al-Qaṭṭân, 'Abdur-Raḥmân bin Mahdî and others from the people of *Ḥadîth* who came after them - who insisted on finding proof of hearing directly in the chains, as was claimed by the one whose view we referred to above.

قَبْلُ عَنِ الْأَئِمَّةِ الَّذِينَ نَقَلُوا الْأَخْبَارَ، إِنَّهُ كَانَتْ لَهُمْ تَارَاتٌ يُرْسِلُونَ فِيهَا الْحَدِيثَ إِرْسَالًا، وَلَا يَذْكُرُونَ مَنْ سَمِعُوهُ مِنْهُ، وَتَارَاتٌ يَنْشَطُونَ فِيهَا فَيُسْنِدُونَ الْخَبَرَ عَلَىٰ هَيْئَةِ مَا سَمِعُوا، فَيُخْبِرُونَ بِالنُّزُولِ فِيهِ إِنْ نَزَلُوا، وَبِالصُّعُودِ فِيهِ إِنْ صَعِدُوا، كَمَا شَرَحْنَا ذَلِكَ عَنْهُمْ.

وَمَا عَلِمْنَا أَحَدًا مِنْ أَئِمَّةِ السَّلَفِ، مِمَّنْ يَسْتَعْمِلُ الْأَخْبَارَ وَيَتَفَقَّدُ صِحَّةَ الْأَسَانِيدِ وسُقْمَهَا مِثْلَ أَيُّوبَ السَّخْتِيَانِيِّ، وَابْنِ عَوْنٍ، وَمَالِكِ بْنِ أَنَسٍ، وَشُعْبَةَ بْنِ الْحَجَّاجِ وَيَحْيَى بْنِ سعِيدٍ الْقَطَّانِ، وَعَبْدِ الرَّحْمَٰنِ بْنِ مَهْدِيٍّ وَمَنْ بَعْدَهُمْ مِنْ أَهْلِ الْحَدِيثِ، فَتَّشُوا عَنْ مَوْضِعِ السَّمَاعِ فِي الْأَسانِيدِ، كَمَا ادَّعَاهُ الَّذِي وَصَفْنَا قَوْلَهُ مِنْ قَبْلُ.

وإِنَّمَا كَانَ تَفَقُّدُ مَنْ تَفَقَّدَ مِنْهُمْ سَمَاعَ رُوَاةِ الْحَدِيثِ مِمَّنْ رَوَىٰ عَنْهُمْ إِذَا كَانَ الرَّاوِي مِمَّنْ عُرِفَ بِالتَّدْلِيسِ فِي الْحَدِيثِ وَشُهِرَ بِهِ، فَحِينَئِذٍ يَبْحَثُونَ عَنْ سَمَاعِهِ فِي رِوَايَتِهِ. وَيَتَفَقَّدُونَ ذَلِكَ مِنْهُ، كَيْ تَنْزَاحَ عَنْهُمْ عِلَّةُ التَّدْلِيسِ.

فَمَا ابْتُغِيَ ذَلِكَ مِنْ غَيْرِ مُدَلِّسٍ، عَلَىٰ

Rather the scholars only tried to verify that the narrator of the *Ḥadîth* actually heard it from the one whom he narrated it from, if the narrator was one of those who were known for *Tadlîs*. In that case they would look for proof that he heard it from his narrators and try to verify that, so as to make sure that there was no *Tadlîs* in this case.

That was not done in cases other than *Tadlîs*, contrary to the view of the one who made the claim we mentioned, rather we have not heard of that from any of the *A'imma*, those whom we have named and those whom we have not named.

For example, 'Abdullâh bin Yazîd Al-Anṣârî - who saw the Prophet ﷺ - narrated from Ḥudhaifah and from Abû Mas'ûd Al-Anṣârî, and from both of them he narrated *Aḥâdîth* which he attributed directly to the Prophet ﷺ. But it is not mentioned in his report from them that he heard it from them, and we do not have any report on record that 'Abdullâh bin Yazîd spoke directly to Ḥudhaifah or Abû Mas'ûd, nor is there any mention that he saw them in any particular narration.

We have not heard from any of the people of knowledge of the past nor from any of those whom we met, any criticism of these two reports which were narrated

الْوَجْهِ الَّذِي زَعَمَ مَنْ حَكَيْنَا قَوْلَهُ، فَمَا سَمِعْنَا ذَلِكَ عَنْ أَحَدٍ مِمَّنْ سَمَّيْنَا وَلَمْ نُسَمِّ، مِنَ الْأَئِمَّةِ.

فَمِنْ ذَلِكَ أَنَّ عَبْدَ اللهِ بْنَ يَزِيدَ الْأَنْصَارِيَّ - وَقَدْ رَأَى النَّبِيَّ ﷺ - قَدْ رَوَى عَنْ حُذَيْفَةَ وَعَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، وَعَنْ كُلِّ وَاحِدٍ مِنْهُمَا حَدِيثًا يُسْنِدُهُ إِلَىٰ النَّبِيِّ ﷺ. وَلَيْسَ فِي رِوَايَتِهِ عَنْهُمَا ذِكْرُ السَّمَاعِ مِنْهُمَا، وَلَا حَفِظْنَا فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَنَّ عَبْدَاللهِ بْنَ يَزِيدَ شَافَهَ حُذَيْفَةَ وَأَبَا مَسْعُودٍ بِحَدِيثٍ قَطُّ، وَلَا وَجَدْنَا ذِكْرَ رُؤْيَتِهِ إِيَّاهُمَا فِي رِوَايَةٍ بِعَيْنِهَا.

وَلَمْ نَسْمَعْ عَنْ أَحَدٍ مِنْ أَهْلِ الْعِلْمِ مِمَّنْ مَضَىٰ، وَلَا مِمَّنْ أَدْرَكْنَا، أَنَّهُ طَعَنَ فِي هَذَيْنِ الْخَبَرَيْنِ - اللَّذَيْنِ، رَوَاهُمَا عَبْدُ اللهِ بْنُ يَزِيدَ، عَنْ حُذَيْفَةَ، وَأَبِي مَسْعُودٍ - بِضَعْفٍ فِيهِمَا، بَلْ هُمَا وَمَا أَشْبَهَهُمَا، عِنْدَ مَنْ لَاقَيْنَا مِنْ أَهْلِ الْعِلْمِ بِالْحَدِيثِ، مِنْ صِحَاحِ الْأَسَانِيدِ وَقَوِيِّهَا، يَرَوْنَ اسْتِعْمَالَ مَا نُقِلَ بِهَا، وَالِاحْتِجَاجَ بِمَا أَتَتْ مِنْ سُنَنٍ وَآثَارٍ.

وَهِيَ فِي زَعْمِ مَنْ حَكَيْنَا قَوْلَهُ: مِنْ

by 'Abdullâh bin Yazîd from Ḥudhaifah and Abû Mas'ûd, or any suggestion that these reports are weak. Rather these two reports and others like them, according to the people of knowledge of *Ḥadîth* whom we have met, are among the correct and have strong chains of narration, and they held the view that what is transmitted through them should be utilized, and proof may be sought in whatever *Sunan* and *Athâr* come from them.

قَبْلُ، وَاهِيَةٌ مُهْمَلَةٌ. حَتَّى يُصِيبَ سَمَاعَ الرَّاوِي عَمَّنْ رَوَى.

According to this person of whom we have spoken above, they are weak and are to be overlooked, unless it can be verified that the narrator heard them from the one he is narrating from.

If we carry on counting the reports that are *Ṣaḥîḥ* according to the people of knowledge, and which prove that his argument is flawed, we will not be able to list them all. But we would like to list a number of them that will be sufficient to represent those that we did not mention from them.

وَلَوْ ذَهَبْنَا نُعَدِّدُ الْأَخْبَارَ الصِّحَاحَ عِنْدَ أَهْلِ الْعِلْمِ مِمَّنْ يَهِنُ بِزَعْمِ هٰذَا الْقَائِلِ وَنُحْصِيهَا، لَعَجَزْنَا عَنْ تَقَصِّي ذِكْرِهَا وَإِحْصَائِهَا كُلِّهَا، وَلَكِنَّا أَحْبَبْنَا أَنْ نَنْصِبَ مِنْهَا عَدَدًا يَكُونُ سِمَةً لِمَا سَكَتْنَا عَنْهُ مِنْهَا.

Abû 'Uthmân An-Nahdî and Abû Râfi' Aṣ-Ṣâ'igh were both men who lived during the *Jâhiliyyah* and also accompanied the Companions of the Messenger of Allâh ﷺ who had been present at Badr, as well as other Companions. They narrated reports from them, even

وَهٰذَا أَبُو عُثْمَانَ النَّهْدِيُّ، وَأَبُو رَافِعٍ الصَّائِغُ، وَهُمَا مِمَّنْ أَدْرَكَ الْجَاهِلِيَّةَ وَصَحِبَا أَصْحَابَ رَسُولِ اللهِ ﷺ مِنَ الْبَدْرِيِّينَ هَلُمَّ جَرًّا. وَنَقَلَا عَنْهُمُ الْأَخْبَارَ حَتَّى نَزَلَا إِلَىٰ مِثْلِ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَذَوِيهِمَا، قَدْ أَسْنَدَ كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ حَدِيثًا، وَلَمْ نَسْمَعْ فِي رِوَايَةٍ بِعَيْنِهَا أَنَّهُمَا عَايَنَا أُبَيًّا أَوْ سَمِعَا مِنْهُ شَيْئًا.

وَأَسْنَدَ أَبُو عَمْرٍو الشَّيْبَانِيُّ، وَهُوَ مِمَّنْ أَدْرَكَ الْجَاهِلِيَّةَ وَكَانَ فِي زَمَنِ النَّبِيِّ ﷺ رَجُلًا، وَأَبُو مَعْمَرٍ عَبْدُ اللهِ بْنُ سَخْبَرَةَ، كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ عَنِ النَّبِيِّ ﷺ، خَبَرَيْنِ.

وَأَسْنَدَ عُبَيْدُ بْنُ عُمَيْرٍ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ حَدِيثًا،

from Abû Hurairah, Ibn 'Umar and the like. Each of them narrated a chain from Ubayy bin Ka'b from the Prophet ﷺ, but we have not heard in any particular report that they saw Ubayy or heard anything from him.

Abû 'Amr Ash-Shaibânî, who was one of those who lived during the *Jâhiliyyah* and was an adult at the time of the Prophet ﷺ, and Abû Ma'mar 'Abdullâh bin Sakhbarah each narrated two chains from Abû Mas'ûd Al-Anṣârî from the Prophet ﷺ.

'Ubaid bin 'Umair narrated a chain for a *Ḥadîth* from Umm Salamah, the wife of the Prophet ﷺ, from the Prophet ﷺ, and 'Ubaid [bin 'Umair] was born during the time of the Prophet.

Qais bin Abî Ḥâzim, who lived at the time of the Prophet ﷺ, narrated three chains for reports from Abû Mas'ûd Al-Anṣârî, from the Prophet ﷺ.

'Abdur-Raḥmân bin Abî Layla - who learned from 'Umar bin Al-Khaṭṭâb and was a companion of 'Alî - narrated a chain for a *Ḥadîth* from Anas bin Mâlik from the Prophet ﷺ.

Rib'î bin Ḥirâsh narrated two *Ḥadîth* with a chain from 'Imrân bin Ḥuṣain from the Prophet ﷺ, and a *Ḥadîth* from Abû Bakrah from the Prophet ﷺ. Rib'î heard from 'Alî bin Abî Ṭâlib and narrated from him.

Nâfi' bin Jubair bin Muṭ'im

وَعُبَيْدُ [بْنُ عُمَيْرٍ] وُلِدَ فِي زَمَنِ النَّبِيِّ ﷺ.

وَأَسْنَدَ قَيْسُ بْنُ أَبِي حَازِمٍ - وَقَدْ أَدْرَكَ زَمَنَ النَّبِيِّ ﷺ - عَنْ أَبِي مَسْعُودٍ هُوَ الْأَنْصَارِيُّ، عَنِ النَّبِيِّ ﷺ، ثَلَاثَةَ أَخْبَارٍ.

وَأَسْنَدَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى - وَقَدْ حَفِظَ عَنْ عُمَرَ بْنِ الْخَطَّابِ، وَصَحِبَ عَلِيًّا - عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ حَدِيثًا.

وَأَسْنَدَ رِبْعِيُّ بْنُ حِرَاشٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ حَدِيثَيْنِ. وَعَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ حَدِيثًا. وَقَدْ سَمِعَ رِبْعِيٌّ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَرَوَى عَنْهُ.

وَأَسْنَدَ نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ عَنِ النَّبِيِّ ﷺ حَدِيثًا.

وَأَسْنَدَ النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ثَلَاثَةَ أَحَادِيثَ، عَنِ النَّبِيِّ ﷺ.

وَأَسْنَدَ عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، عَنْ تَمِيمٍ الدَّارِيِّ عَنِ النَّبِيِّ ﷺ حَدِيثًا.

وَأَسْنَدَ سُلَيْمَانُ بْنُ يَسَارٍ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ حَدِيثًا.

narrated a chain for a *Ḥadîth* from Abû Shuraiḥ Al-Khuzâ'î from the Prophet ﷺ.

An-Nu'mân bin Abî 'Ayyâsh narrated chain for three *Aḥâdîth* from Abû Sa'eed Al-Khudrî, from the Prophet ﷺ.

'Aṭâ' bin Yazîd Al-Laithî narrated a chain for a *Ḥadîth* from Tamîm Ad-Dârî from the Prophet ﷺ.

Sulaimân bin Yasâr narrated a chain for a *Ḥadîth* from Râfi' bin Khadîj from the Prophet ﷺ.

Ḥumaid bin 'Abdur-Raḥmân Al-Ḥimyarî narrated a chain for several *Aḥâdîth*, from Abû Hurairah from the Prophet ﷺ.

In the case of all of these *Tâbi'în* to whom we have attributed the reports from the Companions whom we have named, it has not been preserved from them that they heard what they learned from them in the particular narration, nor that they met them in the very same narration.

But these chains, according to those who are knowledgeable about the reports and the narrations in correct chains, we do not know of any one at all who considered them as feeble nor searched for evidence that they heard it one from another. Because it is possible that they heard it one from another in all cases, and it is not strange, since they all lived at the time in question.

وَأَسْنَدَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَحَادِيثَ.

فَكُلُّ هَؤُلَاءِ التَّابِعِينَ الَّذِينَ نَصَبْنَا رِوَايَتَهُمْ عَنِ الصَّحَابَةِ الَّذِينَ سَمَّيْنَاهُمْ، لَمْ يُحْفَظْ عَنْهُمْ سَمَاعٌ عَلِمْنَاهُ مِنْهُمْ فِي رِوَايَةٍ بِعَيْنِهَا وَلَا أَنَّهُمْ لَقُوهُمْ فِي نَفْسِ خَبَرٍ بِعَيْنِهِ.

وَهِيَ أَسَانِيدُ عِنْدَ ذَوِي الْمَعْرِفَةِ بِالْأَخْبَارِ وَالرِّوَايَاتِ مِنْ صِحَاحِ الْأَسَانِيدِ، لَا نَعْلَمُهُمْ وَهَّنُوا مِنْهَا شَيْئًا قَطُّ، وَلَا الْتَمَسُوا فِيهَا سَمَاعَ بَعْضِهِمْ مِنْ بَعْضٍ؛ إِذِ السَّمَاعُ لِكُلِّ وَاحِدٍ مِنْهُمْ مُمْكِنٌ مِنْ صَاحِبِهِ غَيْرُ مُسْتَنْكَرٍ، لِكَوْنِهِمْ جَمِيعًا كَانُوا فِي الْعَصْرِ الَّذِي اتَّفَقُوا فِيهِ.

وَكَانَ هَذَا الْقَوْلُ الَّذِي أَحْدَثَهُ الْقَائِلُ الَّذِي حَكَيْنَاهُ، فِي تَوْهِينِ الْحَدِيثِ بِالْعِلَّةِ الَّتِي وَصَفَ أَقَلَّ مِنْ أَنْ يُعَرَّجَ عَلَيْهِ وَيُثَارَ ذِكْرُهُ إِذْ كَانَ قَوْلًا مُحْدَثًا وَكَلَامًا خَلْفًا لَمْ يَقُلْهُ أَحَدٌ مِنْ أَهْلِ الْعِلْمِ سَلَفَ، وَيَسْتَنْكِرُهُ مَنْ بَعْدَهُمْ خَلَفَ، فَلَا حَاجَةَ بِنَا فِي رَدِّهِ بِأَكْثَرَ مِمَّا شَرَحْنَا، إِذْ كَانَ قَدْرُ الْمَقَالَةِ وَقَائِلِهَا الْقَدْرَ الَّذِي وَصَفْنَا.

This view which was invented by the one whom we spoke about, the view of considering a *Ḥadîth* feeble due to the reason which we described, is too insignificant to be discussed and argued about, because it is a new idea that has been invented of late, and was never suggested by any of the scholars among the *Salaf*, and was denounced by the later scholars who came after them. So there is no need for us to refute it by saying any more than what we have already said, because this view and its proponent are of little worth. And Allâh is the One Whose help we seek in refuting that which goes against the way of the scholars, and upon Him do we rely. Praise be to Allâh alone, and may Allâh send blessings and peace upon our master Muḥammad and upon his family and Companions.

وَاللهُ الْمُسْتَعَانُ عَلَىٰ دَفْعِ مَا خَالَفَ مَذْهَبَ الْعُلَمَاءِ، وَعَلَيْهِ التُّكْلَانُ، وَالْحَمْدُ للهِ وَحْدَهُ وَصَلَّى اللهُ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. The Book Of Faith

١ - (المعجم ١) - كتاب الإيمان (التحفة ١)

Chapter 1. Explaining *Al-Îmân* (Faith), *Al-Islâm*, And *Al-Ihsân*, And The Obligations Of *Al-Imân* With Affirmation Of The *Qadar* Of Allâh, Glorious And Most High Is He. And Explaining The Evidence For Declaring One's Innocence Of One Who Does Not Believe In *Al-Qadar*, And Having A Harsh View Of His Case

(المعجم ١) - كتاب الإيمان، **(بَابُ بيان الإيمان والإسلام والإحسان ووجوب الإيمان بإثبات قدَر الله سبحانه وتعالى. وبَيان الدليل على التَّبرّي ممن لا يؤمن بالقدر، وإغلاظ القول في حقه)** (التحفة ١)

Imâm Abû Al-Ḥusain Muslim bin Al-Ḥajjâj Al-Qushairî (may Allâh be pleased with him) said: With the help of Allâh we begin and upon Him we rely, and our success in our task can only come from Allâh, may He be exalted:

قَالَ الْإِمَامُ أَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ الْقُشَيْرِيُّ - رَضِيَ الله تعالىٰ عنه -: بِعَوْنِ الله نَبْتَدِئ، وَإِيَّاهُ نَسْتَكْفِي، وَمَا تَوْفِيقُنَا إِلَّا بِالله جَلَّ جَلَالُهُ، قَالَ:

[93] 1 - (8) It was narrated that Yaḥyâ bin Ya'mar said: "The first one who spoke about *Al-Qadar* in Al-Baṣrah was Ma'bad Al-Juhanî. Ḥumaid bin 'Abdur-Raḥmân Al-Ḥimyarî and I went for *Ḥajj* or *'Umrah* and we said: 'If we meet any of the Companions of the Messenger of Allâh ﷺ, we will ask them about what these people are saying about *Al-Qadar*. We came across

[٩٣] ١ -(٨) حَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، وَهٰذَا حَدِيثُهُ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: كَانَ أَوَّلَ مَنْ قَالَ بِالْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ

'Abdullâh bin 'Umar bin Al-Khaṭṭâb, entering the *Masjid*, so my companion and I came alongside him, one on his right and the other on his left. I thought that my companion would leave me to speak, so I said: 'O Abû 'Abdur-Raḥmân! There are people who have appeared in our land that read the Qur'ân and seek knowledge"' - and he spoke about them - "'and they claim that there is no *Qadar*, and that nothing is predestined.' He said: 'If you meet those people, tell them that I have nothing to do with them and they have nothing to do with me. By the One by Whom 'Abdullâh bin 'Umar swears! If one of them had gold like Uḥud, and he spent it (in charity), Allâh would not accept it from him unless he believed in *Al-Qadar*.' Then he said: 'My father, 'Umar bin Al-Khaṭṭâb, told me: "While we were with the Messenger of Allâh ﷺ one day, a man came to us whose garment was exceedingly white and whose hair was exceedingly black, and there were no signs of travel on him, and none of us knew who he was. He came and sat before the Prophet ﷺ, resting his knees against his and placing his hands on his thighs. He said: 'O Muḥammad, tell me about Islam.' The Messenger of Allâh ﷺ said: 'Islam means to bear

الْجُهَنِيُّ، فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ
الرَّحْمٰنِ الْحِمْيَرِيُّ حَاجَّيْنِ أَوْ مُعْتَمِرَيْنِ
فَقُلْنَا: لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ
اللهِ ﷺ فَسَأَلْنَاهُ عَمَّا يَقُولُ هٰؤُلَاءِ فِي
الْقَدَرِ، فَوُفِّقَ لَنَا عَبْدُ اللهِ بْنُ عُمَرَ بْنِ
الْخَطَّابِ دَاخِلًا الْمَسْجِدَ، فَاكْتَنَفْتُهُ أَنَا
وَصَاحِبِي، أَحَدُنَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ
شِمَالِهِ، فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ
إِلَيَّ، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! إِنَّهُ قَد
ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَأُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ
الْعِلْمَ - وَذَكَرَ مِنْ شَأْنِهِمْ -، وَأَنَّهُمْ
يَزْعُمُونَ أَنْ لَا قَدَرَ، وأَنَّ الْأَمْرَ أُنُفٌ
قَالَ: إِذَا لَقِيتَ أُولٰئِكَ فَأَخْبِرْهُمْ أَنِّي
بَرِيءٌ مِنْهُمْ، وَأَنَّهُمْ بُرَآءُ مِنِّي، وَالَّذِي
يَحْلِفُ بِهِ عَبْدُ اللهِ بْنُ عُمَرَ! لَوْ أَنَّ
لِأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ، مَا قَبِلَ
اللهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ، ثُمَّ قَالَ:
حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: بَيْنَا
نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ ذَاتَ يَوْمٍ، إِذْ
طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ،
شَدِيدُ سَوَادِ الشَّعَرِ، لَا يُرَى عَلَيْهِ أَثَرُ
السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ
إِلَى النَّبِيِّ ﷺ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ،
وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، وَقَالَ: يَا

witness that none has the right to be worshipped but Allâh, and that Muhammad is the Messenger of Allâh; to establish the *Salât*, to pay the *Zakât*, to fast (the month of) Ramadân and to perform pilgrimage to the House (the Ka'bah), if you have the means.' He said: 'You have spoken the truth.'" He ('Umar) said: "It amazed us, how he questioned him and (at the same time) said that he had spoken the truth. He said: 'Tell me about faith (*Al-Îmân*). He (ﷺ) said: 'It is to believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and to believe in *Al-Qadar* (the divine will and decree), both the good and bad of it.' He said: 'You have spoken the truth.' He said: 'Tell me about *Al-Ihsân*.' He (ﷺ) said: 'It is to worship Allâh as though you can see Him, for although you cannot see Him, He indeed sees you.' He said: 'Tell me about the Hour.' He said: 'The one who is asked about it does not know more than the one who is asking.' He said: 'Then tell me about its signs.' He (ﷺ) said: 'When the slave woman gives birth to her mistress, and when you see the barefoot, naked, destitute shepherds competing in the construction of lofty buildings.'" He ('Umar) said: "Then he went away. I stayed there for a while, then he (the Prophet ﷺ) said to me: 'O 'Umar! Do you know who

مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ؟. فَقَالَ رَسُولُ اللهِ ﷺ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ ﷺ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ: صَدَقْتَ - قَالَ -: فَعَجِبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟. قَالَ: «أَنْ تُؤْمِنَ بِاللهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ» قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟. قَالَ: «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ». قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟. قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: «أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ، الْعَالَةَ، رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبُنْيَانِ». قَالَ ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: «يَا عُمَرُ! أَتَدْرِي مَنِ السَّائِلُ؟» قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

that questioner was?' I said: 'Allâh and His Messenger know best.' He said: 'That was Jibra'îl, who came to you to teach you your religion.'"

[94] 2 - (...) It was narrated that Yaḥyâ bin Ya'mar said: "When Ma'bad said what he said about *Al-Qadar*, we felt uneasy about that. Ḥumaid bin 'Abdur-Raḥmân Al-Ḥimyarî and I went for *Ḥajj*..." and they quoted a *Ḥadîth* which conveyed the same meaning as the *Ḥadîth* of Kahmas (the previous *Ḥadîth*) and its chain, with some additions and deletions.

[٩٤] ٢-(...) حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ الغُبَرِيُّ وَأَبُو كَامِلٍ الفُضَيْلُ بْنُ الْحُسَيْنِ الْجَحْدَرِيُّ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ عَبْدِاللهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: لَمَّا تَكَلَّمَ مَعْبَدٌ بِمَا تَكَلَّمَ بِهِ فِي شَأْنِ الْقَدَرِ، أَنْكَرْنَا ذَلِكَ - قَالَ -: فَحَجَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيُّ حَجَّةً، وَسَاقُوا الْحَدِيثَ بِمَعْنَى حَدِيثِ كَهْمَسٍ وَإِسْنَادِهِ، وَفِيهِ بَعْضُ زِيَادَةٍ وَنُقْصَانُ أَحْرُفٍ.

[95] 3- (...) It was narrated that Yaḥyâ bin Ya'mar and Ḥumaid bin 'Abdur-Raḥmân said: "We met 'Abdullâh bin 'Umar and we mentioned *Al-Qadar* to him and what they were saying about it..." And he narrated a *Ḥadîth* that was similar to theirs, from 'Umar, may Allâh be pleased with him, from the Prophet ﷺ, with some additions and deletions.

[٩٥] ٣-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَا: لَقِينَا عَبْدَ اللهِ بْنَ عُمَرَ، فَذَكَرْنَا الْقَدَرَ وَمَا يَقُولُونَ فِيهِ، وَاقْتَصَّ الْحَدِيثَ كَنَحْوِ حَدِيثِهِمْ - عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، وَفِيهِ شَيْءٌ مِنْ زِيَادَةٍ، وَقَدْ نَقَصَ مِنْهُ شَيْئًا.

[96] 4 - (...) A similar *Ḥadîth* (as no. 94) was narrated from Yaḥyâ

[٩٦] ٤-(...) وحَدَّثَنِي حَجَّاجُ بْنُ

bin Ya'mar, from Ibn 'Umar, from 'Umar, from the Prophet ﷺ.

Chapter: What Is *Al-Îmân* (Faith) ? Explaining Its Characteristics

[97] 5 - (9) It was narrated that Abû Hurairah said: "One day the Messenger of Allâh ﷺ appeared before the people and there came to him a man who said: 'O Messenger of Allâh, what is faith?' He said: 'To believe in Allâh, His Angels, His Book, the meeting with Him, and His Messengers, and to believe in the Resurrection Hereafter.' He said: 'O Messenger of Allâh, what is Islam?' He said: 'Islam is to worship Allâh and not associate anything with Him, to establish the prescribed *Ṣalât*, to pay the obligatory *Zakât*, and to observe fast (The month of) Ramaḍân.' He said: 'O Messenger of Allâh, what is *Al-Iḥsân*?' He said: 'It is to worship Allâh as though you can see Him, for although you cannot see Him, He indeed sees you.' He said: 'O Messenger of Allâh, when is the Hour?' He said: 'The one who is asked about it does not know more than the one who is asking. But I shall tell you of its portents: When the

الشَّاعِرِ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عُمَرَ عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِهِمْ.

(المعجم..) - (الإيمان ما هو؟ وبيان خصاله) (التحفة ٢)

[٩٧] ٥-(٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ - عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ ابْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَوْمًا بَارِزًا لِلنَّاسِ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللهِ! مَا الْإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ وَكِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ» قَالَ يَا رَسُولَ اللهِ! مَا الْإِسْلَامُ؟ قَالَ: «الْإِسْلَامُ أَنْ تَعْبُدَ اللهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ». قَالَ: يَا رَسُولَ اللهِ! مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: يَا رَسُولَ اللهِ! مَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ

slave woman gives birth to her mistress, that is one of its portents. When the barefoot and naked become the leaders of the people, that is one of its portents. When the herdsmen of sheep compete in the construction of lofty buildings, that is one of its portents. The Hour is one of the five things that no one knows except Allâh.' Then he recited: "Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)."[1]

سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأَمَةُ رَبَّهَا فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَتِ الْعُرَاةُ الْحُفَاةُ رُءُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا تَطَاوَلَ رِعَاءُ الْبَهْمِ فِي الْبُنْيَانِ فَذَاكَ مِنْ أَشْرَاطِهَا، فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللهُ» ثُمَّ تَلَا ﷺ: ﴿إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ [لقمان: ٣٤].

He (Abû Hurairah) said: "Then the man went away, and the Messenger of Allâh ﷺ said: 'Bring the man back to me.' They went to bring him back, but they did not see anything. The Messenger of Allâh ﷺ said: 'That was Jibrîl, who came to teach the people their religion.'"

قَالَ ثُمَّ أَدْبَرَ الرَّجُلُ، فَقَالَ رَسُولُ اللهِ ﷺ: «رُدُّوا عَلَيَّ الرَّجُلَ» فَأَخَذُوا لِيَرُدُّوهُ فَلَمْ يَرَوْا شَيْئًا، فَقَالَ رَسُولُ اللهِ ﷺ: «هٰذَا جِبْرِيلُ، جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ».

[98] 6 - (...) Muḥammad bin Bishr narrated: "Abû Ḥayyân At-Taimî narrated a similar report (as no. 97) with this chain, but in his report it says: 'When the slave woman gives birth to her *Ba'l*,' meaning the concubine."[2]

[٩٨] ٦-(...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ بِهٰذَا الإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي رِوَايَتِهِ: «إِذَا وَلَدَتِ الْأَمَةُ بَعْلَهَا» يَعْنِي السَّرَارِيَّ.

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[1] *Luqmân* 31:34.

[2] *Ba'l* is another word for master, and the reference to concubine is an explanation of the word which was translated as "slave woman."

Chapter: What Is Islam? Explaining Its Characteristics

(المعجم . .) - (الإسلام ماهو وبيان خصاله) (التحفة ٣)

[99] 7 - (10) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Ask me.' But we were too intimidated to ask him. Then a man came and sat at his knees and said: 'O Messenger of Allâh, what is Islam?' He said: 'To not associate anything with Allâh, to establish the *Ṣalât*, to pay the *Zakât*, and to observe fast (the month of) Ramaḍân.' He said: 'You have spoken the truth.' He said: 'O Messenger of Allâh, what is faith?' The Messenger of Allâh ﷺ said: 'To believe in Allâh, His Angels, His Book, the meeting with Him, and His Messengers, and to believe in the Resurrection, and to believe in *Al-Qadar* (the divine decree), all of it.' He said: 'You have spoken the truth.' He said: 'O Messenger of Allâh, what is *Al-Iḥsân*?' He said: 'To fear Allâh as though you can see Him, for although you cannot see Him, He indeed sees you.' He said: 'You have spoken the truth.' He said: 'O Messenger of Allâh, when will the Hour begin?' He said: 'The one who is asked about it does not know more than the one who is asking. But I shall tell you of its portents: When you see a woman giving birth to her master,

[٩٩] ٧-(١٠) وَحَدَّثَني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ وَهُوَ ابْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَلُونِي» فَهَابُوهُ أَنْ يَسْأَلُوهُ، فَجَاءَ رَجُلٌ فَجَلَسَ عِنْدَ رُكْبَتَيْهِ فَقَالَ: يَا رَسُولَ اللهِ! مَا الإِسْلَامُ؟ قَالَ: «لَا تُشْرِكُ بِاللهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ». قَالَ: صَدَقْتَ، قَالَ: يَا رَسُولَ اللهِ! مَا الإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ وَكِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ، وَتُؤْمِنَ بِالْقَدْرِ كُلِّهِ» قَالَ: صَدَقْتَ، قَالَ: يَا رَسُولَ اللهِ! مَا الإِحْسَانُ؟ قَالَ: «أَنْ تَخْشَى اللهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لَا تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: صَدَقْتَ، قَالَ: يَا رَسُولَ اللهِ! مَتَى تَقُومُ السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا: إِذَا رَأَيْتَ الْمَرْأَةَ تَلِدُ رَبَّهَا، فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا رَأَيْتَ الْحُفَاةَ الْعُرَاةَ الصُّمَّ الْبُكْمَ مُلُوكَ الأَرْضِ، فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا رَأَيْتَ رِعَاءَ الْبَهْمِ

that is one of its portents. When you see the barefoot, naked, deaf and dumb[1] ruling the earth, that is one of its portents. When you see the herders of sheep competing in the construction of lofty buildings, that is one of its portents. (It is) among five things which no one knows except Allâh.' Then he recited: "Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die[2] ...' until the end of the *Sûrah*."

يَتَطَاوَلُونَ فِي الْبُنْيَانِ، فَذَاكَ مِنْ أَشْرَاطِهَا، فِي خَمْسٍ مِنَ الْغَيْبِ لَا يَعْلَمُهُنَّ إِلَّا اللهُ» ثُمَّ قَرَأَ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ﴾ إِلَىٰ آخرِ السورة. [لقمان: ٣٤].

He said: "Then the man stood up (and left), and the Messenger of Allâh ﷺ said: 'Bring him back to me.' They looked, but they could not find him. The Messenger of Allâh ﷺ said: 'That was Jibrîl, who wanted to teach you since you did not ask.'"

[قَالَ]: ثُمَّ قَامَ الرَّجُلُ، فَقَالَ رَسُولُ اللهِ ﷺ: «رُدُّوهُ عَلَيَّ» فَالْتُمِسَ، فَلَمْ يَجِدُوهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «هٰذَا جِبْرِيلُ أَرَادَ أَنْ تَعَلَّمُوا، إِذْ لَمْ تَسْأَلُوا».

Chapter 2. Explaining The Prayers Which Are One Of The Pillars Of Islam

(المعجم ٢) - (بَابُ بيان الصلوات التي هي أحد أركان الإسلام)

(التحفة ٤)

[100] 8 - (11) It was narrated from Abû Suhail, from his father, that he heard Ṭalḥah bin 'Ubaidullâh say: "A man from among the people of Najd, with disheveled hair, came to the

[١٠٠] ٨-(١١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ بْنِ طَرِيفِ بْنِ عَبْدِ اللهِ الثَّقَفِيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ

[1] Meaning, the foolish and ignorant.

[2] *Luqmân* 31:34.

عَلَيْهِ - عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللهِ يَقُولُ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللهِ ﷺ مِنْ أَهْلِ نَجْدٍ، ثَائِرَ الرَّأْسِ، نَسْمَعُ دَوِيَّ صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ، حَتَّى دَنَا مِنْ رَسُولِ اللهِ ﷺ، فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلَامِ، فَقَالَ رَسُولُ اللهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ» فَقَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ، وَصِيَامُ شَهْرِ رَمَضَانَ» فَقَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ فَقَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» وَذَكَرَ لَهُ رَسُولُ اللهِ ﷺ الزَّكَاةَ، فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ - قَالَ -: فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللهِ! لَا أَزِيدُ عَلَىٰ هٰذَا وَلَا أَنْقُصُ مِنْهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ».

Messenger of Allâh ﷺ, and we could hear the sound of his voice but we could not understand what he was saying, until he drew close to the Messenger of Allâh ﷺ, and he was asking about Islam. The Messenger of Allâh ﷺ said: 'Five prayers each day and night.' He said: 'Do I have to offer any (prayers) other than that?' He said: 'No, unless you do them voluntarily. And fasting the month of Ramaḍân.' He said: 'Do I have to do any (fasting) other than that?' He said: 'No, unless you do it voluntarily.' And the Messenger of Allâh ﷺ mentioned *Zakât*, and he said: 'Do I have to do anything other than that?' He said: 'No, unless you do it voluntarily.' The man left, saying: 'By Allâh, I shall not do any more than this or any less.' The Messenger of Allâh ﷺ said: 'He will succeed if he is telling the truth.'"

[١٠١] ٩-(...) حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ عَنِ

[101] 9 - (...) This *Ḥadîth* was narrated from Ṭalḥah bin 'Ubaidullâh from the Prophet ﷺ, similar to the *Ḥadîth* of Mâlik (no. 100), except that he said: "The Messenger of Allâh ﷺ said: 'He will succeed, by his father,[1]

[1] "By his father" — this is not intended as an oath, for swearing by anything other than Allâh is forbidden in Islam. The Arabs commonly used this phrase in their speech for emphasis, without intending it as an oath. It may also be the case that the incident described in this *Ḥadîth* occurred before the prohibition on swearing by anything other than Allâh was revealed. Similar was stated by Al-Khaṭṭâbî in *Ma'âlam As-Sunan*.

if he is speaking the truth' or, 'He will enter Paradise, by his father, if he is speaking the truth.'"

النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ، نَحْوَ حَدِيثِ مَالِكٍ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «أَفْلَحَ، وَأَبِيهِ! إِنْ صَدَقَ» أَوْ «دَخَلَ الْجَنَّةَ، وَأَبِيهِ! إِنْ صَدَقَ».

Chapter 3. Asking About The Pillars Of Islam

(المعجم ٣) - (بَابُ السؤال عن أركان الإسلام) (التحفة ٥)

[102] 10 - (12) It was narrated that Anas bin Mâlik said: "We were forbidden to ask the Messenger of Allâh ﷺ about anything (needlessly), so it pleased us when a man came from the desert people and said: 'O Muḥammad, your messenger has come to us telling us that you claim that Allâh has sent you.' the Messenger of Allâh ﷺ said: 'He spoke the truth.' He said: 'Who created the heavens?' He said: 'Allâh.' He said: 'Who created the earth?' He said: 'Allâh.' He said: 'Who raised these mountains and created whatever there is in them?' He said: 'Allâh.' He said: 'By the One Who created the heavens and created the earth, and raised up these mountains, has Allâh sent you?' The Messenger of Allâh ﷺ said: 'Yes.' He said: 'Your messenger claimed that we have to offer five prayers each day and night.' The Messenger of Allâh ﷺ said: 'He spoke the truth.' He said: 'By the One Who

[١٠٢] ١٠ -(١٢) حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ أَبُو النَّضْرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: نُهِينَا أَنْ نَسْأَلَ رَسُولَ اللهِ ﷺ عَنْ شَيْءٍ، فَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ، الْعَاقِلُ، فَيَسْأَلَهُ وَنَحْنُ نَسْمَعُ، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ، فَقَالَ: يَا مُحَمَّدُ! أَتَانَا رَسُولُكَ فَزَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ اللهَ أَرْسَلَكَ؟ قَالَ: «صَدَقَ». قَالَ: فَمَنْ خَلَقَ السَّمَاءَ؟ قَالَ: «اللهُ» قَالَ: فَمَنْ خَلَقَ الْأَرْضَ؟ قَالَ: «اللهُ» قَالَ: فَمَنْ نَصَبَ هٰذِهِ الْجِبَالَ، وَجَعَلَ فِيهَا مَا جَعَلَ؟ قَالَ: «اللهُ». قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الْأَرْضَ وَنَصَبَ هٰذِهِ الْجِبَالَ، آللهُ أَرْسَلَكَ؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا

has sent you, is it Allâh Who enjoined that upon you?' He said: 'Yes.' He said: 'Your messenger claimed that we must give *Zakât* from our wealth.' The Messenger of Allâh ﷺ said: 'He spoke the truth.' He said: 'By the One Who has sent you, is it Allâh Who enjoined that upon you?' He said: 'Yes.' He said: 'Your messenger claimed that we must fast the month of Ramaḍân each year.' The Messenger of Allâh ﷺ said: 'He spoke the truth.' He said: 'By the One Who has sent you, is it Allâh Who enjoined that upon you?' He said: 'Yes.' He said: 'Your messenger claimed that we must perform pilgrimage to the House, whoever is able to bear the journey.' The Messenger of Allâh ﷺ said: 'He spoke the truth.' He turned to leave, then he said: 'By the One Who has sent you with the truth, I shall not do more than this or less.' The Prophet ﷺ said: 'If he is speaking the truth, he will enter Paradise.'"

خَمْسَ صَلَوَاتٍ فِي يَوْمِنَا وَلَيْلَتِنَا، قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ، آللهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا زَكَاةً فِي أَمْوَالِنَا. قَالَ «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ، آللهُ أَمَرَكَ بِهٰذَا؟ قَالَ «نَعَمْ» قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي سَنَتِنَا. قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ، آللهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا حَجَّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا. قَالَ: «صَدَقَ». - قَالَ - ثُمَّ وَلَّى قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! لَا أَزِيدُ عَلَيْهِنَّ وَلَا أَنْقُصُ مِنْهُنَّ، فَقَالَ النَّبِيُّ ﷺ: «لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ».

[103] 11 - (...) It was narrated that Thâbit said: "Anas said: 'We were forbidden in the Qur'ân to ask the Messenger of Allâh ﷺ about anything (needlessly),''' and he quoted a similar *Ḥadîth* (as no. 102).

[١٠٣] **١١-(...)** حَدَّثَنِي عَبْدُ اللهِ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ قَالَ: قَالَ أَنَسٌ: كُنَّا نُهِينَا فِي الْقُرْآنِ أَنْ نَسْأَلَ رَسُولَ اللهِ ﷺ عَنْ شَيْءٍ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ.

Chapter 4. Explaining The Faith By Means Of Which A Person Is Admitted Into Paradise, And That The One Who Adheres To What Is Enjoined Upon Him Will Enter Paradise

(المعجم ٤) - (بَابُ بيان الإيمان الذي يدخل به الجنة وأن من تمسك بما أمر به دخل الجنة) (التحفة ٦)

[104] 12 - (13) Abû Ayyûb narrated that a Bedouin came to the Messenger of Allâh ﷺ when he was on a journey, and took hold of the nose-rein or halter of his she-camel, then said: "O Messenger of Allâh" - or: "O Muḥammad - tell me of something that will bring me closer to Paradise and keep me away from Hell." The Prophet ﷺ paused, then he looked at his Companions, then he said: "He has been guided." He said: "What did you say?" (The Bedouin) repeated his question, and the Prophet ﷺ said: "Worship Allâh and do not associate anything with Him, establish the *Ṣalât*, pay the *Zakât*, and uphold the ties of kinship. Let go of the camel."

[١٠٤] ١٢ -(١٣) حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُوسَى بْنُ طَلْحَةَ قَالَ: حَدَّثَنِي أَبُو أَيُّوبَ، أَنَّ أَعْرَابِيًّا عَرَضَ لِرَسُولِ اللهِ ﷺ وَهُوَ فِي سَفَرٍ، فَأَخَذَ بِخِطَامِ نَاقَتِهِ أَوْ بِزِمَامِهَا، ثُمَّ قَالَ: يَا رَسُولَ اللهِ!- أَوْ يَا مُحَمَّدُ!- أَخْبِرْنِي بِمَا يُقَرِّبُنِي مِنَ الْجَنَّةِ وَمَا يُبَاعِدُنِي مِنَ النَّارِ - قَالَ -: فَكَفَّ النَّبِيُّ ﷺ، ثُمَّ نَظَرَ فِي أَصْحَابِهِ، ثُمَّ قَالَ: «لَقَدْ وُفِّقَ - أَوْ لَقَدْ هُدِيَ -» قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: فَأَعَادَ، فَقَالَ النَّبِيُّ ﷺ: «تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ، دَعِ النَّاقَةَ».

[105] 13 - (...) A similar *Ḥadîth* (as no. 104) was reported by Mûsâ bin Talḥa who narrated it from Abû Ayyûb, from the Prophet ﷺ.

[١٠٥] ١٣ -(...) وحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ وَعَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ قَالَا: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ ابْنُ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، وَأَبُوهُ عُثْمَانُ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ هٰذَا الْحَدِيثِ.

[106] 14 - (...) It was narrated that Abû Ayyûb said: "A man came to the Prophet ﷺ and said: 'Tell me of a deed that I can do which will bring me closer to Paradise and take me away from Hell.' He said: 'Worship Allâh and do not associate anything with Him, establish the *Ṣalât*, pay the *Zakât*, and uphold the ties of kinship.' When he left, the Messenger of Allâh ﷺ said: 'If he adheres to what is enjoined upon him, he will enter Paradise.'" In the narration of Ibn Abî Shaibah it is: "If he adheres to it."

[١٠٦] **١٤ -(. . .) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحٰقَ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ قَالَ: جَاءَ رَجُلٌ إِلَىٰ النَّبِيِّ ﷺ فَقَالَ: دُلَّنِي عَلَىٰ عَمَلٍ أَعْمَلُهُ يُدْنِينِي مِنَ الْجَنَّةِ وَيُبَاعِدُنِي مِنَ النَّارِ. قَالَ «تَعْبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ ذَا رَحِمِكَ» فَلَمَّا أَدْبَرَ، قَالَ رَسُولُ اللهِ ﷺ: «إِنْ تَمَسَّكَ بِمَا أُمِرَ بِهِ دَخَلَ الْجَنَّةَ». وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ «إِنْ تَمَسَّكَ بِهِ».

[107] 15 - (14) It was narrated from Abû Hurairah that a Bedouin came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, tell me of a deed which, if I do it, I will enter Paradise." He said: "Worship Allâh and do not associate anything with Him, establish the prescribed *Ṣalât*, pay the obligatory *Zakât* and observe fast (in the month of) Ramaḍân." He said: "By the One in Whose Hand is my soul! I shall never do any more than that or any less." When he turned to leave, the Prophet ﷺ said: "Whoever

[١٠٧] **١٥ -(١٤) وَحَدَّثَنِي** أَبُو بَكْرِ ابْنُ إِسْحٰقَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ أَعْرَابِيًّا جَاءَ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! ﷺ دُلَّنِي عَلَىٰ عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ. قَالَ «تَعْبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ» قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَا أَزِيدُ عَلَىٰ هٰذَا شَيْئًا أَبَدًا، وَلَا أَنْقُصُ مِنْهُ، فَلَمَّا وَلَّى،

would like to see a man from the people of Paradise, let him look at this man."

قَالَ النَّبِيُّ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَىٰ رَجُلٍ مِنْ أَهْلِ الجَنَّةِ، فَلْيَنْظُرْ إِلَىٰ هٰذَا».

[108] 16 - (15) It was narrated that Jâbir, may Allâh be pleased with him, said: "An-Nu'mân bin Qawqal came to the Prophet ﷺ and said: 'O Messenger of Allâh, do you think that if I pray the obligatory (prayers), regard as forbidden that which is unlawful and regard as permissible that which is lawful, I will enter Paradise?' The Prophet ﷺ said: 'Yes.'"

[١٠٨] **١٦ -(١٥) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ النُّعْمَانُ بْنُ قَوْقَلٍ، فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَةَ، وَحَرَّمْتُ الْحَرَامَ، وَأَحْلَلْتُ الْحَلَالَ، أَأَدْخُلُ الْجَنَّةَ؟ فَقَالَ النَّبِيُّ ﷺ: «نَعَمْ».

[109] 17 - (...) It was narrated that Jâbir said: "An-Nu'mân bin Qawqal said: 'O Messenger of Allâh...'" (And he narrated) a similar *Hadîth* (as no. 108), adding the words: "I shall never do any more than that."

[١٠٩] **١٧ -(...) وحَدَّثَني** حَجَّاجُ ابْنُ الشَّاعِرِ وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ، قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ وَأَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ النُّعْمَانُ بْنُ قَوْقَلٍ: يَا رَسُولَ اللهِ! بِمِثْلِهِ، وَزَادَ فِيهِ: وَلَمْ أَزِدْ عَلَىٰ ذٰلِكَ شَيْئًا.

[110] 18 - (...) It was narrated from Jâbir that a man asked the Messenger of Allâh ﷺ: "Do you think that if I offer the prescribed *Salât*, observe fast (the month of) Ramadân, regard as permissible that which is lawful and regard as forbidden that which is unlawful, and I do not do any more than

[١١٠] **١٨ -(...) وحَدَّثَني** سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللهِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ

that, I will enter Paradise?" He ﷺ said: "Yes." He said: "By Allâh, I shall not do any more than that."

الْحَلَالَ وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَىٰ ذَٰلِكَ شَيْئًا، أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: «نَعَمْ» قَالَ: وَاللهِ! لَا أَزِيدُ عَلَىٰ ذَٰلِكَ شَيْئًا.

Chapter 5. Clarifying The Pillars of Islam And Its Grand Supports

(المعجم ٥) - (بَابُ بيان أركان الإسلام ودعائمه العظام) (التحفة ٧)

[111] 19 - (16) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Islam is built on five (pillars): Singling out Allâh,[1] establishing the *Salât*, paying the *Zakât*, fasting (during the month of) Ramadân and *Hajj*." A man said: "*Hajj* and fasting Ramadân?" He (Ibn 'Umar) said: "No; fasting Ramadân and *Hajj*. This is how I heard it from the Messenger of Allâh ﷺ."

[١١١] **١٩-(١٦) حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ الْأَحْمَرَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسَةٍ: عَلَىٰ أَنْ يُوَحَّدَ اللهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَالْحَجِّ» فَقَالَ رَجُلٌ: الْحَجُّ وَصِيَامُ رَمَضَانَ؟ قَالَ لَا، صِيَامِ رَمَضَانَ وَالْحَجِّ، هٰكَذَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

[112] 20 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Islam is built on five (pillars): Worshipping Allâh and denying all others (worshipped) besides Him, establishing the *Salât*, paying the *Zakât*, going on pilgrimage to the House, and fasting (during the month of) Ramadân."

[١١٢] **٢٠-(...) حَدَّثَنَا** سَهْلُ بْنُ عُثْمَانَ الْعَسْكَرِيُّ: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ: حَدَّثَنَا سَعْدُ بْنُ طَارِقٍ قَالَ: حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ السُّلَمِيُّ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسٍ: عَلَىٰ أَنْ يُعْبَدَ اللهُ، وَيُكْفَرَ بِمَا دُونَهُ، وَإِقَامِ الصَّلَاةِ،

[1] With all rights He is due, meaning *At-Tawhîd*.

وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ».

[113] 21 - (...) 'Adullâh said: "The Messenger of Allâh ﷺ said: 'Islam is built on five (pillars): Testimony that none has the right to be worshipped but Allâh and that Muḥammad is His slave and Messenger, establishing the *Ṣalât*, paying the *Zakât*, pilgrimage to the House, and fasting (during the month of) Ramaḍân."

[١١٣] ٢١-(...) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَاصِمٌ وَهُوَ ابْنُ مُحمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللهِ: قَالَ رَسُولُ اللهِ ﷺ: «بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسٍ، شَهَادَةِ أَنْ لَا إِلَٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ».

[114] 22 - (...) Ṭâwûs narrated that a man said to 'Abdullâh bin 'Umar: "Why don't you go out to fight?" He said: "I heard the Messenger of Allâh ﷺ say: 'Islam is built on five (pillars): Testimony that none has the right to be worshipped but Allâh, establishing the *Ṣalât*, paying the *Zakât*, fasting (during the month of) Ramaḍân and pilgrimage to the House."

[١١٤] ٢٢-(...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ عِكْرِمَةَ بْنَ خَالِدٍ يُحَدِّثُ طَاوُسًا، أَنَّ رَجُلًا قَالَ لِعبْدِاللهِ بْنِ عُمَرَ: أَلَا تَغْزُو؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْإِسْلَامَ بُنِيَ عَلَىٰ خَمْسَةٍ: شَهَادَةِ أَنْ لَا إِلَٰهَ إِلَّا اللهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَحَجِّ الْبَيْتِ».

Chapter 6. The Command To Believe In Allâh And His Messenger ﷺ And The Laws Of Islam, Calling People To It, Asking About It, Memorizing It And Conveying It To Those Who Have Not Heard The Message

(المعجم ٦) - (بَابُ الأمر بالإيمان بالله تعالى ورسوله ﷺ وشرائع الدين، والدعاء إليه، والسؤال عنه، وحفظه، وتَبليغه من لم يبلغه).

(التحفة ٨)

[115] 23 - (17) It was narrated

[١١٥] ٢٣-(١٧) حَدَّثَنَا خَلَفُ بْنُ

that Ibn 'Abbâs said: "The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we are a tribe of Rabî'ah, and the disbelievers of Muḍar are between us and you, and we cannot come to you except during the sacred months. Tell us of something that we can do, and to which we can call those who are behind us.' He said: 'I will command you to do four things and forbid you from four. Faith in Allâh' - and he explained that to them, so he said: 'Testimony that none has the right to be worshipped but Allâh, and that Muḥammad is the Messenger of Allâh, to establish the *Ṣalât*, to pay the *Zakât* and give one-fifth (*Khums*) of any spoils of war you seize. And I forbid four things for you: *Ad-Dubbâ'* (gourds), *Al-Ḥantam*, *An-Naqîr*, and *Al-Muqayyar*."[1]

هِشَام: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَىٰ رَسُولِ اللهِ ﷺ فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّا، هٰذَا الْحَيَّ مِنْ رَبِيعَةَ، وَقَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ، وَلَا نَخْلُصُ إِلَيْكَ إِلَّا فِي شَهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ نَعْمَلُ بِهِ، وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا. قَالَ: «آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الْإِيمَانُ بِاللهِ»- ثُمَّ فَسَّرَهَا لَهُمْ فَقَالَ -: شَهَادَةُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُؤَدُّوا خُمُسَ مَا غَنِمْتُمْ. وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُقَيَّرِ» وَزَادَ خَلَفٌ فِي رِوَايَتِهِ: «شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ» وَعَقَدَ وَاحِدَةً. [انظر: ٥١٧٨]

[116] 24 - (...) It was narrated that Abû Jamrah said: "I used to translate between Ibn 'Abbâs and

[١١٦] ٢٤-(...) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ

[1] These are containers that *Nabîdh*, wine, or other drinks were made in. *Ad-Dubbâ'* refers to gourds; *Al-Ḥantam* is a type of earthenware vessel the description of which they differ over, and some of that appears later; *An-Naqîr* is date-palm section or stump, or the like, which is hollowed out; and *Al-Muqayyar* is from *Al-Qâr* which is tar or pitch, meaning a vessel coated with pitch. There are other important texts dealing with these vessels. See the Book of Drinks.

the people, and a woman came to him and asked him about making *Nabî**dh*** in an (earthenware) container.[1] He said: 'The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said: 'Who is this delegation?' - or: 'Who are these people?' - They said: 'Rabî'ah.' He said: 'Welcome to the people' - or: 'to the delegation' - 'who were neither humiliated nor do they have any regrets.' They said: 'O Messenger of Allâh, we have come to you from a far-off land, and between us and you there is this tribe of the disbelievers of Muḍar. We can only come to you during the sacred months, so give us a clear command which we can tell to those whom we have left behind and by which we may enter Paradise.' He enjoined four things upon them and forbade them from four. He enjoined them to believe in Allâh alone and said: 'Do you know what believing in Allâh alone means?' They said: 'Allâh and His Messenger know best.' He said: 'Testimony that none has the right to be worshipped but Allâh, and that Muḥammad is the Messenger of Allâh ﷺ, establishing the *Ṣalât*, paying the *Zakât*, fasting (during the month of) Ramaḍân, and giving one-

ابْنُ بَشَّارٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، وَقَالَ الْآخَرَانِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا - شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ أُتَرْجِمُ بَيْنَ يَدَيِ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ، فَأَتَتْهُ امْرَأَةٌ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ فَقَالَ: إِنَّ وَفْدَ عَبْدِ الْقَيْسِ أَتَوْا رَسُولَ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنِ الْوَفْدُ؟- أَوْ مَنِ الْقَوْمُ؟-» قَالُوا: رَبِيعَةُ. قَالَ: «مَرْحَبًا بِالْقَوْمِ.- أَوْ بِالْوَفْدِ - غَيْرَ خَزَايَا وَلَا النَّدَامَىٰ». قَالَ، فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّا نَأْتِيكَ مِنْ شُقَّةٍ بَعِيدَةٍ، وَإِنَّ بَيْنَنَا وَبَيْنَكَ هٰذَا الْحَيَّ مِنْ كُفَّارِ مُضَرَ، وَإِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلَّا فِي شَهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ فَصْلٍ نُخْبِرُ بِهِ مَنْ وَرَاءَنَا وَنَدْخُلُ بِهِ الْجَنَّةَ. قَالَ: فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ: قَالَ: أَمَرَهُم بِالْإِيمانِ بِاللهِ وَحْدَهُ، وَقَالَ: «هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللهِ وَحْدَهُ؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ

[1] The word used here is *Al-Jarr* or, earthenware vessel, a general term which some of them say *Al-Ḥantam* belongs to.

fifth (*Khums*) of the spoils of war.' And he forbade them from using *Ad-Dubbâ'* (gourds), *Al-Ḥantam* and *Al-Muzaffat*'"[1] - Shu'bah (one of the narrators) said: "Perhaps he said: '*An-Naqîr*'" - and he said: 'Remember this, and tell it to whom you have left behind.'" And Abû Bakr (one of the narrators) said in his narration: "Those who are behind you." And *Al-Muqayyar* is not in his narration.

تُؤَدُّوا خُمُسًا مِنَ الْمَغْنَمِ» وَنَهَاهُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ - قَالَ شُعْبَةُ -: وَرُبَّمَا قَالَ: النَّقِيرِ - قَالَ شُعْبَةُ -: وَرُبَّمَا قَالَ: الْمُقَيَّرِ. وَقَالَ: «احْفَظُوهُ وَأَخْبِرُوا بِهِ مِنْ وَرَائِكُمْ». وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: «مَنْ وَرَاءَكُمْ» وَلَيْسَ فِي رِوَايَتِهِ الْمُقَيَّرِ.

[117] 25 - (...) A *Ḥadîth* similar to that of Shu'bah (the previous narration) was narrated from Ibn 'Abbâs from the Prophet ﷺ. He said: "I forbid you to make *Nabîdh* in *Ad-Dubbâ'* (gourds), *An-Naqîr*, *Al-Ḥantam* and *Al-Muzaffat*." Ibn Mu'âdh (one of the narrators) added in his *Ḥadîth*, that his father said: "And the Messenger of Allâh ﷺ said to Al-Ashajj - Ashajj 'Abdul-Qais - 'You possess two qualities that Allâh loves: Forbearance and deliberation.'"

[١١٧] ٢٥-(...) وحَدَّثني عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ قَالَ: أَخْبَرَنِي أَبِي، قَالَا جَمِيعًا: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ نَحْو حَدِيثِ شُعْبَةَ، وَقَالَ أَنْهَاكُمْ عَمَّا يُنْبَذُ فِي الدُّبَّاءِ وَالنَّقِيرِ وَالْحَنْتَمِ وَالْمُزَفَّتِ. وَزَادَ ابْنُ مُعَاذٍ فِي حَدِيثِهِ عَنْ أَبِيهِ قَالَ: وَقَالَ رَسُولُ اللهِ ﷺ لِلْأَشَجِّ، - أَشَجِّ عَبْدِ الْقَيْسِ -: «إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمُ وَالْأَنَاةُ».

[118] 26 - (18) It was narrated from Sa'eed bin Abî 'Arûbah from Qatâdah, who said: "One who met the delegation of

[١١٨] ٢٦-(١٨) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ قَالَ: حَدَّثَنِي مَنْ

[1] They say that it is another name for *Al-Muqayyar*, see the previous narration.

'Abdul-Qais who came to the Messenger of Allâh ﷺ - Sa'eed said: "And Qatâdah mentioned 'Abû Naḍrah" - "narrated to me from Abû Sa'eed Al-Khudrî in this *Ḥadîth* of his, that some people from 'Abdul-Qais came to the Messenger of Allâh ﷺ and said: 'O Prophet of Allâh, we are a tribe of Rabî'ah, and between us and you are the disbelievers of Muḍar; we cannot come to you except during the sacred months. Tell us of something we can enjoin upon those whom we have left behind and by which we may enter Paradise if we adhere to it.' The Messenger of Allâh ﷺ said: 'I will enjoin four things upon you and forbid you from four things. Worship Allâh and do not associate anything with Him, establish the *Ṣalât*, pay the *Zakât*, fast (during the month of) Ramaḍân, and give one-fifth (*Al-Khums*) of your spoils of war. And I forbid you from four things: *Ad-Dubbâ'* (gourds), *Al-Ḥantam*, *Al-Muzaffat* and is *An-Naqîr*.' They said: 'O Prophet of Allâh, do you know what *An-Naqîr*?' He said: 'Yes indeed. It is a tree trunk that you hollow out, then you throw in some small dates'" - Sa'eed said: "Or he said: 'Some dates'" - '"then you pour some water into it, and when it stops bubbling, you drink it, until one of you'" - or '"one of them'" - ' "strikes his cousin with a

لَقِيَ الْوَفْدَ الَّذِينَ قَدِمُوا عَلَىٰ رَسُولِ اللهِ ﷺ مِنْ عَبْدِ الْقَيْسِ - قَالَ سَعِيدٌ: وَذَكَرَ قَتَادَةُ أَبَا نَضْرَةَ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي حَدِيثِهِ هٰذَا، أَنَّ أُنَاسًا مِنْ عَبْدِ الْقَيْسِ قَدِمُوا عَلَىٰ رَسُولِ اللهِ ﷺ فَقَالُوا: يَا نَبِيَّ اللهِ! إِنَّا حَيٌّ مِنْ رَبِيعَةَ، وَبَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ، وَلَا نَقْدِرُ عَلَيْكَ إِلَّا فِي أَشْهُرِ الْحُرُمِ، فَمُرْنَا بِأَمْرٍ نَأْمُرُ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلُ بِهِ الْجَنَّةَ، إِذَا نَحْنُ أَخَذْنَا بِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «آمُرُكُمْ بِأَرْبَعٍ: وَأَنْهَاكُمْ عَنْ أَربَعٍ، اعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَقِيمُوا الصَّلَاةَ، وَآتُوا الزَّكَاةَ، وَصُومُوا رَمَضَانَ، وَأَعْطُوا الْخُمُسَ مِنَ الْغَنَائِمِ. وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ وَالنَّقِيرِ». قَالُوا: يَا نَبِيَّ اللهِ! مَا عِلْمُكَ بِالنَّقِيرِ؟ قَالَ «بَلَىٰ! جِذْعٌ تَنْقُرُونَهُ، فَتَقْذِفُونَ فِيهِ مِنَ الْقُطَيْعَاءِ»- قَالَ سَعِيدٌ: أَوْ قَالَ «مِنَ التَّمْرِ - ثُمَّ تَصُبُّونَ فِيهِ مِنَ الْمَاءِ، حَتَّىٰ إِذَا سَكَنَ غَلَيَانُهُ شَرِبْتُمُوهُ، حَتَّىٰ إِنَّ أَحَدَكُمْ - أَوْ إِنَّ أَحَدَهُمْ - لَيَضْرِبُ ابْنَ عَمِّهِ بِالسَّيْفِ». - قَالَ - وَفِي الْقَوْمِ رَجُلٌ أَصَابَتْهُ جِرَاحَةٌ كَذٰلِكَ، قَالَ وَكُنْتُ أَخْبَأُهَا حَيَاءً مِنْ رَسُولِ اللهِ ﷺ، فَقُلْتُ: فَفِيمَ

sword.' Among the people there was a man who had been wounded in this manner. He said: 'I was trying to conceal it out of shyness before the Messenger of Allâh ﷺ.' I said: 'From what should we drink, O Messenger of Allâh?' He said: 'From leather skins that are tied at the mouth.' They said: 'O Messenger of Allâh, our land is full of rats and leather skins do not last long.' The Prophet of Allâh ﷺ said: 'Even if the rats have gnawed on them, even if the rats have gnawed on them, even if the rats have gnawed on them.' And the Prophet of Allâh ﷺ said to Ashajj 'Abdul-Qais: 'You have two characteristics that Allâh loves: forbearance and deliberation.'"

نَشْرَبُ يَا رَسُولَ اللهِ؟ قَالَ: «فِي أَسْقِيَةِ الْأَدَمِ الَّتِي يُلَاثُ عَلَىٰ أَفْوَاهِهَا» قَالُوا: يَا رَسُولَ اللهِ! إِنَّ أَرْضَنَا كَثِيرَةُ الْجِرْذَانِ، وَلَا تَبْقَى بِهَا أَسْقِيَةُ الأَدَمِ، فَقَالَ نَبِيُّ اللهِ ﷺ: «وَإِنْ أَكَلَتْهَا الْجِرْذَانُ، وَإِنْ أَكَلَتْهَا الْجِرْذَانُ، وَإِنْ أَكَلَتْهَا الْجِرْذَانُ» قَالَ: وَقَالَ نَبِيُّ اللهِ ﷺ لِأَشَجِّ عَبْدِ الْقَيْسِ «إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمُ وَالْأَنَاةُ».

[119] 27 - (...) It was narrated from Abû Sa'eed Al-Khudrî that when a delegation from 'Abdul-Qais came to the Messenger of Allâh ﷺ... and he narrated a *Hadîth* similar to that of Ibn 'Ulayyah (no. 118), but he said: "And they put small dates, dates and water in it." And he did not say: "Sa'eed said: 'Or he said: "Dates."

[١١٩] ٢٧-(...) **وَحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ قَالَ: حَدَّثَنِي غَيْرُ وَاحِدٍ لَقِيَ ذَاكَ الْوَفْدَ - وَذَكَرَ أَبَا نَضْرَةَ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا قَدِمُوا عَلَىٰ رَسُولِ اللهِ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ، غَيْرَ أَنَّ فِيهِ: «وَتُذِيفُونَ فِيهِ مِنَ الْقُطَيْعَاءِ وَالتَّمْرِ وَالْمَاءِ» وَلَمْ يَقُلْ: قَالَ سَعِيدٌ: أَوْ قَالَ «مِنَ التَّمْرِ».

[120] 28 - (...) Abû Sa'eed Al-Khudrî narrated that when a

[١٢٠] ٢٨-(...) **وَحَدَّثَنِي** مُحَمَّدُ ابْنُ بَكَّارٍ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ

delegation from 'Abdul-Qais came to the Prophet of Allâh ﷺ they said: "O Prophet of Allâh! May Allâh make us your ransom! What drinks are good for us?" He said: "Do not drink from *An-Naqîr*." They said: "O Prophet of Allâh! May Allâh make us your ransom! Do you know what *An-Naqîr* is?" He said: "Yes, a tree trunk which is hollowed-out in the middle. And (do not drink from) *Ad-Dubbâ'* (gourds) nor *Al-Ḥantam*, use skins that can be tied shut."

عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَاللَّفْظُ لَهُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو قَزَعَةَ؛ أَنَّ أَبَا نَضْرَةَ أَخْبَرَهُ، وَحَسَنًا أَخْبَرَهُمَا أَنَّ أَبَا سَعِيدٍ الْخُدَرِيَّ أَخْبَرَهُ؛ أَنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوا نَبِيَّ اللهِ ﷺ قَالُوا: يَا نَبِيَّ اللهِ! جَعَلَنَا اللهُ فِدَاكَ. مَاذَا يُصْلُحُ لَنَا مِنَ الْأَشْرِبَةِ؟ فَقَالَ «لَا تَشْرَبُوا فِي النَّقِيرِ» قَالُوا: يَا نَبِيَّ اللهِ! جَعَلَنَا اللهُ فِدَاكَ. أَوَ تَدْرِي مَا النَّقِيرُ؟ قَالَ «نَعَمْ، الْجِذْعُ يُنْقَرُ وَسَطُهُ - وَلَا فِي الدُّبَّاءِ، وَلَا فِي الْحَنْتَمَةِ، وَعَلَيْكُمْ بِالْمُوكَىٰ».

Chapter 7. Calling People To The Twin Declaration Of Faith And The Laws Of Islam

(المعجم ٧) - (بَابُ الدعاء إلى الشهادتين وشرائع الإسلام)

(التحفة . . .)

[121] 29 - (19) It was narrated from Ibn 'Abbâs that Mu'â<u>dh</u> said: "The Messenger of Allâh ﷺ sent me and said: 'You are going to some of the People of the Book. Call them to bear witness that none has the right to be worshipped but Allâh, and that I am the Messenger of Allâh. If they accept that, then teach them that Allâh has enjoined on them five prayers to be offered each day and night. If they accept that, then teach them that Allâh has enjoined on them charity (*Zakât*)

[١٢١] ٢٩-(١٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاءَ ابْنِ إِسْحٰقَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ عَبْدِ اللهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ- قَالَ أَبُو بَكْرٍ: وَرُبَّمَا قَالَ وَكِيعٌ -: عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ مُعَاذًا قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ فَقَالَ: «إِنَّكَ

to be taken from their rich and given to their poor. If they accept that, then beware (of taking) the best of their wealth, and protect yourself from the supplication of the one who has been wronged, for there is no barrier between it and Allâh."

تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَىٰ شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ فِي فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ؛ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجَابٌ».

[122] 30 - (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ sent Mu'â<u>dh</u> to Yemen and said: "You are going to people..." and he narrated a *Hadîth* similar to that of Wakî' (no. 121).

[١٢٢] **٣٠-(...) حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحٰقَ، وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ. أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ زَكَرِيَّاءَ بْنِ إِسْحٰقَ، عَنْ يَحْيَىٰ بْنِ عَبْدِ اللهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ: «إِنَّكَ سَتَأْتِي قَوْمًا» بِمِثْلِ حَدِيثِ وَكِيعٍ.

[123] 31 - (...) It was narrated from Ibn 'Abbâs that when the Messenger of Allâh ﷺ sent Mu'â<u>dh</u> to Yemen, he said: "You are going to some of the people of the Book, so let the first thing to which you call them be the worship of Allâh, the Mighty and

[١٢٣] **٣١-(...) حَدَّثَنَا** أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ يَحْيَى بْنِ عَبْدِ اللهِ ابْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ

Sublime (alone). If they acknowledge Allâh (as One), then tell them that Allâh has enjoined upon them five prayers to be offered every day and night. If they do that, then tell them that Allâh has enjoined on them *Zakât* to be taken from their wealth and given to their poor. If they accept that, then take it from them, but beware of (taking) the best of their wealth."

عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ لَمَّا بَعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ: «إِنَّكَ تَقْدَمُ عَلَىٰ قَوْمٍ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللهِ عَزَّ وَجَلَّ، فَإِذَا عَرَفُوا اللهَ، فَأَخْبِرْهُمْ أَنَّ اللهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ زَكَاةً تُؤْخَذُ مِنْ أَمْوَالِهِمْ فَتُرَدُّ عَلَىٰ فُقَرَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ، وَتَوَقَّ كَرَائِمَ أَمْوَالِهِمْ».

Chapter 8. The Command To Fight The People Until They Say *Lâ ilâha illallâh Muḥammad Rasûl-Allâh*, And Establish *Ṣalât*, And Pay The *Zakât*, And Believe In Everything That The Prophet ﷺ Brought. Whoever Does That, His Life And His Wealth Are Protected Except By Its Right, And His Secrets Are Entrusted To Allâh, the Most High. Fighting Those Who Withhold *Zakât* Or Other Than That Is One Of The Duties Of Islam And The *Imâm* Should Be Concerned With The Laws Of Islam

(المعجم ٨) - (بَابُ الأمر بقتال الناس حتى يقولوا لا إله إلا الله محمد رسول الله، ويقيموا الصلاة ويؤتوا الزكاة، ويؤمنوا بجميع ما جاء به النبي ﷺ، وأن من فعل ذلك عصم نفسه وماله إلا بحقها، ووكلت سريرته إلى الله تعالى. وقتال من منع الزكاة أو غيرها من حقوق الإسلام، واهتمام الإمام بشعائر الإسلام)

(التحفة ٩)

[124] 32 - (20) It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ died and Abû Bakr succeeded (as *Khalifah*) after him, and some of

[١٢٤] **٣٢-(٢٠)** وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ

the Arabs reverted to *Kufr*, 'Umar bin Al-Khaṭṭâb said to Abû Bakr: 'How can you fight the people when the Messenger of Allâh ﷺ said: 'I have been commanded to fight the people until they say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and whoever says *Lâ ilâha illallâh*, his wealth and his life are protected from me except for a right that is due, and his reckoning will be with Allâh''?' Abû Bakr said: 'By Allâh! I will most certainly fight those who separate *Ṣalât* and *Zakât*, for *Zakât* is what is due on wealth. By Allâh, if they withhold from me a rope that they used to give to the Messenger of Allâh ﷺ, I will fight them for withholding it.' 'Umar bin Al-Khaṭṭâb said: 'By Allâh, as soon as I saw that Allâh had opened Abû Bakr's heart to the idea of fighting, I knew that he was right.'''

عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ بْنُ الْخَطَّابِ لأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَمَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ تَعَالَىٰ؟» فَقَالَ أَبُو بَكْرٍ: وَاللهِ! لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللهِ! لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَىٰ رَسُولِ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلَىٰ مَنْعِهِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَوَاللهِ! مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ.

[125] 33 - (21) It was narrated that Ibn Shihâb said: "Sa'eed bin Al-Mûsâyyab told me that Abû Hurairah told him, that the Messenger of Allâh ﷺ said: 'I have been commanded to fight the people until they say *Lâ ilâha illallâh*. Whoever says *Lâ ilâha illallâh*, his wealth and his life are protected from me except for a right that is due, and his reckoning will be with Allâh.'''

[١٢٥] ٣٣-(٢١) وحَدَّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عِيسَىٰ - قَالَ أَحْمَدُ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّىٰ يَقُولُوا: لَا إِلٰهَ إِلَّا

اللهُ، فَمَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَىٰ اللهِ».

[126] 34 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they bear witness that none has the right to be worshipped but Allâh, and believe in me and that which I have brought. If they do that, their blood and wealth are protected from me, except for a right that is due, and their reckoning will be with Allâh."

[١٢٦] **٣٤**-(. . .) **حَدَّثَنَا** أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنِ الْعَلَاءِ؛ وَحَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَيُؤْمِنُوا بِي وَبِمَا جِئْتُ بِهِ، فَإِذَا فَعَلُوا ذٰلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَىٰ اللهِ».

[127] 35 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people"... and he narrated a *Ḥadîth* similar to that narrated by Ibn Al-Mûsâyyab from Abû Hurairah (no. 125).

[١٢٧] **٣٥**-(. . .) **وحَدَّثنا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ - وَعَنْ أَبِي صَالِحٍ - عَنْ أَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللهِ ﷺ «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ» بِمِثْلِ حَدِيثِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ؛

[128] It was narrated that Jâbir said: The Messenger of Allâh (ﷺ) said: "I have been commanded to fight the people until they say *Lâ ilâha illallâh*. If

[١٢٨] **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ يَعْنِي ابْنَ مَهْدِيٍّ قَالَا

they say *Lâ ilâha illallâh*, their blood and their wealth are protected from me, except for a right that is due, and their reckoning will be with Allâh." Then he recited: "You are only one who reminds. You are not a dictator over them.[1]

جَمِيعًا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَإِذَا قَالُوا: لَا إِلٰهَ إِلَّا اللهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ». ثُمَّ قَرَأَ: ﴿إِنَّمَآ أَنتَ مُذَكِّرٌ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ﴾. [الغاشية: ٢١، ٢٢].

[129] 36 - (22) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'I have been commanded to fight the people until they bear witness that none has the right to be worshipped but Allâh, and that Muḥammad is the Messenger of Allâh ﷺ, and they establish the *Ṣalât* and pay *Zakât*. If they do that, then their blood and wealth are protected from me [except for a right that is due], and their reckoning with be with Allâh.'"

[١٢٩] ٣٦-(٢٢) حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ عَنْ شُعْبَةَ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ [إِلَّا بِحَقِّهَا]، وَحِسَابُهُمْ عَلَى اللهِ»..

[130] 37 - (23) It was narrated from Abû Mâlik that his father said: "I heard the Messenger of Allâh ﷺ say: 'Whoever says *Lâ ilâha illallâh* and disbelieves in

[١٣٠] ٣٧-(٢٣) وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ يَعْنِيَانِ الْفَزَارِيَّ، عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ

[1] *Al-Ghâshîyah* 88:21,22.

everything that is worshipped instead of Allâh, his wealth and his blood are protected, and his reckoning will be with Allâh.'"

قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللهِ، حَرُمَ مَالُهُ وَدَمُهُ، وَحِسَابُهُ عَلَى اللهِ».

[131] 38 - (...) It was narrated from Abû Mâlik that his father heard the Messenger of Allâh ﷺ say: "Whoever singles out Allâh, (i.e. believes in the Oneness of Allâh)" then he quoted something similar (to no. 130).

[١٣١] **٣٨**-(. . .) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هٰرُونَ، كِلَاهُمَا عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ «مَنْ وَحَّدَ اللهَ» ثُمَّ ذَكَرَ بِمِثْلِهِ.

Chapter 9. Evidence That The Islam Of One Who Becomes Muslim On His Deathbed Is Valid, So Long As The Death Throes Have Not Begun; Abrogation Of Permission To Supplicate For Forgiveness For The Idolators; Evidence That One Who Dies An Idolator Is One Of The People Of Hell And No Intervention Can Save Him From That

(المعجم ٩) - (بَابُ الدليل على صحة إسلام من حضره الموت، ما لم يشرع في النزع - وهو الغرغرة - ونسخ جواز الاستغفار للمشركين، والدليل على أن من مات على الشرك فهو مِن أصحاب الجحيم، ولا ينقذه من ذلك شيء من الوسائل)

(التحفة ١٠)

[132] 39 - (24) Sa'eed bin Al-Mûsâyyab narrated that his father said: "When Abû Ṭâlib was dying, the Messenger of Allâh ﷺ came to him and found Abû Jahl and 'Abdullâh bin Abî Umayyah bin Al-Mughîrah with him. The Messenger of Allâh ﷺ said: 'O uncle, say *Lâ ilâha illallâh*, a

[١٣٢] **٣٩**-(٢٤) وحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ، جَاءَهُ رَسُولُ اللهِ ﷺ، فَوَجَدَ عِنْدَهُ

word for which I will testify for you before Allâh.' Abû Jahl and 'Abdullâh bin Abî Umayyah said: 'O Abû Ṭâlib, will you turn away from the religion of 'Abdul-Muṭṭalib?' The Messenger of Allâh ﷺ kept calling him to Islam and he repeated this statement to him, until the last words that Abû Ṭâlib spoke indicated that he followed the religion of 'Abdul-Muṭṭâlib, and he refused to say *Lâ ilâha illallâh*. The Messenger of Allâh ﷺ said: 'By Allâh, I shall pray for forgiveness for you so long as I am not forbidden to do so.' Then Allâh, Most High revealed: "It is not (proper) for the Prophet and those who believe to ask Allâh's forgiveness for the *Mushrikûn* even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.[1] And Allâh, Most High revealed concerning Abû Ṭâlib, and said to the Messenger of Allâh ﷺ: "Verily, you (O Muḥammad) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided."[2]

أَبَا جَهْلٍ وَعَبْدَ اللهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا عَمِّ! قُلْ: لَا إِلَهَ إِلَّا اللهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللهِ» فَقَالَ أَبُو جَهْلٍ، وَعَبْدُ اللهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ! أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يَعْرِضُهَا عَلَيْهِ وَيُعِيدُ لَهُ تِلْكَ الْمَقَالَةَ، حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ: هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبَى أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَ وَاللهِ! لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ» فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾ [التوبة: ١١٣]. وَأَنْزَلَ اللهُ تَعَالَى فِي أَبِي طَالِبٍ فَقَالَ لِرَسُولِ اللهِ ﷺ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾. [القصص: ٥٦].

[133] 40 - (...) A similar report (as no. 132) was narrated from Az-Zuhrî with this chain, except

[١٣٣] ٤٠-(...) وحدَّثنا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَا:

[1] *At-Tawbah* 9:113.

[2] *Al-Qaṣaṣ* 28:56.

أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: أَخْبَرَنَا أَبِي عَنْ صَالِحٍ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ حَدِيثَ صَالِحٍ انْتَهَى عِنْدَ قَوْلِهِ: فَأَنْزَلَ اللهُ فِيهِ، ولَمْ يَذْكُرِ الْآيَتَيْنِ، وَقَالَ فِي حَدِيثِهِ: وَيَعُودَانِ بِتِلْكَ الْمَقَالَةِ. وَفِي حَدِيثِ مَعْمَرٍ مَكَانَ هٰذِهِ الْمَقَالَةِ الْكَلِمَةُ، فَلَمْ يَزَالَا بِهِ.

that the *Hadîth* of Sâlih ended with the words, "And Allâh revealed concerning him," and he did not quote the two Verses. He said in his *Hadîth*: "And repeating this statement." And in the narration of Ma'mar, in place of 'this statement' is the words: 'And he did not cease.'

[١٣٤] ٤١-(٢٥) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِعَمِّهِ، عِنْدَ الْمَوْتِ «قُلْ: لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ» فَأَبَى. - قَالَ -: فَأَنْزَلَ اللهُ: ﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ﴾ الْآيَةَ. [القصص: ٥٦].

[134] 41 - (25) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said to his uncle when he was dying: 'Say *Lâ ilâha illallâh*, and I will bear witness for you on the Day of Resurrection.' But he refused. And Allâh revealed: Verily, you (O Muhammad) guide not whom you like..."[1]

[١٣٥] ٤٢-(...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، قَالَ

[135] 42 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said to his uncle: 'Say *Lâ ilâha illallâh*, and I will bear witness for you on the

[1] *Al-Qasas* 28:56.

Day of Resurrection.' He said: 'Were it not that Quraish would shame me, and say "It is only fear (of death) that made him do that," then I would have delighted your eyes.'[1] Then Allâh revealed: Verily, you (O Muhammad) guide not whom you like, but Allâh guides whom He wills..."[2]

أَخْبَرَنَا أَبُو حَازِمٍ الْأَشْجَعِيُّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِعَمِّهِ «قُلْ: لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ» قَالَ: لَوْلَا أَنْ تُعَيِّرَنِي قُرَيْشٌ - يَقُولُونَ: إِنَّمَا حَمَلَهُ عَلَىٰ ذٰلِكَ الْجَزَعُ - لَأَقْرَرْتُ بِهَا عَيْنَكَ، فَأَنْزَلَ اللهُ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِي مَن يَشَآءُ﴾. [القصص: ٥٦].

Chapter 10. The Evidence That One Who Dies Believing In *Tawhîd* Will Definitely Enter Paradise

(المعجم ١٠) - (بَابُ الدليل على أن من مات على التوحيد دخل الجنة قطعًا) (التحفة ١١)

[136] 43 - (26) It was narrated that 'Uthmân said: "The Messenger of Allâh ﷺ said: 'Whoever dies knowing (and acknowledging) that there is none worthy of worship except Allâh, he will enter Paradise.'"

[١٣٦] ٤٣-(٢٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ - عَنْ خَالِدٍ، قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ حُمْرَانَ، عَنْ عُثْمَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلٰهَ إِلَّا اللهُ دَخَلَ الْجَنَّةَ».

[137]- It was narrated that Al-Walîd Abû Bishr said: "I heard Humrân say: 'I heard 'Uthmân say: "I heard the Messenger of

[١٣٧] حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنِ الْوَلِيدِ أَبِي بِشْرٍ

[1] That is, made you happy by saying it.
[2] *Al-Qasas* 28:56.

Allâh ﷺ say:" (and he narrated) the same thing narration (as no. 136).

قَالَ: سَمِعْتُ حُمْرَانَ يَقُولُ: سَمِعْتُ عُثْمَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: مِثْلَهُ سَوَاءً.

[138] 44 - (27) It was narrated that Abû Hurairah said: "We were with the Prophet ﷺ on a journey and the people's provisions were about to run out, so they were thinking of slaughtering some of their mounts. 'Umar said: 'O Messenger of Allâh, why don't you collect whatever provisions the people have left, and pray to Allâh (for His blessings) over them?' So he did that. The one who had wheat brought his wheat, the one who had dates brought his dates" - and Mujâhid said: "the one who had date-stones brought his date-stones.'" I said: "What did they do with date-stones?" He said: "They used to suck on them and drink water at the same time"[1] "Then he prayed over them, until the people were able to replenish their provisions.' Then he said: 'I bear witness that none has the right to be worshipped but Allâh and that I am the Messenger of Allâh. No one meets Allâh (believing) in these two (statements) and not doubting them, but he will enter Paradise."

[١٣٨] ٤٤-(٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ قَالَ: حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عُبَيْدُ اللهِ الْأَشْجَعِيُّ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي مَسِيرٍ قَالَ: فَنَفِدَتْ أَزْوَادُ الْقَوْمِ، قَالَ: حَتَّى هَمَّ بِنَحْرِ بَعْضِ حَمَائِلِهِمْ قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! لَوْ جَمَعْتَ مَا بَقِيَ مِنْ أَزْوَادِ الْقَوْمِ فَدَعَوْتَ اللهَ عَلَيْهَا قَالَ: فَفَعَلَ. قَالَ فَجَاءَ ذُو الْبُرِّ بِبُرِّهِ، وَذُو التَّمْرِ بِتَمْرِهِ قَالَ: وَقَالَ مُجَاهِدٌ ـ: وَذُو النَّوَاةِ بِنَوَاهُ قُلْتُ: وَمَا كَانُوا يَصْنَعُونَ بِالنَّوَاةِ؟ قَالَ: كَانُوا يَمُصُّونَهُ وَيَشْرَبُونَ عَلَيْهِ الْمَاءَ قَالَ: فَدعا عَلَيْهَا، حَتَّى مَلأَ الْقَوْمُ أَزْوِدَتَهُمْ - قَالَ - فَقال عِنْدَ ذَلِكَ: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، لَا يَلْقَى اللهَ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فِيهِمَا، إِلَّا دَخَلَ الْجَنَّةَ».

[1] According to An-Nawawî, who attributed the observation to 'Abdul-Ghanî bin Sa'eed, the exchange with Mujâhid is by Ṭalḥah bin Muṣarrif, while Mujâhid is not one of the narrators mentioned in this chain.

[139] 45 - (...) It was narrated that Abû Hurairah, or Abû Sa'eed - Al-A'mash was not sure - said: "On the day of the battle of Tabûk, the people became hungry and said: 'O Messenger of Allâh, why don't you give us permission to slaughter our camels, and we will eat them and make use of their fat.' The Messenger of Allâh ﷺ said: 'Do that.' Then 'Umar came and said: 'O Messenger of Allâh, if you do that we will have few mounts. Rather call them to bring whatever provisions they have left, then pray to Allâh over them, asking Him to bless them for them, and perhaps Allâh will bless them.' The Messenger of Allâh ﷺ said: 'Yes.' He called for a leather mat and spread it out, then he called for their left-over provisions. One man brought a handful of corn, another brought a handful of dates, and another brought a piece of bread, until a little food had been collected on the leather mat. Then the Messenger of Allâh ﷺ prayed for blessing for it, then he said: 'Put it in your vessels.' They filled their vessels until there was no vessel left in the camp that was not filled. They ate until they were full, and there was plenty left over. Then the Messenger of Allâh ﷺ said: 'I bear witness that none has the

[١٣٩] ٤٥-(...) حَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ - شَكَّ الْأَعْمَشُ - قَالَ: لَمَّا كَانَ يَوْمُ غَزْوَةِ تَبُوكَ أَصَابَ النَّاسَ مَجَاعَةٌ. قَالُوا: يَا رَسُولَ اللهِ! لَوْ أَذِنْتَ لَنَا فَنَحَرْنَا نَوَاضِحَنَا، فَأَكَلْنَا وَادَّهَنَّا، فَقَالَ رَسُولُ اللهِ ﷺ: «افْعَلُوا» قَالَ فَجَاءَ عُمَرُ فَقَالَ: يَا رَسُولَ اللهِ! إِنْ فَعَلْتَ قَلَّ الظَّهْرُ، وَلٰكِنِ ادْعُهُمْ بِفَضْلِ أَزْوَادِهِمْ، ثُمَّ ادْعُ اللهَ لَهُمْ عَلَيْهَا بِالْبَرَكَةِ، لَعَلَّ اللهَ أَنْ يَجْعَلَ فِي ذٰلِكَ. فَقَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ» قَالَ فَدَعَا بِنِطَعٍ فَبَسَطَهُ، ثُمَّ دَعَا بِفَضْلِ أَزْوَادِهِمْ قَالَ فَجَعَلَ الرَّجُلُ يَجِيءُ بِكَفِّ ذُرَةٍ قَالَ: وَجَعَلَ يَجِيءُ الْآخَرُ بِكَفِّ تَمْرٍ قَالَ وَيَجِيءُ الْآخَرُ بِكِسْرَةٍ، حَتَّى اجْتَمَعَ عَلَى النِّطَعِ مِنْ ذٰلِكَ شَيْءٌ يَسِيرٌ قَالَ: فَدَعَا رَسُولُ اللهِ ﷺ عَلَيْهِ بِالْبَرَكَةِ، ثُمَّ قَالَ: «خُذُوا فِي أَوْعِيَتِكُمْ» قَالَ: فَأَخَذُوا فِي أَوْعِيَتِهِمْ، حَتَّى مَا تَرَكُوا فِي الْعَسْكَرِ وِعَاءً إِلَّا مَلَؤُوهُ، قَالَ: فَأَكَلُوا حَتَّى شَبِعُوا، وَفَضَلَتْ فَضْلَةٌ فَقَالَ رَسُولُ

right to be worshipped but Allâh and that I am the Messenger of Allâh. No one who meets Allâh (believing) in them and not doubting them will be kept away from Paradise.'"

اللهِ ﷺ: «أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، لَا يَلْقَى اللهَ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ، فَيُحْجَبَ عَنِ الْجَنَّةِ!».

[140] 46 - (28) 'Ubâdah bin Aṣ-Ṣâmit said: "The Messenger of Allâh ﷺ said: 'Whoever says: I bear witness that none has the right to be worshipped but Allâh alone [with no partner] and that Muḥammad is His slave and Messenger, and that 'Eisâ is the slave of Allâh, the son of His maidservant, a Word which He bestowed upon Mariam and a Spirit from (created by) Him, and that Paradise is true and that Hell is true," Allâh will admit him through whichever of the eight gates of Paradise he wants.'"

[١٤٠] ٤٦-(٢٨) حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ عَنِ ابْنِ جَابِرٍ قَالَ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ. قَالَ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ: حَدَّثَنَا عُبَادَةُ بْنُ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ [لَا شَرِيكَ لَهُ]، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَىٰ عَبْدُ اللهِ وَابْنُ أَمَتِهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَأَنَّ النَّارَ حَقٌّ، أَدْخَلَهُ اللهُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ».

[141] - (...) A similar report (as no. 140) was narrated from 'Umair bin Hâni' with this chain, except that he said: "Allâh will admit him to Paradise whatever be his deeds." and he did not say, "through whichever of the eight gates of Paradise he wants."

[١٤١] (...) وحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا مُبَشِّرُ بْنُ إِسْمَاعِيلَ عَنِ الْأَوْزَاعِيِّ، عَنْ عُمَيْرِ بْنِ هَانِئٍ فِي هٰذَا الْإِسْنَادِ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ: «أَدْخَلَهُ اللهُ الْجَنَّةَ عَلَىٰ مَا كَانَ مِنْ عَمَلٍ» وَلَمْ يَذْكُرْ «مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ».

[142] 47 - (29) It was narrated that Aṣ-Ṣunâbiḥî said: "I entered upon 'Ubâdah bin Aṣ-Ṣâmit while

[١٤٢] ٤٧-(٢٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ عَجْلَانَ، عَنْ

مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّهُ قَالَ: دَخَلْتُ عَلَيْهِ وَهُوَ فِي الْمَوْتِ، فَبَكَيْتُ. فَقَالَ: مَهْلًا، لِمَ تَبْكِي؟ فَوَاللهِ! لَئِنِ اسْتُشْهِدْتُ لأَشْهَدَنَّ لَكَ، وَلَئِنْ شُفِّعْتُ لأَشْفَعَنَّ لَكَ، وَلَئِنِ اسْتَطَعْتُ لأَنْفَعَنَّكَ، ثُمَّ قَالَ: وَاللهِ! مَا مِنْ حَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ لَكُمْ فِيهِ خَيْرٌ إِلَّا حَدَّثْتُكُمُوهُ، إِلَّا حَدِيثًا وَاحِدًا، وَسَوْفَ أُحَدِّثُكُمُوهُ الْيَوْمَ وَقَدْ أُحِيطَ بِنَفْسِي، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ شَهِدَ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، حَرَّمَ اللهُ عَلَيْهِ النَّارَ».

he was dying, and I wept. He said: 'Take it easy, why are you weeping? By Allâh, if I am asked to bear witness, I will bear witness for you, and if I am asked to intercede I will intercede for you, and if I can, I will help you.' Then he said: 'By Allâh, there is no *Ḥadîth* that I heard from the Messenger of Allâh ﷺ in which there is anything good for you but I narrated it to you, except for one *Ḥadîth*, which I will tell you today, since I am about to die. I heard the Messenger of Allâh ﷺ say: Whoever bears witness that none has the right to be worshipped but Allâh and that Muḥammad is the Messenger of Allâh, Allâh will forbid him to the Fire.' "

[١٤٣] ٤٨-(٣٠) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ، لَيس بَيْنِي وَبَيْنَهُ إِلَّا مُؤْخِرَةُ الرَّحْلِ. فَقَالَ: «يَا مُعَاذُ بْنَ جَبَلٍ» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ! وَسَعْدَيْكَ ثُمَّ سَارَ سَاعَةً. ثُمَّ قَالَ: «يَا مُعَاذُ بْنَ جَبَلٍ:» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ! وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: «يَا مُعَاذُ بْنَ جَبَلٍ!» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ! وَسَعْدَيْكَ. قَالَ: «هل

[143] 48 - (30) It was narrated that Mu'â<u>dh</u> bin Jabal said: "I was riding behind the Prophet ﷺ, and there was nothing between him and I but the back of the saddle. He said: 'O Mu'â<u>dh</u> bin Jabal!' I said: 'Here I am at your service, O Messenger of Allâh.' Then he traveled along for a while, then he said: 'O Mu'â<u>dh</u> bin Jabal!' I said: 'Here I am at your service, O Messenger of Allâh.' Then he traveled along for a while, then he said: 'O Mu'â<u>dh</u> bin Jabal!' I said: 'Here I am at your service, O Messenger of Allâh.' He said: 'Do you know what is the right of Allâh, the

Mighty and Sublime, over (His) slaves?' I said: 'Allâh and His Messenger know best.' He said: 'The right of Allâh over (His) slaves is that they should worship Him and not associate anything with Him.' Then he traveled on for a while, then he said: 'O Mu'â<u>dh</u> bin Jabal!' I said: 'Here I am at your service, O Messenger of Allâh.' He said: 'Do you know what is the right of (His) slaves over Allâh if they do that?' I said: 'Allâh and His Messenger know best.' He said: 'That He should not punish them.'"

تَدْرِي مَا حَقُّ اللهِ عَزَّ وَجَلَّ عَلَىٰ الْعِبَادِ؟» قَالَ قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ حَقَّ اللهِ عَلَىٰ الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا» ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذُ بْنَ جَبَلٍ!» قُلْتُ: لَبَّيْكَ يا رَسُولَ اللهِ! وَسَعْدَيْكَ. قَالَ: «هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَىٰ اللهِ إِذَا فَعَلُوا ذَٰلِكَ؟» قَالَ قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَنْ لَا يُعَذِّبَهُمْ».

[144] 49 - (...) It was narrated that Mu'â<u>dh</u> bin Jabal said: "I was riding behind the Messenger of Allâh ﷺ on a donkey called 'Ufair, and he said: 'O Mu'â<u>dh</u>, do you know what is the right of Allâh over (His) slaves and the right of (His) slaves over Allâh?' I said: 'Allâh and His Messenger know best.' He said: 'The right of Allâh over (His) slaves is that they should worship Allâh and not associate anything with Him, and the right of (His) slaves over Allâh [the Mighty and Sublime,] is that He should not punish the one who does not associate anything with Him.' I said: 'O Messenger of Allâh, should I not tell the people of this good news?' He said: 'Do not tell them, lest they (complacently) rely on it.'"

[١٤٤] ٤٩-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ سَلَّامُ ابْنُ سُلَيْمٍ عَنْ أَبِي إِسْحٰقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: كُنْتُ رِدْفَ رَسُولِ اللهِ ﷺ عَلَىٰ حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ قَالَ: فَقَالَ: يَا مُعَاذُ! أَتَدْرِي مَا حَقُّ اللهِ عَلَىٰ الْعِبَادِ وما حقُّ العِبَادِ عَلَىٰ اللهِ؟ قَالَ قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ حَقَّ اللهِ عَلَىٰ الْعِبَادِ أَنْ يَعْبُدُوا اللهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَىٰ اللهِ [عَزَّ وَجَلَّ] أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ [شَيْئًا]» قَالَ قُلْتُ: يَا رَسُولَ اللهِ! أَفَلَا أُبَشِّرُ النَّاسَ؟ قَالَ: «لَا تُبَشِّرْهُمْ فَيَتَّكِلُوا».

[145] 50 - (...) It was narrated from Abû Ḥaṣîn and Al-Ash'ath bin Sulaim that they heard Al-Aswad bin Hilâl narrating that Mu'âdh said: "The Messenger of Allâh ﷺ said: 'O Mu'âdh, do you know what is the right of Allâh over (His) slaves?' He said: 'Allâh and His Messenger know best.' He said: 'That Allâh should be worshipped and nothing should be associated with Him.' He said: 'Do you know what their right is over Him, if they do that?' He said: 'Allâh and His Messenger know best.' He said: 'That He should not punish them.'"

[١٤٥] ٥٠-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَصِينٍ وَالْأَشْعَثِ بْنِ سُلَيْمٍ، أَنَّهُمَا سَمِعَا الْأَسْوَدَ بْنَ هِلَالٍ يُحَدِّثُ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يا مُعَاذُ! أَتَدْرِي مَا حَقُّ اللهِ عَلَىٰ الْعِبَادِ؟» قَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ «أَن يُعْبَدَ اللهُ وَلَا يُشْرَكَ بِهِ شَيْئًا» قَالَ: «أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ إِذَا فَعَلُوا ذَٰلِكَ؟» فَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ «أَنْ لَا يُعَذِّبَهُمْ».

[146] 51 - (...) It was narrated that Aswad bin Hilâl said: "I heard Mu'âdh say: 'The Messenger of Allâh ﷺ called me and I responded. He said: "Do you know what the right of Allâh is over the people?"... and he narrated a similar *Ḥadîth* (as no. 145).

[١٤٦] ٥١-(...) وَحَدَّثَنَا الْقَاسِمُ ابْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ أَبِي حَصِينٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ قَالَ: سَمِعْتُ مُعَاذًا يَقُولُ: دَعَانِي رَسُولُ اللهِ ﷺ فَأَجَبْتُهُ، فَقَالَ: «هَلْ تَدْرِي مَا حَقُّ اللهِ عَلَىٰ النَّاسِ» نَحْوَ حَدِيثِهِمْ.

[147] 52 - (31) It was narrated that Abû Hurairah said: "A group of us were sitting around the Messenger of Allâh ﷺ, and Abû Bakr and 'Umar were with us. The Messenger of Allâh ﷺ got up and left, and stayed away from us for a long time. We were afraid that he might have been

[١٤٧] ٥٢-(٣١) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: كُنَّا قُعُودًا حَوْلَ رَسُولِ اللهِ ﷺ - مَعَنَا أَبُو بَكْرٍ وَعُمَرُ - فِي نَفَرٍ، فَقَامَ رَسُولُ

harmed by some enemy (when he was on his own) so we panicked and got up, and I was the first one to do so. I went out looking for the Messenger of Allâh ﷺ, until I came to a walled garden belonging to the *Anṣâr* of Banû Najjâr. I went around it, looking for a gate, but I could not find any. There was a small stream that entered through a hole in the wall, coming from a well outside the garden, so I drew myself together [like a fox] and entered upon the Messenger of Allâh ﷺ. He said: 'Abû Hurairah?' I said: 'Yes, O Messenger of Allâh.' He said: 'What is the matter with you?' I said: 'You were among us, then you left and stayed away from us for a long time. We were afraid that you might have been harmed by some enemy (when you were on your own), so we panicked, and I was the first one to do so. I came to this garden and drew myself together like a fox, and these people are behind me.' He said: 'O Abû Hurairah, take these two sandals of mine and whoever you meet beyond this wall who bears witness that none has the right to be worshipped but Allâh, with certainty in his heart, give him the glad tidings of Paradise.' The first one whom I met was 'Umar, who said: 'What are these two sandals, O Abû Hurairah?' I said: 'These are the

اللهِ ﷺ مِنْ بَيْنِ أَظْهُرِنَا، فَأَبْطَأَ عَلَيْنَا، وَخَشِينَا أَنْ يُقْتَطَعَ دُونَنَا، وَفَزِعْنَا وَقُمْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزِعَ، فَخَرَجْتُ أَبْتَغِي رَسُولَ اللهِ ﷺ، حَتَّى أَتَيْتُ حَائِطًا لِلْأَنْصَارِ لِبَنِي النَّجَّارِ، فَدُرْتُ بِهِ هَلْ أَجِدُ لَهُ بَابًا، فَلَمْ أَجِدْ، فَإِذَا رَبِيعٌ يَدْخُلُ فِي جَوْفِ حَائِطٍ مِنْ بِئْرٍ خَارِجَةٍ - وَالرَّبِيعُ: الْجَدْوَلُ - فَاحْتَفَزْتُ [كَمَا يَحْتَفِزُ الثَّعْلَبُ]. فَدَخَلْتُ عَلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَ «أَبُو هُرَيْرَةَ؟» فَقُلْتُ: نَعَمْ، يَا رَسُولَ اللهِ! قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: كُنْتَ بَيْنَ أَظْهُرِنَا، فَقُمْتَ فَأَبْطَأْتَ عَلَيْنَا، فَخَشِينَا أَنْ تُقْتَطَعَ دُونَنَا، فَفَزِعْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزِعَ، فَأَتَيْتُ هٰذَا الْحَائِطَ، فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ، وَهٰؤُلَاءِ النَّاسُ وَرَائِي فَقَالَ: «يَا أَبَا هُرَيْرَةَ!» وَأَعْطَانِي نَعْلَيْهِ قَالَ «اذْهَبْ بِنَعْلَيَّ هَاتَيْنِ فَمَنْ لَقِيتَ مِنْ وَرَاءِ هٰذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، مُسْتَيْقِنًا بِهَا قَلْبُهُ، فَبَشِّرْهُ بِالْجَنَّةِ» فَكَانَ أَوَّلَ مَنْ لَقِيتُ عُمَرُ، فَقَالَ: مَا هَاتَانِ النَّعْلَانِ يَا أَبَا هُرَيْرَةَ؟! فَقُلْتُ: هَاتَيْنِ نَعْلَا رَسُولِ اللهِ ﷺ، بَعَثَنِي بِهِمَا، مَنْ لَقِيتُ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ، بَشَّرْتُهُ بِالْجَنَّةِ، فَضَرَبَ عُمَرُ

sandals of the Messenger of Allâh ﷺ, who sent me with them to give glad tidings of Paradise to whomever I met who bears witness that none has the right to be worshipped but Allâh with certainty in his heart.' 'Umar struck me on my chest so hard that I fell down on my backside and said: 'Go back, O Abû Hurairah!' So I went back, on the verge of tears, and 'Umar followed me closely. The Messenger of Allâh ﷺ said [to me]: 'What is the matter with you, O Abû Hurairah?' I said: 'I met 'Umar and I told him what you had sent me with, and he struck me on my chest so hard that I fell down on my back, and he said: "Go back."'' The Messenger of Allâh ﷺ said: 'O 'Umar, what made you do that?' He said: 'O Messenger of Allâh, may my father and mother be sacrificed for you, did you send Abû Hurairah with your sandals, to give glad tidings of Paradise to whomever he met who bears witness that none has the right to be worshipped but Allâh with certainty in his heart?' He said: 'Yes.' 'Umar said: 'Do not do that, for I fear that the people will (complacently) rely on that. Let them carry on striving (to do good deeds).' The Messenger of Allâh ﷺ said: 'Yes, let them.'''

بِيَدِهِ بَيْنَ ثَدْيَيَّ ضَرْبَةً. فَخَرَرْتُ لاِسْتِي، فَقَالَ: ارْجِعْ يَا أَبَا هُرَيْرَةَ! فَرَجَعْتُ إِلَىٰ رَسُولِ اللهِ ﷺ، فَأَجْهَشْتُ بُكَاءً، وَرَكِبَنِي عُمَرُ، فَإِذَا هُوَ عَلَىٰ أَثَرِي، فَقَالَ [لِي] رَسُولُ اللهِ ﷺ: «مَالَكَ يَا أَبَا هُرَيْرَةَ؟» قُلْتُ: لَقِيتُ عُمَرَ فَأَخْبَرْتُهُ بِالَّذِي بَعَثْتَنِي بِهِ، فَضَرَبَ بَيْنَ ثَدْيَيَّ ضَرْبَةً، خَرَرْتُ لاِسْتِي، قَالَ: ارْجِعْ. قَالَ رَسُولُ اللهِ ﷺ: «يَا عُمَرُ! مَا حَمَلَكَ علی ما فَعَلْتَ؟» قَالَ: يَا رَسُولَ اللهِ! ﷺ بِأَبِي أَنْتَ وَأُمِّي، أَبَعَثْتَ أَبَا هُرَيْرَةَ بِنَعْلَيْكَ، مَنْ لَقِيَ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ، بَشَّرَهُ بِالْجَنَّةِ؟ قَالَ: «نَعَمْ» قَالَ: فَلَا تَفْعَلْ؛ فَإِنِّي أَخْشَىٰ أَنْ يَتَّكِلَ النَّاسُ عَلَيْهَا، فَخَلِّهِمْ يَعْمَلُونَ، قَالَ رَسُولُ اللهِ ﷺ: «فَخَلِّهِمْ».

[148] 53 - (32) Anas bin Mâlik

[١٤٨] ٥٣-(٣٢) حَدَّثَنِي إِسْحٰقُ بْنُ

narrated that the Prophet of Allâh ﷺ said - when Mu'âdh was riding behind him on a mount - "O Mu'âdh!" He said: "Here I am at your service, O Messenger of Allâh." He said: "O Mu'âdh!" He said: "Here I am at your service, O Messenger of Allâh." He said: "O Mu'âdh!" He said: "Here I am at your service, O Messenger of Allâh." He said: "There is no one who bears witness that none has the right to be worshipped but Allâh, and that Muhammad is His slave and Messenger, but Allâh will forbid him to the Fire." He said: "O Messenger of Allâh, should I not tell [the people] about it so that they may rejoice?" He said: "Rather they will (complacently) rely on it." So Mu'âdh narrated it when he was dying, so as to absolve himself of responsibility.

مَنْصُورٍ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَسُ ابْنُ مَالِكٍ: أَنَّ نَبِيَّ اللهِ ﷺ - وَمُعَاذُ بْنُ جَبَلٍ رَدِيفُهُ عَلَى الرَّحْلِ - فَقَالَ «يَا مُعَاذُ!» قَالَ: لَبَّيْكَ يَا رَسُولَ اللهِ! وَسَعْدَيْكَ قَالَ: «يا مُعَاذُ!»، قَالَ: لَبَّيْكَ رَسُولَ اللهِ! وسَعْدَيْكَ. قَالَ: «يا مُعَاذُ!» قَالَ: لَبَّيْكَ رَسُولَ اللهِ! وسَعْدَيْكَ قال: «مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا حَرَّمَهُ اللهُ عَلَى النَّارِ» قَالَ: يَا رَسُولَ اللهِ! أَفَلَا أُخْبِرُ بِهَا [النَّاسَ] فَيَسْتَبْشِرُوا؟ قَالَ: «إِذًا يَتَّكِلُوا» فَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأَثُّمًا.

[149] 54 - (33) Mahmûd bin Rabî' said: "I came to Al-Madînah and met 'Itbân (bin Mâlik). I said: 'There is a *Hadîth* that has reached me from you.' He said: 'Something happened to my eyesight, so I sent word to the Messenger of Allâh ﷺ saying: "I would like you to come to me and pray in my house, so that I may take (that spot) as a prayer place." So the Prophet ﷺ and whoever Allâh willed of his Companions came. He entered and prayed in my house, and his

[١٤٩] ٥٤-(٣٣) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغِيرَةِ، قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ الرَّبِيعِ عَنْ عِتْبَانَ بْنِ مَالِكٍ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَلَقِيتُ عِتْبَانَ فَقُلْتُ: حَدِيثٌ بَلَغَنِي عَنْكَ. قَالَ: أَصَابَنِي فِي بَصَرِي بَعْضُ الشَّيْءِ، فَبَعَثْتُ إِلَى رَسُولِ اللهِ ﷺ أَنِّي أُحِبُّ أَنْ تَأْتِيَنِي تُصَلِّي فِي مَنْزِلِي فَأَتَّخِذَهُ مُصَلًّى- قَالَ -: فَأَتَى النَّبِيُّ ﷺ وَمَنْ شَاءَ اللهُ مِنْ

Companions were talking among themselves. They spoke of the hypocrites and their evil, and the Muslims suffering as a result of that, and they attributed most of it to Mâlik bin Dukhshum, and they wished that (the Prophet ﷺ) would pray against him and he would die, and they wished that some calamity would befall him. The Messenger of Allâh ﷺ finished his prayer and said: "Does he not bear witness that none has the right to be worshipped but Allâh and that I am His Messenger?" They said: "He says that, but not from the heart." He said: "No one who bears witness that none has the right to be worshipped but Allâh and that I am the Messenger of Allâh will enter Hell, nor will its flames touch him." Anas[1] said: "I liked this *Hadîth* and I said to my son: 'Write it down,' so he wrote it down."

أَصْحَابِهِ، فَدَخَلَ وَهُوَ يُصَلِّي فِي مَنْزِلِي، وَأَصْحَابُهُ يَتَحَدَّثُونَ بَيْنَهُمْ، ثُمَّ أَسْنَدُوا عُظْمَ ذَلِكَ وَكُبْرَهُ إِلَىٰ مَالِكِ ابْنِ دُخْشُمٍ قَالَ: وَدُّوا أَنَّه دَعَا عَلَيْهِ فَهَلَكَ، وَوَدُّوا أَنَّهُ أَصَابَهُ شَرٌّ، فَقَضَىٰ رَسُولُ اللهِ ﷺ الصَّلَاةَ وَقَالَ: «أَلَيْسَ يَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ؟» قَالُوا: إِنَّهُ يَقُولُ ذَلِكَ، وَمَا هُوَ فِي قَلْبِهِ. قَالَ: «لَا يَشْهَدُ أَحَدٌ أَنْ لَا إِلَٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ فَيَدْخُلَ النَّارَ، أَوْ تَطْعَمَهُ». قَالَ أَنَسٌ: فَأَعْجَبَنِي هٰذَا الْحَدِيثُ فَقُلْتُ لِابْنِي: اكْتُبْهُ، فَكَتَبَهُ. [انظر: ١٤٩٦]

[150] 55 - (...) 'Itbân bin Mâlik narrated that he became blind, so he sent word to the Messenger of Allâh ﷺ saying: "Come and designate a place where I can pray in my house (by your praying in it)." The Messenger of Allâh ﷺ came with his people, and a man from among them called Mâlik bin Dukhaishim was absent... Then he quoted a

[١٥٠] ٥٥-(...) حَدَّثَنِي أَبُو بَكْرِ ابْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: حَدَّثَنِي عِتْبَانُ بْنُ مَالِكٍ أَنَّهُ عَمِيَ، فَأَرْسَلَ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: تَعَالَ فَخُطَّ لِي مَسْجِدًا فَجَاءَ رَسُولُ اللهِ ﷺ وَجَاءَ قَوْمُهُ، وَتَغَيَّبَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ مَالِكُ بْنُ

[1] Anas bin Mâlik narrated the *Hadîth* from Mahmûd.

Ḥadîth similar to (no. 149) Sulaimân bin Al-Mughîrah.

الدُّخَيشِمِ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُلَيْمَانَ ابْنِ الْمُغِيرَةِ.

Chapter 11. Evidence That The One Who Is Content With Allâh As His Lord, Islam As His Religion And Muḥammad ﷺ As His Prophet, Then He Is A Believer, Even If He Commits Major Sins

(المعجم ١١) - **(بَابُ الدليل على أن من رضي بالله ربًا وبالإسلام دينًا وبمحمد ﷺ رسولًا، فهو مؤمن، وإن ارتكب المعاصي الكبائر)** (التحفة ١٢)

[151] 56 - (34) It was narrated from Al-'Abbâs bin 'Abdul-Muṭṭâlib that he heard the Messenger of Allâh ﷺ say: "He has found the taste of faith who is content with Allâh as his Lord, Islam as his religion and Muḥammad ﷺ as his Prophet."

[١٥١] ٥٦-(٣٤) حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْمَكِّيُّ، وَبِشْرُ بْنُ الْحَكَمِ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ الْإِيمَانِ، مَنْ رَضِيَ بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ رَسُولًا».

Chapter 12. Clarifying The Number Of Branches Of Faith, The Best And The Least Of Them, The Virtue Of Modesty (*Al-Ḥayâ'*) And The Fact That It Is Part Of Faith

(المعجم ١٢) - **(بَابُ بيان عدد شعب الإيمان وأفضلها وأدناها، وفضيلة الحياء، وكونه من الإيمان)** (التحفة ١٣)

[152] 57 - (35) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Faith has seventy-odd branches, and modesty (*Al-Ḥayâ'*) is a branch of faith."

[١٥٢] ٥٧-(٣٥) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ سَعِيدٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ

بِلَالٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

[153] 58 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Faith has seventy-odd' - or 'sixty-odd - branches, the best of which is saying *Lâ ilâha illallâh*, and the least of which is removing something harmful from the road, and modesty (*Al-Ḥayâ'*) is a branch of faith.'"

[١٥٣] **٥٨**-(...) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ، - أَوْ بِضْعٌ وَسِتُّونَ - شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلٰهَ إِلَّا اللهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

[154] 59 - (36) It was narrated from Sâlim that his father said: "The Prophet ﷺ heard a man censuring his brother regarding modesty (*Al-Ḥayâ'*), and he said: 'Modesty (*Al-Ḥayâ'*) is part of faith.'"

[١٥٤] **٥٩**-(٣٦) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ: «الْحَيَاءُ مِنَ الْإِيمَانِ».

[155]- (...) It was narrated from Az-Zuhrî (a similar *Ḥadîth* as no. 154) with this chain, and he said: "He passed by a man from the *Anṣâr* who was censuring his brother."

[١٥٥] (...) **حَدَّثَنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ وَقَالَ: مَرَّ بِرَجُلٍ مِنَ الْأَنْصَارِ يَعِظُ أَخَاهُ.

[156] 60 - (37) Abû Sawwâr narrated that he heard 'Imrân bin

[١٥٦] **٦٠**-(٣٧) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ

Ḥuṣain narrating that the Prophet ﷺ said: "Modesty (*Al-Ḥayâ'*) does not bring anything but goodness." Bus̲hair bin Ka'b said: "It is written in the wisdom that it includes dignity and tranquility." 'Imrân said: "I narrate to you from the Messenger of Allâh ﷺ and you narrate to me from your books?"

الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا السَّوَّارِ يُحَدِّثُ، أَنَّهُ سَمِعَ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ» فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: إِنَّهُ مَكْتُوبٌ فِي الْحِكْمَةِ أَنَّ مِنْهُ وَقَارًا وَمِنْهُ سَكِينَةً. فَقَالَ عِمْرَانُ: أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ وَتُحَدِّثُنِي عَنْ صُحُفِكَ؟.

[157] 61 - (...) Abû Qatâdah said: "We were with 'Imrân bin Ḥuṣain and among us was Bus̲hair bin Ka'b. On that day, 'Imrân narrated to us that the Messenger of Allâh ﷺ said: 'Modesty (*Al-Ḥayâ'*) is good, all of it - or: Modesty (*Al-Ḥayâ'*) is all good.' Bus̲hair bin Ka'b said: 'We find in some of our books or books of wisdom, that some of it is tranquility and dignity for the sake of Allâh and some of it is weakness.' 'Imrân got so angry that his eyes turned red, and he said: 'What is this? I narrate to you from the Messenger of Allâh ﷺ and you quote something to contradict it!' 'Imrân repeated the *Ḥadîth* and Bus̲hair repeated his comment, and we kept saying: 'He is fine, O Abû Nujaid, there is nothing wrong with him.'"

[١٥٧] ٦١-(...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ إِسْحٰقَ وَهُوَ ابْنُ سُوَيْدٍ؛ أَنَّ أَبَا قَتَادَةَ حَدَّثَ قَالَ: كُنَّا عِنْدَ عِمْرَانَ بْنِ حُصَيْنٍ فِي رَهْطٍ مِنَّا، وَفِينَا بُشَيْرُ بْنُ كَعْبٍ، فَحَدَّثَنَا عِمْرَانُ يَوْمَئِذٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْحَيَاءُ خَيْرٌ كُلُّهُ» - قَالَ أَوْ قَالَ -: «الْحَيَاءُ كُلُّهُ خَيْرٌ» فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: إِنَّا لَنَجِدُ فِي بَعْضِ الْكُتُبِ أَوِ الْحِكْمَةِ أَنَّ مِنْهُ سَكِينَةً وَوَقَارًا لِلّٰهِ، - قَالَ - وَمِنْهُ ضَعْفٌ، - قَالَ -: فَغَضِبَ عِمْرَانُ حَتَّى احْمَرَّتَا عَيْنَاهُ، وَقَالَ: أَلَا أَرَىٰ أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ وَتُعَارِضُ فِيهِ؟ قَالَ فَأَعَادَ عِمْرَانُ الْحَدِيثَ، - قَالَ - فَأَعَادَ بُشَيْرٌ، فَغَضِبَ عِمْرَانُ - قَالَ -:

فَمَا زِلْنَا نَقُولُ [فِيهِ]: إِنَّهُ مِنَّا يَا أَبَا نُجَيْدٍ، إِنَّهُ لَا بَأْسَ بِهِ.

[158] Isḥâq bin Ibrâhîm narrated... from 'Imrân bin Ḥuṣain a *Ḥadîth* similar to that of Ḥammâd bin Zaid (no. 157).

[١٥٨] **حَدَّثَنَا** إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ: حَدَّثَنَا أَبُو نَعَامَةَ الْعَدَوِيُّ قَالَ: سَمِعْتُ حُجَيْرَ بْنَ الرَّبِيعِ الْعَدَوِيَّ يَقُولُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

Chapter 13. A Phrase That Sums Up Islam

(المعجم ١٣) - (بَابُ جامع أوصاف الإسلام) (التحفة ١٤)

[159] 62 - (38) It was narrated that Sufyân bin 'Abdullâh Aṯẖ-Ṯẖaqafî said: "I said: 'O Messenger of Allâh, tell me something about Islam that I will not need to ask anyone about after you,'" - according to the *Ḥadîth* of Abû Usâmah: "other than you" - "He said: 'Say: I believe in Allâh, then adhere firmly to that.'"

[١٥٩] **٦٢-(٣٨) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ سُفْيَانَ بْنِ عَبْدِ اللهِ الثَّقَفِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحدًا بَعْدَكَ - وَفِي حَدِيثِ أَبِي أُسَامَةَ: غَيْرَكَ قَالَ: «قُلْ آمَنْتُ بِاللهِ ثُمَّ اسْتَقِمْ».

Chapter 14. Clarifying The Superiority Of Islam, And What Part Of It Is Best

(المعجم ١٤) - (بَابُ بيان تفاضل الإسلام، وأي أموره أفضل) (التحفة ١٥)

[160] 63 - (39) It was narrated from 'Abdullâh bin 'Amr that a

[١٦٠] **٦٣-(٣٩) حَدَّثَنَا** قُتَيْبَةُ بْنُ

man asked the Messenger of Allâh ﷺ: "What part of Islam is best?" He said: "To feed others, and to greet with *Salâm* those whom you know and those whom you do not know."

سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَىٰ مَنْ عَرَفْتَ، وَمَنْ لَمْ تَعْرِفْ».

[161] 64 - (40) 'Abdullâh bin 'Amr bin Al-'Âs said: "A man asked the Messenger of Allâh ﷺ: 'Which of the Muslims is best?' He said: 'The one from whose tongue and hand the Muslims are safe.'"

[١٦١] **٦٤-(٤٠) وحَدَّثني** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ عمرِو بْنِ سَرْحٍ الْمِصْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ؛ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: إِنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ: أَيُّ الْمُسْلِمِينَ خَيْرٌ؟ فَقَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[162] 65 - (41) It was narrated from Abû Juraij that he heard Abû Az-Zubair saying: I heard Jâbir say: I heard the Messenger of Allâh ﷺ say: "The Muslim is the one from whose tongue and hand the Muslims are safe."

[١٦٢] **٦٥-(٤١) حَدَّثَنَا** الْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ أَبِي عَاصِمٍ - قَالَ عَبْدٌ: أَخْبَرَنَا أَبُو عَاصِمٍ - عَنِ ابْنِ جُرَيْجٍ أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ يَقُولُ: سَمِعْتُ جَابِرًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[163] 66 - (42) It was narrated that Abû Mûsâ said: "I said: 'O

[١٦٣] **٦٦-(٤٢) وحَدَّثني** سَعِيدُ بْنُ

Messenger of Allâh, which (constituent of) Islam is best?' He said: 'The one from whose tongue and hand the Muslims are safe.'"

يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَىٰ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[164] Yazîd bin 'Abdullâh narrated with this chain that the Messenger of Allâh ﷺ was asked: "Which of the Muslims is best?" And he said something similar (as no. 163).

[١٦٤] وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللهِ بِهَٰذَا الْإِسْنَادِ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ: أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ فَذَكَرَ مِثْلَهُ.

Chapter 15. Clarification Of Those Characteristics Which, If A Person Attains Them, He Will Find The Sweetness Of Faith

(المعجم ١٥) - (بَابُ بيان خصال من اتصف بهنّ وجد حلاوة الإيمان)

(التحفة ١٦)

[165] 67 - (43) It was narrated from Anas that the Prophet ﷺ said: "There are three characteristics, whoever attains them has found the sweetness of faith: When Allâh and His Messenger are dearer to him than others than them, when he loves a man and does not love him except for the sake of Allâh, and when he would hate to return to disbelief after Allâh has saved him from it, as he would hate to be thrown into the fire."

[١٦٥] ٦٧-(٤٣) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنِ الثَّقَفِيِّ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ - عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ، مَنْ كَانَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلّٰهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ

أَنْ أَنْقَذَهُ اللهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ».

[166] 68 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'There are three things, whoever attains them will find the taste of faith: When he loves a man and does not love him except for the sake of Allâh, when Allâh and His Messenger are dearer to him than others than them, and when being thrown into the fire is preferable to him than returning to disbelief after Allâh has saved him from it.'"

[١٦٦] ٦٨-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الْإِيمَانِ، مَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلهِ، وَمَنْ كَانَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللهُ مِنْهُ».

[167] - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said..." a similar *Ḥadîth* (as no. 166), except that he said: "... than returning to Judaism or Christianity."

[١٦٧] (...) **حَدَّثَنِي** إِسْحٰقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَنْبَأَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ بِنَحْوِ حَدِيثِهِمْ، غَيْرَ أَنَّهُ قَالَ: «مِنْ أَنْ يَرْجِعَ يَهُودِيًّا أَوْ نَصْرَانِيًّا».

Chapter 16. The Obligation To Love The Messenger Of Allâh ﷺ More Than One's Family, Son, Father, And All Other People; And Mention Of An Absolute Absence Of Faith Regarding One Who Does Not Love Him With Such Love

(المعجم ١٦) - (بَابُ وجوب محبة رسول الله ﷺ أكثر من الأهل والولد والوالد والناس أجمعين، وإطلاق عدم الإيمان على من لم يحبه هذه المحبة) (التحفة ١٧)

[168] 69 - (44) It was narrated that Anas said: "The Messenger

[١٦٨] ٦٩-(٤٤) **وحَدَّثَنِي** زُهَيْرُ بْنُ

of Allâh ﷺ said: 'No person is a believer until I am dearer to him than his family, his wealth and all of mankind."

حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُؤْمِنُ عَبْدٌ - وفي حَدِيثِ عَبْدِ الْوَارِثِ الرَّجُلُ - حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ».

[169] 70 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'None of you is a believer until I am dearer to him than his son, his father and all of mankind.'"

[١٦٩] ٧٠-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ».

Chapter 17. The Evidence That One Of The Attributes Of Faith Is To Love For One's Brother Muslim What One Loves For Oneself Of Goodness

(المعجم ١٧) - (بَابُ الدليل على أن من خصال الإيمان أن يحب لأخيه المسلم ما يحب لنفسه من الخير)

(التحفة ١٨)

[170] 71 - (45) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "None of you is a believer until he loves for his brother" - or he said: "for his neighbor" - "what he loves for himself."

[١٧٠] ٧١-(٤٥) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ

لأَخِيهِ - أَوْ قَالَ لِجَارِهِ - مَا يُحِبُّ لِنَفْسِهِ».

[171] 72 - (...) It was narrated from Anas that the Prophet ﷺ said: "By the One in Whose Hand is my soul, no one believes until he loves for his neighbor" - or he said: "for his brother" - "what he loves for himself."

[١٧١] ٧٢-(...) وحَدَّثني زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِجَارِهِ - أَوْ قَالَ لأَخِيهِ - مَا يُحِبُّ لِنَفْسِهِ».

Chapter 18. Clarifying The Prohibition Of Annoying One's Neighbor

(المعجم ١٨) - (بَابُ بيان تحريم إيذاء الجار) (التحفة ١٩)

[172] 73 - (46) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "He will not enter Paradise, whose neighbor is not safe from his evil conduct."

[١٧٢] ٧٣-(٤٦) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - قَالَ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ».

Chapter 19. Encouragement To Honor One's Neighbor And Guest, And The Obligation To Remain Silent Unless One Has Something Good To Say, And The Fact That All Of That Is Part Of Faith

(المعجم ١٩) - (بَابُ الحثّ على إكرام الجار والضيف ولزوم الصمت إلا عن الخير، وكون ذلك كله من الإيمان) (التحفة ٢٠)

[173] 74 - (47) It was narrated from Abû Hurairah that the

[١٧٣] ٧٤-(٤٧) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي

يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ».

Messenger of Allâh ﷺ said: "Whoever believes in Allâh and the Last Day, let him speak good or else remain silent; whoever believes in Allâh and the Last Day, let him honor his neighbor; whoever believes in Allâh and the Last Day, let him honor his guest."

[١٧٤] ٧٥-(...) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ».

[174] 75 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever believes in Allâh and the Last Day, let him not annoy his neighbor; whoever believes in Allâh and the Last Day, let him honor his guest; whoever believes in Allâh and the Last Day, let him speak good or else remain silent.'"

[١٧٥] ٧٦-(...) **وحَدَّثنا** إِسْحٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِ حَدِيثِ أَبِي حَصِينٍ، غَيْرَ أَنَّهُ قَالَ: «فَلْيُحْسِنْ إِلَىٰ جَارِهِ».

[175] 76 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:..." a similar *Hadîth* to that of Abû Haṣîn (no. 174), except that he said: "Let him treat his neighbor well."

[١٧٦] ٧٧-(٤٨) **وَحَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ ابْنُ نُمَيْرٍ:

[176] 77 - (48) It was narrated from 'Amr that he heard Nâfi' bin Jubair tell him, narrating from Abû Shuraiḥ Al-Khuzâ'î, that the Prophet ﷺ said:

حَدَّثَنَا سُفْيَانُ - عَنْ عَمْرٍو أَنَّهُ سَمِعَ نَافِعَ ابْنَ جُبَيْرٍ يُخْبِرُ عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنْ إِلَىٰ جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ». [انظر: ٤٥١٣]

"Whoever believes in Allâh and the Last Day, let him treat his neighbor well; whoever believes in Allâh and the Last Day, let him honor his guest; whoever believes in Allâh and the Last Day, let him speak good or else remain silent."

(المعجم ٢٠) - (بَابُ بيان كون النهي عن المنكر من الإيمان، وأن الإيمان يزيد وينقص، وأن الأمر بالمعروف والنهي عن المنكر واجبان) (التحفة ٢١)

Chapter 20. Clarifying That Forbidding Evil Is Part Of Faith; Faith Increases And Decreases; Enjoining What Is Good And Forbidding What Is Evil Are Obligatory

[١٧٧] ٧٨-(٤٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ كِلَاهُمَا عَنْ قَيْسِ ابْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، وَهٰذَا حَدِيثُ أَبِي بَكْرٍ قَالَ: أَوَّلُ مَنْ بَدَأَ بِالْخُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ، مَرْوَانُ، فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: الصَّلَاةُ قَبْلَ الْخُطْبَةِ؟. فَقَالَ: قَدْ تُرِكَ مَا هُنَالِكَ. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هٰذَا فَقَدْ قَضَىٰ مَا عَلَيْهِ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ رَأَىٰ مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ

[177] 78 - (49) It was narrated that Țâriq bin Shihâb - and this is the *Hadîth* of Abû Bakr (one of the narrators) - said: "The first one to start with the *Khuțbah* on the day of *'Eid*, before the prayer, was Marwân. A man stood up and said: '(Shouldn't) the prayer (come) before the *Khuțbah*?' He said: 'What was there has been left.' Abû Sa'eed said: 'This man has done his duty. I heard the Messenger of Allâh ﷺ say: "Whoever among you sees an evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart

(by hating it and feeling it is wrong), and that is the weakest of faith."

يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ».

[178] 79 - (...) A similar *Hadîth* (as no. 177) was narrated concerning the story of Marwân, and the *Hadîth* of Abû Sa'eed from the Prophet ﷺ.

[١٧٨] **٧٩**-(...) **حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - فِي قِصَّةِ مَرْوَانَ، وَحَدِيثِ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ شُعْبَةَ وَسُفْيَانَ.

[179] 80 - (50) It was narrated from Abû Râfi', from 'Abdullâh bin Mas'ûd that the Messenger of Allâh ﷺ said: "There is no Prophet whom Allâh sent to any nation before me, but he had disciples and Companions among his nation who followed his path and obeyed his commands. Then after them came generations who said what they did not do, and did what they were not commanded to do. Whoever strives against them with his hand is a believer; whoever strives against them with his tongue is a believer; whoever strives against them with his heart is a believer. Beyond that there is not even a mustard-seed's worth of faith."

Abû Râfi' said: "I narrated this to 'Abdullâh bin 'Umar and he questioned it. Then Ibn Mas'ûd

[١٧٩] **٨٠**-(٥٠) **حَدَّثَنِي** عَمْرٌو النَّاقِدُ وَأَبُو بَكْرِ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدٍ - قَالُوا: حَدَّثَنَا يَعْقُوبُ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ الْحَارِثِ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللهِ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْمِسْوَرِ، عَنْ أَبِي رَافِعٍ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنْ نَبِيٍّ بَعَثَهُ اللهُ فِي أُمَّةٍ قَبْلِي، إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ، ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ، يَقُولُونَ مَا لَا يَفْعَلُونَ، وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ، فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ،

came and stayed in Qanâh. 'Abdullâh bin 'Umar wanted me to go with him to visit him (as Ibn Mas'ûd was sick), so I went with him. When we sat down, I asked Ibn Mas'ûd about this *Hadîth* and he narrated it to me as I had told it to Ibn 'Umar."

Şâlih (one of the narrators) said: "A similar *Hadîth* was narrated from Abû Râfi'."

وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ. وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ».

قَالَ أَبُو رَافِعٍ: فَحَدَّثْتُ عَبْدَ اللهِ بْنَ عُمَرَ فَأَنْكَرَهُ عَلَيَّ، فَقَدِمَ ابْنُ مَسْعُودٍ فَنَزَلَ بِقَنَاةَ، فَاسْتَتْبَعَنِي إِلَيْهِ عَبْدُ اللهِ بْنُ عُمَرَ يَعُودُهُ، فَانْطَلَقْتُ مَعَهُ، فَلَمَّا جَلَسْنَا سَأَلْتُ ابْنَ مَسْعُودٍ عَنْ هٰذَا الْحَدِيثِ فَحَدَّثَنِيهِ كَمَا حَدَّثْتُهُ ابْنَ عُمَرَ.

قَالَ صَالِحٌ: وَقَدْ تُحُدِّثَ بِنَحْوِ ذَلِكَ عَنْ أَبِي رَافِعٍ.

[180] (...) It was narrated from Abû Râfi', the freed slave of the Prophet ﷺ, from 'Abdullâh bin Mas'ûd, that the Messenger of Allâh ﷺ said: "There was no Prophet who did not have disciples who followed his guidance and his path," similar to the *Hadîth* of Şâlih (no. 179), but he did not mention the coming of Ibn Mas'ûd or Ibn 'Umar's meeting with him.

[١٨٠] (...) **وحَدَّثَنِيهِ** أَبُو بَكْرِ بْنُ إِسْحٰقَ بْنِ مُحَمَّدٍ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي الْحَارِثُ بْنُ الْفُضَيْلِ الْخَطْمِيُّ عَنْ جَعْفَرِ ابْنِ عَبْدِ اللهِ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، عَنْ أَبِي رَافِعٍ مَوْلَى النَّبِيِّ ﷺ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا كَانَ مِنْ نَبِيٍّ إِلَّا وَ[قَدْ] كَانَ لَهُ حَوَارِيُّونَ يَهْتَدُونَ بِهَدْيِهِ وَيَسْتَنُّونَ بِسُنَّتِهِ» مِثْلَ حَدِيثِ صَالِحٍ، وَلَمْ يَذْكُرْ قُدُومَ ابْنِ مَسْعُودٍ، وَاجْتِمَاعَ ابْنِ عُمَرَ مَعَهُ.

Chapter 21. People Excel Over One Another In Faith, And The Superiority Of The People Of Yemen In Faith

(المعجم ٢١) - (بَابُ تفاضل أهل الإيمان فيه، ورجحان أهل اليمن فيه) (التحفة ٢٢)

[181] 81 - (51) It was narrated that Ibn Mas'ûd said: "The Prophet ﷺ pointed with his hand towards Yemen and said: 'Faith is there, and harshness and hard heartedness are found among the uncouth owners of camels, where the horns of the *Shaitân* rise, Rabî'ah and Mudar."

[١٨١] ٨١-(٥١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ - وَاللَّفْظُ لَهُ-: حَدَّثَنَا مُعْتَمِرٌ عَنْ إِسْمَاعِيلَ قَالَ: سَمِعْتُ قَيْسًا يَرْوِي عَنْ أَبِي مَسْعُودٍ قَالَ: أَشَارَ النَّبِيُّ ﷺ بِيَدِهِ نَحْوَ الْيَمَنِ فَقَالَ: «أَلَا إِنَّ الْإِيمَانَ هٰهُنَا، وَإِنَّ الْقَسْوَةَ وَغِلَظَ الْقُلُوبِ فِي الْفَدَّادِينَ عِنْدَ أُصُولِ أَذْنَابِ الْإِبِلِ؛ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ، فِي رَبِيعَةَ وَمُضَرَ».

[182] 82 - (52) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The people of Yemen have come, they are tender-hearted and (true) faith is that of the Yemenis, (true) understanding is that of the Yemenis, (true) wisdom is that of the Yemenis.'"

[١٨٢] ٨٢-(٥٢) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا مُحَمَّدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «جَاءَ أَهْلُ الْيَمَنِ، هُمْ أَرَقُّ أَفْئِدَةً، الْإِيمَانُ يَمَانٍ، وَالْفِقْهُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ».

[183] 83 - (...) It was narrated that Abû Hurairah said: "The

[١٨٣] ٨٣-(. . .) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي

Messenger of Allâh ﷺ said:..." a similar *Ḥadîth* (as no. 182).

عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْحٰقُ بْنُ يُوسُفَ الْأَزْرَقُ، كِلَاهُمَا عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ بِمِثْلِهِ.

[184] 84 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There have come to you the people of Yemen. They are kind and tender-hearted; (true) understanding is that of the Yemenis, (true) wisdom is that of the Yemenis.'"

[١٨٤] **٨٤-(...) وحَدَّثَني** عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ الْأَعْرَجِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللهِ ﷺ «أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَضْعَفُ قُلُوبًا وَأَرَقُّ أَفْئِدَةً، الْفِقْهُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ».

[185] 85 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The head of disbelief is in the east, and self-admiration and arrogance are among the people of horses and camels - the uncouth people who dwell in tents - and tranquility is among the people of sheep."

[١٨٥] **٨٥-(...) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «رَأْسُ الْكُفْرِ نَحْوَ الْمَشْرِقِ، وَالْفَخْرُ وَالْخُيَلَاءُ فِي أَهْلِ الْخَيْلِ وَالْإِبِلِ - الْفَدَّادِينَ، أَهْلِ الْوَبَرِ - وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ».

[186] 86 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "(True) faith is that of the Yemenis, disbelief is towards the east, tranquility is among the people of sheep, and pride and arrogance are among the uncouth people of horses and tents."

[١٨٦] **٨٦-(...) حَدَّثَنَا** يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - قَالَ: أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْإِيمَانُ يَمَانٍ، وَالْكُفْرُ قِبَلَ الْمَشْرِقِ،

وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالْفَخْرُ وَالرِّيَاءُ فِي الْفَدَّادِينَ أَهْلِ الْخَيْلِ والْوَبَرِ».

[187] 87 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Pride and arrogance are among the uncouth people of tents, and tranquility is among the people of sheep.'"

[١٨٧] ٨٧-(...) وحَدَّثني حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْفَخْرُ وَالْخُيَلَاءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ».

[188] 88 - (...) A similar *Hadîth* (as no. 87) was narrated from Az-Zuhrî with this chain, and he added: "(True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis."

[١٨٨] ٨٨-(...) وحَدَّثنا عَبْدُ اللهِ ابْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ مِثْلَهُ، وَزَادَ «الْإِيمَانُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ».

[189] 89 - (...) It was narrated from Az-Zuhrî: "Sa'eed bin Al-Mûsâyyab told me that Abû Hurairah said: 'I heard the Prophet ﷺ say: "The people of Yemen have come, and they are kind and tenderhearted. (True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis, tranquility is among the people of sheep, and pride and arrogance are among the uncouth people of tents, in the direction of the sunrise."

[١٨٩] ٨٩-(...) حَدَّثَنَا عَبْدُ اللهِ ابْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا أَبُو الْيَمَانِ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «جَاءَ أَهْلُ الْيَمَنِ، هُمْ أَرَقُّ أَفْئِدَةً وَأَضْعَفُ قُلُوبًا، الْإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالْفَخْرُ وَالْخُيَلَاءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ قِبَلَ مَطْلِعِ الشَّمْسِ».

[190] 90 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There have come to you the people of Yemen, who are kind and tender-hearted. (True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis. The head of disbelief is towards the east.'"

[١٩٠] **٩٠**-(. . .) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَلْيَنُ قُلُوبًا وَأَرَقُّ أَفْئِدَةً: الْإِيمَانُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ. رأْسُ الْكُفْرِ قِبَلَ الْمَشْرِقِ».

[191] (...) Jarîr narrated from Al-'Amash (a *Hadîth* similar to no. 189) with this chain, but he did not mention: "The head of disbelief is towards the east."

[١٩١] (. . .) **وحَدَّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ وَلَمْ يَذْكُرْ: «رَأْسُ الْكُفْرِ قِبَلَ الْمَشْرِقِ».

[192] (...) A *Hadîth* similar to that of Jarîr (above) was narrated from Al-A'mash with this chain, and he added: "Pride and arrogance are among the keepers of camels, and tranquility and dignity are among the keepers of sheep."

[١٩٢] (. . .) **وحَدَّثني** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ مِثْلَ حَدِيثِ جَرِيرٍ. وَزَادَ: «وَالْفَخْرُ وَالْخُيَلَاءُ فِي أَصْحَابِ الْإِبِلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَصْحَابِ الشَّاءِ».

[193] 92 - (53) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: Hard-heartedness and sternness are in the east, and faith is among the people of the Hijâz.'"

[١٩٣] **٩٢**-(٥٣) **حَدَّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ «غِلَظُ الْقُلُوبِ

وَالْجَفَاءُ فِي الْمَشْرِقِ، وَالْإِيمَانُ فِي أَهْلِ الْحِجَازِ».

Chapter 22. Clarifying That No One Will Enter Paradise But The Believers; Loving The Believers Is Part Of Faith And Spreading *Salâm* Is A Means Of Attaining That

(المعجم ٢٢) - (بَابُ بيان أنه لا يدخل الجنة إلا المؤمنون، وأن محبة المؤمنين من الإيمان، وأن إفشاء السلام سبب لحصولها) (التحفة ٢٣)

[194] 93 - (54) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'You will not enter Paradise until you (truly) believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) *Salâm* amongst you.'"

[١٩٤] **٩٣**-(٥٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ».

[195] 94 - (...) It was narrated from Al-A'ma<u>sh</u> with this chain that he said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, you will not enter Paradise until you (truly) believe...'" a *Ḥadî<u>th</u>* similar to that of Abû Mu'âwiyah and Wakî' (as no.194).

[١٩٥] **٩٤**-(. . .) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا» بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ وَوَكِيعٍ.

Chapter 23. Clarifying That The Religion Is Sincerity

(المعجم ٢٣) - (بَابُ بيان أن الدين النصيحة) (التحفة . . .)

[196] 95 - (55) It was narrated from Tamîm Ad-Dârî that the Prophet ﷺ said: "Religion is

[١٩٦] **٩٥**-(٥٥) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ

sincerity." We said: "To whom?" He said: "To Allâh, to His Book, to His Messenger, and to the *A'imma* of the Muslims and their common folk."

لِسُهَيْلٍ: إِنَّ عَمْرًا حَدَّثَنَا عَنِ الْقَعْقَاعِ، عَنْ أَبِيكَ - قَالَ: وَرَجَوْتُ أَنْ يُسْقِطَ عَنِّي رَجُلًا - قَالَ - فَقَالَ: سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ أَبِي، كَانَ صَدِيقًا لَهُ بِالشَّامِ. ثُم حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ تَمِيمٍ الدَّارِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «الدِّينُ النَّصِيحَةُ» قُلْنَا: لِمَنْ؟ قَالَ: «للهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

[197] 96 - (...) A similar *Hadîth* (as no. 196) was narrated from 'Atâ' bin Yazîd Al-Laithî, from Tamîm Ad-Dârî, from the Prophet ﷺ.

[١٩٧] **٩٦-(...) حَدَّثَنِي** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ تَمِيمٍ الدَّارِيِّ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[198] (...) A similar *Hadîth* (as no. 197) was narrated from Tamîm Ad-Dârî, from the Messenger of Allâh ﷺ.

[١٩٨] (...) **وحَدَّثَنِي** أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ: حَدَّثَنَا سُهَيْلٌ عَنْ عَطَاءِ بْنِ يَزِيدَ سَمِعَهُ وَهُوَ يُحَدِّثُ أَبَا صَالِحٍ عَنْ تَمِيمٍ الدَّارِيِّ عَنْ رَسُولِ اللهِ ﷺ، بِمِثْلِهِ.

[199] 97 - (56) It was narrated that Jarîr said: "I gave my pledge of allegiance to the Messenger of Allâh ﷺ, to establish the *Salât*, pay the *Zakât* and be sincere towards every Muslim."

[١٩٩] **٩٧-(٥٦) وحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: بَايَعْتُ رَسُولَ

اللهِ ﷺ عَلَىٰ إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

[200] 98 - (...) It was narrated from Ziyâd bin 'Ilâqah that he heard Jarîr bin 'Abdullâh say: "I gave my pledge of allegiance to the Prophet ﷺ, to be sincere towards every Muslim."

[٢٠٠] ٩٨-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ عِلَاقَةَ، سَمِعَ جَرِيرَ بْنَ عَبْدِ اللهِ يَقُولُ: بَايَعْتُ النَّبِيَّ ﷺ عَلى النُّصْحِ لِكُلِّ مُسْلِمٍ.

[201] 99 - (...) It was narrated that Jarîr said: "I gave my pledge of allegiance to the Prophet ﷺ, to hear and obey, and he prompted to me say: 'In as much as I can.' (And I pledged) to be sincere towards every Muslim."

[٢٠١] ٩٩-(...) حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ وَيَعْقُوبُ الدَّوْرَقِيُّ قَالَا: حَدَّثَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: بَايَعْتُ النَّبِيَّ ﷺ عَلَىٰ السَّمْعِ وَالطَّاعَةِ، فَلَقَّنَنِي «فِيمَا اسْتَطَعْتَ» وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. قَالَ يَعْقُوبُ فِي رِوَايَتِهِ: قَالَ: حَدَّثَنَا سَيَّارٌ.

Chapter 24. Clarifying That Faith Decreases Because Of Disobedience And Negating It From The One Committing The Act Of Disobedience, With The Meaning Of Negating Its Completion

(المعجم ٢٤) - (بَابُ بيان نقصان الإيمان بالمعاصي ونفيه عن المتلبس بالمعصية، على إرادة نفي كماله)

(التحفة ...)

[202] 100 - (57) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No adulterer is a believer at the time he is committing adultery; no thief is a believer at the time he is stealing; no drinker of wine is a believer at the time he is drinking it."

[٢٠٢] ١٠٠-(٥٧) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ عِمْرَانَ التُّجِيبِيُّ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ وَسَعِيدَ بْنَ الْمُسَيَّبِ يَقُولَانِ: قَالَ

أَبُو هُرَيْرَةَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ».

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عَبْدُ الْمَلِكِ ابْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، أَنَّ أَبَا بَكْرٍ كَانَ يُحَدِّثُهُمْ هٰؤُلَاءِ عَنْ أَبِي هُرَيْرَةَ، ثُمَّ يَقُولُ: وَكَانَ أَبُو هُرَيْرَةَ يُلْحِقُ مَعَهُنَّ: «وَلَا يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ، يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ، حِينَ يَنْتَهِبُهَا، وَهُوَ مُؤْمِنٌ».

It was narrated that Abû Hurairah used to add to these words: "No plunderer who takes that which is precious while people are looking on is a believer at the time he is plundering."

[٢٠٣] ١٠١-(...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي» وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ. مَعَ ذِكْرِ النُّهْبَةِ، وَلَمْ يَذْكُرْ ذَاتَ شَرَفٍ.

[203] 101 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No adulterer...'" and he narrated a similar *Ḥadîth* (as no. 202), mentioning plunder but not mentioning that which is precious.

وَقَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ بِمِثْلِ حَدِيثِ أَبِي بَكْرٍ هٰذَا. إِلَّا النُّهْبَةَ.

A *Ḥadîth* similar to that of Abû Bakr (no. 202) (one of the narrators) was narrated from Abû Hurairah from the Messenger of Allâh ﷺ, without (mention of) plunder.

[٢٠٤] ١٠٢-(...) وحَدَّثَني مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ وَأَبِي بَكْرِ بْنِ عَبْدِالرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عُقَيْلٍ عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ وَذَكَرَ: «النُّهْبَةَ». وَلَمْ يَقُلْ: «ذَاتَ شَرَفٍ».

[204] 102 - (...) A *Hadîth* similar to that of 'Uqail bin Az-Zuhrî (no. 202) was narrated from Abû Hurairah from the Prophet ﷺ (in which) he mentioned "plunder" but he did not mention "that which is precious."

[٢٠٥] ١٠٣-(...) وحَدَّثَني حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ الْمُطَّلِبِ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ مَوْلَى مَيْمُونَةَ، وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

[205] 103 - (...) Humaid bin 'Abdur-Rahmân narrated from Abû Hurairah, from the Prophet ﷺ (the same as no. 202).

[٢٠٦] (...) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

[206] Al-'Alâ' bin 'Abdul-Rahmân said (the same as no. 202) narrating from Abû Hurairah, from the Prophet ﷺ.

[٢٠٧] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: أَخْبَرَنَا عَبدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ

[207](...) (The same as no. 202) was narrated from Abû Hurairah, from the Prophet ﷺ. All of these are like the *Hadîth* of Az-Zuhrî, except that Al-'Alâ' and Safwân

bin Sulaim do not mention in their *Hadîth* "while the people are looking on". In the *Hadîth* of Hammâm it says: "He is not a believer when he is plundering while the believers are looking on" and he added: "And none of you is a believer when he steals from the spoils of war. So beware of these evils, beware of these evils."

النَّبِيِّ ﷺ. كُلُّ هٰؤُلَاءِ بِمِثْلِ حَدِيثِ الزُّهْرِيِّ، غَيْرَ أَنَّ الْعَلَاءَ وَصَفْوَانَ بْنَ سُلَيْمٍ لَيْسَ فِي حَدِيثِهِمَا «يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ» وَفِي حَدِيثِ هَمَّامٍ «يَرْفَعُ إِلَيْهِ الْمُؤْمِنُونَ أَعْيُنَهُمْ فِيهَا، وَهُوَ - حِينَ يَنْتَهِبُهَا - مُؤْمِنٌ» وَزَادَ: «وَلَا يَغُلُّ أَحَدُكُمْ حِينَ يَغُلُّ وَهُوَ مُؤْمِنٌ، فَإِيَّاكُمْ إِيَّاكُمْ».

[208] 104 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No adulterer is a believer at the time he is committing adultery; no thief is a believer at the time he is stealing; no drinker of wine is a believer at the time he is drinking it; but repentance may be accepted afterwards."

[٢٠٨] ١٠٤-(. . .) حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ».

[209] 105 - (...) It was narrated from Abû Hurairah and attributed to the Prophet ﷺ: "No adulterer is a believer at the time he is committing adultery," then he mentioned a *Hadîth* similar to that of Shu'bah (no. 208).

[٢٠٩] ١٠٥-(. . .) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ - رَفَعَهُ - قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ شُعْبَةَ.

Chapter 25. The Characteristics Of The Hypocrite

(المعجم ٢٥) - (بَابُ خصال المنافق)

(التحفة ٢٤)

[210] 106 - (58) It was narrated

[٢١٠] ١٠٦-(٥٨) حَدَّثَنَا أَبُو بَكْرِ

that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'There are four characteristics, whoever has them all is a pure hypocrite, and whoever has one of its characteristics, he has one of the characteristics of hypocrisy, until he gives it up: When he speaks he lies, when he makes a covenant he betrays it, when he makes a promise he breaks it, and when he disputes he resorts to obscene speech.'" In the narration of Sufyân (one of the narrators) it is: "And if he has one of them, he has one of the characteristics of hypocrisy,"

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ، حَتَّى يَدَعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ» غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ «وَإِنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ».

[211] 107 - (59) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The signs of the hypocrite are three: When he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust."

[٢١١] ١٠٧ -(٥٩) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي أَبُو سُهَيْلٍ نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ».

[212] 108 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

[٢١٢] ١٠٨ -(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ إِسْحٰقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ:

'There are three signs of the hypocrite: "When he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.'"

أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ - مَوْلَى الْحُرَقَةِ - عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مِنْ عَلَامَاتِ الْمُنَافِقِ ثَلَاثَةٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ».

[213] 109 - (...) 'Alâ' bin 'Abdur-Raḥmân narrated it with this chain and said: "The signs of the hypocrite are three, even if he fasts, prays and claims to be a Muslim."

[٢١٣] ١٠٩-(...) حَدَّثَنَاهُ عُقْبَةُ ابْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ قَيْسٍ أَبُو زُكَيْرٍ قَالَ: سَمِعْتُ الْعَلَاءَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ بِهٰذَا الْإِسْنَادِ وَقَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ، وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

[214] 110 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a *Ḥadîth* similar to that of Yaḥyâ bin Muḥammad from Al-'Alâ' (as no. 213), and he mentioned therein: "Even if he fasts, prays and claims to be a Muslim."

[٢١٤] ١١٠-(...) وحَدَّثَني أَبُو نَصْرٍ التَّمَّارُ وَعَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ بِمِثْلِ حَدِيثِ يَحْيَى بْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ. وَ ذَكَرَ فِيهِ «وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

Chapter 26. Clarifying The Condition Of Faith For One Who Says To His Muslim Brother: "O *Kâfir* (Disbeliever)."

(المعجم ٢٦) - (بَابُ بيان حال إيمان من قال لأخيه المسلم: يا كافر!

(التحفة ٢٥)

[215] 111 - (60) It was narrated

[٢١٥] ١١١-(٦٠) حَدَّثَني أَبُو بَكْرٍ

from Ibn 'Umar that the Prophet ﷺ said: "If a man declares his brother to be a disbeliever, it will apply to one of them."

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَعَبْدُ اللهِ بْنُ نُمَيْرٍ، قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَكْفَرَ الرَّجُلُ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا».

[216] **(...)** Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Any man who says to his brother: "O disbeliever," it will apply to one of them. Either it is as he said, otherwise it will come back to him.'"

[٢١٦] **(...)** **وحَدَّثنَا** يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ ابْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ - عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا امْرِىءٍ قَالَ لأَخِيهِ: [يَا] كَافِرُ! فَقَدْ بَاءَ بِهَا أَحَدُهُمَا، إِنْ كَانَ كَمَا قَالَ، وَإِلَّا رَجَعَتْ عَلَيْهِ».

[217] 112 - (61) It was narrated from Abû Dharr that he heard the Messenger of Allâh ﷺ say: "Any man who knowingly attributes himself to someone other than his father is guilty of disbelief. Whoever claims something that does not belong to him is not one of us; let him take his place in Hell. Whoever calls a man a disbeliever (*Kâfir*) or says to him: 'O enemy of Allâh!' when he is not like that, it will rebound upon him."

[٢١٧] ١١٢-(٦١) **وحَدَّثنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ أَنَّ أَبَا الْأَسْوَدِ حَدَّثَهُ عَنْ أَبِي ذَرٍّ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ، إِلَّا كَفَرَ، وَمَنِ ادَّعَىٰ مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا، وَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ دَعَا رَجُلًا

بِالْكُفْرِ، أَوْ قَالَ: عَدُوَّ اللهِ! وَلَيْسَ كَذَٰلِكَ، إِلَّا حَارَ عَلَيْهِ».

Chapter 27. Clarifying The Condition Of The Faith Of One Who Knowingly Denies His Father

(المعجم ٢٧) - (بَابُ بيان حال إيمان من رغب عن أبيه وهو يعلم) (التحفة ٢٦)

[218] 113 - (62) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not deny your fathers, for whoever denies his father is guilty of disbelief.'"

[٢١٨] ١١٣-(٦٢) حَدَّثَنِي هٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَرْغَبُوا عَنْ آبَائِكُمْ، فَمَنْ رَغِبَ عَنْ أَبِيهِ فَهُوَ كُفْرٌ».

[219] 114 - (63) It was narrated that Abû 'U<u>th</u>mân said: "When Ziyâd was attributed (to someone who was not his father), I met Abû Bakrah and said to him: 'What is this that you have done? I heard Sa'd bin Abî Waqqâṣ say: 'My own two ears heard the Messenger of Allâh ﷺ say: 'Whoever claims after having become Muslim to belong to someone who is not his father, knowing that he is not his father, Paradise will be forbidden to him.' Abû Bakrah said: 'I also heard it from the Messenger of Allâh ﷺ.'"

[٢١٩] ١١٤-(٦٣) حَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي عُثْمَانَ قَالَ: لَمَّا ادُّعِيَ زِيَادٌ، لَقِيتُ أَبَا بَكْرَةَ فَقُلْتُ لَهُ: مَا هٰذَا الَّذِي صَنَعْتُمْ؟ إِنِّي سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: سَمِعَ أُذُنَايَ مِنْ رَسُولِ اللهِ ﷺ وَهُوَ يَقُولُ: «مَنِ ادَّعَى أَبًا فِي الْإِسْلَامِ غَيْرَ أَبِيهِ، يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ» فَقَالَ أَبُو بَكْرَةَ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

[220] 115 - (...) It was narrated that Sa'd and Abû Bakrah both

[٢٢٠] ١١٥-(. . .) حَدَّثَنَا أَبُو بَكْرِ

said: "My two ears heard - and my heart understood - Muḥammad ﷺ say: 'Whoever claims to belong to someone other than his father, knowing that he is not his father, Paradise will be forbidden to him.'"

Chapter 28. Clarifying The Words Of The Prophet ﷺ: "Insulting A Muslim Is An Evil Action And Fighting Him Is Disbelief (*Kufr*)"

[221] 116 - (64) It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said: 'Insulting a Muslim is an evil action and fighting (*Qitâl*) him is disbelief (*Kufr*).'"

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ وَأَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدٍ وَأَبِي بَكْرَةَ كِلَاهُمَا يَقُولُ: سَمِعَتْهُ أُذُنَايَ - وَوَعَاهُ قَلْبِي - مُحَمَّدًا ﷺ يَقُولُ: «مَنِ ادَّعَى إِلَىٰ غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ».

(المعجم ٢٨) - (بَابُ بيان قول النبيّ ﷺ: «سباب المسلم فسوق وقتاله كفر») (التحفة ٢٧)

[٢٢١] ١١٦-(٦٤) حَدَّثَنَا مُحَمَّدُ ابْنُ بَكَّارِ بْنِ الرَّيَّانِ وَعَوْنُ بْنُ سَلَّامٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ كُلُّهُمْ عَنْ زُبَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ» قَالَ زُبَيْدٌ: فَقُلْتُ لأَبِي وَائِلٍ: أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللهِ يَرْوِيهِ عَنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ.

وَلَيْسَ فِي حَدِيثِ شُعْبَةَ قَوْلُ زُبَيْدٍ لِأَبِي وَائِلٍ.

[222] 117 - (...) A similar *Ḥadîth* (no. 221) was narrated from Abû Wâ'il, from 'Abdullâh, from the Prophet ﷺ.

[٢٢٢] ١١٧-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، كِلَاهُمَا عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 29. Clarifying The Meaning Of The Statement Of The Prophet ﷺ: "Do Not Revert To Disbelievers (*Kuffâr*) After I Am Gone, Striking One Another's Necks"

(المعجم ٢٩) - **(بَابُ بيان معنى قول النبي ﷺ: «لا ترجعوا بعدي كفارًا يضرب بعضكم رقاب بعض»)**

(التحفة ٢٨)

[223] 118 - (65) It was narrated from 'Alî bin Mudrik that he heard Abû Zur'ah narrating that his grandfather Jarîr said: "The Prophet ﷺ said to me during the Farewell Pilgrimage: 'Tell the people to be quiet.' Then he said: 'Do not revert to disbelievers (*Kuffâr*) after I am gone, striking one another's necks.'"

[٢٢٣] ١١٨-(٦٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، سَمِعَ أَبَا زُرْعَةَ يُحَدِّثُ عَنْ جَدِّهِ جَرِيرٍ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ: «اسْتَنْصِتِ النَّاسَ» ثُمَّ قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[224] 119 - (66) A similar *Ḥadîth* (no. 223) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٢٢٤] ١١٩-(٦٦) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[225] 120 - (...) It was narrated from 'Abdullâh bin 'Umar that the Prophet ﷺ said during the Farewell Pilgrimage: "Woe to you! Do not revert to disbelievers (*Kuffâr*) after I am gone, striking one another's necks."

[٢٢٥] ١٢٠-(...) وحَدَّثني أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ؛ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي حَجَّةِ الْوَدَاعِ: «وَيْحَكُمْ -! أَوْ قَالَ: وَيْلَكُمْ - لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[226] (...) A *Hadîth* similar to that narrated by Shu'bah from Wâqid (no. 225) was narrated from Ibn 'Umar from the Messenger of Allâh ﷺ.

[٢٢٦] (...) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ شُعْبَةَ عَنْ وَاقِدٍ.

Chapter 30. Use Of The Word *Kufr* With Regard To Slandering People's Lineage And Wailing

(المعجم ٣٠) - (بَابُ إطلاق اسم الكفر على الطعن في النسب والنياحة) (التحفة ٢٩)

[227] 121 - (67) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are two things that are common among people that are disbelief (*Kufr*): Slandering people's lineage and wailing for the deceased.'"

[٢٢٧] ١٢١-(٦٧) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ عُبَيْدٍ كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اثْنَتَانِ فِي النَّاسِ هُمَا

بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَىٰ الْمَيِّتِ».

Chapter 31. Calling A Runaway Slave A *Kâfir*

(المعجم ٣١) - (بَابُ تسمية العبد الآبق كافرًا) (التحفة ٣٠)

[228] 122 - (68) It was narrated from Jarîr that he heard Ash-Sha'bî say: "Any slave who runs away from his masters is guilty of *Kufr*, until he goes back to them." Manṣûr (one of the narrators) said: "By Allâh, it was narrated from the Prophet ﷺ, but I would not like it to be narrated from me here in Al-Baṣrah."

[٢٢٨] **١٢٢-(٦٨) حَدَّثَنِي** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ أَنَّهُ سَمِعَهُ يَقُولُ: «أَيُّمَا عَبْدٍ أَبَقَ مِنْ مَوَالِيهِ فَقَدْ كَفَرَ، حَتَّى يَرْجِعَ إِلَيْهِمْ».

قَالَ مَنْصُورٌ: قَدْ وَاللهِ، رُوِيَ عَنِ النَّبِيِّ ﷺ، وَلٰكِنِّي أَكْرَهُ أَنْ يُرْوَى عَنِّي هٰهُنَا بِالْبَصْرَةِ.

[229] 123 - (69) It was narrated that Jarîr said: "The Messenger of Allâh ﷺ said: 'Any slave who runs away has forfeited protection.'"

[٢٢٩] **١٢٣-(٦٩) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا عَبْدٍ أَبَقَ فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ».

[230] 124 - (70) It was narrated that Ash-Sha'bî said: "Jarîr bin 'Abdullâh used to narrate that the Prophet ﷺ said: 'If a slave runs away, no *Ṣalât* will be accepted from him.'"

[٢٣٠] **١٢٤-(٧٠) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: كَانَ جَرِيرُ بْنُ عَبْدِ اللهِ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَبَقَ الْعَبْدُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ».

Chapter 32. Clarifying The *Kufr* Of One Who Says: "We Got Rain Because Of The Stars."

[231] 125 - (71) It was narrated that Zaid bin Khâlid Al-Juhanî said: "The Messenger of Allâh ﷺ led us in *Ṣalât Aṣ-Ṣubḥ* at Al-Ḥudaybiyah, after it had rained during the night. When he finished, he turned to the people and said: 'Do you know what your Lord said?' They said: 'Allâh and His Messenger know best.' He said: 'He said, "This morning some of My slaves believe in Me and some disbelieve. As for the one who said: 'We got rain by the bounty and mercy of Allâh,' he is a believer in Me and a disbeliever in the stars. But as for the one who said, 'We got rain by virtue of such and such a star,' he is a disbeliever in Me and a believer in the stars."

[232] 126 - (72) It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do you not know what your Lord, the Mighty and Sublime, said? He said: "I do not bestow any blessing upon My slaves but [some of them] become disbelievers and say: 'The star, it is by virtue of the stars.'"

(المعجم ٣٢) - (بَابُ بيان كفر من قال مطرنا بالنوء) (التحفة ٣١)

[٢٣١] ١٢٥ -(٧١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَةِ فِي إِثْرِ السَّمَاءِ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَىٰ النَّاسِ فَقَالَ: «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ».

[٢٣٢] ١٢٦ -(٧٢) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ - قَالَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ يُونُسَ، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ

ابْنِ عُتْبَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَمْ تَرَوْا إِلَىٰ مَا قَالَ رَبُّكُمْ عَزَّ وَجَلَّ؟ قَالَ: مَا أَنْعَمْتُ عَلَىٰ عِبَادِي مِنْ نِعْمَةٍ إِلَّا أَصْبَحَ فَرِيقٌ [مِنْهُمْ] بِهَا كَافِرِينَ، يَقُولُونَ: الْكَوْكَبُ وَبِالْكَوَاكِبِ».

[233] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh does not send down any blessing from heaven but some of the people become disbelievers thereby. Allâh sends down rain and they say: 'Such and such a star.'" According to the *Hadîth* of Al-Murâdî: "...by virtue of such and such a star."

[٢٣٣] (...) وحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ؛ وَحَدَّثَنِي عَمْرُو ابْنُ سَوَّادٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ أَبَا يُونُسَ مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَا أَنْزَلَ اللهُ مِنَ السَّمَاءِ مِنْ بَرَكَةٍ إِلَّا أَصْبَحَ فَرِيقٌ مِنَ النَّاسِ بِهَا كَافِرِينَ؛ يُنْزِلُ اللهُ الْغَيْثَ فَيَقُولُونَ: الْكَوْكَبُ كَذَا وَكَذَا»، وَفِي حَدِيثِ الْمُرَادِيِّ: «بِكَوْكَبِ كَذَا وَكَذَا».

[234] 127 - (73) Ibn 'Abbâs said: "Rain fell at the time of the Messenger of Allâh (ﷺ) and the Prophet (ﷺ) said: 'Some of the people have become grateful and some have become disbelievers. They said: "This is the mercy of Allâh," but some said: "The fulfillment of such and such a star." Then these Verses were revealed: "So I swear by the setting of the stars" until he reached: "And instead (of

[٢٣٤] ١٢٧-(٧٣) حَدَّثَنِي عَبَّاسُ ابْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ ابْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: مُطِرَ النَّاسُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «أَصْبَحَ مِنَ النَّاسِ شَاكِرٌ وَمِنْهُمْ كَافِرٌ، قَالُوا: هٰذِهِ رَحْمَةُ اللهِ، وَقَالَ بَعْضُهُمْ: لَقَدْ صَدَقَ نَوْءُ

thanking Allâh) for the provision He gives you, you deny (Him by disbelief)!"[1]

كَذَا وَكَذَا» قَالَ: فَنَزَلَتْ هٰذِهِ الْآيَةُ: ﴿فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ﴾، حَتَّى بَلَغَ: ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾ [الواقعة: ٧٥-٨٢].

Chapter 33. Evidence That Love Of The *Anṣâr* And 'Alî ﷺ Is A Part Of Faith And A Sign Thereof; Hating Them Is A Sign Of Hypocrisy

(المعجم ٣٣) - (بَابُ الدليل على أن حب الأنصار وعليّ رضي الله عنهم من الإيمان وعلاماته، وبغضهم من علامات النفاق) (التحفة ٣٢)

[235] 128 - (74) It was narrated that 'Abdullâh bin 'Abdullâh bin Jabr said: "I heard Anas say: 'The Messenger of Allâh ﷺ said: "The sign of the hypocrite is hatred of the *Anṣâr*, and the sign of the believer is love of the *Anṣâr*."

[٢٣٥] ١٢٨-(٧٤) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ جَبْرٍ قَالَ: سَمِعْتُ أَنَسًا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «آيَةُ الْمُنَافِقِ: بُغْضُ الْأَنْصَارِ، وَآيَةُ الْمُؤْمِنِ: حُبُّ الْأَنْصَارِ».

[236] (...) It was narrated from Anas that the Prophet ﷺ said: "Love of the *Anṣâr* is a sign of faith, and hatred of them is a sign of hypocrisy."

[٢٣٦] (. . .) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ. حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «حُبُّ الْأَنْصَارِ آيَةُ الْإِيمَانِ، وَبُغْضُهُمْ آيَةُ النِّفَاقِ».

[237] 129 - (75) It was narrated that 'Adiyy bin Thâbit said: "I heard Al-Barâ' narrate that the Prophet ﷺ said concerning the

[٢٣٧] ١٢٩-(٧٥) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ قَالَ: حَدَّثَنِي مُعَاذُ بْنُ مُعَاذٍ؛

[1] *Al-Wâqi'ah* 56:75-82.

Anṣâr: 'No one loves them but a believer, and no one hates them but a hypocrite. Whoever loves them, Allâh will love him, and whoever hates them, Allâh will hate him.'"

[238] 130 - (76) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No man who believes in Allâh and the Last Day hates the *Anṣâr*."

[239] - (77) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'No man who believes in Allâh and the Last Day hates the *Anṣâr*.'"

[240] 131 - (78) It was narrated that Zirr said: " 'Alî said: 'By the One Who split the seed and

وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الْأَنْصَارِ: «لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، مَنْ أَحَبَّهُمْ أَحَبَّهُ اللهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللهُ».

قَالَ شُعْبَةُ: قُلْتُ لِعَدِيٍّ. سَمِعْتَهُ مِنَ الْبَرَاءِ؟ قَالَ: إِيَّايَ حَدَّثَ!.

[٢٣٨] **١٣٠-(٧٦) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُبْغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ».

[٢٣٩] **-(٧٧) وحَدَّثَنَا** عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُبْغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ».

[٢٤٠] **١٣١-(٧٨) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ

created the soul, the [unlettered] Prophet ﷺ affirmed to me: "No one loves me except a believer and no one hates me except a hypocrite."

عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرٍّ قَالَ: قَالَ عَلِيٌّ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّهُ لَعَهِدَ النَّبِيُّ [الْأُمِّيُّ] ﷺ إِلَيَّ: «أَنْ لَا يُحِبَّنِي إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضَنِي إِلَّا مُنَافِقٌ».

Chapter 34. Clarifying That Faith Decreases With Shortcomings In Obedience, And The Word *Kufr* May Be Used With Regard To Matters Other Than Disbelief In Allâh, Such As Ingratitude For Blessings And Not Fulfilling One's Duties

(المعجم ٣٤) - (بَابُ بيان نقصان الإيمان بنقص الطاعات، وبيان إطلاق لفظ الكفر على غير الكفر بالله، ككفر النعمة والحقوق)

(التحفة ٣٣)

[241] 132 - (79) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "O women, give in charity and pray a great deal for forgiveness, for I have seen that you are the majority of the people of the Fire." A wise woman among them said: "Why is it, O Messenger of Allâh, that we are the majority of the people of the Fire?" He said: "You curse a great deal and are ungrateful (*Takfurna*) to your husbands. I have never seen anyone so deficient in intellect and religion, more overwhelming to a man of wisdom and reason

[٢٤١] ١٣٢-(٧٩) حَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «يَا مَعْشَرَ النِّسَاءِ! تَصَدَّقْنَ وَأَكْثِرْنَ الْاسْتِغْفَارَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ» فَقَالَتِ امْرَأَةٌ مِنْهُنَّ، جَزْلَةٌ: وَمَا لَنَا يَا رَسُولَ اللهِ أَكْثَرَ أَهْلِ النَّارِ! قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ» قَالَتْ: يَا

than you." She said: "O Messenger of Allâh, what does deficient in intellect and religion mean?" He said: "As for lacking in intellect, the testimony of two women is equivalent to the testimony of one man - this is deficiency in intellect. And (a woman) does not perform *Ṣalât* for several days, and she does not fast (during her menses) in Ramaḍân - this is deficiency in religion."

رَسُولَ اللهِ! وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ؟ قَالَ: «أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ، فَهٰذَا نُقْصَانُ الْعَقْلِ، وَتَمْكُثُ اللَّيَالِيَ مَا تُصَلِّي، وَتُفْطِرُ فِي رَمَضَانَ، فَهٰذَا نُقْصَانُ الدِّينِ».

[242] A similar report (no. 241) was narrated from Ibn Al-Hâd with this chain.

[٢٤٢] وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ بَكْرِ بْنِ مُضَرَ، عَنِ ابْنِ الْهَادِ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[243] (80) A similar *Ḥadîth* (no. 241) was narrated from Abû Hurairah from the Prophet ﷺ.

[٢٤٣] (٨٠) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَبُو بَكْرِ بْنُ إِسْحٰقَ قَالَا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عِيَاضِ بْنِ عَبْدِ اللّٰهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَمْرِو ابْنِ أَبِي عَمْرٍو، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ مَعْنَى حَدِيثِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

Chapter 35. Clarifying The Usage Of The Word *Kâfir* For One Who Abandons *Salât*

(المعجم ٣٥) - (بَابُ بيان إطلاق اسم الكفر على من ترك الصلاة)
(التحفة ٣٤)

[244] 133 - (81) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the son of Âdam recites a Verse of prostration and prostrates, the *Shaitân* withdraws, weeping and saying: "Woe unto him" - and according to the report of Abû Kuraib: "Woe unto me - the son of Âdam was commanded to prostrate and he prostrated, so Paradise will be his; I was commanded to prostrate and I refused, so the Fire is mine."

[٢٤٤] ١٣٣-(٨١) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ، اعْتَزَلَ الشَّيْطَانُ يَبْكِي، يَقُولُ: يَا وَيْلَهُ - وَفِي رِوَايَةِ أَبِي كُرَيْبٍ يَا وَيْلِي!- أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ».

[245] - (...) Al-A'mash narrated a similar report (as no. 244) with this chain, except that he said: "I disobeyed, so the Fire is mine."

[٢٤٥] (...) وحَدَّثَني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ بِهٰذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «فَعَصَيْتُ فَلِيَ النَّارُ».

[246] 134 - (82) It was narrated that Abû Sufyân said: "I heard Jâbir say: 'I heard the Prophet ﷺ say: "Between a man and *Shirk* and *Kufr* there stands his giving up the *Salât*.'"

[٢٤٦] ١٣٤-(٨٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ جَرِيرٍ- قَالَ يَحْيَىٰ: أَخْبَرَنَا جَرِيرٌ - عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلَاةِ».

[247] (...) Jâbir bin 'Abdullâh

[٢٤٧] (...) حَدَّثَنَا أَبُو غَسَّانَ

said: "I heard the Messenger of Allâh ﷺ say: 'Between a man and *Shirk* and *Kufr* there stands his giving up the *Ṣalât*.'"

الْمِسْمَعِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ».

Chapter 36. Clarifying That Faith In Allâh Most High Is The Best Of Deeds

(المعجم ٣٦) - (بَابُ بيان كون الإيمان بالله تعالى أفضل الأعمال)

(التحفة ٣٥)

[248] 135 - (83) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ was asked: 'Which deed is best?' He said: 'Faith in Allâh, the Mighty and Sublime.' It was said: 'Then what?' He said: '*Jihâd* in the cause of Allâh.'" It was said: 'Then what?' He said: '*Ḥajjun Mabrûr*.'"[1] According to the report of Muḥammad bin Ja'far, the Messenger of Allâh ﷺ said: "Faith in Allâh and His Messenger."

[٢٤٨] ١٣٥-(٨٣) حَدَّثَنَا مَنْصُورُ ابْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللهِ عَزَّ وَجَلَّ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ». وَفِي رِوَايَةِ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: «إِيمَانٌ بِاللهِ وَرَسُولِهِ».

[249] A similar report (no. 248) was narrated from Az-Zuhrî with this chain.

[٢٤٩] وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ ابْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[1] They say it is the accepted *Ḥajj*, or the one free of sin.

[250] 136 - (84) It was narrated that Abû Dharr said: "I said: 'O Messenger of Allâh, which deed is best?' He said: 'Faith in Allâh and *Jihâd* in His cause.' I said: 'Which slaves are the best (to set free)?' He said: 'Those who are most valuable to their masters and whose price is the highest.' I said: 'What if I cannot do that?' He said: 'Then help the one who is skilled, or do something for the one who is unskilled.' I said: 'O Messenger of Allâh, what do you think if I am unable to do any good deeds?' He said: 'Refrain from doing evil to people, for that is an act of charity on your part.'"

[٢٥٠] ١٣٦-(٨٤) حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ؛ وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاوِحٍ اللَّيْثِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الْإِيمَانُ بِاللهِ وَالْجِهَادُ فِي سَبِيلِهِ» قَالَ قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «أَنْفَسُهَا عِنْدَ أَهْلِهَا، وَأَكْثَرُهَا ثَمَنًا» قَالَ قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تُعِينُ صَانِعًا أَوْ تَصْنَعُ لِأَخْرَقَ» قَالَ قُلْتُ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ ضَعُفْتُ عَنْ بَعْضِ الْعَمَلِ؟ قَالَ: «تَكُفُّ شَرَّكَ عَنِ النَّاسِ، فَإِنَّهَا صَدَقَةٌ مِنْكَ عَلَىٰ نَفْسِكَ».

[251] (...) A similar *Hadîth* (no. 250) was narrated from Abû Dharr from the Prop

[٢٥١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ حَبِيبٍ مَوْلَى عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ، غَيْرَ أَنَّهُ قَالَ: «فَتُعِينُ الصَّانِعَ أَوْ تَصْنَعُ لِأَخْرَقَ».

[252] 137 - (85) It was narrated that 'Abdullâh bin Mas'ûd said: "I asked the Messenger of Allâh ﷺ: 'Which deed is best?' He said: 'The *Salât* offered on time.' I said: 'Then what?' He said: 'Honoring one's parents.' I said: 'Then what?' He said: '*Jihâd* in the cause of Allâh.' And I did not ask any more out of consideration for him."

[٢٥٢] ١٣٧-(٨٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ سَعْدِ بْنِ إِيَاسٍ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لِوَقْتِهَا» قَالَ قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قَالَ قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ» فَمَا تَرَكْتُ أَسْتَزِيدُهُ إِلَّا إِرْعَاءً عَلَيْهِ.

[253] 138 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "I said: 'O Prophet of Allâh, which deeds will bring me closer to Paradise?' He said: 'The *Salât* on time.' I said: 'What else, O Prophet of Allâh?' He said: 'Honoring one's parents.' I said: 'What else, O Prophet of Allâh?' He said: '*Jihâd* in the cause of Allâh.'"

[٢٥٣] ١٣٨-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا أَبُو يَعْفُورٍ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ قُلْتُ: يَا نَبِيَّ اللهِ! أَيُّ الْأَعْمَالِ أَقْرَبُ إِلَى الْجَنَّةِ؟ قَالَ: «الصَّلَاةُ عَلَى مَوَاقِيتِهَا» قُلْتُ: وَمَاذَا يَا نَبِيَّ اللهِ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: وَمَاذَا يَا نَبِيَّ اللهِ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ».

[254] 139 - (...) It was narrated from Al-Walîd bin Al-'Ayzâr that he heard Abû 'Amr Ash-Shaibânî say: "The owner of this house" - and he pointed to the house of 'Abdullâh - "told me: 'I asked the

[٢٥٤] ١٣٩-(...) وحَدَّثنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ أَنَّهُ سَمِعَ أَبَا عَمْرٍو الشَّيْبَانِيَّ قَالَ: حَدَّثَنِي صَاحِبُ هٰذِهِ

Messenger of Allâh ﷺ: "Which deed is dearest to Allâh?" He said: "The *Salât* offered on time." I said: "Then what?" He said: "Then honoring one's parents." I said: "Then what?" He said: "Then *Jihâd* in the cause of Allâh.'" He said: 'He told me this, and if I had asked more, he would have told me more.'"

الدَّارِ - وَأَشَارَ إِلَىٰ دَارِ عَبْدِ اللهِ - قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ: أَيُّ الأَعْمَالِ أَحَبُّ إِلَىٰ اللهِ؟ قَالَ: «الصَّلَاةُ عَلَىٰ وَقْتِهَا» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ «ثُمَّ بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللهِ» قَالَ: حَدَّثَنِي بِهِنَّ، وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

[255] (...) Shu'bah narrated something similar (as no. 259) with this chain, and added: "and he pointed to the house of 'Abdullâh, but he did not mention his name."

[٢٥٥] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الإِسْنَادِ مِثْلَهُ، وَزَادَ: وَأَشَارَ إِلَىٰ دَارِ عَبْدِ اللهِ، وَمَا سَمَّاهُ لَنَا.

[256] 140 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ said: "The best of deeds are the *Salât* offered on time and honoring one's parents."

[٢٥٦] ١٤٠-(...) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ ابْنِ عُبَيْدِ اللهِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْضَلُ الأَعْمَالِ - أَوِ الْعَمَلِ - الصَّلَاةُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ».

Chapter 37. Clarifying That *Shirk* Is The Worst Of Sins, And The Worst Sins After *Shirk*

(المعجم ٣٧) - (بَابُ بيان كون الشرك أقبح الذنوب وبيان أعظمها بعده) (التحفة ٣٦)

[257] 141 - (86) It was narrated that 'Abdullâh said: "I asked the Messenger of Allâh ﷺ: 'Which sin is the worst before Allâh?' He said: 'Attributing a partner to Allâh when He (is the One Who)

[٢٥٧] ١٤١-(٨٦) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحٰقُ: أَخْبَرَنَا جَرِيرٌ، وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ أَبِي

has created you.' I said to him: 'That is indeed grievous.' I said: 'Then what?' He said: 'Then killing your child for fear that he may share you food.' I said: 'Then what?' He said: 'Then committing adultery with your neighbor's wife.'"

وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللهِ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ: أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللهِ؟ قَالَ: «أَنْ تَجْعَلَ لِلهِ نِدًّا وَهُوَ خَلَقَكَ» قَالَ قُلْتُ لَهُ: إِنَّ ذٰلِكَ لَعَظِيمٌ، قَالَ قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ» - قَالَ - قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ».

[258] 142 - (...) It was narrated that 'Amr bin Shuraḥbîl said: "Abdullâh said: 'A man said: "O Messenger of Allâh, which sin is worst before Allâh?" He said: "Ascribing a partner to Allâh when He (is the One Who) has created you." He said: "Then what?" He said: "Killing your child for fear that he may share your food." He said: "Then what?" He said: "Committing adultery with your neighbor's wife." Then Allâh, the Mighty and Sublime, revealed the following words confirming that: "And those who invoke not any other *Ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.[1]

[٢٥٨] ١٤٢-(...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ قَالَ قَالَ عَبْدُ اللهِ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللهِ؟ قَالَ: «أَنْ تَدْعُوَ لِلهِ نِدًّا وَهُوَ خَلَقَكَ» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ» فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ تَصْدِيقَهَا: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾ [الفرقان: ٦٨].

[1] *Al-Furqân* 25:68.

Chapter 38. The Major Sins And The Most Serious Of Them

(المعجم ٣٨) - (بَابُ الكبائر وأكبرها) (التحفة ٣٧)

[259] 143 - (87) 'Abdur-Rahmân bin Abî Bakrah narrated that his father said: "We were with the Messenger of Allâh ﷺ and he said: 'Shall I not tell you of the worst of major sins?' - (and the Prophet ﷺ repeated it) three times - 'Associating others with Allâh, disobeying one's parents, and bearing false witness - or false speech.' The Messenger of Allâh ﷺ was lying down, then he sat up and kept repeating it until we said: 'Would that he might fall silent.'"

[٢٥٩] **١٤٣**-(٨٧) **حَدَّثَنِي** عَمْرُو ابْنُ مُحَمَّدِ بْنِ بُكَيْرِ بْنِ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ سَعِيدٍ الْجُرَيْرِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ: «أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟- ثَلَاثًا -: الْإِشْرَاكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ، - أَوْ قَوْلُ الزُّورِ-» وَكَانَ رَسُولُ اللهِ ﷺ مُتَّكِئًا فَجَلَسَ، فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ!

[260] 144 - (88) It was narrated from Anas that the Prophet ﷺ said concerning major sins: "Associating others with Allâh, disobeying one's parents, murder and false speech."

[٢٦٠] **١٤٤**-(٨٨) **وحَدَّثَنِي** يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ أَبِي بَكْرٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ فِي الْكَبَائِرِ قَالَ: «الشِّرْكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَقَوْلُ الزُّورِ».

[261] (...) 'Ubaidullâh bin Abî Bakrah narrated: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ mentioned major sins' - or 'Prophet ﷺ was asked about major sins' - and he said: "Associating others with Allâh,

[٢٦١] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ

murder and disobeying one's parents." And he said: "Shall I not tell you of the worst of major sins?" He said: "False speech" - or "false testimony." Shu'bah said: "I think he probably said false testimony."

مَالِكٍ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ الْكَبَائِرَ - أَوْ سُئِلَ عَنِ الْكَبَائِرِ - فَقَالَ: «الشِّرْكُ بِاللهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ» وَقَالَ: «أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» قَالَ: «قَوْلُ الزُّورِ - أَوْ قَالَ شَهَادَةُ الزُّورِ -» قَالَ شُعْبَةُ: وَأَكْبَرُ ظَنِّي أَنَّهُ شَهَادَةُ الزُّورِ.

[262] 145 - (89) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Avoid the seven destroyers." It was said: "What are they, O Messenger of Allâh?" He said: "Associating others with Allâh (*Shirk*); witchcraft; killing a soul whom Allâh has forbidden us to kill, except for a right that is due; consuming orphans' wealth; consuming *Ribâ*; fleeing from the battlefield; and slandering chaste, innocent women."

[٢٦٢] ١٤٥ -(٨٩) حَدَّثَنِي هَرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ» قِيلَ: يَا رَسُولَ اللهِ! وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِاللهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ مَالِ الْيَتِيمِ، وَأَكْلُ الرِّبَا، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ».

[263] 146 - (90) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Messenger of Allâh ﷺ said: "One of the major sins is a man's insulting his parents." They said: "O Messenger of Allâh, would a man insult his parents?" He said: "Yes, when he insults the father of another man, who then insults his father, or he insults (the other man's) mother,

[٢٦٣] ١٤٦ -(٩٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ» قَالُوا: يَا رَسُولَ اللهِ! وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟

and he (the other man) then insults his mother."

قَالَ: «نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ».

[264] (...) A similar report (as no. 263) was narrated from Sa'd bin Ibrâhîm with this chain.

[٢٦٤] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 39. The Prohibition Of Pride And Definition Of It

(المعجم ٣٩) - (بَابُ تحريم الكبر وبيانه) (التحفة ٣٨)

[265] 147 - (91) It was narrated from 'Abdullâh bin Mas'ûd that the Prophet ﷺ said: "No one who has an atom's-weight of pride in his heart will enter Paradise." A man said: "What if a man likes his clothes to look good and his shoes to look good?" He said: "Allâh is Beautiful and loves beauty. Pride means rejecting the truth and looking down on people."

[٢٦٥] **١٤٧-(٩١) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ، جَمِيعًا عَنْ يَحْيَى بْنِ حَمَّادٍ.- قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ - أَخْبَرَنَا شُعْبَةُ عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ فُضَيْلِ بْنِ عَمْرٍو الْفُقَيْمِيِّ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ» قَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا، وَنَعْلُهُ حَسَنَةً. قَالَ: «إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ: بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ».

[266] 148 - (...) It was narrated

[٢٦٦] **١٤٨-(...) حَدَّثَنَا** مِنْجَابُ

that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'No one in whose heart is faith the weight of a mustard-seed will enter the Fire, and no one in whose heart is arrogance the weight of a mustard-seed will enter Paradise.'"

ابْنُ الْحَارِثِ التَّمِيمِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ، كِلاهُمَا عَنْ عَلِيِّ بْنِ مُسْهِرٍ - قَالَ مِنْجَابٌ: أَخْبَرَنَا ابْنُ مُسْهِرٍ - عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ، وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ كِبْرِيَاءَ».

[267] 149 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ said: "No one in whose heart is pride the weight of a speck will enter Paradise."

[٢٦٧] ١٤٩-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ».

Chapter 40. The Evidence That The One Who Dies Not Associating Anything With Allâh Will Enter Paradise, And The One Who Dies An Idolator Will Enter The Fire

(المعجم ٤٠) - (بَابُ الدليل على من مات لا يشرك بالله شيئًا دخل الجنة، وإن مَنْ مات مشركًا دخل النار)

(التحفة ٣٩)

[268] 150 - (92) It was narrated from Shafîq, from 'Abdullâh - (one of the narrators) Wakî' said: "That the Messenger of Allâh ﷺ said;" (one of the narrators) Ibn Numair said: "I heard the Messenger of Allâh ﷺ say" - "Whoever dies associating anything with Allâh will enter the

[٢٦٨] ١٥٠-(٩٢) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ - قَالَ وَكِيعٌ: قَالَ رَسُولُ اللهِ ﷺ، وَقَالَ ابْنُ نُمَيْرٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ - يَقُولُ: «مَنْ مَاتَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ

Fire." I said: "And whoever dies not associating anything with Allâh will enter Paradise."

النَّارَ» وَقُلْتُ أَنَا: وَمَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ.

[269] 151 - (93) It was narrated that Jâbir said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, what are the two things that decide a person's end?' He said: 'Whoever dies not associating anything with Allâh will enter Paradise, and whoever dies associating anything with Allâh will enter the Fire.'"

[٢٦٩] **١٥١-(٩٣) وحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! مَا الْمُوجِبَتَانِ؟ قَالَ: «مَنْ مَاتَ لَا يُشْرِكُ بِالله شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِالله شَيْئًا دَخَلَ النَّارَ».

[270] 152 - (...) Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'Whoever meets Allâh not associating anything with Him will enter Paradise, and whoever meets Him associating anything with Him will enter the Fire.'"

[٢٧٠] **١٥٢-(...) وحَدَّثَنِي** أَبُو أَيُّوبَ الْغَيْلَانِيُّ سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا قُرَّةُ عَنْ أَبِي الزُّبَيْرِ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ لَقِيَ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ».

قَالَ أَبُو أَيُّوبَ، قَالَ أَبُو الزُّبَيْرِ: عَنْ جَابِرٍ.

[271] (...) It was narrated from Jâbir that the Prophet of Allâh ﷺ said something similar (as no. 270).

[٢٧١] **(...) وحَدَّثَنِي** إِسْحٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا مُعَاذٌ - وَهُوَ ابْنُ هِشَامٍ - قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ، بِمِثْلِهِ.

[272] 153 - (94) Al-Ma'rûr bin Suwaid said: "I heard Abû Dharr narrating that the Prophet ﷺ said: 'Jibrâ'îl, ﷺ, came to me and gave me the glad tidings that anyone among your *Ummah* who dies not associating anything with Allâh will enter Paradise. I said: "Even if he commits adultery or theft?" He said: "Even if he commits adultery or theft."

[٢٧٢] ١٥٣-(٩٤) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلٍ الْأَحْدَبِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ قَالَ: سَمِعْتُ أَبَا ذَرٍّ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «أَتَانِي جِبْرَائِيلُ عَلَيْهِ السَّلَامُ، فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ». [انظر: ٢٣٠٤].

[273] 154 - (...) Abû Dharr said: "I came to the Prophet ﷺ and he was sleeping, covered with a white garment. Then I came back and he was (still) sleeping. Then I came back and he had awakened. I sat down with him and he said: 'There is no person who says *Lâ ilâha illallâh* and dies believing in that, but he will enter Paradise.' I said: 'Even if he commits adultery and theft?' He said: 'Even if he commits adultery and theft,' (and he said it) three times, and the fourth time he said: 'In spite of Abû Dharr."' Abû Dharr went out saying: "In spite of Abû Dharr."

[٢٧٣] ١٥٤-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَأَحْمَدُ بْنُ خِرَاشٍ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي: حَدَّثَنِي حُسَيْنٌ الْمُعَلِّمُ، عَنِ ابْنِ بُرَيْدَةَ؛ أَنَّ يَحْيَى بْنَ يَعْمَرَ حَدَّثَهُ؛ أَنَّ أَبَا الْأَسْوَدِ الدِّيلِيَّ حَدَّثَهُ؛ أَنَّ أَبَا ذَرٍّ حَدَّثَهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ نَائِمٌ، عَلَيْهِ ثَوْبٌ أَبْيَضُ، ثُمَّ أَتَيْتُهُ فَإِذَا هُوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقَدِ اسْتَيْقَظَ، فَجَلَسْتُ إِلَيْهِ فَقَالَ: «مَا مِنْ عَبْدٍ قَالَ: لَا إِلٰهَ إِلَّا اللهُ ثُمَّ مَاتَ عَلَىٰ ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ» قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ» قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَىٰ وَإِنْ سَرَقَ»،

ثَلاثًا، ثُمَّ قَالَ فِي الرَّابِعَةِ: «عَلَىٰ رَغْمِ أَنْفِ أَبِي ذَرٍّ» قَالَ، فَخَرَجَ أَبُو ذَرٍّ، وَهُوَ يَقُولُ: وَإِنْ رَغِمَ أَنْفُ أَبِي ذَرٍّ.

Chapter 41. The Prohibition Of Killing A Disbeliever After He Says *Lâ ilâha illallâh*

(المعجم ٤١) - (بَابُ تحريم قتل الكافر بعد قوله: لا إله إلا الله) (التحفة ٤٠)

[274] 155 - (95) It was narrated that Al-Miqdâd bin Al-Aswad said: "O Messenger of Allâh, what do you think if I meet a man from among the disbelievers, and he fights me and cuts off one of my hands with the sword, then he takes shelter from me behind a tree and says, 'I submit to Allâh.' Should I kill him, O Messenger of Allâh, after he says that?" The Messenger of Allâh ﷺ said: "Do not kill him." I said: 'O Messenger of Allâh, he cut off my hand, then he said that after cutting it off! Should I kill him?' The Messenger of Allâh ﷺ said: "Do not kill him, for if you kill him he will be in the position that you were in before you killed him, and you will be in the position that he was in before he said what he said.'"

[٢٧٤] ١٥٥-(٩٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا [مُحمَّدُ] بْنُ رُمْحٍ - وَاللَّفْظُ مُتَقَارِبٌ -: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ، عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ أَنَّهُ أَخْبَرَهُ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ، فَقَاتَلَنِي، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا، ثُمَّ لَاذَ مِنِّي بِشَجَرَةٍ فَقَالَ: أَسْلَمْتُ للهِ، أَفَأَقْتُلُهُ يَا رَسُولَ اللهِ! بَعْدَ أَنْ قَالَهَا؟ قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقْتُلْهُ» قَالَ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّهُ قَدْ قَطَعَ يَدِي، ثُمَّ قَالَ ذَلِكَ بَعْدَ أَنْ قَطَعَهَا، أَفَأَقْتُلُهُ؟ قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ».

[275] 156 - (...) It was narrated

[٢٧٥] ١٥٦-(...) وَحَدَّثَنَا إِسْحٰقَ

from Az-Zuhrî (the same *Ḥadîth*, no. 274) with this chain. According to the *Ḥadîth* of Al-Awzâ'î and Ibn Juraij the Prophet ﷺ said: "I submit to Allâh," as in the *Ḥadîth* of Al-Laith (a narrator). In the *Ḥadîth* of Ma'mar (another narrator) it says: "When I knelt down to kill him he said: '*Lâ ilâha illallâh*.'"

ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ مُوسىٰ الْأَنْصَارِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، جَمِيعًا عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ، أَمَّا الْأَوْزَاعِيُّ وَابْنُ جُرَيْجٍ فَفِي حَدِيثِهِمَا قَالَ: أَسْلَمْتُ لِلّٰهِ - كَمَا قَالَ اللَّيْثُ [فِي حَدِيثِهِ] - وَأَمَّا مَعْمَرٌ - فَفِي حَدِيثِهِ: فَلَمَّا أَهْوَيْتُ لِأَقْتُلَهُ قَالَ: لَا إِلٰهَ إِلَّا اللهُ.

[276] 157 - (...) 'Ubaidullâh bin 'Adiyy bin Al-Khiyâr narrated that Al-Miqdâd bin 'Amr - bin Al-Aswad - Al-Kindî, who was an ally of Banû Zuhrah and was one of those who had been present at (battle of) Badr with the Messenger of Allâh ﷺ, said: "O Messenger of Allâh ﷺ, what do you think if I meet a man from among the disbelievers?" Then he mentioned a *Ḥadîth* similar to that of Al-Laith (no. 275).

[٢٧٦] ١٥٧-(...) وحَدَّثَني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ ثُمَّ الْجُنْدَعِيُّ أَنَّ عُبَيْدَ اللهِ بْنَ عَدِيِّ بْنِ الْخِيَارِ أَخْبَرَهُ؛ أَنَّ الْمِقْدَادَ بْنَ عَمْرٍو - ابْنَ الْأَسْوَدِ - الْكِنْدِيَّ، وَكَانَ حَلِيفًا لِبَنِي زُهْرَةَ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ؟ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ.

[277] 158 - (96) It was narrated that Usâmah bin Zaid - and this is the *Ḥadîth* of Ibn Abî Shaibah

[٢٧٧] ١٥٨-(٩٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛

- said: "The Messenger of Allâh ﷺ sent us on a campaign, and in the morning we attacked Al-Ḥuruqât of Juhainah. I caught up with a man and he said: '*Lâ ilâha illallâh*,' but I stabbed him. Then I felt troubled by that, and I told the Prophet ﷺ about it. The Messenger of Allâh ﷺ said: 'Did he say *Lâ ilâha illallâh* and you killed him?' I said: 'O Messenger of Allâh, he only said it for fear of the weapon.' He said: 'Did you open his heart to find out whether he said it (out of fear) or not?' And he kept repeating it until I wished that I had become Muslim on that day." Sa'd said: "By Allâh, I will not kill a Muslim until the one with the belly - meaning Usâmah - approves of killing him." A man said: "Doesn't Allâh say: "And fight them until there is no more *Fitnah* and the religion will all be for Allâh[1] Sa'd said: "We fought them so that there would be no *Fitnah* but you and your companions want to fight them so that there will be *Fitnah*."

وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنِ أَبِي ظَبْيَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، وَهٰذَا حَدِيثُ ابْنِ أَبِي شَيْبَةَ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ فِي سَرِيَّةٍ، فَصَبَّحْنَا الْحُرُقَاتِ مِنْ جُهَيْنَةَ فَأَدْرَكْتُ رَجُلًا فَقَالَ: لَا إِلٰهَ إِلَّا اللهُ، فَطَعَنْتُهُ فَوَقَعَ فِي نَفْسِي مِنْ ذٰلِكَ، فَذَكَرْتُهُ لِلنَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَقَالَ: لَا إِلٰهَ إِلَّا اللهُ وَقَتَلْتَهُ؟» قَالَ قُلْتُ: يَا رَسُولَ اللهِ! إِنَّمَا قَالَهَا خَوْفًا مِنَ السِّلَاحِ. قَالَ: «أَفَلَا شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ: أَقَالَهَا أَمْ لَا»، فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَنَّيْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ. قَالَ فَقَالَ سَعْدٌ: وَأَنَا وَاللهِ! لَا أَقْتُلُ مُسْلِمًا حَتَّى يَقْتُلَهُ ذُو الْبُطَيْنِ يَعْنِي أُسَامَةَ - قَالَ -: قَالَ رَجُلٌ: أَلَمْ يَقُلِ اللهُ: ﴿وَقَـٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾ [الأنفال: ٣٩] فَقَالَ سَعْدٌ: قَدْ قَاتَلْنَا حَتَّى لَا تَكُونَ فِتْنَةٌ، وَأَنْتَ وَأَصْحَابُكَ تُرِيدُونَ أَنْ تُقَاتِلُوا حَتَّى تَكُونَ فِتْنَةٌ.

[278] 159 - (...) Usâmah bin Zaid bin Ḥâri̲th̲ah narrated: "The

[٢٧٨] ١٥٩-(...) حَدَّثَنَا يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ:

[1] *Al-Anfâl* 8:39.

Messenger of Allâh ﷺ sent us to Al-Ḥuraqah of Juhainah, where we attacked the people in the morning and defeated them. A man from among the *Anṣâr* and I caught one of their men, and when we overpowered him, he said: *Lâ ilâha illallâh*. The *Anṣârî* left him alone but I stabbed him with my spear and killed him. When we came back, news of that reached the Prophet ﷺ and he said to me: 'O Usâmah, did you kill him after he said *Lâ ilâha illallâh*?' I said: 'O Messenger of Allâh, he was only trying to protect himself.' He said: 'Did you kill him after he said *Lâ ilâha illallâh*?' and he kept repeating it until I wished that I had not become Muslim before that day."

حَدَّثَنَا أَبُو ظَبْيَانَ قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ يُحَدِّثُ، قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ إِلى الْحُرَقَةِ مِنْ جُهَيْنَةَ، فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ، قال: وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُم، فَلَمَّا غَشِّينَاهُ قَالَ: لَا إِلَهَ إِلَّا اللهُ، قال: فَكَفَّ عَنْهُ الْأَنْصَارِيُّ وَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ. قَالَ فَلَمَّا قَدِمْنَا، بَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ لِي «يَا أُسَامَةُ! أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلٰهَ إِلَّا اللهُ؟» قَالَ قُلْتُ: يَا رَسُولَ اللهِ! إِنَّمَا كَانَ مُتعوِّذًا. قَالَ، فَقَالَ «أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللهُ؟» قَالَ فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ.

[279] 160 - (97) It was narrated from Ṣafwân bin Muḥriz that Jundab bin 'Abdullâh Al-Bajalî sent word to 'As'as bin Sulâmah at the time of the *Fitnah* of Ibn Az-Zubair, saying: "Gather together a number of your brothers for me so that I may talk to them." He sent a messenger to them (his brothers), and when they had gathered, Jundab came, wearing a yellow *Burnus*, and said: "Tell me what you were talking about." They spoke, and when it was his turn he lowered the hood of the *Burnus* from his

[٢٧٩] ١٦٠-(٩٧) حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ أَنَّ خَالِدًا الْأَثْبَجَ ابْنَ أَخِي صَفْوَانَ بْنِ مُحْرِزٍ، حدَّثَ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ أَنَّهُ حَدَّثَ أَنَّ جُنْدُبَ بْنَ عَبْدِ اللهِ الْبَجَلِيَّ بَعَثَ إِلَىٰ عَسْعَسِ بْنِ سُلَامَةَ، زَمَنَ فِتْنَةِ ابْنِ الزُّبَيْرِ، فَقَالَ: اجْمَعْ لِي نَفَرًا مِنْ إِخْوَانِكَ حَتَّى أُحَدِّثَهُمْ، فَبَعَثَ رَسُولًا إِلَيْهِمْ، فَلَمَّا اجْتَمَعُوا جَاءَ جُنْدَبٌ

head and said: "I have come to you, and I shall narrate to you from your Prophet ﷺ. The Messenger of Allâh ﷺ sent a party of Muslims to some of the idolators and they met in battle. There was one man among the idolators who, whenever he decided to attack a man among the Muslims, would attack him and kill him. There was a man among the Muslims who was waiting for him to drop his guard, and we used to say among ourselves that he was Usâmah bin Zaid. When he raised his sword, (that idolator) said *Lâ ilâha illallâh*, but he killed him. The harbinger of glad tidings went to the Prophet ﷺ, who asked him (about the battle) and he told him, including the story of what had happened to that man. The Prophet ﷺ called him and asked him: 'Why did you kill him?' He said: 'O Messenger of Allâh, he had caused a great deal of harm to the Muslims, and he killed so-and-so and so-and-so' - naming a number of men - 'and when he saw the sword he said *Lâ ilâha illallâh*.' The Messenger of Allâh ﷺ said: 'Did you kill him?' He said: 'Yes.' He said: 'What will you do with *Lâ ilâha illallâh* when it comes on the Day of Resurrection?' He said: 'O Messenger of Allâh, pray for forgiveness for me.' He said: 'What will you do with *Lâ ilâha*

وَعَلَيْهِ بُرْنُسٌ أَصْفَرُ فقَالَ: تَحَدَّثُوا بِمَا كُنْتُم تَحَدَّثُونَ بِهِ، حَتَّى دَارَ الْحَدِيثُ، فَلَمَّا دَارَ الْحَدِيثُ إِلَيْهِ حَسَرَ الْبُرْنُسَ عَنْ رَأْسِهِ، فَقَالَ: إِنِّي أَتَيْتُكُمْ وَلَا أُرِيْدُ أَنْ أُخْبِرَكُمْ عَنْ نَبِيِّكُمْ ﷺ، إِنَّ رَسُولَ اللهِ ﷺ بَعَثَ بَعْثًا مِنَ الْمُسْلِمِينَ إِلَىٰ قَوْمٍ مِنَ الْمُشْرِكِينَ، وَإِنَّهُمُ الْتَقَوْا فَكَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ إِذَا شَاءَ أَنْ يَقْصِدَ إِلَىٰ رَجُلٍ مِنَ الْمُسْلِمِينَ قَصَدَ لَهُ فَقَتَلَهُ، وَإِنَّ رَجُلًا مِنَ الْمُسْلِمِينَ قَصَدَ غَفْلَتَهُ قَالَ: وَكُنَّا نُحَدَّثُ أَنَّهُ أُسَامَةُ بْنُ زَيْدٍ، فَلَمَّا رَفَعَ عَلَيْهِ السَّيْفَ قَالَ: لَا إِلَٰهَ إِلَّا اللهُ، فَقَتَلَهُ، فَجَاءَ الْبَشِيرُ إِلَىٰ النَّبِيِّ ﷺ، فَسَأَلَهُ فَأَخْبَرَهُ، حَتَّى أَخْبَرَهُ خَبَرَ الرَّجُلِ كَيْفَ صَنَعَ، فَدَعَاهُ فَسَأَلَهُ، فَقَالَ «لِمَ قَتَلْتَهُ؟» قَالَ: يَا رَسُولَ اللهِ! أَوْجَعَ فِي الْمُسْلِمِينَ، وَقَتَلَ فُلَانًا وَفُلَانًا وَسَمَّى لَهُ نَفَرًا، وَإِنِّي حَمَلْتُ عَلَيْهِ، فَلَمَّا رَأَى السَّيْفَ قَالَ: لَا إِلَٰهَ إِلَّا اللهُ، قَالَ رَسُولُ اللهِ ﷺ «أَقَتَلْتَهُ؟» قَالَ: نَعَمْ قَالَ «فَكَيْفَ تَصْنَعُ بِلَا إِلَٰهَ إِلَّا اللهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» قَالَ: يَا رَسُولَ اللهِ! اسْتَغْفِرْ لِي، قَالَ: «فَكَيْفَ تَصْنَعُ بِلَا إِلَٰهَ إِلَّا اللهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» فَقَالَ: فَجَعَلَ لَا

illallâh when it comes on the Day of Resurrection?' And he said no more than 'What will you do with *Lâ ilâha illallâh* when it comes on the Day of Resurrection?'"

يَزِيدُهُ عَلَىٰ أَنْ يَقُولَ: «كَيْفَ تَصْنَعُ بِلَا إِلَٰهَ إِلَّا اللهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟».

Chapter 42. The Saying Of The Prophet ﷺ: "Whoever Bears Weapons Against Us Is Not One Of Us."

(المعجم ٤٢) - (بَابُ قول النبيّ ﷺ: «من حمل علينا السلاح فليس منا») (التحفة ٤١)

[280] 161 - (98) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever bears weapons against us is not one of us."

[٢٨٠] **١٦١-(٩٨) وَحَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَاللَّفْظُ لَهُ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا».

[281] 162 - (99) It was narrated from Iyâs bin Salamah, from his father, that the Prophet ﷺ said: "Whoever draws his sword against us is not one of us."

[٢٨١] **١٦٢-(٩٩) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مُصْعَبٌ وَهُو ابْنُ الْمِقْدَامِ: حَدَّثَنَا عِكْرِمَةُ ابْنُ عَمَّارٍ عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَلَّ عَلَيْنَا السَّيْفَ فَلَيْسَ مِنَّا».

[282] 163 - (100) It was narrated from Abû Mûsâ that the

[٢٨٢] **١٦٣-(١٠٠) حَدَّثَنَا** أَبُو بَكْرِ

Prophet ﷺ said: "Whoever bears weapons against us is not one of us."

ابْنُ أَبِي شَيْبَةَ وَعَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا».

Chapter 43. The Saying Of The Prophet ﷺ: "Whoever Deceives Us Is Not One Of Us."

(المعجم ٤٣) - (بَابُ قول النبيّ ﷺ: «من غشّنا فليس منا») (التحفة ٤٢)

[283] 164 - (101) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever bears weapons against us is not one of us, and whoever deceives us is not one of us."

[٢٨٣] ١٦٤-(١٠١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ؛ وحَدَّثَنَا أَبُو الْأَحْوَصِ مُحَمَّدُ بْنُ حَيَّانَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، كِلَاهُمَا عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا».

[284] - (102) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ passed by a pile of foodstuff; he put his hand (deep) in it and found that it had gotten wet. He said: 'What is this, O seller of the foodstuff?' He said: 'It got rained on, O Messenger of Allâh.' He said: 'Why don't you put it on top of the food so that people can see it? Whoever deceives (people) does not belong to me.'"

[٢٨٤] -(١٠٢) وحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - قَالَ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَىٰ صُبْرَةِ طَعَامٍ، فَأَدْخَلَ يَدَهُ فِيهَا، فَنَالَتْ أَصَابِعُهُ بَلَلًا. فَقَالَ: «مَا هٰذَا يَا صَاحِبَ الطَّعَامِ؟» قَالَ:

أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللهِ! قَالَ: «أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ، مَنْ غَشَّ فَلَيْسَ مِنِّي».

Chapter 44. The Prohibition Of Striking One's Cheeks, Tearing One's Garment And Calling With The Calls Of *Jâhiliyyah*

(المعجم ٤٤) - **(بَابُ تحريم ضرب الخدود وشق الجيوب والدعاء بدعوى الجاهلية)** (التحفة ٤٣)

[285] 165 - (103) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'He is not one of us who strikes his cheeks, tears his garment, or cries with the cry of the *Jâhiliyyah*.'"

[٢٨٥] ١٦٥-(١٠٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي جَمِيعًا عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، أَوْ شَقَّ الْجُيُوبَ، أَوْ دَعَا بِدَعْوَى أَهْلِ الْجَاهِلِيَّةِ».

هٰذَا حَدِيثُ يَحْيَىٰ، وَأَمَّا ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ فَقَالَا «وَشَقَّ وَدَعَا» بِغَيْرِ أَلِفٍ.

[286] 166 - (...) A similar *Hadîth* (no. 285) was narrated from Al-A'ma<u>sh</u> with this chain, but he said: "And tears and cries."

[٢٨٦] ١٦٦-(. . .) وحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، جَمِيعًا عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ، وَقَالَا: «وَشَقَّ وَدَعَا».

[287] 167 - (104) Abû Burdah bin Abî Mûsâ said: "Abû Mûsâ was stricken with pain and lost consciousness, and his head was in the lap of a woman of his household. A woman of his household began to wail and he was unable to stop her. When he regained consciousness he said: 'I disavow myself of that of which the Messenger of Allâh ﷺ disavowed himself, for the Messenger of Allâh ﷺ disavowed himself of any woman who wails, shaves her head or tears her garment.'"

[٢٨٧] **١٦٧-(١٠٤) حَدَّثَنَا** الْحَكَمُ ابْنُ مُوسَى الْقَنْطَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ: أَنَّ الْقَاسِمَ بْنَ مُخَيمِرَةَ حَدَّثَهُ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسىٰ قَالَ: وَجِعَ أَبُو مُوسىٰ وَجَعًا فَغُشِيَ عَلَيْهِ، وَرَأْسُهُ فِي حَجْرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَصَاحَتِ امْرَأَةٌ مِنْ أَهْلِهِ فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا، فَلَمَّا أَفَاقَ قَالَ: أَنَا بَرِيءٌ مِمَّا بَرِىءَ مِنْهُ رَسُولُ اللهِ ﷺ، فَإِنَّ رَسُولَ اللهِ ﷺ بَرِىءَ مِنَ الصَّالِقَةِ وَالْحَالِقَةِ وَالشَّاقَّةِ.

[288] - (...) It was narrated that 'Abdur-Raḥmân bin Yazîd and Abû Burdah bin Abî Mûsâ said: "Abû Mûsâ lost consciousness and his wife, Umm 'Abdullâh, wailed loudly. Then he woke up and said: 'Do you not know that the Messenger of Allâh ﷺ said: "I disavow myself of the one who shaves his head, wails and tears (his garment)?"

[٢٨٨] (...) **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ وَإِسْحٰقُ بْنُ مَنْصُورٍ قَالَا: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَا: أَخْبَرَنَا أَبُو عُمَيْسٍ قَالَ: سَمِعْتُ أَبَا صَخْرَةَ يَذْكُرُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ وَأَبِي بُرْدَةَ بْنِ أَبِي مُوسىٰ، قَالَا أُغْمِيَ عَلَىٰ أَبِي مُوسىٰ وَأَقْبَلَتِ امْرَأَتُهُ أُمُّ عَبْدِ اللهِ تَصِيحُ بِرَنَّةٍ قَالَا: ثُمَّ أَفَاقَ، فَقَالَ: أَلَمْ تَعْلَمِي - وَكَانَ يُحَدِّثُهَا - أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَسَلَقَ وَخَرَقَ».

[289] (...) This *Ḥadîth* was also narrated from Rib'î bin Ḥirâsh, from Abû Mûsâ, from the Prophet ﷺ, but in the *Ḥadîth* of 'Iyâd Al-Ash'arî (a narrator) it says: "He is not one of us..." and not, "I disavow myself..."

[٢٨٩] (...) **وَحَدَّثَنِي** عَبْدُ اللهِ بْنُ مُطِيعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ حُصَيْنٍ، عَنْ عِيَاضٍ الْأَشْعَرِيِّ، عَنِ امْرَأَةِ أَبِي مُوسىٰ، عَنْ أَبِي مُوسىٰ عَنِ النَّبِيِّ ﷺ وَحَدَّثَنِيهِ

حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا دَاوُدُ - يَعْنِي ابْنَ أَبِي هِنْدٍ -: حَدَّثَنَا عَاصِمٌ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: أَخْبَرَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ، غَيْرَ أَنَّ فِي حَدِيثِ عِيَاضٍ الْأَشْعَرِيِّ قَالَ: «لَيْسَ مِنَّا» وَلَمْ يَقُلْ: «بَرِيءٌ».

Chapter 45. Clarifying The Emphatic Prohibition Of *An-Namîmah* (Malicious Gossip)

(المعجم ٤٥) - (بَابُ بيان غلظ تحريم النميمة) (التحفة ٤٤)

[290] 168 - (105) It was narrated from Hudhaifah that he heard that a man was spreading malicious gossip. Hudhaifah said: "I heard the Messenger of Allâh ﷺ say: 'No one who spreads malicious gossip will enter Paradise.'"

[٢٩٠] **١٦٨**-(١٠٥) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ وَعَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ قَالَا: حَدَّثَنَا مَهْدِيٌّ وَهُوَ ابْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ الْأَحْدَبُ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّهُ بَلَغَهُ أَنَّ رَجُلًا يَنِمُّ الْحَدِيثَ فَقَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ».

[291] 169 - (...) It was narrated that Hammâm bin Al-Hârith said: "A man used to tell tales to the governor. We were sitting in the *Masjid* and the people said: 'This is one of those who tell tales to the governor.' He came

[٢٩١] **١٦٩**-(. . .) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحٰقُ: أَخْبَرَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: كَانَ رَجُلٌ يَنْقُلُ الْحَدِيثَ إِلَى الْأَمِيرِ، فَكُنَّا

and sat with us, and Ḥudhaifah said: 'I heard the Messenger of Allâh ﷺ say: No one who tells malicious tales will enter Paradise.' "

جُلُوسًا فِي الْمَسْجِدِ فَقَالَ الْقَوْمُ: هٰذَا مِمَّنْ يَنْقُلُ الْحَدِيثَ إِلَىٰ الأَمِيرِ، قَالَ فَجَاءَ حَتَّى جَلَسَ إِلَيْنَا، فَقَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ».

[292] 170 - (...) It was narrated that Hammâm bin Al-Ḥârith said: "We were sitting with Ḥudhaifah in the *Masjid* when a man came and sat with us, and it was said to Ḥudhaifah: 'This man tells things to the ruler.' Ḥudhaifah said - wanting the man to hear him - I heard the Messenger of Allâh ﷺ say: 'No one who tells malicious tales will enter Paradise.' "

[٢٩٢] **١٧٠-(. . .)** حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الأَعْمَشِ؛ وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ:- وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: كُنَّا جُلُوسًا مَعَ حُذَيْفَةَ فِي الْمَسْجِدِ، فَجَاءَ رَجُلٌ حَتَّى جَلَسَ إِلَيْنَا، فَقِيلَ لِحُذَيْفَةَ: إِنَّ هٰذَا يَرْفَعُ إِلَىٰ السُّلْطَانِ أَشْيَاءَ، فَقَالَ حُذَيْفَةُ - إِرَادَةَ أَنْ يُسْمِعَهُ -: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ».

Chapter 46. Clarifying The Emphatic Prohibition Of Letting One's Garment Hang Below The Ankles (*Isbâl*), Reminding Others Of One's Gift And Selling Goods By Means Of A False Oath ; Mention Of The Three To Whom Allâh, Most High, Will Not Speak On The Day Of Resurrection, Nor Look At Them, Nor Sanctify Them, And Theirs Will Be A Painful Torment

(المعجم ٤٦) - (بَابُ بيان غلظ تحريم إسبال الإزار والمن بالعطية، وتنفيق السلعة بالحلف، وبيان الثلاثة الذين لا يكلمهم الله تعالى يوم القيامة، ولا ينظر إليهم ولا يزكيهم ولهم عذاب أليم) (التحفة ٤٥)

[293] 171 - (106) It was

[٢٩٣] **١٧١-(١٠٦)** حَدَّثَنَا أَبُو

narrated from Abû Dharr that the Prophet ﷺ said: "There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them nor sanctify them, and theirs will be a painful torment." The Messenger of Allâh ﷺ repeated it three times. Abû Dharr said: "May they be lost and doomed; who are they, O Messenger of Allâh?" He said: "The one who lets his *Izâr* (lower garment) hang below his ankles, the one who reminds others (of his gifts), and the one who sells his product by means of a false oath."

بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ» قَالَ فَقَرَأَهَا رَسُولُ اللهِ ﷺ ثَلَاثَ مَرَّاتٍ - قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا، مَنْ هُمْ يَا رَسُولَ اللهِ؟ قَالَ: «الْمُسْبِلُ [إِزَارَهُ] وَالْمَنَّانُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ».

[294] (...) It was narrated from Abû Dharr that the Prophet ﷺ said: "There are three to whom Allâh will not speak on the Day of Resurrection: The one who does not give a gift but he reminds the recipient (of his generosity); the one who sells his product by means of a false oath; and the one who lets his *Izâr* hang below his ankles."

[٢٩٤] (. . .) **وحَدَّثَني** أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ: الْمَنَّانُ الَّذِي لَا يُعْطِي شَيْئًا إِلَّا مَنَّهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْفَاجِرِ، وَالْمُسْبِلُ إِزَارَهُ».

[295] It was narrated that Shu'bah said: "I heard Sulaimân (narrate) with this chain, and he said: 'Three to whom Allâh will not speak, nor will He look at

[٢٩٥] **وَحَدَّثَنِيهِ** بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ بِهٰذَا الْإِسْنَادِ، وَقَالَ:

them nor sanctify them, and theirs will be a painful torment.'"

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ».

[296] 172 - (107) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are three to whom Allâh will not speak on the Day of Resurrection, nor will He sanctify them' - Abû Mu'âwiyah (one of the narrators) said: 'nor will He look at them' - 'and theirs will be a painful torment: An old man who commits unlawful sexual relations, a king who tells lies, and a poor man who is arrogant.'"

[٢٩٦] ١٧٢-(١٠٧) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ» - قَالَ أَبُو مُعَاوِيَةَ: «وَلَا يَنْظُرُ إِلَيْهِمْ - وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ».

[297] 173 - (108) It was narrated that Abû Hurairah said - and this is the *Ḥadîth* of Abû Bakr[1] -: "The Messenger of Allâh ﷺ said: 'There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them or sanctify them, and theirs will be a painful torment: A man who has surplus water in the desert which he withholds from a wayfarer; a man who sells his goods to a man after *'Aṣr*, swearing by Allâh that he bought it for such-and-such a price, and (the other man) believes him although that is not the case; and a man who only swears allegiance to a ruler for

[٢٩٧] ١٧٣-(١٠٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - وَهٰذَا حَدِيثُ أَبِي بَكْرٍ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَىٰ فَضْلِ مَاءٍ بِالْفَلَاةِ يَمْنَعُهُ مِنِ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ رَجُلًا بِسِلْعَةٍ بَعْدَ الْعَصْرِ فَحَلَفَ لَهُ بِاللهِ لَأَخَذَهَا بِكَذَا وَكَذَا فَصَدَّقَهُ وَهُوَ عَلَىٰ غَيْرِ ذَلِكَ، وَرَجُلٌ بَايَعَ

[1] Abû Bakr Ibn Abî Shaibah, the famous *Ḥadîth* scholar, one of the two from whom Imâm Muslim heard this narration.

the sake of worldly gain, and if he gives him something of that, he is loyal to him, and if he does not give him anything, he is not loyal.'"

إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا وَفَىٰ، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ».

[298] **(...)** A similar report was narrated from Al-A'mash (No. 297) with this chain, except that he said: "A man who offers to sell his goods to another man..."

[٢٩٨] (...) **وحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ كِلَاهُمَا عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ «وَرَجُلٌ سَاوَمَ رَجُلًا بِسِلْعَةٍ».

[299] **174** - **(...)** It was narrated that Abû Hurairah said - and I (the narrator) think he attributed it to the Prophet ﷺ -: "There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them, and theirs will be a painful torment: A man who swears an oath after *'Asr* prayer in order to unlawfully take the property of another Muslim" - and the rest of his *Hadîth* is similar to the *Hadîth* of Al-A'mash (no. 297).

[٢٩٩] **١٧٤**-(...) **وحَدَّثَنِي** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - قَالَ أُرَاهُ مَرْفُوعًا - قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ حَلَفَ عَلَىٰ يَمِينٍ بَعْدَ صَلَاةِ الْعَصْرِ عَلَىٰ مَالِ مُسْلِمٍ فَاقْتَطَعَهُ» وَبَاقِي حَدِيثِهِ نَحْوَ حَدِيثِ الْأَعْمَشِ.

Chapter 47. Clarifying The Emphatic Prohibition Against Killing Oneself; The One Who Kills Himself With Something Will Be Punished With It In The Fire; And That No One Will Enter Paradise But A Muslim

(المعجم ٤٧) - **(بَابُ بيان غلظ تحريم قتل الإنسان نفسه وأن من قتل نفسه بشيء عُذِّب به في النار وأنه لا يدخل الجنة إلا نفس مسلمة)**

(التحفة ٤٦)

[300] **175** - **(109)** It was

[٣٠٠] **١٧٥**-(١٠٩) **حَدَّثَنَا** أَبُو بَكْرِ

narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever kills himself with a piece of iron will have that iron in his hand, thrusting it into his belly in the Fire of Hell forever and ever. Whoever drinks poison and kills himself will be sipping it in the Fire of Hell forever and ever. Whoever throws himself down from a mountain and kills himself will be throwing himself down in the Fire of Hell forever and ever.'"

ابْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ شَرِبَ سُمًّا فَقَتَلَ نَفْسَهُ فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَرَدَّى مِنْ جَبَلٍ وَقَتَلَ نَفْسَهُ فَهُوَ يَتَرَدَّىٰ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا».

[301] (...) Shu'bah narrated a similar *Hadîth* (no. 300) with this chain.

[٣٠١] (...) **وحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ: حَدَّثَنَا عَبْثَرٌ هُوَ ابْنُ الْقَاسِمِ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ كُلُّهُمْ بِهٰذَا الْإِسْنَادِ مِثْلَهُ، وَفِي رِوَايَةِ شُعْبَةَ - عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ ذَكْوَانَ.

[302] 176 - (110) Thâbit bin Adh-Dhahhâk narrated that he swore allegiance to the Messenger of Allâh ﷺ beneath the tree, and the Messenger of Allâh ﷺ said: "Whoever swears falsely that he belongs to a religion (*Millat*) other than Islam,

[٣٠٢] **١٧٦-(١١٠) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ سَلَّامِ بْنِ أَبِي سَلَّامٍ الدِّمَشْقِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ؛ أَنَّ أَبَا قِلَابَةَ أَخْبَرَهُ أَنَّ ثَابِتَ بْنَ الضَّحَّاكِ أَخْبَرَهُ أَنَّهُ بَايَعَ رَسُولَ اللهِ ﷺ

he is as he said;[1] whoever kills himself with something, he will be punished with it on the Day of Resurrection; and no man is bound by a vow concerning something that he does not possess."

تَحْتَ الشَّجَرَةِ، وَأَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ بِمِلَّةٍ غَيْرِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَىٰ رَجُلٍ نَذْرٌ فِي شيءٍ لَا يَمْلِكُهُ».

[303] **(...)** It was narrated from Th̲âbit bin Ad̲h̲-D̲h̲aḥḥâk that the Prophet ﷺ said: "No man is bound by a vow concerning something that he does not possess; and cursing a believer is like killing him; and whoever kills himself with something in this world will be punished with it on the Day of Resurrection; and whoever makes a false claim in order to appear to have more than he has, Allâh will only cause him to have less; (and the same applies to) the one who is demanded and swears a false oath."

[٣٠٣] (...) **حَدَّثَني** أَبُو غَسَّانَ الْمِسمَعِيُّ: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَىٰ رَجُلٍ نَذْرٌ فِيمَا لَا يَمْلِكُ، وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَمَنِ ادَّعَى دَعْوَىٰ كَاذِبَةً لِيَتَكَثَّرَ بِهَا لَمْ يَزِدْهُ اللهُ إِلَّا قِلَّةً، وَمَنْ حَلَفَ عَلَىٰ يَمِينِ صَبْرٍ فَاجِرَةٍ».

[304] 177 - (...) It was narrated that Th̲âbit bin Ad̲h̲-D̲h̲aḥḥâk said: "The Prophet ﷺ said: 'Whoever swears deliberately and falsely that he belongs to a religion (*Millat*) other than Islam is as he said; and whoever kills himself with something, Allâh will punish him with it in the Fire of Hell." This is the *Ḥadîth* of Sufyân. According to the *Ḥadîth*

[٣٠٤] ١٧٧-(...) **حَدَّثَنَا** إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَإِسْحٰقُ بْنُ مَنْصُورٍ وَعَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، كُلُّهُمْ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ عَنْ شُعْبَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ الْأَنْصَارِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنِ الثَّوْرِيِّ، عَنْ

[1] They say that it is when one says something like: "If it is not so, then I am a Christian" etc.

of Shu'bah, the Messenger of Allâh ﷺ said: "Whoever swears falsely that he belongs to a religion (*Millat*) other than Islam is as he said, and whoever slaughters himself with something, he will be slaughtered with it on the Day of Resurrection."

خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ ابْنِ الضَّحَّاكِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الْإِسْلَامِ كَاذِبًا مُتَعَمِّدًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَهُ اللهُ بِهِ فِي نَارِ جَهَنَّمَ» - هٰذَا حَدِيثُ سُفْيَانَ، وَأَمَّا شُعْبَةُ فَحَدِيثُهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ، وَمَنْ ذَبَحَ نَفْسَهُ بِشَيْءٍ ذُبِحَ بِهِ يَوْمَ الْقِيَامَةِ».

[305] 178 - (111) It was narrated that Abû Hurairah said: "We were present at (the battle of) Hunain with the Messenger of Allâh ﷺ, and he said of a man who claimed to be a Muslim: 'This is one of the people of the Fire.' When the fighting began, that man fought fiercely, then he was wounded and it was said: 'O Messenger of Allâh, the man of whom you said that he is one of the people of the Fire fought fiercely today, and he has died.' The Messenger of Allâh ﷺ said: 'To the Fire.' Some of the Muslims could hardly believe it,[1] and while they were like that, it was said: 'He has not died, but he is badly wounded.' That night, he could no longer bear the pain, so he killed

[٣٠٥] ١٧٨-(١١١) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ -: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: شَهِدْنَا مَعَ رَسُولِ اللهِ ﷺ حُنَيْنًا، فَقَالَ لِرَجُلٍ مِمَّنْ يُدْعَىٰ بِالْإِسْلَامِ «هٰذَا مِنْ أَهْلِ النَّارِ» فَلَمَّا حَضَرْنَا الْقِتَالَ قَاتَلَ الرَّجُلُ قِتَالًا شَدِيدًا فَأَصَابَتْهُ جِرَاحَةٌ، فَقِيلَ: يَا رَسُولَ اللهِ! الرَّجُلُ الَّذِي قُلْتَ لَهُ آنِفًا: «إِنَّهُ مِنْ أَهْلِ النَّارِ» فَإِنَّهُ قَاتَلَ الْيَوْمَ قِتَالًا شَدِيدًا، وَقَدْ مَاتَ، فَقَالَ النَّبِيُّ ﷺ: «إِلَى النَّارِ» فَكَادَ بَعْضُ الْمُسْلِمِينَ أَنْ يَرْتَابَ، فَبَيْنَمَا هُمْ عَلَىٰ

[1] Literally: "Were on the verge of doubting."

himself. The Prophet ﷺ was informed of that and he said: '*Allâhu Akbar*! I bear witness that I am the Allâh's slave and His Messenger.' Then he ordered Bilâl to call out to the people: 'No one will enter Paradise but a Muslim soul, and Allâh will support this religion even by means of an evildoer.'"

ذَلِكَ إِذْ قِيلَ: إِنَّهُ لَمْ يَمُتْ، وَلٰكِنَّ بِهِ جِرَاحًا شَدِيدًا، فَلَمَّا كَانَ مِنَ اللَّيْلِ لَمْ يَصْبِرْ عَلَىٰ الْجِرَاحِ فَقَتَلَ نَفْسَهُ، فَأُخْبِرَ النَّبِيُّ ﷺ بِذَلِكَ فَقَالَ: «اللهُ أَكْبَرُ! أَشْهَدُ أَنِّي عَبْدُ اللهِ وَرَسُولُهُ» ثُمَّ أَمَرَ بِلَالًا فَنَادَىٰ فِي النَّاسِ: «إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، وَإِنَّ اللهَ يُؤَيِّدُ هٰذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ».

[306] 179 - (112) It was narrated from Sahl bin Sa'd As-Sâ'idî that the Messenger of Allâh ﷺ and the idolators met in battle and fought. When the Messenger of Allâh ﷺ went back to his camp and the others went back to their camp, there was among the Companions of the Messenger of Allâh ﷺ a man who killed anyone (of the enemy) who got in his way. They said: "No one has done better today than so-and-so." The Messenger of Allâh ﷺ said: "Rather he is one of the people of Hell." A man said: 'I am going to follow him.' So he went out with him; every time that man stopped, he stopped with him, and when he hastened, he hastened with him." He said: "The man was badly wounded, so he sought to hasten his death. He put [the handle of] his sword on the ground and its tip in the middle of his chest, then he leaned [on his sword]

[٣٠٦] ١٧٩-(١١٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ - حَيٌّ مِنَ الْعَرَبِ - عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: أَنَّ رَسُولَ اللهِ ﷺ الْتَقَىٰ هُوَ وَالْمُشْرِكُونَ فَاقْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللهِ ﷺ إِلَىٰ عَسْكَرِهِ، وَمَالَ الْآخَرُونَ إِلَىٰ عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللهِ ﷺ رَجُلٌ لَا يَدَعُ لَهُمْ شَاذَّةً إِلَّا اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ، فَقَالُوا: مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلَانٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ أَبَدًا - قَالَ - فَخَرَجَ مَعَهُ، كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ،- قَالَ - فَجُرِحَ الرَّجُلُ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ [نَصْلَ]

and killed himself. The man went to the Messenger of Allâh ﷺ and said: 'I bear witness that you are the Messenger of Allâh ﷺ.' He said: 'Why is that?' He said: '(Regarding) the man who you said was one of the people of the Fire, and the people were astounded by that. I said: 'I will find out about him for you.' So I followed him until he was badly wounded (in the battle), then he sought to hasten his death. He put the handle of his sword on the ground and its tip in the middle of his chest, then he leaned on it and killed himself.' The Messenger of Allâh ﷺ said: 'A man may do the deeds of [the people of] Paradise, or so it seems to the people, although he is one of the people of the Fire, and a man may do the deeds of [the people of] the Fire, or so it seems to the people, although he is one of the people of Paradise.'"

سَيْفِهِ بِالْأَرْضِ، وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ [عَلَى سَيْفِهِ] فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللهِ، قَالَ: «وَمَا ذَاكَ؟» قَالَ: الرَّجُلُ الَّذِي ذَكَرْتَ آنِفًا أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذَلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَخَرَجْتُ فِي طَلَبِهِ حَتَّى جُرِحَ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نَصْلَ سَيْفِهِ بِالْأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ، فَقَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذَلِكَ «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ [أَهْلِ] الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ [أَهْلِ] النَّارِ فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ». [انظر: ٦٧٤١]

[307] 180 - (113) Shaibân said: "I heard Al-Ḥasan say: 'A man among those who came before you was afflicted with a boil. When it hurt him too much, he took an arrow from his quiver and pierced it, and the bleeding did not stop until he died. Your Lord, the Mighty and Sublime, said: "I have forbidden Paradise to him."' Then he (Al-Ḥasan) stretched out his hand (and pointed) towards the *Masjid* and

[٣٠٧] ١٨٠-(١١٣) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا الزُّبَيْرِيُّ وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا شَيْبَانُ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: «إِنَّ رَجُلًا مِمَّنْ كَانَ قَبْلَكُمْ خَرَجَتْ بِهِ قَرْحَةٌ، فَلَمَّا آذَتْهُ انْتَزَعَ سَهْمًا مِنْ كِنَانَتِهِ، فَنَكَأَهَا فَلَمْ يَرْقَإِ الدَّمُ حَتَّىٰ مَاتَ، قَالَ رَبُّكُمْ عَزَّ وَجَلَّ: قَدْ حَرَّمْتُ عَلَيْهِ الْجَنَّةَ». ثُمَّ مَدَّ يَدَهُ إِلَىٰ

said: 'By Allâh, Jundab narrated this *Hadîth* to me - from the Messenger of Allâh ﷺ - in this *Masjid*.'"

الْمَسْجِدِ فَقَالَ: إِي وَاللهِ! لَقَدْ حَدَّثَنِي بِهٰذَا الْحَدِيثِ جُنْدَبٌ - عَنْ رَسُولِ اللهِ ﷺ - فِي هٰذَا الْمَسْجِدِ.

[308] 181 - (...) Wahb bin Jarîr narrated: "My father narrated to us, saying: 'I heard Al-Hasan say: "Jundab bin 'Abdullâh Al-Bajalî narrated to us in this *Masjid*, and we have not forgotten, and we do not fear that [Jundab] was telling lies about the Messenger of Allâh ﷺ. He said: 'The Messenger of Allâh ﷺ said: 'A man among those who came before you was afflicted with a boil,'' and he narrated a similar *Hadîth* (no. 307).

[٣٠٨] ١٨١-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا جُنْدَبُ بْنُ عَبْدِ اللهِ الْبَجَلِيُّ فِي هٰذَا الْمَسْجِدِ، فَمَا نَسِينَا، وَمَا نَخْشَىٰ أَنْ يَكُونَ [جُنْدَبٌ] كَذَبَ عَلَىٰ رَسُولِ اللهِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَرَجَ بِرَجُلٍ فِيمَنْ كَانَ قَبْلَكُمْ خُرَاجٌ» فَذَكَرَ نَحْوَهُ.

Chapter 48. Emphatic Prohibition Against Stealing From The Spoils Of War; And That No One Will Enter Paradise Except The Believers

(المعجم ٤٨) - (بَابُ غلظ تحريم الغلول وأنه لا يدخل الجنة إلا المؤمنون) (التحفة ٤٧)

[309] 182 - (114) 'Abdullâh bin 'Abbâs said: "Umar bin Al-Khattâb told me: 'On the day of (the battle of) Khaibar, a group of the Companions of the Prophet came and said: "So-and-so has been martyred, so-and-so has been martyred," until they came to a man and said: "so-and-so has been martyred," but the Messenger of Allâh ﷺ said: "No. I saw him in the Fire wearing a *Burdah* or *'Abâ'ah* that he stole from the spoils of war." Then the

[٣٠٩] ١٨٢-(١١٤) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِي سِمَاكٌ أَبُو زُمَيْلٍ الْحَنَفِيُّ. قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عَبَّاسٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ صَحَابَةِ النَّبِيِّ ﷺ فَقَالُوا: فُلَانٌ شَهِيدٌ وَ فُلَانٌ شَهِيدٌ، حَتَّىٰ مَرُّوا عَلَىٰ

Messenger of Allâh ﷺ said: "O son of Al-Khaṭṭâb, go and call out to the people that no one will enter Paradise except the believers." So I went out and called to them, saying: "No one will enter Paradise except the believers."

رَجُلٍ فَقَالُوا: فُلَانٌ شَهِيدٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «كَلَّا، إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا، أَوْ عَبَاءَةٍ» ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «يا ابْنَ الْخَطَّابِ! اذْهَبْ فَنَادِ فِي النَّاسِ إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ» قَالَ فَخَرَجْتُ فَنَادَيْتُ: «أَلَا! إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ».

[310] 183 - (115) It was narrated that Abû Hurairah said: "We went out with the Prophet ﷺ to Khaibar, and Allâh granted victory to us. We did not seize any gold or silver as spoils of war, rather we seized goods, food and clothing. Then we went to the valley, and there was with the Messenger of Allâh ﷺ a slave who had been given to him by a man from Judhâm who was called Rifâ'ah bin Zaid, from Banû Aḍ-Ḍubaib. When we camped in the valley, the slave of the Messenger of Allâh ﷺ went to unpack the luggage, and was struck by an arrow and died. We said: 'Congratulations to him, he is a martyr, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'No. By the One in Whose hand is the soul of Muḥammad, the cloak that he took from the spoils of war on the day of Khaibar before its distribution is burning him with fire.' The people panicked, and a

[٣١٠] ١٨٣-(١١٥) حَدَّثَنِي أَبُو الطَّاهِرِ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ سَالِمٍ أَبِي الْغَيْثِ مَوْلَى ابْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وهٰذَا حَدِيثُهُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَىٰ خَيْبَرَ، فَفَتَحَ اللهُ عَلَيْنَا، فَلَمْ نَغْنَمْ ذَهَبًا وَلَا وَرِقًا؛ غَنِمْنَا الْمَتَاعَ وَالطَّعَامَ وَالثِّيَابَ، ثُمَّ انْطَلَقْنَا إِلَىٰ الْوَادِي، وَمَعَ رَسُولِ اللهِ ﷺ عَبْدٌ لَهُ، وَهَبَهُ لَهُ رَجُلٌ مِنْ جُذَامٍ، يُدْعَىٰ رِفَاعَةَ بْنَ زَيْدٍ مِنْ بَنِي الضُّبَيْبِ، فَلَمَّا نَزَلْنَا الْوَادِيَ قَامَ عَبْدُ رَسُولِ اللهِ ﷺ يَحُلُّ رَحْلَهُ فَرُمِيَ بِسَهْمٍ، فَكَانَ فِيهِ حَتْفُهُ، فَقُلْنَا: هَنِيئًا لَهُ الشَّهَادَةُ يَا رَسُولَ اللهِ! قَالَ رَسُولُ اللهِ ﷺ:

man brought one strap or two straps,[1] and said: 'O Messenger of Allâh, I took this on the day of K͟haibar.' The Messenger of Allâh ﷺ said: 'A strap of fire, or two straps of fire.'"

Chapter 49. The Evidence That The One Who Kills Himself Is Not Considered A Disbeliever

[311] 184 - (116) It was narrated from Jâbir that Aṭ-Ṭufail bin 'Amr Ad-Dawsee came to the Prophet ﷺ and said: "O Messenger of Allâh, do you need strong, fortified protection?" - referring to a fortress that had belonged to Daws during the *Jâhiliyyah*. The Prophet ﷺ refused that because Allâh had already granted that (the role of protecting the Prophet) to the *Anṣâr*. When the Prophet ﷺ emigrated to Al-Madînah, Aṭ-Ṭufail bin 'Amr emigrated to join him, and another man from among his people emigrated with him, but the climate of Al-Madînah did not suit them and he fell sick. He was unhappy, so he took an iron arrowhead and

[1] Straps used for sandals.

«كَلَّا، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ الشَّمْلَةَ لَتَلْتَهِبُ عَلَيْهِ نَارًا أَخَذَهَا مِنَ الْغَنَائِمِ يَوْمَ خَيْبَرَ لَمْ تُصِبْهَا الْمَقَاسِمُ» قَالَ فَفَزِعَ النَّاسُ، فَجَاءَ رَجُلٌ بِشِرَاكٍ أَوْ شِرَاكَيْنِ، فَقَالَ: يَا رَسُولَ اللهِ! أَصَبْتُ يَوْمَ خَيْبَرَ، فَقَالَ رَسُولُ اللهِ ﷺ: «شِرَاكٌ مِنْ نَارٍ أَوْ شِرَاكَانِ مِنْ نَارٍ».

(المعجم ٤٩) - (بَابُ الدليل على أن قاتل نفسه لا يكفر) (التحفة ٤٨)

[٣١١] ١٨٤-(١١٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ سُلَيْمَانَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ -: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ الطُّفَيْلَ بْنَ عَمْرٍو الدَّوْسِيَّ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! هَلْ لَكَ فِي حِصْنٍ حَصِينٍ وَمَنْعَةٍ؟- قَالَ: حِصْنٌ كَانَ لِدَوْسٍ فِي الْجَاهِلِيَّةِ- فَأَبَى ذَلِكَ النَّبِيُّ ﷺ، لِلَّذِي ذَخَرَ اللهُ لِلْأَنْصَارِ، فَلَمَّا هَاجَرَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ، هَاجَرَ إِلَيْهِ الطُّفَيْلُ بْنُ عَمْرٍو، وَهَاجَرَ مَعَهُ رَجُلٌ مِنْ قَوْمِهِ، فَاجْتَوَوُا

cut his finger joints, and his hands bled until he died. Aṭ-Ṭufail bin 'Amr saw him in his dream, looking good but with his hands bandaged. He said to him: "What did your Lord do with you?" He said: "He forgave me because I had emigrated to join His Prophet ﷺ." He said: "Why do I see your hands bandaged?" He said: "It was said to me: 'We will not set right anything of yours that you damaged yourself.'" Aṭ-Ṭufail told this dream to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said: "O Allâh, forgive his hands too."

الْمَدِينَةَ، فَمَرِضَ، فَجَزِعَ، فَأَخَذَ مَشَاقِصَ لَهُ، فَقَطَعَ بِهَا بَرَاجِمَهُ، فَشَخَبَتْ يَدَاهُ حَتَّىٰ مَاتَ، فَرَآهُ الطُّفَيْلُ بْنُ عَمْرٍو فِي مَنَامِهِ، فَرَآهُ وَهَيْئَتُهُ حَسَنَةٌ، وَرَآهُ مُغَطِّيًا يَدَيْهِ، فَقَالَ لَهُ: مَا صَنَعَ بِكَ رَبُّكَ؟ فَقَالَ: غَفَرَ لِي بِهِجْرَتِي إِلَىٰ نَبِيِّهِ ﷺ. فَقَالَ لَهُ: مَا لِي أَرَاكَ مُغَطِّيًا يَدَيْكَ؟ قَالَ قِيلَ لِي: لَنْ نُصْلِحَ مِنْكَ مَا أَفْسَدْتَ، فَقَصَّهَا الطُّفَيْلُ عَلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! وَلِيَدَيْهِ فَاغْفِرْ».

Chapter 50. Regarding The Wind Which Will Come Just Before The Resurrection And Take The Soul Of Anyone Who Has Any Faith In His Heart

(المعجم ٥٠) - (بَابٌ فِي الرِّيحِ الَّتِي تَكُونُ فِي قُرْبِ الْقِيَامَةِ تَقْبِضُ مَنْ فِي قَلْبِهِ شَيْءٌ مِنَ الْإِيمَانِ) (التحفة ٤٩)

[312] 185 - (117) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Indeed Allâh, the Mighty and Sublime, will send a wind from Yemen, softer than silk, which will not leave anyone in whose heart there is faith' - (one of the narrators) Abû 'Alqamah said: 'the weight of a grain;' (another narrator) 'Abdul-'Azîz said: 'the weight of a speck' - 'but it will take his soul.'"

[٣١٢] ١٨٥-(١١٧) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَأَبُو عَلْقَمَةَ الْفَرْوِيُّ قَالَا: حَدَّثَنَا صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللهِ بْنِ سَلْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَبْعَثُ رِيحًا مِنَ الْيَمَنِ، أَلْيَنَ مِنَ الْحَرِيرِ، فَلَا تَدَعُ أَحَدًا فِي قَلْبِهِ - قَالَ أَبُو عَلْقَمَةَ: مِثْقَالُ حَبَّةٍ، وَقَالَ عَبْدُ الْعَزِيزِ: مِثْقَالُ ذَرَّةٍ - مِنْ إِيمَانٍ إِلَّا قَبَضَتْهُ».

Chapter 51. Encouragement To Hasten To Do Good Deeds Before The Emergence Of The *Fitnah*

(المعجم ٥١) - (بَابُ الحث على المبادرة بالأعمال قبل تظاهر الفتن) (التحفة ٥٠)

[313] 186 - (118) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Hasten to do good deeds before there emerges *Fitnah* like a piece of black night, when a man will be a believer in the morning and a disbeliever in the evening, or he will be a believer in the evening and a disbeliever in the morning, and he will sell his religion for worldly gain."

[٣١٣] ١٨٦-(١١٨) حَدَّثَنِي يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - قَالَ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، أَوْ يُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا».

Chapter 52. The Believer's Fear That His Good Deeds May Be Lost

(المعجم ٥٢) - (بَابُ مخافة المؤمن أن يحبط عمله) (التحفة ٥١)

[314] 187 - (119) It was narrated that Anas bin Mâlik said: "When this Verse was revealed - "O you who believe! Raise not your voices above the voice of the Prophet,.." until the end of the Verse[1] - T͟hâbit [bin Qais] stayed in his house and said: 'I am one of the people of the Fire.' [T͟hâbit bin Qais] kept away from the Prophet ﷺ. The Prophet ﷺ asked Sa'd bin Mu'âd͟h: 'O Abû 'Amr, what is

[٣١٤] ١٨٧-(١١٩) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرْفَعُوٓاْ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيِّ﴾ [الحجرات: ٢] إِلَىٰ آخِرِ الْآيَةِ. جَلَسَ ثَابِتُ [بْنُ قَيْسٍ] فِي بَيْتِهِ وَقَالَ: أَنَا مِنْ

[1] *Al-Ḥujurât* 49:2.

the matter with Thâbit? Is he sick?' Sa'd said: 'He is my neighbor and I do not know anything about him being sick.' So Sa'd went to him, and told him what the Messenger of Allâh ﷺ had said. Thâbit said: This Verse has been revealed, and you know that I have one of the loudest voices when speaking to the Messenger of Allâh ﷺ, so I am one of the people of the Fire.' Sa'd told the Prophet ﷺ about that, and the Messenger of Allâh ﷺ said: 'Rather he is one of the people of Paradise.'"

أَهْلِ النَّارِ، وَاحْتَبَسَ [ثَابِتُ بْنُ قَيْسٍ] عَنِ النَّبِيِّ ﷺ، فَسَأَلَ النَّبِيُّ ﷺ سَعْدَ بْنَ مُعَاذٍ فَقَالَ: «يَا أَبَا عَمْرٍو! مَا شَأْنُ ثَابِتٍ؟ أَشْتَكَىٰ؟» قَالَ سَعْدٌ: إِنَّهُ لَجَارِي وَمَا عَلِمْتُ لَهُ بِشَكْوَىٰ، قَالَ فَأَتَاهُ سَعْدٌ فَذَكَرَ لَهُ قَوْلَ رَسُولِ اللهِ ﷺ فَقَالَ ثَابِتٌ: أُنْزِلَتْ هٰذِهِ الْآيَةُ وَلَقَدْ عَلِمْتُمْ أَنِّي مِنْ أَرْفَعِكُمْ صَوْتًا عَلَىٰ رَسُولِ اللهِ ﷺ، فَأَنَا مِنْ أَهْلِ النَّارِ، فَذَكَرَ ذٰلِكَ سَعْدٌ لِلنَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ».

[315] 188 - (...) It was narrated that Anas bin Mâlik said: "Thâbit bin Qais bin Shammâs was the *Khatîb* of the *Ansâr*. When this Verse was revealed..." (narrating) a *Hadîth* similar to that of Hammâd (no. 315), but there is no mention of Sa'd bin Mu'âdh in his *Hadîth*.

[٣١٥] ١٨٨-(...) وحَدَّثَنَا قَطَنُ ابْنُ نُسَيْرٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ خَطِيبَ الْأَنْصَارِ، فَلَمَّا أُنْزِلَتْ هٰذِهِ الْآيَةُ، بِنَحْوِ حَدِيثِ حَمَّادٍ، وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ سَعْدِ ابْنِ مُعَاذٍ.

[316] It was narrated that Anas bin Mâlik said: "When: "O you who believe! Raise not your voices above the voice of the Prophet..."[1] was revealed..." but he did not mention Sa'd bin Mu'âdh in the *Hadîth*.

[٣١٦] وَحَدَّثَنِيهِ أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: لَمَّا نَزَلَتْ ﴿لَا تَرْفَعُوٓاْ

[1] *Al-Hujurât* 49:2.

أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيِّ﴾ [الحجرات: ٢] وَلَمْ يَذْكُرْ سَعْدَ بْنَ مُعَاذٍ فِي الْحَدِيثِ.

[317] (...) It was narrated that Anas said: "When this Verse was revealed" - and he narrated the *Ḥadîth* (as no. 314), but he did not mention Sa'd bin Mu'âdh. He added: "We used to see him walking among us, one of the people of Paradise."

[٣١٧] (...) وحَدَّثَنَا هُرَيْمُ بْنُ عَبْدِ الْأَعْلَى الْأَسَدِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ - وَاقْتَصَّ الْحَدِيثَ - وَلَمْ يَذْكُرْ سَعْدَ بْنَ مُعَاذٍ وَزَادَ: قَالَ فَكُنَّا نَرَاهُ يَمْشِي بَيْنَ أَظْهُرِنَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ.

Chapter 53. Will A Person Be Punished For His Actions During The *Jâhiliyyah*?

(المعجم ٥٣) - (بَابُ هل يؤاخذ بأعمال الجاهلية)؟ (التحفة ٥٢)

[318] 189 - (120) It was narrated that 'Abdullâh said: "Some people said to the Messenger of Allâh ﷺ: 'O Messenger of Allâh, will we be punished for what we did during the *Jâhiliyyah*?' He ﷺ said: 'As for whoever among you does good in Islam, then he will not be punished for it, but whoever does evil, he will be held punishable for his actions during the *Jâhiliyyah* and in Islam.'"

[٣١٨] ١٨٩-(١٢٠) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ أُنَاسٌ لِرَسُولِ اللهِ ﷺ: يَا رَسُولَ اللهِ! أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «أَمَّا مَنْ أَحْسَنَ مِنْكُمْ فِي الْإِسْلَامِ فَلَا يُؤَاخَذُ بِهَا وَمَنْ أَسَاءَ أُخِذَ بِعَمَلِهِ فِي الْجَاهِلِيَّةِ وَالْإِسْلَامِ».

[319] 190 - (...) It was narrated that 'Abdullâh said: "We said: 'O Messenger of Allâh, will we be punished for what we did during the *Jâhiliyyah*?' He said: 'Whoever does good in Islam, he will not be punished for what he

[٣١٩] ١٩٠-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكِيعٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ

أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ فَقَالَ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَوَّلِ وَالْآخِرِ».

did during the *Jâhiliyyah*, but whoever does evil in Islam, he will be punished for the former and the latter.'"

[٣٢٠] **١٩١**-(. . .) **حَدَّثَنَا** مِنْجَابُ ابْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا [عَلِيُّ] بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[320] 191 - (...) A similar *Hadîth* (no. 319) was narrated from Al-A'mash with this chain.

(المعجم ٥٤) - (بَابُ كون الإسلام يهدم ما قبله وكذا الهجرة والحج) (التحفة ٥٣)

Chapter 54. Islam Destroys That Which Came Before It, As Do *Hijrah* (Emigration) And *Hajj*

[٣٢١] **١٩٢**-(١٢١) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنَزِيُّ وَأَبُو مَعْنٍ الرَّقَاشِيُّ وَإِسْحٰقُ بْنُ مَنْصُورٍ، كُلُّهُمْ عَنْ أَبِي عَاصِمٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - حَدَّثَنَا الضَّحَّاكُ يَعْنِي أَبَا عَاصِمٍ قَالَ: أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنِ ابْنِ شُمَاسَةَ الْمَهْرِيِّ قَالَ: حَضَرْنَا عَمْرَو بْنَ الْعَاصِ وهُوَ فِي سِيَاقَةِ الْمَوْتِ يَبْكِي طَوِيلًا وَحَوَّلَ وَجْهَهُ إِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهُ! أَمَا بَشَّرَكَ رَسُولُ اللهِ ﷺ بِكَذَا؟ أَمَا بَشَّرَكَ رَسُولُ اللهِ ﷺ بِكَذَا؟ قَالَ فَأَقْبَلَ بِوَجْهِهِ

[321] 192 - (121) It was narrated that Ibn Shumâsah Al-Mahrî said: "We were with 'Amr bin Al-'Âṣ when he was about to die; he wept for a long time and turned his face towards the wall. His son said: 'O my father, didn't the Messenger of Allâh ﷺ give you the glad tidings of such-and-such? Didn't the Messenger of Allâh ﷺ give you the glad tidings of such-and-such?' He turned to face him and said: 'The best that we can count on is the testimony that none has the right to be worshipped but Allâh, and that Muhammad is the Messenger of Allâh ﷺ. I went through three stages. I remember when no one

was more hated to me than the Messenger of Allâh ﷺ, and there was nothing I wanted more than to overpower him and kill him. If I had died at that time, I would have been one of the people of the Fire. But when Allâh put Islam in my heart, I came to the Prophet ﷺ and said: "Hold out your right hand so that I might swear allegiance to you." So he held out his right hand, but I withdrew my hand. He said: "What is the matter, O 'Amr?" I said: "I want to stipulate a condition." He said: "What do you want to stipulate?" I said: "That I will be forgiven." He said: "Do you not know, O 'Amr, that Islam destroys whatever came before it, and that *Hijrah* destroys whatever came before it, and that *Ḥajj* destroys whatever came before it?" Then no one was more beloved to me than the Messenger of Allâh ﷺ, and no one was dearer in my eyes. I could not look him in the eye because of awe. If I were to be asked to describe him, I would not be able to, because I could not look him in the eye. If I had died in that state, I hope that I would have been one of the people of Paradise. Then (came the stage when) we were appointed to positions in which I do not know what my status is. If I die, do not let any wailing woman or fire accompany me.

وَقَال: إنَّ أَفْضَلَ مَا نُعِدُّ شَهَادَةُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، إِنِّي قَدْ كُنْتُ عَلَىٰ أَطْبَاقٍ ثَلَاثٍ، لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُولِ اللهِ ﷺ مِنِّي، وَلَا أَحَبَّ إِلَيَّ أَنْ أَكُونَ قَدِ اسْتَمْكَنْتُ مِنْهُ فَقَتَلْتُهُ مِنْهُ، فَلَوْ مُتُّ عَلَىٰ تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللهُ الْإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: ابْسُطْ يَمِينَكَ فَلِأُبَايِعْكَ فَبَسَطَ يَمِينَهُ، قَالَ فَقَبَضْتُ يَدِي، قَالَ: «مَا لَكَ يَا عَمْرُو؟» قَالَ قُلْتُ: أَرَدْتُ أَنْ أَشْتَرِطَ، قَالَ: «تَشْتَرِطُ بِمَاذَا؟» قُلْتُ: أَنْ يُغْفَرَ لِي، قَالَ: «أَمَا عَلِمْتَ يَا عَمْرُو! أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا؟ وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ»؟ وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللهِ ﷺ وَلَا أَجَلَّ فِي عَيْنَيَّ مِنْهُ، وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلَأَ عَيْنَيَّ مِنْهُ إِجْلَالًا لَهُ، وَلَوْ سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ، لِأَنِّي لَمْ أَكُنْ أَمْلَأُ عَيْنَيَّ مِنْهُ، وَلَوْ مُتُّ عَلَىٰ تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ، ثُمَّ وَلِينَا أَشْيَاءَ مَا أَدْرِي مَا حَالِي فِيهَا، فَإِذَا أَنَا مُتُّ فَلَا تَصْحَبْنِي نَائِحَةٌ وَلَا نَارٌ فَإِذَا دَفَنْتُمُونِي فَسُنُّوا عَلَيَّ التُّرَابَ سَنًّا.

When you bury me, fill the grave well with earth over me, then stay around my grave for the length of time it takes to slaughter a camel and distribute its meat, so that I may be comforted by you, and see how I will answer the messengers of my Lord (the angels).'"

ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جَزُورٌ وَيُقْسَمُ لَحْمُهَا حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَنْظُرَ مَاذَا أُرَاجِعُ بِهِ رُسُلَ رَبِّي.

[322] 193 - (122) It was narrated from Ibn 'Abbâs that some of the people of *Shirk* killed (others), and did it a great deal, and they committed *Zinâ* and did it a great deal. Then they came to Muhammad ﷺ and said: "What you are saying and are calling to is good, if only you could tell us that there is any expiation for what we have done." Then the following was revealed: "And those who invoke not any other *Ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment.[1] and: O *'Ibâdî* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh."[2]

[٣٢٢] ١٩٣-(١٢٢) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمِ بْنِ مَيْمُونٍ، وَإِبْرَاهِيمُ ابْنُ دِينَارٍ - وَاللَّفْظُ لِإِبْرَاهِيمَ - قَالَا: حَدَّثَنَا حَجَّاجٌ وَهُوَ ابْنُ مُحَمَّدٍ - عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ نَاسًا مِنْ أَهْلِ الشِّرْكِ قَتَلُوا فَأَكْثَرُوا، وَزَنَوْا فَأَكْثَرُوا، ثُمَّ أَتَوْا مُحَمَّدًا ﷺ فَقَالُوا: إِنَّ الَّذِي تَقُولُ وَتَدْعُو لَحَسَنٌ، وَلَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً؟ فَنَزَلَ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾ [الفرقان: ٦٨] وَنَزَلَ: ﴿يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ﴾ [الزمر: ٥٣].

[1] *Al-Furqân* 25:68.

[2] *Az-Zumar* 39:53.

Chapter 55. Clarifying The Ruling On The Actions Of A Disbeliever If He Accepts Islam After That

[323] 194 - (123) Ḥakîm bin Ḥizâm narrated that he said to the Messenger of Allâh ﷺ: "What do you think of things that I did as acts of worship during the *Jâhiliyyah*, will I get anything (any reward) for them?" The Messenger of Allâh ﷺ said to him: "You have accepted Islam with all your preceding good (deeds)."

[324] 195 - (...) Ḥakîm bin Ḥizâm narrated that he said to the Messenger of Allâh ﷺ: "O Messenger of Allâh, what do you think of things that I did as acts of worship during the *Jâhiliyyah* such as giving charity, freeing slaves and upholding the ties of kinship - is there any reward for them?" The Messenger of Allâh ﷺ said: "You have accepted Islam with all your preceding good (deeds)."

(المعجم ٥٥) - (بَابُ بيان حكم عمل الكافر إِذا أَسلم بعده) (التحفة ٥٤)

[٣٢٣] ١٩٤-(١٢٣) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ، هَلْ لِي فِيهَا مِنْ شَيْءٍ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَسْلَمْتَ عَلَىٰ مَا أَسْلَفْتَ مِنْ خَيْرٍ».

وَالتَّحَنُّثُ: التَّعَبُّدُ.

[٣٢٤] ١٩٥-(...) وحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ الْحُلْوَانِيُّ: حَدَّثَنَا، وَقَالَ عَبْدٌ: حَدَّثَنِي - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ، أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: أَيْ رَسُولَ اللهِ! أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ: مِنْ صَدَقَةٍ أَوْ عَتَاقَةٍ أَوْ صِلَةِ رَحِمٍ، أَفِيهَا أَجْرٌ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «أَسْلَمْتَ عَلَىٰ مَا أَسْلَفْتَ مِنْ خَيْرٍ».

[325] (...) It was narrated that Ḥakîm bin Ḥizâm said: "I said: 'O Messenger of Allâh, there are things that I used to do during the *Jâhiliyyah*"' - (one of the narrators) Hishâm said: "Meaning, as acts of righteousness." "The Messenger of Allâh ﷺ said: 'You have accepted Islam with all your preceding good (deeds).' I said: 'By Allâh, I will not give up anything that I did during the *Jâhiliyyah* but I will do likewise in Islam.'"

[٣٢٥] (...) وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وعبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهٰذَا الْإِسْنَادِ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَشْيَاءَ كُنْتُ أَفْعَلُهَا فِي الْجَاهِلِيَّةِ - قَالَ هِشَامٌ: يَعْنِي أَتَبَرَّرُ بِهَا - فَقَالَ رَسُولُ اللهِ ﷺ: «أَسْلَمْتَ عَلَىٰ مَا أَسْلَفْتَ لَكَ مِنَ الْخَيْرِ» قُلْتُ: فَوَاللهِ! لَا أَدَعُ شَيْئًا صَنَعْتُهُ فِي الْجَاهِلِيَّةِ إِلَّا فَعَلْتُ فِي الْإِسْلَامِ مِثْلَهُ.

[326] 196 - (...) It was narrated from Hishâm bin 'Urwah, from his father, that Ḥakîm bin Ḥizâm freed one hundred slaves during the *Jâhiliyyah* and donated one hundred camels as mounts. Then he came to the Prophet ﷺ - and he narrated a *Ḥadîth* similar to theirs (no. 325).

[٣٢٦] ١٩٦-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ حَكِيمَ ابْنَ حِزَامٍ أَعْتَقَ فِي الْجَاهِلِيَّةِ مِائَةَ رَقَبَةٍ وَحَمَلَ عَلَىٰ مِائَةِ بَعِيرٍ، ثُمَّ أَعْتَقَ فِي الْإِسْلَامِ مِائَةَ رَقَبَةٍ، وَحَمَلَ عَلَىٰ مِائَةِ بَعِيرٍ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

Chapter 56. Sincerity Of Faith And Its Purity

(المعجم ٥٦) - (بَابُ صدق الإيمان وإخلاصه (التحفة ٥٥)

[327] 197 - (124) It was

[٣٢٧] ١٩٧-(١٢٤) حَدَّثَنَا أَبُو

narrated that 'Abdullâh said: "When the following was revealed: It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their Belief with *Ẓulm* (wrong),[1] the Companions of the Messenger of Allâh ﷺ were distressed by that and said: 'Who among us has not wronged himself?' The Messenger of Allâh ﷺ said: 'It is not as you think; rather it is as Luqmân said to his son: "O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great *Ẓulm* (wrong) indeed.' "[2]

بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَمَّا نَزَلَتْ: ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ﴾ [الأنعام: ٨٢] شَقَّ ذَٰلِكَ عَلَىٰ أَصْحَابِ رَسُولِ اللهِ ﷺ وَقَالُوا: أَيُّنَا لَا يَظْلِمُ نَفْسَهُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ هُوَ كَمَا تَظُنُّونَ، إِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لِابْنِهِ: ﴿يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[328] 198 - (...) Ibn Idrîs said: "My father narrated it to me first from Abân bin Taghlib, from Al-A'mash, then I heard it from him (Al-A'mash)."

[٣٢٨] ١٩٨-(...) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَىٰ وَهُوَ ابْنُ يُونُسَ؛ وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ إِدْرِيسَ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ قَالَ أَبُو كُرَيْبٍ: قَالَ ابْنُ إِدْرِيسَ: حَدَّثَنِيهِ أَوَّلًا أَبِي عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنِ الْأَعْمَشِ، ثُمَّ سَمِعْتُهُ مِنْهُ.

[1] *Al-An'âm* 6:82.

[2] *Luqmân* 31:13.

Chapter 57. Clarification That Allâh, Most High Allows A Person's Thoughts And Whatever Occurs In His Heart, So Long As They Do Not Become Established, And The Clarification That He, Glorious Is He And Most High, Does Not Burden Anyone With More Than He Can Bear, And Clarifying The Ruling On Thinking Of Doing Good And Bad Deeds

(المعجم ٥٧) - (بَابُ بيان تجاوز الله تعالى عن حديث النفس والخواطر بالقلب إذا لم تستقر وبيان أنه سبحانه وتعالى لم يكلف إلَّا ما يطاق وبيان حكم الهم بالحسنة وبالسيئة)

(التحفة ٥٦)

[329] 199 - (125) It was narrated that Abû Hurairah said: "When the following was revealed to the Messenger of Allâh ﷺ: "To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.",[1] the Companions of the Messenger of Allâh (ﷺ) were distressed by that. They came to the Messenger of Allâh (ﷺ) and knelt down, then they said: 'O Messenger of Allâh, we have been enjoined to do deeds that we are able to do, such as *Salât*, fasting, *Jihâd* and charity. But now this Verse has been revealed

[٣٢٩] ١٩٩ -(١٢٥) حَدَّثَنِي مُحَمَّدُ ابْنُ مِنْهَالٍ الضَّرِيرُ وَأُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ، وَاللَّفْظُ لأُمَيَّةَ قَالَا: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا أُنْزِلَتْ عَلَىٰ رَسُولِ اللهِ ﷺ: ﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ [البقرة: ٢٨٤] قَالَ فَاشْتَدَّ ذَٰلِكَ عَلَىٰ أَصْحَابِ رَسُولِ اللهِ ﷺ قَالَ فَأَتَوْا رَسُولَ اللهِ ﷺ ثُمَّ بَرَكُوا عَلَى الرُّكَبِ فَقَالُوا: أَيْ رَسُولَ اللهِ! كُلِّفْنَا مِنَ

[1] *Al-Baqarah* 2:284.

to you, and we cannot (control our thoughts). The Messenger of Allâh (ﷺ) said: 'Do you mean to say what the people of the two Books said before you: "We hear and disobey?" Rather say: "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).'" They said: 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).' When the people said that, and it began to flow easily on their tongues, Allâh, the Mighty and Sublime, revealed: "The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."[1] When they did that, Allâh, the Most High, abrogated it (the first Verse). So He, [the Mighty and Sublime] revealed: "Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord!

الْأَعْمَالِ مَا نُطِيقُ: الصَّلَاةَ وَالصِّيَامَ وَالْجِهَادَ وَالصَّدَقَةَ وَقَدْ أُنْزِلَتْ عَلَيْكَ هٰذِهِ الْآيَةُ وَلَا نُطِيقُهَا. قَالَ رَسُولُ اللهِ ﷺ: «أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ» قَالُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ، فَلَمَّا اقْتَرَأَهَا الْقَوْمُ ذَلَّتْ بِهَا أَلْسِنَتُهُمْ. أَنْزَلَ اللهُ عَزَّ وَجَلَّ فِي إِثْرِهَا: ﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَاۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ﴾ [البقرة: ٢٨٥] فَلَمَّا فَعَلُوا ذَٰلِكَ نَسَخَهَا اللهُ تَعَالَىٰ، فَأَنْزَلَ اللهُ [عَزَّ وَجَلَّ]: ﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَاۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَاۚ﴾ قَالَ: نَعَمْ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَاۚ﴾ قَالَ: نَعَمْ ﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ﴾ قَالَ: نَعَمْ ﴿وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآۚ

[1] *Al-Baqarah* 2:285.

أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ﴾ قَالَ: نَعَمْ. [البقرة: ٢٨٦].

Punish us not if we forget or fall into error." Allâh said: 'Yes.' "Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)." Allâh said: 'Yes.' "Our Lord! Put not on us a burden greater than we have strength to bear." Allâh said: 'Yes.' "Pardon us and grant us forgiveness. Have mercy on us. You are our *Mawlâ* (Patron, Supporter and Protector) and give us victory over the disbelieving people." Allâh said: "Yes."[1]

[٣٣٠] ٢٠٠-(١٢٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا - وَكِيعٌ عَنْ سُفْيَانَ، عَنْ آدَمَ بْنِ سُلَيْمَانَ مَوْلَىٰ خَالِدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ﴾ [البقرة: ٢٨٤] قَالَ، دَخَلَ قُلُوبَهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ، فَقَالَ النَّبِيُّ ﷺ: «قُولُوا: سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا» قَالَ، فَأَلْقَى اللهُ الإِيمَانَ فِي قُلُوبِهِمْ، فَأَنْزَلَ اللهُ تَعَالَى: ﴿لَا يُكَلِّفُ

[330] 200 - (126) It was narrated that Ibn 'Abbâs said: "When this Verse was revealed - "...And whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it."[2] - there entered their hearts something that had never entered them before. The Prophet (ﷺ) said: 'Say: "We hear and we obey and we submit.' " Then Allâh put faith in their hearts and Allâh, Most High revealed: "Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. Our Lord! Punish us not if we forget or fall into error..." Allâh said: 'I have granted that.' "...Our Lord! Lay

[1] *Al-Baqarah* 2:286. The meaning of, "Yes" is "I accept your supplication and grant what you have asked."
[2] *Al-Baqarah* 2:284.

not on us a burden like that which You did lay on those before us (Jews and Christians)..." Allâh said: 'I have granted that.' "...Pardon us and grant us forgiveness. Have mercy on us. You are our *Mawlâ* (Patron, Supporter and Protector)." [1] Allâh said: 'I have granted that.'"

ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾ قَالَ: قَدْ فَعَلْتُ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا﴾ قَالَ: قَدْ فَعَلْتُ ﴿وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ أَنتَ مَوْلَىٰنَا﴾ قَالَ: قَدْ فَعَلْتُ [البقرة: ٢٨٦].

Chapter 58. Allâh Allows A Person's Thoughts And Whatever Occurs In His Heart So Long As They Do Not Become Established

(المعجم ٥٨) - (بَابُ تجاوز الله عن حديث النفس والخواطر بالقلب إذا لم تستقر) (التحفة ٥٧)

[331] 201 - (127) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh has allowed for my *Ummah* whatever occurs in themselves (crosses their mind), so long as they do not speak of it - or act upon it.'"

[٣٣١] ٢٠١-(١٢٧) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ - وَاللَّفْظُ لِسَعِيدٍ - قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ يَتَكَلَّمُوا - أَوْ يَعْمَلُوا بِهِ -».

[332] 202 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, allows my *Ummah* whatever occurs in themselves (crosses their minds) so long as they do not act upon it or speak of it."

[٣٣٢] ٢٠٢-(...) حَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبْدَةُ ابْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كُلُّهُمْ

[1] *Al-Baqarah* 2:286.

عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِنَّ اللهَ عَزَّ وَجَلَّ تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ بِهِ».

[333] A similar report (as *Ḥadîth* no. 332) was narrated from Qatâdah with this chain.

[٣٣٣] وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ وَهِشَامٌ، وَحَدَّثَنِي إِسْحٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ شَيْبَانَ، جَمِيعًا عَنْ قَتَادَةَ بِهٰذَا الْإِسْنَادِ مِثْلَهُ.

Chapter 59. If A Person Thinks Of Doing A Good Deed It Will Be Recorded For Him, And If He Thinks Of Doing A Bad Deed It Will Not Be Recorded For Him

(المعجم ٥٩) - (بَابُ إِذا همّ العبد بحسنة كتبت وإذا همّ بسيئة لم تكتب) (التحفة ٥٨)

[334] 203 - (128) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, said: If My slave thinks of doing a bad deed, then do not write it down for him. Then if he does it, write it down as one bad deed. If he thinks of doing a good deed then he does not do it, write it down as one good deed, and if he does it, write it down tenfold.' "

[٣٣٤] ٢٠٣-(١٢٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ إِسْحٰقُ: أَخْبَرَنَا سُفْيَانُ، وَقَالَ الْآخَرَانِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «قَالَ اللهُ عَزَّ وَجَلَّ: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا عَلَيْهِ، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا عَشْرًا».

[335] 204 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh, the Mighty and Sublime, said: 'If My slave thinks of doing a good deed and does not do it, I will write it down as one good deed. If he does it, I will write it down for him between ten and seven-hundred fold. If he thinks of doing a bad deed and does not do it, I will not write it down, and if he does it, I will write it down as one bad deed.'"

[٣٣٥] ٢٠٤-(...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «قَالَ اللهُ عَزَّ وَجَلَّ: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كَتَبْتُهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كَتَبْتُهَا لَهُ عَشْرَ حَسَنَاتٍ إِلَىٰ سَبْعِمِائَةِ ضِعْفٍ، وَإِذَا هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ أَكْتُبْهَا عَلَيْهِ، فَإِنْ عَمِلَهَا كَتَبْتُهَا سَيِّئَةً وَاحِدَةً».

[336] 205 - (129) Abû Hurairah narrated that Muḥammad the Messenger of Allâh ﷺ said: "Allâh, the Most High, said: 'If it occurs to My slave to do a good deed, I will write down one good deed for him if he does not do it. If he does it, I will write it down tenfold. If it occurs to him to do a bad deed, I will forgive him for that if he does not do it and if he does it, I will write it down as one bad deed.'"

The Messenger of Allâh ﷺ said: "The angels said: 'O Lord, there is Your slave who wants to do a bad deed,' although He had more knowledge about him. He said: 'Watch him; if he does it then write it down as one bad deed, and if he does not do it, then write down one good deed for him, for he gave it up for My sake.'"

[٣٣٦] ٢٠٥-(١٢٩) وحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ [فَذَكَرَ أَحَادِيثَ مِنْهَا] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ تَعَالَىٰ: إِذَا تَحَدَّثَ عَبْدِي بِأَنْ يَعْمَلَ حَسَنَةً فَأَنَا أَكْتُبُهَا لَهُ حَسَنَةً مَا لَمْ يَعْمَلْ، فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا بِعَشْرِ أَمْثَالِهَا، وَإِذَا تَحَدَّثَ بِأَنْ يَعْمَلَ سَيِّئَةً فَأَنَا أَغْفِرُهَا لَهُ مَا لَمْ يَعْمَلْهَا، فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا لَهُ بِمِثْلِهَا».

وَقَالَ رَسُولُ اللهِ ﷺ: «قَالَتِ الْمَلَائِكَةُ: رَبِّ! ذَاكَ عَبْدُكَ يُرِيدُ أَنْ يَعْمَلَ سَيِّئَةً وَهُوَ أَبْصَرُ بِهِ فَقَالَ: ارْقُبُوهُ، فَإِنْ

عَمِلَهَا فَاكْتُبُوهَا لَهُ بِمِثْلِهَا، وَإِنْ تَرَكَهَا فَاكْتُبُوهَا لَهُ حَسَنَةً، إِنَّمَا تَرَكَهَا مِنْ جَرَّايَ».

The Messenger of Allâh ﷺ said: "When the Islam of one of you is good, every good deed that he does is recorded for him between tenfold and seven-hundred fold, and every bad deed that he does is recorded as one bad deed, until he meets Allâh."

وَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ بِعَشْرِ أَمْثَالِهَا إِلَىٰ سَبْعِمِائَةِ ضِعْفٍ، وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِمِثْلِهَا حَتَّىٰ يَلْقَى اللهَ».

[337] 206 - (130) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever thinks of doing a good deed and does not do it, one good deed will be written down for him. Whoever thinks of doing a good deed and does it, it will be written down between ten and seven-hundred fold. Whoever thinks of doing a bad deed and does not do it, it will not be written down, and if he does it, it will be written down.'"

[٣٣٧] ٢٠٦-(١٣٠) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ، وَمَنْ هَمَّ بِحَسَنَةٍ فَعَمِلَهَا كُتِبَتْ لَهُ [عَشْرًا] إِلَىٰ سَبْعِمِائَةِ ضِعْفٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، لَمْ تُكْتَبْ، وَإِنْ عَمِلَهَا كُتِبَتْ».

[338] 207 - (131) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said, relating from his Lord, the Mighty and Sublime: "Allâh decreed good deeds and bad deeds, then He explained that. Whoever thinks of doing a good deed then does not do it, Allâh will write it down as one complete good deed. If he thinks of doing a good deed and then

[٣٣٨] ٢٠٧-(١٣١) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ: حدّثنا أَبُو رَجَاءٍ الْعُطَارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللهِ ﷺ - فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ - قَالَ: «إِنَّ اللهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَٰلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هَمَّ بِهَا

does it, Allâh [the Mighty and Sublime] will write it down between ten and seven-hundred fold, or many more. If he thinks of doing a bad deed then he does not do it, Allâh will write it down as one complete good deed, and if he thinks of it then does it, Allâh will write it down as one bad deed."

[339] 208 - (...) A *Ḥadîth* similar to that of 'Abdul-Wârith (no. 338) was narrated from Al-Ja'd Abû 'Uthmân with this chain, but he added: "Or Allâh will erase it, therefore no one will be damned except the one who is truly doomed."

Chapter 60. Clarifying The *Waswasah* (Whispers, Bad Thoughts) With Regard To Faith, And What The One Who Experiences That Should Say

[340] 209 - (132) It was narrated that Abû Hurairah said: "Some of the Companions of the Prophet ﷺ came and asked him: 'We find in ourselves something that is too awful for any of us to speak of it.' He said: 'Do you really find that?' They said: 'Yes.' He said: 'That is clear faith.'"

[341] 210 - (...) This *Ḥadîth* (a similar *Ḥadîth* as no. 340) was also narrated from Abû Hurairah

فَعَمِلَهَا كَتَبَهَا اللهُ [عَزَّ وَجَلَّ] عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَىٰ سَبْعِمِائَةِ ضِعْفٍ إِلَىٰ أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا، كَتَبَهَا اللهُ سَيِّئَةً وَاحِدَةً».

[٣٣٩] ٢٠٨-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنِ الْجَعْدِ أَبِي عُثْمَانَ فِي هٰذَا الْإِسْنَادِ بِمَعْنَىٰ حَدِيثِ عَبْدِ الْوَارِثِ، وَزَادَ: «أَوْ مَحَاهَا اللهُ، وَلَا يَهْلِكُ عَلَى اللهِ إِلَّا هَالِكٌ».

(المعجم ٦٠) - (بَابُ بيان الوسوسة في الإيمان وما يقوله من وجدها)

(التحفة ٥٩)

[٣٤٠] ٢٠٩-(١٣٢) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَسَأَلُوهُ: إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاظَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ، قَالَ: «أَوَ قَدْ وَجَدْتُمُوهُ؟» قَالُوا: نَعَمْ. قَالَ: «ذَاكَ صَرِيحُ الْإِيمَانِ».

[٣٤١] ٢١٠-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ

from the Prophet ﷺ (Through Al-A'mash, a narrator).

شُعْبَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ ابْنِ أَبِي رَوَّادٍ وَأَبُو بَكْرِ بْنُ إِسْحٰقَ قَالَا: حَدَّثَنَا أَبُو الْجَوَّابِ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ.

[342] 211 - (133) It was narrated that 'Abdullâh said: The Prophet ﷺ was asked about *Waswasah* (whispers, bad thoughts) and he said: 'That is pure faith.'"

[٣٤٢] ٢١١-(١٣٣) حَدَّثَنَا يُوسُفُ ابْنُ يَعْقُوبَ الصَّفَّارُ: حَدَّثَنِي عَلِيُّ بْنُ عَثَّامٍ عَنْ سُعَيْرِ بْنِ الْخِمْسِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْوَسْوَسَةِ، قَالَ: «تِلْكَ مَحْضُ الْإِيمَانِ».

[343] 212 - (134) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: The people will keep wondering until it is said: "Allâh created all things, but who created Allâh?" Whoever experiences any of that, let him say: "I believe in Allâh."

[٣٤٣] ٢١٢-(١٣٤) حَدَّثَنَا هٰرُونُ ابْنُ مَعْرُوفٍ وَمُحَمَّدُ بْنُ عَبَّادٍ - وَاللَّفْظُ لِهَارُونَ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّىٰ يُقَالَ: هٰذَا، خَلَقَ اللهُ الْخَلْقَ، فَمَنْ خَلَقَ اللهَ؟ فَمَنْ وَجَدَ مِنْ ذٰلِكَ شَيْئًا فَلْيَقُلْ: آمَنْتُ بِاللهِ».

[344] 213 - (...) It was narrated from Hishâm bin 'Urwah with this chain that the Messenger of Allâh ﷺ said: "The *Shaiṭân* may come to one of you and say: 'Who created the heavens? Who created

[٣٤٤] ٢١٣-(...) وحَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو سَعِيدٍ الْمُؤَدِّبُ، عَنْ هِشَامِ بْنِ عُرْوَةَ بِهٰذَا الْإِسْنَادِ، أَنَّ رَسُولَ اللهِ ﷺ

the earth?' And he will say: 'Allâh.'" Then he mentioned a similar *Hadîth* (no. 343), and added: "...and His Messengers."[1]

قَالَ: «يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ السَّمَاءَ؟ مَنْ خَلَقَ الْأَرْضَ؟ فَيَقُولُ: اللهُ» ثُمَّ ذَكَرَ بِمِثْلِهِ، وَزَادَ «وَرُسُلِهِ».

[345] 214 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Shaitân* may come to one of you and say: "Who created such and such?" Until he says to him: "Who created your Lord?" If it goes that far, let him seek refuge with Allâh and stop (such thoughts).'"

[٣٤٥] ٢١٤-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ - قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ -: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا وَكَذَا؟ حَتَّىٰ يَقُولَ لَهُ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَ ذَلِكَ فَلْيَسْتَعِذْ بِاللهِ وَلْيَنْتَهِ».

[346] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Shaitân* may come to a person and say: "Who created such and such?" Until he says to him: "Who created your Lord?" If it goes that far, let him seek refuge with Allâh and stop (such thoughts),'" - like the *Hadîth* (no. 345) of the nephew of Ibn Shihâb.

[٣٤٦] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «يَأْتِي الْعَبْدَ الشَّيْطَانُ فَيَقُولُ: مَنْ خَلَقَ كَذَا وَكَذَا؟ حَتَّىٰ يَقُولَ لَهُ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَ ذَلِكَ فَلْيَسْتَعِذْ بِاللهِ وَلْيَنْتَهِ» بِمِثْلِ حَدِيثِ ابْنِ أَخِي ابْنِ شِهَابٍ.

[347] 215 - (135) It was

[٣٤٧] ٢١٥-(١٣٥) حَدَّثَنَا عَبْدُ

[1] That is: "Let him say: 'I believe in Allâh and His Messengers.'"

narrated from Abû Hurairah that the Prophet ﷺ said: "The people will keep asking you about issues of knowledge until they say: 'Allâh created us, but who created Allâh?'"

(Abû Hurairah) said, holding a man's hand: "Allâh and His Messenger spoke the truth. Two (people) have asked me that and this is the third" - or he said: "One (person) asked me that, and this is the second."

الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزَالُ النَّاسُ يَسْأَلُونَكُمْ عَنِ الْعِلْمِ، حَتَّى يَقُولُوا: هٰذَا، اللهُ خَلَقَنَا، فَمَنْ خَلَقَ اللهَ؟».

قَالَ، وَهُوَ آخِذٌ بِيَدِ رَجُلٍ فَقَالَ: صَدَقَ اللهُ وَرَسُولُهُ، قَدْ سَأَلَنِي اثْنَانِ وَهٰذَا الثَّالِثُ - أَوْ قَالَ -: سَأَلَنِي وَاحِدٌ وَهٰذَا الثَّانِي.

[348] It was narrated that Muḥammad said: Abû Hurairah said: "The people will keep asking..." a *Ḥadîth* similar to that of 'Abdul-Wârith, (no. 347) except that he did not mention the Prophet ﷺ in the chain, but he said at the end of the *Ḥadîth*: "Allâh and His Messenger spoke the truth."

[٣٤٨] وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ الدَّوْرَقِيُّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: قَالَ أَبو هُرَيْرَةَ «لَا يَزَالُ النَّاسُ» بِمِثْلِ حَدِيثِ عَبْدِ الْوَارِثِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرِ النَّبِيَّ ﷺ فِي الإِسْنَادِ، وَلٰكِنْ قَدْ قَالَ فِي آخِرِ الْحَدِيثِ: صَدَقَ اللهُ وَرَسُولُهُ.

[349] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said to me: 'They will keep on asking you, O Abû Hurairah, until they say: This is Allâh, but who created Allâh?' " He (Abû Hurairah) said: "While I was in the *Masjid*, some Bedouin people came to me and said: 'O Abû

[٣٤٩] (...) وحَدَّثَنِي عَبْدُ اللهِ بْنُ الرُّومِيِّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «لَا يَزَالُونَ يَسْأَلُونَكَ يَا أَبَا هُرَيْرَةَ! حَتَّى يَقُولُوا: هٰذَا اللهُ،

Hurairah, this is Allâh, but who created Allâh?'" He took some pebbles in his hand and threw at them, then he said: "Go away, go away! My close friend ﷺ spoke the truth."

فَمَنْ خَلَقَ اللهَ؟» قَالَ: فَبَيْنَا أَنَا فِي الْمَسْجِدِ إِذْ جَاءَنِي نَاسٌ مِنَ الْأَعْرَابِ فَقَالُوا: يَا أَبَا هُرَيْرَةَ! هٰذَا اللهُ، فَمَنْ خَلَقَ اللهَ؟ قَالَ: فَأَخَذَ حَصىً بِكَفِّهِ فَرَمَاهُمْ بِهِ. ثُمَّ قَالَ: قُومُوا قُومُوا، صَدَقَ خَلِيلِي ﷺ.

[350] 216 - (...) Yazîd bin Al-Aṣamm said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ said: The people will ask you about everything, until they say: Allâh created everything, but who created Him?'"

[٣٥٠] ٢١٦-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَيَسْأَلَنَّكُمُ النَّاسُ عَنْ كُلِّ شَيْءٍ، حَتَّى يَقُولُوا: اللهُ خَلَقَ كُلَّ شَيْءٍ فَمَنْ خَلَقَهُ؟».

[351] 217 - (136) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Allâh, the Mighty and Sublime, said: 'Your *Ummah* will keep saying: What is this? What is this? Until they say: Allâh created all things, but who created Allâh, the Most High?'"

[٣٥١] ٢١٧-(١٣٦) حَدَّثَنَا عَبْدُ اللهِ ابْنُ عَامِرِ بْنِ زُرَارَةَ الْحَضْرَمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «قَالَ اللهُ عَزَّ وَجَلَّ: إِنَّ أُمَّتَكَ لَا يَزَالُونَ يَقُولُونَ: مَا كَذَا؟ مَا كَذَا؟ حَتَّى يَقُولُوا: هٰذَا، اللهُ خَلَقَ الْخَلْقَ، فَمَنْ خَلَقَ اللهَ تَعَالَى؟».

[352] This *Ḥadîth* was narrated from Anas, from the Prophet ﷺ, but (one of the narrators) Isḥâq did not mention the words:

[٣٥٢] وحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ،

"Allâh, the Mighty and Sublime, said: 'Your *Ummah*...'"

كِلَاهُمَا عَنِ الْمُخْتَارِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ، غَيْرَ أَنَّ إِسْحٰقَ لَمْ يَذْكُرْ «قَالَ اللهُ عَزَّ وَجَلَّ إِنَّ أُمَّتَكَ».

Chapter 61. Warning Of The Fire For The One Who Swears A False Oath In Order To Unlawfully Take The Right Of Another Muslim

[353] 218 - (137) It was narrated from Abû Umâmah that the Messenger of Allâh ﷺ said: "Whoever swears an oath in order to unlawfully take the right of another Muslim, Allâh will decree the Fire for him and forbid Paradise to him." A man said: "Even if it is something insignificant, O Messenger of Allâh?" He said: "Even if it is a twig from an *Arâk* tree."

[354] 219 - (...) It was narrated from Muhammad bin Ka'b that he heard his brother 'Abdullâh bin Ka'b narrating that Abû Umâmah Al-Hârithî had told him that he heard the Messenger of Allâh ﷺ say something similar (as *Hadîth* no. 353).

(المعجم ٦١) - (بَابُ وعيد من اقتطع حق مسلم بيمين فاجرة بالنار)

(التحفة ٦٠)

[٣٥٣] ٢١٨-(١٣٧) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ ابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ - قَالَ: أَخْبَرَنَا الْعَلَاءُ، وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ مَوْلَى الْحُرَقَةِ، عَنْ مَعْبَدِ بْنِ كَعْبٍ السَّلَمِيِّ، عَنْ أَخِيهِ عَبْدِ اللهِ بْنِ كَعْبٍ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اقْتَطَعَ حَقَّ امْرِىءٍ مُسْلِمٍ بِيَمِينِهِ، فَقَدْ أَوْجَبَ اللهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ» فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللهِ؟ قَالَ: «وَإِنْ قَضِيبٌ مِنْ أَرَاكٍ».

[٣٥٤] ٢١٩-(...) وحَدَّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ وَهَٰرُونُ بْنُ عَبْدِ اللهِ، جَمِيعًا عَنْ أَبِي أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ ابْنِ كَعْبٍ أَنَّهُ سَمِعَ أَخَاهُ عَبْدَ اللهِ بْنَ

كَعْبٍ يُحَدِّثُ أَنَّ أَبَا أُمَامَةَ الْحَارِثِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ، بِمِثْلِهِ.

[٣٥٥] ٢٢٠-(١٣٨) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَىٰ يَمِينِ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ» قَالَ: فَدَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ فَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمٰنِ؟ قَالُوا: كَذَا وَكَذَا، قَالَ: صَدَقَ أَبُو عَبْدِ الرَّحمنِ، فِيَّ نَزَلَتْ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ أَرْضٌ بِالْيَمَنِ، فَخَاصَمْتُهُ إِلَىٰ النَّبِيِّ ﷺ فَقَالَ: «هَلْ لَكَ بَيِّنَةٌ؟» فَقُلْتُ: لَا، قَالَ: «فَيَمِينُهُ» قُلْتُ: إِذَنْ يَحْلِفُ، فَقَالَ لِي رَسُولُ اللهِ ﷺ عِنْدَ ذَلِكَ: «مَنْ حَلَفَ عَلَىٰ يَمِينِ صَبْرٍ، يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ» فَنَزَلَتْ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧] إِلَىٰ آخِرِ الْآيَةِ.

[355] 220 - (138) It was narrated from Abû Wâ'il, from 'Abdullâh that the Messenger of Allâh (ﷺ) said: "Whoever is demanded to, and swears a false oath, unlawfully taking the property of another Muslim, he will meet Allâh while He is angry with him." He (Abû Wâ'il) said: "Al-Ash'ath bin Qais came in and said: 'What did Abû 'Abdur-Rahmân narrate to you?' They said: 'such-and-such.' He said: 'Abû 'Abdur-Rahmân spoke the truth. It was revealed concerning me. There was a dispute between myself and another man concerning some land in Yemen, and I referred the dispute to the Prophet (ﷺ). He said: "Do you have any proof?" I said: "No." He said: "Then (the matter will be decided on the basis of) his oath." I said: "He will readily swear an oath." The Messenger of Allâh (ﷺ) said to me: "Whoever swears a false oath when demanded, in order to unlawfully take the property of another Muslim, he will meet Allâh while He is angry with him." Then the following was revealed: "Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise).

Neither will Allâh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment." [1]

[356] 221 - (...) It was narrated from Abû Wâ'il, that 'Abdullâh said: "Whoever swears an oath in order to acquire some wealth unlawfully, he will meet Allâh while He is angry with him." Then he mentioned a *Hadîth* similar to that of Al-A'mash (no. 355), except that he said: "There was a dispute between myself and another man concerning a well, and we referred the dispute to the Messenger of Allâh ﷺ, who said: 'Your two witnesses or his oath.'"

[357] 222 - (...) Ibn Mas'ûd said: "I heard the Messenger of Allâh (ﷺ) say: 'Whoever swears an oath in order to take the property of another Muslim without right, he will meet Allâh while He is angry with him." 'Abdullâh said: "Then the Messenger of Allâh (ﷺ) recited to us the confirmation of that from the Book of Allâh: "Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths" until the end of the Verse."[2]

[٣٥٦] ٢٢١-(...) حَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: مَنْ حَلَفَ عَلَىٰ يَمِينٍ يَسْتَحِقُّ بِهَا مَالًا هُوَ فِيهَا فَاجِرٌ لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ الْأَعْمَشِ، غَيْرَ أَنَّهُ قَالَ: كَانَتْ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي بِئْرٍ، فَاخْتَصَمْنَا إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: «شَاهِدَاكَ أَوْ يَمِينُهُ».

[٣٥٧] ٢٢٢-(...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ جَامِعِ ابْنِ أَبِي رَاشِدٍ، وَعَبْدِ الْمَلِكِ بْنِ أَعْيَنَ سَمِعَا شَقِيقَ بْنَ سَلَمَةَ يَقُولُ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ حَلَفَ عَلَىٰ مَالِ امْرِىءٍ مُسْلِمٍ بِغَيْرِ حَقِّهِ، لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ» قَالَ عَبْدُ اللهِ: ثُمَّ قَرَأَ عَلَيْنَا رَسُولُ اللهِ ﷺ مِصْدَاقَهُ مِنْ كِتَابِ اللهِ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ

[1] *Al 'Imrân* 3:77.

[2] *Al 'Imrân* 3:77.

﴿ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧] إِلَىٰ آخِرِ الْآيَةِ.

[358] 223 - (139) It was narrated from 'Alqamah bin Wâ'il that his father said: "A man from Hadramawt and a man from Kindah came to the Prophet ﷺ. The Hadramî said: 'O Messenger of Allâh, this man has appropriated some land of mine that belonged to my father.' The Kindî said: 'It is my land that is in my possession; I cultivate it, and he has no right to it.' The Prophet ﷺ said to the Hadramî: 'Do you have any proof?' He said: 'No.' He (ﷺ) said: 'Then you have his oath.' He said: 'O Messenger of Allâh, the man is an evildoer and does not care what oath he swears, he would not refrain from doing anything.' He (ﷺ) said: 'You have no other choice.' He (the Kindî) swore the oath, and when he turned away, the Messenger of Allâh ﷺ said: 'If he swore an oath in order to acquire (the other man's) property unlawfully, when he meets Allâh, He will turn away from him.'"

[٣٥٨] ٢٢٣-(١٣٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ وَأَبُو عَاصِمٍ الْحَنَفِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالُوا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى النَّبِيِّ ﷺ. فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللهِ! إِنَّ هٰذَا قَدْ غَلَبَنِي عَلَىٰ أَرْضٍ لِي كَانَتْ لِأَبِي. فَقَالَ الْكِنْدِيُّ: هِيَ أَرْضِي فِي يَدِي أَزْرَعُهَا لَيْسَ لَهُ فِيهَا حَقٌّ. فَقَالَ النَّبِيُّ ﷺ لِلْحَضْرَمِيِّ: «أَلَكَ بَيِّنَةٌ؟» قَالَ: لَا، قَالَ: «فَلَكَ يَمِينُهُ» قَالَ: يَا رَسُولَ اللهِ! إِنَّ الرَّجُلَ فَاجِرٌ لَا يُبَالِي عَلَىٰ مَا حَلَفَ عَلَيْهِ وَلَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ. فَقَالَ: «لَيْسَ لَكَ مِنْهُ إِلَّا ذٰلِكَ» فَانْطَلَقَ لِيَحْلِفَ، فَقَالَ رَسُولُ اللهِ ﷺ لَمَّا أَدْبَرَ: «أَمَا لَئِنْ حَلَفَ عَلَىٰ مَالِهِ لِيَأْكُلَهُ ظُلْمًا، لَيَلْقَيَنَّ اللهَ وَهُوَ عَنْهُ مُعْرِضٌ».

[359] 224 - (...) It was narrated that Wâ'il bin Hujr said: "I was with the Messenger of Allâh ﷺ when two men came to him with a dispute about land. One of them said: 'This man

[٣٥٩] ٢٢٤-(...) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي الْوَلِيدِ - قَالَ زُهَيْرٌ: حَدَّثَنَا هِشَامُ ابْنُ عَبْدِ الْمَلِكِ - حَدَّثَنَا أَبُو عَوَانَةَ - عَنْ

appropriated my land, O Messenger of Allâh, during the *Jâhiliyyah*.' That was Imru' Al-Qais bin 'Âbîs Al-Kindî, and his opponent was Rabî'ah bin 'Ibdân. He (ﷺ) said: 'Bring your proof.' He said: 'I have no proof.' He said: 'His oath.' He (ﷺ) said: 'He will take (the land).' He (ﷺ) said: 'You have no other choice.' When the man stood up to swear his oath, the Messenger of Allâh ﷺ said: 'Whoever seizes land unlawfully, he will meet Allâh while He is angry with him.''' Isḥâq (another narrator) said in his report, that it was Rabî'ah bin 'Aydân.

عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللهِ ﷺ، فَأَتَاهُ رَجُلَانِ يَخْتَصِمَانِ فِي أَرْضٍ، فَقَالَ أَحَدُهُمَا: إِنَّ هٰذَا انْتَزَى عَلَىٰ أَرْضِي - يَا رَسُولَ اللهِ!- فِي الْجَاهِلِيَّةِ. وَهُوَ امْرُؤُ الْقَيْسِ بْنُ عَابِسٍ الْكِنْدِيُّ، وَخَصْمُهُ رَبِيعَةُ بْنُ عِبْدَانَ. قَالَ: «بَيِّنَتُكَ» قَالَ: لَيْسَ لِي بَيِّنَةٌ. قَالَ: «يَمِينُهُ» قَالَ: إِذَنْ يَذْهَبُ بِهَا. قَالَ: «لَيْسَ لَكَ إِلَّا ذَٰلِكَ»- قَالَ فَلَمَّا قَامَ لِيَحْلِفَ، قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَطَعَ أَرْضًا ظَالِمًا، لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ»: قَالَ إِسْحٰقُ فِي رِوَايَتِهِ: رَبِيعَةُ ابْنُ عَيْدَانَ.

Chapter 62. The Evidence That The Blood Of One Who Aims To Seize Other People's Wealth Without Right May Be Shed, If He Is Killed He Will Be In The Fire, And The One Who Is Killed Defending His Property Is A Martyr

(المعجم ٦٢) - (بَابُ الدليل على أن من قصد أخذ مال غيره بغير حق، كان القاصد مهدر الدم في حقه وإن قتل كان في النار، وأن من قُتل دون ماله فهو شهيد) (التحفة ٦١)

[360] 225 - (140) It was narrated that Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, what do you think if a man comes wanting to take my property?' He said: 'Do not give him your property.' He

[٣٦٠] ٢٢٥-(١٤٠) حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ مَخْلَدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَىٰ

said: 'What if he fights me?' He said: 'Fight him.' He said: 'What if he kills me?' He said: 'Then you will be a martyr.' He said: 'What if I kill him?' He said: 'He will be in the Fire.'"

رَسُولِ اللهِ ﷺ. فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخْذَ مَالِي؟ قَالَ: «فَلَا تُعْطِهِ مَالَكَ» قَالَ: أَرَأَيْتَ إِنْ قَاتَلَنِي؟ قَالَ: «قَاتِلْهُ» قَالَ: أَرَأَيْتَ إِنْ قَتَلَنِي؟ قَالَ: «فَأَنْتَ شَهِيدٌ» قَالَ: أَرَأَيْتَ إِنْ قَتَلْتُهُ؟ قَالَ: «هُوَ فِي النَّارِ».

[361] 226 - (141) Thâbit, the freed slave of 'Umar bin 'Abdur-Raḥmân, narrated that when there was trouble between 'Abdullâh bin 'Amr and 'Anbasah bin Abî Sufyân, and they were about to fight, Khâlid bin Al-'Âṣ rode to 'Abdullâh bin 'Amr and exhorted him (not to fight). 'Abdullâh bin 'Amr said: "Do you not know that the Messenger of Allâh ﷺ said: 'Whoever is killed defending his property is a martyr.?"

[٣٦١] ٢٢٦-(١٤١) حَدَّثَني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَإِسْحٰقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ رَافِعٍ، وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ. قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ؛ أَنَّ ثَابِتًا مَوْلَى عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ؛ أَنَّهُ لَمَّا كَانَ بَيْنَ عَبْدِ اللهِ بْنِ عَمْرٍو وَبَيْنَ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ مَا كَانَ، تَيَسَّرُوا لِلْقِتَالِ، فَرَكِبَ خَالِدُ بْنُ الْعَاصِ إِلَىٰ عَبْدِ اللهِ بْنِ عَمْرٍو فَوَعَظَهُ خَالِدٌ، فَقَالَ عَبْدُ اللهِ بْنُ عَمْرٍو: أَمَا عَلِمْتَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

[362] A similar *Hadîth* (as no. 361) was narrated from Ibn Juraij with this chain.

[٣٦٢] وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ؛ وَحَدَّثَنَاهُ أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ بِهٰذَا الْإِسْنَادِ مِثْلَهُ.

Chapter 63. One In Charge Of A Matter, Who Cheats His Subjects, Deserves The Fire

(المعجم ٦٣) - (بَابُ استحقاق الوالي الغاش لرعيته، النار) (التحفة ٦٢)

[363] 227 - (142) It was narrated that Al-Ḥasan said: "Ubaidullâh bin Ziyâd visited Ma'qil bin Yasâr Al-Muzanî during his final sickness. Ma'qil said: 'I am going to tell you of a *Ḥadîth* that I heard from the Messenger of Allâh ﷺ; if I knew that I was going to live, I would not tell it to you. I heard the Messenger of Allâh ﷺ say: "There is no person whom Allâh puts in charge of others, and when he dies he has cheated his subjects, but Allâh will forbid Paradise to him.' "

[٣٦٣] ٢٢٧-(١٤٢) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنِ الْحَسَنِ قَالَ: عَادَ عُبَيْدُ اللهِ بْنُ زِيَادٍ، مَعْقِلَ بْنَ يَسَارٍ الْمُزَنِيَّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، لَوْ عَلِمْتُ أَنَّ لِي حَيَاةً مَا حَدَّثْتُكَ، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ». [انظر: ٤٧٢٩]

[364] 228 - (...) It was narrated that Al-Ḥasan said: "'Ubaidullâh bin Ziyâd entered upon Ma'qil bin Yasâr when he was in pain. He asked him and he said: 'I am going to tell you a *Ḥadîth* which I did not tell you before. The Messenger of Allâh ﷺ said: "There is no person whom Allâh puts in charge of others, and when he dies he has cheated his subjects, but Allâh will forbid Paradise to him."'"

[٣٦٤] ٢٢٨-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: دَخَلَ عُبَيْدُ اللهِ ابْنُ زِيَادٍ عَلَىٰ مَعْقِلِ بْنِ يَسَارٍ وَهُوَ وَجِعٌ، فَسَأَلَهُ فَقَالَ: إِنِّي مُحَدِّثُكَ حَدِيثًا لَمْ أَكُنْ حَدَّثْتُكَهُ؛ إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَسْتَرْعِي اللهُ عَبْدًا رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لَهَا، إِلَّا حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ» قَالَ: أَلَّا كُنْتَ حَدَّثْتَنِي بِهٰذَا قَبْلَ الْيَوْمِ؟ قَالَ: مَا حَدَّثْتُكَ، أَوْ لَمْ أَكُنْ لِأُحَدِّثَكَ.

[365] 229 - (...) Al-Ḥasan said: "We were with Ma'qil bin Yasâr, visiting him when he was sick, and 'Ubaidullâh bin Ziyâd came and Ma'qil said to him: 'I am going to tell you a *Ḥadîth* that I heard from the Messenger of Allâh ﷺ' - then he narrated a similar *Ḥadîth* (as no. 364)."

[366] (...) It was narrated from Abû Al-Malîḥ that 'Ubaidullâh bin Ziyâd visited Ma'qil bin Yasâr when he was sick, and Ma'qil said to him: "I am going to tell you about a *Ḥadîth* which, if I were not dying, I would not tell you. I heard the Messenger of Allâh ﷺ say: 'There is no commander who becomes in charge of the Muslims, then does not strive sincerely for them, but he will not enter Paradise with them.'"

Chapter 64. The Disappearance Of Honesty And Faith From Some Hearts And The Appearance Of *Fitnah* In Some Hearts

[367] 230 - (143) It was narrated that Ḥudhaifah said: "The Messenger of Allâh ﷺ told us two *Aḥâdîth*, one of which has

[٣٦٥] **٢٢٩**-(. . .) **وحَدَّثَني** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنٌ يَعْنِي الْجُعْفِيَّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ قَالَ: قَالَ الْحَسَنُ: كُنَّا عِنْدَ مَعْقِلِ ابْنِ يَسَارٍ نَعُودُهُ، فَجَاءَ عُبَيْدُ اللهِ بْنُ زِيَادٍ فَقَالَ لَهُ مَعْقِلٌ: إِنِّي سَأُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِهِمَا.

[٣٦٦] (. . .) **وحَدَّثَنَا** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ. قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ؛ أَنَّ عُبَيْدَ اللهِ بْنَ زِيَادٍ عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ، فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ بِحَدِيثٍ لَوْلَا أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ، ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ».

(المعجم ٦٤) - **(بَابُ رفع الأَمانة والإيمان من بعض القلوب وعرض الفتن على القلوب)** (التحفة ٦٣)

[٣٦٧] **٢٣٠**-(١٤٣) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو

come to pass and I am still waiting for the other. He told us: Honesty was preserved in the roots of men's hearts, then the Qur'ân was revealed and they learned (it) from the Qur'ân and from the *Sunnah*."

"Then he told us about its disappearance, saying: 'A man will go to sleep and honesty will be taken away from his heart, and only its trace will remain, like the traces of a faint mark. Then he will go to sleep, and the honesty will be taken away from his heart, leaving a trace like a blister, as when an ember touches your foot and raises a blister which has nothing inside.'"

"Then he picked up a handful of pebbles and rolled them on his leg.[1] 'People will engage in business with one another, but there will hardly be any honest persons among them. Then it will be said that in such-and-such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength, but there will not be even a mustard-seed of faith in his heart!'"

"There was a time when I did not mind dealing with any one of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a

مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حُذَيْفَةَ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا، وَأَنَا أَنْتَظِرُ الْآخَرَ، حَدَّثَنَا «أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ نَزَلَ الْقُرْآنُ، فَعَلِمُوا مِنَ الْقُرْآنِ وَعَلِمُوا مِنَ السُّنَّةِ». ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الْأَمَانَةِ قَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ الْمَجْلِ، كَجَمْرٍ دَحْرَجْتَهُ عَلَىٰ رِجْلِكَ فَنَفِطَ فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ» ثُمَّ أَخَذَ حَصًى فَدَحْرَجَهُ عَلَىٰ رِجْلِهِ «فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ، لَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجْلَدَهُ! مَا أَظْرَفَهُ! مَا أَعْقَلَهُ! وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ».

وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيَّكُمْ بَايَعْتُ، لَئِنْ كَانَ مُسْلِمًا لَيَرُدَّنَّهُ عَلَيَّ دِينُهُ، وَإِنْ كَانَ نَصْرَانِيًّا أَوْ يَهُودِيًّا لَيَرُدَّنَّهُ عَلَيَّ

[1] In most of the narrations it is not clear if it refers to Ḥudhaifah or the Prophet ﷺ, but in the narration recorded by Ibn Mâjah, it is: "Then Ḥudhaifah picked up"

Christian or a Jew, his (Muslim) ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so."

سَاعِيهِ. وَأَمَّا الْيَوْمَ فَمَا كُنْتُ لِأُبَايِعَ مِنْكُمْ إِلَّا فُلَانًا وَفُلَانًا.

[368] A similar *Ḥadîth* (as no. 367) was narrated from Al-A'mash with this chain.

[٣٦٨] وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكِيعٌ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، جَمِيعًا عَنِ الْأَعْمَشِ، بِهٰذَا الْإِسْنَادِ مِثْلَهُ.

[369] 231 - (144) It was narrated that Ḥudhaifah said: "We were with 'Umar and he said: 'Which of you heard the Messenger of Allâh ﷺ speak of *Al-Fitan* (trials or tribulations)?' The people said: 'We heard him.' He said: 'Perhaps you mean the tribulations that a man encounters with his family or neighbors?' They said: 'Yes.' He said: 'That can be expiated by means of the *Ṣalât*, fasting and charity. But who among you heard the Prophet ﷺ speak of the tribulations which will come like waves?'" Ḥudhaifah said: "The people remained silent, but I said: 'I did.' He said: 'You, may Allâh bless your father.'"

Ḥudhaifah said: "I heard the Messenger of Allâh ﷺ say: 'Tribulations will stick to people's hearts like the fibers of a reed mat, one by one. Any heart that imbibes them will get a black spot, and any heart that rejects them will get a white spot, until

[٣٦٩] ٢٣١-(١٤٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ، عَنْ سَعدِ بْنِ طَارِقٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ سَمِعَ رَسُولَ اللهِ ﷺ يَذْكُرُ الْفِتَنَ؟ فَقَالَ قَوْمٌ: نَحْنُ سَمِعْنَاهُ، فَقَالَ: لَعَلَّكُمْ تَعْنُونَ فِتْنَةَ الرَّجُلِ فِي أَهْلِهِ وَجَارِهِ؟ قَالُوا: أَجَلْ. قَالَ: تِلْكَ تُكَفِّرُهَا الصَّلَاةُ وَالصِّيَامُ وَالصَّدَقَةُ. وَلٰكِنْ أَيُّكُمْ سَمِعَ النَّبِيَّ ﷺ يَذْكُرُ الْفِتَنَ الَّتِي تَمُوجُ مَوْجَ الْبَحْرِ؟ قَالَ حُذَيْفَةُ: فَأَسْكَتَ الْقَوْمُ، فَقُلْتُ: أَنَا. قَالَ: أَنْتَ، للهِ أَبُوكَ!

قَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تُعْرَضُ الْفِتَنُ عَلَىٰ الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا، فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءُ، وَأَيُّ قَلْبٍ أَنْكَرَهَا

there will be two types of hearts. One will be white like a smooth stone, which will not be harmed by any tribulation so long as heaven and earth endure. And the other will be black and gloomy, like an overturned vessel, not acknowledging any goodness nor rejecting any evil, except what suits its own whims and desires.'"

Hudhaifah said: "I told him ('Umar): 'Between you and that *Fitnah* stands a closed door that will soon be broken.' 'Umar said: 'Would it really be broken, may you be bereft of your father? If it is opened, perhaps it can be closed again.' I said: 'No, rather it will be broken.' And I told him: 'That door is a man who will be killed or will die, it is a *Hadîth* in which there are no mistakes.'"

نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءُ، حَتَّى تَصِيرَ عَلَىٰ قَلْبَيْنِ، عَلَىٰ أَبْيَضَ مِثْلِ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ. وَالْآخَرُ أَسْوَدُ مُرْبَادًّا كَالْكُوزِ مُجَخِّيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا إِلَّا مَا أُشْرِبَ مِنْ هَوَاهُ».

قَالَ حُذَيْفَةُ: وَحَدَّثْتُهُ، أَنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا يُوشِكُ أَنْ يُكْسَرَ، قَالَ عُمَرُ: أَكَسْرًا لَا أَبَا لَكَ! فَلَوْ أَنَّهُ فُتِحَ لَعَلَّهُ كَانَ يُعَادُ قُلْتُ: لَا، بَلْ يُكْسَرُ، وَحَدَّثْتُهُ: أَنَّ ذَلِكَ الْبَابَ رَجُلٌ يُقْتَلُ أَوْ يَمُوتُ، حَدِيثًا لَيْسَ بِالْأَغَالِيطِ.

قَالَ أَبُو خَالِدٍ: فَقُلْتُ لِسَعْدٍ: يَا أَبَا مَالِكٍ! مَا أَسْوَدُ مُرْبَادًّا؟ قَالَ: شِدَّةُ الْبَيَاضِ فِي سَوَادٍ. قَالَ، قُلْتُ: فَمَا الْكُوزُ مُجَخِّيًا؟ قَالَ: مَنْكُوسًا. [انظر: ٧٢٥٨]

[370](...) It was narrated that Rib'î said: "When Hudhaifah came from visiting 'Umar, he sat down and told us: 'When I sat with the Commander of the Believers yesterday, he asked his companions: "Who among you memorized anything that the Messenger of Allâh ﷺ said about *Al-Fitan* (trials or tribulations)?" And he quoted a

[٣٧٠] (...) **وحَدَّثَنِي** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ: حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ، عَنْ رِبْعِيٍّ قَالَ: لَمَّا قَدِمَ حُذَيْفَةُ مِنْ عِنْدِ عُمَرَ، جَلَسَ يُحَدِّثُنَا فَقَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَمْسِ لَمَّا جَلَسْتُ إِلَيْهِ سَأَلَ أَصْحَابَهُ، أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللهِ ﷺ فِي الْفِتَنِ؟ وَسَاقَ الْحَدِيثَ

Ḥadîth similar to that of Abû Khâlid (no. 369).

بِمِثْلِ حَدِيثِ أَبِي خَالِدٍ، وَلَمْ يَذْكُرْ تَفْسِيرَ أَبِي مَالِكٍ لِقَوْلِهِ: «مُرْبَادًّا مُجَخِّيًا».

[371] **(...)** It was narrated from Ḥudhaifah that 'Umar said: "Who can tell us" - or "who among you can tell us" - and among them was Ḥudhaifah - "what the Messenger of Allâh ﷺ said about *Al-Fitnah* (trials or tribulations)?" Ḥudhaifah said: "I can." And he quoted a *Ḥadîth* similar to that of Abû Mâlik from Rib'î (no. 370). He said in the *Ḥadîth*: "Ḥudhaifah said: 'I told him a *Ḥadîth* in which there are no mistakes,' meaning, it is from the Messenger of Allâh ﷺ."

[٣٧١] (...) **وحَدَّثَنِي** مُحَمَّدُ بْنُ الْمُثَنَّى وَعَمْرُو بْنُ عَلِيٍّ، وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ؛ أَنَّ عُمَرَ قَالَ: مَنْ يُحَدِّثُنَا، أَوْ قَالَ: أَيُّكُمْ يُحَدِّثُنَا - وَفِيهِمْ حُذَيْفَةُ - مَا قَالَ رَسُولُ اللهِ ﷺ فِي الْفِتْنَةِ؟ قَالَ حُذَيْفَةُ: أَنَا. وَسَاقَ الْحَدِيثَ كَنَحْوِ حَدِيثِ أَبِي مَالِكٍ عَنْ رِبْعِيٍّ. وَقَالَ فِي الْحَدِيثِ: قَالَ حُذَيْفَةُ: حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالْأَغَالِيطِ - قَالَ: يَعْنِي أَنَّهُ عَنْ رَسُولِ اللهِ ﷺ.

Chapter 65. Clarifying That Islam Started As Something Strange, And Will Revert To Being Something Strange, And It Will Retreat Between The Two *Masâjid*

(المعجم ٦٥) - (بَابُ بيان أن الإسلام بدأ غريبًا وسيعود غريبًا، وإنه يأرز بين المسجدين) (التحفة ٦٤)

[372] 232 - (145) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Islam began as something strange and will revert to being something strange, so glad tidings to the strangers.'"

[٣٧٢] **٢٣٢-(١٤٥)** حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ مَرْوَانَ الْفَزَارِيِّ - قَالَ ابْنُ عَبَّادٍ: حَدَّثَنَا مَرْوَانُ عَنْ يَزِيدَ يَعْنِي ابْنَ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

اللهِ ﷺ: «بَدَأَ الإِسْلَامُ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا، فَطُوبىٰ لِلْغُرَبَاءِ».

[٣٧٣] (١٤٦) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَالْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ قَالَا: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا عَاصِمٌ وَهُوَ ابْنُ مُحَمَّدٍ الْعُمَرِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ، وَهُوَ يَأْرِزُ بَيْنَ الْمَسْجِدَيْنِ كَمَا تَأْرِزُ الْحَيَّةُ فِي جُحْرِهَا».

[373] (146) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Islam began as something strange and will revert to being something strange as it began, and it will retreat between the two *Masjid* as a snake retreats to its hole.'"

[٣٧٤] ٢٣٣-(١٤٧) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْإِيمَانَ لَيَأْرِزُ إِلَىٰ الْمَدِينَةِ كَمَا تَأْرِزُ الْحَيَّةُ إِلَىٰ جُحْرِهَا».

[374] 233 - (147) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Faith will retreat to Al-Madînah as a snake retreats to its hole."

(المعجم ٦٦) - (بَابُ ذهاب الإيمان آخر الزمان) (التحفة ٦٥)

Chapter 66. The Disappearance Of Faith At The End Of Time

[٣٧٥] ٢٣٤-(١٤٨) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللهُ، اللهُ».

[375] 234 - (148) It was narrated from Anas that the Messenger of Allâh ﷺ said: "The Hour will not begin so long as it is said on earth: 'Allâh, Allâh.'"

[376] It was narrated that Anas said: The Messenger of Allâh ﷺ said: "The Hour will not begin so long as anyone says: 'Allâh, Allâh.'"

[٣٧٦] حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ عَلَىٰ أَحَدٍ يَقُولُ: اللهُ، اللهُ».

Chapter 67. Permissibility Of Concealing One's Faith In The Case Of Fear

(المعجم ٦٧) - (بَابُ جواز الِاستسرار بالإيمان للخائف)

(التحفة ٦٦)

[377] 235 - (149) It was narrated that Hudhaifah said: "We were with the Messenger of Allâh ﷺ and he said: 'Tell me how many people have professed Islam.' We said: 'O Messenger of Allâh, do you fear for us while we are between six hundred and seven hundred strong?' He said: 'You do not know, perhaps you will be tested.' He said: 'And we were tested, until some of us performed *Salât* only in secret.'"

[٣٧٧] **٢٣٥**-(١٤٩) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَقَالَ: «أَحْصُوا لِي كَمْ يَلْفِظُ الْإِسْلَامَ» قَالَ: فَقُلْنَا: يَا رَسُولَ اللهِ! ﷺ أَتَخَافُ عَلَيْنَا وَنَحْنُ مَا بَيْنَ السِّتِّمِائَةِ إِلَىٰ السَّبْعِمِائَةِ؟ قَالَ: «إِنَّكُمْ لَا تَدْرُونَ، لَعَلَّكُمْ أَنْ تُبْتَلَوْا» قَالَ، فَابْتُلِينَا، حَتَّى جَعَلَ الرَّجُلُ مِنَّا لَا يُصَلِّي إِلَّا سِرًّا.

Chapter 68. Being Kind To One For Whose Faith There Is Concern Because It Is Weak; Prohibition Of Attributing Faith To Someone Without Definitive Evidence

(المعجم ٦٨) - (بَابُ تألف قلب من يخاف على إيمانه لضعفه والنهي عن القطع بالإيمان من غير دليل قاطع)

(التحفة ٦٧)

[378] 236 - (150) It was narrated from 'Âmir bin Sa'd that

[٣٧٨] **٢٣٦**-(١٥٠) حَدَّثَنَا ابْنُ أَبِي

his father said: "The Messenger of Allâh ﷺ distributed (some wealth) and I said: 'O Messenger of Allâh, give to so-and-so, for he is a believer.' The Prophet ﷺ said: 'Or a Muslim.' I said it three times, and each time he replied: 'Or a Muslim.' Then he said: 'I may give to one man, although someone else is more beloved to me than him, for fear lest Allâh throw him into the Fire.'"

عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَسَمَ رَسُولُ اللهِ ﷺ قَسْمًا، فَقُلْتُ: يَا رَسُولَ اللهِ! أَعْطِ فُلَانًا فَإِنَّهُ مُؤْمِنٌ، فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ» أَقُولُهَا ثَلَاثًا، وَيُرَدِّدُهَا عَلَيَّ ثَلَاثًا «أَوْ مُسْلِمٌ» ثُمَّ قَالَ: «إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، مَخَافَةَ أَنْ يَكُبَّهُ اللهُ فِي النَّارِ».

[انظر: ٢٤٣٣].

[379] 237 - (...) 'Âmir bin Sa'd bin Abî Waqqâs narrated from his father Sa'd that the Messenger of Allâh ﷺ distributed (some wealth) to some people, and Sa'd was sitting among them. Sa'd said: "The Messenger of Allâh ﷺ left out some of them and did not give them anything, although they were better (more deserving) in my view. I said: 'O Messenger of Allâh, what about so-and-so? For by Allâh, I think he is a believer.' The Messenger of Allâh ﷺ said: 'Or a Muslim.' I kept quiet for a while, then what I knew got the better of me and I said: 'O Messenger of Allâh, what about so-and-so? For by Allâh, I think that he is a believer.' The Messenger of Allâh ﷺ said: 'Or a Muslim.' I kept quiet for a while, then what I knew got the better of me and I said: 'O

[٣٧٩] ٢٣٧-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ سَعْدٍ، أَنَّ رَسُولَ اللهِ ﷺ أَعْطَى رَهْطًا - وَسَعْدٌ جَالِسٌ فِيهِمْ - قَالَ سَعْدٌ: فَتَرَكَ رَسُولُ اللهِ ﷺ مِنْهُمْ مَنْ لَمْ يُعْطِهِ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُلْتُ: يَا رَسُولَ اللهِ! مَا لَكَ عَنْ فُلَانٍ؟ فَوَاللهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَوْ مُسْلِمًا»، قَالَ، فَسَكَتُّ قَلِيلًا، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ. فَقُلْتُ: يَا رَسُولَ اللهِ! مَا لَكَ عَنْ فُلَانٍ، فَوَاللهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَوْ مُسْلِمًا» قَالَ، فَسَكَتُّ قَلِيلًا، ثُمَّ غَلَبَنِي مَا عَلِمْتُ مِنْهُ،

Messenger of Allâh, what about so-and-so? For by Allâh, I think that he is a believer.' The Messenger of Allâh ﷺ said: 'Or a Muslim. I may give to one man although someone else is more beloved to me, for fear lest he be thrown on his face into the Fire.'"

فَقُلْتُ: يَا رَسُولَ اللهِ! مَا لَكَ عَنْ فُلَانٍ، فَوَاللهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَوْ مُسْلِمًا، إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَىٰ وَجْهِهِ».

[380](...) 'Âmir bin Sa'd narrated that his father Sa'd said: "The Messenger of Allâh ﷺ distributed (some wealth) to some people and I was sitting among them." (Narrating) a *Hadîth* like that of the nephew of Ibn Shihâb from his uncle (no. 379), but he added: "I went to the Messenger of Allâh ﷺ and whispered to him: 'What about so-and-so?'"

[٣٨٠] (...) **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ -: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ أَنَّهُ قَالَ: أَعْطَىٰ رَسُولُ اللهِ ﷺ، رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ، بِمِثْلِ حَدِيثِ ابْنِ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ، وَزَادَ: فَقُمْتُ إِلَىٰ رَسُولِ اللهِ ﷺ فَسَارَرْتُهُ. فَقُلْتُ: مَا لَكَ عَنْ فُلَانٍ.

[381] (...) It was narrated that Ismâ'îl bin Muhammad said: "I heard Muhammad bin Sa'd narrating this, and he said in his *Hadîth*: 'The Messenger of Allâh ﷺ struck me between my neck and shoulder with his hand and said: "Are you fighting with me, O Sa'd? I may give to a man..."'

[٣٨١] (...) **وحَدَّثَنَا** الْحَسَنُ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سَعْدٍ يُحَدِّثُ هٰذَا، فَقَالَ فِي حَدِيثِهِ: فَضَرَبَ رَسُولُ اللهِ ﷺ بِيَدِهِ بَيْنَ عُنُقِي وَكَتِفِي، ثُمَّ قَالَ: «أَقِتَالًا؟ أَيْ سَعْدُ! إِنِّي لَأُعْطِي الرَّجُلَ».

Chapter 69. Increasing The Heart's Tranquility With The Appearance Evidence

(المعجم ٦٩) - (بَابُ زيادة طمأنينة القلب بتظاهر الأدلة) (التحفة ٦٨)

[382] 238 - (151) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "We are more likely to have doubts than Ibrâhîm, ﷺ, did when he said: 'My Lord! Show me how You give life to the dead.' He (Allâh) said: 'Do you not believe? He (Ibrâhîm) said: 'Yes (I believe), but to be stronger in Faith'.[1] May Allâh have mercy on Lût, for he longed for a strong support. And if I were to stay in prison as long as Yûsuf stayed, I would have accepted the offer."[2]

[٣٨٢] ٢٣٨-(١٥١) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ ﷺ إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى﴾. [البقرة: ٢٦٠] [قَالَ]: «وَيَرْحَمُ اللهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَىٰ رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ لَبْثِ يُوسُفَ لأَجَبْتُ الدَّاعِيَ». [انظر: ٦١٤٢]

[383] (...) It was narrated from Juwairiyah from Mâlik, from Az-Zuhrî that Sa'eed bin Al-Mûsâyyab and Abû 'Ubaid informed him, from Abû Hurairah, from Allâh's Messenger ﷺ, similar to the narration of Yûnus from Az-Zuhrî (no. 382), and in the narration of Mâlik it says: "But to be stronger in Faith." Then he recited this Verse, until its completion.

[٣٨٣] (...) وحَدَّثَنِي بِهِ إِنْ شَاءَ اللهُ تَعَالَىٰ عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَأَبَا عُبَيْدٍ أَخْبَرَاهُ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ، وَفِي حَدِيثِ مَالِكٍ «وَلٰكِنْ لِيَطْمَئِنَّ قَلْبِي». قَالَ: ثُمَّ قَرَأَ هٰذِهِ الآيَةَ حَتَّى جَازَهَا.

[1] *Al-Baqarah* 2:260.
[2] Meaning, the offer of freedom without insisting on having his innocence declared.

[384] It was narrated from Abû Uwais from Az-Zuhrî, like the narration of Mâlik (no. 383), with his chain, and he said: "Then he recited this Verse in full."

[٣٨٤] حَدَّثناه عَبْدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنِي يَعْقُوبُ يَعْنِي ابْنَ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبُو أُوَيْسٍ عَنِ الزُّهْرِيِّ كَرِوَايَةِ مَالِكٍ بِإِسْنَادِهِ. وَقَالَ: ثُمَّ قَرَأَ هٰذِهِ الْآيَةَ حَتَّى أَنْجَزَهَا.

Chapter 70. Obligation Of Believing That The Message Of Our Prophet Muhammad ﷺ Is For All People, And The Abrogation Of All Other Religions

(المعجم ٧٠) - (بَابُ وجوب الإيمان برسالة نبيّنا محمد ﷺ إلى جميع الناس ونسخ الملل بملته) (التحفة ٦٩)

[385] 239 - (152) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is not a single Prophet who was not given signs so that the people would believe in him because of them. What I have been given is a Revelation that Allâh has revealed to me, and I hope that I will be the one with the most followers on the Day of Resurrection."

[٣٨٥] **٢٣٩**-(١٥٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحَى اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ».

[386] 240 - (153) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "By the One in Whose Hand is the soul of Muhammad, no one among this nation, Jew or Christian, hears of me then dies, not believing in that with which I was sent, but he will be one of the people of the Fire."

[٣٨٦] **٢٤٠**-(١٥٣) حَدَّثَنِي يُونُسُ ابْنُ عَبْدِ الْأَعْلَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: وَأَخْبَرَنِي عَمْرٌو؛ أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يَسْمَعُ بِي أَحَدٌ مِنْ هٰذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ،

ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ».

[387] 214 - (154) It was narrated that Ṣâliḥ bin Ṣâliḥ Al-Hamdânî said: "I saw a man from the people of Khurâsân asking Ash-Sha'bî: 'O Abû 'Amr! Among the people of Khurâsân who came before us, if a man freed his slave woman and married her, they would say that he is like a man who rode his sacrificial animal.' Ash-Sha'bî said: 'Abû Burdah bin Abî Mûsâ narrated to me from his father, that the Messenger of Allâh ﷺ said: "There are three who will be given a double reward: A man among the people of the Book who believed in his Prophet, then lived to see the Prophet ﷺ and followed him and believed in him - he will have a double reward. And a slave who fulfills his duty towards Allâh and towards his master - he will have a double reward. And a man who had a slave woman whom he fed and fed her well, and taught her and taught her well, then he set her free and married her - he will have a double reward."' Then Ash-Sha'bî said to the Khurâsânî: 'Take this *Ḥadîth* with no effort, for a man would travel to Al-Madînah for less than this.'"

[٣٨٧] ٢٤١-(١٥٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ صَالِحِ بْنِ صَالِحٍ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ، قَالَ: رَأَيْتُ رَجُلًا مِنْ أَهْلِ خُرَاسَانَ سَأَلَ الشَّعْبِيَّ فَقَالَ: يَا أَبَا عَمْرٍو! إِنَّ مَنْ قِبَلَنَا مِنْ أَهْلِ خُرَاسَانَ يَقُولُونَ - فِي الرَّجُلِ - إِذَا أَعْتَقَ أَمَتَهُ ثُمَّ تَزَوَّجَهَا: فَهُوَ كَالرَّاكِبِ بَدَنَتَهُ، فَقَالَ الشَّعْبِيُّ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَىٰ عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَأَدْرَكَ النَّبِيَّ ﷺ فَآمَنَ بِهِ وَاتَّبَعَهُ وَصَدَّقَهُ فَلَهُ أَجْرَانِ، وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللهِ [تَعَالَىٰ] عَلَيْهِ وَحَقَّ سَيِّدِهِ فَلَهُ أَجْرَانِ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَغَذَاهَا فَأَحْسَنَ غِذَاءَهَا، ثُمَّ أَدَّبَهَا فَأَحْسَنَ أَدَبَهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ».

ثُمَّ قَالَ الشَّعْبِيُّ لِلْخُرَاسَانِيِّ: خُذْ هٰذَا الْحَدِيثَ بِغَيْرِ شَيْءٍ، فَقَدْ كَانَ الرَّجُلُ يَرْحَلُ فِيمَا دُونَ هٰذَا إِلَى الْمَدِينَةِ. [انظر: ٣٤٩٩]

[388] A similar *Ḥadîth* (as no. 387) was narrated from Ṣâliḥ bin Ṣâliḥ with this chain.

[٣٨٨] وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا ابْنُ أَبِي

عُمَرَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ صَالِحِ بْنِ صَالِحٍ بِهٰذَا الإِسْنَادِ نَحْوَهُ.

Chapter 71. The Descent Of 'Eisâ Bin Mariam To Judge According To The *Sharî'ah* Of Our Prophet Muhammad ﷺ; And How Allâh Has Honored This *Ummah*; And Clarifying The Evidence That This Religion Will Not Be Abrogated; And That A Group From It Will Continue To Adhere To The Truth And Prevail Until The Day Of Resurrection

(المعجم ٧١) - **(بَابُ نزول عيسى ابن مريم حاكمًا بشريعة نبينا محمد ﷺ وإكرام الله هذه الأمة زادها الله شرفًا وبيان الدليل علىٰ أن هذه الملّة لا تنسخ وأنه لَا تزال طائفة منها ظاهرين على الحق إلى يوم القيامة)**

(التحفة ٧٠)

[389] 242 - (155) It was narrated from Ibn Al-Mûsâyyab that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul! Soon the son of Mariam ﷺ will descend among you as a just judge, he will break the cross, kill the pigs and abolish the *Jizyah*, and wealth will become so abundant that no one will accept it."

[٣٨٩] ٢٤٢-(١٥٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ ﷺ حَكَمًا مُقْسِطًا، فَيَكْسِرُ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ، وَيَضَعُ الْجِزْيَةَ، وَيَفِيضُ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ».

[390] It was narrated from Az-Zuhrî with this chain. And according to the report of Ibn 'Uyainah the Messenger of Allâh

[٣٩٠] وحَدَّثناهُ عَبْدُ الْأَعْلَىٰ بْنُ حَمَّادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ

ﷺ said: "A fair leader and a just judge." According to the report of Yûnus the Messenger of Allâh ﷺ said: "A just judge," but he did not mention "a fair leader." According to the *Hadîth* of Sâlih the Messenger of Allâh ﷺ said: "A fair judge," as Al-Laith said (no. 389). According to his *Hadîth* he added: "Until a single prostration will be better than this world and everything in it.' Then Abû Hurairah said: 'Recite if you wish: "And there is none of the people of the Scripture (Jews and Christians) but must believe in him ('Eisâ, son of Mariam), before his death...' "[1]

قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي يُونُسُ؛ وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ، وَفِي رِوَايَةِ ابْنِ عُيَيْنَةَ «إِمَامًا مُقْسِطًا وَحَكَمًا عَدْلًا». وَفِي رِوَايَةِ يُونُسَ: «حَكَمًا عَادِلًا» وَلَمْ يَذْكُرْ «إِمَامًا مُقْسِطًا»، وَفِي حَدِيثِ صَالِحٍ «حَكَمًا مُقْسِطًا». كَمَا قَالَ اللَّيْثُ، وَفِي حَدِيثِهِ مِنَ الزِّيَادَةِ «وَحَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا».

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: اقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾ [النساء: ١٥٩] الْآيَةَ [انظر: ٧٣٤٢].

[391] 243 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By Allâh! The son of Mariam will certainly come down as a just judge. He will break the cross and kill the pigs, and he will abolish the *Jizyah*; the young she-camels will be left alone, and no one will show any interest in them. Spite, mutual hatred and

[٣٩١] ٢٤٣-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءٍ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «وَاللهِ! لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا، فَلَيَكْسِرَنَّ الصَّلِيبَ، وَلَيَقْتُلَنَّ الْخِنْزِيرَ، وَلَيَضَعَنَّ الْجِزْيَةَ، وَلَتُتْرَكَنَّ الْقِلَاصُ فَلَا

[1] *An-Nisâ'* 4:159.

mutual envy will disappear, and when they are called (to be given) wealth, no one will accept it.'"

يُسْعَىٰ عَلَيْهَا، وَلَتَذْهَبَنَّ الشَّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ وَلَيُدْعَوُنَّ إِلَى الْمَالِ فَلَا يَقْبَلُهُ أَحَدٌ».

[392] 244 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'How will you be when the son of Mariam descends among you and your *Imâm* is one from among you?'"

[٣٩٢] ٢٤٤-(...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي نَافِعٌ مَوْلَىٰ أَبِي قَتَادَةَ الْأَنْصَارِيِّ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ، وَإِمَامُكُمْ مِنْكُمْ؟».

[393] 245 - (...) Nâfi', the freed slave of Abû Qatâdah Al-Anṣârî, narrated that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'How will you be when the son of Mariam descends among you and leads you?'"

[٣٩٣] ٢٤٥-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي نَافِعٌ مَوْلَىٰ أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ فَأَمَّكُمْ؟».

[394] 246 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "How will you be when the son of Mariam descends among you and you are led by one from among you?" I said[1] to Ibn Abî Dhi'b: "Al-Awzâ'î narrated to us from Az-Zuhrî, from Nâfi', from Abû Hurairah: 'And your *Imâm*

[٣٩٤] ٢٤٦-(...) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ نَافِعٍ مَوْلَىٰ أَبِي قَتَادَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ فِيكُمُ ابْنُ مَرْيَمَ فَأَمَّكُمْ مِنْكُمْ؟» فَقُلْتُ

[1] The speaker is Al-Walîd bin Muslim, one of the narrators.

is one of you.'" Ibn Abî Dhi'b said: "Do you know what 'You are led by one from among you' - means?" I said: "Tell me." He said: "He will lead you according to the Book of your Lord, the Mighty and Sublime, and the *Sunnah* of your Prophet ﷺ."

لِابْنِ أَبِي ذِئْبٍ: إِنَّ الْأَوْزَاعِيَّ حَدَّثَنَا عَنِ الزُّهْرِيِّ، عَنْ نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ «وَإِمَامُكُمْ مِنْكُمْ» قَالَ ابْنُ أَبِي ذِئْبٍ، تَدْرِي مَا أَمَّكُمْ مِنْكُمْ؟ قُلْتُ: تُخْبِرُنِي قَالَ: فَأَمَّكُمْ بِكِتَابِ رَبِّكُمْ عَزَّ وَجَلَّ وَسُنَّةِ نَبِيِّكُمْ ﷺ.

[395] 247 - (156) Jâbir bin 'Abdullâh said: "I heard the Prophet ﷺ say: 'A group among my *Ummah* will continue to fight for the truth and will prevail until the Day of Resurrection. And 'Eisâ bin Mariam will descend and their leader will say: 'Come and lead us in *Ṣalât*,' but he will say: 'No, you are leaders of one another,' as an honor from Allâh to this *Ummah*."

[٣٩٥] ٢٤٧-(١٥٦) حَدَّثَنَا الْوَلِيدُ ابْنُ شُجَاعٍ وَهَارُونُ بْنُ عَبْدِ اللهِ وَحَجَّاجُ ابْنُ الشَّاعِرِ قَالُوا: حَدَّثَنَا حَجَّاجٌ وَهُوَ ابْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ، قَالَ: فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ ﷺ فَيَقُولُ أَمِيرُهُمْ: تَعَالَ صَلِّ لَنَا، فَيَقُولُ: لَا، إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ، تَكْرِمَةَ اللهِ هَذِهِ الْأُمَّةَ».

Chapter 72. Clarifying The Time When Faith Will No Longer Be Accepted

(المعجم ٧٢) - (بَابُ بيان الزمن الذي لا يقبل فيه الإيمان) (التحفة ٧١)

[396] 248 - (157) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the sun rises from its place of setting. When it rises from its place of setting, all people will

[٣٩٦] ٢٤٨-(١٥٧) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ بْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ

أبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ أَجْمَعُونَ، فَيَوْمَئِذٍ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا﴾» [الأنعام: ١٥٨]. [انظر ٢٣٣٩، ٦٧٩٢، ٧٢٥٦، ٧٣٠١]

believe, but on that day '...No good will it do to a person to believe then, if he believed not before, nor earned good through his Faith..."[1]

[٣٩٧] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، كِلَاهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللهِ بْنِ ذَكْوَانَ، عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ عن النَّبِيِّ ﷺ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ الْعَلَاءِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

[397] A *Hadîth* similar to that of Al-'Alâ' (no. 396) from his father was narrated from Abû Hurairah from the Prophet ﷺ.

[٣٩٨] ٢٤٩-(١٥٨) حَدَّثَنَا أَبُو بَكْرٍ

[398] 249 - (158) It was

[1] *Al-An'âm* 6:158.

narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are three things, when they appear no good will it do to a person to believe then, if he believed not before, nor earned good through his faith: The rising of the sun from its place of setting, the *Dajjâl*, and the Beast of the Earth."

ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحٰقُ بْنُ يُوسُفَ الْأَزْرَقُ، جَمِيعًا عَنْ فُضَيْلِ بْنِ غَزْوَانَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَاللَّفْظُ لَهُ: أَخْبَرَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدَّجَّالُ، وَدَابَّةُ الْأَرْضِ».

[399] 250 - (159) It was narrated from Abû Dharr that the Prophet ﷺ said one day: "Do you know where this sun goes?" They said: "Allâh and His Messenger know best." He said: "It runs along its course until it reaches its resting place beneath the Throne, where it falls prostrate and remains like that until it is said to it: 'Rise and return from where you came from.' Then in the morning, it rises from its place of rising. Then it runs along its course until it reaches its resting place beneath the Throne, where it falls prostrate and remains like that until it is said to it: 'Rise and return from where you came from.' Then in the morning, it

[٣٩٩] ٢٥٠-(١٥٩) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ -: حَدَّثَنَا يُونُسُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ - سَمِعَهُ فِيمَا أَعْلَمُ - عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمًا: «أَتَدْرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «إِنَّ هٰذِهِ تَجْرِي حَتَّىٰ تَنْتَهِيَ إِلَىٰ مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ، فَتَخِرُّ سَاجِدَةً، فَلَا تَزَالُ كَذَلِكَ حَتَّى يُقَالَ لَهَا: ارْتَفِعِي، ارْجِعِي مِنْ حَيْثُ جِئْتِ فَتَرْجِعُ، فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا، ثُمَّ تَجْرِي حَتَّى تَنْتَهِيَ إِلَىٰ مُسْتَقَرِّهَا تَحْتَ

rises from its place of rising. Then it will run along its course and the people will not notice anything unusual, until it reaches its resting place beneath the Throne, then it will be said to it: 'Go and rise from the place of your setting.' So in the morning it will rise from the place of its setting." The Messenger of Allâh ﷺ said: "Do you know when that will be? That will be when '...No good will it do to a person to believe then, if he believed not before, nor earned good through his Faith....' "[1]

الْعَرْشِ، فَتَخِرُّ سَاجِدَةً، فَلَا تَزَالُ كَذَٰلِكَ حَتَّى يُقَالَ لَهَا: ارْتَفِعِي، ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَرْجِعُ فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا، ثُمَّ تَجْرِي لَا يَسْتَنْكِرُ النَّاسُ مِنْهَا شَيْئًا حَتَّى تَنْتَهِيَ إِلَىٰ مُسْتَقَرِّهَا ذَٰلِكَ تَحْتَ الْعَرْشِ فَيُقَالُ لَهَا: ارْتَفِعِي، أَصْبِحِي طَالِعَةً مِنْ مَغْرِبِكِ، فَتُصْبِحُ طَالِعَةً مِنْ مَغْرِبِهَا». فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَدْرُونَ مَتَى ذَاكُمْ؟ ذَاكَ حِينَ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا﴾» [الأنعام: ١٥٨].

[400] **(...)** It was narrated from Abû Dharr that the Prophet ﷺ said one day: "Do you know where this sun goes?..." a *Hadîth* like that of Ibn 'Ulayyah (no. 399).

[٤٠٠] **(...)** **وحَدَّثَني** عَبْدُ الْحَمِيْدِ ابْنُ بَيَانٍ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللهِ عَنْ يُونُسَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمًا: «أَتَدْرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟» بِمِثْلِ مَعْنَىٰ حَدِيثِ ابْنِ عُلَيَّةَ.

[401] **(...)** It was narrated that Abû Dharr said: "I entered the *Masjid* and the Messenger of Allâh ﷺ was sitting there. When the sun disappeared he said: 'O Abû Dharr, do you know where this sun goes?' I said: 'Allâh and His Messenger know best.' He said: 'It goes and asks for

[٤٠١] **(...)** **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللهِ ﷺ جَالِسٌ، فَلَمَّا غَابَتِ

[1] *Al-An'âm* 6:158.

الشَّمْسُ قَالَ: «يَا أَبَا ذَرٍّ! هَلْ تَدْرِي أَيْنَ تَذْهَبُ هٰذِهِ الشَّمْسُ؟» قَالَ، قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهَا تَذْهَبُ فَتَسْتَأْذِنُ فِي السُّجُودِ، فَيُؤْذَنُ لَهَا، وَكَأَنَّهَا قَدْ قِيلَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَطْلُعُ مِنْ مَغْرِبِهَا».

قَالَ: ثُمَّ قَرَأَ فِي قِرَاءَةِ عَبْدِ اللهِ: وَذَلِكَ مُسْتَقَرٌّ لَهَا.

permission to prostrate, and permission is granted to it, and it is as if it will be told: Return from where you came, and it will rise from its place of setting.'"

[٤٠٢] **٢٥١**-(...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْأَشَجُّ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ قَوْلِ اللهِ تَعَالَى: ﴿وَٱلشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَاۚ﴾؟ [يس: ٣٨] قَالَ: «مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ».

[402] 251 - (...) It was narrated that Abû Dharr said: "I asked the Messenger of Allâh (ﷺ) about the words of Allâh: "And the sun runs on its fixed course." He said: 'That brings it to its resting place beneath the Throne.' "[1]

(المعجم ٧٣) - (بَابُ بدء الوحي إلى رسول الله ﷺ) (التحفة ٧٢)

Chapter 73. The Beginning Of The Revelation To The Messenger Of Allâh ﷺ

[٤٠٣] **٢٥٢**-(١٦٠) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ:

[403] 252 - (160) 'Urwah bin Az-Zubair narrated that 'Âishah, the wife of the Prophet ﷺ, told him: "The first thing with which the Revelation began for the

[1] *Yâ Sîn* 36:38.

Messenger of Allâh ﷺ were true dreams which he saw in his sleep; he did not see any dream but it came true like the light of dawn. Then solitude was made dear to him, and he used to withdraw to the cave of Ḥirâ' where he would worship Allâh for a number of nights before returning to his family to collect more provisions, then he would go back to Khadîjah and take more provisions. Then the truth came to him suddenly when he was in the cave of Ḥirâ'. The Angel came to him and said: 'Read!' He said: 'I cannot read.' He said: 'He took hold of me and hugged and pressed me hard until I could not bear it, then he released me and said: 'Read!' I said: "I cannot read." Then he hugged and pressed me hard a second time until I could not bear it, then he released me and said: 'Read!' I said: "I cannot read.' Then he took hold of me a third time and hugged and pressed hard until I could not bear it, then he released me and said: 'Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.'[1] Then the Messenger of

أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، أَنَّهَا قَالَتْ: كَانَ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةَ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ، فَكَانَ يَخْلُو بِغَارِ حِرَاءٍ يَتَحَنَّثُ فِيهِ، - وَهُوَ التَّعَبُّدُ- اللَّيَالِيَ أُوْلَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَىٰ أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَىٰ خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ: اقْرَأْ قَالَ: «مَا أَنَا بِقَارِئٍ» قَالَ «فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُهْدَ ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ- قَالَ - قُلْتُ: مَا أَنَا بِقَارِئٍ، قَالَ فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ. فَقُلْتُ: مَا أَنَا بِقَارِئٍ قَالَ فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدُ، ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ۝ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۝ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ﴾» [العلق: ١-٥] فَرَجَعَ بِهَا رَسُولُ

[1] *Al-'Alaq* 96:1-5.

Allâh ﷺ went back, with his heart pounding, and entered upon K͟hadîjah. He said: 'Cover me, cover me!' So they covered him, until his fear subsided, then he said to K͟hadîjah: 'O K͟hadîjah, what has happened to me (being unable to handle the responsibility)?' And he told her what had happened. He said: 'I fear for myself.' K͟hadîjah said to him: 'No, be of good cheer, for by Allâh! Allâh will never humiliate you. By Allâh! You uphold the ties of kinship, speak the truth, bear people's burdens, help the destitute, honor your guests and help people when calamity strikes.' K͟hadîjah took him to Waraqah bin Nawfal bin Asad bin 'Abdul-'Uzza, who was the son of K͟hadîjah's paternal uncle - her father's brother. He was a man who had become Christian during the *Jâhiliyyah*; he was a literate man and he wrote as much of the *Injîl* in Arabic as Allâh willed he should write. He was an old man who had gone blind. K͟hadîjah said to him: 'O uncle, listen to what your brother's son has to say.' Waraqah bin Nawfal said: 'O son of my brother, what happened?' The Messenger of Allâh ﷺ told him what had happened, and Waraqah said to him: 'This is *An-Nâmûs* (angel) who was sent down to Mûsâ, عليه السلام. Would that I were a young man! Would that I live until your

اللهِ ﷺ تَرْجُفُ بَوَادِرُهُ حَتَّىٰ دَخَلَ عَلَىٰ خَدِيجَةَ فَقَالَ: «زَمِّلُونِي زَمِّلُونِي» فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، ثُمَّ قَالَ لِخَدِيجَةَ: «أَيْ خَدِيجَةُ! مَا لِي» وَأَخْبَرَهَا الْخَبَرَ، قَالَ: «لَقَدْ خَشِيتُ عَلَىٰ نَفْسِي» قَالَتْ لَهُ خَدِيجَةُ: كَلَّا، أَبْشِرْ فَوَاللهِ! لَا يُخْزِيكَ اللهُ أَبَدًا، وَاللهِ! إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَ تُكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَىٰ نَوَائِبِ الْحَقِّ، فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى وَهُوَ ابْنُ عَمِّ خَدِيجَةَ، أَخِي أَبِيهَا، وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ وَيَكْتُبُ مِنَ الإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: أَيْ عَمِّ! اسْمَعْ مِنِ ابْنِ أَخِيكَ، قَالَ وَرَقَةُ بْنُ نَوْفَلٍ: يَا ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللهِ ﷺ خَبَرَ مَا رَأَىٰ، فَقَالَ لَهُ وَرَقَةُ: هٰذَا النَّامُوسُ الَّذِي أُنْزِلَ عَلَىٰ مُوسَى عَلَيهِ السَّلَامِ، يَا لَيْتَنِي فِيهَا جَذَعًا! يَا لَيْتَنِي أَكُونُ حَيًّا حِينَ يُخْرِجُكَ قَوْمُكَ! قَالَ رَسُولُ اللهِ ﷺ: «أَوَ مُخْرِجِيَّ هُمْ؟» قَالَ وَرَقَةُ: نَعَمْ، لَمْ

people expel you!' The Messenger of Allâh ﷺ said: 'Will they really expel me?' Waraqah said: 'Yes. No man has ever brought what you have brought, except he was met with hostility. If I live to see that day, I will support you wholeheartedly.'"

يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتَ بِهِ إِلَّا عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا مُؤَزَّرًا.

[404] 253 - (...) It was narrated that 'Âishah said: "The first thing with which the Revelation began for the Messenger of Allâh ﷺ was..." A *Hadîth* similar to that of Yûnus (no. 403), except that it contains: "(Khadîjah said:) 'By Allâh! Allâh will never cause you to grieve.'" And: "Khadîjah said: 'O son of my uncle, listen to what the son of your brother has to say.'"

[٤٠٤] ٢٥٣-(...) وحَدَّثَني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ: قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِىءَ بِهِ رَسُولُ اللهِ ﷺ مِنَ الْوَحْيِ. وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ، غَيْرَ أَنَّهُ قَالَ: فَوَاللهِ! لَا يُحْزِنُكَ اللهُ أَبَدًا. وَقَالَ: قَالَتْ خَدِيجَةُ: أَيِ ابْنَ عَمِّ! اسْمَعْ مِنِ ابْنِ أَخِيكَ.

[405] 254 - (...) 'Urwah bin Az-Zubair said: "'Âishah, the wife of the Prophet ﷺ, said:... And he went back to Khadîjah with his heart pounding," and he narrated a *Hadîth* similar to the reports of Yûnus and Ma'mar (no. 403, 404). But he did not mention the first part of their *Ahâdîth* where it says: "The first thing with which the Revelation began for the Messenger of Allâh ﷺ were true dreams." He followed the *Hadîth* of Yûnus as far as the words: "By Allâh! Allâh will never humiliate you," and he mentioned the words of

[٤٠٥] ٢٥٤-(...) وحَدَّثَني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ ابْنُ شِهَابٍ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: قَالَتْ عَائِشَةُ زَوْجُ النَّبِيِّ ﷺ: فَرَجَعَ إِلَىٰ خَدِيجَةَ يَرْجُفُ فُؤَادُهُ. فَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ وَمَعْمَرٍ، وَلَمْ يَذْكُرْ أَوَّلَ حَدِيثِهِمَا مِنْ قَوْلِهِ: أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللهِ ﷺ مِنَ الْوَحْيِ: الرُّؤْيَا الصَّادِقَةُ وَتَابَعَ يُونُسَ عَلَىٰ قَوْلِهِ: فَوَاللهِ!

Khadîjah: "O son of my uncle, listen to what your brother's son has to say."

لَا يُخْزِيكَ اللهُ أَبَدًا، وَذَكَرَ قَولَ خَدِيجَةَ: أَي ابْنَ عَمِّ! اسْمَعْ مِنِ ابْنِ أَخِيكَ.

[406] 255 - (161) Jâbir bin 'Abdullâh Al-Anṣârî - who was one of the Companions of the Messenger of Allâh ﷺ - used to narrate that the Messenger of Allâh ﷺ, speaking of the interruption in the Revelation said: "While I was walking, I heard a voice from heaven. I raised my head, and there was the Angel who had come to me in Ḥirâ', sitting on a throne between heaven and earth." The Messenger of Allâh ﷺ said: "I was stricken with terror, so I went back and said, 'Cover me, cover me!' So they covered me, then Allâh, [Blessed be He and Most High], revealed the Verses: "O you enveloped in garments! Arise and warn! And magnify your Lord! And purify your garments! And keep away from *Ar-Rujz*!."[1] - And that is the idols - "Then the Revelation resumed."

[٤٠٦] ٢٥٥-(١٦١) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي يُونُسُ. [قَالَ]: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ الْأَنْصَارِيَّ - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ - كَانَ يُحَدِّثُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ - قَالَ فِي حَدِيثِهِ -: «فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوتًا مِنَ السَّمَاءِ، فَرَفَعْتُ رَأْسِي، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسًا عَلَىٰ كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ» قَالَ رَسُولُ اللهِ ﷺ: «فَجُئِثْتُ مِنْهُ فَرَقًا فَرَجَعْتُ، فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَدَثَّرُونِي، فَأَنْزَلَ اللهُ [تَبَارَكَ وَ] تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝ وَثِيَابَكَ فَطَهِّرْ ۝ وَٱلرُّجْزَ فَٱهْجُرْ﴾ [المدثر: ١-٥] وَهِيَ الْأَوْثَانُ قَالَ: ثُمَّ تَتَابَعَ الْوَحْيُ.

[407] 256 - (...) Ibn Shihâb narrated: "I heard Abû Salamah bin 'Abdur-Raḥmân saying: 'Jâbir bin 'Abdullâh narrated to me

[٤٠٧] ٢٥٦-(...) وحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ

[1] *Al-Muddath-thir* 74:1-5.

that he heard the Messenger of Allâh ﷺ say: 'Then the Revelation ceased for a while, then while I was walking...' then he mentioned a *Hadîth* similar to that of Yûnus (no. 406), except that he said: "I was stricken with terror and I fell to the ground." He (Ibn Shihâb) said: "Abû Salamah said: *'Ar-Rujz* is the idols.' " He said: "Then the Revelation resumed."

خَالِدٍ عَنِ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ يَقُولُ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللهِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «ثُمَّ فَتَرَ الْوَحْيُ عَنِّي فَتْرَةً، فَبَيْنَا أَنَا أَمْشِي» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ غَيْرَ أَنَّهُ قَالَ: «فَجُئِثْتُ مِنْهُ فَرَقًا حَتَّى هَوَيْتُ إِلَى الْأَرْضِ» - قَالَ، وَقَالَ أَبُو سَلَمَةَ: وَالرُّجْزُ الْأَوْثَانُ - قَالَ: ثُمَّ حَمِيَ الْوَحْيُ - بَعْدُ - وَتَتَابَعَ.

[408] A *Hadîth* similar to that of Yûnus (no. 406) was narrated from Az-Zuhrî with this chain. He (ﷺ) said: "Then Allâh, the Mighty and Sublime, revealed: "O you enveloped in garments!" up to: "And keep away from *Ar-Rujz*"![1] " - before the *Salât* was made obligatory - "Then the Revelation resumed..." As was said by 'Aqîl (no. 407).

[٤٠٨] وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ نَحْوَ حَدِيثِ يُونُسَ، وقَالَ: فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿يَـٰٓأَيُّهَا ٱلْمُدَّثِّرُ﴾ إِلَى [قَوْلِهِ]: ﴿وَٱلرُّجْزَ فَٱهْجُرْ﴾ - قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ - وَهِيَ الْأَوْثَانُ وَقَالَ: «فَجُئِثْتُ مِنْهُ» كَمَا قَالَ عُقَيْلٌ.

[409] 257 - (...) Al-Awzâ'î said: "I heard Yahyâ say: 'I asked Abû Salamah: "What part of the Qur'ân was revealed first?" He said: "O you enveloped in garments!"[2] I said: Or: "Read!"[3] He said: "I asked Jâbir bin 'Abdullâh: 'What part of the Qur'ân was revealed first?'

[٤٠٩] ٢٥٧-(...) وحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: سَمِعْتُ يَحْيَى يَقُولُ: سَأَلْتُ أَبَا سَلَمَةَ: أَيُّ الْقُرْآنِ أُنْزِلَ قَبْلُ؟ قَالَ: ﴿يَـٰٓأَيُّهَا ٱلْمُدَّثِّرُ﴾ فَقُلْتُ: أَوِ

[1] *Al-Muddath-thir* 74:1-5.
[2] *Al-Muddath-thir* 74.
[3] *Al-'Alaq* 96.

He said: "O you enveloped in garments! [1] I said: 'Or: "Read!"'[2] Jâbir said: 'I will tell you what the Messenger of Allâh ﷺ told us. He said: "I stayed in Ḥirâ' for a month, and when my stay was over, I went down to the bottom of the valley and I heard my name called. I looked in front of me and behind me, and to my right and my left, and I did not see anyone. Then I heard my name called (again). I looked and I did not see anyone. Then my name was called again and I raised my head, and there he was on a throne in the air" - meaning Jibrîl, ﷺ - "I started to tremble violently when I saw him, and I went to Khadîjah and said: 'Cover me', and they covered me and poured water on me.' Then Allâh revealed: "O you enveloped in garments! Arise and warn! And magnify your Lord! And purify your garments!."[3]

﴿ٱقْرَأْ﴾ فَقَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللهِ: أَيُّ الْقُرْآنِ أُنْزِلَ قَبْلُ؟ قَالَ: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ﴾. فَقُلْتُ: أَوِ ﴿ٱقْرَأْ﴾؟ قَالَ جَابِرٌ: أُحَدِّثُكُمْ مَا حَدَّثَنَا رَسُولُ اللهِ ﷺ. قَالَ: «جَاوَرْتُ بِحِرَاءٍ شَهْرًا، فَلَمَّا قَضَيْتُ جِوَارِي نَزَلْتُ فَاسْتَبْطَنْتُ بَطْنَ الْوَادِي فَنُودِيتُ، فَنَظَرْتُ أَمَامِي وَخَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي، فَلَمْ أَرَ أَحَدًا ثُمَّ نُودِيتُ، فَنَظَرْتُ فَلَمْ أَرَ أَحَدًا، ثُمَّ نُودِيتُ فَرَفَعْتُ رَأْسِي، فَإِذَا هُوَ عَلَى الْعَرْشِ فِي الْهَوَاءِ - يَعْنِي جِبْرِيلَ عَلَيْهِ السَّلَامُ - فَأَخَذَتْنِي مِنْهُ رَجْفَةٌ شَدِيدَةٌ، فَأَتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثِّرُونِي، فَدَثَّرُونِي، فَصَبُّوا عَلَيَّ مَاءً، فَأَنْزَلَ اللهُ تَعَالَىٰ: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝ وَثِيَابَكَ فَطَهِّرْ﴾» [المدثر: ١-٤].

[410] 258 - (...) It was narrated from Yaḥyâ bin Abî Kathîr with this chain (a *Ḥadîth* similar to no. 409), but he said: "And there he was sitting on a throne between heaven and earth."

[٤١٠] ٢٥٨-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَٰذَا الْإِسْنَادِ، وَقَالَ: «فَإِذَا هُوَ جَالِسٌ عَلَىٰ عَرْشٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ».

[1] *Al-Muddath-thir* 74.
[2] *Al-'Alaq* 96.
[3] *Al-Muddath-thir* 74:1-4.

Chapter 74. The Night Journey On Which The Messenger Of Allâh ﷺ Was Taken Up Into The Heavens And The Prayers Were Enjoined

[411] 259 - (162) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "*Al-Burâq* - which is a tall white beast, bigger than a donkey and smaller than a mule, whose stride reaches as far as he can see - was brought to me, and I rode it until I reached *Bait Al-Maqdis* (Jerusalem). There I tethered it to the ring which was used by the Prophets, and I entered the *Masjid* and prayed two *Rak'ah* there. Then I came out, and Jibrîl [عليه السلام] came to me with a vessel of wine and a vessel of milk. I chose the milk and Jibrîl - عليه السلام - said: 'You have chosen the *Fitrah* (the natural thing).' Then he took us up to the heaven and Jibrîl asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad.' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Âdam عليه السلام, who welcomed me and prayed for good for me. Then he took us up to the second heaven, and Jibrîl - عليه السلام - asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?'

(المعجم ٧٤) - (بَابُ الإسراء برسول الله ﷺ إلى السموات وفرض الصلوات) (التحفة ٧٣)

[٤١١] ٢٥٩-(١٦٢) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُتِيتُ بِالْبُرَاقِ - وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ، يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَىٰ طَرْفِهِ - قَالَ - فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ - قَالَ - فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِي يَرْبِطُ بِهِ الأَنْبِيَاءُ - قَالَ - ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ ثُمَّ خَرَجْتُ، فَجَاءَنِي جِبْرِيلُ [عَلَيْهِ السَّلَامُ] بِإِنَاءٍ مِنْ خَمْرٍ، وَإِنَاءٍ مِنْ لَبَنٍ، فَاخْتَرْتُ اللَّبَنَ، فَقَالَ جِبْرِيلُ - عَلَيهِ السَّلَامُ -: اخْتَرْتَ الْفِطْرَةَ ثُمَّ عَرَجَ بِنَا إِلَىٰ السَّمَاءِ، فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِآدَمَ ﷺ، فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَىٰ السَّمَاءِ الثَّانِيَةِ، فَاسْتَفْتَحَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - فَقِيلَ:

He said: 'Muḥammad.' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there were the maternal cousins, 'Eisâ bin Mariam and Yaḥyâ bin Zakariyyâ (عليه السلام). They welcomed me and prayed for good for me. Then he took us up to the third heaven, and Jibrîl asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad.' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Yûsuf (عليه السلام), who had been given half of worldly beauty. He welcomed me and prayed for good for me. Then he took us up to the fourth heaven and Jibrîl - (عليه السلام) - asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad.' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Idrîs (عليه السلام). He welcomed me and prayed for good for me.

"Allâh, the Mighty and Sublime, says: "And We raised him to a high station."[1] Then he took us up to the fifth heaven, and Jibrîl asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad.' It

مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِابْنَي الْخَالَةِ: عِيسَى ابْنِ مَرْيَمَ وَيَحْيَى ابْنِ زَكَرِيَّاءَ - صَلَّى اللهُ عَلَيْهِمَا وَسَلَّمَ - فَرَحَّبَا، وَدَعَوَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّالِثَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ ﷺ، وَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ، قَالَ فَرَحَّبَ بِيْ وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - قِيلَ: مَنْ هٰذَا قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ. قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ ﷺ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ. قَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا﴾ [مريم: ٥٧] ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ، فَاسْتَفْتَحَ جِبْرِيلُ. فَقِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ.

[1] *Mariam* 19:57.

was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Hârûn ﷺ. He welcomed me and prayed for good for me. Then he took us up to the sixth heaven, and Jibrîl [ﷺ] asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad [ﷺ].' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Mûsâ ﷺ. He welcomed me and prayed for good for me.

"Then he took us up to the seventh heaven, and Jibrîl asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad [ﷺ].' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Ibrâhîm, leaning with his back against *Al-Bait Al-Ma'mûr* (the Much-Frequented House); every day seventy thousand angels enter it and they never return to it. Then he took me to the *As-Sidrat Al-Muntahâ* (Lote-Tree of the Utmost Boundary); its leaves were like the ears of elephants and its fruits were like large earthenware jars. When it was covered with that which covered it by Allâh's command, it changed, and there is no one in Allâh's creation who can describe its beauty.

فَفُتِحَ لَنَا، فَإِذَا أَنَا بِهٰرُونَ ﷺ، فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَىٰ السَّمَاءِ السَّادِسَةِ. فَاسْتَفْتَحَ جِبْرِيلُ [عَلَيْهِ السَّلَامُ]. قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ [ﷺ]. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِمُوسَى ﷺ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَىٰ السَّمَاءِ السَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ [ﷺ]. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ ﷺ، مُسْنِدًا ظَهْرَهُ إِلَىٰ الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ، ثُمَّ ذَهَبَ بِي إِلَىٰ السِّدْرَةِ الْمُنْتَهَىٰ فَإِذَا وَرَقُهَا كَآذَانِ الْفِيَلَةِ، وَإِذَا ثَمَرُهَا كَالْقِلَالِ - قَالَ - فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللهِ مَا غَشِيَ تَغَيَّرَتْ، فَمَا أَحَدٌ مِنْ خَلْقِ اللهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا، فَأَوْحَى [اللهُ] إِلَيَّ مَا أَوْحَىٰ، فَفَرَضَ عَلَيَّ خَمْسِينَ صَلَاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَنَزَلْتُ إِلَىٰ مُوسَى - عَلَيهِ السَّلَامُ -، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَىٰ أُمَّتِكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً. قَالَ:

"Then [Allâh] revealed what He revealed to me, and enjoined fifty prayers on me every day and night. I came back down to Mûsâ - ﷺ - and he said: 'What did your Lord enjoin upon your *Ummah*?' I said: 'Fifty prayers.' He said: 'Go back to your Lord and ask Him to reduce it (the number of prayers each day and night), for your *Ummah* will not be able to do that. I tried and tested the Children of Israel (and found them too weak to bear it).' So I went back to my Lord and said: 'O Lord, reduce it for my *Ummah*.' So He reduced it by five. I went back to Mûsâ and said: 'It has been reduced by five.' He said: 'Your *Ummah* will not be able to do that. Go back to your Lord and ask Him to reduce it further.' I kept going back and forth between my Lord [Blessed Be He and Most High] and Mûsâ, ﷺ, until He said: 'O Muhammad, they are five prayers each day and night, for every prayer there will be a tenfold (reward), and that is fifty prayers. Whoever thinks of doing a good deed and does not do it, one good deed will be written down for him, and if he does it, it will be recorded for him as ten (good deeds). Whoever thinks of doing a bad deed and does not do it, nothing will be written down for him, and if he does it, one bad deed will be written down for

ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ، فَإِنَّ أُمَّتَكَ لَا يُطِيقُونَ ذَلِكَ، فَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ - قَالَ - فَرَجَعْتُ إِلَىٰ رَبِّي فَقُلْتُ: يَا رَبِّ خَفِّفْ عَلَىٰ أُمَّتِي - فَحَطَّ عَنِّي خَمْسًا، فَرَجَعْتُ إِلَىٰ مُوسَىٰ فَقُلْتُ: حَطَّ عَنِّي خَمْسًا. قَالَ: إِنَّ أُمَّتَكَ لَا يُطِيقُونَ ذَلِكَ فَارْجِعْ إِلَىٰ رَبِّكَ فَسَلْهُ التَّخْفِيفَ - قَالَ - فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ رَبِّي [تَبَارَكَ وَتَعَالَى] وَبَيْنَ مُوسَى عَلَيْهِ السَّلَامُ حَتَّى قَالَ: يَا مُحَمَّدُ! إِنَّهُنَّ خَمْسُ صَلَوَاتٍ كُلَّ يَوْمٍ وَلَيْلَةٍ، لِكُلِّ صَلَاةٍ عَشْرٌ، فَذَلِكَ خَمْسُونَ صَلَاةً، وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ شَيْئًا، فَإِنْ عَمِلَهَا كُتِبَتْ سَيِّئَةً وَاحِدَةً، قَالَ: فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَىٰ مُوسَىٰ فَأَخْبَرْتُهُ، فَقَالَ: ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ، فَقَالَ رَسُولُ اللهِ ﷺ فَقُلْتُ: قَدْ رَجَعْتُ إِلَىٰ رَبِّي حَتَّى اسْتَحْيَيْتُ مِنْهُ».

him.' Then I came back down to Mûsâ and told him (about that). He said: 'Go back to your Lord and ask Him to reduce it further."' The Messenger of Allâh ﷺ said: "I said: 'I have gone back to my Lord until I feel shy before Him.'"

[412] 260 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I was taken, and brought to *Zamzam*, where my chest was split open then washed with *Zamzam* (water), then I was taken back.'"

[٤١٢] ٢٦٠-(...) حَدَّثَنِي عَبْدُ اللهِ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزُ [بْنُ أَسَدٍ]: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُتِيتُ فَانْطَلَقُوا بِي إِلَىٰ زَمْزَمَ، فَشُرِحَ عَنْ صَدْرِي، ثُمَّ غُسِلَ بِمَاءِ زَمْزَمَ ثُمَّ أُنْزِلْتُ».

[413] 261 - (...) It was narrated from Anas bin Mâlik that Jibrîl, ﷺ, came to the Messenger of Allâh ﷺ (when he was a boy and living with Halîma, the wet nurse) while he was playing with the other boys. He took hold of him and threw him to the ground, then he opened his chest and took out his heart, from which he took a clot of blood and said: "This was the Shaiṭân's share of you." Then he washed it in a vessel of gold that was filled with *Zamzam*. Then he put it back together and returned it to its place. The boys went running to his mother - meaning his wet nurse - and said: "Muḥammad has been killed!" They went to

[٤١٣] ٢٦١-(...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ أَتَاهُ جِبْرِيلُ ﷺ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَهُ فَصَرَعَهُ فَشَقَّ عَنْ قَلْبِهِ، فَاسْتَخْرَجَ الْقَلْبَ، فَاسْتَخْرَجَ مِنْهُ عَلَقَةً، فَقَالَ: هٰذَا حَظُّ الشَّيْطَانِ مِنْكَ، ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ، ثُمَّ لأَمَهُ، ثُمَّ أَعَادَهُ فِي مَكَانِهِ، وَجَاءَ الْغِلْمَانُ يَسْعَوْنَ إِلَىٰ أُمِّهِ - يَعْنِي ظِئْرَهُ - فَقَالُوا: إِنَّ مُحَمَّدًا قَدْ قُتِلَ، فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَقَعُ اللَّوْنِ، قَالَ أَنَسٌ:

him and his color had changed. Anas said: "I used to see the mark of that stitching on his chest."

وَقَدْ كُنْتُ أَرَى أَثَرَ ذٰلِكَ الْمِخْيَطِ فِي صَدْرِهِ.

[414] 262 - (...) Anas bin Mâlik narrated that on the night on which the Messenger of Allâh ﷺ was taken on the Night Journey from the *Masjid* of the Ka'bah, three people came to him before Revelation came to him, when he was sleeping in *Al-Masjid Al-Harâm*... And he quoted a *Hadîth* similar to that of Thâbit Al-Bunânî (no. 413), altering the order of some things and adding and subtracting others.

[٤١٤] ٢٦٢-(...) حَدَّثَنَا هٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُنَا عَنْ لَيْلَةَ أُسْرِيَ بِرَسُولِ اللهِ ﷺ مِنْ مَسْجِدِ الْكَعْبَةِ، أَنَّهُ جَاءَهُ ثَلَاثَةُ نَفَرٍ قَبْلَ أَنْ يُوحَىٰ إِلَيْهِ، وَهُوَ نَائِمٌ فِي الْمَسْجِدِ الْحَرَامِ. وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ نَحْوَ حَدِيثِ ثَابِتٍ الْبُنَانِيِّ، وَقَدَّمَ فِيهِ شَيْئًا وَأَخَّرَ، وَزَادَ وَنَقَصَ.

[415] 263 - (163) It was narrated that Anas bin Mâlik said: "Abû Dharr used to narrate that the Messenger of Allâh ﷺ said: 'The roof of my house was opened when I was in Makkah, and Jibrîl - ﷺ - came down and split open my chest, then he washed it with *Zamzam* water. Then he brought a golden basin filled with wisdom and faith and emptied it into my chest. Then he sealed it and took my hand, and took me up to heaven. When we came to the lowest heaven, Jibrîl [ﷺ] said to the

[٤١٥] ٢٦٣-(١٦٣) وحَدَّثَني حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَبُو ذَرٍّ يُحَدِّثُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فُرِجَ سَقْفُ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ مِنْ مَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِىءٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهَا فِي صَدْرِي، ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَىٰ السَّمَاءِ،

keeper of the lowest heaven: 'Open up.' He said: 'Who is this?' He said: 'This is Jibrîl.' He said: 'Is there anyone with you?' He said: 'Yes, Muḥammad ﷺ is with me.' He said: 'Has he been sent for?' He said: 'Yes.' So he opened it, and when we went up into the lowest heaven, there was a man with crowds of people to his right and crowds of people to his left. When he looked to his right he laughed and when he looked to his left he wept. He said: 'Welcome to the righteous Prophet and the righteous son.' I said: 'O Jibrîl, who is this?' He said: 'This is Âdam ﷺ, and these crowds of people to his right and his left are his progeny. The people on the right are the people of Paradise and the people on the left are the people of the Fire. When he looks to his right he laughs and when he looks to his left he weeps.' Then Jibrîl took me up to the second heaven and said to its keeper: 'Open up.' And its keeper said to him what the keeper of the lowest heaven had said, and he opened up."

Anas bin Mâlik said: "He (ﷺ) said that he found in the heavens Âdam, Idrîs, 'Eisâ, Mûsâ and Ibrâhîm - (ﷺ) - but he did not say for certain what

فَلَمَّا جِئْنَا السَّمَاءَ الدُّنْيَا، قَالَ جِبْرِيلُ [عَلَيْهِ السَّلَامُ] لِخَازِنِ السَّمَاءِ الدُّنْيَا: افْتَحْ. قَالَ: مَنْ هٰذَا؟ قَالَ: هٰذَا جِبْرِيلُ. قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ، مَعِيَ مُحَمَّدٌ ﷺ. قَالَ: فَأُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، [فَفَتَحَ] قَالَ، فَلَمَّا عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ عَنْ يَمِينِهِ أَسْوِدَةٌ، وَعَنْ يَسَارِهِ أَسْوِدَةٌ - قَالَ - فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَىٰ، قَالَ: فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ، وَالِابْنِ الصَّالِحِ. قَالَ: قُلْتُ: يَا جِبْرِيلُ! مَنْ هٰذَا؟ قَالَ: هٰذَا آدَمُ ﷺ، وَهٰذِهِ الْأَسْوِدَةُ عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ. فَأَهْلُ الْيَمِينِ أَهْلُ الْجَنَّةِ، وَالأَسْوِدَةُ الَّتِي عِنْدَ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى - قَالَ - ثُمَّ عَرَجَ بِي جِبْرِيلُ حَتَّى أَتَىٰ السَّمَاءَ الثَّانِيَةَ، فَقَالَ لِخَازِنِهَا: افْتَحْ. قَالَ: فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ خَازِنُ السَّمَاءِ الدُّنْيَا، فَفَتَحَ.

فَقَالَ أَنَسُ بْنُ مَالِكٍ: فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَاوَاتِ آدَمَ وَإِدْرِيسَ وَعِيسَى وَمُوسَىٰ وَإِبْرَاهِيمَ - عَلَيْهِم السَّلَامُ -

their positions were, except that he said that he saw Âdam - ﷺ - in the lowest heaven and Ibrâhîm in the sixth heaven. When Jibrîl and the Messenger of Allâh ﷺ passed by Idrîs, he said: 'Welcome to the righteous Prophet and the righteous brother.' He said: 'Then he passed by and I said: "Who is that?" He said: "This is Idrîs."' He said: 'Then I passed by Mûsâ - ﷺ - and he said: "Welcome to the righteous Prophet and the righteous brother." I said: "Who is this?" He said: "This is Mûsâ."' He said: 'Then I passed by 'Eisâ and he said: "Welcome to the righteous Prophet and the righteous brother." I said: "Who is this?" He said: "This is 'Eisâ bin Mariam." Then I passed by Ibrâhîm - ﷺ - and he said: "Welcome to the righteous Prophet and the righteous son." I said: "Who is this?" He said: "This is Ibrâhîm."

Ibn Shihâb said: "Ibn Ḥazm told me that Ibn 'Abbâs and Abû Ḥabbah Al-Anṣârî used to say that the Messenger of Allâh ﷺ said: 'Then I was taken up until I reached a level where I could hear the scratching of the pens.'"

Ibn Ḥazm and Anas bin Mâlik said: "The Messenger of Allâh ﷺ

وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلُهُمْ، غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ قَدْ وَجَدَ آدَمَ - عَلَيْهِ السَّلَامُ - فِي السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ قَالَ: فَلَمَّا مَرَّ جِبْرِيلُ وَرَسُولُ اللهِ ﷺ بِإِدْرِيسَ قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ. قَالَ ثُمَّ مَرَّ فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ: هٰذَا إِدْرِيسُ. قَالَ: ثُمَّ مَرَرْتُ بِمُوسَىٰ - عَلَيْهِ السَّلَامُ - فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ، وَالأَخِ الصَّالِحِ، قَالَ قُلْتُ: مَنْ هٰذَا؟ قَالَ: هٰذَا مُوسَىٰ. قَالَ: ثُمَّ مَرَرْتُ بِعِيسَىٰ، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ. قُلْتُ: مَنْ هٰذَا؟ قَالَ: هٰذَا عِيسَى ابْنُ مَرْيَمَ - قَالَ -: ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ - فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالِابْنِ الصَّالِحِ - قَالَ -: قُلْتُ: مَنْ هٰذَا؟ قَالَ: هٰذَا إِبْرَاهِيمُ».

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي ابْنُ حَزْمٍ؛ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَبَّةَ الْأَنْصَارِيَّ [كَانَا] يَقُولَانِ: قَالَ رَسُولُ اللهِ ﷺ: «ثُمَّ عَرَجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ فِيهِ صَرِيفَ الْأَقْلَامِ».

قَالَ ابْنُ حَزْمٍ وَأَنَسُ بْنُ مَالِكٍ:

said: 'Allâh enjoined upon my *Ummah* fifty prayers. I went back with that until I passed by Mûsâ, ﷺ, and Mûsâ said: "What did your Lord enjoin upon your *Ummah*?" I said: "He enjoined upon them fifty prayers." Mûsâ said to me: "Go back to your Lord, for your *Ummah* will not be able to do that." So I went back to my Lord and He waived half of it [for me]. Then I went back to Mûsâ, ﷺ, and told him. He said: "Go back to your Lord, for your *Ummah* will not be able to do that." So I went back to my Lord and He said: "They are five and they are fifty; My Word cannot change." So I went back to Mûsâ and he said: "Go back to your Lord." I said: "I feel too shy before my Lord." Then Jibrîl set off with me until we reached *As-Sidrat Al-Muntahâ*, (the Lote-Tree of the Utmost Boundary) which was covered with colors, I do not know what they are. Then I entered Paradise and saw that its domes were pearls and its earth was musk.'"

قَالَ رَسُولُ اللهِ ﷺ: «فَفَرَضَ اللهُ عَلَىٰ أُمَّتِي خَمْسِينَ صَلَاةً. قَالَ: فَرَجَعْتُ بِذَلِكَ حَتَّى أَمُرَّ بِمُوسَىٰ عَلَيْهِ السَّلَامُ فَقَالَ مُوسَىٰ: مَاذَا فَرَضَ رَبُّكَ عَلَىٰ أُمَّتِكَ؟ قَالَ قُلْتُ: فَرَضَ عَلَيْهِمْ خَمْسِينَ صَلَاةً. قَالَ لِي مُوسَىٰ: فَرَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ - قَالَ -: فَرَاجَعْتُ رَبِّي فَوَضَعَ [عَنِّي] شَطْرَهَا - قَالَ -: فَرَجَعْتُ إِلَىٰ مُوسَىٰ عَلَيْهِ السَّلَامُ فَأَخْبَرْتُهُ- قَالَ-: رَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذٰلك - قَالَ -: فَرَاجَعْتُ رَبِّي، فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ، لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ. قَالَ فَرَجَعْتُ إِلَىٰ مُوسَىٰ، فَقَالَ: رَاجِعْ رَبَّكَ. فَقُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي. قَالَ ثُمَّ انْطَلَقَ بِي جِبْرِيلُ حَتَّى نَأْتِيَ سِدْرَةَ الْمُنْتَهَىٰ، فَغَشِيَهَا أَلْوَانٌ لَا أَدْرِي مَا هِيَ - قَالَ -: ثُمَّ أُدْخِلْتُ الْجَنَّةَ فَإِذَا فِيهَا جَنَابِذُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ».

[416] 264 - (164) It was narrated from Anas - perhaps he said from Mâlik bin Ṣa'ṣa'ah, one of his people - that he said: "The Prophet of Allâh ﷺ said: 'While I was at the House (i.e., the

[٤١٦] ٢٦٤-(١٦٤) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ - لَعَلَّهُ قَالَ - عَنْ مَالِكِ بْنِ

Ka'bah), in a state between sleep and wakefulness, I heard someone say: 'One of the three, between the other two men.' Then they came and took me off, and a golden basin full of *Zamzam* water was brought. My chest was opened from here to here'" - (one of the narrators) Qatâdah said: "I said to the one who was with me: 'What does that mean?' He said: 'To the lower part of the abdomen'" - "'and my heart was taken out and washed with *Zamzam* water, then put back in its place and filled with faith and wisdom.

"'Then a white beast was brought to me, called *Al-Burâq* - which was bigger than a donkey and smaller than a mule, whose stride reaches as far as he can see - and I was mounted on it. Then we set off until we came to the lowest heaven. Jibrîl - ﷺ - asked for it to be opened and it was said: "Who is this?" He said: "Jibrîl." It was said: "Who is with you?" He said: "Muḥammad ﷺ." It was said: "Has he been sent for?" He said: "Yes." So he opened up for us and said, "Welcome, what a blessed arrival." And we came to Âdam - ﷺ...'"

And he quoted the same *Ḥadîth* (no. 415), mentioning that in the second heaven he met 'Eisâ and Yaḥyâ, ﷺ, in the third, Yûsuf in the fourth Idrîs, and in the fifth

صَعْصَعَةَ - رَجُلٍ مِنْ قَوْمِهِ - قَالَ: قَالَ نَبِيُّ اللهِ ﷺ: «بَيْنَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ، إِذْ سَمِعْتُ قَائِلًا يَقُولُ: أَحَدُ الثَّلَاثَةِ بَيْنَ الرَّجُلَيْنِ، فَأُتِيتُ فَانْطُلِقَ بِي، فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ فِيهَا مِنْ مَاءِ زَمْزَمَ، فَشُرِحَ صَدْرِي إِلَىٰ كَذَا وكَذَا - قَالَ قَتَادَةُ: فَقُلْتُ لِلَّذِي مَعِي: مَا يَعْنِي؟ قَالَ: إِلَىٰ أَسْفَلِ بَطْنِهِ - فَاسْتُخْرِجَ قَلْبِي، فَغُسِلَ بِمَاءِ زَمْزَمَ، ثُمَّ أُعِيدَ مَكَانَهُ، ثُمَّ حُشِيَ إِيمَانًا وَحِكْمَةً، ثُمَّ أُتِيتُ بِدَابَّةٍ أَبْيَضَ يُقَالُ لَهُ الْبُرَاقُ - فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ، يَقَعُ خَطْوُهُ عِنْدَ أَقْصَى طَرْفِهِ - فَحُمِلْتُ عَلَيْهِ، ثُمَّ انْطَلَقْنَا حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا، فَاسْتَفْتَحَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - فَقِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ. قَالَ فَفَتَحَ لَنَا. وَقَالَ: مَرْحَبًا [بِهِ]، وَلَنِعْمَ الْمَجِيءُ جَاءَ. قَالَ: فَأَتَيْنَا عَلَىٰ آدَمَ - عَلَيْهِ السَّلَامُ -، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، وَذَكَرَ أَنَّهُ لَقِيَ فِي السَّمَاءِ الثَّانِيَةِ عِيسَىٰ وَيَحْيَىٰ - عَلَيْهِمَا السَّلَامُ - وَفِي الثَّالِثَةِ يُوسُفَ، وَفِي

Harûn ؑ. He said: "Then we went on until we came to the sixth heaven, and I came to Mûsâ ﷺ and greeted him with Salâm ؑ. He said: 'Welcome to the righteous brother and the righteous Prophet.' When I passed by him, he wept and a voice called out: 'Why are you weeping?' He said: 'O Lord, You have sent this young man after me, and more of his *Ummah* will enter Paradise than mine.' Then we went on until we came to the seventh heaven, where I came to Ibrâhîm, ؑ."

And he said in his *Ḥadîth*: "The Prophet of Allâh ﷺ narrated that he saw four rivers flowing from its roots, two visible rivers and two hidden ones: 'I said: "O Jibrîl, what are these rivers?" He said: "As for the two hidden rivers, they are two rivers in Paradise, and as for the two visible ones, they are the Nile and the Euphrates." Then *Al-Bait Al-Ma'mûr* (Much-Frequented House) was raised up for me, and I said: "O Jibrîl, what is this?" He said: "This is the Much-Frequented House. Every day seventy thousand Angels enter it and when they depart from it, they never return to it." Then two vessels were brought to me, one of wine and one of milk; they were offered to me and I chose the milk. It was said: "You did right; Allâh guided you to what is

الرَّابِعَةِ إِدْرِيسَ. وَفِي الْخَامِسَةِ هٰرُونَ - عَلَيْهِ السَّلَامُ - قَالَ: ثُمَّ انْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَىٰ السَّمَاءِ السَّادِسَةِ، فَأَتَيْتُ عَلَىٰ مُوسَىٰ ﷺ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، فَلَمَّا جَاوَزْتُهُ بَكَىٰ، فَنُودِيَ: مَا يُبْكِيكَ؟ قَالَ: رَبِّ هٰذَا غُلَامٌ بَعَثْتَهُ بَعْدِي، يَدْخُلُ مِنْ أُمَّتِهِ الْجَنَّةَ أَكْثَرُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي، قَالَ: ثُمَّ انْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلى السَّمَآءِ السَّابِعَةِ، فأَتَيتُ عَلَىٰ إِبْرَاهِيمَ عَلَيْهِ السَّلَامَ». وَقَالَ فِي الْحَدِيثِ: وَحَدَّثَ نَبِيُّ اللهِ ﷺ أَنَّهُ رَأَى أَرْبَعَةَ أَنْهَارٍ يَخْرُجُ مِنْ أَصْلِهَا نَهْرَانِ ظَاهِرَانِ، وَنَهْرَانِ بَاطِنَانِ «فَقُلْتُ: يَا جِبْرِيلُ! مَا هٰذِهِ الأَنْهَارُ؟ قَالَ: أَمَّا النَّهْرَانِ الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنِّيلُ وَالْفُرَاتُ، ثُمَّ رُفِعَ لِيَ الْبَيْتُ الْمَعْمُورُ. فَقُلْتُ: يَا جِبْرِيلُ! مَا هٰذَا؟ قَالَ هٰذَا الْبَيْتُ الْمَعْمُورُ، يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِذَا خَرَجُوا مِنْهُ لَمْ يَعُودُوا فِيهِ آخِرَ مَا عَلَيْهِمْ، ثُمَّ أُتِيتُ بِإِنَاءَيْنِ أَحَدُهُمَا خَمْرٌ وَالآخَرُ لَبَنٌ، فَعُرِضَا عَلَيَّ، فَاخْتَرْتُ اللَّبَنَ. فَقِيلَ: أَصَبْتَ، أَصَابَ اللهُ بِكَ،

right and your *Ummah* will adhere to the *Fitrah*.' Then fifty prayers were enjoined upon me every day..." Then he quoted the rest of the *Hadîth* (no. 415).

أُمَّتُكَ عَلَىٰ الْفِطْرَةِ، ثُمَّ فُرِضَتْ عَلَيَّ كُلَّ يَوْمٍ خَمْسُونَ صَلَاةً». ثُمَّ ذَكَرَ قِصَّتَهَا إِلَىٰ آخِرِ الْحَدِيثِ.

[417] 265 - (...) It was narrated from Mâlik bin Ṣa'ṣa'ah that the Messenger of Allâh ﷺ said:... and he mentioned something similar (as no. 415), but he added: "A golden basin filled with wisdom and faith was brought to me, and the area from the upper part of my chest to the bottom of my abdomen was split open and washed with *Zamzam* water, then it was filled with wisdom and faith."

[٤١٧] ٢٦٥-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنْ مَالِكِ بْنِ صَعْصَعَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ، وَزَادَ فِيهِ: «فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِيءٍ حِكْمَةً وَإِيمَانًا، فَشُقَّ مِنَ النَّحْرِ إِلَىٰ مَرَاقِّ الْبَطْنِ، فَغُسِلَ بِمَاءِ زَمْزَمَ، ثُمَّ مُلِيءَ حِكْمَةً وَإِيمَانًا».

[418] 266 - (...) It was narrated that Qatâdah said: "I heard Abû Al-'Âliyah say: 'The cousin of your Prophet ﷺ' - meaning Ibn 'Abbâs - told me: 'The Messenger of Allâh ﷺ spoke of the time when he was taken on the Night Journey, and he said: 'Mûsâ is dark and tall, as if he were one of the men of Shanû'ah.' And he said: 'Eisâ with wavy hair, of average height.' And he mentioned Mâlik, the keeper of Hell, and he mentioned the *Dajjâl*."

[٤١٨] ٢٦٦-(١٦٥) حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ﷺ يَعْنِي ابْنَ عَبَّاسٍ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ حِينَ أُسْرِيَ بِهِ فَقَالَ: «مُوسَىٰ آدَمُ طُوَالٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ». وَقَالَ: «عِيسَىٰ جَعْدٌ مَرْبُوعٌ» وَذَكَرَ مَالِكًا خَازِنَ جَهَنَّمَ وَذَكَرَ الدَّجَّالَ.

[419] 267 - (...) It was narrated from Qatâdah, from Abû Al-'Âliyah: "The cousin of your

[٤١٩] ٢٦٧-(...) وَحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا يُونُسُ بْنُ مُحَمَّدٍ:

Prophet (ﷺ)" - Ibn 'Abbâs - "told us: 'The Messenger of Allâh (ﷺ) said: "On the night on which I was taken on the Night Journey, I passed by Mûsâ bin 'Imrân [ﷺ], a tall, dark, man, with wavy hair, as if he was one of the men of Shanû'ah. And I saw 'Eisâ bin Mariam, of average height and with a red and white complexion and flowing hair." And he was shown Mâlik, the keeper of Hell, and the *Dajjâl*, among the signs that Allâh showed him. "...So be not you in doubt of meeting him...."[1] Qatâdah used to interpret it to mean that the Prophet of Allâh ﷺ did meet Mûsâ, ﷺ.

حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ ﷺ - ابْنُ عَبَّاسٍ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَىٰ مُوسَى بْنِ عِمْرَانَ - [عَلَيْهِ السَّلَامُ] - رَجُلٌ آدَمُ طُوَالٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ مَرْبُوعَ الْخَلْقِ، إِلَىٰ الْحُمْرَةِ وَالْبَيَاضِ، سَبِطَ الرَّأْسِ». وَأُرِيَ مَالِكًا خَازِنَ النَّارِ، وَالدَّجَّالَ، فِي آيَاتٍ أَرَاهُنَّ اللهُ إِيَّاهُ ﴿فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ﴾ [السجدة: ٢٣].

قَالَ: كَانَ قَتَادَةُ يُفَسِّرُهَا أَنَّ نَبِيَّ اللهِ ﷺ قَدْ لَقِيَ مُوسَىٰ عَلَيْهِ السَّلَامُ.

[420] 268 - (166) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ passed through the valley of Al-Azraq and said: "What valley is this?" They said: "This is the valley of Al-Azraq." He said: "It is as if I can see Mûsâ ﷺ coming down from the mountain pass, calling out loudly to Allâh, reciting the *Talbiyah*." Then he came to the pass of Harsha and said: "What pass is this?" They said: "The pass of Harsha." He

[٤٢٠] ٢٦٨-(١٦٦) حَدَّثَنَا أَحْمَدُ ابْنُ حَنْبَلٍ وَسُرَيْجُ بْنُ يُونُسَ قَالَا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِوَادِي الْأَزْرَقِ فَقَالَ: «أَيُّ وَادٍ هٰذَا؟» فَقَالُوا: هٰذَا وَادِي الْأَزْرَقِ - قَالَ -: «كَأَنِّي أَنْظُرُ إِلَىٰ مُوسَىٰ [عَلَيْهِ السَّلَامُ] هَابِطًا مِنَ الثَّنِيَّةِ، وَلَهُ جُؤَارٌ إِلَىٰ اللهِ بِالتَّلْبِيَةِ» ثُمَّ أَتَىٰ عَلَىٰ ثَنِيَّةِ هَرْشَىٰ فَقَالَ:

[1] *As-Sajdah* 32:23.

said: "It is as if I can see Yûnus bin Matta, [ﷺ], on a sturdy red camel, wearing a woolen cloak, with his camel's reins made of palm fiber, reciting the *Talbiyah*."

«أَيُّ ثَنِيَّةٍ هٰذِهِ؟» قَالُوا: ثَنِيَّةُ هَرْشَىٰ. قَالَ: «كَأَنِّي أَنْظُرُ إِلَىٰ يُونُسَ بْنِ مَتَّى [عَلَيْهِ السَّلَامُ] عَلَىٰ نَاقَةٍ حَمْرَاءَ جَعْدَةٍ عَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، خِطَامُ نَاقَتِهِ خُلْبَةٌ، وَهُوَ يُلَبِّي».

قَالَ ابْنُ حَنْبَلٍ فِي حَدِيثِهِ، قَالَ هُشَيْمٌ: يَعْنِي لِيفًا.

[421] 269 - (...) It was narrated that Ibn 'Abbâs said: "We traveled with the Messenger of Allâh ﷺ between Makkah and Al-Madînah, and we passed through a valley. He said: 'What valley is this?' They said: 'The valley of Al-Azraq.' He said: 'It is as if I can see Mûsâ ﷺ'" - and he said something about his color and hair that Dawûd (one of the narrators) did not remember - "'putting his fingers in his ears and calling out loudly to Allâh, reciting the *Talbiyah*, passing through this valley.' Then we traveled on until we came to a mountain pass and he said: 'What pass is this?' They said: 'Harsha or Lift.'[1] He said: 'It is as if I can see Yûnus riding a red camel, wearing a woolen cloak, with the reins of his camel made of palm fibers, passing through this valley, reciting the *Talbiyah*.'"

[٤٢١] ٢٦٩-(...) وحَدَّثَني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سِرْنَا مَعَ رَسُولِ اللهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَمَرَرْنَا بِوَادٍ فَقَالَ: «أَيُّ وَادٍ هٰذَا؟» فَقَالُوا: وَادِي الْأَزْرَقِ فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَىٰ مُوسَىٰ ﷺ - فَذَكَرَ مِنْ لَوْنِهِ وَشَعْرِهِ شَيْئًا لَمْ يَحْفَظْهُ دَاوُدُ - وَاضِعًا إِصْبَعَيْهِ فِي أُذُنَيْهِ، لَهُ جُؤَارٌ إِلَىٰ اللهِ بِالتَّلْبِيَةِ، مَارًّا بِهٰذَا الْوَادِي» قَالَ: ثُمَّ سِرْنَا حَتَّى أَتَيْنَا عَلَىٰ ثَنِيَّةٍ، فَقَالَ: «أَيُّ ثَنِيَّةٍ هٰذِهِ» قَالُوا: هَرْشَىٰ أَوْ لِفْتٌ. فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَىٰ يُونُسَ عَلَىٰ نَاقَةٍ حَمْرَاءَ، عَلَيْهِ جُبَّةُ صُوفٍ، خِطَامُ نَاقَتِهِ لِيفٌ خُلْبَةٌ، مَارًّا بِهٰذَا الْوَادِي مُلَبِّيًا».

[1] And they say it is also pronounced "Laft."

[422] 270 - (...) It was narrated that Mujâhid said: "We were with Ibn 'Abbâs and they mentioned the *Dajjâl*.' He (someone present) said: 'Written between his eyes is (the word) *Kâfir*.' Ibn 'Abbâs said: 'I did not hear him (the Prophet ﷺ) say that. Rather he said: "As for Ibrâhîm, look at your companion (meaning himself). As for Mûsâ, he was dark man with wavy hair, riding a red camel with reins of palm-fibers. It is as if I can see him going down into the valley, reciting the *Talbiyah*."

[٤٢٢] ٢٧٠-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ، فَذَكَرُوا الدَّجَّالَ، فَقَالَ: إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، قَالَ، فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ قَالَ ذَلِكَ، وَلٰكِنَّهُ قَالَ: «أَمَّا إِبْرَاهِيمُ، فَانْظُرُوا إِلَىٰ صَاحِبِكُمْ، وَأَمَّا مُوسَىٰ، فَرَجُلٌ آدَمُ جَعْدٌ عَلَىٰ جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ إِذَا انْحَدَرَ فِي الْوَادِي يُلَبِّي».

[423] 271 - (167) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "The Prophets were shown to me, and I saw Mûsâ, who was a man of average build, as if he were one of the men of Shanû'ah. And I saw 'Eisâ bin Mariam, ﷺ, and the closest in resemblance to him whom I have seen is 'Urwah bin Mas'ûd. And I saw Ibrâhîm [ﷺ], and the closest in resemblance to him whom I have seen is your companion" - meaning himself. "And I saw Jibrîl, ﷺ, and the closest in resemblance to him whom I have seen is Dihyah." According to the report of Ibn Rumh: "Dihyah bin Khalîfah"

[٤٢٣] ٢٧١-(١٦٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عُرِضَ عَلَيَّ الْأَنْبِيَاءُ، فَإِذَا مُوسَىٰ ضَرْبٌ مِنَ الرِّجَالِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ - [عَلَيْهِ السَّلَامُ] - فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا عُرْوَةُ بْنُ مَسْعُودٍ، وَرَأَيْتُ إِبْرَاهِيمَ [صَلَوَاتُ اللهِ عَلَيْهِ]. فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا صَاحِبُكُمْ يَعْنِي نَفْسَهُ وَرَأَيْتُ جِبْرِيلَ - عَلَيْهِ السَّلَامُ - فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا دِحْيَةُ».

وَفِي رِوَايَةِ ابْنِ رُمْحٍ: «دِحْيَةُ بْنُ خَلِيفَةَ».

[٤٢٤] ٢٧٢-(١٦٨) وحَدَّثَني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَتَقَارَبَا فِي اللَّفْظِ، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ: عَبْدٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «حِينَ أُسْرِيَ بِي لَقِيتُ مُوسَىٰ عَلَيْهِ السَّلَامُ - فَنَعَتَهُ النَّبِيُّ ﷺ - فَإِذَا رَجُلٌ - حَسِبْتُهُ قَالَ - مُضْطَرِبٌ، رَجِلُ الرَّأْسِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ - قَالَ - وَلَقِيتُ عِيسَىٰ فَنَعَتَهُ النَّبِيُّ ﷺ فَإِذَا رَبْعَةٌ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ» - يَعْنِي حَمَّامًا - قَالَ: «وَرَأَيْتُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَأَنَا أَشْبَهُ وُلْدِهِ بِهِ - قَالَ -: فَأُتِيتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الْآخَرِ خَمْرٌ، فَقِيلَ لِي: خُذْ أَيَّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقَالَ: هُدِيتَ الْفِطْرَةَ - أَوْ أَصَبْتَ الْفِطْرَةَ - أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ». [انظر: ٥٢٤٠]

[424] 272 - (168) It was narrated that Abû Hurairah said: "The Prophet ﷺ said: 'When I was taken on the Night Journey, I met Mûsâ, ﷺ, - and the Prophet ﷺ described him - 'and he was a man' - I think he said - 'of average build, with wavy hair, as if he were one of the men of Shanû'ah. And I met 'Eisâ' - and the Prophet ﷺ described him - 'and he was a man of medium build with a reddish complexion, as if he had just come out of a *Dîmâs*.' - meaning a bath-house. 'And I saw Ibrâhîm ﷺ, and I am the one who most closely resembles him of his children.' He said: 'Then two vessels were brought to me; in one was milk and in the other was wine. It was said to me: 'Take whichever of them you want.' So I took the milk, and he said: 'You have been guided to the *Fitrah*' - or 'you have attained the *Fitrah*. If you had taken the wine, your *Ummah* would have been led astray.'"

Chapter 75. Mentioning *Al-Masîḥ* Son Of Mariam And *Al-Masîḥ Ad-Dajjâl*

(المعجم ٧٥) - (بَابُ ذكر المسيح ابن مريم والمسيح الدجال)
(التحفة ٧٤)

[425] 273 - (169) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "One night at the Ka'bah, I had a dream, and I saw a dark man like the most handsome of dark men you could ever see, with the most handsome hair coming down below his earlobes. He had combed his hair and it was dripping with water, and he was leaning on two men" - or; "on the shoulders of two men" - "circumambulating the Ka'bah. I asked: 'Who is this?' And it was said: 'This is *Al-Masîḥ*, son of Mariam.' Then I saw a man with very curly hair, with a bad right eye, which looked like a floating grape. I asked: 'Who is this?' And it was said: 'This is *Al-Masîḥ Ad-Dajjâl*.'"

[٤٢٥] ٢٧٣-(١٦٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُرَانِي لَيْلَةً عِنْدَ الْكَعْبَةِ، فَرَأَيْتُ رَجُلًا آدَمَ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنْ أُدْمِ الرِّجَالِ لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنَ اللِّمَمِ، قَدْ رَجَّلَهَا فَهِيَ تَقْطُرُ مَاءً، مُتَّكِئًا عَلَىٰ رَجُلَيْنِ - أَوْ عَلَىٰ عَوَاتِقِ رَجُلَيْنِ - يَطُوفُ بِالْبَيْتِ، فَسَأَلْتُ مَنْ هٰذَا؟ فَقِيلَ: هٰذَا الْمَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ إِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ، أَعْوَرِ الْعَيْنِ الْيُمْنَىٰ، كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ، فَسَأَلْتُ: مَنْ هٰذَا؟ فَقِيلَ: هٰذَا الْمَسِيحُ الدَّجَّالُ».

[انظر: ٧٣٥٦، ٧٣٦١]

[426] 274 - (...) It was narrated that Nâfi' said: "'Abdullâh bin 'Umar said: 'One day the Messenger of Allâh ﷺ mentioned the *Dajjâl* to the people and he said: "Allâh, Blessed be He and Most High, is not one-eyed, but the *Dajjâl* has a bad right eye, as if his eye is a floating grape.'' And the Messenger of Allâh ﷺ said: "I

[٤٢٦] ٢٧٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْحٰقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسٌ يَعْنِي ابْنَ عِيَاضٍ عَنْ مُوسَىٰ وَهُوَ ابْنُ عُقْبَةَ عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللهِ بْنُ عُمَرَ: ذَكَرَ رَسُولُ اللهِ ﷺ يَوْمًا، بَيْنَ ظَهْرَانَيِ النَّاسِ: الْمَسِيحَ الدَّجَّالَ فَقَالَ: «إِنَّ اللهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ، أَلَا [وَ]إِنَّ

مَسِيحَ الدَّجَّالَ أَعْوَرُ عَيْنِ الْيُمْنَىٰ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِئَةٌ» قَالَ: وَقَالَ رَسُولُ اللهِ ﷺ: «أَرَانِي اللَّيْلَةَ فِي الْمَنَامِ عِنْدَ الْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ كَأَحْسَنِ مَا تَرَى مِنْ أُدْمِ الرِّجَالِ، تَضْرِبُ لِمَّتُهُ بَيْنَ مَنْكِبَيْهِ، رَجِلُ الشَّعَرِ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَىٰ مَنْكِبَيْ رَجُلَيْنِ، وَهُوَ بَيْنَهُمَا يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هٰذَا؟ فَقَالُوا: [هٰذَا] الْمَسِيحُ ابْنُ مَرْيَمَ، وَرَأَيْتُ وَرَاءَهُ رَجُلًا جَعْدًا قَطِطًا أَعْوَرَ عَيْنِ الْيُمْنَىٰ، كَأَشْبَهِ مَنْ رَأَيْتُ مِنَ النَّاسِ بِابْنِ قَطَنٍ، وَاضِعًا يَدَيْهِ عَلَىٰ مَنْكِبَيْ رَجُلَيْنِ، يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هٰذَا؟ قَالُوا: هٰذَا الْمَسِيحُ الدَّجَّالُ».

had a dream last night at the Ka'bah. I saw a dark man, like the most handsome of dark men you could ever see, with his hair falling between his shoulders. He had wavy hair and his head was dripping with water. He was putting his hands on the shoulders of two men, circumambulating the Ka'bah between them. I said: 'Who is this?' They said: '(This is) *Al-Masîḥ* the son of Mariam.' And behind him I saw a man with curly hair, with a bad right eye; the person whom I have seen who most resembles him is Ibn Qaṭan, he was also putting his hands on the shoulders of two men, circumambulating the Ka'bah. I said: 'Who is this?' They said: 'This is the *Al-Masîḥ Ad-Dajjâl*.'"

[٤٢٧] ٢٧٥-(...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ «رَأَيْتُ عِنْدَ الْكَعْبَةِ رَجُلًا آدَمَ، سَبْطَ الرَّأْسِ، وَاضِعًا يَدَيْهِ عَلَىٰ رَجُلَيْنِ، يَسْكُبُ رَأْسُهُ - أَوْ يَقْطُرُ رَأْسُهُ - فَسَأَلْتُ: مَنْ هٰذَا؟ فَقَالُوا: عِيسَى ابْنُ مَرْيَمَ أَوِ الْمَسِيحُ ابْنُ مَرْيَمَ - لَا يَدْرِي أَيَّ ذٰلِكَ قَالَ - قَالَ: وَرَأَيْتُ وَرَاءَهُ رَجُلًا أَحْمَرَ، جَعْدَ الرَّأْسِ، أَعْوَرَ الْعَيْنِ

[427] 275 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "I saw at the Ka'bah a dark man with wavy hair, placing his hands on two other men, with water flowing or dripping from his head. I asked: 'Who is this?' They said: 'Eisâ the son of Mariam,'" or; "'*Al-Masîḥ* the son of Mariam'" - I do not know which he said. "And behind him I saw a reddish man with curly hair, with a bad right eye. The person whom I have seen who most resembles him is Ibn Qaṭan.

I asked: 'Who is this?' They said: '*Al-Masîḥ Ad-Dajjâl*.'"

اليُمْنَىٰ، أَشْبَهُ مَنْ رَأَيْتُ بِهِ ابْنُ قَطَنٍ، فَسَأَلْتُ: مَنْ هٰذَا؟ فَقَالُوا: الْمَسِيحُ الدَّجَّالُ».

[428] 276 - (170) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "When the Quraish denied me, I stayed in the *Ḥijr* and Allâh showed me *Bait Al-Maqdis*, and I started telling them about its signs while I was looking at it."

[٤٢٨] ٢٧٦-(١٧٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَمَّا كَذَّبَتْنِي قُرَيْشٌ، قُمْتُ فِي الْحِجْرِ فَجَلَّى اللهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ».

[429] 277 - (171) It was narrated from Sâlim bin 'Abdullâh bin 'Umar bin Al-Khaṭṭâb, that his father said: "I heard the Messenger of Allâh ﷺ say: 'While I was sleeping, I saw myself circumambulating the Ka'bah, and there was a dark man with wavy hair, walking between two other men, with water dripping, or flowing from his head. I said: Who is this? They said: This is the son of Mariam. Then I went and looked, and I saw a reddish man, of heavy build, with curly hair, with a bad eye, as if his eye was a floating grape. I said: Who is this? They said: The *Dajjâl*. The person whom I have seen who most resembles him is Ibn Qaṭan.'"

[٤٢٩] ٢٧٧-(١٧١) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ ابْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُنِي أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ سَبْطُ الشَّعْرِ، بَيْنَ رَجُلَيْنِ، يَنْطِفُ رَأْسُهُ مَاءً - أَوْ يُهَرَاقُ رَأْسُهُ مَاءً - فَقُلْتُ مَنْ هٰذَا؟ قَالُوا: هٰذَا ابْنُ مَرْيَمَ، ثُمَّ ذَهَبْتُ أَلْتَفِتُ فَإِذَا رَجُلٌ أَحْمَرُ، جَسِيمٌ، جَعْدُ الرَّأْسِ، أَعْوَرُ الْعَيْنِ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ، قُلْتُ: مَنْ هٰذَا؟ قَالُوا: الدَّجَّالُ، أَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنٍ».

[430] 278 - (172) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I remember when I was in the *Ḥijr* and the Quraish were asking me about my Night Journey. They asked me things about *Bait Al-Maqdis* of which I was not sure, and I became distressed in a way in which I have never felt distressed before. Then Allâh raised it up for me so that I could see it, and they did not ask me about anything but I told them about it. And I remember when I was among a group of the Prophets, and I saw Mûsâ - ﷺ - standing and praying. He was man with wavy hair, as if he was one of the men of Shanû'ah. And I saw 'Eisâ bin Mariam ﷺ standing and praying, and the closest in resemblance to him whom I have seen is 'Urwah bin Mas'ûd Ath-Thaqafî. And I saw Ibrâhîm, ﷺ, standing and praying, and the closest in resemblance to him whom I have seen is your companion' - meaning himself (ﷺ) - 'The time for prayer came and I led them in prayer. When I had finished the prayer, a voice said: O Muḥammad, this is Mâlik, the keeper of the Fire, greet him with *Salâm*. I turned to him and he greeted me first.'"

[٤٣٠] ٢٧٨-(١٧٢) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ اللهِ بْنِ الفَضْلِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ وَقُرَيْشٌ تَسْأَلُنِي عَنْ مَسْرَايَ، فَسَأَلَتْنِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أُثْبِتْهَا، فَكُرِبْتُ كُرْبَةً مَا كُرِبْتُ مِثْلَهُ قَطُّ - قَالَ-: فَرَفَعَهُ اللهُ لِي أَنْظُرُ إِلَيْهِ، مَا يَسْأَلُونِّي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُهُمْ بِهِ، وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الْأَنْبِيَاءِ، فَإِذَا مُوسَىٰ - عَلَيْهِ السَّلَامُ - قَائِمٌ يُصَلِّي، فَإِذَا رَجُلٌ ضَرْبٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَإِذَا عِيسَى ابْنُ مَرْيَمَ - عَلَيْهِ السَّلَامُ - قَائِمٌ يُصَلِّي، أَقْرَبُ النَّاسِ بِهِ شَبَهًا عُرْوَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ، وَإِذَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ قَائِمٌ يُصَلِّي، أَشْبَهُ النَّاسِ بِهِ صَاحِبُكُمْ يَعْنِي نَفْسَهُ ﷺ فَحَانَتِ الصَّلَاةُ فَأَمَمْتُهُمْ، فَلَمَّا فَرَغْتُ مِنَ الصَّلَاةِ قَالَ قَائِلٌ: يَا مُحَمَّدُ! هٰذَا مَالِكٌ صَاحِبُ النَّارِ فَسَلِّمْ عَلَيْهِ، فَالْتَفَتُّ إِلَيْهِ فَبَدَأَنِي بِالسَّلَامِ».

Chapter 76. About *Sidrat Al-Muntahâ* (The Lote-Tree Of The Utmost Boundary)

[431] 279 - (173) It was narrated that 'Abdullâh said: "When the Messenger of Allâh ﷺ was taken on the Night Journey, he went as far as *Sidrat Al-Muntahâ* (The Lote-Tree of the Utmost Boundary), which is in the sixth heaven. It is there, everything that ascends from the earth stops, and it is taken from there. And it is there where everything that descends from above stops, and it is taken from there. Allâh says: When that covered the Lote-Tree which did cover it!.[1] He said: "Moths of gold. And the Messenger of Allâh ﷺ was given three things: He was given the five prayers, he was given the last Verses of *Sûrat Al-Baqarah*, and forgivness of serious sins to his *Ummah* who do not associate anything with Allâh were to be forgiven for serious sins."

(المعجم ٧٦- (بَابُ فِي ذكر سدرة المنتهى) (التحفة ٧٥)

[٤٣١] ٢٧٩-(١٧٣) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَزُهَيْرُ ابْنُ حَرْبٍ، جَمِيعًا عَنْ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللهِ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ اللهِ ﷺ انْتُهِيَ بِهِ إِلَىٰ سِدْرَةِ الْمُنْتَهَى، وَهِيَ فِي السَّمَاءِ السَّادِسَةِ، إِلَيْهَا يَنْتَهِي مَا يُعْرَجُ بِهِ مِنَ الْأَرْضِ، فَيُقْبَضُ مِنْهَا، وَإِلَيْهَا يَنْتَهِي مَا يُهْبَطُ بِهِ مِنْ فَوْقِهَا، فَيُقْبَضُ مِنْهَا - قَالَ: ﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ﴾ [النجم:١٦]. قَالَ: فَرَاشٌ مِنْ ذَهَبٍ. قَالَ: فَأُعْطِيَ رَسُولُ اللهِ ﷺ ثَلَاثًا: أُعْطِيَ الصَّلَوَاتِ الْخَمْسَ، وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ، وَغُفِرَ - لِمَنْ لَمْ يُشْرِكْ بِاللهِ مِنْ أُمَّتِهِ شَيْئًا - الْمُقْحِمَاتُ.

[1] *An-Najm* 53:16.

Chapter 77. The Meaning Of The Saying Of Allâh, The Mighty And Sublime: And Indeed He Saw Him At A Second Descent (Another Time)";[1] And Did The Prophet ﷺ See His Lord On The Night Of The *Isrâ'*?

(المعجم ٧٧) - (بَابُ معنى قول الله عزّ وجلّ ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾ وَهَلْ رأى النَّبِيُّ ﷺ ربه ليلة الإسراء)

(التحفة ٧٦)

[432] 280 - (174) Ash-Shaibânî said: "I asked Zirr bin Hubaish about the saying of Allâh: And was at a distance of two bows' length or (even) nearer.[2] He said: 'Ibn Mas'ûd told me that the Prophet ﷺ saw Jibrîl, ﷺ, with six hundred wings.'"

[٤٣٢] ٢٨٠-(١٧٤) وحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا عَبَّادٌ وَهُوَ ابْنُ الْعَوَّامِ: أَخْبَرَنَا الشَّيْبَانِيُّ قَالَ: سَأَلْتُ زِرَّ ابْنَ حُبَيْشٍ عَنْ قَوْلِ الله تَعَالَىٰ: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ [النجم:٩] قَالَ: أَخْبَرَنِي ابْنُ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ لَهُ سِتُّمِائَةِ جَنَاحٍ.

[433] 281 - (...) It was narrated that 'Abdullâh said (about the Verse): The (Prophet's) heart lied not about what he (Muhammad ﷺ) saw.[3] He said: "He saw Jibrîl [ﷺ] with six hundred wings."

[٤٣٣] ٢٨١-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الشَّيْبَانِيِّ، عَنْ زِرٍّ، عَنْ عَبْدِ الله قَالَ: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ﴾ [النجم:١١] قَالَ: رَأَى جِبْرِيلَ [عَلَيْهِ السَّلَامُ] لَهُ سِتُّمِائَةِ جَنَاحٍ.

[434] 282 - (...) It was narrated that 'Abdullâh said (about the Verse): Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allâh).[4] He said:

[٤٣٤] ٢٨٢-(...) حَدَّثَنَا عُبَيْدُ الله بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ. سَمِعَ زِرَّ بْنَ

[1] *An-Najm* 53:13.
[2] *An-Najm* 53:9.
[3] *An-Najm* 53:11.
[4] *An-Najm* 53:18.

"He saw Jibrîl in his (true) form, with six hundred wings."

[435] 283 - (175) It was narrated from Abû Hurairah (about the Verse): "And indeed he saw him at a second descent."[1] He said: "He saw Jibrîl, ﷺ."

[436] 284 - (176) It was narrated that Ibn 'Abbâs said: "He (the Prophet ﷺ) saw Him with his heart."

[437] 285 - (...) It was narrated that Ibn 'Abbâs said (about the Verses): "The (Prophet's) heart lied not in what he saw", "And indeed he saw him at a second descent." [2] He said: "He saw Him with his heart, twice."

[438] 286 - (...) It was narrated from Al-A'mash: "Abû Jahmah narrated it to us with this chain." (A *Hadîth* similar to no. 437)

حُبَيْشٍ، عَنْ عَبْدِ اللهِ قَالَ: ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ﴾ [النجم:١٨] قَالَ: رَأَى جِبْرِيلَ فِي صُورَتِهِ، لَهُ سِتُّمِائَةِ جَنَاحٍ.

[٤٣٥] ٢٨٣-(١٧٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ: ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾ [النجم:١٣] قَالَ: رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ.

[٤٣٦] ٢٨٤-(١٧٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَآهُ بِقَلْبِهِ.

[٤٣٧] ٢٨٥-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشَجُّ، جَمِيعًا عَنْ وَكِيعٍ - قَالَ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ -: حَدَّثَنَا الْأَعْمَشُ عَنْ زِيَادِ بْنِ الْحُصَيْنِ أَبِي جَهْمَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ﴾ ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾ [النجم:١١ و١٣] قَالَ: رَآهُ بِفُؤَادِهِ مَرَّتَيْنِ.

[٤٣٨] ٢٨٦-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ

[1] *An-Najm* 53:13.
[2] *An-Najm* 53:11 and 13.

عَنِ الْأَعْمَشِ: حَدَّثَنَا أَبُو جَهْمَةَ بِهٰذَا الإِسْنَادِ.

[439] 287 - (177) It was narrated that Masrûq said: "I was reclining at 'Âishah's and she said: 'O Abû 'Âishah, there are three things, whoever speaks of one of them has fabricated a great lie against Allâh.' I said: 'What are they?' She said: 'Whoever claims that Muhammad (ﷺ) saw his Lord has fabricated a great lie against Allâh.'" He said: "I was reclining, but I sat up and said: 'O Mother of the Believers, wait for me and do not rush me. Didn't Allâh say: "And indeed he saw him in the clear horizon."[1] and: "And indeed he saw him at a second descent."?[2] She said: 'I was the first one of this *Ummah* to ask the Messenger of Allâh ﷺ about that, and he said: "That was only Jibrîl - ﷺ - I did not see him in his form which he was created in except on these two occasions. I saw him descending from heaven, the greatness of his form filling the space between heaven and earth."' She said: 'Have you not heard the saying of Allâh, the Mighty and Sublime: "No vision can grasp Him, but He grasps all vision. He is *Al-Latîf* (the Most

[٤٣٩] ٢٨٧-(١٧٧) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: كُنْتُ مُتَّكِئًا عِنْدَ عَائِشَةَ، فَقَالَتْ: يَا أَبَا عَائِشَةَ! ثَلَاثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ على اللهِ الْفِرْيَةَ، قُلْتُ مَا هُنَّ؟ قَالَتْ: مَنْ زَعَمَ أَنَّ مُحَمَّدًا ﷺ رَأَى رَبَّهُ فَقَدْ أَعْظَمَ عَلَى اللهِ الْفِرْيَةَ، قَالَ وَكُنْتُ مُتَّكِئًا فَجَلَسْتُ، فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! أَنْظِرِينِي وَلَا تَعْجَلِينِي، أَلَمْ يَقُلِ اللهُ تَعَالَى: ﴿وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ﴾ [التكوير: ٢٣] ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾ [النجم: ١٣] فَقَالَتْ: أَنَا أَوَّلُ هٰذِهِ الأُمَّةِ سَأَلَ عَنْ ذَلِكَ رَسُولَ اللهِ ﷺ، فَقَالَ: «إِنَّمَا هُوَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - لَمْ أَرَهُ عَلَى صُورَتِهِ الَّتِي خُلِقَ عَلَيْهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ، رَأَيْتُهُ مُنْهَبِطًا مِنَ السَّمَاءِ، سَادًّا عِظَمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ» فَقَالَتْ: أَوَ لَمْ تَسْمَعْ أَنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: ﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ

[1] *At-Takwîr* 81:23.

[2] *An-Najm* 53:13.

Subtle and Courteous), Well-Acquainted with all things."?[1] And have you not heard Allâh's saying: "It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise."?[2] She said: 'Whoever claims that the Messenger of Allâh ﷺ concealed anything of the Book of Allâh has fabricated a great lie against Allâh, for Allâh says: O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message...."'[3] And she said: 'And whoever claims to have been told what will happen tomorrow, he has fabricated a great lie against Allâh, for Allâh says: "Say: None in the heavens and the earth knows the *Ghaib* (unseen) except Allâh....'"[4]

يُدۡرِكُ ٱلۡأَبۡصَٰرَۖ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ﴾ [الأنعام: ١٠٣] أَوَ لَمْ تَسْمَعْ أَنَّ اللهَ يَقُولُ: ﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحۡيًا أَوۡ مِن وَرَآيِٕ حِجَابٍ أَوۡ يُرۡسِلَ رَسُولًا فَيُوحِيَ بِإِذۡنِهِۦ مَا يَشَآءُۚ إِنَّهُۥ عَلِيٌّ حَكِيمٌ﴾ [الشورى: ٥١]

قَالَتْ: وَمَنْ زَعَمَ أَنَّ رَسُولَ اللهِ ﷺ كَتَمَ شَيْئًا مِنْ كِتَابِ اللهِ فَقَدْ أَعْظَمَ عَلَى اللهِ الْفِرْيَةَ، وَاللهُ يَقُولُ: ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغۡ مَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَۖ وَإِن لَّمۡ تَفۡعَلۡ فَمَا بَلَّغۡتَ رِسَالَتَهُۥۚ﴾ [المائدة: ٦٧] قَالَتْ: وَمَنْ زَعَمَ أَنَّهُ يُخْبِرُ بِمَا يَكُونُ فِي غَدٍ فَقَدْ أَعْظَمَ عَلَى اللهِ الْفِرْيَةَ. وَاللهُ يَقُولُ: ﴿قُل لَّا يَعۡلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلۡغَيۡبَ إِلَّا ٱللَّهُۚ﴾ [النمل: ٦٥].

[440] 288 - (...) 'Abdul-Wahhâb narrated from Dâwûd a *Ḥadîth* with this chain, similar to that of Ibn 'Ulayyah (no. 439), but he added: "She said: 'If Muḥammad ﷺ were to have concealed

[٤٤٠] ٢٨٨-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا دَاوُدُ بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ، وَزَادَ، قالَتْ: وَلَوْ كَانَ

[1] *Al-An'âm* 6:103.

[2] *Ash-Shûra* 42:51.

[3] *Al-Mâ'idah* 5:67.

[4] *An-Naml* 27:65.

anything of that which was revealed to him, he would have concealed this Verse: And (remember) when you said to him (Zaid bin Hârithah the freed-slave of the Prophet ﷺ) on whom Allâh has bestowed grace (by guiding him to Islam) and you (O Muḥammad too) have done favor (by manumitting him): 'Keep your wife to yourself, and fear Allâh.' But you did hide in yourself (i.e., what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muḥammad married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him..'"[1]

مُحَمَّدٌ [ﷺ] كَاتِمًا شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ لَكَتَمَ هٰذِهِ الْآيَةَ: ﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ﴾ [الأحزاب: ٣٧].

[441] 289 - (...) It was narrated from Ash-Sha'bî that Masrûq said: "I asked 'Âishah: 'Did Muḥammad ﷺ see his Lord?' She said: '*Subḥân Allâh* (Glorious is Allâh)! My hair stood on end at what you said.'" And he quoted the same *Ḥadîth* (no. 440), but the narration of Dâwûd is more complete and in detail.

[٤٤١] ٢٨٩-(...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: سَأَلْتُ عَائِشَةَ: هَلْ رَأَى مُحَمَّدٌ ﷺ رَبَّهُ؟ فَقَالَتْ: سُبْحَانَ اللهِ! لَقَدْ قَفَّ شَعْرِي لِمَا قُلْتَ، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، وَحَدِيثُ دَاوُدَ أَتَمُّ وَأَطْوَلُ.

[442] 290 - (...) It was narrated that Masrûq said: "I said to 'Âishah: 'What is the meaning of the saying of Allâh, the Most

[٤٤٢] ٢٩٠-(...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا زَكَرِيَّاءُ، عَنِ ابْنِ أَشْوَعَ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ

[1] *Al-Aḥzâb* 33:37.

High: Then he approached and came closer. And was at a distance of two bows' length or (even) nearer. So (Allâh) revealed to His slave whatever He revealed.?'[1] She said: 'That was Jibrîl ﷺ. He used to come to him in the form of a man, but on this occasion he came in the form which was his true form, and he filled the horizon of the sky.'"

قَالَ: قُلْتُ لِعَائِشَةَ: فَأَيْنَ قَوْلُهُ تَعَالَىٰ: ﴿ثُمَّ دَنَا فَتَدَلَّىٰ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ﴾ [النجم: ٨-١٠] قَالَتْ: إِنَّمَا ذَاكَ جِبْرِيلُ ﷺ. كَانَ يَأْتِيهِ فِي صُورَةِ الرِّجَالِ، وَإِنَّهُ أَتَاهُ فِي هٰذِهِ الْمَرَّةِ فِي صُورَتِهِ الَّتِي هِيَ صُورَتُهُ، فَسَدَّ أُفُقَ السَّمَاءِ.

Chapter 78. The Saying Of The Prophet ﷺ: "Light, How Could I See Him?" And: "I Saw Light"

(المعجم ٧٨- (بَابٌ في قوله عليه السلام: نور أنى أراه، وفي قوله: «رأيت نورًا») (التحفة ٧٧)

[443] 291 - (178) It was narrated that Abû Dharr said: "I asked the Messenger of Allâh ﷺ: 'Did you see your Lord?' He said: 'Light, how could I see Him?'"

[٤٤٣] **٢٩١**-(١٧٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ: هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ: «نُورٌ أَنَّىٰ أَرَاهُ»؟.

[444] 292 - (...) It was narrated that 'Abdullâh bin Shaqîq said: "I said to Abû Dharr: 'If I had seen the Messenger of Allâh ﷺ I would have asked him.' He said: 'What would you have asked him about?' He said: 'I would have asked him: 'Did you see your Lord?' Abû Dharr said: 'I asked him that, and he said: I saw light.'"

[٤٤٤] **٢٩٢**-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ، كِلَاهُمَا عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِأَبِي ذَرٍّ: لَوْ رَأَيْتُ رَسُولَ اللهِ ﷺ

[1] *An-Najm* 53:8-10.

لَسَأَلْتُهُ، فَقَالَ: عَنْ أَيِّ شَيْءٍ كُنْتَ تَسْأَلُهُ؟ قَالَ: كُنْتُ أَسْأَلُهُ: هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ أَبُو ذَرٍّ: قَدْ سَأَلْتُهُ فَقَالَ: «رَأَيْتُ نُورًا».

Chapter 79. The Saying Of The Prophet ﷺ: "Allâh Does Not Sleep" And "His Veil Is Light, And If He Were To Remove It, The Splendour Of His Face Would Burn All Of His Creation, As Far As His Sight Reaches"

(المعجم ٧٩) - (بَابٌ في قوله عليه السلام: «إن الله لا ينام»، وفي قوله: «حجابه النور لو كشفه لأحرق سبحات وجهه ما انتهى إليه بصره من خلقه») (التحفة ٧٨)

[445] 293 - (179) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ stood up and told us five things. He said: 'Allâh, the Mighty and Sublime, does not sleep and it is not befitting that He should sleep. He lowers the Balance and raises it; the deeds of the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night; His Veil is the Light'" And according to the report of (one of the narrators) Abû Bakr: (The Prophet ﷺ said : His veil is) 'Fire' - 'and if He were to remove it, the splendor of His Face would burn all of His creation, as far as His sight reaches.'"

[٤٤٥] ٢٩٣-(١٧٩) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَامَ فِينَا رَسُولُ اللهِ ﷺ بِخَمْسِ كَلِمَاتٍ فَقَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، حِجَابُهُ النُّورُ - وَفِي رِوَايَةِ أَبِي بَكْرٍ: النَّارُ - لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

وَفِي رِوَايَةِ أَبِي بَكْرٍ: عَنِ الْأَعْمَشِ، وَلَمْ يَقُلْ حَدَّثَنَا.

[446] 294 - (...) It was narrated from Jarîr from Al-A'mash with this chain. He said: "The

[٤٤٦] ٢٩٤-(...) حَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ

Messenger of Allâh ﷺ stood up and told us four things." Then he mentioned something similar to the *Ḥadîth* of Abû Mu'âwiyah (no. 445), but he did not mention the words: "of His creation," and he said: "His Veil is the Light."

بِهٰذَا الإِسْنَادِ - قَالَ -: قَامَ فِينَا رَسُولُ اللهِ ﷺ بِأَرْبَعِ كَلِمَاتٍ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ، وَلَمْ يَذْكُرْ «مِنْ خَلْقِهِ» وَقَالَ: حِجَابُهُ النُّورُ.

[447] 295 - (...) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ stood and told us four things: 'Allâh does not sleep and it is not befitting that He should sleep; He raises the Balance and lowers it; the deeds of the day are taken up at night and the deeds of the night by day.'"

[٤٤٧] **٢٩٥**-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: قَامَ فِينَا رَسُولُ اللهِ ﷺ بِأَرْبَعٍ: «إِنَّ اللهَ لَا يَنَامُ، وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، وَيَرْفَعُ الْقِسْطَ وَيَخْفِضُهُ، وَيُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ بِاللَّيْلِ، وَعَمَلُ اللَّيْلِ بِالنَّهَارِ».

Chapter 80. Affirming That The Believers Will See Their Lord, Glorious Is He And Most High, In The Hereafter

(المعجم ٨٠) - (بَابُ إثبات رؤية المؤمنين في الآخرة ربهم سبحانه وتعالى) (التحفة ٧٩)

[448] 296 - (180) It was narrated from Abû Bakr bin 'Abdullâh bin Qais, from his father, that the Prophet ﷺ said: "Two gardens of silver, their vessels and everything in them, and two gardens of gold, their vessels and everything in them, and there is nothing preventing the people from seeing their Lord but the *Ridâ'* of grandeur

[٤٤٨] **٢٩٦**-(١٨٠) حَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ وَأَبُو غَسَّانَ الْمِسْمَعِيُّ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الصَّمَدِ - وَاللَّفْظُ لِأَبِي غَسَّانَ - قَالَ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ

upon His Face in the Garden of *'Adn.*"

عَنِ النَّبِيِّ ﷺ قَالَ: «جَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَىٰ رَبِّهِمْ إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَىٰ وَجْهِهِ فِي جَنَّةِ عَدْنٍ».

[449] 297 - (181) It was narrated from Ṣuhaib that the Prophet ﷺ said: "When the people of Paradise have entered Paradise, Allâh, Blessed is He and Most High, will say: 'Do you want anything more?' They will say: 'Have You not brightened our faces, and admitted us to Paradise, and saved us from the Fire?' Then He will remove the Veil, and they will not be given anything that is more dear to them than gazing upon their Lord [the Mighty and Sublime]."

[٤٤٩] ٢٩٧-(١٨١) حَدَّثَنَا عُبَيْدُ اللهِ بْنِ عُمَرَ بْنِ مَيْسَرَةَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ صُهَيْبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ يَقُولُ اللهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَىٰ رَبِّهِمْ [عَزَّ وَجَلَّ]».

[450] 298 - (...) It was narrated from Ḥammâd bin Salamah with this chain (a *Ḥadîth* similar to no. 449), and he added: "Then he ﷺ recited this Verse: 'For those who have done good is the best (reward) and even more....'"[1]

[٤٥٠] ٢٩٨-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هٰرُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ بِهٰذَا الإِسْنَادِ، وَزَادَ: ثُمَّ تَلَا هٰذِهِ الْآيَةَ: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس: ٢٦].

[1] *Yûnus* 10:26.

Chapter 81. Knowing About The Seeing

(المعجم ٨١) - (بَابُ معرفة طريق الرُّؤية) (التحفة ٨٠)

[451] 299 - (182) Abû Hurairah narrated that some people said to the Messenger of Allâh ﷺ: "O Messenger of Allâh, will we see our Lord on the Day of Resurrection?" The Messenger of Allâh ﷺ said: "Do you have to crowd together to see the moon on the night when it is full?" They said: "No, O Messenger of Allâh." He said: "Do you have to crowd together to see the sun when there are no clouds in front of it?" They said: "No [O Messenger of Allâh!]" He said: "Similarly you will see Him. Allâh will gather all the people on the Day of Resurrection, and will say: 'Whoever used to worship anything, let him follow it.' So those who used to worship the sun will follow the sun, those who used to worship the moon will follow the moon, and those who used to worship *Aṭ-Ṭawâghît* (false gods) will follow the false gods. There will remain this *Ummah*, including its hypocrites. Then Allâh [Blessed is He and Most High] will come to them with an appearance other than the appearance which they recognize, and He will say: 'I am your Lord.' They will say: 'We seek refuge in Allâh from you. We will stay here until our Lord

[٤٥١] ٢٩٩-(١٨٢) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ نَاسًا قَالُوا لِرَسُولِ اللهِ ﷺ: يَا رَسُولَ اللهِ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «هَلْ تُضَارُّونَ فِي [رُؤْيَةِ] الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا: لَا، يَا رَسُولَ اللهِ! قَالَ: «هَلْ تُضَارُّونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟» قَالُوا: لَا. [يَا رَسُولَ اللهِ!] قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يَجْمَعُ اللهُ النَّاسَ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ، فَيَتَّبِعُ مَنْ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعُ مَنْ يَعْبُدُ الْقَمَرَ الْقَمَرَ، وَيَتَّبِعُ مَنْ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ، وَتَبْقَى هٰذِهِ الأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللهُ، [تَبَارَكَ وَتَعَالَى]، فِي صُورَةٍ غَيْرِ صُورَتِهِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: نَعُوذُ بِاللهِ مِنْكَ، هٰذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ، فَيَأْتِيهِمُ اللهُ [تَعَالَى] فِي صُورَتِهِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ:

comes, and when our Lord comes, we will recognize Him.' Then Allâh [Most High] will come to them with an appearance which they recognize, and will say: 'I am your Lord.' They will say: 'You are our Lord,' and they will follow Him. Then *Aṣ-Ṣirâṭ* (the Bridge) will be laid across Hell, and I and my *Ummah* will be the first ones to cross it. On that day, no one but the Messengers will speak, and the supplication of the Messengers will be: 'O Allâh, grant safety, grant safety!' In Hell there will be hooks like the thorns of *As-Sa'dân*;[1] have you seen *As-Sa'dân*?" They said: "Yes, O Messenger of Allâh!" He said: "They are like the thorns of *As-Sa'dân*, except that no one knows how big they are except Allâh. They will snatch the people according to their deeds. Some of them will be doomed because of their deeds, and some will cross (the Bridge) and be saved. Then when Allâh has finished judging between His slaves, and He wants to bring out by His Mercy whomever He wills from among the people of Hell, He will command the angels to bring out of Hell whoever did not associate anything with Allâh - of those to whom Allâh, the Most High, wants to show mercy -

أَنْتَ رَبُّنَا، فَيَتَّبِعُونَهُ، وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ، فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُجِيزُ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ! سَلِّمْ، سَلِّمْ، وَفِي جَهَنَّمَ كَلَالِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمُ السَّعْدَانَ؟» قَالُوا: نَعَمْ، يَا رَسُولَ اللهِ! قَالَ: «فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لَا يَعْلَمُ مَا قَدْرُ عِظَمِهَا إِلَّا اللهُ، تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمُ الْمُوبَقُ - يعني بِعَمَلِهِ - وَمِنْهُمُ الْمُجَازَى حَتَّى يُنَجَّىٰ، حَتَّى إِذَا فَرَغَ اللهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لَا يُشْرِكُ بِاللهِ شَيْئًا - مِمَّنْ أَرَادَ اللهُ تَعَالَى أَنْ يَرْحَمَهُ - مِمَّنْ يَقُولُ: لَا إِلَٰهَ إِلَّا اللهُ، فَيَعْرِفُونَهُمْ فِي النَّارِ، يَعْرِفُونَهُمْ بِأَثَرِ السُّجُودِ - تَأْكُلُ النَّارُ مِنِ ابْنِ آدَمَ إِلَّا أَثَرَ السُّجُودِ - حَرَّمَ اللهُ عَلَىٰ النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيُخْرَجُونَ مِنَ النَّارِ [وَ]قَدِ امْتَحَشُوا، فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ مِنْهُ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ، ثُمَّ يَفْرُغُ اللهُ [تَعَالَى] مِنَ

[1] A thorny type of plant.

among those who said '*Lâ ilâha illallâh*.' They will recognize them in the Fire, and they will recognize them by the marks of prostration - for the Fire will consume everything of the son of Âdam except the marks of prostration - for Allâh has forbidden the Fire to consume the marks of prostration. They will be brought out of the Fire having been completely burnt, and *Al-Ḥayat* (the water of life) will be poured over them, and they will sprout like a seed sprouts in what the flood carries. Then Allâh [the Most High] will finish judging between His slaves, and there will be left one man with his face turned towards the Fire, and he will be last of the people of Paradise to enter Paradise. He will say: 'O Lord, turn my face away from the Fire, for its smell has poisoned me and its flames have burned me.' He will pray to Allâh as Allâh wills that he should pray, then Allâh, [the Blessed and] Most High, will say: 'If I do that for you, will you ask for anything else?' He will say: 'I will not ask for anything else,' and he will make as many pledges and promises to his Lord, the Mighty and Sublime, as Allâh wills. So Allâh will turn his face away from the Fire, and when he turns towards Paradise and sees it, he will remain silent for as long as Allâh wills that he should

الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلَىٰ النَّارِ، وَهُوَ آخِرُ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ، فَيَقُولُ: أَيْ رَبِّ! اصْرِفْ وَجْهِي عَنِ النَّارِ، فَإِنَّهُ قَدْ قَشَبَنِي رِيحُهَا وَأَحْرَقَنِي ذَكَاؤُهَا، فَيَدْعُو اللهَ مَا شَاءَ اللهُ أَنْ يَدْعُوَهُ، ثُمَّ يَقُولُ اللهُ [تَبَارَكَ وَ]تَعَالَى: هَلْ عَسَيْتَ إِنْ فَعَلْتُ ذَلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَهُ! فَيَقُولُ: لَا أَسْأَلُكَ غَيْرَهُ، وَيُعْطِي رَبَّهُ عَزَّ وَجَلَّ مِنْ عُهُودٍ وَمَوَاثِيقَ مَا شَاءَ اللهُ، فَيَصْرِفُ اللهُ وَجْهَهُ عَنِ النَّارِ، فَإِذَا أَقْبَلَ عَلَىٰ الْجَنَّةِ وَرَآهَا سَكَتَ مَا شَاءَ اللهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ: أَيْ رَبِّ! قَدِّمْنِي إِلَىٰ بَابِ الْجَنَّةِ. فَيَقُولُ اللهُ لَهُ: أَلَيْسَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَوَاثِيقَكَ لَا تَسْأَلُنِي غَيْرَ الَّذِي أَعْطَيْتُكَ، وَيْلَكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ! فَيَقُولُ: أَيْ رَبِّ!- يَدْعُو اللهَ - حَتَّى يَقُولَ لَهُ: فَهَلْ عَسَيْتَ إِنْ أَعْطَيْتُكَ ذَلِكَ أَنْ تَسْأَلَ غَيْرَهُ! فَيَقُولُ: لَا، وَعِزَّتِكَ فَيُعطِي رَبَّهُ مَا شَاءَ اللهُ مِنْ عُهُودٍ وَمَوَاثِيقَ، فَيُقَدِّمُهُ إِلَىٰ بَابِ الْجَنَّةِ، فَإِذَا قَامَ عَلَىٰ بَابِ الْجَنَّةِ انْفَهَقَتْ لَهُ الْجَنَّةُ، فَرَأَى مَا فِيهَا مِنَ الْخَيْرِ وَالسُّرُورِ، فَيَسْكُتُ مَا شَاءَ اللهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ: أَيْ رَبِّ! أَدْخِلْنِي الْجَنَّةَ، فَيَقُولُ

remain silent. Then he will say: 'O Lord, bring me closer to the gate of Paradise.' Allâh will say to him: 'Did you not give your pledge and promise that you would not ask Me for anything more than that which I had given to you? Woe to you, O son of Âdam, how treacherous you are!' He will say: 'O Lord,' calling upon Allâh, until He says to him: 'If I do that for you, will you ask for anything else?' He will say, 'No, by Your Honor!' So he will make as many pledges and promises to his Lord as Allâh wills, and Allâh will bring him closer to the gate of Paradise.

"When he stands at the gate of Paradise and all of Paradise lays before him, and he sees the goodness and joy that is therein, he will remain silent for as long as Allâh wills that he should remain silent, then he will say: 'O Lord, admit me to Paradise!' Allâh, [the Blessed and] Most High, will say: 'Did you not give your pledge and promise that you would not ask Me for anything more than that which I had given to you? Woe to you, O son of Âdam, how treacherous you are!' He will say: 'O Lord, I do not want to be the most wretched of Your creation,' and he will keep praying to Allâh until Allâh, [the Mighty and Sublime] will laugh because of him, and when Allâh laughs because of him, He will

اللهُ [تَبَارَكَ وَ]تَعَالَى لَهُ: أَلَيْسَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَوَاثِيقَكَ أَنْ لَا تَسْأَلَ غَيْرَ مَا أُعْطِيتَ، وَيْلَكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ! فَيَقُولُ: أَيْ رَبِّ! لَا أَكُونَنَّ أَشْقَىٰ خَلْقِكَ، فَلَا يَزَالُ يَدْعُو اللهَ حَتَّى يَضْحَكَ اللهُ [عَزَّ وَجَلَّ] مِنْهُ، فَإِذَا ضَحِكَ اللهُ مِنْهُ قَالَ: ادْخُلِ الْجَنَّةَ، فَإِذَا دَخَلَهَا قَالَ اللهُ لَهُ: تَمَنَّهْ، فَيَسْأَلُ رَبَّهُ وَيَتَمَنَّى، حَتَّى إِنَّ اللهَ لَيُذَكِّرُهُ مِنْ كَذَا وَكَذَا، حَتَّى إِذَا انْقَطَعَتْ بِهِ الْأَمَانِيُّ، قَالَ اللهُ [تَعَالَى]: ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ».

say: 'Enter Paradise.' When he enters it, Allâh will say to him: 'Wish (for whatever you want).' So he will ask his Lord and wish (for whatever he wants) until Allâh reminds him of such and such, and when he has finished wishing, Allâh [Most High] will say: 'You will have that and as much again.'"

(One of the narrators) 'Aṭâ' bin Yazîd said: "Abû Sa'eed Al-Khudrî was with Abû Hurairah, and he did not rebuke him in his narration for anything, until when Abû Hurairah narrated: 'Allâh, the Mighty and Sublime, will say to that man: "You will have that and as much again."' Abû Sa'eed said: 'And ten times as much: O Abû Hurairah!' Abû Hurairah said: 'All I remember is that he said: 'You will have that and as much again.' Abû Sa'eed said: 'I bear witness that I remember that the Messenger of Allâh ﷺ said: "You will have that and ten times as much."

Abû Hurairah said: "That man will be the last of the people of Paradise to enter Paradise."

قَالَ عَطَاءُ بْنُ يَزِيدَ: وَأَبُو سَعِيدٍ الْخُدْرِيُّ مَعَ أَبِي هُرَيْرَةَ لَا يَرُدُّ عَلَيْهِ مِنْ حَدِيثِهِ شَيْئًا. حَتَّى إِذَا حَدَّثَ أَبُو هُرَيْرَةَ: إِنَّ اللهَ عَزَّ وَجَلَّ قَالَ لِذَلِكَ الرَّجُلِ: «ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ»، قَالَ أَبُو سَعِيدٍ: وَعَشَرَةُ أَمْثَالِهِ مَعَهُ يَا أَبَا هُرَيْرَةَ!، قَالَ أَبُو هُرَيْرَةَ: مَا حَفِظْتُ إِلَّا قَوْلَهُ: «ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ: أَشْهَدُ أَنِّي حَفِظْتُ مِنْ رَسُولِ اللهِ - ﷺ - قَوْلَهُ: «ذَلِكَ لَكَ وَعَشَرَةُ أَمْثَالِهِ».

قَالَ أَبُو هُرَيْرَةَ: وَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ.

[452] 300 - (...) Abû Hurairah narrated that the people said to the Prophet ﷺ: "O Messenger of Allâh, will we see our Lord on the Day of Resurrection?" And he quoted a *Ḥadîth* similar to that of Ibrâhîm bin Sa'd (no. 451).

[٤٥٢] ٣٠٠-(...) حَدَّثَنَا عَبْدُ اللهِ ابْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ؛ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا؛ أَنَّ

النَّاسَ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللهِ ﷺ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ وَسَاقَ الْحَدِيثَ بِمِثْلِ مَعْنَىٰ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ.

[453] 301 - (...) Hammâm bin Munabbih said: "This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ," and he quoted a *Ḥâdîth*, among which he said: "And the Messenger of Allâh ﷺ said: 'It will be said to the least among you in Paradise: 'Wish (for whatever you want),' and he will wish and wish, then it will be said to him: 'Have you finished wishing?' He will say: 'Yes.' It will be said: 'You will have what you wished for and as much again.' "

[٤٥٣] ٣٠١-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَدْنَىٰ مَقْعَدِ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ: تَمَنَّ، فَيَتَمَنَّى وَيَتَمَنَّى، فَيَقُولُ لَهُ: هَلْ تَمَنَّيْتَ؟ فَيَقُولُ: نَعَمْ؟ فَيَقُولُ لَهُ: فَإِنَّ لَكَ مَا تَمَنَّيْتَ وَمِثْلَهُ مَعَهُ».

[454] 302 - (183) It was narrated from Abû Sa'eed Al-Khudrî that some people at the time of the Messenger of Allâh ﷺ said: "O Messenger of Allâh, will we see our Lord on the Day of Resurrection?" The Messenger of Allâh ﷺ said: "Yes." He said: "Do you have to crowd together to see the sun clearly at noon when there are no clouds? Do you have to crowd together to see the moon clearly on the night when it is full when there are no clouds?" They said: "No, O Messenger of Allâh." He said: "You will not have to crowd

[٤٥٤] ٣٠٢-(١٨٣) حَدَّثَنِي سُوَيْدُ ابْنُ سَعِيدٍ قَالَ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ نَاسًا فِي زَمَنِ رَسُولِ اللهِ ﷺ قَالُوا: يَا رَسُولَ اللهِ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ». قَالَ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ بِالظَّهِيرَةِ صَحْوًا لَيْسَ مَعَهَا سَحَابٌ؟ وَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ صَحْوًا لَيْسَ

together to see Allâh, [Blessed be He and Most High] on the Day of Resurrection, just as you do not have to crowd together to see either of them. On the Day of Resurrection, a caller will announce: 'Let every nation follow that which it used to worship,' and there will be no one left of those who used to worship anything other than Allâh [Glorious is He], such as idols and stones, but they will fall into the Fire, until there will be no one left but those who used to worship Allâh, righteous and evildoers alike, and the remnants of the people of the Book.

"The Jews will be called and it will be said to them: 'What did you worship?' They will say: 'We used to worship 'Uzair the son of Allâh.' It will be said to them: 'You are liars, for Allâh has no wife nor son. What do you want?' They will say: 'We are thirsty, O Lord, give us to drink.' It will be pointed out to them: 'Why don't you go there?' And they will be gathered into the Fire, as if it is a mirage, parts of it consuming other parts, and they will fall into the Fire. Then the Christians will be called, and it will be said to them: 'What did you worship?' They will say: 'We used to worship the Messiah, the son of Allâh.' It will be said to them: 'You are liars, for Allâh has no wife nor son. What do you want?'

فِيهَا سَحَابٌ؟» قَالُوا: لَا. يَا رَسُولَ اللهِ!
قَالَ: «مَا تُضَارُّونَ فِي رُؤْيَةِ اللهِ [تَبَارَكَ
وَتَعَالَى] يَوْمَ الْقِيَامَةِ إِلَّا كَمَا تُضَارُّونَ فِي
رُؤْيَةِ أَحَدِهِمَا، إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَذَّنَ
مُؤَذِّنٌ: لِيَتَّبِعْ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، فَلَا
يَبْقَىٰ أَحَدٌ كَانَ يَعبُدُ غَيْرَ اللهِ [سُبْحَانَهُ] مِنَ
الْأَصْنَامِ وَالأَنْصَابِ، إِلَّا يَتَسَاقَطُونَ فِي
النَّارِ، حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ
اللهَ مِنْ بَرٍّ وَفَاجِرٍ وَغُبَّرِ أَهْلِ الْكِتَابِ،
فَيُدْعَى الْيَهُودُ، فَيُقَالُ لَهُمْ: مَا كُنْتُمْ
تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عُزَيْرًا ابْنَ اللهِ،
فَيُقَالُ: كَذَبْتُمْ مَا اتَّخَذَ اللهُ مِنْ صَاحِبَةٍ
وَلَا وَلَدٍ، فَمَاذَا تَبْغُونَ؟ قَالُوا: عَطِشْنَا يَا
رَبَّ فَاسْقِنَا، فَيُشَارُ إِلَيْهِمْ: أَلَا تَرِدُونَ؟
فَيُحْشَرُونَ إِلَىٰ النَّارِ كَأَنَّهَا سَرَابٌ يَحْطِمُ
بَعْضُهَا بَعْضًا، فَيَتَسَاقَطُونَ فِي النَّارِ، ثُمَّ
يُدْعَىٰ النَّصَارَى، فَيُقَالُ لَهُمْ: مَا كُنْتُمْ
تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ
اللهِ، فَيُقَالُ لَهُمْ: كَذَبْتُمْ، مَا اتَّخَذَ اللهُ مِنْ
صَاحِبَةٍ وَلَا وَلَدٍ، فَيُقَالَ لَهُمْ: مَاذَا
تَبْغُونَ؟ فَيَقُولُونَ: عَطِشْنَا، يَا رَبَّنَا!
فَاسْقِنَا، قَالَ فَيُشَارُ إِلَيْهِمْ: أَلَا تَرِدُونَ؟
فَيُحْشَرُونَ إِلَىٰ جَهَنَّمَ كَأَنَّهَا سَرَابٌ يَحْطِمُ
بَعْضُهَا بَعْضًا، فَيَتَسَاقَطُونَ فِي النَّارِ، حَتَّى

They will say: 'We are thirsty, O Lord, give us to drink.' It will be pointed out to them: 'Why don't you go there?' And they will be gathered into the Fire, as if it is a mirage, parts of it consuming other parts, and they will fall into the Fire. Then, when there is no one left but those who used to worship Allâh, both righteous and evildoers, the Lord of the Worlds [Glorious is He and Most High] will come to them with an appearance that is least to that which they know from before, and will say: 'What are you waiting for? Every nation has followed that which they used to worship.' They will say: 'O Lord, we kept ourselves away from the people in the world even though we were in great need of them, and we did not keep company with them.' He will say, 'I am your Lord.' They will say: 'We seek refuge with Allâh from you, we do not associate anything with Allâh,' (they will repeat this) two or three times. Then some of them will be on the verge of failing the test. He will say: 'Is there any sign between Him and you by which you will recognize Him?' They will say: 'Yes.' Then the Shin will be laid bare and there will be no one who prostrated to Allâh of his own accord but Allâh will grant him permission to prostrate, and there will be no one who

إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللهَ تَعَالَى مِنْ بَرٍّ وَفَاجِرٍ، أَتَاهُمْ رَبُّ الْعَالَمِينَ [سُبْحَانَهُ وَتَعَالَىٰ] فِي أَدْنَىٰ صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيهَا، قَالَ: فَمَاذَا تَنْتَظِرُونَ؟ تَتْبَعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، قَالُوا: يَا رَبَّنَا! فَارَقْنَا النَّاسَ فِي الدُّنْيَا أَفْقَرَ مَا كُنَّا إِلَيْهِمْ وَلَمْ نُصَاحِبْهُمْ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: نَعُوذُ بِاللهِ مِنْكَ، لَا نُشْرِكُ بِاللهِ شَيْئًا - مَرَّتَيْنِ أَوْ ثَلَاثًا - حَتَّى إِنَّ بَعْضَهُمْ لَيَكَادُ أَنْ يَنْقَلِبَ، فَيَقُولُ: هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ فَتَعْرِفُونَهُ بِهَا؟ فَيَقُولُونَ: نَعَمْ. فَيُكْشَفُ عَنْ سَاقٍ، فَلَا يَبْقَىٰ مَنْ كَانَ يَسْجُدُ لِلَّهِ مِنْ تِلْقَاءِ نَفْسِهِ إِلَّا أَذِنَ اللهُ لَهُ بِالسُّجُودِ، وَلَا يَبْقَىٰ مَنْ كَانَ يَسْجُدُ اتِّقَاءً وَرِيَاءً إِلَّا جَعَلَ اللهُ ظَهْرَهُ طَبَقَةً وَاحِدَةً، كُلَّمَا أَرَادَ أَنْ يَسْجُدَ خَرَّ عَلَىٰ قَفَاهُ، ثُمَّ يَرْفَعُونَ رُؤُوسَهُمْ، وَقَدْ تَحَوَّلَ فِي صُورَتِهِ الَّتِي رَأَوْهُ فِيهَا أَوَّلَ مَرَّةٍ. فَقَالَ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، ثُمَّ يُضْرَبُ الْجِسْرُ عَلَىٰ جَهَنَّمَ، وَتَحِلُّ الشَّفَاعَةُ، وَيَقُولُونَ: اللَّهُمَّ! سَلِّمْ سَلِّمْ». قِيلَ: يَا رَسُولَ اللهِ! وَمَا الْجِسْرُ؟ قَالَ: «دَحْضٌ مَزَلَّةٌ، فِيهَا خَطَاطِيفُ وَكَلَالِيبُ وَحَسَكٌ، تَكُونُ بِنَجْدٍ فِيهَا شُوَيْكَةٌ يُقَالُ لَهَا السَّعْدَانُ، فَيَمُرُّ

prostrated out of fear of the people and to show off, but Allâh will make his back unyeilding, and every time he tries to prostrate, he will fall on his back. Then they will raise their heads and He will have changed into the appearance that they knew from before. He will say: 'I am your Lord,' and they will say: 'You are our Lord.' Then *Al-Jisr* (the Bridge) will be set up over Hell, and intercession will be permitted. They will say: 'O Allâh, grant safety, grant safety!'" It was said: "O Messenger of Allâh, what is *Al-Jisr* (the Bridge)?" He said: "A slippery place, in which there are hooks and spikes and thorns. In Najd there are thorns called *As-Sa'dân*. The believers will cross (the Bridge) like the blink of an eye, like lightning, like the wind, like birds and like the swiftest horses and camels. Some will cross safe and sound, some will be scratched then let go, and some will be piled up in the Fire of Hell, until the believers have been saved from the Fire. By the One in Whose Hand is my soul, none of you is more eager to claim a right than the believers will be on the Day of Resurrection when they seek help for their brethren who are in the Fire. They will say: 'Our Lord, they used to observe fasting, offer *Salât* (obligatory prayers) with us

الْمُؤْمِنُونَ كَطَرْفِ الْعَيْنِ وَكَالْبَرْقِ، وَكَالرِّيحِ وَكَالطَّيْرِ وَكَأَجَاوِيدِ الْخَيْلِ وَالرِّكَابِ، فَنَاجٍ مُسَلَّمٌ، وَمَخْدُوشٌ مُرْسَلٌ، وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ، حَتَّى إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ، فَوَالَّذِي نَفْسِي بِيَدِهِ! مَا مِنْ أَحَدٍ مِنْكُمْ بِأَشَدَّ مُنَاشَدَةً للهِ فِي اسْتِيفَاءِ الْحَقِّ، مِنَ الْمُؤْمِنِينَ للهِ يَوْمَ الْقِيَامَةِ لإِخْوَانِهِمُ الَّذِينَ فِي النَّارِ يَقُولُونَ: رَبَّنَا كَانُوا يَصُومُونَ مَعَنَا وَيُصَلُّونَ وَيَحُجُّونَ، فَيُقَالُ لَهُمْ: أَخْرِجُوا مَنْ عَرَفْتُمْ - فَتُحَرَّمُ صُوَرُهُمْ عَلَى النَّارِ - فَيُخْرِجُونَ خَلْقًا كَثِيرًا قَدْ أَخَذَتِ النَّارُ إِلَى نِصْفِ سَاقَيْهِ وَإِلَى رُكْبَتَيْهِ. ثُمَّ يَقُولُونَ: رَبَّنَا! مَا بَقِيَ فِيهَا أَحَدٌ مِمَّنْ أَمَرْتَنَا بِهِ. فَيَقُولُ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ خَلْقًا كَثِيرًا، ثُمَّ يَقُولُونَ: رَبَّنَا! لَمْ نَذَرْ فِيهَا أَحَدًا مِمَّنْ أَمَرْتَنَا بِهِ. ثُمَّ يَقُولُ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ خَلْقًا كَثِيرًا، ثُمَّ يَقُولُونَ: رَبَّنَا! لَمْ نَذَرْ فِيهَا مِمَّنْ أَمَرْتَنَا أَحَدًا، ثُمَّ يَقُولُ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ،

and perform *Ḥajj*.' It will be said to them: 'Bring out whomever you recognize,' – for their faces will be forbidden for The Fire to burn– and they will bring out many people whom the Fire had consumed halfway up their calves or up to their knees. Then they will say: 'Our Lord, there is no one left of those whom You commanded us to bring out.' He will say: 'Go back, and whomever you find with a Dînâr's weight of goodness in his heart, bring him out.' They will bring out many people, then they will say: 'Our Lord, we have not left therein any of those whom You commanded us to bring out.' Then He will say: 'Go back, and whomever you find with half a Dînâr's weight of goodness in his heart, bring him out.' They will bring out many people, then they will say: 'Our Lord, we have not left therein any of those whom You commanded us to bring out.' Then He will say, 'Go back, and whomever you find with a speck of goodness in his heart, bring him out.' They will bring out many people, then they will say: 'Our Lord, we have not left any goodness therein.'"

Abû Sa'eed Al-Khudrî used to say: "If you do not believe this *Ḥadîth* then recite if you wish: "Surely, Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good

فَيُخْرِجُونَ خَلْقًا كَثِيرًا، ثُمَّ يَقُولُونَ: رَبَّنَا لَمْ نَذَرْ فِيهَا خَيْرًا».

وَكَانَ أَبُو سَعِيدٍ الْخُدْرِيُّ يَقُولُ: إِنْ لَمْ تُصَدِّقُونِي بِهٰذَا الْحَدِيثِ فَاقْرَأُوا إِنْ شِئْتُمْ: ﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾ [النساء: ٤٠] «فَيَقُولُ اللهُ تَعَالَى: شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ، وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ، قَدْ عَادُوا حُمَمًا فَيُلْقِيهِمْ فِي نَهْرٍ فِي أَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ نَهْرُ الْحَيَاةِ، فَيَخْرُجُونَ كَمَا تَخْرُجُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ، أَلَا تَرَوْنَهَا تَكُونُ إِلَى الْحَجَرِ أَوْ إِلَى الشَّجَرِ: مَا يَكُونُ إِلَى الشَّمْسِ أُصَيْفِرُ وَأُخَيْضِرُ، وَمَا يَكُونُ مِنْهَا إِلَى الظِّلِّ يَكُونُ أَبْيَضَ؟» فَقَالُوا: يَا رَسُولَ اللهِ! كَأَنَّكَ كُنْتَ تَرْعَى بِالْبَادِيَةِ - قَالَ-: «فَيَخْرُجُونَ كَاللُّؤْلُؤِ فِي رِقَابِهِمُ الْخَوَاتِمُ، يَعْرِفُهُمْ أَهْلُ الْجَنَّةِ، هٰؤُلَاءِ عُتَقَاءُ اللهِ الَّذِينَ أَدْخَلَهُمُ اللهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا خَيْرٍ قَدَّمُوهُ، ثُمَّ يَقُولُ: ادْخُلُوا الْجَنَّةَ فَمَا رَأَيْتُمُوهُ فَهُوَ لَكُمْ، فَيَقُولُونَ: رَبَّنَا أَعْطَيْتَنَا مَا لَمْ تُعْطِ

(done), He doubles it, and gives from Him a great reward."[1]

(The Prophet ﷺ said:) "Allâh will say: 'The angels have interceded, and *Al-Mu'minûn* (the righteous believers) have interceded, the Prophets have interceded, and there is no one left (to intercede) but the Most Merciful of those who show mercy.' Then He will take a handful from Hell, and will bring out people who never did any good and who will have turned into charcoal. He will throw them into a river on the outskirts of Paradise that is called the River of Life (*Al-Ḥayât*), and they will emerge like seeds from that which is carried by a flood. Do you not see when they are near a stone or a tree, that which is in the sun grows yellow and green and that which is in the shade turns white?"

"They said: "O Messenger of Allâh, it is as if you used to tend flocks in the desert." He said: "They will emerge like pearls with jewels around their necks, and the people of Paradise will recognize them. These are the ones ransomed by Allâh, whom Allâh admitted to Paradise with no good deed that they did or sent on ahead. Then He will say: 'Enter Paradise, and whatever you see is yours.' They will say:

أَحَدًا مِنَ الْعَالَمِينَ، فَيَقُولُ: لَكُمْ عِنْدِي أَفْضَلُ مِنْ هٰذَا، فَيَقُولُونَ: يَا رَبَّنَا! أَيُّ شَيْءٍ أَفْضَلُ مِنْ هٰذَا؟ فَيَقُولُ: رِضَائِي. فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا».

[1] *An-Nisâ'* 4:40.

'Our Lord, You have given us what You have never given to anyone else in all the worlds.' He will say: 'You will have something better than that with Me.' They will say, 'O Lord, what could be better than this?' He will say, 'My good pleasure, for I will never be angry with you again.'"

[455] It was narrated that Abû Sa'eed Al-Khudrî said: "We said: 'O Messenger of Allâh, will we see our Lord?' The Messenger of Allâh ﷺ said: 'Do you have to crowd together to see the sun on a clear day?' We said: 'No...'" and he quoted the *Hadîth* until the end, and it is similar to the *Hadîth* of Hafs bin Maisarah (no. 454). After the words, "with no good deed that they did or sent on ahead," he added: "It will be said to them: 'You will have what you see and the same again.'"

Abû Sa'eed Al-Khudrî said: "I heard that the Bridge is narrower than a hair and sharper than a sword."

In the *Hadîth* of Al-Laith it does not say: "They will say, 'Our Lord, You have given us what You have never given to anyone in all the worlds'" and what is after it.

[٤٥٥] قَالَ مُسْلِمٌ: قَرَأْتُ عَلَىٰ عِيسَى ابْنِ حَمَّادٍ زُغْبَةَ الْمِصْرِيِّ هٰذَا الْحَدِيثَ فِي الشَّفَاعَةِ وَقُلْتُ لَهُ: أُحَدِّثُ بِهٰذَا الْحَدِيثِ عَنْكَ أَنَّكَ سَمِعْتَ مِنَ اللَّيْثِ بْنِ سَعْدٍ؟ فَقَالَ: نَعَمْ، قُلْتُ لِعِيسَى بْنِ حَمَّادٍ: أَخْبَرَكُمُ اللَّيْثُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! أَنَرَى رَبَّنَا؟ قَالَ رَسُولُ اللهِ ﷺ «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ إِذَا كَانَ يَوْمٌ صَحْوٌ؟» قُلْنَا: لَا، وَسُقْتُ الْحَدِيثَ حَتَّى انْقَضَىٰ آخِرُهُ وَهُوَ نَحْوُ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ، وَزَادَ بَعْدَ قَوْلِهِ: بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا قَدَمٍ قَدَّمُوهُ «فَيُقَالَ لَهُمْ: لَكُمْ مَا رَأَيْتُمْ وَمِثْلُهُ مَعَهُ».

قَالَ أَبُو سَعِيدٍ الخُدرِيُّ: بَلَغَنِي أَنَّ الْجِسْرَ أَدَقُّ مِنَ الشَّعَرَةِ وَأَحَدُّ مِنَ السَّيْفِ.

وَلَيْسَ فِي حَدِيثِ اللَّيْثِ «فَيَقُولُونَ رَبَّنَا! أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنَ الْعَالَمِينَ وَمَا بَعْدَهُ».

فَأَقَرَّ بِهِ عِيسَى بْنُ حَمَّادٍ.

[456] 303 - (...) Zaid bin Aslam narrated with the same chain as the two of them (the previous narrations of Abû Sa'eed Al-Khudrî and of Al-Laith), similar to the narration of Ḥafṣ bin Maisarah, to its end, adding and subtracting a few things.

[٤٥٦] ٣٠٣-(...) وحدَّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ بِإِسْنَادِهِمَا، نَحْوَ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ إِلَىٰ آخِرِهِ، وَقَدْ زَادَ وَنَقَصَ شَيْئًا.

Chapter 82. Intercession And Bringing Those Who Believed In *Tawḥîd* Out Of The Fire

(المعجم ٨٢) - (بَابُ إِثْبَاتِ الشفاعة وإخراج الموحدين من النار)

(التحفة ٨١)

[457] 304 - (184) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "Allâh will admit the people of Paradise to Paradise and He will admit whomever He wills by His mercy. And He will admit the people of the Fire to the Fire. Then He will say: 'Look, and whomever you find with a mustard-seed's weight of faith in his heart, bring him out.' They will bring out people who have been burned, like charcoal, then they will be thrown into the River of Life (*Al-Ḥayât*) - or Rain (*Al-Ḥayâ*), from which they will emerge like seeds sprouting at the banks of the flood. Do you not see how they emerge yellow and curved?"

[٤٥٧] ٣٠٤-(١٨٤) وحدَّثني هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ عَمْرِو بْنِ يَحْيَىٰ بْنِ عُمَارَةَ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُدْخِلُ اللهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ. يُدْخِلُ مَنْ يَشَاءُ بِرَحْمَتِهِ، وَيُدْخِلُ أَهْلَ النَّارِ النَّارَ، ثُمَّ يَقُولُ: انْظُرُوا مَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجُوهُ، فَيُخْرَجُونَ مِنْهَا حُمَمًا قَدِ امْتَحَشُوا، فَيُلْقَوْنَ فِي نَهْرِ الْحَيَاةِ أَوِ الْحَيَا، فَيَنْبُتُونَ فِيهِ كَمَا تَنْبُتُ الْحِبَّةُ إِلَىٰ جَانِبِ السَّيْلِ، أَلَمْ تَرَوْهَا كَيْفَ تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً؟».

[458] 305 - (...) It was narrated from 'Amr bin Yaḥyâ with this chain. They (the narrators) said: (The Messenger of Allâh ﷺ said:) "They will be thrown into a river called Life (*Al-Ḥayât*)" without any doubt.

According to the narration of Khâlid: (The Messenger of Allâh ﷺ said:) "As the refuse sprouts in the banks of the flood."

And in the narration of Wuhaib: (The Messenger of Allâh ﷺ said:) "As a seed sprouts in the dark clay, or, what is carried by the flood."

[٤٥٨] ٣٠٥-(. . .) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ؛ وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ، كِلَاهُمَا عَنْ عَمْرِو بْنِ يَحْيَىٰ بِهٰذَا الْإِسْنَادِ، وَقَالَا: «فَيُلْقَوْنَ فِي نَهْرٍ يُقَالُ لَهُ الْحَيَاةُ»، وَلَمْ يَشُكَّا.

فِي حَدِيثِ خَالِدٍ: كَمَا تَنْبُتُ الْغُثَاءَةُ فِي جَانِبِ السَّيْلِ، وَفِي حَدِيثِ وُهَيْبٍ: كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِئَةٍ أَوْ حَمِيلَةِ السَّيْلِ.

[459] 306 - (185) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'As for the people of the Fire who are its inhabitants, they will neither die nor live therein. But some people among you will be afflicted with the Fire because of their sins. Allâh, Most High, will cause them to die a kind of death therein, then when they have turned into coal, permission will be given for intercession. They will be brought out, group after group, and spread along the rivers of Paradise. Then it will be said: 'O people of Paradise, pour water on them.' And they will sprout like seeds in what was carried by the flood." A man said: "It is as if

[٤٥٩] ٣٠٦-(١٨٥) وحَدَّثَنِي نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلٰكِنْ نَاسٌ مِنْكُمْ أَصَابَتْهُمُ النَّارُ بِذُنُوبِهِمْ - أَوْ قَالَ بِخَطَايَاهُمْ - فَأَمَاتَهُمُ اللهُ تَعَالَىٰ إِمَاتَةً، حَتَّى إِذَا كَانُوا فَحْمًا أُذِنَ بِالشَّفَاعَةِ، فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ، فَبُثُّوا عَلَىٰ أَنْهَارِ الْجَنَّةِ، ثُمَّ قِيلَ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ، فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ» فَقَالَ رَجُلٌ مِنَ

the Messenger of Allâh ﷺ has been in the desert."

الْقَوْمِ: كَأَنَّ رَسُولَ اللهِ ﷺ قَدْ كَانَ بِالْبَادِيَةِ.

[460] 307 - (...) A similar *Hadîth* (as no. 459) was narrated from Abû Sa'eed from the Prophet ﷺ, up to the words, "in what was carried by the flood," but it does not mention what comes after that.

[٤٦٠] ٣٠٧-(...) وحَدَّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ - إِلَىٰ قَوْلِهِ -: فِي حَمِيلِ السَّيْلِ. وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

Chapter 83. The Last Of The People Of The Fire To Be Brought Out Of It

(المعجم ٨٣) - (بَابُ آخر أهل النار خروجًا) (التحفة ٨٢)

[461] 308 - (186) It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said: 'I know the last of the people of the Fire to be brought out, and the last of the people of Paradise to enter therein. It will be a man who will emerge crawling from the Fire, and Allâh [Blessed be He and] Most High, will say to him: 'Go and enter Paradise.' He will come to it and it will appear to him to be full. He will go back and say: 'O Lord, I found it full.' Allâh [Blessed be He and] Most High, will say to him: 'Go and enter Paradise.' He will go to it and it will appear to him to be full. He will go back and say: 'O Lord, I

[٤٦١] ٣٠٨-(١٨٦) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، كِلَيْهِمَا عَنْ جَرِيرٍ - قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ: رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْوًا، فَيَقُولُ اللهُ [تَبَارَكَ وَ] تَعَالَىٰ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلْأَىٰ، فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ! وَجَدْتُهَا مَلْأَىٰ. فَيَقُولُ

found it full.' Allâh, Most High, will say to him: 'Go and enter Paradise, and you will have the equivalent of the whole world and ten times as much.' He will say: 'Are You mocking me' - 'or laughing at me' - 'while You are the Sovereign?'" He said: "And I saw the Messenger of Allâh ﷺ laugh until his molars were visible."

اللهُ [تَبَارَكَ وَ] تَعَالَى لَهُ: اذْهَبْ، فَادْخُلِ الْجَنَّةَ، قَالَ فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلْأَى، فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ! وَجَدْتُهَا مَلْأَى. فَيَقُولُ اللهُ تَعَالَى لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا - أَوْ إِنَّ لَكَ عَشَرَةَ أَمْثَالِ الدُّنْيَا - قَالَ فَيَقُولُ: أَتَسْخَرُ بِي - أَوْ تَضْحَكُ بِي - وَأَنْتَ الْمَلِكُ؟» قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

قَالَ فَكَانَ يُقَالُ: ذَاكَ أَدْنَىٰ أَهْلِ الْجَنَّةِ مَنْزِلَةً.

[462] 309 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'I know the last of the people of the Fire to emerge from the Fire. (It will be) a man who will come out of it crawling. It will be said to him: 'Co and enter Paradise.' He will go and enter it, and he will find that the people have already occupied their places. It will be said: 'Do you remember the time when you were in (Hell)?' He will say: 'Yes.' It will be said to him: 'Wish (for whatever you want).' So he will wish, then it will be said to him: 'You will have what you wished for and ten times as much as the world.' He will say: 'Are You mocking me when You are the Sovereign?'"

[٤٦٢] ٣٠٩-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ- قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ، رَجُلٌ يَخْرُجُ مِنْهَا زَحْفًا فَيُقَالُ لَهُ: انْطَلِقْ فَادْخُلِ الْجَنَّةَ، قَالَ: فَيَذْهَبُ فَيَدْخُلُ الْجَنَّةَ، فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ، فَيُقَالُ لَهُ: أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ؟ فَيَقُولُ: نَعَمْ. فَيُقَالُ لَهُ: تَمَنَّ فَيَتَمَنَّى، فَيُقَالُ لَهُ: لَكَ الَّذِي تَمَنَّيْتَ وَعَشَرَةُ أَضْعَافِ الدُّنْيَا، فَيَقُولُ: أَتَسْخَرُ بِي وَأَنْتَ

He said: "And I saw the Messenger of Allâh ﷺ laughing until his molars were visible."

[463] 310 - (187) It was narrated from Ibn Mas'ûd that the Messenger of Allâh ﷺ said: "The last one to enter Paradise will be a man who will walk once, stumble once and be burned by the Fire once. When he gets past it, he will turn to it and say: 'Blessed be the One Who has saved me from you. Allâh has given me something that He has not given to the first and the last.' A tree will be raised up for him, and he will say: 'O Lord, bring me closer to this tree so that I might find shelter in its shade and drink of its water.' Allâh, the Mighty and Sublime, will say: 'O son of Âdam, perhaps if I give you that, you will ask Me for something else.' He will say: 'No, O Lord,' and he will promise that he will not ask Him for anything else, and his Lord, the Most High, will excuse him because he has seen something that he cannot help wanting. So he will be brought near to it and he will take shelter in its shade and drink of its water. Then another tree will be raised up for him that is more beautiful than the first, and he will say: 'O Lord, bring me closer to this tree so that I might drink of its water and take shelter in its shade, and

الْمَلِكُ؟» قَالَ فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

[٤٦٣] ٣١٠-(١٨٧) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ، عَنِ ابْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «آخِرُ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ، فَهُوَ يَمْشِي مَرَّةً وَيَكْبُو مَرَّةً، وَتَسْفَعُهُ النَّارُ مَرَّةً، فَإِذَا مَا جَاوَزَهَا الْتَفَتَ إِلَيْهَا، فَقَالَ: تَبَارَكَ الَّذِي نَجَّانِي مِنْكِ، لَقَدْ أَعْطَانِي اللهُ شَيْئًا مَا أَعْطَاهُ أَحَدًا مِنَ الْأَوَّلِينَ وَالآخِرِينَ، فَتُرْفَعُ لَهُ شَجَرَةٌ فَيَقُولُ: أَيْ رَبِّ! أَدْنِنِي مِنْ هٰذِهِ الشَّجَرَةِ فَلِأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا، فَيَقُولُ اللهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ! لَعَلِّي إِنْ أَعْطَيْتُكَهَا سَأَلْتَنِي غَيْرَهَا، فَيَقُولُ: لَا، يَا رَبِّ! وَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ تَعَالَى يَعْذِرُهُ، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيهِ مِنْهَا فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ هِيَ أَحْسَنُ مِنَ الْأُولَى، فَيَقُولُ: أَيْ رَبِّ! أَدْنِنِي مِنْ هٰذِهِ الشَّجَرَةِ لِأَشْرَبَ مِنْ مَآئِهَا وَأَسْتَظِلَّ بِظِلِّهَا، لَا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: يَا ابْنَ آدَمَ! أَلَمْ تُعَاهِدْنِي أَنْ لَا

I will not ask You for anything else.' He will say: 'O son of Âdam, did you not promise Me that you would not ask Me for anything else?' He will say: 'Perhaps if I bring you near to it, you will ask Me for something else.' He will promise that he will not ask Him for anything else, and his Lord, the Most High, will excuse him because he has seen something that he cannot help wanting. So he will be brought near to it and he will take shelter in its shade and drink of its water. Then another tree will be raised up for him at the gate of Paradise that is more beautiful than the first two. He will say: 'O Lord, bring me closer to this tree so that I might take shelter in its shade and drink of its water, and I will not ask You for anything else.' He will say: 'O son of Âdam, did you not promise Me that you would not ask Me for anything else?' he will say: 'No, O Lord, I will not ask You for anything else.' His Lord, the Most High, will excuse him because he has seen something that he cannot help wanting. He will be brought close to it, and when he draws close to it, he will hear the voices of the people of Paradise and will say: 'O Lord, admit me therein.' He will say: 'O son of Âdam, what will make you stop asking? Will it please you if I give you the world and as much

تَسْأَلَنِي غَيْرَهَا؟ فَيَقُولُ: لَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا تَسْأَلُنِي غَيْرَهَا؟ فَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ تَعَالَى يَعْذِرُهُ، لأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ فَيُدْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ هِيَ أَحْسَنُ مِنَ الأُولَيَيْنِ، فَيَقُولُ: أَيْ رَبِّ! أَدْنِنِي مِنْ هٰذِهِ الشَّجَرَةِ لأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا، لَا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: يَا ابْنَ آدَمَ! أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟ قَالَ: بَلَىٰ، يَا رَبِّ هٰذِهِ، لَا أَسْأَلُكَ غَيْرَهَا، وَرَبُّهُ تَعَالَى يَعْذِرُهُ لأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيهِ مِنْهَا، فَإِذَا أَدْنَاهُ مِنْهَا، فَيَسْمَعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ، فَيَقُولُ: أَيْ رَبِّ! أَدْخِلْنِيهَا، فَيَقُولُ: يَا ابْنَ آدَمَ! مَا يَصْرِينِي مِنْكَ؟ أَيُرْضِيكَ أَنْ أُعْطِيَكَ الدُّنْيَا وَمِثْلَهَا مَعَهَا؟ فَيَقُولُ: يَا رَبِّ أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ».

فَضَحِكَ ابْنُ مَسْعُودٍ فَقَالَ: أَلَا تَسْأَلُونِّي مِمَّ أَضْحَكُ؟ قَالُوا: مِمَّ تَضْحَكُ؟ فَقَالَ: هَكَذَا ضَحِكَ رَسُولُ اللهِ ﷺ، فَقَالُوا: مِمَّ تَضْحَكُ يَا رَسُولَ اللهِ؟ فَقَالَ: «مِنْ ضِحْكِ رَبِّ الْعَالَمِينَ حِينَ قَالَ: أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ

again?' He will say: 'O Lord, are You making fun of me when You are the Lord of the Worlds?'"

Ibn Mas'ûd laughed and said: "Why don't you ask me why I am laughing? They said: "Why are you laughing?" He said: "This is how the Messenger of Allâh ﷺ laughed and they said: 'Why are you laughing, O Messenger of Allâh?' He ﷺ said: 'Because the Lord of the Worlds will laugh when he says: "Are You making fun of me while You are the Lord of the Worlds?" and He will say: "I am not making fun of you, but I am Able to do whatever I will."'"

الْعَالَمِينَ؟ فَيَقُولُ: إِنِّي لَا أَسْتَهْزِىءُ مِنْكَ، وَلٰكِنِّي عَلَىٰ مَا أَشَاءُ قَادِرٌ».

Chapter 84. The Status Of The Lowest People In Paradise

(المعجم ٨٤) - (بَابُ أدنى أهل الجنة منزلة فيها) (التحفة ٨٣)

[464] 311 - (188) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "The lowest of the people of Paradise in status will be a man whose face Allâh will turn away from the Fire and turn his face towards Paradise. He will cause a shady tree to appear to him, and he will say: 'O Lord, bring me near to this tree so that I will be in its shade.'"

And he quoted a *Hadîth* similar to that of Ibn Mas'ûd (no. 463), but he did not mention the words: "O son of Âdam, what will make you stop asking?"...

[٤٦٤] ٣١١-(١٨٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ «إِنَّ أَدْنَىٰ أَهْلِ الْجَنَّةِ مَنْزِلَةً رَجُلٌ صَرَفَ اللهُ وَجْهَهُ عَنِ النَّارِ قِبَلَ الْجَنَّةِ، وَمَثَّلَ لَهُ شَجَرَةً ذَاتَ ظِلٍّ، فَقَالَ: أَيْ رَبِّ! قَدِّمْنِي إِلَىٰ هٰذِهِ الشَّجَرَةِ أَكُونُ فِي ظِلِّهَا». وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ مَسْعُودٍ، وَلَمْ يَذْكُرْ «فَيَقُولُ:

until the end of the *Hadîth*. And he added: "Allâh, the Most High, will remind him to ask for such-and-such, and when he has finished wishing, Allâh will say: 'That will be yours and ten times as much.' Then he will enter his house and his two wives from among *Al-Hûr Al-'Iyn* will enter upon him and will say: 'Praise be to Allâh Who has created you for us and created us for you.' And he will say: 'No one has been given the like of that which I have been given.'"

يَا ابْنَ آدَمَ! مَا يَصْرِينِي مِنْكَ» إِلَىٰ آخِرِ الْحَدِيثِ، وَزَادَ فِيهِ «وَيُذَكِّرُهُ اللهُ تَعَالَىٰ سَلْ كَذَا وَكَذَا، فَإِذَا انْقَطَعَتْ بِهِ الْأَمَانِيُّ قَالَ اللهُ: هُوَ لَكَ وَعَشَرَةُ أَمْثَالِهِ» قَالَ: «ثُمَّ يَدْخُلُ بَيْتَهُ فَتَدْخُلُ عَلَيْهِ زَوْجَتَاهُ مِنَ الْحُورِ الْعِينِ، فَتَقُولَانِ: الْحَمْدُ للهِ الَّذِي أَحْيَاكَ لَنَا، وَأَحْيَانَا لَكَ، قَالَ فَيَقُولُ: مَا أُعْطِيَ أَحَدٌ مِثْلَ مَا أُعْطِيتُ».

[465] 312 - (189) It was narrated that Al-Mughirah bin Shu'bah told the people from the *Minbar* - (one of the narrators) Sufyân said: "One of them, I think it was Ibn Abjar, attributed it to the Prophet (ﷺ)" - "Mûsâ, ﷺ, asked his Lord: 'Who will be the lowest of the people of Paradise in status?' He said: 'He will be a man who will come after I have admitted the people of Paradise to Paradise, and it will be said to him: "Enter Paradise." He will say: "O Lord, how, when the people have taken their places and have taken what they have taken?" It will be said to him: "Would it please you if you had the like of what one of the kings of the world had?" He will say: "I would be pleased, O Lord." He will say: "You will have that, and as much again, and as much again, and as much

[٤٦٥] ٣١٢-(١٨٩) حَدَّثَنَا سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُطَرِّفٍ وَابْنِ أَبْجَرَ، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ - رِوَايَةً إِنْ شَاءَ اللهُ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُطَرِّفُ بْنُ طَرِيفٍ وَعَبْدُ الْمَلِكِ بْنُ سَعِيدٍ سَمِعَا الشَّعْبِيَّ يُخْبِرُ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: سَمِعْتُهُ عَلَىٰ الْمِنْبَرِ، يَرْفَعُهُ إِلَىٰ رَسُولِ اللهِ ﷺ؛ وَحَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا مُطَرِّفٌ وَابْنُ أَبْجَرَ؛ سَمِعَا الشَّعْبِيَّ يَقُولُ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يُخْبِرُ بِهِ النَّاسَ عَلَىٰ الْمِنْبَرِ - قَالَ سُفْيَانُ: رَفَعَهُ أَحَدُهُمَا - أُرَاهُ ابْنَ أَبْجَرَ - قَالَ «سَأَلَ

again, and as much again." The fifth time, he will say: "I am pleased, O Lord." He will say: "You will have that and ten times as much, and you will have what your heart desires, and what will delight your eyes." He will say: "I am pleased, O Lord.' " (Mûsâ) said: 'My Lord! Who will be the highest of them in status?' He said: 'They will be the ones whom I have chosen, and I have planted their honor with My Own Hand. I have set a seal over it so that no eye has seen, no ear has heard, nor has it entered the heart of man.''' He said: "And the confirmation thereof is in the Book of Allâh, the Mighty and Sublime: "No person knows what is kept hidden for them of joy as a reward for what they used to do."[1]

مُوسَىٰ - عَلَيْهِ السَّلَامُ - رَبَّهُ تَعَالَى: مَا أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً؟ قَالَ: هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ فَيُقَالُ لَهُ: ادْخُلِ الْجَنَّةَ. فَيَقُولُ: أَيْ رَبِّ! كَيْفَ؟ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ وَأَخَذُوا أَخَذَاتِهِمْ؟ فَيُقَالُ لَهُ: أَتَرْضَىٰ أَنْ يَكُونَ لَكَ مِثْلُ مُلْكِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: رَضِيتُ، رَبِّ! فَيَقُولُ: لَكَ ذَلِكَ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ. فَقَالَ فِي الْخَامِسَةِ: رَضِيتُ، رَبِّ! فَيَقُولُ: هٰذَا لَكَ وَعَشَرَةُ أَمْثَالِهِ، وَلَكَ مَا اشْتَهَتْ نَفْسُكَ وَلَذَّتْ عَيْنُكَ، فَيَقُولُ: رَضِيتُ، رَبِّ! قَالَ: رَبِّ فَأَعْلَاهُمْ مَنْزِلَةً؟ قَالَ: أُولٰئِكَ الَّذِينَ أَرَدْتُ، غَرَسْتُ كَرَامَتَهُمْ بِيَدِي. وَخَتَمْتُ عَلَيْهَا فَلَمْ تَرَ عَيْنٌ وَلَمْ تَسْمَعْ أُذُنٌ وَلَمْ يَخْطُرْ عَلَىٰ قَلْبِ بَشَرٍ» قَالَ: وَمِصْدَاقُهُ فِي كِتَابِ اللهِ عَزَّ وَجَلَّ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ الْآيَةَ» [السجدة: ١٧].

[466] 313 - (...) Al-Mughîrah bin Shu'bah said on the *Minbar*: "Mûsâ, ﷺ, asked Allâh, the Mighty and Sublime, about the lowest in reward of the people of Paradise..." and he quoted a similar *Hadîth* (as no. 465).

[٤٦٦] ٣١٣-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عُبَيْدُ اللهِ الْأَشْجَعِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ

[1] *As-Sajdah* 32:17.

يَقُولُ عَلَىٰ الْمِنْبَرِ: إِنَّ مُوسَىٰ - عَلَيْهِ السَّلَامُ - سَأَلَ اللهَ عَزَّ وَجَلَّ عَنْ أَخَسِّ أَهْلِ الْجَنَّةِ مِنْهَا حَظًّا. وَسَاقَ الْحَدِيثَ بِنَحْوِهِ.

[467] 314 - (190) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'I know the last of the people of Paradise to enter Paradise, and the last of the people of Hell to be brought forth from it. (It will be) a man who will be brought forth on the Day of Resurrection, and it will be said: 'Show him his minor sins, and conceal from him his major sins.' So his minor sins will be shown to him, and it will be said: 'You did such-and-such on such-and-such a day, you did such-and-such on such-and-such a day.' He will say: 'Yes.' And he will not be able to deny it. And at the same time, he will be afraid that his major sins will be shown to him. Then it will be said to him: 'In place of every bad deed, you will have a good deed.' He will say: 'O Lord! I did things that I do not see here.'"

And I saw the Messenger of Allâh ﷺ laughing until his molars were visible."

[٤٦٧] ٣١٤-(١٩٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَعْلَمُ آخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ، وَآخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، رَجُلٌ يُؤْتَىٰ بِهِ يَوْمَ الْقِيَامَةِ، فَيُقَالُ: اعْرِضُوا عَلَيْهِ صِغَارَ ذُنُوبِهِ وَارْفَعُوا عَنْهُ كِبَارَهَا، فَتُعْرَضُ عَلَيْهِ صِغَارُ ذُنُوبِهِ، فَيُقَالُ: عَمِلْتَ يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا. وَعَمِلْتَ يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا. فَيَقُولُ: نَعَمْ، لَا يَسْتَطِيعُ أَنْ يُنْكِرَ، وَهُوَ مُشْفِقٌ مِنْ كِبَارِ ذُنُوبِهِ أَنْ تُعْرَضَ عَلَيْهِ، فَيُقَالُ لَهُ: فَإِنَّ لَكَ مَكَانَ كُلِّ سَيِّئَةٍ حَسَنَةً فَيَقُولُ: رَبِّ! قَدْ عَمِلْتُ أَشْيَاءَ لَا أَرَاهَا هٰهُنَا».

فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّىٰ بَدَتْ نَوَاجِذُهُ.

[468] 315 - (...) It was also narrated from Al-A'mash with this chain (no. 467).

[٤٦٨] ٣١٥-(...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا

أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهٰذَا الإِسْنَادِ.

[469] 316 - (191) Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh being asked about the arrival of people on the Day of Resurrection. He said: "We will come on the Day of Resurrection from such-and-such" - look - that is, above the people.[1] He said: "The nations will be called with their idols and what they used to worship, one after another. Then our Lord will come to us after that and will say: 'Who are you waiting for?' They will say: 'We are waiting for our Lord.' He will say: 'I am your Lord.' They will say: 'Not until we look upon you.' He will manifest Himself to them, laughing. Then He will set off with them and they will follow Him, and each one of them - hypocrite or believer - will be given a light, then they will follow Him on a Bridge over Hell there will be hooks and spikes, which will catch whomever Allâh wills. Then the light of the hypocrites will be extinguished and the believers will be saved. The first group will be saved with their faces (shining) like the moon

[٤٦٩] ٣١٦-(١٩١) حَدَّثَنِي عُبَيْدُ اللهِ بْنُ سَعِيدٍ وَإِسْحٰقُ بْنُ مَنْصُورٍ، كِلَاهُمَا عَنْ رَوْحٍ - قَالَ عُبَيْدُ اللهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ الْقَيْسِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ يُسْأَلُ عَنِ الْوُرُودِ؟ فَقَالَ: نَجِيءُ نَحْنُ يَوْمَ الْقِيَامَةِ عَنْ كَذَا وَكَذَا - انْظُرْ - أَيْ: ذَلِكَ فَوْقَ النَّاسِ. قَالَ فَتُدْعَى الْأُمَمُ بِأَوْثَانِهَا وَمَا كَانَتْ تَعْبُدُ، الْأَوَّلُ فَالْأَوَّلُ، ثُمَّ يَأْتِينَا رَبُّنَا بَعْدَ ذَلِكَ فَيَقُولُ: مَنْ تَنْظُرُونَ؟ فَيَقُولُونَ: نَنْظُرُ رَبَّنَا، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: حَتَّى نَنْظُرَ إِلَيْكَ، فَيَتَجَلَّى لَهُمْ يَضْحَكُ، قَالَ فَيَنْطَلِقُ بِهِمْ وَيَتَّبِعُونَهُ، وَيُعْطَىٰ كُلُّ إِنْسَانٍ مِنْهُمْ - مُنَافِقٍ أَوْ مُؤْمِنٍ - نُورًا، ثُمَّ يَتَّبِعُونَهُ، وَعَلَى جِسْرِ جَهَنَّمَ كَلَالِيبُ وَحَسَكٌ، تَأْخُذُ مَنْ شَاءَ اللهُ تَعَالَىٰ، ثُمَّ يُطْفَأُ نُورُ الْمُنَافِقِينَ، ثُمَّ يَنْجُو الْمُؤْمِنُونَ، فَتَنْجُو أَوَّلُ زُمْرَةٍ وَجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ

[1] They consider this sentence to be added by one of those transcribing the text, or one of the narrators. And that the meaning in place of such-and-such is a hill.

when it is full, seventy thousand who will not be brought to account. Then those who follow them will be like the light of the stars in the sky, and so on. Then intercession will be permitted, and they will intercede until they bring out of the Fire everyone who said *'Lâ ilâha illallâh'* and has in his heart goodness the weight of a grain of barley. They will be placed in the courtyard of Paradise, and the people of Paradise will start to sprinkle water on them until they sprout like something spouts from a flood, and their burns will disappear. Then he will ask, until he is given this world and ten times the like thereof."

الْبَدْرِ، سَبْعُونَ أَلْفًا لَا يُحَاسَبُونَ، ثُمَّ الَّذِينَ يَلُونَهُمْ كَأَضْوَءِ نَجْمٍ فِي السَّمَاءِ، ثُمَّ كَذَلِكَ، ثُمَّ تَحِلُّ الشَّفَاعَةُ، وَيَشْفَعُونَ حَتَّى يَخْرُجَ مِنَ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، فَيُجْعَلُونَ بِفِنَاءِ الْجَنَّةِ، وَيَجْعَلُ أَهْلُ الْجَنَّةِ يَرُشُّونَ عَلَيْهِمُ الْمَاءَ حَتَّى يَنْبُتُوا نَبَاتَ الشَّيْءِ فِي السَّيْلِ، وَيَذْهَبُ حُرَاقُهُ، ثُمَّ يُسْأَلُ حَتَّى تُجْعَلَ لَهُ الدُّنْيَا وَعَشَرَةُ أَمْثَالِهَا مَعَهَا.

[470] 317 - (...) It was narrated from 'Amr that he heard Jâbir say that he heard the Prophet ﷺ with his own ears saying: "Allâh will bring some people out of the Fire and admit them to Paradise."

[٤٧٠] ٣١٧-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو سَمِعَ جَابِرًا يَقُولُ: سَمِعَهُ مِنَ النَّبِيِّ ﷺ بِأُذُنَيْهِ يَقُولُ: «إِنَّ اللهَ يُخْرِجُ نَاسًا مِنَ النَّارِ فَيُدْخِلُهُمُ الْجَنَّةَ».

[471] 318 - (...) Ḥammâd bin Zaid said: "I said to 'Amr bin Dînâr: 'Did you hear Jâbir bin 'Abdullâh narrate from the Messenger of Allâh ﷺ: "Allâh will bring some people out of the Fire through intercession"?' He said: 'Yes.'"

[٤٧١] ٣١٨-(...) وحَدَّثَنَا أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللهِ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ: «إِنَّ اللهَ تَعَالَى يُخْرِجُ قَوْمًا مِنَ النَّارِ بِالشَّفَاعَةِ؟» قَالَ: نَعَمْ.

[472] 319 - (...) Jâbir bin 'Abdullâh said: "The Messenger

[٤٧٢] ٣١٩-(...) حَدَّثَنَا حَجَّاجُ

of Allâh ﷺ said: 'Some people will come out of the Fire, having been burned totally except the fronts of their faces, and they will enter Paradise.'"

ابْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا قَيْسُ بْنُ سُلَيْمٍ الْعَنْبَرِيُّ قَالَ: حَدَّثَنِي يَزِيدُ الْفَقِيرُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِنَّ قَوْمًا يُخْرَجُونَ مِنَ النَّارِ يَحْتَرِقُونَ فِيهَا، إِلَّا دَارَاتِ وُجُوهِهِمْ، حَتَّى يَدْخُلُونَ الْجَنَّةَ».

[473] 320 - (...) Yazîd Al-Faqîr said: "I was infatuated with the views of the *Khawârij*. We set out with a large group, intending to perform *Hajj*, and then go and promote the views of the *Khawârij* to the people. We passed through Al-Madînah, and there we saw Jâbir bin 'Abdullâh narrating to the people from the Messenger of Allâh ﷺ, sitting by a pillar, and he mentioned the *Jahannamiyyîn*.[1] I said to him: 'O Companion of the Messenger of Allâh (ﷺ)! What is this that you are narrating, when Allâh says: "Verily, whom You admit to the Fire, indeed, You have disgraced him...[2] and: "Every time they wish to get away there from, they will be put back thereto..."?[3]

"What is this that you are saying?' He said: 'Do you read the Qur'ân?' I said: 'Yes.' He

[٤٧٣] ٣٢٠-(...) وحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا أَبُو عَاصِمٍ يَعْنِي مُحَمَّدَ بْنَ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي يَزِيدُ الْفَقِيرُ، قَالَ: كُنْتُ قَدْ شَغَفَنِي رَأْيٌ مِنْ رَأْيِ الْخَوَارِجِ فَخَرَجْنَا فِي عِصَابَةٍ ذَوِي عَدَدٍ نُرِيدُ أَنْ نَحُجَّ، ثُمَّ نَخْرُجَ عَلَى النَّاسِ، قَالَ: فَمَرَرْنَا عَلَى الْمَدِينَةِ فَإِذَا جَابِرُ بْنُ عَبْدِ اللهِ يُحَدِّثُ الْقَوْمَ - جَالِسٌ إِلَى سَارِيَةٍ - عَنْ رَسُولِ اللهِ ﷺ، قَالَ: فَإِذَا هُوَ قَدْ ذَكَرَ الْجَهَنَّمِيِّينَ، - قَالَ فَقُلْتُ لَهُ: يَا صَاحِبَ رَسُولِ اللهِ! ﷺ مَا هٰذَا الَّذِي تُحَدِّثُونَ؟ وَاللهُ يَقُولُ: ﴿إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ﴾ [آل عمران:١٩٢] و﴿كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ أُعِيدُوا۟

[1] Those who would enter Paradise after having been in Hell.
[2] *Âl-'Imrân* 3:192.
[3] *As-Sajdah* 32:20.

said: 'Have you heard of the station of Muḥammad ﷺ - meaning, to which Allâh will raise him?' I said: 'Yes.' He said: 'That is the station of praise and glory belonging to Muḥammad ﷺ, by means of which Allâh will bring out whomever He wishes to bring out (from the Fire).' Then he described how the *Ṣirâṭ* (the Bridge over Hell) will be set up, and the people will cross over it."

He said: "I am afraid that I did not memorize that. But he said that some people would be brought forth from the Fire after having been in it. They will come out as if they are branches of sesame. Then they will go into one of the rivers of Paradise, where they will wash themselves, then they will emerge (white and clean) like sheets of paper. We went back like and said: 'Woe to you people! Do you think that this old man would tell lies about the Messenger of Allâh ﷺ?' So we returned, and by Allâh none of us went out (to promote the views of the *Khawârij*) apart from one man." - Or as Abû Nu'aim said.

[474] 321 - (192) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Four people will be brought out of the Fire and presented to Allâh, the Most High. One of them will turn and say: 'O Lord, as You have

فِيهَا﴾ [السجدة: ٢٠] فَمَا هٰذَا الَّذِي تَقُولُونَ؟ قَالَ، فَقَالَ: أَتَقْرَأُ الْقُرْآنَ؟ قُلْتُ: نَعَمْ. قَالَ: فَهَلْ سَمِعْتَ بِمَقَامِ مُحَمَّدٍ ﷺ - يَعْنِي الَّذِي يَبْعَثُهُ اللهُ فِيهِ-؟ قُلْتُ: نَعَمْ. قَالَ: فَإِنَّهُ مَقَامُ مُحَمَّدٍ ﷺ الْمَحْمُودُ الَّذِي يُخْرِجُ اللهُ بِهِ مَنْ يُخْرِجُ قَالَ: ثُمَّ نَعَتَ وَضْعَ الصِّرَاطِ وَمَرَّ النَّاسِ عَلَيْهِ، قَالَ: وَأَخَافُ أَنْ لَا أَكُونَ أَحْفَظُ ذَاكَ قَالَ: غَيْرَ أَنَّهُ قَدْ زَعَمَ أَنَّ قَوْمًا يَخْرُجُونَ مِنَ النَّارِ بَعْدَ أَنْ يَكُونُوا فِيهَا قَالَ: يَعْنِي فَيَخْرُجُونَ كَأَنَّهُمْ عِيدَانُ السَّمَاسِمِ، قَالَ -: فَيَدْخُلُونَ نَهْرًا مِنْ أَنْهَارِ الْجَنَّةِ فَيَغْتَسِلُونَ فِيهِ، فَيَخْرُجُونَ كَأَنَّهُمُ الْقَرَاطِيسُ، فَرَجَعْنَا فَقُلْنَا: وَيْحَكُمْ! أَتُرَوْنَ الشَّيْخَ يَكْذِبُ عَلَىٰ رَسُولِ اللهِ ﷺ؟ فَرَجَعْنَا، فَلَا وَاللهِ! مَا خَرَجَ مِنَّا غَيْرُ رَجُلٍ وَاحِدٍ - أَوْ كَمَا قَالَ أَبُو نُعَيْمٍ.

[٤٧٤] ٣٢١-(١٩٢) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ، عَنْ أَبِي عِمْرَانَ وَثَابِتٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ أَرْبَعَةٌ فَيُعْرَضُونَ عَلَىٰ اللهِ

brought me out of it, do not send me back,' and Allâh will save him from it."

تَعَالَى. فَيَلْتَفِتُ أَحَدُهُمْ فَيَقُولُ: أَيْ رَبِّ! إِذْ أَخْرَجْتَنِي مِنْهَا فَلَا تُعِدْنِي فِيهَا، فَيُنْجِيهِ اللهُ مِنْهَا».

[475] 322 - (193) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Allâh, the Most High, will gather the people on the Day of Resurrection and they will be worried about that'" - (one of the narrators) Ibn 'Ubaid said: "They will be inspired concerning that"[1] - "'and they will say: "Why don't we seek intercession with our Lord, the Mighty and Sublime, so that we might be relieved of our predicament?" They will go to Âdam - ﷺ - and will say: 'You are Âdam, the father of mankind. Allâh created you with His Own Hand and breathed into you a spirit from Him, and He commanded the angels to prostrate to you. Intercede for us with our Lord so that we might be relieved of the predicament we are in.' He will say: 'I am not capable of that.' He will mention the mistake that he made, and he will feel shy before his Lord because of it. 'But go to Nûh, the first Messenger whom Allâh, the Most High, sent.' So they will go to Nûh, ﷺ, and he will say: 'I am not capable of that.' And he will

[٤٧٥] ٣٢٢-(١٩٣) حَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ وَمُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَجْمَعُ اللهُ تَعَالَى النَّاسَ يَوْمَ الْقِيَامَةِ فَيَهْتَمُّونَ لِذَلِكَ - وَقَالَ ابْنُ عُبَيْدٍ: فَيُلْهَمُونَ لِذَلِكَ - فَيَقُولُونَ: لَوِ اسْتَشْفَعْنَا عَلَى رَبِّنَا عَزَّ وَجَلَّ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هٰذَا! قَالَ: فَيَأْتُونَ آدَمَ - عَلَيْهِ السَّلَامُ - فَيَقُولُونَ: أَنْتَ آدَمُ أَبُو الْخَلْقِ، خَلَقَكَ اللهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هٰذَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ، - فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ، فَيَسْتَحِي رَبَّهُ مِنْهَا - وَلٰكِنِ ائْتُوا نُوحًا، أَوَّلَ رَسُولٍ بَعَثَهُ اللهُ تَعَالَىٰ، قَالَ: فَيَأْتُونَ نُوحًا عَلَيْهِ السَّلَامُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ - فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَحْيِي رَبَّهُ تَعَالَىٰ مِنْهَا - وَلٰكِنِ ائْتُوا

[1] Meaning, Allâh will inspire them to ask about intercession.

mention the mistake that he made, and he will feel shy before his Lord because of it. 'But go to Ibrâhîm, whom Allâh took as *Khalîl* (a close friend)."

"So they will go to Ibrâhîm, عليه السلام, and he will say: 'I am not capable of that.' And he will mention the mistake that he made, and he will feel shy before his Lord because of it. 'But go to Mûsâ عليه السلام to whom Allâh spoke and gave the Tawrâh.' So they will go to Mûsâ, عليه السلام, and he will say: 'I am not capable of that.' And he will mention the mistake that he made, and he will feel shy before his Lord because of it. 'But go to 'Eisâ, a spirit from Allâh and His Word.' So they will go to 'Eisâ, a spirit from Allâh and His Word, and he will say, 'I am not capable of that, but go to Muḥammad, a slave whose past and future sins were forgiven.'"

Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'So they will come to me, and I will ask for permission to speak to my Lord, the Most High, and permission will be given to me. When I see Him, I will fall down in prostration and He will leave me (in that state of prostration) for as long as Allâh wills. Then it will be said: 'O Muḥammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' So I will raise my

إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ الَّذِي اتَّخَذَهُ اللهُ خَلِيلًا، فَيَأْتُونَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَيَقُولُ: لَسْتُ هُنَاكُمْ - وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَحْيِي رَبَّهُ تَعَالَى مِنْهَا - وَلَٰكِنِ ائْتُوا مُوسَىٰ ﷺ، الَّذِي كَلَّمَهُ اللهُ وَأَعْطَاهُ التَّوْرَاةَ - قَالَ -: فَيَأْتُونَ مُوسَىٰ عَلَيْهِ السَّلَامُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ - وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَحْيِي رَبَّهُ مِنْهَا - وَلَٰكِنِ ائْتُوا عِيسَىٰ رُوحَ اللهِ وَكَلِمَتَهُ، فَيَأْتُونَ عِيسَىٰ رُوحَ اللهِ وَكَلِمَتَهُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَلَٰكِنِ ائْتُوا مُحَمَّدًا ﷺ عَبْدًا قد غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ». قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فَيَأْتُونِي، فَأَسْتَأْذِنُ عَلَىٰ رَبِّي تَعَالَىٰ فَيُؤْذَنُ لِي، فَإِذَا أَنَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا، فَيَدَعُنِي مَا شَاءَ اللهُ، فَيُقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، قُلْ تُسْمَعْ، سَلْ تُعْطَهْ، اشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي، فَأَحْمَدُ رَبِّي تَعَالَىٰ بِتَحْمِيدٍ يُعَلِّمُنِيهِ رَبِّي عَزَّ وَجَلَّ ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدًّا فَأُخْرِجُهُمْ مِنَ النَّارِ، وَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ فَأَقَعُ سَاجِدًا، فَيَدَعُنِي مَا شَاءَ اللهُ أَنْ يَدَعَنِي ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ قُلْ تُسْمَعْ، سَلْ تُعْطَهْ، اشْفَعْ تُشَفَّعْ،

head and will praise my Lord, the Most High, with words of praise that my Lord, the Mighty and Sublime, will teach me. Then I will intercede, and a limit will be set for me. I will bring them out of the Fire and admit them to Paradise. Then I will go back and fall prostrate, and He will leave me (in that state of prostration) for as long as Allâh wills. Then it will be said: 'O Muḥammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' So I will raise my head and will praise my Lord with words of praise that my Lord will teach me. Then I will intercede, and a limit will be set for me. I will bring them out of Hell and admit them to Paradise.'" - Anas bin Mâlik said: "I do not know whether it was the third time or the fourth time" - "Then I will say: 'O Lord, there is no one left in the Fire but those who have been detained by the Qur'ân,'" that is, those who are bound to abide therein forever.

فَأَرْفَعُ رَأْسِي، فَأَحْمَدُ رَبِّي بِتَحْمِيدٍ يُعَلِّمُنِيهِ رَبِّي. ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدًّا فَأُخْرِجُهُمْ مِنَ النَّارِ، وَأُدْخِلُهُمُ الْجَنَّةَ - قَالَ: فَلَا أَدْرِي فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ قَالَ - فَأَقُولُ: يَا رَبِّ! مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ أَيْ مَنْ وَجَبَ عَلَيْهِ الْخُلُودُ»

Ibn 'Ubaid said in his narration: "Qatâdah said: 'That is, those who are bound to abide therein forever.'"

قَالَ ابْنُ عُبَيْدٍ فِي رِوَايَتِهِ: قَالَ قَتَادَةُ: أَيْ: وَجَبَ عَلَيْهِ الْخُلُودُ.

[476] 323 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'The believers will be gathered together on the Day of Resurrection, and they

[٤٧٦] ٣٢٣-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ

will be worried about that'" - or: "'they will be inspired concerning that'" - a *Hadîth* similar to that of Abû 'Awânah (no. 475). He ﷺ said in the *Hadîth*: "Then I will come to Him - will come back - a fourth time, and I will say: 'O Lord, there is no one left but those who are detained by the Qur'ân.'"

أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ، فَيَهْتَمُّونَ بِذَلِكَ - أَوْ يُلْهَمُونَ ذَلِكَ -» بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ، وَقَالَ فِي الْحَدِيثِ «ثُمَّ آتِيهِ الرَّابِعَةَ - أَوْ أَعُودُ الرَّابِعَةَ - فَأَقُولُ: يَا رَبِّ! مَا بَقِيَ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ».

[477] 324 - (...) It was narrated from Anas bin Mâlik that the Prophet of Allâh ﷺ said: "Allâh, the Most High, will gather the believers on the Day of Resurrection and they will be inspired concerning that" - a *Hadîth* similar to theirs (no.476). The fourth time he said: "And I will say: 'O Lord, there is no one left in the Fire but those who have been detained by the Qur'ân.'" That is, those who are bound to abide therein forever.

[٤٧٧] ٣٢٤-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «يَجْمَعُ اللهُ تَعَالَىٰ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ فَيُلْهَمُونَ لِذَلِكَ» بِمِثْلِ حَدِيثِهِمَا، وَذَكَرَ فِي الرَّابِعَةِ «فَأَقُولُ: يَا رَبِّ! مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ، أَيْ: وَجَبَ عَلَيْهِ الْخُلُودُ».

[478] 325 - (...) Anas bin Mâlik narrated that the Prophet ﷺ said: "Whoever says: '*Lâ ilâha illallâh*,' and has in his heart goodness the weight of a grain of barley will be brought out of the Fire. Then whoever says: '*Lâ ilâha illallâh*,' and has in his heart goodness the weight of a grain of wheat will be brought out of the Fire. Then whoever says: '*Lâ ilâha illallâh*,' and has in his heart goodness the weight of a speck will be brought out of the Fire."

Ibn Minhâl added in his report:

[٤٧٨] ٣٢٥-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَهِشَامٌ صَاحِبُ الدَّسْتَوائِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ؛ وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ:

"Yazîd said: 'I met Shu'bah and narrated this *Hadîth* to him, and Shu'bah said: 'Qatâdah narrated it to us from Anas bin Mâlik, from the Prophet ﷺ.' Except that Shu'bah said: 'A grain of corn (*Zurrah*)' instead of a speck (*Dharrah*).'"

«يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، ثُمَّ يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً، ثُمَّ يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً».

زَادَ ابْنُ مِنْهَالٍ فِي رِوَايَتِهِ: قَالَ يَزِيدُ: فَلَقِيتُ شُعْبَةَ فَحَدَّثْتُهُ بِالْحَدِيثِ، فَقَالَ شُعْبَةُ: حَدَّثَنَا بِهِ قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِالْحَدِيثِ إِلَّا أَنَّ شُعْبَةَ جَعَلَ مَكَانَ الذَّرَّةِ ذُرَةً، قَالَ يَزِيدُ: صَحَّفَ فِيهَا أَبُو بِسْطَامَ.

[479] 326 - (...) Ma'bad bin Hilâl Al-'Anazî said: "We went to Anas bin Mâlik and took Thâbit with us to introduce us. We came to him and he was praying *Ad-Duha*. Thâbit asked permission for us to enter and we entered upon him. He seated Thâbit with him on his bedding, and he said to him: 'O Abû Hamzah, your brothers from Al-Basrah are asking you to tell them the *Hadîth* about intercession.'

He said: 'Muhammad ﷺ told us: 'On the Day of Resurrection, the people will surge against one another like waves, then they will go to Âdam, ﷺ, and will say:

[٤٧٩] ٣٢٦-(...) حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا مَعْبَدُ بْنُ هِلَالٍ الْعَنَزِيُّ؛ وَحَدَّثَنَاهُ سَعِيدُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا مَعْبَدُ بْنُ هِلَالٍ الْعَنَزِيُّ قَالَ: انْطَلَقْنَا إِلَىٰ أَنَسِ بْنِ مَالِكٍ وَتَشَفَّعْنَا بِثَابِتٍ، فَانْتَهَيْنَا إِلَيْهِ وَهُوَ يُصَلِّي الضُّحَىٰ، فَاسْتَأْذَنَ لَنَا ثَابِتٌ، فَدَخَلْنَا عَلَيْهِ، وَأَجْلَسَ ثَابِتًا مَعَهُ عَلَىٰ سَرِيرِهِ، فَقَالَ لَهُ: يَا أَبَا حَمْزَةَ! إِنَّ إِخْوَانَكَ مِنْ أَهْلِ الْبَصْرَةِ يَسْأَلُونَكَ أَنْ تُحَدِّثَهُمْ حَدِيثَ

'Intercede for your offspring.' He will say: 'I am not capable of that, rather you should go to Ibrâhîm [عليه السلام], for he is the *Khalîlullâh* (close friend of Allâh), the Most High.' So they will go to Ibrâhîm, عليه السلام, and he will say: 'I am not capable of that, rather you should go to Mûsâ [عليه السلام], for he is the one with whom Allâh, the Most High, spoke.' They will go to Mûsâ - عليه السلام, and he will say: 'I am not capable of that, rather you should go to 'Eisâ, [عليه السلام] for he is a spirit from Allâh and His word.' So they will go to 'Eisâ [عليه السلام] and he will say: 'I am not capable of that, rather go to Muḥammad ﷺ.'

"So they will come to me, and I will say: 'I am for that.' I will go and ask permission to speak to my Lord, and permission will be granted to me. I will stand before Him, and will praise Him with words of praise that I am not able to say now, but Allâh, the Most High, will inspire me therewith. Then I will fall down prostrating to Him, and it will be said to me: 'O Muḥammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.' I will say: 'O Lord, my *Ummah*! My *Ummah*!' It will be said to me: 'Go, and whoever has in his heart faith the weight of a grain

الشَّفَاعَةِ. قَالَ: حَدَّثَنَا مُحَمَّدٌ ﷺ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ إِلَىٰ بَعْضٍ، فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ لَهُ: اشْفَعْ لِذُرِّيَّتِكَ، فَيَقُولُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ [عَلَيْهِ السَّلَامُ]. فَإِنَّهُ خَلِيلُ اللهِ تَعَالَىٰ. فَيَأْتُونَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ. فَيَقُولُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِمُوسَىٰ [عَلَيْهِ السَّلَامُ]، فَإِنَّهُ كَلِيمُ اللهِ تَعَالَىٰ، فَيُؤْتَىٰ مُوسَىٰ - عَلَيْهِ السَّلَامُ فَيَقُولُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِعِيسَىٰ [عَلَيْهِ السَّلَامُ]. فَإِنَّهُ رُوحُ اللهِ وَكَلِمَتُهُ، فَيُؤْتَىٰ عِيسَىٰ - عَلَيْهِ السَّلَامُ - فَيَقُولُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ، فَأُوتَىٰ فَأَقُولُ: أَنَا لَهَا، أَنْطَلِقُ فَأَسْتَأْذِنُ عَلَىٰ رَبِّي، فَيُؤْذَنُ لِي، فَأَقُومُ بَيْنَ يَدَيْهِ، فَأَحْمَدُهُ بِمَحَامِدَ لَا أَقْدِرُ عَلَيْهِ الْآنَ، يُلْهِمُنِيهِ اللهُ تَعَالَىٰ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ لِي: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ أُمَّتِي، أُمَّتِي. فَيُقَالُ لِي: انْطَلِقْ، فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ بُرَّةٍ أَوْ شَعِيرَةٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنْهَا، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَرْجِعُ إِلَىٰ رَبِّي تَعَالَىٰ فَأَحْمَدُهُ بِتِلْكَ

of wheat or barley, bring him out therefrom.' So I will go and do that, then I will come back to my Lord, the Most High, and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: 'O Muḥammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.' I will say: 'O Lord, my *Ummah*! My *Ummah*!' It will be said to me: 'Go, and whoever has in his heart faith the weight of a grain of mustard-seed, bring him out therefrom.' So I will go and do that, then I will come back to my Lord and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: 'O Muḥammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.' I will say: 'O Lord, my *Ummah*! My *Ummah*!' It will be said to me: 'Go, and whoever has in his heart faith that is smaller, smaller, smaller than a grain of mustard-seed, bring him out of the Fire.' And I will go and do that.'"

(Ma'bad bin Hilâl Al-'Anazî continued) "This is the *Ḥadîth* of Anas that he narrated to us. Then we left him and when we

الْمَحَامِدِ ثُمَّ أَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ لِي: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَارَبِّ! أُمَّتِي، أُمَّتِي، فَيُقَالُ لِي: انْطَلِقْ، فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنْهَا، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُودُ إِلَىٰ رَبِّي فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ لِي: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ! أُمَّتِي، أُمَّتِي، فَيُقَالُ لِي: انْطَلِقْ، فَمَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى أَدْنَى مِنْ مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ. فَأَنْطَلِقُ فَأَفْعَلُ».

هٰذَا حَدِيثُ أَنَسٍ الَّذِي أَنْبَأَنَا بِهِ قال: فَخَرَجْنَا مِنْ عِنْدِهِ، فَلَمَّا كُنَّا بِظَهْرِ الْجَبَّانِ قُلْنَا: لَوْ مِلْنَا إِلَىٰ الْحَسَنِ فَسَلَّمْنَا عَلَيْهِ، وَهُوَ مُسْتَخْفٍ فِي دَارِ أَبِي خَلِيفَةَ. قَالَ فَدَخَلْنَا عَلَيْهِ فَسَلَّمْنَا عَلَيْهِ. قُلْنَا: يَا أَبَا سَعِيدٍ جِئْنَا مِنْ عِنْدِ أَخِيكَ أَبِي حَمْزَةَ، فَلَمْ نَسْمَعْ بِمِثْلِ حَدِيثٍ حَدَّثَنَاهُ فِي الشَّفَاعَةِ، قَالَ: هِيهِ! فَحَدَّثْنَاهُ الْحَدِيثَ، فَقَالَ: هِيهِ! قُلْنَا: مَا زَادَنَا، قَالَ: قَدْ حَدَّثَنَا بِهِ مُنْذُ عِشْرِينَ سَنَةً وَهُوَ يَوْمَئِذٍ

were in the upper part of Al-Jabbân we said: 'Why don't we go to Al-Ḥasan and greet him, while he is hiding in the house of Abû Khalîfah?' So we went to him and greeted him, and we said: 'O Abû Sa'eed, we have come from the house of your brother Abû Hamzah, and we have never heard anything like the *Ḥadîth* he told us about intercession.' He said: 'Tell me.' So we told him the *Ḥadîth* and he said: 'Tell me more.' We said: 'He did not tell us any more than that.' He said: 'He narrated it to us twenty years ago when he was in good health, and (now) he has omitted something, but I do not know whether the *Shaikh* forgot, or if he did not want to tell it to you lest you become complacent.' We said to him: 'Tell us.'

He smiled and said: "Man is created of haste.[1] - I only said that to you because I want to narrate the *Ḥadîth* to you. He (ﷺ) said: "Then I will go back to my Lord a fourth time and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: 'O Muḥammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede

جَمِيعٌ وَلَقَدْ تَرَكَ شَيْئًا مَا أَدْرِي أَنَسِيَ الشَّيْخُ أَوْ كَرِهَ أَنْ يُحَدِّثَكُمْ فَتَتَّكِلُوا، قُلْنَا لَهُ: حَدِّثْنَا. فَضَحِكَ وَقَالَ: خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ، مَا ذَكَرْتُ لَكُمْ هٰذَا إِلَّا وَأَنَا أُرِيدُ أَنْ أُحَدِّثَكُمُوهُ قال: «ثُمَّ أَرْجِعُ إِلَىٰ رَبِّي فِي الرَّابِعَةِ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ لِي: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ. وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ فَأَقُولُ: يَا رَبِّ! ائْذَنْ لِي فِيمَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، قَالَ: لَيْسَ ذَاكَ لَكَ - أَوْ قَالَ لَيْسَ ذَاكَ إِلَيْكَ - وَلٰكِنْ، وَعِزَّتِي وَكِبْرِيَائِي وَعَظَمَتِي وَجِبْرِيَائِي لَأُخْرِجَنَّ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ».

قَالَ فَأَشْهَدُ عَلَىٰ الْحَسَنِ، أَنَّهُ حَدَّثَنَا بِهِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، أُرَاهُ قَالَ قَبْلَ عِشْرِينَ سَنَةً، وَهُوَ يَوْمَئِذٍ جَمِيعٌ.

[1] *Al-Anbiyâ'* 21:37.

and your intercession will be accepted.' I will say: 'O Lord, give me permission (to intercede) regarding those who said: '*Lâ ilâha illallâh.*' It will be said: 'That is not for you, but by My Might, Majesty, Greatness and Power, I shall bring forth whoever said: '*Lâ ilâha illallâh.*'"

He (Ma'bad bin Hilâl Al-'Anazî) said: "I bear witness that Al-Ḥasan narrated this to us, and that he heard Anas bin Mâlik, I think he said twenty years earlier, when he was in good health."

[480] 327 - (194) It was narrated that Abû Hurairah said: "One day some meat was brought to the Messenger of Allâh ﷺ and the foreleg, which he used to like, was offered to him. He took a bite, then he said: 'I will be the leader of mankind on the Day of Resurrection. Do you know why that is? On the Day of Resurrection Allâh will gather together the first and the last on one plain, so that they can all hear the caller and they can all be seen. Then the sun will be brought close. The people will suffer unbearable distress and anguish, and they will say to one another: 'Don't you see the state you are in? Don't you see what has happened to you? Why don't you look for someone who will intercede for you?' -

[٤٨٠] ٣٢٧-(١٩٤) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاتَّفَقَا فِي سِيَاقِ الْحَدِيثِ، إِلَّا مَا يَزِيدُ أَحَدُهُمَا مِنَ الْحَرْفِ بَعْدَ الْحرْفِ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو حَيَّانَ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ يَوْمًا بِلَحْمٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهْسَةً فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَدْرُونَ بِمَ ذَاكَ؟ يَجْمَعُ اللهُ تَعالَى يَوْمَ الْقِيَامَةِ الْأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، فَيُسْمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ الْبَصَرُ، وَتَدْنُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ، وَمَا لَا

meaning with your Lord. The people will say to one another: 'Go to Âdam.' So they will go to Âdam - ﷺ - and will say: 'O Âdam, you are the father of mankind, Allâh created you with His Own Hand, and breathed into you the soul that He had created for you, and commanded the Angels to prostrate to you. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' Âdam will say: 'My Lord is angry today in a way in which He has never been angry before, and will never be angry again. He forbade me the tree, but I disobeyed Him. Myself! Myself! Go to someone else, go to Nûḥ.' So they will go to Nûḥ - ﷺ - and will say: 'O Nûh, you are the first of the Messengers (of Allâh) who were sent to the earth, and Allâh called you a thankful slave. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' He will say: 'My Lord is angry today in a way in which He has never been angry before, and will never be angry again. I was granted a supplication and I prayed against my people. Myself! Myself! Go to Ibrâhîm [ﷺ]. So they will go to Ibrâhîm, and will say: 'You are the Prophet of Allâh and His close

يَحْتَمِلُونَ، فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَلَا تَرَوْنَ مَا أَنْتُمْ فِيهِ؟ أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ؟ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ يَعْنِي إِلَىٰ رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: إِيْتُوا آدَمَ، فَيَأْتُونَ آدَمَ - عَلَيْهِ السَّلَامُ -. فَيَقُولُونَ: يَا آدَمُ! أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلَا تَرَى إِلَىٰ مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَىٰ مَا قَدْ بَلَغَنَا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي، نَفْسِي، اذْهَبُوا إِلَىٰ غَيْرِي، اذْهَبُوا إِلَىٰ نُوحٍ. فَيَأْتُونَ نُوحًا - عَلَيْهِ السَّلَامُ - فَيَقُولُونَ: يَا نُوحُ! أَنْتَ أَوَّلُ الرُّسُلِ إِلَىٰ الْأَرْضِ، وَسَمَّاكَ اللهُ تَعَالَىٰ عَبْدًا شَكُورًا، اشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُ بِهَا عَلَىٰ قَوْمِي، نَفْسِي، نَفْسِي. اذْهَبُوا إِلَىٰ إِبْرَاهِيمَ [ﷺ]. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: أَنْتَ نَبِيُّ اللهِ وَخَلِيلُهُ

friend (*Khalîl*) from among the people of earth. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' Ibrâhîm will say to them: 'My Lord is angry today in a way in which He has never been angry before, and will never be angry again' - and he will mention his lies - 'Myself! Myself! Go to someone else, go to Mûsâ.' So they will go to Mûsâ ﷺ and will say: 'O Mûsâ, you are the Messenger of Allâh, Allâh favored you over all people with His Messages and by speaking to you. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' Mûsâ ﷺ will say to them: 'My Lord is angry today in a way in which He has never been angry before and will never be angry again. I killed a soul whom I was not commanded to kill. Myself! Myself! Go to 'Eisâ ﷺ.' So they will go to 'Eisâ and will say: 'O 'Eisâ, you are the Messenger of Allâh; you spoke to the people from the cradle and you are a Word from Him that He bestowed upon Mariam and a spirit created by Him. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' 'Eisâ ﷺ will say to them: 'My Lord is angry today

مِنْ أَهْلِ الْأَرْضِ، اشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلَا تَرَى إِلَىٰ مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَىٰ مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ إِبْرَاهِيمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَا يَغْضَبُ بَعْدَهُ مِثْلَهُ، وَذَكَرَ كَذَبَاتِهِ، نَفْسِي، نَفْسِي. اذْهَبُوا إِلَىٰ غَيْرِي، اذْهَبُوا إِلَىٰ مُوسَىٰ، فَيَأْتُونَ مُوسَىٰ ﷺ فَيَقُولُونَ: يَا مُوسَىٰ! أَنْتَ رَسُولُ اللهِ، فَضَّلَكَ اللهُ، بِرِسَالَاتِهِ وَبِتَكْلِيمِهِ، عَلَىٰ النَّاسِ، اشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلَا تَرَى إِلَىٰ مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ مُوسَىٰ ﷺ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا. نَفْسِي، نَفْسِي. اذْهَبُوا إِلَىٰ عِيسَىٰ ﷺ. فَيَأْتُونَ عِيسَىٰ فَيَقُولُونَ: يَا عِيسَىٰ! أَنْتَ رَسُولُ اللهِ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ، وَكَلِمَةٌ مِنْهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ، وَرُوحٌ مِنْهُ، فَاشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ عِيسَىٰ ﷺ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَلَمْ يَذْكُرْ لَهُ ذَنْبًا. نَفْسِي. نَفْسِي. اذْهَبُوا إِلَىٰ

in a way in which He has never been angry before and will never be angry again,' but he will not mention any sin, 'Myself! Myself! Go to someone else. Go to Muḥammad ﷺ.' So they will come to me and will say: 'O Muḥammad, you are the Messenger of Allâh and the Last of the Prophets, Allâh forgave your past and future sins. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' So I will go and stand beneath the Throne, where I will fall down prostrating to my Lord. Then Allâh will inspire me with words of praise which He has never granted to anyone before me. Then He will say: 'O Muḥammad, raise your head. Ask, it will be given to you; seek intercession, and it will be granted to you.' I will raise my head and say: 'O Lord, my *Ummah*! My *Ummah*!' It will be said: 'O Muḥammad, let those of you *Ummah* who have no account to render enter Paradise through the right-hand gate of Paradise.' They will share all other gates with the people apart from that gate. By the One in Whose Hand is the soul of Muḥammad! The distance between the sides of two gates of Paradise is like the distance between Makkah and Buṣra.'"

غَيْرِي. اذْهَبُوا إِلَىٰ مُحَمَّدٍ ﷺ. فَيَأْتُونِّي فَيَقُولُونَ: يَا مُحَمَّدُ! أَنْتَ رَسُولُ اللهِ وَخَاتِمُ الْأَنْبِيَاءِ، وَغَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَقَعُ سَاجِدًا لِرَبِّي، ثُمَّ يَفْتَحُ اللهُ عَلَيَّ وَيُلْهِمُنِي مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ لِأَحَدٍ قَبْلِي. ثُمَّ قَالَ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، سَلْ تُعْطَهْ، اشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَقُولُ: يَا رَبِّ! أُمَّتِي. أُمَّتِي. فَيُقَالُ: يَا مُحَمَّدُ! أَدْخِلِ الْجَنَّةَ مِنْ أُمَّتِكَ، مَنْ لَا حِسَابَ عَلَيْهِ، مِنَ بَابِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ، فِيمَا سِوَى ذَلِكَ مِنَ الْأَبْوَابِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرٍ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَىٰ».

[481] 328 -(...) It was narrated that Abû Hurairah said: "A bowl of *Thareed* and meat was placed before the Messenger of Allâh ﷺ and he took the foreleg, which was the part of the sheep that he liked best, and took a bite, then he said: 'I will be the leader of mankind on the Day of Resurrection.' Then he took another bite and said: 'I will be the leader of mankind on the Day of Resurrection.' When he saw that his Companions were not asking about that, he said: 'Are you not going to ask me how?' They said: 'How will that be, O Messenger of Allâh?' He said: 'The people will stand before the Lord of the Worlds...'" And he (the narrator) quoted a *Hadîth* of Abû Hayyân from Abû Zur'ah (no.480), and he added with regard to Ibrâhîm - ﷺ: "He mentioned his saying concerning the stars: 'This is my Lord,' and his saying concerning their idols, 'The biggest one of them did it,' and his saying, 'I am sick.'" Then he (ﷺ) said: "By the One in Whose Hand is the soul of Muhammad, the distance between the sides of two of the gates of Paradise and the two gate-posts is like the distance between Makkah and Hajar, or Hajar and Makkah."

[٤٨١] **٣٢٨-(...)** حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وُضِعَتْ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ قَصْعَةٌ مِنْ ثَرِيدٍ وَلَحْمٍ، فَتَنَاوَلَ الذِّرَاعَ، وَكَانَتْ أَحَبَّ الشَّاةِ إِلَيْهِ، فَنَهَسَ نَهْسَةً فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ» ثُمَّ نَهَسَ نَهْسَةً أُخْرَى وَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ» فَلَمَّا رَأَى أَصْحَابَهُ لَا يَسْأَلُونَهُ قَالَ: «أَلَا تَقُولُونَ كَيْفَهْ؟» قَالُوا: كَيْفَهْ يَا رَسُولَ اللهِ؟ قَالَ «يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ» وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ، وَزَادَ فِي قِصَّةِ إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - فَقَالَ: وَذَكَرَ قَوْلَهُ فِي الْكَوْكَبِ: ﴿هَٰذَا رَبِّي﴾ وَقَوْلَهُ لِآلِهَتِهِمْ: ﴿بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا﴾ وَقَوْلَهُ: ﴿إِنِّي سَقِيمٌ﴾ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ إِلَىٰ عِضَادَتَي الْبَابِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرٍ أَوْ هَجَرٍ وَمَكَّةَ».

قَالَ: لَا أَدْرِي أَيَّ ذَلِكَ قَالَ.

[482] 329 - (195) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'Allâh, Blessed be He and Most

[٤٨٢] **٣٢٩-(١٩٥)** حَدَّثَنَا مُحَمَّدُ ابْنُ طَرِيفِ بْنِ خَلِيفَةَ الْبَجَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا أَبُو مَالِكٍ

High, will gather the people together (on the Day of Resurrection), and the believers will stand until Paradise is brought near to them. They will go to Âdam - عليه السلام - and will say: 'O our father! Ask for Paradise to be opened for us.' He will say: 'Were you expelled from Paradise for anything other than the error of your father Âdam? I am not the one to do that. Go to my son Ibrâhîm, the Close Friend of Allâh (*Khalîlillâh*).' But Ibrâhîm will say: 'I am not the one to do that. I was a close friend from beyond, and beyond.[1] Go to Mûsâ to whom Allâh spoke directly.' So they will go to Mûsâ - عليه السلام - but he will say: 'I am not the one to do that. Go to 'Eisâ, the word of Allâh and a spirit created by Him.' But "Eisâ - عليه السلام - will say: 'I am not the one to do that.' Then they will go to Muhammad ﷺ and he will stand and permission will be granted to him (to open the Paradise). Trustworthiness and the ties of kinship will be sent and they will stand on either side of *Aṣ-Ṣirâṭ* (the Bridge), on the right and left. The first of you will cross like lightning.' I said: 'May my father and mother by sacrificed for you, what does like lightning mean?' He said: 'Do you not see how the lightning strikes and returns in the blink of an eye? Then they will cross like the

الْأَشْجَعِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، وَأَبُو مَالِكٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «يَجْمَعُ اللهُ تَبَارَكَ وَتَعَالَى النَّاسَ. فَيَقُومُ الْمُؤْمِنُونَ حَتَّى تُزْلَفَ لَهُمُ الْجَنَّةُ. فَيَأْتُونَ آدَمَ - عَلَيْهِ السَّلَامُ - فَيَقُولُونَ: يَا أَبَانَا! اسْتَفْتِحْ لَنَا الْجَنَّةَ. فَيَقُولُ: وَهَلْ أَخْرَجَكُمْ مِنَ الْجَنَّةِ إِلَّا خَطِيئَةُ أَبِيكُمْ آدَمَ، لَسْتُ بِصَاحِبِ ذٰلِكَ. اذْهَبُوا إِلَىٰ ابْنِي إِبْرَاهِيمَ خَلِيلِ اللهِ. قَالَ: فَيَقُولُ إِبْرَاهِيمُ - عَلَيْهِ السَّلَامُ -: لَسْتُ بِصَاحِبِ ذٰلِكَ. إِنَّمَا كُنْتُ خَلِيلًا مِنْ وَرَاءَ وَرَاءَ. اعْمِدُوا إِلَىٰ مُوسَىٰ الَّذِي كَلَّمَهُ اللهُ تَكْلِيمًا. فَيَأْتُونَ مُوسَىٰ - عَلَيْهِ السَّلَامُ - فَيَقُولُ: لَسْتُ بِصَاحِبِ ذٰلِكَ. اذْهَبُوا إِلَىٰ عِيسَىٰ كَلِمَةِ اللهِ تعالىٰ وَرُوحِهِ. فَيَقُولُ عِيسَىٰ - عَلَيْهِ السَّلَامُ -: لَسْتُ بِصَاحِبِ ذٰلِكَ، فَيَأْتُونَ مُحَمَّدًا ﷺ، فَيَقُومُ وَيُؤْذَنُ لَهُ، وَتُرْسَلُ الْأَمَانَةُ وَالرَّحِمُ. فَتَقُومَانِ جَنَبَتَيِ الصِّرَاطِ يَمِينًا وَشِمَالًا، فَيَمُرُّ أَوَّلُكُمْ كَالْبَرْقِ» قَالَ قُلْتُ: بِأَبِي أَنْتَ وَأُمِّي أَيُّ شَيْءٍ كَمَرِّ الْبَرْقِ؟ قَالَ: «أَلَمْ تَرَوْا إِلَىٰ الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِي

[1] Meaning, not as close as those who came after him.

wind, or like birds, or like swiftly-running men. People's progress (of crossing the Bridge) will be in accordance with their deeds, and your Prophet will be standing on the Bridge saying: 'O Lord, grant safety, grant safety.' Then people's deeds will fail them, until a man comes, able to move only by crawling. At the sides of the *Sirât* will be hooks, which are commanded to seize those whom they are commanded. Some will be scratched and saved, and others will be piled up in the Fire.' "

"By the One in Whose Hand is the soul of Abû Hurairah! The depth of Hell is (a distance of) seventy years."

طَرْفَةِ عَيْنٍ؟ ثُمَّ كَمَرِّ الرِّيحِ، ثُمَّ كَمَرِّ الطَّيْرِ وَشَدِّ الرِّجَالِ، تَجْرِي بِهِمْ أَعْمَالُهُمْ، وَنَبِيُّكُمْ قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ: رَبِّ سَلِّمْ سَلِّمْ، حَتَّى تَعْجِزَ أَعْمَالُ الْعِبَادِ، حَتَّى يَجِيءَ الرَّجُلُ فَلَا يَسْتَطِيعُ السَّيْرَ إِلَّا زَحْفًا. قَالَ: وَفِي حَافَتَي الصِّرَاطِ كَلَالِيبُ مُعَلَّقَةٌ. مَأْمُورَةٌ تَأْخُذُ مَنْ أُمِرَتْ بِهِ. فَمَخْدُوشٌ نَاجٍ وَمَكْدُوسٌ فِي النَّارِ».

وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ! إِنَّ قَعْرَ جَهَنَّمَ لَسَبْعِينَ خَرِيفًا .

Chapter 85. Regarding The Saying Of The Prophet ﷺ: "I Will Be The First Of The People To Intercede Concerning Paradise, And I Will Be The Prophet With The Greatest Number Of Followers."

(المعجم ٨٥) - بَابُ في قول النبي ﷺ: «أنا أول الناس يشفع في الجنة، وأنا أكثر الأنبياء تبعًا»)

(التحفة ٨٤)

[483] 330 - (196) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I will be the first of the people to intercede concerning Paradise, and I will be the Prophet with the greatest number of followers.'"

[٤٨٣] ٣٣٠-(١٩٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ قَالَ قُتَيْبَةُ: حدَّثَنَا جَرِيرٌ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا أَوَّلُ النَّاسِ يَشْفَعُ فِي الْجَنَّةِ، وَأَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا».

[484] 331 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I will be the Prophet with the

[٤٨٤] ٣٣١-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا مُعَاوِيَةُ

greatest number of followers on the Day of Resurrection, and I will be the first one to knock at the gate of Paradise.'"

ابْنُ هِشَامٍ عَنْ سُفْيَانَ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «أَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ، وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ».

[485] 332 - (...) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I will be the first one to intercede concerning Paradise. No Prophet was believed as I have been believed (by the people). Among the Prophets is a Prophet of whose people only one man believed in him.'"

[٤٨٥] ٣٣٢-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ، لَمْ يُصَدَّقْ نَبِيٌّ مِنَ الْأَنْبِيَاءِ مَا صُدِّقْتُ، وَإِنَّ مِنَ الْأَنْبِيَاءِ نَبِيًّا مَا يُصَدِّقُهُ مِنْ أُمَّتِهِ إِلَّا رَجُلٌ وَاحِدٌ».

[486] 333 - (197) It was narrated that Anas bin Mâlik said: 'The Messenger of Allâh ﷺ said: 'I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The keeper will say: 'Who are you?' I will say: 'Muḥammad.' He will say: 'I was commanded not to open it for anyone before you.' "

[٤٨٦] ٣٣٣-(١٩٧) وحَدَّثَنِي عَمْرُو ابْنُ مُحَمَّدٍ النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ، فَأَسْتَفْتِحُ، فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ، فَيَقُولُ: بِكَ أُمِرْتُ لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ».

Chapter 86. The Prophet ﷺ Will Defer His Supplication In Order To Intercede For His *Ummah*

(المعجم ٨٦) - بَابُ اختباء النبي صلى الله عليه وسلم دعوة الشفاعة لأمته (التحفة ٨٥)

[487] 334 - (198) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

[٤٨٧] ٣٣٤-(١٩٨) حَدَّثَنِي يُونُسُ ابْنُ عَبْدِ الْأَعْلَى: أَخْبَرَنَا عَبْدُاللهِ بْنُ

وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا، فَأُرِيدُ أَنْ أَخْتَبِئَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

"Every Prophet is granted a supplication (that will be answered), and I want to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection."

[٤٨٨] **٣٣٥**-(...) **وحَدَّثَني** زُهَيْرُ ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِنَّ لِكُلِّ نَبِيٍّ دَعْوَةً. فَأَرَدْتُ، إِنْ شَاءَ اللهُ، أَنْ أَخْتَبِئَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

[488] 335 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Every Prophet has a supplication (that will be answered), and I want, if Allâh wills, to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection.'"

[٤٨٩] **٣٣٦**-(...) **حَدَّثَني** زُهَيْرُ ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: حَدَّثَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيُّ، مِثْلَ ذَلِكَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ.

[489] 336 - (...) A similar *Ḥadîth* (as no. 488) was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ.

[٤٩٠] **٣٣٧**-(...) **حَدَّثَني** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ أَنَّ عَمْرَو بْنَ أَبِي

[490] 337 - (...) 'Amr bin Abî Sufyân bin Aseed bin Jâriyah A<u>th</u>-<u>Th</u>aqafî narrated that Abû Hurairah said to Ka'b Al-Aḥbâr,

that the Prophet of Allâh ﷺ said: "Every Prophet has a supplication (that will be answered), and I want, if Allâh wills, to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection."

Ka'b said to Abû Hurairah: "Did you hear that from the Messenger of Allâh ﷺ?" Abû Hurairah said: "Yes."

سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيِّ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ لِكَعْبِ الْأَحْبَارِ: إِنَّ نَبِيَّ اللهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا. فَأَنَا أُرِيدُ، إِنْ شَاءَ اللهُ، أَنْ أَخْتَبِئَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

فَقَالَ كَعْبٌ لِأَبِي هُرَيْرَةَ: أَنْتَ سَمِعْتَ هَٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

[491] 338 - (199) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Every Prophet has a supplication that will be answered, and every Prophet hastened to offer this supplication. But I have deferred my supplication so that I may intercede for my *Ummah* on the Day of Resurrection, and it will be granted, if Allâh wills, for every one of my *Ummah* who dies not associating anything with Allâh.'"

[٤٩١] ٣٣٨-(١٩٩) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ. فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ، فَهِيَ نَائِلَةٌ، إِنْ شَاءَ اللهُ، مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللهِ شَيْئًا».

[492] 339 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Every Prophet has a supplication that will be answered, which he will supplicate, and will be answered, and it will be granted to him. But I have deferred my supplication so that I may

[٤٩٢] ٣٣٩-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ وَهُوَ ابْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُو بِهَا، فَيُسْتَجَابُ لَهُ

intercede for my *Ummah* on the Day of Resurrection.'"

فَيُؤْتَاهَا، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

[493] 340 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Every Prophet has a supplication which he will offer for his *Ummah* and it will be answered, but I want, if Allâh wills, to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection.'"

[٤٩٣] ٣٤٠-(...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَة عَنْ مُحمَّدٍ وَهُوَ ابْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ «لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَا بِهَا فِي أُمَّتِهِ فَاسْتُجِيبَ لَهُ. وَإِنِّي أُرِيدُ، إِنْ شَاءَ اللهُ، أَنْ أُؤَخِّرَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

[494] 341 - (200) It was narrated by Qatâdah: "Anas bin Mâlik narrated to us that the Prophet of Allâh ﷺ said: 'Every Prophet is granted a supplication for his *Ummah*, but I have deferred my supplication so that I may intercede for my *Ummah* on the Day of Resurrection.'"

[٤٩٤] ٣٤١-(٢٠٠) حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ حَدَّثَنَا - وَاللَّفْظُ لِأَبِي غَسَّانَ - قَالُوا: حَدَّثَنَا مُعَاذٌ يَعْنُونَ ابْنَ هِشَام قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَاهَا لِأُمَّتِهِ. وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

495] 342 - (...) It was also narrated from Qatâdah with this chain. Except that in the version of (one of the narrators) Wakî', he said: "He (ﷺ) said: 'Which is given.'" And in the version of (one of the narrators) Abû Usâmah, he said: "From the Prophet ﷺ."

[٤٩٥] ٣٤٢-(...) وَحَدَّثَنِيهِ زُهَيْرُ ابْنُ حَرْبٍ وَابْنُ أَبِي خَلَفٍ قَالَا: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ بِهٰذَا الإِسْنَادِ.

[496] 343 - (...) (From another route) It was also narrated from Qatâdah with this chain (as no. 495).

[٤٩٦] ٣٤٣-(...) حَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ؛ وحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ مِسْعَرٍ، عَنْ قَتَادَةَ بِهٰذَا الإِسْنَادِ. غيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ قَالَ: قَالَ: «أُعْطِيَ» وَفِي حَدِيثِ أَبِي أُسَامَةَ، عَنِ النَّبِيِّ ﷺ.

[497] 344 - (...) It was narrated from Al-Mu'tamir, from his father, from Anas that the Prophet of Allâh ﷺ said... and he mentioned a *Ḥadîth* similar to that of Qatâdah, from Anas (no. 495).

[٤٩٧] ٣٤٤-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ أَنَسٍ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: فَذَكَرَ نَحْوَ حَدِيثِ قَتَادَةَ، عَنْ أَنَسٍ.

[498] 345 - (201) It was narrated from Abû Az-Zubair that he heard Jâbir bin 'Abdullâh saying - from Prophet ﷺ: "Every Prophet has a supplication which he offered for his nation, but I have deferred my supplication so that I may intercede for my *Ummah* on the Day of Resurrection."

[٤٩٨] ٣٤٥-(٢٠١) وحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ عَنِ النَّبِيِّ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا فِي أُمَّتِهِ، وَخَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

Chapter 87. The Supplication Of The Prophet ﷺ For His *Ummah* And His Weeping Out Of Compassion For Them

(المعجم ٨٧) - **(بَابُ دعاء النبيّ ﷺ لأُمته وبكائه شفقة عليهم)** (التحفة ٨٦)

[499] 346 (202) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Prophet ﷺ recited

[٤٩٩] ٣٤٦-(٢٠٢) حَدَّثَنِي يُونُسُ ابْنُ عَبْدِ الْأَعْلَىٰ الصَّدَفِيُّ: أَخْبَرَنَا ابْنُ

the saying of Allâh, the Most High, about Ibrâhîm, ﷺ: "O my Lord! They have indeed led astray many among mankind. But whosoever follows me, he verily, is of me"...,[1] and the saying of "Eisâ, ﷺ: "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.".[2] Then he raised his hands and said: "O Allâh! My *Ummah*! My *Ummah*! and wept." Allâh, the Mighty and Sublime, said: "O Jibrîl! Go to Muḥammad - although your Lord knows best - and ask him why he is weeping." So Jibrîl, ﷺ, went to him and asked him, and the Messenger of Allâh ﷺ told him what he said. Although He knows best, Allâh said: "O Jibrîl, go to Muḥammad and say: 'I will make you pleased concerning your *Ummah* and not displeased.'"

وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ جُبَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ النَّبِيَّ ﷺ تَلَا قَوْلَ اللهِ تَعَالَى فِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: ﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى﴾ [إبراهيم: ٣٦] الْآيَةَ. وَقَالَ عِيسَىٰ عَلَيْهِ السَّلَامُ: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾ [المائدة: ١١٨] فَرَفَعَ يَدَيْهِ وَقَالَ: «اللَّهُمَّ! أُمَّتِي أُمَّتِي» وَبَكَىٰ. فَقَالَ اللهُ عَزَّ وَجَلَّ: يَا جِبْرِيلُ! اذْهَبْ إِلَىٰ مُحَمَّدٍ، وَرَبُّكَ أَعْلَمُ، فَاسْأَلْهُ مَا يُبْكِيكَ؟ فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَسَأَلَهُ، فَأَخْبَرَهُ رَسُولُ اللهِ ﷺ بِمَا قَالَ، وَهُوَ أَعْلَمُ، فَقَالَ اللهُ: يَا جِبْرِيلُ! اذْهَبْ إِلَىٰ مُحَمَّدٍ فَقُلْ: إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ وَلَا نَسُوءُكَ.

Chapter 88. Clarifying That Whoever Died Upon Disbelief Then He Is In The Fire, And No Intercession Or Relationship With Those Who Are Close To Allâh Will Be Of Any Avail For Him

(المعجم ٨٨) - (بَابُ بيان أن من مات على الكفر فهو في النار ولا تناله شفاعة ولا تنفعه قرابة المقربين)

(التحفة ٨٧)

[500] 347 - (203) It was

[٥٠٠] ٣٤٧-(٢٠٣) حَدَّثَنَا أَبُو بَكْرٍ

[1] *Ibrâhîm* 14:36.
[2] *Al-Mâ'idah* 5:118.

narrated from Anas that a man said: "O Messenger of Allâh, where is my father?" He said: "In the Fire." When he turned away, he called him back and said: "My father and your father are in the Fire."

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! أَيْنَ أَبِي؟ قَالَ: «فِي النَّارِ» فَلَمَّا قَفَّىٰ دَعَاهُ فَقَالَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ».

Chapter 89. Regarding The Saying Of Allâh, The Most High: "And Warn Your Tribe Of Near Kindred."[1]

(المعجم ٨٩) - (بَابُ فِي قوله تعالى: (وأنذر عشيرتك الأقربين) (التحفة ٨٨)

[501] 348 - (204) It was narrated that Abû Hurairah said: "When the following Verse was revealed: "And warn your tribe of near kindred",[2] the Messenger of Allâh ﷺ called the Quraish and they gathered. Then he spoke to them in general terms, addressing everybody. Then he addressed some specific individuals and clans, and said: 'O Banû Ka'b bin Lu'aiy, save yourselves from the Fire! O Banû Murrah bin Ka'b, save yourselves from the Fire! O Banû 'Abd Shams, save yourselves from the Fire! O Banû 'Abd Manâf, save yourselves from the Fire! O Banû Hâshim, save yourselves from the Fire! O Banû 'Abdul-Muttalib, save yourselves from the Fire! O Fâtimah, save yourself from the Fire! I cannot do anything for you before Allâh, but you have

[٥٠١] ٣٤٨-(٢٠٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] دَعَا رَسُولُ اللهِ ﷺ قُرَيْشًا، فَاجْتَمَعُوا، فَعَمَّ وَخَصَّ. فَقَالَ: «يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي مُرَّةَ بْنِ كَعْبٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ شَمْسٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ مَنَافٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي هَاشِمٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ الْمُطَّلِبِ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ.

[1] *Ash-Shu'arâ'* 26:214.
[2] *Ash-Shu'arâ'* 26:214.

ties of kinship which I wish to uphold.'"

يَا فَاطِمَةُ! أَنْقِذِي نَفْسَكِ مِنَ النَّارِ، فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا، غَيْرَ أَنَّ لَكُمْ رَحِمًا سَأَبُلُّهَا بِبِلَالِهَا».

[502] 349 - (...) It was also narrated from Abû 'Awânah, from 'Abdul-Malik bin 'Umair with this chain, but the *Ḥadîth* of Jarîr (from him, no. 501) is more complete and appropriate.

[٥٠٢] ٣٤٩-(...) وحَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِالْمَلِكِ بْنِ عُمَيْرٍ بِهَذَا الإِسْنَادِ. وَحَدِيثُ جَرِيرٍ أَتَمُّ وَأَشْبَهُ.

[503] 350 - (205) It was narrated that 'Âishah said: "When the following was revealed: "And warn your tribe of near kindred",[1] the Messenger of Allâh ﷺ stood up on Aṣ-Ṣafâ (mountain) and said: 'O Fâṭimah bint Muḥammad! O Ṣafiyyah bint 'Abdul-Muṭṭalib! O Banû 'Abdul-Muṭṭalib! I cannot do anything for you before Allâh. Ask me for whatever you want of my wealth.'"

[٥٠٣] ٣٥٠-(٢٠٥) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَيُونُسُ بْنُ بُكَيْرٍ قَالَا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤]. قَامَ رَسُولُ اللهِ ﷺ عَلَى الصَّفَا فَقَالَ: «يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ! يَا صَفِيَّةُ بِنْتَ عَبْدِ الْمُطَّلِبِ! يَا بَنِي عَبْدِ الْمُطَّلِبِ! لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا، سَلُونِي مِنْ مَالِي مَا شِئْتُمْ».

[504] 351 - (206) Abû Hurairah said: "When the following was revealed: "And warn your tribe of near kindred",[2] the Messenger of Allâh ﷺ said: 'O people of Quraish! Purchase yourselves from Allâh, I cannot avail you anything before Allâh. O Banû 'Abdul-Muṭṭalib, I cannot avail

[٥٠٤] ٣٥١-(٢٠٦) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

[1] *Ash-Shu'arâ'* 26:214.
[2] *Ash-Shu'arâ'* 26:214.

you anything before Allâh. O 'Abbâs bin 'Abdul-Muṭṭalib, I cannot avail you anything before Allâh. O Ṣafiyyah, (paternal) aunt of the Messenger of Allâh ﷺ, I cannot avail you anything before Allâh. O Fâṭimah, daughter of the Messenger of Allâh, ask me for whatever you want, I cannot avail you anything before Allâh.'"

اللهِ ﷺ حِينَ أُنْزِلَ عَلَيْهِ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] «يَا مَعْشَرَ قُرَيْشٍ! اشْتَرُوا أَنْفُسَكُمْ مِنَ اللهِ، لَا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئًا، يَا بَنِي عَبْدِ الْمُطَّلِبِ! لَا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئًا. يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ! لَا أُغْنِي عَنْكَ مِنَ اللهِ شَيْئًا. يَا صَفِيَّةُ! عَمَّةَ رَسُولِ اللهِ ﷺ لَا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئًا. يَا فَاطِمَةُ! بِنْتَ رَسُولِ اللهِ سَلِينِي ما شِئْتِ، لَا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئًا».

[505] 352 - (...) A similar *Ḥadîth* (as no. 504) was narrated from Abû Hurairah, from the Prophet.

[٥٠٥] ٣٥٢-(. . .) وحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ ذَكْوَانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا.

[506] 353 - (207) It was narrated from At-Taimî from Abû 'Uthmân, from Qabîṣah bin Al-Mukhâriq and Zuhair bin 'Amr saying: "When the following was revealed: 'And warn your tribe of near kindred',[1] the Prophet of Allâh ﷺ went to some large rocks by a mountain, and climbed on top of the largest one, then he called out: 'O Banû 'Abd Manâfâh! I am a warner. The likeness of me

[٥٠٦] ٣٥٣-(٢٠٧) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ، عَنْ قَبِيصَةَ ابْنِ الْمُخَارِقِ وَزُهَيْرِ بْنِ عَمْرٍو قَالَا: لَمَّا نَزَلَتْ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] قَالَ انْطَلَقَ نَبِيُّ اللهِ ﷺ إِلَىٰ رَضْمَةٍ مِنْ جَبَلٍ فَعَلَا أَعْلَاهَا حَجَرًا، ثُمَّ نَادَى: «يَا بَنِي عَبْدِ مَنَافَاهْ! إِنِّي نَذِيرٌ،

[1] *Ash-Shu'arâ'* 26:214.

and you is that of a man who sees the enemy so he goes to guard his family, but he fears that they may get there before him, so he calls out: '*Yâ Ṣabâḥâh* (Be on your guard)!'"

إِنَّمَا مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ رَأَى الْعَدُوَّ فَانْطَلَقَ يَرْبَأُ أَهْلَهُ، فَخَشِيَ أَنْ يَسْبِقُوهُ فَجَعَلَ يَهْتِفُ: يَا صَبَاحَاهْ».

[507] 354 - (...) A similar report (as no.506) was narrated from Al-Mu'tamir, from his father, from Zuhair bin 'Amr and Qabîṣah bin Mukhâriq from the Prophet ﷺ.

[٥٠٧] ٣٥٤-(. . .) وحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ عَنْ زُهَيْرِ بْنِ عَمْرٍو وَقَبِيصَةَ بْنِ مُخَارِقٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

[508] 355 - (208) It was narrated that Ibn 'Abbâs said: "When this Verse was revealed: "And warn your tribe of near kindred", (And gather from them the sincere)[1] the Messenger of Allâh ﷺ went out and climbed Aṣ-Ṣafâ, (mountain) then he called out: '*Yâ Ṣabâḥâh* (Be on your guard)!' They said: 'Who is this that is calling out?' They said: 'Muḥammad.' They gathered around him, and he said: 'O Banû So-and-so! O Banû So-and-so! O Banû 'Abd Manâf! O Banû 'Abdul-Muṭṭalib!' They gathered around him and he said: 'Do you think that if I told you that there was a cavalry emerging from the foot of this mountain, you would believe me?' They said: 'We have never known you to be a liar.' He ﷺ said: 'I am a

[٥٠٨] ٣٥٥-(٢٠٨) وحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] وَرَهْطَكَ مِنْهُمُ الْمُخْلَصِينَ، خَرَجَ رَسُولُ اللهِ ﷺ حَتَّى صَعِدَ الصَّفَا، فَهَتَفَ: «يَا صَبَاحَاهْ» فَقَالُوا: مَنْ هٰذَا الَّذِي يَهْتِفُ؟ قَالُوا: مُحَمَّدٌ، فَاجْتَمَعُوا إِلَيْهِ، فَقَالَ: «يَا بَنِي فُلَانٍ! يَا بَنِي فُلَانٍ! يَا بَنِي عَبْدِ مَنَافٍ! يَا بَنِي عَبْدِ الْمُطَّلِبِ» فَاجْتَمَعُوا إِلَيْهِ فَقَالَ: «أَرَأَيْتُكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ بِسَفْحِ هٰذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ»؟

[1] It refers to *Ash-Shu'arâ'* 26:214, as for the addition after it, An-Nawawî said: "It was Qur'ân revealed then its recitation was abrogated."

warner to you of an imminent and severe punishment.'

"Abû Lahab said: 'May you perish! Did you call us together only for this?' Then he stood up, and this *Sûrah* was revealed: (Perish the two hands of Abû Lahab. And indeed he has perished!)[1]

This is how Al-A'mash (a narrator) recited it, until the end of the *Sûrah*.

قَالُوا: مَا جَرَّبْنَا عَلَيْكَ كَذِبًا، قَالَ ﷺ: «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ».

قَالَ فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ! أَمَا جَمَعْتَنَا إِلَّا لِهٰذَا؟ ثُمَّ قَامَ: فَنَزَلَتْ هٰذِهِ السُّورَةُ: (تَبَّتْ يَدَآ أَبِي لَهَبٍ وَقَدْ تَبَّ).

كَذَا قَرَأَ الْأَعْمَشُ إِلَىٰ آخِرِ السُّورَةِ.

[509] 356 - (...) It was narrated from Al-A'mash with this chain. He said: "The Messenger of Allâh (ﷺ) climbed up Aṣ-Ṣafa one day and said: *'Yâ Sabâhâh* (Be on your guard)!" - A *Hadîth;* similar to that of Abû Usâmah (no. 508), but he did not mention the revelation of the Verse: "And warn your tribe of near kindred"[2]

[٥٠٩] ٣٥٦-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، بِهٰذَا الإِسْنَادِ. قَالَ: صَعِدَ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ الصَّفَا فَقَالَ «يَا صَبَاحَاهْ!» بِنَحْوِ حَدِيثِ أَبِي أُسَامَةَ وَلَمْ يَذْكُرْ نُزُولَ الْآيَةِ: وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ.

Chapter 90. The Intercession Of The Prophet ﷺ For Abû Ṭâlib And The Reduction Of His Punishment As A Result

(المعجم ٩٠) - (بَابُ شفاعة النبيّ ﷺ لأبي طالب والتخفيف عنه بسببه)

(التحفة ٨٩)

[510] 357 - (209) It was narrated from Al-'Abbâs bin 'Abdul-Muṭṭalib that he said: "O Messenger of Allâh ﷺ, have you benefited Abû Ṭâlib in some way, for he used to defend you and get angry for your sake?" He ﷺ

[٥١٠] ٣٥٧-(٢٠٩) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ

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[1] Referring to *Sûrat Al-Masad* (111), and that Al-A'mash recited it in a slightly different manner than what is popular.

[2] *Ash-Shu'arâ'* 26:214.

said: "Yes, he is in the shallowest part of the Fire. Were it not for me, he would be in the deepest part of the Fire."

الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَيْءٍ، فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ ﷺ: «نَعَمْ، هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، وَلَوْلَا أَنَا لَكَانَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ».

[511] 358 - (...) It was narrated that 'Abdullâh bin Al-Ḥâri<u>th</u> said: "I heard Al-'Abbâs say: 'I said: 'O Messenger of Allâh, Abû Ṭâlib used to defend you and support you, and he got angry for your sake. Will that be of benefit to him?' He said: 'Yes, I found him in the depths of the Fire and brought him out to the shallowest part.' "

[٥١١] ٣٥٨-(...) حَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ قَالَ: سَمِعْتُ الْعَبَّاسَ يَقُولُ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ أَبَا طَالِبٍ كَانَ يَحُوطُكَ وَيَنْصُرُكَ، وَيَغْضَبُ لَكَ فَهَلْ نَفَعَهُ ذَلِكَ؟ قَالَ: «نَعَمْ، وَجَدْتُهُ فِي غَمَرَاتٍ مِنَ النَّارِ فَأَخْرَجْتُهُ إِلَىٰ ضَحْضَاحٍ».

[512] 359 - (...) A *Ḥadîth* similar to that of Abû 'Awânah (no. 510) was narrated from Sufyân with this chain from the Prophet ﷺ.

[٥١٢] ٣٥٩-(...) وحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ الْحَارِثِ قَالَ: أَخْبَرَنِي الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ؛ وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ بِهٰذَا الإِسْنَادِ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِ أَبِي عَوَانَةَ.

[513] 360 - (210) It was narrated from Abû Sa'eed Al-

[٥١٣] ٣٦٠-(٢١٠) وحَدَّثَنَا قُتَيْبَةُ

Khudrî that mention of (Prophet's) uncle Abû Ṭâlib was made in the presence of the Messenger of Allâh ﷺ, and he said: "Perhaps my intercession will benefit him on the Day of Resurrection, and he will be placed in the shallowest part of the Fire, which will reach his ankles, causing his brain to boil."

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ ذُكِرَ عِنْدَهُ عَمُّهُ أَبُو طَالِبٍ. فَقَالَ: «لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ؛ فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ، يَبْلُغُ كَعْبَيْهِ، يَغْلِي مِنْهُ دِمَاغُهُ».

Chapter 91. The Least Severely Punished Of The People Of The Fire

(المعجم ٩١) - (بَابُ أهون أهل النار عذابًا) (التحفة ٩٠)

[514] 361 - (211) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "The least severely punished of the people of the Fire will wear sandals of fire, and his brain will boil because of the heat of his sandals."

[٥١٤] ٣٦١-(٢١١) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ ابْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَدْنَىٰ أَهْلِ النَّارِ عَذَابًا، يَنْتَعِلُ بِنَعْلَيْنِ مِنْ نَارٍ، يَغْلِي دِمَاغُهُ مِنْ حَرَارَةِ نَعْلَيْهِ».

[515] 362 - (212) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "The least severely punished of the people of the Fire will be Abû Ṭâlib, who will be wearing sandals because of which his brain will boil."

[٥١٥] ٣٦٢-(٢١٢) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَهْوَنُ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ، وَهُوَ مُنْتَعِلٌ بِنَعْلَيْنِ يَغْلِي مِنْهُمَا دِمَاغُهُ».

[516] 363 - (213) Abû Isḥâq said: "I heard An-Nu'mân bin Bashîr delivering a *Khuṭbah* and he said: 'I heard the Messenger of Allâh ﷺ say: 'The least severely punished of the people of the Fire on the Day of Resurrection will be a man beneath whose feet will be placed two coals, because of which his brain will boil.' "

[٥١٦] ٣٦٣-(٢١٣) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحٰقَ يَقُولُ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَخْطُبُ وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ، لَرَجُلٌ يُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ».

[517] 364 - (...) It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ said: 'The least severely punished of the people of the Fire will be a man who has sandals and sandal-straps of fire, because of which his brain will boil as a cooking pot boils. He will think that no one else is being punished as severely as he, but he will be the least severely punished of them.' "

[٥١٧] ٣٦٤-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحٰقَ، عَنِ النُّعْمَانِ ابْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ، يَغْلِي مِنْهُمَا دِمَاغُهُ، كَمَا يَغْلِي الْمِرْجَلُ مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا».

Chapter 92. The Evidence That Whoever Dies Upon Disbelief, No Good Deed Will Benefit Him

(المعجم ٩٢) - (بَابُ الدليل على أن من مات على الكفر لا ينفعه عمل)

(التحفة ٩١)

[518] 365 - (214) It was narrated that 'Âishah said: "I said: 'O Messenger of Allâh, during the *Jâhiliyyah* Ibn Jud'ân used to uphold the ties of kinship

[٥١٨] ٣٦٥-(٢١٤) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ،

and feed the poor. Will that benefit him at all?' He said: 'It will not benefit him, because he did not say (even for) one day: 'Lord forgive me my sins on the Day of Judgment.' "

عَنْ عَائِشَةَ قَالَتْ، قُلْتُ: يَا رَسُولَ اللهِ! ابْنُ جُدْعَانَ كَانَ فِي الْجَاهِلِيَّةِ يَصِلُ الرَّحِمَ، وَيُطْعِمُ الْمِسْكِينَ، فَهَلْ ذَاكَ نَافِعُهُ؟ قَالَ: «لَا يَنْفَعُهُ، إِنَّهُ لَمْ يَقُلْ يَوْمًا: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ».

Chapter 93. Allegiance To The Believers, And Forsaking Others And Disavowing Them

(المعجم ٩٣) - (بَابُ موالاة المؤمنين ومقاطعة غيرهم والبراءة منهم) (التحفة ٩٢)

[519] 366 - (215) It was narrated that 'Amr bin Al-'Âṣ said: "I heard the Messenger of Allâh ﷺ say, out loud and not secretly: 'The family of Abû Fulân (the father of so-and-so) are not my friends. My friends are Allâh and the righteous believers.'"

[٥١٩] ٣٦٦-(٢١٥) حَدَّثَنِي أَحْمَدُ ابْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، جِهَارًا غَيْرَ سِرٍّ، يَقُولُ: «أَلَا إِنَّ آلَ أَبِي يَعْنِي فُلَانًا، لَيْسُوا لِي بِأَوْلِيَاءَ، إِنَّمَا وَلِيِّيَ اللهُ وَصَالِحُ الْمُؤْمِنِينَ».

Chapter 94. The Evidence That Groups Of Muslims Will Enter Paradise Without Being Called To Account, And Without Being Punished

(المعجم ٩٤) - (بَابُ الدليل على دخول طوائف من المسلمين الجنة بغير حساب ولا عذاب) (التحفة ٩٣)

[520] 367 - (216) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Seventy thousand of my *Ummah* will enter Paradise without being brought to account." A man said: "O Messenger of Allâh, pray to

[٥٢٠] ٣٦٧-(٢١٦) حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَلَّامِ بْنِ عُبَيْدِ اللهِ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي

هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ أَلْفًا بِغيرِ حِسَابٍ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «اللَّهُمَّ! اجْعَلْهُ مِنْهُمْ» ثُمَّ قَامَ آخَرُ، فَقَالَ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

Allâh to make me one of them." He said: "O Allâh, make him one of them." Then another man stood up and said: "O Messenger of Allâh, pray to Allâh to make me one of them. He said: "'Ukkâshah has beaten you to it."

[٥٢١] ٣٦٨-(...) **وحَدَّثَنَا** مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ، بِمِثْلِ حَدِيثِ الرَّبِيعِ.

[521] 368 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a *Hadîth* similar to that of Ar-Rabî' (no. 520).

[٥٢٢] ٣٦٩-(...) **وَحَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ هُمْ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ».

قَالَ أَبُو هُرَيْرَةَ: فَقَامَ عُكَّاشَةُ بْنُ

[522] 369 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'A group of my *Ummah*, numbering seventy thousand, will enter Paradise with their faces shining like the moon when it is full.'"

Abû Hurairah said: "'Ukkâshah bin Mihsan Al-Asadi stood up, wrapping his *Namirah*[1] around him, and said: 'O Messenger of Allâh, pray to Allâh to make me one of them.' The Messenger of Allâh ﷺ said: 'O Allâh, make him one of them.' A man from

[1] An-Nawawî said: "*Namirah* is a garment white whit, black and red markings, as if it is made from the skin of a leopard (*An-Namir*), due to its similarily in colors. It is something that the Arabs wrap their waists with."

among the *Anṣâr* stood up and said: 'O Messenger of Allâh, pray to Allâh to make me one of them.' The Messenger of Allâh ﷺ said: 'Ukkâshah has surpassed you to it.'"

مِحْصَنٍ الْأَسَدِيُّ، يَرْفَعُ نَمِرَةً عَلَيْهِ. فَقَالَ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! اجْعَلْهُ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ رَسُولُ اللهِ ﷺ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

[523] 370 - (217) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Seventy thousand of my *Ummah* will enter Paradise in a single group, looking like the moon."

[٥٢٣] ٣٧٠-(٢١٧) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ قَالَ: حَدَّثَنِي أَبُو يُونُسَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا، زُمْرَةٌ وَاحِدَةٌ مِنْهُمْ، عَلَىٰ صُورَةِ الْقَمَرِ».

[524] 371 - (218) It was narrated that Muḥammad - meaning Ibn Sîrîn - said: "'Imrân narrated to me that the Prophet of Allâh ﷺ said: 'Seventy thousand of my *Ummah* will enter Paradise without being brought to account.' They said: 'Who are they, O Messenger of Allâh?' He said: 'They are the ones who did not use cauterization or ask others to perform *Ruqyah* for them, and upon their Lord do they rely.'" 'Ukkâshah stood up and said: 'Pray to Allâh to make me one of

[٥٢٤] ٣٧١-(٢١٨) حَدَّثَنَا يَحْيَى ابْنُ خَلَفٍ الْبَاهِلِيُّ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدٍ يَعْنِي ابْنَ سِيرِينَ، قَالَ: حَدَّثَنِي عِمْرَانُ قَالَ: قَالَ نَبِيُّ اللهِ ﷺ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ» قَالُوا: وَمَنْ هُمْ يَا رَسُولَ اللهِ؟ قَالَ: «هُمُ الَّذِينَ لَا يَكْتَوُونَ وَلَا يَسْتَرْقُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ فَقَالَ: ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «أَنْتَ مِنْهُمْ» قَالَ

them.' He said: 'You will be one of them.' Another man stood up and said: 'O Prophet of Allâh, pray to Allâh to make me one of them.' He said: ''Ukkâshah has surpassed you to it.'"

فَقَامَ رَجُلٌ فَقَالَ: يَا نَبِيَّ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

[525] 372 - (...) It was narrated from 'Imrân bin Ḥuṣain that the Messenger of Allâh ﷺ said: "Seventy thousand of my *Ummah* will enter Paradise without being brought to account." They said: "Who are they, O Messenger of Allâh?" He said: "They are the ones who do not ask others to perform *Ruqyah* for them, nor follow omens, nor use cauterization, and they put their trust in their Lord."

[٥٢٥] ٣٧٢-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا حَاجِبُ بْنُ عُمَرَ أَبُو خُشَيْنَةَ الثَّقَفِيُّ: حَدَّثَنَا الْحَكَمُ بْنُ الْأَعْرَجِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ» قَالُوا: مَنْ هُمْ؟ يَا رَسُولَ اللهِ! قَالَ: «هُمُ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ وَلَا يَكْتَوُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ».

[526] 373 - (219) It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "Seventy thousand or seven hundred thousand" - Abû Ḥâzim did not know which of them he said - "of my *Ummah* will enter Paradise, supporting one another and holding on to one another; the first of them will not enter until the last of them does so (i.e. they will all enter in a row, showing the width of gate of Paradise), and their faces will be like the moon when it is full."

[٥٢٦] ٣٧٣-(٢١٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا، أَوْ سَبْعُمِائَةِ أَلْفٍ - لَا يَدْرِي أَبُو حَازِمٍ أَيُّهُمَا قَالَ - مُتَمَاسِكُونَ، آخِذٌ بَعْضُهُمْ بَعْضًا. لَا يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ وُجُوهُهُمْ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ».

[527] 374 - (220) Ḥuṣain bin 'Abdur-Raḥmân said: "I was with

[٥٢٧] ٣٧٤-(٢٢٠) حَدَّثَنَا سَعِيدُ

Sa'eed bin Jubair and he said: 'Who among you saw the shooting star last night?' I said: 'I did.' Then I said: 'I was not praying, but I was stung (by a scorpion).' He said: 'What did you do?' I said: 'I asked someone to recite *Ruqyah* for me.' He said: 'What made you do that?' I said: 'A *Ḥadîth* which Ash-Sha'bî narrated to us.' He said: 'What did Ash-Sha'bî narrate to you?' I said: 'He narrated to us that Buraidah bin Ḥuṣaib Al-Aslamî said: "There should be no *Ruqyah* except for the evil eye or a sting."' He said: 'He who acts according to what he has heard (from the Messenger of Allâh ﷺ) has done well, but Ibn 'Abbâs narrated to us that the Prophet ﷺ said: "The nations were shown to me and I saw a Prophet with a group of men, a Prophet with one or two men, and a Prophet accompanied by no one. Then a huge crowd was shown to me, and I thought that they were my *Ummah*, but it was said to me: 'This is Mûsâ and his people. But look at the horizon.' I looked, and there was a huge crowd. Then it was said to me: 'Look at the other horizon,' and there was (another) huge crowd. It was said to me: 'This is your *Ummah*, and among them are seventy thousand who will enter Paradise without being called to account or punished."' Then he got up

ابْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: أَيُّكُمْ رَأَى الْكَوْكَبَ الَّذِي انْقَضَّ الْبَارِحَةَ؟ قُلْتُ: أَنَا. ثُمَّ قُلْتُ: أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ، وَلٰكِنِّي لُدِغْتُ، قَالَ: فَمَاذَا صَنَعْتَ؟ قُلْتُ: اسْتَرْقَيْتُ. قَالَ: فَمَا حَمَلَكَ عَلَىٰ ذَٰلِكَ؟ قُلْتُ: حَدِيثٌ حَدَّثَنَاهُ الشَّعْبِيُّ، فَقَالَ: وَمَا حَدَّثَكُمُ الشَّعْبِيُّ؟ قُلْتُ: حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ حُصَيْبٍ الْأَسْلَمِيِّ، أَنَّهُ قَالَ: لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ. فَقَالَ: قَدْ أَحْسَنَ مَنِ انْتَهَىٰ إِلَىٰ مَا سَمِعَ، وَلٰكِنْ حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عُرِضَتْ عَلَيَّ الْأُمَمُ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرُّهَيْطُ، وَالنَّبِيَّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ. وَالنَّبِيَّ لَيْسَ مَعَهُ أَحَدٌ. إِذْ رُفِعَ لِي سَوَادٌ عَظِيمٌ، فَظَنَنْتُ أَنَّهُمْ أُمَّتِي، فَقِيلَ لِي: هٰذَا مُوسَىٰ ﷺ وَقَوْمُهُ. وَلٰكِنِ انْظُرْ إِلَى الْأُفُقِ، فَنَظَرْتُ، فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: انْظُرْ إِلَى الْأُفُقِ الْآخَرِ، فَإِذَا سَوَادٌ عَظِيمٌ. فَقِيلَ لِي: هٰذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ».

ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ، فَخَاضَ النَّاسُ

and went into his house, and the people started discussing those who would enter Paradise without being called to account or being punished. Some of them said: "Perhaps they are the ones who always attended to the Messenger of Allâh ﷺ." Some said: "Perhaps they are those who were born in Islam and did not associate anything with Allâh." And they mentioned several ideas. Then the Messenger of Allâh ﷺ came out and said: "What are you discussing?" They told him, and he said: "They are the ones who did not perform *Ruqyah* nor ask others to do so, and did not follow omens, and upon their Lord did they rely." 'Ukkâshah bin Mihsan stood up and said: "Pray to Allâh to make me one of them." He said: "You will be one of them." Another man stood up and said: "Pray to Allâh to make me one of them." He said: " 'Ukkâshah has surpassed you to it."

فِي أُولَئِكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ. فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ صَحِبُوا رَسُولَ اللهِ ﷺ. وَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ وُلِدُوا فِي الإِسْلَامِ وَلَمْ يُشْرِكُوا بِاللهِ. وَذَكَرُوا أَشْيَاءَ، فَخَرَجَ عَلَيْهِمْ رَسُولُ اللهِ ﷺ فَقَالَ: «مَا الَّذِي تَخُوضُونَ فِيهِ؟» فَأَخْبَرُوهُ. فَقَالَ: «هُمُ الَّذِينَ لَا يَرْقُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ. فَقَالَ: ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ: «أَنْتَ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ: ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

[528] 375 - (...) Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'The nations were shown to me,'" then he narrated the rest of the *Hadîth*, similar to the *Hadîth* of Hushaim (no. 527), but he did not mention the first part of his *Hadîth*.

[٥٢٨] ٣٧٥-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «عُرِضَتْ عَلَيَّ الأُمَمُ» ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ، نَحْوَ حَدِيثِ هُشَيْمٍ، وَلَمْ يَذْكُرْ أَوَّلَ حَدِيثِهِ.

Chapter 95. Clarifying That This *Ummah* Will Form Half Of The People Of Paradise

(المعجم ٩٥) - (بَابُ بيان كون هذه الأمة نصف أهل الجنة) (التحفة ٩٤)

[529] 376 - (221) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said to us: 'Would it not please you to be one-quarter of the people of Paradise?' We glorified Allâh (i.e. said *Allâhu Akbar* in elation), then he said: 'Would it not please you to be one-third of the people of Paradise?' We said *Allâhu Akbar*, then he said: 'I hope that you will be half of the people of Paradise, and I will tell you about that. The Muslims among the disbelievers are like a white hair on a black bull, or like a black hair on a white bull.'"

[٥٢٩] ٣٧٦-(٢٢١) حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحٰقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «أَمَا تَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قَالَ فَكَبَّرْنَا. ثُمَّ قَالَ: «أَمَا تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالَ: فَكَبَّرْنَا، ثُمَّ قَالَ: «إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ، وَسَأُخْبِرُكُمْ عَنْ ذٰلِكَ. مَا الْمُسْلِمُونَ فِي الْكُفَّارِ إِلَّا كَشَعْرَةٍ بَيْضَاءَ فِي ثَوْرٍ أَسْوَدَ. أَوْ كَشَعْرَةٍ سَوْدَاءَ فِي ثَوْرٍ أَبْيَضَ».

[530] 377 - (...) It was narrated that 'Abdullâh said: "We were with the Messenger of Allâh ﷺ in a tent, and there were nearly forty men present. The Messenger of Allâh ﷺ said: 'Would it please you to be one-quarter of the people of Paradise?' We said: 'Yes.' He said: 'Would it please you to be one-third of the people of Paradise?' We said: 'Yes.' He said: 'By the One in Whose Hand is the soul of Muhammad! I hope that you will be half of the

[٥٣٠] ٣٧٧-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحٰقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي قُبَّةٍ، نَحْوًا مِنْ أَرْبَعِينَ رَجُلًا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قَالَ: قُلْنَا: نَعَمْ. فَقَالَ: «أَتَرْضَوْنَ أَنْ

people of Paradise. And that is because no one will enter Paradise but a Muslim soul, and among the people of *Shirk* you are like a white hair on the hide of a black bull, or like a black hair on the hide of a red bull.'"

تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» فَقُلْنَا: نَعَمْ. فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَاكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ، أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الأَحْمَرِ».

[531] 378 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ addressed us and leaned his back against a leather tent. He said: 'No one will enter Paradise but a Muslim soul. O Allâh, have I conveyed (the message)? O Allâh, bear witness! Would you like to be one-quarter of the people of Paradise?' They said: 'Yes, O Messenger of Allâh!' He said: 'Would you like to be one-third of the people of Paradise?' They said: 'Yes, O Messenger of Allâh!' He said: 'I hope that you will be half of the people of Paradise, for among other nations you are like a black hair on a white bull, or like a white hair on a black bull.'"

[٥٣١] ٣٧٨-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكٌ وَهُوَ ابْنُ مِغْوَلٍ، عَنْ أَبِي إِسْحٰقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَأَسْنَدَ ظَهْرَهُ إِلَىٰ قُبَّةِ أَدَمٍ، فَقَالَ: «أَلَا، لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، اللَّهُمَّ! هَلْ بَلَّغْتُ؟ اللَّهُمَّ! اشْهَدْ أَتُحِبُّونَ أَنَّكُمْ رُبُعُ أَهْلِ الْجَنَّةِ؟» فَقُلْنَا: نَعَمْ، يَا رَسُولَ اللهِ! فَقَالَ: «أَتُحِبُّونَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالُوا: نَعَمْ. يَا رَسُولَ اللهِ! قَالَ: إِنِّي لأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ، مَا أَنْتُمْ فِي سِوَاكُمْ مِنَ الأُمَمِ إِلَّا كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الأَبْيَضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الأَسْوَدِ».

Chapter 96. Allâh Will Say To Âdam: "Bring Out The Portion Of The Fire; Nine Hundred And Ninety-Nine Out Of Every Thousand."

(المعجم ٩٦) - (بَابُ قوله «يقول الله لآدم أخرج بعث النار من كل ألفٍ تسعمائة وتسعة وتسعين») (التحفة ٩٥)

[532] 379 - (222) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, will say: "O Âdam." He will say: "Here I am at Your service, all goodness is in Your Hand." (Allâh) will say: "Bring forth the portion of Hell." He will say: "What is the portion of Hell?" He will say: "Nine hundred and ninety-nine out of every thousand." That is when every child will turn grey and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the torment of Allâh.' That distressed them, and they said: 'O Messenger of Allâh, which of us will be that man?' He said: 'Be of good cheer, for there will be a thousand from among Ya'jûj and Ma'jûj, and one man from among you.' Then the Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul! I hope that you will be one-quarter of the people of Paradise.' We (praised Allâh and) said (*Allâhu Akbar*). Then he said: 'By the One in Whose Hand is my soul! I hope that you will be one-third of

[٥٣٢] ٣٧٩-(٢٢٢) حَدَّثَنَا عُثْمانُ ابْنُ أَبِي شَيْبَةَ الْعَبْسِيُّ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ عَزَّ وَجَلَّ: يَا آدَمُ! فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ! وَالْخَيْرُ فِي يَدَيْكَ! قَالَ يَقُولُ: أَخْرِجْ بَعْثَ النَّارِ، قَالَ: وَمَا بَعْثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ؛ قَالَ فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلٰكِنَّ عَذَابَ اللهِ شَدِيدٌ» قَالَ فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ. قَالُوا: يَا رَسُولَ اللهِ أَيُّنَا ذَاكَ الرَّجُلُ؟ فَقَالَ: «أَبْشِرُوا. فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفٌ، وَمِنْكُمْ رَجُلٌ» قَالَ ثُمَّ قَالَ رَسُولُ اللهِ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ» فَحَمِدْنَا اللهَ وَكَبَّرْنَا. ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ» فَحَمِدْنَا اللهَ وَكَبَّرْنَا. ثُمَّ قَالَ:

the people of Paradise.' We praised Allâh and said (*Allâhu Akbar*). Then he said: 'By the One in Whose Hand is my soul! I hope that you will be half of the people of Paradise. Your likeness among the nations is that of a white hair on the hide of a black bull or the mark on the foreleg of a donkey.'"

«وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لأَطْمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ. إِنَّ مَثَلَكُمْ فِي الأُمَمِ كَمَثَلِ الشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ».

[533] 380 - (...) It was narrated from Al-A'mash with this chain (a similar *Hadîth* as no. 532), except that they said: "On that Day you will be among the people like a white hair on a black bull or like a black hair on a white bull," and they did not mention: "Like the mark on the foreleg of a donkey."

[٥٣٣] ٣٨٠-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاهُمَا عَنِ الأَعْمَشِ بِهٰذَا الإِسْنَادِ؛ غَيْرَ أَنَّهُمَا قَالاَ: «مَا أَنْتُمْ يَوْمَئِذٍ فِي النَّاسِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الأَبْيَضِ» وَلَمْ يَذْكُرَا: «أَوِ الرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ».

2. The Book Of Purification

Chapter 1. The Virtue Of *Wuḍû'*

[534] 1 - (223) It was narrated that Abû Mâlik Al-Ash'arî said: "The Messenger of Allâh ﷺ said: 'Purification is half of faith, "*Al-Ḥamdu Lillâh*" fills the Balance and "*Subḥân-Allâhi wal-hamdu Lillâh*" fill - or fills - the space between heaven and earth.[1] *Aṣ-Ṣalât* (prayer) is light, *Aṣ-Ṣadaqa* (charity) is proof, *Aṣ-Ṣabr* (patience) is illumination and the Qur'ân is evidence for you or against you. All people go out in the morning and sell themselves, either freeing themselves or condemning themselves."

Chapter 2. The Obligation Of Purifying Oneself For The *Ṣalât*

[535] (224) It was narrated from Simâk bin Ḥarb, that Muṣ'ab bin

٢ - (المعجم ٢) - كتاب الطهارة (التحفة ٢)

(المعجم ١) - (بَابُ فضل الوضوء) (التحفة ١)

[٥٣٤] ١-(٢٢٣) حَدَّثَنَا إِسْحٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا أَبَانٌ: حَدَّثَنَا يَحْيَىٰ أَنَّ زَيْدًا حَدَّثَهُ أَنَّ أَبَا سَلَّامٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الطُّهُورُ شَطْرُ الإِيمَانِ، وَالْحَمْدُ للهِ تَمْلأُ الْمِيزَانَ وَسُبْحَانَ اللهِ وَالْحَمْدُ للهِ تَمْلآنِ - أَوْ تَمْلأُ - مَا بَيْنَ السَّمَاوَاتِ وَالأَرْضِ، وَالصَّلَاةُ نُورٌ، والصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَايِعٌ نَفْسَهُ، فَمُعْتِقُهَا أَوْ مُوبِقُهَا».

(المعجم ٢) - (بَابُ وجوب الطهارة للصلاة) (التحفة ٢)

[٥٣٥] (٢٢٤) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ

[1] The *Ḥadîth* comes with both wordings, and it can refer to the two phrases together, or individually.

Sa'd said: "'Abdullâh bin 'Umar came to visit Ibn 'Âmir when he was sick and he said: 'Won't you supplicate to Allâh for me, O Ibn 'Umar?' He said: 'I heard the Messenger of Allâh ﷺ say: "No *Ṣalât* is accepted without *Wuḍû'* (purification), and no charity (is accepted) that comes from *Ghulûl*,"[1] and you were the governor of Al-Baṣrah."'

وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِسَعِيدٍ - قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: دَخَلَ عَبْدُ اللهِ بْنُ عُمَرَ عَلَىٰ ابْنِ عَامِرٍ يَعُودُهُ وَهُوَ مَرِيضٌ. فَقَالَ: أَلَا تَدْعُو اللهَ لِي، يَا ابْنَ عُمَرَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ، وَلَا صَدَقَةٌ مِنْ غُلُولٍ» وَكُنْتَ عَلَىٰ الْبَصْرَةِ.

[536] (...) A similar report (as no. 535) was narrated from Simâk bin Ḥarb with this chain, from the Prophet ﷺ.

[٥٣٦] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ قَالَ أَبُو بَكْرٍ وَوَكِيعٌ عَنْ إِسْرَائِيلَ، كُلُّهُمْ عَنْ سِمَاكِ بْنِ حَرْبٍ بِهٰذَا الإِسْنَادِ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[537] 2 - (225) Abû Hurairah narrated from Muḥammad the Messenger of Allâh ﷺ - and he quoted several *Aḥâdîth*, including: "The Messenger of Allâh ﷺ said: 'The *Ṣalât* of one of you will not be accepted when he commits *Ḥadath*,[2] until he performs *Wuḍû'*."

[٥٣٧] ٢-(٢٢٥) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرُ بْنُ رَاشِدٍ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ أَخِي وَهْبِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ

[1] Goods pilfered from the spoils of war prior to their authorized distribution.
[2] Referring to those occurrences which invalidates *Wuḍû'*.

«لَا تُقْبَلُ صَلَاةُ أَحَدِكُمْ، إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ».

Chapter 3. The Description of *Wuḍû'* And Its Perfection

(المعجم ٣) - (بَابُ صفة الوضوء وكماله) (التحفة ٣)

[538] 3 - (226) Ḥumrân, the freed slave of 'Uthmân, narrated that 'Uthmân bin 'Affân called for water for *Wuḍû'*, to perform *Wuḍû'*. He washed his hands three times, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right hand up to the elbow three times, then he washed his left hand in like manner. Then he wiped his head, then he washed his right foot up to the ankle three times, then he washed his left foot in like manner. Then he said: "I saw the Messenger of Allâh ﷺ performing *Wuḍû'* as I have done it, then the Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* as I have done it, then stands up and prays two *Rak'ah* in which he does not let his mind wander, he will be forgiven his previous sins."

(One of the narrators) Ibn Shihâb said: "Our scholars used to say: 'This is the most complete *Wuḍû'* that anyone may do for the *Ṣalât*.'"

[٥٣٨] ٣-(٢٢٦) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ سَرْحٍ، وَحَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ أَنَّ عَطَاءَ بْنَ يَزِيدَ اللَّيْثِيَّ أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّ عُثْمَانَ بْنَ عَفَّانَ دَعَا بِوَضُوءٍ. فَتَوَضَّأَ، فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَضْمَضَ وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ. ثُمَّ غَسَلَ الْيُسْرَى مِثْلَ ذَلِكَ. ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ ابْنُ شِهَابٍ: وَكَانَ عُلَمَاؤُنَا

يَقُولُونَ: هٰذَا الْوُضُوءُ أَسْبَغُ مَا يَتَوَضَّأُ بِهِ أَحَدٌ لِلصَّلَاةِ.

[539] 4 - (...) It was narrated from Ḥumrân, the freed slave of 'U<u>th</u>mân, that he saw 'U<u>th</u>mân call for a vessel (of water). He poured some (water) onto his hands three times and washed them, then he put his right hand into the vessel (took out water) and rinsed his mouth and nose. Then he washed his face three times and his hands up to the elbows three times. Then he wiped his head, then he washed his feet three times. Then he said: "The Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* as I have just done it, then prays two *Rak'ah* in which he does not let his mind wander, will be forgiven his previous sins.'"

[٥٣٩] ٤-(...) وحَدَّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِإِنَاءٍ، فَأَفْرَغَ عَلَىٰ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، فَغَسَلَهُمَا، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْإِنَاءِ، فَمَضْمَضَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ مَسَحَ بِرَأْسِهِ. ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا. ثُمَّ صَلَّى رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

Chapter 4. The Virtue Of Performing *Wuḍû'* And *Ṣalât*

(المعجم ٤) - (بَابُ فضل الوضوء والصلاة عقبه) (التحفة ٤)

[540] 5 - (227) It was narrated that Ḥumrân, the freed slave of 'U<u>th</u>mân, said: "I heard 'U<u>th</u>mân bin 'Affân, while he was in the courtyard of the *Masjid*, and the *Mu'a<u>dh</u>dhin* came to him at the time of *'Aṣr*. He called for water for *Wuḍû'* and performed *Wuḍû'*, then he said: 'By Allâh, I am going to tell you a *Ḥadî<u>th</u>* which,

[٥٤٠] ٥-(٢٢٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ إِسْحٰقُ: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ، مَوْلَىٰ

were it not for a Verse in the Book of Allâh,[1] I would not have told you. I heard the Messenger of Allâh ﷺ say: "No Muslim man performs *Wuḍû'* and performs *Wuḍû'* well, then performs *Ṣalât*, but he will be forgiven for whatever (sins) come between that and the *Ṣalât* which follows it."

عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ - وَهُوَ بِفِنَاءِ الْمَسْجِدِ - فَجَاءَهُ الْمُؤَذِّنُ عِنْدَ الْعَصْرِ، فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ، ثُمَّ قَالَ: وَاللهِ! لَأُحَدِّثَنَّكُمْ حَدِيثًا، لَوْلَا آيَةٌ فِي كِتَابِ اللهِ مَا حَدَّثْتُكُمْ، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَتَوَضَّأُ رَجُلٌ مُسْلِمٌ فَيُحْسِنُ الْوُضُوءَ، فَيُصَلِّي صَلَاةً، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الَّتِي تَلِيهَا».

[541] (...) It was narrated from Hi<u>sh</u>âm with this chain (a similar *Ḥadî<u>th</u>* as no. 540). In the *Ḥadî<u>th</u>* of Abû Usâmah it says: "And performs *Wuḍû'* well, then offers an obligatory prayer."

[٥٤١] (...) **وحَدَّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، جَمِيعًا عَنْ هِشَامٍ بِهٰذَا الْإِسْنَادِ. وَفِي حَدِيثِ أَبِي أُسَامَةَ: «فَيُحْسِنُ وُضُوءَهُ ثُمَّ يُصَلِّي الْمَكْتُوبَةَ».

[542] 6 - (...) It was narrated that Ḥumrân said: "When 'U<u>th</u>mân performed *Wuḍû'* he said: 'By Allâh, I am going to tell you a *Ḥadî<u>th</u>* which, by Allâh, were it not for a Verse in the Book of Allâh, I would not tell it to you. I heard the Messenger of Allâh ﷺ say: "No man performs

[٥٤٢] ٦-(...) **وحَدَّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قال: قَالَ ابْنُ شِهَابٍ: وَلٰكِنْ عُرْوَةُ يُحَدِّثُ عَنْ حُمْرَانَ أَنَّهُ قَالَ: فَلَمَّا تَوَضَّأَ عُثْمَانُ قَالَ: وَاللهِ! لَأُحَدِّثَنَّكُمْ حَدِيثًا، وَاللهِ! لَوْلَا آيَةٌ فِي كِتَابِ اللهِ مَا

[1] The Verse is: "Verily, those who conceal the clear proofs, evidences and the guidance which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by those who curse." *Al-Baqarah* 2:159.

Wuḍû' and does it well, then performs *Ṣalât*, but he will be forgiven for whatever (sins) come between that and the *Ṣalât* which follows it."

حَدَّثْتُكُمُوهُ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَتَوَضَّأُ رَجُلٌ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يُصَلِّي الصَّلَاةَ: إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الَّتِي تَلِيهَا».

قَالَ عُرْوَةُ: الْآيَةُ: ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ﴾ إِلَى قَوْلِهِ: ﴿ٱللَّٰعِنُونَ﴾ [البقرة: ١٥٩].

[543] 7 - (228) Isḥâq bin Sa'eed bin 'Amr bin Sa'eed bin Al-'Âṣ narrated: "My father told me that his father said: 'I was with 'U<u>th</u>mân and he called for water for purification. He said: "I heard the Messenger of Allâh ﷺ say: 'There is no Muslim man who, when the time for a *Ṣalât Maktûbah* (prescribed prayer) comes, performs *Wuḍû'* well, focuses with proper humility in his prayer and bows properly, but it will be an expiation for the sins that came before it, so long as he did not commit any major sin, and that applies for all time.'"

[٥٤٣] ٧-(٢٢٨) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَحَجَّاجُ بْنُ الشَّاعِرِ، كِلَاهُمَا عَنْ أَبِي الْوَلِيدِ قَالَ عَبْدٌ: حَدَّثَنِي أَبُو الْوَلِيدِ: حَدَّثَنَا إِسْحٰقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ عُثْمَانَ. فَدَعَا بِطَهُورٍ فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنِ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ، مَا لَمْ يَأْتِ كَبِيرَةً وَذَلِكَ الدَّهْرَ كُلَّهُ».

[544] 8 - (229) It was narrated that Ḥumrân, the freed slave of 'U<u>th</u>mân, said: "I brought water for *Wuḍû'* to 'U<u>th</u>mân bin 'Affân, and he performed *Wuḍû'*, then he said: 'Some people narrate *Aḥâdî<u>th</u>* from the Messenger of Allâh ﷺ, and I do not know what they are. But I saw the Messenger of Allâh ﷺ

[٥٤٤] ٨-(٢٢٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ، وَهُوَ الدَّرَاوَرْدِيُّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ قَالَ: أَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ بِوَضُوءٍ، فَتَوَضَّأَ ثُمَّ قَالَ: إِنَّ نَاسًا يَتَحَدَّثُونَ عَنْ

performing *Wuḍû'* as I have just done it, then he said: "Whoever performs *Wuḍû'* in this manner will be forgiven for his previous sins, and his prayer and his walking to the *Masjid* will be *Nâfilah*."[1]

In the narration of Ibn 'Abdah it is: "I came to 'Uthmân and he performed *Wuḍû'*."

رَسُولِ اللهِ ﷺ أَحَادِيثَ، لَا أَدْرِي مَا هِيَ؟ إِلَّا أَنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هٰكَذَا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَكَانَتْ صَلَاتُهُ وَمَشْيُهُ إِلَى الْمَسْجِدِ نَافِلَةً».

وَفِي رِوَايَةِ ابْنِ عَبْدَةَ: أَتَيْتُ عُثْمَانَ فَتَوَضَّأَ.

[545] 9 - (230) It was narrated from Abû Anas that 'Uthmân performed *Wuḍû'* in *Al-Maqâ'id*,[2] and he said: "Shall I not show you how the Messenger of Allâh ﷺ performed *Wuḍû'*?" Then he performed *Wuḍû'*, washing each part three times.

Qutaibah added in his narration: "Sufyân said: 'Abû An-Naḍr said that Abû Anas said: "And with him were some men from among the Companions of the Messenger of Allâh ﷺ."

[٥٤٥] ٩-(٢٣٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِقُتَيْبَةَ وَأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي أَنَسٍ: أَنَّ عُثْمَانَ تَوَضَّأَ بِالْمَقَاعِدِ. فَقَالَ: أَلَا أُرِيكُمْ وُضُوءَ رَسُولِ اللهِ ﷺ ثُمَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا.

وَزَادَ قُتَيْبَةُ فِي رِوَايَتِهِ، قَالَ سُفْيَانُ: قَالَ أَبُو النَّضْرِ عَنْ أَبِي أَنَسٍ، قَالَ: وَعِنْدَهُ رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ.

[546] 10 - (231) It was narrated that Jâmi' bin Shaddâd Abû Ṣakhrah said: "I heard Ḥumrân bin Abân say: 'I used to bring (water for) purification to 'Uthmân, and there was no day when he did not bathe with a

[٥٤٦] ١٠-(٢٣١) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَ إِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ، قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ جَامِعِ بْنِ

[1] Supererogatory acts of worship.

[2] A place where 'Uthmân used to meet with the people.

small amount of water. 'Uthmân said: "The Messenger of Allâh ﷺ told us when we were returning from this prayer - *Mi'sar* said: "I think it was *'Asr*" - "I do not know, should I tell you about something, or not?" We said: "O Messenger of Allâh, if it is good, then tell us, and if it is not, then Allâh and His Messenger know best." He said: "There is no Muslim who purifies himself and does so properly in the manner enjoined by Allâh, then offers these five prayers, but they will be an expiation for whatever (of sin) comes in between."

شَدَّادٍ أَبِي صَخْرَةَ قَالَ: سَمِعْتُ حُمْرَانَ ابْنَ أَبَانَ. قَالَ: كُنْتُ أَضَعُ لِعُثْمَانَ طَهُورَهُ، فَمَا أَتَىٰ عَلَيْهِ يَوْمٌ إِلَّا وَهُوَ يُفِيضُ عَلَيْهِ نُطْفَةً. وَقَالَ عُثْمَانُ: حَدَّثَنَا رَسُولُ اللهِ ﷺ عِنْدَ انْصِرَافِنَا مِنْ صَلَاتِنَا هٰذِهِ - قَالَ مِسْعَرٌ: أُرَاهَا الْعَصْرَ - فَقَالَ: «مَا أَدْرِي، أُحَدِّثُكُمْ بِشَيْءٍ أَوْ أَسْكُتُ؟» فَقُلْنَا: يَا رَسُولَ اللهِ! إِنْ كَانَ خَيْرًا فَحَدِّثْنَا، وَإِنْ كَانَ غَيْرَ ذٰلِكَ فَاللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «مَا مِنْ مُسْلِمٍ يَتَطَهَّرُ، فَيُتِمُّ الطُّهُورَ الَّذِي كَتَبَ اللهُ عَلَيْهِ، فَيُصَلِّي هٰذِهِ الصَّلَوَاتِ الْخَمْسَ، إِلَّا كَانَتْ كَفَّارَاتٍ لِمَا بَيْنَهُنَّ».

[547] 11 - (...) It was narrated that Jâmi' bin Shaddâd said: "I heard Humrân bin Abân telling Abû Burdah in this *Masjid*, during the governorship of Bishr, that 'Uthmân bin 'Affân said: 'The Messenger of Allâh ﷺ said: "Whoever performs *Wudû'* properly as enjoined by Allâh the Most High, then the five prescribed prayers will be an expiation for whatever (of sin) comes in between."

This is the *Hadîth* of (one of the narrators) Ibn Mu'âdh. In the *Hadîth* of Ghundar (one of the narrators) it does not mention

[٥٤٧] ١١-(...) وَحَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي هٰذَا الْمَسْجِدِ، فِي إِمَارَةِ بِشْرٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَ اللهُ تَعَالَىٰ، فَالصَّلَوَاتُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ».

هٰذَا حَدِيثُ ابْنِ مُعَاذٍ. وَلَيْسَ فِي

the governorship of Bishr or the obligatory prayers.

حَدِيثِ غُنْدَرٍ: فِي إِمَارَةِ بِشْرٍ، وَلَا ذِكْرُ الْمَكْتُوبَاتِ.

[548] 12 - (232) It was narrated that Ḥumrân, the freed slave of 'Uthmân, said: "'Uthmân bin 'Affân performed *Wuḍû'* one day and performed *Wuḍû'* well, then he said: 'I saw the Messenger of Allâh ﷺ performing *Wuḍû'* and doing it well, then he said: "Whoever performs *Wuḍû'* like this, then goes out to the *Masjid* with no motive other than the prayer, his previous sins will be forgiven."

[٥٤٨] ١٢-(٢٣٢) حَدَّثَنَا هَٰرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ قَالَ: تَوَضَّأَ عُثْمَانُ بْنُ عَفَّانَ يَوْمًا وُضُوءًا حَسَنًا. ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ. ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هٰكَذَا، ثُمَّ خَرَجَ إِلَىٰ الْمَسْجِدِ لَا يَنْهَزُهُ إِلَّا الصَّلَاةُ، غُفِرَ لَهُ مَا خَلَا مِنْ ذَنْبِهِ».

[549] 13 - (...) It was narrated from Ḥumrân, the freed slave of 'Uthmân, that 'Uthmân bin 'Affân said: "I heard the Messenger of Allâh ﷺ say: 'Whoever performs *Wuḍû'* for prayer and does it well, then walks to the obligatory prayer, and offers the prayer with the people, or with the congregation, or in the *Masjid*, Allâh will forgive him his sins.'"

[٥٤٩] ١٣-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ الْحُكَيْمَ بْنَ عَبْدِ اللهِ الْقُرَشِيَّ حَدَّثَهُ أَنَّ نَافِعَ بْنَ جُبَيْرٍ وَعَبْدَ اللهِ بْنَ أَبِي سَلَمَةَ حَدَّثَاهُ أَنَّ مُعَاذَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُمَا عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ لِلصَّلَاةِ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ مَشَىٰ إِلَىٰ الصَّلَاةِ الْمَكْتُوبَةِ، فَصَلَّاهَا مَعَ النَّاسِ، أَوْ مَعَ الْجَمَاعَةِ، أَوْ فِي الْمَسْجِدِ، غَفَرَ اللهُ لَهُ ذُنُوبَهُ».

Chapter 5. The Five Daily Prayers, From One *Jumu'ah* To The Next, And From One Ramaḍân To The Next, Are An Expiation For Whatever (Sins) Come In Between, So Long As One Avoids Major Sins

(المعجم ٥) - (بَابُ الصلوات الخمس والجمعة إلى الجمعة ورمضان إلى رمضان مكفرات لما بينهن ما اجتنبت الكبائر) (التحفة ٥)

[550] 14 - (233) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The (obligatory) five daily prayers, from one *Jumu'ah* to the next, are an expiation for whatever (sins) come in between, so long as one does not commit major sins."

[٥٥٠] ١٤-(٢٣٣) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ، مَوْلَى الْحُرَقَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قال: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَةٌ لِمَا بَيْنَهُنَّ، مَا لَمْ تُغْشَ الْكَبَائِرُ».

[551] 15 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The five daily prayers and from one *Jumu'ah* to the next, are an expiation for whatever (of sin) comes in between."

[٥٥١] ١٥-(...) وَحَدَّثَنِي نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَاتٌ لِمَا بَيْنَهُنَّ».

[552] 16 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "The five daily prayers, from one *Jumu'ah* to the next, and from one Ramaḍân to the next, are an expiation for whatever

[٥٥٢] ١٦-(...) وَحَدَّثَنِي أَبُو الطَّاهِرِ، وهَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ أَبِي صَخْرٍ، أَنَّ عُمَرَ بْنَ إِسْحٰقَ مَوْلَى زَائِدَةَ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ

(sins) come in between, so long as one avoids major sins."

كَانَ يَقُولُ «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ مَا بَيْنَهُنَّ، إِذَا اجْتَنَبَ الْكَبَائِرَ».

Chapter 6. *Adh-Dhikr* (The Remembrance) Which Is Recommended Following *Wuḍû'*

(المعجم ٦) - (بَابُ الذكر المستحب عقب الوضوء) (التحفة ٦)

[553] 17 - (234) It was narrated that 'Uqbah bin 'Âmir said: "We were charged with taking care of the camels. When my turn came, I brought them back in the evening and found the Messenger of Allâh (ﷺ) standing up, addressing the people. I caught up with him when he was saying: 'There is no Muslim who performs *Wuḍû'* and does it well, then stands and prays two *Rak'ah* in which his heart is focused as he faces the *Qiblah*, but Paradise will be due to him.' I said: 'How good this!' Someone who was in front of me said: 'What came before it was even better.' I looked and saw that it was 'Umar. He said: 'I see that you have just come; he said: "There is no one among you who performs *Wuḍû'* and does it completely - or he said *Fayusbighu*[1] - then says: *'Ash-hadu An lâ ilâha illallâh, Wa Anna Muḥammadan 'Abduhu Wa Rasûluh* (I bear witness that none has the right to

[٥٥٣] ١٧-(٢٣٤) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ، يَعْنِي ابْنَ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ [ح] قَالَ: وَحَدَّثَنِي أَبُو عُثْمَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كَانَتْ عَلَيْنَا رِعَايَةُ الْإِبِلِ، فَجَاءَتْ نَوْبَتِي، فَرَوَّحْتُهَا بِعَشِيٍّ. فَأَدْرَكْتُ رَسُولَ اللهِ ﷺ قَائِمًا يُحَدِّثُ النَّاسَ، فَأَدْرَكْتُ مِنْ قَوْلِهِ «مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، مُقْبِلٌ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ» قَالَ فَقُلْتُ: مَا أَجْوَدَ هَذِهِ فَإِذَا قَائِلٌ بَيْنَ يَدَيَّ يَقُولُ: الَّتِي قَبْلَهَا أَجْوَدُ، فَنَظَرْتُ فَإِذَا عُمَرُ. قَالَ: إِنِّي قَدْ رَأَيْتُكَ جِئْتَ آنِفًا. قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ -

[1] Whose meaning here is similar.

be worshipped but Allâh and that Muḥammad is His slave and Messenger),' but the eight gates of Paradise will be opened to him, and he will enter through whichever one he wishes.'"

أَوْ فَيُسْبِغُ - الْوُضُوءَ ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

[554] (...) It was narrated from 'Uqbah bin 'Âmir Al-Juhanî that the Messenger of Allâh ﷺ said:... and he mentioned a similar report (as no. 553), except that he said: "Whoever performs *Wuḍû'* then says: *'Ash-hadu An lâ ilâha illallâh Waḥdahû Lâ Sharîka Lahû, Wa Anna Muḥammadan 'Abduhû Wa Rasûluh* (none has the right to be worshipped but Allâh alone, with no partner or associate, and I bear witness that Muḥammad is His slave and Messenger.)'"

[٥٥٤] (...) وحَدَّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ وَ أَبِي عُثْمَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرِ بْنِ مَالِكٍ الْحَضْرَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: فَذَكَرَ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ «مَنْ تَوَضَّأَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

Chapter 7. Another Description Of *Wuḍû'*

(المعجم ٧) - (بَابُ آخر في صفة (الوضوء) (التحفة ٧)

[555] 18 - (235) It was narrated from 'Amr bin Yaḥyâ bin 'Umârah, from his father, from 'Abdullâh bin Zaid bin 'Âṣim Al-Anṣârî - who was a Companion of the Prophet ﷺ - he said: "It was said to him: 'Perform *Wuḍû'* for us as the Messenger of Allâh ﷺ did it.' He called for a vessel (of water) and poured some of it onto his hands and washed them three times. Then he put his

[٥٥٥] ١٨-(٢٣٥) حَدَّثَنِي مُحَمَّدُ ابْنُ الصَّبَّاحِ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ، عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ زَيْدِ بْنِ عَاصِمٍ الْأَنْصَارِيِّ - وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ: قِيلَ لَهُ: تَوَضَّأْ لَنَا وُضُوءَ رَسُولِ اللهِ ﷺ. فَدَعَا بِإِنَاءٍ، فَأَكْفَأَ مِنْهَا عَلَىٰ يَدَيْهِ، فَغَسَلَهُمَا ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ

hand in and brought it out, and rinsed his mouth and nose using one handful, and he did that three times. Then he put his hand in and brought it out and washed his face three times. Then he put his hand in and brought it out and washed his hands up to the elbows, washing each one twice. Then he put his hand in and brought it out and wiped his head, moving his hands forwards and backwards. Then he washed his feet up to the ankles. Then he said: 'This is how the Messenger of Allâh ﷺ performed *Wuḍû'*.'"

فَاسْتَخْرَجَهَا، فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدَةٍ، فَفَعَلَ ذَلِكَ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَها فَغَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَغَسَلَ يَدَيه إلى الْمِرْفَقَيْنِ، مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَمَسَحَ بِرَأْسِهِ، فَأَقْبَلَ بِيَدَيْهِ وَأَدْبَرَ، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: هٰكَذَا كَانَ وُضُوءُ رَسُولِ اللهِ ﷺ.

[556] **(...)** A similar report (no. 555) was narrated from 'Amr bin Yaḥyâ with this chain, but he did not say: "Up to the ankles."

[٥٥٦] (...) **وحَدَّثَني** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ بِهٰذَا الإِسْنَادِ، نَحْوَهُ، وَلَمْ يَذْكُرْ: إِلَى الْكَعْبَيْنِ.

[557] **(...)** It was narrated from 'Amr bin Yaḥyâ with this chain (a similar report as no. 555), and he said: "He rinsed his mouth and nose three times," but he did not say: "With one handful." And after the words: "moving his hands back and forth" he added: "He started at the front of his head then moved them towards the nape of his neck, then he brought them back to where he had started, and he washed his feet."

[٥٥٧] (...) **وحَدَّثَني** إِسْحٰقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَمْرِو بْنِ يَحْيَىٰ بِهٰذَا الإِسْنَادِ، وَقَالَ: مَضْمَضَ وَاسْتَنْثَرَ ثَلَاثًا، وَلَمْ يَقُلْ: مِنْ كَفٍّ وَاحِدَةٍ. وَزَادَ بَعْدَ قَوْلِهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ: بَدَأَ بِمُقَدَّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَىٰ قَفَاهُ، ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَىٰ الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، وَغَسَلَ رِجْلَيْهِ.

[558] **(...)** It was narrated from 'Amr bin Yaḥyâ with chain similar to theirs, and he quoted the *Ḥadîth* (no. 555) and said: "He rinsed his mouth, snuffed water up into his nostrils with three handfuls." He also said: "He wiped his head, moving his hands forwards and backwards once."

Bahz said: "Wuhaib dictated this *Ḥadîth* to me. And Wuhaib said: "Amr bin Yaḥyâ dictated this *Ḥadîth* to me twice.'"

[٥٥٨] **(. . .)** حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ بِمِثْلِ إِسْنَادِهِمْ، وَاقْتَصَّ الْحَدِيثَ، وَقَالَ فِيهِ: فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ مِنْ ثَلَاثِ غَرَفَاتٍ، وَقَالَ أَيْضًا فَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِهِ وَأَدْبَرَ مَرَّةً وَاحِدَةً.

قَالَ بَهْزٌ: أَمْلَىٰ عَلَيَّ وُهَيْبٌ هٰذَا الْحَدِيثَ. وَقَالَ وُهَيْبٌ: أَمْلَىٰ عَلَيَّ عَمْرُو ابْنُ يَحْيَىٰ هٰذَا الْحَدِيثَ مَرَّتَيْنِ.

[559] **19 - (236)** 'Abdullâh bin Zaid bin 'Âṣim Al-Mâzanî Al-Anṣârî said that he saw the Messenger of Allâh ﷺ performing *Wuḍû'*. He rinsed his mouth, then his nose, then he washed his face three times, his right hand (upto forearm) three times, and the other three times, wiped his head with water other than what was left on his hand, and washed his feet until he had cleaned them.

[٥٥٩] **١٩-(٢٣٦)** حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ؛ وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَبُو الطَّاهِرِ قَالُوا حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ حَبَّانَ بْنَ وَاسِعٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيَّ ثُمَّ الْأَنْصَارِيَّ يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ تَوَضَّأَ، فَمَضْمَضَ ثُمَّ اسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَهُ الْيُمْنَى ثَلَاثًا، وَالأُخْرَى ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ بِمَاءٍ غَيْرِ فَضْلِ يَدِهِ، وَغَسَلَ رِجْلَيْهِ حَتَّى أَنْقَاهُمَا.

قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ.

Chapter 8. Odd Numbers When Rinsing The Nose And Cleaning Oneself With Pebbles (*Istijmâr*)

(المعجم ٨) - (بَابُ الإيتار في الاستنثار والاستجمار) (التحفة ٨)

[560] 20 - (237) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When any one of you cleans himself with pebbles, let him use an odd number, and when any one of you performs *Wuḍû'*, let him put water in his nostrils, then let him blow it out."

[٥٦٠] ٢٠-(٢٣٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ نُمَيْرٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيَسْتَجْمِرْ وِتْرًا، وَإِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً، ثُمَّ لْيَنْثُرْ».

[561] 21 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah told us, from Muḥammad the Messenger of Allâh ﷺ." Then he mentioned a number of *Aḥâdîth*, including the following: "The Messenger of Allâh ﷺ said: 'When one of you performs *Wuḍû'* let him put water in his nostrils then blow it out.'"

[٥٦١] ٢١-(...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَسْتَنْشِقْ بِمَنْخِرَيْهِ مِنَ الْمَاءِ ثُمَّ لْيَنْتَثِرْ».

[562] 22 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever performs *Wuḍû'*, let him rinse out his nose, and whoever cleans himself with pebbles, let him use an odd number."

[٥٦٢] ٢٢-(...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ».

[563] (...) It was narrated from Ibn Shihâb that Abû Idrîs Al-

[٥٦٣] (...) حَدَّثَنَا سَعِيدُ بْنُ

Khawlânî said that he heard Abû Hurairah and Abû Sa'eed Al-Khudrî say: "The Messenger of Allâh ﷺ said..." narrating something similar (to no. 562).

مَنْصُورٍ: حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولَانِ: قَالَ رَسُولُ اللهِ ﷺ. بِمِثْلِهِ.

[564] 23 - (238) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you awakens from sleep, let him rinse his nose three times, for the *Shaitân* spends the night on his nose."

[٥٦٤] **٢٣**-(٢٣٨) **حَدَّثَنِي** بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلْيَسْتَنْثِرْ ثَلَاثَ مَرَّاتٍ، فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَىٰ خَيَاشِيمِهِ».

[565] 24 - (239) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'When one of you cleans himself with pebbles, let him use an odd number.'"

[٥٦٥] **٢٤**-(٢٣٩) **وَحَدَّثَنَا** إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيُوتِرْ».

Chapter 9. The Obligation Of Washing The Feet Completely

(المعجم ٩) - (بَابُ وجوب غسل الرجلين بكمالهما) (التحفة ٩)

[566] 25 - (240) It was narrated

[٥٦٦] **٢٥**-(٢٤٠) **حَدَّثَنَا** هٰرُونُ بْنُ

that Sâlim, the freed slave of Shaddâd, said: "I entered upon 'Âishah, the wife of the Prophet ﷺ, on the day that Sa'd bin Abî Waqqâṣ died, and 'Abdur-Raḥmân bin Abî Bakr came in and performed *Wuḍû'* in her house. She said: 'O 'Abdur-Raḥmân, perform *Wuḍû'* properly, for I heard the Messenger of Allâh ﷺ say: "Woe to the heels from the Fire."

سَعِيدٍ الْأَيْلِيُّ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ قَالُوا: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ سَالِمٍ مَوْلَىٰ شَدَّادٍ قَالَ: دَخَلْتُ عَلَىٰ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ يَوْمَ تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ، فَدَخَلَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ فَتَوَضَّأَ عِنْدَهَا. فَقَالَتْ: يَا عَبْدَ الرَّحْمٰنِ! أَسْبِغِ الْوُضُوءَ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

[567] **(...)** Abû 'Abdullâh, the freed slave of Shaddâd bin Al-Hâd narrated that he entered upon 'Âishah - and he narrated something similar (as no. 566) from her, from the Prophet ﷺ.

[٥٦٧] (...) **وحَدَّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ، أَنَّ أَبَا عَبْدِ اللهِ مَوْلَىٰ شَدَّادِ بْنِ الْهَادِ حَدَّثَهُ، أَنَّهُ دَخَلَ عَلَىٰ عَائِشَةَ. فَذَكَرَ عَنْهَا، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

[568] **(...)** Sâlim, the freed slave of Al-Mahrî, said: "'Abdur-Raḥmân bin Abî Bakr and I went out in the funeral procession of Sa'd bin Abî Waqqâṣ, and we passed by the door of 'Âishah's apartment..." and he narrated something similar (as no. 566) from her, from the Prophet ﷺ.

[٥٦٨] (...) **وحَدَّثَني** مُحَمَّدُ بْنُ حَاتِمٍ وَأَبِي مَعْنٍ الرَّقَاشِيُّ قَالَا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي - أَوْ حَدَّثَنَا - أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي سَالِمٌ مَوْلَى الْمَهْرِيِّ قَالَ: خَرَجْتُ أَنَا وَعَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ فِي جِنَازَةِ سَعْدِ بْنِ أَبِي وَقَّاصٍ،

فَمَرَرْنَا عَلَىٰ بَابِ حُجْرَةِ عَائِشَةَ، فَذَكَرَ عَنْهَا عَنِ النَّبِيِّ ﷺ. مِثْلَهُ.

[569] (...) Sâlim, the freed slave of Shaddâd bin Al-Hâd said: "I was with 'Âishah..." and he narrated something similar from her, from the Prophet ﷺ (no. 566).

[٥٦٩] (. . .) حَدَّثَني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَني نُعَيْمُ بْنُ عَبْدِ اللهِ عَنْ سَالِمٍ، مَوْلَى شَدَّادِ بْنِ الْهَادِ قَالَ: كُنْتُ أَنَا مَعَ عَائِشَةَ فَذَكَرَ عَنْهَا عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

[570] 26 - (241) It was narrated that 'Abdullâh bin 'Amr said: "We came back with the Messenger of Allâh ﷺ from Makkah to Al-Madînah, and when we were at an oasis on the way, some people hastened at the time of *'Aṣr* and performed *Wuḍû'* in a hurry. We came to them and their heels were visibly dry and had not been touched by water. The Messenger of Allâh ﷺ said: 'Woe to the heels from the Fire! Do *Wuḍû'* properly.'"[1]

[٥٧٠] ٢٦-(٢٤١) حَدَّثَني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحٰقُ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَىٰ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: رَجَعْنَا مَعَ رَسُولِ اللهِ ﷺ مِنْ مَكَّةَ إِلَىٰ الْمَدِينَةِ، حَتَّى إِذَا كُنَّا بِمَاءٍ بِالطَّرِيقِ، تَعَجَّلَ قَوْمٌ عِنْدَ الْعَصْرِ. فَتَوَضَّأُوا وَهُمْ عِجَالٌ، فَانْتَهَيْنَا إِلَيْهِمْ، وَأَعْقَابُهُمْ تَلُوحُ لَمْ يَمَسَّهَا الْمَاءُ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ».

[571] (...) It was narrated from Manṣûr with this chain (a similar *Ḥadîth* as no. 570), but in the *Ḥadîth* of Shu'bah it does not say: "Do *Wuḍû'* properly."

[٥٧١] (. . .) حَدَّثَناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا، عَنْ مَنْصُورٍ بِهٰذَا الإِسْنَادِ. وَلَيْسَ فِي

[1] *Asbighûl-Wuḍû'*. They differ over the meaning, between being sure to wash each part totally, and washing each part three times, etc.

حَدِيثِ شُعْبَةَ «أَسْبِغُوا الْوُضُوءَ» وَفِي حَدِيثِهِ، عَنْ أَبِي يَحْيَى الْأَعْرَجِ.

[572] 27 - (...) It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ stayed behind during a journey that we were undertaking. Then he caught up with us when the time for *Ṣalât Al-'Aṣr* was due. We started wiping (*Namsahu*) over our feet and he called out: 'Woe to the heels from the Fire!'"

[٥٧٢] **٢٧-(...) وَحَدَّثَنَا** شَيْبَانُ ابْنُ فَرُّوخَ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، جَمِيعًا عَنْ أَبِي عَوَانَةَ، قَالَ أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكٍ، عَنْ عَبْدِاللهِ بْنِ عَمْرٍو قَالَ: تَخَلَّفَ عَنَّا النَّبِيُّ ﷺ فِي سَفَرٍ سَافَرْنَاهُ، فَأَدْرَكَنَا وَقَدْ حَضَرَتْ صَلَاةُ الْعَصْرِ، فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا، فَنَادَى: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

[573] 28 - (242) It was narrated from Abû Hurairah that the Prophet ﷺ saw a man who had not washed his heels and he said: "Woe to the heels from the Fire."

[٥٧٣] **٢٨-(٢٤٢) حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ سَلَّامٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا لَمْ يَغْسِلْ عَقِبَهُ فَقَالَ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

[574] 29 - (...) It was narrated from Abû Hurairah that he saw some people performing *Wuḍû'* from a water vessel and he said: "Perform *Wuḍû'* properly, for I heard Abû Al-Qâsim ﷺ say: 'Woe to the achilles-tendons from the Fire.'"

[٥٧٤] **٢٩-(...) حَدَّثَنَا** قُتَيْبَةُ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ رَأَى قَوْمًا يَتَوَضَّأُونَ مِنَ الْمِطْهَرَةِ، فَقَالَ: أَسْبِغُوا الْوُضُوءَ فَإِنِّي سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: «وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ».

[575] 30 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Woe to the heels from the Fire.'"

[٥٧٥] **٣٠-(...) وَحَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ».

Chapter 10. The Obligation Of Completely Washing All The Parts To Be Washed When Purifying Oneself

(المعجم ١٠) - (بَابُ وجوب استيعاب جميع أجزاء محل الطهارة) (التحفة ١٠)

[576] 31 - (234) It was narrated from Jâbir that 'Umar bin Al-Khaṭṭâb narrated that a man performed *Wuḍû'* and omitted a place the size of a fingernail on his foot. The Prophet ﷺ saw him and said: "Go back and perform your *Wuḍû'* properly," so he went back, then he prayed.

[٥٧٦] **٣١-(٢٤٣) وَحَدَّثَنِي** سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ أَنَّ رَجُلًا تَوَضَّأَ فَتَرَكَ مَوْضِعَ ظُفُرٍ عَلَىٰ قَدَمِهِ، فَأَبْصَرَهُ النَّبِيُّ ﷺ، فَقَالَ: «ارْجِعْ فَأَحْسِنْ وُضُوءَكَ» فَرَجَعَ ثُمَّ صَلَّى.

Chapter 11. Sins Exit With The Water Of *Wuḍû'*

(المعجم ١١) - (بَابُ خروج الخطايا مع ماء الوضوء) (التحفة ١١)

[577] 32 - (244) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When a Muslim - or a believer - performs *Wuḍû'* and washes his face, every sin that he looked at with his eyes comes out from his face with the water - or with the last drop of the water. When he

[٥٧٧] **٣٢-(٢٤٤) حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ؛ وَحَدَّثَنَا أَبُو الطَّاهِرِ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُهَيْلِ ابْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا

washes his hands, every sin that he committed with his hands comes out from his hands with the water - or with the last drop of the water. When he washes his feet, every sin to which he walked with his feet comes out from his feet with the water - or with the last drop of the water - until he emerges cleansed of sins."

تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ - أَوِ الْمُؤْمِنُ - فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ».

[578] 33 - (245) It was narrated that 'Uthmân bin 'Affân said: "The Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* and performs *Wuḍû'* well, his sins come out of his body, even from beneath his nails.'"

[٥٧٨] ٣٣-(٢٤٥) حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ عَنْ عَبْدِ الْوَاحِدِ وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ حُمْرَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ، حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ».

Chapter 12. The Recommendation To Increase The Area Washed For The Forehead, Arms And Legs Well When Performing *Wuḍû'*

(المعجم ١٢) - (بَابُ استحباب إطالة الغرة والتحجيل في الوضوء)

(التحفة ١٢)

[579] 34 - (246) It was narrated that Nu'aim bin 'Abdullâh Al-Mujmir said: "I saw Abû Hurairah performing *Wuḍû'*. He

[٥٧٩] ٣٤-(٢٤٦) حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ بْنِ دِينَارٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا:

washed his face and performed *Wuḍû'* properly, then he washed his right hand as far as the first part of the upper arm, then his left hand as far as the first part of the upper arm. Then he wiped his head, then he washed his right foot as far as the first part of the calf, then his left foot as far as the first part of the calf. Then he said: 'This is how I saw the Messenger of Allâh ﷺ performing *Wuḍû'*,' and he said: 'The Messenger of Allâh ﷺ said: You will be the ones with glimmering faces and limbs on the Day of Resurrection, because of performing *Wuḍû'* properly. Whoever among you is able to, let him increase the brightness on his face and limbs.'"

[580] 35 - (...) It was narrated from Nu'aim bin 'Abdullâh that he saw Abû Hurairah performing *Wuḍû'*. He washed his face and his hands almost up to the shoulders, then he washed his feet up to the calves. Then he said: "I heard the Messenger of Allâh ﷺ say: 'On the Day of Resurrection, my *Ummah* will come with glimmering faces and limbs because of the traces of *Wuḍû'*, so whoever among you is able to increase the brightness of his face, let him do so.'"

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ الْأَنْصَارِيُّ عَنْ نُعَيْمِ بْنِ عَبْدِ اللهِ الْمُجْمِرِ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَىٰ حَتَّى أَشْرَعَ فِي الْعَضُدِ، ثُمَّ يَدَهُ الْيُسْرَى حَتَّى أَشْرَعَ فِي الْعَضُدِ. ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَىٰ حَتَّى أَشْرَعَ فِي السَّاقِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُسْرَى حَتَّى أَشْرَعَ فِي السَّاقِ، ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَتَوَضَّأُ، وَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنْتُمُ الْغُرُّ الْمُحَجَّلُونَ يَوْمَ الْقِيَامَةِ، مِنْ إِسْبَاغِ الْوُضُوءِ». فَمَنِ اسْتَطَاعَ مِنْكُمْ فَلْيُطِلْ غُرَّتَهُ وَتَحْجِيلَهُ.

[٥٨٠] ٣٥-(...) وحَدَّثَني هٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللهِ: أَنَّهُ رَأَى أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ حَتَّى كَادَ يَبْلُغُ الْمَنْكِبَيْنِ، ثُمَّ غَسَلَ رِجْلَيْهِ حَتَّى رَفَعَ إِلَىٰ السَّاقَيْنِ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ».

[581] 36 - (247) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "My Cistern (*Ḥawḍ*) will be larger than the distance between Aylah and 'Adan. It will be whiter than snow and sweeter than honey mixed with milk, and its vessels are more numerous than the stars. I will block the people from approaching it as a man blocks the people's camels from approaching his cistern." They said: "O Messenger of Allâh, will you recognize us on that Day?" He said: "Yes, you will have a feature that none of the other nations will have. You will come to me with glimmering faces and limbs because of the traces of *Wuḍû'*."

[٥٨١] ٣٦-(٢٤٧) **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ مَرْوَانَ الْفَزَارِيِّ، قَالَ: ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ سَعْدِ ابْنِ طَارِقٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ حَوْضِي أَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنٍ، لَهُوَ أَشَدُّ بَيَاضًا مِنَ الثَّلْجِ، وَأَحْلَىٰ مِنَ الْعَسَلِ بِاللَّبَنِ، وَلَآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ، وَإِنِّي لَأَصُدُّ النَّاسَ عَنْهُ كَمَا يَصُدُّ الرَّجُلُ إِبِلَ النَّاسِ عَنْ حَوْضِهِ» قَالُوا: يَا رَسُولَ اللهِ! أَتَعْرِفُنَا يَوْمَئِذٍ؟ قَالَ: «نَعَمْ، لَكُمْ سِيمَا لَيْسَتْ لِأَحَدٍ مِنَ الْأُمَمِ، تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ».

[582] 37 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'My *Ummah* will come to me at the Cistern (*Ḥawḍ*), and I will be driving the people away from it as a man drives another man's camels away from his own camels." They said: "O Prophet of Allâh, will you recognize us?" He said: "Yes. You will have a feature that no one else will have. You will come to me with glimmering faces and limbs because of the traces of *Wuḍû'*.

[٥٨٢] ٣٧-(...) **وحَدَّثَنَا** أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَىٰ - وَاللَّفْظُ لِوَاصِلٍ - قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «تَرِدُ عَلَيَّ أُمَّتِي الْحَوْضَ. وَأَنَا أَذُودُ النَّاسَ عَنْهُ كَمَا يَذُودُ الرَّجُلُ إِبِلَ الرَّجُلِ عَنْ إِبِلِهِ» قَالُوا: يَا نَبِيَّ اللهِ! أَتَعْرِفُنَا؟! قَالَ «نعم. لَكُمْ سِيمَا لَيْسَتْ لِأَحَدٍ

But a group of you will be prevented from reaching me. I will say: 'O Lord, these are from among my followers.' An angel will reply and say to me: 'Do you know what they innovated after you were gone?'"

غَيْرِكُمْ، تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، وَلَيُصَدَّنَّ عَنِّي طَائِفَةٌ مِنْكُمْ فَلَا يَصِلُونَ. فَأَقُولُ: يَا رَبِّ! هٰؤُلَاءِ مِنْ أَصْحَابِي، فَيُجِيبُنِي مَلَكٌ فَيَقُولُ: وَهَلْ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ؟».

[583] 38 - (248) It was narrated that Hu<u>dh</u>aifah said: "The Messenger of Allâh ﷺ said: 'My Cistern (*Ḥawḍ*) will be larger than the distance between Aylah and 'Adan. By the One in Whose Hand is my soul! I will be driving men away from it as a man drives strange camels away from his cistern.'" They said: "O Messenger of Allâh, will you recognize us?" He said: "Yes, you will come to me with glimmering faces and limbs because of the traces of *Wuḍû'*, and it will not be for anyone other than you."

[٥٨٣] ٣٨-(٢٤٨) وحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ حَوْضِي لَأَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنٍ، وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَذُودُ عَنْهُ الرِّجَالَ كَمَا يَذُودُ الرَّجُلُ الْإِبِلَ الْغَرِيبَةَ عَنْ حَوْضِهِ» قَالُوا: يَا رَسُولَ اللهِ! وَتَعْرِفُنَا؟ قَالَ: «نَعَمْ. تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، لَيْسَتْ لِأَحَدٍ غَيْرِكُمْ».

[584] 39 - (249) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ came to the graveyard and said: "Peace be upon the abode of believing people, and if Allâh wills we will join you soon. Would that we could see our brothers." They said: "Are we not your brothers, O Messenger of Allâh?" He said: "You are my Companions. Our brothers are those who have not come yet." They said: "How will

[٥٨٤] ٣٩-(٢٤٩) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَسُرَيْجُ بْنُ يُونُسَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ أَتَى الْمَقْبُرَةَ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ. وَإِنَّا، إِنْ شَاءَ اللهُ، بِكُمْ لَاحِقُونَ، وَدِدْتُ أَنَّا قَدْ

you recognize those of your *Ummah* who have not come yet, O Messenger of Allâh?" He said: "Do you not see that if a man has a horse that has a white blaze and white feet among horses that are all black, will he not recognize his horse?" They said: "Of course, O Messenger of Allâh!" He said: "You will come to me with glimmering faces and limbs (like the white markings of a horse) because of the traces of *Wuḍû'*. I will reach the Cistern (*Ḥawḍ*) before them. And Lo! Men will be driven away from my Cistern as stray camels are driven away. I will call out to them: 'Come here!' but it will be said: 'They changed after you were gone.' And I will say: 'Away with you, away with you!'"

رَأَيْنَا إِخْوَانَنَا» قَالُوا: أَوَلَسْنَا إِخْوَانَكَ يَا رَسُولَ اللهِ؟ قَالَ: «أَنْتُمْ أَصْحَابِي، وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ». فَقَالُوا: كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ اللهِ؟ فَقَالَ: «أَرَأَيْتَ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ، بَيْنَ ظَهْرَيْ خَيْلٍ دُهْمٍ بُهْمٍ، أَلَا يَعْرِفُ خَيْلَهُ؟» قَالُوا: بَلَىٰ. يَا رَسُولَ اللهِ، قَالَ: «فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ، وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ، أَلَا لَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ الضَّالُّ فَأُنَادِيهِمْ: أَلَا هَلُمَّ فَيُقَالُ: إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ، فَأَقُولُ: سُحْقًا سُحْقًا».

[585] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ went out to the graveyard and said: "Peace be upon the abode of believing people, and if Allâh wills we will join you (soon)," narrating a *Ḥadîth* like that of Ismâ'îl bin Ja'far (no. 584), except that in (this) the *Ḥadîth* of Mâlik it says: "Then men will be driven away from my Cistern."

[٥٨٥] (...) **وَحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ؛ وَحَدَّثَنِي إِسْحٰقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ جَمِيعًا عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَى الْمَقْبُرَةِ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ. وَإِنَّا، إِنْ شَاءَ اللهُ، بِكُمْ لَاحِقُونَ» بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. غَيْرَ أَنَّ حَدِيثَ مَالِكٍ «فَلَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي».

Chapter 13. Adornment (In The Hereafter) Will Reach As Far As The *Wuḍû'* Reached

(المعجم ١٣) - ((بَابُ تبلغ الحلية حيث يبلغ الوضوء) (التحفة ١٣)

[586] 40 - (250) It was narrated that Abû Ḥâzim said: "I was behind Abû Hurairah while he was performing *Wuḍû'* for *Ṣalât*. He washed his hand until he reached his armpit. I said to him: 'O Abû Hurairah! What is this *Wuḍû'*?' He said: 'O Banû Farrûkh, Are you here? If I had known that you were here I would not have performed *Wuḍû'* in this manner. I heard my close friend [ﷺ] say: "Adornment (in the Hereafter) will reach as far as the *Wuḍû'* reached."

[٥٨٦] **٤٠-(٢٥٠)** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا خَلَفٌ يَعْنِي ابْنَ خَلِيفَةَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ قَالَ: كُنْتُ خَلْفَ أَبِي هُرَيْرَةَ وَهُوَ يَتَوَضَّأُ لِلصَّلَاةِ، فَكَانَ يَمُدُّ يَدَهُ حَتَّى يَبْلُغَ إِبْطَهُ، فَقُلْتُ لَهُ: يَا أَبَا هُرَيْرَةَ! مَا هٰذَا الْوُضُوءُ؟ فَقَالَ: يَا بَنِي فَرُّوخَ! أَنْتُمْ هٰهُنَا؟ لَوْ عَلِمْتُ أَنَّكُمْ هٰهُنَا مَا تَوَضَّأْتُ هٰذَا الْوُضُوءَ. سَمِعْتُ خَلِيلِي [ﷺ] يَقُولُ: «تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ».

Chapter 14. The Virtue Of *Isbâghil-Wuḍû'* (Performing *Wuḍû'* Properly) During Times When It Is Difficult To Do So

(المعجم ١٤) - (بَابُ فضل إسباغ الوضوء على المكاره) (التحفة ١٤)

[587] 41 - (251) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Shall I not tell you something by means of which Allâh erases sins and raises people in status?" They said: "Yes, O Messenger of Allâh!" He said: "Performing *Wuḍû'* properly during times when it is difficult to do so, taking many steps to the *Masjid* (i.e., coming to *Masjid* even from

[٥٨٧] **٤١-(٢٥١)** حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلا أَدُلُّكُمْ عَلَىٰ مَا يَمْحُو اللهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَىٰ. يَا رَسُولَ اللهِ! قَالَ: «إِسْبَاغُ

afar), and waiting for prayer after prayer. That is your *Ribâṭ*."[1]

الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذٰلِكُمُ الرِّبَاطُ».

[588] (...) It was narrated from Al-'Alâ' bin 'Abdur-Raḥmân with this chain (a similar *Ḥadîth* as no. 587), but the *Ḥadîth* of Shu'bah does not mention *Ar-Ribâṭ*. In the *Ḥadîth* of Mâlik the phrase is repeated twice: "That is your *Ribâṭ*, that is your *Ribâṭ*."

[٥٨٨] (...) حَدَّثَنِي إِسْحٰقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ بِهٰذَا الْإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ شُعْبَةَ ذِكْرُ الرِّبَاطِ. وَفِي حَدِيثِ مَالِكٍ ثِنْتَيْنِ «فَذٰلِكُمُ الرِّبَاطُ، فَذٰلِكُمُ الرِّبَاطُ».

Chapter 15. *Siwâk* (Tooth-Stick)

(المعجم ١٥) - (بَابُ السواك)

(التحفة ١٥)

[589] 42 - (252) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Were it not that it would be too difficult for the believers" - according to the *Ḥadîth* of (one of the narrators) Zuhair: "for my *Ummah*" - "I would have commanded them to use the *Siwâk* for every *Ṣalât*."

[٥٨٩] ٤٢-(٢٥٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ - وَفِي حَدِيثِ زُهَيْرٍ، عَلَى أُمَّتِي - لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ».

[590] 43 - (253) It was narrated from Al-Miqdâm bin Shuraiḥ

[٥٩٠] ٤٣-(٢٥٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ

[1] To be at the ready or on guard, normally used to mean "guarding the frontier." See *Sûrah* Âl-'Imrân 3:200.

that his father said: "I asked 'Âishah: 'With what did the Prophet ﷺ start when he entered his house?' She said: 'With the *Siwâk*.'"

مِسْعَرٍ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ، قُلْتُ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسِّوَاكِ.

[591] 44 - (...) It was narrated from 'Âishah that when the Prophet ﷺ entered his house, he started with the *Siwâk*.

[٥٩١] ٤٤-(...) وحَدَّثَني أَبُو بَكْرِ ابْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنِ المِقْدَامِ بْنِ شُرَيحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ بَيْتَهُ بَدَأَ بِالسِّوَاكِ.

[592] 45 - (254) It was narrated that Abû Mûsâ said: "I entered upon the Prophet ﷺ and the edge of the *Siwâk* was on his tongue."

[٥٩٢] ٤٥-(٢٥٤) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلَانَ وَهُوَ ابْنُ جَرِيرٍ الْمَعْوَلِيُّ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ.

[593] 46 - (255) It was narrated that Ḥu<u>dh</u>aifah said: "When the Messenger of Allâh ﷺ got up to perform *Tahajjud*, he cleaned his mouth with the *Siwâk*."

[٥٩٣] ٤٦-(٢٥٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ لِيَتَهَجَّدَ، يَشُوصُ فَاهُ بِالسِّوَاكِ.

[594] (...) It was narrated that Ḥu<u>dh</u>aifah said: "When the Messenger of Allâh ﷺ got up to pray at night" - a similar *Ḥadîth* (no. 593), but they did not say: "To perform *Tahajjud*."

[٥٩٤] (...) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ. كِلَاهُمَا عَنْ أَبِي وَائِلٍ،

عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ. بِمِثْلِهِ. وَلَمْ يَقُولُوا: لِيَتَهَجَّدَ.

[595] 47 - (...) It was narrated from Hudhaifah that when the Messenger of Allâh ﷺ got up at night, he would clean his mouth with the *Siwâk*.

[٥٩٥] ٤٧-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ. وَحُصَيْنٌ وَالأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ.

[596] 48 - (256) Ibn 'Abbâs narrated that he stayed overnight with the Prophet of Allâh (ﷺ) one night. The Prophet of Allâh (ﷺ) got up at the end of the night, then he went outside and looked at the sky, then he recited these Verses from *Âl 'Imrân*: "Verily, in the creation of the heavens and the earth, and in the alternation of night and day" until he reached: "Give us salvation from the torment of the Fire.[1] Then he went back to the house, cleaned his teeth with the *Siwâk* and performed *Wudû'*, then he stood and prayed. Then he lay down, then he got up and went outside and looked at the sky and recited those Verses, then he went back to the house, cleaned his teeth with the *Siwâk*

[٥٩٦] ٤٨-(٢٥٦) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ، أَنَّهُ بَاتَ عِنْدَ نَبِيِّ اللهِ ﷺ ذَاتَ لَيْلَةٍ. فَقَامَ نَبِيُّ اللهِ ﷺ مِنْ آخِرِ اللَّيْلِ، فَخَرَجَ فَنَظَرَ إِلَى السَّمَاءِ. ثُمَّ تَلَا هٰذِهِ الْآيَةَ فِي آلِ عِمْرَانَ: ﴿إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ﴾، حَتَّى بَلَغَ، ﴿فَقِنَا عَذَابَ ٱلنَّارِ﴾ [آل عمران: ١٩٠، ١٩١] ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَجَعَ، ثُمَّ قَامَ فَخَرَجَ فَنَظَرَ إِلَى السَّمَاءِ فَتَلَا هٰذِهِ الْآيَةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ فَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى.

[1] *Âl-'Imrân* 3:190-191.

and performed *Wuḍû'*, then he stood and prayed.

Chapter 16. The Characteristics Of The *Fiṭrah*

(المعجم ١٦) - (بَابُ خصال الفطرة)
(التحفة ١٦)

[597] 49 - (257) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The *Fiṭrah* is five things" - or "five things are part of the *Fiṭrah*" - "Circumcision, shaving the pubes, clipping the nails, plucking the armpit hairs, and trimming the moustache."

[٥٩٧] ٤٩-(٢٥٧) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا، عَنْ سُفْيَانَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْفِطْرَةُ خَمْسٌ - أَوْ خَمْسٌ مِنَ الْفِطْرَةِ - الْخِتَانُ، وَالاسْتِحْدَادُ، وَتَقْلِيمُ الْأَظْفَارِ، وَنَتْفُ الإِبطِ، وَقَصُّ الشَّارِبِ».

[598] 50 - (...) It was narrated from Abû Hurairah, that the Messenger of Allâh ﷺ said: "The *Fiṭrah* is five things: Circumcision, shaving the pubes, trimming the moustache, clipping the nails and plucking the armpit hair."

[٥٩٨] ٥٠-(...) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَن أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ: «الْفِطْرَةُ خَمْسٌ: الاخْتِتَانُ، وَالاسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَارِ، وَنَتْفُ الْإِبطِ».

[599] 51 - (258) It was narrated that Anas bin Mâlik said: "Anas said: 'A time limit was set for us for trimming the moustache, clipping the nails, plucking the

[٥٩٩] ٥١-(٢٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ جَعْفَرٍ، قَالَ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ

armpit hairs and shaving the pubes: that was not to be left for more than forty days.'"

سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ أَنَسٌ: وُقِّتَ لَنَا فِي قَصِّ الشَّارِبِ، وَتَقْلِيمِ الْأَظْفَارِ، وَنَتْفِ الإِبطِ، وَحَلْقِ الْعَانَةِ، أَنْ لَا نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً.

600] 52 - (259) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Trim the moustache and let the beard grow."

[٦٠٠] **٥٢-(٢٥٩) حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَىٰ».

[601] 53 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ ordered trimming the moustache and letting the beard grow.

[٦٠١] **٥٣-(. . .) وحَدَّثناه** قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي بَكْرِ ابْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَمَرَ بِإِحْفَاءِ الشَّوَارِبِ وَإِعْفَاءِ اللِّحْيَةِ.

[602] 54 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Be different from the idolators: Trim your moustaches and let your beards grow.'"

[٦٠٢] **٥٤-(. . .) حَدَّثَنَا** سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ عُمَرَ ابْنِ مُحَمَّدٍ: حَدَّثَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَالِفُوا الْمُشْرِكِينَ، أَحْفُوا الشَّوَارِبَ وَأَوْفُوا اللِّحَىٰ».

[603] 55 - (260) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Trim the moustache and let the

[٦٠٣] **٥٥-(٢٦٠) وَحَدَّثَنِي** أَبُو بَكْرِ ابْنُ إِسْحٰقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ

beard grow, differ from the Zoroastrians.'"

بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ مَوْلَى الْحُرَقَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «جُزُّوا الشَّوَارِبَ وَأَرْخُوا اللِّحَىٰ، خَالِفُوا الْمَجُوسَ».

[604] 56 - (261) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Ten things are part of the *Fitrah*: Trimming the moustache, letting the beard grow, using the *Siwâk*, rinsing the nose with water, cutting the nails, washing the finger joints, plucking the armpit hair, shaving the pubes and *Intiqâṣ* using water."

(One of the narrators) Zakariyyâ' said: "Muṣ'ab said: 'I have forgotten the tenth, but it may have been rinsing the mouth with water.'"

Qutaibah added: "Wakî' said: '*Intiqâs* using water means *Istinjâ'*.'"[1]

[٦٠٤] ٥٦-(٢٦١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاءَ ابْنِ أَبِي زَائِدَةَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللِّحْيَةِ، وَالسِّوَاكُ، وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَنَتْفُ الْإِبِطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ».

قَالَ زَكَرِيَّاءُ: قَالَ مُصْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ، إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ.

زَادَ قُتَيْبَةُ: قَالَ وَكِيعٌ: انْتِقَاصُ الْمَاءِ يَعْنِي الْاسْتِنْجَاءَ..

[605] (...) A similar report (as no. 604) was narrated from Muṣ'ab bin Shaibah with this chain, except that he said: "His father said: 'I have forgotten the tenth.'"

[٦٠٥] (...) وحَدَّثناه أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ فِي هٰذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: قَالَ أَبُوهُ: وَنَسِيتُ الْعَاشِرَةَ.

[1] That is, cleaning the private area, using water.

Chapter 17. Cleaning Oneself After Relieving Oneself

(المعجم ١٧) - (بَابُ الاستطابة)

(التحفة ١٧)

[606] 57 - (262) It was narrated from 'Abdur-Raḥmân bin Yazîd, from Salmân that it was said to him: "Your Prophet has taught you everything, even how to defecate?" He said: "Yes. He forbade us to face towards the *Qiblah* when defecating or urinating, or to clean ourselves with our right hands, or to clean ourselves with less than three pebbles, or to clean ourselves with dung or bones."

[٦٠٦] ٥٧-(٢٦٢) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ يَزِيدَ، عَنْ سَلْمَانَ قَالَ: قِيلَ لَهُ: قَدْ عَلَّمَكُمْ نَبِيُّكُمْ ﷺ كُلَّ شَيْءٍ، حَتَّى الْخِرَاءَةَ. قَالَ، فَقَالَ: أَجَلْ، لَقَدْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ لِغَائِطٍ أَوْ بَوْلٍ، أَوْ أَنْ نَسْتَنْجِيَ بِالْيَمِينِ، أَوْ أَنْ نَسْتَنْجِيَ بِأَقَلَّ مِنْ ثَلَاثَةِ أَحْجَارٍ، أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ.

[607] (...) It was narrated that Salmân said: "The idolators said to us: 'I think that your companion has taught you (everything), he has even taught you how to defecate.' He said: "Yes. He forbade any one of us to clean himself with his right hand, or to face towards the *Qiblah*, and he forbade us to use dung or bones, and he (ﷺ) said: 'No one of you should clean himself with less than three pebbles.'"

[٦٠٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ قَالَ: قَالَ لَنَا الْمُشْرِكُونَ: إِنِّي أَرَى صَاحِبَكُمْ يُعَلِّمُكُمْ. حَتَّى يُعَلِّمَكُمُ الْخِرَاءَةَ. فَقَالَ: أَجَلْ. إِنَّهُ نَهَانَا أَنْ يَسْتَنْجِيَ أَحَدُنَا بِيَمِينِهِ، أَوْ يَسْتَقْبِلَ الْقِبْلَةَ، وَنَهَانَا عَنِ الرَّوْثِ وَالْعِظَامِ، وَقَالَ: «لَا يَسْتَنْجِي أَحَدُكُمْ بِدُونِ ثَلَاثَةِ أَحْجَارٍ».

[608] 58 - (263) Jâbir said: "The Messenger of Allâh ﷺ forbade us to wipe ourselves (after defecating) with bones or camel droppings."

[٦٠٨] **٥٨-(٢٦٣) حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحٰقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُتَمَسَّحَ بِعَظْمٍ أَوْ بِبَعَرٍ.

[609] 59 - (264) It was narrated from Abû Ayyûb that the Prophet ﷺ said: "When you go to relieve yourselves, do not face towards the *Qiblah* nor turn your backs towards it, whether you are urinating or defecating; rather face towards the east or west."

Abû Ayyûb said: "We arrived in Ash-Shâm and we found latrines that had been built facing towards the *Qiblah*. So we turn our faces away and ask Allâh for forgiveness."

[٦٠٩] **٥٩-(٢٦٤) وحَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ: قُلْتُ لِسُفْيَانَ بْنِ عُيَيْنَةَ: سَمِعْتُ الزُّهْرِيَّ يَذْكُرُ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا، بِبَوْلٍ وَلَا غَائِطٍ، وَلٰكِنْ شَرِّقُوا أَوْ غَرِّبُوا».

قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّامَ، فَوَجَدْنَا مَرَاحِيضَ قَدْ بُنِيَتْ قِبَلَ الْقِبْلَةِ، فَنَنْحَرِفُ عَنْهَا وَنَسْتَغْفِرُ اللهَ؟ قَالَ: نَعَمْ.

[610] 60 - (265) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When one of you sits to relieve himself, let him not face towards the *Qiblah* nor turn his back towards it."

[٦١٠] **٦٠-(٢٦٥) وحَدَّثَنَا** أَحْمَدُ ابْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ، عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا

جَلَسَ أَحَدُكُمْ عَلَىٰ حَاجَتِهِ، فَلَا يَسْتَقْبِلَنَّ الْقِبْلَةَ وَلَا يَسْتَدْبِرْهَا».

[611] 61 - (266) It was narrated from Muhammad bin Yaḥyâ that his paternal uncle Wâsi' bin Ḥabbân said: "I was praying in the *Masjid* and 'Abdullâh bin 'Umar was leaning with his back towards the *Qiblah*. When I had finished my prayer, I came to him from one side and 'Abdullâh said: 'The people are saying that when you sit to relieve yourself, do not sit facing towards the *Qiblah* nor towards *Bait Al-Maqdis* (Jerusalem).' 'Abdullâh said: 'I went up on the roof of a house and I saw the Messenger of Allâh ﷺ sitting on two bricks, facing towards Jerusalem, relieving himself.'"

[٦١١] ٦١-(٢٦٦) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحمَّدِ بْنِ يَحْيَىٰ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ قَالَ: كُنْتُ أُصَلِّي فِي الْمَسْجِدِ، وَعَبْدُ اللهِ بْنُ عُمَرَ مُسْنِدٌ ظَهْرَهُ إِلَىٰ الْقِبْلَةِ، فَلَمَّا قَضَيْتُ صَلَاتِي انْصَرَفْتُ إِلَيْهِ مِنْ شِقِّي، فَقَالَ عَبْدُ اللهِ: يَقُولُ نَاسٌ: إِذَا قَعَدْتَ لِلْحَاجَةِ تَكُونُ لَكَ، فَلَا تَقْعُدْ مُسْتَقْبِلَ الْقِبْلَةِ وَلَا بَيْتِ الْمَقْدِسِ. قَالَ عَبْدُ اللهِ: وَلَقَدْ رَقِيتُ عَلَىٰ ظَهْرِ بَيْتٍ، فَرَأَيْتُ رَسُولَ اللهِ ﷺ قَاعِدًا عَلَىٰ لَبِنَتَيْنِ مُسْتَقْبِلًا بَيْتَ الْمَقْدِسِ، لِحَاجَتِهِ.

[612] 62 - (...) It was narrated that Ibn 'Umar said: "I went up on the roof of my sister Ḥafṣah's house, and I saw the Messenger of Allâh ﷺ sitting to relieve himself, facing towards Ash-Shâm, with his back towards the *Qiblah*."

[٦١٢] ٦٢-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ مُحمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنِ ابْنِ عُمَرَ قَالَ: رَقِيتُ عَلَىٰ بَيْتِ أُخْتِي حَفْصَةَ، فَرَأَيْتُ رَسُولَ اللهِ ﷺ قَاعِدًا لِحَاجَتِهِ، مُسْتَقْبِلَ الشَّامِ، مُسْتَدْبِرَ الْقِبْلَةِ.

Chapter 18. The Prohibition Of Cleaning Oneself With The Right Hand

(المعجم ١٨) - (بَابُ النهي عن الاستنجاء باليمين) (التحفة ١٨)

[613] 63 - (267) It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'None of you should hold his private part in his right hand when he is urinating, nor wipe himself with his right hand after defecating, or breathe into the vessel (while drinking).'"

[٦١٣] **٦٣**-(٢٦٧) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ هَمَّامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُمْسِكَنَّ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يَبُولُ، وَلَا يَتَمَسَّحْ مِنَ الْخَلَاءِ بِيَمِينِهِ، وَلَا يَتَنَفَّسْ فِي الْإِنَاءِ». [انظر ٥٢٨٥]

[614] 64 - (...) It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'When one of you enters *Al-Khalâ'*,[1] let him not touch his private part with his right hand."

[٦١٤] **٦٤**-(.) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِذَا دَخَلَ أَحَدُكُمُ الْخَلَاءَ فَلَا يَمَسَّ ذَكَرَهُ بِيَمِينِهِ».

[615] 65 (...) It was narrated from Abû Qatâdah that the Prophet ﷺ forbade breathing into the vessel (while drinking), touching the private part with the right hand, or cleaning oneself with the right hand (after relieving oneself).

[٦١٥] **٦٥**-(...) **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ، أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يَتَنَفَّسَ فِي الْإِنَاءِ، وَأَنْ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَأَنْ يَسْتَطِيبَ بِيَمِينِهِ.

[1] The distant area one goes in order to relieve oneself.

Chapter 19. Starting On The Right When Purifying Oneself And In Other Matters

(المعجم ١٩) - (بَابُ التيمن في الطهور وغيره) (التحفة ١٩)

[616] 66 - (268) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ liked to start on the right when purifying himself, when combing his hair and when putting on his sandals."

[٦١٦] ٦٦-(٢٦٨) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُحِبُّ التَّيَمُّنَ فِي طُهُورِهِ إِذَا تَطَهَّرَ، وَفِي تَرَجُّلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ.

[617] 67 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ liked to start on the right in all his affairs; when putting on his sandals, when combing his hair and when purifying himself."

[٦١٧] ٦٧-(...) وحَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَشْعَثِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُحِبُّ التَّيَمُّنَ فِي شَأْنِهِ كُلِّهِ، فِي نَعْلَيْهِ، وَتَرَجُّلِهِ، وَطُهُورِهِ.

Chapter 20. The Prohibition Of Relieving Oneself In The Street Or In The Shade

(المعجم ٢٠) - (بَابُ النهي عن التخلي في الطرق والظلال) (التحفة ٢٠)

[618] 68 - (269) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Beware of the two things that provoke curses." They said: "What are the two things that provoke curses, O Messenger of Allâh?" He said: "The one who relieves himself in the street where people pass, or in places where they seek shade."

[٦١٨] ٦٨-(٢٦٩) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حدّثنا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اتَّقُوا اللَّعَّانَيْنِ» قَالُوا: وَمَا

اللَّعَّانَانِ يَا رَسُولَ اللهِ! قَالَ: «الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ».

Chapter 21. Cleaning Oneself With Water After Defecating

(المعجم ٢١) - (بَابُ الاستنجاء بالماء من التبرز) (التحفة ٢١)

[619] 69 - (270) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ entered a garden, and a boy who was the youngest among us followed him with a jug of water. He placed it beside a lote-tree, and the Messenger of Allâh ﷺ relieved himself then came out to us, having cleaned himself with that water.

[٦١٩] ٦٩-(٢٧٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ خَالِدٍ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ حَائِطًا، وَتَبِعَهُ غُلَامٌ مَعَهُ مِيضَأَةٌ، وَهُوَ أَصْغَرُنَا، فَوَضَعَهَا عِنْدَ سِدْرَةٍ، فَقَضَىٰ رَسُولُ اللهِ ﷺ حَاجَتَهُ، فَخَرَجَ عَلَيْنَا وَقَدِ اسْتَنْجَىٰ بِالْمَاءِ.

[620] 70 - (271) Anas bin Mâlik said: "The Messenger of Allâh (ﷺ) would enter *Al-Khalâ'*, and a young boy like myself and I would bring a vessel of water and an *'Anazah*[1] and he would clean himself with the water."

[٦٢٠] ٧٠-(٢٧١) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، وَغُنْدَرٌ عَنْ شُعْبَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ -: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَدْخُلُ الْخَلَاءَ، فَأَحْمِلُ أَنَا، وَغُلَامٌ نَحْوِي، إِدَاوَةً مِنْ مَاءٍ، وَعَنَزَةً فَيَسْتَنْجِي بِالْمَاءِ.

[621] 71 - (...) It was narrated that Anas bin Mâlik said: "The

[٦٢١] ٧١-(...) وحَدَّثَنِي زُهَيْرُ

[1] A short, iron-tipped spear.

Messenger of Allâh ﷺ used to go out to relieve himself, and I would bring him water with which he would wash himself."

ابْنُ حَرْبٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - : حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ: حَدَّثَنِي رَوْحُ بْنُ الْقَاسِمِ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَبَرَّزُ لِحَاجَتِهِ، فَآتِيهِ بِالْمَاءِ، فَيَتَغَسَّلُ بِهِ.

Chapter 22. Wiping Over The *Khuff* (Leather Socks)

(المعجم ٢٢) - (بَابُ المسح على الخفين) (التحفة ٢٢)

[622] 72 - (272) It was narrated that Hammâm said: "Jarîr urinated, then he performed *Wuḍû'* and wiped over his *Khuff*. It was said: 'Do you do that?' He said: 'Yes; I saw the Messenger of Allâh ﷺ urinate, then he performed *Wuḍû'* and wiped over his *Khuff*.'"

Al-A'mash said: "Ibrâhîm said: 'They were impressed by this *Ḥadîth*, because Jarîr accepted Islam after *Sûrat Al-Mâ'idah* was revealed.'"

[٦٢٢] ٧٢-(٢٧٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ قَالَ: بَالَ جَرِيرٌ، ثُمَّ تَوَضَّأَ، وَمَسَحَ عَلَىٰ خُفَّيْهِ. فَقِيلَ: تَفْعَلُ هٰذَا؟ فَقَالَ: نَعَمْ، رَأَيْتُ رَسُولَ اللهِ ﷺ بَالَ، ثُمَّ تَوَضَّأَ ومَسَحَ عَلَىٰ خُفَّيْهِ.

قَالَ الْأَعْمَشُ: قَالَ إِبْرَاهِيمُ: كَانَ يُعْجِبُهُمْ هٰذَا الْحَدِيثُ؛ لأَنَّ إِسْلَامَ جَرِيرٍ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ.

[623] (...) It was narrated from Al-A'mash with this chain with the same meaning as the *Ḥadîth* of Abû Mu'âwiyah (no. 622),

[٦٢٣] (...) وحَدَّثناه إِسْحٰقُ بْنُ إِبْرَاهِيمَ وعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ أَبِي

except that according to the *Ḥadîth* of 'Eisâ and Sufyân he said: "The companions of 'Abdullâh were impressed by this *Ḥadîth*, because Jarîr accepted Islâm after *Surat Al-Mâ'idah* was revealed."

عُمَرَ قَالَ: حَدَّثَنَا سُفيَانُ؛ وَحَدَّثَنَا مِنْجَابُ ابْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ، كُلُّهُمْ عَنِ الْأَعْمَشِ فِي هٰذَا الإِسْنَادِ، بِمَعْنَىٰ حَدِيثِ أَبِي مُعَاوِيَةَ. غَيْرَ أَنَّ فِي حَدِيثِ عِيسَىٰ وَسُفْيَانَ: قَالَ: فَكَانَ أَصْحَابُ عَبْدِ اللهِ يُعْجِبُهُمْ هٰذَا الْحَدِيثُ؛ لأَنَّ إِسْلَامَ جَرِيرٍ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ.

[624] 73 - (273) It was narrated that Ḥudhaifah said: "I was with the Prophet ﷺ and we came to a garbage-dump of some people. He urinated standing, and I started to go away. He said: 'Come closer (to shield).' So I came closer until I was standing (behind him) at his heels, then he performed *Wuḍû'* and wiped over his *Khuff*."

[٦٢٤] ٧٣-(٢٧٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فَانْتَهَىٰ إِلَىٰ سُبَاطَةِ قَوْمٍ، فَبَالَ قَائِمًا، فَتَنَحَّيْتُ، فَقَالَ: «ادْنُهْ» فَدَنَوْتُ حَتَّى قُمْتُ عِنْدَ عَقِبَيْهِ، فَتَوَضَّأَ، فَمَسَحَ عَلَىٰ خُفَّيْهِ.

[625] 74 - (...) It was narrated that Abû Wâ'il said: "Abû Mûsâ was very strict with regard to urinating, and he used to urinate into a bottle. He said: 'Among the Children of Israel, if any urine got onto the skin of one of them, he would cut it with scissors.' Ḥudhaifah said: 'Would that your companion were not so strict, for I remember the Messenger of Allâh ﷺ and I walking together. He came to a garbage-dump behind a wall and he stood as any one of you would

[٦٢٥] ٧٤-(...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: كَانَ أَبُو مُوسَىٰ يُشَدِّدُ فِي الْبَوْلِ، وَيَبُولُ فِي قَارُورَةٍ وَيَقُولُ: إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا أَصَابَ جِلْدَ أَحَدِهِمْ بَوْلٌ قَرَضَهُ بِالْمَقَارِيضِ، فَقَالَ حُذَيْفَةُ: لَوَدِدْتُ أَنَّ صَاحِبَكُمْ لَا يُشَدِّدُ هٰذَا التَّشْدِيدَ، فَلَقَدْ رَأَيْتُنِي أَنَا وَرَسُولُ اللهِ ﷺ نَتَمَاشَىٰ، فَأَتَىٰ سُبَاطَةً خَلْفَ حَائِطٍ، فَقَامَ كَمَا يَقُومُ

stand and urinated. I turned to go away from him but he gestured to me to come (to shield), and I came and stood (behind him) at his heels until he had finished.'"

أَحَدُكُمْ، فَبَالَ، فَانْتَبَذْتُ مِنْهُ، فَأَشَارَ إِلَيَّ فَجِئْتُ، فَقُمْتُ عِنْدَ عَقِبِهِ حَتَّى فَرَغَ.

[626] 75 - (274) It was narrated from Al-Mughîrah bin Shu'bah that the Messenger of Allâh ﷺ went out to relieve himself, and Al-Mughîrah followed him with a jug in which there was water, which he poured for him when he had finished, then he performed *Wuḍû'* and wiped over his *Khuff*.

In the narration of Ibn Rumḥ instead of "when" he said: "until."

[٦٢٦] ٧٥-(٢٧٤) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ خَرَجَ لِحَاجَتِهِ، فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ، فَصَبَّ عَلَيْهِ حِينَ فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ. وَفِي رِوَايَةِ ابْنِ رُمْحٍ: مَكَانَ حِينَ: حَتَّى [انظر: ٩٥٢].

[627] (...) 'Abdul-Wahhâb said: "I heard Yaḥyâ bin Sa'eed narrate it with this chain (no. 626), and he said: 'He washed his face and hands, wiped over his head, then he wiped over the *Khuff*.'"

[٦٢٧] (...) **حَدَّثناه** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، بِهٰذَا الإِسْنَادِ، وَقَالَ: فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ ثُمَّ مَسَحَ عَلَى الْخُفَّيْنِ.

[628] 76 - (...) It was narrated that Al-Mughîrah bin Shu'bah said: "While I was with the Messenger of Allâh ﷺ one night, he went and relieved himself. Then he came and I poured (water) for him from a jug that I

[٦٢٨] ٧٦-(...) **وَحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ، عَنِ الأَسْوَدِ بْنِ هِلَالٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: بَيْنَا أَنَا مَعَ رَسُولِ اللهِ ﷺ ذَاتَ لَيْلَةٍ، إِذْ نَزَلَ

had with me, then he performed *Wuḍû'* and wiped over his *Khuff*."

فَقَضَىٰ حَاجَتَهُ، ثُمَّ جَاءَ فَصَبَبْتُ عَلَيْهِ مِنْ إِدَاوَةٍ كَانَتْ مَعِي، فَتَوَضَّأَ وَمَسَحَ عَلَىٰ خُفَّيْهِ.

[629] 77 - (...) It was narrated that Al-Mughîrah bin Shu'bah said: "I was with the Prophet ﷺ on a journey, and he said: 'O Mughîrah, take the container.' So I took it, then I went out with him. The Messenger of Allâh ﷺ disappeared from my sight and relieved himself, then he came back. He was wearing a Syrian cloak with narrow sleeves, and he tried to bring his arms out through the sleeves, but they were too narrow, so he brought his arms out from underneath it and I poured water for him. He performed *Wuḍû'* as for prayer, then he wiped over his *Khuff*, then he offered prayer."

[٦٢٩] ٧٧-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَقَالَ: «يَا مُغِيرَةُ! خُذِ الْإِدَاوَةَ» فَأَخَذْتُهَا، ثُمَّ خَرَجْتُ مَعَهُ، فَانْطَلَقَ رَسُولُ اللهِ ﷺ حَتَّى تَوَارَى عَنِّي، فَقَضَىٰ حَاجَتَهُ، ثُمَّ جَاءَ وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيِّقَةُ الْكُمَّيْنِ، فَذَهَبَ يُخْرِجُ يَدَهُ مِنْ كُمِّهَا فَضَاقَتْ عَلَيْهِ فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا، فَصَبَبْتُ عَلَيْهِ فَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ مَسَحَ عَلَىٰ خُفَّيْهِ ثُمَّ صَلَّى.

[630] 78 - (...) It was narrated that Al-Mughîrah bin Shu'bah said: "The Messenger of Allâh ﷺ went out to relieve himself. When he came back I met him with the vessel and poured water for him. He washed his hands, then he washed his face, then he tried to wash his arms but the (sleeves of the) cloak was too narrow, so he brought his arms out from beneath the cloak and washed them, and he wiped his

[٦٣٠] ٧٨-(...) وحَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ. قَالَ إِسْحٰقُ: أَخْبَرَنَا عِيسَىٰ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ لِيَقْضِيَ حَاجَتَهُ، فَلَمَّا رَجَعَ تَلَقَّيْتُهُ بِالْإِدَاوَةِ، فَصَبَبْتُ عَلَيْهِ فَغَسَلَ يَدَيْهِ، ثُمَّ غَسَلَ

head and wiped over his *Khuff*, then he led us in prayer."

وَجْهَهُ، ثُمَّ ذَهَبَ لِيَغْسِلَ ذِرَاعَيْهِ فَضَاقَتِ الْجُبَّةُ فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ، فَغَسَلَهُمَا، وَمَسَحَ رَأْسَهُ وَمَسَحَ عَلَىٰ خُفَّيْهِ، ثُمَّ صَلَّىٰ بِنَا.

[631] 79 - (...) 'Urwah bin Al-Mughîrah narrated that his father said: "I was with the Prophet ﷺ one night on a journey and he said to me: 'Do you have any water with you?' I said: 'Yes.' He got down from his mount and walked until he disappeared in the blackness of the night. Then he came back and I poured water for him from that vessel and he washed his face. He was wearing a wool cloak and he could not bring his arms out of it, so he brought them out from beneath the cloak, then he washed his arms and wiped his head. Then I bent down to take off his *Khuff* and he said: 'Leave them, for I put them on while my two feet were *Tahir* (clean or pure),' and he wiped over them."

[٦٣١] ٧٩-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الْمُغِيرَةِ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فِي مَسِيرٍ، فَقَالَ لِي: «أَمَعَكَ مَاءٌ؟» قُلْتُ: نَعَمْ، فَنَزَلَ عَنْ رَاحِلَتِهِ، فَمَشَىٰ حَتَّىٰ تَوَارَى فِي سَوَادِ اللَّيْلِ، ثُمَّ جَاءَ فَأَفْرَغْتُ عَلَيْهِ مِنَ الْإِدَاوَةِ، فَغَسَلَ وَجْهَهُ، وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا، حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ، فَغَسَلَ ذِرَاعَيْهِ، وَمَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيْتُ لِأَنْزِعَ خُفَّيْهِ فَقَالَ: «دَعْهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ» وَمَسَحَ عَلَيْهِمَا.

[632] 80 - (...) It was narrated from 'Urwah bin Al-Mughîrah, from his father, that he helped the Prophet ﷺ to perform *Wuḍû'*. He performed *Wuḍû'* and wiped over his *Khuff*, then he said: "I put them on while my two feet were *Ṭahir*."

[٦٣٢] ٨٠-(...) وحَدَّثني مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا إِسْحٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ أَنَّهُ وَضَّأَ النَّبِيَّ ﷺ، فَتَوَضَّأَ وَمَسَحَ عَلَىٰ خُفَّيْهِ، فَقَالَ لَهُ. فَقَالَ: «إِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ».

Chapter 23. Wiping Over The Forehead And The *'Imâmah*[1]

(المعجم ٢٣) - (بَابُ المسح على الناصية والعمامة) (التحفة ٢٣)

[633] 81 - (...) It was narrated from 'Urwah bin Al-Mughîrah bin Shu'bah that his father said: "The Messenger of Allâh ﷺ stayed behind and I stayed behind with him. When he had relieved himself he said: 'Do you have any water with you?' I brought him a jug and he washed his hands and face, then he went to uncover his arms, but the sleeves of his cloak were too tight, so he brought his arms out from beneath the cloak and threw the cloak over his shoulders. Then he washed his hands and wiped over his forehead and wiped over his *'Imâmah* and his *Khuff*. Then he came to the people who had got up to pray, and they were being led in prayer by 'Abdur-Raḥmân bin 'Awf, who had led them in one *Rak'ah*. When he realized that the Prophet ﷺ was there, he started to move backwards, but he ﷺ gestured to him (to stay where he was), so he led them in prayer. When he finished, the Prophet ﷺ and I stood up and prayed the *Rak'ah* that we had missed."

[٦٣٣] ٨١-(...) وحَدَّثني مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ: حَدَّثَنَا يَزِيدُ يَعْني ابْنَ زُرَيْعٍ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللهِ الْمُزَنِيُّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ قَالَ: تَخَلَّفَ رَسُولُ اللهِ ﷺ وَتَخَلَّفْتُ مَعَهُ، فَلَمَّا قَضَىٰ حَاجَتَهُ قَالَ: «أَمَعَكَ مَاءٌ؟» فَأَتَيْتُهُ بِمِطْهَرَةٍ، فَغَسَلَ كَفَّيْهِ وَوَجْهَهُ، ثُمَّ ذَهَبَ يَحْسِرُ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمُّ الْجُبَّةِ، فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ، وَأَلْقَى الْجُبَّةَ عَلَىٰ مَنْكِبَيْهِ، وَغَسَلَ ذِرَاعَيْهِ، وَمَسَحَ بِنَاصِيَتِهِ وَعَلَى الْعِمَامَةِ وَعَلَى خُفَّيْهِ، ثُمَّ رَكِبَ وَرَكِبْتُ، فَانْتَهَيْنَا إِلَىٰ الْقَوْمِ وَقَدْ قَامُوا فِي الصَّلَاةِ، يُصَلِّي بِهِمْ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ وَقَدْ رَكَعَ بِهِمْ رَكْعَةً، فَلَمَّا أَحَسَّ بِالنَّبِيِّ ﷺ ذَهَبَ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ، فَصَلَّى بِهِمْ، فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ ﷺ وَقُمْتُ، فَرَكَعْنَا الرَّكْعَةَ الَّتِي سَبَقَتْنَا.

[634] 82 - (...) It was narrated

[٦٣٤] ٨٢-(...) حَدَّثنَا أُمَيَّةُ بْنُ

[1] Head covering; turban and the like.

from Ibn Al-Mughîrah, from his father, that the Prophet of Allâh wiped over the *Khuff*, the front of his head and his *'Imâmah*.

بِسْطَامَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي بَكْرُ ابْنُ عَبْدِ اللهِ، عَنِ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ: أَنَّ نَبِيَّ اللهِ ﷺ مَسَحَ عَلَىٰ الْخُفَّيْنِ، وَمُقَدَّمِ رَأْسِهِ، وَعَلَى عِمَامَتِهِ.

[635] (...) A similar report (as no. 654) was narrated from Ibn Al-Mughîrah, from his father, from the Prophet ﷺ.

[٦٣٥] (...) وحَدَّثَنَا مُحمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ بَكْرٍ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[636] 83 - (...) It was narrated from Bakr bin 'Abdullâh, from Al-Ḥasan, from Ibn Al-Mughîrah bin Shu'bah, from his father - Bakr said: "And I heard from Ibn Al-Mughîrah - that the Prophet ﷺ performed *Wuḍû'*, and he wiped over his forehead, his *'Imâmah* and his *Khuff*".

[٦٣٦] ٨٣-(...) وحَدَّثَنَا مُحمَّدُ ابْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ. قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ التَّيْمِيِّ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ ابْنِ شُعْبَةَ، عَنْ أَبِيهِ - قَالَ بَكْرٌ وَقَدْ سَمِعْتُ مِنِ ابْنِ الْمُغِيرَةِ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ، فَمَسَحَ بِنَاصِيَتِهِ، وَعَلَى الْعِمَامَةِ، وَعَلَى الْخُفَّيْنِ.

[637] 84 - (275) It was narrated from Bilâl that the Messenger of Allâh ﷺ wiped over his *Khuff* and *Khimâr*.

[٦٣٧] ٨٤-(٢٧٥) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحٰقُ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلَالٍ: أَنَّ

رَسُولَ اللهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

وَفِي حَدِيثِ عِيسَىٰ: حدَّثني الْحَكَمُ: حدَّثني بِلَالٌ:

[638] It was narrated from Al-A'mash with this chain (a *Hadîth* similar to no. 637). And he said in the *Hadîth*: "I saw the Messenger of Allâh ﷺ..."

[٦٣٨] **وَحَدَّثَنِيهِ** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيٌّ يَعْنِي ابْنَ مُسْهِرٍ، عَنِ الْأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

وقَالَ فِي الْحَدِيثِ: رَأَيْتُ رَسُولَ اللهِ ﷺ.

Chapter 24. Time-Limit For Wiping Over The *Khuff*

(المعجم ٢٤) - (بَابُ التوقيت في المسح على الخفين) (التحفة ٢٤)

[639] 85 - (276) It was narrated that Shuraih bin Hânî' said: "I came to 'Âishah and asked her about wiping over the *Khuff*. She said: 'You should go to ('Alî) Ibn Abî Țâlib and ask him, for he used to travel with the Messenger of Allâh ﷺ.' So we asked him and he said: 'The Messenger of Allâh ﷺ set a limit of three days and their nights (i.e., three nights) for the traveler, and one day and night for one who is not travelling.'"

[٦٣٩] **٨٥-(٢٧٦) وحَدَّثَنَا** إِسْحٰقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَمْرِو بْنِ قَيْسٍ الْمُلَائِيِّ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِىءٍ قَالَ: أَتَيْتُ عَائِشَةَ أَسْأَلُهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَتْ: عَلَيْكَ بِابْنِ أَبِي طَالِبٍ فَسَلْهُ، فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللهِ ﷺ، فَسَأَلْنَاهُ فَقَالَ: جَعَلَ رَسُولُ اللهِ ﷺ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ.

قَالَ وَكَانَ سُفْيَانُ إِذَا ذَكَرَ عَمْرًا أَثْنَىٰ عَلَيْهِ.

[640] (...) A similar report (as no. 639) was narrated from Al-Ḥakam with this chain.

[٦٤٠] (...) **وحَدَّثَنَا** إِسْحٰقُ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، عَنْ عُبَيْدِ اللهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنِ الْحَكَمِ بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

[641] (...) It was narrated that Shuraiḥ bin Hânî' said: "I asked 'Âishah about wiping over the *Khuff* and she said: 'Go to 'Alî, for he knows more about that than I do.' So I went to 'Alî..." and he quoted something similar (as no. 639) from the Prophet ﷺ.

[٦٤١] (...) **وحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِىءٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَتْ: إِيتِ عَلِيًّا، فَإِنَّهُ أَعْلَمُ بِذٰلِكَ مِنِّي، فَأَتَيْتُ عَلِيًّا، فَذَكَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

Chapter 25. The Permissibility Of Performing All The Prayers With One *Wuḍû'*

(المعجم ٢٥) - (بَابُ جواز الصلوات كلها بوضوء واحد) (التحفة ٢٥)

[642] 86 - (277) It was narrated from Sulaimân bin Buraidah, from his father, that the Prophet ﷺ prayed all the prayers on the day of the Conquest (of Makkah) with one *Wuḍû'*, and he wiped over his *Khuff*. 'Umar said to him: "Today you have done something that you did not do before." He said: "I did it deliberately, O 'Umar."

[٦٤٢] ٨٦-(٢٧٧) **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الصَّلَوَاتِ يَوْمَ الْفَتْحِ بِوُضُوءٍ وَاحِدٍ، وَمَسَحَ عَلَى خُفَّيْهِ. فَقَالَ لَهُ عُمَرُ: لَقَدْ صَنَعْتَ الْيَوْمَ

شَيْئًا لَمْ تَكُنْ تَصْنَعُهُ. قَالَ: «عَمْدًا صَنَعْتُهُ يَا عُمَرُ!».

Chapter 26. It Is Disliked For The Person Who Wants To Perform *Wuḍû'*, And Others, To Put His Hand In The Vessel (Containing Water) Before Washing It Three Times, If He Is Not Sure Whether Something Impure Is On His Hands Or Not

(المعجم ٢٦) - **(بَابُ كراهة غمس المتوضيء وغيره يده المشكوك في نجاستها في الإناء قبل غسلها ثلاثًا)** (التحفة ٢٦)

[643] 87 (278) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you wakes up from sleep, let him not put his hand in the vessel until he has washed it three times, for he does not know where his hand was during the night."

[٦٤٣] ٨٧-(٢٧٨) **وحَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ قَالَا: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ، فَلَا يَغْمِسْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

[644] (...) It was narrated in the *Ḥadî**th*** of Abû Mu'âwiyah (regarding the above narrated *Ḥadîth*) that Abû Hurairah said: "The Messenger of Allâh ﷺ said," in the *Ḥadîth* of Wakî' he said it is *Marfû'* (attributed to the Prophet ﷺ).

[٦٤٤] (...) **حَدَّثَنَا** أَبُو كُرَيْبٍ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ. وَفِي حَدِيثِ وَكِيعٍ قَالَ: يَرْفَعُهُ، بِمِثْلِهِ.

[645] (...) A similar report was narrated (as no. 643) from Abû

[٦٤٥] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ

Hurairah (with a different chain), from the Prophet ﷺ.

أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ؛ وَحَدَّثَنِيهِ مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، كِلَاهُمَا عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[646] 88 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you wakes up, let him pour water over his hand three times before putting his hand in his vessel, for he does not know where his hand was during the night."

[٦٤٦] ٨٨-(...) **وحَدَّثَني** سَلَمَةُ ابْنُ شَبِيبٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ فَلْيُفْرِغْ عَلَىٰ يَدِهِ ثَلَاثَ مَرَّاتٍ قَبْلَ أَنْ يُدْخِلَ يَدَهُ فِي إِنَائِهِ فَإِنَّهُ لَا يَدْرِي فِيمَ بَاتَتْ يَدُهُ».

[647] (...) This *Ḥadîth* was also narrated via several chains from Abû Hurairah from the Prophet ﷺ (as similar to no. 643). All of them said, "until he has washed it" and none of them said, "three times" except in the reports narrated from Jâbir (no. 646), Ibn Al-Mûsâyyab, Abû Salamah, 'Abdullâh bin Shaqîq, Abû Sâliḥ and Abû Razîn. In their reports it mentions doing that three times.

[٦٤٧] (...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنِي أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ

مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنِي مُحمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحمَّدُ بْنُ بَكْرٍ؛ وَحَدَّثَنَا الْحُلْوَانِيُّ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَا جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ: أَنَّ ثَابِتًا مَوْلَىٰ عَبْدِ الرَّحْمٰنِ ابْنِ زَيْدٍ أَخْبَرَهُ، أَنَّه سَمِعَ أَبَا هُرَيْرَةَ فِي رِوَايَتِهِمْ، جَمِيعًا عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ. كُلُّهُمْ يَقُولُ: حَتَّى يَغْسِلَهَا، وَلَمْ يَقُلْ وَاحِدٌ مِنْهُمْ: ثَلَاثًا. إِلَّا مَا قَدَّمْنَا مِنْ رِوَايَةِ جَابِرٍ، وَابْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ، وَعَبْدِ اللهِ بْنِ شَقِيقٍ، وَأَبِي صَالِحٍ، وَأَبِي رَزِينٍ. فَإِنَّ فِي حَدِيثِهِمْ ذِكْرَ الثَّلَاثِ.

Chapter 27. Ruling On What Was Licked By A Dog

(المعجم ٢٧) - (بَابُ حكم ولوغ الكلب) (التحفة ٢٧)

[648] 89 - (279) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a dog licks the vessel of any one of you, let him throw away its contents then wash it seven times.'"

[٦٤٨] ٨٩-(٢٧٩) وحَدَّثَني عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيُرِقْهُ، ثُمَّ لِيَغْسِلْهُ سَبْعَ مِرَارٍ».

[649] (...) A similar report (as no. 648) was narrated from Al-A'mash with this chain, but he did not say: "Let him throw away the contents."

[٦٤٩] (...) وحَدَّثَني مُحمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنِ الْأَعْمَشِ بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَلَمْ يَقُلْ: فَلْيُرِقْهُ.

[650] 90 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a dog drinks from the vessel of one of you, let him wash it seven times."

[٦٥٠] **٩٠-(. . .) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

[651] 91 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The purification of the vessel of one of you, if a dog licks it, is to wash it seven times, the first time with mud.'"

[٦٥١] **٩١-(. . .) وحَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «طُهُورُ إِنَاءِ أَحَدِكُمْ، إِذَا وَلَغَ فِيهِ الْكَلْبُ، أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ، أُولَاهُنَّ بِالتُّرَابِ».

[652] 92 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ" - and he mentioned a number of *Aḥâdîth* including: "The Messenger of Allâh ﷺ said: 'The purification of the vessel of one of you, if a dog licks it, is to wash it seven times.'"

[٦٥٢] **٩٢-(. . .) حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللهِ ﷺ «طُهُورُ إِنَاءِ أَحَدِكُمْ، إِذَا وَلَغَ الْكَلْبُ فِيهِ، أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ».

[653] 93 - (280) It was narrated that Ibn Al-Mughaffal said: "The Messenger of Allâh ﷺ ordered the killing of dogs, then he said: 'What is the problem with them (the people) and the dogs?' Then he granted a concession with

[٦٥٣] **٩٣-(٢٨٠) وحَدَّثَنَا** عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، سَمِعَ مُطَرِّفَ بْنَ عَبْدِ اللهِ يُحَدِّثُ عَنِ ابْنِ الْمُغَفَّلِ قَالَ: أَمَرَ

regard to hunting dogs and sheep dogs, and said: 'If a dog licks the vessel of one of you, let him wash it seven times and rub it with mud the eighth time.'"

رَسُولُ اللهِ ﷺ بِقَتْلِ الْكِلَابِ، ثُمَّ قَالَ: «مَا بَالُهُمْ وَبَالُ الْكِلَابِ؟» ثُمَّ رَخَّصَ فِي كَلْبِ الصَّيْدِ وَكَلْبِ الْغَنَمِ، وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، وَعَفِّرُوهُ الثَّامِنَةَ فِي التُّرَابِ».

[654] (...) A similar report (as no. 653) was narrated from Shu'bah with this chain, except that in the report of Yaḥyâ bin Sa'eed it adds: "And he granted a concession with regard to sheep dogs, hunting dogs and farm dogs." (Farm or) farming is not mentioned in any report but that of Yaḥyâ.

[٦٥٤] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كُلُّهُمْ عَنْ شُعْبَةَ فِي هٰذَا الْإِسْنَادِ بِمِثْلِهِ، غَيْرَ أَنَّ فِي رِوَايَةِ يَحْيَى بْنِ سَعِيدٍ مِنَ الزِّيَادَةِ: وَرَخَّصَ فِي كَلْبِ الْغَنَمِ وَالصَّيْدِ وَالزَّرْعِ وَلَيْسَ ذَكَرَ الزَّرْعَ فِي الرِّوَايَةِ غَيْرُ يَحْيَىٰ.

Chapter 28. The Prohibition Of Urinating Into Standing Water

(المعجم ٢٨) - (بَابُ النهي عن البول في الماء الراكد) (التحفة ٢٨)

[655] 94 - (281) It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade urinating into standing water.

[٦٥٥] ٩٤-(٢٨١) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ نَهَىٰ أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ.

[656] 95 - (282) It was narrated from Abû Hurairah that the

[٦٥٦] ٩٥-(٢٨٢) وحَدَّثَنِي زُهَيْرُ

Prophet ﷺ said: "None of you should urinate into standing water and then wash himself with it."

ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ».

[657] 98 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from Muhammad the Messenger of Allâh ﷺ" - and he mentioned a number of *Ahâdîth* including: "The Messenger of Allâh ﷺ said: 'Do not urinate into standing water that does not flow, then wash yourself with it.'"

[٦٥٧] **٩٦**-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ رافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللهِ ﷺ «لَا تَبُلْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ تَغْتَسِلُ مِنْهُ».

Chapter 29. Prohibition Of Performing *Ghusl* In Standing Water

(المعجم ٢٩) - **(بَابُ النهي عن الاغتسال في الماء الراكد)** (التحفة ٢٩)

[658] 97 - (283) It was narrated from Abû As-Sâ'ib, the freed slave of Hishâm bin Zuhair that he heard Abû Hurairah saying: "The Messenger of Allâh ﷺ said: 'None of you should perform *Ghusl* in standing water when he is *Junub* (in a state of sexual impurity).'" He said: "What should he do, O Abû Hurairah?" He said: "Let him scoop it out in handfuls."

[٦٥٨] **٩٧**-(٢٨٣) **وحَدَّثَني** هٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ وأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ، جَمِيعًا عَنِ ابْنِ وَهْبٍ، قَالَ هٰرُونُ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو ابْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ أَنَّ أَبَا السَّائِبِ، مَوْلَىٰ هِشَامِ بْنِ زُهْرَةَ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ» فَقَالَ: كَيْفَ يَفْعَلُ يَا أَبَا هُرَيْرَةَ؟ قَالَ: يَتَنَاوَلُهُ تَنَاوُلًا.

Chapter 30. The Obligation To Wash Away Urine And Other Impurities If They Result In The *Masjid*, And The Ground May Be Purified With Water, With No Need To Scrub It

(المعجم ٣٠) - (بَابُ وجوب غسل البول وغيره من النجاسات إذا حصلت في المسجد، وأن الأَرض يطهر بالماء من غير حاجة إلى حفرها) (التحفة ٣٠)

[659] 98 - (284) It was narrated from Anas that a Bedouin urinated in the *Masjid* and some of the people got up (to deal with him), but the Messenger of Allâh ﷺ said: "Let him be, [and] do not interrupt him." When he had finished, he called for a bucket of water and poured it over it.

[٦٥٩] ٩٨-(٢٨٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَقَامَ إِلَيْهِ بعضُ الْقَوْمِ. فقَالَ رَسُولُ اللهِ ﷺ: «دَعُوهُ [وَ]لَا تُزْرِمُوهُ» قَالَ فَلَمَّا فَرَغَ دَعَا بِدَلْوٍ مِنْ مَاءٍ، فَصَبَّهُ عَلَيْهِ.

[660] 99 - (...) Anas bin Mâlik said: "A Bedouin stood in the corner of the *Masjid* and urinated. The people shouted at him but the Messenger of Allâh ﷺ said: "Let him be." When he had finished, the Messenger of Allâh ﷺ ordered that a bucket full of water be poured over his urine.

[٦٦٠] ٩٩-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنِ الدَّرَاوَرْدِيِّ قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحمَّدٍ الْمَدَنِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَذْكُرُ: أَنَّ أَعْرَابِيًّا قَامَ إِلَىٰ نَاحِيَةٍ فِي الْمَسْجِدِ، فَبَالَ فِيهَا، فَصَاحَ بِهِ النَّاسُ. فَقَالَ رَسُولُ اللهِ ﷺ: «دَعُوهُ» فَلَمَّا فَرَغَ أَمَرَ رَسُولُ اللهِ ﷺ بِذَنُوبٍ فَصُبَّ عَلَىٰ بَوْلِهِ.

[661] 100 - (285) Anas bin Mâlik said: "While we were in the *Masjid* with the Messenger of Allâh ﷺ, a Bedouin came and stood and urinated in the *Masjid*. The Companions of the Messenger of Allâh ﷺ said: 'Stop, stop!' The Messenger of Allâh ﷺ said: 'Do not interrupt him; let him be.' So they left him alone until he had finished urinating. Then the Messenger of Allâh ﷺ called him and said to him: 'These *Masâjid* are not for any of this urine and filth; rather they are for the remembrance of Allâh, the Mighty and Sublime, and *Ṣalât*, and reading Qur'ân,' or as the Messenger of Allâh ﷺ said it. Then he ordered a man from the people to bring a bucket of water and pour it over it."

[٦٦١] ١٠٠-(٢٨٥) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْحٰقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ وَهُوَ عَمُّ إِسْحٰقَ قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللهِ ﷺ إِذْ جَاءَ أَعْرَابِيٌّ، فَقَامَ يَبُولُ فِي الْمَسْجِدِ، فَقَالَ أَصْحَابُ رَسُولِ اللهِ ﷺ: مَهْ مَهْ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُزْرِمُوهُ، دَعُوهُ» فَتَرَكُوهُ حَتَّى بَالَ، ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ دَعَاهُ فَقَالَ لَهُ: «إِنَّ هٰذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هٰذَا الْبَوْلِ وَالْقَذَرِ، إِنَّمَا هِيَ لِذِكْرِ اللهِ عَزَّ وَجَلَّ، وَالصَّلَاةِ، وَقِرَاءَةِ الْقُرْآنِ»، أَوْ كَمَا قَالَ رَسُولُ اللهِ ﷺ، قَالَ فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ، فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ، فَشَنَّهُ عَلَيْهِ.

Chapter 31. The Ruling On The Urine Of A Nursing Infant And How To Wash It

(المعجم ٣١) - (بَابُ حكم بول الطفل الرضيع وكيفية غسله) (التحفة ٣١)

[662] 101 -(286) It was narrated from 'Âishah, the wife of the Prophet ﷺ, that babies would be brought to the Messenger of Allâh ﷺ, and he would pray for blessing for them and put some soft, chewed dates in their

[٦٦٢] ١٠١-(٢٨٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ

mouths (*Tahnîk*). A baby was brought to him and (the child) urinated on him. He called for some water and sprinkled it over the urine, but he did not wash it.

اللهِ ﷺ كَانَ يُؤْتَىٰ بِالصِّبْيَانِ فَيُبَرِّكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ، فَأُتِيَ بِصَبِيٍّ فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ، فَأَتْبَعَهُ بَولَه: وَلَمْ يَغْسِلْهُ.

[663] 102 - (...) It was narrated that 'Âishah said: "A nursing baby was brought to the Messenger of Allâh ﷺ and the baby urinated in his lap; he called for water and poured it over it."

[٦٦٣] **١٠٢**-(...) **وحَدَّثنا** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أُتِيَ رَسُولُ اللهِ ﷺ بِصَبِيٍّ يَرْضَعُ فَبَالَ فِي حِجْرِهِ، فَدَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ.

[664] (...) A *Ḥadîth* similar to that of Ibn Numair (no. 662) was narrated from Hishâm with the same chain.

[٦٦٤] (...) **حَدَّثنا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَىٰ: حَدَّثَنَا هِشَامٌ بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ ابْنِ نُمَيْرٍ.

[665] 103 - (278) It was narrated from Umm Miḥṣan that she brought a son of hers who was not yet eating regular food to the Messenger of Allâh ﷺ and placed him in his lap, and he urinated. He (ﷺ) did not do any more than to sprinkle water over it.

[٦٦٥] **١٠٣**-(٢٨٧) **حَدَّثنا** مُحمَّدُ ابْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ بِابْنٍ لَهَا لَمْ يَأْكُلِ الطَّعَامَ فَوَضَعَتْهُ فِي حَجْرِهِ فَبَالَ قَالَ: فَلَمْ يَزِدْ عَلَىٰ أَنْ نَضَحَ بِالْمَاءِ.

[انظر: ٥٧٦٢]

[666] (...) It was narrated from Az-Zuhrî (as no. 665) with this chain, and he said: "He called for some water and sprinkled it."

[٦٦٦] (...) **وحَدَّثناه** يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ، وَقَالَ: فَدَعَا بِمَاءٍ فَرَشَّهُ.

[667] 104 (...) 'Ubaidullâh bin 'Abdullâh bin 'Utbah bin Mas'ûd narrated that Umm Qais bint Miḥṣan - who was one of the earliest *Muhâjir* (emigrant) women who had pledged allegiance to the Messenger of Allâh ﷺ, and was the sister of 'Ukâshah bin Miḥṣan, one of Banû Asad bin Khuzaimah - told him that she brought a son of her's, who has not yet reached the age of eating regular food, to the Messenger of Allâh ﷺ. 'Ubaidullâh said: "She told me that that son of her's urinated in the lap of the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ called for some water which he sprinkled on his garment, and he did not wash it thoroughly."

[٦٦٧] ١٠٤-(...) وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ: أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ - وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ اللَّاتِي بَايَعْنَ رَسُولَ اللهِ ﷺ، وَهِيَ أُخْتُ عُكَّاشَةَ بْنِ مِحْصَنٍ، أَحَدُ بَنِي أَسَدِ بْنِ خُزَيْمَةَ - قَالَ أَخْبَرَتْنِي أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ بِابْنٍ لَهَا لَمْ يَبْلُغْ أَنْ يَأْكُلَ الطَّعَامَ قَالَ عُبَيْدُ اللهِ: أَخْبَرَتْنِي، أَنَّ ابْنَهَا ذَاكَ بَالَ فِي حَجْرِ رَسُولِ اللهِ ﷺ فَدَعَا رَسُولُ اللهِ ﷺ بِمَاءٍ فَنَضَحَهُ عَلَىٰ ثَوْبِهِ، وَلَمْ يَغْسِلْهُ غَسْلًا.

Chapter 32. The Ruling On Semen

(المعجم ٣٢) - (بَابُ حكم المني)

(التحفة ٣٢)

[668] 105 - (288) It was narrated from 'Alqamah and Al-Aswad that a man stayed at 'Âishah's house, and in the morning he washed his garment. 'Âishah said: "It would have been sufficient, if you saw it (the semen), to wash that place, and if you did not see it, to sprinkle water around it, for I remember scratching the garment (at the place of semen) of the Messenger of Allâh ﷺ

[٦٦٨] ١٠٥-(٢٨٨) وحدّثنا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ خَالِدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ أَنَّ رَجُلًا نَزَلَ بِعَائِشَةَ، فَأَصْبَحَ يَغْسِلُ ثَوْبَهُ، فَقَالَتْ عَائِشَةُ: إِنَّمَا كَانَ يُجْزِئُكَ، إِنْ رَأَيْتَهُ، أَنْ تَغْسِلَ مَكَانَهُ، فَإِنْ لَمْ تَرَهُ، نَضَحْتَ حَوْلَهُ، وَلَقَدْ

thoroughly, then he performed *Ṣalât* in it."

رَأَيْتُنِي أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ فَرْكًا، فَيُصَلِّي فِيهِ.

[669] 106 - (...) It was narrated that 'Âishah said concerning semen: "I used to scratch it from the garment of the Messenger of Allâh ﷺ."

[٦٦٩] ١٠٦-(. . .) **وحدّثنا** عُمَرُ ابْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَهَمَّامٍ، عَنْ عَائِشَةَ فِي الْمَنِيِّ، قَالَتْ: كُنْتُ أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ.

[670] 107 - (...) A *Ḥadîth* similar to that of Khâlid from Abû Ma'shar (no. 668) was narrated from 'Âishah concerning the scraping off of semen (with a different chain of narrators).

[٦٧٠] ١٠٧-(. . .) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ هِشَامِ بْنِ حَسَّانَ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ، جَمِيعًا عَنْ أَبِي مَعْشَرٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ عَنْ مُغِيرَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، عَنْ وَاصِلٍ الْأَحْدَبِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحٰقُ ابْنُ مَنْصُورٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ وَمُغِيرَةَ، كُلُّ هٰؤُلَاءِ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ فِي حَتِّ الْمَنِيِّ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ، نَحْوَ حَدِيثِ خَالِدٍ عَنْ أَبِي مَعْشَرٍ.

[671] (...) A similar *Ḥadîth* (as no. 668) was narrated from 'Âishah.

[٦٧١] (. . .) **وحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَائِشَةَ بِنَحْوِ حَدِيثِهِمْ.

[672] 108 - (289) It was narrated that 'Amr bin Maimûn said: "I asked Sulaimân bin Yasâr about semen that gets onto a man's garment, should he wash it or wash the (whole) garment?" He said: "'Âishah told me that the Messenger of Allâh ﷺ used to wash the semen off, then go out to perform *Salât* in that garment, and I could see the traces of washing on it."

[٦٧٢] ١٠٨-(٢٨٩) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: سَأَلْتُ سُلَيْمَانَ ابْنَ يَسَارٍ عَنِ الْمَنِيِّ يُصِيبُ ثَوْبَ الرَّجُلِ، أَيَغْسِلُهُ أَمْ يَغْسِلُ الثَّوْبَ؟ فَقَالَ: أَخْبَرَتْنِي عَائِشَةُ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْسِلُ الْمَنِيَّ ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ فِي ذَٰلِكَ الثَّوْبِ، وَأَنَا أَنْظُرُ إِلَى أَثَرِ الْغَسْلِ فِيهِ.

[673] (...) It was narrated from 'Amr bin Maimûn with this chain. As for Ibn Abî Zâ'idah, his *Hadîth* is like that of Ibn Bishr (no. 672), that the Messenger of Allâh ﷺ used to wash off the semen. As for Ibn Al-Mubârak and 'Abdul-Wâhid, according to their *Hadîth* she said: "I used to wash it from the garment of the Messenger of Allâh ﷺ."

[٦٧٣] (...) وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَابْنُ أَبِي زَائِدَةَ، كُلُّهُمْ عَنْ عَمْرِو ابْنِ مَيْمُونٍ بِهٰذَا الإِسْنَادِ. أَمَّا ابْنُ أَبِي زَائِدَةَ فَحَدِيثُهُ كَمَا قَالَ ابْنُ بِشْرٍ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْسِلُ الْمَنِيَّ. وَأَمَّا ابْنُ الْمُبَارَكِ وَعَبْدُ الْوَاحِدِ فَفِي حَدِيثِهِمَا قَالَتْ: كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ.

[674] 109 - (290) It was narrated that 'Abdullâh bin Shihâb Al-Khawlânî said: "I was staying at 'Âishah's house, and I had a wet dream in my garment, so I dipped it in water. A slave girl of 'Âishah saw me and told her, and 'Âishah sent word to me, asking me: 'What made you do that with your garment?' I

[٦٧٤] ١٠٩-(٢٩٠) وحدّثنا أَحْمَدُ ابْنُ جَوَّاسٍ الْحَنَفِيُّ أَبُو عَاصِمٍ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ عَبْدِ اللهِ بْنِ شِهَابٍ الْخَوْلَانِيِّ قَالَ: كُنْتُ نَازِلًا عَلَىٰ عَائِشَةَ، فَاحْتَلَمْتُ فِي ثَوْبَيَّ، فَغَمَسْتُهُمَا فِي الْمَاءِ، فَرَأَتْنِي جَارِيَةٌ

said: 'I saw what a sleeper sees in his dreams.' She said: 'Did you see something on it (the garment)?' He said: 'No.' She said: 'If you see something, then wash it, for I remember scratching it from the garment of the Messenger of Allâh ﷺ with my fingernail when it was dry.'"

لِعَائِشَةَ، فَأَخْبَرْتُهَا، فَبَعَثَتْ إِلَيَّ عَائِشَةُ فَقَالَتْ: مَا حَمَلَكَ عَلَىٰ مَا صَنَعْتَ بِثَوْبَيْكَ؟ قَالَ: قُلْتُ: رَأَيْتُ مَا يَرَى النَّائِمُ فِي مَنَامِهِ، قَالَتْ: هَلْ رَأَيْتَ فِيهِمَا شَيْئًا؟ قَالَ: لَا، قَالَتْ: فَلَوْ رَأَيْتَ شَيْئًا غَسَلْتَهُ، لَقَدْ رَأَيْتُنِي وَإِنِّي لَأَحُكُّهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ، يَابِسًا بِظُفُرِي.

Chapter 33. The Impurity Of Blood And How To Wash It

(المعجم ٣٣) - (بَابُ نجاسة الدم وكيفية غسله) (التحفة ٣٣)

[675] 110 - (291) It was narrated that Asmâ' said: "A woman came to the Prophet ﷺ and said: 'Menstrual blood may get onto the clothes of any one of us; what should she do with it?' He said: 'She should scratch it (when it is dry), then rub it with water, then wash it, then pray in it.'"

[٦٧٥] ١١٠-(٢٩١) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: حَدَّثَتْنِي فَاطِمَةُ، عَنْ أَسْمَاءَ، قَالَتْ: جَاءَتِ امْرَأَةٌ إِلَىٰ النَّبِيِّ ﷺ، فَقَالَتْ: إِحْدَانَا يُصِيبُ ثَوْبَهَا مِنْ دَمِ الْحَيْضَةِ، كَيْفَ تَصْنَعُ بِهِ؟ قَالَ: «تَحُتُّهُ، ثُمَّ تَقْرُصُهُ بِالْمَاءِ، ثُمَّ تَنْضِحُهُ، ثُمَّ تُصَلِّي فِيهِ».

[676] (...) A *Ḥadîth* similar to that of Yaḥyâ bin Sa'eed (no. 675) was narrated from Hishâm bin 'Urwah with this chain.

[٦٧٦] (...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللهِ بْنِ سَالِمٍ وَمَالِكُ بْنُ أَنَسٍ وَعَمْرُو بْنُ

الْحَارِثِ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهٰذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ.

Chapter 34. The Evidence That Urine Is Impure And The Obligation To Take Precautions Concerning It

(المعجم ٣٤) - (بَابُ الدليل على نجاسة البول ووجوب الاستبراء منه) (التحفة ٣٤)

[677] 111 - (292) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ passed by two graves, and he said: 'They are being punished, but they are not being punished for anything grave (i.e., it was not difficult to avoid). One of them used to walk around spreading malicious gossip, and the other did not protect himself from his urine.' He (ﷺ) called for a palm branch, split it in two, then planted one piece on one grave and the other on the other grave. Then he said: 'Perhaps it (the punishment) will be reduced for them so long as this does not dry out.'"

[٦٧٧] **١١١-(٢٩٢) [و]حَدَّثَنَا** أَبُو سَعِيدٍ الْأَشَجُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ. قَالَ: إِسْحٰقُ: أَخْبَرَنَا. وَقَالَ: الْآخَرَانِ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ عَلَىٰ قَبْرَيْنِ، فَقَالَ: «أَمَا إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ، وَأَمَّا الْآخَرُ فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ» قَالَ: فَدَعَا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ بِاثْنَيْنِ، ثُمَّ غَرَسَ عَلَىٰ هٰذَا وَاحِدًا، وَعَلَى هٰذَا وَاحِدًا، ثُمَّ قَالَ: «لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا، مَا لَمْ يَيْبَسَا».

[678] **(...)** It was also narrated from Sulaimân Al-A'mash with this chain (a similar *Hadîth* as no. 677), except that he said: "The other one did not take precautions against urine."

[٦٧٨] (...) **حَدَّثَنِيهِ** أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ سُلَيْمَانَ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ «وَكَانَ الْآخَرُ لَا يَسْتَنْزِهُ عَنِ الْبَوْلِ - أَوْ مِنَ الْبَوْلِ -».

3. The Book Of Menstruation

٣ - (المعجم ٣) - كتاب الحيض (التحفة ...)

Chapter 1. Touching A Menstruating Woman Above The *Izâr* (Waist Wrapper)

(المعجم ١) - (بَابُ مباشرة الحائض فوق الإزار) (التحفة ٣٥)

[679] 1 - (293) It was narrated that 'Âishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to put on a waist-wrapper (*Izâr*), then he would touch her."

[٦٧٩] ١ -(٢٩٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحٰقُ: أَخْبَرَنَا. وَقَالَ: الْآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا، إِذَا كَانَتْ حَائِضًا، أَمَرَهَا رَسُولُ اللهِ ﷺ فَتَأْتَزِرُ بِإِزَارٍ، ثُمَّ يُبَاشِرُهَا.

[680] 2 - (...) It was narrated that 'Âishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to put on a waist-wrapper if her menstrual flow was heavy, then he would touch her. She said: 'Who among you can control his desire as the Messenger of Allâh ﷺ did?'"

[٦٨٠] ٢ -(...) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ -: حدَّثنا أَبُو إِسْحٰقَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ إِحْدَانَا، إِذَا كَانَتْ حَائِضًا، أَمَرَهَا رَسُولُ اللهِ ﷺ أَنْ تَأْتَزِرَ فِي فَوْرِ حَيْضَتِهَا، ثُمَّ يُبَاشِرُهَا، قَالَتْ:

وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللهِ ﷺ يَمْلِكُ إِرْبَهُ.

[681] 3 - (294) It was narrated that Maimûnah said: "The Messenger of Allâh ﷺ used to touch his wives from above the waist-wrapper when they were menstruating.

[٦٨١] **٣-(٢٩٤) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُبَاشِرُ نِسَاءَهُ فَوْقَ الْإِزَارِ، وَهُنَّ حُيَّضٌ.

Chapter 2. Lying Down With A Menstruating Woman Under A Single Cover

(المعجم ٢) - **(بَابُ الاضطجاع مع الحائض في لحاف واحد)** (التحفة ٣٦)

[682] 4 - (295) It was narrated that Kuraib, the freed slave of Ibn 'Abbâs, said: "I heard Maimûnah, the wife of the Prophet ﷺ, say: 'The Messenger of Allâh ﷺ used to lie down with me, when I was menstruating, with a garment between me and him.'"

[٦٨٢] **٤-(٢٩٥) وَحَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ؛ وَحَدَّثَنَا هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ ابْنُ عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ يَنْضَجِعُ مَعِي وَأَنَا حَائِضٌ، وَبَيْنِي وَبَيْنَهُ ثَوْبٌ.

[683] 5 - (296) It was narrated that Umm Salamah said: "While I was lying down with the Messenger of Allâh ﷺ under a wool blanket, I menstruated. I slipped away and put on the dress I wore when menstruating. The Messenger of Allâh ﷺ said to me: 'Has your menses

[٦٨٣] **٥-(٢٩٦) حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ:

started?' I said: 'Yes.' Then he called me and I lay down with him under the wool blanket."

Zainab bint Salama (a narrator) said: "She and the Messenger of Allâh ﷺ used to perform *Ghusl* together from a single vessel, in the case of *Janâbah*."

بَيْنَمَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللهِ ﷺ فِي الْخَمِيلَةِ إِذْ حِضْتُ، فَانْسَلَلْتُ فَأَخَذْتُ ثِيَابَ حِيْضَتِي. فَقَالَ لِي رَسُولُ اللهِ ﷺ: «أَنُفِسْتِ؟» قُلْتُ: نَعَمْ، فَدَعَانِي فَاضْطَجَعْتُ معَهُ فِي الْخَمِيلَةِ.

فَقَالَتْ: وَكَانَتْ هِيَ وَرَسُولُ اللهِ ﷺ يَغْتَسِلَانِ، فِي الْإِنَاءِ الْوَاحِدِ، مِنَ الْجَنَابَةِ.

Chapter 3. It Is Permissible For A Menstruating Woman To Wash Her Husband's Head And Comb His Hair; Her Leftovers Are Pure (*Ṭâhir*) ; And Regarding Reclining In Her Lap And Reciting Qur'ân

(المعجم ٣) - (بَابُ جواز غسل الحائض رأس زوجها وترجيله وطهارة سؤرها، والاتكاء في حجرها وقراءة القرآن فيه) (التحفة ٣٧)

[684] 6 - (297) It was narrated that 'Âishah said: "When the Prophet ﷺ was in *I'tikâf*, he would lean his head out to me and I would comb it, and he would not enter the house except to relieve himself."

[٦٨٤] ٦-(٢٩٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا اعْتَكَفَ، يُدْنِي إِلَيَّ رَأْسَهُ فَأُرَجِّلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةِ الْإِنْسَانِ.

[685] 7 - (...) It was narrated from 'Urwah and 'Amrah bint 'Abdur-Raḥmân that 'Âishah, the wife of the Prophet ﷺ, said: "I would enter the house for a need (when I was in *I'tikâf*). and while passing by I would inquire about the health of sick (in the family). And the Messenger of Allâh ﷺ

[٦٨٥] ٧-(...) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: إِنْ كُنْتُ

لأَدْخُلُ الْبَيْتَ لِلْحَاجَةِ وَالْمَرِيضُ فِيهِ، فَمَا أَسْأَلُ عَنْهُ إِلَّا وَأَنَا مَارَّةٌ وَإِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُدْخِلُ عَلَيَّ رَأْسَهُ وَ هُوَ فِي الْمَسْجِدِ فَأُرَجِّلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ إِذَا كَانَ مُعْتَكِفًا.

وَقَالَ ابْنُ رُمْحٍ: إِذَا كَانُوا مُعْتَكِفِينَ.

used to put his head out to me when he was in the *Masjid*, and I would comb it, and he did not enter the house except for a need when he was in *I'tikâf*."

[٦٨٦] ٨-(. . .) **وحَدَّثني** هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحارِثِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُخْرِجُ إِلَيَّ رَأْسَهُ مِنَ الْمَسْجِدِ، وَهُوَ مُجَاوِرٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

[686] 8 - (...) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ used to put his head out to me from the *Masjid* when he was in *I'tikâf*, and I would wash it while I was menstruating."

[٦٨٧] ٩-(. . .) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ هِشَامٍ: أَخْبَرَنَا عُرْوَةُ، عَنْ عَائِشَةَ [أَنَّهَا] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُدْنِي إِلَيَّ رَأْسَهُ وَأَنَا فِي حُجْرَتِي، فَأُرَجِّلُ رَأْسَهُ وَأَنَا حَائِضٌ.

[687] 9 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to lean his head out towards me when I was in my room, and I would comb his hair while I was menstruating."

[٦٨٨] ١٠-(. . .) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْسِلُ رَأْسَ رَسُولِ اللهِ ﷺ وَأَنَا حَائِضٌ.

[688] - 10 - (...) It was narrated that 'Âishah said: "I used to wash the head of the Messenger of Allâh ﷺ while I was menstruating."

[689] 11 - (298) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said to me: 'Pass me the palm-fibre mat from the *Masjid*.' I said: 'I am menstruating.' He said: 'Your menstruation is not in your hand.'"

[٦٨٩] ١١-(٢٩٨) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ» قَالَتْ: فَقُلْتُ: إِنِّي حَائِضٌ، فَقَالَ: «إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ».

[690] 12 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ told me to pass him the palm-fibre mat from the *Masjid*. I said: 'I am menstruating.' He said: 'Give it to me; the menstruation is not in your hand.'"

[٦٩٠] ١٢-(...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ حَجَّاجٍ وَابْنِ أَبِي غَنِيَّةَ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أُنَاوِلَهُ الْخُمْرَةَ مِنَ الْمَسْجِدِ، فَقُلْتُ: إِنِّي حَائِضٌ. فَقَالَ: «فَنَاوِلِينِيهَا فَإِنَّ الْحَيْضَةَ لَيْسَتْ فِي يَدِكِ».

[691] 13 - (299) It was narrated that Abû Hurairah said: "While the Messenger of Allâh ﷺ was in the *Masjid*, he said: 'O 'Âishah, pass me the garment.' She said: 'I am menstruating.' He said: 'Your menstruation is not in your hand.' So she passed it to him."

[٦٩١] ١٣-(٢٩٩) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَأَبُو كَامِلٍ وَمُحمَّدُ بْنُ حَاتِمٍ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَىٰ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ فِي الْمَسْجِدِ. فَقَالَ: «يَا عَائِشَةُ! نَاوِلِينِي الثَّوْبَ» فَقَالَتْ: إِنِّي

حَائِضٌ. فَقَالَ: «إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ» فَنَاوَلَتْهُ.

[692] 14 - (300) It was narrated that 'Âishah said: "I would drink while I was menstruating, then I would pass it to the Prophet ﷺ and he would put his mouth at the place where my mouth had been and drink. And I would nibble meat from the bone while I was menstruating, then I would pass it to the Prophet ﷺ and he would put his mouth where my mouth had been."

Zuhair (one of the narrators) did not mention "and drink."

[٦٩٢] ١٤-(٣٠٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ، ثُمَّ أُنَاوِلُهُ النَّبِيَّ ﷺ، فَيَضَعُ فَاهُ عَلَىٰ مَوْضِعِ فِيَّ، فَيَشْرَبُ، وَأَتَعَرَّقُ الْعَرْقَ وَأَنَا حَائِضٌ، ثُمَّ أُنَاوِلُهُ النَّبِيَّ ﷺ، فَيَضَعُ فَاهُ عَلَىٰ مَوْضِعِ فِيَّ.

وَلَمْ يَذْكُرْ زُهَيْرٌ: فَيَشْرَبُ.

[693] 15 - (301) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to recline in my lap when I was menstruating, and recite Qur'ân."

[٦٩٣] ١٥-(٣٠١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَكِّيُّ عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَتَّكِىءُ فِي حِجْرِي وَأَنَا حَائِضٌ، فَيَقْرَأُ الْقُرْآنَ.

[694] 16 - (302) Thâbit narrated from Anas, that among the Jews, when a woman menstruated, they would not eat with her or stay with her in their houses. The Companions of the Prophet ﷺ asked the Prophet ﷺ (about that), and Allâh, the Mighty and Sublime, revealed: "They ask you concerning menstruation. Say:

[٦٩٤] ١٦-(٣٠٢) وحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ الْيَهُودَ كَانُوا، إِذَا حَاضَتِ الْمَرْأَةُ فِيهِمْ، لَمْ يُؤَاكِلُوهَا وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ، فَسَأَلَ أَصْحَابُ

"That is an *Adha* (a harmful thing), therefore, keep away from women during menses..." until the end of the Verse.[1] The Messenger of Allâh ﷺ said: "Do everything except intercourse." News of that reached the Jews and they said: "This man does not want to leave any of our affairs, but he differs from us therein." Usaid bin Ḥuḍair and 'Abbâd bin Bishr came and said: "O Messenger of Allâh, the Jews are saying such and such. Why don't we have intercourse with them (the women)?" The face of the Messenger of Allâh ﷺ changed until we thought that he was angry with them, but when they went out, a gift of milk was sent to the Prophet ﷺ. He sent someone to bring them back and gave them (some of that milk) to drink, and they knew that he was not angry with them.

النَّبِيِّ ﷺ النَّبِيَّ ﷺ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾ إِلَىٰ آخِرِ الْآيَةِ [البقرة: ٢٢٢] فَقَالَ رَسُولُ اللهِ ﷺ: «اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ» فَبَلَغَ ذَلِكَ الْيَهُودَ فَقَالُوا: مَا يُرِيدُ هٰذَا الرَّجُلُ أَنْ يَدَعَ مِنْ أَمْرِنَا شَيْئًا إِلَّا خَالَفَنَا فِيهِ، فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ فَقَالَا: يَا رَسُولَ اللهِ! إِنَّ الْيَهُودَ تَقُولُ: كَذَا وَكَذَا. أَفَلَا نُجَامِعُهُنَّ؟ فَتَغَيَّرَ وَجْهُ رَسُولِ اللهِ ﷺ حَتَّى ظَنَنَّا أَنْ قَدْ وَجَدَ عَلَيْهِمَا، فَخَرَجَا فَاسْتَقْبَلَهُمَا هَدِيَّةٌ مِنْ لَبَنٍ إِلَىٰ النَّبِيِّ ﷺ. فَأَرْسَلَ فِي آثَارِهِمَا، فَسَقَاهُمَا، فَعَرَفَا أَنْ لَمْ يَجِدْ عَلَيْهِمَا.

Chapter 4. *Madhî* (Prostatic Fluid)

(المعجم ٤) - (بَابُ الْمَذْيِ)

(التحفة ٣٨)

[695] 17 - (303) It was narrated that 'Alî said: "I was a man who emitted a great deal of prostatic fluid, but I felt too shy to ask the Prophet ﷺ about that because of the position of his daughter. So I told Al-Miqdâd bin Al-Aswad to ask him, and he (ﷺ) said: 'Let him wash his private part and perform *Wuḍû'*.'"

[٦٩٥] ١٧-(٣٠٣) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ، وَهُشَيْمٌ عَنِ الْأَعْمَشِ، عَنْ مُنْذِرِ ابْنِ يَعْلَىٰ - وَيُكْنَىٰ أَبَا يَعْلَىٰ - عَنِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَكُنْتُ أَسْتَحْيِي أَنْ أَسْأَلَ النَّبِيَّ ﷺ،

[1] *Al-Baqarah* 2:222.

لِمَكَانِ ابْنَتِهِ، فَأَمَرْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ، فَسَأَلَهُ فَقَالَ: «يَغْسِلُ ذَكَرَهُ، وَيَتَوَضَّأُ».

[٦٩٦] ١٨-(...) وحَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سُلَيْمَانُ قَالَ: سَمِعْتُ مُنْذِرًا، عَنْ مُحَمَّدِ ابْنِ عَلِيٍّ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: اسْتَحْيَيْتُ أَنْ أَسْأَلَ النَّبِيَّ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ، فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَهُ، فَقَالَ: «مِنْهُ الْوُضُوءُ».

[696] 18 - (...) It was narrated that 'Alî said: "I felt too shy to ask the Prophet ﷺ about prostatic fluid because of Fâṭimah, so I told Al-Miqdâd to ask him, and he (ﷺ) said: '*Wuḍû'* should be done for that.'"

[٦٩٧] ١٩-(...) وحَدَّثَنِي هٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ ابْنُ بُكَيْرٍ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: أَرْسَلْنَا الْمِقْدَادَ بْنَ الْأَسْوَدِ إِلَىٰ رَسُولِ اللهِ ﷺ، فَسَأَلَهُ عَنِ الْمَذْيِ يَخْرُجُ مِنَ الْإِنْسَانِ، كَيْفَ يَفْعَلُ بِهِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «تَوَضَّأْ، وَانْضَحْ فَرْجَكَ».

[697] 19 - (...) It was narrated that Ibn 'Abbâs said: "Alî bin Abî Ṭâlib said: 'I sent al-Miqdâd bin Al-Aswad to the Messenger of Allâh ﷺ, to ask him about the prostatic fluid that comes out of a man, and how he should deal with it. The Messenger of Allâh ﷺ said: 'Perform *Wuḍû'* and sprinkle (wash) your private part.' "

(المعجم ٥) - (بَابُ غسل الوجه واليدين إذا استيقظ من النوم)

(التحفة ٣٩)

Chapter 5. Washing The Face And Hands When Waking From Sleep

[٦٩٨] ٢٠-(٣٠٤) حَدَّثَنَا أَبُو بَكْرِ

[698] 20 - (304) It was narrated

from Ibn 'Abbâs that the Prophet ﷺ got up at night, relieved himself, washed his face and hands, then went back to sleep.

ابْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَامَ مِنَ اللَّيْلِ فَقَضَىٰ حَاجَتَهُ، وَغَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ.

Chapter 6. It Is Permissible For One Who Is *Junub* To Sleep, But It Is Recommended For Him To Perform *Wuḍû'* And Wash His Private Parts If He Wants To Eat, Drink, Sleep Or Have Intercourse

(المعجم ٦) - (بَابُ جواز نوم الجنب واستحباب الوضوء له وغسل الفرج إذا أراد أن يأكل أو يشرب أو ينام أو يجامع) (التحفة ٤٠)

[699] 21 - (305) It was narrated from 'Âishah that if the Messenger of Allâh ﷺ wanted to sleep while he was *Junub*, he would perform *Wuḍû'* as for prayer before going to sleep.

[٦٩٩] ٢١-(٣٠٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ، وَهُوَ جُنُبٌ، تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، قَبْلَ أَنْ يَنَامَ.

[700] 22 - (...) It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ was *Junub* and wanted to eat or sleep, he would perform *Wuḍû'* [as for prayer]."

[٧٠٠] ٢٢-(...) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، وَوَكِيعٌ، وَغُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا كَانَ جُنُبًا، فَأَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ، تَوَضَّأَ وُضُوءَهُ [لِلصَّلَاةِ].

[٧٠١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا جَمِيعًا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الإِسْنَادِ.

قَالَ ابْنُ الْمُثَنَّى فِي حَدِيثِهِ: حَدَّثَنَا الْحَكَمُ سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ.

[701] (...) It was narrated by Shu'bah with this chain (a similar *Hadîth* as no. 700).

[٧٠٢] **٢٣-(٣٠٦) وحَدَّثَني** مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُمَا - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. وقَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللهِ! أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، إِذَا تَوَضَّأَ».

[702] 23 - (306) It was narrated from Ibn 'Umar, that 'Umar said: "O Messenger of Allâh, can one of us go to sleep while he is *Junub*?" He said: "Yes, if he performs *Wuḍû'*."

[٧٠٣] **٢٤-(...) وحَدَّثَنَا** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ اسْتَفْتَى النَّبِيَّ ﷺ فَقَالَ: هَلْ يَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، لِيَتَوَضَّأْ ثُمَّ لْيَنَمْ، حَتَّى يَغْتَسِلَ إِذَا شَاءَ».

[703] 24 - (...) It was narrated from Ibn 'Umar, that 'Umar consulted the Prophet ﷺ and said: "Can one of us go to sleep while he is *Junub*?" He said: "Yes. Let him perform *Wuḍû'* and then go to sleep, until he does *Ghusl* whenever he wishes."

[704] 25 - (...) It was narrated that Ibn 'Umar said: "'Umar bin Al-Khaṭṭâb told the Messenger of Allâh ﷺ that he became *Junub* at night, and the Messenger of Allâh ﷺ said to him: 'Perform *Wuḍû'*, and wash your private part, then sleep.'"

[٧٠٤] ٢٥-(...) وحَدَّثَني يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللهِ ﷺ أَنَّهُ تُصِيبُهُ جَنَابَةٌ مِنَ اللَّيْلِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «تَوَضَّأْ، وَاغْسِلْ ذَكَرَكَ، ثُمَّ نَمْ».

[705] 26 - (307) It was narrated that 'Abdullâh bin Abî Qais said: "I asked 'Âishah about the *Witr* of the Messenger of Allâh ﷺ" - and he mentioned the *Ḥadîth*. I said: "What did he do in the case of *Janâbah*? Did he perform *Ghusl* before he slept, or sleep before he performed *Ghusl*?" She said: "He would do both. Sometimes he performed *Ghusl* and then slept, and sometimes he would perform *Wuḍû'* and sleep." I said: "Praise be to Allâh Who has made the matter flexible."

[٧٠٥] ٢٦-(٣٠٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَيْسٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ وِتْرِ رَسُولِ اللهِ ﷺ. فَذَكَرَ الْحَدِيثَ. قُلْتُ: كَيْفَ كَانَ يَصْنَعُ فِي الْجَنَابَةِ؟ أَكَانَ يَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَمْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَتْ: كُلُّ ذٰلِكَ قَدْ كَانَ يَفْعَلُ، رُبَّمَا اغْتَسَلَ فَنَامَ، وَرُبَّمَا تَوَضَّأَ فَنَامَ. قُلْتُ: الْحَمْدُ للهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

[706] (...) A similar report (as no. 705) was narrated from Mu'âwiyah bin Ṣâliḥ with this chain.

[٧٠٦] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ؛ وَحَدَّثَنِيهِ هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، جَمِيعًا عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[707] 27 - (308) It was narrated that Abû Sa'eed Al-Khudrî said: The Messenger of Allâh ﷺ said:

[٧٠٧] ٢٧-(٣٠٨) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ؛

"When one of you has intercourse with his wife then wants to repeat it, let him perform *Wuḍû'*."

(One of the narrators) Abû Bakr added in his report: "Between the two (acts) there should be *Wuḍû'*." And he said: "If he wishes that it should be repeated."

وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَتَىٰ أَحَدُكُمْ أَهْلَهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ، فَلْيَتَوَضَّأْ».

زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ: بَيْنَهُمَا وُضُوءًا. وَقَالَ: ثُمَّ أَرَادَ أَنْ يُعَاوِدَ.

[708] 28 - (309) It was narrated from Anas that the Prophet ﷺ used to go around to his wives with a single *Ghusl*.

[٧٠٨] ٢٨-(٣٠٩) وحَدَّثَنَا الْحَسَنُ ابْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا مِسْكِينٌ يَعْنِي ابْنَ بُكَيْرٍ الْحَذَّاءَ، عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَىٰ نِسَائِهِ بِغُسْلٍ وَاحِدٍ.

Chapter 7. Women Are Obliged To Perform *Ghusl* If They Emit Fluid

(المعجم ٧) - (بَابُ وجوب الغسل على المرأة بخروج المنيّ منها)

(التحفة ٤١)

[709] 29 - (310) Anas bin Mâlik said: "While 'Âishah was present, Umm Sulaim, who was the grandmother of Isḥâq, came to the Messenger of Allâh ﷺ and said to him: 'O Messenger of Allâh, a woman may see what a man sees in his dream, and she may see in herself what a man

[٧٠٩] ٢٩-(٣١٠) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: قَالَ إِسْحٰقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ ابْنُ مَالِكٍ قَالَ: جَاءَتْ أُمُّ سُلَيْمٍ وَهِيَ جَدَّةُ إِسْحٰقَ، إِلَىٰ رَسُولِ اللهِ ﷺ. فَقَالَتْ

sees in himself.'[1] 'Âishah said: 'O Umm Sulaim, you have disclosed women's secrets, *Taribat Yamînuk* (may your right hand be rubbed with dust; this is a mild form of rebuke). He (ﷺ) said to 'Âishah: 'Rather, your right hand should be rubbed with dust. Yes, let her perform *Ghusl*, O Umm Sulaim, if she sees that.'"

لَهُ، وَعَائِشَةُ عِنْدَهُ: يَا رَسُولَ اللهِ! الْمَرْأَةُ تَرَى مَا يَرَى الرَّجُلُ فِي الْمَنَامِ، فَتَرَى مِنْ نَفْسِهَا مَا يَرَى الرَّجُلُ مِنْ نَفْسِهِ، فَقَالَتْ عَائِشَةُ: يَا أُمَّ سُلَيْمٍ! فَضَحْتِ النِّسَاءَ، تَرِبَتْ يَمِينُكِ - قَوْلُهَا: تَرِبَتْ يَمِينُكِ خَيْرٌ - فَقَالَ لِعَائِشَةَ: «بَلْ أَنْتِ، فَتَرِبَتْ يَمِينُكِ، نَعَمْ، فَلْتَغْتَسِلْ، يَا أُمَّ سُلَيْمٍ! إِذَا رَأَتْ ذَلِكَ».

[710] 30 - (311) It was narrated from Qatâdah that Anas bin Mâlik told them that Umm Sulaim narrated, that she asked the Prophet of Allâh ﷺ about a woman who sees in her dreams what a man sees. The Messenger of Allâh ﷺ said: "If a woman sees that, let her perform *Ghusl*." Umm Salamah said: "I felt shy because of that, and I said: 'Does that really happen?'" The Prophet of Allâh ﷺ said: "How else does resemblance (of the child to either parent) happen? The water of the man is thick and white, and the water of the woman is thin and yellow. Whichever of them prevails, or comes first, the resemblance will be (to that parent)."

[٧١٠] **٣٠-(٣١١) حَدَّثَنَا** عَبَّاسُ بْنُ الْوَلِيدِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ، أَنَّ أُمَّ سُلَيْمٍ حَدَّثَتْ، أَنَّهَا سَأَلَتْ نَبِيَّ اللهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَتْ ذَلِكَ الْمَرْأَةُ فَلْتَغْتَسِلْ» فَقَالَتْ أُمُّ سَلَمَةَ: وَاسْتَحْيَيْتُ مِنْ ذَلِكَ، قَالَتْ: وَهَلْ يَكُونُ هٰذَا؟ فَقَالَ نَبِيُّ اللهِ ﷺ: «نَعَمْ، فَمِنْ أَيْنَ يَكُونُ الشَّبَهُ؟ إِنَّ مَاءَ الرَّجُلِ غَلِيظٌ أَبْيَضُ، وَمَاءَ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ، فَمِنْ أَيِّهِمَا عَلَا، أَوْ سَبَقَ، يَكُونُ مِنْهُ الشَّبَهُ».

[711] 31 - (312) It was narrated

[٧١١] **٣١-(٣١٢) حَدَّثَنَا** دَاوُدُ بْنُ

[1] Meaning, wetness or emission of fluid.

that Anas bin Mâlik said: "A woman asked the Messenger of Allâh ﷺ about a woman who sees in her dreams what a man sees in his dream. He said: 'If she emits (fluid) as a man does, than let her perform *Ghusl*.'"

رُشَيْدٍ: حَدَّثَنَا صَالِحُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَأَلَتِ امْرَأَةٌ رَسُولَ اللهِ ﷺ: عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ فِي مَنَامِهِ؟ فَقَالَ: «إِذَا كَانَ مِنْهَا مَا يَكُونُ مِنَ الرَّجُلِ، فَلْتَغْتَسِلْ».

[712] 32 - (313) It was narrated that Umm Salamah said: "Umm Sulaim came to the Prophet ﷺ and said: 'O Messenger of Allâh, Allâh is not too shy to tell the truth. Does a woman have to perform *Ghusl* if she has a wet dream?' The Messenger of Allâh ﷺ said: 'Yes, if she sees water (discharge of fluid).' Umm Salamah said: 'O Messenger of Allâh, can a woman have a wet dream?' He said: 'May your hands be rubbed with dust, how else would her child resemble her?'"

[٧١٢] ٣٢-(٣١٣) [و]حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ اللهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلٍ إِذَا احْتَلَمَتْ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ، إِذَا رَأَتِ الْمَاءَ» فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللهِ! وَتَحْتَلِمُ الْمَرْأَةُ؟ فَقَالَ: «تَرِبَتْ يَدَاكِ، فَبِمَ يُشْبِهُهَا وَلَدُهَا».

[713] (...) A similar *Hadîth* (as no. 712) was narrated from Hishâm bin 'Urwah with this chain, and he added: "She said: I said: "You have disclosed women's secret."

[٧١٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ بِهٰذَا الْإِسْنَادِ، مِثْلَ مَعْنَاهُ. وَزَادَ: قَالَتْ قُلْتُ: فَضَحْتِ النِّسَاءَ.

[714] (314) 'Urwah bin Az-Zubair narrated that 'Âishah, the wife of the Prophet ﷺ, told him that Umm Sulaim - Umm Banî Abî Ṭalḥah - entered upon the Messenger of Allâh ﷺ... a *Hadîth* similar to that of Hishâm (no. 712), except that in it he said: "'Âishah said: 'I said to her: 'Fie on you! Do women see that?' "

[٧١٤] (٣١٤) **وَحَدَّثَنَا** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ أُمَّ سُلَيْمٍ - أُمَّ بَنِي أَبِي طَلْحَةَ - دَخَلَتْ عَلَىٰ رَسُولِ اللهِ ﷺ، بِمَعْنَىٰ حَدِيثِ هِشَامٍ، غَيْرَ أَنَّ فِيهِ قَالَ، قَالَتْ عَائِشَةُ: فَقُلْتُ لَهَا: أُفٍّ لَكِ أَ تَرَى الْمَرْأَةُ ذٰلِكَ؟.

[715] 33 - (...) It was narrated from 'Âishah that a woman said to the Messenger of Allâh ﷺ: "Should a woman perform *Ghusl* if she has a wet dream and sees water?" He said: "Yes." 'Âishah said to her: "May your hands be rubbed with dust." The Messenger of Allâh ﷺ said: "Let her be. Can the resemblance (of the child to either parent) come except through that? If her water prevails over that of the man, then the child will resemble his maternal uncles, and if the man's water prevails over hers, then he will resemble his paternal uncles."

[٧١٥] **٣٣**-(...) **حَدَّثَنَا** إِبْرَاهِيمُ ابْنُ مُوسَى الرَّازِيُّ وَسَهْلُ بْنُ عُثْمَانَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ سَهْلٌ: حَدَّثَنَا. وَقَالَ الْآخَرَانِ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ مُسَافِعِ بْنِ عَبْدِ اللهِ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ امْرَأَةً قَالَتْ لِرَسُولِ اللهِ ﷺ: هَلْ تَغْتَسِلُ الْمَرْأَةُ إِذَا احْتَلَمَتْ وَأَبْصَرَتِ الْمَاءَ؟ فَقَالَ: «نَعَمْ» فَقَالَتْ لَهَا عَائِشَةُ: تَرِبَتْ يَدَاكِ، وَأُلَّتْ. قَالَتْ فَقَالَ رَسُولُ اللهِ ﷺ: «دَعِيهَا، وَهَلْ يَكُونُ الشَّبَهُ إِلَّا مِنْ قِبَلِ ذٰلِكِ، إِذَا عَلَا مَاؤُهَا مَاءَ الرَّجُلِ أَشْبَهَ الْوَلَدُ أَخْوَالَهُ، وَإِذَا عَلَا مَاءُ الرَّجُلِ مَاءَهَا أَشْبَهَ أَعْمَامَهُ».

Chapter 8. Description Of The (Fluid) Of The Man And Woman; The Child Is Created From The Water Of Both Of Them

[716] 34 - (315) Thawbân the freed slave of the Messenger of Allâh ﷺ said: "I was standing beside the Messenger of Allâh ﷺ when one of the Jewish rabbis came and said: 'Peace be upon you, O Muhammad.' I gave him a shove that almost made him fall over. He said: 'Why did you push me?' I said: 'Why don't you say, "O Messenger of Allâh"?' The Jew said: 'We only call him by the name that his family gave him.' The Messenger of Allâh ﷺ said: 'My name is Muhammad, (a name) that my family gave to me.' The Jew said: 'I have come to ask you something.' The Messenger of Allâh ﷺ said: 'Will it benefit you anything if I tell you?' He said: 'I will listen.' The Messenger of Allâh ﷺ scratched the ground with a stick that he had with him, and said: 'Ask.' The Jew said: 'Where will the people be on the Day when the earth is changed to another earth, and the heavens (likewise)?' The Messenger of Allâh ﷺ said: 'They will be in darkness near the Bridge.' He said: 'Who will be the first people to cross (the Bridge)?' He said: 'The poor *Muhâjirin*

(المعجم ٨) - (بَابُ بيان صفة مني الرجل والمرأة وأن الولد مخلوق من مائيهما) (التحفة ٤٢)

[٧١٦] ٣٤-(٣١٥) حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ - وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ -: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَّامٍ، عَنْ زَيْدٍ يَعْنِي أَخَاهُ، أَنَّهُ سَمِعَ أَبَا سَلَّامٍ قَالَ: حَدَّثَنِي أَبُو أَسْمَاءَ الرَّحَبِيُّ: أَنَّ ثَوْبَانَ مَوْلَىٰ رَسُولِ اللهِ ﷺ حَدَّثَهُ قَالَ: كُنْتُ قَائِمًا عِنْدَ رَسُولِ اللهِ ﷺ، فَجَاءَ حَبْرٌ مِنْ أَحْبَارِ الْيَهُودِ فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ! فَدَفَعْتُهُ دَفْعَةً كَادَ يُصْرَعُ مِنْهَا. فَقَالَ: لِمَ تَدْفَعُنِي؟ فَقُلْتُ: أَلَا تَقُولُ يَا رَسُولَ اللهِ؟ فَقَالَ الْيَهُودِيُّ: إِنَّمَا نَدْعُوهُ بِاسْمِهِ الَّذِي سَمَّاهُ بِهِ أَهْلُهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي» فَقَالَ الْيَهُودِيُّ: جِئْتُ أَسْأَلُكَ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَيَنْفَعُكَ شَيْءٌ إِنْ حَدَّثْتُكَ؟» قَالَ: أَسْمَعُ بِأُذُنَيَّ، فَنَكَتَ رَسُولُ اللهِ ﷺ بِعُودٍ مَعَهُ، فَقَالَ: «سَلْ» فَقَالَ الْيَهُودِيُّ: أَيْنَ يَكُونُ النَّاسُ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «هُمْ فِي الظُّلْمَةِ دُونَ الْجِسْرِ

(emigrants)." The Jew said: 'What will be presented to them when they enter Paradise?' He said: "The caudate (extra) lobe of the fish liver."' He said: 'What food will be given to them after that?' He said: 'The bull of Paradise, which used to graze along its edges, will be slaughtered for them.' He said: 'What will their drink be?' He said: 'From a spring there that is called *Salsabîl*.' He said: 'You have spoken the truth. I came to ask you about something that no one on earth knows except a Prophet, or one or two men.' He (ﷺ) said: 'Will it benefit you anything if I tell you?' He said: 'I will listen. I have come to ask you about the child.' He (ﷺ) said: 'The water of the man is white and the water of the woman is yellow. If they meet and the *Manî* of the man prevails over the *Manî* of the woman, it will be a male, by Allâh's leave. If the *Manî* (seminal fluid) of the woman prevails over the *Manî* (seminal fluid) of the man, it will be a female, by Allâh's leave.' The Jew said: 'You have spoken the truth; you are indeed a Prophet.' Then he left and went away. The Messenger of Allâh ﷺ said: 'This man asked me what he asked me, and I had no knowledge of any of that until Allâh granted it to me.'"

قَالَ: فَمَنْ أَوَّلُ النَّاسِ إِجَازَةً؟ قَالَ: «فُقَرَاءُ الْمُهَاجِرِينَ» قَالَ الْيَهُودِيُّ: فَمَا تُحْفَتُهُمْ حِينَ يَدْخُلُونَ الْجَنَّةَ؟ قَالَ: «زِيَادَةُ كَبِدِ النُّونِ» قَالَ: فَمَا غِذَاؤُهُمْ عَلَىٰ إِثْرِهَا؟ قَالَ: «يُنْحَرُ لَهُمْ ثَوْرُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا» قَالَ: فَمَا شَرَابُهُمْ عَلَيْهِ؟ قَالَ: «مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلْسَبِيلًا» قَالَ: صَدَقْتَ، قَالَ: وَجِئْتُ أَسْأَلُكَ عَنْ شَيْءٍ لَا يَعْلَمُهُ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ، إِلَّا نَبِيٌّ أَوْ رَجُلٌ أَوْ رَجُلَانِ. قَالَ: «يَنْفَعُكَ إِنْ حَدَّثْتُكَ؟» قَالَ: أَسْمَعُ بِأُذُنَيَّ. قَالَ جِئْتُ أَسْأَلُكَ عَنِ الْوَلَدِ؟ قَالَ: «مَاءُ الرَّجُلِ أَبْيَضُ وَمَاءُ الْمَرْأَةِ أَصْفَرُ، فَإِذَا اجْتَمَعَا، فَعَلَا مَنِيُّ الرَّجُلِ مَنِيَّ الْمَرْأَةِ، أَذْكَرَا بِإِذْنِ اللهِ، وَإِذَا عَلَا مَنِيُّ الْمَرْأَةِ مَنِيَّ الرَّجُلِ، آنَثَا بِإِذْنِ اللهِ» قَالَ الْيَهُودِيُّ: لَقَدْ صَدَقْتَ، وَإِنَّكَ لَنَبِيٌّ، ثُمَّ انْصَرَفَ فَذَهَبَ.

فَقَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ سَأَلَنِي هٰذَا عَنِ الَّذِي سَأَلَنِي عَنْهُ، وَمَا لِي عِلْمٌ بِشَيْءٍ مِنْهُ. حَتَّى أَتَانِيَ اللهُ بِهِ».

[717] (...) Mu'âwiyah bin Salâm

[٧١٧] (...) وَحَدَّثَنِيهِ عَبْدُ اللهِ بْنُ

narrated a similar report (as no. 716) with this chain, except that he (Thawbân) said: "I was sitting beside the Messenger of Allâh ﷺ."

عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: كُنْتُ قَاعِدًا عِنْدَ رَسُولِ اللهِ ﷺ. وَقَالَ: زَائِدَةُ كَبِدِ النُّونِ. وَقَالَ: أَذْكَرَ وَآنَثَ. وَلَمْ يَقُلْ أَذْكَرَا وَآنَثَا.

Chapter 9. Description Of *Ghusl* In The Case Of *Janâbah* (Sexual Impurity)

(المعجم ٩) - (بَابُ صفة غسل الجنابة (التحفة ٤٣)

[718] 35 - (316) It was narrated that 'Âi<u>sh</u>ah said: "When the Messenger of Allâh ﷺ performed *Ghusl* in the case of *Janâbah*, he would start by washing his hands, then he would pour water with his right hand into his left and wash his private part. Then he would perform *Wuḍû'* as for prayer. Then he would take water (and pour it over his head) and make it reach the roots of his hair, using his fingers. When he saw that it was thoroughly wet, he would pour three handfuls of water over his head. Then he would pour water over the rest of his body, then he would wash his feet."

[٧١٨] **٣٥-(٣١٦) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، يَبْدَأُ فَيَغْسِلُ يَدَيْهِ، ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَىٰ شِمَالِهِ، فَيَغْسِلُ فَرْجَهُ، ثُمَّ يَتَوَضَّأُ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ يَأْخُذُ الْمَاءَ، فَيُدْخِلُ أَصَابِعَهُ فِي أُصُولِ الشَّعْرِ، حَتَّى إِذَا رَأَى أَن قَدِ اسْتَبْرَأَ، حَفَنَ عَلَىٰ رَأْسِهِ ثَلَاثَ حَفَنَاتٍ، ثُمَّ أَفَاضَ عَلَىٰ سَائِرِ جَسَدِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ.

[719] (...) It was also narrated from Hi<u>sh</u>âm (a similar *Hadîth* as no. 718) with this chain, but he did not mention washing the feet.

[٧١٩] (. . .) **وحَدَّثناه** قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ

نُمَيْرٍ، كُلُّهُمْ عَنْ هِشَامٍ فِي هٰذَا الإِسْنَادِ، وَلَيْسَ فِي حَدِيثِهِمْ غَسْلُ الرِّجْلَيْنِ.

[720] 36 - (...) It was narrated by Wakî' from 'Âishah that the Prophet ﷺ performed *Ghusl* from *Janâbah*. He started by washing his hands three times... and he mentioned a *Hadîth* similar to that of Abû Mu'âwiyah (no. 718), but he did not mention washing the feet.

[٧٢٠] **٣٦-(...) وحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ مِنَ الْجَنَابَةِ، فَبَدَأَ فَغَسَلَ كَفَّيْهِ ثَلَاثًا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ، وَلَمْ يَذْكُرْ غَسْلَ الرِّجْلَيْنِ.

[721] (...) It was narrated from 'Âishah that when the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, he would start by washing his hands before he put his hand in the vessel, then he would perform *Wuḍû'* as for prayer.

[٧٢١] **(...) وحَدَّثَنَاه** عَمْرٌو النَّاقِدُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ هِشَامٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ، إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، بَدَأَ فَغَسَلَ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَ يَدَهُ فِي الْإِنَاءِ، ثُمَّ تَوَضَّأَ مِثْلَ وُضُوئِهِ لِلصَّلَاةِ.

[722] 37 - (317) It was narrated that Ibn 'Abbâs said: "My maternal aunt Maimûnah told me: 'I brought the Messenger of Allâh ﷺ water to perform *Ghusl* from *Janâbah*. He washed his hands two or three times, then he put his hand in the vessel and poured some water over his private part and washed it with his left hand. Then he struck his left hand on the ground and rubbed it vigorously. Then he performed *Wuḍû'* as for prayer,

[٧٢٢] **٣٧-(٣١٧) وحَدَّثَنِي** عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَتْنِي خَالَتِي مَيْمُونَةُ قَالَتْ: أَدْنَيْتُ لِرَسُولِ اللهِ ﷺ غُسْلَهُ مِنَ الْجَنَابَةِ، فَغَسَلَ كَفَّيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ، ثُمَّ أَفْرَغَ بِهِ عَلَىٰ فَرْجِهِ، وَغَسَلَهُ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِشِمَالِهِ

then he poured three handfuls of water over his head, then he washed the rest of his body. Then he moved away from the spot where he had been standing, and washed his feet. Then I brought him the towel but he refused it."

الْأَرْضَ، فَدَلَكَهَا دَلْكًا شَدِيدًا، ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ ثُمَّ أَفْرَغَ عَلَىٰ رَأْسِهِ ثَلَاثَ حَفَنَاتٍ مِلْءَ كَفِّهِ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ، ثُمَّ تَنَحَّىٰ عَنْ مَقَامِهِ ذَٰلِكَ فَغَسَلَ رِجْلَيْهِ ثُمَّ أَتَيْتُهُ بِالْمِنْدِيلِ فَرَدَّهُ.

[723] (...) It was narrated from Al-A'mash with this chain (a *Hadîth* similar to no. 722) but it does not mention pouring three handfuls of water over the head. In the *Hadîth* of Wakî' it describes *Wudû'* in full, mentioning rinsing out the mouth and nose. In the *Hadîth* of Abû Mu'âwiyah there is no mention of the towel.

[٧٢٣] (...) **وحَدَّثَنَا** مُحمَّدُ بْنُ الصَّبَّاحِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، وَالْأَشَجُّ، وَإِسْحٰقُ، كُلُّهُمْ عَنْ وَكِيعٍ؛ وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ قَالَا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِهِمَا إِفْرَاغُ ثَلَاثِ حَفَنَاتٍ عَلَىٰ الرَّأْسِ، وَفِي حَدِيثِ وَكِيعٍ وَصْفُ الْوُضُوءِ كُلِّهِ، يَذْكُرُ الْمَضْمَضَةَ وَالْاسْتِنْشَاقَ فِيهِ، وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ ذِكْرُ الْمِنْدِيلِ.

[724] 38 - (...) It was narrated from Ibn 'Abbâs, from Maimûnah, that the Prophet ﷺ was brought a towel, but he did not touch it, and he started to do like this with the water - meaning shake it off.

[٧٢٤] **٣٨**-(...) **وَحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِمِنْدِيلٍ، فَلَمْ يَمَسَّهُ، وَجَعَلَ يَقُولُ بِالْمَاءِ هٰكَذَا. يَعْنِي يَنْفُضُهُ.

[725] 39 - (318) It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ

[٧٢٥] **٣٩**-(٣١٨) **وحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنِي أَبُو عَاصِمٍ

performed *Ghusl* from *Janâbah*, he would call for something like a vessel used for milking, and take water in his palm. He started with the right side of his head, then the left. Then he took water in both palms and poured it all over his head."

عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، دَعَا بِشَيْءٍ نَحْوَ الْحِلَابِ، فَأَخَذَ بِكَفِّهِ، بَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ، ثُمَّ الْأَيْسَرِ، ثُمَّ أَخَذَ بِكَفَّيْهِ، فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

Chapter 10. The Amount Of Water With Which It Is Recommended To Perform *Ghusl* In The Case Of *Janâbah*; A Man And Woman Washing From A Single Vessel; One Of Them Washing With The Left-Over Water Of The Other

(المعجم ١٠) - **(بَابُ القدر المستحب من الماء في غسل الجنابة، وغسل الرجل والمرأة في إناء واحد في حالة واحدة، وغسل أحدهما بفضل الآخر)**

(التحفة ٤٤)

[726] 40 - (319) It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to perform *Ghusl* from *Janâbah* from a vessel like a *Faraq*.

[٧٢٦] **٤٠-(٣١٩) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْتَسِلُ مِنْ إِنَاءٍ هُوَ الْفَرَقُ، مِنَ الْجَنَابَةِ.

[727] 41 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ performed *Ghusl* in a vessel like a *Faraq*,[1] and he and I used to perform *Ghusl* using a single vessel."

According to the *Hadîth* of Sufyân: "With a single vessel."

Qutaibah said: "Sufyân said:

[٧٢٧] **٤١-(...) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ

[1] The definition follows in the text.

'The *Faraq* is three *Ṣâ'* (a measure that equals four *Mudd*; about 3kg .'"

عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ فِي الْقَدَحِ، وَهُوَ الْفَرَقُ، وَكُنْتُ أَغْتَسِلُ أَنَا وَهُوَ فِي الْإِنَاءِ الْوَاحِدِ.

وَفِي حَدِيثِ سُفْيَانَ: مِنْ إِنَاءٍ وَاحِدٍ.

قَالَ قُتَيْبَةُ: قَالَ سُفْيَانُ: وَالْفَرَقُ ثَلَاثَةُ آصُعٍ.

[728] 42 - (320) It was narrated that Abû Salamah bin 'Abdur-Raḥmân said: "I entered upon 'Âishah along with her brother through breastfeeding, and he asked her about how the Prophet ﷺ performed *Ghusl* in the case of *Janâbah*. She called for a vessel the size of a *Ṣâ'*, and performed *Ghusl* with a screen between us and her.[1] She poured water over her head three times. He said: "The wives of the Prophet ﷺ used to cut their hair so that it came down to their earlobes."

[٧٢٨] ٤٢-(٣٢٠) وحَدَّثني عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ. حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: دَخَلْتُ عَلَىٰ عَائِشَةَ، أَنَا وَأَخُوهَا مِنَ الرَّضَاعَةِ، فَسَأَلَهَا عَنْ غُسْلِ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ؟ فَدَعَتْ بِإِنَاءٍ قَدْرِ الصَّاعِ، فَاغْتَسَلَتْ، وَبَيْنَنَا وَبَيْنَهَا سِتْرٌ، فَأَفْرَغَتْ عَلَىٰ رَأْسِهَا ثَلَاثًا، قَالَ: وَكَانَ أَزْوَاجُ النَّبِيِّ ﷺ يَأْخُذْنَ مِنْ رُؤُوسِهِنَّ حَتَّى تَكُونَ كَالْوَفْرَةِ.

[729] 43 - (321) It was narrated that Abû Salamah bin 'Abdur-Raḥmân said: "'Âishah said: 'When the Messenger of Allâh ﷺ performed *Ghusl*, he would start

[٧٢٩] ٤٣-(٣٢١) وَحَدَّثَنَا هَرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ

[1] In An-Nawawî's commentary on Muslim, Al-Qâḍî 'Iyâḍ is quoted as saying: "This *Ḥadîth* appears to mean that they saw only her head and the upper part of her body as she demonstrated *Ghusl*, which is only permissible for *Maḥram* to see. One of them, 'Abdullâh bin Yaziḍ, was her brother through breastfeeding, and the other one, Abû Salamah, was her sister's son through breastfeeding. He was breastfed by Umm Kulthûm, the daughter of Abû Bakr, both of them were *Maḥram* to her. She set up the screen so that the lower part of her body could not be seen."

with his right hand, pouring water onto it and washing it. Then he would pour water onto the harm (impurity) that was on him with his right hand, and wash it off with his left hand. When he had finished that, he would pour water over his head.'

'Âishah said: The Messenger of Allâh ﷺ and I used to perform *Ghusl* from a single vessel, when we were *Junub*."

أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ بَدَأَ بِيَمِينِهِ، فَصَبَّ عَلَيْهَا مِنَ الْمَاءِ فَغَسَلَهَا، ثُمَّ صَبَّ الْمَاءَ، عَلَىٰ الْأَذَى الَّذِي بِهِ، بِيَمِينِهِ، وَغَسَلَ عَنْهُ بِشِمَالِهِ، حَتَّىٰ إِذَا فَرَغَ مِنْ ذَٰلِكَ صَبَّ عَلَىٰ رَأْسِهِ.

قَالَتْ عَائِشَةُ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَنَحْنُ جُنُبَانِ.

[730] 44 - (...) It was narrated from Ḥafṣah bint 'Abdur-Raḥmân bin Abî Bakr - who was married to Al-Mun<u>dh</u>ir bin Az-Zubair - that 'Âi<u>sh</u>ah told her that she and the Prophet ﷺ used to perform *Ghusl* from a single vessel that held three *Mudd* or something close to that (of water).

[٧٣٠] ٤٤-(...) وحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ، عَنْ عِرَاكٍ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ - وَكَانَتْ تَحْتَ الْمُنْذِرِ بْنِ الزُّبَيْرِ - أَنَّ عَائِشَةَ أَخْبَرَتْهَا أَنَّهَا كَانَتْ تَغْتَسِلُ هِيَ وَالنَّبِيُّ ﷺ فِي إِنَاءٍ وَاحِدٍ، يَسَعُ ثَلَاثَةَ أَمْدَادٍ، أَوْ قَرِيبًا مِنْ ذَٰلِكَ.

[731] 45 - (...) It was narrated that 'Âi<u>sh</u>ah said: "The Messenger of Allâh ﷺ and I used to perform *Ghusl* of *Janâbah* from a single vessel, dipping our hand into it alternately."

[٧٣١] ٤٥-(...) وَحَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ قَالَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، تَخْتَلِفُ أَيْدِينَا فِيهِ، مِنَ الْجَنَابَةِ.

[732] 46 - (...) It was narrated from Mu'â<u>dh</u>ah, from 'Âi<u>sh</u>ah,

[٧٣٢] ٤٦-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ عَاصِمٍ

she said: "The Messenger of Allâh ﷺ and I used to perform *Ghusl* from a single vessel, which was between myself and him. He would go ahead of me, and I would say: 'Leave me some, leave me some.'" She said: "And they were both *Junub*."

الْأَحْوَلِ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ - بَيْنِي وَبَيْنَهُ - وَاحِدٍ. فَيُبَادِرُنِي حَتَّى أَقُولَ: دَعْ لِي، دَعْ لِي. قَالَتْ: وَهُمَا جُنُبَانِ.

[733] 47 - (322) It was narrated that Ibn 'Abbâs said: "Maimûnah told me that she used to perform *Ghusl*, she and the Prophet ﷺ, from a single vessel."

[٧٣٣] ٤٧-(٣٢٢) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرَتْنِي مَيْمُونَةُ، أَنَّهَا كَانَتْ تَغْتَسِلُ، هِيَ وَالنَّبِيُّ ﷺ، فِي إِنَاءٍ وَاحِدٍ.

[734] 48 - (323) Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ used to perform *Ghusl* with the left-over water of Maimûnah.

[٧٣٤] ٤٨-(٣٢٣) وحَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالَ إِسْحٰقُ: أَخْبَرَنَا. وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: أَكْبَرُ عِلْمِي، وَالَّذِي يَخْطُرُ عَلَىٰ بَالِي؛ أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَنِي، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْتَسِلُ بِفَضْلِ مَيْمُونَةَ.

[735] 49 - (324) Umm Salamah narrated that she and the Messenger of Allâh ﷺ used to perform *Ghusl* from a single vessel, in the case of *Janâbah*.

[٧٣٥] ٤٩-(٣٢٤) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، أَنَّ

زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ حَدَّثَتْهُ، أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ: كَانَتْ هِيَ وَرَسُولُ اللهِ ﷺ يَغْتَسِلَانِ فِي الْإِنَاءِ الْوَاحِدِ مِنَ الْجَنَابَةِ.

[736] 50 - (325) Anas said: "The Messenger of Allâh ﷺ used to perform *Ghusl* with five *Makkûk*[1], and he performed *Wuḍû'* with one *Makkûk*."

[٧٣٦] **٥٠-(٣٢٥) حَدَّثَنَا** عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ يَعْنِي ابْنَ مَهْدِيٍّ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ ابْنِ عَبْدِ اللهِ بْنِ جَبْرٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ بِخَمْسِ مَكَاكِيكَ، وَيَتَوَضَّأُ بِمَكُّوكٍ وَقَالَ ابْنُ الْمُثَنَّىٰ: بِخَمْسِ مَكَاكِيَّ، وَقَالَ ابْنُ مُعَاذٍ: عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ، وَلَمْ يَذْكُرِ ابْنَ جَبْرٍ.

[737] 51 - (...) Anas said: "The Prophet ﷺ used to perform *Wuḍû'* with a *Mudd* and he used to perform *Ghusl* with a *Ṣâ'*, up to five *Mudd*."

[٧٣٧] **٥١-(...) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنِ ابْنِ جَبْرٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ، إِلَىٰ خَمْسَةِ أَمْدَادٍ.

[738] 52 - (326) It was narrated that Safînah said: "The Messenger of Allâh ﷺ used to perform *Ghusl* with a *Ṣâ'* of water in the case of *Janâbah*, and he used to perform *Wuḍû'* with a *Mudd* of water."

[٧٣٨] **٥٢-(٣٢٦) وحَدَّثَنَا** أَبُو كَامِلٍ الْجَحْدَرِيُّ وَعَمْرُو بْنُ عَلِيٍّ، كِلَاهُمَا عَنْ بِشْرِ بْنِ الْمُفَضَّلِ، قَالَ أَبُو كَامِلٍ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا أَبُو رَيْحَانَةَ،

[1] According to Imâm An-Nawawî, a *Makkûk* is the same as a *Mudd*.

عَنْ سَفِينَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُغَسِّلُهُ الصَّاعُ مِنَ الْمَاءِ، مِنَ الْجَنَابَةِ، وَيُوَضِّؤُهُ الْمُدُّ.

[739] 53 - (...) It was narrated that Safînah - (one of the narrators) said: Abû Bakr– the Companion of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ used to perform *Ghusl* with a *Ṣâ'* and purify himself with a *Mudd*." In the narration of (one of the narrators) Ibn Ḥujr: "Or he said: 'And a *Mudd* to purify him.'" And he said:[1] "And he was old, so I do not consider his narration trustworthy."

[٧٣٩] **٥٣**-(...) **وحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي رَيْحَانَةَ، عَنْ سَفِينَةَ - قَالَ أَبُو بَكْرٍ: - صَاحِبِ رَسُولِ اللهِ ﷺ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ بِالصَّاعِ وَيَتَطَهَّرُ بِالْمُدِّ، وَفِي حَدِيثِ ابْنِ حُجْرٍ، أَوْ قَالَ: وَيُطَهِّرُهُ الْمُدُّ. وَقَالَ: وَقَدْ كَانَ كَبِرَ وَمَا كُنْتُ أَثِقُ بِحَدِيثِهِ.

Chapter 11. It Is Recommended To Pour Water Over The Head, And Elsewhere, Three Times

(المعجم ١١) - (بَابُ استحباب إفاضة الماء على الرأس وغيره ثلاثًا)

(التحفة ٤٥)

[740] 54 - (327) It was narrated that Jubair bin Muṭ'im said: "They (people) argued about *Ghusl* in the presence of the Messenger of Allâh ﷺ. One of them said: 'As for me, I wash my head in such and such a manner.' The Messenger of Allâh ﷺ said: 'As for me, I pour three handfuls of water over my head.'"

[٧٤٠] **٥٤**-(٣٢٧) [و] **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحٰقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ ابْنِ مُطْعِمٍ قَالَ: تَمَارَوْا فِي الْغُسْلِ عِنْدَ رَسُولِ اللهِ ﷺ. فَقَالَ بَعْضُ الْقَوْمِ: أَمَّا

[1] That is, Abû Raiḥanah, one of the narrator, said this about Safînah.

أَنَا ، فَإِنِّي أَغْسِلُ رَأْسِي كَذَا وَكَذَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَنَا فَإِنِّي أُفِيضُ عَلَىٰ رَأْسِي ثَلَاثَ أَكُفٍّ».

[741] 55 - (...) It was narrated from Jubair bin Muṭ'im that mention of *Ghusl* for *Janâbah* was made in the presence of the Prophet ﷺ and he said: "As for me, I pour water over my head three times."

[٧٤١] ٥٥-(...) وحَدَّثَنَا مُحمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحٰقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ ذُكِرَ عِنْدَهُ الْغُسْلُ مِنَ الْجَنَابَةَ. فَقَالَ: «أَمَّا أَنَا ، فَأُفْرِغُ عَلَىٰ رَأْسِي ثَلَاثًا».

[742] 56 - (328) It was narrated from Jâbir bin 'Abdullâh that a delegation from T̲haqîf asked the Prophet ﷺ: "Our land is cold, how should we perform *Ghusl*?" He said: "As for me, I pour water over my head three times."

[٧٤٢] ٥٦-(٣٢٨) [و] حَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَىٰ، وَإِسْمَاعِيلُ بْنُ سَالِمٍ قَالَا: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ وَفْدَ ثَقِيفٍ سَأَلُوا النَّبِيَّ ﷺ فَقَالُوا: إِنَّ أَرْضَنا أَرْضٌ بَارِدَةٌ، فَكَيْفَ بِالْغُسْلِ؟ فَقَالَ: «أَمَّا أَنَا، فَأُفْرِغُ عَلَىٰ رَأْسِي ثَلَاثًا».

قَالَ ابْنُ سَالِمٍ فِي رِوَايَتِه: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ، وَقَالَ: إِنَّ وَفْدَ ثَقِيفٍ قَالُوا: يَا رَسُولَ اللهِ!.

[743] 57 - (329) It was narrated that Jâbir bin 'Abdullâh said: "When the Messenger of Allâh ﷺ performed *Ghusl* for *Janâbah*, he would pour three handfuls of water over his head." Al-Ḥasan bin Muḥammad said to him: "My hair is thick." Jâbir said: "O my

[٧٤٣] ٥٧-(٣٢٩) وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ: حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا اغْتَسَلَ مِنْ جَنَابَةٍ، صَبَّ

nephew! The hair of the Messenger of Allâh ﷺ were thicker than your hair and better."

عَلَىٰ رَأْسِهِ ثَلَاثَ حَفَنَاتٍ مِنْ مَاءٍ، فَقَالَ لَهُ الْحَسَنُ بْنُ مُحَمَّدٍ: إِنَّ شَعْرِي كَثِيرٌ، قَالَ جابِرٌ: فَقُلْتُ لَهُ: يَا ابْنَ أَخِي كَانَ شَعْرُ رَسُولِ اللهِ ﷺ أَكْثَرَ مِنْ شَعْرِكَ وَأَطْيَبَ.

Chapter 12. Ruling On The Braids Of A Woman Who Is Doing *Ghusl*

(المعجم ١٢) - (بَابُ حكم ضفائر المغتسلة) (التحفة ٤٦)

[744] 58 - (330) It was narrated that Umm Salamah said: "I said: 'O Messenger of Allâh, I am a woman with tightly braided hair; should I undo it for *Ghusl* from *Janâbah*?' He said: 'No; it is sufficient for you to pour three handfuls of water over your head, then pour water over you, and you will become pure.'"

[٧٤٤] ٥٨-(٣٣٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، قَالَ إِسْحٰقُ: أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللهِ بْنِ رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ أَشُدُّ ضَفْرَ رَأْسِي، أَفَأَنْقُضُهُ لِغُسْلِ الْجَنَابَةِ؟ قَالَ: «لَا، إِنَّمَا يَكْفِيكِ أَنْ تَحْثِي عَلَىٰ رَأْسِكِ ثَلَاثَ حَثَيَاتٍ، ثُمَّ تُفِيضِينَ عَلَيْكِ الْمَاءَ فَتَطْهُرِينَ».

[745] (...) It was narrated from Ayyûb bin Mûsâ with this chain. In the narration of 'Abdur-Razzâq it says: "Should I undo them for (*Ghusl* following) menses and *Janâbah*?" He said: "No." Then he mentioned something similar to the *Hadîth*

[٧٤٥] (...) وحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. قَالَا: أَخْبَرَنَا الثَّوْرِيُّ عَنْ أَيُّوبَ بْنِ مُوسَىٰ فِي هٰذَا الإِسْنَادِ، وَفِي حَدِيثِ

of Ibn 'Uyainah (no. 744).

عَبْدِ الرَّزَّاقِ: فَأَنْقُضُهُ لِلْحَيْضَةِ وَالْجَنَابَةِ؟ فَقَالَ: «لَا». ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ ابْنِ عُيَيْنَةَ.

[746] (...) It was narrated from Rawḥ bin Al-Qâsim: "Ayyûb bin Mûsâ narrated to us with this chain (a similar *Ḥadîth* as no. 744) and said: 'Should I undo it and wash it in the case of *Janâbah*?'" And he did not mention menses.

[٧٤٦] (...) **وحَدَّثَنِيهِ** أَحْمَدُ بْنُ سعيدٍ الدَّارِمِيُّ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، عَنْ رَوْحِ بْنِ الْقَاسِمِ: حَدَّثَنَا أَيُّوبُ ابْنُ مُوسَىٰ بِهٰذَا الإِسْنَادِ. وَقَالَ: أَفَأَحُلُّهُ فَأَغْسِلُهُ مِنَ الْجَنَابَةِ؟ وَلَمْ يَذْكُرِ: الْحَيْضَةَ.

[747] 59 - (331) It was narrated that 'Ubaid bin 'Umair said: "'Âishah heard that 'Abdullâh bin 'Amr was telling the women to undo their braids when they performed *Ghusl*. She said: 'How strange it is, that Ibn 'Amr should tell the women to undo their braids when they perform *Ghusl*! Why doesn't he tell them to shave their heads? The Messenger of Allâh ﷺ and I used to perform *Ghusl* from a single vessel, and I did not do more than pour water over my head three times (without undoing my braids).'"

[٧٤٧] **٥٩-(٣٣١) وحَدَّثَنَا** يَحْيَىٰ ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ ابْنُ حُجْرٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: بَلَغَ عَائِشَةَ أَنَّ عَبْدَ اللهِ بْنَ عَمْرٍو يَأْمُرُ النِّسَاءَ، إِذَا اغْتَسَلْنَ، أَنْ يَنْقُضْنَ رُءُوسَهُنَّ، فَقَالَتْ: يَا عَجَبًا لِابْنِ عَمْرٍو هٰذَا! يَأْمُرُ النِّسَاءَ، إِذَا اغْتَسَلْنَ، أَنْ يَنْقُضْنَ رُءُوسَهُنَّ، أَفَلَا يَأْمُرُهُنَّ أَنْ يَحْلِقْنَ رُءُوسَهُنَّ! لَقَدْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَمَا أَزِيدُ عَلَىٰ أَنْ أُفْرِغَ عَلَىٰ رَأْسِي ثَلَاثَ إِفْرَاغَاتٍ.

Chapter 13. It Is Recommended For The Woman Who Is Performing *Ghusl* Following Menses To Apply A Piece Of Cloth Scented With Musk To The Site Of The Bleeding

(المعجم ١٣) - (بَابُ استحباب استعمال المغتسلة من الحيض فرصة من مسك في موضع الدم) (التحفة ٤٧)

[748] 60 - (332) It was narrated that 'Âishah said: "A woman asked the Prophet ﷺ how she should perform *Ghusl* following her menses. He told her how to perform *Ghusl*, then said that she should take a piece of cloth scented with musk and purify herself with it. She said: 'How do I purify myself with it?' He said: 'Purify yourself with it, *Subhân-Allâh* (Glorious is Allâh)!' and he covered his face'" - (One of the narrators) Sufyân bin 'Uyainah showed us how he covered his face with his hands - 'Âishah said: "I pulled her towards me, because I understood what the Prophet ﷺ meant, and I said: 'Follow the traces of blood with it.'"

[٧٤٨] ٦٠-(٣٣٢) حَدَّثَنَا عَمْرُو بْنُ مُحمَّدٍ النَّاقِدُ وَابْنُ أبي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ [قَالَتْ]: سَأَلَتِ امْرَأَةٌ النَّبِيَّ ﷺ: كَيْفَ تَغْتَسِلُ مِنْ حَيْضَتِهَا؟ قَالَ: فَذَكَرَتْ أَنَّهُ عَلَّمَهَا كَيْفَ تَغْتَسِلُ، ثُمَّ تَأْخُذُ فِرْصَةً مِنْ مِسْكٍ فَتَطَهَّرُ بِهَا، قَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: «تَطَهَّرِي بِهَا، وَسُبْحَانَ اللهِ» وَاسْتَتَرَ - وَأَشَارَ لَنَا سُفْيَانُ بْنُ عُيَيْنَةَ بِيَدِهِ عَلَىٰ وَجْهِهِ - قَالَ قَالَتْ عَائِشَةُ: وَاجْتَذَبْتُهَا إِلَيَّ، وَعَرَفْتُ مَا أَرَادَ النَّبِيُّ ﷺ. فَقُلْتُ تَتَبَّعِي بِهَا أَثَرَ الدَّمِ. وَقَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: فَقُلْتُ: تَتَبَّعِي بِهَا آثَارَ الدَّمِ.

[749] (...) It was narrated from 'Âishah that a woman asked the Prophet ﷺ: "How should I perform *Ghusl* when my menses ends?" He said: "Take a piece of cloth scented with musk and purify yourself with it." Then he

[٧٤٩] (...) وحَدَّثني أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ: كَيْفَ أَغْتَسِلُ عِنْدَ الطُّهْرِ؟ فَقَالَ: «خُذِي فِرْصَةً

mentioned something similar to the *Ḥadîth* of Sufyân (no. 750).

مُمَسَّكَةً فَتَوَضَّئِي بِهَا» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ.

[750] 61 - (...) It was narrated from Ṣafiyyah and she narrates from 'Âishah that Asmâ' asked the Prophet ﷺ about *Ghusl* following menses. He said: "Let one of you take her water and *Sidr* (lote tree) leaves and clean herself well, then let her pour water over her head and rub it vigorously, so that it will reach the roots of her hair. Then let her pour the water over herself, then take a piece of cloth scented with musk and purify herself." Asmâ' said: "How should she purify herself?" He said: "*Subḥân-Allâh* (Glorious is Allâh)! Purify yourself with it." 'Âishah said - as if she whispered it to her - "Follow the traces of blood." And she asked him about *Ghusl* in the case of *Janâbah*. He said: "Let her take water and clean herself well - or clean herself thoroughly - then let her pour water over her head and rub it so that it reaches the roots of the hair, then let her pour water over herself." 'Âishah said: "How good the woman of the *Anṣâr* were! They did not let shyness prevent them from understanding their religion properly."

[٧٥٠] ٦١-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ قَالَ: سَمِعْتُ صَفِيَّةَ تُحَدِّثُ عَنْ عَائِشَةَ أَنَّ أَسْمَاءَ سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِ الْمَحِيضِ؟ فَقَالَ: «تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَتَهَا فَتَطَهَّرُ، فَتُحْسِنُ الطُّهُورَ، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ دَلْكًا شَدِيدًا، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ، ثُمَّ تَأْخُذُ فِرْصَةً مُمَسَّكَةً فَتَطَهَّرُ بِهَا» فَقَالَتْ أَسْمَاءُ: وَكَيْفَ أَتَطَهَّرُ بِهَا؟ فَقَالَ: «سُبْحَانَ اللهِ تَطَهَّرِينَ بِهَا» فَقَالَتْ عَائِشَةُ - كَأَنَّهَا تُخْفِي ذَلِكَ تَتَبَّعِينَ أَثَرَ الدَّمِ، وَسَأَلَتْهُ عَنْ غُسْلِ الْجَنَابَةِ؟ فَقَالَ: «تَأْخُذُ مَاءً فَتَطَهَّرُ، فَتُحْسِنُ الطُّهُورَ، أَوْ تُبْلِغُ الطُّهُورَ، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تُفِيضُ عَلَيْهَا الْمَاءَ» فَقَالَتْ عَائِشَةُ: نِعْمَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ! لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

[751] (...) Shu'bah narrated something similar (as no. 750) with this chain and said: "He ﷺ

[٧٥١] (...) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ فِي هٰذَا

said: '*Subhân-Allâh* (Glorious is Allâh)! Purify yourself with it' and he covered his face."

الْإِسْنَادِ، نَحْوَهُ. وَقَالَ: قَالَ «سُبْحَانَ اللهِ تَطَهَّرِي بِهَا» وَاسْتَتَرَ.

[752] (...) It was narrated that 'Âishah said: "Asmâ' bint Shakl entered upon the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, how should one of us perform *Ghusl* when her menstruation ends?'" And he quoted the *Hadîth* (no. 750), but he did not mention *Ghusl* from *Janâbah*.

[٧٥٢] (. . .) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ أَبِي الْأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَتْ أَسْمَاءُ بِنْتُ شَكَلٍ عَلَىٰ رَسُولِ اللهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللهِ! كَيْفَ تَغْتَسِلُ إِحْدَانَا إِذَا طَهُرَتْ مِنَ الْحَيْضِ؟ وَسَاقَ الْحَدِيثَ، وَلَمْ يَذْكُرْ فِيهِ غُسْلَ الْجَنَابَةِ.

Chapter 14. The *Ghusl* And The Prayer For A Woman Who Is Suffering Prolonged Vaginal Bleeding (*Istihâdah*)

(المعجم ١٤) - **(بَابُ المستحاضة وغسلها وصلاتها)** (التحفة ٤٨)

[753] 62 - (333) It was narrated that 'Âishah said: "Fâtimah bint Abî Hubaish came to the Prophet ﷺ and said: 'O Messenger of Allâh, I am a woman who suffers from *Istihâdhah* (prolonged vaginal bleding) and I do not become pure. Should I give up *As-Salât*?' He said: 'No, rather that is from a vein and is not menstruation. When the time of your menstruation arrives, stop praying, and when it is ends, wash the blood from yourself and offer *As-Salat*.'"

[٧٥٣] ٦٢-(٣٣٣) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهُرُ، أَفَأَدَعُ الصَّلَاةَ؟ فَقَالَ: «لَا، إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، فَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

[754] (...) A *Hadîth* and chain

[٧٥٤] (. . .) وَحَدَّثَنَا يَحْيَى بْنُ

similar to that of Wakî‘ (no. 753) was narrated from Hishâm bin ‘Urwah. According to the narration of Qutaibah from Jarîr: “Fâṭimah bint Abî Ḥubaish bin ‘Abdul-Muṭṭalib bin Asad, who was one of our womenfolk...”

He (Muslim) said: In the narration of (one of the narrators) Ḥammâd bin Zaid is an additional statement, which we did not mention.[1]

يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحمَّدٍ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ بِمِثْلِ حَدِيثِ وَكِيعٍ وَإِسْنَادِهِ. وَفِي حَدِيثِ قُتَيْبَةَ عَنْ جَرِيرٍ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشِ ابْنِ عَبْدِ الْمُطَّلِبِ بْنِ أَسَدٍ، وَهِيَ امْرَأَةٌ مِنَّا. قَالَ: وَفِي حَدِيثِ حَمَّادِ بْنِ زَيْدٍ زِيَادَةُ حَرْفٍ، تَرَكْنَا ذِكْرَهُ.

[755] 63 - (334) It was narrated from Ibn Shihâb, from ‘Urwah, from ‘Âishah that she said: “Umm Ḥabîbah bint Jaḥsh asked the Messenger of Allâh ﷺ: ‘I suffer from *Istiḥâdhah*.’ He said: ‘That is only a vein, so perform *Ghusl* and pray.’ She used to perform *Ghusl* at the time of every prayer.”

Al-Laith bin Sa‘d said: “Ibn Shihâb did not mention that the Messenger of Allâh ﷺ told Umm Ḥabîbah bint Jaḥsh to perform *Ghusl* at the time of every prayer, but that it is something that she chose to do.” Ibn Rumḥ said in his report: “The daughter of Jaḥsh,” and he did not mention: “Umm Ḥabîbah.”

[٧٥٥] ٦٣-(٣٣٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: اسْتَفْتَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللهِ ﷺ. فَقَالَتْ: إِنِّي أُسْتَحَاضُ، فَقَالَ: «إِنَّمَا ذٰلِكِ عِرْقٌ فَاغْتَسِلِي، ثُمَّ صَلِّي» فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

قَالَ اللَّيْثُ بْنُ سَعْدٍ: لَمْ يَذْكُرِ ابْنُ شِهَابٍ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ، وَلٰكِنَّهُ شَيْءٌ فَعَلَتْهُ هِيَ. وَقَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ: ابْنَةُ جَحْشٍ، وَلَمْ يَذْكُرْ أُمَّ حَبِيبَةَ.

[1] The wording in question in Ḥammad bin Zaid’s narration was recorded by An-Nasâ’î (323).

[756] 64 - (...) It was narrated from 'Âishah, the wife of the Prophet ﷺ, that Umm Habîbah bint Jahsh - the sister-in-law of the Messenger of Allâh ﷺ, who was married to 'Abdur-Rahmân bin 'Awf - suffered from *Istihâdhah* for seven years. She consulted the Messenger of Allâh ﷺ concerning that and the Messenger of Allâh ﷺ said: "That is not menstruation, rather it is a vein, so perform *Ghusl* and pray."

'Âishah said: "She used to perform *Ghusl* in a wash-tub in the apartment of her sister Zainab bint Jahsh until the blood turned the water red."

Ibn Shihâb said: "I told Abû Bakr bin 'Abdur-Rahmân bin Al-Hârith bin Hishâm about that, and he said: 'May Allâh have mercy on Hind; if she had heard this verdict; she too was suffering from this ailment, and she used to weep a lot for not be able to offer *Salat*.'"

[٧٥٦] ٦٤-(...) **وحَدَّثَنَا** مُحمَّدُ ابْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ - خَتَنَةَ رَسُولِ اللهِ ﷺ وَتَحْتَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، اسْتُحِيضَتْ سَبْعَ سِنِينَ، فَاسْتَفْتَتْ رَسُولَ اللهِ ﷺ فِي ذَلِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ هٰذِهِ لَيْسَتْ بِالْحَيْضَةِ، وَلٰكِنَّ هٰذَا عِرْقٌ، فَاغْتَسِلِي وَصَلِّي».

قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ فِي مِرْكَنٍ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ حَتَّى تَعْلُوَ حُمْرَةُ الدَّمِ الْمَاءَ.

قَالَ ابْنُ شِهَابٍ: فَحَدَّثْتُ بِذَلِكَ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ ابْنِ هِشَامٍ، فَقَالَ: يَرْحَمُ اللهُ هِنْدًا، لَوْ سَمِعَتْ بِهٰذِهِ الْفُتْيَا، وَاللهِ! إِنْ كَانَتْ لَتَبْكِي، لأَنَّهَا كَانَتْ لَا تُصَلِّي.

[757] (...) It was narrated that 'Âishah said: "Umm Habîbah bint Jahsh came to the Messenger of Allâh ﷺ, and she had suffered from *Istihâdhah* for seven years..." (narrating) a *Hadîth* similar to that of 'Amr bin Al-Hârith (no. 756), up to the

[٧٥٧] (...) **وحَدَّثَنِي** أَبُو عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ إِلَى

رَسُولِ اللهِ ﷺ، وَكَانَتِ اسْتُحِيضَتْ سَبْعَ سِنِينَ، بِمِثْلِ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ إِلَىٰ قَوْلِهِ: تَعْلُوَ حُمْرَةُ الدَّمِ الْمَاءَ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

words: "The blood turned the water red," but he did not mention what comes after that.

[٧٥٨] (...) **وحَدَّثني** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّ ابْنَةَ جَحْشٍ كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ بِنَحْوِ حَدِيثِهِمْ.

[758] (...) It was narrated from 'Âishah that the daughter of Jahsh suffered from *Istihâdhah* for seven years... a similar *Hadîth* (as no. 756).

[٧٥٩] ٦٥-(...) **وحَدَّثَنَا** مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الدَّمِ؟ فَقَالَتْ عَائِشَةُ: رَأَيْتُ مِرْكَنَهَا مَلآنَ دَمًا، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ، ثُمَّ اغْتَسِلِي وَصَلِّي».

[759] 65 - (...) It was narrated that 'Âishah said: "Umm Habîbah asked the Messenger of Allâh ﷺ about bleeding. 'Âishah said: 'I saw a tub full of blood, and the Messenger of Allâh ﷺ said to her: "Wait as long as you reckon your period used to last, then perform *Ghusl* and pray."

[٧٦٠] ٦٦-(...) **حَدَّثَنِي** مُوسَى ابْنُ قُرَيْشٍ التَّمِيمِيُّ: حَدَّثَنَا إِسْحٰقُ بْنُ بَكْرِ بْنِ مُضَرَ: حَدَّثَنِي أَبِي: حَدَّثَنِي جَعْفَرُ ابْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ

[760] 66 - (...) It was narrated from 'Irâk, from 'Urwah, that 'Âishah, the wife of the Prophet ﷺ said: "Umm Habîbah bint Jahsh, who was married to 'Abdur-Rahmân bin 'Awf, complained to the Messenger of Allâh ﷺ about her bleeding. He

said to her: 'Wait as long as you reckon your period used to last, then perform *Ghusl*.' She used to perform *Ghusl* at the time of every prayer."

النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ، الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ، شَكَتْ إِلَىٰ رَسُولِ اللهِ ﷺ الدَّمَ. فَقَالَ لَهَا: «امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ، ثُمَّ اغْتَسِلِي» فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

Chapter 15. A Menstruating Woman Is Obliged To Make Up Missed Fasts But Not Prayers

(المعجم ١٥) - (بَابُ وجوب قضاء الصوم على الحائض دون الصلاة) (التحفة ٤٩)

[761] 67 - (335) It was narrated from Mu'â<u>dh</u>ah that a woman asked 'Âi<u>sh</u>ah: "Should one of us make up the prayers that she misses during her menses?" 'Âi<u>sh</u>ah said: "Are you a *Ḥarûriyyah*? One of us would menstruate during the time of the Messenger of Allâh ﷺ, then she was not ordered to make up (the prayers)."

[٧٦١] ٦٧-(٣٣٥) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاذَةَ؛ وَحَدَّثَنَا حَمَّادٌ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُعَاذَةَ: أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ فَقَالَتْ: أَتَقْضِي إِحْدَانَا الصَّلَاةَ أَيَّامَ مَحِيضِهَا؟ فَقَالَتْ عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كَانَتْ إِحْدَانَا تَحِيضُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، ثُمَّ لَا تُؤْمَرُ بِقَضَاءٍ.

[762] 68 - (...) It was narrated that Yazîd said: "I heard Mu'â<u>dh</u>ah (say) that she asked 'Âi<u>sh</u>ah: 'Should a menstruating woman make up missed prayers?' 'Âi<u>sh</u>ah said: 'Are you a *Ḥarûriyyah*? The wives of the Messenger of Allâh ﷺ used to menstruate, but did he ﷺ tell

[٧٦٢] ٦٨-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ قَالَ: سَمِعْتُ مُعَاذَةَ، أَنَّهَا سَأَلَتْ عَائِشَةَ: أَتَقْضِي الْحَائِضُ الصَّلَاةَ؟ فَقَالَتْ عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّ نِسَاءُ رَسُولِ

them to make up (the prayers)?!'"

اللهِ ﷺ يَحِضْنَ أَفَأَمَرَهُنَّ أَنْ يَجْزِينَ؟ قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: تَعْنِي يَقْضِينَ.

[763] 69 - (...) It was narrated that Mu'â<u>dh</u>ah said: "I asked 'Âi<u>sh</u>ah: 'Why does a menstruating woman have to make up missed fasts but not missed prayers?' She said: 'Are you a *Ḥarûriyyah*?' I said: 'I am not a *Ḥarûriyyah*, but I am asking.' She said: 'That used to happen to us and we were commanded to make up the fasts but we were not commanded to make up the prayers.'"

[٧٦٣] **٦٩**-(. . .) **وحَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ قَالَتْ: سَأَلْتُ عَائِشَةَ فَقُلْتُ: مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ؟ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟ قُلْتُ: لَسْتُ بِحَرُورِيَّةٍ، وَلٰكِنِّي أَسْأَلُ، قَالَتْ: كَانَ يُصِيبُنَا ذٰلِكَ فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا نُؤْمَرُ بِقَضَاءِ الصَّلَاةِ.

Chapter 16. Covering Oneself With A Garment And The Like While Performing *Ghusl*

(المعجم ١٦) - (بَابُ تستر المغتسل بثوب ونحوه) (التحفة ٥٠)

[764] 70 - (336) Umm Hânî' bint Abî Ṭâlib said: "I went to the Messenger of Allâh ﷺ during the year of the Conquest and I found him performing *Ghusl*, and his daughter Fâṭimah was screening him with a garment."

[٧٦٤] **٧٠**-(٣٣٦) **وحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي النَّضْرِ: أَنَّ أَبَا مُرَّةَ مَوْلَى أُمِّ هَانِىءٍ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِىءٍ بِنْتَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَىٰ رَسُولِ اللهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ بِثَوْبٍ. [انظر: ١٦٦٧]

[765] 71 - (...) Abû Murrah, the freed slave of 'Aqîl, narrated that Umm Hânî' bint Abî Ṭâlib told him that during the year of the Conquest, she came to the Messenger of Allâh ﷺ when he

[٧٦٥] **٧١**-(. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ أَبِي

was in the upper part of Makkah, and the Messenger of Allâh ﷺ got up to perform *Ghusl*, and Fâṭimah screened him. Then he took his garment and wrapped it around himself, then he prayed eight *Rak'ah* of *Ḍuḥa* prayer.

هِنْدٍ؛ أَنَّ أَبَا مُرَّةَ مَوْلَى عَقِيلٍ حَدَّثَهُ؛ أَنَّ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ حَدَّثَتْهُ أَنَّهُ لَمَّا كَانَ عَامُ الْفَتْحِ، أَتَتْ رَسُولَ اللهِ ﷺ وَهُوَ بِأَعْلَىٰ مَكَّةَ، قَامَ رَسُولُ اللهِ ﷺ إِلَىٰ غُسْلِهِ، فَسَتَرَتْ عَلَيْهِ فَاطِمَةُ، ثُمَّ أَخَذَ ثَوْبَهُ فَالْتَحَفَ بِهِ، ثُمَّ صَلَّى ثَمَانَ رَكَعَاتٍ سُبْحَةَ الضُّحَى.

[766] 72 - (...) It was narrated from Sa'eed bin Abî Hind with this chain (as no. 765), and he said: "His daughter Fâṭimah screened him with his garment, and when he had performed *Ghusl* he took it and wrapped himself in it, then he stood up and prayed eight *Rak'ah*, and that was *Ḍuḥa* (Prayer)."

[٧٦٦] ٧٢-(...) وحَدَّثَناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ بِهٰذَا الْإِسنادِ، وَقَالَ: فَسَتَرَتْهُ ابْنَتُهُ فَاطِمَةُ بِثَوْبِهِ، فَلَمَّا اغْتَسَلَ أَخَذَهُ فَالْتَحَفَ بِهِ، ثُمَّ قَامَ فَصَلَّى ثَمَانَ سَجَدَاتٍ، وَذَلِكَ ضُحًى.

[767] 73 - (337) It was narrated from Ibn 'Abbâs that Maimûnah said: "I put some water out for the Prophet ﷺ and screened him, and he performed *Ghusl*."

[٧٦٧] ٧٣-(٣٣٧) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مُوسَىٰ الْقَارِئُ: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ قَالَتْ: وَضَعْتُ لِلنَّبِيِّ ﷺ مَاءً وَسَتَرْتُهُ فَاغْتَسَلَ.

Chapter 17. The Prohibition Of Looking At *'Awrah*

(المعجم ١٧) - (بَابُ تحريم النظر إلى العورات) (التحفة ٥١)

[768] 74 - (338) It was narrated

[٧٦٨] ٧٤-(٣٣٨) حَدَّثَنَا أَبُو بَكْرِ

from 'Abdur-Raḥmân bin Abî Sa'eed Al-Khudrî, from his father, that the Messenger of Allâh ﷺ said: "No man should look at the *'Awrah* of another man, and no woman should look at the *'Awrah* of another woman. No man should lie with another man under the same cover, and no woman should lie with another woman under the same cover."

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَنْظُرُ الرَّجُلُ إِلَىٰ عَوْرَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَىٰ عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَىٰ الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا تُفْضِي الْمَرْأَةُ إِلَىٰ الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ».

[769] (...) Aḍ-Ḍaḥḥâk bin 'Uthmân narrated it to us with this chain (a *Ḥadîth* similar to no. 768), but instead of *'Awrah* he said: "The nakedness of another man and the nakedness of another woman."

[٧٦٩] (. . .) **وَحَدَّثَنِيهِ** هَٰرُونُ بْنُ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ بْنُ عُثْمَانَ بِهَٰذَا الإِسْنَادِ وَقَالَا - مَكَانَ «عَوْرَةِ - عُرْيَةِ الرَّجُلِ وَعُرْيَةِ الْمَرْأَةِ».

Chapter 18. It Is Permissible To Bathe Naked When One Is Alone

(المعجم ١٨) - (بَابُ جواز الاغتسال عريانًا في الخلوة) (التحفة ٥٢)

[770] 75 - (339) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from Muḥammad, the Messenger of Allâh ﷺ," and he mentioned a number of *Aḥâdîth*, including the following: "The Messenger of Allâh ﷺ said: 'The Children of Israel used to bathe naked, looking at one another's *'Awrah*. But Mûsâ, عليه السلام, used to bathe alone, and they

[٧٧٠] **٧٥-(٣٣٩)** [و]**حَدَّثَنَا** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللهِ ﷺ: «كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً، يَنْظُرُ بَعْضُهُمْ إِلَىٰ سَوْأَةِ بَعْضٍ، وَكَانَ مُوسَى عَلَيْهِ السَّلَامُ يَغْتَسِلُ

said: "By Allâh, nothing is keeping Mûsâ from bathing with us except for the fact that he has a scrotal hernia." "One day he went to perform *Ghusl* and he put his garment on a rock. The rock fled with his garment, and Mûsâ began to run after it, saying: "My garment, O rock! My garment, O rock!" until the Children of Israel saw the *'Awrah* of Mûsâ and said: "By Allâh, there is nothing wrong with Mûsâ." Then the rock came to a standstill. He took his garment and struck the rock hard.'"

Abû Hurairah said: "By Allâh, there were six or seven marks on the rock where Mûsâ had struck it."

وَحْدَهُ، فَقَالُوا: وَاللهِ! مَا يَمْنَعُ مُوسَىٰ أَنْ يَغْتَسِلَ مَعَنَا إِلَّا أَنَّهُ آدَرُ، قَالَ فَذَهَبَ مَرَّةً يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَىٰ حَجَرٍ، فَفَرَّ الْحَجَرُ بِثَوْبِهِ، قَالَ فَجَمَحَ مُوسَىٰ عَلَيْهِ السَّلَامُ بِإِثْرِهِ يَقُولُ: ثَوْبِي حَجَرُ! ثَوْبِي حَجَرُ! حَتَّىٰ نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَىٰ سَوْأَةِ مُوسَىٰ عَلَيْهِ السَّلَامُ وَقَالُوا: وَاللهِ! مَا بِمُوسَىٰ مِنْ بَأْسٍ، فَقَامَ الْحَجَرُ حَتَّىٰ نُظِرَ إِلَيْهِ. قَالَ فَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْبًا».

قَالَ أَبُو هُرَيْرَةَ: وَاللهِ! إِنَّهُ بِالْحَجَرِ نَدَبٌ سِتَّةٌ أَوْ سَبْعَةٌ، ضَرْبُ مُوسَىٰ بِالْحَجَرِ. [انظر: ٦١٤٦]

Chapter 19. Taking Care To Conceal One's *'Awrah*

(المعجم ١٩) - (بَابُ الاعتناء بحفظ العورة) (التحفة ٥٣)

[771] 76 - (340) Jâbir bin 'Abdullâh said: "When the Ka'bah was built, the Prophet ﷺ and 'Abbâs went to move a stone. Al-'Abbâs said to the Prophet ﷺ: 'Put your *Izâr* (lower garment) up on your shoulders to protect them from the stone.' He did that, then he fell to the ground. His eyes lifted up towards heaven (i.e., he became unconscious), then he got up and said: 'My *Izâr*, my *Izâr*!' and his *Izâr* was tied around him."

[٧٧١] ٧٦-(٣٤٠) وحَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ حَاتِمِ ابْنِ مَيْمُونٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ بَكْرٍ، قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي إِسْحٰقُ ابْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ رَافِعٍ، وَاللَّفْظُ لَهُمَا - قَالَ إِسْحٰقُ: أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ. أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: ...

الْكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يَنْقُلَانِ حِجَارَةً، فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ ﷺ: اجْعَلْ إِزَارَكَ عَلَىٰ عَاتِقِكَ، مِنَ الْحِجَارَةِ، فَفَعَلَ، فَخَرَّ إِلَىٰ الْأَرْضِ، وَطَمَحَتْ عَيْنَاهُ إِلَىٰ السَّمَاءِ، ثُمَّ قَامَ فَقَالَ: «إِزَارِي، إِزَارِي» فَشُدَّ عَلَيْهِ إِزَارُهُ.

قَالَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ: عَلَىٰ رَقَبَتِكَ. وَلَمْ يَقُلْ: عَلَىٰ عَاتِقِكَ.

Ibn Râfi‘ said in his report: "On your neck;" he did not say, "on your shoulders," (this happened when the Messenger of Allâh was in his childhood.)

[٧٧٢] ٧٧-(. . .) **وحَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحٰقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يُحَدِّثُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ، وَعَلَيْهِ إِزَارُهُ، فَقَالَ لَهُ الْعَبَّاسُ - عَمُّهُ -: يَا ابْنَ أَخِي! لَوْ حَلَلْتَ إِزَارَكَ، فَجَعَلْتَهُ عَلَىٰ مَنْكِبِكَ، دُونَ الْحِجَارَةِ. قَالَ فَحَلَّهُ، فَجَعَلَهُ عَلَىٰ مَنْكِبِهِ، فَسَقَطَ مَغْشِيًّا عَلَيْهِ. قَالَ: فَمَا رُؤِيَ بَعْدَ ذَلِكَ الْيَوْمِ عُرْيَانًا.

[772] 77 - (...) Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ was moving stones for the (building of) Ka‘bah with them, and he was wearing his *Izâr*. Al-‘Abbâs - his paternal uncle - said to him: "O son of my brother, why don't you undo your *Izâr* and put it on your shoulders to protect them from the stones?" So he undid it and put it on his shoulders, then he fell down, unconscious. He was never seen naked after that day.

[٧٧٣] ٧٨-(٣٤١) **حَدَّثَنَا** سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ الْأَنْصَارِيُّ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ ابْنِ حُنَيْفٍ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: أَقْبَلْتُ بِحَجَرٍ، أَحْمِلُهُ ثَقِيلٍ، وَعَلَيَّ إِزَارٌ خَفِيفٌ، قَالَ:

[773] 78 - (341) It was narrated that Al-Miswar bin Makhramah said: "I was carrying a heavy rock, wearing a light *Izâr*. My *Izâr* slipped off and I was carrying the rock so I could not put my *Izâr* back until I had put the rock in its place. The Messenger of Allâh ﷺ said: 'Go back and get your garment, and do not walk about naked.'"

فَانْحَلَّ إِزَارِي وَمَعِيَ الْحَجَرُ، لَمْ أَسْتَطِعْ أَنْ أَضَعَهُ حَتَّىٰ بَلَغْتُ بِهِ إِلَىٰ مَوْضِعِهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «ارْجِعْ إِلَىٰ ثَوْبِكَ فَخُذْهُ، وَلَا تَمْشُوا عُرَاةً».

Chapter 20. Screening Oneself When Urinating

(المعجم ٢٠) - (بَابُ التستر عند البول) (التحفة ٥٤)

[774] 79 - (342) It was narrated that 'Abdullâh bin Ja'far said: "The Messenger of Allâh ﷺ made me ride behind him one day, and he told me a secret which I will never tell to any of the people. When relieving himself, the Messenger of Allâh ﷺ liked to find a place where he was well concealed, a hill or a cluster of date-palms."

[٧٧٤] **٧٩**-(٣٤٢) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ وَعَبْدُ اللهِ بْنُ مُحمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ قَالَا: حَدَّثَنَا مَهْدِيٌّ - وَهُو ابْنُ مَيْمُونٍ -: حَدَّثَنَا مُحمَّدُ بْنُ عَبْدِ اللهِ بْنِ أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدٍ، مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ: أَرْدَفَنِي رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ، فَأَسَرَّ إِلَيَّ حَدِيثًا لَا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ، وَكَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ رَسُولُ اللهِ ﷺ لِحَاجَتِهِ، هَدَفٌ أَوْ حَائِشُ نَخْلٍ.

قَالَ ابْنُ أَسْمَاءَ فِي حَدِيثِهِ: يَعْنِي حَائِطَ نَخْلٍ.

Chapter 21. At The Beginning Of Islam, Intercourse Did Not Necessitate *Ghusl* Unless Semen Was Emitted, Then That Was Abrogated And *Ghusl* Becomes Obligatory For Intercourse

(المعجم ٢١) - (بَابُ بيان أن الجماع كان في أول الإسلام لا يوجب الغسل إلا أن ينزل المني وبيان نسخه وأن الغسل يجب بالجماع) (التحفة ٥٥)

[775] 80 - (343) It was narrated

[٧٧٥] **٨٠**-(٣٤٣) حَدَّثَنَا يَحْيَى

from 'Abdur-Raḥmân bin Abî Sa'eed Al-Khudrî that his father said: "I went out with the Messenger of Allâh ﷺ on a Monday to Qubâ', and while we were in (the land of) Banû Sâlim, the Messenger of Allâh ﷺ stood at the door of 'Itbân and called out loudly to him. He came out, dragging his *Izâr*, and the Messenger of Allâh ﷺ said: 'We made the man rush.' 'Itbân said: 'O Messenger of Allâh, what do you think, if a man hastens to part from his wife and does not emit semen, what should he do?' The Messenger of Allâh ﷺ said: 'Water is for water.'"[1]

بْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابنُ جَعْفَرٍ، عَنْ شَرِيكٍ يَعْنِي ابْنَ أَبِي نَمِرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ يَوْمَ الْإِثْنَيْنِ إِلَىٰ قُبَاءٍ، حَتَّىٰ إِذَا كُنَّا فِي بَنِي سَالِمٍ وَقَفَ رَسُولُ اللهِ ﷺ عَلَىٰ بَابِ عِتْبَانَ، فَصَرَخَ بِهِ، فَخَرَجَ يَجُرُّ إِزَارَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَعْجَلْنَا الرَّجُلَ» فَقَالَ عِتْبَانُ: يَا رَسُولَ اللهِ! أَرَأَيْتَ الرَّجُلَ يُعْجَلُ عَنِ امْرَأَتِهِ وَلَمْ يُمْنِ مَاذَا عَلَيْهِ؟ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْمَاءُ مِنَ الْمَاءِ».

[776] 81 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "Water is for water."

[٧٧٦] ٨١-(...) **حَدَّثَنَا** هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ حَدَّثَهُ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّمَا الْمَاءُ مِنَ الْمَاءِ».

[1] Meaning, *Ghusl* must be performed when semen is emitted.

[777] 82 - (344) Abû Al-'Alâ' bin Shikh-khîr said: "The *Hâdîth* of the Messenger of Allâh ﷺ abrogated one another as Verses of the Qur'ân abrogated one another."

[٧٧٧] ٨٢-(٣٤٤) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو الْعَلَاءِ بْنُ الشِّخِّيرِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَنْسَخُ حَدِيثُهُ بَعْضُه بَعْضًا، كَمَا يَنْسَخُ الْقُرْآنُ بَعْضُهُ بَعْضًا.

[778] 83 - (345) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ passed by a man from among the *Anṣâr* and called for him. He came out with his hair dripping and he said: "Perhaps we made you rush?" He said: "Yes, O Messenger of Allâh." He said: "If you hastened or did not emit semen, then you do not have to perform *Ghusl*, but you have to perform *Wuḍû'*."

[٧٧٨] ٨٣-(٣٤٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ، فَأَرْسَلَ إِلَيْهِ، فَخَرَجَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ: «لَعَلَّنَا أَعْجَلْنَاكَ؟» قَالَ: نَعَمْ. يَا رَسُولَ اللهِ! قَالَ: «إِذَا أُعْجِلْتَ أَوْ أَقْحَطْتَ، فَلَا غُسْلَ عَلَيْكَ، وَعَلَيْكَ الْوُضُوءُ».

وَقَالَ ابْنُ بَشَّارٍ: إِذَا أُعْجِلْتَ أَوْ أُقْحِطْتَ.

[779] 84 - (346) It was narrated that Ubayy bin Ka'b said: "I asked the Messenger of Allâh ﷺ about a man who has intercourse with his wife but fails to ejaculate. He said: 'Let him wash

[٧٧٩] ٨٤-(٣٤٦) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبُو

off whatever has got on him from his woman, then perform *Wuḍû'* and pray.'"

مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ أَبِي أَيُّوبَ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الرَّجُلِ يُصِيبُ مِنَ الْمَرْأَةِ ثُمَّ يُكْسِلُ؟ فَقَالَ: «يَغْسِلُ مَا أَصَابَهُ مِنَ الْمَرْأَةِ، ثُمَّ يَتَوَضَّأُ وَيُصَلِّي».

[780] 85 - (...) It was narrated from Ubayy bin Ka'b that the Messenger of Allâh ﷺ said, concerning a man who has intercourse with his wife but does not ejaculate: "Let him wash his private part and perform *Wuḍû'*."

[٧٨٠] ٨٥-(...) وحَدَّثنا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ: حَدَّثَنِي أَبِي عَنِ الْمَلِيِّ، عَنِ الْمَلِيِّ يَعْنِي بِقَوْلِهِ الْمَلِيِّ عَنِ الْمَلِيِّ، أَبُو أَيُّوبَ عَنْ أُبَيِّ بْنِ كَعْبٍ عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ، فِي الرَّجُلِ يَأْتِي أَهْلَهُ ثُمَّ لَا يُنْزِلُ قَالَ: «يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ».

[781] 86 - (347) Zaid bin Khâlid Al-Juhanî narrated that he asked 'Uthmân bin 'Affân: "What do you think if a man has intercourse with his wife but does not emit semen?" 'Uthmân said: "He should perform *Wuḍû'* as for prayer, and wash his private part." 'Uthmân said: "I heard it from the Messenger of Allâh ﷺ."

[٧٨١] ٨٦-(٣٤٧) وحَدَّثني زُهَيْرُ ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ - وَاللَّفْظُ لَهُ -: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنِ الْحُسَيْنِ بْنِ ذَكْوَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَخْبَرَهُ أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ، قَالَ: قُلْتُ: أَرَأَيْتَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ وَلَمْ يُمْنِ؟ قَالَ عُثْمَانُ: «يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ،

وَيَغْسِلُ ذَكَرَهُ». قَالَ عُثْمَانُ: سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

[782] (...) 'Urwah bin Az-Zubair narrated that Abû Ayyûb informed him, that he heard that from the Messenger of Allâh ﷺ (a similar *Hadîth* as no. 781).

[٧٨٢] (...) وحَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنِ الْحُسَيْنِ عَنْ يَحْيَىٰ: وَأَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ، أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ، أَنَّهُ سَمِعَ ذَلِكَ مِنْ رَسُولِ اللهِ ﷺ.

Chapter 22. Abrogation Of "Water Is For Water," And That It Is Obligatory To Perform *Ghusl* When The Two Circumcised Parts Meet

(المعجم ٢٢) - (بَابُ نسخ: «الماء من الماء». ووجوب الغسل بالتقاء الختانين) (التحفة ٥٦)

[783] 87 - (348) It was narrated from Abû Hurairah that the Prophet of Allâh ﷺ said: "When a man sits between the four parts[1] and toils with her, then *Ghusl* is obligatory."

According to the *Hadîth* of Matar: "Even if he does not ejaculate."

[٧٨٣] ٨٧-(٣٤٨) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَأَبُو غَسَّانَ الْمِسْمَعِيُّ؛ وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، وَمَطَرٌ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «إِذَا جَلَسَ بَيْنَ شُعَبِهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ عَلَيْهِ الْغُسْلُ».

وَفِي حَدِيثِ مَطَرٍ: «وَإِنْ لَمْ يُنْزِلْ».

قَالَ زُهَيْرٌ مِنْ بَيْنِهِمْ: «بَيْنَ أَشْعُبِهَا الْأَرْبَعِ».

[1] Meaning the arms and legs of his wife.

[784] (...) A similar report (as no. 783) was narrated from Shu'bah from Qatâdah with this chain. Except that in the narration of Shu'bah he said: "Then he struggles" and it was not said: "Even if he does not ejaculate."

[٧٨٤] (. . .) حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو ابْنِ عَبَّادِ بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ قَتَادَةَ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ شُعْبَةَ: «ثُمَّ اجْتَهَدَ» وَلَمْ يَقُلْ: «وَإِنْ لَمْ يُنْزِلْ».

[785] 88 - (349) It was narrated that Abû Mûsâ said: "A group of the *Muhâjireen* and *Anṣâr* differed concerning that. The *Anṣâr* said: '*Ghusl* is not mandatory unless semen spurts forth or there is water (emission of fluid).' The *Muhâjirûn* said: 'When he has intercourse, *Ghusl* is mandatory.' Abû Mûsâ said: 'I will answer you concerning that'. I went and asked permission to enter upon 'Âishah, and permission was granted to me. I said to her: 'O my mother' - or, 'O Mother of the Believers' - 'I want to ask you about something but I feel shy.' She said: 'Do not feel too shy to ask me anything that you would ask your mother who gave birth to you, for I am your mother.' I said: 'What necessitates *Ghusl*?' She said: 'You have come to one who knows about that. The Messenger of Allâh ﷺ said: 'When a man sits between the four parts and

[٧٨٥] ٨٨-(٣٤٩) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْأَنْصَارِيُّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ - وَهٰذَا حَدِيثُهُ -: حَدَّثَنَا هِشَامٌ عَنْ حُمَيْدِ بْنِ هِلَالٍ قَالَ - وَلَا أَعْلَمُهُ إِلَّا عَنْ أَبِي بُرْدَةَ - عَنْ أَبِي مُوسَىٰ قَالَ: اخْتَلَفَ فِي ذَٰلِكَ رَهْطٌ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّونَ: لَا يَجِبُ الْغُسْلُ إِلَّا مِنَ الدَّفْقِ أَوْ مِنَ الْمَاءِ، وَقَالَ الْمُهَاجِرُونَ: بَلْ إِذَا خَالَطَ فَقَدْ وَجَبَ الْغُسْلُ. قَالَ: قَالَ أَبُو مُوسَىٰ: فَأَنَا أَشْفِيكُمْ مِنْ ذَٰلِكَ، فَقُمْتُ فَاسْتَأْذَنْتُ عَلَىٰ عَائِشَةَ، فَأُذِنَ لِي، فَقُلْتُ لَهَا: يَا أُمَّاهْ - أَوْ يَا أُمَّ الْمُؤْمِنِينَ - إِنِّي أُرِيدُ أَنْ أَسْأَلَكِ عَنْ شَيْءٍ، وَإِنِّي

the two circumcised parts meet, then *Ghusl* is obligatory.'"

أَسْتَحْيِيكِ. فَقَالَتْ: لَا تَسْتَحِي أَنْ تَسْأَلَنِي عَمَّا كُنْتَ سَائِلًا عَنْهُ أُمَّكَ الَّتِي وَلَدَتْكَ، فَإِنَّمَا أَنَا أُمُّكَ، قُلْتُ: فَمَا يُوجِبُ الْغُسْلَ؟ قَالَتْ: عَلَى الْخَبِيرِ سَقَطْتَ. قَالَ رَسُولُ اللهِ ﷺ: «إِذَا جَلَسَ بَيْنَ شُعَبِهَا الْأَرْبَعِ، وَمَسَّ الْخِتَانُ الْخِتَانَ، فَقَدْ وَجَبَ الْغُسْلُ».

[786] 89 - (350) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "A man asked the Messenger of Allâh ﷺ about a man who has intercourse with his wife then he fails (to ejaculate). Do they have to perform *Ghusl*? 'Âishah was sitting there, and the Messenger of Allâh ﷺ said: 'I do that, I and this one, then we perform *Ghusl*.'"

[٧٨٦] **٨٩-(٣٥٠) حَدَّثَنَا** هَرُونُ بْنُ مَعْرُوفٍ، وَهَرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللهِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، عَنْ أُمِّ كُلْثُومٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ. قَالَتْ: إِنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ ثُمَّ يُكْسِلُ، هَلْ عَلَيْهِمَا الْغُسْلُ؟ وَعَائِشَةُ جَالِسَةٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَفْعَلُ ذَلِكَ، أَنَا وَهٰذِهِ، ثُمَّ نَغْتَسِلُ».

Chapter 23. Performing *Wuḍû'* After Eating Something That Has Been Touched By Fire

(المعجم ٢٣) - (بَابُ الوضوء مما مست النار) (التحفة ٥٧)

[787] 90 - (351) Zaid bin Thâbit said: "I heard the Messenger of Allâh ﷺ say: '*Wuḍû'* (is required) for that which has been touched by fire.'"

[٧٨٧] **٩٠-(٣٥١) وحَدَّثَنَا** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ

الْحَارِثِ بْنِ هِشَامٍ أَنَّ خَارِجَةَ بْنَ زَيْدٍ الْأَنْصَارِيَّ أَخْبَرَهُ، أَنَّ أَبَاهُ زَيْدَ بْنَ ثَابِتٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْوُضُوءُ مِمَّا مَسَّتِ النَّارُ».

[788] (352) 'Abdullâh bin Ibrâhîm bin Qâriz narrated that he found Abû Hurairah performing *Wuḍû'* in the *Masjid*, and he said: "I am performing *Wuḍû'* because of pieces of cottage cheese that I ate, because I heard the Messenger of Allâh ﷺ say: "Perform *Wuḍû'* for that which has been touched by fire."

[٧٨٨] (٣٥٢) قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، أَنَّ عَبْدَاللهِ ابْنَ إِبْرَاهِيمَ بْنِ قَارِظٍ أَخْبَرَهُ، أَنَّهُ وَجَدَ أَبَا هُرَيْرَةَ يَتَوَضَّأُ عَلَى الْمَسْجِدِ. فَقَالَ: إِنَّمَا أَتَوَضَّأُ مِنْ أَثْوَارِ أَقِطٍ أَكَلْتُهَا، لِأَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

[789] (353) Ibn Shihâb said: "Sa'eed bin Khâlid bin 'Amr bin 'Uthmân told me, when I narrated this *Ḥadîth* (no. 788) to him, that he asked 'Urwah bin Az-Zubair about performing *Wuḍû'* for that which has been touched by fire. 'Urwah said: 'I heard 'Âishah, the wife of the Prophet ﷺ, say: "The Messenger of Allâh ﷺ said: 'Perform *Wuḍû'* for that which has been touched by fire.'"

[٧٨٩] (٣٥٣) قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ خَالِدِ بْنِ عَمْرِو بْنِ عُثْمَانَ وَأَنَا أُحَدِّثُهُ هٰذَا الْحَدِيثَ أَنَّهُ سَأَلَ عُرْوَةَ بْنَ الزُّبَيْرِ عَنِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ؟ فَقَالَ عُرْوَةُ: سَمِعْتُ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ تَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

Chapter 24. Abrogation Of *Wuḍû'* For That Which Has Been Touched By Fire

(المعجم ٢٤) - (بَابُ نسخ الوضوء مِمَّا مست النار) (التحفة ٥٨)

[790] 91 - (354) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ ate some lamb shoulder, then he offered

[٧٩٠] ٩١-(٣٥٤) وَحَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ

Ṣalat, and he did not perform *Wuḍû'*.

زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ أَكَلَ كَتِفَ شَاةٍ ثُمَّ صَلَّىٰ وَلَمْ يَتَوَضَّأْ.

[791] **(...)** It was narrated from Ibn 'Abbâs that the Prophet ﷺ ate some meat from the bone - or some meat - then he prayed and he did not perform *Wuḍû'*, or he did not touch water.

[٧٩١] (...) **وحَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ. أَخْبَرَنِي وَهْبُ بْنُ كَيْسَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ؛ وَحَدَّثَنِي الزُّهْرِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَكَلَ عَرْقًا - أَوْ لَحْمًا - ثُمَّ صَلَّىٰ وَلَمْ يَتَوَضَّأْ، أَوْ لَمْ يَمَسَّ مَاءً».

[792] 92 - (355) It was narrated from Ja'far bin 'Amr bin Umayyah Aḍ-Ḍamrî, from his father, that he saw the Messenger of Allâh ﷺ cut (some meat) from a lamb shoulder and eat it, then he prayed and he did not perform *Wuḍû'*.

[٧٩٢] **٩٢**-(٣٥٥) **وحَدَّثَنَا** مُحَمَّدُ ابْنُ الصَّبَّاحِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا الزُّهْرِيُّ عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ: أَنَّهُ رَأَىٰ رَسُولَ اللهِ ﷺ يَحْتَزُّ مِنْ كَتِفٍ يَأْكُلُ مِنْهَا ثُمَّ صَلَّىٰ وَلَمْ يَتَوَضَّأْ.

[793] 93 - (...) It was narrated from Ja'far bin 'Amr bin Umayyah Aḍ-Ḍamrî that his father said: "I saw the Messenger of Allâh ﷺ cut (some meat) from a lamb shoulder and eat it, then the call to prayer was given. He got up, put down the knife

[٧٩٣] **٩٣**-(...) **وَحَدَّثَنِي** أَحْمَدُ ابْنُ عِيسَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَحْتَزُّ مِنْ

and prayed, and he did not perform *Wuḍû'*."

كَتِفِ شَاةٍ، فَأَكَلَ مِنْهَا، فَدُعِيَ إِلَىٰ الصَّلَاةِ، فَقَامَ وَطَرَحَ السِّكِّينَ وَصَلَّىٰ وَلَمْ يَتَوَضَّأْ.

[794] (...) A similar *Ḥadîth* (as no. 793) was narrated by 'Alî bin 'Abdullâh bin 'Abbâs from his father, from the Messenger of Allâh ﷺ.

[٧٩٤] قَال ابْنُ شِهَابٍ: وَحَدَّثَنِي عَلِيُّ ابْنُ عَبْدِ اللهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ [بِذَلِكَ].

[795] (356) It was narrated from Maimûnah, the wife of the Prophet ﷺ, that the Prophet ﷺ ate some lamb shoulder in her house, then he prayed and he did not perform *Wuḍû'*.

[٧٩٥] (٣٥٦) قَالَ عَمْرٌو: وَحَدَّثَنِي بُكَيْرُ بْنُ الْأَشَجِّ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ أَكَلَ عِنْدَهَا كَتِفًا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[796] (...) A similar *Ḥadîth* (as no.795) was narrated from Maimûnah, the wife of the Prophet ﷺ.

[٧٩٦] (...) قَالَ عَمْرٌو: وَحَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ عَنْ يَعْقُوبَ بْنِ الْأَشَجِّ، عَنْ كُرَيْبٍ [مَوْلَى ابْنِ عَبَّاسٍ]، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ. [بِذٰلِكَ].

[797] 94 - (357) It was narrated that Abû Râfi' said: "I bear witness that I used to grill sheep liver for the Messenger of Allâh ﷺ, then he prayed and he did not perform *Wuḍû'*."

[٧٩٧] ٩٤-(٣٥٧) قَالَ: عَمْرٌو وَحَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلَالٍ عَنْ عَبْدِ اللهِ ابْنِ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِي غَطَفَانَ، عَنْ أَبِي رَافِعٍ قَالَ: أَشْهَدُ لَكُنْتُ أَشْوِي لِرَسُولِ اللهِ ﷺ بَطْنَ الشَّاةِ، ثُمَّ صَلَّىٰ وَلَمْ يَتَوَضَّأْ.

[798] 95 - (358) It was narrated from Az-Zuhrî, from 'Ubaidullâh bin 'Abdullâh, from Ibn 'Abbâs that the Prophet ﷺ drank some milk, then he called for some

[٧٩٨] ٩٥-(٣٥٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ

water and rinsed out his mouth and said: "There is some greasiness in it."

عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ شَرِبَ لَبَنًا، ثُمَّ دَعَا بِمَاءٍ فَتَمَضْمَضَ وَقَالَ: «إِنَّ لَهُ دَسَمًا».

[799] **(...)** A similar report (as no. 798) was narrated with the (previous) chain of 'Uqayl, from Az-Zuhrî.

[٧٩٩] (...) **وحَدَّثَني** أَحْمَدُ بْنُ عِيسَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: وَأَخْبَرَنِي عَمْرٌو؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ، كُلُّهُمْ عَنِ ابْنِ شِهَابٍ بِإِسْنَادِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، مِثْلَهُ.

[800] 96 - (359) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ got dressed, then he came out to offer *Ṣalat*. A gift of bread and meat was brought to him and he ate three mouthfuls, then he led the people in prayer, and he did not touch any water (i.e. he ﷺ did not perform *Wuḍû'*).

[٨٠٠] **٩٦-(٣٥٩) وحَدَّثَني** عَلِيُّ ابْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ ﷺ جَمَعَ عَلَيْهِ ثِيَابَهُ ثُمَّ خَرَجَ إِلَىٰ الصَّلَاةِ، فَأُتِيَ بِهَدِيَّةٍ خُبْزٍ وَلَحْمٍ، فَأَكَلَ ثَلَاثَ لُقَمٍ، ثُمَّ صَلَّى بِالنَّاسِ، وَمَا مَسَّ مَاءً.

[801] **(...)** Muḥammad bin 'Amr bin 'Aṭâ' said: "I was with Ibn 'Abbâs..." and he quoted a *Ḥadîth* of Ibn Ḥalḥalah (no. 800). In it he said: "Ibn 'Abbâs saw the Prophet ﷺ do that." He said: "He offered *Ṣalat*," but he did not say, "he led the people."

[٨٠١] (...) **وحَدَّثَناه** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ. وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ ابْنِ حَلْحَلَةَ. وَفِيهِ: أَنَّ ابْنَ عَبَّاسٍ شَهِدَ ذَلِكَ مِنَ النَّبِيِّ ﷺ. وَقَالَ: صَلَّىٰ، وَلَمْ يَقُلْ: بِالنَّاسِ.

Chapter 25. (Performing) *Wuḍû'* After Eating Camel Meat

(المعجم ٢٥) - (بَابُ الوضوء من لحوم الإبل) (التحفة ٥٩)

[802] 97 - (360) It was narrated from Jâbir bin Samurah that a man asked the Messenger of Allâh ﷺ: "Should I perform *Wuḍû'* after eating lamb?" He said: "If you wish, then perform *Wuḍû'*, and if not, then do not do it." He said: "Should I perform *Wuḍû'* after eating camel meat?" He said: "Yes, perform *Wuḍû'* after eating camel meat." He said: "Can I offer prayer in sheep pens?" He said: "Yes." He said: "Can I pray in the area where camels rest?" He said, "No."

[٨٠٢] **٩٧-(٣٦٠) وَحَدَّثَنَا** أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ: أَأَتَوَضَّأُ مِنْ لُحُومِ الْغَنَمِ؟ قَالَ: «إِنْ شِئْتَ، فَتَوَضَّأْ، وَإِنْ شِئْتَ، فَلَا تَوَضَّأْ» قَالَ: أَتَوَضَّأُ مِنْ لُحُومِ الْإِبِلِ؟ قَالَ: «نَعَمْ، فَتَوَضَّأْ مِنْ لُحُومِ الْإِبِلِ» قَالَ: أُصَلِّي فِي مَرَابِضِ الْغَنَمِ؟ قَالَ: «نَعَمْ» قَالَ: أُصَلِّي فِي مَبَارِكِ الْإِبِلِ؟ قَالَ: «لَا».

[803] (...) A *Ḥadîth* similar to that of Abû Kâmil from Abû 'Awânah was narrated from Jâbir bin Samurah (no. 802) from the Prophet ﷺ.

[٨٠٣] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ سِمَاكٍ، وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُوسَىٰ عَنْ شَيْبَانَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، وَأَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، كُلُّهُمْ عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ أَبِي كَامِلٍ، عَنْ أَبِي عَوَانَةَ.

Chapter 26. Evidence That If A Person Is Certain That He Is In A State Of Purity, Then He Doubts Whether He Has Committed *Hadath* (Broken His *Wuḍû'*), Then He Prays With His Purity Like That

(المعجم ٢٦) - (بَابُ الدليل على أن من تيقن الطهارة ثم شك في الحدث فله أن يصلي بطهارته تلك) (التحفة ٦٠)

[804] 98 - (361) It was narrated from Sa'eed, and 'Abbâd bin Tamîm, from his paternal uncle, that a complaint was made to the Prophet ﷺ about when one thinks that something has happened while he is praying. He (ﷺ) said: "Do not stop until you hear a sound or notice a smell."

[٨٠٤] **٩٨-(٣٦١) وحَدَّثني** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَعَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ؛ شُكِيَ إِلَى النَّبِيِّ ﷺ: الرَّجُلُ، يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ. قَالَ: «لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا، أَوْ يَجِدَ رِيحًا».

قَالَ: أَبُو بَكْرٍ وَزُهَيْرُ بْنُ حَرْبٍ فِي رِوَايَتِهِمَا: هُوَ عَبْدُ اللهِ بْنُ زَيْدٍ.

[805] 99 - (362) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you feels something in his stomach and is not sure whether something came out of him or not, let him not leave the *Masjid* (i.e., continue his prayer) unless he hears a sound or notices a smell.'"

[٨٠٥] **٩٩-(٣٦٢) وحَدَّثني** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا فَأَشْكَلَ عَلَيْهِ، أَخَرَجَ مِنْهُ شَيْءٌ أَمْ لَا، فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

Chapter 27. Hides Of Dead Animals Are Purified By Tanning

(المعجم ٢٧) - (بَابُ طهارة جلود الميتة بالدباغ) (التحفة ٦١)

[806] 100 - (363) It was

[٨٠٦] **١٠٠-(٣٦٣) وحَدَّثَنَا**

narrated that Ibn 'Abbâs said: "A sheep was given in charity to a freed slave woman of Maimûnah, but it died. The Messenger of Allâh ﷺ passed by it and said: 'Why don't you take its skin and tan it, and make use of it?' They said: 'It is dead, O Messenger of Allâh.' He said: 'It is only unlawful to eat it (the dead).'"

يَحْيَى بْنُ يَحْيَىٰ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تُصُدِّقَ عَلَىٰ مَوْلَاةٍ لِمَيْمُونَةَ بِشَاةٍ، فَمَاتَتْ، فَمَرَّ بِهَا رَسُولُ اللهِ ﷺ فَقَالَ: «هَلَّا أَخَذْتُمْ إِهَابَهَا، فَدَبَغْتُمُوهُ، فَانْتَفَعْتُمْ بِهِ؟» فَقَالُوا: إِنَّهَا مَيْتَةٌ، فَقَالَ: «إِنَّمَا حُرِّمَ أَكْلُهَا».

قَالَ أَبُو بَكْرٍ وَابْنُ أَبِي عُمَرَ فِي حَدِيثِهِمَا: عَنْ مَيْمُونَةَ [رَضِيَ اللهُ عَنْهَا].

[807] 101 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ found a dead sheep; it had been given to a freed slave woman of Maimûnah from the charity. The Messenger of Allâh ﷺ said: "Why don't you take its hide?" They said: "It is dead." He said: "It is only unlawful to eat it."

[٨٠٧] ١٠١-(...) **وحَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ وَجَدَ شَاةً مَيْتَةً، أُعْطِيَتْهَا مَوْلَاةٌ لِمَيْمُونَةَ، مِنَ الصَّدَقَةِ. فَقَالَ رَسُولُ اللهِ ﷺ: «هَلَّا انْتَفَعْتُمْ بِجِلْدِهَا؟» قَالُوا: «إِنَّهَا مَيْتَةٌ» قَالَ: «إِنَّمَا حُرِّمَ أَكْلُهَا».

[808] (...) A report similar to that of Yûnus (no. 807) was narrated from Ibn Shihâb with this chain.

[٨٠٨] (...) **وَحَدَّثَنَا** حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي

عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ بِهَٰذَا الْإِسْنَادِ. نَحْوَ رِوَايَةِ يُونُسَ.

[809] 102 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ passed by a sheep that had been thrown away; it had been given to a freed slave woman of Maimûnah from the charity. The Prophet ﷺ said: "Why didn't they take its skin, tan it and make use of it?"

[٨٠٩] **١٠٢-(...) وحَدَّثَنَا** ابْنُ أَبِي عُمَرَ وَعَبْدُ اللهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِشَاةٍ مَطْرُوحَةٍ أُعْطِيَتْهَا مَوْلَاةٌ لِمَيْمُونَةَ، مِنَ الصَّدَقَةِ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَخَذُوا إِهَابَهَا فَدَبَغُوهُ فَانْتَفَعُوا بِهِ؟».

[810] 103 - (364) Ibn 'Abbâs narrated that Maimûnah told him: "There was a sheep that belonged to one of the wives of the Messenger of Allâh ﷺ and it died. The Messenger of Allâh ﷺ said: 'Why didn't you take its skin and make use of it?'"

[٨١٠] **١٠٣-(٣٦٤) حَدَّثَنَا** أَحْمَدُ ابْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَخْبَرَنِي عَطَاءٌ مُنْذُ حِينٍ، قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ؛ أَنَّ مَيْمُونَةَ أَخْبَرَتْهُ: أَنَّ دَاجِنَةً كَانَتْ لِبَعْضِ نِسَاءِ رَسُولِ اللهِ ﷺ فَمَاتَتْ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَلَّا أَخَذْتُمْ إِهَابَهَا فَاسْتَمْتَعْتُمْ بِهِ؟».

[811] 104 - (365) It was narrated from Ibn 'Abbâs that the Prophet ﷺ passed by a sheep belonging to a freed slave woman of Maimûnah, and he said: "Why didn't you make use of its skin?"

[٨١١] **١٠٤-(٣٦٥) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ مَرَّ بِشَاةٍ لِمَوْلَاةٍ لِمَيْمُونَةَ. فَقَالَ: «أَلَّا انْتَفَعْتُمْ بِإِهَابِهَا؟».

[812] 105 - (366) It was narrated that 'Abdullâh bin 'Abbâs said: "I heard the Messenger of Allâh ﷺ say: 'If the skin is tanned it has become pure.'"

[٨١٢] **١٠٥-(٣٦٦) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ وَعْلَةَ أَخْبَرَهُ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا دُبِغَ الْإِهَابُ فَقَدْ طَهُرَ».

[813] (...) A *Ḥadîth* similar to that of Yaḥyâ bin Yaḥyâ (no. 812) was narrated from the Prophet ﷺ.

[٨١٣] **(...) وحَدَّثنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا ابْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، كُلُّهُمْ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، يَعْنِي حَدِيثَ يَحْيَى بْنِ يَحْيَىٰ.

[814] 106 - (...) Abû Al-Khair said: "I saw Ibn Wa'lah As-Sabâ'î wearing an animal pelt and I touched it. He said: 'Why did you touch it (do you think it is impure)? I asked 'Abdullâh bin 'Abbâs: 'We live in the west and with us there are Berbers and Zoroastrians who bring us a ram that they have slaughtered, and we do not eat of the meat they slaughter. And they bring us skins in which they put fat." Ibn 'Abbâs said: 'We asked the Messenger of Allâh ﷺ about that

[٨١٤] **١٠٦-(...) حَدَّثَنِي** إِسْحٰقُ ابْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ إِسْحٰقَ. - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ ابْنُ مَنْصُورٍ: أَخْبَرَنَا - عَمْرُو بْنُ الرَّبِيعِ: أَخْبَرَنَا يَحْيَى ابْنُ أَيُّوبَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ قَالَ: رَأَيْتُ عَلَىٰ ابْنِ وَعْلَةَ السَّبَإِيِّ فَرْوًا، فَمَسِسْتُهُ، فَقَالَ: مَا لَكَ تَمَسُّهُ؟ قَدْ سَأَلْتُ عَبْدَ اللهِ بْنَ عَبَّاسٍ، قُلْتُ: إِنَّا نَكُونُ بِالْمَغْرِبِ، وَمَعَنَا الْبَرْبَرُ

and he said: 'Its tanning is its purification.'"

وَالْمَجُوسُ، نُؤْتَى بِالْكَبْشِ قَدْ ذَبَحُوهُ، وَنَحْنُ لَا نَأْكُلُ ذَبَائِحَهُمْ، وَيَأْتُونَنَا بِالسِّقَاءِ يَجْعَلُونَ فِيهِ الْوَدَكَ. فَقَالَ ابْنُ عَبَّاسٍ: قَدْ سَأَلْنَا رَسُولَ اللهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ: «دِبَاغُهُ طَهُورُهُ».

[815] 107 - (...) Ibn Wa'lah As-Sabâ'î said: "I asked 'Abdullâh bin 'Abbâs: 'We are in the west and the Zoroastrians come to us with skins in which there is water and fat.' He said: 'Drink it.' I said: 'Is that your own opinion?' Ibn 'Abbâs said: 'I heard the Messenger of Allâh ﷺ say: "Its tanning is its purification."

[٨١٥] ١٠٧-(...) وحَدَّثَني إِسْحٰقُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ إِسْحٰقَ عَنْ عَمْرِو بْنِ الرَّبِيعِ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ أَبِي الْخَيْرِ حَدَّثَهُ قَالَ: حَدَّثَنِي ابْنُ وَعْلَةَ السَّبَإِيُّ قَالَ: سَأَلْتُ عَبْدَ اللهِ ابْنَ عَبَّاسٍ، قُلْتُ: إِنَّا نَكُونُ بِالْمَغْرِبِ، فَيَأْتِينَا الْمَجُوسُ بِالْأَسْقِيَةِ فِيهَا الْمَاءُ وَالْوَدَكُ، فَقَالَ: اشْرَبْ. فَقُلْتُ: أَرَأْيٌ تَرَاهُ؟ فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «دِبَاغُهُ طَهُورُهُ».

Chapter 28. *Tayammum*

(المعجم ٢٨) - (بَابُ التيمم)

(التحفة ٦٢)

[816] 108 - (367) It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ on one of his journeys, and when we were in Al-Baidâ' - or in Dhât Al-Jaish - a necklace of mine broke (and fell off). The Messenger of Allâh ﷺ started to look for it, and the people did

[٨١٦] ١٠٨-(٣٦٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ - أَوْ بِذَاتِ الْجَيْشِ - انْقَطَعَ عِقْدٌ

likewise. They were not near any water source and they did not have any water with them. The people came to Abû Bakr and said: 'Do you not see what 'Âishah has done? She has delayed the Messenger of Allâh ﷺ and the people with him. They are not near any water source and they do not have any water with them.' Abû Bakr came and the Messenger of Allâh ﷺ was resting his head on my thigh and had gone to sleep. He said: 'You have delayed the Messenger of Allâh ﷺ and the people. They are not near any water source and they do not have any water with them.' Abû Bakr scolded me, and said whatever Allâh willed he should say. He started poking me in the side with his hand, and nothing prevented me from moving except the fact that the Messenger of Allâh ﷺ was resting on my thigh. The Messenger of Allâh ﷺ slept until morning came and there was no water. Then Allâh revealed the Verse of *Tayammum*, so they performed *Tayammum*. Usaid bin Ḥuḍair - who was one of the leaders - said: 'This is not the first of your blessings, O family of Abû Bakr!'" 'Âishah said: "We made the camel that I had been riding get up, and we found the necklace underneath it."

لِي، فَأَقَامَ رَسُولُ اللهِ ﷺ عَلَىٰ الْتِمَاسِهِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَىٰ مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَتَى النَّاسُ إِلَىٰ أَبِي بَكْرٍ فَقَالُوا: أَلَا تَرَىٰ إِلَىٰ مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللهِ ﷺ وَبِالنَّاسِ مَعَهُ، وَلَيْسُوا عَلَىٰ مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللهِ ﷺ وَاضِعٌ رَأْسَهُ عَلَىٰ فَخِذِي قَدْ نَامَ، فَقَالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ وَالنَّاسَ، وَلَيْسُوا عَلَىٰ مَاءٍ وَلَيْسَ مَعَهُم مَاءٌ، قَالَتْ فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي، فَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانُ رَسُولِ اللهِ ﷺ عَلَىٰ فَخِذِي، فَنَامَ رَسُولُ اللهِ ﷺ حَتَّىٰ أَصْبَحَ عَلَىٰ غَيْرِ مَاءٍ، فَأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ - وَهُوَ أَحَدُ النُّقَبَاءِ -: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ! فَقَالَتْ عَائِشَةُ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ، فَوَجَدْنَا الْعِقْدَ تَحْتَهُ.

[817] 109 - (...) It was narrated from 'Âishah that she borrowed a necklace from Asmâ', but it got lost. The Messenger of Allâh ﷺ sent some of his Companions out to look for it, and the time of prayer came, so they prayed without *Wuḍû'*. When they came to the Prophet ﷺ they complained to him about that, and the Verse of *Tayammum* was revealed. Usaid bin Huḍair said: "May Allâh reward you with good (O 'Âishah), for by Allâh, you never have any problem but Allâh grants you a way out and makes it a blessing for the Muslims."

[٨١٧] **١٠٩-(. . .) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ بِشْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً، فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ نَاسًا مِنْ أَصْحَابِهِ فِي طَلَبِهَا، فَأَدْرَكَتْهُمُ الصَّلَاةُ فَصَلَّوْا بِغَيْرِ وُضُوءٍ، فَلَمَّا أَتَوُا النَّبِيَّ ﷺ شَكَوْا ذٰلِكَ إِلَيْهِ، فَنَزَلَتْ آيَةُ التَّيَمُّمِ. فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكِ اللهُ خَيْرًا. فَوَاللهِ! مَا نَزَلَ بِكِ أَمْرٌ قَطُّ إِلَّا جَعَلَ اللهُ لَكِ مِنْهُ مَخْرَجًا، وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً.

[818] 110 - (368) It was narrated that Shaqîq said: "I was sitting with 'Abdullâh and Abû Mûsâ when Abû Mûsâ said: 'O Abû 'Abdur-Raḥmân! If a man becomes sexually impure and cannot find any water for a month, what do you think he should do about offering *Ṣalat*?' 'Abdullâh said: 'He should not do *Tayammum* even if he does not find water for a month.' Abû Mûsâ said: 'What about this Verse in *Sûrat Al-Mâ'idah*: "...and you find no water, then perform *Tayammum* with clean earth..."?'[1] 'Abdullâh said: 'If

[٨١٨] **١١٠-(٣٦٨) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللهِ وَأَبِي مُوسَىٰ، فَقَالَ أَبُو مُوسَىٰ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْرًا، كَيْفَ يَصْنَعُ بِالصَّلَاةِ؟ فَقَالَ عَبْدُ اللهِ: لَا يَتَيَمَّمُ وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْرًا. فَقَالَ أَبُو مُوسَىٰ: فَكَيْفَ بِهٰذِهِ الْآيَةِ فِي سُورَةِ الْمَائِدَةِ:

[1] *Al-Mâ'idah* 5:6.

they were granted a concession because of this Verse, soon they would do *Tayammum* with clean earth if they found the water too cold.' Abû Mûsâ said to 'Abdullâh: 'Have you not heard what 'Ammâr said?: "The Messenger of Allâh ﷺ sent me on an errand and I became sexually impure. I could not find any water, so I rolled in the dust like an animal, then I came to the Messenger of Allâh ﷺ and told him about that. He said: 'It would have been sufficient for you to do like this with your hands' - then he struck the ground with his hands once, then wiped the left hand over the right, and the back of his hands and his face.'" 'Abdullâh said: 'Did you not notice that 'Umar was not convinced by the words of 'Ammâr?'"

﴿فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [المائدة: ٦] فَقَالَ عَبْدُ اللهِ: لَوْ رُخِّصَ لَهُمْ فِي هٰذِهِ الْآيَةِ، لَأَوْشَكَ، إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ، أَنْ يَتَيَمَّمُوا بِالصَّعِيدِ. فَقَالَ أَبُو مُوسَىٰ لِعَبْدِ اللهِ: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ: بَعَثَنِي رَسُولُ اللهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ، فَلَمْ أَجِدِ الْمَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هٰكَذَا» ثُمَّ ضَرَبَ بِيَدَيْهِ إِلَىٰ الْأَرْضِ ضَرْبَةً وَاحِدَةً، ثُمَّ مَسَحَ الشِّمَالَ عَلَىٰ الْيَمِينِ، وَظَاهِرَ كَفَّيْهِ، وَوَجْهَهُ؟ فَقَالَ عَبْدُ اللهِ: أَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ.

[819] 111 - (...) It was narrated that Shaqîq said: "Abû Mûsâ said to 'Abdullâh..." and he quoted a *Hadîth* similar to that of Abû Mu'âwiyah (no. 818), except that he said: "The Messenger of Allâh ﷺ said: 'It would have been sufficient for you to do like this,' and he struck his hands on the ground, then he shook off the dust and wiped his face and hands."

[٨١٩] **١١١-(...) وحَدَّثَنَا** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: قَالَ أَبُو مُوسَىٰ لِعَبْدِ اللهِ، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هٰكَذَا» وَضَرَبَ بِيَدَيْهِ إِلَىٰ الْأَرْضِ، فَنَفَضَ يَدَيْهِ فَمَسَحَ وَجْهَهُ وَكَفَّيْهِ.

[820] 112 - (...) It was narrated

[٨٢٠] **١١٢-(...) وَحَدَّثَنِي** عَبْدُ

from Sa'eed bin 'Abdur-Raḥmân bin Abza, from his father, that a man came to 'Umar and said: "I became sexually impure but I could not find any water." He said: "Do not pray." 'Ammâr said: "Do you not remember, O Commander of the Believers! When you and I were on a campaign and we became sexually impure and could not find any water. You did not pray, but I rolled in the dust and offer *Ṣalât*. The Prophet ﷺ said: 'It would have been sufficient for you to strike your hands on the ground, then blow on them, then wipe your face and hands with them.' 'Umar said: 'Fear Allâh, O 'Ammâr!' I said: 'If you wish, I will not narrate it.'"

(In another narration) from Dharr with the same chain that Al-Ḥakam mentioned. 'Umar said: "We have left you with what you have said."

اللهِ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ، عَنْ شُعْبَةَ. قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ ذَرٍّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَىٰ، عَنْ أَبِيهِ أَنَّ رَجُلًا أَتَى عُمَرَ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدْ مَاءً. فَقَالَ: لَا تُصَلِّ، فَقَالَ عَمَّارٌ: أَما تَذْكُرُ، يَا أَمِيرَ الْمُؤْمِنِينَ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجْنَبْنَا، فَلَمْ نَجِدْ مَاءً. فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ وَصَلَّيْتُ، فَقَالَ النَّبِيُّ ﷺ «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ بِيَدَيْكَ الْأَرْضَ، ثُمَّ تَنْفُخَ، ثم تَمْسَحَ بِهِمَا وَجْهَكَ وَكَفَّيْكَ» فَقَالَ عُمَرُ: اتَّقِ اللهَ، يَا عَمَّارُ! فَقَالَ: إِنْ شِئْتَ لَمْ أُحَدِّثْ بِهِ.

قَالَ الْحَكَمُ: وَحَدَّثَنِيهِ ابْنُ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَىٰ عَنْ أَبِيهِ، مِثْلَ حَدِيثِ ذَرٍّ قَالَ: وَحَدَّثَنِي سَلَمَةُ عَنْ ذَرٍّ، فِي هٰذَا الإِسْنَادِ الَّذِي ذَكَرَ الْحَكَمُ. فَقَالَ عُمَرُ: نُوَلِّيكَ مَا تَوَلَّيْتَ.

[821] 113 - (...) It was narrated from Ibn 'Abdur-Raḥmân bin Abza from his father, that a man came to 'Umar and said: "I became sexually impure but I could not find any water..." and he quoted the *Ḥadîth*, (no. 820) and added: "'Ammâr said: 'O

[٨٢١] ١١٣-(...) وحَدَّثَني إِسْحٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ذَرًّا عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَىٰ. قَالَ: قَالَ الْحَكَمُ: وَقَدْ سَمِعْتُهُ

مِن ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ، أَنَّ رَجُلًا أَتَى عُمَرَ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدْ مَاءً، وَسَاقَ الْحَدِيثَ، وَزَادَ فِيهِ: قَالَ: عَمَّارٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ شِئْتَ، لِمَا جَعَلَ اللهُ عَلَيَّ مِنْ حَقِّكَ، لَا أُحَدِّثُ بِهِ أَحَدًا. وَلَمْ يَذْكُرْ: حَدَّثَنِي سَلَمَةُ عَنْ ذَرٍّ.

Commander of the Believers! If you wish, because of the right that Allâh has given you over me, I will not tell anyone about it.'"

[٨٢٢] ١١٤-(٣٦٩) قَالَ مُسْلِمٌ: وَرَوَى اللَّيْثُ بْنُ سَعْدٍ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ، عَنْ عُمَيْرٍ مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ: أَقْبَلْتُ أَنَا وَعَبْدُ الرَّحْمٰنِ بْنُ يَسَارٍ، مَوْلَىٰ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، حَتَّىٰ دَخَلْنَا عَلَىٰ أَبِي الْجَهْمِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ الْأَنْصَارِيِّ. فَقَالَ أَبُو الْجَهْمِ: أَقْبَلَ رَسُولُ اللهِ ﷺ مِنْ نَحْوِ بِئْرِ جَمَلٍ، فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ رَسُولُ اللهِ ﷺ [عَلَيْهِ] حَتَّى أَقْبَلَ عَلَىٰ الْجِدَارِ فَمَسَحَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

[822] 114 - (369) It was narrated from 'Umair, the freed slave of Ibn 'Abbâs, that he heard him say: "'Abdur-Raḥmân bin Yasâr, the freed slave of Maimûnah, the wife of the Prophet ﷺ, and I came to Abû Al-Jahm bin Al-Ḥâri<u>th</u> bin Aṣ-Ṣimmah Al-Anṣârî. Abû Al-Jahm said: 'The Messenger of Allâh ﷺ came from the direction of *Bi'r Jamal* and was met by a man who greeted him with *Salâm*. The Messenger of Allâh ﷺ did not return the greeting [to him] until he went to a wall, and wiped his face and hands, then he returned the greeting.'"

[٨٢٣] ١١٥-(٣٧٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَجُلًا مَرَّ، وَرَسُولُ اللهِ ﷺ يَبُولُ، فَسَلَّمَ، فَلَمْ يَرُدَّ عَلَيْهِ.

[823] 115 - (370) It was narrated from Ibn 'Umar that a man passed by when the Messenger of Allâh ﷺ was urinating. He greeted him, but he did not return the greeting.

Chapter 29. Evidence That The Muslim Does Not Become Impure

[824] (371) It was narrated from Abû Hurairah that he met the Prophet ﷺ in one of the streets of Al-Madînah when he was sexually impure. He slipped away and went to perform *Ghusl*, and the Prophet ﷺ noticed he was gone. When he came to him, he said: "Where were you, O Abû Hurairah?" He said: "O Messenger of Allâh, you met me when I was sexually impure, and I did not like to sit with you until I had performed *Ghusl*." The Messenger of Allâh ﷺ said: "*Subhân-Allâh* (Glorious is Allâh)! The believer does not become impure."

[825] 116 - (372) It was narrated from Hudhaifah that the Messenger of Allâh ﷺ met him while he was sexually impure, so he slipped away and performed *Ghusl*, then he came back and said: "I was sexually impure." He said: "The Muslim does not become impure."

(المعجم ٢٩) - (بَابُ الدليل على أن المسلم لا ينجس) (التحفة ٦٣)

[٨٢٤] (٣٧١) وحَدَّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ، قَالَ حُمَيْدٌ: حَدَّثَنا؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ لَقِيَ النَّبِيَّ ﷺ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، فَانْسَلَّ فَذَهَبَ فَاغْتَسَلَ، فَتَفَقَّدَهُ النَّبِيُّ ﷺ، فَلَمَّا جَاءَهُ قَالَ: «أَيْنَ كُنْتَ؟ يَا أَبَا هُرَيْرَةَ» قَالَ: يَا رَسُولَ اللهِ! لَقِيتَنِي وَأَنَا جُنُبٌ، فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّىٰ أَغْتَسِلَ. فَقَالَ رَسُولُ اللهِ ﷺ: «سُبْحَانَ اللهِ! إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ».

[٨٢٥] ١١٦-(٣٧٢) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ واصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، أَنَّ رَسُولَ اللهِ ﷺ لَقِيَهُ وَهُوَ جُنُبٌ، فَحَادَ عَنْهُ فَاغْتَسَلَ، ثُمَّ جَاءَ فَقَالَ: كُنْتُ جُنُبًا قَالَ: «إِنَّ الْمُسْلِمَ لَا يَنْجُسُ».

Chapter 30. Remembering Allâh, The Most High, When One Is Sexually Impure, And At Other Times

(المعجم ٣٠) - (بَابُ ذكر اللّه تعالى في حال الجنابة وغيرها) (التحفة ٦٤)

[826] 117 - (373) It was narrated that 'Âishah said: "The Prophet ﷺ used to remember Allâh in all situations."

[٨٢٦] ١١٧-(٣٧٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، وَإِبْرَاهِيمُ بْنُ مُوسَىٰ قالَا: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَذْكُرُ اللهَ عَلَىٰ كُلِّ أَحْيَانِهِ.

Chapter 31. It Is Permissible For One Who Has Broken His *Wuḍû'* To Eat, And There Is Nothing Disliked About Doing So, And *Wuḍû'* Need Not Be Done Immediately

(المعجم ٣١) - (بَابُ جواز أكل المحدث الطعام وأنه لا كراهة في ذلك، وأن الوضوء ليس على الفور) (التحفة ٦٥)

[827] 118 - (374) It was narrated from Ibn 'Abbâs that the Prophet ﷺ came out from where he relieved himself and some food was brought. They suggested *Wuḍû'* to him and he said: "Am I going to offer *Ṣalât*, that I should perform *Wuḍû'*?"

[٨٢٧] ١١٨-(٣٧٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ - قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ. وَقَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ -، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنَ الْخَلَاءِ، فَأُتِيَ بِطَعَامٍ، فَذَكَرُوا لَهُ الْوُضُوءَ فَقَالَ: «أُرِيدُ أَنْ أُصَلِّيَ فَأَتَوَضَّأَ؟».

[828] 119 - (...) It was narrated from Sa'eed bin Al-Ḥuwairith: "I heard Ibn 'Abbâs say: 'We were

[٨٢٨] ١١٩-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ

with the Prophet ﷺ when he came from where he relieved himself and some food was brought. It was said to him: Aren't you going to perform *Wuḍû'*? He said: Why? Am I going to prayer, that I should perform *Wuḍû'*?' "

عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَجَاءَ مِنَ الْغَائِطِ، وَأُتِيَ بِطَعَامٍ، فَقِيلَ لَهُ: أَلَا تَوَضَّأُ؟ فَقَالَ: «لِمَ؟ أُصَلِّي فَأَتَوَضَّأُ؟».

[829] 120 - (...) It was narrated from Sa'eed bin Al-Ḥuwairith, the freed slave of the family of As-Sâ'ib, that he heard 'Abdullâh bin 'Abbâs say: "The Messenger of Allâh ﷺ went to relieve himself, and when he returned, some food was offered to him. It was said to him: 'O Messenger of Allâh, aren't you going to perform *Wuḍû'*?' He said: 'Why? For prayer?'"

[٨٢٩] ١٢٠-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ ابْنِ الْحُوَيْرِثِ مَوْلَىٰ آلِ السَّائِبِ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَبَّاسٍ يَقُولُ: ذَهَبَ رَسُولُ اللهِ ﷺ إِلَىٰ الْغَائِطِ، فَلَمَّا جَاءَ، قُدِّمَ إِلَيْهِ طَعَامٌ، فَقِيلَ: يَا رَسُولَ اللهِ! أَلَا تَوَضَّأُ؟ قَالَ: «لِمَ؟ أَلِلصَّلَاةِ؟».

[830] 121 - (...) Sa'eed bin Al-Ḥuwairith narrated that he heard Ibn 'Abbâs say: "The Prophet ﷺ relieved himself, then some food was brought to him, and he ate and did not touch water." (The narrator) said: "'Amr bin Dînâr added, narrating from Sa'eed bin Al-Ḥuwairith, that it was said to the Prophet ﷺ: 'Are you not going to perform *Wuḍû'*?' He said: 'I am not going to prayer, that I should do *Wuḍû'*?' 'Amr claimed that he heard this from Sa'eed bin Al-Ḥuwairith."

[٨٣٠] ١٢١-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ الْحُوَيْرِثِ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَضَى حَاجَتَهُ مِنَ الْخَلَاءِ، فَقُرِّبَ إِلَيْهِ طَعَامٌ فَأَكَلَ وَلَمْ يَمَسَّ مَاءً. قَالَ: وَزَادَنِي عَمْرُو بْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: إِنَّكَ لَمْ تَوَضَّأْ؟ قَالَ: «مَا أَرَدْتُ صَلَاةً فَأَتَوَضَّأَ» وَزَعَمَ عَمْرٌو أَنَّهُ سَمِعَ مِنْ سَعِيدِ بْنِ الْحُوَيْرِثِ.

Chapter 32. What Should Be Said When Entering The Area In Which One Relieves Himself

(المعجم ٣٢) - (بَابُ ما يقول إذا أَراد دخول الخلاء) (التحفة ٦٦)

[831] 122 - (375) It was narrated from Anas that when the Messenger of Allâh ﷺ entered the area in which he relieved himself, he would say: "*Allâhumma, innî a'û<u>dh</u>u bika min al-<u>kh</u>ubu<u>th</u>i wal-<u>kh</u>abâ'i<u>th</u>* (O Allâh, I seek refuge in You from the male and female devils.)"

[٨٣١] **١٢٢-(٣٧٥) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ: وَقَالَ يَحْيَىٰ أَيْضًا: أَخْبَرَنَا هُشَيْمٌ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنْسٍ - فِي حَدِيثِ حَمَّادٍ: كَانَ رَسُولُ اللهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ، وَفِي حَدِيثِ هُشَيْمٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا دَخَلَ الْكَنِيفَ - قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ».

[832] (...) It was narrated from 'Abdul-'Azîz with this chain, and he said: "*A'û<u>dh</u>u billâhi min al-khubu<u>th</u>i wal-<u>kh</u>abâ'i<u>th</u>* (I seek refuge with Allâh from the male and female devils)."

[٨٣٢] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بِهٰذَا الْإِسْنَادِ. وَقَالَ: «أَعُوذُ بِالله مِنَ الْخُبُثِ وَالْخَبَائِثِ».

Chapter 33. Evidence That Sleeping While Sitting Does Not Invalidate *Wuḍû'*

(المعجم ٣٣) - (بَابُ الدليل على أن نوم الجالس لا ينقض الوضوء) (التحفة ٦٧)

[833] 123 - (376) It was narrated that Anas said: "The *Iqâmah* was called for prayer, and the Messenger of Allâh ﷺ was conversing privately with a man. He did not get up to prayer until the people had fallen asleep."

[٨٣٣] **١٢٣-(٣٧٦) حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: أُقِيمَتِ

الصَّلَاةُ وَرَسُولُ اللهِ ﷺ نَجِيٌّ لِرَجُلٍ وَفِي حَدِيثِ عَبْدِ الْوَارِثِ: وَنَبِيُّ اللهِ ﷺ يُنَاجِي الرَّجُلَ فَمَا قَامَ إِلَىٰ الصَّلَاةِ حَتَّىٰ نَامَ الْقَوْمُ.

[834] 124 - (...) It was narrated from 'Abdul-'Azîz bin Ṣuhaib that he heard Anas bin Mâlik say: "The *Iqâmah* was called for prayer, and the Prophet ﷺ was conversing privately with a man. He continued to speak with him until his Companions fell asleep, then he came and led them in prayer."

[835] 125 - (...) It was narrated from Shu'bah, from Qatâdah who said: "I heard Anas say: 'The Companions of the Messenger of Allâh ﷺ used to fall asleep, then they would offer *Ṣalât* without performing *Wuḍû'*.'" I said: "Did you hear it from Anas?" He said: "Yes, by Allâh."

[836] 126 - (...) It was narrated that Anas said: "The *Iqâmah* for *'Ishâ'* prayer was called, and a man said: 'I have a problem.' The Prophet ﷺ went to speak to him privately, until the people - or some of the people - fell asleep, then they prayed."

[٨٣٤] **١٢٤-(...)** **حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ: أُقِيمَتِ الصَّلَاةُ وَالنَّبِيُّ ﷺ يُنَاجِي رَجُلًا، فَلَمْ يَزَلْ يُنَاجِيهِ حَتَّىٰ نَامَ أَصْحَابُهُ، ثُمَّ جَاءَ فَصَلَّىٰ بِهِمْ.

[٨٣٥] **١٢٥-(...)** **حَدَّثَنِي** يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ،: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ أَصْحَابُ رَسُولِ اللهِ ﷺ يَنَامُونَ، ثُمَّ يُصَلُّونَ وَلَا يَتَوَضَّأُونَ. قَالَ: قُلْتُ: سَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: إِي، وَاللهِ!.

[٨٣٦] **١٢٦-(...)** **حَدَّثَنِي** أَحْمَدُ ابْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّهُ قَالَ: أُقِيمَتْ صَلَاةُ الْعِشَاءِ؛ فَقَالَ رَجُلٌ: لِي حَاجَةٌ، فَقَامَ النَّبِيُّ ﷺ يُنَاجِيهِ، حَتَّىٰ نَامَ الْقَوْمُ- أَوْ بَعْضُ الْقَوْمِ - ثُمَّ صَلَّوْا.

4. The Book Of *Aṣ-Ṣalât*

٤ - (المعجم ٤) - كتاب الصلاة
(التحفة ٣)

Chapter 1. The Beginning Of The *Adhân*

[837] 1 - (377) Nâfi', the freed slave of Ibn 'Umar, narrated that 'Abdullâh bin 'Umar said: "When the Muslims came to Al-Madînah, they would gather and they would wait for the time for the prayer to come, but no one would watch and announce the times. One day they spoke about that. Some of them said: (to call the people for prayers) 'Use a bell like the bell of the Christians.' Some of them said: 'Use a horn like the horn of the Jews.' 'Umar said: 'It is better to send a man to call (the people) to prayer.' The Messenger of Allâh ﷺ said: 'O Bilâl, get up and give the call to prayer.'"

(المعجم ١) - (بَابُ بدء الأذان)
(التحفة ١)

[٨٣٧] **١-(٣٧٧) حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مُحمَّدُ بْنُ بَكْرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي هَٰرُونُ بْنُ عَبْدِ اللهِ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ مَوْلَى ابْنِ عُمَرَ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّهُ قَالَ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ، فَيَتَحَيَّنُونَ الصَّلَوَاتِ، وَلَيْسَ يُنادِي بِهَا أَحَدٌ، فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ؛ فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَىٰ، وَقَالَ بَعْضُهُمْ: قَرْنًا مِثْلَ قَرْنِ الْيَهُودِ، فَقَالَ عُمَرُ: أَوَلَا تَبْعَثُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ؟ قَالَ رَسُولُ اللهِ ﷺ: «يَا بِلَالُ! قُمْ؛ فَنَادِ بِالصَّلَاةِ».

Chapter 2. The Command To Say The Phrases Of The *Adhân* Twice And The Phrases Of The *Iqâmah* Once, Except The Phrase, 'Prayer Is About To Begin,' Which Is To Be Said Twice

[838] 2 - (378) It was narrated that Anas said: "Bilâl was ordered to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once."

Yaḥyâ added in his narration from Ibn 'Ulayyah: "So I narrated it to Ayyûb, and he said: 'Except for the *Iqâmah*.'"

[839] 3 - (...) It was narrated that Anas bin Mâlik said: "They (the people) said that the times of prayer should be announced by means of something that they would recognize (easily), and they suggested lighting a fire or striking a bell. Then Bilâl was ordered to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once."

[840] 4 - (...) Khâlid Al-Ḥadhdhâ' narrated with this chain: "When the numbers of people increased, they suggested that they should know..." a *Ḥadîth* similar to that of Ath-

(المعجم ٢) - (بَابُ الأمر بشفع الأذان وإيتار الإقامة إلَّا كلمة الإقامة فإنَّهَا مثناة) (التحفة ٢)

[٨٣٨] ٢-(٣٧٨) حدّثنا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، جَمِيعًا عَنْ خَالِدٍ الحذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

زَادَ يَحْيَىٰ فِي حَدِيثِهِ عَنِ ابْنِ عُلَيَّةَ: فَحَدَّثْتُ بِهِ أَيُّوبَ؛ فَقَالَ: إِلَّا الْإِقَامَةَ

[٨٣٩] ٣-(...) وحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: ذَكَرُوا أَنْ يُعْلِمُوا وَقْتَ الصَّلَاةِ بِشَيْءٍ يَعْرِفُونَهُ، فَذَكَرُوا أَنْ يُنَوِّرُوا نَارًا أَوْ يَضْرِبُوا نَاقُوسًا، فَأُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

[٨٤٠] ٤-(...) وحَدَّثني مُحمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا خَالِدٌ الحَذَّاءُ بِهٰذَا الْإِسْنَادِ: لَمَّا كَثُرَ

T̲h̲aqafî (no. 839), except that he said: "They should kindle a fire."

النَّاسُ ذَكَرُوا أَنْ يُعْلِمُوا، بِمِثْلِ حَدِيثِ الثَّقَفِيِّ، غَيْرَ أَنَّهُ قَالَ: أَنْ يُورُوا نَارًا.

[841] 5 - (...) It was narrated that Anas said: "Bilâl was commanded to say the phrases of the *Ad̲h̲ân* twice and the phrases of the *Iqâmah* once."

[٨٤١] ٥-(...) وحَدَّثَني عُبَيْدُ اللهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ سَعِيدٍ وَعَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ قَالَا: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

Chapter 3. Description Of The *Ad̲h̲ân*

(المعجم ٣) - (بَابُ صفة الأذان) (التحفة ٣)

[842] 6 - (379) It was narrated from Abû Maḥd̲h̲ûrah that the Prophet of Allâh ﷺ taught him this *Ad̲h̲ân*: "*Allâhu akbaru Allâhu akbar; As̲h̲hadu an lâ ilâha illallâh, As̲h̲hadu an lâ ilâha illallâh; As̲h̲hadu anna Muḥammadan Rasûl Allâh, Ash-hadu anna Muḥammadan Rasûl Allâh* (Allâh is Most Great, Allâh is Most Great; I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muḥammad is the Messenger of Allâh, I bear witness that Muḥammad is the Messenger of Allâh)." Then he should go back and say: "*As̲h̲hadu an lâ ilâha illallâh* (I bear witness that none has the

[٨٤٢] ٦-(٣٧٩) وَحَدَّثَني أَبُو غَسَّانَ الْمِسْمَعِيُّ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ. قَالَ: أَبُو غَسَّانَ: حَدَّثَنَا مُعَاذٌ وَقَالَ إِسْحٰقُ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ: حَدَّثَنِي أَبِي عَنْ عَامِرٍ الْأَحْوَلِ، عَنْ مَكْحُولٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَيْرِيزٍ، عَنْ أَبِي مَحْذُورَةَ أَنَّ نَبِيَّ اللهِ ﷺ عَلَّمَهُ هٰذَا الْأَذَانَ: «اللهُ أَكْبَرُ اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ»، ثُمَّ يَعُودُ فَيَقُولُ: «أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ - مَرَّتَيْنِ - أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ -

right to be worshipped but Allâh)," twice; "*As̲h̲hadu anna Muḥammadan Rasûl Allâh* (I bear witness that Muḥammad is the Messenger of Allâh)," twice; "*Ḥayya 'alaṣ-ṣalât* (Come to prayer)," twice; "*Ḥayya 'alal-falâḥ* (Come to prosperity)," twice. (One of the narrators) Isḥâq added: "*Allâhu akbaru Allâhu akbar; Lâ ilâha illallâh* (Allâh is Most Great, Allâh is Most Great; none has the right to be worshipped but Allâh)."

مَرَّتَيْنِ - حَيَّ عَلَىٰ الصَّلَاةِ - مَرَّتَيْنِ - حَيَّ عَلَىٰ الْفَلَاحِ - مَرَّتَيْنِ - زَادَ إِسْحٰقُ «اللهُ أَكْبَرُ اللهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللهُ».

Chapter 4. It Is Recommended To Have Two *Mu'ad̲h̲d̲h̲in* In A Single *Masjid*

(المعجم ٤) - (بَابُ استحباب اتخاذ مؤذنين للمسجد الواحد) (التحفة ٤)

[843] 7 - (380) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ had two *Mu'ad̲h̲d̲h̲in*: 'Bilâl and Ibn Umm Maktûm, the blind man.'"

[٨٤٣] ٧-(٣٨٠) **حَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ لِرَسُولِ اللهِ ﷺ مُؤَذِّنَانِ: بِلَالٌ وَابْنُ أُمِّ مَكْتُومٍ الْأَعْمَىٰ.

[844] (...) A similar report (as no. 843) was narrated from 'Âis̲h̲ah.

[٨٤٤] (...) **وحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ: حَدَّثَنَا الْقَاسِمُ عَنْ عَائِشَةَ مِثْلَهُ.

Chapter 5. It Is Permissible For A Blind Man To Call The *Ad̲h̲ân* So Long As There Is A Man With Him Who Sees

(المعجم ٥) - (بَابُ جواز أذان الأعمى إذا كان معه بصير) (التحفة ٥)

[845] 8 - (381) It was narrated that 'Âis̲h̲ah said: "Ibn Umm Maktûm used to call the *Ad̲h̲ân* for the Messenger of Allâh ﷺ, and he was blind."

[٨٤٥] ٨-(٣٨١) **حَدَّثَنِي** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ

حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ ابْنُ أُمِّ مَكْتُومٍ يُؤَذِّنُ لِرَسُولِ اللهِ ﷺ، وَهُوَ أَعْمَىٰ.

[846] (...) A similar report (as no. 845) was narrated from Hishâm with this chain.

[٨٤٦] (. . .) **وحَدَّثَنَا** مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللهِ وَسَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ هِشَامٍ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 6. Refraining From Attacking People In *Dâr Al-Kufr* (Non-Muslim Lands) If The *Adhân* Is Heard Among Them

(المعجم ٦) - (بَابُ الإمساك عن الإغارة على قوم في دار الكفر إذا سمع فيهم الْأَذان) (التحفة ٦)

[847] 9 - (382) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to attack at dawn (during military expeditions), so that he could listen out for the *Adhân*. If he heard the *Adhân* then he would refrain from attacking, otherwise he would attack. He heard a man saying: '*Allâhu akbaru Allâhu akbar*' and the Messenger of Allâh ﷺ said: 'He is following the *Fiṭrah*.' Then he said: '*Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh*(I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh).' The Messenger of Allâh ﷺ said: 'You have escaped the Fire.' They looked, and saw that he was a goatherd."

[٨٤٧] **٩-(٣٨٢) حَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابنَ سَعِيدٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُغِيرُ إِذَا طَلَعَ الْفَجْرُ، وَكَانَ يَسْتَمِعُ الْأَذَانَ، فَإِنْ سَمِعَ أَذَانًا أَمْسَكَ، وَإِلَّا أَغَارَ، فَسَمِعَ رَجُلًا يَقُولُ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ: فَقَالَ رَسُولُ اللهِ ﷺ: «عَلَى الْفِطْرَةِ» ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «خَرَجْتَ مِنَ النَّارِ» فَنَظَرُوا فَإِذَا هُوَ رَاعِي مِعْزًى.

Chapter 7. It Is Recommended For The One Who Hears The *Mu'adhdhin* To Repeat His Words, Then To Send *Ṣalât* Upon The Prophet ﷺ And Ask Allâh To Grant Him *Al-Wasîlah*

(المعجم ٧) - (بَابُ استحباب القول مثل قول المؤذن لمن سمعه ثم يصلي على النبيّ ﷺ ثم يسأل الله له الوسيلة) (التحفة ٧)

[848] 10 - (383) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "When you hear the call (to prayer), say what the *Mu'adhdhin* says."

[٨٤٨] ١٠ -(٣٨٣) حَدَّثَنِي يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

[849] 11 - (384) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that he heard the Prophet ﷺ say: "When you hear the *Mu'adhdhin*, say what he says, then send *Ṣalât* upon me, for whoever sends *Ṣalât* upon me, Allâh will send *Ṣalât* upon him tenfold. Then ask Allâh to grant me *Al-Wasîlah*, for it is a station in Paradise which only one of the slaves of Allâh will attain, and I hope that I will be the one. Whoever asks for *Al-Wasîlah* for me, (my) intercession will be permissible for him."

[٨٤٩] ١١ -(٣٨٤) حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ حَيْوَةَ وَسَعِيدِ بْنِ أَبِي أَيُّوبَ وَغَيْرِهِمَا، عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّىٰ عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ».

[850] 12 - (385) It was narrated that 'Umar bin Al-Khaṭṭâb said: "The Messenger of Allâh ﷺ said: 'If the *Mu'adhdhin* says: "*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great)," and one of you says: "*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great);" then he says: "*Ashhadu an lâ ilâha illallâh* (I bear witness that none has the right to be worshipped but Allâh)," and you say: "*Ashhadu an lâ ilâha illallâh* (I bear witness that none has the right to be worshipped but Allâh);" then he says: "*Ashhadu anna Muhammadan Rasûl-Allâh* (I bear witness that Muḥammad is the Messenger of Allâh)," and you say: "*Ashhadu anna Muhammadan Rasûl-Allâh* (I bear witness that Muḥammad is the Messenger of Allâh);" then he says: "*Ḥayya 'alaṣ-ṣalât* (Come to prayer)," and you say: "*La ḥawla wa lâ quwwata illa Billâh* (There is no power and no might except with Allâh);" then he says: "*Ḥayya 'alal-falâḥ* (Come to prosperity)," and you say: '*Lâ ḥawla wa lâ quwwata illa Billâh* (There is no power and no might except with Allâh);" then he says: "*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great)," and you say: "*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great);" then he says: "*Lâ*

[٨٥٠] **١٢-(٣٨٥) حَدَّثَني** إِسْحٰقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ جَهْضَمٍ الثَّقَفِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ إِسَافٍ، عَنْ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَالَ الْمُؤَذِّنُ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ. فَقَالَ أَحَدُكُمْ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ. قَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، ثُمَّ قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ. قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ. قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. ثُمَّ قَالَ: حَيَّ عَلَى الْفَلَاحِ. قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، ثُمَّ قَالَ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ. قَالَ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ. ثُمَّ قَالَ: لَا إِلٰهَ إِلَّا اللهُ. قَالَ: لَا إِلٰهَ إِلَّا اللهُ، مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ».

ilâha illallâh (None has the right to be worshipped but Allâh)," and one of you says: "*Lâ ilâha illallâh* (None has the right to be worshipped but Allâh)," from the heart, he will enter Paradise.'"

[851] 13 - (386) It was narrated from Sa'd bin Abî Waqqâṣ that the Messenger of Allâh ﷺ said: "Whoever says when he hears the *Adhân*: '*Ashhadu an lâ ilâha illallâhu waḥdahû lâ sharîka lâhu, wa ashhadu anna Muḥammadan 'abduhu wa Rasûluh, raḍîtu Billâhi Rabban, wa bi-Muḥammadin Rasûlan, wa bil-Islâmi deena* (I bear witness that none has the right to be worshipped but Allâh, with no partner or associate, and I bear witness that Muḥammad is His slave and Messenger; I am content with Allâh as my Lord, Muḥammad as Messenger and Islam as my religion)' his sins will be forgiven."

Ibn Rumḥ said in his report: "Whoever says, when he hears the *Adhân*, '*Wa anâ ashhadu*... (and I bear witness.)'" And Qutaibah did not mention his saying: "*Wa anâ* (And I)."

[٨٥١] ١٣-(٣٨٦) حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللهِ بْنِ قَيْسٍ الْقُرَشِيِّ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ».

قَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ «مَنْ قَالَ: حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ» وَلَمْ يَذْكُرْ قُتَيْبَةُ قَوْلَهُ: وَأَنَا.

Chapter 8. The Virtue Of The *Adhân*, And The *Shaiṭân* Flees When He Hears It

(المعجم ٨) - (بَابُ فضل الأذان وهرب الشيطان عند سماعه) (التحفة ٨)

[852] 14 - (387) It was narrated from Ṭalḥah bin Yaḥyâ that his paternal uncle said: "I was with

[٨٥٢] ١٤-(٣٨٧) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ عَنْ طَلْحَةَ

ابْنِ يَحْيَىٰ، عَنْ عَمِّهِ قَالَ: كُنْتُ عِنْدَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَجَاءَهُ الْمُؤَذِّنُ يَدْعُوهُ إِلَى الصَّلَاةِ. فَقَالَ مُعَاوِيَةُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ».

Mu'âwiyah bin Abî Sufyân when the *Mu'adhdhin* came to him to call him to prayer. Mu'âwiyah said: 'I heard the Messenger of Allâh ﷺ say: "The *Mu'adhdhin* will be the people with the longest necks on the Day of Resurrection."

[٨٥٣] (. . .) **وَحَدَّثَنِيهِ** إِسْحٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُفْيَانُ عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عِيسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ. بِمِثْلِهِ.

[853] **(...)** It was narrated that 'Eisâ bin Ṭalḥah said: "I heard Mu'âwiyah say: 'The Messenger of Allâh ﷺ said...'" a similar report (as no. 852).

[٨٥٤] ١٥ -(٣٨٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ، ذَهَبَ حَتَّىٰ يَكُونَ مَكَانَ الرَّوْحَاءِ».

قَالَ سُلَيْمَانُ: فَسَأَلْتُهُ عَنِ الرَّوْحَاءِ؟ فَقَالَ: هِيَ مِنَ الْمَدِينَةِ سِتَّةٌ وَثَلَاثُونَ مِيلًا.

[854] 15 - (388) It was narrated from Al-A'mash, from Abû Sufyân, that Jâbir said: "I heard the Prophet ﷺ say: 'When the *Shaiṭân* hears the call to prayer, he goes away as far as Ar-Rawḥâ'."

Sulaimân (Al-A'mash) said: "I asked him about Ar-Rawḥâ', and he said: 'It is thirty-six miles away from Al-Madînah.'"

[٨٥٥] (. . .) **وَحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ.

[855] **(...)** It was narrated from Al-A'mash with this chain (a similar *Ḥadîth* as no. 854).

[856] 16 - (389) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the *Shaiṭân* hears the call to prayer, he runs away breaking wind so that he will not hear the sound. When it ends, he comes back and whispers (distractions), then when he hears the *Iqâmah* he runs away so that he will not hear the sound, then when it ends, he comes back and whispers (distractions)."

[٨٥٦] ١٦-(٣٨٩) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ أَحَالَ لَهُ ضُرَاطٌ، حَتَّىٰ لَا يَسْمَعَ صَوْتَهُ، فَإِذَا سَكَتَ رَجَعَ فَوَسْوَسَ، فَإِذَا سَمِعَ الْإِقَامَةَ ذَهَبَ حَتَّىٰ لَا يَسْمَعَ صَوْتَهُ، فَإِذَا سَكَتَ رَجَعَ فَوَسْوَسَ». [انظر: ١٢٦٥]

[857] 17 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the *Mu'adhdhin* calls the *Adhân*, the *Shaiṭân* runs away quickly."

[٨٥٧] ١٧-(...) **حَدَّثَنِي** عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللهِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِذَا أَذَّنَ الْمُؤَذِّنُ أَدْبَرَ الشَّيْطَانُ وَلَهُ حُصَاصٌ».

[858] 18 - (...) It was narrated that Suhail said: "My father sent me to Banû Ḥârithah, and with me was a slave of ours - or a friend of ours. A voice called him by name from behind a wall. The one who was with me looked over the wall but could not see anything. I mentioned that to my father and he said: 'If I had known that that would happen to you, I would not have sent you.

[٨٥٨] ١٨-(...) **حَدَّثَنِي** أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ قَالَ: أَرْسَلَنِي أَبِي إِلَىٰ بَنِي حَارِثَةَ، قَالَ وَمَعِي غُلَامٌ لَنَا - أَوْ صَاحِبٌ لَنَا - فَنَادَاهُ مُنَادٍ مِنْ حَائِطٍ بِاسْمِهِ. قَالَ: فَأَشْرَفَ الَّذِي مَعِي عَلَىٰ الْحَائِطِ فَلَمْ يَرَ شَيْئًا، فَذَكَرْتُ ذَلِكَ لِأَبِي

But (in future) if you hear a voice (and do not see anything), then give the call to prayer, for I heard Abû Hurairah narrating that the Messenger of Allâh ﷺ said: "When the call to prayer is given, the *Shaiṭân* runs away quickly."

فَقَالَ: لَوْ شَعَرْتُ أَنَّكَ تَلْقَىٰ هٰذَا لَمْ أُرْسِلْكَ، وَلٰكِنْ إِذَا سَمِعْتَ صَوْتًا فَنَادِ بِالصَّلَاةِ، فَإِنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ: «إِنَّ الشَّيْطَانَ، إِذَا نُودِيَ بِالصَّلَاةِ، وَلَّىٰ وَلَهُ حُصَاصٌ».

[859] 19 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the call to prayer is given, the *Shaiṭân* runs away, breaking wind so that he cannot hear the call. When the call is over, he comes back, until the *Iqâmah* for prayer is given, then he runs away. Then when the *Iqâmah* is over he comes back and tries to distract a man, saying to him, 'Remember such and such, remember such and such,' reminding him of things that he did not remember before, until he does not know how many (*Rak'ah*) he has prayed."

[٨٥٩] **١٩-(...) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نُودِيَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتَّىٰ لَا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ التَّأْذِينُ أَقْبَلَ، حَتَّىٰ إِذَا ثُوِّبَ بِالصَّلَاةِ أَدْبَرَ، حَتَّىٰ إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّىٰ يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ. يَقُولُ لَهُ: اذْكُرْ كَذَا، وَاذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ مِنْ قَبْلُ، حَتَّىٰ يَظَلَّ الرَّجُلُ مَا يَدْرِي كَمْ صَلَّىٰ».

[860] 20 - (...) A similar report (as no. 859) was narrated from Abû Hurairah from the Prophet ﷺ, except that he said: "Until the man does not know how he prayed."

[٨٦٠] **٢٠-(...) حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ «حَتَّىٰ يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَيْفَ صَلَّىٰ».

Chapter 9. It Is Recommended To Raise The Hands Level With The Shoulders When Saying The Opening *Takbîr*, When Bowing And When Rising From Bowing, But That Is Not To Be Done When Rising From The Prostration

(المعجم ٩) - (بَابُ استحباب رفع اليدين حذو المنكبين مع تكبيرة الإحرام والركوع، وفي الرفع من الركوع، وأنه لا يفعله إذا رفع من السجود) (التحفة ٩)

[861] 21 - (390) It was narrated from Sâlim that his father said: "I saw the Messenger of Allâh ﷺ, when he started his prayer, he raised his hands until they were level with his shoulders, and (he also did that) before he bowed, and when he rose from bowing, but he did not raise them between the two prostrations."

[٨٦١] ٢١-(٣٩٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّىٰ يُحَاذِيَ مَنْكِبَيْهِ، وَقَبْلَ أَنْ يَرْكَعَ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ، وَلَا يَرْفَعُهُمَا بَيْنَ السَّجْدَتَيْنِ.

[862] 22 - (...) It was narrated from Sâlim bin 'Abdullâh that Ibn 'Umar said: "When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he would raise his hands until they were level with his shoulders, then he would say the *Takbîr*. When he wanted to bow, he did that, and when he rose from bowing he did that, but he did not do that when he lifted his head from prostrating."

[٨٦٢] ٢٢-(...) وحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ أَنَّ ابْنَ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا قَامَ لِلصَّلَاةِ، رَفَعَ يَدَيْهِ حَتَّىٰ تَكُونَا بِحَذْوِ مَنْكِبَيْهِ. ثُمَّ كَبَّرَ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا

رَفَعَ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ، وَلَا يَفْعَلُهُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ.

[863] 23 - (...) It was narrated from Az-Zuhrî with this chain, as Ibn Juraij said: "When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he raised his hands until they were level with his shoulders, then he said the *Takbîr*."

[٨٦٣] **٢٣-(...) حَدَّثَنِي** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ وَهُوَ ابْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ: أَخْبَرَنَا عَبْدُ اللهِ أَخْبَرَنَا يُونُسُ. كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، كَمَا قَالَ ابْنُ جُرَيْجٍ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ لِلصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، ثُمَّ كَبَّرَ.

[864] 24 - (391) It was narrated from Abû Qilâbah that he saw Mâlik bin Al-Ḥuwairith, when he prayed, saying the *Takbîr* then raising his hands. When he wanted to bow, he raised his hands, and when he raised his head from bowing he raised his hands. And he narrated that the Messenger of Allâh ﷺ used to do that.

[٨٦٤] **٢٤-(٣٩١) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثِ، إِذَا صَلَّى كَبَّرَ، ثُمَّ رَفَعَ يَدَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ. وَحَدَّثَ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَفْعَلُ هَكَذَا.

[865] 25 - (...) It was narrated from Abû 'Awânah, from Qatâdah, from Naṣr bin 'Âṣim, from Mâlik bin Al-Ḥuwairith, that when the Messenger of Allâh ﷺ said the *Takbîr*, he raised his hands until they were level with his ears. When he bowed, he raised his hands until they were level with his ears, and

[٨٦٥] **٢٥-(...) حَدَّثَنِي** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ ابْنِ الْحُوَيْرِثِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا

when he raised his head from bowing, he said: "*Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him)," and did likewise.

أُذُنَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، فَقَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، فَعَلَ مِثْلَ ذَلِكَ.

[866] 26 - (...) It was narrated from Sa'eed, from Qatâdah with this chain, that he saw the Prophet of Allâh ﷺ, and he said: "Until they were level with his earlobes (as no. 864)."

[٨٦٦] ٢٦-(...) وحَدَّثَنَاه مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ أَنَّهُ رَأَى نَبِيَّ اللهِ ﷺ، وَقَالَ: حَتَّى يُحَاذِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ.

Chapter 10. Affirming The *Takbîr* For Every Movement Up Or Down In The Prayer, Except When Rising From *Rukû'* When One Should Say: *Sami'a Allâhu Liman Ḥamidah* (Allâh Hears Those Who Praise Him)

(المعجم ١٠) - (بَابُ إِثْبَاتِ التكبير في كل خفض ورفع في الصلاة، إلا رفعه من الركوع فيقول فيه: سمع الله لمن حمده) (التحفة ١٠)

[867] 27 - (392) It was narrated from Abû Salamah bin 'Abdur-Raḥmân that Abû Hurairah used to lead them in *Ṣalât*. He said the *Takbîr* every time he moved up or down, and when he finished he said: "By Allâh, I am the one among you whose *Ṣalât* most closely resembles that of the Messenger of Allâh ﷺ."

[٨٦٧] ٢٧-(٣٩٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ كَانَ يُصَلِّي لَهُمْ فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَلَمَّا انْصَرَفَ قَالَ: وَاللهِ! إِنِّي لَأَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللهِ ﷺ.

[868] 28 - (...) It was narrated from Abû Bakr bin 'Abdur-Raḥmân that he heard Abû Hurairah say: "When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he would say the

[٨٦٨] ٢٨-(...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ أَبِي بَكْرِ ابْنِ عَبْدِ الرَّحْمٰنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ

Takbîr when he stood up, then he would say the *Takbîr* when he bowed. Then he would say: '*Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him)' when he was straightening his back after bowing. Then, while he was standing he would say: '*Rabbanâ wa lakal-ḥamd* (our Lord, and to You is the praise).' Then he would say the *Takbîr* when he went down in prostration. Then he would say the *Takbîr* when he raised his head, then he would say the *Takbîr* when he prostrated, then he would say the *Takbîr* when he raised his head. And he did that throughout the prayer until he finished. And he would say the *Takbîr* when he stood up after two *Rak'ah*, after sitting."

Then Abû Hurairah said: "I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ."

يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ إِلَىٰ الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا وَلَكَ الْحَمْدُ» ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ مِثْلَ ذَلِكَ فِي الصَّلَاةِ كُلِّهَا حَتَّىٰ يَقْضِيَهَا، وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الْمَثْنَىٰ بَعْدَ الْجُلُوسِ،

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: إِنِّي لَأَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللهِ ﷺ.

[869] 29 - (...) Abû Bakr bin 'Abdur-Raḥmân bin Al-Ḥâri<u>th</u> narrated that he heard Abû Hurairah say: "When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he would say the *Takbîr* when he stood up..." a *Ḥadî<u>th</u>* like that of Ibn Juraij (no. 868), but he did not mention the words of Abû Hurairah: "I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ."

[٨٦٩] ٢٩-(...) وحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ إِلَىٰ الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ، وَلَمْ يَذْكُرْ قَوْلَ أَبِي هُرَيْرَةَ: إِنِّي أَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللهِ ﷺ.

[870] 30 - (...) Abû Salamah bin 'Abdur-Raḥmân narrated that when Abû Hurairah was appointed by Marwân as his governor in Al-Madînah, when he stood up to offer any obligatory prayer, he would say the *Takbîr*... and he mentioned a *Ḥadîth* similar to that of Ibn Juraij (no. 868). In his *Ḥadîth* he said: "When he had finished (praying) and said the *Salâm*, he turned to the people in the *Masjid* and said: 'By the One in Whose hand is my soul! I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ.'"

[٨٧٠] **٣٠-(...) وحَدَّثني** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ كَانَ، حِينَ يَسْتَخْلِفُهُ مَرْوَانُ عَلَىٰ الْمَدِينَةِ، إِذَا قَامَ لِلصَّلَاةِ الْمَكْتُوبَةِ، كَبَّرَ، فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ، وَفِي حَدِيثِهِ: فَإِذَا قَضَاهَا وَسَلَّمَ أَقْبَلَ عَلَىٰ أَهْلِ الْمَسْجِدِ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللهِ ﷺ.

[871] 31 - (...) It was narrated from Abû Salamah that Abû Hurairah used to say the *Takbîr* in his prayer every time he moved up or down. We said: "O Abû Hurairah, what is this *Takbîr*?" He said: "It is how the Messenger of Allâh ﷺ offered Prayers."

[٨٧١] **٣١-(...) حَدَّثَنَا** مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي الصَّلَاةِ كُلَّمَا رَفَعَ وَوَضَعَ، فَقُلْنَا: يَا أَبَا هُرَيْرَةَ مَا هٰذَا التَّكْبِيرُ؟ قَالَ: إِنَّهَا لَصَلَاةُ رَسُولِ اللهِ ﷺ.

[872] 32 - (...) It was narrated from Suhayl, from his father, that Abû Hurairah used to say the *Takbîr* every time he moved up or down (in the prayer), and he narrated that the Messenger of Allâh ﷺ used to do that.

[٨٧٢] **٣٢-(...) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، وَيُحَدِّثُ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَفْعَلُ ذٰلِكَ.

[873] 33 - (393) It was narrated that Muṭarrif said: "'Imrân bin Ḥuṣain and I offered *Ṣalât* behind 'Alî bin Abî Ṭâlib. When he prostrated he said the *Takbîr*, and when he raised his head he said the *Takbîr*, and when he got up after two *Rak'ah* he said the *Takbîr*. When we had finished the prayers, 'Imrân took me by the hand and said: 'This man has led us in a prayer like that of Muḥammad ﷺ;' or he said: 'This man reminded me of the prayer of Muḥammad ﷺ.'"

[٨٧٣] **٣٣**-(٣٩٣) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَخَلَفُ بْنُ هِشَامٍ. جَمِيعًا عَنْ حَمَّادٍ قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيِّ ابْنِ أَبِي طَالِبٍ، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا انْصَرَفْنَا مِنَ الصَّلَاةِ قَالَ: أَخَذَ عِمْرَانُ بِيَدِي ثُمَّ قَالَ: لَقَدْ صَلَّى بِنَا هٰذَا صَلَاةَ مُحَمَّدٍ ﷺ، أَوْ قَالَ: قَدْ ذَكَّرَنِي هٰذَا صَلَاةَ مُحَمَّدٍ ﷺ.

Chapter 11. It Is Obligatory To Recite *Al-Fâtiḥah* In Every *Rak'ah*; If A Person Cannot Recite *Al-Fâtiḥah* Or Cannot Learn It, Then He Should Recite Whatever Else He Can Manage

(المعجم ١١) - **(بَابُ وجوب قراءة الفاتحة في كل ركعة، وإنه إذا لم يحسن الفاتحة ولا أمكنه تعلمها قرأ ما تيسر له من غيرها)** (التحفة ١١)

[874] 34 - (394) It was narrated from 'Ubâdah bin As-Sâmit that the Prophet ﷺ said: "There is no prayer for the one who does not recite the Opening of the Book (*Al-Fâtiḥah*)."

[٨٧٤] **٣٤**-(٣٩٤) **[و]حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ سُفْيَانَ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

[875] 35 - (...) It was narrated that 'Ubâdah bin As-Sâmit said:

[٨٧٥] **٣٥**-(...) **حَدَّثَنِي** أَبُو

"The Messenger of Allâh ﷺ said: 'There is no prayer for the one who does not recite the Essence of the Qur'ân (*Al-Fâtiḥah*).'"

الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْتَرِىءْ بِأُمِّ الْقُرْآنِ».

[876] 36 - (...) It was narrated from Ibn Shihâb that Maḥmûd bin Ar-Rabî', in whose face the Messenger of Allâh ﷺ sprayed water from their well, that 'Ubâdah bin As-Sâmit told him, that the Messenger of Allâh ﷺ said: "There is no prayer for the one who does not recite the *Umm Al-Qur'ân* (Essence of the Qur'ân - *Al-Fâtiḥah*)."

[٨٧٦] **٣٦-(...) حَدَّثَنَا** الْحَسَنُ ابْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ مَحْمُودَ بْنَ الرَّبِيعِ، الَّذِي مَجَّ رَسُولُ اللهِ ﷺ فِي وَجْهِهِ مِنْ بِئْرِهِمْ، أَخْبَرَهُ، أَنَّ عُبَادَةَ بْنَ الصَّامِتِ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ».

[877] 37 - (...) A similar report (as no. 876) was narrated from Az-Zuhrî with this chain, and he added the phrase: "Or more."

[٨٧٧] **٣٧-(...) وحَدَّثَنَاه** إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ، وَزَادَ فَصَاعِدًا.

[878] 38 - (395) It was narrated from Al-'Alâ bin 'Abdur-Raḥmân, from his father, from Abû Hurairah, that the Prophet ﷺ said: "Whoever offers a prayer in which he does not recite the Essence of the Qur'ân (*Al-Fâtiḥah*), it is deficient," (repeating it) three times, "not

[٨٧٨] **٣٨-(٣٩٥) حَدَّثَنَاه** إِسْحٰقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّىٰ صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ» ثَلَاثًا، غَيْرُ تَمَامٍ، فَقِيلَ لِأَبِي

complete." It was said to Abû Hurairah: "We are behind the *Imâm*." He said: "Recite it to yourself, for I heard the Messenger of Allâh ﷺ say: 'Allâh, Most High, says:

"I have divided *Aṣ-Ṣalât* (the prayer) in half between Myself and My slave, and My slave will have that which he asks for. When the slave says: *'Al-ḥamdu Lillâhi Rabbil-'Âlamîn* (All the praises and thanks be to Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists)),' Allâh says: 'My slave has praised Me.' When he says: *'Ar-Raḥmân ar-Raḥîm* (The Most Gracious, the Most Merciful),' Allâh says: 'My slave has extolled Me.' When he says: *'Mâliki yawmid-dîn* (The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)),' Allâh says, 'My slave has glorified Me - and one occasion he said: My slave has entrusted his affairs to Me.' When he says: *'Iyyâka na'budu wa Iyyâka nasta'în* (You (Alone) we worship, and You (Alone) we ask for help (for each and everything)),' Allâh says: 'This is between Me and My slave, and he will have what he asked for.' When he says, *'Ihdinaṣ-ṣirâṭ al-mustaqîm, ṣirâṭ allâdhîna an'amta 'alayhim, ghayril-maghḍûbî 'alayhim wa lâḍ-ḍâllîn* (Guide us to the Straight

هُرَيْرَةَ: إِنَّا نَكُونُ وَرَاءَ الإِمَامِ، فَقَالَ: اقْرَأْ بِهَا فِي نَفْسِكَ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ تَعَالَى: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ قَالَ اللهُ تَعَالَىٰ: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ: ﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾. قَالَ اللهُ [تَعَالَى]: أَثْنَىٰ عَلَيَّ عَبْدِي، فَإِذَا قَالَ: ﴿مَٰلِكِ يَوْمِ ٱلدِّينِ﴾ قَالَ: مَجَّدَنِي عَبْدِي - وَقَالَ مَرَّةً: فَوَّضَ إِلَيَّ عَبْدِي - فَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ قَالَ: هَٰذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ قَالَ: هَٰذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

قَالَ سُفْيَانُ: حَدَّثَنِي بِهِ الْعَلَاءُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ، دَخَلْتُ عَلَيْهِ وَهُوَ مَرِيضٌ فِي بَيْتِهِ، فَسَأَلْتُهُ أَنَا عَنْهُ.

Way, The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray),' Allâh says: 'This is for My slave, and he will have what he asked for.'"

Sufyân said: "Al-'Ala bin 'Abdur-Raḥmân bin Ya'qûb narrated it to me, I entered upon him while he was sick, in his house, and I asked him about it."

[879] 39 - (...) It was narrated from Al-'Alâ' bin 'Abdur-Raḥmân that he heard Abû As-Sâ'ib, the freed slave of Hishâm bin Zuhrah, say: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ said... (similar to *Ḥadîth* no. 876)'"

[٨٧٩] **٣٩**-(. . .) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، أَنَّهُ سَمِعَ أَبَا السَّائِبِ، مَوْلَىٰ هِشَامِ بْنِ زُهْرَةَ، يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ.

[880] 40 - (...) Al-'Alâ' bin 'Abdur-Raḥmân bin Ya'qûb narrated that Abû As-Sâ'ib, the freed slave of Banû 'Abdullâh bin Hishâm bin Zuhrah, told him that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'Whoever offers a prayer in which he does not recite the Essence of the Qur'ân...' - a *Ḥadîth* like that of Sufyân (no. 878). In their *Ḥadîth* it says: "Allâh, the Mighty and Sublime, says: 'I have divided the prayer into two halves, between Myself and My slave, one half for Me, and one half for My slave.'"

[٨٨٠] **٤٠**-(. . .) **وَحَدَّثَنِي** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ أَنَّ أَبَا السَّائِبِ، مَوْلَىٰ بَنِي عَبْدِ اللهِ بْنِ هِشَامِ بْنِ زُهْرَةَ، أَخْبَرَهُ، أَنَّه سَمِعَ أَبَا هرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّىٰ صَلَاةً فَلَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ» بِمِثْلِ حَدِيثِ سُفْيَانَ، وَفِي حَدِيثِهِمَا «قَالَ اللهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي».

[881] 41 - (...) Al-'Alâ' narrated:

[٨٨١] **٤١**-(. . .) **حَدَّثَنِي** أَحْمَدُ

"I heard from my father, and from Abû As-Sâ'ib, who were both companions of Abû Hurairah: 'Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever offers a prayer in which he does not recite the Opening of the Book, it is deficient,' and he said it three times."

ابْنُ جَعْفَرٍ الْمَعْقِرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُوَيْسٍ: أَخْبَرَنِي الْعَلَاءُ قَالَ: سَمِعْتُ مِنْ أَبِي، وَمِنْ أَبِي السَّائِبِ، وَكَانَا جَلِيسَيْ أَبِي هُرَيْرَةَ قَالَا: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّىٰ صَلَاةً لَمْ يَقْرَأْ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَهِيَ خِدَاجٌ» يَقُولُهَا ثَلَاثًا، بِمِثْلِ حَدِيثِهِمْ.

[882] 42 - (396) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no prayer without recitation." Abû Hurairah said: "What he recited out aloud to us, we recite out aloud to you, and what he recited quietly, we also recite quietly."

[٨٨٢] ٤٢-(٣٩٦) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ قَالَ: سَمِعْتُ عَطَاءً يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا صَلَاةَ إِلَّا بِقِرَاءَةٍ» قَالَ أَبُو هُرَيْرَةَ: فَمَا أَعْلَنَ لَنَا رَسُولُ اللهِ ﷺ أَعْلَنَّاهُ لَكُمْ، وَمَا أَخْفَاهُ أَخْفَيْنَاهُ لَكُمْ.

[883] 43 - (...) It was narrated that 'Aṭâ' said: "Abû Hurairah said: 'In every *Ṣalât* you should recite (from the Qur'ân). What the Messenger of Allâh ﷺ made us hear, we make you hear, and what he recited quietly we recite quietly.' A man said: 'Even if I do not recite more than the Essence of the Qur'ân (*Al-Fâtiḥah*)?' He said: 'If you recite more than that, that is better, but if you stop at that, it will suffice for you.'"

[٨٨٣] ٤٣-(...) حَدَّثَنَا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِعَمْرٍو - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: فِي كُلِّ الصَّلَاةِ يَقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَىٰ مِنَّا أَخْفَيْنَاهُ مِنْكُمْ، فَقَالَ لَهُ رَجُلٌ: إِنْ لَمْ أَزِدْ عَلَىٰ أُمِّ الْقُرْآنِ؟ فَقَالَ: إِنْ زِدْتَ عَلَيْهَا فَهُوَ خَيْرٌ، وَإِنِ انْتَهَيْتَ إِلَيْهَا أَجْزَأَتْ عَنْكَ.

[884] 44 - (...) It was narrated that 'Atâ' said: "Abû Hurairah said: 'In every prayer there should be recitation. What the Prophet ﷺ made us hear we make you hear, and what he recited quietly, we recite quietly. Whoever recites the Essence of the Book, that is sufficient, and whoever recites more than that, that is better.'"

[٨٨٤] ٤٤-(. . .) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، عَنْ حَبِيبٍ الْمُعَلِّمِ، عَنْ عَطَاءٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: فِي كُلِّ صَلَاةٍ قِرَاءَةٌ فَمَا أَسْمَعَنَا النَّبِيُّ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَىٰ مِنَّا أَخْفَيْنَاهُ مِنْكُمْ، وَمَنْ قَرَأَ بِأُمِّ الْكِتَابِ فَقَدْ أَجْزَأَتْ عَنْهُ، وَمَنْ زَادَ فَهُوَ أَفْضَلُ.

[885] 45 -(397) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ entered the *Masjid* and a man came in and offered *Salât*, then he came and greeted the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ returned the greeting and said: "Go back and pray, for you have not offered *Salât*." The man went back and offered *Salât* as he had prayed before, then he came to the Prophet ﷺ and greeted him, and the Messenger of Allâh ﷺ said, "*Wa 'alaik as-salâm*." Then he said: "Go back and offered *Salât*, for you have not offer *Salât*." When he had done that three times, the man said: "By the One Who sent you with the Truth, I cannot do more than that. Teach me." He said: "When you stand up for *Salât*, say the *Takbîr*, then recite whatever you can of the Qur'ân. Then bow until you are at ease in bowing, then rise until you are

[٨٨٥] ٤٥-(٣٩٧) حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ الْمَسْجِدَ، فَدَخَلَ رَجُلٌ فَصَلَّىٰ، ثُمَّ جَاءَ فَسَلَّمَ عَلَىٰ رَسُولِ اللهِ ﷺ، فَرَدَّ رَسُولُ اللهِ ﷺ السَّلَامَ، قَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» فَرَجَعَ الرَّجُلُ فَصَلَّىٰ كَمَا كَانَ صَلَّىٰ، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَعَلَيْكَ السَّلَامُ» ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» حَتَّىٰ فَعَلَ ذَٰلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أُحْسِنُ غَيْرَ هٰذَا، عَلِّمْنِي، قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّىٰ تَطْمَئِنَّ رَاكِعًا، ثُمَّ

standing up straight. Then prostrate until you are at ease in prostration, then sit up until you are at ease in sitting. Then do that throughout the entire prayer."

ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّىٰ تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّىٰ تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَٰلِكَ فِي صَلَاتِكَ كُلِّهَا».

[886] 46 - (...) It was narrated from Abû Hurairah that a man entered the *Masjid* and offered *Ṣalât* and he quoted a *Ḥadîth* similar to this (no. 885), but he added: "When you stand up to offer *Ṣalât*, perform *Wuḍû'* properly, then turn to face the *Qiblah* and say the *Takbîr*."

[٨٨٦] ٤٦-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللهِ ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ فَصَلَّى، وَرَسُولُ اللهِ ﷺ فِي نَاحِيَةٍ، وَسَاقَا الْحَدِيثَ بِمِثْلِ هَٰذِهِ الْقِصَّةِ، وَزَادَا فِيهِ «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ».

Chapter 12. Prohibiting The Follower From Reciting Aloud Behind An *Imâm*

(المعجم ١٢) - (بَابُ نهي المأموم عن جهره بالقراءة خلف إمامه) (التحفة ١٢)

[887] 47 - (398) It was narrated that 'Imrân bin Ḥuṣain said: "The Messenger of Allâh ﷺ led us in *Ẓuhr* - or *'Aṣr* - prayer and he said: 'Which of you recited: *Sabbiḥ isma Rabbika al-a'la* (Glorify the Name of your Lord the Most High) behind me?'[1] A man said: 'I did, but I did not intend anything but good

[٨٨٧] ٤٧-(٣٩٨) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلَاهُمَا عَنْ أَبِي عَوَانَةَ قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ: صَلَّىٰ بِنَا رَسُولُ اللهِ ﷺ صَلَاةَ الظُّهْرِ - أَوِ الْعَصْرِ - فَقَالَ: «أَيُّكُمْ

[1] *Sûrat Al-A'lâ* (87).

thereby.' He said: 'I knew that one of you was competing with me in it.'"

قَرَأَ خَلْفِي بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَىٰ؟» فَقَالَ رَجُلٌ: أَنَا، وَلَمْ أُرِدْ بِهَا إِلَّا الْخَيْرَ. قَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا».

[888] 48 - (...) It was narrated from 'Imrân bin Ḥuṣain that the Messenger of Allâh ﷺ offered *Ẓuhr* prayer, and a man started to recite: *Ṣabbiḥ isma Rabbika al-a'lâ* (Glorify the Name of your Lord the Most High)[1] behind him. When he had finished, he said: "Which of you recited?" or "Which of you was the reciter?" A man said: "I was." He said: "I thought that one of you was competing with me in it."

[٨٨٨] ٤٨-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ زُرَارَةَ بْنَ أَوْفَىٰ يُحَدِّثُ عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللهِ ﷺ صَلَّى الظُّهْرَ، فَجَعَلَ رَجُلٌ يَقْرَأُ خَلْفَهُ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، فَلَمَّا انْصَرَفَ قَالَ: «أَيُّكُمْ قَرَأَ» أَوْ «أَيُّكُمُ الْقَارِئُ» فَقَالَ رَجُلٌ: أَنَا، فَقَالَ: «قَدْ ظَنَنْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا».

[889] 49 - (...) It was narrated from Qatâdah with this chain (a *Ḥadîth* similar to no. 887) that the Messenger of Allâh ﷺ offered *Ẓuhr* prayer and said: "I knew that one of you was competing with me in it."

[٨٨٩] ٤٩-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كِلَاهُمَا عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ بِهٰذَا الإِسْنَادِ، أَنَّ رَسُولَ اللهِ ﷺ صَلَّى الظُّهْرَ، وَقَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا».

Chapter 13. The Proof Of Those Who Say That The *Basmalah* Should Not Be Recited Aloud

(المعجم ١٣) - (بَابُ حجة من قال لا يجهر بالبسملة) (التحفة ١٣)

[890] 50 - (399) Muḥammad bin

[٨٩٠] ٥٠-(٣٩٩) حَدَّثَنَا مُحَمَّدُ بْنُ

[1] *Sûrat Al-A'lâ* (87).

Ja'far narrated from Shu'bah, who said: "I heard Qatâdah narrate, that Anas said: 'I prayed with the Messenger of Allâh ﷺ, and with Abû Bakr, 'Umar and 'Uthmân, and I did not hear any of them reciting *Bismillâhir-Rahmânir-Rahîm*.'"

الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، كِلَاهُمَا عَنْ غُنْدَرٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ، وَأَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقْرَأُ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ.

[891] 51 - (...) Abû Dâwud narrated from Shu'bah narrated with this chain... (a *Hadîth* similar to no. 890) and he added: "Shu'bah said: 'I said to Qatâdah: "Did you hear it from Anas?" He said: "Yes; we asked him about it."

[٨٩١] **٥١**-(. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: فِي هٰذَا الْإِسْنَادِ، وَزَادَ: قَالَ شُعْبَةُ: فَقُلْتُ لِقَتَادَةَ: أَسَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: نَعَمْ. نَحْنُ سَأَلْنَاهُ عَنْهُ.

[892] 52 - (...) It was narrated from Al-Awzâ'î, from 'Abdah; that 'Umar bin Al-Khaṭṭâb used to recite these words out loud: "*Subhânak Allâhumma! Wa bi-hamdik, wa tabârakasmuk, wa ta'âla jadduk, wa lâ ilâha ghairuk.* (Glory and praise be to You, O Allâh! Blessed be Your Name, and exalted be Your Majesty, and there is no God but You."

And, from Qatâdah, that he wrote to him,[1] informing him, that Anas bin Mâlik had narrated to him: "I prayed behind the Prophet ﷺ, Abû Bakr, 'Umar and 'Uthmân. They used to start

[٨٩٢] **٥٢**-(. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ عَبْدَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَجْهَرُ بِهٰؤُلَاءِ الْكَلِمَاتِ يَقُولُ: سُبْحَانَكَ اللّٰهُمَّ! وَبِحَمْدِكَ، تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلٰهَ غَيْرُكَ.

وَعَنْ قَتَادَةَ، أَنَّهُ كَتَبَ إِلَيْهِ يُخْبِرُهُ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ حَدَّثَهُ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ، وَأَبِي بَكْرٍ وَعُمَرَ

[1] That is, to Al-Awzâ'î, who narrated the first part from 'Abdah.

their recitation with: *'Al-ḥamdu Lillâhi Rabbil-'Âlamîn* (All the praises and thanks be to Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists)),' and they did not say, *'Bismillâhir-Raḥmânir-Raḥîm* at the beginning of their recitation, nor at the end.'"

وَعُثْمَانَ، فَكَانُوا يستفتحون بـ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾، لَا يَذْكُرُونَ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، فِي أَوَّلِ قِرَاءَةٍ، وَلَا فِي آخِرِهَا.

[893] (...) It was narrated from Al-Awzâ'î: "Isḥâq bin 'Abdullâh bin Abî Ṭalḥah informed me, that he heard Anas bin Mâlik mention that (a *Ḥadîth* similar to no. 890)."

[٨٩٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ: أَخْبَرَنِي إِسْحٰقُ بْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَذْكُرُ ذَلِكَ.

Chapter 14. The Proof Of Those Who Say That The *Bismillah* Is A Verse At The Beginning Of Every *Sûrah*, Except *Barâ'ah* (*At-Tawbah*)

(المعجم ١٤) - (بَابُ حجة من قال: البسملة آية من أول كلّ سورة، سوى براءة) (التحفة ١٤)

[894] 53 - (400) It was narrated that Anas bin Mâlik said: "While the Messenger of Allâh ﷺ was among us one day, he took a nap, then he raised his head and was smiling. We said: 'What has made you smile, O Messenger of Allâh?' He said: 'Just now a *Sûrah* was revealed to me,' and he recited: *'Bismillâhir-Raḥmânir-Raḥîm* (In the Name of Allâh, the Most Gracious, the Most Merciful) "Verily, We have granted you (O Muḥammad) *Al-Kawthar*. Therefore turn in

[٨٩٤] ٥٣-(٤٠٠) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: حَدَّثَنَا الْمُخْتَارُ بْنُ فُلْفُلٍ: عَنْ أَنَسِ بْنِ مَالِكٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: عَنِ الْمُخْتَارِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَيْنَا رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا، إِذْ أَغْفَىٰ إِغْفَاءَةً، ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا، فَقُلْنَا: مَا أَضْحَكَكَ يَا رَسُولَ اللهِ؟ قَالَ: «أُنْزِلَتْ عَلَيَّ آنِفًا

prayer to your Lord and sacrifice. For he who hates you, he will be cut off.".'[1] Then he said: 'Do you know what *Al-Kawthar* is?' We said: 'Allâh and His Messenger know best.' He said: 'It is a river that my Lord, the Mighty and Sublime, has promised me, and there is much goodness in it. And it is a *Ḥawḍ* (cistern) to which my *Ummah* will come on the Day of Resurrection, its vessels like the number of stars. A man will be turned away from it and I will say: "Lord, he is one of my *Ummah*." He will say: "You do not know what they innovated after you were gone."

Ibn Ḥujr added in his *Ḥadîth*: "(He) was among us in the *Masjid*." And he said: "What he innovated after you were gone."

[895] **(...)** It was narrated that Mukhtâr bin Fulful said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ took a nap...'" a *Ḥadîth* like that of Ibn Mushir (no. 894), except that he said: "A river that my Lord has promised me in Paradise, on which is a cistern." And he did not mention "vessels the number of the stars."

سُورَةٌ»، فَقَرَأَ: بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ﴾ ثُمَّ قَالَ: «أَتَدْرُونَ مَا الْكَوْثَرُ؟» فَقُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ، عَلَيْهِ خَيْرٌ كَثِيرٌ، وَهُوَ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، آنِيَتُهُ عَدَدُ النُّجُومِ، فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ، فَأَقُولُ: رَبِّ، إِنَّهُ مِنْ أُمَّتِي، فَيَقُولُ: مَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

زَادَ ابْنُ حُجْرٍ فِي حَدِيثِهِ: بَيْنَ أَظْهُرِنَا فِي الْمَسْجِدِ، وَقَالَ: «مَا أَحْدَثَ بَعْدَكَ».

[٨٩٥] (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ فُضَيْلٍ عَنْ مُخْتَارِ بْنِ فُلْفُلٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: أَغْفَى رَسُولُ اللهِ ﷺ إِغْفَاءَةً، بِنَحْوِ حَدِيثِ ابْنِ مُسْهِرٍ، غَيْرَ أَنَّهُ قَالَ: «نَهْرٌ وَعَدَنِيهِ رَبِّي فِي الْجَنَّةِ، عَلَيْهِ حَوْضٌ» وَلَمْ يَذْكُرْ: «آنِيَتُهُ عَدَدُ النُّجُومِ».

[1] *Al-Kawthar* (108).

Chapter 15. Placing The Right Hand On The Left After Saying The Opening *Takbîr*, Beneath The Chest And Above The Navel; And Placing The Hands On The Ground Level With The Shoulders When Prostrating

[896] 54 - (401) It was narrated that 'Alqamah bin Wâ'il, and a freed slave of theirs, narrated from his father, Wâ'il bin Ḥujr, that he saw the Prophet ﷺ raise his hands when he started the prayer, and say the *Takbîr* - Hamâm described it as being level with his ears - then he wrapped himself in his garment, and placed his right hand over his left. When he wanted to bow, he brought his hands out from his garment and raised them, then he said the *Takbîr* and bowed. When he said, "*Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him)," he raised his hands, and when he prostrated, he prostrated between his hands."

Chapter 16. The *Tashah-hud* In The Prayer

[897] 55 - (402) It was narrated that 'Abdullâh said: "When we offered *Ṣalât* behind the Messenger of Allâh ﷺ, we used to say: 'Peace (*Salâm*) be upon Allâh, peace be upon so-and-so.' The Messenger of Allâh ﷺ said

(المعجم ١٥) - **(بَابُ وضع يده اليمنى على اليسرى بعد تكبيرة الإحرام تحت صدره فوق سرته، ووضعهما في السجود على الأرض حذو منكبيه)** (التحفة ١٥)

[٨٩٦] **٥٤**-(٤٠١) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ: حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ وَائِلٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، وَمَوْلًى لَهُمْ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِيهِ، وَائِلِ بنِ حُجْرٍ، أَنَّهُ رَأَى النَّبِيَّ ﷺ رَفَعَ يَدَيْهِ حِينَ دَخَلَ فِي الصَّلَاةِ، كَبَّرَ - وَصَفَ هَمَّامٌ حِيَالَ أُذُنَيْهِ - ثُمَّ الْتَحَفَ بِثَوْبِهِ، ثُمَّ وَضَعَ يَدَهُ الْيُمْنَىٰ عَلَى الْيُسْرَىٰ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ أَخْرَجَ يَدَيْهِ مِنَ الثَّوْبِ، ثُمَّ رَفَعَهُمَا، ثُمَّ كَبَّرَ فَرَكَعَ، فَلَمَّا قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» رَفَعَ يَدَيْهِ، فَلَمَّا سَجَدَ، سَجَدَ بَيْنَ كَفَّيْهِ.

(المعجم ١٦) - **(بَابُ التشهد في الصلاة)** (التحفة ١٦)

[٨٩٧] **٥٥**-(٤٠٢) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا نَقُولُ

to us one day: 'Allâh is *As-Salâm*, so when one of you sits in prayer (during *Qâ'ida*), let him say: "*At-Taḥiyyâtu Lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât; as-salâmu 'alayka ayyuhan-nabiyyu wa raḥmatullâhi wa barakâtuhu; as-salâmu 'alaina wa 'alâ 'ibâd-illâhiṣ-ṣâliḥîn* (All compliments, prayers and good words are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh). For if you say that it will reach every righteous slave in the heavens and on earth. (Then say:) "*Ashhadu an lâ ilâha illallâh, wa ashhadu anna Muḥammadan 'abduhu wa Rasûluhu* (I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is His slave and Messenger)." Then let him choose whatever supplications he wishes.'"

فِي الصَّلَاةِ خَلْفَ رَسُولِ اللهِ ﷺ: السَّلَامُ عَلَىٰ اللهِ، السَّلَامُ عَلَىٰ فُلَانٍ. فَقَالَ لَنَا رَسُولُ اللهِ ﷺ، ذَاتَ يَوْمٍ: «إِنَّ اللهَ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ: التَّحِيَّاتُ للهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ، فَإِذَا قَالَهَا أَصَابَتْ كُلَّ عَبْدٍ للهِ صَالِحٍ، فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ».

[898] 56 - (...) A similar report (as no. 897) was narrated from Shu'bah, from Manṣûr with this chain, but he did not say: "Then let him choose whatever supplications he wishes."

[٨٩٨] ٥٦-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: عَنْ مَنْصُورٍ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ، وَلَمْ يَذْكُرْ «ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ».

[899] 57 - (...) A similar report (as no. 897) was narrated from Zâ'idah, from Manṣûr with this chain, and he said in the *Ḥadîth*: "Then let him choose, after that, whatever supplications he wishes - or he likes."

[٨٩٩] ٥٧-(...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ بِهٰذَا الْإِسْنَادِ، مِثْلَ حَدِيثِهِمَا، وَذَكَرَ فِي الْحَدِيثِ «ثُمَّ لِيَتَخَيَّرْ، بَعْدُ، مِنَ الْمَسْأَلَةِ مَا شَاءَ - أَوْ مَا أَحَبَّ».

[900] 58 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "When we sat (in *Qâ'ida*) with the Prophet ﷺ in *Ṣalât*..." a *Ḥadîth* like that of Manṣûr (no. 897), and he said: "Then let him choose, after that, some supplication."

[٩٠٠] ٥٨-(...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ. بِمِثْلِ حَدِيثِ مَنْصُورٍ، وَقَالَ: «ثُمَّ يَتَخَيَّرُ، بَعْدُ، مِنَ الدُّعَاءِ».

[901] 59 - (...) Ibn Mas'ûd said: "The Messenger of Allâh ﷺ taught me the *Tashah-hud*, with his hands between mine, as he taught me a *Sûrah* of the Qur'ân."

[٩٠١] ٥٩-(...) [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو نُعَيْمٍ: حدَّثنا سَيْفُ بْنُ أَبِي سُلَيْمَانَ: قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ سَخْبَرَةَ: قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: عَلَّمَنِي رَسُولُ اللهِ ﷺ التَّشَهُّدَ، كَفِّي بَيْنَ كَفَّيْهِ، كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ، وَاقْتَصَّ التَّشَهُّدَ بِمِثْلِ مَا اقْتَصُّوا.

[902] 60 - (403) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to teach us the *Tashah-hud* as he would teach us a *Sûrah* of the Qur'ân. He used to say: '*At-Taḥiyyâtul-mubârakâtuṣ-ṣalawâtuṭ-ṭayyibâtu Lillâh; as-salâmu 'alayka ayyuhan-nabiyyu wa raḥmatu-Allâhi wa barakâtuhu; as-salâmu 'alaina wa 'alâ 'ibâdillâhiṣ-ṣâliḥîn. Ashhadu an lâ ilâha illallâh, wa ashhadu anna Muḥammadan Rasûlullâh* (All blessed compliments and good prayers are due to Allâh; peace be upon

[٩٠٢] ٦٠-(٤٠٣) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، فَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلّٰهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ

you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh. I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is the Messenger of Allâh).'"

وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ».

According to the report of Ibn Rumḥ: "As he would teach us the Qur'ân."

وَفِي رِوَايَةِ ابْنِ رُمْحٍ: كَمَا يُعَلِّمُنَا الْقُرآنَ.

[903] 61 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to teach us the *Tashah-hud* as he would teach us a *Sûrah* of the Qur'ân."

[٩٠٣] ٦١-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ حُمَيْدٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ.

[904] 62 - (404) It was narrated that Hiṭṭân bin 'Abdullâh Ar-Raqâshî said: "I offered prayer with Abû Mûsâ Al-Ash'arî and when he was sitting (in *Qâ'ida*), a man among the people said: 'Has *Aṣ-Ṣalât* been enjoined alongside *Birr* (righteousness) and *Zakât*?' When Abû Mûsâ had finished the prayer, he turned and said: 'Which of you is the one who said such and such?' The people fell silent and he said: 'Perhaps it was you, O Hiṭṭân, who said it?' He said: 'I did not say it, but I was afraid that you would be cross with me because of it.' A man among the people said: 'I said it, but I did not intend

[٩٠٤] ٦٢-(٤٠٤) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ الرَّقَاشِيِّ قَالَ: صَلَّيْتُ مَعَ أَبِي مُوسَىٰ الْأَشْعَرِيِّ صَلَاةً، فَلَمَّا كَانَ عِنْدَ الْقَعْدَةِ قَالَ رَجُلٌ مِنَ الْقَوْمِ: أُقِرَّتِ الصَّلَاةُ بِالْبِرِّ وَالزَّكَاةِ؟ قَالَ: فَلَمَّا قَضَىٰ أَبُو مُوسَى الصَّلَاةَ وَسَلَّمَ انْصَرَفَ، فَقَالَ: أَيُّكُمُ الْقَائِلُ كَلِمَةَ كَذَا

anything but good thereby.' Abû Mûsâ said: 'Do you not know what you should say in your prayer?' The Messenger of Allâh ﷺ addressed us and explained our *Sunnah* to us, and taught us our prayer. He said:

"When you offer prayer, make your rows straight and let one of you lead the others. When he says the *Takbîr*, then say the *Takbîr*; when he says: 'Not (the way) of those who earned Your Anger, nor of those who went astray' then say: '*Âmîn*,' and Allâh will answer you. When he says the *Takbîr* and bows, then say the *Takbîr* and bow. The *Imâm* bows before you and raises his head before you."

The Messenger of Allâh ﷺ said: "The one makes up for the other. When he says '*Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him),' then say: '*Allâhumma Rabbanâ lakal-ḥamd* (O Allâh, our Lord, to You be praise),' Allâh will hear you, for Allâh Most High has said, upon the tongue of His Prophet ﷺ: '*Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him).' When he says the *Takbîr* and prostrates, then say the *Takbîr* and prostrate, for the *Imâm* prostrates before you and rises before you." The Messenger of Allâh ﷺ said: "The one makes up for the other. And when you are sitting (i.e., in *Qâ'ida*), let the

وَكَذَا؟ قَالَ: فَأَرَمَّ الْقَوْمُ، ثُمَّ قَالَ: أَيُّكُمُ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا؟ فَأَرَمَّ الْقَوْمُ، فَقَالَ: لَعَلَّكَ يَا حِطَّانُ! قُلْتَهَا؟ قَالَ: مَا قُلْتُهَا، وَلَقَدْ رَهِبْتُ أَنْ تَبْكَعَنِي بِهَا، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا قُلْتُهَا، وَلَمْ أُرِدْ بِهَا إِلَّا الْخَيْرَ، فَقَالَ أَبُو مُوسَىٰ: أَمَا تَعْلَمُونَ كَيْفَ تَقُولُونَ فِي صَلَاتِكُمْ؟ إِنَّ رَسُولَ اللهِ ﷺ خَطَبَنَا فَبَيَّنَ لَنَا سُنَّتَنَا وَعَلَّمَنَا صَلَاتَنَا، فَقَالَ: «إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ، ثُمَّ لْيَؤُمَّكُمْ أَحَدُكُمْ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ فَقُولُوا: آمِينَ، يُجِبْكُمُ اللهُ، فَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» فَقَالَ رَسُولُ اللهِ ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، يَسْمَعُ اللهُ لَكُمْ، فَإِنَّ اللهَ تَعَالَىٰ قَالَ عَلَىٰ لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، وَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ»، فَقَالَ رَسُولُ اللهِ ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ للهِ، السَّلَامُ

first thing one of you says be: *'At-Taḥiyyâtuṭ-ṭayyibâtuṣ-ṣalawâtu Lillâh, as-salâmu 'alaika ayyuhan-nabiyyu wa raḥmatullâhi wa barakâtuhu; as-salâmu 'alaina wa 'alâ 'ibâd-illâhiṣ-ṣâliḥîn. Ashhadu an lâ ilâha illallâh, wa ashhadu anna Muḥammadan 'abduhu wa Rasûluhu* (All compliments, good words and prayers are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh. I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is His slave and Messenger).'"

عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

[905] 63 - (...) It was narrated that Qatâdah added: "And when he recites, listen attentively." And it does not say in the *Ḥadîth* of any of them:[1] "for Allâh, the Mighty and Sublime, has said upon the tongue of His Prophet ﷺ, *'Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him)"' - except in the report narrated by Abû Kâmil only from Abû 'Awânah.

Abû Isḥâq said: Abû Bakr Ibn Ukhti Abî An-Naḍr spoke about this *Ḥadîth*.[2]

So Muslim said: "Do you want someone with a better memory than that of Sulaimân?" So Abû

[٩٠٥] ٦٣-(...) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، كُلُّ هٰؤُلَاءِ عَنْ قَتَادَةَ، فِي هٰذَا الْإِسْنَادِ، بِمِثْلِهِ. وَفِي حَدِيثِ جَرِيرٍ عَنْ سُلَيْمَانَ، عَنْ قَتَادَةَ، مِنَ الزِّيَادَةِ: «وَإِذَا قَرَأَ فَأَنْصِتُوا». وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ «فَإِنَّ اللهَ عَزَّ وَجَلَّ قَالَ عَلَىٰ لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللهُ لِمَنْ

[1] That is, any in this chain who narrated it from Qatâdah.

[2] Abû Isḥâq is Ibrâhîm bin Muḥammad bin Sufyân An-Naysâbûrî, who reported this book from Imâm Muslim. And his saying that Abû Bakr spoke about it, means that he criticized it.

Bakr said to him: "Then what about the *Ḥadîth* of Abû Hurairah?" He said: "It is *Ṣaḥîḥ*."

Meaning: "And when he recites, listen attentively." So he said: "To me, it is *Ṣaḥîḥ*." So he said: "Then why didn't you put it here?" He said: "I did not put everything here that is *Ṣaḥîḥ* in my view! I only put here what they have agreed upon."

حَمِدَهُ» إِلَّا فِي رِوَايَةِ أَبِي كَامِلٍ وَحْدَهُ عَنْ أَبِي عَوَانَةَ.

قَالَ أَبُو إِسْحٰقَ: قَالَ أَبُو بَكْرٍ ابْنُ أُخْتِ أَبِي النَّضْرِ فِي هٰذَا الْحَدِيثِ، فَقَالَ مُسْلِمٌ: تُرِيدُ أَحْفَظَ مِنْ سُلَيْمَانَ؟ فَقَالَ لَهُ أَبُو بَكْرٍ: فَحَدِيثُ أَبِي هُرَيْرَةَ؟ فَقَالَ: هُوَ صَحِيحٌ يَعْنِي: «وَإِذَا قَرَأَ فَأَنْصِتُوا». فَقَالَ: هُوَ عِنْدِي صَحِيحٌ، فَقَالَ: لِمَ لَمْ تَضَعْهُ هٰهُنَا؟ قَالَ: لَيْسَ كُلُّ شَيْءٍ عِنْدِي صَحِيحٍ وَضَعْتُهُ هٰهُنَا! إِنَّمَا وَضَعْتُ هٰهُنَا مَا أَجْمَعُوا عَلَيْهِ.

[906] 64 - (...) It was narrated from Qatâdah with this chain, and he said in the *Ḥadîth*: "Allâh has decreed upon the tongue of His Prophet ﷺ: 'Allâh hears those who praise Him.'"

[٩٠٦] **٦٤**-(...) **حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ بِهٰذَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ «فَإِنَّ اللهَ قَضَىٰ عَلَىٰ لِسَانِ نَبِيِّهِ ﷺ سَمِعَ اللهُ لِمَنْ حَمِدَهُ».

Chapter 17. Sending *Ṣalât* Upon The Prophet ﷺ After The *Tashah-hud*

(المعجم ١٧) - (بَابُ الصلاة على النبيّ ﷺ بعد التشهد) (التحفة ١٧)

[907] 65 - (405) It was narrated that Abû Mas'ûd Al-Anṣârî said: "The Messenger of Allâh ﷺ came to us while we were in the gathering of Sa'd bin 'Ubâdah, and Bashîr bin Sa'd said to him: 'Allâh has commanded us to send *Ṣalât* upon you. O Messenger of Allâh! How should we send *Ṣalât*

[٩٠٧] **٦٥**-(٤٠٥) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللهِ الْمُجْمِرِ: أَنَّ مُحَمَّدَ ابْنَ عَبْدِ اللهِ بْنِ زَيْدٍ الْأَنْصَارِيَّ - وَ عَبْدُ اللهِ بْنُ زَيْدٍ هُوَ الَّذِي كَانَ أُرِيَ النِّدَاءَ بِالصَّلَاةِ - أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ

upon you?' The Messenger of Allâh ﷺ remained silent until we wished that he had not asked him, then the Messenger of Allâh ﷺ said: 'Say: "*Allâhumma ṣalli 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ ṣalayta 'alâ âli Ibrâhîm, wa bârik 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ bârakta 'alâ âli Ibrâhîm feel-'âlamîn, innaka ḥamîdun majîd* (O Allâh, send Your *Ṣalât* (grace, honor and mercy) upon Muḥammad and upon the family of Muḥammad, as You sent Your *Ṣalât* upon the family of Ibrâhîm, and send Your blessings upon Muḥammad and the family of Muḥammad, as You sent Your blessings upon the family of Ibrâhîm among the nations, You are indeed Praiseworthy, Most Glorious)." And the *Salâm* is as you know.'"

الْأَنْصَارِيِّ قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللهِ! فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: فَسَكَتَ رَسُولُ اللهِ ﷺ حَتَّىٰ تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «قُولُوا: اللّٰهُمَّ! صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ».

[908] 66 - (406) Ibn Abî Laila said: "Ka'b bin 'Ujrah met me and said: 'Shall I not give you a gift? The Messenger of Allâh ﷺ came out to us and we said: "We know what it means to send *Salâm* upon you, but what does it mean to send *Ṣalât* upon you?" He said: "Say: '*Allâhumma ṣalli 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ ṣallaita 'alâ âli Ibrâhîm, innaka ḥamîdun majîd; Allâhumma bârik 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ bârakta 'alâ*

[٩٠٨] ٦٦-(٤٠٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَىٰ قَالَ: لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ: أَلَا أُهْدِي لَكَ هَدِيَّةً؟ خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ، فَقُلْنَا: قَدْ عَرَفْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللّٰهُمَّ! صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ آلِ إِبْرَاهِيمَ

âli Ibrâhîm, innaka ḥamîdun majîd (O Allâh, send Your *Ṣalât* (grace, honor and mercy) upon Muḥammad and upon the family of Muḥammad, as You sent Your *Ṣalât* upon the family of Ibrâhîm, You are indeed Praiseworthy, Most Glorious. O Allâh, send Your blessings upon Muḥammad and the family of Muḥammad, as You sent Your blessings upon the family of Ibrâhîm, You are indeed Praiseworthy, Most Glorious).'"

إِنَّكَ حَمِيدٌ مَجِيدٌ، اللّٰهُمَّ! بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ: إِنَّكَ حَمِيدٌ مَجِيدٌ».

[909] 67 - (...) A similar report (as no. 908) was narrated from Al-Ḥakam with this chain, but in the *Ḥadîth* of Mis'ar it does not say: "Shall I not give you a gift?"

[٩٠٩] ٦٧-(...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ: قَالَا: حَدَّثَنَا وَكِيعٌ: عَنْ شُعْبَةَ وَمِسْعَرٍ، عَنِ الْحَكَمِ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ، وَلَيْسَ فِي حَدِيثِ مِسْعَرٍ: أَلَا أُهْدِي لَكَ هَدِيَّةً.

[910] 68 - (...) A similar report (as no. 908) was narrated from Al-A'mash, from Mis'ar and Mâlik bin Mighwal, all of them narrating from Al-Ḥakam, with this chain, except that he said: "*Wa bârak 'alâ Muḥammad* (And bless Muḥammad)'" and he did not say: "*Allâhumma* (O Allâh)."

[٩١٠] ٦٨-(...) حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنِ الْأَعْمَشِ، وَعَنْ مِسْعَرٍ، وَعَنْ مَالِكِ بْنِ مِغْوَلٍ، كُلُّهُمْ عَنِ الْحَكَمِ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «وَبَارِكْ عَلَىٰ مُحَمَّدٍ» وَلَمْ يَقُلْ: «اللّٰهُمَّ».

[911] 69 - (407) Abû Ḥumaid As-Sâ'idî narrated that they said: "O Messenger of Allâh, how should we send *Ṣalât* upon you?" He said: "Say: '*Allâhumma ṣalli 'alâ Muḥammadin wa 'alâ azwâjihi wa dhurriyyatihi kamâ*

[٩١١] ٦٩-(٤٠٧) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ، وَعَبْدُ اللهِ ابْنُ نَافِعٍ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا رَوْحٌ عَنْ مَالِكِ ابْنِ أَنَسٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ

ṣalayta ʻalâ Ibrâhîm, wa bârik ʻalâ Muḥammadin wa ʻalâ azwâjihi wa dhurriyyatihi kamâ bârakta ʻalâ âli Ibrâhîm, innaka ḥamîdun majîd (O Allâh, send Your *Ṣalât* (grace, honor and mercy) upon Muḥammad and upon his wives and offspring, as You sent Your *Ṣalât* upon Ibrâhîm, and send Your blessings upon Muḥammad and upon his wives and offspring, as You sent Your blessings upon the family of Ibrâhîm. You are indeed Praiseworthy, Most Glorious).'"

أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ: أَنَّهُمْ قَالُوا: يَا رَسُولَ اللهِ! كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَىٰ آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

[912] 70 - (408) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever sends *Ṣalât* upon me once, Allâh will send *Ṣalât* upon him tenfold."

[٩١٢] ٧٠-(٤٠٨) **حَدَّثَنَا** يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَلَّىٰ عَلَيَّ وَاحِدَةً، صَلَّى اللهُ عَلَيْهِ عَشْرًا».

Chapter 18. Saying "*Samiʻa Allâhu liman ḥamidah*", "*Rabbanâ wa lakal-ḥamd*", and "*Âmîn*"

(المعجم ١٨) - (**بَابُ التسميع والتحميد والتأمين**) (التحفة ١٨)

[913] 71 - (409) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When the *Imâm* says: '*Samiʻa Allâhu liman ḥamidah* (Allâh hears those who praise Him),' say: '*Allâhumma Rabbâna lakal-ḥamd* (O Allâh, our Lord, to You be praise).' If a person's saying coincides that with the angels'

[٩١٣] ٧١-(٤٠٩) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ

saying it, his previous sins will be forgiven."

قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[914] **(...)** A *Ḥadîth* similar to that of Summayy (no. 913) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٩١٤] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ سُمَيٍّ.

[915] 72 - (410) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When the *Imâm* says '*Âmîn*' (at the end of *Al-Fâtiḥah*) then say '*Âmîn*,' for if a person's saying *Âmîn* coincides with that of the angels, his previous sins will be forgiven."

Ibn Shihâb said: "The Messenger of Allâh ﷺ used to say, '*Âmîn*.'"

[٩١٥] ٧٢-(٤١٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ ابْنُ شِهَابٍ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «آمِينَ».

[916] 73 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a *Ḥadîth* similar to that of Mâlik (no. 915), but he (the narrator) did not mention the words of Ibn Shihâb.

[٩١٦] ٧٣-(...) وَحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، بِمِثْلِ حَدِيثِ مَالِكٍ، وَلَمْ يَذْكُرْ قَوْلَ ابْنِ شِهَابٍ.

[917] 74 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

[٩١٧] ٧٤-(...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي

“When one of you says *Âmîn* in the prayer, and the Angels in heaven say *Âmîn*, if the one coincides with the other, then his previous sins will be forgiven.”

عَمْرٍو: أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ فِي الصَّلَاةِ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَ إِحْدَاهُمَا الأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[918] 75 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If one of you says *Âmîn* and the Angels in heaven say *Âmîn*, and the one coincides with the other, his previous sins will be forgiven.’”

[٩١٨] ٧٥-(...) **حَدَّثَنَا** عَبْدُ اللهِ ابْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا الْمُغِيرَةُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَالَ أَحَدُكُمْ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَىٰ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[919] (...) A similar *Ḥadîth* (as no. 918) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٩١٩] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[920] 76 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When the reciter says: ‘(Not (the way) of those who earned Your Anger, nor of those who went astray’ and those behind him say *Âmîn*; if a person’s saying it coincides with that of the inhabitants of the heavens, his previous sins will be forgiven.”

[٩٢٠] ٧٦-(...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ «إِذَا قَالَ الْقَارِئُ: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ، فَقَالَ مَنْ خَلْفَهُ: آمِينَ، فَوَافَقَ قَوْلُهُ قَوْلَ أَهْلِ السَّمَاءِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

Chapter 19. Following The *Imâm*

(المعجم ١٩) - (بَابُ ائتمام المأموم بالإمام) (التحفة ١٩)

[921] 77 - (411) It was narrated that Az-Zuhrî said: "I heard Anas bin Mâlik say: 'The Prophet ﷺ fell from a horse and was injured on his right side. We entered upon him to visit him, and the time for prayer became due, so he led us in prayer sitting, and we offered prayer behind him sitting. When he had finished the prayer, he said: "The *Imâm* has been appointed to be followed, so when he says the *Takbîr*, then say the *Takbîr*; when he prostrates, then prostrate; when he rises, then rise, and when he says: '*Sami'a Allâhu liman ḥamidah*,' then say: '*Rabbanâ wa lakal-ḥamd*.' And if he prays sitting, then you should all pray sitting."

[٩٢١] ٧٧-(٤١١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ سُفْيَانَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَقَطَ النَّبِيُّ ﷺ عَنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الْأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ نَعُودُهُ، فَحَضَرَتِ الصَّلَاةُ، فَصَلَّىٰ بِنَا قَاعِدًا، فَصَلَّيْنَا وَرَاءَهُ قُعُودًا، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّىٰ قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعُونَ».

[922] 78 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ fell from a horse and was wounded, and he led us in prayer sitting down..." then he mentioned a similar report (as no. 921).

[٩٢٢] ٧٨-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَّ رَسُولُ اللهِ ﷺ عَنْ فَرَسٍ، فَجُحِشَ، فَصَلَّىٰ لَنَا قَاعِدًا، ثُمَّ ذَكَرَ نَحْوَهُ.

[923] 79 - (...) Anas bin Mâlik

[٩٢٣] ٧٩-(...) حَدَّثَنِي حَرْمَلَةُ

narrated that the Messenger of Allâh ﷺ fell from a horse and his right side was injured... a *Ḥadîth* similar to theirs (no. 921), and he added: "And if he prays standing, then pray standing."

ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ صُرِعَ عَنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الأَيْمَنُ، بِنَحْوِ حَدِيثِهِمَا، وَزَادَ «فَإِذَا صَلَّىٰ قَائِمًا، فَصَلُّوا قِيَامًا».

[924] 80 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ rode a horse and fell from it, and his right side was injured... a *Ḥadîth* similar to theirs (no. 921), and in it he said: "If he prays standing, then pray standing."

[٩٢٤] ٨٠-(...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَىٰ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ، فَجُحِشَ شِقُّهُ الأَيْمَنُ، بِنَحْوِ حَدِيثِهِمْ، وَفِيهِ «إِذَا صَلَّىٰ قَائِمًا، فَصَلُّوا قِيَامًا».

[925] 81 - (...) Anas bin Mâlik narrated that the Prophet ﷺ fell from a horse and his right side was injured... and he quoted the *Ḥadîth* (no. 921), but did not include the extra material narrated by Yûnus and Mâlik (no. 923, 924).

[٩٢٥] ٨١-(...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ سَقَطَ مِنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الأَيْمَنُ، وَسَاقَ الْحَدِيثَ، وَلَيْسَ فِيهِ زِيَادَةُ يُونُسَ وَمَالِكٍ.

[926] 82 - (412) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was sick and some of his Companions entered upon him to visit him. The Messenger of Allâh ﷺ offered prayers sitting down, and they followed him in prayer, standing up, but he gestured to them to sit down, so they sat

[٩٢٦] ٨٢-(٤١٢) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَكَىٰ رَسُولُ اللهِ ﷺ فَدَخَلَ عَلَيْهِ نَاسٌ مِنْ أَصْحَابِهِ يَعُودُونَهُ، فَصَلَّىٰ رَسُولُ اللهِ ﷺ جَالِسًا، فَصَلَّوْا بِصَلَاتِهِ قِيَامًا،

down. When he had finished he said: 'The *Imâm* is appointed to be followed; when he bows, then bow; when he rises, then rise; and if he prays sitting then pray sitting.'"

فَأَشَارَ إِلَيْهِمْ: أَنِ اجْلِسُوا، فَجَلَسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّىٰ جَالِسًا فَصَلُّوا جُلُوسًا».

[927] 83 - (...) A similar report (as no. 926) was narrated from Hishâm bin 'Urwah with this chain.

[٩٢٧] **٨٣-(...)** حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[928] 84 - (413) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ was sick and we prayed behind him while he was (offering prayers) sitting and Abû Bakr was repeating his *Takbîr* so that the people could hear. He turned to us and saw us standing, and gestured to us that we should sit, so we followed him in prayer, sitting down. When he had said the *Salâm* he said: 'Just now you almost did what the Persians and Romans do; they stand for their kings when they are sitting. Do not do that. Follow your *Imâm*: if he prays standing then pray standing, and if he prays sitting then pray sitting.'"

[٩٢٨] **٨٤-(٤١٣)** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: اشْتَكَىٰ رَسُولُ اللهِ ﷺ، فَصَلَّيْنَا وَرَاءَهُ، وَهُوَ قَاعِدٌ، وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ تَكْبِيرَهُ، فَالْتَفَتَ إِلَيْنَا فَرَآنَا قِيَامًا، فَأَشَارَ إِلَيْنَا فَقَعَدْنَا، فَصَلَّيْنَا بِصَلَاتِهِ قُعُودًا، فَلَمَّا سَلَّمَ قَالَ: «إِنْ كِدْتُمْ آنِفًا لَتَفْعَلُونَ فِعْلَ فَارِسَ وَالرُّومِ، يَقُومُونَ عَلَىٰ مُلُوكِهِمْ وَهُمْ قُعُودٌ فَلَا تَفْعَلُوا، ائْتَمُّوا بِأَئِمَّتِكُمْ: إِنْ صَلَّىٰ قَائِمًا فَصَلُّوا قِيَامًا، وَإِنْ صَلَّىٰ قَاعِدًا فَصَلُّوا قُعُودًا».

[929] 85 - (...) It was narrated

[٩٢٩] **٨٥-(...)** حَدَّثَنَا يَحْيَى بْنُ

that Jâbir said: "The Messenger of Allâh ﷺ led us in prayer and Abû Bakr was behind him. When the Messenger of Allâh ﷺ said the *Takbîr*, Abû Bakr said the *Takbîr*, so that we could hear it..." then he mentioned a *Hadîth* similar to that of Al-Laith (no. 928).

يَحْيَىٰ: أَخْبَرَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الرُّؤَاسِيُّ عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: صَلَّىٰ بِنَا رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ خَلْفَهُ، فَإِذَا كَبَّرَ رَسُولُ اللهِ ﷺ كَبَّرَ أَبُو بَكْرٍ، لِيُسْمِعَنَا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ اللَّيْثِ.

[930] 86 - (414) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The *Imâm* is appointed to be followed, so do not differ from him. When he says the *Takbîr*, then say the *Takbîr*; when he bows, then bow; when he says: '*Sami'a Allâhu liman hamidah*,' then say '*Allâhumma Rabbanâ lakal-hamd*,' and when he prostrates then prostrate. And if he prays sitting, then you should all pray sitting."

[٩٣٠] ٨٦-(٤١٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَلَا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّىٰ جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ».

[931]... - (...) A similar report (as no. 930) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٩٣١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 20. The Prohibition Of Preceding The *Imâm* In Saying The *Takbîr* Or Anything Else

(المعجم ٢٠) - (بَابُ النهي عن مبادرة الإمام بالتكبير وغيره)

(التحفة ٢٠)

[932] 87 - (415) It was narrated

[٩٣٢] ٨٧-(٤١٥) حَدَّثَنَا إِسْحٰقُ بْنُ

that Abû Hurairah said: "The Messenger of Allâh ﷺ used to teach us, saying: 'Do not precede the *Imâm*. When he says the *Takbîr*, then say the *Takbîr*; when he says: "Nor of those who went astray" then say: '*Âmîn*,' when he bows, then bow; when he says: '*Sami'a Allâhu liman ḥamidah*,' then say: '*Allâhumma Rabbanâ lakal-ḥamd*.'"

إِبْرَاهِيمَ وَابْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا، يَقُولُ: «لَا تُبَادِرُوا الْإِمَامَ، إِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: وَلَا الضَّالِّينَ، فَقُولُوا: آمِينَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ».

[933] (...) A similar report (as no. 932) was narrated from Abû Hurairah from the Prophet ﷺ, except for the words, "When he says 'Nor of those who went astray', then say: '*Âmîn*' and he added: 'And do not rise before him."

[٩٣٣] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ، إِلَّا قَوْلَهُ: «وَلَا الضَّالِّينَ فَقُولُوا: آمِينَ» وَزَادَ «وَلَا تَرْفَعُوا قَبْلَهُ».

[934] 88 - (416) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Imâm* is a shield. If he is offering the prayer sitting, then pray sitting. When he says '*Sami'a Allâhu liman ḥamidah*,' then say: '*Allâhumma Rabbanâ lakal-ḥamd*,' for if the words of the people of earth coincide with the words of the inhabitants of heavens, his previous sins will be forgiven for him.'"

[٩٣٤] ٨٨-(٤١٦) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى وَهُوَ ابْنُ عَطَاءٍ، سَمِعَ أَبَا عَلْقَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْإِمَامُ جُنَّةٌ، فَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ!

رَبَّنَا لَكَ الْحَمْدُ، فَإِذَا وَافَقَ قَوْلُ أَهْلِ الْأَرْضِ قَوْلَ أَهْلِ السَّمَاءِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[935] 89 - (417) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "The *Imâm* is appointed to be followed, so when he says the *Takbîr*, then say the *Takbîr*; when he bows, then bow; when he says: '*Sami'a Allâhu liman ḥamidah*,' then say: '*Allâhumma Rabbanâ lakal-ḥamd*.' If he is praying standing, then pray standing, and if he is praying sitting, then you should all pray sitting."

[٩٣٥] ٨٩-(٤١٧) حَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حَيْوَةَ أَنَّ أَبَا يُونُسَ مَوْلَىٰ أَبِي هُرَيْرَةَ حَدَّثَهُ: قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا صَلَّىٰ قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا صَلَّىٰ قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعُونَ».

Chapter 21. If The *Imâm* Experiences An Excuse, From Illness, Or Travelling, Etc, He May Appoint Someone Else To Lead The People In Prayer; The One Who Offers Prayer Behind The *Imâm* Sitting Because He Is Unable To Stand Must Stand If He Is Able To Do So; And The Abrogation Of Sitting Behind A Sitting *Imâm* For Those Who Are Able To Stand

(المعجم ٢١) - (بَابُ استخلاف الإمام - إذا عرض له عذر من مرض وسفر وغيرهما - من يصلي بالناس، وأن من صلى خلف إمام جالس لعجزه عن القيام لزمه القيام إذا قدر عليه، ونسخ القعود خلف القاعد في حق من قدر على القيام) (التحفة ٢١)

[936] 90 - (418) It was narrated that 'Ubaidullâh bin 'Abdullâh said: "I entered upon 'Âishah and said to her: 'Will you not tell

[٩٣٦] ٩٠-(٤١٨) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللهِ بْنِ

me about the illness of the Messenger of Allâh ﷺ?' She said: 'Yes. The Prophet ﷺ became very ill and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allâh." He said: "Put some water in the tub for me." We did that, and he performed *Ghusl*, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allâh." He said: "Put some water in the tub for me." We did that, and he performed *Ghusl*, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" He said: "Put some water in the tub for me." We did that, and he performed *Ghusl*, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allâh." The people were gathered in the *Masjid*, waiting for the Messenger of Allâh ﷺ, to offer *Ishâ'* prayer. The Messenger of Allâh ﷺ sent word to Abû Bakr, telling him to lead the people in prayer. The messenger came to him and said: "The Messenger of Allâh ﷺ is ordering you to lead the people in prayer." Abû Bakr, who was a

عَبْدِ اللهِ قَالَ: دَخَلْتُ عَلَىٰ عَائِشَةَ فَقُلْتُ لَهَا: أَلَا تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللهِ ﷺ قَالَتْ: بَلَىٰ، ثَقُلَ النَّبِيُّ ﷺ فَقَالَ: «أَصَلَّى النَّاسُ؟». قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ، يَا رَسُولَ اللهِ! قَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا، فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ! فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ»: فَفَعَلْنَا، فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟»، قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ! فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ». فَفَعَلْنَا فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» فَقُلْنَا: لَا وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ! قَالَتْ: وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللهِ ﷺ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ. قَالَتْ: فَأَرْسَلَ رَسُولُ اللهِ ﷺ إِلَىٰ أَبِي بَكْرٍ، أَنْ يُصَلِّيَ بِالنَّاسِ، فَأَتَاهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ، فَقَالَ أَبُو بَكْرٍ، وَكَانَ رَجُلًا رَقِيقًا: يَا عُمَرُ صَلِّ بِالنَّاسِ، فَقَالَ:

tenderhearted man, said: "O 'Umar, lead the people in prayer." 'Umar said: "You are more entitled to do that." So Abû Bakr led them in prayer during those days. Then the Messenger of Allâh ﷺ felt a little better, so he came out between two men (supporting him) - one of whom was Al-'Abbâs - to offer *Ẓuhr* prayer. Abû Bakr was leading the people in prayer, but when Abû Bakr saw him, he started to move back. But the Prophet ﷺ gestured to him not to move back. He said to (the two men): "Seat me beside him." So they seated him beside Abû Bakr. Abû Bakr was offering prayers standing up, following the prayer of the Prophet ﷺ, and the people followed the prayer of Abû Bakr, and the Prophet ﷺ was sitting.'"

'Ubaidullâh said: "I entered upon 'Abdullâh bin 'Abbâs and said to him: 'Shall I not tell you what 'Âishah told me about the illness of the Prophet ﷺ?' He said: 'Tell me.' So I told him what she had said, and he did not object to any part of it, except that he said: 'Did she tell you the name of the one who was with Al-'Abbâs?' I said: 'No.' He said: 'That was 'Alî, may Allâh the Most High, be pleased with him.'"

عُمَرُ: أَنْتَ أَحَقُّ بِذَلِكَ، قَالَتْ: فَصَلَّىٰ بِهِمْ أَبُو بَكْرٍ تِلْكَ الْأَيَّامَ، ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ بَيْنَ رَجُلَيْنِ - أَحَدُهُمَا الْعَبَّاسُ - لِصَلَاةِ الظُّهْرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ، فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ لَا يَتَأَخَّرَ، وَقَالَ لَهُمَا: «أَجْلِسَانِي إِلَىٰ جَنْبِهِ» فَأَجْلَسَاهُ إِلَىٰ جَنْبِ أَبِي بَكْرٍ، وَكَانَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ قَائِمٌ بِصَلَاةِ النَّبِيِّ ﷺ وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ، وَالنَّبِيُّ ﷺ قَاعِدٌ.

قَالَ عُبَيْدُ اللهِ: فَدَخَلْتُ عَلَىٰ عَبْدِ اللهِ ابْنِ عَبَّاسٍ فَقُلْتُ لَهُ: أَلَا أَعْرِضُ عَلَيْكَ مَا حَدَّثَتْنِي عَائِشَةُ عَنْ مَرَضِ النَّبِيِّ ﷺ؟ فَقَالَ: هَاتِ، فَعَرَضْتُ حَدِيثَهَا عَلَيْهِ، فَمَا أَنْكَرَ مِنْهُ شَيْئًا، غَيْرَ أَنَّهُ قَالَ: أَسَمَّتْ لَكَ الرَّجُلَ الْآخَرَ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ: لَا، قَالَ: هُوَ عَلِيٌّ رَضِيَ اللهُ تَعَالَىٰ عَنْهُ.

[937] 91 - (...) It was narrated from 'Ubaidullah bin 'Abdullâh

[٩٣٧] ٩١-(...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ

bin 'Utbah, that 'Âishah said: "The Messenger of Allâh ﷺ first fell sick in the house of Maimûnah, and he asked his wives for permission to be looked after in the house of 'Âishah, and they gave him permission. He came out with one hand on Al-Faḍl bin 'Abbâs, and the other hand on another man, dragging his feet along the ground." 'Ubaidullâh said: "I told Ibn 'Abbâs about it and he said: 'Do you know who the other man was, whom 'Âishah did not name? It was 'Alî.'"

- قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ: أَوَّلُ مَا اشْتَكَىٰ رَسُولُ اللهِ ﷺ فِي بَيْتِ مَيْمُونَةَ، فَاسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِهَا، فَأَذِنَّ لَهُ، قَالَتْ: فَخَرَجَ وَيَدٌ لَهُ عَلَىٰ الْفَضْلِ بْنِ عَبَّاسٍ، وَيَدٌ لَهُ عَلَىٰ رَجُلٍ آخَرَ، وَ هُوَ يَخُطُّ بِرِجْلَيْهِ فِي الْأَرْضِ، فَقَالَ عُبَيْدُ اللهِ: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ فَقَالَ: أَتَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ؟ هُوَ عَلِيٌّ.

[938] 92 - (...) It was narrated from 'Ubaidullah bin 'Abdullâh bin 'Utbah bin Mas'ûd that 'Âishah, the wife of the Prophet ﷺ, said: "When the Messenger of Allâh ﷺ fell sick and his pain grew severe, he asked his wives for permission to be looked after in my house, and they gave him permission. He came out between two men, dragging his feet along the ground, between 'Abbâs bin 'Abdul-Muṭṭalib and another man."

'Ubaidullâh said: "I told 'Abdullâh about what 'Âishah had said, and 'Abdullâh bin 'Abbâs said to me: 'Do you know who the other man was, whom 'Âishah did not name?' I said: 'No.' Ibn 'Abbâs said: 'He was

[٩٣٨] ٩٢-(...) وحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ، وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي، فَأَذِنَّ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ، تَخُطُّ رِجْلَاهُ فِي الْأَرْضِ، بَيْنَ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَبَيْنَ رَجُلٍ آخَرَ.

قَالَ عُبَيْدُ اللهِ: فَأَخْبَرْتُ عَبْدَ اللهِ بِالَّذِي قَالَتْ عَائِشَةُ: فَقَالَ لِي عَبْدُ اللهِ بْنُ عَبَّاسٍ هَلْ تَدْرِي مَنِ الرَّجُلُ الْآخَرُ الَّذِي لَمْ

'Alî, may Allâh be pleased with him.'"

تُسَمِّ عَائِشَةُ؟ قَالَ: قُلْتُ: لَا، قَالَ ابْنُ عَبَّاسٍ: هُوَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ.

[939] 93 - (...) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "I tried to discourage the Messenger of Allâh ﷺ from doing that,[1] and the only thing that made me object so much was the fact that it never occurred to my heart that the people could ever love a man who would stand in his place after he was gone. I thought that whoever stood in his place would be regarded in a superstitious manner by the people, and I wanted the Messenger of Allâh ﷺ to spare Abû Bakr such a thing."

[٩٣٩] ٩٣-(...) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي: عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ رَاجَعْتُ رَسُولَ اللهِ ﷺ فِي ذَلِكَ، وَمَا حَمَلَنِي عَلَىٰ كَثْرَةِ مُرَاجَعَتِهِ إِلَّا أَنَّهُ لَمْ يَقَعْ فِي قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلًا قَامَ مَقَامَهُ أَبَدًا، وَإِلَّا أَنِّي كُنْتُ أُرَىٰ أَنَّهُ لَنْ يَقُومَ مَقَامَهُ أَحَدٌ إِلَّا تَشَاءَمَ النَّاسُ بِهِ، فَأَرَدْتُ أَنْ يَعْدِلَ ذَلِكَ رَسُولُ اللهِ ﷺ عَنْ أَبِي بَكْرٍ.

[940] 94 - (...) It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ entered my house, he said: 'Tell Abû Bakr to lead the people in prayer.' I said: 'O Messenger of Allâh, Abû Bakr is a tenderhearted man; when he recites Qur'ân he cannot control his tears. Why don't you tell someone other than Abû Bakr to do it?' By Allâh, the only reason was that I did not want the

[٩٤٠] ٩٤-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ عَبْدٌ: أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللهِ ابْنِ عُمَرَ عَنْ عَائِشَةَ قَالَتْ: لَمَّا دَخَلَ رَسُولُ اللهِ ﷺ بَيْتِي، قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، قَالَتْ: فَقُلْتُ: يَا

[1] Appointing Abû Bakr to lead the prayers.

people to regard with superstition the first man to stand in the place of the Messenger of Allâh ﷺ. I tried to dissuade him two or three times, but he said: 'Let Abû Bakr lead the people in prayer. You are like the women around Yûsuf.'"

رَسُولَ اللهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ، إِذَا قَرَأَ الْقُرْآنَ لَا يَمْلِكُ دَمْعَهُ، فَلَوْ أَمَرْتَ غَيْرَ أَبِي بَكْرٍ قَالَتْ: وَاللهِ! مَا بِي إِلَّا كَرَاهِيَةُ أَنْ يَتَشَاءَمَ النَّاسُ بِأَوَّلِ مَنْ يَقُومُ فِي مَقَامِ رَسُولِ اللهِ ﷺ، قَالَتْ: فَرَاجَعْتُهُ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ: «لِيُصَلِّ بِالنَّاسِ أَبُو بَكْرٍ، فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ».

[941] 95 - (...) It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ became very ill, Bilâl came to him to tell him it was time for prayers. He said: 'Tell Abû Bakr to lead the people in prayer.' I said: 'O Messenger of Allâh, Abû Bakr is a man who is tender hearted, and when he stands in your place, the people will not be able to hear him. Why don't you tell 'Umar to do it?' He said: 'Tell Abû Bakr to lead the people in prayer.' I said to Ḥafṣah: 'Tell him that Abû Bakr is a man who is tender-hearted, and when he stands in your place, the people will not be able to hear him. Why don't you tell 'Umar to do it?' She said that to him, and the Messenger of Allâh ﷺ said: 'You are like the woman around Yûsuf. Tell Abû Bakr to lead the people in prayer.' So they told Abû Bakr and he led the people in prayer. When he started the prayer, the

[٩٤١] ٩٥-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ جَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى يَقُومُ مَقَامَكَ لَا يُسْمِعِ النَّاسَ، فَلَوْ أَمَرْتَ عُمَرَ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى يَقُمْ مَقَامَكَ لَا يُسْمِعِ النَّاسَ، فَلَوْ أَمَرْتَ عُمَرَ، فَقَالَتْ لَهُ: فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّكُنَّ لَأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا

Messenger of Allâh ﷺ felt a little better, so he stood up, supported by two men, with his feet dragging along the ground. When he entered the *Masjid*, Abû Bakr heard him, and he started to move back, but the Messenger of Allâh ﷺ gestured to him to stay where he was. The Messenger of Allâh ﷺ came and sat on the left of Abû Bakr. The Messenger of Allâh ﷺ was leading the people in prayer sitting down, and Abû Bakr was standing. Abû Bakr followed the prayer of the Prophet ﷺ, and the people followed the prayer of Abû Bakr."

بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَأَمَرُوا أَبَا بَكْرٍ فَصَلَّىٰ بِالنَّاسِ، قَالَتْ: فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولُ اللهِ ﷺ مِنْ نَفْسِهِ خِفَّةً، قَالَتْ: فَقَامَ يُهَادَىٰ بَيْنَ رَجُلَيْنِ، وَرِجْلَاهُ تَخُطَّانِ فِي الْأَرْضِ، قَالَتْ: فَلَمَّا دَخَلَ الْمَسْجِدَ سَمِعَ أَبُو بَكْرٍ حِسَّهُ، ذَهَبَ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللهِ ﷺ قُمْ مَكَانَكَ، فَجَاءَ رَسُولُ اللهِ ﷺ حَتَّىٰ جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، قَالَتْ: فَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِالنَّاسِ جَالِسًا، وَأَبُو بَكْرٍ قَائِمًا، يَقْتَدِي أَبُو بَكْرٍ بِصَلَاةِ النَّبِيِّ ﷺ، وَيَقْتَدِي النَّاسُ بِصَلَاةِ أَبِي بَكْرٍ.

[942] 96 - (...) A similar report (as no. 941) was narrated from Al-A'ma<u>sh</u> with this chain. In their *Ḥadî<u>th</u>* it says: "When the Messenger of Allâh ﷺ became sick in what was to be his final illness." In the *Ḥadî<u>th</u>* of Ibn Mushir it says: "The Messenger of Allâh ﷺ was brought and seated beside him (Abû Bakr); the Prophet ﷺ was leading the people in prayer, and Abû Bakr was making them hear the *Takbîr*." According to the *Ḥadî<u>th</u>* of 'Eisâ: "The Messenger of Allâh ﷺ sat and led the people in prayer, and Abû Bakr was by

[٩٤٢] ٩٦-(...) حَدَّثَنَا مِنْجَابُ ابْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَىٰ ابْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهٰذَا الْإِسْنَادِ، نَحْوَهُ، وَفِي حَدِيثِهِمَا: لَمَّا مَرِضَ رَسُولُ اللهِ ﷺ مَرَضَهُ الَّذِي تُوُفِّيَ فِيهِ، وَفِي حَدِيثِ ابْنِ مُسْهِرٍ، فَأُتِيَ بِرَسُولِ اللهِ ﷺ حَتَّىٰ أُجْلِسَ إِلَىٰ جَنْبِهِ، وَكَانَ النَّبِيُّ ﷺ يُصَلِّي بِالنَّاسِ، وَأَبُو بَكْرٍ يُسْمِعُهُمُ التَّكْبِيرَ، وَفِي حَدِيثِ عِيسَىٰ: فَجَلَسَ رَسُولُ اللهِ ﷺ يُصَلِّي بِالنَّاسِ،

his side, and Abû Bakr was making the people hear."

وَأَبُو بَكْرٍ إِلَىٰ جَنْبِهِ وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ.

[943] 97 - (...) It was narrated from Hishâm, from his father ('Urwah), that 'Âishah said: "The Messenger of Allâh ﷺ commanded Abû Bakr to lead the people in prayer when he was sick, and he used to lead them in prayer."

'Urwah said: "Then the Messenger of Allâh ﷺ felt a little better, so he came out and sat beside Abû Bakr, and Abû Bakr was leading the people in prayer. When Abû Bakr saw him, he moved backwards, but the Messenger of Allâh ﷺ gestured to him to stay where he was. The Messenger of Allâh ﷺ sat beside Abû Bakr and Abû Bakr was following the prayer of the Messenger of Allâh ﷺ, and the people were following the prayer of Abû Bakr."

[٩٤٣] ٩٧-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ: حَدَّثَنَا أَبِي: قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللهِ ﷺ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فِي مَرَضِهِ، فَكَانَ يُصَلِّي بِهِمْ.

قَالَ عُرْوَةُ: فَوَجَدَ رَسُولُ اللهِ ﷺ مِنْ نَفْسِهِ خِفَّةً، فَخَرَجَ وَإِذَا أَبُو بَكْرٍ يَؤُمُّ النَّاسَ، فَلَمَّا رَآهُ أَبُو بَكْرٍ اسْتَأْخَرَ، فَأَشَارَ إِلَيْهِ رَسُولُ اللهِ ﷺ أَيْ: كَمَا أَنْتَ، فَجَلَسَ رَسُولُ اللهِ ﷺ حِذَاءَ أَبِي بَكْرٍ إِلَىٰ جَنْبِهِ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي بِصَلَاةِ رَسُولِ اللهِ ﷺ وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ.

[944] 98 - (419) Anas bin Mâlik narrated that Abû Bakr used to lead the people in prayer during the final sickness of the Messenger of Allâh ﷺ until, on the Monday, when the people were lined up in rows in the *Masjid*, the Messenger of Allâh ﷺ drew back the curtain of the room and looked out at us. He was standing and his face was as

[٩٤٤] ٩٨-(٤١٩) حَدَّثَنِي عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ أَبَا بَكْرٍ كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ رَسُولِ اللهِ ﷺ

bright as a page of the *Muṣḥaf*. The Messenger of Allâh ﷺ smiled, a bright smile, and we were filled with joy as we were praying, due to the fact that the Prophet ﷺ had come out. Abû Bakr stepped back on his heels to join the front row, because he thought that the Messenger of Allâh ﷺ was coming out to lead us in prayer. But the Messenger of Allâh ﷺ gestured to them, indicating them to complete their prayer. Then the Messenger of Allâh ﷺ went back in and drew the curtain, and the Messenger of Allâh ﷺ died that same day.

الَّذِي تُوُفِّيَ فِيهِ، حَتَّىٰ إِذَا كَانَ يَوْمُ الْإِثْنَيْنِ، وَهُمْ صُفُوفٌ فِي الصَّلَاةِ، كَشَفَ رَسُولُ اللهِ ﷺ سِتْرَ الْحُجْرَةِ، فَنَظَرَ إِلَيْنَا وَ هُوَ قَائِمٌ، كَأَنَّ وَجْهَهُ وَرَقَةُ مُصْحَفٍ، ثُمَّ تَبَسَّمَ رَسُولُ اللهِ ﷺ ضَاحِكًا. قَالَ: فَبُهِتْنَا وَنَحْنُ فِي الصَّلَاةِ، مِنْ فَرَحٍ بِخُرُوجِ النَّبِيِّ ﷺ وَنَكَصَ أَبُو بَكْرٍ عَلَىٰ عَقِبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ رَسُولَ اللهِ ﷺ خَارِجٌ لِلصَّلَاةِ، فَأَشَارَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ بِيَدِهِ أَنْ أَتِمُّوا صَلَاتَكُمْ، قَالَ ثُمَّ دَخَلَ رَسُولُ اللهِ ﷺ، فَأَرْخَى السِّتْرَ، قَالَ: فَتُوُفِّيَ رَسُولُ اللهِ ﷺ مِنْ يَوْمِهِ ذَٰلِكَ.

[945] 99 (...) It was narrated that Anas said: "The last glimpse we had of the Messenger of Allâh ﷺ was when he drew back the curtain on the Monday..." the same narration as previously mentioned *Aḥâdîth*, but the *Ḥadîth* of Ṣâliḥ (no. 944) is more detailed.

[٩٤٥] ٩٩-(...) وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ: قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَىٰ رَسُولِ اللهِ ﷺ، كَشَفَ السِّتَارَةَ يَوْمَ الْإِثْنَيْنِ، بِهَٰذِهِ الْقِصَّةِ، وَحَدِيثُ صَالِحٍ أَتَمُّ وَأَشْبَعُ.

[946] (...) Anas bin Mâlik said: "When it was the Monday..." a similar *Ḥadîth* (as no. 944).

[٩٤٦] (...) وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمُ الْإِثْنَيْنِ. بِنَحْوِ حَدِيثِهِمَا.

[947] 100 - (...) It was narrated that Anas said: "The Prophet of Allâh ﷺ did not come out to us for three days. Then the *Iqâmah* was called and Abû Bakr went forward (to lead the prayer). The Prophet of Allâh ﷺ lifted the curtain, and when the face of the Prophet of Allâh ﷺ appeared to us, there was nothing more dear to us than the face of the Prophet ﷺ appearing to us. The Prophet of Allâh ﷺ gestured to Abû Bakr to go forward, then the Prophet of Allâh ﷺ drew the curtain and we did not see him until he died."

[٩٤٧] ١٠٠-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَهَٰرُونُ بْنُ عَبْدِ اللهِ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: لَمْ يَخْرُجْ إِلَيْنَا نَبِيُّ اللهِ ﷺ ثَلَاثًا، فَأُقِيمَتِ الصَّلَاةُ، فَذَهَبَ أَبُو بَكْرٍ يَتَقَدَّمُ، فَقَالَ نَبِيُّ اللهِ ﷺ بِالْحِجَابِ فَرَفَعَهُ، فَلَمَّا وَضَحَ لَنَا وَجْهُ نَبِيِّ اللهِ ﷺ، مَا نَظَرْنَا مَنْظَرًا قَطُّ كَانَ أَعْجَبَ إِلَيْنَا مِنْ وَجْهِ النَّبِيِّ ﷺ حِينَ وَضَحَ لَنَا، قَالَ: فَأَوْمَأَ نَبِيُّ اللهِ ﷺ بِيَدِهِ إِلَىٰ أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ وَأَرْخَىٰ نَبِيُّ اللهِ ﷺ الْحِجَابَ، فَلَمْ يُقْدَرْ عَلَيْهِ حَتَّىٰ مَاتَ.

[948] 101 - (420) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ fell sick and his sickness grew worse. He said: 'Tell Abû Bakr to lead the people in prayer.' 'Âishah said: 'O Messenger of Allâh, Abû Bakr is a tender hearted man, and when he stands in your place he will not be able to lead the people in prayer.' He said: 'Tell Abû Bakr to lead the people in prayer. You are like the women around Yûsuf.' So Abû Bakr led them in prayer during the lifetime of the Messenger of Allâh ﷺ."

[٩٤٨] ١٠١-(٤٢٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: مَرِضَ رَسُولُ اللهِ ﷺ فَاشْتَدَّ مَرَضُهُ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ، مَتَىٰ يَقُمْ مَقَامَكَ لَا يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ، فَقَالَ: «مُرِي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ».

قَالَ: فَصَلَّىٰ بِهِمْ أَبُو بَكْرٍ حَيَاةَ رَسُولِ اللهِ ﷺ.

Chapter 22. The Congregation Appointing Someone To Lead Them If The *Imâm* Is Delayed And If There Is No Fear Of Negative Repercussions

(المعجم ٢٢) - (بَابُ تقديم الجماعة من يصلي بهم إذا تأخر الإمام ولم يخافوا مفسدة بالتقديم) (التحفة ٢٢)

[949] 102 - (421) It was narrated from Sahl bin Sa'd As-Sâ'idî that the Messenger of Allâh ﷺ went to Banû 'Amr bin 'Awf to resolve a dispute among them. The time for prayer became due, and the *Mu'adhdhin* came to Abû Bakr and said: "Will you lead the people in prayer, and I will say the *Iqâmah*?" He said: "Yes." So Abû Bakr led the people in prayer, then the Messenger of Allâh ﷺ came while the people were still praying. He came and stood in the row, and the people started clapping. Abû Bakr would not pay attention to anything while he was praying, but when the people's clapping increased, he turned around and saw the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ gestured to him to stay where he was. Abû Bakr raised his hands, praising Allâh, the Mighty and Sublime, for the command of the Messenger of Allâh ﷺ. Then Abû Bakr moved backwards until he was level with the row, and

[٩٤٩] ١٠٢-(٤٢١) وَحَدَّثَنِي يَحْيَى ابْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللهِ ﷺ ذَهَبَ إِلَىٰ بَنِي عَمْرِو ابْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، فَحَانَتِ الصَّلَاةُ، فَجَاءَ الْمُؤَذِّنُ إِلَىٰ أَبِي بَكْرٍ، فَقَالَ: أَتُصَلِّي بِالنَّاسِ فَأُقِيمَ؟ قَالَ: نَعَمْ. قَالَ: فَصَلَّىٰ أَبُو بَكْرٍ، فَجَاءَ رَسُولُ اللهِ ﷺ وَالنَّاسُ فِي الصَّلَاةِ، فَتَخَلَّصَ حَتَّىٰ وَقَفَ فِي الصَّفِّ، فَصَفَّقَ النَّاسُ، وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ الْتَفَتَ فَرَأَىٰ رَسُولَ اللهِ ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ اللهِ ﷺ، أَنِ امْكُثْ مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ، فَحَمِدَ اللهَ عَزَّ وَجَلَّ عَلَىٰ مَا أَمَرَهُ بِهِ رَسُولُ اللهِ ﷺ مِنْ ذَلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ، وَتَقَدَّمَ النَّبِيُّ ﷺ فَصَلَّىٰ، ثُمَّ انْصَرَفَ

the Prophet ﷺ came forward and (continued the) prayers. Then when he had finished he said: "O Abû Bakr, what prevented you from staying put when I told you to?" Abû Bakr said: "It is not for the son of Abû Quḥâfah to pray in front of the Messenger of Allâh ﷺ." The Messenger of Allâh ﷺ said: "Why did I see you clapping so much? If something happens to a man when he is in prayers, let him say: '*Subḥân-Allâh*,' for if he says '*Subḥân-Allâh*' it will be noted. Clapping is only for women."

فَقَالَ: «يَا أَبَا بَكْرٍ! مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ» قَالَ أَبُو بَكْرٍ: مَا كَانَ لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَالِي رَأَيْتُكُمْ أَكْثَرْتُمُ التَّصْفِيقَ؟ مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ؛ فَإِنَّهُ إِذَا سَبَّحَ الْتُفِتَ إِلَيْهِ، وَإِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ».

[950] 103 - (...) A *Ḥadîth* (with another chain) similar to that of Mâlik (no. 949) was narrated from Sahl bin Sa'd. In their *Ḥadîth* it says: "Abû Bakr raised his hands and praised Allâh, then he moved backwards behind him until he was standing in the row."

[٩٥٠] ١٠٣-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ: يَعْنِي ابْنَ أَبِي حَازِمٍ، وَقَالَ قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ، كِلَاهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ بِمِثْلِ حَدِيثِ مَالِكٍ، وَفِي حَدِيثِهِمَا: فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ، فَحَمِدَ اللهَ وَرَجَعَ الْقَهْقَرَىٰ وَرَاءَهُ، حَتَّىٰ قَامَ فِي الصَّفِّ.

[951] 104 - (...) It was narrated that Sahl bin Sa'd As-Sâ'idî said: "The Prophet of Allâh ﷺ went to reconcile between Banû 'Amr bin 'Awf..." a similar *Ḥadîth* (as no. 949). He added: "The Messenger of Allâh ﷺ came through the rows until he was standing in the front row." And it says that Abû Bakr moved backwards.

[٩٥١] ١٠٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ: أَخْبَرَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: ذَهَبَ نَبِيُّ اللهِ ﷺ يُصْلِحُ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ، بِمِثْلِ حَدِيثِهِمْ، وَزَادَ: فَجَاءَ

رَسُولُ اللهِ ﷺ فَخَرَقَ الصُّفُوفَ، حَتَّى قَامَ عِنْدَ الصَّفِّ الْمُقَدَّمِ، وَفِيهِ: أَنَّ أَبَا بَكْرٍ رَجَعَ الْقَهْقَرَىٰ.

[952] 105 - (274) Al-Mughîrah bin Shu'bah narrated that he went with the Messenger of Allâh ﷺ on the campaign to Tabûk. Al-Mughîrah said: "The Messenger of Allâh ﷺ went out (to relive himself). I carried a vessel of water for him, before *Fajr* prayer. When the Messenger of Allâh ﷺ came back to me, I started pouring water onto his hands from the vessel. He washed his hands three times, then he washed his face, then he went to roll the sleeves of his cloak back from his forearms but they were too tight, so he brought his arms inside the cloak and then brought them out from beneath it, and washed his forearms up to the elbows. Then he wiped over his *Khuff*, then he moved on."

Al-Mughîrah said: "I came with him and we found that the people had appointed 'Abdur-Raḥmân bin 'Awf to lead them in prayer. The Messenger of Allâh ﷺ caught up with one of the *Rak'ah*, so he prayed the last *Rak'ah* with the people, then when 'Abdur-Raḥmân bin 'Awf said the *Salâm*, the Messenger of Allâh ﷺ stood up to complete his prayer. That startled the

[٩٥٢] ١٠٥ - (٢٧٤) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ وَحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ حَدِيثِ عَبَّادِ بْنِ زِيَادٍ أَنَّ عُرْوَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ أَخْبَرَهُ: أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخْبَرَهُ: أَنَّهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ تَبُوكَ. قَالَ الْمُغِيرَةُ: فَتَبَرَّزَ رَسُولُ اللهِ ﷺ قِبَلَ الْغَائِطِ، فَحَمَلْتُ مَعَهُ إِدَاوَةً قَبْلَ صَلَاةِ الْفَجْرِ، فَلَمَّا رَجَعَ رَسُولُ اللهِ ﷺ إِلَيَّ أَخَذْتُ أُهْرِيقُ عَلَىٰ يَدَيْهِ مِنَ الْإِدَاوَةِ، وَغَسَلَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ يُخْرِجُ جُبَّتَهُ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمَّا جُبَّتِهِ، فَأَدْخَلَ يَدَيْهِ فِي الْجُبَّةِ، حَتَّىٰ أَخْرَجَ ذِرَاعَيْهِ مِنْ أَسْفَلِ الْجُبَّةِ، وَغَسَلَ ذِرَاعَيْهِ إِلَىٰ الْمِرْفَقَيْنِ، ثُمَّ تَوَضَّأَ عَلَىٰ خُفَّيْهِ، ثُمَّ أَقْبَلَ.

قَالَ الْمُغِيرَةُ: فَأَقْبَلْتُ مَعَهُ حَتَّىٰ نَجِدُ النَّاسَ قَدْ قَدَّمُوا عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ

Muslims and they started to say *Subḥân Allâh*. When the Prophet had finished his prayer, he turned to the people and said: 'You did well,' or, 'You did the right thing,' and was pleased that they had offered the prayer on time."

فَصَلَّىٰ لَهُمْ، فَأَدْرَكَ رَسُولُ اللهِ ﷺ إِحْدَى الرَّكْعَتَيْنِ، فَصَلَّىٰ مَعَ النَّاسِ الرَّكْعَةَ الْآخِرَةَ، فَلَمَّا سَلَّمَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ، قَامَ رَسُولُ اللهِ ﷺ يُتِمُّ صَلَاتَهُ، فَأَفْزَعَ ذٰلِكَ الْمُسْلِمِينَ، فَأَكْثَرُوا التَّسْبِيحَ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ أَقْبَلَ عَلَيْهِمْ ثُمَّ قَالَ: «أَحْسَنْتُمْ» أَوْ قَالَ: «قَدْ أَصَبْتُمْ» يُغَبِّطُهُمْ أَنْ صَلَّوُا الصَّلَاةَ لِوَقْتِهَا. [راجع: ٦٢٦]

[953] **(...)** A *Ḥadîth* similar to that of 'Abbâd (no. 952) was narrated from Ḥamzah bin Al-Mughîrah. Al-Mughîrah said: "I wanted to make 'Abdur-Raḥmân bin 'Awf move back, but the Prophet ﷺ said: 'Leave him.'"

[٩٥٣] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ وَالْحُلْوَانِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ حَمْزَةَ ابْنِ الْمُغِيرَةِ، نَحْوَ حَدِيثِ عَبَّادٍ. قَالَ الْمُغِيرَةُ: فَأَرَدْتُ تَأْخِيرَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ فَقَالَ النَّبِيُّ ﷺ: «دَعْهُ».

Chapter 23. Men Saying The *Tasbiḥ*[1] And Women Clapping If They Notice Anything During The Prayer

(المعجم ٢٣) - (بَابُ تسبيح الرجل وتصفيق المرأة إذا نابهما شيء في الصلاة) (التحفة ٢٣)

[954] 106 - (422) Sa'eed bin Al-Mûsâyyab and Abû Salamah bin 'Abdur-Raḥmân narrated that they heard Abû Hurairah say:

[٩٥٤] ١٠٦-(٤٢٢) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ

[1] Saying: *Subḥân Allâh*.

بْنُ حَرْبٍ: قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا هَٰرُونُ بْنُ مَعْرُوفٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ: قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيِّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيحُ لِلنِّسَاءِ».

زَادَ حَرْمَلَةُ فِي رِوَايَتِهِ: قَالَ ابْنُ شِهَابٍ: وَقَدْ رَأَيْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ يُسَبِّحُونَ وَيُشِيرُونَ.

"The Messenger of Allâh ﷺ said: 'The *Tasbîḥ* is for men and clapping is for women.'"

Ḥarmalah added in his report: "Ibn Shihâb said: 'I saw men from the people of knowledge saying the *Tasbîḥ* and pointing.'"

[٩٥٥] ١٠٧-(...) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْفُضَيْلُ يَعْنِي ابْنَ عِيَاضٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[955] 107 - (...) A similar report (as no. 954) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٩٥٦] وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَزَادَ «فِي الصَّلَاةِ».

[956] A similar report was (as no. 954) narrated from Abû Hurairah, from the Prophet ﷺ, and he added: (The *Tasbîḥ* is for men and clapping is for women) while praying."

Chapter 24. The Command To Perform The Prayer Properly, To Complete It, And To Have *Khushû'*[1] In It

(المعجم ٢٤) - (بَابُ الأَمر بتحسين الصلاة وإتمامها والخشوع فيها)

(التحفة ٢٤)

[957] 108 - (423) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ prayed one day, then he finished and said: 'O so-and-so, why don't you offer prayers well? Why doesn't the worshipper look at how he is praying when he prays? He is only praying for himself. By Allâh, I can see behind me as well as I can see in front of me.'"

[٩٥٧] ١٠٨-(٤٢٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ يَعْنِي ابْنَ كَثِيرٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّىٰ رَسُولُ اللهِ ﷺ يَوْمًا، ثُمَّ انْصَرَفَ فَقَالَ: «يَا فُلَانُ! أَلَا تُحْسِنُ صَلَاتَكَ؟ أَلَا يَنْظُرُ الْمُصَلِّي إِذَا صَلَّىٰ كَيْفَ يُصَلِّي؟ فَإِنَّمَا يُصَلِّي لِنَفْسِهِ، إِنِّي وَاللهِ! لَأُبْصِرُ مِنْ وَرَائِي، كَمَا أُبْصِرُ مِنْ بَيْنَ يَدَيَّ».

[958] 109 - (424) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do you think that I face the *Qiblah*?[2] By Allâh, your bowing and prostrating are not hidden from me; I can see you behind my back."

[٩٥٨] ١٠٩-(٤٢٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «هَلْ تَرَوْنَ قِبْلَتِي هٰهُنَا؟ فَوَاللهِ! مَا يَخْفَىٰ عَلَيَّ رُكُوعُكُمْ وَلَا سُجُودُكُمْ، إِنِّي لَأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي».

[959] 110 - (425) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "Bow and prostrate properly, for by

[٩٥٩] ١١٠-(٤٢٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ

[1] Praying with full focus and humility.

[2] Meaning: "and that I do not know what you are doing?"

Allâh, I can see you behind me - or behind my back - when you bow and prostrate."

قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَقِيمُوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللهِ! إِنِّي لأَرَاكُمْ مِنْ بَعْدِي - وَرُبَّمَا قَالَ: مِنْ بَعْدِ ظَهْرِي - إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

[960] 111 - (...) It was narrated from Anas that the Prophet of Allâh ﷺ said: "Complete the bowing and prostrations, for by Allâh, I can see you behind my back when you bow and prostrate."

[٩٦٠] ١١١-(. . .) حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ يَعْنِي ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، كِلَاهُمَا عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «أَتِمُّوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللهِ! إِنِّي لأَرَاكُمْ مِنْ بَعْدِ ظَهْرِي، إِذَا مَا رَكَعْتُمْ وَإِذَا مَا سَجَدْتُمْ»، وَفِي حَدِيثِ سَعِيدٍ: «إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

Chapter 25. The Prohibition Of Preceding The *Imâm* While Bowing, Prostrating And So On

(المعجم ٢٥) - (بَابُ تحريم سبق الإمام بركوع أو سجود ونحوهما) (التحفة ٢٥)

[961] 112 - (426) It was narrated that Anas said: "The Messenger of Allâh ﷺ led us in prayer one day, and when he had finished praying he turned to face us and said: 'O people, I am your *Imâm*, so do not go ahead of me in bowing, prostrating, standing nor the turning,[1] for I can see

[٩٦١] ١١٢-(٤٢٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا: وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ قَالَ: صَلَّى

[1] The meaning of "turning" is the *Taslîm* at the end of the prayer.

you from in front of me and behind me.' Then he said: 'By the One in Whose Hand is the soul of Muḥammad! If you saw what I have seen, you would laugh little and weep much.' They said: 'What have you seen, O Messenger of Allâh?' He said: 'I have seen Paradise and the Fire.'"

بِنَا رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ، فَلَمَّا قَضَى الصَّلَاةَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «أَيُّهَا النَّاسُ! إِنِّي إِمَامُكُمْ، فَلَا تَسْبِقُونِي بِالرُّكُوعِ وَلَا بِالسُّجُودِ، وَلَا بِالْقِيَامِ وَلَا بِالِانْصِرَافِ، فَإِنِّي أَرَاكُمْ أَمَامِي وَمِنْ خَلْفِي» ثُمَّ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ رَأَيْتُمْ مَا رَأَيْتُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» قَالُوا: وَمَا رَأَيْتَ يَا رَسُولَ اللهِ؟ قَالَ: «رَأَيْتُ الْجَنَّةَ وَالنَّارَ».

[962] 113 - (...) This *Ḥadîth* was narrated from Anas, from the Prophet; in the *Ḥadîth* of Jarîr it does not mention, "nor the turning."

[٩٦٢] **١١٣-(...) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ فُضَيْلٍ، جَمِيعًا عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ، وَلَيْسَ فِي حَدِيثِ جَرِيرٍ «وَلَا بِالِانْصِرَافِ».

[963] 114 - (427) Abû Hurairah said: Muḥammad ﷺ said: "Does the one who raises his head before the *Imâm* (does so) not fear that Allâh may turn his head into the head of a donkey?'

[٩٦٣] **١١٤-(٤٢٧) حَدَّثَنَا** خَلَفُ ابْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ حَمَّادٍ قَالَ خَلَفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ مُحَمَّدٌ ﷺ: «أَمَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوِّلَ اللهُ رَأْسَهُ رَأْسَ حِمَارٍ؟».

[964] 115 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The

[٩٦٤] **١١٥-(...) حَدَّثَنَا** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا

one who raises his head when praying before the *Imâm* (does so) has no guarantee that Allâh will not turn him into a donkey.'"

إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «مَا يَأْمَنُ الَّذِي يَرْفَعُ رَأْسَهُ فِي صَلَاتِهِ قَبْلَ الْإِمَامِ، أَنْ يُحَوِّلَ اللهُ صُورَتَهُ فِي صُورَةِ حِمَارٍ».

[965] 116 - (...) A similar report (as no. 964) was narrated from Abû Hurairah from the Prophet ﷺ, except that in the *Ḥadîth* of Ar-Rabî' bin Muslim it says: "That Allâh will turn his face into the face of a donkey."

[٩٦٥] **١١٦-(...)** حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَلَّامٍ الْجُمَحِيُّ وَعَبْدُ الرَّحْمٰنِ بْنُ الرَّبِيعِ بْنِ مُسْلِمٍ، جَمِيعًا عَنِ الرَّبِيعِ بْنِ مُسْلِمٍ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ، كُلُّهُمْ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِهٰذَا، غَيْرَ أَنَّ فِي حَدِيثِ الرَّبِيعِ بْنِ مُسْلِمٍ: «أَنْ يَجْعَلَ اللهُ وَجْهَهُ وَجْهَ حِمَارٍ».

Chapter 26. The Prohibition On Lifting One's Gaze To The Heavens When in *Ṣalât*

(المعجم ٢٦) - (بَابُ النهي عن رفع البصر إلى السماء في الصلاة) (التحفة ٢٦)

[966] 117 - (428) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ said: 'People should stop lifting their gaze to the heavens when in *Ṣalât*, lest it does not return to them.'"

[٩٦٦] **١١٧-(٤٢٨)** حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ، أَوْ لَا تَرْجِعُ إِلَيْهِمْ».

[967] 118 - (429) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "People should stop lifting their gaze to the heavens when supplicating during the prayer, lest their sight be taken from them."

[٩٦٧] ١١٨-(٤٢٩) حَدَّثَنِي أَبُو الطَّاهِرِ وَعَمْرُو بْنُ سَوَّادٍ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ، عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ، إِلَى السَّمَاءِ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ».

Chapter 27. The Command To Be Calm During The Prayer And The Prohibition Of Gesturing With One's Hand And Raising It When Saying The *Salâm*; And Completing The First Rows, Aligning In Them, And The Command To Come Together

(المعجم ٢٧) - (بَابُ الأمر بالسكون في الصلاة والنهي عن الإشارة باليد، ورفعها عند السلام، وإتمام الصفوف الأُوَل والتراصّ فيها والأمر بالاجتماع) (التحفة ٢٧)

[968] 119 - (430) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ came out to us and said: 'Why do I see you raising your hands like the tails of restless horses? Be calm when in prayer.' Then he came out to us and saw us sitting in circles. He said: 'Why do I see you in separate groups?' Then he came out to us and said: 'Why do you not make your rows as the Angels make their rows in the presence of their Lord?' We said: 'O Messenger of Allâh, how do the Angels make their rows in the presence of their Lord?' He

[٩٦٨] ١١٩-(٤٣٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ ابْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ ابْنِ سَمُرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ. فَقَالَ: «مَالِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ اسْكُنُوا فِي الصَّلَاةِ» قَالَ ثُمَّ خَرَجَ عَلَيْنَا فَرَآنَا حِلَقًا، فَقَالَ: «مَا لِي أَرَاكُمْ عِزِينَ؟» قَالَ: ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: «أَلَا تَصُفُّونَ

said: 'They complete the first rows and they keep close together in the rows.'"

كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟» فَقُلْنَا: يَا رَسُولَ اللهِ! وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: «يُتِمُّونَ الصُّفُوفَ الْأُوَلَ، وَيَتَرَاصُّونَ فِي الصَّفِّ».

[969] (...) 'Eisâ bin Yûnus said: "Al-A'mash narrated something similar with this chain (as no. 968)."

[٩٦٩] (...) وحَدَّثني أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَا جَمِيعًا: حَدَّثَنَا الْأَعْمَشُ، بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[970] 120 - (431) It was narrated that Jâbir bin Samurah said: "When we prayed with the Messenger of Allâh ﷺ we used to say (at the completion of prayers): *'As-salâmu 'alaikum wa raḥmatullâh, as-salâmu 'alaikum wa raḥmatullâh* (Peace be upon you and the mercy of Allâh. Peace be upon you and the mercy of Allâh),'" and he gestured with his hand to either side. "The Messenger of Allâh ﷺ said: 'Why do you gesture with your hands as if they were the tails of restive horses?' Rather it is sufficient for one of you to put his hand on his thigh then say the *Salâm* to his brothers to his right and left.'"

[٩٧٠] ١٢٠-(٤٣١) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ مِسْعَرٍ: حَدَّثَنِي عُبَيْدُ اللهِ ابْنُ الْقِبْطِيَّةِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللهِ ﷺ، قُلْنَا: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبَيْنِ، فَقَالَ رَسُولُ اللهِ ﷺ: «عَلَامَ تُؤْمُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ إِنَّمَا يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ، ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ مَنْ عَلَى يَمِينِهِ وَشِمَالِهِ».

[971] 121 - (...) It was narrated that Jâbir bin Samurah said: "I prayed with the Messenger of

[٩٧١] ١٢١-(...) وحَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ

Allâh ﷺ and when we said the *Salâm*, we used to gesture with our hands - '*As-salâmu 'alaikum, As-salâmu 'alaikum.*' The Messenger of Allâh ﷺ looked at us and said: 'What is the matter with you? You are gesturing with your hands as if they were the tails of restless horses. When one of you says the *Salâm*, let him turn to his companion (i.e., the one next in row) and not gesture with his hand.'"

مُوسَى عَنْ إِسْرَائِيلَ، عَنْ فُرَاتٍ يَعْنِي الْقَزَّازَ، عَنْ عُبَيْدِ اللهِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ، فَكُنَّا إِذَا سَلَّمْنَا، قُلْنَا بِأَيْدِينَا: السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُم، فَنَظَرَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَقَالَ: «مَا شَأْنُكُمْ؟ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ؟ إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَلْتَفِتْ إِلَىٰ صَاحِبِهِ وَلَا يُومِئْ بِيَدِهِ».

Chapter 28. Straightening The Rows; The Virtue Of The Front Row And Then The Next; Competing With One Another For The Front Row; The People Of Virtue Should Take Precedence And Be Closest To The *Imâm*

(المعجم ٢٨) - (بَابُ تسوية الصفوف وإقامتها وفضل الأول فالأول منها، والازدحام على الصفِّ الأوَّلِ والمسابقة إليها، وتقديم أولي الفضل وتقريبهم من الإمام) (التحفة ٢٨)

[972] 122 - (432) It was narrated that Abû Mas'ûd said: "The Messenger of Allâh ﷺ used to touch our shoulders when we were standing for prayers and he would say: 'Make the rows straight and do not differ, lest your hearts differ. Let those who are most wise and possessing intellect be closest to me, then those who come after them, then those who come after them.'" Abû Mas'ûd said: "But today there is a great deal of discord among you."

[٩٧٢] ١٢٢-(٤٣٢) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ التَّيْمِيِّ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُولُ: «اسْتَوُوا وَلَا تَخْتَلِفُوا؛ فَتَخْتَلِفَ قُلُوبُكُمْ، وَلْيَلِنِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَىٰ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِين يَلُونَهُمْ» قَالَ أَبُو مَسْعُودٍ: فَأَنْتُمُ الْيَوْمَ أَشَدُّ اخْتِلافًا.

[973] (...) Ibn 'Uyaynah narrated a similar report (as no. 972) with this chain.

[٩٧٣] (...) وحَدَّثَنَاه إِسْحٰقُ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[974] 123 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said: 'Let those of you who are most wise and possessing intellect be closest to me, then those who come after them' - he said that three times - 'and beware of the tumult of the marketplace.'"

[٩٧٤] ١٢٣-(...) وَحَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ وَصَالِحُ بْنُ حَاتِمِ بْنِ وَرْدَانَ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنِي خَالِدٌ الْحَذَّاءُ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِيَلِنِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَىٰ، ثُمَّ الَّذِينَ يَلُونَهُمْ - ثَلَاثًا - وَإِيَّاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ».

[975] 124 - (433) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Make your rows straight, for straightening the rows is part of the completion of the prayer.'"

[٩٧٥] ١٢٤-(٤٣٣) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ».

[976] 125 - (434) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Make your rows complete, for I can see you from behind my back.'"

[٩٧٦] ١٢٥-(٤٣٤) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَتِمُّوا الصُّفُوفَ؛ فَإِنِّي أَرَاكُمْ خَلْفَ ظَهْرِي».

[977] 126 - (435) It was narrated from Hammâm bin Munnabih, he said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of *Aḥâdîth*, among which he said: "Make the rows straight in prayer, for making the row straight is part of praying well."

[٩٧٧] ١٢٦-(٤٣٥) **حَدَّثَنَا** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ: «أَقِيمُوا الصَّفَّ فِي الصَّلَاةِ؛ فَإِنَّ إِقَامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلَاةِ».

[978] 127 - (436) An-Nu'mân bin Bashîr said: "I heard the Messenger of Allâh ﷺ say: 'Either you straighten your rows or Allâh will create discord among your faces.'"[1]

[٩٧٨] ١٢٧-(٤٣٦) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ الْغَطَفَانِيَّ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

[979] 128 - (...) An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ used to straighten our rows, as if he was straightening an arrow, until he saw that we had learned it. Then he came out one day and was about to say the *Takbîr*, when he noticed a man whose chest was sticking out from

[٩٧٩] ١٢٨-(...) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ سِمَاكِ ابْنِ حَرْبٍ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُسَوِّي صُفُوفَنَا، حَتَّىٰ كَأَنَّمَا يُسَوِّي بِهَا الْقِدَاحَ، حَتَّىٰ رَأَىٰ أَنَّا قَدْ عَقَلْنَا عَنْهُ، ثُمَّ خَرَجَ

[1] Meaning cause your hearts to differ.

the row. He said: 'Slaves of Allâh! Make your rows straight or Allâh will cause discord among you.'"

يَوْمًا فَقَامَ حَتَّىٰ كَادَ يُكَبِّرُ، فَرَأَىٰ رَجُلًا بَادِيًا صَدْرُهُ مِنَ الصَّفِّ فَقَالَ: «عِبَادَ اللهِ! لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

[980] (...) Abû 'Awanah narrated a similar report (as no. 979) with this chain.

[٩٨٠] (...) حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[981] 129 - (437) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If the people knew what there is (of reward) in the call (to prayer) and the first row, and they could find no other way then drawing lots, then they would draw lots. If they know what there is (of reward) in coming early to prayer, they would compete for it. If they knew what there is (of reward) in *'Ishâ'* and *Fajr* prayer, they would come to them even if they had to crawl."

[٩٨١] ١٢٩-(٤٣٧) حَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ، لَأَتَوْهُمَا وَلَوْ حَبْوًا».

[982] 130 - (438) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ saw some of his Companions going towards the back (rows of the *Masjid*). He said to them: "Come forward and follow me (in the prayer), and let those who are behind you follow

[٩٨٢] ١٣٠-(٤٣٨) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنْ أَبِي نَضْرَةَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ رَأَىٰ فِي أَصْحَابِهِ تَأَخُّرًا فَقَالَ لَهُمْ: «تَقَدَّمُوا فَائْتَمُّوا بِي، وَلْيَأْتَمَّ

you, for people will keep moving to the back until Allâh puts them back."[1]

بِكُمْ مَنْ بَعْدَكُمْ، لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّىٰ يُؤَخِّرَهُمُ اللهُ».

[983] (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ saw some people in the back (rows) of the *Masjid* "and he narrated a similar report (as no. 982).

[٩٨٣] (...) حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرَّقَاشِيُّ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: رَأَىٰ رَسُولُ اللهِ ﷺ قَوْمًا فِي مُؤَخَّرِ الْمَسْجِدِ، فَذَكَرَ مِثْلَهُ.

[984] 131 - (439) It was narrated from Abû Hurairah that the Prophet ﷺ said: "If you knew" - or "if they knew - what there is (of reward) in the front row, there would be drawing of lots."

Ibn Ḥarb said: "...in the first row, there would be drawing of lots."

[٩٨٤] ١٣١-(٤٣٩) حَدَّثَنَا إِبْرَاهِيمُ ابْنُ دِينَارٍ وَمُحَمَّدُ بْنُ حَرْبٍ الْوَاسِطِيُّ قَالَا: حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ أَبُو قَطَنٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ تَعْلَمُونَ - أَوْ يَعْلَمُونَ - مَا فِي الصَّفِّ الْمُقَدَّمِ، لَكَانَتْ قُرْعَةً».

وَقَالَ ابْنُ حَرْبٍ «الصَّفِّ الْأَوَّلِ مَا كَانَتْ إِلَّا قُرْعَةً».

[985] 132 - (440) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The best rows for men are at the front, and the worst are at the back; and the best rows for women are at the back, and the worst are at the front.'"

[٩٨٥] ١٣٢-(٤٤٠) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا».

[1] Meaning away from His mercy or Paradise.

[986] (...) It was also narrated from Suhail (as no. 985), with this chain.

[٩٨٦] (. . .) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ سُهَيْلٍ، بِهٰذَا الْإِسْنَادِ.

Chapter 29. The Command To Women Who Are Praying Behind Men Not To Raise Their Heads From Prostration Before The Men Have Done So

(المعجم ٢٩) - (**بَابُ أمر النساء المصليات وراء الرجال أن لا يرفعن رؤوسهن، من السجود حتى يرفع الرجال**) (التحفة ٢٩)

[987] 133 - (441) It was narrated that Suhail bin Sa'd said: "I saw men with the ends of their *Izâr* (waist wrappers) tied around their necks like children, because there was not enough fabric in their *Izâr*, (praying) behind the Prophet ﷺ. Someone said: 'O women, do not raise your heads until the men have raised theirs.'"

[٩٨٧] **١٣٣**-(٤٤١) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: لَقَدْ رَأَيْتُ الرِّجَالَ عَاقِدِي أُزُرِهِمْ فِي أَعْنَاقِهِمْ، مِثْلَ الصِّبْيَانِ، مِنْ ضِيقِ الْأُزُرِ خَلْفَ النَّبِيِّ ﷺ، فَقَالَ قَائِلٌ: يَا مَعْشَرَ النِّسَاءِ! لَا تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّىٰ يَرْفَعَ الرِّجَالُ.

Chapter 30. Women Going Out To The *Masjid* So Long As No *Fitnah* Results From That; and They Should Not Go Out Wearing Perfume

(المعجم ٣٠) - (**بَابُ خروج النساء إلى المساجد إذا لم يترتب عليه فتنة، وأنها لا تخرج مطيبة**) (التحفة ٣٠)

[988] 134 - (442) It was narrated from Az-Zuhrî that he heard Sâlim narrate from his father that the Prophet ﷺ said: "If the wife of one of you asks for permission to go to the *Masjid*, let him not prevent her from doing so."

[٩٨٨] **١٣٤**-(٤٤٢) حَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ سَمِعَ سَالِمًا يُحَدِّثُ عَنْ أَبِيهِ! يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَأْذَنَتْ أَحَدَكُمْ امْرَأَتُهُ إِلَى الْمَسْجِدِ فَلَا يَمْنَعْهَا».

[989] 135 - (...) 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Do not prevent your women from going to the *Masjid* if they ask you for permission.'"

Bilâl bin 'Abdullâh said: "By Allâh, we will certainly prevent them." 'Abdullâh turned to him and rebuked him harshly, in a manner that I had never heard, and said: "I narrate to you from the Messenger of Allâh ﷺ and you say: 'By Allâh, we will certainly prevent them!'"

[٩٨٩] **١٣٥**-(...) **حَدَّثَنِي** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَمْنَعُوا نِسَاءَكُمُ الْمَسَاجِدَ إِذَا اسْتَأْذَنَّكُمْ إِلَيْهَا».

قَالَ: فَقَالَ بِلَالُ بْنُ عَبْدِ اللهِ: وَاللهِ! لَنَمْنَعُهُنَّ قَالَ: فَأَقْبَلَ عَلَيْهِ عَبْدُ اللهِ فَسَبَّهُ سَبًّا سَيِّئًا، مَا سَمِعْتُهُ سَبَّهُ مِثْلَهُ قَطُّ وَقَالَ: أُخْبِرُكَ عَنْ رَسُولِ اللهِ ﷺ، وَتَقُولُ: وَاللهِ! لَنَمْنَعُهُنَّ.

[990] 136 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Do not prevent the female slaves of Allâh from attending the *Masjid* of Allâh."

[٩٩٠] **١٣٦**-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَابْنُ إِدْرِيسَ قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَمْنَعُوا إِمَاءَ اللهِ مَسَاجِدَ اللهِ».

[991] 137 - (...) It was narrated that 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'If your womenfolk ask you for permission to go to the *Masjid*, then give them permission.'"

[٩٩١] **١٣٧**-(...) **حَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ سَالِمًا يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا اسْتَأْذَنَكُمْ نِسَاؤُكُمْ إِلَى الْمَسَاجِدِ فَأْذَنُوا لَهُنَّ».

[992] 138 - (...) It was narrated from Ibn 'Umar that the

[٩٩٢] **١٣٨**-(...) **حَدَّثَنَا** أَبُو

Messenger of Allâh ﷺ said: "Do not prevent the women from going out to the *Masjid* at night." A son of 'Abdullâh bin 'Umar said: "We will not let them go out lest that lead to mischief and suspicion."

Ibn 'Umar rebuked him and said: "I say, 'the Messenger of Allâh ﷺ said,' and you say, 'We will not let them!'"

كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَمْنَعُوا النِّسَاءَ مِنَ الْخُرُوجِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ» فَقَالَ ابْنٌ لِعَبْدِ اللهِ بْنِ عُمَرَ: لَا نَدَعُهُنَّ يَخْرُجْنَ فَيَتَّخِذْنَهُ دَغَلًا».

قَالَ: فَزَبَرَهُ ابْنُ عُمَرَ قَالَ: أَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، وَتَقُولُ: لَا نَدَعُهُنَّ.

[993] (...) A similar *Ḥadîth* (as no. 992) was narrated from Al-A'mash with this chain.

[٩٩٣] (...) حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[994] 139 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Give the women permission to go to the *Masjid* at night.' A son of his who was called Wâqid, said: 'Then that will lead to mischief and suspicion.'

He struck him on the chest and said: 'I narrate to you from the Messenger of Allâh ﷺ and you say no!'"

[٩٩٤] ١٣٩-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ عَمْرٍو، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ائْذَنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ» فَقَالَ ابْنٌ لَهُ، يُقَالُ لَهُ وَاقِدٌ: إِذَنْ يَتَّخِذْنَهُ دَغَلًا.

قَالَ: فَضَرَبَ فِي صَدْرِهِ وَقَالَ: أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ، وَتَقُولُ: لَا!

[995] 140 - (...) It was narrated from Bilâl bin 'Abdullâh bin 'Umar that his father said: "The Messenger of Allâh ﷺ said: 'Do not deny the woman their share of the *Masjid*, if they ask you for

[٩٩٥] ١٤٠-(...) حَدَّثَنَا هَٰرُونُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِئُ: حَدَّثَنَا سَعِيدٌ يَعْنِي ابْنَ أَبِي أَيُّوبَ: حَدَّثَنَا كَعْبُ بْنُ عَلْقَمَةَ عَنْ بِلَالِ

permission.'" Bilâl said: "By Allâh, we will not allow them." 'Abdullâh said to him: "I say: 'the Messenger of Allâh ﷺ said,' and you say: 'We will not allow them!'"

ابْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَمْنَعُوا النِّسَاءَ حُظُوظَهُنَّ مِنَ الْمَسَاجِدِ، إِذَا اسْتَأْذَنَّكُمْ» فَقَالَ بِلَالٌ: وَاللهِ! لَنَمْنَعُهُنَّ، فَقَالَ لَهُ عَبْدُ اللهِ: أَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، وَتَقُولُ أَنْتَ: لَنَمْنَعُهُنَّ!

[996] 141 - (443) It was narrated from Busr bin Sa'eed that Zainab A<u>th</u>-<u>Th</u>aqafiyyah used to narrate that the Messenger of Allâh ﷺ said: "If one of you wants to attend *'I<u>sh</u>â'* (prayer), let her not put on perfume that night."

[٩٩٦] **١٤١-(٤٤٣)** حَدَّثَنَا هٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْنَبَ الثَّقَفِيَّةَ كَانَتْ تُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ قَالَ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الْعِشَاءَ، فَلَا تَطَيَّبْ تِلْكَ اللَّيْلَةَ».

[997] 142 - (...) It was narrated that Zainab, the wife of 'Abdullâh, said: "The Messenger of Allâh ﷺ said to us: 'If one of you attends the *Masjid*, let her not touch perfume.'"

[٩٩٧] **١٤٢-(...)** حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللهِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ قَالَتْ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الْمَسْجِدَ فَلَا تَمَسَّ طِيبًا».

[998] 143 - (444) It was narrated that Abû Hurairah said: "Any woman who has applied incense,[1] let her not attend *'I<u>sh</u>â'* (prayer) with us."

[٩٩٨] **١٤٣-(٤٤٤)** حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ قَالَ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ

[1] Meaning the smell of burning incense in the house, which often occurred at night.

عَبْدِ اللهِ بْنِ أَبِي فَرْوَةَ عَنْ يَزِيدَ ابْنِ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُورًا، فَلَا تَشْهَدْ مَعَنَا الْعِشَاءَ الْآخِرَةَ».

[999] 144 - (445) It was narrated from Yaḥyâ, that is Ibn Sa'eed, from 'Amrah bint 'Abdur-Raḥmân that she heard 'Âishah, the wife of the Prophet ﷺ, say: "If the Messenger of Allâh ﷺ had seen what women have innovated, he would have forbidden them from attending the *Masjid* as the woman of the Children of Israel were forbidden (from attending their places of worship)." I said to 'Amrah: "Were the women of the Children of Israel forbidden from attending their places of worship?" She said: "Yes."

[٩٩٩] **١٤٤-(٤٤٥) حَدَّثَنَا** عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أَنَّهَا سَمِعَتْ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: لَوْ أَنَّ رَسُولَ اللهِ ﷺ رَأَىٰ مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسْجِدَ، كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ قَالَ: فَقُلْتُ لِعَمْرَةَ: أَنِسَاءُ بَنِي إِسْرَائِيلَ مُنِعْنَ الْمَسْجِدَ؟ قَالَتْ: نَعَمْ.

[1000] (...) A similar *Ḥadîth* (as no. 999) was narrated (from others) with this chain from Yaḥyâ bin Sa'eed.

[١٠٠٠] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ، وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَىٰ بْنُ يُونُسَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 31. Moderation When Reciting Qur'ân In A Prayer When It Is To Be Recited Out Loud, And Making It Neither Too Loud Nor Too Soft, And When There Is The Fear Of Negative Consequences If It Is Recited Out Loud

[1001] 145 - (446) It was narrated that Ibn 'Abbâs said, concerning the saying of Allâh the Most High: "... And offer your *Ṣalât* (prayer) neither aloud nor in a low voice..."[1] This was revealed when the Messenger of Allâh ﷺ was hiding in Makkah. When he led his Companions in prayer, he raised his voice when reciting Qur'ân, but when the idolators heard it, they reviled the Qur'ân, and the One Who had revealed it, and the one who had brought it. So Allâh said to His Prophet ﷺ: "...And offer your *Ṣalât* (prayer) neither aloud..." lest the idolators hear your recitation, "... nor in a low voice...", lest your Companions be unable to hear it; let them hear the Qur'ân, but do not recite so loudly, "... but follow a way between...", meaning, neither too loud nor too soft."

[1002] 146 - (447) It was narrated that 'Âishah said,

[1] *Al-Isrâ'* 17:110.

(المعجم ٣١) - (بَابُ التوسط في القراءة في الصلاة الجهرية بين الجَهْرِ، والإسرار إذا خاف من الجَهْرِ مفسدة) (التحفة ٣١)

[١٠٠١] ١٤٥-(٤٤٦) حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنْ هُشَيْمٍ قَالَ ابْنُ الصَّبَّاحِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَىٰ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ [الإسراء:١١٠] قَالَ: نَزَلَتْ وَرَسُولُ اللهِ ﷺ مُتَوَارٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّىٰ بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَ ذَلِكَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ، وَمَنْ أَنْزَلَهُ، وَمَنْ جَاءَ بِهِ. فَقَالَ اللهُ لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ فَيَسْمَعَ الْمُشْرِكُونَ قِرَاءَتَكَ. ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ: أَسْمِعْهُمُ الْقُرْآنَ، وَلَا تَجْهَرْ ذَلِكَ الْجَهْرَ ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ يَقُولُ: بَيْنَ الْجَهْرِ وَالْمُخَافَتَةِ.

[١٠٠٢] ١٤٦-(٤٤٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ عَنْ

concerning the saying of Allâh the Most High: "... And offer your *Ṣalât* (prayer) neither aloud nor in a low voice..." [1] This was revealed concerning supplication.

هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ تَعَالَىٰ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ قَالَتْ: أُنْزِلَ هٰذَا فِي الدُّعَاءِ.

[1003] (...) A similar report (as no. 1001) was narrated from Hi<u>sh</u>âm with this chain.

[١٠٠٣] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 32. Listening To The Recitation

(المعجم ٣٢) - (بَابُ الاستماع للقراءة) (التحفة ٣٢)

[1004] 147 - (448) It was narrated that Ibn 'Abbâs said concerning Allâh's saying: "Move not your tongue concerning it..."[2] "When Jibrîl brought the Revelation down to him (i.e. the Prophet ﷺ), he would move his tongue and lips with it, which was visibly hard for him. Then Allâh, the Most High revealed: "Move not your tongue concerning it to make haste therewith" meaning, in learning it. "It is for Us to collect it and to give you the ability to recite it " We will preserve it in your heart and enable you to recite it. "And when We have recited it to you,

[١٠٠٤] ١٤٧-(٤٤٨) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنْ جَرِيرٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ﴾ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا نَزَلَ عَلَيْهِ جِبْرِيلُ بِالْوَحْيِ، كَانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَشَفَتَيْهِ فَيَشْتَدُّ عَلَيْهِ، فَكَانَ ذٰلِكَ يُعْرَفُ مِنْهُ، فَأَنْزَلَ اللهُ تَعَالَىٰ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ﴾ أَخْذَهُ ﴿إِنَّ

[1] *Al-Isrâ'* 17:110.

[2] *Al-Qiyâmah* 75:16.

then follow its recitation" meaning: We have sent it down, so listen to it. "Then it is for Us to make it clear",[1] meaning: We will explain it on your tongue. So when Jibrîl came to him, he kept silent, and when he departed, he recited it as Allâh promised he would."

[1005] 148 - (...) It was narrated from Mûsâ bin Abî 'Âishah, from Sa'eed bin Jubair, that Ibn 'Abbâs said, concerning: "Move not your tongue concerning it to make haste there with."[2] "The Prophet (ﷺ) experienced some hardship when the Revelation came to him, and he used to move his lips." Ibn 'Abbas said to me: "I will move my lips for you as the Messenger of Allâh (ﷺ) used to move his lips," and he moved his lips. "Sa'eed said: "I will move my lips for you as Ibn 'Abbâs moved his lips," and he moved them. - "Then Allâh the Most High revealed: "Move not your tongue concerning it"[3] meaning: I will preserve it in your heart, then you will be able to recite it. "And when We have recited it to you, then follow its recitation"[4] meaning: so listen to it attentively, then it is for Us

عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ﴾: إِنَّ عَلَيْنَا أَنْ نَجْمَعَهُ فِي صَدْرِكَ، وَقُرْآنَهُ فَتَقْرَأُهُ ﴿فَإِذَا قَرَأْنَـٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ﴾ قَالَ: أَنْزَلْنَاهُ فَاسْتَمِعْ لَهُ ﴿إِنَّ عَلَيْنَا بَيَانَهُۥ﴾ [القيامة: ١٦-١٩] أَنْ نُبَيِّنَهُ بِلِسَانِكَ، فَكَانَ إِذَا أَتَاهُ جِبْرِيلُ أَطْرَقَ، فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللهُ.

[١٠٠٥] ١٤٨-(...) **حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُوسَى ابْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ﴾. قَالَ: كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، كَانَ يُحَرِّكُ شَفَتَيْهِ، فَقَالَ لِي ابْنُ عَبَّاسٍ: أَنَا أُحَرِّكُهُمَا لَكَ كَمَا كَانَ رَسُولُ اللهِ ﷺ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ فَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا كَانَ ابْنُ عَبَّاسٍ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ، فَأَنْزَلَ اللهُ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ﴾. قَالَ: جَمْعَهُ فِي صَدْرِكَ ثُمَّ تَقْرَأُهُ. ﴿فَإِذَا قَرَأْنَـٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ﴾. قَالَ فَاسْتَمِعْ وَأَنْصِتْ. ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ،

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[1] *Al-Qiyâmah* 75:16-19.
[2] *Al-Qiyâmah* 75:16.
[3] *Al-Qiyâmah* 75:16.
[4] *Al-Qiyâmah* 75:18.

to cause you to recite it. So when Jibrîl came to him, the Messenger of Allâh ﷺ would listen, and when Jibrîl left, the Prophet ﷺ would recite it as it had been recited to him."

Chapter 33. Reciting Out Aloud In *Aṣ-Ṣubḥ* And Reciting To The Jinn

[1006] 149 - (449) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ did not recite Qur'ân to the Jinn and he did not see them. The Messenger of Allâh ﷺ set out with a group of his Companions, heading towards the market of 'Ukâẕ. The devils had been prevented from hearing the news of heaven, and shooting stars had been sent against them. The devils went back to their people, who said: 'What is the matter with you?' They said: 'Something is preventing us from hearing the news of heaven, and shooting stars have been sent against us.' They said: 'That can only be because something has happened; travel throughout the earth, east and west, and see what it is that is preventing you from hearing the news of heaven.' So they went and traveled throughout the earth, east and west. The group that headed towards Tihâmah passed by when he (the Prophet

قَالَ: فَكَانَ رَسُولُ اللهِ ﷺ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ، قَرَأَهُ النَّبِيُّ ﷺ كَمَا أَقْرَأَهُ.

(المعجم ٣٣) - (بَابُ الجهر بالقراءة في الصبح والقراءة على الجن)

(التحفة ٣٣)

[١٠٠٦] ١٤٩-(٤٤٩) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا قَرَأَ رَسُولُ اللهِ ﷺ عَلَى الْجِنِّ وَمَا رَآهُمْ، انْطَلَقَ رَسُولُ اللهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟ قَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ، قَالُوا: مَا ذَاكَ إِلَّا مِنْ شَيْءٍ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَانْظُرُوا مَا هٰذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ؟ فَانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَمَرَّ النَّفَرُ الَّذِينَ أَخَذُوا نَحْوَ تِهَامَةَ - وَهُوَ بِنَخْلٍ عَامِدِينَ إِلَى سُوقِ

ﷺ) was in Nakhl, when they were headed towards the market of 'Ukâz, and he was leading his Companions in *Fajr* prayer. When they heard the Qur'ân, they listened to it, and said: 'This is what has prevented us hearing the news from heaven.' They went back to their people and said: 'O our people, we have heard a wondrous Qur'ân which guides to the right path; we have believed in it and we will never associate anyone with our Lord.' Then Allâh revealed to His Prophet Muḥammad ﷺ: Say: It has been revealed to me that a group of jinn listened (to this Qur'ân)....''[1]

عُكَاظٍ، وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ - فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ، وَقَالُوا: هٰذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، فَرَجَعُوا إِلَىٰ قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا! إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا. يَهْدِي إِلَىٰ الرُّشْدِ فَآمَنَّا بِهِ. وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا. فَأَنْزَلَ اللهُ عَلَىٰ نَبِيِّهِ مُحَمَّدٍ ﷺ: ﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ﴾ [الجن: ١].

[1007] 150 - (450) It was narrated that 'Âmir said: "I asked 'Alqamah: 'Was Ibn Mas'ûd present with the Messenger of Allâh ﷺ on the night of the jinn?' 'Alqamah said: 'I asked Ibn Mas'ûd: "Were any of you present with the Messenger of Allâh ﷺ on the night of the jinn?" He said: "No, but we were with the Messenger of Allâh ﷺ on that night, then we missed him and looked for him in the valleys and mountain passes. We feared that he had been taken by the jinn, or secretly murdered, and we spent the worst night that any people have ever spent. In the morning, he came from the

[١٠٠٧] ١٥٠ -(٤٥٠) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ دَاوُدَ، عَنْ عَامِرٍ قَالَ: سَأَلْتُ عَلْقَمَةَ: هَلْ كَانَ ابْنُ مَسْعُودٍ شَهِدَ مَعَ رَسُولِ اللهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ: فَقَالَ عَلْقَمَةُ: أَنَا سَأَلْتُ ابْنَ مَسْعُودٍ فَقُلْتُ: هَلْ شَهِدَ أَحَدٌ مِنْكُمْ مَعَ رَسُولِ اللهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ: لَا، وَلٰكِنَّا كُنَّا مَعَ رَسُولِ اللهِ ﷺ ذَاتَ لَيْلَةٍ، فَفَقَدْنَاهُ، فَالْتَمَسْنَاهُ فِي الْأَوْدِيَةِ وَالشِّعَابِ، فَقُلْنَا: اسْتُطِيرَ أَوِ اغْتِيلَ قَالَ: فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ، فَلَمَّا أَصْبَحْنَا

[1] *Al-Jinn* 72:1.

direction of Ḥirâ', and we said: 'O Messenger of Allâh, we missed you and we looked for you but did not find you, and we spent the worst night that any people have ever spent.' He said: 'Someone from the jinn came to call me, and I went with him and recited the Qur'ân to them.' Then he set off with us and showed us their tracks and the traces of their fires. They asked him for provisions and he said: 'You may have every bone on which the Name of Allâh has been mentioned that falls into your hands with plenty of meat on it, and all dung is food for your animals.' The Messenger of Allâh ﷺ said: 'Do not clean yourselves with them (after relieving yourselves), for they are the food of your brothers.'"

[1008] (...) It was narrated from Dâwûd with this chain, as far as the words: "The traces of their fires. (no. 1007)"

Ash-Sha'bî said: "They asked him for provision, and they were from among the jinn of Al-Jazîrah..."[1]

[1009] 151 - (...) It was narrated from 'Abdullâh from the Prophet

إِذَا هُوَ جَاءٍ مِنْ قِبَلِ حِرَاءَ، قَالَ فَقُلْنَا: يَا رَسُولَ اللهِ! فَقَدْنَاكَ فَطَلَبْنَاكَ فَلَمْ نَجِدْكَ، فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ. فَقَالَ: «أَتَانِي دَاعِي الْجِنِّ، فَذَهَبْتُ مَعَهُ، فَقَرَأْتُ عَلَيْهِمُ الْقُرْآنَ» قَالَ فَانْطَلَقَ بِنَا فَأَرَانَا آثَارَهُمْ وَآثَارَ نِيرَانِهِمْ، وَسَأَلُوهُ الزَّادَ، فَقَالَ: «لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ، أَوْفَرَ مَا يَكُونُ لَحْمًا، وَكُلُّ بَعْرَةٍ عَلَفٌ لِدَوَابِّكُمْ».

فَقَالَ رَسُولُ اللهِ ﷺ: «فَلَا تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا طَعَامُ إِخْوَانِكُمْ».

[١٠٠٨] (...) **وَحَدَّثَنِيهِ** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بِهٰذَا الْإِسْنَادِ، إِلَىٰ قَوْلِهِ، وَآثَارَ نِيرَانِهِمْ.

قَالَ الشَّعْبِيُّ وَسَأَلُوهُ الزَّادَ، وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ... إِلَىٰ آخِرِ الْحَدِيثِ مِنْ قَوْلِ الشَّعْبِيِّ، مُفَصَّلًا مِنْ حَدِيثِ عَبْدِ اللهِ.

[١٠٠٩] ١٥١-(...) وحَدَّثَناه أَبُو

[1] A term used by them to refer to North Western Mesopotamia.

ﷺ, up to the words: "And the traces of their fires;" he did not mention what came after that (from no. 1008).

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُاللهِ بْنُ إِدْرِيسَ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ إِلَىٰ قَوْلِهِ: وَآثَارَ نِيرَانِهِمْ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ،

[1010] 152 - (...) It was narrated that 'Abdullâh said: "I was not with the Prophet ﷺ on the night of the jinn, but I wished that I had been with him."

[١٠١٠] ١٥٢-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَمْ أَكُنْ لَيْلَةَ الْجِنِّ مَعَ النَّبِيِّ ﷺ، وَوَدِدْتُ أَنِّي كُنْتُ مَعَهُ.

[1011] 153 - (...) It was narrated that Ma'n said: "I heard my father say: 'I asked Masrûq: "Who told the Prophet ﷺ about the jinn on the night when they listened to the Qur'ân?" He said: "Your father" - meaning Ibn Mas'ûd - "told me that he (Prophet ﷺ) was told about the jinn by the tree.."

[١٠١١] ١٥٣-(...) حَدَّثَنَا سَعِيدُ ابْنُ مُحَمَّدٍ الْجَرْمِيُّ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مِسْعَرٍ، عَنْ مَعْنٍ قَالَ: سَمِعْتُ أَبِي قَالَ: سَأَلْتُ مَسْرُوقًا: مَنْ آذَنَ النَّبِيَّ ﷺ بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا الْقُرْآنَ؟ فَقَالَ: حَدَّثَنِي أَبُوكَ يَعْنِي ابْنَ مَسْعُودٍ، أَنَّه آذَنَتْهُ بِهِمْ شَجَرَةٌ.

Chapter 34. The Recitation For *Ẓuhr* And *'Aṣr*

(المعجم ٣٤) - (بَابُ القراءة في الظهر والعصر) (التحفة ٣٤)

[1012] 154 - (451) It was narrated that Abû Qatâdah said: "The Messenger of Allâh ﷺ used to lead us in prayer, and he would recite the Opening of the Book (*Al-Fâtiḥah*) and two *Sûrah*

[١٠١٢] ١٥٤-(٤٥١) [و]حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ الْحَجَّاجِ يَعْنِي الصَّوَّافَ، عَنْ يَحْيَىٰ وَهُوَ ابْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ

in *Ẓuhr* and *'Aṣr*, and let us hear a Verse sometimes. He used to make the first *Rak'ah* lengthy in *Ẓuhr*, and the second *Rak'ah* short, and he did likewise in *Aṣ-Ṣubḥ*."

أَبِي قَتَادَةَ وَأَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِنَا، فَيَقْرَأُ فِي الظُّهْرِ والعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا، وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَىٰ مِنَ الظُّهْرِ، وَيُقَصِّرُ الثَّانِيَةَ، وَكَذَٰلِكَ فِي الصُّبْحِ.

[1013] 155 - (...) It was narrated from 'Abdullâh bin Abî Qatâdah, from his father, that the Prophet ﷺ used to recite the Opening of the Book and a *Sûrah* in the first two *Rak'ah* of *Ẓuhr* and *'Aṣr*, and he would let us hear a Verse sometimes, and in the last two *Rak'ah* he would recite *Al-Fâtiḥah* (only).

[١٠١٣] ١٥٥-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: أَخْبَرَنَا هَمَّامٌ وَأَبَانُ بْنُ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا، وَيَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ.

[1014] 156 - (452) It was narrated that Abû Sa'eed Al-Khudrî said: "We estimated how long the Messenger of Allâh ﷺ stood during *Ẓuhr* and *'Aṣr*. We estimated that he stood during the first two *Rak'ah* of *Ẓuhr* for as long as it takes to recite *"Alif-Lâm-Mîm. The revelation of the Book..."*.[1] We estimated that he stood in the last two *Rak'ah* for

[١٠١٤] ١٥٦-(٤٥٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ هُشَيْمٍ، قَالَ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ، عَنْ أَبِي الصِّدِّيقِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كُنَّا نَحْزُرُ قِيَامَ رَسُولِ اللهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ، فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ

[1] *As-Sajdah* (32).

half that time. We estimated that he stood during the first two *Rak'ah* of *'Aṣr* for as long as he stood during the last two *Rak'ah* of *Ẓuhr*, and we estimated that he stood during the last two *Rak'ah* for half of that."

الْأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ قِرَاءَةِ ﴿الٓمٓ تَنزِيلُ﴾ السَّجْدَةِ وَحَزَرْنَا قِيَامَهُ فِي الْأُخْرَيَيْنِ قَدْرَ النِّصْفِ مِنْ ذَلِكَ، وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَىٰ قَدْرِ قِيَامِهِ مِنَ الْأُخْرَيَيْنِ مِنَ الظُّهْرِ، وَفِي الْأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَىٰ النِّصْفِ مِنْ ذَلِكَ.

Abû Bakr did not mention "*Alif-Lâm-Mîm*. The revelation of the Book..." in his *Ḥadî̱th*, but he said: "As long as it takes to recite thirty Verses."

وَلَمْ يَذْكُرْ أَبُو بَكْرٍ فِي رِوَايَتِهِ: ﴿الٓمٓ تَنزِيلُ﴾. وَقَالَ: قَدْرَ ثَلَاثِينَ آيَةً.

[1015] 157 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ used to recite in the first two *Rak'ah* of *Ẓuhr* prayer approximately thirty Verses in each *Rak'ah*, and in the last two *Rak'ah* approximately fifteen Verses, or he said: "Half of that." In the first two *Rak'ah* of *'Aṣr* he used to recite in each *Rak'ah* approximately fifteen Verses, and in the last two *Rak'ah* approximately half of that."

[١٠١٥] **١٥٧-(...) حَدَّثَنَا** شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ أَبِي بِشْرٍ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الظُّهْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ ثَلَاثِينَ آيَةً، وَفِي الْأُخْرَيَيْنِ قَدْرَ خَمْسَ عَشْرَةَ آيَةً، أَوْ قَالَ: نِصْفَ ذَلِكَ، وَفِي الْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ قِرَاءَةِ خَمْسَ عَشْرَةَ آيَةً، وَفِي الْأُخْرَيَيْنِ قَدْرَ نِصْفِ ذَلِكَ.

[1016] 158 - (453) It was narrated from Jâbir bin Samurah that the people of Al-Kûfah complained about Sa'd to 'Umar bin Al-Khaṭṭâb, and they complained about his prayer.

[١٠١٦] **١٥٨-(٤٥٣) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ أَهْلَ الْكُوفَةِ شَكَوْا سَعْدًا إِلَىٰ عُمَرَ بْنِ

'Umar sent for him and he came. He told him how they had found fault with his prayer. He said: "I lead them in prayer according to the prayer of the Messenger of Allâh ﷺ and I do no more and no less than that. I make first two *Rak'ah* long, and I make the last two short." He said: "That is what I thought of you, Abû Ishâq."

الْخَطَّابِ، فَذَكَرُوا مِنْ صَلَاتِهِ، فَأَرْسَلَ إِلَيْهِ عُمَرُ فَقَدِمَ عَلَيْهِ فَذَكَرَ لَهُ مَا عَابُوهُ بِهِ مِنْ أَمْرِ الصَّلَاةِ، فَقَالَ: إِنِّي لأُصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللهِ ﷺ. مَا أَخْرِمُ عَنْهَا إِنِّي لأَرْكُدُ بِهِمْ فِي الْأُولَيَيْنِ وَأَحْذِفُ فِي الْأُخْرَيَيْنِ، فَقَالَ: ذَلِكَ الظَّنُّ بِكَ أَبَا إِسْحٰقَ.

[1017] **(...)** It was narrated from 'Abdul-Malik bin 'Umair, with this chain (a similar *Hadîth* as no. 1016).

[١٠١٧] (...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهٰذَا الْإِسْنَادِ.

[1018] 159 - (...) It was narrated that Abû 'Awn said: "I heard Jâbir bin Samurah say: "Umar said to Sa'd: "They are complaining about you in everything, even in prayer." He said: "I make it long in the first two (*Rak'ah*) and I make it short in the last two. I do not neglect to follow the example of the prayer of the Messenger of Allâh ﷺ." He said: "That is what I thought of you."

[١٠١٨] **١٥٩**-(...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، قَالَ عُمَرُ لِسَعْدٍ: قَدْ شَكَوْكَ فِي كُلِّ شَيْءٍ حَتَّىٰ فِي الصَّلَاةِ، قَالَ: أَمَّا أَنَا فَأَمُدُّ فِي الْأُولَيَيْنِ وَأَحْذِفُ فِي الْأُخْرَيَيْنِ، وَمَا آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلَاةِ رَسُولِ اللهِ ﷺ. فَقَالَ: ذَاكَ الظَّنُّ بِكَ، أَوْ ذَاكَ ظَنِّي بِكَ.

[1019] 160 - (...) A similar *Hadîth* (as no. 108) was narrated from Jâbir bin Samurah. He added: "He said: 'Are these Bedouins teaching me how to offer *Salât*)?'"

[١٠١٩] **١٦٠**-(...) **[و]حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ وَأَبِي عَوْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ بِمَعْنَىٰ حَدِيثِهِمْ، وَزَادَ: فَقَالَ: تُعَلِّمُنِي الْأَعْرَابُ بِالصَّلَاةِ!؟.

[1020] 161 - (454) It was narrated that Abû Sa'eed Al-Khudrî said: "The *Iqâmah* for *Ẓuhr* prayer would be called, and a person would go to Al-Baqî', relieve himself, then perform *Wuḍû'* and come back, and the Messenger of Allâh ﷺ would still be in the first *Rak'ah*, because he made it so long."

[١٠٢٠] ١٦١-(٤٥٤) حَدَّثَنَا دَاوُدُ ابْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ، عَنْ سَعِيدٍ وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَقَدْ كَانَتْ صَلَاةُ الظُّهْرِ تُقَامُ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْبَقِيعِ، فَيَقْضِي حَاجَتَهُ ثُمَّ يَتَوَضَّأُ، ثُمَّ يَأْتِي وَرَسُولُ اللهِ ﷺ فِي الرَّكْعَةِ الْأُولَى، مِمَّا يُطَوِّلُهَا.

[1021] 162 - (...) It was narrated from Qaza'ah who said: "I came to Abû Sa'eed Al-Khudrî when he was surrounded by people, and when the people left him, I said: 'I am not going to ask you what these people were asking you about, I am going to ask you about the prayer of the Messenger of Allâh ﷺ.' He said: 'There is nothing good in that for you.'[1] I repeated the question and he said: 'The *Iqâmah* for *Ẓuhr* prayer would be called, and one of us would go to Al-Baqî' and relieve himself, then go to his family and perform *Wuḍû'*, then he would come back to the *Masjid* and the Messenger of Allâh ﷺ would still be in the first *Rak'ah*.'"

[١٠٢١] ١٦٢-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ قَالَ: حَدَّثَنِي قَزَعَةُ: قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ وَهُوَ مَكْثُورٌ عَلَيْهِ، فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ، قُلْتُ: إِنِّي لَا أَسْأَلُكَ عَمَّا يَسْأَلُكَ هٰؤُلَاءِ عَنْهُ، قُلْتُ: أَسْأَلُكَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ، فَقَالَ: مَا لَكَ فِي ذٰلِكَ مِنْ خَيْرٍ، فَأَعَادَهَا عَلَيْهِ، فَقَالَ: كَانَتْ صَلَاةُ الظُّهْرِ تُقَامُ، فَيَنْطَلِقُ أَحَدُنَا إِلَى الْبَقِيعِ، فَيَقْضِي حَاجَتَهُ ثُمَّ يَأْتِي أَهْلَهُ فَيَتَوَضَّأُ، ثُمَّ يَرْجِعُ إِلَى الْمَسْجِدِ وَرَسُولُ اللهِ ﷺ فِي الرَّكْعَةِ الْأُولَى.

[1] An-Nawawî said that this means: You will not able to do anything like the prayer of the Prophet ﷺ in terms of length or proper focus and humility; even if you try you will not be able to do it, and then you will have overburdened yourself, and will be one of those who learned some aspect of the *Sunnah* and then abandoned it.

Chapter 35. Recitation In *Aṣ-Ṣubḥ*

[1022] 163 - (455) It was narrated that 'Abdullâh bin As-Sâ'ib said: "The Messenger of Allâh ﷺ led us in praying *Aṣ-Ṣubḥ* in Makkah, and he started to recite *Sûrat Al-Mu'minûn*, until he reached the Verses that mention Mûsâ and Hârûn, peace be upon them, or 'Eisâ, ﷺ" - Muḥammad bin 'Abbâd was not sure, or there was a difference of opinion concerning that - "then the Prophet ﷺ was overcome by a cough, so he bowed." 'Abdullâh bin As-Sâ'ib was present on that occasion. According to the *Ḥadîth* of 'Abdur-Razzâq: "He cut short (his recitation) and bowed."

[1023] 164 - (456) It was narrated from 'Amr bin Ḥuraith that he heard the Prophet ﷺ

(المعجم ٣٥) - (بَابُ القراءة في الصبح) (التحفة ٣٥)

[١٠٢٢] ١٦٣-(٤٥٥) وحَدَّثني هٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ ابْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ - وَتَقَارَبَا فِي اللَّفْظِ -: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ يَقُولُ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ سُفْيَانَ وَعَبْدُ اللهِ ابْنُ عَمْرِو بْنِ الْعَاصِ وَعَبْدُ اللهِ بْنُ الْمُسَيَّبِ الْعَابِدِيُّ عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ قَالَ: صَلَّىٰ لَنَا النَّبِيُّ ﷺ الصُّبْحَ بِمَكَّةَ، فَاسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ، حَتَّىٰ جَاءَ ذِكْرُ مُوسَىٰ وَهٰرُونَ، عَلَيْهِمَا السَّلَامُ أَوْ ذِكْرُ عِيسَىٰ - مُحَمَّدُ بْنُ عَبَّادٍ يَشُكُّ أَوِ اخْتَلَفُوا عَلَيْهِ - أَخَذَتِ النَّبِيَّ ﷺ سَعْلَةٌ، فَرَكَعَ، وَعَبْدُ اللهِ بْنُ السَّائِبِ حَاضِرٌ ذَلِكَ، وفي حَدِيثِ عَبْدِ الرَّزَّاقِ: فَحَذَفَ، فَرَكَعَ.

وَفِي حَدِيثِهِ: وَعَبْدُ اللهِ بْنُ عَمْرٍو، وَلَمْ يَقُلْ: ابْنِ الْعَاصِ.

[١٠٢٣] ١٦٤-(٤٥٦) وَحَدَّثَني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ

reciting in *Fajr*: "And by the night as it departs".[1]

سَعِيدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي أَبُو كُرَيْبٍ- وَاللَّفْظُ لَهُ-: أَخْبَرَنَا ابْنُ بِشْرٍ عَنْ مِسْعَرٍ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ سَرِيعٍ عَنْ عَمْرِو بْنِ حُرَيْثٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ: ﴿وَٱلَّيْلِ إِذَا عَسْعَسَ﴾ [التكوير: ١٧] [انظر: ١٠٦٦].

[1024] 165 - (457) It was narrated that Quṭbah bin Mâlik said: "I offered prayers and the Messenger of Allâh ﷺ led us in (that) prayer, and he recited: "*Qâf*. By the Glorious Qur'ân...[2] until he reached: "And tall date palms".[3] Then he started to repeat it, and I do not know what he said."

[١٠٢٤] ١٦٥-(٤٥٧) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ قُطْبَةَ ابْنِ مَالِكٍ قَالَ: صَلَّيْتُ وَصَلَّى بِنَا رَسُولُ اللهِ ﷺ، فَقَرَأَ: ﴿قٓ ۚ وَٱلْقُرْءَانِ ٱلْمَجِيدِ﴾ [ق: ١] حَتَّىٰ قَرَأَ: ﴿وَٱلنَّخْلَ بَاسِقَٰتٍ﴾ [ق: ١٠] قَالَ فَجَعَلْتُ أُرَدِّدُهَا، وَلَا أَدْرِي مَا قَالَ.

[1025] 166 - (...) It was narrated that Quṭbah bin Mâlik heard the Prophet (ﷺ) reciting in *Fajr*: "And tall date palms, with ranged clusters."[4]

[١٠٢٥] ١٦٦-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ وَابْنُ عُيَيْنَةَ، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ: ﴿وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ﴾.

[1] *At-Takwîr* 81:1.

[2] *Qâf* 50:1.

[3] *Qâf* 50:10.

[4] *Qâf* 50:10.

[1026] 167 - (...) It was narrated from Ziyâd bin 'Ilâqah, from his paternal uncle, that he offered *Aṣ-Ṣubḥ* (prayers) with the Prophet ﷺ and in the first *Rak'ah* he recited "And tall date palms, with ranged clusters." [1] And perhaps he said: "*Qâf.*"

[١٠٢٦] **١٦٧-(. . .) وَحَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَمِّهِ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ الصُّبْحَ، فَقَرَأَ فِي أَوَّلِ رَكْعَةٍ: ﴿وَالنَّخْلَ بَاسِقَاتٍ لَّهَا طَلْعٌ نَّضِيدٌ﴾. وَرُبَّمَا قَالَ: ﴿قٓ﴾.

[1027] 168 - (458) It was narrated from Jâbir bin Samurah that the Prophet ﷺ used to recite in *Fajr*: "*Qâf.* By the Glorious Qur'ân",[2] and the rest of his prayers were short.

[١٠٢٧] **١٦٨-(٤٥٨) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِـ ﴿قٓ وَالْقُرْءَانِ الْمَجِيدِ﴾. وَكَانَتْ صَلَاتُهُ، بَعْدُ، تَخْفِيفًا.

[1028] 169 - (...) It was narrated that Simâk said: "I asked Jâbir bin Samurah about the prayer of the Prophet. He said: 'He used to make his prayer short, and he did not pray like these people.'"

And he told me that the Messenger of Allâh ﷺ used to recite in *Fajr* "*Qâf.* By the glorous Qur'ân"[3] and similar *Sûrah*.

[١٠٢٨] **١٦٩-(. . .) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَا: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ سِمَاكٍ قَالَ: سَأَلْتُ جَابِرَ بْنَ سَمُرَةَ، عَنْ صَلَاةِ النَّبِيِّ ﷺ؟ فَقَالَ: كَانَ يُخَفِّفُ الصَّلَاةَ، وَلَا يُصَلِّي صَلَاةَ هٰؤُلَاءِ.

قَالَ وَأَنْبَأَنِي: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِـ ﴿قٓ وَالْقُرْءَانِ﴾ وَنَحْوِهَا.

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[1] *Qâf* 50:10.
[2] *Qâf* 50:1.
[3] *Qâf* 50:1.

[1029] 170 - (459) It was narrated that Jâbir bin Samurah said: "The Prophet ﷺ used to recite in *Ẓuhr*: "By the night as it envelops",[1] and something similar in *'Aṣr*, and in *Ṣubḥ* he would recite something longer than that."

[١٠٢٩] ١٧٠-(٤٥٩) [و]حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرأُ فِي الظُّهْرِ بِ ﴿وَٱلَّيۡلِ إِذَا يَغۡشَىٰ﴾ [الليل: ١]. وَفِي الْعَصْرِ نَحْوَ ذَلِكَ، وَفِي الصُّبْحِ أَطْوَلَ مِنْ ذَلِكَ.

[1030] 171 - (460) It was narrated from Jâbir bin Samurah that the Prophet (ﷺ) used to recite in *Ẓuhr*: "Glorify the Name of your Lord, the Most High" and in *Ṣubḥ* something longer than that.[2]

[١٠٣٠] ١٧١-(٤٦٠) [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ بِ﴿سَبِّحِ ٱسۡمَ رَبِّكَ ٱلۡأَعۡلَى﴾ [الأعلىٰ: ١]، وَفِي الصُّبْحِ بِأَطْوَلَ مِنْ ذَلِكَ.

[1031] 172 - (461) It was narrated from Abû Barzah that the Messenger of Allâh (ﷺ) used to recite between sixty and one hundred Verses in *Al-Ghadâh*[3] prayer.

[١٠٣١] ١٧٢-(٤٦١) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هٰرُونَ عَنِ التَّيمِيِّ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْغَدَاةِ مِنَ السِّتِّينَ إِلَىٰ الْمِائَةِ.

[1032] (...) It was narrated that Abû Barzah Al-Aslamî said: "The Messenger of Allâh ﷺ used to recite between sixty and one hundred Verses in *Fajr* prayer."

[١٠٣٢] (...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي الْفَجْرِ مَا بَيْنَ السِّتِّينَ إِلَىٰ الْمِائَةِ [آيَةً].

[1] *Al-Lail* 92:1.

[2] *Al-A'lâ* 87:1.

[3] That is the obligatory *Fajr* prayer.

[1033] 173 - (462) It was narrated that Ibn 'Abbâs said that Umm Al-Fadl bint al-Hârith heard him reciting: "By the winds (or angels or the Messengers of Allâh) sent forth one after another.[1] And she said: "O my son, your reading of this *Sûrah* reminded me that the last thing I heard the Messenger of Allâh ﷺ reciting was this *Sûrah*, during *Maghrib*."

[١٠٣٣] ١٧٣-(٤٦٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ وَهُوَ يَقْرَأُ ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا﴾ [المرسلات: ١] فَقَالَتْ: يَا بُنَيَّ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هٰذِهِ السُّورَةَ، إِنَّهَا لَآخِرُ مَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ.

[1034] (...) It was narrated from Az-Zuhrî with this chain (as no. 1033). In the *Hadîth* of Ṣâliḥ is the addition: "Then he did not offered prayers after that, until Allâh, the Mighty and Sublime, took him (in death)."

[١٠٣٤] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، وَزَادَ فِي حَدِيثِ صَالِحٍ: ثُمَّ مَا صَلَّىٰ بَعْدُ، حَتَّىٰ قَبَضَهُ اللهُ عَزَّ وَجَلَّ.

[1035] 174 - (463) It was narrated from Muḥammad bin Jubair bin Muṭ'im, that his father

[١٠٣٥] ١٧٤-(٤٦٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ،

[1] *Al-Mursalât* 77:1.

عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ بِالطُّورِ، فِي الْمَغْرِبِ.

said: "I heard the Messenger of Allâh ﷺ reciting *(Sûrah) Aṭ-Ṭûr* in *Maghrib*."

[١٠٣٦] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[1036] **(...)** A similar report (as no. 1035) was narrated from Az-Zuhrî with this chain.

(المعجم ٣٦) - (بَابُ القراءة في العشاء) (التحفة ٣٦)

Chapter 36. Recitation During *'Isẖâ'*

[١٠٣٧] ١٧٥-(٤٦٤) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ. قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ فِي سَفَرٍ، فَصَلَّى الْعِشَاءَ الْآخِرَةَ، فَقَرَأَ فِي إِحْدَىٰ الرَّكْعَتَيْنِ: ﴿وَالتِّينِ وَالزَّيْتُونِ﴾ [التين: ١].

[1037] 175 - (464) Al-Barâ' narrated that the Prophet (ﷺ) was on a journey, and he prayed *'Ishâ'* the later, and recited in one of the two *Rak'ah*: By the fig, and the olive."[1]

[١٠٣٨] ١٧٦-(...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ

[1038] 176 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "I offered *'Ishâ'* (prayers) with the Messenger of Allâh ﷺ and he recited: "By the fig, and the olive."[2]

[1] *At-Tîn* 95:1.
[2] *At-Tîn* 95:1.

عَازِبٍ أَنَّهُ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ الْعِشَاءَ، فَقَرَأَ بِالتِّينِ وَالزَّيْتُونِ.

[1039] 177 - (...) Al-Barâ' bin 'Âzib said: "I heard the Prophet (ﷺ) recite: "By the fig, and the olive[1] during *'Ishâ'*, and I have never heard anyone with a more beautiful voice than him."

[١٠٣٩] ١٧٧-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مِسْعَرٌ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَرَأَ فِي الْعِشَاءِ بِالتِّينِ وَالزَّيْتُونِ، فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ.

[1040] 178 - (465) It was narrated from Sufyân, from 'Amr, that Jâbir said: "Mu'âdh used to offer prayers with the Prophet ﷺ, then he would go and lead his people in prayer. One night he offered *'Ishâ'* with the Prophet ﷺ, then he went to his people to lead them in prayer. He started to recite *Sûrat Al-Baqarah*, and one man turned aside, said the *Salâm*, then he prayed by himself and went away. They said to him: 'Are you a hypocrite, O so-and-so?' He said: 'No, by Allâh, and I will go to the Messenger of Allâh ﷺ and tell him.' He went to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we are owners of camels used for watering. We work by day and Mu'âdh offered *'Ishâ'* with you, then he came and started to

[١٠٤٠] ١٧٨-(٤٦٥) حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرٍ قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ ﷺ، ثُمَّ يَأْتِي فَيَؤُمُّ قَوْمَهُ، فَصَلَّىٰ لَيْلَةً مَعَ النَّبِيِّ ﷺ الْعِشَاءَ، ثُمَّ أَتَىٰ قَوْمَهُ فَأَمَّهُمْ، فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ، فَانْحَرَفَ رَجُلٌ فَسَلَّمَ، ثُمَّ صَلَّىٰ وَحْدَهُ وَانْصَرَفَ، فَقَالُوا لَهُ: أَنَافَقْتَ؟ يَا فُلَانُ! قَالَ: لَا وَاللهِ! وَلَآتِيَنَّ رَسُولَ اللهِ ﷺ فَلَأُخْبِرَنَّهُ، فَأَتَى رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّا أَصْحَابُ نَوَاضِحَ، نَعْمَلُ بِالنَّهَارِ، وَإِنَّ مُعَاذًا صَلَّىٰ مَعَكَ الْعِشَاءَ، ثُمَّ أَتَىٰ فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ، فَأَقْبَلَ رَسُولُ اللهِ ﷺ عَلَىٰ مُعَاذٍ فَقَالَ: «يَا مُعَاذُ! أَفَتَّانٌ أَنْتَ؟ اقْرَأْ بِكَذَا، وَاقْرَأْ بِكَذَا».

[1] *At-Tîn* 95:1.

recite *Sûrat Al-Baqarah*.' The Messenger of Allâh ﷺ turned to Mu'â<u>dh</u> and said: 'O Mu'â<u>dh</u>, are you trying cause *Fitnah*?[1] Recite such-and-such, recite such-and-such.'"

Sufyân said: "I said to 'Amr: 'Abû Az-Zubair narrated to us, from Jâbir, that he said: Recite: "By the sun and its brightness",[2] "By the forenoon",[3] "By the night as it envelops"[4] and "Glorify the Name of your Lord, the Most High."[5] 'Amr said: "Something like that."

قَالَ سُفْيَانُ: فَقُلْتُ لِعَمْرٍو: إِنَّ أَبَا الزُّبَيْرِ حَدَّثَنَا عَنْ جَابِرٍ أَنَّهُ قَالَ «اقْرَأْ ﴿وَالشَّمْسِ وَضُحَاهَا﴾. ﴿وَالضُّحَى﴾. ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾، و﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾» فَقَالَ عَمْرٌو: نَحْوَ هٰذَا.

[1041] 179 - (...) It was narrated that Jâbir said: "Mu'â<u>dh</u> bin Jabal Al-Anṣârî led his companions in praying *'I<u>sh</u>â'* and he made it long for them. A man went away and prayed (seperately), and Mu'â<u>dh</u> was told about that, and said: 'He is a hypocrite.' When news of that reached the man, he went to the Messenger of Allâh ﷺ and told him what Mu'â<u>dh</u> had said. The Prophet ﷺ said to him: 'Do you want to cause *Fintah*, O Mu'â<u>dh</u>? When you lead the people in prayer, recite: "By the sun and its brightness",[6] "Glorify the Name of your Lord, the Most High"[7] "Read! In the Name of your Lord"[8]

[١٠٤١] ١٧٩-(...) [و]حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: صَلَّى مُعَاذُ بْنُ جَبَلٍ الْأَنْصَارِيُّ لِأَصْحَابِهِ الْعِشَاءَ، فَطَوَّلَ عَلَيْهِمْ، فَانْصَرَفَ رَجُلٌ مِنَّا، فَصَلَّى، فَأُخْبِرَ مُعَاذٌ عَنْهُ، فَقَالَ: إِنَّهُ مُنَافِقٌ، فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلَ، دَخَلَ عَلَى رَسُولِ اللهِ ﷺ، فَأَخْبَرَهُ مَا قَالَ مُعَاذٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ «أَتُرِيدُ أَنْ تَكُونَ فَتَّانًا يَا مُعَاذُ؟ إِذَا أَمَمْتَ النَّاسَ فَاقْرَأْ بِالشَّمْسِ

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[1] Meaning, to bring the people to trial, and repel them from the religion.
[2] *A<u>sh</u>-<u>Sh</u>ams* 91:1.
[3] *Aḍ-Ḍuḥa* 93:1.
[4] *Al-Lail* 92:1.
[5] *Al-A'lâ* 87:1.
[6] *A<u>sh</u>-<u>Sh</u>ams* 91:1.
[7] *Al-A'lâ* 87:1.
[8] *Al-'Alaq* 96:1.

and: "By the night as it envelops."[1]

وَضُحَاهَا. و﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾. و﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ﴾. ﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ﴾».

[1042] 180 - (...) It was narrated from Jâbir bin 'Abdullâh that Mu'âdh bin Jabal used to pray *'Ishâ'* the later with the Messenger of Allâh ﷺ, then he would go back to his people and lead them in that prayer.

[١٠٤٢] ١٨٠-(...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللهِ ﷺ الْعِشَاءَ الْآخِرَةَ، ثُمَّ يَرْجِعُ إِلَىٰ قَوْمِهِ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلَاةَ.

[1043] 181 - (...) It was narrated that Jâbir bin 'Abdullâh said: "Mu'âdh used to pray *'Ishâ'* with the Messenger of Allâh ﷺ, then he would go to the *Masjid* of his people and lead them in prayer."

[١٠٤٣] ١٨١-(...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ رَسُولِ اللهِ ﷺ الْعِشَاءَ، ثُمَّ يَأْتِي مَسْجِدَ قَوْمِهِ فَيُصَلِّي بِهِمْ.

Chapter 37. The Command To The *Imâm* To Make The Prayer Brief But Complete

(المعجم ٣٧) - (بَابُ أمر الأئمة بتخفيف الصلاة في تمام) (التحفة ٣٧)

[1044] 182 - (466) It was narrated that Abû Mas'ûd Al-Anṣârî said: "A man came to the Messenger of Allâh ﷺ and said: 'I keep away from *Fajr* prayer because of so-and-so, because he makes it too long for us.' I have never seen the Prophet ﷺ so

[١٠٤٤] ١٨٢-(٤٦٦) وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: إِنِّي لَأَتَأَخَّرُ عَنْ

[1] *Al-Lail* 92:1.

angry in exhortation as he was that day. He said: 'O people, there are among you some who repel others. Whoever among you leads the people in prayer, let him be brief, for among them are the elderly, the weak and those with urgent needs.'"

صَلَاةِ الصُّبْحِ مِنْ أَجْلِ فُلَانٍ، مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ النَّبِيَّ ﷺ غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ، فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ».

[1045] (...) A *Ḥadîth* similar to that of Hushaim (no. 1044) was narrated from Ismâ'îl, with this chain.

[١٠٤٥] (...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ، وَوَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، فِي هٰذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِ هُشَيْمٍ.

[1046] 183 - (467) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you leads the people in prayer, let him make it brief, for among them are the young and the elderly, the weak and the sick. And when one of you offers prayers alone, let him pray as he likes."

[١٠٤٦] **١٨٣-(٤٦٧) [و]حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَمَّ أَحَدُكُمُ النَّاسَ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ، وَالضَّعِيفَ، وَالْمَرِيضَ، فَإِذَا صَلَّىٰ وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ».

[1047] 184 - (...) It was narrated that Hammâm bin Munabbih said: "Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ," - and he mentioned several *Aḥâdîth*, among which was: The

[١٠٤٧] **١٨٤-(...) وَحَدَّثَنَا** ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ،

Messenger of Allâh ﷺ said: 'Whenever one of you stands to lead the people in prayer, let him make the prayer brief, for among them are the elderly, and among them are the weak. And when one of you stands to offer prayers alone, let him make his prayer as long as he likes.'"

فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِذَا مَا قَامَ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفِ الصَّلَاةَ، فَإِنَّ فِيهِمُ الْكَبِيرَ، وَفِيهِمُ الضَّعِيفَ، وَإِذَا قَامَ وَحْدَهُ فَلْيُطِلْ صَلَاتَهُ مَا شَاءَ».

[1048] 185 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When one of you leads the people in prayer, let him make it brief, for among the people are the weak, the sick and those who have urgent needs.'"

[١٠٤٨] ١٨٥-(...) وحدَّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا صَلَّىٰ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِي النَّاسِ الضَّعِيفَ وَالسَّقِيمَ وَذَا الْحَاجَةِ».

[1049] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 1048), except that, instead of "the sick," he said "the elderly."

[١٠٤٩] (...) وحَدَّثَنَا عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ - بَدَلَ السَّقِيمَ -: الْكَبِيرَ.

[1050] 186 - (468) 'U<u>th</u>mân bin Abî Al-'Âṣ A<u>th</u>-<u>Th</u>aqafî narrated that the Prophet ﷺ said to him: "Lead your people in prayer." He said: "I said: 'O Messenger of Allâh, I have some misgivings

[١٠٥٠] ١٨٦-(٤٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُوسَى بْنُ

about that.' He said: 'Come closer.' So I sat before him and he placed his hand in the center of my chest, then he said: 'Turn around.' Then he placed (his hand) on my back, between my shoulder blades. Then he said: 'Lead your people in prayer. Whoever leads people in prayer, let him make it brief, for among them are the elderly, among them are the sick, and among them are those who have urgent needs. And when one of you offers prayer alone, let him pray however he wishes.'"

طَلْحَةَ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي الْعَاصِ الثَّقَفِيُّ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أُمَّ قَوْمَكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أَجِدُ فِي نَفْسِي شَيْئًا، قَالَ: «ادْنُهْ» فَجَلَّسَنِي بَيْنَ يَدَيْهِ، ثُمَّ وَضَعَ كَفَّهُ فِي صَدْرِي بَيْنَ ثَدْيَيَّ، ثُمَّ قَالَ: «تَحَوَّلْ» فَوَضَعَهَا فِي ظَهْرِي بَيْنَ كَتِفَيَّ، ثُمَّ قَالَ: «أُمَّ قَوْمَكَ، فَمَنْ أَمَّ قَوْمًا فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الْكَبِيرَ، وَإِنَّ فِيهِمُ الْمَرِيضَ وَإِنَّ فِيهِمُ الضَّعِيفَ، وَإِنَّ فِيهِمْ ذَا الْحَاجَةِ، وَإِذَا صَلَّىٰ أَحَدُكُمْ وَحْدَهُ، فَلْيُصَلِّ كَيْفَ شَاءَ».

[1051] 187 - (...) 'Uthmân bin Abî Al-'Âṣ said: "The last instruction that the Messenger of Allâh ﷺ gave me was: 'When you lead people in prayer, make the prayer brief for them.'"

[١٠٥١] ١٨٧-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ: حَدَّثَ عُثْمَانُ بْنُ أَبِي الْعَاصِ قَالَ: آخِرُ مَا عَهِدَ إِلَيَّ رَسُولُ اللهِ ﷺ: «إِذَا أَمَمْتَ قَوْمًا فَأَخِفَّ بِهِمُ الصَّلَاةَ».

[1052] 188 - (469) It was narrated from Anas that the Prophet ﷺ used to make his prayer brief yet complete.

[١٠٥٢] ١٨٨-(٤٦٩) حَدَّثَنَا خَلَفُ ابْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يُوجِزُ فِي الصَّلَاةِ وَيُتِمُّ.

[1053] 189 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ was one of those whose prayer was brief yet complete.

[١٠٥٣] **١٨٩**-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا وَقَالَ قُتَيْبَةُ: حَدَّثَنَا - أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ مِنْ أَخَفِّ النَّاسِ صَلَاةً، فِي تَمَامٍ.

[1054] 190 (...) It was narrated that Anas bin Mâlik said: "I have never prayed behind any *Imâm* whose prayer was more brief yet more perfect that the Messenger of Allâh ﷺ."

[١٠٥٤] **١٩٠**-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ ابْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ - قَالَ يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ ابْنِ أَبِي نَمِرٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: مَا صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ أَخَفَّ صَلَاةً، وَلَا أَتَمَّ صَلَاةً مِنْ رَسُولِ اللهِ ﷺ.

[1055] 191 - (470) It was narrated that Anas said: "The Messenger of Allâh ﷺ would hear the crying of a child with his mother, when he was offering *Aṣ-Ṣalât*, so he would recite a short *Sûrah*."

[١٠٥٥] **١٩١**-(٤٧٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ، قَالَ أَنَسٌ: كَانَ رَسُولُ اللهِ ﷺ يَسْمَعُ بُكَاءَ الصَّبِيِّ مَعَ أُمِّهِ، وَهُوَ فِي الصَّلَاةِ، فَيَقْرَأُ بِالسُّورَةِ الْخَفِيفَةِ أَوْ بِالسُّورَةِ الْقَصِيرَةِ.

[1056] 192 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I start my *Ṣalât* intending to make it long, then I hear the crying of

[١٠٥٦] **١٩٢**-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ

a child, so I make it short because of his mother's distress.'"

قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ أُرِيدُ إِطَالَتَهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأُخَفِّفُ، مِنْ شِدَّةِ وَجْدِ أُمِّهِ بِهِ».

Chapter 38. Moderation In All Pillars Of The Prayer, And Making It Brief Yet Complete

(المعجم ٣٨) - (بَابُ اعتدال أركان الصلاة وتخفيفها في تمام) (التحفة ٣٨)

[1057] 193 - (471) It was narrated that Al-Barâ' bin 'Âzib said: "I observed the prayer of Muḥammad ﷺ and I noticed that his standing, his bowing, his standing after bowing, his prostration, his sitting between the prostrations, his prostration and his sitting between the *Taslîm* and departure were almost all equal in length."

[١٠٥٧] **١٩٣**-(٤٧١) حَدَّثَنَا حَامِدُ ابْنُ عُمَرَ الْبَكْرَاوِيُّ وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ، كِلَاهُمَا عَنْ أَبِي عَوَانَةَ قَالَ حَامِدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هِلَالِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَمَقْتُ الصَّلَاةَ مَعَ مُحَمَّدٍ ﷺ، فَوَجَدْتُ قِيَامَهُ، فَرَكْعَتَهُ، فَاعْتِدَالَهُ بَعْدَ رُكُوعِهِ، فَسَجْدَتَهُ، فَجَلْسَتَهُ بَيْنَ السَّجْدَتَيْنِ، فَسَجْدَتَهُ، فَجَلْسَتَهُ مَا بَيْنَ التَّسْلِيمِ وَالِانْصِرَافِ، قَرِيبًا مِنَ السَّوَاءِ.

[1058] 194 - (...) It was narrated that Al-Ḥakam said: "Al-Kûfah was taken over by a man - and he named him - at the time of Ibn Al-As͟h'at͟h. He commanded Abû 'Ubaidah bin 'Abdullâh to lead the people in prayer, and he used to pray, when he raised his head from bowing, he would stand for as long as it takes to say: '*Allâhumma! Rabbanâ lakal-*

[١٠٥٨] **١٩٤**-(...) [و]حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: غَلَبَ عَلَى الْكُوفَةِ رَجُلٌ - قَدْ سَمَّاهُ - زَمَنَ ابْنِ الْأَشْعَثِ فَأَمَرَ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللهِ أَنْ يُصَلِّيَ بِالنَّاسِ، فَكَانَ يُصَلِّي، فَإِذَا رَفَعَ

ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ sh'ita min shay'in ba'du, ahlath-thanâ'i wal-majdi, lâ mâni'a limâ a'ṭaita, wa lâ mu'ṭî limâ man'at, wa lâ yanfa'u dhâl-jaddi minkal-jadd. (O Allâh, our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that, Lord of Glory and Majesty, none can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)'"

Al-Ḥakam said: "I mentioned that to 'Abdur-Raḥmân bin Abî Laila and he said: 'I heard Al-Barâ' bin 'Âzib say: "The *Ṣalât* of the Messenger of Allâh ﷺ, his bowing, when he lifted his head from bowing, his prostration and his (sitting) between the two prostrations were almost all equal in length."

Shu'bah said: "I mentioned that to 'Amr bin Murrah and he said: 'I saw Ibn Abî Laila, and his prayer was not like that.'"

رَأْسَهُ مِنَ الرُّكُوعِ قَامَ قَدْرَ مَا أَقُولُ: اللّٰهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

قَالَ الْحَكَمُ: فَذَكَرْتُ ذٰلِكَ لِعَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ فَقَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: كَانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ وَرُكُوعُهُ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَسُجُودُهُ، وَمَا بَيْنَ السَّجْدَتَيْنِ، قَرِيبًا مِنَ السَّوَاءِ.

قَالَ شُعْبَةُ: فَذَكَرْتُهُ لِعَمْرِو بْنِ مُرَّةَ فَقَالَ: قَدْ رَأَيْتُ ابْنَ أَبِي لَيْلَىٰ، فَلَمْ تَكُنْ صَلَاتُهُ هٰكَذَا.

[1059] **(...)** It was narrated from Al-Ḥakam that when Maṭar bin Nâjiyah took over Al-Kûfah, he commanded Abû 'Ubaidah to lead the people in prayer... and he quoted the same *Ḥadîth* (no. 1056).

[١٠٥٩] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ أَنَّ مَطَرَ ابْنَ نَاجِيَةَ لَمَّا ظَهَرَ عَلَى الْكُوفَةِ: أَمَرَ أَبَا عُبَيْدَةَ أَنْ يُصَلِّيَ بِالنَّاسِ... وَسَاقَ الْحَدِيثَ.

[1060] 195 - (472) It was narrated from Thâbit, that Anas said: "I try my best to lead you in prayer as I saw the Messenger of Allâh ﷺ lead us in prayer."

He said: "Anas used to do something that I have not seen you do. When he raised his head from bowing, he would stand so long that one would think that he had forgotten, and when he raised his head from prostrating, he would remain so long that one would think that he had forgotten."

[١٠٦٠] **١٩٥-(٤٧٢)** حَدَّثَنَا خَلَفُ ابْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: إِنِّي لَا آلُو أَنْ أُصَلِّيَ بِكُمْ، كَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي بِنَا.

قَالَ: فَكَانَ أَنَسٌ يَصْنَعُ شَيْئًا لَا أَرَاكُمْ تَصْنَعُونَهُ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ انْتَصَبَ قَائِمًا، حَتَّىٰ يَقُولَ الْقَائِلُ: قَدْ نَسِيَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ مَكَثَ، حَتَّىٰ يَقُولَ الْقَائِلُ: قَدْ نَسِيَ.

[1061] 196 - (473) It was narrated that Anas said: "I have never prayed behind anyone who made the prayer so brief yet perfect as the Messenger of Allâh ﷺ did. The prayer of the Messenger of Allâh ﷺ was well balanced. And the prayer of Abû Bakr was well balanced, too. During the time of 'Umar bin Al-Khaṭṭâb, he made the *Fajr* prayer lengthy. But when the Messenger of Allâh ﷺ said: '*Sami'a Allâhu liman ḥamidah,*' he would stand for so long that we would think, he has forgotten. Then he would prostrate, and he would sit for so long between the two prostrations that would we think he has forgotten."

[١٠٦١] **١٩٦-(٤٧٣)** وحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: مَا صَلَّيْتُ خَلْفَ أَحَدٍ أَوْجَزَ صَلَاةً مِنْ صَلَاةِ رَسُولِ اللهِ ﷺ، فِي تَمَامٍ. كَانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ مُتَقَارِبَةً، وَكَانَتْ صَلَاةُ أَبِي بَكْرٍ مُتَقَارِبَةً، فَلَمَّا كَانَ عُمَرُ بْنُ الْخَطَّابِ مَدَّ فِي صَلَاةِ الْفَجْرِ، وَكَانَ رَسُولُ اللهِ ﷺ إِذَا قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» قَامَ، حَتَّىٰ نَقُولَ: قَدْ أَوْهَمَ، ثُمَّ يَسْجُدُ، وَيَقْعُدُ بَيْنَ السَّجْدَتَيْنِ، حَتَّىٰ نَقُولَ: قَدْ أَوْهَمَ.

Chapter 39. Following The *Imâm* And Acting After Him

(المعجم ٣٩) - (بَابُ متابعة الإمام والعمل بعده) (التحفة ٣٩)

[1062] 197 - (474) It was narrated that 'Abdullâh bin Yazîd said: "Al-Barâ', who is not a liar, told me that they used to offer prayers behind the Messenger of Allâh ﷺ, and when he raised his head from bowing, I would not see anyone bending his back until the Messenger of Allâh ﷺ had placed his forehead on the ground, then those who were behind him would go down in prostration."

[١٠٦٢] ١٩٧-(٤٧٤) حَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحٰقَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي إِسْحٰقَ، عَنْ عَبْدِ اللهِ ابْنِ يَزِيدَ، قَالَ: حَدَّثَنِي الْبَرَاءُ وَهُوَ غَيْرُ كَذُوبٍ، أَنَّهُمْ كَانُوا يُصَلُّونَ خَلْفَ رَسُولِ اللهِ ﷺ، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ أَرَ أَحَدًا يَحْنِي ظَهْرَهُ، حَتَّىٰ يَضَعَ رَسُولُ اللهِ ﷺ جَبْهَتَهُ عَلَى الْأَرْضِ، ثُمَّ يَخِرُّ مَنْ وَرَاءَهُ سُجَّدًا.

[1063] 198 - (...) 'Abdullâh bin Yazîd said: "Al-Barâ', who is not a liar, told me: 'When the Messenger of Allâh ﷺ said: "*Sami'a Allâhu liman ḥamidah,*" none of us would bend his back until the Messenger of Allâh ﷺ had gone down in prostration, then we would go down in prostration after him."

[١٠٦٣] ١٩٨-(...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: أَخْبَرَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي أَبُو إِسْحٰقَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ يَزِيدَ: حَدَّثَنِي الْبَرَاءُ وَهُوَ غَيْرُ كَذُوبٍ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ رَسُولُ اللهِ ﷺ سَاجِدًا، ثُمَّ نَقَعُ سُجُودًا بَعْدَهُ.

[1064] 199 - (...) It was narrated that Muḥârib bin Dithâr said: "I heard 'Abdullâh bin Yazîd saying on the *Minbar*: 'Al-Barâ' told me that they used to offer prayers

[١٠٦٤] ١٩٩-(...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ سَهْمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ أَبُو إِسْحٰقَ

with the Messenger of Allâh ﷺ. When he bowed, they bowed, and when he raised his head from bowing and said: "*Sami'a Allâhu liman ḥamidah*," we would remain standing until we saw that he had placed his forehead on the ground, then we would follow him.'"

الفَزَارِيُّ عَنْ أَبِي إِسْحٰقَ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ يَزِيدَ، يَقُولُ عَلَى الْمِنْبَرِ: حَدَّثَنَا الْبَرَاءُ: أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللهِ ﷺ، فَإِذَا رَكَعَ رَكَعُوا، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» لَمْ نَزَلْ قِيَامًا حَتَّى نَرَاهُ قَدْ وَضَعَ وَجْهَهُ فِي الْأَرْضِ، ثُمَّ نَتَّبِعُهُ.

[1065] 200 - (...) It was narrated that Al-Barâ' said: "We were with the Prophet ﷺ (during prayers) and none of us would bend his back until we saw that he had prostrated."

Zuhair said: Sufyân narrated to us: The people of Al-Kûfah, Abân and others, narrated to us: "Until we saw him prostrating."

[١٠٦٥] ٢٠٠-(...) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ: حَدَّثَنَا أَبَانٌ وَغَيْرُهُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْبَرَاءِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، لَا يَحْنُو أَحَدٌ مِنَّا ظَهْرَهُ حَتَّىٰ نَرَاهُ قَدْ سَجَدَ.

فَقَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الْكُوفِيُّونَ: أَبَانٌ وَغَيْرُهُ قَالَ: حَتَّىٰ نَرَاهُ يَسْجُدُ.

[1066] 201 - (475) It was narrated that 'Amr bin Ḥuraith said: "I offered *Fajr* prayers behind the Prophet ﷺ and I heard him reciting: "So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night). And by the planets that move swiftly and hide themselves".[1] And no man among us would bend his back until he had prostrated fully."

[١٠٦٦] ٢٠١-(٤٧٥) حَدَّثَنَا مُحْرِزُ ابْنُ عَوْنِ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ الْأَشْجَعِيُّ أَبُو أَحْمَدَ، عَنِ الْوَلِيدِ ابْنِ سَرِيعٍ مَوْلَىٰ آلِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ الْفَجْرَ، فَسَمِعْتُهُ يَقْرَأُ: ﴿فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ٱلْجَوَارِ ٱلْكُنَّسِ﴾ [التكوير: ١٥، ١٦]،

[1] *At-Takwîr* 81:15, 16.

وَكَانَ لَا يَحْنِي رَجُلٌ مِنَّا ظَهْرَهُ حَتَّىٰ يَسْتَتِمَّ سَاجِدًا [راجع: ١٠٢٣].

Chapter 40. What Is To Be Said When Raising One's Head From Bowing

(المعجم ٤٠) - (بَابُ ما يقول إذا رَفع رأسه من الركوع) (التحفة ٤٠)

[1067] 202 - (476) It was narrated that Ibn Abî Awfâ said: "When the Messenger of Allâh ﷺ stood up from bowing, he would say: '*Sami'a Allâhu liman ḥamidah. Allâhumma! Rabbanâ lakal-ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ shi'ta min shai'in ba'd* (Allâh hears those who praise Him; Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that.)'"

[١٠٦٧] ٢٠٢-(٤٧٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، عَنِ ابْنِ أَبِي أَوْفَىٰ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا! لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

[1068] 203 - (...) It was narrated that 'Ubaid bin Al-Ḥasan said: "I heard 'Abdullâh bin Abî Awfâ say: 'The Messenger of Allâh ﷺ used to say this supplication: "*Allâhumma Rabbanâ lakal-ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ shi'ta min shai'in ba'd* (Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that.)"

[١٠٦٨] ٢٠٣-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ بْنِ الْحَسَنِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَدْعُو بِهٰذَا الدُّعَاءِ: «اللَّهُمَّ رَبَّنَا! لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

[1069] 204 - (...) 'Abdullâh bin Abî Awfâ narrated that the Prophet ﷺ used to say: "*Allâhumma lakal-ḥamdu mil'as-*

[١٠٦٩] ٢٠٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَ ابْنُ الْمُثَنَّىٰ:

samâ'i wa mil'al-arḍi wa mil'a mâ shi'ta min shai'in ba'd. Allâhumma! Ṭahhirnî bith-thalji, wal-baradi, wal-mâ'il-bârid. Allâhumma! Ṭahhirnî minadh-dhunûbi wal-khaṭâyâ kamâ yunaqqath-thawbul-abyaḍu min al-wasakh (Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that. O Allâh, cleanse me with snow and hail and cool water. O Allâh, cleanse me from sin as a white garment is cleansed of dirt.)"

حَدَّثَنَا مُحَمَّدُ بْنِ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَجْزَأَةَ بْنِ زَاهِرٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ: «اللّٰهُمَّ لَكَ الْحَمْدُ، مِلْءُ السَّمَاءِ وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، اللّٰهُمَّ! طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ، اللّٰهُمَّ! طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا، كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الْوَسَخِ».

[1070] **(...)** It was narrated from Shu'bah with this chain (a *Ḥadîth* similar to no. 1069).

According to the report of Mu'âdh: "*kamâ yunaqqath-thawbul-abyaḍu min ad-daran* (As a white garment is cleansed of filth.)" According to the report of Yazîd: " *min ad-danas* (from impurity.)"

[١٠٧٠] (. . .) **وَحَدَّثَنَاه** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هٰرُونَ، كِلَاهُمَا عَنْ شُعْبَةَ بِهٰذَا الْإِسْنَادِ.

فِي رِوايَةِ مُعَاذٍ «كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّرَنِ». وَفِي رِوَايَةِ يَزِيدَ «مِنَ الدَّنَسِ».

[1071] 205 - (477) It was narrated that Abû Sa'eed Al-Khudrî said: "When the Messenger of Allâh ﷺ raised his head after bowing, he would say: '*Rabbânâ lakal-ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'u mâ shi'ta min shai'in ba'du, ahlath-thanâ'i wal-majdi, aḥaqqu mâ qâlal-'abd, wa kullunâ laka 'abd. Allâhumma! Lâ mâni'a limâ a'ṭaita, wa lâ mu'ṭî limâ man'at, wa lâ yanfa'u dhâl-jaddi minkal-jadd.* (Our Lord, to You be

[١٠٧١] **٢٠٥-(٤٧٧) حَدَّثَنَا** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ بْنُ مُحَمَّدٍ الدِّمَشْقِيُّ: حَدَّثَنَا سَعِيدُ ابْنُ عَبْدِ الْعَزِيزِ عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزَعَةَ بْنِ يَحْيَىٰ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «رَبَّنَا لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ،

praise, filling the heavens, filling the earth, and filling whatever You will besides that. Lord of Glory and Majesty. The truest words that a slave can say, and all of us are Your slaves. O Allâh, none can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)'"

أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[1072] 206 - (478) It was narrated from Ibn 'Abbâs that when the Prophet ﷺ raised his head after bowing, he said: "*Allâhumma! Rabbânâ lakal-ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ shi'ta min shai'in ba'du. Ahlath-thanâ'i wal-majdi, lâ mâni'a limâ a'ṭaita, wa lâ mu'ṭî limâ man'at, wa lâ yanfa'u dhâl-jaddi minkal-jadd.* (O Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that. Lord of Glory and Majesty. None can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)"

[١٠٧٢] ٢٠٦-(٤٧٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمُ ابْنُ بَشِيرٍ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ قَيْسِ ابْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قَالَ: «اللَّهُمَّ رَبَّنَا! لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمَا بَيْنَهُمَا، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[1073] (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said:... as far as the words: "*mil'a mâ shi'ta min shai'in ba'du* (filling whatever You will besides that)," and he did not mention the words that come after that.

[١٠٧٣] (...) وَحَدَّثَنَاه ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا قَيْسُ بْنُ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ إِلَىٰ قَوْلِهِ: «وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

Chapter 41. The Prohibition Of Reciting The Qur'ân While Bowing And Prostrating

(المعجم ٤١) - (بَابُ النهي عن قرآءة القرآن في الركوع والسجود)

(التحفة ٤١)

[1074] 207 - (479) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ (during his fatal illness) drew back the curtain and the people were lined up in rows behind Abû Bakr. He said: 'O people, there is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him. Be it-known that I have been forbidden to recite the Qur'ân when bowing or prostrating. As for bowing, glorify your Lord [the Mighty and Sublime] therein, and as for prostrating, strive in supplication, for it is deserving of a response (from your Lord).'"

[١٠٧٤] ٢٠٧-(٤٧٩) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ؛ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ مَعْبَدٍ؛ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللهِ ﷺ السِّتَارَةَ، وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ، أَوْ تُرَىٰ لَهُ، أَلَا وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا، وَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ [عَزَّ وَجَلَّ]، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ». قَالَ: أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ

[1075] 208 - (...) It was narrated that 'Abdullâh bin 'Abbâs said: "The Messenger of Allâh ﷺ drew back the curtain, and his head was bandaged during the sickness of which he died. He said: 'O Allâh, have I conveyed (the message)?' (And he repeated this) Three times.

[١٠٧٥] ٢٠٨-(...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللهِ ﷺ السِّتْرَ، وَرَأْسُهُ مَعْصُوبٌ

'There is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him.'" Then he quoted a *Ḥadîth* similar to that of Sufyân (no. 1075).

فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ: «اللَّهُمَّ! هَلْ بَلَّغْتُ؟» ثَلَاثَ مَرَّاتٍ «إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا، الصَّالِحَةُ يَرَاهَا الْعَبْدُ الصَّالِحُ أَوْ تُرَىٰ لَهُ». ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ سُفْيَانَ.

[1076] 209 - (480) 'Alî bin Abî Ṭâlib said: "The Messenger of Allâh ﷺ forbade me from reciting the Qur'ân while bowing and prostrating."

[١٠٧٦] **٢٠٩**-(٤٨٠) **حَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حُنَيْنٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا.

[1077] 210 - (...) 'Alî bin Abî Ṭâlib said: "The Messenger of Allâh ﷺ forbade me from reciting the Qur'ân while I am bowing and prostrating. (in prayers)"

[١٠٧٧] **٢١٠**-(...) **وحَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ يَعْنِي ابْنَ كَثِيرٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ أَوْ سَاجِدٌ.

[1078] 211 - (...) It was narrated that 'Alî bin Abî Ṭâlib said: "The Messenger of Allâh ﷺ forbade me from reciting the Qur'ân while bowing and prostrating, but I do not say that he forbade you."

[١٠٧٨] **٢١١**-(...) **وحَدَّثَنِي** أَبُو بَكْرِ بْنُ إِسْحٰقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ

قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ، وَلَا أَقُولُ: نَهَاكُمْ.

[1079] 212 - (...) It was narrated that 'Alî said: "My beloved ﷺ forbade me from reciting the Qur'ân while bowing or prostrating."

[١٠٧٩] **٢١٢-(...) وَحَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ قَالَا: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي حِبِّي ﷺ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا.

[1080] 213 - (...) It was narrated from 'Alî from the Prophet ﷺ. All the narrators said: "He forbade me from reciting the Qur'ân when bowing." But they did not mention in their reports the prohibition of doing so when prostrating, as was mentioned by Az-Zuhrî, Zaid bin Aslam, Al-Walîd bin Kaṯhîr and Dâwûd bin Qais.

[١٠٨٠] **٢١٣-(...) وَحَدَّثَنِي** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ؛ وَحَدَّثَنِي عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ وَحَدَّثَنِي هٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا الضَّحَّاكُ ابْنُ عُثْمَانَ؛ وَحَدَّثَنَا الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، عَنِ ابْنِ عَجْلَانَ؛ وَحَدَّثَنِي هٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدٌ وَهُوَ ابْنُ عَمْرٍو؛ وَحَدَّثَنِي هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ

عَنْ مُحَمَّدِ بْنِ إِسْحٰقَ، كُلُّ هٰؤُلَاءِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، إِلَّا الضَّحَّاكَ وَابْنَ عَجْلَانَ فَإِنَّهُمَا زَادَا: عَنِ ابْنِ عَبَّاسٍ عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ، كُلُّهُمْ قَالُوا: نَهَانِي عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ. وَلَمْ يَذْكُرُوا فِي رِوايَتِهِمُ النَّهْيَ عَنْهَا فِي السُّجُودِ، كَمَا ذَكَرَ الزُّهْرِيُّ وَزَيْدُ بْنُ أَسْلَمَ وَالْوَلِيدُ بْنُ كَثِيرٍ ودَاوُدُ بْنُ قَيْسٍ.

[1081] (...) It was narrated from 'Abdullâh bin Ḥunain, from 'Alî (as no. 1079), but he did not mention prostration.

[١٠٨١] (...) **وحَدَّثَنَاه** قُتَيْبَةُ بْنُ سَعِيْدٍ عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ ابْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ عَلِيٍّ وَلَمْ يَذْكُرْ فِي السُّجُودِ.

[1082] 214 - (481) It was narrated that Ibn 'Abbâs said: "I was forbidden to recite Qur'ân when bowing." No mention of 'Alî was made in the chain.

[١٠٨٢] **٢١٤**-(٤٨١) **وحَدَّثَني** عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: نُهِيتُ أَنْ أَقْرَأَ وَأَنَا رَاكِعٌ، لَا يَذْكُرُ فِي الْإِسْنَادِ عَلِيًّا.

Chapter 42. What Is To Be Said While Bowing And Prostrating

(المعجم ٤٢) - (بَابُ ما يقال في الركوع والسجود؟) ٤٢

[1083] 215 - (482) It was narrated from Abû Hurairah that

[١٠٨٣] **٢١٥**-(٤٨٢) [وَ]حَدَّثَنَا هٰرُونُ بْنُ مَعْرُوفٍ وَعَمْرُو بْنُ سَوَّادٍ قَالَا:

the Messenger of Allâh ﷺ said: "The closest that a person is to his Lord is when he is prostrating, so say a great deal of supplication."

[1084] 216 - (483) It was narrated from Abû Hurairah that when he prostrated, the Messenger of Allâh ﷺ used to say: "*Allâhummaghfirlî dhanbî kullahu diqqahu wa jillahu, wa awwalahu wa âkhirahu, wa 'alâniyatahu wa sirrahu* (O Allâh, forgive me all my sins, great and small, first and last, open and secret.)"

[1085] 217 - (484) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ often used to say when he was bowing and prostrating: '*Subhânak Allâhumma! Wa bihamdika, Allâhummaghfirlî* (Glory and praise be to You, O Allâh our Lord. O Allâh, forgive me,)' acting in accordance with the (command of) the Qur'ân.

[1086] 218 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ often

حَدَّثَنَا عَبْدُاللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عُمَارَةَ ابْنِ غَزِيَّةَ، عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرٍ، أَنَّهُ سَمِعَ أَبَا صَالِحٍ ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ».

[١٠٨٤] **٢١٦-(٤٨٣) وحَدَّثَني** أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «اللّٰهُمَّ! اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّهُ وَجِلَّهُ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ».

[١٠٨٥] **٢١٧-(٤٨٤) حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا! وَبِحَمْدِكَ، اللّٰهُمَّ! اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ.

[١٠٨٦] **٢١٨-(...) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا:

used to say before he died: '*Subḥânak Allâhumma! Wa biḥamdik. Astaghfiruka wa atûbu ilaik* (Glory and praise be to You, I ask You for forgiveness and I repent to You.)'"

She said: "I said: 'O Messenger of Allâh, what are these words that I see that you have started to say?' He said: 'I was given a sign in my *Ummah*, and when I saw it I was to say these words. "When there comes the Help of Allâh and the Conquest (of Makkah)"' until the end of the *Sûrah*."[1]

حَدَّثَنَا أَبُو مُعَاوِيَةَ عن الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ أَنْ يَقُولَ، قَبْلَ أَنْ يَمُوتَ: «سُبْحَانَكَ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

قَالَتْ قُلْتُ: يَا رَسُولَ اللهِ! مَا هٰذِهِ الْكَلِمَاتُ الَّتِي أَرَاكَ أَحْدَثْتَهَا تَقُولُهَا؟ قَالَ: «جُعِلَتْ لِي عَلَامَةٌ فِي أُمَّتِي إِذَا رَأَيْتُهَا قُلْتُهَا ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ إِلَىٰ آخِرِ السُّورَةِ.

[1087] 219 - (...) It was narrated that 'Âishah said: "From the time the *Sûrah* "When there comes the Help of Allâh and the Conquest (of Makkah)"[2] was revealed, I did not see the Prophet ﷺ offer any prayer but he also supplicated, or; he said during the prayer: ' *Subḥânak Allâhumma! Wa biḥamdik. Allâhumaghfirlî* (Glory and praise be to You my Lord. O Allâh, forgive me.)'"

[١٠٨٧] **٢١٩**-(...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ عَنِ الأَعْمَشِ، عَنْ مُسْلِمِ ابْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ مُنْذُ نَزَلَ عَلَيْهِ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾، يُصَلِّي صَلَاةً إِلَّا دَعَا، أَوْ قَالَ فِيهَا: «سُبْحَانَكَ رَبِّي وَبِحَمْدِكَ، اللَّهُمَّ! اغْفِرْ لِي».

[1088] 220 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ often used to say: '*Subḥân Allâh, wa biḥamdih. Astaghfirullâh wa atûbu ilaih* (Glory and praise be to Allâh. I ask Allâh for forgiveness

[١٠٨٨] **٢٢٠**-(...) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ

[1] *An-Naṣr* (110).
[2] *An-Naṣr* (110).

and I repent to Him.)' I said: 'O Messenger of Allâh, why do I see you often saying: "*Subḥân Allâh, wa biḥamdih. Astaghfirullâh wa atûbu ilaih* (Glory and praise be to Allâh. I ask Allâh for forgiveness and I repent to Him)?' He said: 'My Lord told me that I would see a sign in my *Ummah*, and that when I saw it, I was to say often "*Subḥân Allâh, wa biḥamdih. Astaghfirullâh wa atûbu ilaih* (Glory and praise be to Allâh. I ask Allâh for forgiveness and I repent to Him.)" And I have seen it: When there comes the Help of Allâh and the Conquest" - the conquest of Makkah - ""And you see that the people enter Allâh's religion (Islam) in crowds. So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.." '[1]

مِنْ قَولِ «سُبْحَانَ اللهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! أَرَاكَ تُكْثِرُ مِنْ قَوْلِ: «سُبْحَانَ اللهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ؟» قَالَتْ فَقَالَ: «خَبَّرَنِي رَبِّي أَنِّي سَأَرَى عَلَامَةً فِي أُمَّتِي، فَإِذَا رَأَيْتُهَا أَكْثَرْتُ مِنْ قَوْلِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ، فَقَدْ رَأَيْتُهَا. ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾: فَتْحُ مَكَّةَ ﴿وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا﴾».

[1089] 221 - (485) Ibn Juraij said: "I said to 'Aṭâ': 'What do you say when you bow?' He said: '*Subḥânaka wa biḥamdika lâ ilâha illa anta* (Glory and praise be to You, there is none worthy of worship except You.) Ibn Abî Mulaikah told me that 'Âishah said: "I noticed that the Prophet ﷺ was not there one night, and I thought that he had gone to one of his (other) wives. I looked for

[١٠٨٩] ٢٢١-(٤٨٥) وحَدَّثَني حَسَنُ [ابْنُ عَلِيٍّ] الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: كَيْفَ تَقُولُ أَنْتَ فِي الرُّكُوعِ؟ قَالَ: أَمَّا سُبْحَانَكَ وَبِحَمْدِكَ لا إِلٰهَ إِلَّا أَنْتَ، فَأَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَت: افْتَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ، فَظَنَنْتُ أَنَّهُ ذَهَبَ

[1] *An-Naṣr* (110).

him, then I came back, and I saw he was bowing or prostrating and saying: '*Subḥânaka wa biḥamdika lâ ilâha illa anta* (Glory and praise be to You, there is none worthy of worship except You.)' I said: 'May my father and mother be sacrificed for you! I was thinking of one thing and you were doing something else.'"

إِلَىٰ بَعْضِ نِسَائِهِ، فَتَحَسَّسْتُ ثُمَّ رَجَعْتُ، فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ: «سُبْحَانَكَ وَبِحَمْدِكَ، لَا إِلٰهَ إِلَّا أَنْتَ» فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي إِنِّي لَفِي شَأْنٍ وَإِنَّكَ لَفِي آخَرَ.

[1090] 222 - (486) It was narrated from Abû Hurairah that 'Âishah said: "I noticed that the Messenger of Allâh ﷺ was not in the bed one night, so I searched for him, and my hand fell on the sole of his foot. He was in the *Masjid*, with his feet held upright, and he was saying: '*Allâhumma! Innî a'ûdhu biriḍâkâ min sakhaṭika wa bimu'âfâtika min 'uqûbatika, wa a'ûdhu bika minka, lâ uḥṣî thanâ'an 'alayka, anta kamâ athnaita 'alâ nafsik* (O Allâh, I seek refuge in Your pleasure from Your wrath, in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself.)'"

[١٠٩٠] ٢٢٢-(٤٨٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي عُبَيْدُاللهِ بْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللهِ ﷺ لَيْلَةً مِنَ الْفِرَاشِ، فَالْتَمَسْتُهُ، فَوَقَعَتْ يَدِي عَلَىٰ بَطْنِ قَدَمِهِ، وَهُوَ فِي الْمَسْجِدِ، وَهُمَا مَنْصُوبَتَانِ، وَهُوَ يَقُولُ: «اللّٰهُمَّ! إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَىٰ نَفْسِكَ».

[1091] 223 - (487) It was narrated from Muṭarrif bin 'Abdullâh bin Ash-Shikh-khîr that 'Âishah told him that the Messenger of Allâh ﷺ used to say when he bowed and prostrated: "*Subbûhun quddûsun rabbul-malâ'ikati war-rûḥ*

[١٠٩١] ٢٢٣-(٤٨٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حدّثنا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ أَنَّ عَائِشَةَ نَبَّأَتْهُ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ

(Glorified, Holy, Lord of the Angels and the Spirit.)"

يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

[1092] 224 - (...) This *Ḥadîth* (no. 1091) was narrated from 'Âishah, from the Prophet ﷺ.

[١٠٩٢] **٢٢٤**-(. . .) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ مُطَرِّفَ ابْنَ عَبْدِ اللهِ بْنِ الشِّخِّيرِ؛ قَالَ أَبُو دَاوُدَ: وَحَدَّثَنِي هِشَامٌ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ.

Chapter 43. The Virtue Of Prostration And Encouragement To Do So

(المعجم ٤٣) - (بَابُ فضل السجود والحث عليه) (التحفة ٤٣)

[1093] 225 - (488) Ma'dân bin Abî Ṭalḥah Al-Ya'murî said: "I met Thawbân, the freed slave of the Messenger of Allâh ﷺ, and said: 'Tell me of a deed that I may do, by which Allâh may admit me to Paradise'" - or he said: 'Tell me of the most beloved of deeds to Allâh.' He remained silent. I asked him (again) and he remained silent. I asked him a third time and he said: 'I asked the Messenger of Allâh ﷺ about that and he said: You should prostrate to Allâh a great deal, for you will not perform one prostration to Allâh, but Allâh will raise you one degree in status thereby, and erase one sin for you.'"

[١٠٩٣] **٢٢٥**-(٤٨٨) **وَحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ هِشَامٍ الْمُعَيْطِيُّ: حَدَّثَنِي مَعْدَانُ ابْنُ أَبِي طَلْحَةَ الْيَعْمُرِيُّ قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَىٰ رَسُولِ اللهِ ﷺ. فَقُلْتُ: أَخْبِرْنِي بِعَمَلٍ أَعْمَلُهُ يُدْخِلُنِي اللهُ بِهِ الْجَنَّةَ، أَوْ قَالَ: قُلْتُ بِأَحَبِّ الْأَعْمَالِ إِلَى اللهِ، فَسَكَتَ، ثُمَّ سَأَلْتُهُ فَسَكَتَ، ثُمَّ سَأَلْتُهُ الثَّالِثَةَ فَقَالَ: سَأَلْتُ عَنْ ذٰلِكَ رَسُولَ اللهِ ﷺ. فَقَالَ: «عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلهِ، فَإِنَّكَ لَا تَسْجُدُ لِلهِ سَجْدَةً إِلَّا رَفَعَكَ اللهُ بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةً».

Ma'dân said: "Then I met Abû Ad-Dardâ' and asked him (the same question), and he said the same as Thawbân had said to me."

قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ. فَقَالَ لِي مِثْلَ مَا قَالَ لِي ثَوْبَانُ.

[1094] 226 - (489) Rabî'ah bin Ka'b Al-Aslamî said: "I used to stay overnight with the Messenger of Allâh ﷺ and bring him water for *Wuḍû'* and whatever he needed. He said to me: 'Ask.' I said: 'I ask to be with you in Paradise.' He said: 'Is there anything else?' I said: 'That is all,' He said: 'Help me to do that for you by prostrating a great deal.'"

[١٠٩٤] ٢٢٦-(٤٨٩) حَدَّثَنَا الْحَكَمُ بْنُ مُوسَىٰ أَبُو صَالِحٍ: حَدَّثَنَا هِقْلُ ابْنُ زِيَادٍ قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الْأَسْلَمِيُّ قَالَ: كُنْتُ أَبِيتُ مَعَ رَسُولِ اللهِ ﷺ، فَآتِيهِ بِوَضُوئِهِ وَحَاجَتِهِ، فَقَالَ لِي: «سَلْ» فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ. قَالَ: «أَوْ غَيْرَ ذَٰلِكَ؟» قُلْتُ: هُوَ ذَاكَ. قَالَ: «فَأَعِنِّي عَلَىٰ نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

Chapter 44. The Limbs Of Prostration And The Prohibition Of Tucking Up One's Hair And Garment Or Having One's Hair In A Braid When Praying

(المعجم ٤٤) - (بَابُ أَعضاء السجود والنهي عن كف الشعر والثوب وعقص الرأس في الصلاة) (التحفة ٤٤)

[1095] 227 - (490) It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ ordered that we should prostrate on seven bones, and he forbade tucking up one's hair and garment." This is the *Ḥadîth* of Yaḥyâ.

Abû Ar-Rabî' (in his narration) said: "... on seven bones, and it was forbidden to tuck up one's hair or garment: The (bones are of) the hands, the knees, the feet, and the forehead."

[١٠٩٥] ٢٢٧-(٤٩٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا - حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَىٰ سَبْعَةِ أَعْظُمٍ وَنُهِيَ أَنْ يَكُفَّ شَعَرَهُ وَثِيَابَهُ. هٰذَا حَدِيثُ يَحْيَىٰ.

وقَالَ أَبُو الرَّبِيعِ: عَلَىٰ سَبْعَةِ أَعْظُمٍ وَنُهِيَ أَنْ يَكُفَّ شَعْرَهُ وَثِيَابَهُ: الْكَفَّيْنِ وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ وَالْجَبْهَةِ.

[1096] 228 - (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "I have been commanded to prostrate on seven bones, and not to tuck up my garment or hair."

[١٠٩٦] **٢٢٨**-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَىٰ سَبْعَةِ أَعْظُمٍ، وَلَا أَكُفَّ ثَوْبًا وَلَا شَعْرًا».

[1097] 229 - (...) It was narrated from Ibn 'Abbâs: "The Prophet ﷺ was commanded to prostrate on seven (bones), and was forbidden to tuck up his hair or garment."

[١٠٩٧] **٢٢٩**-(...) **حَدَّثَنَا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَىٰ سَبْعٍ، وَنُهِيَ أَنْ يَكُفَّ الشَّعْرَ وَالثِّيَابَ.

[1098] 230 (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "I have been commanded to prostrate on seven bones: The forehead" - and he pointed to his nose - "the hands, the feet and the ends of the feet (toes), and not to tuck up my garment or hair."

[١٠٩٨] **٢٣٠**-(...) **حَدَّثَنَا** مُحمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَىٰ سَبْعَةِ أَعْظُمٍ: الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ عَلَىٰ أَنْفِهِ - وَالْيَدَيْنِ وَالرِّجْلَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا نَكْفِتَ الثِّيَابَ وَلَا الشَّعْرَ».

[1099] 231 - (...) It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ said:

[١٠٩٩] **٢٣١**-(...) **حَدَّثَنَا** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ:

حَدَّثَنِي ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ «أُمِرْتُ أَنْ أَسْجُدَ عَلَىٰ سَبْعٍ وَلَا أَكْفِتَ الشَّعْرَ وَلَا الثِّيَابَ: الْجَبْهَةِ وَالْأَنْفِ، وَالْيَدَيْنِ، والرُّكْبَتَيْنِ وَالْقَدَمَيْنِ».

"I have been commanded to prostrate on seven (bones) and not to tuck up my hair or garment: The forehead, the nose, the hands, the knees and the feet."

[١١٠٠] (٤٩١) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ وَهُوَ ابْنُ مُضَرَ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ أَطْرَافٍ: وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

[1100] (491) It was narrated from Al-'Abbâs bin 'Abdul-Muṭṭalib that he heard the Messenger of Allâh ﷺ say: "When a person prostates, he prostrates on seven parts of the body: His face, his hands, his knees and his feet."

[١١٠١] **٢٣٢-(٤٩٢) حَدَّثَنَا** عَمْرُو ابْنُ سَوَّادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ بُكَيْرًا حَدَّثَهُ، أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّهُ رَأَىٰ عَبْدَ اللهِ بْنَ الْحَارِثِ يُصَلِّي، وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ، فَقَامَ فَجَعَلَ يَحُلُّهُ، فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَىٰ ابْنِ عَبَّاسٍ، فَقَالَ: مَا لَكَ وَرَأْسِي؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ هٰذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

[1101] 232 - (492) It was narrated from 'Abdullâh bin 'Abbâs that he saw 'Abdullâh bin Al-Ḥâri<u>th</u> offering prayers, and his hair was braided at the back. He went and started to undo it. When he finished prayers, he turned to Ibn 'Abbâs and said: "What are you doing to my hair?" He said: "I heard the Messenger of Allâh ﷺ say: 'The likeness of this one is that of a man who prays with his hands tied.'"

Chapter 45. Moderation In Prostration; Placing The Hands On The Ground, Keeping The Elbows Up, Away From The Sides, And Lifting The Belly Up Off The Thighs When Prostrating

(المعجم ٤٥) - (بَابُ الاعتدال في السجود، ووضع الكفين على الأرض، ورفع المرفقين عن الجنبين، ورفع البطن عن الفخذين في السجود) (التحفة ٤٥)

[1102] 233 - (493) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Be moderate in prostration; none of you should spread his forearms (along the ground) like a dog.'"

[١١٠٢] **٢٣٣-(٤٩٣)** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ».

[1103] (...) Shu'bah narrated it with this chain. In the *Hadîth* of Ibn Ja'far it says: "None of you should spread his forearms (along the ground) like a dog."

[١١٠٣] (...) حَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، قَالَا: حَدَّثَنَا شُعْبَةُ بِهٰذَا الإِسْنَادِ. وَفِي حَدِيثِ ابْنِ جَعْفَرٍ «وَلَا يَتَبَسَّطْ أَحَدُكُمْ ذِرَاعَيْهِ ابْتِسَاطَ الْكَلْبِ».

[1104] 234 - (494) It was narrated that Al-Barâ' said: "The Messenger of Allâh ﷺ said: 'When you prostrate, place your palms (on the ground) and raise your elbows.'"

[١١٠٤] **٢٣٤-(٤٩٤)** حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ إِيَادٍ عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ وَارْفَعْ مِرْفَقَيْكَ».

[1105] 235 - (495) It was narrated from 'Abdullâh bin Mâlik bin Buhainah that when the Messenger of Allâh ﷺ prayed, (in prostration) he would

[١١٠٥] **٢٣٥-(٤٩٥)** حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ حَدَّثَنَا بَكْرٌ، وَهُوَ ابْنُ مُضَرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، عَنْ

spread his arms out so much that the whiteness of his armpits could be seen.

عَبْدِ اللهِ بْنِ مَالِكِ بْنِ بُحَيْنَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا صَلَّىٰ فَرَّجَ بَيْنَ يَدَيْهِ، حَتَّىٰ يَبْدُوَ بَيَاضُ إِبْطَيْهِ.

[1106] 236 - (...) It was narrated from Ja'far bin Rabî'ah, with this chain.

According to the report of 'Amr bin Al-Ḥârith, when the Messenger of Allâh ﷺ prostrated, he would keep his arms so far apart that the whiteness of his armpits could be seen.

According to the report of Al-Laith, "When the Messenger of Allâh ﷺ prostrated, he spread his arms so far out from his armpits that I could see the whiteness of his armpits."

[١١٠٦] **٢٣٦**-(...) حَدَّثَنَا عَمْرُو ابْنُ سَوَّادٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ وَاللَّيْثُ بْنُ سَعْدٍ كِلَاهُمَا عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، بِهٰذَا الْإِسْنَادِ.

وَفِي رِوَايَةِ عَمْرِو بْنِ الْحَارِثِ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَجَدَ يُجَنِّحُ فِي سُجُودِهِ حَتَّىٰ يُرَىٰ وَضَحُ إِبْطَيْهِ.

وَفِي رِوَايَةِ اللَّيْثِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا سَجَدَ فَرَّجَ يَدَيْهِ عَنْ إِبْطَيْهِ، حَتَّىٰ إِنِّي لَأَرَىٰ بَيَاضَ إِبْطَيْهِ.

[1107] 237 - (496) It was narrated that Maimûnah said: "When the Prophet ﷺ prostrated, if a lamb wanted to pass beneath his arms, it could."

[١١٠٧] **٢٣٧**-(٤٩٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَابْنُ أَبِي عُمَرَ قَالَا جَمِيعًا عَنْ سُفْيَانَ، قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ الْأَصَمِّ، عَنْ عَمِّهِ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ مَيْمُونَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا سَجَدَ، لَوْ شَاءَتْ بَهْمَةٌ أَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ.

[1108] 238 - (497) It was narrated that Maimûnah, the wife of the Prophet ﷺ, said: "When the Messenger of Allâh ﷺ

[١١٠٨] **٢٣٨**-(٤٩٧) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ قَالَ: حَدَّثَنَا

عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ الْأَصَمِّ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ أَنَّهُ أَخْبَرَهُ عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَجَدَ خَوَّى بِيَدَيْهِ تَعْنِي جَنَّحَ، حَتَّىٰ يُرَىٰ وَضَحُ إِبْطَيْهِ مِنْ وَرَائِهِ، وَإِذَا قَعَدَ اطْمَأَنَّ عَلَىٰ فَخِذِهِ الْيُسْرَى.

prostrated, he kept his arms so far apart that the whiteness of his armpits could be seen from behind, and when he sat he rested on his left thigh."

[١١٠٩] ٢٣٩-(. . .) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعَمْرٍو - قَالَ إِسْحٰقُ: أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا - وَكِيعٌ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ ابْنِ الْأَصَمِّ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَجَدَ جَافَىٰ حَتَّىٰ يَرَىٰ مَنْ خَلْفَهُ وَضَحَ إِبْطَيْهِ.

قَالَ وَكِيعٌ: تَعْنِي بَيَاضَهُمَا.

[1109] 239 - (...) It was narrated that Maimûnah bint Al-Ḥâri<u>th</u> said: "When the Messenger of Allâh ﷺ prostrated, he kept his arms so far apart that the whiteness of his armpits could be seen from behind."

(المعجم ٤٦) - (بَابُ ما يجمع صفة الصلاة وما يفتتح به ويختتم به. وصفة الركوع والاعتدال منه، والسجود والاعتدال منه. والتشهد بعد كل ركعتين من الرباعية. وصفة الجلوس بين السجدتين، وفي التشهد الأول)

(التحفة ٤٦)

Chapter 46. The Description Of The Prayer, With What It Begins And Ends. The Description Of Bowing And Moderation Therein, And Of Prostration And Moderation Therein. *Ta<u>sh</u>ah-hud* After Each Two *Rak'ah* Of Four *Rak'ah* Prayers. Description Of Sitting Between The Two Prostrations, And In The First *Ta<u>sh</u>ah-hud*

[١١١٠] ٢٤٠-(٤٩٨) حَدَّثَنَا

[1110] 240 - (498) It was narrated that 'Âi<u>sh</u>ah said: "The

Messenger of Allâh ﷺ used to start his prayer with the *Takbîr* and the recitation of *Al-ḥamdu Lillâhi Rabbil-'Âlamîn*. When he bowed he neither kept his head up nor lowered it, but it was somewhere between the two. When he raised his head from bowing, he did not prostrate until he had stood up straight, and when he raised his head from prostrating, he did not prostrate again until he had sat up straight. After each two *Rak'ah* he would recite *At-Taḥiyyah*. He would lay his left foot along the ground and hold his right foot upright. He forbade *'Uqbatish-Shaiṭân*,[1] and he forbade resting one's forearms along the ground like a predator. And he used to conclude his prayer with the *Taslîm*."

According to the report of Ibn Numair from Abû Khâlid: "And he forbade *'Aqibi Shaiṭân*."

مُحمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يعْني الأَحْمَرَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَستَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ، وَالْقِرَاءَةَ بِـ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ، وَلٰكِنْ بَيْنَ ذٰلِكَ، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتّٰى يَسْتَوِيَ قَائِمًا، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتّٰى يَسْتَوِيَ جَالِسًا، وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ التَّحِيَّةَ ، وَكَانَ يَفرِشُ رِجْلَهُ الْيُسْرَىٰ وَيَنْصِبُ رِجْلَهُ الْيُمْنَىٰ، وَكَانَ ينْهَىٰ عَنْ عُقْبَةِ الشَّيْطَانِ، وَيَنْهَىٰ أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبُعِ، وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ.

وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ عَنْ أَبِي خَالِدٍ: وَكَانَ يَنْهَىٰ عَنْ عَقِبِ الشَّيْطَانِ.

[1] Lit. The back of *Shaitân*. They differ over its description;

Chapter 47. The *Sutrah* (Screen) For One Who Is Praying, And The Recommendation To Pray Facing A *Sutrah*. The Ruling On Passing In Front Of One Who Is Praying, And Preventing One Who Wants To Pass In Front. It Is Permissible To Lie Down In Front Of One Who Is Praying. Praying Towards One's Mount. The Command To Stand Close To The *Sutrah*. The Height Of The *Sutrah*, And Related Matters

(المعجم ٤٧) - (بَابُ سترة المصلِّي والندب إلى الصلاة إلى سترة، والنهي عن المرور بين يدي المصلي، وحكم المرور، ودفع المار، وجواز الاعتراض بين يدي المصلي، والصلاة إلى الراحلة، والأمر بالدنو من السترة، وبيان قدر السترة، وما يتعلّق بذلك) (التحفة ٤٧)

[1111] 241 - (499) It was narrated from Mûsâ bin Ṭalḥah that his father said: "The Messenger of Allâh ﷺ said: 'When one of you places something like the back of a saddle in front of him (as a *Sutra)*, let him pray and not worry about whoever passes beyond that."

[١١١١] **٢٤١-(٤٩٩)** حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤْخِرَةِ الرَّحْلِ فَلْيُصَلِّ، وَلَا يُبَالِ مَنْ مَرَّ وَرَاءَ ذَٰلِكَ».

[1112] 242 - (...) It was narrated from Mûsâ bin Ṭalḥah that his father said: "We were offering *Ṣalât* and animals were passing in front of us. We mentioned that to the Messenger of Allâh ﷺ and he said: 'Let one of you put something like the back of a saddle in front of him, then it will not matter whatever passes in front of him.'"

[١١١٢] **٢٤٢-(...)** [و]حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وإِسْحٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا - عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: كُنَّا نُصَلِّي وَالدَّوَابُّ تَمُرُّ بَيْنَ أَيْدِينَا، فَذَكَرْنَا

ذَلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «مِثْلُ مُؤْخِرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَيْ أَحَدِكُمْ، ثُمَّ لَا يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ».

وَقَالَ ابْنُ نُمَيْرٍ: «فَلَا يَضُرُّهُ مَنْ مَرَّ بَيْنَ يَدَيْهِ».

Ibn Numair said: "It will not matter whoever passes in front of him."

[١١١٣] **٢٤٣**-(٥٠٠) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ سُتْرَةِ الْمُصَلِّي؟ فَقَالَ: «مِثْلُ مُؤْخِرَةِ الرَّحْلِ».

[1113] 243 - (500) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was asked about the *Sutrah* (screen) for one who is praying. He said: 'Like the back of a saddle.'"

[١١١٤] **٢٤٤**-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: أَخْبَرَنَا حَيْوَةُ عن أَبِي الْأَسْوَدِ مُحمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ فِي غَزْوَةِ تَبُوكَ عَنْ سُتْرَةِ الْمُصَلِّي؟ فَقَالَ: «كَمُؤْخِرَةِ الرَّحْلِ».

[1114] 244 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ was asked during the campaign of Tabûk about the *Sutrah* (screen) for one who is praying. He said: "As the back of a saddle."

[١١١٥] **٢٤٥**-(٥٠١) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وحَدَّثَنَا ابْنُ نُمَيْرٍ - واللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا

[1115] 245 - (501) It was narrated from Ibn 'Umar that when the Messenger of Allâh ﷺ went out on the day of *'Eid*, he ordered that a *Harbah*[1] be placed in front of him (as *Sutra*), and he prayed facing it, with the people behind him. He used to

[1] A small lance.

do that when he traveled as well, hence the governors adopted that.

خَرَجَ يَوْمَ الْعِيدِ، أَمَرَ بِالْحَرْبَةِ فَتُوضَعُ بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيْهَا، وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَهَا الْأُمَرَاءُ.

[1116] 246 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ used to set up an *'Anazah*[1] as *Sutra* and pray facing it.

Ibn Abî Shaibah added: 'Ubaidullâh said: "It was a *Ḥarbah*."

[١١١٦] **٢٤٦-(...) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يَرْكُزُ وَقَالَ أَبُو بَكْرٍ: يَغْرِزُ الْعَنَزَةَ وَيُصَلِّي إِلَيْهَا.

زَادَ ابْنُ أَبِي شَيْبَةَ: قَالَ عُبَيْدُ اللّٰه: وَهِيَ الْحَرْبَةُ.

[1117] 247 - (502) It was narrated from Ibn 'Umar that the Prophet ﷺ faced his mount sideways when he was praying towards it.

[١١١٧] **٢٤٧-(٥٠٢) حَدَّثَنَا** أَحْمَدُ ابْنُ حَنْبَلٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يَعْرِضُ رَاحِلَتَهُ وَ[هُوَ] يُصَلِّي إِلَيْهَا.

[1118] 248 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ used to pray facing his mount.

Ibn Numair said: "The Prophet ﷺ prayed facing a camel."

[١١١٨] **٢٤٨-(...) وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي إِلَىٰ رَاحِلَتِهِ.

وَقَالَ ابْنُ نُمَيْرٍ: إِنَّ النَّبِيَّ ﷺ صَلَّى إِلَىٰ بَعِيرٍ.

[1] A spear tipped stick that is shorter than a lance and longer than a staff.

[1119] 249 - (503) 'Awn bin Abî Juhaifah narrated that his father said: "I came to the Prophet ﷺ in Makkah while he was in Al-Abṭaḥ, in a tent of red leather. Bilâl came out with his (left over) *Wuḍû'* water, and those who got some wiped themselves with it. Then the Prophet ﷺ came out, wearing a red *Ḥullah* (dress). It is as if I can see the whiteness of his shins. He performed *Wuḍû'* and Bilâl call the *Adhân*, and I watched his face moving to this side and that, to the right and the left as he said: '*Ḥayya 'alaṣ-ṣalât, ḥayya alal-falâḥ* (come to prayer, come to prosperity).' Then an *'Anazah* was set up for him (as *Sutra*), and he went forward and prayed *Ẓuhr* with two *Rak'ah Qaṣr*, (shortened as he was traveling) with donkeys and dogs passing in front of him and not being stopped. Then he prayed *'Aṣr* with two *Rak'ah*, then he continued to offer two *Rak'ah* prayers until he returned to Al-Madînah."

[١١١٩] **٢٤٩**-(٥٠٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ وَكِيعٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا وَكِيعٌ - حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَوْنُ ابْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِمَكَّةَ، وَهُوَ بِالأَبْطَحِ، فِي قُبَّةٍ لَهُ حَمْرَاءَ مِنْ أَدَمٍ. قَالَ: فَخَرَجَ بِلَالٌ بِوَضُوئِهِ، فَمِنْ نَائِلٍ وَنَاضِحٍ. قَالَ: فَخَرَجَ النَّبِيُّ ﷺ، عَلَيْهِ حُلَّةٌ حَمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَىٰ بَيَاضِ سَاقَيْهِ، قَالَ: فَتَوَضَّأَ وَأَذَّنَ بِلَالٌ. قَالَ: فَجَعَلْتُ أَتَتَبَّعُ فَاهُ هٰهُنَا وَهٰهُنَا، يَقُولُ: يَمِينًا وَشِمَالًا، يَقُولُ: حَيَّ عَلَىٰ الصَّلَاةِ، حَيَّ عَلَىٰ الْفَلَاحِ. قَالَ: ثُمَّ رُكِزَتْ لَهُ عَنَزَةٌ، فَتَقَدَّمَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ الْحِمَارُ وَالْكَلْبُ، لَا يُمْنَعُ، ثُمَّ صَلَّى الْعَصْرَ رَكْعَتَيْنِ، ثُمَّ لَمْ يَزَلْ يُصَلِّي رَكْعَتَيْنِ حَتَّىٰ رَجَعَ إِلَىٰ الْمَدِينَةِ.

[1120] 250 - (...) 'Awn bin Abî Juhaifah narrated that his father saw the Messenger of Allâh ﷺ in a tent of red leather, and he saw Bilâl bring out his (left over) *Wuḍû'* water. I saw the people racing to get it; those who got some wiped themselves with it, and those who did not get any took some of the moisture from

[١١٢٠] **٢٥٠**-(...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا عُمَرُ ابْنُ أَبِي زَائِدَةَ: حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ: أَنَّ أَبَاهُ رَأَى رَسُولَ اللهِ ﷺ فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ وَرَأَيْتُ بِلَالًا أَخْرَجَ وَضُوءًا، فَرَأَيْتُ النَّاسَ يَبْتَدِرُونَ ذَلِكَ

their companions' hands. Then I saw Bilâl bring out an *'Anazah* and set it up (as *Sutra*), and the Messenger of Allâh ﷺ came out wearing a red *Hullah* (dress) rolling (it) up.[1] He led the people in praying two *Rak'ah*, facing the *'Anazah*, and I saw people and animals pass in front of *'Anazah*.

الْوَضُوءِ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلَالًا أَخْرَجَ عَنَزَةً فَرَكَزَهَا، وَخَرَجَ رَسُولُ اللهِ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُشَمِّرًا، فَصَلَّىٰ إِلَى الْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ يَمُرُّونَ بَيْنَ يَدَيِ الْعَنَزَةِ.

[1121] 251 - (...) It was narrated from 'Awn bin Abî Juhaifah, from his father, from the Prophet ﷺ - a *Ḥadîth* similar to that of Sufyân and 'Umar bin Abî Zâ'idah (no. 1120), with some additions according to some of them (the narrators).

According to the *Ḥadîth* of Mâlik bin Mighwal: "When it was noon, Bilâl came out and gave the call to prayer."

[١١٢١] ٢٥١-(...) حَدَّثَنِي إِسْحٰقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، كِلَاهُمَا عَنْ عَوْنِ ابْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِ سُفْيَانَ وَعُمَرَ بْنِ أَبِي زَائِدَةَ، يَزِيدُ بَعْضُهُمْ عَلَىٰ بَعْضٍ.

وَفِي حَدِيثِ مَالِكِ بْنِ مِغْوَلٍ: فَلَمَّا كَانَ بِالْهَاجِرَةِ خَرَجَ بِلَالٌ فَنَادَىٰ بِالصَّلَاةِ.

[1122] 252 - (...) It was narrated that Al-Ḥakam said: "I heard Abû Juḥaifah say: 'The Messenger of Allâh ﷺ came out at noon to Al-Baṭḥâ', and he performed *Wuḍû'* and prayed *Ẓuhr* with two *Rak'ah* and *'Aṣr* with two *Rak'ah*, and there was an *'Anazah* in front of him."

[١١٢٢] ٢٥٢-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ

[1] Meaning, lifting it due to being in a hurry,

بِالْهَاجِرَةِ إِلَىٰ الْبَطْحَاءِ، فَتَوَضَّأَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ، وَبَيْنَ يَدَيْهِ عَنَزَةٌ.

قَالَ شُعْبَةُ: وَزَادَ فِيهِ عَوْنٌ عَنْ أَبِيهِ أَبِي جُحَيْفَةَ: وَكَانَ يَمُرُّ مِنْ وَرَائِهَا الْمَرْأَةُ وَالْحِمَارُ.

Shu'bah said: "'Awn added, narrating from his father Abû Juhaifah: 'And women and donkeys were passing beyond it.'"

[١١٢٣] **٢٥٣**-(...) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ بِالْإِسْنَادَيْنِ جَمِيعًا، مِثْلَهُ. وَزَادَ فِي حَدِيثِ الْحَكَمِ: فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوئِهِ.

[1123] 253 - (...) Shu'bah narrated a similar report (as no. 1122) with both chains. The *Hadîth* of Al-Hakam adds: "And the people started to take from his left over *Wuḍû'* water."

[١١٢٤] **٢٥٤**-(٥٠٤) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ رَاكِبًا عَلَىٰ أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْاحْتِلَامَ وَرَسُولُ اللهِ ﷺ يُصَلِّي بِالنَّاسِ بِمِنًى، فَمَرَرْتُ بَيْنَ يَدَيِ الصَّفِّ، فَنَزَلْتُ فَأَرْسَلْتُ الْأَتَانَ تَرْتَعُ، وَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ.

[1124] 254 - (504) It was narrated that Ibn 'Abbâs said: "I came riding on a female donkey, and at that time I was on the brink of adolescence. The Messenger of Allâh ﷺ was leading the people in prayer in Minâ. I passed in front of the row, and I dismounted and sent the donkey to graze, and I joined the row, and no one rebuked me for that."

[١١٢٥] **٢٥٥**-(...) **حَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ

[1125] 255 - (...) It was narrated that 'Abdullâh bin 'Abbâs said that he came riding on a donkey and the Messenger of Allâh ﷺ was standing praying in Minâ during the Farewell Pilgrimage,

leading the people in prayer. The donkey passed in front of part of the row, then he dismounted, and joined the people in the row.

اللهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ أَقْبَلَ يَسِيرُ عَلَىٰ حِمَارٍ وَرَسُولُ اللهِ ﷺ قَائِمٌ يُصَلِّي بِمِنًى، فِي حَجَّةِ الْوَدَاعِ يُصَلِّي بِالنَّاسِ. قَالَ: فَسَارَ الْحِمَارُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، ثُمَّ نَزَلَ عَنْهُ، فَصَفَّ مَعَ النَّاسِ.

[1126] 256 - (...) It was narrated from Az-Zuhrî with this chain. "He said: 'And the Prophet ﷺ was praying in 'Arafah.'"

[١١٢٦] **٢٥٦**-(...) **حَدَّثَنِي** يَحْيَى بْنُ يَحْيَىٰ وَعَمْرٌو النَّاقِدُ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ، قَالَ: وَالنَّبِيُّ ﷺ يُصَلِّي بِعَرَفَةَ.

[1127] 257 - (...) It was narrated from Az-Zuhrî with this chain but he did not mention either Minâ nor 'Arafah. And he said: "During the Farewell Pilgrimage or, during the Conquest (of Makkah)."

[١١٢٧] **٢٥٧**-(...) **حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ - وَلَمْ يَذْكُرْ فِيهِ مِنًى وَلَا عَرَفَةَ، وَقَالَ: فِي حَجَّةِ الْوَدَاعِ أَوْ يَوْمَ الْفَتْحِ.

Chapter 48. Preventing One Who Wants To Pass In Front Of A Praying Person

(المعجم ٤٨) - (بَابُ منع المار بين يدي المصلي) (التحفة ٤٨)

[1128] 258 - (505) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "If one of you is praying, he should not let anyone pass in front of him, and he should stop him if he can. If he insists, then let him fight him, for he is a devil."

[١١٢٨] **٢٥٨**-(٥٠٥) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدَعْ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ، وَلْيَدْرَأْهُ مَا

اسْتَطَاعَ، فَإِنْ أَبَىٰ فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[1129] 259 - (...) Abû Ṣâliḥ As-Sammân said: "I will tell you what I heard and saw from Abû Sa'eed. While I was with Abû Sa'eed, he was praying one Friday facing something that was screening him from the people. A young man from Banû Abî Mu'aiṭ came and wanted to pass in front of him. He pushed him in his chest, and (the young man) looked but could not find any way to get by except by passing in front of Abû Sa'eed. So he came back, and he pushed him in the chest harder than he had the first time. He stood up and insulted Abû Sa'eed, then he pushed through the crowds, and he left, and then he entered upon Marwân and complained to him about what had happened. Abû Sa'eed entered upon Marwân and Marwân said to him: 'What is the matter with you and your brother's son? He came and complained about you.' Abû Sa'eed said: 'I heard the Messenger of Allâh ﷺ say: "If one of you prays facing towards something that is screening him from the people, and someone wants to pass in front of him (and the *Sutrah*), let him push him in the chest, and if he insists then let him fight him, for he is a devil."'

[١١٢٩] ٢٥٩-(...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ابْنُ هِلَالٍ يَعْنِي حُمَيْدًا، قَالَ: بَيْنَمَا أَنَا وَصَاحِبٌ لِي نَتَذَاكَرُ حَدِيثًا، إِذْ قَالَ أَبُو صَالِحٍ السَّمَّانُ: أَنَا أُحَدِّثُكَ مَا سَمِعْتُ مِنْ أَبِي سَعِيدٍ، وَرَأَيْتُ مِنْهُ. قَالَ: بَيْنَمَا أَنَا مَعَ أَبِي سَعِيدٍ، يُصَلِّي يَوْمَ الْجُمُعَةِ إِلَىٰ شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، إِذْ جَاءَ رَجُلٌ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ، أَرَادَ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَدَفَعَ فِي نَحْرِهِ، فَنَظَرَ فَلَمْ يَجِدْ مَسَاغًا إِلَّا بَيْنَ يَدَيْ أَبِي سَعِيدٍ، فَعَادَ، فَدَفَعَ فِي نَحْرِهِ أَشَدَّ مِنَ الدَّفْعَةِ الْأُولَىٰ، فَمَثَلَ قَائِمًا، فَنَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ زَاحَمَ النَّاسَ، فَخَرَجَ، فَدَخَلَ عَلَىٰ مَرْوَانَ، فَشَكَا إِلَيْهِ مَا لَقِيَ، قَالَ: وَدَخَلَ أَبُو سَعِيدٍ عَلَىٰ مَرْوَانَ، فَقَالَ لَهُ مَرْوَانُ: مَا لَكَ وَلِابْنِ أَخِيكَ؟ جَاءَ يَشْكُوكَ، فَقَالَ أَبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا صَلَّىٰ أَحَدُكُمْ إِلَىٰ شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَلْيَدْفَعْ فِي نَحْرِهِ، فَإِنْ أَبَىٰ فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[1130] 260 - (506) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "If one of you is praying, he should not let anyone pass in front of him, and if he insists then let him fight him, for there is a devil with him."

[١١٣٠] **٢٦٠-(٥٠٦) حَدَّثَنِي** هٰرُونُ بْنُ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدَعْ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ، فَإِنْ أَبَىٰ فَلْيُقَاتِلْهُ، فَإِنَّ مَعَهُ الْقَرِينَ».

[1131] (...) Ṣadaqah bin Yasâr said: "I heard Ibn 'Umar say: 'The Messenger of Allâh ﷺ said...'" a similar report (as no. 1130).

[١١٣١] (...) **وَحَدَّثَنِيهِ** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنَا صَدَقَةُ بْنُ يَسَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ، بِمِثْلِهِ.

[1132] 261 - (507) It was narrated from Busr bin Sa'eed that Zaid bin Khâlid Al-Juhanî sent him to Abû Juhaim to ask him what he heard from the Messenger of Allâh ﷺ about one who passes in front of a person who is praying. Abû Juhaim said: "The Messenger of Allâh ﷺ said: 'If the one who passes in front of one who is praying knew what (sin) he incurs, he would realize that waiting for forty is better than passing in front of him.'"

Abû An-Naḍr said: "I do not know whether he said forty days, or months, or years."

[١١٣٢] **٢٦١-(٥٠٧) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَهُ إِلَىٰ أَبِي جُهَيْمٍ يَسْأَلُهُ: مَاذَا سَمِعَ مِنْ رَسُولِ اللهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي؟ قَالَ أَبُو جُهَيْمٍ قَالَ رَسُولُ اللهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ، خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ».

قَالَ أَبُو النَّضْرِ: لَا أَدْرِي قَالَ: أَرْبَعِينَ يَوْمًا، أَوْ شَهْرًا، أَوْ سَنَةً؟.

[1133] **(...)** It was narrated from Busr bin Sa'eed that Zaid bin Khâlid Al-Juhanî sent word to Abû Juhaim Al-Anṣârî asking: "What did you hear the Messenger of Allâh ﷺ say..." and he mentioned something similar to the *Ḥadîth* of Mâlik (no. 1132).

[١١٣٣] (...) حَدَّثَنَا عَبْدُ اللهِ بْنُ هَاشِمِ بْنِ حَيَّانَ الْعَبْدِيُّ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَ إِلَىٰ أَبِي جُهَيْمٍ الأَنْصَارِيِّ: مَا سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ؟ فَذَكَرَ بِمَعْنَىٰ حَدِيثِ مَالِكٍ.

Chapter 49. The Praying Person Standing Close To The *Sutrah*

(المعجم ٤٩) - (بَابُ دنو المصلي من السترة) (التحفة ٤٩)

[1134] **262 - (508)** It was narrated that Sahl bin Sa'd As-Sâ'id said: "Between the place where the Messenger of Allâh ﷺ prostrated and the wall there was a space where a sheep could pass."

[١١٣٤] ٢٦٢-(٥٠٨) حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: كَانَ بَيْنَ مُصَلَّىٰ رَسُولِ اللهِ ﷺ وَبَيْنَ الْجِدَارِ مَمَرُّ الشَّاةِ.

[1135] **263 - (509)** It was narrated from Salamah bin Al-Akwa' that he used to seek out a spot close to where the *Muṣḥaf* was kept (i.e., the place where Othmân bin 'Affân used to keep the *Muṣḥaf*) to offer voluntary prayers. And he said that the Messenger of Allâh ﷺ used to seek out that spot; and between the *Minbar* and the *Qiblah* there was a space where a sheep could pass.

[١١٣٥] ٢٦٣-(٥٠٩) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ - وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا حَمَّادُ ابْنُ مَسْعَدَةَ عَنْ يَزِيدَ يَعْنِي ابْنَ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ وَهُوَ ابْنُ الأَكْوَعِ، أَنَّهُ كَانَ يَتَحَرَّىٰ مَوْضِعَ مَكَانِ الْمُصْحَفِ يُسَبِّحُ فِيهِ. وَذَكَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَحَرَّىٰ ذَلِكَ الْمَكَانَ، وَكَانَ بَيْنَ الْمِنْبَرِ وَالْقِبْلَةِ قَدْرُ مَمَرِّ الشَّاةِ.

[1136] 264 - (...) Yazîd said: "Salamah used to seek out a spot by the pillar that is next to where the *Muṣḥaf* is kept. I said to him: 'O Abû Muslim, I see that you are keen to pray next to that pillar.' He said: 'I saw the Messenger of Allâh ﷺ keen to pray in that spot.'"

[١١٣٦] **٢٦٤-(...)** **حَدَّثناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مَكِّيٌّ قَالَ: يَزِيدُ أَخْبَرَنَا قَالَ: كَانَ سَلَمَةُ يَتَحَرَّى الصَّلَاةَ عِنْدَ الأُسْطُوَانَةِ الَّتِي عِنْدَ الْمُصْحَفِ فَقُلْتُ لَهُ: يَا أَبَا مُسْلِمٍ! أَرَاكَ تَتَحَرَّى الصَّلَاةَ عِنْدَ هَذِهِ الأُسْطُوَانَةِ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى الصَّلَاةَ عِنْدَهَا.

Chapter 50. The Height Of That Which Serves As A *Sutrah* For The One Who Is Praying

(المعجم ٥٠) - (بَابُ قدر ما يستر المصلي) (التحفة ٥٠)

[1137] 265 - (510) It was narrated from 'Abdullâh bin Aṣ-Ṣâmit, from Abû Dharr, who said: "The Messenger of Allâh ﷺ said: 'When one of you stands to offer prayer, he will be screened if he has something in front of him that is like the back of a saddle. If he does not have something in front of him that is like the back of a saddle, then his prayer will be interrupted if a donkey, a woman or a black dog passes in front of him.'"

I said: "O Abû Dharr! What is the difference between a black dog, and a red or yellow dog?" He said: "O son of my brother, I asked the Messenger of Allâh ﷺ the same question and he said: 'The black dog is a devil.'"

[١١٣٧] **٢٦٥-(٥١٠)** **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ يُصَلِّي، فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْحِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الأَسْوَدُ».

قُلْتُ: يَا أَبَا ذَرٍّ! مَا بَالُ الْكَلْبِ الأَسْوَدِ مِنَ الْكَلْبِ الأَحْمَرِ مِنَ الْكَلْبِ الأَصْفَرِ؟ قَالَ: يَا ابْنَ أَخِي! سَأَلْتُ

رَسُولَ اللهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ: «الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ».

[1138] (...) A similar *Ḥadîth* (as no. 1138) was narrated from Ḥumaid bin Hilâl with the chain of Yûnus.

[١١٣٨] (...) **حَدَّثَنَا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا إِسْحٰقُ أَيْضًا: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ سَلْمَ بْنَ أَبِي الذَّيَّالِ؛ وَحَدَّثَنِي يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا زِيَادٌ الْبَكَّائِيُّ عَنْ عَاصِمٍ الْأَحْوَلِ، كُلُّ هٰؤُلَاءِ عَنْ حُمَيْدِ بْنِ هِلَالٍ، بِإِسْنَادِ يُونُسَ، كَنَحْوِ حَدِيثِهِ.

[1139] 266 - (511) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Prayer is interrupted by (passing in front of a praying person of) a woman, a donkey and a dog, but something like the back of a saddle protects against that.'"

[١١٣٩] **٢٦٦-(٥١١) وحَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ الْأَصَمِّ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ، وَيَقِي ذٰلِكَ مِثْلُ مُؤْخِرَةِ الرَّحْلِ».

Chapter 51. Lying In Front Of One Who Is Praying

(المعجم ٥١) - (بَابُ الاعتراض بين يدي المصلي) (التحفة ٥١)

[1140] 267 - (512) It was narrated from 'Urwah, from 'Âishah: "The Messenger of Allâh ﷺ used to pray at night, and I would be lying between him and the *Qiblah*, like he was facing a body during *Janâzah*."

[١١٤٠] ٢٦٧-(٥١٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ، وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، كَاعْتِرَاضِ الْجَنَازَةِ.

[1141] 268 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray at night, and I would be lying between him and the *Qiblah* throughout his prayer, and when he wanted to pray *Witr*, he would wake me up and I would pray *Witr* too."

[١١٤١] ٢٦٨-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلَاتَهُ، مِنَ اللَّيْلِ، كُلَّهَا وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ.

[1142] 269 - (...) It was narrated that 'Urwah bin Az-Zubair said: "Âishah said: 'What interrupts prayer?' We said: 'A woman and a donkey.' She said: 'Is a woman an evil beast? I remember lying in front of the Messenger of Allâh ﷺ (like the dead) body for *Janâzah*, while he was praying.'"

[١١٤٢] ٢٦٩-(...) وحَدَّثَنِي عَمْرُو بنُ عَلِيٍّ: حَدَّثَنَا مُحمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَتْ عَائِشَةُ: مَا يَقْطَعُ الصَّلَاةَ؟ قَالَ فَقُلْنَا: الْمَرْأَةُ وَالْحِمَارُ. فَقَالَتْ: إِنَّ الْمَرْأَةَ لَدَابَّةُ سَوْءٍ! لَقَدْ رَأَيْتُنِي بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ مُعْتَرِضَةً، كَاعْتِرَاضِ الْجَنَازَةِ، وَهُوَ يُصَلِّي.

[1143] 270 - (...) It was narrated from 'Âishah that mention was made in her presence of that which interrupts the prayer - a dog, a donkey and a woman. 'Âishah said: "You have likened us to donkeys and dogs! By Allâh, I saw the Messenger of Allâh ﷺ praying while I was lying on the bed, between him and the *Qiblah*. Then I needed to relieve myself, and I did not like to sit up and disturb the Messenger of Allâh ﷺ, so I slipped out from the foot of the bed."

[١١٤٣] ٢٧٠-(...) حَدَّثَنَا عَمْرٌو النَّاقِدُ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ؛ وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ ابْنِ غِيَاثٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ.

قَالَ الْأَعْمَشُ: وَحَدَّثَنِي مُسْلِمُ بْنُ صُبَيْحٍ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ - وَذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلَاةَ: الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ. فَقَالَتْ عَائِشَةُ: قَدْ شَبَّهْتُمُونَا بِالْحَمِيرِ وَالْكِلَابِ! وَاللهِ! لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي وَإِنِّي عَلَى السَّرِيرِ، بَيْنَهُ وَبَيْنَ الْقِبْلَةِ مُضْطَجِعَةً، فَتَبْدُو لِي الْحَاجَةُ، فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِيَ رَسُولَ اللهِ ﷺ، فَأَنْسَلُّ مِنْ عِنْدِ رِجْلَيْهِ.

[1144] 271 - (...) It was narrated that 'Âishah said: "You have likened us to dogs and donkeys! I remember lying on the bed, and the Messenger of Allâh ﷺ would come and stand level with the middle of the bed and offer prayers. I did not like to disturb him, so I slipped out from the foot of the bed, and slipped out from beneath the cover."

[١١٤٤] ٢٧١-(...) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ: عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: عَدَلْتُمُونَا بِالْكِلَابِ وَالْحُمُرِ! لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ، فَيَجِيءُ رَسُولُ اللهِ ﷺ فَيَتَوَسَّطُ السَّرِيرَ، فَيُصَلِّي، فَأَكْرَهُ أَنْ أَسْنَحَهُ، فَأَنْسَلُّ مِنْ قِبَلِ رِجْلَيِ السَّرِيرِ، حَتَّى أَنْسَلَّ مِنْ لِحَافِي.

[1145] 272 - (...) It was narrated that 'Âishah said: "I was sleeping in front of the Messenger of Allâh ﷺ, and my legs were in front of him as he faced the *Qiblah*. When he prostrated he nudged me and I drew up my legs, and when he stood up, I straightened them out again. And there were no lamps in the houses in those days."

[١١٤٥] **٢٧٢**-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ، وَرِجْلَايَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ غَمَزَنِي فَقَبَضْتُ رِجْلَيَّ، وَإِذَا قَامَ بَسَطْتُهُمَا، قَالَتْ: وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

[1146] 273 - (513) Maimûnah, the wife of the Prophet ﷺ said: "The Messenger of Allâh ﷺ used to offer prayers when I was opposite him and I was menstruating, and sometimes his garment would touch me when he prostrated."

[١١٤٦] **٢٧٣**-(٥١٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، جَمِيعًا عَنِ الشَّيْبَانِيِّ عَنْ عَبْدِ اللهِ بْنِ شَدَّادِ بْنِ الْهَادِ قَالَ: حَدَّثَتْنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي وَأَنَا حِذَاءَهُ وَأَنَا حَائِضٌ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ. [انظر: ١٥٠٤]

[1147] 274 - (514) It was narrated that 'Âishah said: "The Prophet ﷺ used to offer prayers at night while I was by his side and I was menstruating. I would be wearing a garment and some of it would be covering him."

[١١٤٧] **٢٧٤**-(٥١٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَىٰ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ قَالَ: سَمِعْتُهُ يُحَدِّثُ عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا إِلَىٰ جَنْبِهِ وَأَنَا حَائِضٌ، وَعَلَيَّ مِرْطٌ، وَعَلَيْهِ بَعْضُهُ إِلَىٰ جَنْبِهِ.

Chapter 52. Praying In A Single Garment, And How It Should Be Worn

(المعجم ٥٢) - (بَابُ الصلاة في ثوب واحد، وصفة لبسه) (التحفة ٥٢)

[1148] 275 - (515) It was narrated from Abû Hurairah that someone asked the Messenger of Allâh ﷺ about offering *Ṣalât* in a single garment. He said: "Does each of you have two garments?"

[١١٤٨] ٢٧٥-(٥١٥) حَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ سَائِلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ؟ فَقَالَ: «أَوَلِكُلِّكُمْ ثَوْبَانِ؟».

[1149] (...) Something similar (to no. 1148) was narrated from Sa'eed bin Al-Mûsâyyab and Abû Salamah, from Abû Hurairah, from the Prophet ﷺ.

[١١٤٩] (...) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ ابْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، كِلَاهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[1150] 276 - (...) It was narrated that Abû Hurairah said: "A man called out to the Prophet ﷺ and said: 'May one of us offer *Ṣalât* in a single garment?' He said: 'Does each of you have two garments?'"

[١١٥٠] ٢٧٦-(...) حَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، - قَالَ عَمْرٌو: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَادَىٰ رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: أَيُصَلِّي أَحَدُنَا فِي ثَوْبٍ وَاحِدٍ؟ فَقَالَ: «أَوَ كُلُّكُمْ يَجِدُ ثَوْبَيْنِ؟».

[1151] 277 - (516) It was

[١١٥١] ٢٧٧-(٥١٦) حَدَّثَنَا أَبُو

narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should offer prayer in a single garment of which no part is over his shoulders."

بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ. - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ - عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ، لَيْسَ عَلَىٰ عَاتِقَيْهِ مِنْهُ شَيْءٌ».

[1152] 278 - (517) It was narrated from Hi<u>sh</u>âm bin 'Urwah, from his father, that 'Umar bin Abî Salamah told him: "I saw the Messenger of Allâh ﷺ offering prayer in a single garment in the house of Umm Salamah, wrapping it around himself and placing its ends on his shoulders."[1]

[١١٥٢] ٢٧٨-(٥١٧) **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ أَخْبَرَهُ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلًا بِهِ، فِي بَيْتِ أُمِّ سَلَمَةَ، وَاضِعًا طَرَفَيْهِ عَلَىٰ عَاتِقَيْهِ.

[1153] (...) This was also narrated from Hi<u>sh</u>âm bin 'Urwah from his father (a *Ḥadî<u>th</u>* similar to no. 1152).

[١١٥٣] (...) **حَدَّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ بِهَٰذَا، غَيْرَ أَنَّهُ قَالَ: مُتَوَشِّحًا وَلَمْ يَقُلْ: مُشْتَمِلًا.

[1154] 279 - (...) It was narrated that 'Umar bin Abî Salamah said: "I saw the Messenger of Allâh ﷺ offering prayer in the house of

[١١٥٤] ٢٧٩-(...) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ

[1] The garment was worn in the following manner: He took one end and placed it over his right shoulder, bringing it out from under the left arm, and placed the other end over the left shoulder, bringing it out from under the left arm; the two ends were then tied over the chest.

Umm Salamah, wearing a single garment, and he had crossed the ends of it over one another."

أَبِي سَلَمَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي فِي بَيْتِ أُمِّ سَلَمَةَ فِي ثَوْبٍ، قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

[1155] 280 - (...) It was narrated that 'Umar bin Abî Salamah said: "I saw the Messenger of Allâh ﷺ offering prayer in a single garment, wrapping it around himself, with its ends crossed."

"Eisâ bin Ḥammâd added in his report: "over his shoulders."

[١١٥٥] ٢٨٠-(...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعِيسَى بْنُ حَمَّادٍ قَالَا: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي أُمَامَةَ ابْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلْتَحِفًا بِهِ، مُخَالِفًا بَيْنَ طَرَفَيْهِ.

زَادَ عِيسَى بْنُ حَمَّادٍ فِي رِوَايَتِهِ، قَالَ: عَلَىٰ مَنْكِبَيْهِ.

[1156] 281 - (518) It was narrated that Jâbir said: "I saw the Prophet ﷺ offering prayer in a single garment, wrapping it around himself."

[١١٥٦] ٢٨١-(٥١٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحًا بِهِ.

[1157] 282 - (...) It was also narrated from Sufyân, with this chain (a *Ḥadîth* similar to no. 1152).

According to the *Ḥadîth* of Ibn Numair: "I entered upon the Messenger of Allâh ﷺ..."

[١١٥٧] ٢٨٢-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ، جَمِيعًا بِهَٰذَا الْإِسْنَادِ.

وَفِي حَدِيثِ ابْنِ نُمَيْرٍ قَالَ: دَخَلْتُ عَلَىٰ رَسُولِ اللهِ ﷺ.

[1158] 283 - (...) Abû Az-Zubair Al-Makkî narrated that he saw Jâbir bin 'Abdullâh offering prayer in a single garment, wrapping it around himself, even though he had other garments. Jâbir said that he had seen the Messenger of Allâh ﷺ doing that.

[١١٥٨] **٢٨٣-(...) حَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ: أَنَّهُ رَأَىٰ جَابِرَ بْنَ عَبْدِ اللهِ يُصَلِّي فِي ثَوْبٍ، مُتَوَشِّحًا بِهِ، وَعِنْدَهُ ثِيَابُهُ. وَقَالَ جَابِرٌ: إِنَّهُ رَأَىٰ رَسُولَ اللهِ ﷺ يَصْنَعُ ذٰلِكَ.

[1159] 284 - (519) It was narrated from Jâbir that Abû Sa'eed Al-Khdurî told him that he entered upon the Prophet ﷺ and said: "I saw him praying on a reed mat on which he was prostrating, and I saw him praying in a single garment, wrapping it around himself."

[١١٥٩] **٢٨٤-(٥١٩) حَدَّثَنِي** عَمْرٌو النَّاقِدُ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعَمْرٍو - قَالَ: حَدَّثَنِي عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّهُ دَخَلَ عَلَىٰ النَّبِيِّ ﷺ، قَالَ: فَرَأَيْتُهُ يُصَلِّي عَلَىٰ حَصِيرٍ يَسْجُدُ عَلَيْهِ. قَالَ: وَرَأَيْتُهُ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحًا بِهِ.

[1160] 285 - (...) It was also narrated from Al-A'mash, with this chain (a *Hadîth* similar to no. 1159).

According to the report of Abû Kuraib: "Wrapping it around himself."

[١١٦٠] **٢٨٥-(...) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهٰذَا الْإِسْنَادِ.

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: وَاضِعًا طَرَفَيْهِ عَلَىٰ عَاتِقَيْهِ. وَرِوَايَةُ أَبِي بَكْرٍ وَسُوَيْدٍ: مُتَوَشِّحًا بِهِ.

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In the Name of Allāh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

5. *Masâjid* And Places Of Prayer

١ - (المعجم ٥) - كتاب المساجد ومواضع الصلاة (التحفة ...)

Chapter *Masâjid* And Places Of Prayer

(المعجم ...) - (باب المساجد ومواضع الصلاة) (التحفة ٥٣)

[1161] 1 - (520) It was narrated that Abû Dharr said: "I said: 'O Messenger of Allâh, which *Masjid* on earth was built first?' He said: '*Al-Masjid Al-Ḥarâm* (in Makkah).' I said: 'Then which?' He said: '*Al-Masjid Al-Aqṣa* (in Jerusalem).' I said: 'How long was there between the two?' He said: 'Forty years. And wherever you are when the time for prayer comes, then pray, for it is a *Masjid*.'"

According to the *Ḥadîth* of Abû Kâmil: The Prophet ﷺ said, "Then wherever you are when the time for prayer is due, then pray, for it is a *Masjid*."

[١١٦١] ١-(٥٢٠) حَدَّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الْأَقْصَىٰ» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ سَنَةً، وَأَيْنَمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ فَهُوَ مَسْجِدٌ».

وَفِي حَدِيثِ أَبِي كَامِلٍ «ثُمَّ حَيْثُمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّهْ، فَإِنَّهُ مَسْجِدٌ».

[1162] 2 - (...) Ibrahim bin Yazîd At-Taimî said: I used to recite the Qur'ân to my father at

[١١٦٢] ٢-(...) حَدَّثَني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ:

As-Suddah[1] of the *Masjid*, and when I recited a verse where prostration is required, he would prostrate. I said to him: 'O my father, are you prostrating in the street?' He said: 'I heard Abû D͟harr say: "I asked the Messenger of Allâh ﷺ about the first *Masjid* to be built on earth. He said: '*Al-Masjid Al-Ḥarâm*.' I said: 'Then which?' He said: '*Al-Masjid Al-Aqṣa*.' I said: 'How long was there between the two?' He said: 'Forty years. But the earth is a *Masjid* for you, so wherever you are when the time for prayer is due, then pray.'"'

[1163] 3 - (521) It was narrated that Jâbir bin 'Abdullâh Al-Anṣârî said: "The Messenger of Allâh ﷺ said: 'I have been given five things that were not given to anyone before me: Every Prophet was sent only to his own people, but I have been sent to red and black;[2] the spoils of war have been permitted to me and they were not permitted to anyone before me; the earth has been made pure, a means of purification and a place of prostration, so wherever a man is when the time for prayer is due, let him pray wherever he is; and I have been supported with fear for the distance of one month's

حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ قَالَ: كُنْتُ أَقْرَأُ عَلَىٰ أَبِي الْقُرْآنَ فِي السُّدَّةِ، فَإِذَا قَرَأْتُ السَّجْدَةَ سَجَدَ. فَقُلْتُ لَهُ: يَا أَبَتِ أَتَسْجُدُ فِي الطَّرِيقِ؟ قَالَ: إِنِّي سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ أَوَّلِ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الْأَقْصَىٰ» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ عَامًا، ثُمَّ الْأَرْضُ لَكَ مَسْجِدٌ، فَحَيْثُمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ».

[١١٦٣] ٣-(٥٢١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: كَانَ كُلُّ نَبِيٍّ يُبْعَثُ إِلَىٰ قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَىٰ كُلِّ أَحْمَرَ وَأَسْوَدَ. وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَلَمْ تُحَلَّ لِأَحَدٍ قَبْلِي. وَجُعِلَتْ لِيَ الْأَرْضُ طَيِّبَةً طَهُورًا وَمَسْجِدًا؛ فَأَيُّمَا رَجُلٍ أَدْرَكَتْهُ الصَّلَاةُ صَلَّىٰ حَيْثُ كَانَ، وَنُصِرْتُ بِالرُّعْبِ بَيْنَ يَدَيْ مَسِيرَةِ شَهْرٍ، وَأُعْطِيتُ الشَّفَاعَةَ».

---

[1] *As-Suddah*: Threshold; referring to the shaded area outside of the *Masjid*. In no. 691 of *An-Nasâ'î* it is *As-Sikkah*; the road or path or lane, and the meaning is the same here.

[2] Meaning all of people.

journey ahead of me; and I have been granted intercession.'"

[1164](...) Jâbir bin 'Abdullâh narrated that the Messenger of Allâh ﷺ said... and he narrated something similar (no. 1163).

[١١٦٤] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ: حَدَّثَنَا يَزِيدُ الْفَقِيرُ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

[1165] 4 - (522) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'We have been favored over the people in three things: Our rows (in prayer) have been made like the rows of the Angels; the whole earth has been made a place of prostration for us, and its dust has been made a means of purification if water cannot be found,' and he mentioned another thing."

[١١٦٥] ٤-(٥٢٢) **حَدَّثَنَا** أَبُو بكر بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُورًا إِذَا لَمْ نَجِدِ الْمَاءَ». وَذَكَرَ خَصْلَةً أُخْرَى.

[1166](...) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 1165).

[١١٦٦] (...) **حَدَّثَنَا** أَبُو كُرَيْبٍ مُحمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ سَعْدِ بْنِ طَارِقٍ: حَدَّثَنِي رِبْعِيُّ بْنُ حِرَاشٍ عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ.

[1167] 5 - (523) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I have been favored over the other Prophets in six ways: I have been given the gift of encompassing speech;[1] I have been supported

[١١٦٧] ٥-(٥٢٣) **وحَدَّثَنَا** يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ

[1] *Jawâmi' Al-Kalim*: Encompassing speech, few words carrying many meanings.

with fear (over the enemy); the spoils of war have been made permissible for me; the earth has been made a means of purification and a place of prostration for me; I have been sent to all creatures; and the Prophets were sealed with me (i.e. I am the last of the Prophets)."

رَسُولَ اللهِ ﷺ قَالَ: «فُضِّلْتُ عَلَىٰ الْأَنْبِيَاءِ بِسِتٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِيَ الْمَغَانِمُ، وَجُعِلَتْ لِيَ الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَىٰ الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّونَ».

[1168] 6 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I have been sent with encompassing speech and I have been supported with fear (over the enemy). While I was sleeping, I was given the keys to the treasures of the earth and they were placed in my hand.'"

Abû Hurairah said: "The Messenger of Allâh ﷺ has gone and now you are busy acquiring them."

[١١٦٨] ٦-(...) **وحَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ. وَنُصِرْتُ بِالرُّعْبِ. وَبَيْنَا أَنَا نَائِمٌ أُوتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدَيَّ».

قَالَ أَبُو هُرَيْرَةَ: فَذَهَبَ رَسُولُ اللهِ ﷺ، وَأَنْتُمْ تَنْتَثِلُونَهَا.

[1169] (...) Sa'eed bin Al-Mûsâyyab and Abû Salamah bin 'Abdur-Rahmân narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a *Hadîth* similar to that of Yûnus (no. 1168).

[١١٦٩] (...) **وحَدَّثَنَا** حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ. مِثْلَ حَدِيثِ يُونُسَ.

[1170] (...) A similar report (as no. 1168) was narrated from Ibn

[١١٧٠] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ

Al-Mûsâyyab and Abû Salamah, from Abû Hurairah, from the Prophet ﷺ.

الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[1171] 7 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I have been supported against the enemy with fear and I have been given the power of encompassing speech. While I was sleeping I was given the keys of the treasures of the earth, and they were placed in my hand."

[١١٧١] ٧-(...) **وحَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ مَوْلَىٰ أَبِي هُرَيْرَةَ أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ «نُصِرْتُ بِالرُّعْبِ عَلَى الْعَدُوِّ، وَأُوتِيتُ جَوَامِعَ الْكَلِمِ، وَبَيْنَمَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ، فَوُضِعَتْ فِي يَدَيَّ».

[1172] 8 - (...) It was narrated from Hammâm bin Munnabbih, who said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Ahadîth* including: "The Messenger of Allâh ﷺ said: 'I have been supported with fear (over the enemy) and I have been given the gift of encompassing speech.'"

[١١٧٢] ٨-(...) **وَحَدَّثَنَا** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللهِ ﷺ «نُصِرْتُ بِالرُّعْبِ وَأُوتِيتُ جَوَامِعَ الْكَلِمِ».

Chapter 1. The Construction Of The *Masjid* Of The Prophet ﷺ

(المعجم ١) - (بَابُ ابتناء مسجد النَّبِيِّ ﷺ) (التحفة ٥٤)

[1173] 9 - (524) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ came to Al-Madînah and stayed in the upper part of Al-Madînah, among a tribe called

[١١٧٣] ٩-(٥٢٤) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَشَيْبَانُ بْنُ فَرُّوخَ، كِلَاهُمَا عَنْ عَبْدِ الْوَارِثِ - قَالَ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ - عَنْ أَبِي التَّيَّاحِ

Banû 'Amr bin 'Awf. He stayed among them for fourteen nights, then he sent for the chiefs of Banû An-Najjâr, and they came with their swords hanging from their necks. He said: "It is as if I can see the Messenger of Allâh ﷺ on his mount, with Abû Bakr riding behind him, and the chiefs of Banû An-Najjâr around him, until he dismounted in the courtyard of Abû Ayyûb. The Messenger of Allâh ﷺ used to pray wherever he was when the time for prayer was due, and he used to pray (even) in sheep pens. Then he was ordered to build the *Masjid*. He sent for the chiefs of Banû An-Najjâr and they came. He said: "O Banû An-Najjâr, name me a price for this grove of yours." They said: "No, by Allâh, we will only ask its price from Allâh." Anas said: "There was in it what I say: There were palm trees, the graves of the idolators, and some ruins. The Messenger of Allâh ﷺ ordered that the trees be cut down, the graves of the idolators dug up, and the ruins leveled. They lined the tree trunks up facing the *Qiblah* and reinforced the door frames with stones, and they were chanting *Rajaz* verses,[1] and the Messenger of Allâh ﷺ was with them, saying:

'O Allâh, there is no goodness

الضُّبَعِيِّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللهِ ﷺ قَدِمَ الْمَدِينَةَ، فَنَزَلَ فِي عُلُوِّ الْمَدِينَةِ، فِي حَيٍّ يُقَالُ لَهُمْ: بَنُو عَمْرِو بْنِ عَوْفٍ، فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ إِنَّهُ أَرْسَلَ إِلَىٰ مَلَإِ بَنِي النَّجَّارِ، فَجَاءُوا مُتَقَلِّدِينَ بِسُيُوفِهِمْ. قَالَ: فَكَأَنِّي أَنْظُرُ إِلَىٰ رَسُولِ اللهِ ﷺ عَلَىٰ رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّىٰ أَلْقَىٰ بِفِنَاءِ أَبِي أَيُّوبَ. قَالَ فَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلَاةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، ثُمَّ إِنَّهُ أُمِرَ بِالْمَسْجِدِ، قَالَ فَأَرْسَلَ إِلَىٰ مَلَإِ بَنِي النَّجَّارِ فَجَاءُوا. فَقَالَ: «يَا بَنِي النَّجَّارِ! ثَامِنُونِي بِحَائِطِكُمْ هٰذَا». قَالُوا: لَا، وَاللهِ! لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَىٰ اللهِ. قَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ: كَانَ فِيهِ نَخْلٌ وَقُبُورُ الْمُشْرِكِينَ وَخِرَبٌ، فَأَمَرَ رَسُولُ اللهِ ﷺ بِالنَّخْلِ فَقُطِعَ، وَبِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، وَبِالْخِرَبِ فَسُوِّيَتْ، قَالَ: فَصَفُّوا النَّخْلَ قِبْلَةً، وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً قَالَ: فَكَانُوا يَرْتَجِزُونَ، وَرَسُولُ اللهِ ﷺ مَعَهُمْ، وَهُمْ يَقُولُونَ:

[1] A type of poetic verse.

except the goodness of the Hereafter;
So help the *Anṣâr* and the *Muhâjirîn*.'"

اللّٰهُمَّ! إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ
فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَه

[1174] 10 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ used to pray in sheep pens before the *Masjid* was built.

[١١٧٤] ١٠-(...) **حَدَّثَنَا** عُبَيْدُ اللهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ، قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ.

[1175] (...) It was narrated that Abû At-Tayyâḥ said: "I heard Anas say: 'The Messenger of Allâh ﷺ used to...'" a similar report (as no. 1174).

[١١٧٥] (...) **وحَدَّثَنَاه** يَحْيَى بْنُ يَحْيَى: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ.

Chapter 2. Changing The *Qiblah* From *Al-Quds* (Jerusalem) To The *Ka'bah*

(المعجم ٢) - (بَابُ تحويل القبلة من القدس إلى الكعبة) (التحفة ٥٥)

[1176] 11 - (525) It was narrated that Al-Barâ' bin 'Âzib said: "I prayed with the Prophet ﷺ facing towards *Bait Al-Maqdis* for sixteen months, until the verse in *Al-Baqarah* was revealed: "...And wheresoever you people are, turn your faces (in prayer) in that direction..."[1] It was revealed after the Prophet ﷺ had completed his prayers. A man went out and passed by some people from among the

[١١٧٦] ١١-(٥٢٥) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحٰقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ إِلَىٰ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، حَتَّى نَزَلَتِ الْآيَةُ الَّتِي فِي الْبَقَرَةِ: **﴿وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾** [البقرة: ١٤٤] فَنَزَلَتْ بَعْدَمَا صَلَّى النَّبِيُّ ﷺ، فَانْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ فَمَرَّ

[1] *Al-Baqarah* 2:144.

Anṣâr who were praying, and told them, so they turned to face towards the *Ka'bah*."

بِنَاسٍ مِنَ الْأَنْصَارِ وَهُمْ يُصَلُّونَ، فَحَدَّثَهُمْ، فَوَلَّوْا وُجُوهَهُمْ قِبَلَ الْبَيْتِ.

[1177] 12 - (...) Al-Barâ' said: "We prayed with the Messenger of Allâh ﷺ facing towards *Bait Al-Maqdis* for sixteen months or seventeen months, then we turned to face the *Ka'bah*."

[١١٧٧] **١٢-(...) وَحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَأَبُو بَكْرِ بْنُ خَلَّادٍ، جَمِيعًا عَنْ يَحْيَىٰ، قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي أَبُو إِسْحَٰقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: صَلَّيْنَا مَعَ رَسُولِ اللهِ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا، ثُمَّ صُرِفْنَا نَحْوَ الْكَعْبَةِ.

[1178] 12 - (526) It was narrated that Ibn 'Umar said: "While the people were praying *Ṣubḥ* (*Fajr* prayer) in Qubâ', someone came to them and said: 'Revelation came to the Messenger of Allâh ﷺ last night and he was commanded to face towards the *Ka'bah*, so face towards it.' They were facing towards *Ash-Shâm*, so they turned to face the *Ka'bah*."

[١١٧٨] **١٣-(٥٢٦) حَدَّثَنَا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ: بَيْنَمَا النَّاسُ فِي صَلَاةِ الصُّبْحِ بِقُبَاءٍ إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا. وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

[1179] 14 - (...) It was narrated that Ibn 'Umar said: "While the people were praying *Al-Ghadâh*,[1] a man came to

[١١٧٩] **١٤-(...) حَدَّثَنِي** سُوَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ

[1] Meaning the obligatory *Fajr* prayer.

عُمَرَ. وعَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَيْنَمَا النَّاسُ فِي صَلَاةِ الْغَدَاةِ، إِذْ جَاءَهُمْ رَجُلٌ، بِمِثْلِ حَدِيثِ مَالِكٍ.

them..." a *Ḥadîth* similar to that of Mâlik (no. 1179).

[١١٨٠] ١٥-(٥٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ، فَنَزَلَتْ: ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [البقرة: ١٤٤] فَمَرَّ رَجُلٌ مِنْ بَنِي سَلِمَةَ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ، وَقَدْ صَلَّوْا رَكْعَةً، فَنَادَىٰ: أَلَا إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ، فَمَالُوا كَمَا هُمْ نَحْوَ الْقِبْلَةِ.

[1180] 15 - (527) It was narrated from Anas that the Messenger of Allâh ﷺ used to pray facing towards *Bait Al-Maqdis*, then it was revealed: "Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid Al-Ḥarâm*..."[1] A man passed by Banû Salamah while they were bowing during *Fajr* prayer, and they had prayed one *Rak'ah*. He called out: "The *Qiblah* has been changed," and they turned as they were, towards the *Qiblah*.

(المعجم ٣) - (بَابُ النهي عن بناء المسجد على القبور، واتخاذ الصور فيها، والنهي عن اتخاذ القبور مساجد) (التحفة ٥٦)

Chapter 3. The Prohibition Of Building *Masâjid* Over Graves And Placing Images Therein; And The Prohibition Of Taking Graves As *Masâjid*

[١١٨١] ١٦-(٥٢٨) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ يَعْنِي الْقَطَّانَ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ، أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا

[1181] 16 - (528) It was narrated from 'Âishah that Umm Ḥabîbah and Umm Salamah mentioned a church, that they had seen in Ethiopia in which there were images, to the Messenger of Allâh ﷺ. The

[1] *Al-Baqarah* 2:144.

Messenger of Allâh ﷺ said: "Those people, if there was a righteous man among them and he died, they would build a *Masjid* over his grave and paint those images in it. They will be the most evil of mankind before Allâh on the Day of Resurrection."

كَنِيسَةً - رَأَيْنَهَا بِالْحَبَشَةِ، فِيهَا تَصَاوِيرُ - لِرَسُولِ اللهِ ﷺ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أُولٰئِكَ، إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ، فَمَاتَ، بَنَوْا عَلَىٰ قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، أُولٰئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ».

[1182] 17 - (...) It was narrated from 'Âishah that they were speaking in the presence of the Messenger of Allâh ﷺ when he was sick, and Umm Salamah and Umm Ḥabîbah mentioned a church... a similar report (as no. 1181).

[١١٨٢] **١٧-(. . .) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهُمْ تَذَاكَرُوا عِنْدَ رَسُولِ اللهِ ﷺ فِي مَرَضِهِ، فَذَكَرَتْ أُمُّ سَلَمَةَ وَأُمُّ حَبِيبَةَ كَنِيسَةً، ثُمَّ ذَكَرَ نَحْوَهُ.

[1183] 18 - (...) It was narrated that 'Âishah said: "The wives of the Prophet ﷺ spoke of a church that they had seen in Ethiopia that was called Mâriyah..." a similar *Ḥadîth* (as no. 1181).

[١١٨٣] **١٨-(. . .) وَحَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: ذَكَرْنَ أَزْوَاجُ النَّبِيِّ ﷺ كَنِيسَةً رَأَيْنَهَا بِأَرْضِ الْحَبَشَةِ، يُقَالُ لَهَا: مَارِيَةُ. بِمِثْلِ حَدِيثِهِمْ.

[1184] 19 - (529) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said, during his sickness from which he did not recover: 'May Allâh curse the Jews and Christians, for they took the graves of their Prophets as *Masâjid*.'

She said: "Were it not for that, his grave would have been in an open place, but he feared that it

[١١٨٤] **١٩-(٥٢٩) وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَيْبَانُ عَنْ هِلَالِ بْنِ أَبِي حُمَيْدٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ «لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَىٰ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

would be taken as a place of worship."

According to the report of Ibn Abî Shaibah: "Were it not for that..." and he did not mention: "She said."

قَالَتْ: فَلَوْلَا ذَاكَ أُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ خُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: وَلَوْلَا ذَاكَ. لَمْ يَذْكُرْ: قَالَتْ.

[1185] 20 - (530) Sa'eed bin Al-Mûsâyyab narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'May Allâh ruin the Jews and the Christians; they took the graves of their Prophets as *Masâjid*.'"

[١١٨٥] ٢٠-(٥٣٠) حَدَّثَنِي هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَمَالِكٌ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «قَاتَلَ اللهُ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

[1186] 21 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "May Allâh curse the Jews and the Christians; they took the graves of their Prophets as *Masâjid*."

[١١٨٦] ٢١-(...) وحَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفَزَارِيُّ عَنْ عُبَيْدِ اللهِ بْنِ الْأَصَمِّ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ «لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَىٰ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

[1187] 22 - (531) 'Âishah and 'Abdullâh bin 'Abbâs said: "When the Messenger of Allâh ﷺ was dying, he drew the blanket over his face, then when the pains of death grew too intense, he uncovered his face and said: 'May Allâh curse the Jews and the Christians; they took the graves of their Prophets as *Masâjid*,' warning against doing what they had done."

[١١٨٧] ٢٢-(٥٣١) وحَدَّثَنِي هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَحَرْمَلَةُ بْنُ يَحْيَىٰ - قَالَ حَرْمَلَةُ: أَخْبَرَنَا وَقَالَ هَٰرُونُ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ أَنَّ عَائِشَةَ وَعَبْدَ اللهِ بْنَ عَبَّاسٍ قَالَا: لَمَّا نَزَلَتْ بِرَسُولِ اللهِ ﷺ، طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَىٰ وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا

عَنْ وَجْهِهِ، فَقَالَ، وَهُوَ كَذٰلِكَ: «لَعْنَةُ اللهِ عَلَىٰ الْيَهُودِ وَالنَّصَارَىٰ؛ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ» يُحَذِّرُ مِثْلَ مَا صَنَعُوا.

[1188] 23 - (532) Jundab said: "Five days before he died, I heard the Prophet ﷺ say: 'I declare before Allâh that I do not have a *Khalîl* (close friend) among you, for Allâh has taken me as a close friend. If I were to take a close friend from among you, I would have taken Abû Bakr as a close friend. Those who came before you used to take the graves of their Prophets and righteous men as *Masâjid* (places of worship and prayers); do not take graves as *Masâjid*, I forbid you to do that.'"

[١١٨٨] **٢٣-(٥٣٢) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ إِسْحٰقُ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ عَنْ عُبَيْدِ اللهِ بْنِ عَمْرٍو عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ ابْنِ الْحَارِثِ النَّجْرَانِيِّ قَالَ: حَدَّثَنِي جُنْدَبٌ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ، وَهُوَ يَقُولُ: «إِنِّي أَبْرَأُ إِلَىٰ اللهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ؛ فَإِنَّ اللهَ تَعَالَىٰ قَدِ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، إِنِّي أَنْهَاكُمْ عَنْ ذٰلِكَ».

Chapter 4. The Virtue Of Building "*Masâjid* And Encouragement To Do So

(المعجم ٤) - (بَابُ فضل بناء المساجد والحث عليها) (التحفة ٥٧)

[1189] 24 - (533) When the people objected to his rebuilding the *Masjid* of the Messenger ﷺ, 'Uthmân bin 'Affân said: "You

[١١٨٩] **٢٤-(٥٣٣) وَحَدَّثَنِي** هٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ

are not being fair. I heard the Messenger of Allâh ﷺ say: 'Whoever builds a *Masjid*''' - Bukair said: "I think he said: 'Seeking thereby the Face of Allâh (i.e. His pleasure)- Allâh will build for him a house in Paradise.'''

Ibn 'Îsâ said in his report: "... a house like it in Paradise."

عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ عَاصِمَ ابْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّهُ سَمِعَ عُبَيْدَ اللهِ الْخَوْلَانِيَّ يَذْكُرُ، أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَىٰ مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ قَدْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ بَنَىٰ مَسْجِدًا لِلهِ قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ: يَبْتَغِي بِهِ وَجْهَ اللهِ تَعَالَىٰ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

وَقَالَ ابْنُ عِيسَىٰ فِي رِوَايَتِهِ: «مِثْلَهُ فِي الْجَنَّةِ». [انظر: ٧٤٧٠]

[1190] 25 - (...) It was narrated from Maḥmûd bin Labîd that 'Uthmân bin 'Affân wanted to rebuild the *Masjid*, but the people objected to that, and wanted to leave it as it was. He said: "I heard the Messenger of Allâh ﷺ say: 'Whoever builds a *Masjid* for the sake of Allâh, Allâh will build something similar for him in Paradise.'''

[١١٩٠] ٢٥-(...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي عَنْ مَحْمُودِ بْنِ لَبِيدٍ، أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْمَسْجِدِ، فَكَرِهَ النَّاسُ ذَٰلِكَ؛ فَأَحَبُّوا أَنْ يَدَعَهُ عَلَىٰ هَيْئَتِهِ. فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ بَنَىٰ مَسْجِدًا لِلهِ بَنَى اللهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ».

Chapter 5. The Recommendation To Place The Hands On The Knees When Bowing, And The Abrogation Of *Taṭbîq*[1]

[1191] 26 - (534) It was narrated that Al-Aswad and 'Alqamah said: "We came to 'Abdullâh bin Mas'ûd in his house and he said: 'Did these people offered prayers whom you left behind you?' We said: 'No.' He said: 'Get up and offer prayers, and he did not tell us to call the *Adhân* nor the *Iqâmah*. We went and stood behind him, and he took our hands and made one of us stand on his right and the other on his left. When he bowed, we placed our hands on our knees, and he struck our hands and put his hands together and placed them between his thighs. When he had completed his prayers, he said: 'There will be in charge of you governors who will delay the prayer from its proper time, and they may delay it (the *'Asr* prayer) until the sun is about to set. If you see them doing that, then offer the prayer at its proper time, and make your prayer with them a voluntary prayer. If you are three, then pray together (standing in one row), and if you are more than that, then appoint one of you as

(المعجم ٥) - (بَابُ الندب إلى وضع الْأَيدي على الركب في الركوع، ونسخ التطبيق) (التحفة ٥٨)

[١١٩١] ٢٦-(٥٣٤) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْعَلَاءِ الْهَمْدَانِيُّ أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، قَالَا: أَتَيْنَا عَبْدَ اللهِ بْنَ مَسْعُودٍ فِي دَارِهِ، فَقَالَ: أَصَلَّىٰ هٰؤُلَاءِ خَلْفَكُمْ؟ فَقُلْنَا: لَا. قَالَ: فَقُومُوا فَصَلُّوا، فَلَمْ يَأْمُرْنَا بِأَذَانٍ وَلَا إِقَامَةٍ. قَالَ: وَذَهَبْنَا لِنَقُومَ خَلْفَهُ، فَأَخَذَ بِأَيْدِينَا فَجَعَلَ أَحَدَنَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ شِمَالِهِ. قَالَ: فَلَمَّا رَكَعَ وَضَعْنَا أَيْدِيَنَا عَلَىٰ رُكَبِنَا. قَالَ: فَضَرَبَ أَيْدِيَنَا وَطَبَّقَ بَيْنَ كَفَّيْهِ، ثُمَّ أَدْخَلَهُمَا بَيْنَ فَخِذَيْهِ. قَالَ: فَلَمَّا صَلَّىٰ قَالَ: إِنَّهُ سَيَكُونُ عَلَيْكُمْ أُمَرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ مِيقَاتِهَا، وَيَخْنُقُونَهَا إِلَىٰ شَرَقِ الْمَوْتَىٰ، فَإِذَا رَأَيْتُمُوهُمْ قَدْ فَعَلُوا ذٰلِكَ، فَصَلُّوا الصَّلَاةَ لِمِيقَاتِهَا، وَاجْعَلُوا صَلَاتَكُمْ مَعَهُمْ سُبْحَةً، وَإِذَا كُنْتُمْ ثَلَاثَةً فَصَلُّوا جَمِيعًا، وَإِذَا كُنْتُمْ أَكْثَرَ مِنْ ذٰلِكَ، فَلْيَؤُمَّكُمْ أَحَدُكُمْ، وَإِذَا رَكَعَ أَحَدُكُمْ فَلْيَفْرُشْ ذِرَاعَيْهِ عَلَىٰ فَخِذَيْهِ،

[1] *Taṭbîq*: Putting the hands together and placing them between the thighs

your *Imâm*. When one of you bows, let him put his forearms on his thighs, and bow down, and put his hands together. It is as if I can see the interlaced fingers of the Messenger of Allâh ﷺ,' and he showed them how."

وَلْيَحْنِ، وَلْيُطَبِّقْ بَيْنَ كَفَّيْهِ، فَلَكَأَنِّي أَنْظُرُ إِلَىٰ اخْتِلَافِ أَصَابِعِ رَسُولِ اللهِ ﷺ، فَأَرَاهُمْ.

[1192] 27 - (...) It was narrated from 'Alqamah and Al-Aswad that they entered upon 'Abdullâh... a *Hadîth* similar to that of Abû Mu'âwiyah (no. 1191). According to the *Hadîth* of Ibn Mushir and Jarîr: "It is as if I can see the interlaced fingers of the Messenger of Allâh ﷺ as he was bowing."

[١١٩٢] ٢٧-(. . .) وحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنِي مُحمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ أَنَّهُمَا دَخَلَا عَلَىٰ عَبْدِ اللهِ: بِمَعْنَىٰ حَدِيثِ أَبِي مُعَاوِيَةَ. وَفِي حَدِيثِ ابْنِ مُسْهِرٍ وَجَرِيرٍ: فَلَكَأَنِّي أَنْظُرُ إِلَىٰ اخْتِلَافِ أَصَابِعِ رَسُولِ اللهِ ﷺ، وَهُوَ رَاكِعٌ.

[1193] 28 - (...) It was narrated from 'Alqamah and Al-Aswad that they entered upon 'Abdullâh and he said: "Have those who are behind you offered prayers?" They said: "Yes." He stood between them and put one of them on his right and the other on his left, then we bowed and we put our hands on our knees. He struck our hands, then he put his hands together and placed them between his thighs. When he had completed his prayers, he said: "This is what the Messenger of Allâh ﷺ did."

[١١٩٣] ٢٨-(. . .) وَحَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ: أَنَّهُمَا دَخَلَا عَلَىٰ عَبْدِ اللهِ فَقَالَ: أَصَلَّىٰ مَنْ خَلْفَكُمْ؟ قَالَا: نَعَمْ. فَقَامَ بَيْنَهُمَا، وَجَعَلَ أَحَدَهُمَا عَنْ يَمِينِهِ وَالآخَرَ عَنْ شِمَالِهِ، ثُمَّ رَكَعْنَا، فَوَضَعْنَا أَيْدِيَنَا عَلَىٰ رُكَبِنَا، فَضَرَبَ أَيْدِيَنَا، ثُمَّ طَبَّقَ بَيْنَ يَدَيْهِ، ثُمَّ جَعَلَهُمَا بَيْنَ فَخِذَيْهِ،

فَلَمَّا صَلَّىٰ قَالَ: هٰكَذَا فَعَلَ رَسُولُ اللهِ ﷺ.

[1194] 29 - (535) It was narrated that Muṣ'ab bin Sa'd said: "I prayed beside my father and I put my hands between my knees. My father said to me: 'Put your hands on your knees.' Then I did that again, and he struck my hands and said: 'We were forbidden to do that, and we were commanded to place our palms on our knees.'"

[١١٩٤] **٢٩-(٥٣٥) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَعْفُورٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: صَلَّيْتُ إِلَىٰ جَنْبِ أَبِي، قَالَ: وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ. فَقَالَ لِي أَبِي: اضْرِبْ بِكَفَّيْكَ عَلَىٰ رُكْبَتَيْكَ. قَالَ: ثُمَّ فَعَلْتُ ذٰلِكَ مَرَّةً أُخْرَىٰ، فَضَرَبَ يَدَيَّ وَقَالَ: إِنَّا نُهِينَا عَنْ هٰذَا، وَأُمِرْنَا أَنْ نَضْرِبَ بِالْأَكُفِّ عَلَىٰ الرُّكَبِ.

[1195](...) It was narrated from Abû Ya'fûr with this chain, as far as the words: "We were forbidden to do that," but he did not mention the words that come after it.

[١١٩٥] (...) **حَدَّثَنَا** خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ أَبِي يَعْفُورٍ، بِهٰذَا الْإِسْنَادِ، إِلَىٰ قَوْلِهِ: فَنُهِينَا عَنْهُ، وَلَمْ يَذْكُرَا مَا بَعْدَهُ.

[1196] 30 - (...) It was narrated that Muṣ'ab bin Sa'd said: "I bowed and I put my hands like this"- meaning, he put them together and placed them between his thighs. "My father said: 'We used to do that, then we were commanded to place them on our knees.'"

[١١٩٦] **٣٠-(...) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: رَكَعْتُ فَقُلْتُ بِيَدَيَّ هٰكَذَا يَعْنِي طَبَّقَ بِهِمَا وَوَضَعَهُمَا بَيْنَ فَخِذَيْهِ فَقَالَ أَبِي: إِنَّا قَدْ كُنَّا نَفْعَلُ هٰذَا، ثُمَّ أُمِرْنَا بِالرُّكَبِ.

[1197] 31 - (...) It was narrated that Muṣ'ab bin Sa'd bin Abî Waqqâṣ said: "I prayed beside my father, and when I bowed, I interlaced my fingers and put them between my knees. He struck my hand and when he had completed his prayers, he said: 'We used to do that, then we were commanded to lift them to our knees.'"

[١١٩٧] **٣١-(. . .)** حَدَّثَنِي الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: صَلَّيْتُ إِلَىٰ جَنْبِ أَبِي، فَلَمَّا رَكَعْتُ شَبَّكْتُ أَصَابِعِي وَجَعَلْتُهُمَا بَيْنَ رُكْبَتَيَّ، فَضَرَبَ يَدَيَّ، فَلَمَّا صَلَّىٰ قَالَ: قَدْ كُنَّا نَفْعَلُ هٰذَا، ثُمَّ أُمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكَبِ.

Chapter 6. The Permissibility Of Squatting On The Heels

(المعجم ٦) - (بَابُ جواز الإقعاء على العقبين) (التحفة ٥٩)

[1198] 32 - (536) Abû Az-Zubair narrated that he heard Ṭâwûs say to Ibn 'Abbâs concerning sitting on the heels: "It is *Sunnah*." We said: "It is hard on a person."[1] Ibn 'Abbâs said: "Rather it is the *Sunnah* of your Prophet ﷺ."

[١١٩٨] **٣٢-(٥٣٦)** حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ؛ وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ: قُلْنَا لِابْنِ عَبَّاسٍ فِي الإِقْعَاءِ عَلَى الْقَدَمَيْنِ، فَقَالَ: هِيَ السُّنَّةُ. فَقُلْنَا لَهُ: إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجُلِ. فَقَالَ ابْنُ عَبَّاسٍ: بَلْ هِيَ سُنَّةُ نَبِيِّكَ ﷺ.

Chapter 7. The Prohibition Of Speaking During The Prayer, And The Abrogation Of Its Former Permissibility

(المعجم ٧) - (بَابُ تحريم الكلام في الصلاة ونسخ ما كان من إباحته) (التحفة ٦٠)

[1199] 33 - (537) It was narrated that Mu'âwiyah bin Al-

[١١٩٩] **٣٣-(٥٣٧)** وَحَدَّثَنَا أَبُو

[1] *Ar-Rajul*: person. In some manuscirpts: *Ar-Rijl*; foot.

Ḥakam As-Sulamî said: "While I was praying with the Messenger of Allâh ﷺ, a man among the people sneezed and I said: '*Yarḥamuk Allâh* (may Allah have mercy on you).' The people glared at me and I said: 'May my mother be bereft of me! Why are you staring at me?' They started striking their hands on their thighs, and when I realized that they were telling me to be quiet, (I felt angry) but I kept quiet. When the Messenger of Allâh ﷺ had completed his prayers – may my father and mother be sacrificed for him; by Allâh I have never seen a better teacher or better teachings before or since; he did not rebuke me, hit me or revile me – he said: 'This prayer is not the right place for any of the people's speech, rather it is *Tasbîḥ*, *Takbîr* and recitation of Qur'ân.'

I said: 'O Messenger of Allâh ﷺ, I have only recently left *Jahiliyyah* behind. Allâh has brought Islam, but among us are men who go to soothsayers.' He said: 'Do not go to them.' I said: 'And among us are men who follow omens.' He said: 'That is something that they find in their hearts. They should not let it stop them from doing anything.' I said: 'And among us are men

جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: بَيْنَا أَنَا أُصَلِّي مَعَ رَسُولِ اللهِ ﷺ. إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقُلْتُ: يَرْحَمُكَ اللهُ! فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَاثُكْلَ أُمِّيَاهْ! مَا شَأْنُكُمْ؟ تَنْظُرُونَ إِلَيَّ، فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَىٰ أَفْخَاذِهِمْ، فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي، لٰكِنِّي سَكَتُّ، فَلَمَّا صَلَّىٰ رَسُولُ اللهِ ﷺ. فَبِأَبِي هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، فَوَاللهِ! مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ: «إِنَّ هٰذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ». [انظر: ٥٨١٣]

أَوْ كَمَا قَالَ رَسُولُ اللهِ ﷺ. قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَ اللهُ بِالإِسْلَامِ، وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ الْكُهَّانَ. قَالَ: «فَلَا

who practice geomancy.'[1] He said: 'One of the Prophets used to do that; if they do it as he did, then it is fine.'"

تَأْتِهِمْ» قَالَ: وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ. قَالَ: «ذَاكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ، فَلَا يَصُدَّهُمْ» وَقَالَ ابْنُ الصَّبَّاحِ: فَلَا يَصُدَّنَّكُمْ» قَالَ قُلْتُ: وَمِنَّا رِجَالٌ يَخُطُّونَ قَالَ: «كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخُطُّ، فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ»

Mu'âwiyah said: "I had a slave woman who used to look after some sheep of mine in the region of Uḥud and Al-Jawâniyyah. She went out one day and the wolf had taken one of the sheep. I am a man from among the sons of Âdam, and I get upset as they get upset, (and in my anger) I slapped her. I came to the Messenger of Allâh ﷺ, and he regarded that as a grievous action on my part. I said: 'O Messenger of Allâh, should I set her free? He said: "Bring her to me." So I brought her to him and he said to her: "Where is Allâh?" She said: "Above the heavens." He said: "Who am I?" She said: "You are the Messenger of Allâh." He said: "Set her free, for she is a believer."

قَالَ: وَكَانَتْ لِي جَارِيَةٌ تَرْعَى غَنَمًا لِي قِبَلَ أُحُدٍ وَالْجَوَّانِيَّةِ؛ فَاطَّلَعْتُ ذَاتَ يَوْمٍ فَإِذَا الذِّئبُ قَدْ ذَهَبَ بِشَاةٍ عَنْ غَنَمِهَا، وَأَنَا رَجُلٌ مِن بَنِي آدَمَ، آسَفُ كَمَا يَأْسَفُونَ، لٰكِنِّي صَكَكْتُهَا صَكَّةً. فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَعَظَّمَ ذَٰلِكَ عَلَيَّ، قُلْتُ يَا رَسُولَ اللهِ! أَفَلَا أُعْتِقُهَا؟ قَالَ: «ائْتِنِي بِهَا» فَأَتَيْتُهُ بِهَا، فَقَالَ لَهَا: «أَيْنَ اللهُ؟» قَالَتْ: فِي السَّمَاءِ. قَالَ: «مَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللهِ. قَالَ: «أَعْتِقْهَا، فَإِنَّهَا مُؤْمِنَةٌ».

[1200] **(...)** A similar report (as no. 1199) was narrated from Yaḥyâ bin Abî Ka<u>th</u>îr, with this chain.

[١٢٠٠] (...) **حَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[1] Drawing lines in the sand for the purpose of divination.

[1201] 34 - (538) It was narrated that 'Abdullâh said: "We used to greet the Messenger of Allâh ﷺ when he was offering *Ṣalât*, and he would return the greeting. When we came back from being with An-Najâshî (after the first emigration to Ethiopia), we greeted him and he did not respond. We said: 'O Messenger of Allâh, we used to greet you when you were in *Ṣalât* and you would return the greeting.' He said: 'Indeed during the *Ṣalât* one is engaged.'"[1]

[١٢٠١] **٣٤-(٥٣٨) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشَجُّ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا نُسَلِّمُ عَلَىٰ رَسُولِ اللهِ ﷺ وَهُوَ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمْنَا عليْهِ فَلَمْ يَرُدَّ عَلَيْنَا. فَقُلْنَا: يَا رَسُولَ اللهِ! كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ، فَتَرُدُّ عَلَيْنَا، فَقَالَ: «إِنَّ فِي الصَّلَاةِ شُغُلًا».

[1202] (...) A similar *Ḥadîth* (as no. 1201) was narrated from Al-A'mash with this chain.

[١٢٠٢] (...) **حَدَّثَنِي** ابْنُ نُمَيْرٍ: حَدَّثَنِي إِسْحٰقُ بْنُ مَنْصُورٍ السَّلُولِيُّ: حَدَّثَنَا هُرَيْمُ بْنُ سُفْيَانَ عَنِ الْأَعْمَشِ، بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[1203] 35 - (539) It was narrated that Zaid bin Arqam said: "We used to speak during the prayer; a man would speak to the one next to him while they were praying, until the verse was revealed: "...And stand before Allâh with obedience [and do not speak to others during the *Ṣalât*[2] Then we were commanded to remain silent and forbidden to speak."

[١٢٠٣] **٣٥-(٥٣٩) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ: يُكَلِّمُ الرَّجُلُ صَاحِبَهُ وَهُوَ إِلَىٰ جَنْبِهِ فِي الصَّلَاةِ، حَتَّىٰ نَزَلَتْ: ﴿وَقُومُوا لِلَّهِ

[1] Meaning, to busy, prevented from speaking.
[2] *Al-Baqarah* 2:238.

قَـٰنِتِينَ﴾ [البقرة: ٢٣٨] فَأُمِرْنَا بِالسُّكُوتِ، وَنُهِينَا عَنِ الْكَلَامِ.

[1204] (...) A similar report (as no. 1203) was narrated from Ismâ'îl bin Abî Khâlid, with this chain.

[١٢٠٤] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَوَكِيعٌ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[1205] 36 - (540) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sent me on an errand, then I caught up with him as he was setting out" - Qutaibah said: "when he was praying" - "I greeted him and he gestured to me. When he had finished he called me and said: 'You greeted me just now while I was praying.' And he was facing towards the east on that occasion."

[١٢٠٥] **٣٦-(٥٤٠) وَحَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ بَعَثَنِي لِحَاجَةٍ، ثُمَّ أَدْرَكْتُهُ وَهُوَ يَسِيرُ - قَالَ قُتَيْبَةُ: يُصَلِّي - فَسَلَّمْتُ عَلَيْهِ، فَأَشَارَ إِلَيَّ، فَلَمَّا فَرَغَ دَعَانِي فَقَالَ: «إِنَّكَ سَلَّمْتَ آنِفًا وَأَنَا أُصَلِّي» وَهُوَ مُوَجِّهٌ حِينَئِذٍ قِبَلَ الشَّرْقِ.

[1206] 37 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sent me (on an errand) as he was setting out towards Banû Al-Muṣṭaliq. I came to him while he was praying atop his camel. I spoke to him, and he gestured to me with his hand like this" - Zuhair gestured with his hand - "then I spoke to him again and he gestured to me

[١٢٠٦] **٣٧-(...) وَحَدَّثَنَا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَرْسَلَنِي رَسُولُ اللهِ ﷺ وَهُوَ مُنْطَلِقٌ إِلَىٰ بَنِي الْمُصْطَلِقِ، فَأَتَيْتُهُ وَهُوَ يُصَلِّي عَلَىٰ بَعِيرِهِ، فَكَلَّمْتُهُ، فَقَالَ لِي بِيَدِهِ هٰكَذَا - وَأَوْمَأَ زُهَيْرٌ بِيَدِهِ - ثُمَّ كَلَّمْتُهُ، فَقَالَ لِي هٰكَذَا فَأَوْمَأَ زُهَيْرٌ

like this" - Zuhair gestured again with his hand, towards the ground. "I would hear him reciting, and he was gesturing with his head. When he had finished he said: 'What did you do with that for which I sent you? Nothing kept me from speaking to you except the fact that I was praying.'"

Zuhair said: "Abû Az-Zubair was sitting facing towards the *Ka'bah*, and Abû Az-Zubair gestured with his hand towards Banû Al-Muṣṭaliq, and he gestured with his hand in a direction other than the *Ka'bah*."

أَيْضًا بِيَدِهِ نَحْوَ الأَرْضِ، وَأَنَا أَسْمَعُهُ يَقْرَأُ، يُومِىءُ بِرَأْسِهِ، فَلَمَّا فَرَغَ قَالَ: «مَا فَعَلْتَ فِي الَّذِي أَرْسَلْتُكَ لَهُ؟ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أُكَلِّمَكَ إِلَّا أَنِّي كُنْتُ أُصَلِّي».

قَالَ زُهَيْرٌ: وَأَبُو الزُّبَيْرِ جَالِسٌ مُسْتَقْبِلَ الْكَعْبَةِ، فَقَالَ بِيَدِهِ أَبُو الزُّبَيْرِ إِلَىٰ بَنِي الْمُصْطَلِقِ، فَقَالَ بِيَدِهِ إِلَىٰ غَيْرِ الْكَعْبَةِ.

[1207] 38 - (...) It was narrated that Jâbir said: "We were with the Prophet ﷺ on a journey, and he sent me on an errand. I came back and he was praying atop his mount, facing in a direction other than the *Qiblah*. I greeted him and he did not respond. When he had finished he said: 'Nothing kept me from returning your greeting but the fact that I was praying.'"

[١٢٠٧] ٣٨-(...) **حَدَّثَنَا** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ كَثِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَعْنِي فِي سَفَرٍ، فَبَعَثَنِي فِي حَاجَةٍ، فَرَجَعْتُ وَهُوَ يُصَلِّي عَلَىٰ رَاحِلَتِهِ، وَوَجْهُهُ عَلَىٰ غَيْرِ الْقِبْلَةِ، فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَلَمَّا انْصَرَفَ قَالَ: «أَما إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ إِلَّا أَنِّي كُنْتُ أُصَلِّي».

[1208] (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sent me on an errand" - a *Hadîth* similar to that of Ḥammâd (no. 1207).

[١٢٠٨] (...) **وحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا كَثِيرُ بْنُ شِنْظِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: بَعَثَنِي

رَسُولُ اللهِ ﷺ فِي حَاجَةٍ. بِمَعْنَىٰ حَدِيثِ حَمَّادٍ.

Chapter 8. The Permissibility Of Cursing The *Shaitân* During Prayer, And Seeking Refuge With Allâh From Him; And The Permissibility Of Doing A Few Actions While in *Salât*

(المعجم ٨) - (بَابُ جواز لعن الشيطان في أثناء الصلاة، والتعوذ منه، وجواز العمل القليل في الصلاة)
(التحفة ٦١)

[1209] 39 - (541) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'An *'Ifrît* (demon) from among the jinn tried to catch me unawares yesterday, to interrupt my prayer. But Allâh enabled me to defeat him and I grabbed him by the neck. I thought of tying him to one of the pillars in the *Masjid*, so that you could all have seen him this morning. Then I remembered the prayer of my brother Sulaimân ﷺ: "...My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me...",[1] so Allâh caused him (the jinn) to be defeated."

[١٢٠٩] **٣٩**-(٥٤١) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَإِسْحَٰقُ بْنُ مَنْصُورٍ قَالَا: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ زِيَادٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ عِفْرِيتًا مِنَ الْجِنِّ جَعَلَ يَفْتِكُ عَلَيَّ الْبَارِحَةَ؛ لِيَقْطَعَ عَلَيَّ الصَّلَاةَ، وَإِنَّ اللهَ أَمْكَنَنِي مِنْهُ فَذَعَتُّهُ، فَلَقَدْ هَمَمْتُ أَنْ أَرْبِطَهُ إِلَىٰ جَنْبِ سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، حَتَّىٰ تُصْبِحُوا تَنْظُرُونَ إِلَيْهِ أَجْمَعُونَ - أَوْ كُلُّكُمْ - ثُمَّ ذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ ﷺ: ﴿رَبِّ ٱغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنۢبَغِي لِأَحَدٍ مِّنۢ بَعْدِيٓ﴾ [ص:٣٥]. فَرَدَّهُ اللهُ خَاسِئًا».

وَقَالَ ابْنُ مَنْصُورٍ: شُعْبَةُ عَنْ مُحَمَّدِ ابْنِ زِيَادٍ.

[1] *Sâd* 38:35.

[1210] (...) It was narrated from Shu'bah with this chain. In the *Hadîth* of Ibn Jaf'ar it does not say, "I grabbed him by the neck." Ibn Abî Shaibah said in his report: "So I pushed him away."

[١٢١٠] (...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ، هُوَ ابْنُ جَعْفَرٍ؛ وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ، كِلَاهُمَا عَنْ شُعْبَةَ، فِي هٰذَا الْإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ ابْنِ جَعْفَرٍ قَوْلُهُ: «فَذَعَتُّهُ». وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ فِي رِوَايَتِهِ: «فَدَعَتُّهُ».

[1211] 40 - (542) It was narrated that Abû Ad-Dardâ' said: "The Messenger of Allâh ﷺ stood up (to offer prayers) and we heard him saying: 'I seek refuge with Allâh from you.' Then he said: 'I curse you with the curse of Allâh' – (and he repeated it) three times, and he stretched out his hand as if to take something. When he had finished the prayers, we said: 'O Messenger of Allâh, we heard you say something during the prayer that we have not heard you say before, and we saw you stretch out your hand.' He said: 'The enemy of Allâh, *Iblîs*, came with a brand of fire to throw it in my face, and I said: "I seek refuge with Allâh from you," three times. Then I said: "I curse you with the curse of Allâh," – three times but he did not go back. Then I wanted to seize him, and by Allâh, were it not for the prayer of our brother Sulaimân, peace be upon him, this morning

[١٢١١] ٤٠-(٥٤٢) **وَحَدَّثَنِي** مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، يَقُولُ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَامَ رَسُولُ اللهِ ﷺ. فَسَمِعْنَاهُ يَقُولُ: «أَعُوذُ بِاللهِ مِنْكَ» ثُمَّ قَالَ: «أَلْعَنُكَ بِلَعْنَةِ اللهِ» ثَلَاثًا، وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئًا، فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ قُلْنَا: يَا رَسُولَ اللهِ! قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلَاةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذٰلِكَ، وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ. قَالَ: «إِنَّ عَدُوَّ اللهِ إِبْلِيسَ، جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي. فَقُلْتُ: أَعُوذُ بِاللهِ مِنْكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللهِ التَّامَّةِ، فَلَمْ يَسْتَأْخِرْ، ثَلَاثَ مَرَّاتٍ، ثُمَّ أَرَدْتُ أَخْذَهُ، وَاللهِ! لَوْلَا دَعْوَةُ أَخِينَا سُلَيْمَانَ عَلَيْهِ

he would have been tied up and the children of the people of Al-Madînah would have played with him.'"

السَّلَامُ لَأَصْبَحَ مُوثَقًا يَلْعَبُ بِهِ وِلْدَانُ أَهْلِ الْمَدِينَةِ».

Chapter 9. The Permissibility Of Carrying Children During Prayer, And Their Garments Are Regarded As Being Pure Until It Is Realized That They Are Impure. Few Actions Will Not Invalidate The Prayer, And The Same Applies If Several Such Actions Are Done But Are Done Separately

(المعجم ٩) - (بَابُ جواز حمل الصبيان في الصلاة وأن ثيابهم محمولة على الطهارة حتَّى يتحقق نجاستها وأن الفعل القليل لا يبطل الصلاة وكذا إذا فرّق الأفعال)

(التحفة ٦٢)

[1212] 41 - (543) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ used to offer prayers carrying Umâmah bint Zainab bint Rasûllullâh ﷺ who was the daughter of Abû Al-Âṣ bin Ar-Rabî'. When he stood up he picked her up, and when he prostrated he put her down.

[١٢١٢] ٤١-(٥٤٣) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا مَالِكٌ عَنْ عَامِرِ بنِ عَبْدِ اللهِ ابْنِ الزُّبَيْرِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ عَامِرُ بْنُ عَبْدِاللهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي، وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللهِ ﷺ، وَلأَبِي الْعَاصِ ابْنِ الرَّبِيعِ، فَإِذَا قَامَ حَمَلَهَا وَإِذَا سَجَدَ وَضَعَهَا؟ قَالَ يَحْيَىٰ: قَالَ مَالِكٌ: نَعَمْ.

[1213] 42 - (...) It was narrated that Abû Qatâdah Al-Anṣârî said: "I saw the Prophet ﷺ leading the people in prayer, and Umâmah bint Abî Al-'Âṣ, who was the daughter of Zainab, the daughter of the Messenger of

[١٢١٣] ٤٢-(...) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ وَابْنِ عَجْلَانَ سَمِعَا عَامِرَ بْنَ عَبْدِ اللهِ بْنِ الزُّبَيْرِ يُحَدِّثُ عَنْ عَمْرِو

Allâh ﷺ, was on his shoulder. When he bowed, he put her down, and when he stood up from prostrating he picked her up."

ابْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَؤُمُّ النَّاسَ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ، وَهِيَ بِنْتُ زَيْنَبَ بِنْتِ رَسُولِ اللهِ ﷺ عَلَىٰ عَاتِقِهِ، فَإِذَا رَكَعَ وَضَعَهَا، وَإِذَا رَفَعَ مِنَ السُّجُودِ أَعَادَهَا.

[1214] 43 - (...) Abû Qatâdah Al-Anṣârî said: "I saw the Messenger of Allâh ﷺ leading the people in prayer with Umâmah bint Abî Al-'Âṣ on his shoulder, and when he prostrated, he put her down."

[١٢١٤] **٤٣-(...) حَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ؛ وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ الْأَنْصَارِيَّ يَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي لِلنَّاسِ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ عَلَىٰ عُنُقِهِ، فَإِذَا سَجَدَ وَضَعَهَا.

[1215] (...) Abû Qatâdah said: "While we were sitting in the *Masjid*, the Messenger of Allâh ﷺ came out to us..." a *Ḥadîth* similar to theirs (as no. 1214), except that he did not mention that he (ﷺ) led the people in that prayer.

[١٢١٥] (...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، جَمِيعًا عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، سَمِعَ أَبَا قَتَادَةَ يَقُولُ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ جُلُوسٌ، خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ، بِنَحْوِ حَدِيثِهِمْ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ أَنَّهُ أَمَّ النَّاسَ فِي تِلْكَ الصَّلَاةِ.

Chapter 10. The Permissibility Of Taking One Or Two Steps While Praying, And That Is Not Disliked If Done For A Reason. The Permissibility Of The *Imâm* Praying In A Place That Is Higher Than The People Praying Behind Him, If That Is Done For A Reason, Such As Teaching Them How To Offer Prayers, And Other Than That

(المعجم ١٠) - **(بَابُ جواز الخطوة والخطوتين في الصلاة وأنه لا كراهة في ذَلِكَ إذا كان لحاجة وجواز صلاة الإمام على موضع أرفع من المأمومين للحاجة كتعليمهم الصلاة أو غير ذَلِكَ)** (التحفة ٦٣)

[1216] 44 - (544) 'Abdul-'Azîz bin Abî Ḥâzim narrated from his father, that a group of people came to Sahl bin Sa'd, and they had differed concerning the *Minbar* (of the Prophet's Mosque) and what kind of wood it was made of. He said: "By Allâh, I know what kind of wood it is made of, and who made it, and I saw the Messenger of Allâh ﷺ the first day he sat on it." I said to him: "O Abû 'Abbâs, tell us." He said: "The Messenger of Allâh ﷺ sent word to a woman" - and Abû Ḥâzim said: "He named her that day" - saying: "Have your carpenter slave make me something of wood from which I may speak to the people." So he made these three steps, then the Messenger of Allâh ﷺ ordered that it be placed in this spot. It is made of tamarisk wood from Ghâbah.[1] I

[١٢١٦] ٤٤-(٥٤٤) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ. - قَالَ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ - عَنْ أَبِيهِ: أَنَّ نَفَرًا جَاؤُوا إِلَىٰ سَهْلِ بْنِ سَعْدٍ، قَدْ تَمَارَوْا فِي الْمِنْبَرِ، مِنْ أَيِّ عُودٍ هُوَ؟ فَقَالَ: أَمَا وَاللهِ! إِنِّي لَأَعْرِفُ مِنْ أَيِّ عُودٍ هُوَ، وَمَنْ عَمِلَهُ، وَرَأَيْتُ رَسُولَ اللهِ ﷺ أَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ. قَالَ: فَقُلْتُ لَهُ: يَا أَبَا عَبَّاسٍ! فَحَدِّثْنَا. قَالَ: أَرْسَلَ رَسُولُ اللهِ ﷺ إِلَىٰ امْرَأَةٍ، قَالَ أَبُو حَازِمٍ: إِنَّهُ لَيُسَمِّيهَا يَوْمَئِذٍ: «انظُرِي غُلَامَكِ النَّجَّارَ، يَعْمَلْ لِي أَعْوَادًا أُكَلِّمُ النَّاسَ عَلَيْهَا». فَعَمِلَ هٰذِهِ الثَّلَاثَ دَرَجَاتٍ، ثُمَّ أَمَرَ بِهَا رَسُولُ اللهِ ﷺ. فَوُضِعَتْ هٰذَا الْمَوْضِعَ،

[1] A wooded area near Al-Madînah.

saw the Messenger of Allâh ﷺ standing on it and saying the *Takbîr*, and the people behind him said the *Takbîr*, and he was on the *Minbar*. Then he raised his head (from bowing), then he moved backwards and prostrated at the foot of the *Minbar*, then he repeated (his actions), until he had finished his prayer. Then he turned to the people and said: 'O people, I only did this so that you could follow me and learn my prayer.'"

فَهِيَ مِنْ طَرْفَاءِ الْغَابَةِ، وَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ قَامَ عَلَيْهِ، فَكَبَّرَ، وَكَبَّرَ النَّاسُ وَرَاءَهُ، وَهُوَ عَلَى الْمِنْبَرِ، ثُمَّ رَفَعَ فَنَزَلَ الْقَهْقَرَىٰ، حَتَّىٰ سَجَدَ فِي أَصْلِ الْمِنْبَرِ، ثُمَّ عَادَ حَتَّىٰ فَرَغَ مِنْ آخِرِ صَلَاتِهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنِّي إِنَّمَا صَنَعْتُ هٰذَا لِتَأْتَمُّوا بِي، وَلِتَعَلَّمُوا صَلَاتِي».

[1217] 45 - (...) It was narrated that Abû Hâzim said: "They came to Sahl bin Sa'd and asked him: 'From what was the *Minbar* of the Prophet ﷺ made?'" And they quoted a *Hadîth* like that of Ibn Abî Hâzim (no. 1216).

[١٢١٧] **٤٥**-(....) **وَحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عَبْدٍ الْقَارِيُّ الْقُرَشِيُّ: حَدَّثَنِي أَبُو حَازِمٍ: أَنَّ رِجَالًا أَتَوْا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي حَازِمٍ قَالَ: أَتَوْا سَهْلَ بْنَ سَعْدٍ فَسَأَلُوهُ: مِنْ أَيِّ شَيْءٍ مِنْبَرُ النَّبِيِّ ﷺ؟ وَسَاقُوا الْحَدِيثَ. نَحْوَ حَدِيثِ ابْنِ أَبِي حَازِمٍ.

Chapter 11. It Is Disliked To Put The Hands On The Waist[1] During The Prayer

(المعجم ١١) - (بَابُ كراهة الاختصار في الصلاة) (التحفة ٦٤)

[1218] 46 - (545) It was

[١٢١٨] **٤٦**-(٥٤٥) **حَدَّثَنِي** الْحَكَمُ

[1] *Mukhtaṣira*: to place the hands on the *Khâṣirah* which means hip, haunch or waist.

narrated from Abû Hurairah that the Prophet ﷺ forbade a man to offer prayers with his hands on his waist. According to the report of Abû Bakr he said: "The Messenger of Allâh ﷺ forbade..."

بْنُ مُوسَىٰ الْقَنْطَرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ وَأَبُو أُسَامَةَ، جَمِيعًا عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَىٰ أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا. وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ.

Chapter 12. It Is Disliked To Smooth The Pebbles Or Make The Dirt Level During *Ṣalât*

(المعجم ١٢) - (بَابُ كراهة مسح الحصى وتسوية التراب في الصلاة) (التحفة ٦٥)

[1219] 47 - (546) It was narrated from Abû Salamah that Al-Mu'ayqîb said: "The Prophet ﷺ mentioned smoothing the pebbles in the *Masjid* and said: 'If you must do that, then do it only once.'"

[١٢١٩] ٤٧-(٥٤٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْقِيبٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ الْمَسْحَ فِي الْمَسْجِدِ، يَعْنِي الْحَصَىٰ. قَالَ: «إِنْ كُنْتَ لَا بُدَّ فَاعِلًا، فَوَاحِدَةً».

[1220] 48 - (...) It was narrated from Abû Salamah, from Al-Mu'ayqîb, that they asked the Prophet ﷺ about smoothing the ground during *Ṣalât*. He said: "Only once."

[١٢٢٠] ٤٨-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْقِيبٍ؛ أَنَّهُمْ سَأَلُوا النَّبِيَّ ﷺ عَنِ الْمَسْحِ فِي الصَّلَاةِ؟ فَقَالَ «وَاحِدَةً».

[1221] (...) It was narrated by

[١٢٢١] (...) وَحَدَّثَنِيهِ عُبَيْدُ اللهِ بْنُ

Hishâm with this chain, and he said: "Mu'ayqîb told me."

عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ حَدَّثَنَا هِشَامٌ، بِهَٰذَا الْإِسْنَادِ. وَقَالَ فِيهِ: حَدَّثَنِي مُعَيْقِيبٌ.

[1222] 49 - (...) It was narrated that Abû Salamah said: "Mu'ayqîb told me that concerning a man who smoothes the ground where he is going to prostrate, the Messenger of Allâh ﷺ said: 'If you must do that, then do it only once.'"

[١٢٢٢] ٤٩-(...) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي مُعَيْقِيبٌ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ «إِنْ كُنْتَ فَاعِلًا، فَوَاحِدَةً».

Chapter 13. The Prohibition Of Spitting In The *Masjid*, During Prayer And At Other Times. The Prohibition Of A Praying Person Spitting In Front Of Him Or To His Right

(المعجم ١٣) - (بَابُ النهي عن البصاق في المسجد، في الصلاة وغيرها والنهي عن بصاق المصلي بين يديه وعن يمينه) (التحفة ٦٦)

[1223] 50 (547) It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ saw some sputum on the wall of the *Qiblah*. He scratched it then he turned to the people and said: "If one of you is in prayers, let him not spit in front of him, for Allâh is in front of him when he prays."

[١٢٢٣] ٥٠-(٥٤٧) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ ﷺ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ، فَحَكَّهُ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَبْصُقْ قِبَلَ وَجْهِهِ؛ فَإِنَّ اللهَ قِبَلَ وَجْهِهِ إِذَا صَلَّىٰ».

[1224] 51 - (...) It was narrated from Ibn 'Umar that the Prophet

[١٢٢٤] ٥١-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ

ﷺ saw some sputum in the *Qiblah* of the *Masjid*... According to Aḍ-Ḍaḥḥâk's report: "sputum in the *Qiblah*." A *Ḥadîth* similar to that of Mâlik (no. 1223).

وَأَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ؛ وَحَدَّثَنِي هَٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، كُلُّهُمْ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ رَأَىٰ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ. إِلَّا الضَّحَّاكَ، فَإِنَّ فِي حَدِيثِهِ: نُخَامَةً فِي الْقِبْلَةِ. بِمَعْنَىٰ حَدِيثِ مَالِكٍ.

[1225] 52 - (548) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ saw some sputum in the *Qiblah* of the *Masjid*. He scratched it with a pebble then he forbade a man to spit to his right or in front of him, rather he should spit to his left or beneath his left foot.

[١٢٢٥] ٥٢-(٥٤٨) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنْ سُفْيَانَ. - قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ ﷺ رَأَىٰ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَحَكَّهَا بِحَصَاةٍ، ثُمَّ نَهَىٰ أَنْ يَبْزُقَ الرَّجُلُ عَنْ يَمِينِهِ أَوْ أَمَامَهُ، وَلَٰكِنْ يَبْزُقُ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَىٰ.

[1226] (...) Abû Hurairah and Abû Sa'eed narrated that the Messenger of Allâh ﷺ saw some sputum... a *Hadîth* similar to that of Ibn 'Uyaynah (no. 1225).

[١٢٢٦] (...) **وَحَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ أَنَّ أَبَا هُرَيْرَةَ وأَبَا سَعِيدٍ أَخْبَرَاهُ: أَنَّ رَسُولَ اللهِ ﷺ رَأَىٰ نُخَامَةً. بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

[1227] (549) It was narrated from 'Âishah that the Prophet ﷺ saw some mucus or sputum or spittle on the wall of the *Qiblah*, and he scratched it.

[١٢٢٧] (٥٤٩) **وحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِىءَ عَلَيْهِ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ رَأَىٰ بُصَاقًا فِي جِدَارِ الْقِبْلَةِ أَوْ مُخَاطًا أَوْ نُخَامَةً، فَحَكَّهُ.

[1228] 53 - (550) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ saw some sputum in the *Qiblah* of the *Masjid*. He turned to the people and said: "What is the matter with one of you who stands before his Lord and spits in front of him? Would any one of you like to have someone stand before him and spit in his face? If one of you must spit, then let him spit to his left, beneath his foot. If he cannot do that, then let him do like this," and Al-Qâsim described how he spat into his

[١٢٢٨] ٥٣-(٥٥٠) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ. - قَالَ زُهَيْرٌ: حَدَّثَنَا ابْنُ عُلَيَّةَ - عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ رَأَىٰ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَأَقْبَلَ عَلَىٰ النَّاسِ فَقَالَ: «مَا بَالُ أَحَدِكُمْ يَقُومُ مُسْتَقْبِلَ رَبِّهِ فَيَتَنَخَّعُ أَمَامَهُ؟ أَيُحِبُّ أَحَدُكُمْ أَنْ يُسْتَقْبَلَ فَيُتَنَخَّعَ فِي وَجْهِهِ؟ فَإِذَا تَنَخَّعَ أَحَدُكُمْ فَلْيَتَنَخَّعْ عَنْ يَسَارِهِ، تَحْتَ قَدَمِهِ،

garment then rubbed part of it against another part.

فَإِنْ لَمْ يَجِدْ فَلْيَقُلْ هٰكَذَا» وَوَصَفَ الْقَاسِمُ، فَتَفَلَ فِي ثَوْبِهِ، ثُمَّ مَسَحَ بَعْضَهُ عَلَىٰ بَعْضٍ.

[1229] **(...)** A *Hadîth* similar to that of Ibn 'Ulayyah (no. 1228) was narrated from Abû Hurairah from the Prophet ﷺ. The *Hadîth* of Hushaim adds: "Abû Hurairah said: 'It is as if I can see the Messenger of Allâh ﷺ, rubbing part of his garment against another part.'"

[١٢٢٩] (...) وحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ. وَزَادَ فِي حَدِيثِ هُشَيْمٍ: قَالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ إِلَىٰ رَسُولِ اللهِ ﷺ يَرُدُّ ثَوْبَهُ بَعْضَهُ عَلَىٰ بَعْضٍ.

[1230] 54 - (551) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'When one of you is in *Salât*, he is conversing with his Lord, so he should not spit in front of him or to his right, rather to his left, beneath his foot.'"

[١٢٣٠] ٥٤-(٥٥١) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يُنَاجِي رَبَّهُ، فَلَا يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلٰكِنْ عَنْ شِمَالِهِ تَحْتَ قَدَمِهِ».

[1231] 55 - (552) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ

[١٢٣١] ٥٥-(٥٥٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَىٰ:

said: 'Spitting in the *Masjid* is a sin, and its expiation is to bury it (i.e. to put some earth over it).'"

أَخْبَرَنَا، وَقَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبُزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

[1232] 56 - (...) Shu'bah said: "I asked Qatâdah about spitting in the *Masjid*. He said: 'I heard Anas bin Mâlik say: I heard the Messenger of Allâh ﷺ say: 'Spitting in the *Masjid* is a sin, and its expiation is to bury it.'"

[١٢٣٢] ٥٦-(...) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: أَخْبَرَنا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ قَالَ: سَأَلْتُ قَتَادَةَ عَنِ التَّفْلِ فِي الْمَسْجِدِ؟ فَقَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «التَّفْلُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

[1233] 57 - (553) It was narrated from Abû Dharr that the Prophet ﷺ said: "The deeds of my *Ummah*, good and bad, were shown to me. Among their good deeds I saw the removal of harmful things from the road, and among their bad deeds I saw sputum in the *Masjid* that is not buried."

[١٢٣٣] ٥٧-(٥٥٣) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ وَشَيْبَانُ بْنُ فَرُّوخَ، قَالَا: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ مَوْلَىٰ أَبِي عُيَيْنَةَ عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي، حَسَنُهَا وَسَيِّئُهَا، فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَىٰ يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ وَلَا تُدْفَنُ».

[1234] 58 - (554) It was narrated from Yazîd bin 'Abdullâh bin Ash-Shikh-khîr

[١٢٣٤] ٥٨-(٥٥٤) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

that his father said: "I offered prayers with the Messenger of Allâh ﷺ and I saw him spit and rub it with his sandal."

كَهْمَسٌ عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ، فَرَأَيْتُهُ تَنَخَّعَ. فَدَلَكَهَا بِنَعْلِهِ.

[1235] 59 - (...) It was narrated from Abû Al-'Ala' Yazîd bin 'Abdullâh bin Ash-Shikh-khîr, from his father, that he offered prayers with the Prophet ﷺ and said: "He spat and rubbed it with his left shoe."

[١٢٣٥] ٥٩-(. . .) وحَدَّثَنِي يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ أَنَّهُ صَلَّىٰ مَعَ النَّبِيِّ ﷺ قَالَ، فَتَنَخَّعَ فَدَلَكَهَا بِنَعْلِهِ الْيُسْرَىٰ.

Chapter 14. The Permissibility Of Offering *Ṣalât* While Wearing Shoes

(المعجم ١٤) - (بَابُ جواز الصلاة في النعلين) (التحفة ٦٧)

[1236] 60 - (555) It was narrated that Abû Maslamah Sa'eed bin Yazîd said: "I said to Anas bin Mâlik: 'Did the Messenger of Allâh ﷺ offered prayers wearing shoes?' He said: 'Yes.'"

[١٢٣٦] ٦٠-(٥٥٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ أَبِي مَسْلَمَةَ سَعِيدِ بْنِ يَزِيدَ. قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: أَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي فِي النَّعْلَيْنِ؟ قَالَ: نَعَمْ.

[1237]... - (...) Sa'eed bin Yazîd Abû Maslamah said: "I asked Anas..." a similar report (as no. 1236).

[١٢٣٧] (. . .) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ أَبُو مَسْلَمَةَ قَالَ: سَأَلْتُ أَنَسًا، بِمِثْلِهِ.

Chapter 15. It Is Disliked To Offer *Ṣalât* In A Garment With Markings

(المعجم ١٥) - (بَابُ كراهة الصلاة في ثوب له أعلام) (التحفة ٦٨)

[1238] 61 - (556) It was narrated from 'Âishah that the

[١٢٣٨] ٦١-(٥٥٦) حَدَّثَنَا عَمْرٌو

Prophet ﷺ offered *Salât* in a *Khamîsâh* that had markings, and he said: "These markings distracted me. Take it to Abû Jahm and bring me his *Anbijânî* garment."[1]

النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِزُهَيْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ صَلَّىٰ فِي خَمِيصَةٍ لَهَا أَعْلَامٌ. وَقَالَ: «شَغَلَتْنِي أَعْلَامُ هٰذِهِ، فَاذْهَبُوا بِهَا إِلَىٰ أَبِي جَهْمٍ وَائْتُونِي بِأَنْبِجَانِيِّهِ».

[1239] 62 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ stood and offered *Salât* in a *Khamîsâh* that had markings, and he looked at its markings. When he finished his prayers, he said: 'Take this cloak to Abû Jahm bin Hudhaifah, and bring me his *Anbijânî* garment, for they distracted me just now in my prayers."

[١٢٣٩] ٦٢-(...) وَحَدَّثَنَا حَرْمَلَةُ ابْنُ يَحْيَىٰ: حدَّثنا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَامَ رَسُولُ اللهِ ﷺ يُصَلِّي فِي خَمِيصَةٍ ذَاتِ أَعْلَامٍ، فَنَظَرَ إِلَىٰ عَلَمِهَا، فَلَمَّا قَضَىٰ صَلَاتَهُ قَالَ: «اذْهَبُوا بِهٰذِهِ الْخَمِيصَةِ إِلَىٰ أَبِي جَهْمِ بْنِ حُذَيْفَةَ، وَائْتُونِي بِأَنْبِجَانِيِّهِ، فَإِنَّهَا أَلْهَتْنِي آنِفًا فِي صَلَاتِي».

[1240] 63 - (...) It was narrated from 'Âishah that the Prophet ﷺ had a black garment which had markings, and it used to distract him when he was offering *Salât*, so he gave it to Abû Jahm and took an *Anbijânî* garment of his.

[١٢٤٠] ٦٣-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَن النَّبِيَّ ﷺ كَانَتْ لَهُ خَمِيصَةٌ لَهَا عَلَمٌ، فَكَانَ يَتَشَاغَلُ بِهَا فِي الصَّلَاةِ، فَأَعْطَاهَا أَبَا جَهْمٍ، وَأَخَذَ كِسَاءً لَهُ أَنْبِجَانِيًّا.

[1] The popular view is that it is a thick type of cloak with no markings on it, and that its name is derived from a place called Anbijân.

Chapter 16. It Is Disliked To offer *Ṣalât* In The Presence Of Food That One Wants To Eat. It Is Disliked To offer *Ṣalât* While Restraining The Urge To Relieve Oneself, And So On

(المعجم ١٦) - (بَابُ كراهة الصلاة بحضرة الطعام الذي يريد أكله في الحال، وكراهة الصلاة مع مدافعة الحدث ونحوه) (التحفة ٦٩)

[1241] 64 - (557) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "If supper is ready and the *Iqâmah* is called for prayer, then start with supper."

[١٢٤١] **٦٤-(٥٥٧) أَخْبَرَنِي** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ، فَابْدَؤُوا بِالْعَشَاءِ».

[1242] (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: "If supper is served and the time for prayer is due, then start with (supper) before you pray *Maghrib*, and do not rush to finish your supper."

[١٢٤٢] (...) **وَحَدَّثَنَا** هَرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قُرِّبَ الْعَشَاءُ وَحَضَرَتِ الصَّلَاةُ، فَابْدَأُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلَاةَ الْمَغْرِبِ، وَلَا تَعْجَلُوا عَنْ عَشَائِكُمْ».

[1243] 65 - (558) A *Ḥadîth* similar to that narrated by Ibn 'Uyaynah (no. 1241), from Az-Zuhrî, from Anas was narrated from 'Âishah, from the Prophet ﷺ.

[١٢٤٣] **٦٥-(٥٥٨) وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَحَفْصٌ وَوَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ.

[1244] 66 - (559) It was narrated that Ibn 'Umar said:

[١٢٤٤] **٦٦-(٥٥٩) حَدَّثَنَا** ابْنُ

نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو أُسَامَةَ، قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلَاةُ، فَابْدَأُوا بِالْعَشَاءِ، وَلَا يَعْجَلَنَّ حَتَّىٰ يَفْرُغَ مِنْهُ».

"The Messenger of Allâh ﷺ said: 'If supper is served for one of you, and the *Iqâmah* is called for prayer, let him start with supper, and not hasten until he has finished.'"

[١٢٤٥] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسٌ يَعْنِي ابْنَ عِيَاضٍ، عَنْ مُوسَى بْنِ عُقْبَةَ؛ وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا الصَّلْتُ ابْنُ مَسْعُودٍ: حَدَّثَنَا سُفْيَانُ بْنُ مُوسَىٰ، عَنْ أَيُّوبَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[1245] (...) A similar *Ḥadîth* (as no. 1244) was narrated from Nâfi' from Ibn 'Umar, from the Prophet ﷺ.

[١٢٤٦] ٦٧-(٥٦٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ هُوَ ابْنُ إِسْمَاعِيلَ، عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ، عَنِ ابْنِ أَبِي عَتِيقٍ، قَالَ: تَحَدَّثْتُ أَنَا وَالْقَاسِمُ عِنْدَ عَائِشَةَ [رَضِي اللهِ عَنْها] حَدِيثًا، وَكَانَ الْقَاسِمُ رَجُلًا لَحَّانَةً، وَكَانَ لِأُمِّ وَلَدٍ، فَقَالَتْ لَهُ عَائِشَةُ: مَا لَكَ لَا تَحَدَّثُ كَمَا يَتَحَدَّثُ ابْنُ أَخِي هٰذَا؟ أَمَا

[1246] 67 - (560) It was narrated that Ibn Abî 'Aṭîq said: "Al-Qâsim and I narrated a *Ḥadîth* in the presence of 'Âishah, may Allâh be pleased with her. Al-Qâsim was a man who made mistakes in Arabic, and he was the child of an *Umm Walad*.[1] 'Âishah said to him: 'What is the matter with you, why don't you speak like this son of my brother? I know where that comes from. He was raised by his

[1] *Umm Walad*, is a term used to refer to a slave woman who bore a son to her owner.

mother and you were raised by your mother.' Al-Qâsim felt angry and showed some resentment towards her. When he saw that 'Âishah's food had been brought to her, he stood up. She said: 'Where are you going?' He said: 'To offer prayers.' She said: 'Sit down.' He said: 'I am going to offer prayers.' She said: 'Sit down, traitor! I heard the Messenger of Allâh ﷺ say: "There is no prayer when food is ready, or when one is resisting the urge to relieve oneself."

إِنِّي قَدْ عَلِمْتُ مِنْ أَيْنَ أُتِيتَ، هٰذَا أَدَّبَتْهُ أُمُّهُ وَأَنْتَ أَدَّبَتْكَ أُمُّكَ. قَالَ فَغَضِبَ الْقَاسِمُ وَأَضَبَّ عَلَيْهَا. فَلَمَّا رَأَى مَائِدَةَ عَائِشَةَ قَدْ أُتِيَ بِهَا قَامَ. قَالَتْ: أَيْنَ؟ قَالَ: أُصَلِّي. قَالَت: اجْلِسْ. قَالَ: إِنِّي أُصَلِّي. قَالَتْ: اجْلِسْ غُدَرُ! إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ، وَلَا هُوَ يُدَافِعُهُ الْأَخْبَثَانِ».

[1247] (...) A similar report (as no. 1246) was narrated from 'Âishah, but it does not mention the story of Al-Qâsim.

[١٢٤٧] (...) وحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ: أَخْبَرَنِي أَبُو حَزْرَةَ الْقَاصُّ عَنْ عَبْدِ اللهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ. وَلَمْ يَذْكُرْ فِي الْحَدِيثِ قِصَّةَ الْقَاسِمِ.

Chapter 17. Prohibiting One Who Has Eaten Garlic, Onions, Or Leeks, And Other Things That Have An Offensive Odor From Coming To The *Masjid*, Until That Smell Has Gone Away, And Such A Person Should Be Expelled From The *Masjid*

(المعجم ١٧) - (بَابُ نهي من أكل ثومًا أو بصلًا أو كراثًا أو نحوها ممّاله رائحة كريهة عن حضور المسجد حتى تذهب ذٰلك الريح وإخراجه من المسجد) (التحفة ٧٠)

[1248] 68 - (561) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said

[١٢٤٨] ٦٨-(٥٦١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا

يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ فِي غَزْوَةِ خَيْبَرَ: «مَنْ أَكَلَ مِنْ هَٰذِهِ الشَّجَرَةِ يَعْنِي الثُّومَ، فَلَا يَأْتِيَنَّ الْمَسَاجِدَ».

قَالَ زُهَيْرٌ: فِي غَزْوَةٍ، وَلَمْ يَذْكُرْ خَيْبَرَ. [انظر: ٥٠٠٨]

during the campaign of Khaibar: "Whoever has eaten from this plant - meaning garlic - let him not come to the *Masjid*."

Zuhair said: "During a campaign," and he did not mention Khaibar.

[١٢٤٩] **٦٩**-(...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - واللَّفْظُ لَهُ - حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَكَلَ مِنْ هَٰذِهِ الْبَقْلَةِ فَلَا يَقْرَبَنَّ مَسَاجِدَنَا، حَتَّىٰ يَذْهَبَ رِيحُها» يَعْنِي الثُّومَ.

[1249] 69 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever eats from these vegetables, let him not come near our *Masâjid*, until the smell has gone away," referring to garlic.

[١٢٥٠] **٧٠**-(٥٦٢) **وحَدَّثَني** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ صُهَيْبٍ قَالَ: سُئِلَ أَنَسٌ رَضِيَ اللهُ عَنْهُ عَنِ الثُّومِ؟ فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَّا، وَلَا يُصَلِّي مَعَنَا».

[1250] 70 - (562) It was narrated that 'Abdul-'Azîz, who was the son of Suhaib, said: "Anas, may Allâh be pleased with him, was asked about garlic and he said: 'The Messenger of Allâh ﷺ said: "Whoever eats from this plant, let him not come near us nor pray with us."

[١٢٥١] **٧١**-(٥٦٣) **وحَدَّثَني** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ:

[1251] 71 - (563) It was narrated that Abû Hurairah said:

"The Messenger of Allâh ﷺ said: 'Whoever eats from this plant, let him not come near our *Masjid* nor annoy us with the smell of garlic.'"

أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا، وَلَا يُؤْذِيَنَّا بِرِيحِ الثُّومِ».

[1252] 72 - (564) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade eating onions and leeks, but we were overcome by need and we ate some of them. He said: 'Whoever eats from these foul-smelling plants, let him not come near our *Masjid*, for the Angels are offended by the same things that offend humans.'"

[١٢٥٢] ٧٢-(٥٦٤) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ أَكْلِ الْبَصَلِ وَالْكُرَّاثِ، فَغَلَبَتْنَا الْحَاجَةُ فَأَكَلْنَا مِنْهَا. فَقَالَ: «مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ الْمُنْتِنَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا. فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّىٰ مِمَّا يَتَأَذَّىٰ مِنْهُ الْإِنْسُ».

[1253] 73 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever eats garlic or onions, let him keep away from us, or keep away from our *Masjid* and stay in his house.' A pot[1] of fresh vegetables was brought to him, and he noticed that it had a smell. He asked about it and he was told what kind of vegetables were on it. He said: 'Take it away,' to one of his Companions. When he saw it (that the Prophet

[١٢٥٣] ٧٣-(. . .) وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُس عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ: أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: - وَفِي رِوَايَةِ حَرْمَلَةَ زَعَمَ - أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا أَوْ لِيَعْتَزِلْ مَسْجِدَنَا، وَلْيَقْعُدْ فِي بَيْتِهِ». وَإِنَّهُ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَه رِيحًا،

[1] *Qidr*, in *Sahîh* Al-Bukhârî and others it is *Badr*, a platter made of palm leaves.

ﷺ disliked it) , he did not want to eat it. He (ﷺ) said: 'Eat, for I converse with one with whom you do not converse.'"

فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ، فَقَالَ: «قَرِّبُوهَا» إِلَىٰ بَعْضِ أَصْحَابِهِ. فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا، قَالَ: «كُلْ، فَإِنِّي أُنَاجِي مَنْ لَا تُنَاجِي».

[1254] 74 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ said: "Whoever eats from these vegetables" - meaning garlic, and on one occasion he said: "whoever eats garlic, onions or leeks - let him not come near our *Masjid*, for the Angels are offended by the same things that offend the sons of Âdam."

[١٢٥٤] ٧٤-(...) وحَدَّثَني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَكَلَ مِنْ هٰذِهِ الْبَقْلَةِ، الثُّومِ - وَقَالَ مَرَّةً: مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَّاثَ - فَلَا يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّىٰ مِمَّا يَتَأَذَّىٰ مِنْهُ بَنُو آدَمَ».

[1255] 75 - (...) Ibn Juraij narrated with this chain that he (ﷺ) said: "Whoever eats from this plant - meaning garlic - let him not come to us in our "*Masâjid*." And he did not mention onions or leeks.

[١٢٥٥] ٧٥-(...) وحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَا جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهٰذَا الْإِسْنَادِ قَالَ «مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ - يُرِيدُ الثُّومَ - فَلَا يَغْشَنَا فِي مَسْجِدِنَا» وَلَمْ يَذْكُرِ الْبَصَلَ وَالْكُرَّاثَ.

[1256] 76 - (565) It was narrated that Abû Sa'eed said: "As soon as Khaibar was conquered, we found ourselves (the Companions of the Messenger of Allâh ﷺ) indulging in eating that vegetable" - meaning garlic - "as the people were hungry. We ate a great deal

[١٢٥٦] ٧٦-(٥٦٥) حَدَّثَني عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَمْ نَعْدُ أَنْ فُتِحَتْ خَيْبَرُ، فَوَقَعْنَا، أَصْحَابَ رَسُولِ اللهِ ﷺ، فِي تِلْكَ الْبَقْلَةِ

of it, then we went to the *Masjid*, and the Messenger of Allâh ﷺ noticed the smell. He said: 'Whoever eats anything from this offensive plant, let him not come near our *Masjid*.' The people said: 'It has been forbidden, it has been forbidden.' News of that reached the Prophet ﷺ and he said: 'O people, I cannot forbid something that Allâh has made permissible for me, but it is a plant whose smell I dislike.'"

- الثُّومِ - وَالنَّاسُ جِيَاعٌ، فَأَكَلْنَا مِنْهَا أَكْلًا شَدِيدًا، ثُمَّ رُحْنَا إِلَى الْمَسْجِدِ، فَوَجَدَ رَسُولُ اللهِ ﷺ الرِّيحَ. فَقَالَ: «مَنْ أَكَلَ مِنْ هَٰذِهِ الشَّجَرَةِ الْخَبِيثَةِ شَيْئًا، فَلَا يَقْرَبَنَّا فِي الْمَسْجِدِ» فَقَالَ النَّاسُ: حُرِّمَتْ، حُرِّمَتْ، فَبَلَغَ ذَاكَ النَّبِيَّ ﷺ فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّهُ لَيْسَ بِي تَحْرِيمُ مَا أَحَلَّ اللهُ لِي، وَلَٰكِنَّهَا شَجَرَةٌ أَكْرَهُ رِيحَهَا».

[1257] 77 - (566) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ passed by a field of onions with his Companions, and some of the people went down and ate some, but others did not. We went to him, and he called those who had not eaten the onions and kept the others waiting until the smell had gone away.

[١٢٥٧] ٧٧-(٥٦٦) وَحَدَّثَنَا هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنِ ابْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَىٰ زَرَّاعَةِ بَصَلٍ هُوَ وَأَصْحَابُهُ، فَنَزَلَ نَاسٌ مِنْهُمْ فَأَكَلُوا مِنْهُ، وَلَمْ يَأْكُلْ آخَرُونَ، فَرُحْنَا إِلَيْهِ، فَدَعَا الَّذِينَ لَمْ يَأْكُلُوا الْبَصَلَ، وَأَخَّرَ الْآخَرِينَ حَتَّىٰ ذَهَبَ رِيحُهَا.

[1258] 78 - (567) It was narrated from Ma'dân bin Abî Ṭalḥah that 'Umar bin Al-Khaṭṭâb delivered a *Khuṭbah* one Friday, and he mentioned the Prophet of Allâh ﷺ and Abû Bakr. He said: "I saw (in a dream) as if a rooster pecked me

[١٢٥٨] ٧٨-(٥٦٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ ابْنِ أَبِي طَلْحَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ الْجُمُعَةِ،

three times, I interpret it that my death is near. Some people are asking me to appoint a successor, but Allâh will not cause His religion or His *Khilâfah*, nor that with which He sent His Prophet ﷺ, to be lost. If death comes to me soon, then the *Khilâfah* is to be decided by these six men with whom the Messenger of Allâh ﷺ was pleased when he died. I know that some people will resent their choice. I have struck them with my own hands in the defense of Islam. If they do that (i.e. resent the *Khilâfa*), then they are the enemies of Allâh, of disbelieving and misguidance. I am not leaving behind me any issue that is more important to me than *Kalâlah*.[1] I did not consult the Messenger of Allâh ﷺ about any issue more than I consulted him about *Kalâlah*, and he did not get annoyed with me for any issue more than he got annoyed with me for this, until he poked me in the chest with his finger and said: 'O 'Umar, is not *Âyat As-Saif*,[2] which appears at the end of *Sûrat An-Nisâ'*, sufficient for you?' If I live, I will issue a decree that will be so clear that those who read the Qur'ân and those who do not read it will be able to make decisions concerning it." Then he

فَذَكَرَ نَبِيَّ اللهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ، قَالَ: إِنِّي رَأَيْتُ كَأَنَّ دِيكًا نَقَرَنِي ثَلَاثَ نَقَرَاتٍ، وَإِنِّي لَا أُرَاهُ إِلَّا حُضُورَ أَجَلِي، وَإِنَّ أَقْوَامًا يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللهَ لَمْ يَكُنْ لِيُضَيِّعَ دِينَهُ، وَلَا خِلَافَتَهُ، وَلَا الَّذِي بَعَثَ بِهِ نَبِيَّهُ ﷺ، فَإِنْ عَجِلَ بِي أَمْرٌ، فَالْخِلَافَةُ شُورَىٰ بَيْنَ هٰؤُلَاءِ السِّتَّةِ الَّذِينَ تُوُفِّيَ رَسُولُ اللهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، وَإِنِّي قَدْ عَلِمْتُ أَنَّ أَقْوَامًا يَطْعَنُونَ فِي هٰذَا الْأَمْرِ، أَنَا ضَرَبْتُهُمْ بِيَدِي هٰذِهِ عَلَى الْإِسْلَامِ، فَإِنْ فَعَلُوا ذٰلِكَ فَأُولٰئِكَ أَعْدَاءُ اللهِ، الْكَفَرَةُ الضُّلَّالُ، ثُمَّ إِنِّي لَا أَدَعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلَالَةِ، مَا رَاجَعْتُ رَسُولَ اللهِ ﷺ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلَالَةِ، وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ، حَتَّىٰ طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي، فَقَالَ: «يَا عُمَرُ أَلَا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟» وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّةٍ، يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللّٰهُمَّ! إِنِّي أُشْهِدُكَ عَلَىٰ أُمَرَاءِ الْأَمْصَارِ، فَإِنِّي إِنَّمَا

[1] According to most, it is the one who dies and is survived by no children or parents.
[2] The verse of summer, meaning, it was revealed in summer.

said: "O Allâh, I call you to bear witness over the governors of the regions, for I sent them to be just and to teach the people their religion and the *Sunnah* of the Prophet ﷺ, to divide the *Fai'* justly among them and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant, this onion and garlic. I remember the Messenger of Allâh ﷺ, if he noticed their smell coming from a man in the *Masjid*, he would issue orders that he taken out Aoward (i.e. out of ghe *Masjid*) Al-Baqî'. Whoever eats them, let him cook them to death (i.e. till there is no more smell in them)."

بَعَثْتُهُمْ عَلَيْهِمْ لِيَعْدِلُوا عَلَيْهِمْ، وَلِيُعَلِّمُوا النَّاسَ دِينَهُمْ، وَسُنَّةَ نَبِيِّهِمْ ﷺ، وَيَقْسِمُوا فِيهِمْ فَيْئَهُمْ، وَيَرْفَعُوا إِلَيَّ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ، ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ! تَأْكُلُونَ شَجَرَتَيْنِ لَا أُرَاهُمَا إِلَّا خَبِيثَتَيْنِ، هٰذَا الْبَصَلَ وَالثُّومَ، لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ، أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ، فَمَنْ أَكَلَهُمَا فَلْيُمِتْهُمَا طَبْخًا.

[1259] (...) A similar *Hadîth* (as no. 1258) was narrated from Qatâdah with this chain.

[١٢٥٩] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ شَبَابَةَ بْنِ سَوَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ جَمِيعًا عَنْ قَتَادَةَ، فِي هٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 18. The Prohibition Of Making Lost Property Announcements In The *Masjid*, And What Should Be Said By One Who Hears A Person Making Such An Announcement

(المعجم ١٨) - (بَابُ النهي عن نشد الضالة في المسجد، وما يقوله من سمع الناشد) (التحفة ٧١)

[1260] 79 - (568) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever hears a man making a lost property

[١٢٦٠] **٧٩-(٥٦٨)** حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو: حَدَّثَنَا ابْنُ

announcement in the *Masjid*, let him say: "May Allâh not restore it to you," for the "*Masâjid* were not built for this purpose.'"

وَهْبٍ عَنْ حَيْوَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي عَبْدِ اللهِ مَوْلَىٰ شَدَّادِ بْنِ الْهَادِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لَا رَدَّهَا اللهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَٰذَا».

[1261] (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 1260).

[١٢٦١] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْمُقْرِىءُ: حَدَّثَنَا حَيْوَةُ قَالَ: سَمِعْتُ أَبَا الْأَسْوَدِ يَقُولُ: حَدَّثَنِي أَبُو عَبْدِ اللهِ مَوْلَىٰ شَدَّادٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ. يَقُولُ: بِمِثْلِهِ.

[1262] 80 - (569) It was narrated from Sulaimân bin Buraidah, from his father, that a man made a lost property announcement in the *Masjid*, saying: "Who has found the red camel?" The Prophet ﷺ said: "May you not find it. The *Masâjid* were only built for that for which they were built."

[١٢٦٢] ٨٠-(٥٦٩) وحَدَّثَني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ رَجُلًا نَشَدَ فِي الْمَسْجِدِ، فَقَالَ: مَنْ دَعَا إِلَىٰ الْجَمَلِ الْأَحْمَرِ فَقَالَ النَّبِيُّ ﷺ: «لَا وَجَدْتَ، إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ».

[1263] 81 - (...) It was narrated from Sulaimân bin Buraidah, from his father, that when the Prophet ﷺ had completed his prayers, a man stood up and said: "Who has found the red camel?" The Prophet ﷺ said: "May you not find it. The "*Masâjid* were

[١٢٦٣] ٨١-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِي سِنَانٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ لَمَّا صَلَّىٰ قَامَ رَجُلٌ فَقَالَ: مَنْ دَعَا إِلَىٰ الْجَمَلِ الْأَحْمَرِ؟

only built for that for which they were built."

فَقَالَ النَّبِيُّ ﷺ: «لَا وَجَدْتَ، إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ».

[1264] **(...)** It was narrated from Ibn Buraidah that his father said: "A Bedouin came after the Prophet ﷺ had completed *Fajr* (prayers). He stuck his head in at the door of the *Masjid*..." a similar report (as no. 1263).

[١٢٦٤] (...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ شَيْبَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ أَعْرَابِيٌّ بَعْدَمَا صَلَّى النَّبِيُّ ﷺ صَلَاةَ الْفَجْرِ، فَأَدْخَلَ رَأْسَهُ مِنْ بَابِ الْمَسْجِدِ. فَذَكَرَ بِمِثْلِ حَدِيثِهِمَا.

قَالَ مُسْلِمٌ: هُوَ شَيْبَةُ بْنُ نَعَامَةَ أَبُو نَعَامَةَ، رَوَى عَنْهُ مِسْعَرٌ وَهُشَيْمٌ وَجَرِيرٌ وَغَيْرُهُمْ مِنَ الْكُوفِيِّينَ.

Chapter 19. *As-Sahw* (Forgetfulness) In Prayer And Prostrating To Compensate For It

(المعجم ١٩) - (بَابُ السهو في الصلاة والسجود له) (التحفة ٧٢)

[1265] **82 - (389)** It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When one you stands up for prayers, the *Shaiṭân* comes to him and tries to confuse him, until he does not know how many *Rak'ah* he has prayed. If one of you experiences that, let him prostrate twice while he is sitting."

[١٢٦٥] ٨٢-(٣٨٩) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ، حَتَّىٰ لَا يَدْرِي كَمْ صَلَّىٰ، فَإِذَا وَجَدَ ذَٰلِكَ أَحَدُكُمْ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ». [راجع: ٨٥٦]

[1266] **(...)** A similar report (as no. 1265) was narrated (by others) from Az-Zuhrî, with this chain.

[١٢٦٦] (...) **حَدَّثَنِي** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا: حَدَّثَنَا سُفْيَانُ،

وَهُوَ ابْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[1267] 83 - (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "When the *Adhân* is called, the *Shaitân* runs away breaking wind, so that he will not hear the *Adhân*. When the *Adhân* ends, he comes back. Then when the *Iqâmah* is called, he runs away, then when it is over, he comes back and distracts a man saying, 'Remember such and such, remember such and such,' reminding him of things that he had not remembered, until the man does not know how many *Rak'ah* he prayed. If one of you does not know how many *Rak'ah* he has prayed, let him prostrate twice while he is sitting."

[١٢٦٧] **٨٣-(...) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا نُودِيَ بِالْأَذَانِ أَدْبَرَ الشَّيْطَانُ، لَهُ ضُرَاطٌ، حَتَّىٰ لَا يَسْمَعَ الْأَذَانَ، فَإِذَا قُضِيَ الْأَذَانُ أَقْبَلَ، فَإِذَا ثُوِّبَ بِهَا أَدْبَرَ، فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّىٰ يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّىٰ يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّىٰ، فَإِذَا لَمْ يَدْرِ أَحَدُكُمْ كَمْ صَلَّى فَلْيَسْجُدْ سَجْدَتَيْنِ، وَهُوَ جَالِسٌ».

[1268] 84 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When the *Iqâmah* for prayer is called, the *Shaitân* runs away breaking wind..." and he mentioned a similar report (as no. 1267). And he added: "And he makes him think of pleasant

[١٢٦٨] **٨٤-(...) وَحَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الشَّيْطَانَ إِذَا ثُوِّبَ بِالصَّلَاةِ وَلَّىٰ وَلَهُ

things and things that he wishes for, and he reminds him of needs that he did not remember."

ضُرَاطٌ». فَذَكَرَ نَحْوَهُ. وَزَادَ: «فَهَنَّاهُ وَمَنَّاهُ، وَذَكَّرَهُ مِنْ حَاجَاتِهِ مَا لَمْ يَكُنْ يَذْكُرُ».

[1269] 85 - (570) It was narrated that 'Abdullâh bin Buḥainah, said: "The Messenger of Allâh ﷺ led us in praying two *Rak'ah* of one of the prayers, then he stood up without sitting, and the people stood up with him. When he had finished his prayer and we were waiting for him to say the *Taslîm*, he said the *Takbîr*, then he prostrated twice while he was sitting, before saying the *Taslîm*, then he said the *Taslîm*."

[١٢٦٩] ٨٥-(٥٧٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ، عَنْ عَبْدِ اللهِ ابْنِ بُحَيْنَةَ قَالَ: صَلَّىٰ لَنَا رَسُولُ اللهِ ﷺ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ، ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَىٰ صَلَاتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ، فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، قَبْلَ التَّسْلِيمِ، ثُمَّ سَلَّمَ.

[1270] 86 - (...) It was narrated from 'Abdullâh bin Buḥainah Al-Asadî, the allies[1] of Banû 'Abdul-Muttalib, that the Messenger of Allâh ﷺ stood up during *Ẕuhr* prayer when he should have sat. When he finished his prayer, he prostrated twice, saying the *Takbîr* with each prostration while he was sitting and before saying the *Taslîm*, and the people prostrated with him, to compensate for the sitting that he had forgotten.

[١٢٧٠] ٨٦-(...) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللهِ ابْنِ بُحَيْنَةَ الْأَسْدِيِّ، حَلِيفِ بَنِي عَبْدِ الْمُطَّلِبِ: أَنَّ رَسُولَ اللهِ ﷺ قَامَ فِي صَلَاةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا أَتَمَّ صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ، قَبْلَ أَنْ يُسَلِّمَ، وَسَجَدَهُمَا النَّاسُ مَعَهُ، مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ.

[1271] 87 - (...) It was narrated

[١٢٧١] ٨٧-(...) وحَدَّثَنَا أَبُو

[1] *Ḥalîf*: Meaning that one from this family had swore allegiance to that family.

from ʻAbdullâh (who is) Ibn Mâlik (and) Ibn Buḥainah that the Messenger of Allâh ﷺ stood up at the end of two *Rak'ah* when he should have sat, and continued with his prayer. At the end of the prayer, he prostrated before saying the *Taslîm*, then he said the *Taslîm*.

الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ، عَنْ عَبْدِ اللهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ، الْأَزْدِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَامَ فِي الشَّفْعِ الَّذِي يُرِيدُ أَنْ يَجْلِسَ فِي صَلَاتِهِ، فَمَضَى فِي صَلَاتِهِ، فَلَمَّا كَانَ فِي آخِرِ الصَّلَاةِ سَجَدَ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ سَلَّمَ.

[1272] 88 - (571) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'If one of you is unsure when in prayer and does not know how many (*Rak'ah*) he has prayed, whether it is three or four, let him ignore what is uncertain and proceed on the basis of what is certain. Then let him prostrate twice before saying the *Taslîm*. Then if he has prayed five (*Rak'ah*), that will make his prayer even, and if he has prayed it properly with four, it will annoy the *Shaiṭân*.'"

[١٢٧٢] ٨٨-(٥٧١) وحَدَّثَنِي مُحَمَّدُ ابْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا مُوسَى ابْنُ دَاوُدَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى؟ ثَلَاثًا أَمْ أَرْبَعًا؟ فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ. فَإِنْ كَانَ صَلَّى خَمْسًا، شَفَعْنَ لَهُ صَلَاتَهُ، وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ، كَانَتَا تَرْغِيمًا لِلشَّيْطَانِ».

[1273] (...) It was narrated from Zaid bin Aslam with this chain (as no. 1272).

[١٢٧٣] (...) حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ وَهْبٍ: حَدَّثَنِي عَمِّي عَبْدُ اللهِ ابْنُ وَهْبٍ: حَدَّثَنِي دَاوُدُ بْنُ قَيْسٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ، بِهَٰذَا الْإِسْنَادِ. وَفِي مَعْنَاهُ

قَالَ: «يَسْجُدُ سَجْدَتَيْنِ قَبْلَ السَّلَامِ» كَمَا قَالَ سُلَيْمَانُ بْنُ بِلَالٍ.

[1274] 89 - (572) It was narrated that 'Alqamah said: "'Abdullâh said: 'The Messenger of Allâh ﷺ offered *Ṣalât*'" – Ibrâhîm said: "and he added or omitted something. – 'When he said the *Salâm* (at the completion of *Ṣalât*), it was said to him: "O Messenger of Allâh, has something new been introduced into the prayer?" He said: "Why is that?" They said: "You did such and such in the prayer." He turned to face the *Qiblah*, then he prostrated twice and said the *Taslîm*, then he turned to face us and said: "If anything new had been introduced into the prayer I would have told you. But I am human, I forget as you forget. If I forget, then remind me. If one of you is unsure in his prayer, let him work out what is correct and proceed on that basis, then prostrate twice."

[١٢٧٤] ٨٩-(٥٧٢) حَدَّثَنَا أَبُو بَكْرٍ وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللهِ: صَلَّىٰ رَسُولُ اللهِ ﷺ - قَالَ إِبْرَاهِيمُ: زَادَ أَوْ نَقَصَ - فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللهِ! أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، قَالَ فَثَنَىٰ رِجْلَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «إِنَّهُ لَوْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ أَنْبَأْتُكُمْ بِهِ، وَلٰكِنْ إِنَّمَا أَنَا بَشَرٌ أَنْسَىٰ كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ، فَلْيُتِمَّ عَلَيْهِ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ».

[1275] 90 - (...) It was narrated from Manṣûr with this chain (a. *Ḥadîth* as no. 1274) And in the report of Ibn Bashr is: "Let him try to work out what is correct."

[١٢٧٥] ٩٠-(...) حَدَّثَنَاه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنْ مِسْعَرٍ، عَنْ مَنْصُورٍ، بِهٰذَا الْإِسْنَادِ.

وَفِي رِوَايَةِ ابْنِ بِشْرٍ «فَلْيَنْظُرْ أَحْرَىٰ ذٰلِكَ لِلصَّوَابِ»، وَفِي رِوَايَةِ وَكِيعٍ «فَلْيَتَحَرَّ الصَّوَابَ».

[1276] (...) Manṣûr narrated it with this chain (no. 1274). Manṣûr said: "Let him try to work out what is correct."

[١٢٧٦] (...) **حَدَّثَنَاه** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا مَنْصُورٌ، بِهَٰذَا الْإِسْنَادِ. وَقَالَ مَنْصُورٌ: «فَلْيَنْظُرْ أَحْرَىٰ ذَٰلِكَ لِلصَّوَابِ».

[1277] (...) It was narrated from Manṣûr with this chain (no. 1274). He said: "Let him work out what is correct."

[١٢٧٧] (...) **وَحَدَّثَناه** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عُبَيْدُ بْنُ سَعِيدٍ الْأُمَوِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، بِهَٰذَا الْإِسْنَادِ. وَقَالَ «فَلْيَتَحَرَّ الصَّوَابَ».

[1278] (...) It was narrated from Manṣûr with this chain (no. 1274). He said: "Let him try to work out what is closest to that which is correct."

[١٢٧٨] (...) **وَحَدَّثَناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، بِهَٰذَا الْإِسْنَادِ. وَقَالَ «فَلْيَتَحَرَّ أَقْرَبَ ذَٰلِكَ إِلَى الصَّوَابِ».

[1279] (...) It was narrated from Manṣûr with this chain (no. 1274). He said: "Let him try to work out what he thinks is correct."

[١٢٧٩] (...) **وحَدَّثَنَاه** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا فُضَيْلُ بْنُ عِيَاضٍ عَنْ مَنْصُورٍ، بِهَٰذَا الْإِسْنَادِ. وَقَالَ «فَلْيَتَحَرَّ الَّذِي يُرَىٰ أَنَّهُ الصَّوَابُ».

[1280] (...) It was narrated from Manṣûr with this chain (no. 1274). He said: "Let him try to work out what is correct."

[١٢٨٠] (...) **حَدَّثَنَاه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ عَنْ مَنْصُورٍ، بِإِسْنَادِ هَٰؤُلَاءِ، وَقَالَ «فَلْيَتَحَرَّ الصَّوَابَ».

[1281] 91 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ prayed *Ẕuhr* with five *Rak'ah*, and when he said the *Taslîm*, it

[١٢٨١] **٩١**-(...) **حَدَّثَنَا** عُبَيْدُ اللهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ

was said to him: "Has something been added to the prayer?" He said: "Why is that?" They said: "You prayed five (*Rak'ah*)." So he prostrated twice.

إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ خَمْسًا، فَلَمَّا سَلَّمَ قِيلَ لَهُ: أَزِيْدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ.

[1282] 92 - (...) It was narrated from 'Alqamah that he led them in prayer and prayed five (*Rak'ah*).

[١٢٨٢] ٩٢-(...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ إِبْراهِيمَ، عَنْ عَلْقَمَةَ: أَنَّهُ صَلَّىٰ بِهِمْ خَمْسًا.

[1283] (...) It was narrated that Ibrâhîm bin Suwaid said: "'Alqamah led us in prayer and prayed five (*Rak'ah*). When he said the *Taslîm*, the people said: 'O Abû Shibl, you prayed five (*Rak'ah*).' He said: 'No, I did not.' They said: 'Yes you did.'" He (the narrator) said: "I was at the edge of the crowd and I was still a boy, but I said: 'Yes you did, you prayed five (*Rak'ah*).' He said to me: 'You too, O one-eyed, you also say that?' I said: 'Yes.' So he went and prostrated twice, then he said the *Taslîm*. Then he said: "Abdullâh said: "The Messenger of Allâh ﷺ led us in prayer and prayed five (*Rak'ah*), and when he finished, the people whispered amongst themselves. He said: 'What is the matter with you?' They said: 'O Messenger of Allâh, has something been added to the

[١٢٨٣] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ قَالَ: صَلَّىٰ بِنَا عَلْقَمَةُ الظُّهْرَ خَمْسًا، فَلَمَّا سَلَّمَ قَالَ الْقَوْمُ: يَا أَبَا شِبْلٍ! قَدْ صَلَّيْتَ خَمْسًا. قَالَ: كَلَّا، مَا فَعَلْتُ. قَالُوا: بَلَىٰ. قَالَ وَكُنْتُ فِي نَاحِيَةِ الْقَوْمِ، وَأَنَا غُلَامٌ. فَقُلْتُ: بَلَىٰ، قَدْ صَلَّيْتَ خَمْسًا. قَالَ لِي: وَأَنْتَ أَيْضًا يَا أَعْوَرُ! تَقُولُ ذَاكَ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَ: فَانْفَتَلَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ قَالَ: قَالَ عَبْدُ اللهِ: صَلَّىٰ بِنَا رَسُولُ اللهِ ﷺ خَمْسًا، فَلَمَّا انْفَتَلَ تَوَشْوَشَ الْقَوْمُ بَيْنَهُمْ، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: يَا رَسُولَ اللهِ! هَلْ زِيدَ فِي الصَّلَاةِ؟ قَالَ:

prayer?' He said: 'No.' They said: 'But you prayed five (*Rak'ah*).' He went and prostrated twice, then he said the *Taslîm*, [then] he said: 'I am human like you, I forget as you forget.''' Ibn Numair added in his report: "If any one of you forgets, let him prostrate twice."

«لَا» قَالُوا: فَإِنَّكَ قَدْ صَلَّيْتَ خَمْسًا. فَانْفَتَلَ ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، [ثُمَّ] قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَىٰ كَمَا تَنْسَوْنَ» وَزَادَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ: «فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ».

[1284] 93 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ led us in prayer and prayed five (*Rak'ah*). We said: 'O Messenger of Allâh, has something been added to the prayer?' He said: 'Why is that?' They said: 'You prayed five (*Rak'ah*).' He said: 'I am human like you. I remember as you remember and I forget as you forget.' Then he did the two prostrations of *As-Sahw* (forgetfulness).

[١٢٨٤] ٩٣-(...) **وحَدَّثَنَاه** عَوْنُ ابْنُ سَلَّامٍ الْكُوفِيُّ: أَخْبَرَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ قَالَ: صَلَّىٰ بِنَا رَسُولُ اللهِ ﷺ خَمْسًا. فَقُلْنَا: يَا رَسُولَ اللهِ! أَزِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا. قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَذْكُرُ كَمَا تَذْكُرُونَ، وَأَنْسَىٰ كَمَا تَنْسَوْنَ». ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ.

[1285] 94 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ offered *Ṣalât*, and he added or omitted something'' - Ibrâhîm (a narrator) said: "I am not sure." "It was said: 'O Messenger of Allâh, has something been added to the prayer?' He said: 'I am human like you, and I forget as you forget. If one of you forgets something, let him prostrate twice while he is sitting.' Then the Messenger of Allâh ﷺ turned around and prostrated twice.

[١٢٨٥] ٩٤-(...) **وحَدَّثَنَا** مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِاللهِ قَالَ: صَلَّىٰ رَسُولُ اللهِ ﷺ. فَزَادَ أَوْ نَقَصَ - قَالَ إِبْرَاهِيمُ: وَالْوَهْمُ مِنِّي - فَقِيلَ: يَا رَسُولَ اللهِ! أَزِيدَ فِي الصَّلَاةِ شَيْءٌ؟ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَىٰ كَمَا تَنْسَوْنَ، فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ، وَهُوَ جَالِسٌ». ثُمَّ تَحَوَّلَ رَسُولُ اللهِ ﷺ فَسَجَدَ سَجْدَتَيْنِ.

[1286] 95 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ did the two prostrations of *As-Sahw* (forgetfulness) after saying the *Salâm* and talking (to the congreqation).

[١٢٨٦] **٩٥**-(. . .) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ سَجَدَ سَجْدَتَيِ السَّهْوِ، بَعْدَ السَّلَامِ وَالْكَلَامِ.

[1287] 96 - (...) It was narrated that 'Abdullâh said: "We offered prayers with the Messenger of Allâh ﷺ and he either added or omitted something. We said: 'O Messenger of Allâh, has something (new) been introduced into the prayer?' He said: 'No.' We told him what he had done and he said: 'If a man adds or omits something, let him prostrate twice.' Then he prostrated twice."

[١٢٨٧] **٩٦**-(. . .) **وحَدَّثَني** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللهِ ﷺ. فَإِمَّا زَادَ أَو نَقَصَ - قَالَ إِبْرَاهِيمُ: وَايْمُ اللهِ! مَا جَاءَ ذَاكَ إِلَّا مِنْ قِبَلِي - قَالَ: فَقُلْنَا: يَا رَسُولَ اللهِ! أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ فَقَالَ: «لَا» قَالَ: فَقُلْنَا لَهُ الَّذِي صَنَعَ. فَقَالَ «إِذَا زَادَ الرَّجُلُ أَوْ نَقَصَ فَلْيَسْجُدْ سَجْدَتَين» قَالَ: ثُمَّ سَجَدَ سَجْدتَيْنِ.

[1288] 97 - (573) It was narrated from Muḥammad bin Sîrîn, that Abû Hurairah said: "The Messenger of Allâh ﷺ led us in one of the afternoon prayers, either *Ẕuhr* or *'Aṣr*, and he said the *Taslîm* after two *Rak'ah*. Then he went to a date-

[١٢٨٨] **٩٧**-(٥٧٣) **وَحَدَّثَني** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ

palm trunk in the *Qiblah* of the *Masjid* and leaned against it, looking angry. Among the people were Abû Bakr and ‘Umar, but they were too afraid to speak. The people left quickly, saying that the prayer had been shortened. Then Dhul-Yadain stood up and said: ‘O Messenger of Allâh, has the prayer been shortened or did you forget?’ The Prophet ﷺ looked to his right and his left, then he said: ‘What did Dhul-Yadain say?’ They said: ‘He is right, you only prayed two *Rak‘ah*.’ So he prayed two more *Rak‘ah* and said the *Taslîm*, then he said the *Takbîr* and prostrated, then he said the *Takbîr* and sat up, then he said the *Takbîr* and prostrated, then he said *Takbîr* and sat up.”

He said: “I was informed from ‘Imrân bin Ḥuṣain that he said: “Then he said the *Taslîm* (instead “and satup”).”

يَقُولُ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ إِحْدَىٰ صَلَاتَيِ الْعَشِيِّ، إِمَّا الظُّهْرَ وَإِمَّا الْعَصْرَ، فَسَلَّمَ فِي رَكْعَتَيْنِ، ثُمَّ أَتَىٰ جِذْعًا فِي قِبْلَةِ الْمَسْجِدِ فَاسْتَنَدَ إِلَيْهَا مُغْضَبًا، وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا أَنْ يَتَكَلَّمَا، وَخَرَجَ سَرَعَانُ النَّاسِ [قَالُوا] قُصِرَتِ الصَّلَاةُ، فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: يَا رَسُولَ اللهِ! أَقُصِرَتِ الصَّلَاةُ أَمْ نَسِيتَ؟ فَنَظَرَ النَّبِيُّ ﷺ يَمِينًا وَشِمَالًا. فَقَالَ: «مَا يَقُولُ ذُو الْيَدَيْنِ؟» قَالُوا: صَدَقَ، لَمْ تُصَلِّ إِلَّا رَكْعَتَيْنِ، فَصَلَّىٰ رَكْعَتَيْنِ وَسَلَّمَ، ثُمَّ كَبَّرَ ثُمَّ سَجَدَ، ثُمَّ كَبَّرَ فَرَفَعَ، ثُمَّ كَبَّرَ وَسَجَدَ، ثُمَّ كَبَّرَ وَرَفَعَ.

قَالَ: وَأُخْبِرْتُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ قَالَ: وَسَلَّمَ.

[1289] 98 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ led us in one of the afternoon prayers...” a *Ḥadîth* like that of Sufyân (no. 1288).

[١٢٨٩] **٩٨**-(...) **وَحَدَّثَنَا** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّىٰ بِنَا رَسُولُ اللهِ ﷺ إِحْدَىٰ صَلَاتَيِ الْعَشِيِّ. بِمَعْنَىٰ حَدِيثِ سُفْيَانَ.

[1290] 99 - (...) It was narrated that Abû Sufyân, the freed slave of Ibn Abî Aḥmad, said: “I heard Abû Hurairah say: ‘The Messenger of Allâh ﷺ led us in praying *‘Aṣr*, then he said the

[١٢٩٠] **٩٩**-(...) **وَحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ؛ أَنَّهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ

Taslîm after two *Rak'ah*. D̲h̲ul-Yadain stood up and said: "Has the prayer been shortened, O Messenger of Allâh, or did you forget?" The Messenger of Allâh ﷺ said: "Neither." He said: "One of them has happened, O Messenger of Allâh." The Messenger of Allâh ﷺ turned to the people and said: "Is D̲h̲ul-Yadain telling the truth?" They said: "Yes, O Messenger of Allâh." The Messenger of Allâh ﷺ completed what was left of the prayer, then he prostrated twice while he was sitting, after saying the *Taslîm*.'"

يَقُولُ: صَلَّىٰ لَنَا رَسُولُ اللهِ ﷺ صَلَاةَ الْعَصْرِ، فَسَلَّمَ فِي رَكْعَتَيْنِ، فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: أَقُصِرَتِ الصَّلَاةُ يَا رَسُولَ اللهِ! أَمْ نَسِيتَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «كُلُّ ذَلِكَ لَمْ يَكُنْ» فَقَالَ: قَدْ كَانَ بَعْضُ ذَلِكَ، يَا رَسُولَ اللهِ! فَأَقْبَلَ رَسُولُ اللهِ ﷺ عَلَى النَّاسِ فَقَالَ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالُوا: نَعَمْ، يَا رَسُولَ اللهِ! فَأَتَمَّ رَسُولُ اللهِ ﷺ مَا بَقِيَ مِنَ الصَّلَاةِ، ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، بَعْدَ التَّسْلِيمِ.

[1291] (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ prayed two *Rak'ah* of *Z̲uhr*, then he said the *Taslîm*. A man from Banû Sulaim came to him and said: "O Messenger of Allâh, has the prayer been shortened or did you forget?"... and he quoted the same *Ḥadîth* (as no. 1290).

[١٢٩١] (...) وحَدَّثَني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا هَارُونُ بْنُ إِسْمَاعِيلَ الْخَزَّازُ: حَدَّثَنَا عَلِيٌّ، وَهُوَ ابْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّىٰ رَكْعَتَيْنِ مِنْ صَلَاةِ الظُّهْرِ، ثُمَّ سَلَّمَ، فَأَتَاهُ رَجُلٌ مِنْ بَنِي سُلَيْمٍ، فَقَالَ: يَا رَسُولَ اللهِ! أَقُصِرَتِ الصَّلَاةُ أَمْ نَسِيتَ؟ وَسَاقَ الْحَدِيثَ.

[1292] 100 - (...) It was narrated that Abû Hurairah said: "While I was praying *Z̲uhr* with the Prophet ﷺ, the Messenger of Allâh ﷺ said the *Taslîm* after two *Rak'ah*. A man from Banû

[١٢٩٢] ١٠٠-(...) وحَدَّثَني إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَا أَنَا

Sulaim stood up..." and he quoted the same *Hadîth* (no. 1290).

أُصَلِّي مَعَ النَّبِيِّ ﷺ صَلَاةَ الظُّهْرِ، سَلَّمَ رَسُولُ اللهِ ﷺ مِنَ الرَّكْعَتَيْنِ، فَقَامَ رَجُلٌ مِنْ بَنِي سُلَيْمٍ، وَاقْتَصَّ الْحدِيثَ.

[1293] 101 - (574) It was narrated from 'Imrân bin Ḥuṣain that the Messenger of Allâh ﷺ prayed *'Aṣr* and said the *Taslîm* after three *Rak'ah*, then he went into his house. A man called Al-Khirbâq, who had long arms, stood up and said: "O Messenger of Allâh!" And he told him what he had done. He (ﷺ) came out looking angry, dragging his *Ridâ'*, and when he reached the people he said: "Is this one telling the truth?" They said: "Yes." So he prayed one *Rak'ah*, then he said the *Taslîm*, then he prostrated twice, then he said the *Taslîm*.

[١٢٩٣] ١٠١-(٥٧٤) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللهِ ﷺ صَلَّى الْعَصْرَ فَسَلَّمَ فِي ثَلَاثِ رَكَعَاتٍ، ثُمَّ دَخَلَ مَنْزِلَهُ، فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ، وَكَانَ فِي يَدَيْهِ طُولٌ، فَقَالَ: يَا رَسُولَ اللهِ! فَذَكَرَ لَهُ صَنِيعَهُ، وَخَرَجَ غَضْبَانَ يَجُرُّ رِدَاءَهُ حَتَّىٰ انْتَهَىٰ إِلَىٰ النَّاسِ فَقَالَ: «أَصَدَقَ هٰذَا؟» قَالُوا: نَعَمْ. فَصَلَّىٰ رَكْعَةً، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ.

[1294] 102 - (...) It was narrated that 'Imrân bin Ḥuṣain said: "The Messenger of Allâh ﷺ said the *Taslîm* after three *Rak'ah* of *'Aṣr*, then (after *Taslîm*) he stood up and entered the apartment. A man with large arms stood up and said: 'Has the prayer been shortened, O Messenger of Allâh?' He came out looking angry, then he prayed the *Rak'ah*

[١٢٩٤] ١٠٢-(...) وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ وَهُوَ الْحَذَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ: سَلَّمَ رَسُولُ اللهِ ﷺ فِي ثَلَاثِ رَكَعَاتٍ مِنَ الْعَصْرِ، ثُمَّ قَامَ فَدَخَلَ الْحُجْرَةَ، فَقَامَ رَجُلٌ بَسِيطُ الْيَدَيْنِ،

that he had omitted, then he said the *Taslîm*, then he did the two prostrations of forgetfulness, then he said the *Taslîm*."

فَقَالَ: أَقُصِرَتِ الصَّلَاةُ؟ يَا رَسُولَ اللهِ! فَخَرَجَ مُغْضَبًا، فَصَلَّى الرَّكْعَةَ الَّتِي كَانَ تَرَكَ، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ، ثُمَّ سَلَّمَ.

Chapter 20. The Prostration Of Recitation

(المعجم ٢٠) - (بَابُ سجود التلاوة)
(التحفة ٧٣)

[1295] 103 - (575) It was narrated from Ibn 'Umar that the Prophet ﷺ used to recite the Qur'ân, and when he recited a *Sûrah* in which a prostration was required, he would prostrate, and we would prostrate with him, until some of us could not find any spot for his forehead.

[١٢٩٥] ١٠٣-(٥٧٥) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، كُلُّهُمْ عَنْ يَحْيَىٰ الْقَطَّانِ. - قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ - عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ الْقُرْآنَ، فَيَقْرَأُ سُورَةً فِيهَا سَجْدَةٌ، فَيَسْجُدُ وَنَسْجُدُ مَعَهُ، حَتَّىٰ مَا يَجِدُ بَعْضُنَا مَوْضِعًا لِمَكَانِ جَبْهَتِهِ.

[1296] 104 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ would recite Qur'ân and reach a verse where a prostration is required, so he would prostrate with us, and we would crowd around him, until one of us could not find room to prostrate, (and this happend) at times other than prayer."

[١٢٩٦] ١٠٤-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: رُبَّمَا قَرَأَ رَسُولُ اللهِ ﷺ الْقُرْآنَ، فَيَمُرُّ بِالسَّجْدَةِ فَيَسْجُدُ بِنَا، حَتَّى ازْدَحَمْنَا عِنْدَهُ، حَتَّىٰ مَا يَجِدُ أَحَدُنَا مَكَانًا لِيَسْجُدَ فِيهِ، فِي غَيْرِ صَلَاةٍ.

[1297] 105 - (576) It was narrated from 'Abdullâh that the Prophet ﷺ recited "By the

[١٢٩٧] ١٠٥-(٥٧٦) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا

star",[1] and he prostrated during it, and those who were with him prostrated, except for an old man who took a handful of pebbles or dust and lifted it up to his forehead, and said: "This is sufficient for me." 'Abdullâh said: "Later on we saw him slain as a disbeliever."

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ قَالَ: سَمِعْتُ الْأَسْوَدَ يُحَدِّثُ عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ: ﴿وَٱلنَّجْمِ﴾، فَسَجَدَ فِيهَا، وَسَجَدَ مَنْ كَانَ مَعَهُ، غَيْرَ أَنَّ شَيْخًا أَخَذَ كَفًّا مِنْ حَصًى أَوْ تُرَابٍ فَرَفَعَهُ إِلَىٰ جَبْهَتِهِ وَقَالَ: يَكْفِينِي هٰذَا. قَالَ عَبْدُ اللهِ: لَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا

[1298] 106 - (577) It was narrated from 'Aṭâ' bin Yasâr that he asked Zaid bin Thâbit about reciting with the *Imâm*. He said: "There is no recitation at all with the *Imâm*." And he said that he recited: "By the star when it goes down (or vanishes)"[2] to the Messenger of Allâh ﷺ, and he did not prostrate.

[١٢٩٨] ١٠٦-(٥٧٧) [وَ]حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ ابْنُ سَعِيدٍ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّهُ أَخْبَرَهُ، أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنِ الْقِرَاءَةِ مَعَ الْإِمَامِ؟ فَقَالَ: لَا قِرَاءَةَ مَعَ الْإِمَامِ فِي شَيْءٍ، وَزَعَمَ أَنَّهُ قَرَأَ عَلَىٰ رَسُولِ اللهِ ﷺ: ﴿وَٱلنَّجْمِ إِذَا هَوَىٰ﴾، فَلَمْ يَسْجُدْ.

[1299] 107 (578) It was narrated from Abû Salamah bin 'Abdur-Raḥmân that Abû

[١٢٩٩] ١٠٧-(٥٧٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ

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[1] *An-Najm* (53).

[2] *An-Najm* 53:1.

Hurairah recited: "When the heaven is split asunder."[1] to them, and he prostrated during it. When he finished, he told them that the Messenger of Allâh ﷺ prostrated during it.

عَبْدِ اللهِ بْنِ يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ أَنَّ أَبَا هُرَيْرَةَ قَرَأَ لَهُمْ: ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾. فَسَجَدَ فِيهَا. فَلَمَّا انْصَرَفَ أَخْبَرَهُمْ أَنَّ رَسُولَ اللهِ ﷺ سَجَدَ فِيهَا.

[1300]... - (...) A similar report (as no. 1298) was narrated from Abû Hurairah, from the Prophet ﷺ.

[١٣٠٠] (...) **وحدَّثني** إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَخْبَرَنَا عِيسَىٰ عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

[1301] 108 - (...) It was narrated that Abû Hurairah said: "We prostrated with the Prophet ﷺ during "When the heaven is split asunder"[2] and "Read! In the Name of your Lord"."[3]

[١٣٠١] ١٠٨-(...) **حدَّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدْنَا مَعَ النَّبِيِّ ﷺ فِي: ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾. وَ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ﴾.

[1302] 109 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ prostrated in "When the heaven is split asunder"[4] and "Read! In the Name of your Lord"."[5]

[١٣٠٢] ١٠٩-(...) **وحدَّثنا** مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ مَوْلَى بَنِي

[1] *Al-Inshiqâq* (84).
[2] *Al-Inshiqâq* (84).
[3] *Al-'Alaq* (96).
[4] *Al-Inshiqâq* (84).
[5] *Al-'Alaq* (96).

مَخْزُومٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: سَجَدَ رَسُولُ اللهِ ﷺ فِي: ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾. وَ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ﴾.

[1303]... - (...) A similar report (as no. 1302) was narrated from Abû Hurairah from the Messenger of Allâh ﷺ.

[١٣٠٣] (...) **وحَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو ابْنُ الْحَارِثِ عَنْ عُبَيْدِ اللّه بْنِ أَبِي جَعْفَرٍ، عَنْ عَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، مِثْلَهُ.

[1304] 110 - (...) It was narrated that Abû Râfi' said: "I prayed *'Ishâ'* with Abû Hurairah and he recited: "When the heaven is split asunder"[1] and prostrated during it. I said to him: 'What is this prostration?' He said: 'I did this prostration behind Abû Al-Qâsim ﷺ, and I will continue to do it until I meet him.'"

[١٣٠٤] ١١٠-(...) **وحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ صَلَاةَ الْعَتَمَةِ فَقَرَأَ: ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾. فَسَجَدَ فِيهَا، فَقُلْتُ لَهُ: مَا هَٰذِهِ السَّجْدَةُ؟ فَقَالَ: سَجَدْتُ بِهَا خَلْفَ أَبِي الْقَاسِمِ ﷺ، فَلَا أَزَالُ أَسْجُدُ بِهَا حَتَّىٰ أَلْقَاهُ، وَقَالَ ابْنُ عَبْدِ الْأَعْلَىٰ: فَلَا أَزَالُ أَسْجُدُهَا.

[1305]... - (...) It was narrated from At-Taimî with this chain, except that they did not say, "behind Abû Al-Qâsim ﷺ."

[١٣٠٥] (...) **وَحَدَّثَنِي** عَمْرٌو النَّاقِدُ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو كَامِلٍ. حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، كُلُّهُمْ عَنِ التَّيْمِيِّ، بِهَٰذَا

[1] *Al-Inshiqâq* (84).

الْإِسْنَادِ. غَيْرَ أَنَّهُمْ لَمْ يَقُولُوا: خَلْفَ أَبِي الْقَاسِمِ ﷺ.

[1306] 111 - (...) It was narrated that Abû Râfi' said: "I saw Abû Hurairah prostrate during "When the heaven is split asunder"[1] and I said: 'Do you prostrate in it?' He said: 'Yes, I saw my close friend ﷺ prostrating in it, and I will continue to prostrate in it until I meet him.'"

Shu'bah said (in his narration): "I said: 'The Prophet ﷺ?' He said: 'Yes.'"

[١٣٠٦] ١١١-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَسْجُدُ فِي: ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾. فَقُلْتُ: تَسْجُدُ فِيهَا؟ فَقَالَ: نَعَمْ. رَأَيْتُ خَلِيلِي ﷺ يَسْجُدُ فِيهَا. فَلَا أَزَالُ أَسْجُدُ فِيهَا حَتَّى أَلْقَاهُ.

قَالَ شُعْبَةُ: قُلْتُ: النَّبِيَّ ﷺ؟ قَالَ: نَعَمْ.

Chapter 21. The Description Of The Sitting During The Prayer, And How The Hands Are To Be Placed On The Thighs

(المعجم ٢١) - (بَابُ صفة الجلوس في الصلاة، وكيفية وضع اليدين على الفخذين) (التحفة ٧٤)

[1307] 112 - (579) 'Âmir bin 'Abdullâh bin Az-Zubair narrated that his father said: "When the Messenger of Allâh ﷺ sat during the prayer, he would put his left foot between his thigh and his shin, and rest his right foot (along the ground). He placed his left hand on his left knee, and he placed his right hand on his right thigh, and pointed with his finger."

[١٣٠٧] ١١٢-(٥٧٩) حَدَّثَنَا مُحَمَّدُ ابْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ عَنْ عَبْدِ الْوَاحِدِ، وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنِي عَامِرُ بْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا قَعَدَ فِي الصَّلَاةِ، جَعَلَ قَدَمَهُ الْيُسْرَىٰ بَيْنَ

[1] *Al-Inshiqâq* (84).

فَخِذِهِ وَسَاقِهِ، وَفَرَشَ قَدَمَهُ الْيُمْنَىٰ، وَوَضَعَ يَدَهُ الْيُسْرَىٰ عَلَىٰ رُكْبَتِهِ الْيُسْرَىٰ، وَوَضَعَ يَدَهُ الْيُمْنَىٰ عَلَىٰ فَخِذِهِ الْيُمْنَىٰ، وَأَشَارَ بِإِصْبَعِهِ.

[1308] 113 - (...) It was narrated from 'Âmir bin 'Abdullâh bin Az-Zubair that his father said: "When the Messenger of Allâh ﷺ sat to supplicate in (*Tashahhud*), he would place his right hand on his right thigh, and his left hand on his left thigh, and he would point with his index finger, placing the thumb on the middle finger, and spread his left hand on his left knee."

[١٣٠٨] **١١٣-(...) حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ عَجْلَانَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَاللَّفْظُ لَهُ، قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ عَجْلَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا قَعَدَ يَدْعُو، وَضَعَ يَدَهُ الْيُمْنَىٰ عَلَىٰ فَخِذِهِ الْيُمْنَىٰ، وَيَدَهُ الْيُسْرَىٰ عَلَىٰ فَخِذِهِ الْيُسْرَىٰ، وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةِ، وَوَضَعَ إِبْهَامَهُ عَلَىٰ إِصْبَعِهِ الْوُسْطَىٰ، وَيُلْقِمُ كَفَّهُ الْيُسْرَىٰ رُكْبَتَهُ.

[1309] 114 - (580) It was narrated from Ibn 'Umar that when the Prophet ﷺ sat during the prayer, he would place his hands on his knees, and raise the right finger that is next to the thumb and supplicated with it (i.e. keeping it raised), and his left hand would be spread on his left knee.

[١٣٠٩] **١١٤-(٥٨٠) وحَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عُبَيْدِ اللهِ ابْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ، وَضَعَ يَدَيْهِ عَلَىٰ رُكْبَتَيْهِ، وَرَفَعَ إِصْبَعَهُ الْيُمْنَى الَّتِي تَلِي الْإِبْهَامَ، فَدَعَا بِهَا، وَيَدَهُ الْيُسْرَىٰ عَلَىٰ رُكْبَتِهِ [الْيُسْرَىٰ]، بَاسِطُهَا عَلَيْهَا.

[1310] 115 - (...) It was narrated from Ibn 'Umar that when the Messenger of Allâh ﷺ sat during the *Tashah-hud*, he placed his left hand on his left knee, and placed his right hand on his right knee, and made a gesture with his finger to indicate the number fifty-three, and pointed with his index finger.

[١٣١٠] **١١٥**-(. . .) **وحَدَّثَنَا** عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ، كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرَىٰ عَلَىٰ رُكْبَتِهِ الْيُسْرَىٰ، وَوَضَعَ يَدَهُ الْيُمْنَىٰ عَلَىٰ رُكْبَتِهِ الْيُمْنَىٰ، وَعَقَدَ ثَلَاثَةً وَخَمْسِينَ، وَأَشَارَ بِالسَّبَّابَةِ.

[1311] 116 - (...) It was narrated from 'Alî bin 'Abdur-Raḥmân Al-Mu'âwî that he said: "'Abdullâh bin 'Umar saw me playing with the pebbles while in prayer. When he had finished he told me not to do that. He said: 'Do what the Messenger of Allâh ﷺ used to do.' I said: 'What did the Messenger of Allâh ﷺ do?' He said: 'When he sat (in *Tashah-hud*) during the prayer, he placed his right hand on his right thigh and clenched all his fingers, and pointed with the finger that is next to the thumb, and he put his left hand on his left thigh.'"

[١٣١١] **١١٦**-(. . .) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بنِ عَبْدِ الرَّحْمَٰنِ الْمُعَاوِيِّ أَنَّهُ قَالَ: رَآنِي عَبْدُ اللهِ ابْنُ عُمَرَ وَأَنَا أَعْبَثُ بِالْحَصَىٰ فِي الصَّلَاةِ، فَلَمَّا انْصَرَفَ نَهَانِي، فَقَالَ: اصْنَعْ كَمَا كَانَ رَسُولُ اللهِ ﷺ يَصْنَعُ. قُلْتُ: وَكَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَصْنَعُ؟ قَالَ: كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ، وَضَعَ كَفَّهُ الْيُمْنَىٰ عَلَىٰ فَخِذِهِ الْيُمْنَىٰ، وَقَبَضَ أَصَابِعَهُ كُلَّهَا. وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي الإِبْهَامَ، وَوَضَعَ كَفَّهُ الْيُسْرَىٰ عَلَىٰ فَخِذِهِ الْيُسْرَىٰ.

1312 (...) It was narrated (through another chain) that 'Alî bin 'Abdur-Raḥmân Al-Mu'âwî said: "I prayed beside Ibn 'Umar..." and he mentioned a

[١٣١٢] (. . .) **وَحَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَٰنِ

الْمُعَاوِيِّ قَالَ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ، فَذَكَرَ نَحْوَ حَدِيثِ مَالِكٍ وَزَادَ: قَالَ سُفْيَانُ: وَكَانَ يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا بِهِ عَنْ مُسْلِمٍ، ثُمَّ حَدَّثَنِيهِ مُسْلِمٌ.

Hadîth similar to that of Mâlik (no. 1312), adding: "Sufyân said: 'Yahyâ bin Sa'eed narrated it to us from Muslim, then Muslim narrated it to me.'"

(المعجم ٢٢) - (بَابُ السلام للتحليل من الصلاة عند فراغها، وكيفيته) (التحفة ٧٥)

Chapter 22. The *Salâm* To Exit The Prayer When One Has Finished, And How It Is Done

[١٣١٣] ١١٧-(٥٨١) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ وَمَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، أَنَّ أَمِيرًا كَانَ بِمَكَّةَ يُسَلِّمُ تَسْلِيمَتَيْنِ. فَقَالَ عَبْدُ اللهِ: أَنَّى عَلِقَهَا؟.

قَالَ الْحَكَمُ فِي حَدِيثِهِ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَفْعَلُهُ.

[1313] 117 - (581) It was narrated from Abû Ma'mar that a governor in Makkah used to say two *Taslîm*. 'Abdullâh said: "Where did he learn this from?"

Al-Hakam said in his *Hadîth*: "The Messenger of Allâh ﷺ used to do that."

[١٣١٤] ١١٨-(...) وحَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ؛ قَالَ شُعْبَةُ - رَفَعَهُ مَرَّةً -: أَنَّ أَمِيرًا أَوْ رَجُلًا سَلَّمَ تَسْلِيمَتَيْنِ. فَقَالَ عَبْدُ اللهِ: أَنَّى عَلِقَهَا؟.

[1314] 118 - (...) It was narrated from 'Abdullâh: Shu'bah said: "A governor or a man said two *Taslîm* and 'Abdullâh said: "Where did he learn this from?"

[١٣١٥] ١١٩-(٥٨٢) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ

[1315] 119 - (582) It was narrated from 'Âmir bin Sa'd that his father said: "I used to see the Messenger of Allâh ﷺ saying the

Salâm to his right and his left, until I could see the whiteness of his cheek."

الْعَقَدِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ أَرَىٰ رَسُولَ اللهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّىٰ أَرَىٰ بَيَاضَ خَدِّهِ.

Chapter 23. The Remembrance After The Prayer

(المعجم ٢٣) - (بَابُ الذكر بعد الصلاة) (التحفة ٧٦)

[1316] 120 - (583) It was narrated that Ibn 'Abbâs said: "We used to know that the prayer of the Messenger of Allâh ﷺ had ended from the *Takbîr*."

[١٣١٦] **١٢٠**-(٥٨٣) **حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو. قَالَ: أَخْبَرَنِي بِذَا أَبُو مَعْبَدٍ ثُمَّ أَنْكَرَهُ بَعْدُ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللهِ ﷺ بِالتَّكْبِيرِ.

[1317] 121 - (...) It was narrated from Abû Ma'bad, the freed slave of Ibn 'Abbâs, that he heard Bukhair narrate that Ibn 'Abbâs said: "We only knew that the prayer of the Messenger of Allâh ﷺ had ended from the *Takbîr*."

'Amr said: "I mentioned that to Abû Ma'bad and he denied it, and said: 'I did not narrate this to you.'" 'Amr said: "But he had told me that before."

[١٣١٧] **١٢١**-(...) **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللهِ ﷺ إِلَّا بِالتَّكْبِيرِ.

قَالَ عَمْرٌو: فَذَكَرْتُ ذٰلِكَ لِأَبِي مَعْبَدٍ فَأَنْكَرَهُ. وَقَالَ: لَمْ أُحَدِّثْكَ بِهٰذَا. قَالَ عَمْرٌو: وَقَدْ أَخْبَرَنِيهِ قَبْلَ ذٰلِكَ.

[1318] 122 - (...) Abû Ma'bad, the freed slave of Ibn 'Abbâs,

[١٣١٨] **١٢٢**-(...) **حَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ:

narrated that Ibn 'Abbâs told him that raising the voice in remembrance after the people had finished *Aṣ-Ṣalât* (the prescribed prayer) was done at the time of the Prophet ﷺ, and he said: "Ibn 'Abbâs said: 'I would know that they had finished when I heard that.'"

أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي إِسْحَٰقُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ أَبَا مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَفْعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ، كَانَ عَلَىٰ عَهْدِ النَّبِيِّ ﷺ. وَأَنَّهُ قَالَ: قَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ، إِذَا انْصَرَفُوا، بِذٰلِكَ إِذَا سَمِعْتُهُ.

Chapter 24. It Is Recommended To Seek Refuge With Allâh From The Punishment Of The Grave, The Punishment Of Hell, The Trials Of Life And Death, The Tribulation Of The *Dajjâl* And From Sin And Debt Between The *Tashah-hud* and the *Taslîm*

(المعجم ٢٤) - (بَابُ استحباب التعوذ من عذاب القبر وعذاب جهنم وفتنة المحيا والممات وفتنة المسيح الدجال ومن المأثم والمغرم بين التشهد والتسليم) (التحفة ٧٧)

[1319] 123 - (584) 'Urwah bin Az-Zubair narrated that 'Âishah said: "The Messenger of Allâh ﷺ entered upon me and there was a Jewish woman with me. She was saying: 'Do you know that you will be put to trial in the grave?' The Messenger of Allâh ﷺ got upset and said: 'Rather the Jews will be put to trial.'" 'Âishah said: "A few nights passed, then the Messenger of Allâh ﷺ said: 'Do you know that it has been revealed to me that you will be put to trial in the grave?'"

[١٣١٩] **١٢٣**-(٥٨٤) حَدَّثَنَا هَٰرُونُ ابْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ - قَالَ هَٰرُونُ: حَدَّثَنَا وَقَالَ حَرْمَلَةُ أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَعِنْدِي امْرَأَةٌ مِنَ الْيَهُودِ، وَهِيَ تَقُولُ: هَلْ شَعَرْتِ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ؟ قَالَتْ: فَارْتَاعَ رَسُولُ اللهِ ﷺ وَقَالَ:

'Âishah said: 'After that, I heard the Messenger of Allâh ﷺ seeking refuge with Allâh from the punishment of the grave.'"

«إِنَّمَا تُفْتَنُ يَهُودُ» قَالَتْ عَائِشَةُ: فَلَبِثْنَا لَيَالِيَ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «هَلْ شَعَرْتِ أَنَّهُ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ؟» قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللهِ ﷺ بَعْدُ، يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ.

[1320] 124 - (858) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ after that (i.e. after it was revealed to him), seeking refuge with Allâh from the punishment of the grave."

[١٣٢٠] **١٢٤**-(٥٨٥) **حَدَّثَنِي** هَرُونُ بْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ وَعَمْرُو ابْنُ سَوَّادٍ - قَالَ حَرْمَلَةُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، بَعْدَ ذٰلِكَ، يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ.

[1321] 125 - (586) It was narrated that 'Âishah said: "Two old Jewish women entered upon me and said: 'The people of the graves are being punished in their graves.' I did not believe them, and I did not want to believe them. They left, and the Messenger of Allâh ﷺ entered upon me. I said to him: 'O Messenger of Allâh, two of the old Jewish women of Al-Madînah entered upon me and said that the people of the graves are being punished in their graves.' He said: 'They spoke the truth.

[١٣٢١] **١٢٥**-(٥٨٦) **حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ. - قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَتْ [عَلَيَّ] عَجُوزَانِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ، فَقَالَتَا: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ. قَالَتْ: فَكَذَّبْتُهُمَا، وَلَمْ أُنْعِمْ أَنْ أُصَدِّقَهُمَا، فَخَرَجَتَا، وَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقُلْتُ لَهُ: يَا رَسُولَ اللهِ! إِنَّ

They are being punished with a punishment that the animals can hear.'" Then she said: "I never saw him praying after that, but he would seek refuge with Allâh from the punishment of the grave."

عَجُوزَيْنِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ دَخَلَتَا عَلَيَّ، فَزَعَمَتَا أَنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ، فَقَالَ «صَدَقَتَا. إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ» ثُمَّ قَالَتْ: فَمَا رَأَيْتُهُ بَعْدُ، فِي صَلَاةٍ، إِلَّا يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

[1322] 126 - (...) This *Hadîth* was narrated from 'Âishah. In it, it says that she said: "He never offered any prayer after that, but I heard him seeking refuge with Allâh from the punishment of the grave."

[١٣٢٢] ١٢٦-(...) وحَدَّثَنِي هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِهٰذَا الْحَدِيثِ. وفيه. قَالَتْ: وَمَا صَلَّىٰ صَلَاةً، بَعْدَ ذٰلِكَ، إِلَّا سَمِعْتُهُ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

Chapter 25. From What Refuge Is To Be Sought When in *Salât*

(المعجم ٢٥) - (بَابُ ما يستعاذ منه في الصلاة) (التحفة ٧٨)

[1323] 127 - (587) 'Urwah bin Az-Zubair narrated that 'Âishah said: "I heard the Messenger of Allâh ﷺ seeking refuge with Allâh during his prayer, from the tribulation of the *Dajjâl*."

[١٣٢٣] ١٢٧-(٥٨٧) حَدَّثَنَا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَسْتَعِيذُ فِي صَلَاتِهِ، مِنْ فِتْنَةِ الدَّجَّالِ.

[1324] 128 - (588) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When any one of you says the

[١٣٢٤] ١٢٨-(٥٨٨) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ وَكِيعٍ، -

Tashah-hud, let him seek refuge with Allâh from four things. Let him say: "*Allâhumma, innî a'ûdhu bika min 'adhâbi jahannama, wa min 'adhâbil-qabri, wa min fitnatil-mahyâ wal-mamâtî wa min sharri fitnatil-masîhid-dajjâl* (O Allâh, I seek refuge with You from the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the tribulation of the *Dajjâl*)."

قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ -: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، عَنْ أَبِي هُرَيْرَةَ. وَعَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللهِ مِنْ أَرْبَعٍ، يَقُولُ: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ». [انظر: ١٣٢٦]

[1325] 129 - (589) 'Urwah bin Az-Zubair narrated that 'Âishah, the wife of the Prophet ﷺ, told him that the Prophet ﷺ used to supplicate during his prayer, saying: "*Allâhumma, innî a'ûdhu bika min 'adhâbil-qabri, wa a'ûdhu bika min fitnatil-masîhid-dajjâl, wa a'ûdhu bika min fitnatil-mahyâ wal-mamâtî, Allâhumma, innî a'ûdhu bika min al-ma'thami wal-maghram* (O Allâh, I seek refuge with You from the punishment of the grave, and I seek refuge with You from the tribulation of the *Dajjâl*, and I seek refuge with You from the trials of life and death. O Allâh, I seek refuge with You from sin and debt.)" Someone said to him: "How often you seek refuge from debt, O Messenger of Allâh." He said: "When a man incurs debt,

[١٣٢٥] ١٢٩ -(٥٨٩) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَٰقَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ» قَالَتْ: فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنَ الْمَغْرَمِ يَا رَسُولَ اللهِ! فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ، حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ». [انظر: ٦٨٧١]

whenever he speaks, he lies, and when he makes a promise, he breaks it."

[١٣٢٦] ١٣٠ -(٥٨٨) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الْأَوْزَاعِيُّ: حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الْآخِرِ، فَلْيَتَعَوَّذْ بِاللهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ». [راجع: ١٣٢٤]

[1326] 130 - (588) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When one of you has finished the final *Tashahhud*, let him seek refuge with Allâh from four things: From the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the *Dajjâl*.'"

[١٣٢٧] وَحَدَّثَنِيهِ الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا هِقْلُ بْنُ زِيَادٍ؛ وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ يَعْنِي ابْنَ يُونُسَ، جَمِيعًا عَنِ الْأَوْزَاعِيِّ، بِهٰذَا الْإِسْنَادِ، وَقَالَ «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ» وَلَمْ يَذْكُرِ «الْآخِرَ».

[1327] (...) It was narrated from Al-Awzâ'î with this chain (as no. 1326), but he said: "When one of you has finished the *Tashahhud*," and he did not say: "final."

[١٣٢٨] ١٣١ -(. . .) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ نَبِيُّ اللهِ ﷺ «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَشَرِّ الْمَسِيحِ الدَّجَّالِ».

[1328] 131 - (...) Abû Hurairah said: "The Prophet of Allâh ﷺ said: '*Allâhumma, innî a'ûdhu bika min 'adhâbil-qabri, wa 'adhâbin-nâri, wa fitnatil-maḥyâ wal-mamâtî, wa sharri fitnatil-masîḥid-dajjâl* (O Allâh, I seek refuge with You from the punishment of the grave, the punishment of the Fire, the trials of life and death, and the evil of the *Dajjâl*.)'"

[1329] 132 - (...) It was narrated that Ṭâwûs said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ said: " Seek refuge with Allâh from the punishment of Allâh, seek refuge with Allâh from the punishment of the grave, seek refuge with Allâh from the tribulation of the *Dajjâl*, and seek refuge with Allâh from the trials of life and death."

[١٣٢٩] ١٣٢-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ طَاوُسٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «عُوذُوا بِاللهِ مِنْ عَذَابِ اللهِ، عُوذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ، عُوذُوا بِاللهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، عُوذُوا بِاللهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[1330] (...) A similar report (as no. 1329) was narrated from Abû Hurairah (with a different chain), from the Prophet ﷺ.

[١٣٣٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[1331] (...) A similar report (as no. 1329) was narrated from Abû Hurairah (with a different chain), from the Prophet ﷺ.

[١٣٣١] (...) وحَدَّثَنَا مُحمَّدُ بْنُ عَبَّادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[1332] 133 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ used to seek refuge with Allâh from the punishment of the grave, the punishment of Hell, and the tribulation of the *Dajjâl*.

[١٣٣٢] ١٣٣-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ جَهَنَّمَ، وَفِتْنَةِ الدَّجَّالِ.

[1333] 134 - (590) It was

[١٣٣٣] ١٣٤-(٥٩٠) وحَدَّثَنَا قُتَيْبَةُ

narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ used to teach them this supplication as he taught them a *Sûrah* from the Qur'ân. He (ﷺ) said: "Say: *Allâhumma, innâ na'ûdhu bika min 'adhâbi jahannama, wa a'ûdhu bika min 'adhâbil-qabri, wa a'ûdhu bika min fitnatil-masîhid-dajjâl wa a'ûdhu bika min fitnatil-mahyâ wal-mamâtî* (O Allâh, we seek refuge with You from the punishment of Hell, and seek refuge with You from the punishment of the grave, and seek refuge with You from the tribulation of the *Dajjâl*, and seek refuge with You from the trials of life and death.)"

Muslim bin Hajjâj said: I heard that Tâwûs said to his son: "Did you say these words during your prayer?" He said: "No." He said: "Repeat your prayer." Because Tâwûs narrated it from three or four people.

ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِىءَ عَلَيْهِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُعَلِّمُهُمْ هٰذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: «قُولُوا: اللّٰهُمَّ! إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

قَالَ مُسْلِمُ [بْنُ الْحَجَّاجِ]: بَلَغَنِي أَنَّ طَاوُسًا قَالَ لابْنِهِ: أَدَعَوْتَ بِهَا فِي صَلَاتِكَ؟ فَقَالَ: لَا. قَالَ: أَعِدْ صَلَاتَكَ. لِأَنَّ طَاوُسًا رَوَاهُ عَنْ ثَلَاثَةٍ أَوْ أَرْبَعَةٍ، أَوْ كَمَا قَالَ.

Chapter 26. It Is Recommended To Recite Statements Of Remembrance After The Prayer, And How That Is To Be Done

(المعجم ٢٦) - (بَابُ استحباب الذكر بعد الصلاة، وبيان صفته) (التحفة ٧٩)

[1334] 135 - (591) It was narrated that Thawbân said: "When the Messenger of Allâh ﷺ had finished his prayer, he would ask for forgiveness three times, and say: '*Allâhumma antas-Salâmu wa minkas-salâmu, tabârakta dhal-jalâli wal-ikrâm* (O

[١٣٣٤] ١٣٥-(٥٩١) حَدَّثَنَا دَاوُدُ ابْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ - اسْمُهُ شَدَّادُ بْنُ عَبْدِ اللهِ عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا انْصَرَفَ من صَلَاتِهِ،

Allâh, You are *As-Salâm* (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honor)."

Al-Walîd said: "I said to Al-Awzâ'î: 'How does one ask for forgiveness?' He said: 'Say: "*Astaghfirullâh, astaghfirullâh* (I ask Allâh for forgiveness, I ask Allâh for forgiveness.)"

اسْتَغْفَرَ ثَلَاثًا وَقَالَ: «اللَّهُمَّ! أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ».

قَالَ الْوَلِيدُ: فَقُلْتُ لِلْأَوْزَاعِيِّ: كَيْفَ الْاِسْتِغْفَارُ؟ قَالَ: يَقُولُ: أَسْتَغْفِرُ اللهَ، أَسْتَغْفِرُ اللهَ.

[1335] 136 - (592) It was narrated that 'Âi<u>sh</u>ah said: "When the Prophet ﷺ had said the *Salâm*, he only sat for as long as it takes to say: '*Allâhumma antas-Salâmu wa minkas-salâmu, tabârakta <u>dh</u>al-jalâli wal-ikrâm* (O Allâh, You are *As-Salâm* (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honor.)'"

According to the report of Ibn Numair (the Prophet ﷺ said): "*Yâ <u>dh</u>al-jalâli wal-ikrâm* (O Possessor of majesty and honor.)"

[١٣٣٥] ١٣٦-(٥٩٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا سَلَّمَ، لَمْ يَقْعُدْ، إِلَّا مِقْدَارَ مَا يَقُولُ: «اللَّهُمَّ! أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ» وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ «يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

[1336] (...) It was narrated from "Âṣim with this chain (as no. 1335), and he said: "*Yâ <u>dh</u>al-jalâli wal-ikrâm* (O Possessor of majesty and honor.)"

[١٣٣٦] (...) وحَدَّثَنَاه ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي الْأَحْمَرَ، عَنْ عَاصِمٍ، بِهٰذَا الْإِسْنَادِ، وَقَالَ: «يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

[1337] (...) It was narrated from 'Âi<u>sh</u>ah that the Prophet ﷺ said... a similar report (as no. 1395), except that (in the end) he (ﷺ) said: "*Yâ <u>dh</u>al-jalâli wal-*

[١٣٣٧] (...) حَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ

ikrâm (O Possessor of majesty and honor.)"

الْحَارِثِ؛ وَخَالِدٍ عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، كِلَاهُمَا: عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ، بِمِثْلِهِ، غَيْرَ أَنَّهُ كَانَ يَقُولُ: «يَا ذَا الْجَلَالِ وَالْإِكْرَامِ!».

[1338] 137 - (593) It was narrated that Warrâd, the freed slave of Al-Mughîrah bin Shu'bah, said: "Al-Mughîrah bin Shu'bah wrote to Mu'âwiyah saying that when the Messenger of Allâh ﷺ had finished his prayer and said the *Salâm*, he said: '*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu wa huwa 'ala kulli shay'in qadîr. Allâhumma lâ mâni'a limâ a'ṭaita, wa lâ mu'ṭiya limâ man'at, wa lâ yanfa'u dhal-jaddi minkal-jadd* (There is none worthy of worship but Allâh alone, with no partner or associate. His is the Dominion, to Him be praise, and He is Able to do all things. O Allâh, none can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is of no avail against You.)'"

[١٣٣٨] ١٣٧-(٥٩٣) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ بنِ رافِعٍ، عَنْ وَرَّادٍ مَوْلَى الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَىٰ مُعَاوِيَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا فَرَغَ مِنَ الصَّلَاةِ وَسَلَّمَ، قَالَ: «لَا إِلَٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ». [انظر: ٤٤٨٣]

[1339] (...) A similar report (as no. 1328) was narrated from Al-Mughîrah from the Prophet ﷺ. Abû Bakr and Abû Kuraib said in their reports: "He (i.e. warrâd) said: 'Al-Mughîrah dictated this to me, and I wrote it to Mu'âwiyah.'"

[١٣٣٩] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وأَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ سِنَانٍ قَالُوا: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَّادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ عَنِ

النَّبِيِّ ﷺ، بِمِثْلِهِ. قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ فِي رِوَايَتِهِمَا: قَالَ: فَأَمْلَاهَا عَلَيَّ الْمُغِيرَةُ، فَكَتَبْتُ بِهَا إِلَىٰ مُعَاوِيَةَ.

[1340] **(...)** 'Abdah bin Abî Lubâbah narrated that Warrâd, the freed slave of Al-Mughîrah bin Shu'bah, said: "Al-Mughîrah bin Shu'bah wrote to Mu'âwiyah - and Warrâd wrote the letter for him - saying: 'I heard the Messenger of Allâh ﷺ say when he had said the *Salâm*...''' a *Hadîth* like theirs (as no. 1339), except for the phrase: "*Wa huwa 'ala kulli shay'in qadîr* (And He is Able to do all things)," which he did not mention.

[١٣٤٠] (...) **وحَدَّثني** مُحمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ: أَنَّ وَرَّادًا مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَىٰ مُعَاوِيَةَ - كَتَبَ ذٰلِكَ الْكِتَابَ لَهُ وَرَّادٌ -: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ حِينَ سَلَّمَ، بِمِثْلِ حَدِيثِهِمَا، إِلَّا قَوْلَهُ «وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ» فَإِنَّهُ لَمْ يَذْكُرْهُ.

[1341] **(...)** It was narrated from Abû Sa'eed that Warrâd, the scribe of Al-Mughîrah bin Shu'bah, said: "Mu'âwiyah wrote to Al-Mughîrah..." a *Hadîth* similar to that of Manṣûr and Al-A'mash (no. 1399).

[١٣٤١] (...) **وحَدَّثَنَا** حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي أَزْهَرُ، جَمِيعًا عَنِ ابْنِ عَوْنٍ، عَنْ أَبِي سَعِيدٍ، عَنْ وَرَّادٍ - كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ - قَالَ: كَتَبَ مُعَاوِيَةُ إِلَىٰ الْمُغِيرَةِ. بِمِثْلِ حَدِيثِ مَنْصُورٍ وَالْأَعْمَشِ.

[1342] 138 - (...) 'Abdah bin Abî Lubâbah and 'Abdul-Malik bin 'Umair narrated that they heard Warrâd, the scribe of Al-Mughîrah bin Shu'bah, say: "Mu'âwiyah wrote to Al-Mughîrah saying: 'Write for me

[١٣٤٢] **١٣٨**-(...) **وحَدَّثَنَا** ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدَةُ بْنُ أَبِي لُبَابَةَ وَعَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، سَمِعَا وَرَّادًا كَاتِبَ الْمُغِيرَةِ بْنِ شُعْبَةَ يَقُولُ: كَتَبَ مُعَاوِيَةُ إِلَىٰ الْمُغِيرَةِ: اكْتُبْ

something that you heard from the Messenger of Allâh ﷺ.' So he wrote to him saying: 'I heard the Messenger of Allâh ﷺ say, when he had finished the *Ṣalât*: "*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu wa huwa 'ala kulli shay'in qadîr. Allâhumma lâ mâni' limâ a'ṭaita, wa lâ mu'ṭiya limâ man'at, wa lâ yanfa'u dhal-jaddi minkal-jadd* (There is none worthy of worship but Allâh alone, with no partner or associate. His is the Dominion, to Him be praise, and He is Able to do all things. O Allâh, none can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is of no avail against You.)"

إِلَيَّ بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ. قَالَ فَكَتَبَ إِلَيْهِ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ إِذَا قَضَى الصَّلَاةَ: «لَا إِلَٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[1343] 139 - (594) Hisham narrated that Abû Az-Zubair said: "Ibn Az-Zubair used to say, following every prayer, after he had said the *Taslîm*: '*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu wa huwa 'ala kulli shay'in qadîr. Lâ ḥawla wa lâ quwwata illâ billâhi, lâ ilâha ill-Allâhu, wa lâ na'budu illâ iyyâhu, lahun-ni'matu wa lahul-faḍlu, wa lahuth-thanâ'ul-ḥasan, lâ ilâha ill-Allâhu, mukhliṣîna lahuddîna wa law karihal-kâfirûn* (There is none worthy of worship but Allâh alone, with no partner or

[١٣٤٣] ١٣٩-(٥٩٤) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الزُّبَيْرِ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَقُولُ: فِي دُبُرِ كُلِّ صَلَاةٍ، حِينَ يُسَلِّمُ: «لَا إِلَٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، لَا إِلَٰهَ إِلَّا اللهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَٰهَ إِلَّا اللهُ مُخْلِصِينَ لَهُ الدِّينَ

associate. His is the Dominion, to Him be praise, and He is Able to do all things. There is no power and no strength except with Allâh. There is none worthy of worship but Allâh and we worship none but Him. To Him belong all grace and favor, and to Him be glorious praise. There is none worthy of worship but Allâh and we are sincere in faith and devotion to Him even though the disbelievers may detest it.)' He said: 'The Messenger of Allâh ﷺ used to recite these words following every prayer.'"

وَلَوْ كَرِهَ الْكَافِرُونَ». وَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلَاةٍ.

[1344] 140 - (...) It was narrated from Abû Az-Zubair, that 'Abdullâh bin Az-Zubair used to recite following every prayer... a *Hadîth* similar to that of Ibn Numair (no. 1348). He said at the end of it: "Then Ibn Az-Zubair said: 'The Messenger of Allâh ﷺ used to recite these words following every prayer.'"

[١٣٤٤] ١٤٠-(...) وحَدَّثَنَاه أبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي الزُّبَيْرِ مَوْلًى لَهُمْ، أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ كَانَ يُهَلِّلُ دُبُرَ كُلِّ صَلَاةٍ. بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ. وَقَالَ فِي آخِرِهِ: ثُمَّ يَقُولُ ابْنُ الزُّبَيْرِ: كَانَ رَسُولُ اللهِ ﷺ يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلَاةٍ.

[1345] (...) Abû Az-Zubair said: "I heard 'Abdullâh bin Az-Zubair preaching from this *Minbar*, saying: 'When the Messenger of Allâh ﷺ said the *Salâm* at the end of the prayer...'" and he mentioned a *Hadîth* similar to that of Hishâm bin 'Urwah (no. 1343).

[١٣٤٥] (...) وحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ: حَدَّثَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَاللهِ بْنَ الزُّبَيْرِ يَخْطُبُ عَلَى هٰذَا الْمِنْبَرِ، وَهُوَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ إِذَا سَلَّمَ فِي دُبُرِ

الصَّلَاةِ أَوِ الصَّلَوَاتِ: فَذَكَرَ بِمِثْلِ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

[١٣٤٦] ١٤١-(...) وحَدَّثني مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ سَالِمٍ، عَنْ مُوسَى بْنِ عُقْبَةَ: أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ أَنَّه سَمِعَ عَبْدَ اللهِ بْنَ الزُّبَيْرِ وَهُوَ يَقُولُ، فِي إِثْرِ الصَّلَاةِ إِذَا سَلَّمَ، بِمِثْلِ حَدِيثِهِمَا. وَقَالَ فِي آخِرِهِ: وَكَانَ يَذْكُرُ ذٰلِكَ عَنْ رَسُولِ اللهِ ﷺ.

[1346] 141 - (...) It was narrated from Mûsâ bin 'Uqbah that Abû Az-Zubair Al-Makki told him that he heard 'Abdullâh bin Az-Zubair saying, at the end of the prayer when he had said the *Salâm*... a *Ḥadîth* similar to theirs (no. 1343). And he said at the end: "He narrated that from the Messenger of Allâh ﷺ."

[١٣٤٧] ١٤٢-(٥٩٥) حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا عُبَيْدُ اللهِ؛ وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ عَجْلَانَ، كِلَاهُمَا عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - وَهٰذَا حَدِيثُ قُتَيْبَةَ: أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللهِ ﷺ. فَقَالُوا: قَدْ ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ الْعُلَىٰ وَالنَّعِيمِ الْمُقِيمِ. فَقَالَ: «وَمَا ذَاكَ؟» قَالُوا: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا نَتَصَدَّقُ، وَيُعْتِقُونَ وَلَا نُعْتِقُ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَفَلَا أُعَلِّمُكُمْ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ؟ وَلَا

[1347] 142 - (595) It was narrated from Abû Hurairah - and this is the *Ḥadîth* of Qutaibah - that the poor *Muhâjirîn* came to the Messenger of Allâh ﷺ and said: "The people of great wealth have taken the highest ranks and eternal bliss." He said: "Why is that?" They said: "They offer *Ṣalât* as we offer *Ṣalât* and they fast as we fast, but they give in charity and we do not, and they free slaves and we do not." The Messenger of Allâh ﷺ said: "Shall I not teach you something by means of which you may catch up with those who have gone ahead of you, and go ahead of those who come after you, and there will be no one who is better than you except those who do as you do?" They said: Yes, O

Messenger of Allâh. He said: "Glorify Allâh, extol His greatness, and praise Him at the end of every prayer, thirty-three times."[1]

Abû Ṣâliḥ said: "The poor *Muhâjrîn* went back to the Messenger of Allâh ﷺ and said: 'Our wealthy brothers have heard what we did and they did likewise.' The Messenger of Allâh ﷺ said: 'That is a bounty from Allâh; He gives it to whomever He wills.'"

Someone other than Qutaibah added to this *Ḥadîth*, narrating from Al-Laith from Ibn 'Ajlân: "Sumayy said: 'I narrated this *Ḥadîth* to one of my family and he said: "You have forgotten. 'Rather he said: "Glorify Allâh thirty-three times, praise Allâh thirty-three times and extol Allâh's greatness thirty-three times."' I went back to Abû Ṣâliḥ and told him that. He took my hand and said: '*Allâhu akbar wa subḥân Allâh wal-ḥamdu Lillâh, Allâhu akbar wa subḥân Allâh wal-ḥamdu Lillâh*, until you reach a total of thirty-three.'"

Ibn 'Ajlân said: "I narrated this *Ḥadîth* to Rajâ' bin Ḥaiwah, and he narrated something similar to me from Abû Ṣâliḥ, from Abû Hurairah, from the Messenger of Allâh ﷺ."

يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ» قَالُوا: بَلَىٰ، يَا رَسُولَ اللهِ! قَالَ: «تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ فِي دُبُرِ كُلِّ صَلَاةٍ، ثَلَاثًا وَثَلَاثِينَ مَرَّةً».

قَالَ أَبُو صَالِحٍ: فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ إِلَىٰ رَسُولِ اللهِ ﷺ. فَقَالُوا: سَمِعَ إِخْوَانُنَا أَهْلُ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «ذَٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ».

وَزَادَ غَيْرُ قُتَيْبَةَ فِي هٰذَا الْحَدِيثِ عَنِ اللَّيْثِ عَنِ ابْنِ عَجْلَانَ: قَالَ سُمَيٌّ: فَحَدَّثْتُ بَعْضَ أَهْلِي هٰذَا الْحَدِيثَ، فَقَالَ: وَهِمْتَ. إِنَّمَا قَالَ «تُسَبِّحُ اللهَ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدُ اللهَ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرُ اللهَ ثَلَاثًا وَثَلَاثِينَ» فَرَجَعْتُ إِلَىٰ أَبِي صَالِحٍ فَقُلْتُ لَهُ ذٰلِكَ، فَأَخَذَ بِيَدِي فَقَالَ: اللهُ أَكْبَرُ وَسُبْحَانَ اللهِ وَالْحَمْدُ للهِ، اللهُ أَكْبَرُ وَسُبْحَانَ اللهِ وَالْحَمْدُ للهِ، حَتَّىٰ تَبْلُغَ مِنْ جَمِيعِهِنَّ ثَلَاثَةً وَثَلَاثِينَ.

قَالَ ابْنُ عَجْلَانَ: فَحَدَّثْتُ بِهٰذَا الْحَدِيثِ رَجَاءَ بْنَ حَيْوَةَ، فَحَدَّثَنِي بِمِثْلِهِ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ.

[1] That is, to say: *Subḥân Allâh* thirty three times, and *Allâhu Akbar* thirty-three times, *Al-ḥamdulillâh* thirty-three times.

[1348] 143 - (...) It was narrated from Abû Hurairah that they said: "O Messenger of Allâh, the people of great wealth have taken the highest ranks and eternal bliss..." a *Ḥadîth* similar to that of Qutaibah from Al-Laith (no. 1347), except that he inserted into the *Ḥadîth* of Abû Hurairah the words of Abû Ṣâliḥ: "Then the poor *Muhâjirîn* went back to the Messenger of Allâh ﷺ..." until the end of the *Ḥadîth*. And he added in the *Ḥadîth*: "Suhail said: 'Eleven (times each), eleven (times each), and all of that adds up to thirty-three.'"

[١٣٤٨] ١٤٣-(...) وحَدَّثني أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُمْ قَالُوا: يَا رَسُولَ اللهِ! ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ الْعُلَىٰ وَالنَّعِيمِ الْمُقِيمِ، بِمِثْلِ حَدِيثِ قُتَيْبَةَ عَنِ اللَّيْثِ، إِلَّا أَنَّهُ أَدْرَجَ فِي حَدِيثِ أَبِي هُرَيْرَةَ قَوْلَ أَبِي صَالِحٍ: ثُمَّ رَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ. إِلَىٰ آخِرِ الْحَدِيثِ، وَزَادَ فِي الْحَدِيثِ: يَقُولُ سُهَيْلٌ: إِحْدَىٰ عَشْرَةَ إِحْدَىٰ عَشْرَةَ، فَجَمِيعُ ذٰلِكَ كُلُّهُ ثَلَاثَةٌ وَثَلَاثُونَ.

[1349] 144 - (596) It was narrated from Ka'b bin 'Ujrah that the Messenger of Allâh ﷺ said: "Remembrance after (the prayer), the one who says them or does them after each obligatory prayer will not be disappointed: Thirty-three *Tasbîḥah*, thirty-three *Taḥmîah* and thirty-four *Takbîrah*."

[١٣٤٩] ١٤٤-(٥٩٦) حَدَّثَنَا الْحَسَنُ بْنُ عِيسَىٰ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا مَالِكُ بْنُ مِغْوَلٍ قَالَ: سَمِعْتُ الْحَكَمَ بْنَ عُتَيْبَةَ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مُعَقِّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ، أَوْ فَاعِلُهُنَّ دُبُرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ، ثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً، وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً، وَأَرْبَعًا وَثَلَاثِينَ تَكْبِيرَةً».

[1350] 145 - (...) It was narrated

[١٣٥٠] ١٤٥-(...) حَدَّثَنَا نَصْرُ

from Ka'b bin 'Ujrah that the Messenger of Allâh ﷺ said: "Remembrance after (the prayer), the one who says them or does them will not be disappointed: Thirty-three *Tasbîḥah*, thirty-three *Taḥmîah* and thirty-four *Takbîrah* after every prayer."

ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا حَمْزَةُ الزَّيَّاتُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مُعَقِّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ، أَوْ فَاعِلُهُنَّ ثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً، وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً، وَأَرْبَعًا وَثَلَاثِينَ تَكْبِيرَةً، فِي دُبُرِ كُلِّ صَلَاةٍ».

[1351] (...) A similar report (as no. 1350) was narrated from Al-Ḥakam with this chain.

[١٣٥١] (...) **حَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ الْمُلَائِيُّ عَنِ الْحَكَمِ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[1352] 146 - (597) It was narrated from Abû Hurairah from the Messenger of Allâh ﷺ: "Whoever glorifies Allâh thirty-three times after every prayer, and praises Allâh thirty-three times, and extols Allâh's greatness thirty-three times, making ninety-nine, and completes it by saying: '*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu wa huwa 'ala kulli shai'in qadîr* (There is none worthy of worship but Allâh alone, with no partner or associate; His is the Dominion, to Him be praise, and He is Able to do all things)' his sins will be forgiven even if they are like the foam of the sea."

[١٣٥٢] ١٤٦-(٥٩٧) حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ ابْنُ عَبْدِ اللهِ عَنْ سُهَيْلٍ، عَنْ أَبِي عُبَيْدٍ الْمَذْحِجِيِّ، قَالَ مُسْلِمٌ: أَبُو عُبَيْدٍ مَوْلَىٰ سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ: «مَنْ سَبَّحَ اللهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ تَمَامَ الْمِائَةِ: لَا إِلَٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

[1353] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 1353).

[١٣٥٣] (. . .) حَدَّثَنَاهُ مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ سُهَيْلٍ، عَنْ أَبِي عُبَيْدٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ. بِمِثْلِهِ.

Chapter 27. What Is To Be Said Between The Opening *Takbîr* And The Recitation Of The Qur'ân

(المعجم ٢٧) - (بَابُ ما يقال بين تكبيرة الإحرام والقراءة) (التحفة ٨٠)

[1354] 147 - (598) It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ said *Takbîr* in the prayer, he would remain silent for a short while before he started to recite. I said: 'O Messenger of Allâh, may my father and mother be sacrificed for you. I have seen that you are silent between the *Takbîr* and recitation. What do you say?' He said: 'I say: "*Allâhumma, bâ'id bainî wa baina khaṭâyaya kamâ bâ'adta bainal-mashriqi wal-maghrib. Allâhumma, naqqinî min khaṭâyaya kamâ yunaqqath-thawbul-abyaḍu minad-danas. Allâhummaghsilnî min khaṭâyaya bith-thalji, wal-mâ' wal-bârid*(O Allâh, distance me from my sins just as You have distanced the east from the west. O Allâh, cleanse me of my sins as a white garment is cleansed of filth. O

[١٣٥٤] **١٤٧**-(٥٩٨) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا كَبَّرَ فِي الصَّلَاةِ، سَكَتَ هُنَيَّةً قَبْلَ أَنْ يَقْرَأَ. فَقُلْتُ: يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ وَأُمِّي! أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا تَقُولُ؟ قَالَ: «أَقُولُ: اللّٰهُمَّ! بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللّٰهُمَّ! نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللّٰهُمَّ! اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ».

Allâh, wash my sins from me with snow, water and hail.)"

[1355] (...) A *Ḥadîth* similar to that of Jarîr (no. 1354) was narrated from 'Umârah bin Al-Qa'qâ' with this chain.

[١٣٥٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ؛ وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ، كِلَاهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ جَرِيرٍ.

[1356] 148 - (599) Abû Hurairah said: "When the Messenger of Allâh ﷺ stood up from the second *Rak'ah*, he would start his recitation with: "All the praise is due to Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists))" and he did not pause."

[١٣٥٦] ١٤٨-(٥٩٩) قَالَ مُسْلِمٌ: وَحُدِّثْتُ عَنْ يَحْيَى بْنِ حَسَّانَ، وَيُونُسَ الْمُؤَدِّبِ وَغَيْرِهِمَا، قَالُوا: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ قَالَ: حَدَّثَنِي عُمَارَةُ بْنُ الْقَعْقَاعِ: حَدَّثَنَا أَبُو زُرْعَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا نَهَضَ مِنَ الرَّكْعَةِ الثَّانِيَةِ اسْتَفْتَحَ الْقِرَاءَةَ بِـ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾. وَلَمْ يَسْكُتْ.

[1357] 149 - (600) It was narrated from Anas that a man came and joined the row (in prayer), out of breath, and he said: "*Al-ḥamdulillâhi ḥamdan kathîran mubârakan fîh* (Praise be to Allâh, much good and blessed praise.)" When the Messenger of Allâh ﷺ had finished the prayers, he said: "Which of you is the one who spoke those words?" The people remained silent. He

[١٣٥٧] ١٤٩-(٦٠٠) [و]حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا قَتَادَةُ وَثَابِتٌ وَحُمَيْدٌ، عَنْ أَنَسٍ أَنَّ رَجُلًا جَاءَ فَدَخَلَ الصَّفَّ وَقَدْ حَفَزَهُ النَّفَسُ، فَقَالَ: الْحَمْدُ لِلّٰهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا قَضَىٰ رَسُولُ اللهِ ﷺ صَلَاتَهُ قَالَ: «أَيُّكُمُ الْمُتَكَلِّمُ بِالْكَلِمَاتِ؟» فَأَرَمَّ الْقَوْمُ. فَقَالَ: «أَيُّكُمُ

said, "Which of you said them? For he did not say anything wrong." A man said: "I came, and I was out of breath, and I said them." He said: "I saw twelve Angels competing to see which of them would take them up."

[1358] 150 - (601) It was narrated that Ibn 'Umar said: "While we were praying with the Messenger of Allâh ﷺ, a man among the people said: '*Allâhu akbaru kabîran, wal-ḥamdulillâhi ka<u>th</u>îran, wa subḥân Allâhi bukaratan wa aṣîla* (Allâh is most great, much praise be to Allâh, glory be to Allâh morning and evening).' The Messenger of Allâh ﷺ said: 'Who said such and such?' A man said: 'I did, O Messenger of Allâh.' He said: 'I was impressed by it, for the gates of heaven were opened for it.'"

Ibn 'Umar said: "I never stopped saying them since I heard the Messenger of Allâh ﷺ say that."

الْمُتَكَلِّمُ بِهَا؟ فَإِنَّهُ لَمْ يَقُلْ بَأْسًا» فَقَالَ رَجُلٌ: جِئْتُ وَقَدْ حَفَزَنِي النَّفَسُ فَقُلْتُهَا. فَقَالَ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَبْتَدِرُونَهَا، أَيُّهُمْ يَرْفَعُهَا».

[١٣٥٨] ١٥٠-(٦٠١) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ: أَخْبَرَنِي الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَوْنِ بْنِ عَبْدِاللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عُمَرَ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللهِ ﷺ. إِذْ قَالَ رَجُلٌ فِي الْقَوْمِ: اللهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ للهِ كَثِيرًا، وَسُبْحَانَ اللهِ بُكْرَةً وَأَصِيلًا. فَقَالَ رَسُولُ اللهِ ﷺ: «مَنِ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا؟» قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا، يَا رَسُولَ اللهِ! قَالَ: «عَجِبْتُ لَهَا. فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ».

قَالَ ابْنُ عُمَرَ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ ذَلِكَ.

Chapter 28. It Is Recommended To Come To Prayers In A Tranquil And Dignified Manner, And It Is Forbidden To Come In A Hasty Manner

(المعجم ٢٨) - (بَابُ استحباب إتيان الصلاة بوقار وسكينة، والنهي عن إتيانها سعيًا) (التحفة ٨١)

[1359] 151 - (602) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say:

[١٣٥٩] ١٥١-(٦٠٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ

'When *As-Ṣalât* has started for prayer is called, do not come rushing. Rather come walking, in a tranquil manner; whatever you catch up with, pray, and whatever you miss, complete it.'"

حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَان بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ-: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا تَسْعَوْنَ، وَأْتُوهَا تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا».

[1360] 152 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When (the *Iqâmah*) for prayer is called, do not come rushing, rather come in a tranquil manner. Whatever you catch up with, pray, and whatever you miss, complete it. For when one of you is heading towards the prayer, he is in a state of prayer."

[١٣٦٠] ١٥٢-(...) حَدَّثَنَا يَحْيَىٰ ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا ثُوِّبَ لِلصَّلَاةِ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا، فَإِنَّ أَحَدَكُمْ إِذَا كَانَ يَعْمِدُ إِلَى الصَّلَاةِ فَهُوَ فِي صَلَاةٍ».

[1361] 153 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Ahadîth*, including: "The Messenger of Allâh ﷺ said: 'When the call for prayer is given, then come walking in a tranquil manner. Whatever you catch up with, pray, and whatever you miss, complete it.'"

[١٣٦١] ١٥٣-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا نُودِيَ بِالصَّلَاةِ فَأْتُوهَا وَأَنْتُمْ تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةُ ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا».

[1362] 154 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the (*Iqâmah* for) prayer is called, none of you should rush towards it, rather he should walk in a tranquil and dignified manner; pray what you catch up with and make up what you miss.'"

[١٣٦٢] ١٥٤-(...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْفُضَيْلُ يَعْنِي ابْنَ عِيَاضٍ، عَنْ هِشَامٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا ثُوِّبَ بِالصَّلَاةِ فَلَا يَسْعَ إِلَيْهَا أَحَدُكُمْ، وَلٰكِنْ لِيَمْشِ وَعَلَيْهِ السَّكِينَةُ وَالْوَقَارُ، صَلِّ مَا أَدْرَكْتَ وَاقْضِ مَا سَبَقَكَ».

[1363] 155 - (603) 'Abdullâh bin Abî Qatâdah narrated that his father told him: "While we were praying with the Messenger of Allâh ﷺ, he heard a clamor and said: 'What is the matter with you?' They said: 'We were hastening to prayers.' He said: 'Do not do that. When you come to prayer, come in a tranquil

[١٣٦٣] ١٥٥-(٦٠٣) حَدَّثَنِي إِسْحٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ الصُّورِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ أَبِي قَتَادَةَ؛ أَنَّ أَبَاهُ أَخْبَرَهُ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ

manner. Whatever you catch up with, pray, and whatever you miss, complete it.'"

اللهِ ﷺ. فَسَمِعَ جَلَبَةً، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلَاةِ. قَالَ: «فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمُ السَّكِينَةَ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا سَبَقَكُمْ فَأَتِمُّوا».

[1364] (...) It was narrated by Shaibân (a similar *Ḥadîth* as no. 1363), with this chain.

[١٣٦٤] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا شَيْبَانُ، بِهَذَا الْإِسْنَادِ.

Chapter 29. When Should The People Stand Up To Pray?

(المعجم ٢٩) - **(بَابُ متى يقوم الناس للصلاة؟)** (التحفة ٨٢)

[1365] 156 - (604) It was narrated that Abû Qatâdah said: "The Messenger of Allâh ﷺ said: 'When the *Iqâmah* for prayer is called, do not stand up until you see me.'"

[١٣٦٥] **١٥٦-(٦٠٤)** وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حَجَّاجٍ الصَّوَّافِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ وَعَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي».

وَقَالَ ابْنُ حَاتِمٍ: «إِذَا أُقِيمَتْ أَوْ نُودِيَ».

[1366] (...) It was narrated from 'Abdullâh bin Qatâdah, from his father, from the Prophet ﷺ (a narration similar to no. 1365).

Isḥâq added in his narration of the *Ḥadîth* of Ma'mar and Shaibân: "Until you see that I have come out."

[١٣٦٦] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ. قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ

يُونُسَ، وَعَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ. - وَقَالَ إِسْحَاقُ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ - عَنْ شَيْبَانَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

وَزَادَ إِسْحَاقُ فِي رِوَايَتِهِ حَدِيثَ مَعْمَرٍ وَشَيْبَانَ «حَتَّى تَرَوْنِي قَدْ خَرَجْتُ».

[1367] 157 - (605) Abû Hurairah said: "The *Iqâmah* for prayer was called, and we stood up and made the rows straight before the Messenger of Allâh ﷺ came out to us. Then the Messenger of Allâh ﷺ came and stood in his prayer place before saying the *Takbîr*, then he went away and said to us: 'Stay where you are.' We remained standing, waiting for him, until he came out to us. He had performed *Ghusl*, and his head was dripping water. Then he said the *Takbîr* and led us in prayer."

[١٣٦٧] ١٥٧-(٦٠٥) حَدَّثَنَا هَـٰرُونُ ابْنُ مَعْرُوفٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أُقِيمَتِ الصَّلَاةُ، فَقُمْنَا فَعَدَّلْنَا الصُّفُوفَ، قَبْلَ أَنْ يَخْرُجَ إِلَيْنَا رَسُولُ اللهِ ﷺ، فَأَتَىٰ رَسُولُ اللهِ ﷺ، حَتَّىٰ إِذَا قَامَ فِي مُصَلَّاهُ قَبْلَ أَنْ يُكَبِّرَ، ذَكَرَ فَانْصَرَفَ، وَقَالَ لَنَا: «مَكَانَكُمْ» فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّىٰ خَرَجَ إِلَيْنَا، وَقَدِ اغْتَسَلَ، يَنْطِفُ رَأْسُهُ مَاءً، فَكَبَّرَ فَصَلَّىٰ بِنَا.

[1368] 158 - (...) It was narrated that Abû Hurairah said: "The *Iqâmah* for prayer was called, and the people had lined up in rows. The Messenger of Allâh ﷺ came out and stood in his place,

[١٣٦٨] ١٥٨-(...) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَمْرٍو، يَعْنِي الْأَوْزَاعِيَّ: حَدَّثَنَا الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ

then he gestured to them with his hand to stay where they were. Then he came out and he had performed *Ghusl*, and his head was dripping with water, and he led them in prayer."

قَالَ: أُقِيمَتِ الصَّلَاةُ، وَصَفَّ النَّاسُ صُفُوفَهُمْ، وَخَرَجَ رَسُولُ اللهِ ﷺ فَقَامَ مَقَامَهُ، فَأَوْمَأَ إِلَيْهِمْ بِيَدِهِ، أَنْ «مَكَانَكُمْ» فَخَرَجَ وَقَدِ اغْتَسَلَ وَرَأْسُهُ يَنْطِفُ الْمَاءَ، فَصَلَّىٰ بِهِمْ.

[1369] 159 - (...) It was narrated from Abû Hurairah that the *Iqâmah* for prayer would be called for the Messenger of Allâh ﷺ, and the people would form rows before the Prophet ﷺ stood in his place.

[١٣٦٩] **١٥٩**-(...) **وحَدَّثني** إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ الصَّلَاةَ كَانَتْ تُقَامُ لِرَسُولِ اللهِ ﷺ، فَيَأْخُذُ النَّاسُ مَصَافَّهُمْ قَبْلَ أَنْ يَقُومَ النَّبِيُّ ﷺ مَقَامَهُ.

[1370] 160 - (606) It was narrated that Jâbir bin Samurah said: "Bilâl used to call the *Adhân* when the sun had passed its zenith, but he did not call the *Iqâmah* until the Prophet ﷺ came out, when he came out he would call the *Iqâmah* for prayer whenever he saw him."

[١٣٧٠] **١٦٠**-(٦٠٦) **وحَدَّثني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ بِلَالٌ يُؤَذِّنُ إِذَا دَحَضَتْ، فَلَا يُقِيمُ حَتَّىٰ يَخْرُجَ النَّبِيُّ ﷺ، فَإِذَا خَرَجَ أَقَامَ الصَّلَاةَ حِينَ يَرَاهُ.

Chapter 30. The One Who Catches Up With A *Rak'ah* Of The Prayer, He Has Caught Up With That Prayer

(المعجم ٣٠) - (بَابُ من أدرك ركعة من الصلاة فقد أدرك تلك الصلاة)

(التحفة ٨٣)

[1371] 161 - (607) It was narrated from Abû Hurairah that

[١٣٧١] **١٦١**-(٦٠٧) **وحَدَّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ،

the Prophet ﷺ said: "Whoever catches up with a *Rak'ah* of the prayer has caught up with the prayer."

عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ».

[1372] 162 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a *Rak'ah* of prayer with the *Imâm* has caught up with the prayer."

[١٣٧٢] **١٦٢-(...)** **وحَدَّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ مَعَ الْإِمَامِ، فَقَدْ أَدْرَكَ الصَّلَاةَ».

[1373] (...) It was narrated from Abû Hurairah from the Prophet ﷺ... a *Hadîth* similar to that of Yahyâ (no. 1372), from Mâlik. But there is no mention in the *Hadîth* of any of them of the words "with the *Imâm*." According to the *Hadîth* of 'Ubaidullâh he (the Prophet ﷺ) said: "he has caught up with the entire prayer."

[١٣٧٣] (...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا ابْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، والْأَوْزَاعِيِّ وَمَالِكِ بْنِ أَنَسٍ، وَيُونُسَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، جَمِيعًا عَنْ عُبَيْدِ اللهِ، كُلُّ هَٰؤُلَاءِ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ يَحْيَىٰ، عَنْ مَالِكٍ وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ «مَعَ الإِمَامِ». وَفِي حَدِيثِ عُبَيْدِ اللهِ قَالَ «فَقَدْ أَدْرَكَ الصَّلَاةَ كُلَّهَا».

[1374] 163 - (608) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a *Rak'ah* of *Ṣubḥ* before the sun rises has caught up with *Ṣubḥ*. Whoever catches up with a *Rak'ah* of *'Aṣr* before the sun sets has caught up with *'Aṣr*."

[١٣٧٤] **١٦٣-(٦٠٨)** **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعَنِ الْأَعْرَجِ، حَدَّثُوهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ». [انظر: ١٣٧٧]

[1375] 164 - (609) It was narrated that 'Âishah said: The Messenger of Allâh ﷺ said: "Whoever catches up with a *Sajdah* of *'Aṣr* before the sun sets, or with a *Sajdah* of *Ṣubḥ* before the sun rises, has caught up with it." And *As-Sajdah* only means the *Rak'ah*.

[١٣٧٥] **١٦٤-(٦٠٩)** **وحَدَّثَنا** حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ، كِلَاهُمَا عَنِ ابْنِ وَهْبٍ - وَالسِّيَاقُ لِحَرْمَلَةَ - قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابنِ شِهَابٍ: أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ سَجْدَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، أَوْ مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ، فَقَدْ أَدْرَكَهَا» وَالسَّجْدَةُ إِنَّمَا هِيَ الرَّكْعَةُ.

[1376] (...) A *Ḥadîth* similar to that of Mâlik (no. 1374) was

[١٣٧٦] (...) **وحَدَّثَنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ

narrated from Abû Hurairah from Zaid bin Aslam.

عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ بِمِثْلِ حَدِيثِ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ.

[1377] 165 - (608) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever catches up with one *Rak'ah* of *'Aṣr* before the sun sets, he has caught it, and whoever catches up with one *Rak'ah* of *Fajr* before the sun rises, he has caught it.'"

[١٣٧٧] ١٦٥-(٦٠٨) وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ، وَمَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ». [راجع: ١٣٧٤]

[1378] (...) Mu'tamir said: "I heard Ma'mar (narrate it) with this chain."

[١٣٧٨] (...) وحَدَّثَنَاه عَبْدُ الْأَعْلَى ابْنُ حَمَّادٍ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَعْمَرًا، بِهَٰذَا الْإِسْنَادِ.

Chapter 31. The Times Of The Five Prayers

(المعجم ٣١) - (بَابُ أَوقات الصلوات الخمس) (التحفة ٨٤)

[1379] 166 - (610) It was narrated from Ibn Shihâb that 'Umar bin 'Abdul-'Azîz delayed *'Aṣr* somewhat, and 'Urwah said to him: "Jibrîl, peace be upon him, came down and led the Messenger of Allâh ﷺ in prayer." 'Umar said to him: "Think about what you are saying, O 'Urwah!" He said: "I heard Bashîr bin Abî Mas'ûd say:

[١٣٧٩] ١٦٦-(٦١٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الْعَصْرَ شَيْئًا. فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قد نَزَلَ، فَصَلَّىٰ إِمَامَ رَسُولِ اللهِ ﷺ، فَقَالَ لَهُ عُمَرُ: اعْلَمْ مَا

'I heard Abû Mas'ûd say: "I heard the Messenger of Allâh ﷺ say: 'Jibrîl came down and led me in prayer, and I prayed with him. Then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him.' And he counted five prayers on his fingers."

تَقُولُ يَا عُرْوَةُ! فَقَالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فَأَمَّنِي، فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ»، [و]يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

[1380] 167 - (...) 'Urwah bin Az-Zubair narrated that Al-Mughîrah bin Shu'bah delayed the prayer one day, when he was in Al-Kûfah. Abû Mas'ûd Al-Anṣârî entered upon him and said: "What is this, O Mughîrah? Do you not know that Jibrîl came down and prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed. Then he ﷺ said: 'This is what has been enjoined upon me.'" 'Umar said to 'Urwah: "Think about what you are narrating, O 'Urwah! Did Jibrîl, peace be upon him, teach the Messenger of Allâh ﷺ the times of the prayers?" 'Urwah said: "That is what Bashîr bin Abî Mas'ûd used to narrate from his father."

[١٣٨٠] ١٦٧-(...) أَخْبَرَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الصَّلَاةَ يَوْمًا. فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ الزُّبَيْرِ فَأَخْبَرَهُ، أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخَّرَ الصَّلَاةَ يَوْمًا، وَهُوَ بِالْكُوفَةِ، فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ الْأَنْصَارِيُّ. فَقَالَ: مَا هٰذَا يَا مُغِيرَةُ؟ أَلَيْسَ قَدْ عَلِمْتَ أَنَّ جِبْرِيلَ نَزَلَ فَصَلَّىٰ، فَصَلَّىٰ رَسُولُ اللهِ ﷺ. ثُمَّ صَلَّىٰ، فَصَلَّىٰ رَسُولُ اللهِ ﷺ. ثُمَّ صَلَّىٰ، فَصَلَّىٰ رَسُولُ اللهِ ﷺ. ثُمَّ صَلَّىٰ، فَصَلَّىٰ رَسُولُ اللهِ ﷺ. ثُمَّ صَلَّىٰ، فَصَلَّىٰ رَسُولُ اللهِ ﷺ. ثُمَّ قَالَ: بِهٰذَا أُمِرْتَ فَقَالَ عُمَرُ لِعُرْوَةَ: انْظُرْ مَا تُحَدِّثُ يَا عُرْوَةُ! أَوَ إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ هُوَ أَقَامَ لِرَسُولِ اللهِ ﷺ وَقْتَ الصَّلَاةِ؟ فَقَالَ عُرْوَةُ:

كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ.

[1381] 168 - (611) 'Âi<u>sh</u>ah, the wife of the Prophet ﷺ, narrated that the Messenger of Allâh ﷺ used to pray *'Aṣr* when the (rays of the) sun was in her apartment (during the early time of *'Aṣr*) before it became manifest.

[١٣٨١] **١٦٨-(٦١١) قَالَ عُرْوَةُ** وَلَقَدْ حَدَّثَتْنِي عَائِشَةُ زَوْجُ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، قَبْلَ أَنْ تَظْهَرَ.

[1382] (...) It was narrated from 'Âi<u>sh</u>ah that the Prophet ﷺ used to pray *'Aṣr* when the sun was shining into her apartment and the afternoon shadow had not yet appeared.

Abû Bakr said: "had not yet become manifest."

[١٣٨٢] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، - قَالَ عَمْرٌو: حَدَّثَنَا - سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ كَانَ النَّبِيُّ ﷺ يُصَلِّي الْعَصْرَ والشَّمْسُ طَالِعَةٌ فِي حُجْرَتِي، لَمْ يَفِيءِ الْفَيْءُ بَعْدُ.

وَقَالَ أَبُو بَكْرٍ: لَمْ يَظْهَرِ الْفَيْءُ بَعْدُ.

[1383] 169 - (...) 'Urwah bin Az-Zubair narrated that 'Âi<u>sh</u>ah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ used to pray *'Aṣr* when the (rays of the) sun was in her apartment and the shadow had not appeared in her apartment.

[١٣٨٣] **١٦٩-(...) وحَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَظْهَرِ الْفَيْءُ مِنْ حُجْرَتِهَا.

[1384] 170 - (...) It was narrated that 'Âi<u>sh</u>ah said: "The Messenger of Allâh ﷺ used to pray *'Aṣr* when the sun was shining into my apartment."

[١٣٨٤] **١٧٠-(...) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ وَاقِعَةٌ فِي حُجْرَتِي.

[1385] 171 - (612) It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "When you pray *Fajr*, its time is until the first part of the sun appears. When you pray *Zuhr*, its time is until *'Asr* comes. When you pray *'Asr*, its time is until the sun turns yellow. When you pray *Maghrib*, its time is until the twilight has disappeared. When you pray *'Ishâ'*, its time is until half of the night has passed."

[١٣٨٥] **١٧١-(٦١٢)** حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا مُعَاذٌ - وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا صَلَّيْتُمُ الْفَجْرَ فَإِنَّهُ وَقْتٌ إِلَىٰ أَنْ يَطْلُعَ قَرْنُ الشَّمْسِ الْأَوَّلُ، ثُمَّ إِذَا صَلَّيْتُمُ الظُّهْرَ فَإِنَّهُ وَقْتٌ إِلَىٰ أَنْ يَحْضُرَ الْعَصْرُ، فَإِذَا صَلَّيْتُمُ الْعَصْرَ فَإِنَّهُ وَقْتٌ إِلَىٰ أَنْ تَصْفَرَّ الشَّمْسُ، فَإِذَا صَلَّيْتُمُ الْمَغْرِبَ فَإِنَّهُ وَقْتٌ إِلَىٰ أَنْ يَسْقُطَ الشَّفَقُ، فَإِذَا صَلَّيْتُمُ الْعِشَاءَ فَإِنَّهُ وَقْتٌ إِلَىٰ نِصْفِ اللَّيْلِ».

[1386] 172 - (...) It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "The time for *Zuhr* is so long as *'Asr* has not come. The time for *'Asr* is so long as the sun has not turned yellow. The time for *Maghrib* is so long as the twilight has not disappeared. The time for *'Ishâ'* is so long as half of the night has not passed. The time for *Fajr* is so long as the sun has not risen."

[١٣٨٦] **١٧٢-(...)** حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ - وَاسْمُهُ يَحْيَى بْنُ مَالِكٍ الْأَزْدِيُّ وَيُقَالُ: الْمَرَاغِيُّ، وَالْمَرَاغُ حَيٌّ مِنَ الْأَزْدِ - عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ، قَالَ: «وَقْتُ الظُّهْرِ مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ، وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ ثَوْرُ الشَّفَقِ، وَوَقْتُ الْعِشَاءِ إِلَىٰ نِصْفِ اللَّيْلِ، وَوَقْتُ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

[1387] **(...)** It was narrated from Shu'bah with this chain.

[١٣٨٧] (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَـٰذَا الْإِسْنَادِ. وَفِي حَدِيثِهِما: قَالَ شُعْبَةُ: رَفَعَهُ مَرَّةً وَلَمْ يَرْفَعْهُ مَرَّتَيْنِ.

[1388] 173 - (...) It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "The time for *Zuhr* is when the sun passes its zenith and the shadow of a man is equal in length to him, so long as *'Asr* has not come. The time of *'Asr* is so long as the sun has not turned yellow. The time for the *Maghrib* prayer is so long as the twilight has not yet disappeared. The time for the *'Ishâ'* prayer is until halfway through the night. The time for the *Subh* prayer is from dawn, so long as the sun has not yet risen. When the sun rises, then refrain from praying, for it rises between the horns of the *Shaitân*."

[١٣٨٨] ١٧٣-(...) وحَدَّثَني أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ، مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَىٰ نِصْفِ اللَّيْلِ الْأَوْسَطِ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ، مَا لَمْ تَطْلُعِ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلَاةِ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ».

[1389] 174 - (...) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âs that he said: "The Messenger of Allâh ﷺ was asked about the times of prayer. He said: 'The time for the *Fajr* prayer is so long

[١٣٨٩] ١٧٤-(...) وحَدَّثَني أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللهِ بْنِ رَزِينٍ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ طَهْمَانَ، عَنِ الْحَجَّاجِ - وَهُوَ ابْنُ

as the first part of the sun has not risen. The time for the *Zuhr* prayer is from when the sun passes the middle of the sky, so long as *'Asr* has not come. The time for the *'Asr* prayer is so long as the sun has not turned yellow and the first part of it has not disappeared. The time for the *Maghrib* prayer is when the sun sets, so long as the twilight has not disappeared. The time for *'Ishâ'* prayer is until halfway through the night.'"

الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّهُ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ وَقْتِ الصَّلَاةِ؟ فَقَالَ: «وَقْتُ صَلَاةِ الْفَجْرِ مَا لَمْ يَطْلُعْ قَرْنُ الشَّمْسِ الْأَوَّلُ، وَوَقْتُ صَلَاةِ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ، مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ صَلَاةِ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ، وَيَسْقُطْ قَرْنُهَا الْأَوَّلُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ إِذَا غَابَتِ الشَّمْسُ، مَا لَمْ يَسْقُطِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَىٰ نِصْفِ اللَّيْلِ».

[1390] 175 - (...) 'Abdullâh bin Yahyâ bin Abî Katheer said: "I heard my father say: 'Knowledge cannot be acquired by resting ones body.'"

[١٣٩٠] ١٧٥-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ ابْنُ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: لَا يُسْتَطَاعُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ.

[1391] 176 - (613) It was narrated from Sulaimân bin Buraidah, from his father, from the Prophet ﷺ that a man asked him about the times of prayer. He said to him: "Pray with us for these two," meaning these two days. When the sun had passed its zenith, he told Bilâl to call the *Adhân*, then he told him to call the *Iqâmah* for *Zuhr*. Then he

[١٣٩١] ١٧٦-(٦١٣) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ، كِلَاهُمَا عَنِ الْأَزْرَقِ - قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْحَٰقُ ابْنُ يُوسُفَ الْأَزْرَقُ - حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، أَنَّ رَجُلًا سَأَلَهُ عَنْ وَقْتِ

told him to call the *Iqâmah* for *'Asr* when the sun was high, white and clear. Then he told him to call the *Iqâmah* for *Maghrib* when the sun had set. Then he told him to call the *Iqâmah* for *'Ishâ'* when the twilight disappeared. Then he told him to call the *Iqâmah* for *Fajr* when dawn broke. The next day, he told him to delay the *Iqâmah* for *Zuhr* until the heat of the day had passed and it had cooled down somewhat. Then he prayed *'Asr* when the sun was still high, but later than on the day before. He prayed *Maghrib* before the twilight disappeared, and he prayed *'Ishâ'* after one-third of the night had passed, and he prayed *Fajr* when it had grown light. Then he said: "Where is the one who asked about the times of prayer?" The man said: "It was me, O Messenger of Allâh." He said: "The times of your prayers are between what you have seen."

الصَّلَاةِ؟ فَقَالَ لَهُ: «صَلِّ مَعَنَا هٰذَيْنِ» يَعْنِي الْيَوْمَيْنِ، فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ بِلَالًا فَأَذَّنَ، ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، فَلَمَّا أَنْ كَانَ الْيَوْمُ الثَّانِي أَمَرَهُ فَأَبْرَدَ بِالظُّهْرِ، فَأَبْرَدَ بِهَا، فَأَنْعَمَ أَنْ يُبْرِدَ بِهَا، وَصَلَّى الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ، أَخَّرَهَا فَوْقَ الَّذِي كَانَ، وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، وَصَلَّى الْعِشَاءَ بَعْدَمَا ذَهَبَ ثُلُثُ اللَّيْلِ، وَصَلَّى الْفَجْرَ فَأَسْفَرَ بِهَا، ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ؟» فَقَالَ الرَّجُلُ: أَنَا، يَا رَسُولَ اللهِ! قَالَ: «وَقْتُ صَلَاتِكُمْ بَيْنَ مَا رَأَيْتُمْ».

[1392] 177 - (...) It was narrated from Sulaimân bin Buraidah, from his father, that a man came to the Prophet ﷺ and asked him about the times of prayer. He said: "Attend the prayer with us." He told Bilâl to call the *Adhân* when it was still dark, and he prayed *Subh* when dawn broke. Then he told him (to call the

[١٣٩٢] ١٧٧-(...) حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلَاةِ؟ فَقَالَ: «اشْهَدْ مَعَنَا

Adhân) for *Zuhr* when the sun passed the middle of the sky. Then he told him (to call the *Adhân*) for *'Asr* when the sun was still high. Then he told him (to call the *Adhân*) for *Maghrib* when the sun set. Then he told him (to call the *Adhân*) for *'Ishâ'* when the twilight disappeared. The following day, he told him (to call the *Adhân*) for *Fajr* when it had grown light. Then he told him (to call the *Adhân*) for *Zuhr* when it had cooled down a little. Then he told him (to call the *Adhân*) for *'Asr* when the sun was still white and clear, and had not become tinged with yellow. Then he told him (to call the *Adhân*) for *Maghrib* before the twilight disappeared. Then he told him (to call the *Adhân*) for *'Ishâ'* when one-third of the night had gone, or when part of the night had done - Haramî was not sure. When morning came he said: "Where is the one who was asking? Between what you have seen is the time."

الصَّلَاةَ» فَأَمَرَ بِلَالًا فَأَذَّنَ بِغَلَسٍ، فَصَلَّى الصُّبْحَ، حِينَ طَلَعَ الْفَجْرُ، ثُمَّ أَمَرَهُ بِالظُّهْرِ، حِينَ زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ ثُمَّ أَمَرَهُ بِالْعَصْرِ، وَالشَّمْسُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ حِينَ وَجَبَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ بِالْعِشَاءِ حِينَ وَقَعَ الشَّفَقُ، ثُمَّ أَمَرَهُ الْغَدَ فَنَوَّرَ بِالصُّبْحِ، ثُمَّ أَمَرَهُ بِالظُّهْرِ فَأَبْرَدَ، ثُمَّ أَمَرَهُ بِالْعَصْرِ وَالشَّمْسُ بَيْضَاءُ نَقِيَّةٌ لَمْ تُخَالِطْهَا صُفْرَةٌ، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ قَبْلَ أَنْ يَقَعَ الشَّفَقُ، ثُمَّ أَمَرَهُ بِالْعِشَاءِ عِنْدَ ذَهَابِ ثُلُثِ اللَّيْلِ أَوْ بَعْضِهِ - شَكَّ حَرَمِيٌّ، فَلَمَّا أَصْبَحَ قَالَ: «أَيْنَ السَّائِلُ؟ مَا بَيْنَ مَا رَأَيْتَ وَقْتٌ».

[1393] 178 - (614) Abû Bakr bin Abî Mûsâ narrated from his father, from the Messenger of Allâh ﷺ, that someone came to him and asked him about the times of the prayer. He did not give any reply. Then he had the *Iqâmah* called for *Fajr* when dawn broke and the people could hardly recognize one another (because it was so dark). Then he

[١٣٩٣] ١٧٨-(٦١٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا بَدْرُ بْنُ عُثْمَانَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَىٰ عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ أَتَاهُ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلَاةِ؟ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا، قَالَ فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ، وَالنَّاسُ لَا يَكَادُ يَعْرِفُ

told him to call the *Iqâmah* for *Zuhr* when the sun had passed its zenith and one would say that it was midday, although he knew better than them. Then he told him to call the *Iqâmah* for *'Asr* when the sun was high. Then he told him to call the *Iqâmah* for *Maghrib* when the sun set. Then he told him to call the *Iqâmah* for *'Ishâ'* when the twilight disappeared. Then the following day he delayed *Fajr* until when it was over, one would say that the sun had risen or had almost risen. Then he delayed *Zuhr* until it was nearly the time when he had prayed *'Asr* the day before. Then he delayed *'Asr* until when it was over, one would say that the sun had turned red. Then he delayed *Maghrib* until the twilight was about to disappear. Then he delayed *'Ishâ'* until it was the first third of the night. The next day he called the one who had asked and said: "The times (of prayers) are between each two times."

بَعْضُهُمْ بَعْضًا، ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ، حِينَ زَالَتِ الشَّمْسُ، وَالْقَائِلُ يَقُولُ قَدِ انْتَصَفَ النَّهَارُ، وَهُوَ كَانَ أَعْلَمَ مِنْهُمْ. ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ وَقَعَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَخَّرَ الْفَجْرَ مِنَ الْغَدِ حَتَّىٰ انْصَرَفَ مِنْهَا، وَالْقَائِلُ يَقُولُ قَدْ طَلَعَتِ الشَّمْسُ أَوْ كَادَتْ، ثُمَّ أَخَّرَ الظُّهْرَ حَتَّىٰ كَانَ قَرِيبًا مِنْ وَقْتِ الْعَصْرِ بِالْأَمْسِ، ثُمَّ أَخَّرَ الْعَصْرَ حَتَّى انْصَرَفَ مِنْها، والْقَائِلُ يَقُولُ قَدِ احْمَرَّتِ الشَّمْسُ، ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّىٰ كَانَ عِنْدَ سُقُوطِ الشَّفَقِ، ثُمَّ أَخَّرَ الْعِشَاءَ حَتَّىٰ كَانَ ثُلُثُ اللَّيْلِ الْأَوَّلُ، ثُمَّ أَصْبَحَ فَدَعَا السَّائِلَ فَقَالَ: «الْوَقْتُ بَيْنَ هٰذَيْنِ».

[1394] 179 - (...) It was narrated from Abû Bakr bin Abî Mûsâ, from his father, that someone came to the Prophet ﷺ and asked him about the times of prayer... a *Hadîth* like that of Ibn Numair (no. 1393), except that he said: "He prayed *Maghrib* before the twilight disappeared on the second day."

[١٣٩٤] ١٧٩-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ بَدْرِ ابْنِ عُثْمَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَىٰ، سَمِعَهُ مِنْهُ، عَنْ أَبِيهِ: أَنَّ سَائِلًا أَتَى النَّبِيَّ ﷺ، فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلَاةِ؟ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ، غَيْرَ أَنَّهُ قَالَ: فَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، فِي الْيَوْمِ الثَّانِي.

Chapter 32. The Recommendation To Delay *Zuhr* (Until It Has Cooled Down) In Severe Heat For One Who Finds It Too Hot In Route To Join The Congregation

[1395] 180 - (615) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When it is very hot, wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell.'"

[1396] (...) Abû Hurairah said: The Messenger of Allâh ﷺ said... a similar report (as no. 1395).

[1397] 181 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When it is a hot day, wait until it cools down somewhat before praying, for intense heat is a exhalation from Hell."

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Wait until it cools down somewhat before praying,

(المعجم ٣٢) - (بَابُ استحباب الإبراد بالظهر في شدة الحرّ لمن يمضي إلى جماعة وينالُه الحرّ في طريقه) (التحفة ٨٥)

[١٣٩٥] ١٨٠-(٦١٥) حَدَّثَنَا قُتَيْبَةُ [ابْنُ سَعِيدٍ]: حَدَّثَنَا اللَّيْثُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

[١٣٩٦] (...) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ سَوَاءً.

[١٣٩٧] ١٨١-(...) وحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَعَمْرُو بْنُ سَوَّادٍ وَأَحْمَدُ بْنُ عِيسَىٰ - قَالَ عَمْرٌو: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو أَنَّ بُكَيْرًا حَدَّثَهُ عَنْ بُسْرِ بْنِ سَعِيدٍ وَسَلْمَانَ الْأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كَانَ الْيَوْمُ

for intense heat is an exhalation from Hell."

A similar report was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ.

الْحَارُّ فَأَبْرِدُوا بِالصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

قَالَ عَمرٌو: وَحَدَّثَنِي أَبُو يُونُسَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَبْرِدُوا عَنِ الصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

قَالَ عَمْرٌو: وَحَدَّثَنِي ابْنُ شِهَابٍ عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ، بِنَحْوِ ذٰلِكَ.

[1398] 182 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "This heat is an exhalation from Hell, so wait until it cools down before praying."

[١٣٩٨] **١٨٢-(. . .) وحَدَّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ هٰذَا الْحَرَّ مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوا بِالصَّلَاةِ».

[1399] 183 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned some *Ahadîth*, among which was: "The Messenger of Allâh ﷺ said: 'Wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell.'"

[١٣٩٩] **١٨٣-(. . .) حَدَّثَنَا** ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ. فَذَكَرَ أَحَادِيثَ، مِنْهَا وَقَالَ رَسُولُ اللهِ ﷺ «أَبْرِدُوا عَنِ الْحَرِّ فِي الصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

[1400] 184 - (616) It was narrated that Abû Dharr said: "The *Mu'adhdhin* of the Messenger of Allâh ﷺ called the *Adhân* for *Zuhr*, and the Prophet ﷺ said: 'Wait until it cools down,

[١٤٠٠] **١٨٤-(٦١٦) وَحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُهَاجِرًا أَبَا الْحَسَنِ يُحَدِّثُ أَنَّهُ سَمِعَ زَيْدَ

wait until it cools down,' or he said, 'Wait, wait.' And he said: 'Intense heat is an exhalation from Hell, so if it is very hot, wait until it cools down somewhat before praying."'

Abû Dharr said: "So we waited until we could see the shadow of the mounds."

بْنَ وَهْبٍ يُحَدِّثُ عَنْ أَبِي ذَرٍّ. قَالَ: أَذَّنَ مُؤَذِّنُ رَسُولِ اللهِ ﷺ بِالظُّهْرِ. فَقَالَ النَّبِيُّ ﷺ: «أَبْرِدْ أَبْرِدْ». أَوْ قَالَ: «انْتَظِرْ انْتَظِرْ» وَقَالَ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ».

قَالَ أَبُو ذَرٍّ: حَتَّىٰ رَأَيْنَا فَيْءَ التُّلُولِ.

[1401] 185 - (617) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Fire complained to its Lord and said: O Lord, parts of me have consumed other parts. So He gave it permission to breathe out, once in the winter and once in the summer, and that is the intense heat that you experience, and the bitter cold that you experience.'"

[١٤٠١] ١٨٥-(٦١٧) وحَدَّثَني عَمْرُو بْنُ سَوَّادٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ - وَاللَّفْظُ لِحَرْمَلَةَ-: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ «اشْتَكَتِ النَّارُ إِلَىٰ رَبِّهَا فَقَالَتْ: يَا رَبِّ! أَكَلَ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ، فَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ».

[1402] 186 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When it is hot, wait for it to cool down somewhat before praying, for the intense heat is an exhalation from Hell." And he mentioned: "The Fire complained to its Lord, so He gave it permission to breathe out twice

[١٤٠٢] ١٨٦-(...) وحَدَّثَني إِسْحَٰقُ بْنُ مُوسَىٰ الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ وَمُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ

each year, once in the winter and once in the summer."

رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كَانَ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ». وَذَكَرَ «أَنَّ النَّارَ اشْتَكَتْ إِلَىٰ رَبِّهَا، فَأَذِنَ لَهَا فِي كُلِّ عَامٍ بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ».

[1403] 187 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Fire said: 'Lord, parts of me have consumed other parts; give me permission to breathe out.' So He gave it permission to breathe out, once in the winter and once in the summer. What you experience of cold, or intense cold, is the breath of Hell, and what you experience of heat or intense heat is the breath of Hell."

[١٤٠٣] ١٨٧-(...) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنَا حَيْوَةُ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «قَالَتِ النَّارُ: رَبِّ! أَكَلَ بَعْضِي بَعْضًا، فَأْذَنْ لِي أَتَنَفَّسْ. فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ، فَمَا وَجَدْتُمْ مِنْ بَرْدٍ أَوْ زَمْهَرِيرٍ فَمِنْ نَفَسِ جَهَنَّمَ، وَمَا وَجَدْتُمْ مِنْ حَرٍّ أَوْ حَرُورٍ فَمِنْ نَفَسِ جَهَنَّمَ».

Chapter 33. It Is Recommended To Pray *Ẕuhr* At The Beginning Of Its Time When There Is No Intense Heat

(المعجم ٣٣) - (بَابُ استحباب تقديم الظهر في أول الوقت في غير شدة الحر) (التحفة ٨٦)

[1404] 188 - (618) It was narrated that Jâbir bin Samurah said: "The Prophet ﷺ used to

[١٤٠٤] ١٨٨-(٦١٨) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ،

pray *Zuhr* when the sun declined."[1]

كِلَاهُمَا عَنْ يَحْيَىٰ الْقَطَّانِ وَابْنِ مَهْدِيٍّ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ - عَنْ شُعْبَةَ قَالَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ؛ - قَالَ ابْنُ الْمُثَنَّىٰ: وَحَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ إِذَا دَحَضَتِ الشَّمْسُ.

[1405] 189 - (619) It was narrated that Khabbâb said: "We complained to the Messenger of Allâh ﷺ about praying on the hot sand, and he did not respond to our complaint."

[١٤٠٥] **١٨٩-(٦١٩) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ سَلَّامُ بْنُ سُلَيْمٍ عَنْ أَبِي إِسْحَٰقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ قَالَ: شَكَوْنَا إِلَىٰ رَسُولِ اللهِ ﷺ الصَّلَاةَ فِي الرَّمْضَاءِ، فَلَمْ يُشْكِنَا.

[1406] 190 - (...) It was narrated that Khabbâb said: "We came to the Messenger of Allâh ﷺ and complained to him about the hot sand and he did not respond to our complaint."

Zuhair said: "I said to Abû Ishâq: 'Was that concerning *Zuhr*?' He said: 'Yes.' I said: 'Was it about praying it earlier?' He said: 'Yes.'"

[١٤٠٦] **١٩٠-(...) وحَدَّثَنَا** أَحْمَدُ بْنُ يُونُسَ وَعَوْنُ بْنُ سَلَّامٍ، قَالَ عَوْنٌ: أَخْبَرَنَا. وَقَالَ ابْنُ يُونُسَ - وَاللَّفْظُ لَهُ: حَدَّثَنَا - زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَٰقَ عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ قَالَ: أَتَيْنَا رَسُولَ اللهِ ﷺ فَشَكَوْنَا إِلَيْهِ حَرَّ الرَّمْضَاءِ فَلَمْ يُشْكِنَا.

قَالَ زُهَيْرٌ: قُلْتُ لِأَبِي إِسْحَٰقَ: أَفِي الظُّهْرِ؟ قَالَ: نَعَمْ. قُلْتُ: أَفِي تَعْجِيلِهَا؟ قَالَ: نَعَمْ.

[1] The Arabic word is *Dahadat*; meaning when it past the zenith.

[1407] 191 - (620) It was narrated that Anas bin Mâlik said: "We used to pray (*Ẓuhr*) with the Messenger of Allâh ﷺ when it was intensely hot, and if one of us could not place his forehead firmly on the ground, he would spread out his garment and prostrate on it."

[١٤٠٧] **١٩١-(٦٢٠) حَدَّثَنَا يَحْيَى** ابْنُ يَحْيَىٰ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ غَالِبٍ الْقَطَّانِ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللهِ ﷺ فِي شِدَّةِ الْحَرِّ. فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ جَبْهَتَهُ مِنَ الْأَرْضِ، بَسَطَ ثَوْبَهُ، فَسَجَدَ عَلَيْهِ.

Chapter 34. It Is Recommended To Pray *'Aṣr* Early

(المعجم ٣٤) - (بَابُ استحباب التبكير بالعصر) ٨٧

[1408] 192 - (621) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ used to pray *'Aṣr* when the sun was high and bright, then a person would go to Al-'Awâlî and reach Al-'Awâlî when the sun was still high.

[١٤٠٨] **١٩٢-(٦٢١) حَدَّثَنَا قُتَيْبَةُ** ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي، فَيَأْتِي الْعَوَالِيَ وَالشَّمْسُ مُرْتَفِعَةٌ.

لَمْ يَذْكُرْ قُتَيْبَةُ: فَيَأْتِي الْعَوَالِيَ؛

[1409] (...) It was narrated from Anas that the Messenger of Allâh ﷺ used to pray *'Aṣr*... a similar report (as no. 1408).

[١٤٠٩] (...) **وحَدَّثَنِي** هَـٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ، بِمِثْلِهِ، سَوَاءً.

[1410] 193 - (...) It was narrated

[١٤١٠] **١٩٣-(...) وحَدَّثَنَا**

that Anas bin Mâlik said: "We used to pray *'Asr*, then a person could go to Qubâ' and reach them when the sun was still high."

يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي الْعَصْرَ، ثُمَّ يَذْهَبُ الذَّاهِبُ إِلَىٰ قُبَاءٍ، فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ.

[1411] 194 - (...) It was narrated that Anas bin Mâlik said: "We used to pray *'Asr* then a man could go out to Banû 'Amr bin 'Awf and find them praying *'Asr*."

[١٤١١] ١٩٤-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَخْرُجُ الْإِنْسَانُ إِلَىٰ بَنِي عَمْرِو ابْنِ عَوْفٍ، فَيَجِدُهُمْ يُصَلُّونَ الْعَصْرَ.

[1412] 195 - (622) It was narrated from Al-'Ala bin 'Abdur-Raḥmân that he entered upon Anas bin Mâlik in his house in Al-Baṣrah, when he had finished *Ẕuhr*, and his house was beside the *Masjid*. When we entered upon him he said: 'Have you prayed *'Asr*?' We said: 'We have just finished *Ẕuhr*.' He said: 'Pray *'Asr*.' So we stood up and prayed, and when we had finished he said: 'I heard the Messenger of Allâh ﷺ say: That is the prayer of the hypocrite. He sits watching the sun, then when it is between the horns of the *Shaiṭân*, he stands up and pecks out four *Rak'ah*, in which he remembers Allâh only a little.'"

[١٤١٢] ١٩٥-(٦٢٢) وحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ ومُحَمَّدُ بْنُ الصَّبَّاحِ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَٰنِ، أَنَّهُ دَخَلَ عَلَىٰ أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ، حِينَ انْصَرَفَ مِنَ الظُّهْرِ، وَدَارُهُ بِجَنْبِ الْمَسْجِدِ، فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ: أَصَلَّيْتُمُ الْعَصْرَ؟ فَقُلْنَا لَهُ: إِنَّمَا انْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ. قَالَ: فَصَلُّوا الْعَصْرَ، فَقُمْنَا فَصَلَّيْنَا، فَلَمَّا انْصَرَفْنَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّىٰ إِذَا كَانَتْ

بَيْنَ قَرْنَي الشَّيْطَانِ، قَامَ فَنَقَرَهَا أَرْبَعًا، لَا يَذْكُرُ اللهَ فِيهَا إِلَّا قَلِيلًا».

[1413] 196 - (623) Abû Umâmah bin Sahl said: "We prayed *Zuhr* with 'Umar bin 'Abdul-'Azîz, then we went out and entered upon Anas bin Mâlik, and we found him praying *'Asr*. I said: 'O uncle, what is the prayer that you have prayed?' He said: "*'Asr*. This is the prayer of the Messenger of Allâh ﷺ which we used to pray with him.'"

[١٤١٣] ١٩٦-(٦٢٣) وحَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ الْمُبَارَكِ عَنْ أَبِي بَكْرِ بْنِ عُثْمَانَ بْنِ سَهْلِ بْنِ حُنَيْفٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ ابْنَ سَهْلٍ يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظُّهْرَ، ثُمَّ خَرَجْنَا حَتَّىٰ دَخَلْنَا عَلَىٰ أَنَسِ بْنِ مَالِكٍ، فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ، فَقُلْتُ: يَا عَمِّ! مَا هٰذِهِ الصَّلَاةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرُ، وَهٰذِهِ صَلَاةُ رَسُولِ اللهِ صَلَّى اللهُ تَعَالَىٰ عَلَيْهِ وَسَلَّمَ الَّتِي كُنَّا نُصَلِّي مَعَهُ.

[1414] 197 - (624) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ led us in praying *'Asr*, and when he had finished, a man from Banû Salimah came and said: 'O Messenger of Allâh, we want to slaughter a camel of ours, and we would like you to be present.' He said, 'Yes.' So he set out, and we set out with him, and we found that the camel had not yet been slaughtered. It was slaughtered, then cut into pieces, and some of it was cooked, then we ate, before the sun set."

[١٤١٤] ١٩٧-(٦٢٤) حَدَّثَنَا عَمْرُو ابْنُ سَوَّادٍ الْعَامِرِيُّ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ، قَالَ عَمْرٌو: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ مُوسَى بْنَ سَعْدٍ الْأَنْصَارِيَّ حَدَّثَهُ عَنْ حَفْصِ بْنِ عُبَيْدِ اللهِ، عَنْ أَنَسِ ابْنِ مَالِكٍ، أَنَّهُ قَالَ: صَلَّىٰ لَنَا رَسُولُ اللهِ ﷺ الْعَصْرَ، فَلَمَّا انْصَرَفَ أَتَاهُ رَجُلٌ مِنْ بَنِي سَلِمَةَ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّا نُرِيدُ أَنْ نَنْحَرَ جَزُورًا لَنَا، وَنَحْنُ نُحِبُّ

أَنْ تَحْضُرَهَا. قَالَ: «نَعَمْ» فَانْطَلَقَ وَانْطَلَقْنَا مَعَهُ، فَوَجَدْنَا الْجَزُورَ لَمْ تُنْحَرْ فَنُحِرَتْ ثُمَّ قُطِّعَتْ، ثُمَّ طُبِخَ مِنْهَا، ثُمَّ أَكَلْنَا، قَبْلَ أَنْ تَغِيبَ الشَّمْسُ.

وَقَالَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ ابْنِ لَهِيعَةَ وَعَمْرِو بْنِ الْحَارِثِ، فِي هٰذَا الْحَدِيثِ.

[1415] 198 - (625) Râfi' bin Khadîj said: "We used to pray *'Asr* with the Messenger of Allâh ﷺ, then a camel would be slaughtered and divided into ten parts, then it would be cooked and we would eat cooked meat, before the sun set."

[١٤١٥] **١٩٨**-(٦٢٥) حَدَّثَنَا مُحَمَّدُ ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي النَّجَاشِيِّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْعَصْرَ مَعَ رَسُولِ اللهِ ﷺ. ثُمَّ تُنْحَرُ الْجَزُورُ، فَتُقْسَمُ عَشَرَ قِسَمٍ، ثُمَّ نَطْبَخُ، فَنَأْكُلُ لَحْمًا نَضِيجًا، قَبْلَ مَغِيبِ الشَّمْسِ.

[1416] 199 - (...) Al-Awzâ'î narrated it (the narration of Râfi') with this chain, except that he said: "We used to slaughter a camel after *'Asr* at the time of the Messenger of Allâh ﷺ," and he did not say: "We used to pray with him."

[١٤١٦] **١٩٩**-(...) حَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَشُعَيْبُ بْنُ إِسْحَاقَ الدِّمَشْقِيُّ قَالَا: حَدَّثَنَا الْأَوْزَاعِيُّ، بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: كُنَّا نَنْحَرُ الْجَزُورَ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، بَعْدَ الْعَصْرِ وَلَمْ يَقُلْ: كُنَّا نُصَلِّي مَعَهُ.

Chapter 35. Stern Warning Against Missing The *'Asr* Prayer

(المعجم ٣٥) - (بَابُ التغليظ في تفويت صلاة العصر) (التحفة ٨٨)

[1417] 200 - (626) It was

[١٤١٧] **٢٠٠**-(٦٢٦) [و]حَدَّثَنَا

narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The one who misses *'Asr* is like the one whose family and wealth were taken from him."

يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

[1418] (...) It was narrated from Sâlim, from his father (a *Hadîth* similar to no. 1417).

[١٤١٨] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ.

قَالَ عَمْرٌو: يَبْلُغُ بِهِ. وَقَالَ أَبُو بَكْرٍ: رَفَعَهُ.

[1419] 201 - (...) It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ said: "Whoever misses *'Asr* it is as if his family and wealth were taken from him."

[١٤١٩] ٢٠١-(...) وحَدَّثَنِي هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ فَاتَتْهُ الْعَصْرُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

Chapter 36. The Evidence For Those Who Say That 'The Middle Prayer' Is The *'Asr* Prayer

(المعجم ٣٦) - (بَابُ الدليل لمن قال: الصلاة الوسطى هي صلاة العصر) (التحفة ٨٩)

[1420] 202 - (627) It was narrated that 'Alî said: "On the day of (the battle of) *Al-Ahzâb*, the Messenger of Allâh ﷺ said: 'May Allâh fill their graves and

[١٤٢٠] ٢٠٢-(٦٢٧) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ

their houses with fire, for they kept us busy and distracted us from the Middle Prayer until the sun set.'"

عَلِيٍّ قَالَ: لَمَّا كَانَ يَوْمُ الْأَحْزَابِ قَالَ رَسُولُ اللهِ ﷺ «مَلَأَ اللهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا، كَمَا حَبَسُونَا وَشَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَىٰ، حَتَّىٰ غَابَتِ الشَّمْسُ».

[1421] (...) It was narrated from Hishâm with this chain (a *Ḥadîth* similar to no. 1420).

[١٤٢١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَاهُ إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، جَمِيعًا عَنْ هِشَامٍ، بِهَٰذَا الْإِسْنَادِ.

[1422] 203 - (...) It was narrated that 'Alî said: "On the day of (the battle of) *Al-Aḥzâb*, the Messenger of Allâh ﷺ said: 'They distracted us from the Middle Prayer until the sun set. May Allâh fill their graves with fire, and their houses,' or 'their bellies'" - Shu'bah was not sure whether he said houses or bellies.

[١٤٢٢] ٢٠٣-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَبِي حَسَّانَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، يَوْمَ الْأَحْزَابِ: «شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَىٰ حَتَّى آبَتِ الشَّمْسُ، مَلَأَ اللهُ قُبُورَهُمْ نَارًا، وَ بُيُوتَهُمْ أَوْ بُطُونَهُمْ»- شَكَّ شُعْبَةُ فِي الْبُيُوتِ وَالْبُطُونِ.

[1423] (...) It was narrated from Qatâdah with this chain, and he said: "Their houses and their graves" - he was not uncertain.

[١٤٢٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَٰذَا الْإِسْنَادِ. وَقَالَ: بُيُوتَهُمْ وَقُبُورَهُمْ - وَلَمْ يَشُكَّ.

[1424] 204 - (...) 'Alî said: "On

[١٤٢٤] ٢٠٤-(...) وحَدَّثَنَاه أَبُو

the day of (the battle of) *Al-Aḥzâb*, when he was sitting at one of the openings in the ditch, the Messenger of Allâh ﷺ said: 'They distracted us from the Middle Prayer until the sun set. May Allâh fill their graves and their houses' - or 'their graves and their bellies - with fire."'

بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ؛ وَحَدَّثَنَاهُ عُبَيْدُ اللهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ يَحْيَىٰ، سَمِعَ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، يَوْمَ الْأَحْزَابِ، وَهُوَ قَاعِدٌ عَلَىٰ فُرْضَةٍ مِنْ فُرَضِ الْخَنْدَقِ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَىٰ، حَتَّىٰ غَرَبَتِ الشَّمْسُ، مَلَأَ اللهُ قُبُورَهُمْ وَبُيُوتَهُمْ، أَوْ قَالَ: قُبُورَهُمْ وَبُطُونَهُمْ نَارًا».

[1425] 205 - (...) It was narrated that 'Alî said: "The Messenger of Allâh ﷺ said on the day of (the battle of) *Al-Aḥzâb*: "They distracted us from the Middle Prayer, *'Aṣr* prayer. May Allâh fill their houses and their graves with fire." Then he prayed it between the two evening prayers, between *Maghrib* and *'Ishâ'*.

[١٤٢٥] ٢٠٥-(...) وحَدَّثَنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، يَوْمَ الْأَحْزَابِ «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَىٰ صَلَاةِ الْعَصْرِ. مَلَأَ اللهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا». ثُمَّ صَلَّاهَا بَيْنَ الْعِشَاءَيْنِ، بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

[1426] 206 - (628) It was narrated that 'Abdullâh said: "The idolators kept the Messenger of Allâh ﷺ from praying *'Aṣr* until the sun had turned red or yellow. The Messenger of Allâh ﷺ said:

[١٤٢٦] ٢٠٦-(٦٢٨) وحَدَّثَنا عَوْنُ ابْنُ سَلَّامٍ الْكُوفِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ طَلْحَةَ الْيَامِيُّ عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللهِ قَالَ: حَبَسَ الْمُشْرِكُونَ رَسُولَ

'They distracted us from the Middle Prayer, *'Aṣr* prayer. May Allâh fill their bellies and their graves with fire.'"

اللهِ ﷺ عَنْ صَلَاةِ الْعَصْرِ، حَتَّى احْمَرَّتِ الشَّمْسُ أَوِ اصْفَرَّتْ. فَقَالَ رَسُولُ اللهِ ﷺ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَىٰ صَلَاةِ الْعَصْرِ، مَلَأَ اللهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا» أَوْ [قَالَ]: «حَشَا اللهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا».

[1427] 207 - (629) It was narrated that Abû Yûnus, the freed slave of 'Âishah, said: "'Âishah told me to write a *Muṣḥaf* for her, and she said: 'When you reach this verse - Guard strictly (five obligatory) *Aṣ-Ṣalawât* (the prayers) especially the middle *Ṣalât*...[1] - call me.' When I reached it, I called her, and she dictated to me the words of Allâh: 'Guard strictly (five obligatory) *Aṣ-Ṣalawât* (the prayers) especially the middle *Ṣalât* and *'Aṣr* prayer. And stand before Allâh with obedience.' 'Âishah said: 'I heard it from the Messenger of Allâh ﷺ.'"

[١٤٢٧] ٢٠٧-(٦٢٩) [و]حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ ابْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ مَوْلَىٰ عَائِشَةَ، أَنَّهُ قَالَ: أَمَرَتْنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفًا، وَقَالَتْ: إِذَا بَلَغْتَ هٰذِهِ الْآيَةَ فَآذِنِّي: ﴿حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾ [البقرة: ٢٣٨] فَلَمَّا بَلَغْتُهَا آذَنْتُهَا، فَأَمْلَتْ عَلَيَّ قَوْلَهُ تَعَالَىٰ: (حَافِظُوا عَلَىٰ الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَصَلَاةِ الْعَصْرِ، وَقُومُوا للهِ قَانِتِينَ).

قَالَتْ عَائِشَةُ: سَمِعْتُهَا مِنْ رَسُولِ اللهِ ﷺ.

[1428] 208 - (630) It was narrated from Al-Fuḍail bin Marzûq from Shaqîq bin 'Uqbah, that Al-Barâ' bin 'Âzib said:

[١٤٢٨] ٢٠٨ (٦٣٠) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا الْفُضَيْلُ بْنُ مَرْزُوقٍ عَنْ شَقِيقِ

[1] *Al-Baqarah* 2:238.

"This verse was revealed - 'Guard strictly (five obligatory) prayers and *'Aṣr* prayer...' and we recited it for as long as Allâh willed, then Allâh abrogated, it and revealed: 'Guard strictly (five obligatory) *Aṣ-Ṣalawât* (the prayers) especially the middle *Ṣalât*)...[1] A man who was sitting beside Shaqîq said to him: "So it is the *'Aṣr* prayer." Al-Barâ' said: "I have told you how it was revealed and how it was abrogated, and Allâh knows best."

ابْنِ عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: نَزَلَتْ هٰذِهِ الْآيَةُ: حَافِظُوا عَلَى الصَّلَوَاتِ وَصَلَاةِ الْعَصْرِ، فَقَرَأْنَاهَا مَا شَاءَ اللهُ، ثُمَّ نَسَخَهَا اللهُ، فَنَزَلَتْ: ﴿حَـٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾. فَقَالَ رَجُلٌ - كَانَ جَالِسًا عِنْدَ شَقِيقٍ - لَهُ: هِيَ إِذًا صَلَاةُ الْعَصْرِ. فَقَالَ الْبَرَاءُ: قَدْ أَخْبَرْتُكَ كَيْفَ نَزَلَتْ وَكَيْفَ نَسَخَهَا اللهُ. وَاللهُ أَعْلَمُ.

[1429] **(...)** It was narrated from Al-Barâ' bin 'Âzib. He said: "We recited it with the Messenger of Allâh ﷺ for a while." A *Hadîth* like that of Fuḍail bin Marzûq (no. 1428).

[١٤٢٩] قَالَ [مُسْلِمٌ] : وَرَوَاهُ الْأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ شَقِيقِ بْنِ عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: قَرَأْنَاهَا مَعَ النَّبِيِّ ﷺ زَمَانًا. بِمِثْلِ حَدِيثِ فُضَيْلِ بْنِ مَرْزُوقٍ.

[1430] **209** - **(631)** It was narrated from Jâbir bin 'Abdullâh that on the day of *Al-Khandaq* (i.e., the battle of Al-Ahzâb), 'Umar bin Al-Khaṭṭâb started cursing the disbelievers of the Quraish and said: "O Messenger of Allâh, by Allâh I could not pray *'Aṣr* until the sun was about to set." The Messenger of Allâh ﷺ said: "By Allâh, I have not prayed either." We went down to Buṭḥân,

[١٤٣٠] ٢٠٩-(٦٣١) وحَدَّثَني أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ عَنْ مُعَاذِ بْنِ هِشَامٍ، - قَالَ أَبُو غَسَّانَ: حدَّثنا مُعَاذُ بْنُ هِشَامٍ -: حَدَّثَنَا أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، يَوْمَ الْخَنْدَقِ،

[1] *Al-Baqarah* 2:238.

and the Messenger of Allâh ﷺ performed *Wuḍû'* and so did we. Then the Messenger of Allâh ﷺ prayed *'Aṣr* after the sun had set, then he prayed *Maghrib* after that.

جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، وَقَالَ: يَا رَسُولَ اللهِ! وَاللهِ! مَا كِدْتُ أَنْ أُصَلِّيَ الْعَصْرَ حَتَّىٰ كَادَتْ أَنْ تَغْرُبَ الشَّمْسُ. فَقَالَ رَسُولُ اللهِ ﷺ: «فَوَاللهِ! إِنْ صَلَّيْتُهَا» فَنَزَلْنَا إِلَىٰ بُطْحَانَ، فَتَوَضَّأَ رَسُولُ اللهِ ﷺ وَتَوَضَّأْنَا. فَصَلَّىٰ رَسُولُ اللهِ ﷺ الْعَصْرَ بَعْدَمَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّىٰ بَعْدَهَا الْمَغْرِبَ.

[1431] (...) A similar report (as no. 1430) was narrated from Yaḥyâ bin Abî Kathîr, with this chain.

[١٤٣١] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ إِسْحَٰقُ: أَخْبَرَنَا - وَكِيعٌ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، فِي هٰذَا الْإِسْنَادِ، بِمِثْلِهِ.

Chapter 37. The Virtue Of The *Ṣubḥ* And *'Aṣr* Prayers, And Of Maintaining Them

(المعجم ٣٧) - (بَابُ فضل صلاتي الصبح والعصر والمحافظة عليهما)

(التحفة ٩٠)

[1432] 210 - (632) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Angels of the night and the day come to you in succession, and they meet at the *Fajr* prayer and at the *'Aṣr* prayer. Then those who stayed among you ascend and their Lord asks them, although He knows best about them, 'How did you leave My slaves?' and they say: 'We left

[١٤٣٢] ٢١٠-(٦٣٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ، وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ بِهِمْ:

them while they were praying, and we came to them while they were praying.'"

كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ».

[1433] (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Angels come to you in succession," a *Hadîth* like that of Abû Az-Zinâd (no. 1432).

[١٤٣٣] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالْمَلَائِكَةُ يَتَعَاقَبُونَ فِيكُمْ» بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ.

[1434] 211 - (633) Qais bin Abî Hâzim said: "I heard Jarîr bin 'Abdullâh say: 'We were sitting with the Messenger of Allâh ﷺ when he looked at the moon while it was full, and he said: "You will see your Lord as you are seeing this moon, and you will not crowd one another in order to see Him. If you can, do not let yourselves be distracted from praying before the sun rises and before it sets," meaning *Fajr* and *'Asr*. Then Jarîr recited: "And glorify the praises of your Lord before the rising of the sun, and before its setting."[1]

[١٤٣٤] ٢١١-(٦٣٣) وحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللهِ وَهُوَ يَقُولُ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللهِ ﷺ، إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: «أَمَا إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ، لَا تُضَامُّونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَىٰ صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي الْفَجْرَ وَالْعَصْرَ ثُمَّ قَرَأَ جَرِيرٌ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾ [طه: ١٣٠].

[1435] 212 - (...) 'Abdullâh bin Numair, Abû Usâmah and Wakî' narrated with this chain and said: "(The Prophet ﷺ said: You will

[١٤٣٥] ٢١٢-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ وَوَكِيعٌ، بِهٰذَا الْإِسْنَادِ،

[1] *Ta-Ha* 20:130.

be presented to your Lord and you will see Him as you see this moon." And he said: "Then he recited," and he did not mention Jarîr.

وَقَالَ: «أَمَا إِنَّكُمْ سَتُعْرَضُونَ عَلَىٰ رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ» وَقَالَ: ثُمَّ قَرَأَ. وَلَمْ يَقُلْ: جَرِيرٌ.

[1436] 213 - (634) It was narrated from Ibn Abî Khâlid, Mis'ar and Al-Bakhtarî bin Al-Mukhtâr, that they heard from Abû Bakr bin 'Umârah bin Ruwaibah, that his father said: "I heard the Messenger of Allâh ﷺ say: 'No one will enter the Fire who prays before the sun rises and before it sets.'" Meaning *Fajr* and *'Asr*. A man from among the people of Al-Basrah said to him: "Did you hear it from the Messenger of Allâh ﷺ?" He said: "Yes." The man said: "And I bear witness that I heard it from the Messenger of Allâh ﷺ. My ears heard it and my heart understood it."

[١٤٣٦] ٢١٣-(٦٣٤) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي خَالِدٍ وَمِسْعَرٍ وَالْبَخْتَرِيِّ بْنِ الْمُخْتَارِ، سَمِعُوهُ مِنْ أَبِي بَكْرِ بْنِ عُمَارَةَ بْنِ رُوَيْبَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّىٰ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي الْفَجْرَ وَالْعَصْرَ. فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ: آنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ. قَالَ الرَّجُلُ: وَأَنَا أَشْهَدُ أَنِّي سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي.

[1437] 214 - (...) It was narrated from Ibn 'Umârah bin Ruwaibah that his father said: "The Messenger of Allâh ﷺ said: 'No one will enter the Fire who prays before the sun rises and before it sets.'" With him there was a man from among the people of Al-Basrah who said: "Did you hear this from the Prophet ﷺ?" He said: "Yes, I bear witness to

[١٤٣٧] ٢١٤-(...) وحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ عُمَارَةَ بْنِ رُوَيْبَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَلِجُ النَّارَ مَنْ صَلَّىٰ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» وَعِنْدَهُ رَجُلٌ

that." He said: "And I bear witness that I heard the Prophet ﷺ say it in the same place where you heard it from him."

مِنْ أَهْلِ الْبَصْرَةِ فَقَالَ: آنْتَ سَمِعْتَ هٰذَا مِنَ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ، أَشْهَدُ بِهِ عَلَيْهِ. قَالَ: وَأَنَا أَشْهَدُ، لَقَدْ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُهُ، بِالْمَكَانِ الَّذِي سَمِعْتَهُ مِنْهُ.

[1438] 215 - (635) It was narrated from Abû Bakr, from his father, that the Messenger of Allâh ﷺ said: "Whoever prays at the two cool times (*Fajr* and *'Asr*), he will enter Paradise."

[١٤٣٨] ٢١٥-(٦٣٥) وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ: حَدَّثَنِي أَبُو جَمْرَةَ الضُّبَعِيُّ عَنْ أَبِي بَكْرٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ».

[1439] (...) Hammâm narrated it with this chain, and said that Abû Bakr was Ibn Abî Mûsâ.

[١٤٣٩] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ؛ وَحَدَّثَنَا ابْنُ خِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَا جَمِيعًا: حَدَّثَنَا هَمَّامٌ، بِهٰذَا الْإِسْنَادِ. وَنَسَبَا أَبَا بَكْرٍ فَقَالَا: ابْنُ أَبِي مُوسَىٰ.

Chapter 38. The Beginning Of The Time For *Maghrib* Is When The Sun Sets

(المعجم ٣٨) - (بَابُ بيان أن أول وقت المغرب عند غروب الشمس)

(التحفة ٩١)

[1440] 216 - (636) It was narrated from Salamah bin Al-Akwa' that the Messenger of Allâh ﷺ used to pray *Maghrib* when the sun set and had disappeared below the horizon.

[١٤٤٠] ٢١٦-(٦٣٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَتَوَارَتْ بِالْحِجَابِ

[1441] 217 - (637) Râfi' bin Khadîj said: "We used to pray *Maghrib* with the Messenger of Allâh ﷺ, and one of us would leave, and he would be able to see as far as he could shoot an arrow."

[١٤٤١] ٢١٧-(٦٣٧) [و]حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَاشِيِّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُولِ اللهِ ﷺ. فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ.

[1442] (...) Râfi' bin Khadîj said: "We used to pray *Maghrib*..." a similar *Hadîth* (as no. 1441).

[١٤٤٢] (...) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَٰقَ الدِّمَشْقِيُّ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَاشِيِّ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ، بِنَحْوِهِ.

Chapter 39. The Time Of *'Ishâ'* And Delaying It

(المعجم ٣٩) - (بَابُ وقت العشاء وتأخيرها) (التحفة ٩٢)

[1443] 218 - (638) 'Urwah bin Az-Zubair narrated that 'Âishah, the wife of the Prophet ﷺ, said: "One night the Messenger of Allâh ﷺ delayed the *'Ishâ'* prayer, the one that is called *'Al-'Atamah,'* until it was very dark. The Messenger of Allâh ﷺ did not come out until 'Umar bin Al-Khattâb said: 'The women and children have fallen asleep.' Then the Messenger of Allâh ﷺ came out, and he said to the people in the *Masjid* when he came out to

[١٤٤٣] ٢١٨-(٦٣٨) وحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: أَعْتَمَ رَسُولُ اللهِ ﷺ لَيْلَةً مِنَ اللَّيَالِي بِصَلَاةِ الْعِشَاءِ، وَهِيَ الَّتِي تُدْعَى الْعَتَمَةَ، فَلَمْ يَخْرُجْ رَسُولُ اللهِ ﷺ، حَتَّىٰ قَالَ عُمَرُ بْنُ الْخَطَّابِ: نَامَ النِّسَاءُ

them: 'None of the people of earth are waiting for it except you.' That was before Islam had spread among the people."

Harmalah added in his report: Ibn Shihâb said: "It was said to me that the Messenger of Allâh ﷺ said: 'And you should not try to compel the Messenger of Allâh ﷺ to pray. That was when 'Umar bin Al-Khaṭṭâb called out.'"

وَالصِّبْيَانُ. فَخَرَجَ رَسُولُ اللهِ ﷺ، فَقَالَ لِأَهْلِ الْمَسْجِدِ حِينَ خَرَجَ عَلَيْهِمْ: «مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الْأَرْضِ غَيْرُكُمْ» وَذَلِكَ قَبْلَ أَنْ يَفْشُوَ الْإِسْلَامُ فِي النَّاسِ.

زَادَ حَرْمَلَةُ فِي رِوَايَتِهِ: قَالَ ابْنُ شِهَابٍ: وَذُكِرَ لِي أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَمَا كَانَ لَكُمْ أَنْ تَنْزُرُوا رَسُولَ اللهِ - ﷺ - عَلَى الصَّلَاةِ» وَذَاكَ حِينَ صَاحَ عُمَرُ بْنُ الْخَطَّابِ.

[1444] (...) A similar report (as no. 1443) with this chain, but he did not mention what Az-Zuhrî said: "It was said to me that..." etc.

[١٤٤٤] (...) **وحَدَّثَنِي** عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ. وَلَمْ يَذْكُرْ قَوْلَ الزُّهْرِيِّ: وَذُكِرَ لِي، وَمَا بَعْدَهُ.

[1445] 219 - (...) It was narrated that 'Âishah said: "One night the Messenger of Allâh ﷺ delayed *'Ishâ'* until most of the night had gone and the people in the *Masjid* had fallen asleep. Then he came out and said: 'This would be the time for it, were it not that I would cause hardship on my *Ummah*.'" In the narration of 'Abdur-Razzâq: "Were it not that it was difficult on my *Ummah*."

[١٤٤٥] **٢١٩**-(...) **حَدَّثَنِي** إِسْحَقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ، كِلَاهُمَا عَنْ مُحمدِ بْنِ بَكْرٍ؛ وَحَدَّثَنِي هَرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحمَّدٍ؛ وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالُوا جَمِيعًا: عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي الْمُغِيرَةُ بْنُ حَكِيمٍ عَنْ أُمِّ كُلْثُومٍ بِنْتِ أَبِي بَكْرٍ أَنَّهَا أَخْبَرَتْهُ عَنْ عَائِشَةَ قَالَتْ:

أَعْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ، حَتَّىٰ ذَهَبَ عَامَّةُ اللَّيْلِ، وَحَتَّىٰ نَامَ أَهْلُ الْمَسْجِدِ ثُمَّ خَرَجَ فَصَلَّىٰ. فَقَالَ: «إِنَّهُ لَوَقْتُهَا، لَوْلَا أَنْ أَشُقَّ عَلَىٰ أُمَّتِي» وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: «لَوْلَا أَنْ يَشُقَّ عَلَىٰ أُمَّتِي».

[1446] 220 - (639) It was narrated that 'Abdullâh bin 'Umar said: "One night we remained waiting for the Messenger of Allâh ﷺ to pray *'Ishâ'*, and he came out to us when one-third or more of the night had passed. We did not know if some family matter had detained him or something else. When he came out, he said: 'You are waiting for a prayer for which the people of no other religion are waiting. Were it not that it would be too burdensome for my *Ummah*, I would have prayed it with you at this hour.' Then he told the *Mu'adhdhin* to call the *Iqâmah*, and he prayed."

[١٤٤٦] ٢٢٠-(٦٣٩) وحَدَّثني زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللهِ ﷺ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ، فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ، فَلَا نَدْرِي أَشَيْءٌ شَغَلَهُ فِي أَهْلِهِ أَوْ غَيْرُ ذَٰلِكَ، فَقَالَ حِينَ خَرَجَ: «إِنَّكُمْ لَتَنْتَظِرُونَ صَلَاةً مَا يَنْتَظِرُهَا أَهْلُ دِينٍ غَيْرُكُمْ، وَلَوْلَا أَنْ يَثْقُلَ عَلَىٰ أُمَّتِي لَصَلَّيْتُ بِهِمْ هَٰذِهِ السَّاعَةَ» ثُمَّ أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلَاةَ وَصَلَّىٰ.

[1447] 221 - (...) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ﷺ was distracted one night and delayed *'Ishâ'* until we fell asleep in the *Masjid* then woke up, then we fell asleep, then woke up. Then the Messenger of Allâh ﷺ came out to us and said: "There is no one

[١٤٤٧] ٢٢١-(...) وحَدَّثَني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ شُغِلَ عَنْهَا لَيْلَةً فَأَخَّرَهَا، حَتَّىٰ رَقَدْنَا فِي الْمَسْجِدِ، ثُمَّ اسْتَيْقَظْنَا، ثُمَّ رَقَدْنَا، ثُمَّ

on earth tonight who is waiting for the prayer other than you."

اسْتَيْقَظْنَا، ثُمَّ خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ. ثُمَّ قَالَ: «لَيْسَ أَحَدٌ مِنْ أَهْلِ الأَرْضِ، اللَّيْلَةَ، يَنْتَظِرُ الصَّلَاةَ غَيْرُكُمْ».

[1448] 222 - (640) It was narrated from Thâbit that they asked Anas about the ring of the Messenger of Allâh ﷺ and he said: "One night the Messenger of Allâh ﷺ delayed *'Ishâ'* until the middle of the night, or when almost half of the night had gone. Then he came and said: 'The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the prayer.' Anas said: 'It is as if I can see the brightness of his silver ring, and he raised the little finger of his left hand.'"

[١٤٤٨] ٢٢٢-(٦٤٠) وحَدَّثَني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ الْعَمِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ أَنَّهُمْ سَأَلُوا أَنَسًا عَنْ خَاتَمِ رَسُولِ اللهِ ﷺ، فَقَالَ: أَخَّرَ رَسُولُ اللهِ ﷺ الْعِشَاءَ ذَاتَ لَيْلَةٍ إِلَىٰ شَطْرِ اللَّيْلِ، أَوْ كَادَ يَذْهَبُ شَطْرُ اللَّيْلِ، ثُمَّ جَاءَ فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا انْتَظَرْتُمُ الصَّلَاةَ». قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَىٰ وَبِيصِ خَاتَمِهِ مِنْ فِضَّةٍ، وَرَفَعَ إِصْبَعَهُ الْيُسْرَىٰ بِالْخِنْصِرِ.

[1449] 223 - (...) It was narrated that Anas bin Mâlik said: "We waited for the Messenger of Allâh ﷺ one night until it was nearly halfway through the night. Then he came and prayed, then he turned to face us, and it is as if I can see the brightness of his silver ring on his hand."

[١٤٤٩] ٢٢٣-(...) وحَدَّثَني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ ابْنُ الرَّبِيعِ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَظَرْنَا رَسُولَ اللهِ ﷺ لَيْلَةً، حَتَّىٰ كَانَ قَرِيبًا مِنْ نِصْفِ اللَّيْلِ، ثُمَّ جَاءَ فَصَلَّىٰ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَكَأَنَّمَا أَنْظُرُ إِلَىٰ وَبِيصِ خَاتَمِهِ، فِي يَدِهِ، مِنْ فِضَّةٍ.

[1450] (...) It was narrated by Qurrah with this chain (a similar

[١٤٥٠] (...) وحَدَّثَني عَبْدُ اللهِ بْنُ صَبَّاحٍ الْعَطَّارُ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ

Ḥadîth as no. 1449), but he did not mention the phrase, "then he turned to face us."

الْمَجِيدِ الْحَنَفِيُّ: حَدَّثَنَا قُرَّةُ، بِهٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ.

[1451] 224 - (641) It was narrated that Abû Mûsâ said: "My companions and I - who came with me in the ship - were staying in the valley of Buṭḥân, and the Messenger of Allâh ﷺ was in Al-Madînah. Every night it would be the turn of a group of them to go to the Messenger of Allâh ﷺ at the time of *'Ishâ'* prayer." Abû Mûsâ said: "My companions and I went to the Messenger of Allâh ﷺ, but something kept him busy until he prayed while it was very dark, almost halfway through the night. Then the Messenger of Allâh ﷺ came out and led them in prayer, and when he had finished his prayer he said to those who were present: 'Wait! I will tell you something and give you glad tidings. It is Allâh's blessing to you that no one else among the people is praying at this hour except you."' Abû Mûsâ said: "We went back rejoicing at what we had heard from the Messenger of Allâh ﷺ."

[١٤٥١] ٢٢٤-(٦٤١) وحَدَّثَنَا أَبُو عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: كُنْتُ أَنَا وَأَصْحَابِي - الَّذِينَ قَدِمُوا مَعِي فِي السَّفِينَةِ - نُزُولًا فِي بَقِيعِ بُطْحَانَ، وَرَسُولُ اللهِ ﷺ بِالْمَدِينَةِ، فَكَانَ يَتَنَاوَبُ رَسُولَ اللهِ ﷺ عِنْدَ صَلَاةِ الْعِشَاءِ، كُلَّ لَيْلَةٍ، نَفَرٌ مِنْهُمْ. قَالَ أَبُو مُوسَىٰ: فَوَافَقْنَا رَسُولَ اللهِ ﷺ أَنَا وَأَصْحَابِي، وَلَهُ بَعْضُ الشُّغْلِ فِي أَمْرِهِ، حَتَّىٰ أَعْتَمَ بِالصَّلَاةِ، حَتَّىٰ ابْهَارَّ اللَّيْلُ، ثُمَّ خَرَجَ رَسُولُ اللهِ ﷺ فَصَلَّىٰ بِهِمْ، فَلَمَّا قَضَىٰ صَلَاتَهُ قَالَ لِمَنْ حَضَرَهُ: «عَلَىٰ رِسْلِكُمْ، أُعْلِمُكُمْ، وَأَبْشِرُوا، أَنَّ مِنْ نِعْمَةِ اللهِ عَلَيْكُمْ أَنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ يُصَلِّي هٰذِهِ السَّاعَةَ، غَيْرُكُمْ» أَوْ قَالَ: «مَا صَلَّىٰ، هٰذِهِ السَّاعَةَ، أَحَدٌ غَيْرُكُمْ» - لَا نَدْرِي أَيَّ الْكَلِمَتَيْنِ قَالَ؟ قَالَ أَبُو مُوسَىٰ: فَرَجَعْنَا فَرِحِينَ بِمَا سَمِعْنَا مِنْ رَسُولِ اللهِ ﷺ.

[1452] 225 - (642) Ibn Juraij

[١٤٥٢] ٢٢٥-(٦٤٢) [و]حَدَّثَنَا

said: "I said to 'Aṭâ': 'Which time do you like most to pray *'Ishâ'* - which the people call *Al-'Atamah* - as an *Imâm* or alone?' He said: 'I heard Ibn 'Abbâs say: "The Prophet of Allâh ﷺ prayed *'Ishâ'* one night when it was very dark, when the people had fallen asleep and woken up, and fallen asleep again and woken up. Then 'Umar bin Al-Khaṭṭâb stood up and said. 'The prayer.''' 'Aṭâ' said: 'Ibn 'Abbâs said: "Then the Prophet of Allâh ﷺ came out, and it is as if I can see him now, with his head dripping water, placing his hand on the side of his head and saying: 'Were it not that it would be too difficult for my *Ummah*, I would have commanded them to pray it like this (at this time).'''

I asked 'Aṭâ' how the Messenger of Allâh ﷺ placed his hand on his head as Ibn 'Abbâs had said. 'Aṭâ' spread his fingers a little and placed the ends of his fingers on the side of his head, then he moved them like this until his thumb was touching the side of his ear that is next to the face, then over the edge of the ear and the end of his beard, but he did not hold on to anything, except like this. I said to 'Aṭâ': "How long did he delay (*'Ishâ'*) that night?" He said: "I do not know."

Aṭâ' said: "I like most to pray *'Ishâ'* late, whether as an *Imâm*

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: أَيُّ حِينٍ أَحَبُّ إِلَيْكَ أَنْ أُصَلِّيَ الْعِشَاءَ، الَّتِي يَقُولُهَا النَّاسُ الْعَتَمَةَ، إِمَامًا وَخِلْوًا؟ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ نَبِيُّ اللهِ ﷺ ذَاتَ لَيْلَةٍ الْعِشَاءَ. قَالَ: حَتَّىٰ رَقَدَ نَاسٌ وَاسْتَيْقَظُوا، وَرَقَدُوا وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: الصَّلَاةَ. فَقَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: فَخَرَجَ نَبِيُّ اللهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الْآنَ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَهُ عَلَىٰ شِقِّ رَأْسِهِ قَالَ: «لَوْلَا أَنْ يَشُقَّ عَلَىٰ أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُصَلُّوهَا كَذَلِكَ».

قَالَ: فَاسْتَثْبَتُّ عَطَاءً كَيْفَ وَضَعَ النَّبِيُّ ﷺ عَلَىٰ رَأْسِهِ يَدَهُ كَمَا أَنْبَأَهُ ابْنُ عَبَّاسٍ، فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ شَيْئًا مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَىٰ قَرْنِ الرَّأْسِ، ثُمَّ صَبَّهَا، يُمِرُّهَا كَذَلِكَ عَلَىٰ الرَّأْسِ، حَتَّىٰ مَسَّتْ إِبْهَامُهُ طَرَفَ الْأُذُنِ مِمَّا يَلِي الْوَجْهَ، ثُمَّ عَلَىٰ الصُّدْغِ وَنَاحِيَةِ اللِّحْيَةِ، لَا يُقَصِّرُ وَلَا يَبْطُشُ بِشَيْءٍ، إِلَّا كَذَلِكَ. قُلْتُ لِعَطَاءٍ: كَمْ ذُكِرَ لَكَ أَخَّرَهَا النَّبِيُّ ﷺ لَيْلَتَئِذٍ؟ قَالَ: لَا أَدْرِي.

or alone, as the Prophet ﷺ prayed it on that night. If that is too hard for you, whether you are praying alone or as an *Imâm* leading the people in congregation, then pray it at the middle hour, neither too early nor too late."

قَالَ عَطَاءٌ: أَحَبُّ إِلَيَّ أَنْ أُصَلِّيَهَا، إِمَامًا وَخِلْوًا، مُؤَخَّرَةً كَمَا صَلَّاهَا النَّبِيُّ ﷺ لَيْلَتَئِذٍ، فَإِنْ شَقَّ عَلَيْكَ ذَلِكَ خِلْوًا أَوْ عَلَى النَّاسِ فِي الْجَمَاعَةِ، وَأَنْتَ إِمَامُهُمْ. فَصَلِّهَا وَسَطًا، لَا مُعَجَّلَةً وَلَا مُؤَخَّرَةً.

[1453] 226 - (643) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ used to delay *'Ishâ'* prayer."

[١٤٥٣] ٢٢٦-(٦٤٣) حَدَّثَنِي يَحْيَى بْنُ يَحْيَىٰ وقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُؤَخِّرُ صَلَاةَ الْعِشَاءِ الْآخِرَةِ.

[1454] 227 - (...) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ used to offer the (other) prayers as you do, but he used to delay *'Ishâ'* later than you do, and he used to make his prayers brief."

[١٤٥٤] ٢٢٧-(...) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ جَابِرِ ابْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الصَّلَوَاتِ نَحْوًا مِنْ صَلَاتِكُمْ، وَكَانَ يُؤَخِّرُ الْعَتَمَةَ بَعْدَ صَلَاتِكُمْ شَيْئًا، وَكَانَ يُخِفُّ فِي الصَّلَاةِ، وَفِي رِوَايَةِ أَبِي كَامِلٍ: يُخَفِّفُ.

[1455] 228 - (644) It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Do not let the

[١٤٥٥] ٢٢٨-(٦٤٤) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وابْنُ أَبِي عُمَرَ. - قَالَ زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ

Bedouins overpower you with regard to the name of your prayer.[1] It is *'Ishâ'*, but they delay milking their camels until it is very dark."

أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَغْلِبَنَّكُمُ الْأَعْرَابُ عَلَىٰ اسْمِ صَلَاتِكُمْ، أَلَا إِنَّهَا الْعِشَاءُ، وَهُمْ يُعْتِمُونَ بِالْإِبِلِ».

[1456] 229 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not let the Bedouins overpower you with regard to the name of your *'Ishâ'* prayer, for it is *'Ishâ'* in the Book of Allâh, but they delay the milking of their camels until it is very dark."

[١٤٥٦] ٢٢٩-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَغْلِبَنَّكُمُ الْأَعْرَابُ عَلَىٰ اسْمِ صَلَاتِكُمُ الْعِشَاءِ؛ فَإِنَّهَا فِي كِتَابِ اللهِ، الْعِشَاءُ، فَإِنَّهَا تُعْتِمُ بِحِلَابِ الْإِبِلِ».

Chapter 40. It Is Recommended To Pray *Subh* Early, At The Beginning Of Its Time, When It Is Still Dark; And The Length Of Recitation Therein

(المعجم ٤٠) - (بَابُ استحباب التبكير بالصبح في أول وقتها، وهو التغليس، وبيان قدر القراءة فيها)

(التحفة ٩٣)

[1457] 230 - (645) It was narrated from 'Âishah that the believing women used to pray *Subh* with the Prophet ﷺ, then they would go back, wrapped in their *Mirt*,[2] and no one would recognize them.

[١٤٥٧] ٢٣٠-(٦٤٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنْ سُفْيَانَ [بْنِ عُيَيْنَةَ]، قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ نِسَاءَ

[1] The Bedouins used to call *'Ishâ'* by the name *Al-'Atamah* (meaning darkness).

[2] *Mirt*: A type of cloak with markings on it, made of wool or silk or the like.

الْمُؤْمِنَاتِ كُنَّ يُصَلِّينَ الصُّبْحَ مَعَ النَّبِيِّ ﷺ، ثُمَّ يَرْجِعْنَ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، لَا يَعْرِفُهُنَّ أَحَدٌ.

[1458] 231 - (...) 'Urwah bin Az-Zubair narrated that 'Âishah, the wife of the Prophet ﷺ, told him: "The believing women used to attend *Fajr* prayer with the Messenger of Allâh ﷺ, wrapped in their *Mirṭ*, then they would go back to their houses and no one would recognize them, because the Messenger of Allâh ﷺ would pray when it was still dark."

[١٤٥٨] ٢٣١-(...) وحَدَّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ كَانَ نِسَاءٌ مِنَ الْمُؤْمِنَاتِ يَشْهَدْنَ الْفَجْرَ مَعَ رَسُولِ اللهِ ﷺ، مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، ثُمَّ يَنْقَلِبْنَ إِلَىٰ بُيُوتِهِنَّ وَمَا يُعْرَفْنَ، مِنْ تَغْلِيسِ رَسُولِ اللهِ ﷺ بِالصَّلَاةِ.

[1459] 232 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray *Subḥ*, then the women would leave, wrapped in their *Mirṭ*, and no one would recognize them because it was so dark."

[١٤٥٩] ٢٣٢-(...) وحَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ وَإِسْحَٰقُ بْنُ مُوسَىٰ الْأَنْصَارِيُّ قَالَا: حَدَّثَنَا مَعْنٌ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، مَا يُعْرَفْنَ مِنَ الْغَلَسِ. وَقَالَ الْأَنْصَارِيُّ فِي رِوَايَتِهِ: مُتَلَفِّفَاتٍ.

[1460] 233 - (646) It was narrated that Muḥammad bin 'Amr bin Al-Ḥasan bin 'Alî said: "When Al-Ḥajjâj came to Al-Madînah, we asked Jâbir bin 'Abdullâh and he said: 'The

[١٤٦٠] ٢٣٣-(٦٤٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

Messenger of Allâh ﷺ used to pray *Zuhr* at midday, *'Asr* when the sun was still bright, *Maghrib* when the sun set, and sometimes he would delay *'Ishâ'* and sometimes he would hasten to pray it. If he saw that they had gathered, he would pray early, and if he saw that they were coming late, he would delay it. And they"' - or he said: "'the Prophet ﷺ - used to pray *Subh* when it was still dark."'

حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: لَمَّا قَدِمَ الْحَجَّاجُ الْمَدِينَةَ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللهِ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةٌ، وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ أَحْيَانًا يُؤَخِّرُهَا وَأَحْيَانًا يُعَجِّلُ. كَانَ إِذَا رَآهُمْ قَدِ اجْتَمَعُوا عَجَّلَ، وَإِذَا رَآهُمْ قَدْ أَبْطَأُوا أَخَّرَ، وَالصُّبْحَ كَانُوا - أَوْ قَالَ - كَانَ النَّبِيُّ ﷺ يُصَلِّيهَا بِغَلَسٍ.

[1461] 234 - (...) It was narrated from Sa'd that he heard Muhammad bin 'Amr bin Al-Hasan bin 'Alî say: "Al-Hajjâj used to delay the prayers, and we asked Jâbir bin 'Abdullâh..." a *Hadîth* similar to that of Ghundar (no. 1460).

[١٤٦١] ٢٣٤-(...) وحَدَّثَنَاه عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدٍ، سَمِعَ مُحَمَّدَ بْنَ عَمْرِو ابْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: كَانَ الْحَجَّاجُ يُؤَخِّرُ الصَّلَوَاتِ، فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللهِ، بِمِثْلِ حَدِيثِ غُنْدَرٍ.

[1462] 235 - (647) It was narrated from Shu'bah who said: "Sayyâr bin Salâmah informed me: 'I heard my father asking Abû Barzah about the prayer of the Messenger of Allâh ﷺ."' He said: "I said: 'Did you hear him?' He said: 'It is as if I can hear him now.' He said: 'I heard my father asking him about the prayer of the Messenger of Allâh ﷺ.'" He said: "He did not mind delaying some of them," meaning *'Ishâ'*,

[١٤٦٢] ٢٣٥-(٦٤٧) وحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سَيَّارُ ابْنُ سَلَامَةَ قَالَ: سَمِعْتُ أَبِي يَسْأَلُ أَبَا بَرْزَةَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ. قَالَ قُلْتُ: آنْتَ سَمِعْتَهُ؟ قَالَ: فَقَالَ: كَأَنَّمَا أَسْمَعُهُ السَّاعَةَ. قَالَ: سَمِعْتُ أَبِي يَسْأَلُهُ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ. فَقَالَ: كَانَ لَا

"until halfway through the night, and he did not like to sleep before *'Ishâ'* nor speak afterwards." Shu'bah said: "Then I met him later on and I asked him, and he said: 'He used to pray *Zuhr* when the sun passed its zenith, and he prayed *'Asr* and a man could go to the farthest part of Al-Madînah and the sun would still be bright.' As for *Maghrib*, I do not know what time he mentioned. Then I met him after that and I asked him, and he said: 'He used to pray *Subh* and a man would leave, looking at his companion whom he knew, and he would recognize him. And he used to recite between sixty and one hundred verses in it.'"

[1463] 236 - (...) It was narrated from Shu'bah from Sayyâr bin Salâmah who said: "I heard Abû Barzah say: 'The Messenger of Allâh ﷺ did not mind delaying *'Ishâ'* prayer until halfway through the night. He did not like to sleep before it nor speak after it.'" Shu'bah said: "Then I met him again, and he said: 'Or until one-third of the way through the night.'"

[1464] 237 - (...) It was narrated that Sayyâr bin Salâmah Abû Al-Minhâl said: "I heard Abû Barzah Al-Aslamî say: 'The Messenger of Allâh ﷺ used to delay *'Ishâ'* until one-third of the

يُبَالِي بَعْضَ تَأْخِيرِهَا، قَالَ: يَعْنِي الْعِشَاءَ، إِلَىٰ نِصْفِ اللَّيْلِ، وَلَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا. قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ بَعْدُ، فَسَأَلْتُهُ فَقَالَ: وَكَانَ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالْعَصْرَ، يَذْهَبُ الرَّجُلُ إِلَىٰ أَقْصَى الْمَدِينَةِ، وَالشَّمْسُ حَيَّةٌ. قَالَ: وَالْمَغْرِبَ، لَا أَدْرِي أَيَّ حِينٍ ذَكَرَ. قَالَ: ثُمَّ لَقِيتُه بَعْدُ، فَسَأَلْتُهُ. فَقَالَ: وَكَانَ يُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَنْظُرُ إِلَىٰ وَجْهِ جَلِيسِهِ الَّذِي يَعْرِفُ، فَيَعْرِفُهُ. قَالَ: وَكَانَ يَقْرَأُ فِيهَا بِالسِّتِّينَ إِلَىٰ الْمِائَةِ.

[١٤٦٣] ٢٣٦-(...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ: سَمِعْتُ أَبَا بَرْزَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ لَا يُبَالِي بَعْضَ تَأْخِيرِ صَلَاةِ الْعِشَاءِ إِلَىٰ نِصْفِ اللَّيْلِ، وَكَانَ لَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بعْدَهَا. قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ مَرَّةً أُخْرَىٰ فَقَالَ: أَوْ ثُلُثِ اللَّيْلِ.

[١٤٦٤] ٢٣٧-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ سَيَّارِ بْنِ سَلَامَةَ أَبِي الْمِنْهَالِ؛ قَالَ: سَمِعْتُ أَبَا بَرْزَةَ

night had passed, and he disliked sleeping before it and talking after it. In *Fajr* he used to recite between sixty and one hundred verses, and he would end when we could recognize one another's faces.'"

الْأَسْلَمِيَّ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُؤَخِّرُ الْعِشَاءَ إِلَىٰ ثُلُثِ اللَّيْلِ، وَيَكْرَهُ النَّوْمَ قَبْلَهَا، وَالْحَدِيثَ بَعْدَهَا. وَكَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ مِنَ الْمِائَةِ إِلَىٰ السِّتِّينَ. وَكَانَ يَنْصَرِفُ حِينَ يَعْرِفُ بَعْضُنَا وَجْهَ بَعْضٍ.

Chapter 41. It Is Disliked To Delay The Prayers Beyond Their Proper Times, And What A Person Should Do If The *Imâm* Delays The Prayer

(المعجم ٤١) - (بَابُ كراهة تأخير الصلاة عن وقتها المختار، وما يفعله المأموم إذا أخرها الإمام) (التحفة ٩٤)

[1465] 238 - (648) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said to me: 'What will you do when there are appointed over you rulers who delay the prayer from its proper time or kill it?'[1] I said: 'What do you command me to do?' He said: 'Offer the prayer on time, then if you are with them when they pray, pray with them, and that will be a voluntary prayer for you.'"

[١٤٦٥] ٢٣٨-(٦٤٨) حَدَّثَنَا خَلَفُ ابْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زيدٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ «كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا، أَوْ: يُمِيتُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟» قَالَ قُلْتُ: فَمَا تَأْمُرُنِي؟ قَالَ «صَلِّ الصَّلَاةَ لِوَقْتِهَا، فَإِنْ أَدْرَكْتَهَا مَعَهُمْ فَصَلِّ فَإِنَّهَا لَكَ نَافِلَةٌ». وَلَمْ يَذْكُرْ خَلَفٌ: عَنْ وَقْتِهَا.

[1466] 239 - (...) It was narrated that Abû Dharr said: "The

[١٤٦٦] ٢٣٩-(...) حَدَّثَنَا يَحْيَى

[1] Meaning they delay it so much that it is like something lifeless.

Messenger of Allâh ﷺ said to me: 'O Abû Dharr, after me there will be rulers who will kill the prayer. Pray on time, for if you pray on time, that will be voluntary, and you will have preserved your prayer.'"

ابْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ «يَا أَبَا ذَرٍّ! إِنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ يُمِيتُونَ الصَّلَاةَ، فَصَلِّ الصَّلَاةَ لِوقْتِهَا، فَإِنْ صَلَّيْتَ لِوَقْتِهَا كَانَتْ لَكَ نَافِلَةً. وَإِلَّا كُنْتَ قَدْ أَحْرَزْتَ صَلَاتَكَ».

[1467] 240 - (...) It was narrated that Abû Dharr said: "My beloved (i.e., The Prophet ﷺ) advised me to listen and obey, even if the one appointed over me is a slave with his hands and feet cut off, and to offer the prayer on time. 'If you catch up with the people but find that they have already prayed, then you will have preserved your prayer, and if you do catch up with them, that will be a voluntary prayer for you.'"

[١٤٦٧] ٢٤٠-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأُطِيعَ. وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الْأَطْرَافِ، وَأَنْ أُصَلِّيَ الصَّلَاةَ لِوَقْتِهَا «فَإِنْ أَدْرَكْتَ الْقَوْمَ وَقَدْ صَلَّوْا كُنْتَ قَدْ أَحْرَزْتَ صَلَاتَكَ، وَإِلَّا كَانَتْ لَكَ نَافِلَةً».

[1468] 241 - (...) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said, striking my thigh: 'What will you do if you are among people who delay the prayer from its proper time?'" He said: "What do you command me to do?" He said: "Offer the prayer on time, then go about your business, and if the *Iqâmah* for prayer is called when you are in the *Masjid*, then pray."

[١٤٦٨] ٢٤١-(...) وحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يُحَدِّثُ عَنْ عَبْدِاللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، وَضَرَبَ فَخِذِي «كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلَاةَ عَنْ

وَقْتِهَا؟» قَالَ: قَالَ: مَا تَأْمُرُ؟ قَالَ «صَلِّ الصَّلَاةَ لِوَقْتِهَا، ثُمَّ اذْهَبْ لِحَاجَتِكَ، فَإِنْ أُقِيمَتِ الصَّلَاةُ وَأَنْتَ فِي الْمَسْجِدِ، فَصَلِّ».

[1469] 242 - (...) It was narrated that Abû Al-'Âliyah Al-Barâ' said: "Ibn Ziyâd delayed the prayer, and 'Abdullâh bin Aṣ-Ṣâmit came to me. I brought him a chair and he sat down, then he told me what Ibn Ziyâd had done, and bit on his lip (as a sign of displeasure). He struck me on the thigh and said: 'I asked Abû Dharr the same thing as you are asking me, and he struck me on the thigh as I have struck you, and said: I asked the Messenger of Allâh ﷺ the same thing as you asked me, and he struck me on the thigh as I have struck you, and said: Offer the prayer on time, then if you catch up with the prayer with them, then pray, and do not say, I have already prayed so I will not pray.'"

[١٤٦٩] ٢٤٢-(...) وحَدَّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ قَالَ: أَخَّرَ ابْنُ زِيَادٍ الصَّلَاةَ، فَجَاءَنِي عَبْدُ اللهِ بْنُ الصَّامِتِ، فَأَلْقَيْتُ لَهُ كُرْسِيًّا، فَجَلَسَ عَلَيْهِ، فَذَكَرْتُ لَهُ صَنِيعَ ابْنِ زِيَادٍ، فَعَضَّ عَلَىٰ شَفَتِهِ فَضَرَبَ عَلَىٰ فَخِذِي، وَقَالَ: إِنِّي سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِي، فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ، وَقَالَ: إِنِّي سَأَلْتُ رَسُولَ اللهِ ﷺ كَمَا سَأَلْتَنِي، فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ وَقَالَ «صَلِّ الصَّلَاةَ لِوَقْتِهَا، فَإِنْ أَدْرَكَتْكَ الصَّلَاةُ مَعَهُمْ فَصَلِّ، وَلَا تَقُلْ: إِنِّي قَدْ صَلَّيْتُ فَلَا أُصَلِّي».

[1470] 243 - (...) It was narrated that Abû Dharr said: "He (ﷺ) said: 'What will you do if you stay among people who delay the prayer from its proper time? Offer the prayer on time, then if the *Iqâmah* if called, pray with them. That will be better.'"

[١٤٧٠] ٢٤٣-(...) وحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي نَعَامَةَ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ: «كَيْفَ أَنْتُمْ» أَوْ قَالَ: «كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلَاةَ

عَنْ وَقْتِهَا، فَصَلِّ الصَّلَاةَ لِوَقْتِهَا، ثُمَّ إِنْ أُقِيمَتِ الصَّلَاةُ فَصَلِّ مَعَهُمْ، فَإِنَّهَا زِيَادَةُ خَيْرٍ».

[1471] 244 - (...) It was narrated that Abû Al-'Âliyah Al-Barâ' said: "I said to 'Abdullâh bin Aṣ-Ṣâmit: 'We pray behind rulers on Fridays who delay the prayer.' He struck me painfully on the thigh and said: 'I asked Abû Dharr about that and he struck me on the thigh and said: I asked the Messenger of Allâh ﷺ about that and he said: Offer the prayer on time, and make your prayer with them voluntary.'"

And 'Abdullâh said: "It was said to me that the Messenger of Allâh ﷺ struck the thigh of Abû Dharr."

[١٤٧١] **٢٤٤**-(...) وحَدَّثَني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ - وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ مَطَرٍ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ قَالَ: قُلْتُ لِعَبْدِ اللهِ بْنِ الصَّامِتِ: نُصَلِّي يَوْمَ الْجُمُعَةِ خَلْفَ أُمَرَاءَ، فَيُؤَخِّرُونَ الصَّلَاةَ. قَالَ: فَضَرَبَ فَخِذِي ضَرْبَةً أَوْجَعَتْنِي وَقَالَ: سَأَلْتُ أَبَا ذَرٍّ عَنْ ذٰلِكَ فَضَرَبَ فَخِذِي، وَقَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ فَقَالَ: «صَلُّوا الصَّلَاةَ لِوَقْتِهَا وَاجْعَلُوا صَلَاتَكُمْ مَعَهُمْ نَافِلَةً».

قَالَ: وَقَالَ عَبْدُ اللهِ: ذُكِرَ لِي أَنَّ نَبِيَّ اللهِ ﷺ ضَرَبَ فَخِذَ أَبِي ذَرٍّ.

Chapter 42. The Virtue Of Prayer In Congregation, And Clarifying The Stern Warning Against Staying Away From It, And That It Is *Farḍ Kifâyah*[1]

(المعجم ٤٢) - **(بَابُ فضل صلاة الجماعة، وبيان التشديد في التخلف عنها وأنها فرض كفاية)** (التحفة ٩٥)

[1472] 245 - (649) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Prayer in congregation is twenty-five times better in reward

[١٤٧٢] **٢٤٥**-(٦٤٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ

[1] *Farḍ Kifâyah*: Some people must fulfill its obligation.

أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةٍ وَعِشْرِينَ جُزْءًا». [انظر: ١٥٠٦]

than the prayer of one of you praying alone."

[١٤٧٣] ٢٤٦-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَفْضُلُ صَلَاةٌ فِي الْجَمِيعِ عَلَىٰ صَلَاةِ الرَّجُلِ وَحْدَهُ خَمْسًا وَعِشْرِينَ دَرَجَةً» قَالَ: «وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ» قَالَ أَبُو هُرَيْرَةَ: اقْرَأُوا إِنْ شِئْتُمْ: ﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾ [الإسراء: ٧٨].

[1473] 246 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Prayer in congregation is superior to the prayer of a man offered alone by twenty-five degrees." And he said: "The Angels of the night and the Angels of the day meet at *Fajr* prayer." Abû Hurairah said: "Recite if you wish: '...And recite the Qur'ân in the early dawn. Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the Angels in charge of mankind of the day and the night).' "[1]

[١٤٧٤] (...) وحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَٰقَ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدٌ وَأَبُو سَلَمَةَ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ. بِمِثْلِ حَدِيثِ عَبْدِ الْأَعْلَىٰ عَنْ مَعْمَرٍ. إِلَّا أَنَّهُ قَالَ: «بِخَمْسَةٍ وَعِشْرِينَ جُزْءًا».

[1474] (...) Abû Hurairah said: "I heard the Prophet ﷺ say..." a *Ḥadîth* like that of 'Abdul-A'la from Ma'mar (no. 1473), except that he said: "Twenty-five times better in reward."

[١٤٧٥] ٢٤٧-(...) وحَدَّثَنَا عَبْدُ

[1475] 247 - (...) It was narrated that Abû Hurairah said: "The

[1] *Al-Isrâ'* 17:78.

Messenger of Allâh ﷺ said: 'Prayer in congregation is equivalent to twenty-five prayers offered on one's own.'"

اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ سَلْمَانَ الْأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلَاةُ الْجَمَاعَةِ تَعْدِلُ خَمْسًا وَعِشْرِينَ مِنْ صَلَاةِ الْفَذِّ».

[1476] 248 - (...) Ibn Juraij said: "'Umar bin 'Aṭâ' bin Abî Al-Khuwâr told me that while he was sitting with Nâfi' bin Jubair bin Muṭ'im, Abû 'Abdullâh, the in-law of Zaid bin Zabbân, the freed slave of the Juhanîs, passed by them. Nâfi' called him and said: 'I heard Abû Hurairah say: The Messenger of Allâh ﷺ said: 'A prayer offered with the *Imâm* is better than twenty-five prayers offered on one's own.'"

[١٤٧٦] ٢٤٨-(...) حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ أَنَّهُ بَيْنَا هُوَ جَالِسٌ مَعَ نَافِعِ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، إِذْ مَرَّ بِهِمْ أَبُو عَبْدِ اللهِ، خَتَنُ زَيْدِ بْنِ زَبَّانَ، مَوْلَى الْجُهَنِيِّينَ. فَدَعَاهُ نَافِعٌ فَقَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «صَلَاةٌ مَعَ الْإِمَامِ أَفْضَلُ مِنْ خَمْسٍ وَعِشْرِينَ صَلَاةً يُصَلِّيهَا وَحْدَهُ».

[1477] 249 - (650) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Prayer in congregation is superior to prayer offered alone by twenty-seven degrees."

[١٤٧٧] ٢٤٩-(٦٥٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[1478] 250 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "A man's prayer in congregation is twenty-seven

[١٤٧٨] ٢٥٠-(...) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي

نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَىٰ صَلَاتِهِ وَحْدَهُ سَبْعًا وَعِشْرِينَ».

times better than his prayer offered alone."

[١٤٧٩] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ، بِهٰذَا الْإِسْنَادِ.

قَالَ ابْنُ نُمَيْرٍ عَنْ أَبِيهِ: «بِضْعًا وَعِشْرِينَ» وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: «بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[1479] **(...)** It was narrated from 'Ubaidullâh with this chain (a *Hadîth* similar to no. 1478).

Ibn Numair said, narrating from his father: "Twenty-odd." Abû Bakr said in his report: "Twenty-seven degrees."

[١٤٨٠] (...) وحَدَّثَنَاه ابْنُ رَافِعٍ: أَخْبَرَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «بِضْعًا وَعِشْرِينَ».

[1480] **(...)** It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Twenty-odd."

[١٤٨١] **٢٥١**-(٦٥١) حَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ فَقَدَ نَاسًا فِي بَعْضِ الصَّلَوَاتِ فَقَالَ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ، ثُمَّ أُخَالِفَ إِلَىٰ رِجَالٍ يَتَخَلَّفُونَ عَنْهَا، فَآمُرَ بِهِمْ فَيُحَرِّقُوا عَلَيْهِمْ، بِحُزَمِ الْحَطَبِ، بُيُوتَهُمْ، وَلَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْمًا سَمِينًا لَشَهِدَهَا» يَعْنِي صَلَاةَ الْعِشَاءِ.

[1481] 251 - (651) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ noticed that some people were not present at some prayers, and he said: "I was thinking of ordering a man to lead the prayer, then I would go to the men who have stayed away from it (the prayer), and order that their houses be burned down around them with bundles of firewood. If one of them knew that he would find a meaty bone, he would attend it." Meaning *'Ishâ'* prayer.

[1482] 252 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The most burdensome prayers for the hypocrites are the *'Ishâ'* prayer and the *Fajr* prayer. If they knew what there is in them, they would come even if they had to crawl. I was thinking of ordering the *Iqâmah* for prayer, then I would tell a man to lead the people in prayer, and I would set out with men carrying bundles of firewood, and go to people who do not attend the prayer and burn their houses down around them.'"

[١٤٨٢] ٢٥٢-(...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُمَا - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا، وَلَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ آمُرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِي بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ، إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

[1483] 253 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Aḥadîth*, including the following: "The Messenger of Allâh ﷺ said: 'I was thinking of ordering my young men to prepare bundles of firewood for me, then I would order a man to lead the people in prayer, then I would burn down the houses with their occupants.'"

[١٤٨٣] ٢٥٣-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ فَذَكَرَ أَحَادِيثَ، مِنْهَا. وَقَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ فِتْيَانِي أَنْ يَسْتَعِدُّوا لِي بِحُزَمٍ مِنْ حَطَبٍ، ثُمَّ آمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ ثُمَّ تُحَرَّقُ بُيُوتٌ عَلَى مَنْ فِيهَا».

[1484] (...) A similar report (as no. 1483) was narrated from Abû Hurairah, from the Prophet ﷺ.

[١٤٨٤] (...) وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ

عَنْ وَكِيعٍ، عَنْ جعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[١٤٨٥] ٢٥٤-(٦٥٢) وحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَقَ عَنْ أَبِي الْأَحْوَصِ، سَمِعَهُ مِنْهُ عَنْ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ، ثُمَّ أُحَرِّقَ عَلَىٰ رِجَالٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ، بُيُوتَهُمْ».

[1485] 254 - (652) It was narrated from 'Abdullâh that the Prophet ﷺ said concerning some people who stayed away from Friday prayer: "I was thinking of ordering a man to lead the people in prayer, then I would burn down the houses of men who stay away from Friday prayer, with them inside."

(المعجم ٤٣) - (بَابٌ يجب إتيان المسجد على من سمع النداء)

(التحفة ٩٦)

Chapter 43. It Is Obligatory For The One Who Hears The Call To Prayer To Come To The *Masjid*

[١٤٨٦] ٢٥٥-(٦٥٣) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ وَسُوَيْدُ بْنُ سَعِيدٍ وَيَعْقُوبُ الدَّوْرَقِيُّ، كُلُّهُمْ عَنْ مَرْوَانَ الْفَزَارِيِّ. - قَالَ قُتَيْبَةُ: حَدَّثَنَا الْفَزَارِيُّ - عَنْ عُبَيْدِ اللهِ بْنِ الْأَصَمِّ. قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَىٰ. فَقَالَ: يَا رَسُولَ اللهِ! إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَىٰ الْمَسْجِدِ، فَسَأَلَ رَسُولَ اللهِ ﷺ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ،

[1486] 255 - (653) It was narrated that Abû Hurairah said: "A blind man came to the Prophet ﷺ and said: 'O Messenger of Allâh, I do not have any guide to take me to the *Masjid*.' And he asked the Messenger of Allâh ﷺ to grant him a dispensation allowing him to offer prayers in his house, and he allowed him that. When he turned to leave, he called him back and said: 'Can you hear the call to prayer?' He said: 'Yes.' He said: 'Then answer it.'"

فَرَخَّصَ لَهُ. فَلَمَّا وَلَّىٰ دَعَاهُ فَقَالَ: «هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟» فَقَالَ: نَعَمْ. قَالَ: «فَأَجِبْ».

Chapter 44. Prayer In Congregation Is One Of The *Sunnah* Of Guidance

(المعجم ٤٤) - (بَابٌ صلاة الجماعة من سنن الهدى) (التحفة ٩٧)

[1487] 256 - (654) It was narrated that Abû Al-Aḥwaṣ said: "'Abdullâh said: 'I remember when no one stayed away from the prayer except a hypocrite who was known for his hypocrisy, or one who was sick. But even a sick person would walk between two men and come to prayer. The Messenger of Allâh ﷺ taught us the *Sunnah* of guidance, and one of the *Sunnah* of guidance is praying in the *Masjid* in which the *Adhân* is called.'"

[١٤٨٧] ٢٥٦-(٦٥٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ أَبِي الْأَحْوَصِ قَالَ: قَالَ عَبْدُ اللهِ: لَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهُ، أَوْ مَرِيضٌ، إِنْ كَانَ الْمَرِيضُ لَيَمْشِي بَيْنَ رَجُلَيْنِ حَتَّىٰ يَأْتِيَ الصَّلَاةَ. وَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ عَلَّمَنَا سُنَنَ الْهُدَىٰ، وَإِنَّ مِنْ سُنَنِ الْهُدَىٰ، الصَّلَاةَ فِي الْمَسْجِدِ الَّذِي يُؤَذَّنُ فِيهِ.

[1488] 257 - (...) It was narrated that 'Abdullâh said: "Whoever would like to meet Allâh, may He be exalted, tomorrow as a Muslim, let him preserve these prayers where the call is made for them. For indeed Allâh has prescribed the *Sunnah* of guidance to your Prophet ﷺ and they (the prayers) are among the *Sunnah* of guidance. If you pray in your houses like this one who

[١٤٨٨] ٢٥٧-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ أَبِي الْعُمَيْسِ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللهَ تَعَالَىٰ غَدًا مُسْلِمًا فَلْيُحَافِظْ عَلَىٰ هٰؤُلَاءِ الصَّلَوَاتِ حَيْثُ يُنَادَىٰ بِهِنَّ، فَإِنَّ اللهَ شَرَعَ

stays away from the *Masjid*, prays in his house, you will have forsaken the *Sunnah* of your Prophet, and if you forsake the *Sunnah* of your Prophet you will go astray. There is no man who purifies himself and purifies himself well, then he goes to one of these *Masâjid*, but Allâh will record one good deed for him for every step he takes, and will raise him in status one degree thereby, and will erase one bad deed thereby. I remember when no one would stay away but a hypocrite whose hypocrisy was known, and a man would come staggering between two others in order to stand in the row."

لِنَبِيِّكُمْ ﷺ سُنَنَ الْهُدَىٰ وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَىٰ، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هٰذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ ثُمَّ يَعْمِدُ إِلَىٰ مَسْجِدٍ مِنْ هٰذِهِ الْمَسَاجِدِ إِلَّا كَتَبَ اللهُ لَهُ بِكُلِّ خَطْوَةٍ يَخْطُوها حَسَنَةً، وَيَرْفَعُهُ بِهَا دَرَجَةً، وَيَحُطُّ عَنْهُ بِهَا سَيِّئَةً، وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ، مَعْلُومُ النِّفَاقِ. وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَىٰ بِهِ يُهَادَىٰ بَيْنَ الرَّجُلَيْنِ حَتَّىٰ يُقَامَ فِي الصَّفِّ.

Chapter 45. The Prohibition Of Leaving The *Masjid* Once The *Mu'adhdhin* Has Called The *Adhân*

(المعجم ٤٥) - (بَابُ النهي عن الخروج من المسجد إذا أذن المؤذن) (التحفة ٩٨)

[1489] 258 - (655) It was narrated that Abû Ash-Sha'thâ' said: "We were sitting in the *Masjid* with Abû Hurairah when the *Mu'adhdhin* called the *Adhân*. A man stood up and walked out of the *Masjid*, and Abû Hurairah followed him with his gaze until he exited the *Masjid*. Abû Hurairah said: 'This man has disobeyed Abû Al-Qâsim ﷺ.'"

[١٤٨٩] ٢٥٨-(٦٥٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي الشَّعْثَاءِ قَالَ: كُنَّا قُعُودًا فِي الْمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ، فَأَذَّنَ الْمُؤَذِّنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمْشِي، فَأَتْبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّىٰ خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هٰذَا فَقَدْ عَصَىٰ أَبَا الْقَاسِمِ [ﷺ].

[1490] 259 - (...) It was narrated from Ash'ath bin Abî Ash-Sha'thâ' Al-Muhârîbî that his father said: "I heard Abû Hurairah say, when he saw a man leaving the *Masjid* after the *Adhân*: 'This man has disobeyed Abû Al-Qâsim ﷺ.'"

[١٤٩٠] **٢٥٩**-(. . .) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ أَشْعَثَ ابْنِ أَبِي الشَّعْثَاءِ الْمُحَارِبِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَىٰ رَجُلًا يَجْتَازُ الْمَسْجِدَ خَارِجًا، بَعْدَ الأَذَانِ، فَقَالَ: أَمَّا هَٰذَا فَقَدْ عَصَىٰ أَبَا الْقَاسِمِ [ﷺ].

Chapter 46. The Virtue Of Praying *'Ishâ'* And *Subh* In Congregation

(المعجم ٤٦) - (بَابُ فضل صلاة العشاء والصبح في جماعة)

(التحفة ٩٩)

[1491] 260 - (656) 'Abdur-Rahmân bin Abî 'Amrah said: "'Uthmân bin 'Affân entered the *Masjid* after *Maghrib* and sat alone. I sat with him and he said: 'O son of my brother, I heard the Messenger of Allâh ﷺ say: 'Whoever prays *'Ishâ'* in congregation, it is as if he spent half the night in prayer, and whoever prays *Subh* in congregation, it is as if he spent the whole night in prayer."

[١٤٩١] **٢٦٠**-(٦٥٦) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي عَمْرَةَ قَالَ: دَخَلَ عُثْمَانُ بْنُ عَفَّانَ الْمَسْجِدَ بَعْدَ صَلَاةِ الْمَغْرِبِ، فَقَعَدَ وَحْدَهُ، فَقَعَدْتُ إِلَيْهِ. فَقَالَ: يَا ابْنَ أَخِي! سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ».

[1492]... - (...) A similar report

[١٤٩٢] (. . .) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ

(as no. 1491) was narrated from Abû Sahl 'Uthmân bin Hakîm, with this chain.

حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْأَسَدِيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ سُفْيَانَ، عَنْ أَبِي سَهْلٍ عُثْمَانَ بْنِ حَكِيمٍ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[1493] 261 - (657) It was narrated that Anas bin Sîrîn said: "I heard Jundab bin 'Abdullâh say: 'The Messenger of Allâh ﷺ said: "Whoever prays *Subh*, then he is under the protection of Allâh, but anyone who falls short with regard to the rights of Allâh, then Allâh will seize him and will throw him into the Fire of Hell."

[١٤٩٣] ٢٦١-(٦٥٧) [و]حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ مُفَضَّلٍ، عَنْ خَالِدٍ، عَنْ أَنَسِ ابْنِ سِيرِينَ قَالَ سَمِعْتُ جُنْدَبَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللهِ، فَلَا يَطْلُبَنَّكُمُ اللهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَيُدْرِكَهُ فَيَكُبَّهُ فِي نَارِ جَهَنَّمَ».

[1494] 262 - (...) It was narrated that Anas bin Sîrîn said: "I heard Jundab Al-Qasrî say: 'The Messenger of Allâh ﷺ said: Whoever prays the *Subh* prayer, then he is under the protection of Allâh, so do not fall short with regard to the rights of Allâh, for anyone who does that, Allâh will seize him and will throw him on his face into the Fire of Hell."

[١٤٩٤] ٢٦٢-(...) وَحَدَّثَنِيهِ يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ: سَمِعْتُ جُنْدَبًا الْقَسْرِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّىٰ صَلَاةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللهِ، فَلَا يَطْلُبَنَّكُمُ اللهُ مِنْ ذِمَّتِهِ بِشَيْءٍ؛ فَإِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكْهُ، ثُمَّ يَكُبَّهُ عَلَىٰ وَجْهِهِ فِي نَارِ جَهَنَّمَ».

[1495] (...) This was narrated from Jundab bin Sufyân from the Prophet ﷺ, but he did not say:

[١٤٩٥] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ

"And throw him in the Fire of Hell."

دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ عَنِ النَّبِيِّ ﷺ، بِهَٰذَا. وَلَمْ يَذْكُرْ «فَيَكُبَّهُ فِي نَارِ جَهَنَّمَ».

Chapter 47. Concession Allowing One To Not Attend The Congregation If There Is An Excuse

(المعجم ٤٧) - (بَابُ الرخصة في التخلف عن الجماعة لعذر)

(التحفة ١٠٠)

[1496] 263 - (33) It was narrated from Ibn Shihâb that Maḥmûd bin Ar-Rabî' Al-Anṣârî told him that 'Itbân bin Mâlik - who was one of the Companions of the Prophet ﷺ and had been present at (the battle of) Badr, and was one of the *Anṣâr* - came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I have lost my eyesight, and I lead my people in prayer, but when it rains, the valley between them and I gets flooded, and I cannot get to their *Masjid* to lead them in prayer. O Messenger of Allâh, I would like you to come and pray in a place that I may take as a prayer place." The Messenger of Allâh ﷺ said: "I will do that, if Allâh wills."

'Itbân said: "The next day, when the sun was fully up, the Messenger of Allâh ﷺ and Abû Bakr Aṣ-Ṣiddîq went to him. The Messenger of Allâh ﷺ asked for permission to enter and permission was given to him, and he did not sit, rather he said:

[١٤٩٦] ٢٦٣-(٣٣) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ مَحْمُودَ ابْنَ الرَّبِيعِ الْأَنْصَارِيَّ حَدَّثَهُ، أَنَّ عِتْبَانَ بْنَ مَالِكٍ، وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِمَّنْ شَهِدَ بَدْرًا، مِنَ الْأَنْصَارِ، أَنَّهُ أَتَىٰ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي قَدْ أَنْكَرْتُ بَصَرِي، وَأَنَا أُصَلِّي لِقَوْمِي، وَإِذَا كَانَتِ الْأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، وَلَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ، فَأُصَلِّيَ لَهُمْ. وَوَدِدْتُ أَنَّكَ يَا رَسُولَ اللهِ! تَأْتِي فَتُصَلِّي فِي مُصَلًّى أَتَّخِذُهُ مُصَلًّى، قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «سَأَفْعَلُ، إِنْ شَاءَ اللهُ». قَالَ عِتْبَانُ: فَغَدَا رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ الصِّدِّيقُ حِينَ ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللهِ ﷺ. فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّىٰ دَخَلَ الْبَيْتَ، ثُمَّ قَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ

'Where in your house would you like me to pray?' I pointed to a corner of the house, and the Messenger of Allâh ﷺ stood and said the *Takbîr*, and we stood behind him. He prayed two *Rak'ah* then said the *Salâm*. Then we asked him to stay and eat some *Khazîr*[1] that we had made for him. Men from the surrounding houses came to us, until a large number of men had gathered in the house. One of them said: 'Where is Mâlik bin Ad-Dukhshun?' One of them said: 'He is a hypocrite who does not love Allâh and His Messenger.' The Messenger of Allâh ﷺ said: 'Do not say that. Do you not see that he has said *Lâ ilâha illallâh*, seeking thereby the Face of Allâh?' They said: 'Allâh and His Messenger know best.' He said: 'But we see that he is sincere towards the hypocrites.' The Messenger of Allâh ﷺ said: 'Allâh has forbidden to the Fire everyone who says *Lâ ilâha illallâh* seeking thereby the Face of Allâh.'"

Ibn Shihâb said: "Then I asked Al-Ḥuṣain bin Muḥammad Al-Anṣârî, who is one of Banû Sâlim, and one of their leaders, about the *Hadîth* of Maḥmûd bin Ar-Rabî', and he confirmed it to be true.

بَيْتِكَ؟» قَالَ فَأَشَرْتُ إِلَىٰ نَاحِيَةٍ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللهِ ﷺ فَكَبَّرَ، فَقُمْنَا وَرَاءَهُ، فَصَلَّىٰ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ وَحَبَسْنَاهُ عَلَىٰ خَزِيرٍ صَنَعْنَاهُ لَهُ، قَالَ فَثَابَ رِجَالٌ مِنْ أَهْلِ الدَّارِ حَوْلَنَا. حَتَّىٰ اجْتَمَعَ فِي الْبَيْتِ رِجَالٌ ذَوُوْ عَدَدٍ. فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ؟ فَقَالَ بَعْضُهُمْ: ذَٰلِكَ مُنَافِقٌ لَا يُحِبُّ اللهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُلْ لَهُ ذَٰلِكَ. أَلَا تَرَاهُ قَدْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، يُرِيدُ بِذَٰلِكَ وَجْهَ اللهِ؟» قَالَ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّمَا نَرَىٰ وَجْهَهُ وَنَصِيحَتَهُ لِلْمُنَافِقِينَ قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِنَّ اللهَ قَدْ حَرَّمَ عَلَىٰ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، يَبْتَغِي بِذَٰلِكَ وَجْهَ اللهِ».

قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ الْحُصَيْنَ ابْنَ مُحَمَّدٍ الْأَنْصَارِيَّ، وَهُوَ أَحَدُ بَنِي سَالِمٍ، وَهُوَ مِنْ سَرَاتِهِمْ، عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ، فَصَدَّقَهُ بِذَٰلِكَ.

[راجع: ١٤٩]

[1497] 264 - (...) It was narrated

[١٤٩٧] ٢٦٤-(...) وحَدَّثَنا

[1] A dish of meat and flour.

that 'Itbân bin Mâlik said: "I came to the Messenger of Allâh ﷺ..." and he quoted a *Ḥadîth* like that of Yûnus (no. 1496), except that he said: "A man said: 'Where is Mâlik bin Ad-Dukhshun' or 'Ad-Dukhaishin?'" And he added in his *Ḥadîth*: "Maḥmûd said: 'I narrated this *Ḥadîth* to a group of people among whom was Abû Ayyûb Al-Anṣârî, and he said: I do not think that the Messenger of Allâh ﷺ said what you said. He said: 'I swore that if I went back to 'Itbân I would ask him. So I went back to him and I found him an old man who had lost his eyesight, and he was the *Imâm* of his people. I sat beside him and asked him about this *Ḥadîth*, and he narrated it to me as he had narrated it the first time.'"

مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ رَبِيعٍ عَنْ عِتْبَانَ بْنِ مَالِكٍ. قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ. وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ يُونُسَ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ: أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ أَوِ الدُّخَيْشِنِ؟ وَزَادَ فِي الْحَدِيثِ: قَالَ مَحْمُودٌ: فَحَدَّثْتُ بِهَٰذَا الْحَدِيثِ نَفَرًا، فِيهِمْ أَبُو أَيُّوبَ الْأَنْصَارِيُّ. فَقَالَ: مَا أَظُنُّ رَسُولَ اللهِ ﷺ قَالَ مَا قُلْتَ. قَالَ: فَحَلَفْتُ، إِنْ رَجَعْتُ إِلَىٰ عِتْبَانَ، أَنْ أَسْأَلَهُ. قَالَ: فَرَجَعْتُ إِلَيْهِ فَوَجَدْتُهُ شَيْخًا كَبِيرًا قَدْ ذَهَبَ بَصَرُهُ، وَهُوَ إِمَامُ قَوْمِهِ، فَجَلَسْتُ إِلَىٰ جَنْبِهِ، فَسَأَلْتُهُ عَنْ هَٰذَا الْحَدِيثِ، فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ أَوَّلَ مَرَّةٍ.

قَالَ الزُّهْرِيُّ: ثُمَّ نَزَلَتْ بَعْدَ ذَلِكَ فَرَائِضُ وَأُمُورٌ نُرَىٰ أَنَّ الْأَمْرَ انْتَهَىٰ إِلَيْهَا، فَمَنِ اسْتَطَاعَ أَنْ لَا يَغْتَرَّ فَلَا يَغْتَرَّ.

[1498] 265 - (...) It was narrated that Maḥmûd bin Ar-Rabî' said: "I remember the Messenger of Allâh ﷺ spitting out some water from a bucket that was in our house." Maḥmûd said: "'Itbân bin Mâlik told me: 'I said: "'O Messenger of Allâh, my eyesight

[١٤٩٨] ٢٦٥-(...) وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ قَالَ: إِنِّي لَأَعْقِلُ مَجَّةً مَجَّهَا رَسُولُ اللهِ ﷺ مِنْ دَلْوٍ

is bad..." and he quoted the *Hadîth* as far as the words: "He led us in praying two *Rak'ah*. Then we asked the Messenger of Allâh ﷺ to stay and eat some *Jashîshah*[1] that we had made for him." And he did not mention the additional material quoted by Yûnus and Ma'mar.

فِي دَارِنَا. قَالَ مَحْمُودٌ: فَحَدَّثَنِي عِتْبَانُ ابْنُ مَالِكٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ بَصَرِي قَدْ سَاءَ، وَسَاقَ الْحَدِيثَ إِلَىٰ قَوْلِهِ: فَصَلَّىٰ بِنَا رَكْعَتَيْنِ. وَحَبَسْنَا رَسُولَ اللهِ ﷺ عَلَىٰ جَشِيشَةٍ صَنَعْنَاهَا لَهُ وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ زِيَادَةِ يُونُسَ وَمَعْمَرٍ.

Chapter 48. It Is Permissible To Offer Voluntary Prayers In Congregation, And To Pray On *Hasîr* (Palm-Fiber Mats), *Khumrah* (Small Mats), Cloth And Other Pure Things

(المعجم ٤٨) - (بَابُ جواز الجماعة في النافلة، والصلاة على حصير وخمرة وثوب وغيرها من الطاهرات) (التحفة ١٠١)

[1499] 266 - (658) It was narrated from Anas bin Mâlik that his grandmother Mulaikah invited the Messenger of Allâh ﷺ to eat some food that she had made. He ate some of it, then he said: "Get up and I will lead you in prayer." Anas bin Mâlik said: "I went to a *Hasîr* of ours that had turned black from long use, and sprinkled it with water, then the Messenger of Allâh ﷺ stood on it, and the orphan and I stood behind him, and the old lady behind us, and the Messenger of Allâh ﷺ led us in praying two *Rak'ah*, then he left."

[١٤٩٩] ٢٦٦-(٦٥٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللهِ ﷺ لِطَعَامٍ صَنَعَتْهُ، فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَأُصَلِّيَ لَكُمْ» قَالَ أَنَسُ بْنُ مَالِكٍ: فَقُمْتُ إِلَىٰ حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ عَلَيْهِ رَسُولُ اللهِ ﷺ، وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّىٰ لَنَا رَسُولُ اللهِ ﷺ رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

[1500] 267 - (659) It was narrated from Abû At-Tayyâh,

[١٥٠٠] ٢٦٧-(٦٥٩) وحَدَّثَنَا

[1] A dish made of ground wheat with meat or dates.

from Anas bin Mâlik who said: "The Messenger of Allâh ﷺ had the best behavior of the people. Sometimes the time for prayer would come when he was in our house, so he would order that the mat beneath him be swept, then water sprinkled on it, then the Messenger of Allâh ﷺ would lead the prayer; we would stand behind him and he would lead us in prayer." He said:[1] "And their mat was made of palm leaves."

شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو الرَّبِيعِ، كِلَاهُمَا عَنْ عَبْدِ الْوَارِثِ - قَالَ شَيْبَانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ - عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا فَرُبَّمَا تَحْضُرُ الصَّلَاةُ وَهُوَ فِي بَيْتِنَا، قال: فَيَأْمُرُ بِالْبِسَاطِ الَّذِي تَحْتَهُ فَيُكْنَسُ، ثُمَّ يُنْضَحُ، ثُمَّ يَؤُمُّ رَسُولُ اللهِ ﷺ، وَنَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا، قال: وَكَانَ بِسَاطُهُمْ مِنْ جَرِيدِ النَّخْلِ.

[1501] 268 - (660) It was narrated from <u>Th</u>âbit, from Anas who said: "The Prophet ﷺ entered upon us, and there was no one there but myself, my mother and Umm Ḥarâm, my maternal aunt. He said: 'Get up and I will lead you in prayer.' And that was not at the time for (prescribed) prayer. So he led us in prayer." - A man said to <u>Th</u>âbit: "Where did he make Anas stand?" He said: "He made him stand on his right." - "Then he supplicated for us, the members of the household, asking for the best for us in this world and in the Hereafter. My mother said: 'O Messenger of Allâh, your little servant, pray to Allâh for him.' He prayed for all

[١٥٠١] ٢٦٨-(٦٦٠) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، وَمَا هُوَ إِلَّا أَنَا وَأُمِّي وَأُمُّ حَرَامٍ خَالَتِي فَقَالَ: «قُومُوا فَلِأُصَلِّيَ بِكُمْ» - فِي غَيْرِ وَقْتِ صَلَاةٍ، فَصَلَّىٰ بِنَا - فَقَالَ رَجُلٌ لِثَابِتٍ: أَيْنَ جَعَلَ أَنَسًا مِنْهُ؟ قَالَ: جَعَلَهُ عَلَىٰ يَمِينِهِ - ثُمَّ دَعَا لَنَا، أَهْلَ الْبَيْتِ، بِكُلِّ خَيْرٍ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، فَقَالَتْ أُمِّي: يَا رَسُولَ اللهِ! خُوَيْدِمُكَ، ادْعُ اللهَ لَهُ، قَالَ فَدَعَا لِي بِكُلِّ خَيْرٍ، وَكَانَ فِي آخِرِ مَا دَعَا لِي

[1] It appears that the speaker here is Abû At-Tayyâḥ as it only occurs in his narration, both here and in the version of it recorded by Aḥmad which is similar to what the author recorded, in shorter form, under no. 5622.

good things for me, and at the end of his supplication for me he said: 'O Allâh, increase his wealth and his children, and bless them for him."'

بِهِ أَنْ قَالَ: «اللَّهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيهِ».

[1502] 269 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ led him and his mother, or maternal aunt in prayer. He said: "He made me stand on his right, and he made the woman stand behind us."

[١٥٠٢] ٢٦٩-(...) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ بْنِ الْمُخْتَارِ، سَمِعَ مُوسَى بْنَ أَنَسٍ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ صَلَّىٰ بِهِ وَبِأُمِّهِ أَوْ خَالَتِهِ قَالَ: فَأَقَامَنِي عَنْ يَمِينِهِ وَأَقَامَ الْمَرْأَةَ خَلْفَنَا.

[1503] (...) It was narrated from Shu'bah with this chain.

[١٥٠٣] (...) وحَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ. قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ يَعْنِي ابْنَ مَهْدِيٍّ، قَالَ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الْإِسْنَادِ.

[1504] 270 - (513) It was narrated that 'Abdullâh bin Shaddâd said: "Maimûnah, the wife of the Prophet ﷺ, told me: 'The Messenger of Allâh ﷺ used to pray with me while I was opposite him,[1] and sometimes his garment would touch me when he prostrated. And he used to pray on a *Khumrah* (small mat).'"

[١٥٠٤] ٢٧٠-(٥١٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، كِلَاهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ. قَالَ: حَدَّثَتْنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي وَأَنَا حِذَاءَهُ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ، وَكَانَ يُصَلِّي عَلَىٰ خُمْرَةٍ. [راجع: ١١٤٦]

[1] See no. 1146, where there is the addition: "and I was menstruating."

[1505] 271 - (661) Abû Sa'eed Al-Khudrî narrated that he entered upon the Messenger of Allâh ﷺ and found him praying on a *Ḥaṣîr*, upon which he was prostrating.

[١٥٠٥] ٢٧١-(٦٦١) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، جَمِيعًا عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قال: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قال: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ، أَنَّهُ دَخَلَ عَلَىٰ رَسُولِ اللهِ ﷺ. فَوَجَدَهُ يُصَلِّي عَلَىٰ حَصِيرٍ يَسْجُدُ عَلَيْهِ.

Chapter 49. The Virtue Of Offering The Obligatory Prayers In Congregation, The Virtue Of Waiting For The Prayer And Taking Many Steps Towards The *Masjid*, The Virtue Of Walking To The *Masjid*

(المعجم ٤٩) - (بَابُ فضل الصلاة المكتوبة في جماعة وفضل انتظار الصلاة وكثرة الخطا إلى المساجد وفضل المشي إليها) (التحفة ١٠٢)

[1506] 272 - (649) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'A man's prayer in congregation is more valuable than his prayer in his house or his marketplace by twenty-odd degrees. That is because if one of you performs *Wuḍû'* and performs it well, then he comes to the *Masjid*, with no other motive or purpose than to pray, then he does not take any step but he will be raised one degree in status thereby, and one sin will be erased thereby, until

[١٥٠٦] ٢٧٢-(٦٤٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ. - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَىٰ صَلَاتِهِ فِي بَيْتِهِ، وَصَلَاتِهِ فِي سُوقِهِ، بِضْعًا وَعِشْرِينَ دَرَجَةً؛ وَذَلِكَ أَنَّ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى

he enters the *Masjid*. When he enters the *Masjid*, he is in a state of prayer so long as the prayer is what is keeping him there, and the Angels send *Ṣalât* upon any one of you so long as he remains in the place where he prayed, saying: 'O Allâh, have mercy on him; O Allâh, forgive him; O Allâh, accept his repentance.' So long as he does not offend anyone or commit *Ḥadath*."

الْمَسْجِدَ، لَا يَنْهَزُهُ إِلَّا الصَّلَاةُ، لَا يُرِيدُ إِلَّا الصَّلَاةَ، فَلَمْ يَخْطُ خُطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، حَتَّىٰ يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلَاةِ مَا كَانَتِ الصَّلَاةُ هِيَ تَحْبِسُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَىٰ أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّىٰ فِيهِ. يَقُولُونَ: اللَّهُمَّ! ارْحَمْهُ، اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! تُبْ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ». [راجع: ١٤٧٢]

[1507] **(...)** A similar report (as no. 1506) was narrated from Al-A'mash with this chain.

[١٥٠٧] (...) حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، فِي هَٰذَا الْإِسْنَادِ، بِمِثْلِ مَعْنَاهُ.

[1508] 273 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Angels send *Ṣalât* upon any one of you so long as he remains in his spot, saying: "O Allâh, forgive him; O Allâh, have mercy on him," so long as he does not commit *Ḥadath*. And one of you is in a state of prayer so long as the prayer is keeping him there.'"

[١٥٠٨] **٢٧٣**-(...) [و]حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمَلَائِكَةَ تُصَلِّي عَلَىٰ أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ. تَقُولُ: اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ!

ارْحَمْهُ، مَا لَمْ يُحْدِثْ، وَأَحَدُكُمْ فِي صَلَاةٍ مَا كَانَتِ الصَّلَاةُ تَحْبِسُهُ».

[1509] 274 - (...) It was narrated from Abû Râfi', from Abû Hurairah that the Messenger of Allâh ﷺ said: "A person is in a state of prayer so long as he is in his prayer place waiting for the prayer, and the Angels say: 'O Allâh, forgive him; O Allâh, have mercy on him,' until he leaves or commits *Ḥadath*." I (Abû Râfi') said: "What does 'commit *Ḥadath*' mean?" He said: "Breaking wind, either silently or loudly."

[١٥٠٩] ٢٧٤-(...) وحَدَّثَني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَزَالُ الْعَبْدُ فِي صَلَاةٍ مَا كَانَ فِي مُصَلَّاهُ يَنْتَظِرُ الصَّلَاةَ، وَتَقُولُ الْمَلَائِكَةُ: اللّٰهُمَّ! اغْفِرْ لَهُ، اللّٰهُمَّ! ارْحَمْهُ حَتَّىٰ يَنْصَرِفَ أَوْ يُحْدِثَ» قُلْتُ: مَا يُحْدِثُ؟ قَالَ: يَفْسُو أَوْ يَضْرِطُ.

[1510] 275 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "One of you is still in a state of prayer so long as the prayer is keeping him there, and nothing is keeping him from going back to his family except the prayer."

[١٥١٠] ٢٧٥-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ «لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْبِسُهُ، لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَىٰ أَهْلِهِ إِلَّا الصَّلَاةُ».

[1511] 276 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If one of you sits waiting for the prayer, he is in a state of prayer so long as he does not commit *Ḥadath*, and the Angels pray for him, saying: 'O Allâh, forgive him; O Allâh, have mercy on him.'"

[١٥١١] ٢٧٦-(...) حَدَّثَني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ هُرمُزَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ:

«أَحَدُكُمْ مَا قَعَدَ يَنْتَظِرُ الصَّلَاةَ، فِي صَلَاةٍ، مَا لَمْ يُحْدِثْ، تَدْعُو لَهُ الْمَلائِكَةُ: اللّٰهُمَّ! اغْفِرْ لَهُ، اللّٰهُمَّ! ارْحَمْهُ».

[1512] **(...)** A similar report (as no. 1511) was narrated from Abû Hurairah, from the Prophet ﷺ.

[١٥١٢] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ هٰذَا.

Chapter 50. The Virtue Of Taking Many Steps To The *Masjid*

(المعجم ٥٠) - (بَابُ فضل كثرة الخطا إلى المساجد) (التحفة ١٠٣)

[1513] **277 - (662)** It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'The people who will have the greatest reward for prayer will be those who walk the furthest distance to come and pray, then those who walk the next furthest. The one who waits for the prayer until he prays with the *Imâm* will have a greater reward than the one who prays then sleeps." According to the report of Ibn Kuraib: "until he prays it with the *Imâm* in congregation."

[١٥١٣] ٢٧٧-(٦٦٢) **حَدَّثَنَا** عَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ إِلَيْهَا مَمْشًى، فَأَبْعَدُهُمْ، وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّىٰ يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّيهَا ثُمَّ يَنَامُ» وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «حَتَّىٰ يُصَلِّيَهَا مَعَ الْإِمَامِ فِي جَمَاعَةٍ».

[1514] **278 - (663)** It was narrated that Ubayy bin Ka'b said: "There was a man - and I do not know of any man who lived further away from the *Masjid* than he did - but he never

[١٥١٤] ٢٧٨-(٦٦٣) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْثَرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُبَيِّ ابْنِ كَعْبٍ قَالَ: كَانَ رَجُلٌ، لَا أَعْلَمُ

missed a prayer. It was said to him" - or: - "I said - [to him]: 'Why don't you buy a donkey that you can ride when it is dark or when the sand is too hot?' He said: 'I would not like my house to be next to the *Masjid*. I want my walking to the *Masjid* and my returning when I come back to my family, to be recorded for me.' The Messenger of Allâh ﷺ said: 'Allâh has gathered all that (reward) for you.'"

رَجُلًا أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَ لَا تُخْطِئُهُ صَلَاةٌ، قَالَ: فَقِيلَ لَهُ - أَوْ قُلْتُ [لَهُ] - لَوِ اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الظَّلْمَاءِ وَفِي الرَّمْضَاءِ. قَالَ: مَا يَسُرُّنِي أَنَّ مَنْزِلِي إِلَىٰ جَنْبِ الْمَسْجِدِ، إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَمْشَايَ إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَىٰ أَهْلِي، فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ جَمَعَ اللهُ لَكَ ذَٰلِكَ كُلَّهُ».

[1515] **(...)** A similar report (as no. 1514) was narrated from At-Taimî with this chain.

[١٥١٥] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ، كِلَاهُمَا عَنِ التَّيْمِيِّ، بِهَٰذَا الْإِسْنَادِ، بِنَحْوِهِ.

[1516] **(...)** It was narrated that Ubayy bin Ka'b said: "There was a man among the *Anṣâr* whose house was the most remote house in Al-Madînah, but he never missed a prayer with the Messenger of Allâh ﷺ. We felt sorry for him, and I said to him: 'O so-and-so, why don't you buy a donkey to spare you from the burning sand and the reptiles of the land?' He said: 'By Allâh, I would not like my house to be beside the house of Muḥammad ﷺ.' I thought that this was too much, so I brought him to the

[١٥١٦] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عَبَّادُ بْن عَبَّادٍ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي عُثْمَانَ، عَن أُبَيِّ ابْنِ كَعْبٍ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ، بَيْتُهُ أَقْصَىٰ بَيْتٍ فِي الْمَدِينَةِ، فَكَانَ لَا تُخْطِئُهُ الصَّلَاةُ مَعَ رَسُولِ اللهِ ﷺ، قَالَ فَتَوَجَّعْنَا لَهُ. فَقُلْتُ لَهُ: يَا فُلَانُ! لَوْ أَنَّكَ اشْتَرَيْتَ حِمَارًا يَقِيكَ مِنَ الرَّمْضَاءِ وَيَقِيكَ مِنْ هَوَامِّ الْأَرْضِ قَالَ: أَمَ وَاللهِ! مَا أُحِبُّ أَنَّ بَيْتِي مُطَنَّبٌ بِبَيْتِ مُحَمَّدٍ ﷺ.

Prophet of Allâh ﷺ and told him. So he called him and he told him about that, and mentioned that he hoped for reward for his footsteps. The Prophet ﷺ said to him: 'You will have that which you seek."'

قَالَ: فَحَمَلْتُ بِهِ حِمْلًا حَتَّى أَتَيْتُ بِهِ نَبِيَّ اللهِ ﷺ، فَأَخْبَرْتُهُ، قَالَ: فَدَعَاهُ، فَقَالَ لَهُ مِثْلَ ذَلِكَ، وَذَكَرَ لَهُ أَنَّهُ يَرْجُو فِي أَثَرِهِ الْأَجْرَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ لَكَ مَا احْتَسَبْتَ».

[1517] (...) A similar report was narrated from "Âṣim, with this chain.

[١٥١٧] (. . .) **وحَدَّثَنَا** سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ، كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا سَعِيدُ بْنُ أَزْهَرَ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبِي، كُلُّهُمْ عَنْ عَاصِمٍ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[1518] 279 - (664) Jâbir bin 'Abdullâh said: "Our houses were far away from the *Masjid* and we wanted to sell our houses and move nearer to the *Masjid*, but the Messenger of Allâh ﷺ told us not to do that, and said: 'For every step you will rise one degree in status."'

[١٥١٨] **٢٧٩-(٦٦٤) وحَدَّثَنَا** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: كَانَتْ دِيَارُنَا نَائِيَةً مِنَ الْمَسْجِدِ، فَأَرَدْنَا أَنْ نَبِيعَ بُيُوتَنَا فَنَقْتَرِبَ مِنَ الْمَسْجِدِ، فَنَهَانَا رَسُولُ اللهِ ﷺ فَقَالَ: «إِنَّ لَكُمْ بِكُلِّ خُطْوَةٍ دَرَجَةً».

[1519] 280 - (665) It was narrated that Jâbir bin 'Abdullâh said: "Some land around the *Masjid* became vacant, and Banû Salimah wanted to move to be close to the *Masjid*. News of that reached the Messenger of Allâh ﷺ and he said to them: 'I have

[١٥١٩] **٢٨٠-(٦٦٥) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ قَالَ: حَدَّثَنِي الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: خَلَتِ الْبِقَاعُ حَوْلَ

heard that you want to move near the *Masjid*.' They said: 'Yes, O Messenger of Allâh, we want to do that.' He said: 'O Banû Salimah, stay in your houses, your footsteps will be recorded; stay in your houses, your footsteps will be recorded.'"

الْمَسْجِدِ، فَأَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا إِلَىٰ قُرْبِ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ رَسُولَ اللهِ ﷺ، فَقَالَ لَهُمْ: «إِنَّهُ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ» قَالُوا: نَعَمْ يَا رَسُولَ اللهِ! قَدْ أَرَدْنَا ذَلِكَ. فَقَالَ: «يَا بَنِي سَلِمَةَ! دِيَارَكُمْ! تُكْتَبْ آثَارُكُمْ، دِيَارَكُمْ! تُكْتَبْ آثَارُكُمْ».

[1520] 291 - (...) It was narrated that Jâbir bin 'Abdullâh said: "Banû Salimah wanted to move close to the *Masjid*, as there was vacant land there. News of that reached the Prophet ﷺ and he said: 'O Banû Salimah, stay in your houses, your footsteps will be recorded.' They said: 'We would not be happier if we had moved.'"

[١٥٢٠] ٢٨١-(...) حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ كَهْمَسًا يُحَدِّثُ عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: أَرَادَ بَنُو سَلِمَةَ أَنْ يَتَحَوَّلُوا إِلَىٰ قُرْبِ الْمَسْجِدِ، قَالَ وَالْبِقَاعُ خَالِيَةٌ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: «يَا بَنِي سَلِمَةَ! دِيَارَكُمْ! تُكْتَبْ آثَارُكُمْ». فَقَالُوا: مَا كَانَ يَسُرُّنَا أَنَّا كُنَّا تَحَوَّلْنَا.

Chapter 51. Walking To Prayer Erases Sins And Raises One In Status

(المعجم ٥١) - (بَابُ المشي إلى الصلاة تمحى به الخطايا وترفع به الدرجات) (التحفة ١٠٤)

[1521] 282 - (666) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever purifies himself (i.e., performs *Wudu'*) in his house, then walks to one of the houses of Allâh in order to perform one

[١٥٢١] ٢٨٢-(٦٦٦) حَدَّثَنِي إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللهِ يَعْنِي ابْنَ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَدِيِّ بْنِ

of the duties enjoined by Allâh, for every two steps he takes, one will erase a sin and the other will raise him one degree in status.'"

ثَابِتٍ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَشَىٰ إِلَىٰ بَيْتٍ مِنْ بُيُوتِ اللهِ، لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللهِ، كَانَتْ خُطْوَتَاهُ إِحْدَاهُمَا تَحُطُّ خَطِيئَةً، وَالْأُخْرَىٰ تَرْفَعُ دَرَجَةً».

[1522] 283 - (667) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said - according to the *Hadîth* of Bakr, he heard the Messenger of Allâh ﷺ say - "What do you think, if there was a river by the door of one of you and he bathed in it five times a day, would any speck of dirt be left on him?" They said: "Not a speck of dirt would be left on him." He said: "That is the likeness of the five prayers, by means of which Allâh erases sins."

[١٥٢٢] ٢٨٣-(٦٦٧) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَقَالَ قُتَيْبَةُ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ، كِلَاهُمَا عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ. - وَفِي حَدِيثِ بَكْرٍ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ قَالَ-: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَىٰ مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَىٰ مِنْ دَرَنِهِ شَيْءٌ. قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللهُ بِهِنَّ الْخَطَايَا».

[1523] 284 - (668) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The likeness of the five prayers is that of an abundant river flowing by the door of any one of you, in which he bathes five times every day.'" Al-Hasan said: "Not a speck of dirt would be left."

[١٥٢٣] ٢٨٤-(٦٦٨) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ وَهُوَ ابْنُ عَبْدِ اللهِ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ غَمْرٍ،

عَلَىٰ بَابِ أَحَدِكُمْ، يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ». قَالَ: قَالَ الْحَسَنُ: وَمَا يُبْقِي ذَلِكَ مِنَ الدَّرَنِ.

[1524] 285 - (669) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever goes to the *Masjid* in the morning or the evening, Allâh prepares for him provision in Paradise every time he goes in the morning or evening."

[١٥٢٤] ٢٨٥-(٦٦٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ ابْنُ مُطَرِّفٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللهُ لَهُ فِي الْجَنَّةِ نُزُلًا، كُلَّمَا غَدَا أَوْ رَاحَ».

Chapter 52. The Virtue Of Sitting In One's Prayer Place After *Subh*, And The Virtue Of The *Masâjid*

(المعجم ٥٢) - (بَابُ فضل الجلوس في مصلاه بعد الصبح، وفضل المساجد) (التحفة ١٠٥)

[1525] 286 - (670) It was narrated that Simâk bin Harb said: "I said to Jâbir bin Samurah: 'Did you sit with the Messenger of Allâh ﷺ?' He said: 'Yes, frequently. He would not get up from the place in which he had prayed *Subh*' - or: '*Al-Ghadâh*' - 'until the sun had risen, and when the sun had risen he would get up. They used to chat and talk about matters of the *Jâhiliyah*, and they would laugh but he (ﷺ) smiled.'"

[١٥٢٥] ٢٨٦-(٦٧٠) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ: أَكُنْتَ تُجَالِسُ رَسُولَ اللهِ ﷺ؟ قَالَ: نَعَمْ، كَثِيرًا. كَانَ لَا يَقُومُ مِنْ مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحَ أَوِ الْغَدَاةَ حَتَّىٰ تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ قَامَ،

وَكَانُوا يَتَحَدَّثُونَ، فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ، فَيَضْحَكُونَ وَيَتَبَسَّمُ .

[1526] 287 - (...) It was narrated from Jâbir bin Samurah that when the Prophet ﷺ had prayed *Fajr*, he would sit in his prayer place until the sun had risen well.

[١٥٢٦] ٢٨٧-(. . .) **وحَدَّثنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ. قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ زَكَرِيَّاءَ، كِلَاهُمَا عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلَّاهُ حَتَّىٰ تَطْلُعَ الشَّمْسُ حَسَنًا .

[1527] (...) It was narrated (a similar *Ḥadîth* as no. 1526) from Simâk with this chain, but he did not say, "(the sun had risen) well."

[١٥٢٧] (. . .) **وحَدَّثنَا** قُتَيْبَةُ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ سِمَاكٍ، بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَقُولَا: حَسَنًا .

[1528] 288 - (671) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The most beloved land to Allâh, may He be exalted, is the *Masâjid*, and the most hated of land to Allâh is the marketplaces."

[١٥٢٨] ٢٨٨-(٦٧١) **وحَدَّثنَا** هَٰرُونُ بْنُ مَعْرُوفٍ وَإِسْحَٰقُ بْنُ مُوسَىٰ الْأَنْصَارِيُّ قَالَا: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: - حَدَّثَنِي ابْنُ أَبِي ذُبَابٍ، فِي رِوَايَةِ هَٰرُونَ وَفِي حَدِيثِ الْأَنْصَارِيِّ: حَدَّثَنِي الْحَارِثُ - عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ مِهْرَانَ مَوْلَىٰ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَحَبُّ الْبِلَادِ إِلَىٰ اللهِ تَعَالَىٰ مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَىٰ اللهِ أَسْوَاقُهَا» .

Chapter 53. Who is more entitled to lead the prayer

(المعجم ٥٣) - (بَابُ من أحق بالإمامة؟) (التحفة ١٠٦)

[1529] 289 - (672) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'If there are three people, then let one lead them in prayer, and the one who is most entitled to lead them is the one who recites the most (Qur'ân).'"

[١٥٢٩] ٢٨٩-(٦٧٢) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانُوا ثَلَاثَةً فَلْيَؤُمَّهُمْ أَحَدُهُمْ، وَأَحَقُّهُمْ بِالْإِمَامَةِ أَقْرَأُهُمْ».

[1530] (...) A similar *Hadîth* (as no. 1529) was narrated from Qatâdah, with this chain.

[١٥٣٠] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ؛ وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي كُلُّهُمْ عَنْ قَتَادَةَ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[1531] (...) A similar *Hadîth* (as no. 1529) was narrated from Abû Sa'eed, with this chain.

[١٥٣١] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ؛ وَحَدَّثَنَا حَسَنُ بْنُ عِيسَىٰ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، جَمِيعًا عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[1532] 290 - (673) It was narrated that Abû Mas'ûd Al-Ansârî said: "The Messenger of Allâh ﷺ said: 'The people should be led (in prayers) by the one

[١٥٣٢] ٢٩٠-(٦٧٣) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشَجُّ، كِلَاهُمَا عَنْ أَبِي خَالِدٍ. قَالَ أَبُو بَكْرٍ:

who has recite the most of the Book of Allâh. If they are equal in recitation of the Qur'ân, then by the one who has most knowledge of the *Sunnah*. If they are equal in knowledge of the *Sunnah*, then by the one who emigrated earlier. If they are equal in terms of emigration, then by the one who accepted Islam earlier. No man should lead another man in prayer in his place of authority, or sit in his place of honor in his house, without his permission.'" Al-Ashajj said in his report, instead of the one who accepted Islam first, "the one who is older."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِلْمًا. وَلَا يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدْ فِي بَيْتِهِ عَلَىٰ تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ» قَالَ الْأَشَجُّ فِي رِوَايَتِهِ مَكَانَ سِلْمًا: سِنًّا.

[1533] (...) A similar report (as no. 1532) was narrated from Al-A'mash with this chain.

[١٥٣٣] (. . .) **وَحَدَّثَنَاهُ** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا الْأَشَجُّ: حَدَّثَنَا ابْنُ فُضَيْلٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[1534] 291 - (...) It was narrated that Ismâ'îl bin Rajâ' said: "I heard 'Aws bin Ḍam'aj say: 'I heard Abû Mas'ûd say: "The Messenger of Allâh ﷺ said to us: 'The people should be led in prayer by the one who recites the most of the Book of Allâh and who has been reciting it for longer. If they are equal in recitation (of the Qur'ân), then

[١٥٣٤] ٢٩١-(. . .) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ قَالَ: سَمِعْتُ أَوْسَ بْنَ ضَمْعَجٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «يَؤُمُّ الْقَوْمَ أَقْرَأُهُمْ لِكِتَابِ اللهِ

they should be led by the one who emigrated earlier. If they are equal in terms of emigration, then they should be led by the one who is oldest. Do not lead a man in prayer among his family nor in his place of authority, and do not sit in his place of honor in his house, unless he gives you permission," or "with his permission."

وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً فَلْيَؤُمَّهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَلْيَؤُمَّهُمْ أَكْبَرُهُمْ سِنًّا، وَلَا تَؤُمَّنَّ الرَّجُلَ فِي أَهْلِهِ وَلَا فِي سُلْطَانِهِ، وَلَا تَجْلِسْ عَلَىٰ تَكْرِمَتِهِ فِي بَيْتِهِ، إِلَّا أَنْ يَأْذَنَ لَكَ، أَوْ بِإِذْنِهِ».

[1535] 292 - (674) It was narrated that Mâlik bin Al-Ḥuwairith said: "We came to the Messenger of Allâh ﷺ and we were young men who were close in age, and we stayed with him for twenty nights. The Messenger of Allâh ﷺ was compassionate and kind, and he thought that we were missing our families, so he asked us about those whom we had left behind, and we told him about our families. He said: 'Go back to your families and stay with them; teach them and exhort them. When the time for prayer is due, let one of you call the *Adhân* and let the oldest of you lead you in prayer.'"

[١٥٣٥] **٢٩٢-(٦٧٤) وحَدَّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْنَا رَسُولَ اللهِ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَسُولُ اللهِ ﷺ رَحِيمًا رَقِيقًا، فَظَنَّ أَنَّا قَدِ اشْتَقْنَا أَهْلَنَا، فَسَأَلَنَا عَنْ مَنْ تَرَكْنَا مِنْ أَهْلِنَا، فَأَخْبَرْنَاهُ، فَقَالَ: «ارْجِعُوا إِلَىٰ أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَمُرُوهُمْ، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، ثُمَّ لِيَؤُمَّكُمْ أَكْبَرُكُمْ».

[1536] (...) It was narrated from Ayyûb with this chain (a similar *Ḥadîth* as no. 1535).

[١٥٣٦] **(...) وحَدَّثَنَا** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَخَلَفُ بْنُ هِشَامٍ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، بِهَٰذَا الْإِسْنَادِ؛

[1537] (...) Mâlik bin Al-Ḥuwairith Abû Sulaimân said: "I came to the Messenger of Allâh ﷺ with some other people, and

[١٥٣٧] **(...) وحَدَّثَنَاه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ قَالَ: قَالَ لِي أَبُو قِلَابَةَ: حَدَّثَنَا مَالِكُ بْنُ

we were young men who were close in age..." and he narrated a *Hadîth* that was similar to that of Ibn 'Ulayyah (no. 1535).

الْحُوَيْرِثِ أَبُو سُلَيْمَانَ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فِي نَاسٍ، وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، وَاقْتَصَّا جَمِيعًا الْحَدِيثَ. بِنَحْوِ حَدِيثِ ابْنِ عُلَيَّةَ.

[1538] 293 - (...) It was narrated that Mâlik bin Al-Huwairith said: "I came to the Prophet ﷺ with a friend of mine, and when we asked permission to go back, he said to us: 'When the time for prayer is due, call the *Adhân*, then call the *Iqâmah* and let the older of you lead the prayer.'"

[١٥٣٨] ٢٩٣-(. . .) وحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَصَاحِبٌ لِي، فَلَمَّا أَرَدْنَا الْإِقْفَالَ مِنْ عِنْدِهِ قَالَ لَنَا «إِذَا حَضَرَتِ الصَّلَاةُ فَأَذِّنَا، ثُمَّ أَقِيمَا وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا».

[1539] (...) It was narrated from Hafs, meaning Ibn Ghiyâth: "Khâlid Al-Hadhdhâ' narrated it to us with this chain." And he added: "Al-Hadhdhâ' said: 'And they were similar with (knowledge of) the Qur'ân.'"

[١٥٣٩] (. . .) وحَدَّثَنَاه أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، بِهَذَا الْإِسْنَادِ. وَزَادَ: قَالَ الْحَذَّاءُ: وَكَانَا مُتَقَارِبَيْنِ فِي الْقِرَاءَةِ.

Chapter 54. It Is Recommended To Say *Qunût* In All Prayers If A Calamity Befalls The Muslims - And Refuge Is Sought From Allâh (Regarding That). It Is Recommended To Say *Qunût* In *Subh* At All Times. And The Clarification That It Is To Be Said After Raising The Head From Bowing In The Final *Rak'ah*, And It Is Recommended To Say It Out Loud

(المعجم ٥٤) - (بَابُ استحباب القنوت في جميع الصلوات، إذا نزلت بالمسلمين نازلة والعياذ باللهِ واستحبابه في الصبح دائمًا وبيان أن محله بعد رفع الرأس من الركوع في الركعة الأخيرة واستحباب الجهر به)

(التحفة ١٠٧)

[1540] 294 - (675) Abû Hurairah said: "The Messenger

[١٥٤٠] ٢٩٤-(٦٧٥) حَدَّثَنِي أَبُو

of Allâh ﷺ said, when he had finished the recitation in *Fajr* prayer, he said the *Takbîr* and raised his head: *'Sami' Allâhu liman ḥamîdah, rabbanâ wa lakal-ḥamd* (Allâh hears those who praise Him, our Lord to You be praise).' Then he said, while standing: 'O Allâh! Save Al-Walîd bin Al-Walîd, Salamah bin Hishâm, 'Ayyâsh bin Abî Rabî'ah and the weak and oppressed believers. O Allâh, punish Muḍar severely and send upon them a famine like that of Yûsuf. O Allâh! Curse Liḥyân, Ri'l, Dhakwân and 'Uṣayyah, for they have disobeyed Allâh and His Messenger." Then we heard that he stopped doing that when the following was revealed: "Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers"."[1]

الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ، حِينَ يَفْرُغُ مِنْ صَلَاةِ الْفَجْرِ مِنَ الْقِرَاءَةِ، وَيُكَبِّرُ، وَيَرْفَعُ رَأْسَهُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» ثُمَّ يَقُولُ، وَهُوَ قَائِمٌ: «اللَّهُمَّ! أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ ابْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ! اشْدُدْ وَطْأَتَكَ عَلَىٰ مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ كَسِنِي يُوسُفَ. اللَّهُمَّ! الْعَنْ لِحْيَانَ وَرِعْلًا وَذَكْوَانَ وَعُصَيَّةَ، عَصَتِ اللهَ وَرَسُولَهُ» ثُمَّ بَلَغَنَا أَنَّهُ تَرَكَ ذَٰلِكَ. لَمَّا أُنْزِلَ: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ﴾ [آل عمران: ١٢٨].

[1541] **(...)** It was narrated from Abû Hurairah from the Prophet ﷺ as far as the words: "And send upon them a famine like that of

[١٥٤١] (...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ

[1] *Âl-'Imrân* 3:128.

Yûsuf, (no. 1540)" but he did not mention what comes after that.

الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَىٰ قَوْلِهِ: «وَاجْعَلْهَا عَلَيْهِمْ كَسِنِي يُوسُفَ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[1542] 295 - (...) It was narrated from Abû Salamah that Abû Hurairah told them that the Prophet ﷺ said *Qunût* after bowing in prayer for one month. When he had said: "Allâh hears those who praise Him," he said in his *Qunût*: "O Allâh! Save Al-Walîd bin Al-Walîd. O Allâh! Save Salamah bin Hishâm. O Allâh! Save 'Ayyâsh bin Abî Rabî'ah. O Allâh! Save the weak and oppressed believers. O Allâh! Punish Muḍar severely. O Allâh! Send upon them a famine like the famine of Yûsuf."

Abû Hurairah said: "Then I saw that the Messenger of Allâh ﷺ had stopped saying this supplication afterwards. I said: 'I see that the Messenger of Allâh ﷺ has stopped praying against them.' It was said: 'Do you not see that they have come?'"

[١٥٤٢] ٢٩٥-(...) حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ قَنَتَ بَعدَ الرَّكْعَةِ فِي صَلَاةٍ شَهْرًا، إِذَا قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» يَقُولُ فِي قُنُوتِهِ: «اللَّهُمَّ! نَجِّ الْوَلِيدَ بْنَ الْوَلِيدِ. اللَّهُمَّ! نَجِّ سَلَمَةَ بْنَ هِشَامٍ. اللَّهُمَّ! نَجِّ عَيَّاشَ ابْنَ أَبِي رَبِيعَةَ. اللَّهُمَّ! نَجِّ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ! اشْدُدْ وَطْأَتَكَ عَلَىٰ مُضَرَ. اللَّهُمَّ! اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ».

قَالَ أَبُو هُرَيْرَةَ: ثُمَّ رَأَيْتُ رَسُولَ اللهِ ﷺ تَرَكَ الدُّعَاءَ بَعْدُ. فَقُلْتُ: أُرَىٰ رَسُولَ اللهِ ﷺ قَدْ تَرَكَ الدُّعَاءَ لَهُمْ، قَالَ فَقِيلَ: وَمَا تَرَاهُمْ قَدْ قَدِمُوا؟.

[1543] (...) Abû Hurairah narrated that while the Messenger of Allâh ﷺ was praying *'Ishâ'* he said: "Allâh hears those who praise Him." Then he said before he prostrated: "O Allâh, save

[١٥٤٣] (...) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ، بَيْنَمَا هُوَ

'Ayyâsh bin Abî Rabî'ah." Then he mentioned something similar to the *Hadîth* of Al-Awzâ'î (no. 1542), up to the words: "like the famine of Yûsuf," and he did not mention what comes after that.

يُصَلِّي الْعِشَاءَ إِذْ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» ثُمَّ قَالَ قَبْلَ أَنْ يَسْجُدَ: «اللَّهُمَّ! نَجِّ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ الْأَوْزَاعِيِّ إِلَىٰ قَوْلِهِ «كَسِنِي يُوسُفَ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[1544] 296 - (676) Abû Salamah bin 'Abdur-Rahmân narrated that he heard Abû Hurairah say: "By Allâh, I will lead you in a prayer that is similar to the prayer of the Messenger of Allâh ﷺ." Abû Hurairah used to say the *Qunût* during *Zuhr*, and *'Ishâ'* the later, and *Subh*, and he would pray for the believers and invoke curses on the disbelievers.

[١٥٤٤] ٢٩٦-(٦٧٦) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: وَاللهِ! لَأُقَرِّبَنَّ بِكُمْ صَلَاةَ رَسُولِ اللهِ ﷺ، فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الظُّهْرِ وَالْعِشَاءِ الْآخِرَةِ وَصَلَاةِ الصُّبْحِ، وَيَدْعُو لِلْمُؤْمِنِينَ، وَيَلْعَنُ الْكُفَّارَ.

[1545] 297 - (677) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ supplicated against those who had killed the people of Bi'r Ma'ûnah every morning for thirty days. He supplicated against Ri'l, Dhakwân, Lihyân and 'Usayyah who had disobeyed All[illegible] and His Messenger." Anas sa[illegible] "Allâh the Most High revea[illegible]d about those who had been killed at Bi'r Ma'ûnah and we recited it until it was subsequently abrogated. It said: 'Convey to our people that we have met our Lord and He is

[١٥٤٥] ٢٩٧-(٦٧٧) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: دَعَا رَسُولُ اللهِ ﷺ عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بِئْرِ مَعُونَةَ، ثَلَاثِينَ صَبَاحًا، يَدْعُو عَلَىٰ رِعْلٍ وَذَكْوَانَ وَلِحْيَانَ وَعُصَيَّةَ عَصَتِ اللهَ وَرَسُولَهُ. قَالَ أَنَسٌ: أَنْزَلَ اللهُ تَعَالَىٰ فِي الَّذِينَ قُتِلُوا بِبِئْرِ مَعُونَةَ قُرْآنًا قَرَأْنَاهُ حَتَّىٰ نُسِخَ بَعْدُ: أَنْ بَلِّغُوا قَوْمَنَا، أَنْ قَدْ لَقِينَا

pleased with us and we are pleased with Him.'"

رَبَّنَا، فَرَضِيَ عَنَّا وَرَضِينَا عَنْهُ. [انظر: ٤٩١٧]

[1546] 298 - (...) It was narrated that Muḥammad said: "I said to Anas: 'Did the Messenger of Allâh ﷺ say the *Qunût* in the *Ṣubḥ* prayer?' He said: 'Yes, for a short while, after bowing.'"

[١٥٤٦] **٢٩٨-(...) وحَدَّثني** عَمْرٌو النَّاقِدُ وزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: قُلْتُ لِأَنَسٍ: هَلْ قَنَتَ رَسُولُ اللهِ ﷺ فِي صَلَاةِ الصُّبْحِ؟ قَالَ: نَعَمْ، بَعْدَ الرُّكُوعِ يَسِيرًا.

[1547] 299 - (...) It was narrated from Anas bin Mâlik: "The Messenger of Allâh ﷺ said the *Qunût* for a month, after bowing in the *Ṣubḥ* prayer, supplicating against Ri'l and Dhakwân, and saying: "Uṣayyah disobeyed Allâh and His Messenger."'

[١٥٤٧] **٢٩٩-(...) وحَدَّثني** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ - وَاللَّفْظُ لِابْنِ مُعَاذٍ - حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: قَنَتَ رَسُولُ اللهِ ﷺ شَهْرًا بَعْدَ الرُّكُوعِ فِي صَلَاةِ الصُّبْحِ، يَدْعُو عَلَىٰ رِعْلٍ وَذَكْوَانَ، وَيَقُولُ: «عُصَيَّةُ عَصَتِ اللهَ وَرَسُولَهُ».

[1548] 300 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said the *Qunût* for one month, after bowing in the *Fajr* prayer, supplicating against Banû 'Uṣayyah.

[١٥٤٨] **٣٠٠-(...) وحَدَّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا أَنَسُ بْنُ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَنَتَ شَهْرًا، بَعْدَ الرُّكُوعِ فِي صَلَاةِ الْفَجْرِ، يَدْعُو عَلَىٰ بَنِي عُصَيَّةَ.

[1549] 301 - (...) It was narrated from "Âṣim from Anas; he said: "I asked him about *Qunût*, is it before bowing or after bowing?" He (Anas) said: "Before bowing." I said: "Some people are saying that the Messenger of Allâh ﷺ said the *Qunût* after bowing." He said: "The Messenger of Allâh ﷺ said the *Qunût* for a month, supplicating against people who had killed some of his Companions, who were known as *Al-Qurrâ'* (the reciters)."

[١٥٤٩] ٣٠١-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَنَسٍ قَالَ: سَأَلْتُهُ عَنِ الْقُنُوتِ، قَبْلَ الرُّكُوعِ أَوْ بَعْدَ الرُّكُوعِ؟ فَقَالَ: قَبْلَ الرُّكُوعِ. قَالَ: قُلْتُ: فَإِنَّ نَاسًا يَزْعُمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَنَتَ بَعْدَ الرُّكُوعِ. فَقَالَ: إِنَّمَا قَنَتَ رَسُولُ اللهِ ﷺ شَهْرًا يَدْعُو عَلَى أُنَاسٍ قَتَلُوا أُنَاسًا مِنْ أَصْحَابِهِ، يُقَالُ لَهُمُ الْقُرَّاءُ.

[1550] 302 - (...) It was narrated that "Âṣim said: "I heard Anas say: 'I never saw the Messenger of Allâh ﷺ grieve so much at the loss of a party as he grieved at the loss of the seventy [who were] killed at Bi'r Ma'ûnah, who were known as *Al-Qurrâ'* (the reciters). He continued to pray against their killers for a month.'"

[١٥٥٠] ٣٠٢-(...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ وَجَدَ عَلَىٰ سَرِيَّةٍ مَا وَجَدَ عَلَىٰ السَّبْعِينَ [الَّذِينَ] أُصِيبُوا يَوْمَ بِئْرِ مَعُونَةَ، كَانُوا يُدْعَوْنَ الْقُرَّاءَ، فَمَكَثَ شَهْرًا يَدْعُو عَلَىٰ قَتَلَتِهِمْ.

[1551] (...) This *Ḥadîth* was narrated from "Âṣim, from Anas, from the Prophet ﷺ.

[١٥٥١] (...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصٌ وَابْنُ فُضَيْلٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ، يَزِيدُ بَعْضُهُمْ عَلَىٰ بَعْضٍ.

[1552] 303 - (...) It was narrated from Anas bin Mâlik that the Prophet ﷺ said the *Qunût* for a

[١٥٥٢] ٣٠٣-(...) وحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا

month, cursing Ri'l, Dhakwân and 'Uṣayyah, who had disobeyed Allâh and His Messenger.

شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ [ابْنِ مَالِكٍ] أَنَّ النَّبِيَّ ﷺ قَنَتَ شَهْرًا. يَلْعَنُ رِعْلًا وَذَكْوَانَ، وَعُصَيَّةَ عَصَوُا اللهَ وَرَسُولَهُ.

[1553] **(...)** A similar report (as no. 15552) was narrated from Anas from the Prophet ﷺ.

[١٥٥٣] (...) **وحَدَّثَنَا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[1554] 304 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ said the *Qunût* for a month, supplicaing against some of the 'Arab tribes, then he stopped doing that.

[١٥٥٤] **٣٠٤**-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللهِ ﷺ قَنَتَ شَهْرًا، يَدْعُو عَلَىٰ أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ، ثُمَّ تَرَكَهُ.

[1555] 305 - (678) Al-Barâ' bin 'Âzib narrated that the Messenger of Allâh ﷺ used to say *Qunût* in *Ṣubḥ* and *Maghrib*.

[١٥٥٥] **٣٠٥**-(٦٧٨) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَىٰ قَالَ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ.

[1556] 306 - (...) It was narrated that Al-Barâ' said: "The Messenger of Allâh ﷺ said *Qunût* in *Fajr* and *Maghrib*."

[١٥٥٦] **٣٠٦**-(...) **وحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنِ الْبَرَاءِ. قَالَ: قَنَتَ رَسُولُ اللهِ ﷺ فِي الْفَجْرِ وَالْمَغْرِبِ.

[1557] 307 - (679) It was

[١٥٥٧] **٣٠٧**-(٦٧٩) **حَدَّثَنِي** أَبُو

narrated that Khufâf bin Îmâ' Al-Ghifârî said: "The Messenger of Allâh ﷺ said while in *Salât*: 'O Allâh, curse Banû Lihyân, Ri'l, Dhakwân and 'Usayyah, for they have disobeyed Allâh and His Messenger. May Allâh forgive Ghifâr and may Allah grant protection to Aslam.'"

الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ الْمِصْرِيُّ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ اللَّيْثِ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ، عَنْ خُفَافِ بْنِ إِيمَاءٍ الْغِفَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، فِي صَلَاةٍ: «اللَّهُمَّ! الْعَنْ بَنِي لِحْيَانَ وَرِعْلًا، وَذَكْوَانَ وَعُصَيَّةَ عَصَوُا اللهَ وَرَسُولَهُ، غِفَارُ غَفَرَ اللهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللهُ».

[1558] 308 - (...) It was narrated that Al-Hârith bin Khufâf said: "Khufâf bin Îmâ' said: 'The Messenger of Allâh ﷺ bowed, then he raised his head and said: "May Allâh forgive Ghifâr and may Allâh grant protection to Aslam. 'Usayyah have disobeyed Allâh and His Messenger. O Allâh, curse Banû Lihyân and curse Ri'l and Dhakwân." Then he prostrated.' Khufâf said: 'Cursing the disbelievers was prescribed as a result of that.'"

[١٥٥٨] ٣٠٨-(...) وحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا - إِسْمَاعِيلُ قَالَ: أَخْبَرَنِي مُحَمَّدٌ وَهُوَ ابْنُ عَمْرٍو، عَنْ خَالِدِ ابْنِ عَبْدِ اللهِ بْنِ حَرْمَلَةَ، عَنِ الْحَارِثِ بْنِ خُفَافٍ أَنَّهُ قَالَ: قَالَ خُفَافُ بْنُ إِيمَاءٍ: رَكَعَ رَسُولُ اللهِ ﷺ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «غِفَارُ غَفَرَ اللهُ لَهَا. وَأَسْلَمُ سَالَمَهَا اللهُ، وَعُصَيَّةُ عَصَتِ اللهَ وَرَسُولَهُ. اللَّهُمَّ الْعَنْ بَنِي لِحْيَانَ، وَالْعَنْ رِعْلًا وَذَكْوَانَ» ثُمَّ وَقَعَ سَاجِدًا قَالَ خُفَافٌ: فَجُعِلَتْ لَعْنَةُ الْكَفَرَةِ مِنْ أَجْلِ ذَلِكَ.

[1559] (...) A similar report (as no. 1558) was narrated from Khufâf bin Îmâ', except that he did not say: "Cursing the disbelievers was prescribed as a result of that."

[١٥٥٩] (...) **حَدَّثَنَا** يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: وَأَخْبَرَنِيهِ عَبْدُ الرَّحْمَٰنِ بْنُ حَرْمَلَةَ عَنْ حَنْظَلَةَ بْنِ عَلِيِّ بْنِ الْأَسْقَعِ، عَنْ خُفَافِ بْنِ إِيمَاءٍ،

بِمِثْلِهِ. إِلَّا أَنَّهُ لَمْ يَقُلْ: فَجُعِلَتْ لَعْنَةُ الْكَفَرَةِ مِنْ أَجْلِ ذٰلِكَ.

Chapter 55. Making Up A Missed Prayer. And It Is Recommended To Hasten To Make It Up

(المعجم ٥٥) - (بَابُ قضاء الصلاة الفائتة واستحباب تعجيل قضائها)

(التحفة ١٠٨)

[1560] 309 - (680) It was narrated from Abû Hurairah that when the Messenger of Allâh ﷺ returned from the campaign of Khaibar, he traveled for a night, then when he became drowsy he stopped to rest at the end of the night. He said to Bilâl: "Stand guard for us tonight." Bilâl pray as much as was decreed for him, and the Messenger of Allâh ﷺ and his Companions slept. When it was nearly dawn, Bilâl leaned against his camel, facing the east so that he could see the dawn when it came, but sleep overcame him while he was leaning against his camel. Neither the Messenger of Allâh ﷺ nor Bilâl nor any of his Companions woke up until the sun shone on them. The Messenger of Allâh ﷺ was the first of them to wake up. The Messenger of Allâh ﷺ was startled and said: "O Bilâl!" Bilâl said: "O Messenger of Allâh, may my father and mother be sacrificed for you. The same thing overtook me as overtook you (sleep)." He said: "Lead your mounts on." So they led their

[١٥٦٠] **٣٠٩-(٦٨٠)** حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ، سَارَ لَيْلَةً، حَتَّىٰ إِذَا أَدْرَكَهُ الْكَرَىٰ عَرَّسَ، وَقَالَ لِبِلَالٍ: «اكْلَأْ لَنَا اللَّيْلَ» فَصَلَّىٰ بِلَالٌ مَا قُدِّرَ لَهُ، وَنَامَ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ، فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلَالٌ إِلَىٰ رَاحِلَتِهِ مُوَاجِهَ الْفَجْرِ، فَغَلَبَتْ بِلَالًا عَيْنَاهُ وَهُوَ مُسْتَنِدٌ إِلَىٰ رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظْ رَسُولُ اللهِ ﷺ وَلَا بِلَالٌ وَلَا أَحَدٌ مِنْ أَصْحَابِهِ حَتَّىٰ ضَرَبَتْهُمُ الشَّمْسُ، فَكَانَ رَسُولُ اللهِ ﷺ أَوَّلَهُمُ اسْتِيقَاظًا، فَفَزِعَ رَسُولُ اللهِ ﷺ فَقَالَ: «أَيْ بِلَالُ»! فَقَالَ بِلَالٌ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ - بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ! - بِنَفْسِكَ. قَالَ: «اقْتَادُوا» فَاقْتَادُوا رَوَاحِلَهُمْ شَيْئًا، ثُمَّ تَوَضَّأَ رَسُولُ

mounts on for some distance, then the Messenger of Allâh ﷺ performed *Wuḍû'* and ordered Bilâl to call the *Iqâmah* for prayer, and he led them in praying *Ṣubḥ*. When he had finished praying he said: "Whoever forgets a prayer, let him offer it when he remembers it, for Allâh says, "...And perform *As-Ṣalât* for My remembrance".[1]

Yûnus said: "Ibn Shihâb used to recite it: 'For remembrance.'"

اللهِ ﷺ. وَأَمَرَ بِلَالًا فَأَقَامَ الصَّلَاةَ، فَصَلَّىٰ بِهِمُ الصُّبْحَ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «مَنْ نَسِيَ الصَّلَاةَ فَلْيُصَلِّهَا إِذَا ذَكَرَهَا. فَإِنَّ اللهَ قَالَ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ﴾ [طه: ١٤].

قَالَ يُونُسُ: وَكَانَ ابْنُ شِهَابٍ يَقْرَؤُهَا: لِلذِّكْرَىٰ.

[1561] 310 - (...) It was narrated that Abû Hurairah said: "We stopped to rest at the end of the night with the Prophet of Allâh ﷺ, and we did not wake up until the sun had risen. The Prophet ﷺ said: 'Let each man take the head of his mount, for this is a place where the Shaiṭân was present with us.' We did that, then he called for water and performed *Wuḍû'*, then he prayed two prostrations, then the *Iqâmah* for prayer was called and he prayed *Al-Ghadâh* (*Fajr*)."

[١٥٦١] ٣١٠-(...) وحَدَّثني مُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، كِلَاهُمَا عَنْ يَحْيَىٰ. - قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ -: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: عَرَّسْنَا مَعَ نَبِيِّ اللهِ ﷺ. فَلَمْ نَسْتَيْقِظْ حَتَّىٰ طَلَعَتِ الشَّمْسُ فَقَالَ النَّبِيُّ ﷺ: «لِيَأْخُذْ كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ، فَإِنَّ هٰذَا مَنْزِلٌ حَضَرَنَا فِيهِ الشَّيْطَانُ» قَالَ فَفَعَلْنَا، ثُمَّ دَعَا بِالْمَاءِ فَتَوَضَّأَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ. - وَقَالَ يَعْقُوبُ: ثُمَّ صَلَّىٰ سَجْدَتَيْنِ، ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْغَدَاةَ.

[1562] 311 - (681) It was narrated from Thâbit, from 'Abdullâh bin Rabâḥ, from Abû

[١٥٦٢] ٣١١-(٦٨١) وحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ

[1] *Ṭa-Ha* 20:14.

Qatâdah, who said: "The Messenger of Allâh ﷺ addressed us and said: 'You will travel all evening and all night, and you will come to some water tomorrow, if Allâh wills.' The people set off without paying heed to one another." Abû Qatâdah said: "The Messenger of Allâh ﷺ traveled until halfway through the night, and I was by his side. Then the Messenger of Allâh ﷺ became drowsy and leaned to one side on his mount. I came to him and supported him without waking him up, until he sat upright on his mount. Then he traveled on until most of the night had passed, and he leaned to one side on his mount. I supported him without waking him up, until he sat upright on his mount. Then he traveled on until it was nearly dawn, and he leaned again, more so than on the two previous occasions, until he was about to fall. I came to him and supported him, and he raised his head and said: 'Who is this?' I said: 'Abû Qatâdah.' He said: 'How long have you been travelling with me like this?' I said: 'I have been travelling like this all night.' He said: 'May Allâh take care of you as you have taken care of His Prophet.' Then he said: 'Do you think that we are hidden from the people?' Then he said: 'Do you see anyone?' I said: 'Here is a rider.'

الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «إِنَّكُمْ تَسِيرُونَ عَشِيَّتَكُمْ وَلَيْلَتَكُمْ، وَتَأْتُونَ الْمَاءَ، إِنْ شَاءَ اللهُ، غَدًا». فَانْطَلَقَ النَّاسُ لَا يَلْوِي أَحَدٌ عَلَىٰ أَحَدٍ. قَالَ أَبُو قَتَادَةَ فَبَيْنَمَا رَسُولُ اللهِ ﷺ يَسِيرُ حَتَّى ابْهَارَّ اللَّيْلُ وَأَنَا إِلَىٰ جَنْبِهِ، قَالَ: فَنَعَسَ رَسُولُ اللهِ ﷺ، فَمَالَ عَنْ رَاحِلَتِهِ، فَأَتَيْتُهُ فَدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِظَهُ، حَتَّىٰ اعْتَدَلَ عَلَىٰ رَاحِلَتِهِ، قَالَ: ثُمَّ سَارَ حَتَّىٰ تَهَوَّرَ اللَّيْلُ، مَالَ عَنْ رَاحِلَتِهِ. قَالَ فَدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِظَهُ، حَتَّىٰ اعْتَدَلَ عَلَىٰ رَاحِلَتِهِ. قَالَ: ثُمَّ سَارَ حَتَّىٰ إِذَا كَانَ مِنْ آخِرِ السَّحَرِ مَالَ مَيْلَةً هِيَ أَشَدُّ مِنَ الْمَيْلَتَيْنِ الْأُولَيَيْنِ، حَتَّىٰ كَادَ يَنْجَفِلُ، فَأَتَيْتُهُ فَدَعَمْتُهُ فَرَفَعَ رَأْسَهُ فَقَالَ: «مَنْ هٰذَا؟» قُلْتُ: أَبُو قَتَادَةَ. قَالَ: «مَتَىٰ كَانَ هٰذَا مَسِيرَكَ مِنِّي؟» قُلْتُ: مَا زَالَ هٰذَا مَسِيرِي مُنْذُ اللَّيْلَةِ. قَالَ: «حَفِظَكَ اللهُ بِمَا حَفِظْتَ بِهِ نَبِيَّهُ» ثُمَّ قَالَ: «هَلْ تَرَانَا نَخْفَىٰ عَلَىٰ النَّاسِ؟» ثُمَّ قَالَ: «هَلْ تَرَىٰ مِنْ أَحَدٍ؟» قُلْتُ: هٰذَا رَاكِبٌ، ثُمَّ قُلْتُ: هٰذَا رَاكِبٌ آخَرُ، حَتَّى اجْتَمَعْنَا فَكُنَّا سَبْعَةَ رَكْبٍ. قَالَ: فَمَالَ رَسُولُ

Then I said: 'Here is another rider, until more gathered and we were seven riders in all.' The Messenger of Allâh ﷺ turned off the road and lay down his head, then he said: 'Guard our prayer for us.' The first one to wake up was the Messenger of Allâh ﷺ, when the sun was on his back. We woke up, startled, then he said: 'Ride on.' So we rode on and traveled until the sun had risen, then he stopped and called for the water vessel I had with me, in which there was a little water. He performed *Wuḍû'* from it, using less water than usual. A little water was left in it, and he said to Abû Qatâdah, 'Guard your water vessel for us, for you will see something happen with it.' Then Bilâl called the *Adhân* and the Messenger of Allâh ﷺ prayed two *Rak'ah*, then he prayed *Al-Ghadâh* (*Fajr*), and did (in prayer) as he did every day. The Messenger of Allâh ﷺ rode on and we rode with him, and we began to whisper to one another, saying: 'What expiation is there for what we have done by neglecting our prayer?' Then he said: 'Do you not have an example in me?' Then he said: 'There is no negligence in sleep, rather negligence is the fault of one who does not pray until the time for the next prayer is due. Whoever does that, let him pray when he remembers it, and if it is

اللهِ ﷺ عَنِ الطَّرِيقِ، فَوَضَعَ رَأْسَهُ، ثُمَّ قَالَ: «احْفَظُوا عَلَيْنَا صَلَاتَنَا». فَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ رَسُولُ اللهِ ﷺ وَالشَّمْسُ فِي ظَهْرِهِ. قَالَ: فَقُمْنَا فَزِعِينَ، ثُمَّ قَالَ: «ارْكَبُوا» فَرَكِبْنَا، فَسِرْنَا. حَتَّىٰ إِذَا ارْتَفَعَتِ الشَّمْسُ نَزَلَ. ثُمَّ دَعَا بِمِيضَأَةٍ كَانَتْ مَعِي، فِيهَا شَيْءٌ مِنْ مَاءٍ، قَالَ فَتَوَضَّأَ مِنْهَا وُضُوءًا دُونَ وُضُوءٍ، قَالَ وَبَقِيَ فِيهَا شَيْءٌ مِنْ مَاءٍ، ثُمَّ قَالَ لِأَبِي قَتَادَةَ: «احْفَظْ عَلَيْنَا مِيضَأَتَكَ، فَسَيَكُونُ لَهَا نَبَأٌ» ثُمَّ أَذَّنَ بِلَالٌ بِالصَّلَاةِ، فَصَلَّىٰ رَسُولُ اللهِ ﷺ رَكْعَتَيْنِ، ثُمَّ صَلَّى الْغَدَاةَ فَصَنَعَ كَمَا كَانَ يَصْنَعُ كُلَّ يَوْمٍ، قَالَ: وَرَكِبَ رَسُولُ اللهِ ﷺ وَرَكِبْنَا مَعَهُ، قَالَ فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَىٰ بَعْضٍ: مَا كَفَّارَةُ مَا صَنَعْنَا بِتَفْرِيطِنَا فِي صَلَاتِنَا؟ ثُمَّ قَالَ: «أَمَا لَكُمْ فِيَّ أُسْوَةٌ؟» ثُمَّ قَالَ: «أَمَا إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ. إِنَّمَا التَّفْرِيطُ عَلَىٰ مَنْ لَمْ يُصَلِّ الصَّلَاةَ حَتَّىٰ يَجِيءَ وَقْتُ الصَّلَاةِ الْأُخْرَىٰ. فَمَنْ فَعَلَ ذَٰلِكَ فَلْيُصَلِّهَا حِينَ يَنْتَبِهُ لَهَا، فَإِذَا كَانَ الْغَدُ فَلْيُصَلِّهَا عِنْدَ وَقْتِهَا» ثُمَّ قَالَ: «مَا تَرَوْنَ النَّاسَ صَنَعُوا؟» قَالَ: ثُمَّ قَالَ: «أَصْبَحَ النَّاسُ فَقَدُوا نَبِيَّهُمْ، فَقَالَ أَبُو بَكْرٍ وَعُمَرُ:

the following day, then let him pray at the time of the prayer (that he missed).' Then he said: 'What do you think the people have done?'" Then he said: "In the morning the people saw that their Prophet ﷺ was not there. Abû Bakr and 'Umar said: 'The Messenger of Allâh ﷺ is behind you; he would not leave you behind.' But the people said: 'The Messenger of Allâh ﷺ is ahead of you. If you had obeyed Abû Bakr and 'Umar, you would have been on the right path.'"

"We reached the people when the sun had risen fully and everything was hot, and they were saying: 'O Messenger of Allâh, we are dying, we are thirsty.' He said: 'You will not die.' Then he said: 'Bring me my small cup.' He called for the vessel of water, and the Messenger of Allâh ﷺ started pouring it, and Abû Qatâdah gave them to drink. As soon as the people saw what was in the vessel they fell upon it, and the Messenger of Allâh ﷺ said: 'Behave properly, for you will all have enough.' So they did that. The Messenger of Allâh ﷺ began to pour and I gave it to them to drink, until there was no one left but myself and the Messenger of Allâh ﷺ. Then the Messenger of Allâh ﷺ poured some for me and said: 'Drink.' I said: 'I will not drink until you drink, O Messenger of Allâh.' He

رَسُولُ اللهِ - ﷺ - بَعْدَكُمْ، لَمْ يَكُنْ لِيُخَلِّفَكُمْ، وَقَالَ النَّاسُ: إِنَّ رَسُولَ اللهِ - ﷺ - بَيْنَ أَيْدِيكُمْ، فَإِنْ يُطِيعُوا أَبَا بَكْرٍ وَعُمَرَ يَرْشُدُوا».

قَالَ: فَانْتَهَيْنَا إِلَى النَّاسِ حِينَ امْتَدَّ النَّهَارُ وَحَمِيَ كُلُّ شَيْءٍ، وَهُمْ يَقُولُونَ: يَا رَسُولَ اللهِ! هَلَكْنَا، عَطِشْنَا. فَقَالَ: «لَا هُلْكَ عَلَيْكُمْ» ثُمَّ قَالَ: «أَطْلِقُوا لِي غُمَرِي» قَالَ: وَدَعَا بِالْمِيضَأَةِ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَصُبُّ وَأَبُو قَتَادَةَ يَسْقِيهِمْ فَلَمْ يَعْدُ أَنْ رَأَى النَّاسُ مَا فِي الْمِيضَأَةِ تَكَابُّوا عَلَيْهَا، فَقَالَ رَسُولُ اللهِ: «أَحْسِنُوا الْمَلأَ، كُلُّكُمْ سَيَرْوَى» قَالَ: فَفَعَلُوا. فَجَعَلَ رَسُولُ اللهِ ﷺ يَصُبُّ وَأَسْقِيهِمْ، حَتَّى مَا بَقِيَ غَيْرِي وَغَيْرُ رَسُولِ اللهِ ﷺ، قَالَ: ثُمَّ صَبَّ رَسُولُ اللهِ ﷺ فَقَالَ لِي: «اشْرَبْ» فَقُلْتُ: لَا أَشْرَبُ حَتَّى تَشْرَبَ يَا رَسُولَ اللهِ! قَالَ: «إِنَّ سَاقِيَ الْقَوْمِ آخِرُهُمْ شُرْبًا» قَالَ: فَشَرِبْتُ وَشَرِبَ رَسُولُ اللهِ ﷺ قَالَ: فَأَتَى النَّاسُ الْمَاءَ جَامِّينَ رِوَاءً.

قَالَ: فَقَالَ عَبْدُ اللهِ بْنُ رَبَاحٍ: إِنِّي لَأُحَدِّثُ النَّاسَ هٰذَا الْحَدِيثَ فِي مَسْجِدِ الْجَامِعِ، إِذْ قَالَ عِمْرَانُ بْنُ حُصَيْنٍ: انْظُرْ

said: 'The one who pours water is the last of them to drink.' So I drank and the Messenger of Allâh ﷺ drank, then the people reached the oasis having drunk their fill of water."

He said: "'Abdullâh bin Rabâh said: 'I will narrate this *Hadîth* in the *Jâmi' Masjid*' and 'Imrân bin Ḥuṣain said: 'Watch what you are narrating, O young man, for I was one of the riders that night.' I said: 'Then you know more about the *Hadîth*.' He said: 'Who are you?' I said: 'One of the *Anṣâr*.' He said: 'Then narrate it, for you know more about your *Aḥadîth*.''' He said: "So I narrated it to the people, and 'Imrân said: 'I was present that night and I did not think that anyone remembered it as I remember it.'"

أَيُّهَا الْفَتَىٰ! كَيْفَ تُحَدِّثُ؛ فَإِنِّي أَحَدُ الرَّكْبِ تِلْكَ اللَّيْلَةَ. قَالَ: قُلْتُ: فَأَنْتَ أَعْلَمُ بِالْحَدِيثِ، فَقَالَ: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنَ الْأَنْصَارِ. قَالَ: حَدِّثْ فَأَنْتُمْ أَعْلَمُ بِحَدِيثِكُمْ، قَالَ فَحَدَّثْتُ الْقَوْمَ، فَقَالَ عِمْرَانُ: لَقَدْ شَهِدْتُ تِلْكَ اللَّيْلَةَ وَمَا شَعَرْتُ أَنَّ أَحَدًا حَفِظَهُ كَمَا حَفِظْتُهُ.

[1563] 312 - (682) It was narrated that 'Imrân bin Ḥuṣain said: "I was with the Prophet of Allâh ﷺ on a journey. We traveled all night, then when it was nearly dawn, we stopped to rest. Sleep overtook us, until the sun shone. The first one of us to wake up was Abû Bakr, and we used not to wake the Prophet of Allâh ﷺ from his sleep until he woke up himself. Then 'Umar woke up, and he stood by the Prophet of Allâh ﷺ and started to say the *Takbîr*, raising his voice, until the Messenger of Allâh ﷺ woke up. When he

[١٥٦٣] ٣١٢-(٦٨٢) وحَدَّثَني أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ الْعُطَارِدِيُّ قال: سَمِعْتُ أَبَا رَجَاءٍ العُطَارِدِيَّ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كُنْتُ مَعَ نَبِيِّ اللهِ ﷺ فِي مَسِيرٍ لَهُ، فَأَدْلَجْنَا لَيْلَتَنَا، حَتَّىٰ إِذَا كَانَ فِي وَجْهِ الصُّبْحِ عَرَّسْنَا، فَغَلَبَتْنَا أَعْيُنُنَا حَتَّىٰ بَزَغَتِ الشَّمْسُ، قَالَ: فَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ مِنَّا أَبُو بَكْرٍ، وَكُنَّا لَا نُوقِظُ نَبِيَّ اللهِ ﷺ مِنْ مَنَامِهِ إِذَا نَامَ حَتَّىٰ يَسْتَيْقِظَ، ثُمَّ اسْتَيْقَظَ

lifted his head and saw that the sun had risen, he said: 'Ride on,' and he traveled on with us until the sun had turned white. Then he dismounted and led us in praying *Al-Ghadâh* (*Fajr*). One man kept away from the people and did not pray with us. When the Messenger of Allâh ﷺ had finished he said: 'What kept you from praying with us?' He said: 'O Prophet of Allâh, I have become *Junub*.' The Messenger of Allâh ﷺ told him to perform *Tayammum* with clean earth, and he prayed. Then he urged me to go on ahead with other riders to look for water, for we had become very thirsty. While we were travelling, we saw a woman with her feet dangling between two large water bags. We said to her: 'Where is the water?' She said: 'Too far, too far, you will not have water.' We said: 'How far is it between your family and the water?' She said: 'The distance of one day and one night.' We said: 'Go to the Messenger of Allâh ﷺ.' She said: 'Who is the Messenger of Allâh ﷺ?' We brought her to the Messenger of Allâh ﷺ and he asked her, and she told him what she had told us. And she told him that she was a widow with two orphan children. He ordered that her camel be made to kneel, then he spat into the two water bags, then he made her camel stand

عُمَرُ، فَقَامَ عِنْدَ نَبِيِّ اللهِ ﷺ، فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بِالتَّكْبِيرِ، حَتَّىٰ اسْتَيْقَظَ رَسُولُ اللهِ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ وَرَأَى الشَّمْسَ قَدْ بَزَغَتْ قَالَ: «ارْتَحِلُوا» فَسَارَ بِنَا، حَتَّىٰ إِذَا ابْيَضَّتِ الشَّمْسُ نَزَلَ فَصَلَّىٰ بِنَا الْغَدَاةَ، فَاعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يُصَلِّ مَعَنَا، فَلَمَّا انْصَرَفَ قَالَ لَهُ رَسُولُ اللهِ ﷺ: «يَا فُلَانُ! مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَنَا؟» قَالَ: يَا نَبِيَّ اللهِ! أَصَابَتْنِي جَنَابَةٌ. فَأَمَرَهُ رَسُولُ اللهِ ﷺ فَتَيَمَّمَ بِالصَّعِيدِ، فَصَلَّىٰ، ثُمَّ عَجَّلَنِي فِي رَكْبٍ بَيْنَ يَدَيْهِ نَطْلُبُ الْمَاءَ، وَقَدْ عَطِشْنَا عَطَشًا شَدِيدًا. فَبَيْنَا نَحْنُ نَسِيرُ إِذَا نَحْنُ بِامْرَأَةٍ سَادِلَةٍ رِجْلَيْهَا بَيْنَ مَزَادَتَيْنِ، فَقُلْنَا لَهَا: أَيْنَ الْمَاءُ؟ قَالَتْ: أَيْهَاهْ! أَيْهَاهْ! لَا مَاءَ لَكُمْ، قُلْنَا: فَكَمْ بَيْنَ أَهْلِكِ وَبَيْنَ الْمَاءِ؟ قَالَتْ: مَسِيرَةُ يَوْمٍ وَلَيْلَةٍ، قُلْنَا: انْطَلِقِي إِلَىٰ رَسُولِ اللهِ ﷺ قَالَتْ: وَمَا رَسُولُ اللهِ؟ فَلَمْ نُمَلِّكْهَا مِنْ أَمْرِهَا شَيْئًا حَتَّى انْطَلَقْنَا بِهَا، فَاسْتَقْبَلْنَا بِهَا رَسُولَ اللهِ ﷺ، فَسَأَلَهَا فَأَخْبَرَتْهُ مِثْلَ الَّذِي أَخْبَرَتْنَا، وَأَخْبَرَتْهُ أَنَّهَا مُؤْتِمَةٌ، لَهَا صِبْيَانٌ أَيْتَامٌ، فَأَمَرَ بِرَاوِيَتِهَا، فَأُنِيخَتْ، فَمَجَّ فِي الْعَزْلَاوَيْنِ الْعُلْيَاوَيْنِ، ثُمَّ بَعَثَ بِرَاوِيَتِهَا،

up. We drank until we had had our fill. We were forty thirsty men, and we all filled our vessels and water skins, and we made our companion (who had become *Junub*) perform *Ghusl*. But we did not give our camels any water to drink, and the two water bags were so full that they were about to burst. Then he said: 'Bring whatever you have.' So we gathered bits of bread and dates for her, and made a bundle of food for her. He said: 'Go and feed this to your children, and realize that we have not caused any loss to your water.' When she went to her people she said: 'I have met the greatest magician among mankind, or else he is a Prophet as he says,' and she told them what had happened. Allâh guided those people through that woman; she accepted Islam and so did they."

فَشَرِبْنَا، وَنَحْنُ أَرْبَعُونَ رَجُلًا عِطَاشًا، حَتَّىٰ رَوِينَا، وَمَلَأْنَا كُلَّ قِرْبَةٍ مَعَنَا وَإِدَاوَةٍ، وَغَسَّلْنَا صَاحِبَنَا، غَيْرَ أَنَّا لَمْ نَسْقِ بَعِيرًا، وَهِيَ تَكَادُ تَنْضَرِجُ مِنَ الْمَاءِ يَعْنِي الْمَزَادَتَيْنِ، ثُمَّ قَالَ: «هَاتُوا مَا [كَانَ] عِنْدَكُمْ» فَجَمَعْنَا لَهَا مِنْ كِسَرٍ وَتَمْرٍ، وَصَرَّ لَهَا صُرَّةً، فَقَالَ لَهَا: «اذْهَبِي فَأَطْعِمِي هٰذَا عِيَالَكِ، وَاعْلَمِي أَنَّا لَمْ نَرْزَأْ مِنْ مَائِكِ» فَلَمَّا أَتَتْ أَهْلَهَا قَالَتْ: لَقَدْ لَقِيتُ أَسْحَرَ الْبَشَرِ، أَوْ إِنَّهُ لَنَبِيٌّ كَمَا زَعَمَ، كَانَ مِنْ أَمْرِهِ ذَيْتَ وَذَيْتَ، فَهَدَى اللهُ ذَلِكَ الصِّرْمَ بِتِلْكَ الْمَرْأَةِ، فَأَسْلَمَتْ وَأَسْلَمُوا.

[1564] **(...)** It was narrated that 'Imrân bin Ḥuṣain said: "We were with the Messenger of Allâh ﷺ on a journey. And we traveled for a night, until at the end of the night, just before dawn, we lay down to rest and there is nothing sweeter to the traveler than that rest. Nothing woke us but the heat of the sun..." and he quoted a *Ḥadîth* similar to that of Salm bin Zarîr (no. 1563), but he added some things and omitted others. And he said in the *Ḥadîth*: "When 'Umar bin Al-

[١٥٦٤] (...) **حَدَّثَنَا** إِسْحَـٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ الْأَعْرَابِيُّ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَسَرَيْنَا لَيْلَةً، حَتَّىٰ إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ، قُبَيْلَ الصُّبْحِ، وَقَعْنَا تِلْكَ الْوَقْعَةَ الَّتِي لَا وَقْعَةَ عِنْدَ الْمُسَافِرِ أَحْلَىٰ مِنْهَا، فَمَا أَيْقَظَنَا إِلَّا حَرُّ الشَّمْسِ،

Khaṭṭâb, who was a strong man with a loud voice, woke up and saw what had happened to the people, he raised his voice in saying the *Takbîr*, until the Messenger of Allâh ﷺ wake up because of his loud voice. When the Messenger of Allâh ﷺ was awake they complained to him about what had happened to them, and the Messenger of Allâh ﷺ said: 'It does not matter, ride on,'" and he quoted the *Ḥadîth*.

وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ سَلْمِ بْنِ زَرِيرٍ، وَزَادَ وَنَقَصَ، وَقَالَ فِي الْحَدِيثِ: فَلَمَّا اسْتَيْقَظَ عُمَرُ بْنُ الْخَطَّابِ وَرَأَى مَا أَصَابَ النَّاسَ، وَكَانَ أَجْوَفَ جَلِيدًا، فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالتَّكْبِيرِ، حَتَّى اسْتَيْقَظَ رَسُولُ اللهِ ﷺ، لِشِدَّةِ صَوْتِهِ [بِالتَّكْبِيرِ]. فَلَمَّا اسْتَيْقَظَ رَسُولُ اللهِ ﷺ شَكَوْا إِلَيْهِ الَّذِي أَصَابَهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا ضَيْرَ، ارْتَحِلُوا» وَاقْتَصَّ الْحَدِيثَ.

[1565] 313 - (683) It was narrated that Abû Qatâdah said: "When the Messenger of Allâh ﷺ was travelling, if he stopped to rest during the night, he would lie down on his right side, and if he stopped just before dawn, he would stretch out his forearm and rest his head on his hand."

[١٥٦٥] ٣١٣-(٦٨٣) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا كَانَ فِي سَفَرٍ فَعَرَّسَ بِلَيْلٍ، اضْطَجَعَ عَلَىٰ يَمِينِهِ. وَإِذَا عَرَّسَ قُبَيْلَ الصُّبْحِ، نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَىٰ كَفِّهِ.

[1566] 314 - (684) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Whoever forgets a prayer, let him offer it as soon as he remembers, for there is no expiation for it other than that."

[١٥٦٦] ٣١٤-(٦٨٤) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَٰلِكَ».

Qatâdah said: "And perform *As-Ṣalât* for My remembrance"[1]

قَالَ قَتَادَةُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِىٓ﴾.

[1567] (...) It was narrated from Anas from the Prophet ﷺ (a similar *Ḥadîth* as no. 1566), but he did not mention, "There is no expiation for it other than that."

[١٥٦٧] (...) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ، وَسَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ أَبِي عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ «لَا كَفَّارَةَ لَهَا إِلَّا ذٰلِكَ».

[1568] 315 - (...) It was narrated that Anas bin Mâlik said: "The Prophet of Allâh ﷺ said: 'Whoever forgets a prayer or sleeps and misses it, the expiation is to offer the prayer when he remembers it.'"

[١٥٦٨] **٣١٥**-(...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ نَبِيُّ اللهِ ﷺ: «مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا، فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا».

[1569] 316 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'If one of you sleeps and misses a prayer, or forgets it, let him offer the prayer when he remembers, for Allâh says: ...and perform *As-Ṣalât* for My remembrance.'"[2]

[١٥٦٩] **٣١٦**-(...) **وحَدَّثَنَا** نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّىٰ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا. فَإِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِىٓ﴾».

[1] *Ṭa-Ha* 20:14.
[2] *Ṭa-Ha* 20:14.

6. The Book Of The Travellers' Prayer And Shortening Thereof

٦ - (المعجم ٦) - كتاب صلاة المسافرين وقصرها (التحفة ...)

Chapter 1. The Travellers' Prayer And Shortening It

(المعجم ١) - (بَابُ صلاة المسافرين وقصرها) (التحفة ١٠٩)

[1570] 1 - (685) It was narrated from 'Âishah, the wife of the Prophet ﷺ, that she said: "Prayer was enjoined with two *Rak'ah* in each prayer, for the resident and the traveller. Then the prayer while travelling was confirmed (as being two *Rak'ah*) and the prayer while a resident increased."

[١٥٧٠] ١-(٦٨٥) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ رَكْعَتَيْنِ، فِي الْحَضَرِ وَالسَّفَرِ، فَأُقِرَّتْ صَلَاةُ السَّفَرِ، وَزِيدَ فِي صَلَاةِ الْحَضَرِ.

[1571] 2 - (...) It was narrated from 'Urwah bin Az-Zubair that 'Âishah, the wife of the Prophet ﷺ, said: "When Allâh enjoined the prayer it was two *Rak'ah*, then it was completed for the resident, but the prayer for the travelling was confirmed as it was first enjoined."

[١٥٧١] ٢-(...) **وحَدَّثَني** أَبُو الطَّاهِرِ وحرملَةُ بْنُ يَحْيَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: فَرَضَ اللهُ الصَّلَاةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ، ثُمَّ أَتَمَّهَا فِي الْحَضَرِ؛ فَأُقِرَّتْ صَلَاةُ السَّفَرِ عَلَىٰ الْفَرِيضَةِ الأُولَىٰ.

[1572] 3 - (...) It was narrated from Az-Zuhrî from 'Urwah, from 'Âishah that when the prayer was first enjoined it was two *Rak'ah*, then the prayer for the travelling was confirmed (as being two *Rak'ah*) and the prayer while a resident was completed.

Az-Zuhrî said: "I said to 'Urwah: 'Why did 'Âishah complete the prayer when travelling?'[1] He said: 'Because she interpreted it as 'Uthmân did.'"

[١٥٧٢] ٣-(...) وحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ الصَّلَاةَ أَوَّلَ مَا فُرِضَتْ رَكْعَتَيْنِ، فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَأُتِمَّتْ صَلَاةُ الْحَضَرِ.

قَالَ الزُّهْرِيُّ: فَقُلْتُ لِعُرْوَةَ: مَا بَالُ عَائِشَةَ تُتِمُّ فِي السَّفَرِ؟ قَالَ: إِنَّهَا تَأَوَّلَتْ كَمَا تَأَوَّلَ عُثْمَانُ.

[1573] 4 - (686) It was narrated that Ya'la bin Umayyah said: "I said to 'Umar bin Al-Khaṭṭâb: '...There is no sin on you if you shorten *As-Ṣalât* (the prayer) if you fear that the disbelievers may put you in trial (attack you)..."[2] But now the people are safe.' He said: 'I wondered the same thing as you are wondering, and I asked the Messenger of Allâh ﷺ about that. He said: It is a charity that Allâh has bestowed upon you, so accept His charity.'"

[١٥٧٣] ٤-(٦٨٦) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا - عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ، قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوٓا﴾ [النساء: ١٠١] فَقَدْ أَمِنَ النَّاسُ! فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «صَدَقَةٌ تَصَدَّقَ اللهُ بِهَا عَلَيْكُمْ، فَاقْبَلُوا صَدَقَتَهُ».

[1] Meaning, why would she pray four *Rak'ah* while travelling.

[2] *An-Nisâ'* 4:101.

[1574] **(...)** It was narrated that Ya'la bin Umayyah said: "I said to 'Umar bin Al-Khaṭṭâb..." a *Ḥadîth* similar to that of Ibn Idrîs (no. 1573).

[١٥٧٤] (. . .) **وحَدَّثَنَا** مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَىٰ عَنِ ابْنِ جُرَيْجٍ. قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ عَبْدِ اللهِ بْنِ أَبِي عَمَّارٍ عَنْ عَبْدِ اللهِ ابْنِ بَابَيْهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ، بِمِثْلِ حَدِيثِ ابْنِ إِدْرِيسَ.

[1575] **5 - (687)** It was narrated that Ibn 'Abbâs said: "Allâh enjoined the prayer on the tongue of your Prophet ﷺ; four (*Rak'ah*) while a resident, two *Rak'ah* when travelling, and one *Rak'ah* during times of fear."

[١٥٧٥] **٥-(٦٨٧) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - أَبُو عَوَانَةَ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللهُ الصَّلَاةَ عَلَىٰ لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً.

[1576] **6 - (...)** It was narrated that Ibn 'Abbâs said: "Allâh enjoined the prayer on the tongue of your Prophet ﷺ: Two *Rak'ah* for the traveller, four (*Rak'ah*) for the resident, and during times of fear, one *Rak'ah*."

[١٥٧٦] ٦-(. . .) **وحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنِ الْقَاسِمِ بْنِ مَالِكٍ. قَالَ عَمْرٌو: حَدَّثَنَا قَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ عَائِذٍ الطَّائِيُّ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللهَ فَرَضَ الصَّلَاةَ عَلَىٰ لِسَانِ نَبِيِّكُمْ ﷺ، عَلَىٰ الْمُسَافِرِ رَكْعَتَيْنِ، وَعَلَى الْمُقِيمِ أَرْبَعًا، وَفِي الْخَوْفِ رَكْعَةً.

[1577] 7 - (688) It was narrated that Mûsâ bin Salamah Al-Hudhalî said: "I asked Ibn 'Abbâs: 'How should I pray when I am in Makkah, if I do not pray with the *Imâm*?' He said: 'Two *Rak'ah*, the *Sunnah* of Abû Al-Qâsim ﷺ.'"

[١٥٧٧] ٧-(٦٨٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ مُوسَى بْنِ سَلَمَةَ الْهُذَلِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَيْفَ أُصَلِّي إِذَا كُنْتُ بِمَكَّةَ، إِذَا لَمْ أُصَلِّ مَعَ الْإِمَامِ، فَقَالَ: رَكْعَتَيْنِ. سُنَّةَ أَبِي الْقَاسِمِ ﷺ.

[1578] (...) A similar report (as no. 1577) was narrated from Qatâdah, with this chain.

[١٥٧٨] (. . .) وحَدَّثَنَاه مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ قَتَادَةَ، بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[1579] 8 - (689) 'Îsâ bin Ḥafṣ bin "Âṣim bin 'Umar bin Al-Khaṭṭâb narrated that his father said: "I accompanied Ibn 'Umar on the road to Makkah." He said: "He led us in praying *Ẕuhr* with two *Rak'ah*, then he went ahead and we went ahead with him, until he came to his encampment and sat down, and we sat with him. He glanced towards the place where he had prayed, and saw some people standing. He said: "What are these people doing?" I said: "They are offering voluntary prayers." He said: "If I had wanted to offer voluntary prayers

[١٥٧٩] ٨-(٦٨٩) وحَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا عِيسَى بْنُ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ أَبِيهِ قَالَ: صَحِبْتُ ابْنَ عُمَرَ فِي طَرِيقِ مَكَّةَ. قَالَ: فَصَلَّىٰ لَنَا الظُّهْرَ رَكْعَتَيْنِ، ثُمَّ أَقْبَلَ وَأَقْبَلْنَا مَعَهُ، حَتَّىٰ جَاءَ رَحْلَهُ وَجَلَسَ وَجَلَسْنَا مَعَهُ، فَحَانَتْ مِنْهُ الْتِفَاتَةٌ نَحْوَ حَيْثُ صَلَّىٰ، فَرَأَىٰ نَاسًا قِيَامًا، فَقَالَ: مَا يَصْنَعُ هٰؤُلَاءِ؟ قُلْتُ: يُسَبِّحُونَ. قَالَ: لَوْ كُنْتُ مُسَبِّحًا أَتْمَمْتُ صَلَاتِي، يَا ابْنَ أَخِي! إِنِّي صَحِبْتُ رَسُولَ اللهِ ﷺ فِي

I would have completed my prayer (by making it four *Rak'ah*). O son of my brother, I accompanied the Messenger of Allâh ﷺ when travelling, and he did not pray more than two *Rak'ah* until Allâh took his soul (in death). I accompanied Abû Bakr and he did not pray more than two *Rak'ah* until Allâh took his soul (in death). I accompanied 'Umar and he did not pray more than two *Rak'ah* until Allâh took his soul (in death). I accompanied 'Uthmân and he did not pray more than two *Rak'ah* until Allâh took his soul (in death). And Allâh, the Most High, says: "Indeed in the Messenger of Allâh you have a good example to follow....' "[1]

السَّفَرِ، فَلَمْ يَزِدْ عَلَىٰ رَكْعَتَيْنِ حَتَّىٰ قَبَضَهُ اللهُ، وَصَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ عَلَىٰ رَكْعَتَيْنِ حَتَّىٰ قَبَضَهُ اللهُ، وَصَحِبْتُ عُمَرَ فَلَمْ يَزِدْ عَلَىٰ رَكْعَتَيْنِ حَتَّىٰ قَبَضَهُ اللهُ، ثُمَّ صَحِبْتُ عُثْمَانَ فَلَمْ يَزِدْ عَلَىٰ رَكْعَتَيْنِ حَتَّىٰ قَبَضَهُ اللهُ، وَقَدْ قَالَ اللهُ تَعَالَىٰ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[1580] 9 - (...) It was narrated that Hafṣ bin "Âṣim said: "I fell sick and Ibn 'Umar came to visit me. I asked him about praying voluntary when travelling. He said: 'I accompanied the Messenger of Allâh ﷺ when travelling and I did not see him offer voluntary prayers. If I were to pray voluntary prayers I would have completed my prayer (by making it four *Rak'ah*). Allâh, the Most High, says: Indeed in the Messenger of Allâh you have a good example to follow....' "[2]

[١٥٨٠] ٩-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ عَنْ عُمَرَ بْنِ مُحَمَّدٍ عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ: مَرِضْتُ مَرَضًا، فَجَاءَ ابْنُ عُمَرَ يَعُودُنِي، قَالَ: وَسَأَلْتُهُ عَنِ السُّبْحَةِ فِي السَّفَرِ؟ فَقَالَ: صَحِبْتُ رَسُولَ اللهِ ﷺ فِي السَّفَرِ، فَمَا رَأَيْتُهُ يُسَبِّحُ، وَلَوْ كُنْتُ مُسَبِّحًا لأَتْمَمْتُ، وَقَدْ قَالَ اللهُ تَعَالَىٰ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾. [الأحزاب: ٢١].

[1] *Al-Aḥzâb* 33:21.
[2] *Al-Aḥzâb* 33:21.

[1581] 10 - (690) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ prayed *Zuhr* in Al-Madînah with four (*Rak'ah*), and he prayed *'Asr* in Dhul-Hulaifah with two *Rak'ah*.

[١٥٨١] ١٠-(٦٩٠) حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

[1582] 11 - (...) Anas bin Mâlik said: "I prayed *Zuhr* with the Messenger of Allâh ﷺ in Al-Madînah with four (*Rak'ah*), and I prayed *'Asr* with him in Dhul-Hulaifah with two *Rak'ah*.

[١٥٨٢] ١١-(...) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُنْكَدِرِ وَإِبْرَاهِيمُ بْنُ مَيْسَرَةَ: سَمِعَا أَنَسَ بْنَ مَالِكٍ يَقُولُ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّيْتُ مَعَهُ الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

[1583] 12 - (691) It was narrated that Yahyâ bin Yazîd Al-Hunâ'î said: "I asked Anas bin Mâlik about shortening the prayer and he said: 'If the Messenger of Allâh ﷺ went out for a distance of three miles or three *Farâsakhs*'[1] - Shu'bah was not sure - 'he would pray two *Rak'ah*.'"

[١٥٨٣] ١٢-(٦٩١) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ بَشَّارٍ، كِلَاهُمَا عَنْ غُنْدَرٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ - عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ يَزِيدَ الْهُنَائِيِّ قَالَ: سَأَلْتُ أَنَسَ ابْنَ مَالِكٍ عَنْ قَصْرِ الصَّلَاةِ؟ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا خَرَجَ مَسِيرَةَ ثَلَاثَةِ

[1] They say that one *Farsakh* is three miles.

أَمْيَالٍ أَوْ ثَلَاثَةِ فَرَاسِخَ - شُعْبَةُ الشَّاكُّ - صَلَّىٰ رَكْعَتَيْنِ.

[1584] 13 - (692) It was narrated that Jubair bin Nufair said: "I went out with Shurahbîl bin As-Simt to a village that was seventeen or eighteen miles away, and he prayed two *Rak'ah*. I said something to him and he said: 'I saw 'Umar, may Allâh be pleased with him, pray two *Rak'ah* in Dhul-Hulaifah, and I said something to him, and he said: 'I only do what I saw the Messenger of Allâh ﷺ do.'"

[١٥٨٤] ١٣-(٦٩٢) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنِ ابْنِ مَهْدِيٍّ. - قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ - حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: خَرَجْتُ مَعَ شُرَحْبِيلَ ابْنِ السِّمْطِ إِلَىٰ قَرْيَةٍ، عَلَىٰ رَأْسِ سَبْعَةَ عَشَرَ أَوْ ثَمَانِيَةَ عَشَرَ مِيلًا، فَصَلَّىٰ رَكْعَتَيْنِ، فَقُلْتُ لَهُ. فَقَالَ: رَأَيْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ صَلَّىٰ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ. فَقُلْتُ لَهُ. فَقَالَ: إِنَّمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُ.

[1585] 14 - (...) It was narrated from Ibn As-Simt (a *Hadîth* similar to no 1584), but he did not mention Shurahbîl. He said: "He went to some land called Dûmîn, eighteen miles from Hims."

[١٥٨٥] ١٤-(...) وَحَدَّثَنِيهِ مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الْإِسْنَادِ. وَقَالَ: عَنِ ابْنِ السِّمْطِ، وَلَمْ يُسَمِّ شُرَحْبِيلَ. وَقَالَ: إِنَّهُ أَتَىٰ أَرْضًا يُقَالُ لَهَا دُومِينُ مِنْ حِمْصَ، عَلَىٰ رَأْسِ ثَمَانِيَةَ عَشَرَ مِيلًا.

[1586] 15 - (693) It was narrated from Yahyâ bin Abî Ishâq, from Anas bin Mâlik, who said: "We went out with the Messenger of Allâh ﷺ from Al-Madînah to Makkah, and he

[١٥٨٦] ١٥-(٦٩٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ [التَّمِيمِيُّ]: أَخْبَرَنَا هُشَيْمٌ عَنْ يَحْيَى بْنِ أَبِي إِسْحَٰقَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ مِنَ

offered his prayer with two *Rak'ah* until he returned." I said: "How long did he stay in Makkah?" He said: "Ten days."

الْمَدِينَةِ إِلَىٰ مَكَّةَ، فَصَلَّىٰ رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّىٰ رَجَعَ، قُلْتُ: كَمْ أَقَامَ بِمَكَّةَ؟ قَالَ: عَشْرًا.

[1587] (...) A Ḥadîth similar to that of Hushaim (no. 1586) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

[١٥٨٧] (...) **وحَدَّثَناه قُتَيْبَةُ**: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ، جَمِيعًا عَنْ يَحْيَى بْنِ أَبِي إِسْحٰقَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ هُشَيْمٍ.

[1588] (...) Anas bin Mâlik said: "We set out from Al-Madînah for *Ḥajj*." Then he mentioned something similar (to no. 1585).

[١٥٨٨] (...) **وحَدَّثَنَا عُبَيْدُ** اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحٰقَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: خَرَجْنَا مِنَ الْمَدِينَةِ إِلَىٰ الْحَجِّ. ثُمَّ ذَكَرَ مِثْلَهُ.

[1589]... - (...) A similar *Ḥadîth* was narrated from Anas bin Mâlik, but he did not mention *Ḥajj*.

[١٥٨٩] (...) **وحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنِ الثَّوْرِيِّ، عَنْ يَحْيَى بْنِ أَبِي إِسْحٰقَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. وَلَمْ يَذْكُرِ الْحَجَّ.

Chapter 2. Shortening The Prayer In Minâ

(المعجم ٢) - (بَابُ قصر الصلاة بمنى) (التحفة ١١٠)

[1590] 16 - (694) It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ prayed as a traveller in Minâ and elsewhere, with two *Rak'ah*. Abû Bakr and 'Umar also prayed

[١٥٩٠] ١٦-(٦٩٤) **وحَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، وَهُوَ ابْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ

أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ صَلَّىٰ صَلَاةَ الْمُسَافِرِ بِمِنًى وَغَيْرِهِ رَكْعَتَيْنِ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَكْعَتَيْنِ، صَدْرًا مِنْ خِلَافَتِهِ، ثُمَّ أَتَمَّهَا أَرْبَعًا.

with two *Rak'ah*, as did 'U<u>th</u>mân at the beginning of his *<u>Kh</u>ilâfah* (reign), then he completed it and made it four *Rak'ah*.

[١٥٩١] (...) **وحَدَّثَنَاهُ** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَنَا إِسْحَاقُ وعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، جَمِيعًا عَنِ الزُّهْرِيِّ، بِهَٰذَا الْإِسْنَادِ. قَالَ: بِمِنًى. وَلَمْ يَقُلْ: وَغَيْرِهِ.

[1591] (...) It was narrated from Az-Zuhrî with this chain (a similar *Hadî<u>th</u>* as no. 1590). He said: "In Minâ," and he did not say: "elsewhere."

[١٥٩٢] ١٧-(...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: صَلَّىٰ رَسُولُ اللهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَأَبُو بَكْرٍ بَعْدَهُ، وَعُمَرُ بَعْدَ أَبِي بَكْرٍ، وَعُثْمَانُ صَدْرًا مِنْ خِلَافَتِهِ، ثُمَّ إِنَّ عُثْمَانَ صَلَّىٰ بَعْدُ أَرْبَعًا.

فَكَانَ ابْنُ عُمَرَ إِذَا صَلَّىٰ مَعَ الْإِمَامِ صَلَّىٰ أَرْبَعًا، وَإِذَا صَلَّاهَا وَحْدَهُ صَلَّىٰ رَكْعَتَيْنِ.

[1592] 17 - (...) It was narrated from Nâfi', that Ibn 'Umar said: "The Messenger of Allâh ﷺ prayed two *Rak'ah* in Minâ, as did Abû Bakr after him, and 'Umar after Abû Bakr, and 'U<u>th</u>mân at the beginning of his *<u>Kh</u>ilâfah*, then after that 'U<u>th</u>mân prayed four."

When Ibn 'Umar prayed with the *Imâm*, he prayed four, but when he prayed alone he prayed two *Rak'ah*.

[١٥٩٣] (...) **وحَدَّثَنَاه** ابْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ: حَدَّثَنَا

[1593] (...) A similar report (as no. 1592) was narrated from 'Ubaidullâh with this chain.

عُقْبَةُ بْنُ خَالِدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ، بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[1594] **18 - (...)** It was narrated that Ibn 'Umar said: "The Prophet ﷺ prayed in Minâ as a traveller, as did Abû Bakr and 'Umar, and 'Uthmân for eight years - or six years." Ḥafṣ said: "Ibn 'Umar used to pray two *Rak'ah* in Minâ, then he would go to his bed. I said: 'O uncle, why don't you pray two *Rak'ah* after it?' He said: 'If I wanted to do that I should have completed the prayer.'"

[١٥٩٤] **١٨-(...) وحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَٰنِ، سَمِعَ حَفْصَ بْنَ عَاصِمٍ عَنِ ابْنِ عُمَرَ قَالَ: صَلَّى النَّبِيُّ ﷺ بِمِنًى صَلَاةَ الْمُسَافِرِ، وَأَبُو بَكْرٍ وَعُمَرُ، وَعُثْمَانُ ثَمَانِ سِنِينَ، أَوْ قَالَ سِتَّ سِنِينَ، قَالَ حَفْصٌ: وَكَانَ ابْنُ عُمَرَ يُصَلِّي بِمِنًى رَكْعَتَيْنِ، ثُمَّ يَأْتِي فِرَاشَهُ. فَقُلْتُ: أَيْ عَمِّ! لَوْ صَلَّيتَ بَعْدَهَا رَكْعَتَيْنِ! قَالَ: لَوْ فَعَلْتُ لَأَتْمَمْتُ الصَّلَاةَ.

[1595] **(...)** Shu'bah narrated it with this chain (a similar *Ḥadîth* as no. 1594), but he did not mention Minâ in the *Ḥadîth*, but he said: "He prayed during a journey."

[١٥٩٥] **(...) وحَدَّثَنَاه** يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ قَالَا: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الْإِسْنَادِ. وَلَمْ يَقُولَا فِي الْحَدِيثِ: بِمِنًى. وَلَٰكِنْ قَالَا: صَلَّىٰ فِي السَّفَرِ.

[1596] **19 - (695)** Ibrâhîm said: "I heard 'Abdur-Raḥmân bin Yazîd say: "Uthmân led us in prayer at Minâ with four *Rak'ah*.' 'Abdullâh bin Mas'ûd was told about that and he said: '(Indeed we are Allâh's and to Him shall we return.)' Then he said: 'I

[١٥٩٦] **١٩-(٦٩٥) حَدَّثَنَاهُ** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنِ الْأَعْمَشِ: حَدَّثَنَا إِبْرَاهِيمُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ يَزِيدَ يَقُولُ: صَلَّىٰ بِنَا عُثْمَانُ بِمِنًى أَرْبَعَ رَكَعَاتٍ. فَقِيلَ ذَٰلِكَ

prayed two *Rak'ah* with the Messenger of Allâh ﷺ in Minâ, and I prayed two *Rak'ah* with Abû Bakr Aṣ-Ṣiddîq in Minâ, and I prayed two *Rak'ah* with 'Umar bin Al-Khaṭṭâb in Minâ I wish I had of these four *Rak'ah* two that are accepted.'"

لِعَبْدِ اللهِ بْنِ مَسْعُودٍ، فَاسْتَرْجَعَ، ثُمَّ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ الصِّدِّيقِ بِمِنًى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ بِمِنًى رَكْعَتَيْنِ، فَلَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتٍ، رَكْعَتَانِ مُتَقَبَّلَتَانِ.

[1597] (...) A similar report (as no. 1596) was narrated from Al-A'mash with this chain.

[١٥٩٧] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَاهُ عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَاقُ وَابْنُ خَشْرَمٍ قَالَا: حدَّثنا عِيسَىٰ، كُلُّهُمْ عَنِ الْأَعْمَشِ، بِهَٰذَا الْإِسْنَادِ. نَحْوَهُ.

[1598] 20 - (696) It was narrated that Ḥârithah bin Wahb said: "I prayed two *Rak'ah* with the Messenger of Allâh ﷺ in Minâ, when the people were safe and there were large numbers of them."

[١٥٩٨] ٢٠-(٦٩٦) **وحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وَقُتَيْبَةُ - قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ قُتَيْبَةُ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنِ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ وَهْبٍ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ بِمِنًى، آمَنَ مَا كَانَ النَّاسُ وَأَكْثَرَهُ، رَكْعَتَيْنِ.

[1599] 21 - (...) Ḥârithah bin Wahb Al-Khuzâ'î said: "I prayed behind the Messenger of Allâh ﷺ in Minâ, and there was the greatest number of people, and he prayed two *Rak'ah* during the Farewell Pilgrimage."

[١٥٩٩] ٢١-(...) **حَدَّثَنَا** أَحْمَدُ ابْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ: حَدَّثَنِي حَارِثَةُ بْنُ وَهْبٍ الْخُزَاعِيُّ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللهِ ﷺ بِمِنًى، والنَّاسُ أَكْثَرُ مَا كَانُوا، فَصَلَّىٰ رَكْعَتَيْنِ فِي حَجَّةِ الْوَدَاعِ.

Muslim said: Ḥâri<u>th</u>ah bin Wahb Al-<u>Kh</u>uzâ'î is the brother of 'Ubaidullâh bin 'Umar bin Al-<u>Kh</u>aṭṭâb, through his mother.

قَالَ مُسْلِمٌ: حَارِثَةُ بْنُ وَهْبٍ الْخُزَاعِيُّ، هُوَ أَخُو عُبَيْدِ اللهِ بنِ عُمَرَ بْنِ الْخَطَّابِ، لِأُمِّهِ.

Chapter 3. Praying In Dwellings When It Is Raining

(المعجم ٣) - (بَابُ الصلاة في الرحال في المطر) (التحفة ١١١)

[1600] 22 - (697) It was narrated from Nâfi' that Ibn 'Umar called the *A<u>dh</u>ân* on a cold and windy night, and said: "Pray in your encampments." Then he said: "The Messenger of Allâh ﷺ used to order the *Mu'a<u>dh</u><u>dh</u>in*, if it was a cold and rainy night, to say: 'Pray in your encampments.'"

[١٦٠٠] **٢٢-(٦٩٧) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ أَذَّنَ بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ، فَقَالَ: أَلَا صَلُّوا فِي الرِّحَالِ، ثُمَّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُ الْمُؤَذِّنَ، إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ ذَاتُ مَطَرٍ، يَقُولُ: أَلَا صَلُّوا فِي الرِّحَالِ.

[1601] 23 - (...) It was narrated from Ibn 'Umar that he gave the call to prayer on a cold, windy and rainy night, and at the end of his call he said: "Pray in your encampments, pray in your encampments." Then he said: "The Messenger of Allâh ﷺ used to order the *Mu'a<u>dh</u><u>dh</u>in*, if it was a cold or rainy night during a journey, to say: 'Pray in your encampments.'"

[١٦٠١] **٢٣-(...) حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّهُ نَادَىٰ بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ وَمَطَرٍ، فَقَالَ فِي آخِرِ نِدَائِهِ: أَلَا صَلُّوا فِي رِحَالِكُمْ، أَلَا صَلُّوا فِي الرِّحَالِ. ثُمَّ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْمُرُ الْمُؤَذِّنَ، إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ أَوْ ذَاتُ مَطَرٍ، فِي السَّفَرِ، أَنْ يَقُولَ: أَلَا صَلُّوا فِي رِحَالِكُمْ.

[1602] 24 - (...) It was narrated from Ibn 'Umar that he gave the call to prayer in Ḍajnân... then he

[١٦٠٢] **٢٤-(...) وحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ:

mentioned something similar (to no. 1601), and said: "Pray in your encampments," but he did not repeat a second time, "Pray in your encampments."

حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ نَادَىٰ بِالصَّلَاةِ بِضَجْنَانَ ثُمَّ ذَكَرَ بِمِثْلِهِ، وَقَالَ: أَلَا صَلُّوا فِي رِحَالِكُمْ، وَلَمْ يُعِدْ. ثَانِيَةً: أَلَا صَلُّوا فِي الرِّحَالِ، مِنْ قَوْلِ ابْنِ عُمَرَ.

[1603] 25 - (698) It was narrated that Jâbir said: "We went out with the Messenger of Allâh ﷺ on a journey and it rained. He said: 'Whoever among you wants to, let him pray in his encampments.'"

[١٦٠٣] ٢٥-(٦٩٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ فَمُطِرْنَا، فَقَالَ: «لِيُصَلِّ مَنْ شَاءَ مِنْكُمْ فِي رَحْلِهِ».

[1604] 26 - (699) It was narrated that 'Abdullâh bin 'Abbâs said to his *Mu'adhdhin* on a rainy day: "When you say: 'I bear witness that there is none worthy of worship but Allâh and I bear witness that Muhammad is the Messenger of Allâh,' do not say, 'Come to prayer,' rather say: 'Pray in your dwellings.'"

It was as if the people found that strange, so he said: "Are you surprised by that? One who is better than me did that (i.e., The Prophet ﷺ). *Jumu'ah* is obligatory, but I did not want to force you to walk in the mud and on slippery ground."

[١٦٠٤] ٢٦-(٦٩٩) حَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْحَمِيدِ صَاحِبِ الزِّيَادِيِّ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ لِمُؤَذِّنِهِ فِي يَوْمٍ مَطِيرٍ: إِذَا قُلْتَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَلَا تَقُلْ: حَيَّ عَلَىٰ الصَّلَاةِ، قُلْ: صَلُّوا فِي بُيُوتِكُمْ.

قَالَ: فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا ذٰلِكَ، فَقَالَ: أَتَعْجَبُونَ مِنْ ذَا؟ قَدْ فَعَلَ ذَا مَنْ هُوَ خَيْرٌ مِنِّي، إِنَّ الْجُمُعَةَ عَزْمَةٌ، وَإِنِّي كَرِهْتُ أَنْ أُحْرِجَكُمْ فَتَمْشُوا فِي الطِّينِ وَالدَّحْضِ.

[1605] 27 - (...) It was narrated that 'Abdul-Ḥamîd said: "I heard 'Abdullâh bin Al-Ḥâri<u>th</u> say: "Abdullâh bin 'Abbâs addressed us on a rainy day..."' and he quoted a *Ḥadî<u>th</u>* like that of Ibn 'Ulayyah (no. 1604), but he did not mention *Jumu'ah*. And he said: "One who is better than me did it, meaning the Prophet ﷺ."

Abû Kâmil said: "Ḥammâd narrated something similar to us from "Âṣim, from 'Abdullâh bin Al-Ḥâri<u>th</u>."

[١٦٠٥] ٢٧-(...) وَحَدَّثَنِيهِ أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ عَبْدِ الْحَمِيدِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ الحَارِثِ قَالَ: خَطَبَنَا عَبْدُ اللهِ بْنُ عَبَّاسٍ، فِي يَوْمٍ ذِي رَدْغٍ. وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ ابْنِ عُلَيَّةَ. وَلَمْ يَذْكُرِ الْجُمُعَةَ. وَقَالَ: قَدْ فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي، يَعْنِي النَّبِيَّ ﷺ.

وَقَالَ أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، بِنَحْوِهِ.

[1606] (...) Ayyûb and "Âṣim Al-Aḥwal narrated it (a similar *Ḥadî<u>th</u>* as no. 1605) to us with this chain, but it does not say in their *Ḥadî<u>th</u>*: "Meaning the Prophet ﷺ."

[١٦٠٦] (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ هُوَ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، حَدَّثَنَا أَيُّوبُ وَعَاصِمٌ الْأَحْوَلُ، بِهَٰذَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ فِي حَدِيثِهِ: يَعْنِي النَّبِيَّ ﷺ.

[1607] 28 - (...) 'Abdullâh bin Al-Ḥâri<u>th</u> said: "The *Mu'a<u>dhdh</u>in* of Ibn 'Abbâs called the *A<u>dh</u>ân* on a rainy Friday..." and he mentioned a *Ḥadî<u>th</u>* like that of Ibn 'Ulayyah (no. 1604), and he said: "I did not want you to walk on the muddy and slippery ground."

[١٦٠٧] ٢٨-(...) وحَدَّثَني إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا ابْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْحَمِيدِ صَاحِبُ الزِّيَادِيِّ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ الْحَارِثِ قَالَ: أَذَّنَ مُؤَذِّنُ ابْنِ عَبَّاسٍ يَوْمَ الْجُمُعَةِ فِي يَوْمٍ مَطِيرٍ. فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ، وَقَالَ: وَكَرِهْتُ أَنْ تَمْشُوا فِي الدَّحْضِ وَالزَّلَلِ.

[1608] 29 - (...) It was narrated from 'Abdullâh bin Al-Hârithah that Ibn 'Abbâs ordered his *Mu'adhdhin*. According to the *Hadîth* of Ma'mar: "on a rainy Friday...." A similar *Hadîth* (as no. 1607). In the *Hadîth* of Ma'mar it says: "This was done by one who is better than me, meaning the Prophet ﷺ."

[١٦٠٨] **٢٩**-(...) **وحَدَّثَنَاه** عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ أَنَّ ابْنَ عَبَّاسٍ أَمَرَ مُؤَذِّنَهُ. فِي حَدِيثِ مَعْمَرٍ: فِي يَوْمِ جُمُعَةٍ فِي يَوْمٍ مَطِيرٍ، بِنَحْوِ حَدِيثِهِمْ، وَذَكَرَ فِي حَدِيثِ مَعْمَرٍ: فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي. يَعْنِي النَّبِيَّ ﷺ.

[1609] 30 - (...) It was narrated that 'Abdullâh bin Al-Hârith said: "Ibn 'Abbâs ordered his *Mu'adhdhin* on a rainy Friday..." a similar *Hadîth* (as no. 1607).

[١٦٠٩] **٣٠**-(...) **وحَدَّثَنَاه** عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ - قَالَ وُهَيْبٌ: لَمْ يَسْمَعْهُ مِنْهُ - قَالَ: أَمَرَ ابْنُ عَبَّاسٍ مُؤَذِّنَهُ فِي يَوْمِ جُمُعَةٍ، فِي يَوْمٍ مَطِيرٍ، بِنَحْوِ حَدِيثِهِمْ.

Chapter 4. It Is Permissible To Offer Voluntary Prayers Atop One's Mount When Travelling, No Matter What Direction It Is Facing

(المعجم ٤) - (بَابُ جواز صلاة النافلة على الدابة في السفر حيث توجهت) (التحفة ١١٢)

[1610] 31 - (700) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to offer voluntary prayers no matter what direction his camel was facing.

[١٦١٠] **٣١**-(٧٠٠) **حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ

رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي سُبْحَتَهُ حَيْثُمَا تَوَجَّهَتْ بِهِ نَاقَتُهُ.

[1611] 32 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ used to offer voluntary prayers atop his mount no matter what direction it was facing.

[١٦١١] ٣٢-(...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عَلَىٰ رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ.

[1612] 33 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray when he was coming from Makkah to Al-Madînah, atop his mount no matter what direction it was facing. Concerning this, the verse: "so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne)"[1] was revealed."

[١٦١٢] ٣٣-(...) وحَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي، وَهُوَ مُقْبِلٌ مِنْ مَكَّةَ إِلَىٰ الْمَدِينَةِ، عَلَىٰ رَاحِلَتِهِ حَيْثُ كَانَ وَجْهُهُ. قَالَ: وَفِيهِ نَزَلَتْ: ﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ ٱللَّهِ﴾ [البقرة: ١١٥].

[1613] 34 - (...) A similar report was narrated from 'Abdul-Malik with this chain. According to the *Hadîth* of Ibn Mubârak and Ibn Abî Zâ'idah: "Then Ibn 'Umar recited: "So wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne)"[2] and he said: 'It was concerning this that it was revealed.'"

[١٦١٣] ٣٤-(...) وحَدَّثَنَاه أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كُلُّهُمْ عَنْ عَبْدِ الْمَلِكِ، بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ. وَفِي حَدِيثِ ابْنِ مُبَارَكٍ وَابْنِ أَبِي زَائِدَةَ: ثُمَّ تَلَا ابْنُ عُمَرَ: ﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ ٱللَّهِ﴾. وَقَالَ: فِي هَٰذَا نَزَلَتْ.

[1] *Al-Baqarah* 2:115.

[2] *Al-Baqarah* 2:115.

[1614] 35 - (...) It was narrated that Ibn 'Umar said: "I saw the Messenger of Allâh ﷺ offer prayers atop a donkey when he was headed towards Khaibar."

[١٦١٤] ٣٥-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ الْمَازِنِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنِ ابْنِ عُمَر قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي عَلَىٰ حِمَارٍ، وَهُوَ مُوَجِّهٌ إِلَىٰ خَيْبَرَ.

[1615] 36 - (...) It was narrated from Sa'eed bin Yasâr that he said: "I was travelling with Ibn 'Umar on the road to Makkah. When I feared that dawn was about to break, I dismounted and prayed *Witr*, then I caught up with him. Ibn 'Umar said to me: 'Where were you?' I said to him: 'I was afraid that dawn would break, so I dismounted and prayed *Witr*.' 'Abdullâh said: 'Do you not have an example to follow in the Messenger of Allâh ﷺ?' I said: 'Of course, by Allâh.' He said: 'The Messenger of Allâh ﷺ used to pray *Witr* atop his camel.'"

[١٦١٥] ٣٦-(...) [و]حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ بنِ الْخَطَّابِ؛ عَنْ سَعِيدِ ابْنِ يَسَارٍ أَنَّهُ قَالَ: كُنْتُ أَسِيرُ مَعَ ابْنِ عُمَرَ بِطَرِيقِ مَكَّةَ. قَالَ سَعِيدٌ: فَلَمَّا خَشِيتُ الصُّبْحَ نَزَلْتُ فَأَوْتَرْتُ، ثُمَّ أَدْرَكْتُهُ. فَقَالَ لِي ابْنُ عُمَرَ: أَيْنَ كُنْتَ؟ فَقُلْتُ لَهُ: خَشِيتُ الْفَجْرَ فَنَزَلْتُ فَأَوْتَرْتُ. فَقَالَ عَبْدُ اللهِ: أَلَيْسَ لَكَ فِي رَسُولِ اللهِ ﷺ إِسْوَةٌ؟ فَقُلْتُ: بَلَىٰ، وَاللهِ! قَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يُوتِرُ عَلَىٰ الْبَعِيرِ.

[1616] 37 - (...) It was narrated from 'Abdullâh bin Dînâr that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray atop his mount no matter what direction it was facing."

'Abdullâh bin Dînâr said: "Ibn 'Umar used to do that."

[١٦١٦] ٣٧-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي عَلَىٰ رَاحِلَتِهِ حَيْثُمَا تَوَجَّهَتْ بِهِ.

قَالَ عَبْدُ اللهِ بْنُ دِينَارٍ: كَانَ ابْنُ عُمَرَ يَفْعَلُ ذٰلِكَ.

[1617] 38 - (...) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ used to pray *Witr* atop his mount."

[١٦١٧] **٣٨**-(...) **وحَدَّثَنِي** عِيسَى ابْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ عَلَىٰ رَاحِلَتِهِ.

[1618] 39 - (...) It was narrated from 'Abdullâh bin Sâlim that his father said: "The Messenger of Allâh ﷺ used to offer voluntary prayers atop his mount, in whatever direction it was facing, and he would pray *Witr* atop his mount too, but he did not offer obligatory prayers like that."

[١٦١٨] **٣٩**-(...) **وحَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللهِ ﷺ يُسَبِّحُ عَلَىٰ الرَّاحِلَةِ قِبَلَ أَيِّ وَجْهٍ تَوَجَّهَ، وَيُوتِرُ عَلَيْهَا، غَيْرَ أَنَّهُ لَا يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ.

[1619] 40 - (701) It was narrated from 'Abdullâh bin 'Âmir bin Rabî'ah that his father told him that he saw the Messenger of Allâh ﷺ offering voluntary prayers at night while on a journey on the back of his mount, no matter what direction it was facing.

[١٦١٩] **٤٠**-(٧٠١) **وَحَدَّثَنَا** عَمْرُو ابْنُ سَوَّادٍ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ أَخْبَرَهُ: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّهُ رَأَىٰ رَسُولَ اللهِ ﷺ يُصَلِّي السُّبْحَةَ بِاللَّيْلِ فِي السَّفَرِ، عَلَىٰ ظَهْرِ رَاحِلَتِهِ، حَيْثُ تَوَجَّهَتْ.

[1620] 41 - (702) It was narrated from Hammâm: Anas bin Sîrîn, narrated to us, he said: "We met Anas bin Mâlik when

[١٦٢٠] **٤١**-(٧٠٢) **وحَدَّثَنِي** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ قَالَ: تَلَقَّيْنَا

he came from Ash-Shâm, and we met him in 'Ayn At-Tamr. I saw him offering prayers atop a donkey which was facing in that direction" - and Hammâm pointed to the left of the *Qiblah*. "I said to him: 'I saw you praying in a direction other than the *Qiblah*.' He said: 'Had I not seen the Messenger of Allâh ﷺ doing that, I would not have done it.'"

أَنَسَ بْنَ مَالِكٍ حِينَ قَدِمَ مِنَ الشَّامِ، فَتَلَقَّيْنَاهُ بِعَيْنِ التَّمْرِ، فَرَأَيْتُهُ يُصَلِّي عَلَىٰ حِمَارٍ وَوَجْهُهُ ذَاكَ الْجَانِبَ. وَأَوْمَأَ هَمَّامٌ عَنْ يَسَارِ الْقِبْلَةِ فَقُلْتُ لَهُ: رَأَيْتُكَ تُصَلِّي لِغَيْرِ الْقِبْلَةِ، قَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُهُ، لَمْ أَفْعَلْهُ.

Chapter 5. It Is Permissible To Combine Two Prayers When Travelling

(المعجم ٥) - (بَابُ جواز الجمع بين الصلاتين في السفر) (التحفة ١١٣)

[1621] 42 - (703) It was narrated that Ibn 'Umar said: "If the Messenger of Allâh ﷺ was in a hurry when travelling, he would join *Maghrib* and *'Ishâ'*."

[١٦٢١] ٤٢-(٧٠٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا عَجِلَ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. [انظر: ٣١١٠]

[1622] 43 - (...) Nâfi' narrated that if Ibn 'Umar was in a hurry when travelling, he would join *Maghrib* and *'Ishâ'*, after the twilight had disappeared. And he said: "If the Messenger of Allâh ﷺ was in a hurry while travelling, he joined *Maghrib* and *'Ishâ'*."

[١٦٢٢] ٤٣-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، بَعْدَ أَنْ يَغِيبَ الشَّفَقُ، وَيَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

[1623] 44 - (...) It was narrated from Sâlim, from his father: "I saw the Messenger of Allâh ﷺ joining *Maghrib* and *'Ishâ'* when he was in a hurry while travelling."

[١٦٢٣] ٤٤-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، كُلُّهُمْ عَنِ ابْنِ

عُيَيْنَةَ، قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، إِذَا جَدَّ بِهِ السَّيْرُ.

[1624] 45 - (...) Sâlim bin 'Abdullâh narrated that his father said: "I saw the Messenger of Allâh ﷺ, when he was in a hurry to set off on a journey, delaying *Maghrib* prayer so that he could join it with *'Ishâ'* prayer."

[١٦٢٤] ٤٥-(...) وحَدَّثَني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ؛ أَنَّ أَبَاهُ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ، إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ، يُؤَخِّرُ صَلَاةَ الْمَغْرِبِ حَتَّىٰ يَجْمَعَ بَيْنَهَا وَبَيْنَ صَلَاةِ الْعِشَاءِ.

[1625] 46 - (704) It was narrated that Anas bin Mâlik said: "If the Messenger of Allâh ﷺ was setting off before the sun had passed its zenith, he would delay *Zuhr* until the time of *'Asr* began, then he would dismount and join them. If the sun had passed its zenith before he set out, he would pray *Zuhr* and then set out."

[١٦٢٥] ٤٦-(٧٠٤) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَضَالَةَ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ، أَخَّرَ الظُّهْرَ إِلَىٰ أَنْ يَدْخُلَ وَقْتُ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ، صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

[1626] 47 - (...) It was narrated that Anas said: "If the Prophet ﷺ wanted to join two prayers when travelling, he would delay *Zuhr* until the time for *'Asr* began, then he would join them."

[١٦٢٦] ٤٧-(...) وحَدَّثَني عَمْرٌو النَّاقِدُ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ الْمَدَائِنِيُّ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلِ بْنِ خَالِدٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا أَرَادَ أَنْ يَجْمَعَ بَيْنَ

الصَّلَاتَيْنِ فِي السَّفَرِ، أَخَّرَ الظُّهْرَ حَتَّىٰ يَدْخُلَ أَوَّلُ وَقْتِ الْعَصْرِ، ثُمَّ يَجْمَعُ بَيْنَهُمَا.

[١٦٢٧] ٤٨-(...) وحَدَّثَني أَبُو الطَّاهِرِ وَعَمْرُو بْنُ سَوَّادٍ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي جَابِرُ بْنُ إِسْمَاعِيلَ عَنْ عُقَيْلِ بنِ خالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ: إِذَا عَجِلَ عَلَيْهِ السَّفَرُ، يُؤَخِّرُ الظُّهْرَ إِلَىٰ أَوَّلِ وَقْتِ الْعَصْرِ، فَيَجْمَعُ بَيْنَهُمَا، وَيُؤَخِّرُ الْمَغْرِبَ حَتَّىٰ يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ، حِينَ يَغِيبُ الشَّفَقُ.

[1627] 48 - (...) It was narrated from Anas that if the Prophet ﷺ was in a hurry while travelling, he would delay *Zuhr* until the beginning of the time for *'Asr* and then join them, and he would delay *Maghrib* until he joined it with *'Ishâ'*, when the twilight had disappeared.

(المعجم ٦) - **(بَابُ الجمع بين الصلاتين في الحضر)** (التحفة ١١٤)

Chapter 6. Joining Two Prayers When Not Travelling

[١٦٢٨] ٤٩-(٧٠٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّىٰ رَسُولُ اللهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ. [انظر: ١٦٣٣]

[1628] 49 - (705) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed *Zuhr* and *'Asr* together, and *Maghrib* and *'Ishâ'* together, when there was no fear and he was not travelling."

[١٦٢٩] ٥٠-(...) وحَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ وَعَوْنُ بْنُ سَلَّامٍ، جَمِيعًا عَنْ زُهَيْرٍ، - قَالَ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ-:

[1629] 50 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed *Zuhr* and *'Asr* together in Al-

Madînah, when there was no fear and he was not travelling."

Abû Az-Zubair said: "I asked Sa'eed: 'Why did he do that?' He said: 'I asked Ibn 'Abbâs the same question as you have asked me, and he said: "He did not want his *Ummah* to be subjected to hardship'."

حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّىٰ رَسُولُ اللهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعًا بِالْمَدِينَةِ، فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ.

قَالَ أَبُو الزُّبَيْرِ: فَسَأَلْتُ سَعِيدًا: لِمَ فَعَلَ ذَٰلِكَ؟ فَقَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ كَمَا سَأَلْتَنِي. فَقَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أَحَدًا مِنْ أُمَّتِهِ.

[1630] 51 - (...) Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ joined prayers when he was on a journey during the campaign of Tabûk. He joined *Zuhr* with *'Asr*, and *Maghrib* with *'Ishâ'*.

Sa'eed said: "I said to Ibn 'Abbâs: 'What made him do that?' He said: 'He did not want his *Ummah* to be subjected to hardship.'"

[١٦٣٠] ٥١-(...) [و]حَدَّثَنَا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا أَبُو الزُّبَيْرِ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ جَمَعَ بَيْنَ الصَّلَاةِ فِي سَفْرَةٍ سَافَرَهَا، فِي غَزْوَةِ تَبُوكَ، جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ.

قَالَ سَعِيدٌ: فَقُلْتُ لِابْنِ عَبَّاسٍ: مَا حَمَلَهُ عَلَىٰ ذَٰلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ.

[1631] 52 - (706) It was narrated that Mu'â<u>dh</u> said: "We set out with the Messenger of Allâh ﷺ on the campaign to Tabûk, and he used to pray *Zuhr* and *'Asr* together, and *Maghrib* and *'Ishâ'* together."

[١٦٣١] ٥٢-(٧٠٦) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ أَبِي الطُّفَيْلِ عَامِرٍ، عَنْ مُعَاذٍ. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَكَانَ يُصَلِّي الظُّهْرَ

وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا [انظر: ٥٩٤٧].

[1632] 53 - (...) Mu'â<u>dh</u> bin Jabal said: "During the campaign to Tabûk, the Messenger of Allâh ﷺ joined *Zuhr* with *'Asr*, and *Maghrib* with *'Ishâ'*."

I said: "What made him do that?" He said: "He did not want his *Ummah* to be subjected to hardship."

[١٦٣٢] ٥٣-(...) حَدَّثَنَا يحْيَى ابْنُ حَبِيبٍ: حدَّثنا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ: حَدَّثَنَا عَامِرُ بْنُ وَاثِلَةَ أَبُو الطُّفَيْلِ: حدَّثَنَا مُعَاذُ بْنُ جَبَلٍ، قَالَ: جَمَعَ رَسُولُ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَبَيْنَ الْمغْرِبِ وَالْعِشَاءِ.

قَالَ: فَقُلْتُ: مَاحَمَلَهُ عَلَىٰ ذَلِكَ؟ قَالَ فَقَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ.

[1633] 54 - (705) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ joined *Zuhr* with *'Asr*, and *Maghrib* with *'Ishâ'*, in Al-Madînah when there was no fear and no rain." According to the *Hadîth* of Wakî' he said: "I said to Ibn 'Abbâs: 'Why did he do that?' He said: 'So that his *Ummah* would not be subjected to hardship.'"

[١٦٣٣] ٥٤-(٧٠٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَأَبُو سَعِيدٍ الْأَشَجُّ وَاللَّفْظُ لأَبِي كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ ابْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ بْنِ عَبَّاسٍ، قَالَ: جَمَعَ رَسُولُ اللهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، بِالْمَدِينَةِ، فِي غَيْرِ خَوْفٍ وَلَا مَطَرٍ وَفِي حديث وكيع قَالَ قُلْتُ لابْنِ عَبَّاسٍ: لِمَ فَعَلَ ذَلِكَ؟ قَالَ: كَيْلَا يُحْرِجَ أُمَّتَهُ وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ، قِيلَ لابْنِ عَباسٍ: ما أَرَادَ إِلَىٰ ذَلِكَ؟ قَالَ: أَرَادَ أن لَا يُحْرِجَ أُمَّتَهُ [راجع: ١٦٢٨]

[1634] 55 - (...) It was narrated that Ibn 'Abbâs said: "I prayed with the Prophet ﷺ eight (*Rak'ah*) together and seven (*Rak'ah*) together."
I said: "O Abû Ash-Sha'thâ',[1] I think he delayed *Zuhr* and hastened *'Asr*, and he delayed *Maghrib* and hastened *'Ishâ'*." He said: "I think so – too."

[١٦٣٤] ٥٥-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا.
قُلْتُ: يَا أَبَا الشَّعْثَاءِ! أَظُنُّهُ أَخَّرَ الظُّهْرَ وَعَجَّلَ الْعَصْرَ، وَأَخَّرَ الْمَغْرِبَ وَعَجَّلَ الْعِشَاءَ. قَالَ: وَأَنَا أَظُنُّ ذٰلِكَ.

[1635] 56 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ prayed seven *Rak'ah* in Al-Madînah, and eight: *Zuhr* with *'Asr*, and *Maghrib* with *'Ishâ'*.

[١٦٣٥] ٥٦-(...) [وَ]حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ ﷺ صَلَّىٰ بِالْمَدِينَةِ سَبْعًا، وَثَمَانِيًا: الظُّهْرَ وَالْعَصْرَ، وَالْمَغْرِبَ وَالْعِشَاءَ

[1636] 57 - (...) It was narrated that 'Abdullâh bin Shaqîq said: "Ibn 'Abbâs addressed us one day after *'Asr* until the sun set and the stars appeared, and the people started saying: 'Prayer, prayer.' Then a man from Banû Tamîm came to him and he persisted in saying: 'Prayer, prayer.' Ibn 'Abbâs said: 'Are you teaching me the *Sunnah*? May you be bereft of your mother!' Then he said: 'I saw the Messenger of Allâh ﷺ joining

[١٦٣٦] ٥٧-(...) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ عَنِ الزُّبَيْرِ ابْنِ الْخِرِّيتِ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ يَوْمًا بَعْدَ الْعَصْرِ حَتَّىٰ غَرَبَتِ الشَّمْسُ وَبَدَتِ النُّجُومُ، وَجَعَلَ النَّاسُ يَقُولُونَ: الصَّلَاةَ، الصَّلَاةَ. قَالَ فَجَاءَهُ رَجُلٌ مِنْ بَنِي تَمِيمٍ، لَا يَفْتُرُ وَلَا يَنْثَنِي: الصَّلَاةَ،

[1] That is, Jâbir bin Zaid, who narrated it from Ibn 'Abbâs, and the one asking him is 'Amr bin Dînâr.

Zuhr with *'Asr*, and *Maghrib* with *'Ishâ'*.'"

Ibn Shaqîq said: "I had some doubt about that, so I went to Abû Hurairah and asked him, and he confirmed what he had said."

الصَّلَاةَ. فَقَالَ ابْنُ عَبَّاسٍ: أَتُعَلِّمُنِي بِالسُّنَّةِ؟ لَا أُمَّ لَكَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالمَغْرِبِ وَالْعِشَاءِ.

قَالَ: عَبْدُ اللهِ بْنُ شَقِيقٍ: فَحَاكَ فِي صَدْرِي مِنْ ذَلِكَ شَيْءٌ. فَأَتَيْتُ أَبَا هُرَيْرَةَ، فَسَأَلْتُهُ، فَصَدَّقَ مَقَالَتَهُ.

[1637] 58 - (...) It was narrated that 'Abdullâh bin Shaqîq Al-'Uqailî said: "A man said to Ibn 'Abbâs: 'The prayer,' but he remained silent. Then he said: 'The prayer,' but he remained silent. Then he said: 'May you be bereft of your mother, are you teaching me how to pray? We used to join two prayers at the time of the Messenger of Allâh ﷺ.'"

[١٦٣٧] ٥٨-(...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عِمْرَانُ بْنُ حُدَيْرٍ عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ قَالَ: قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ: الصَّلَاةَ، فَسَكَتَ. ثُمَّ قَالَ: الصَّلَاةَ، فَسَكَتَ. ثُمَّ قَالَ: الصَّلَاةَ، فَسَكَتَ. ثُمَّ قَالَ: لَا أُمَّ لَكَ أَتُعَلِّمُنَا بِالصَّلَاةِ؟ كُنَّا نَجْمَعُ بَيْنَ الصَّلَاتَيْنِ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ.

Chapter 7. It Is Permissible To Leave To The Right Or Left After Finishing The Prayer

(المعجم ٧) - (بَابُ جواز الانصراف من الصلاة عن اليمين والشمال)

(التحفة ١١٥)

[1638] 59 - (707) It was narrated that 'Abdullâh said: "None of you should give a share of himself to the *Shaitân* by thinking that it is obligatory to leave to the right only (after finishing the prayer). How often I saw the Messenger of Allâh ﷺ leave to his left."

[١٦٣٨] ٥٩-(٧٠٧) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللهِ قَالَ: لَا يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا، لَا يَرَىٰ إِلَّا أَنَّ حَقًّا عَلَيْهِ، أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ،

أَكْثَرُ مَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَنْصَرِفُ عَنْ شِمَالِهِ.

[1639] (...) A similar report (as no. 1638) was narrated from Al-A'mash with this chain.

[١٦٣٩] (...) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَاه عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ، جَمِيعًا عَنِ الْأَعْمَشِ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[1640] 60 - (708) It was narrated that As-Suddî said: "I asked Anas which way I should leave when I had finished my prayer, to my right or my left? He said: 'As for me, I often saw the Messenger of Allâh ﷺ leaving to his right.'"

[١٦٤٠] ٦٠-(٧٠٨) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ السُّدِّيِّ قَالَ: سَأَلْتُ أَنَسًا: كَيْفَ أَنْصَرِفُ إِذَا صَلَّيْتُ؟ عَنْ يَمِينِي أَوْ عَنْ يَسَارِي؟ قَالَ: أَمَّا أَنَا فَأَكْثَرُ مَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَنْصَرِفُ عَنْ يَمِينِهِ.

[1641] 61 - (...) It was narrated from As-Suddî, from Anas, that the Prophet ﷺ used to leave to his right.

[١٦٤١] ٦١-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَنْصَرِفُ عَنْ يَمِينِهِ.

Chapter 8. It is Recommended To Stand To The Right Of The *Imâm*

(المعجم ٨) - (بَابُ استحباب يمين الإمام) (التحفة ١١٦)

[1642] 62 - (709) It was narrated that Al-Barâ' said: "When we prayed behind the Messenger of Allâh ﷺ, we liked to be on his right so that his face

[١٦٤٢] ٦٢-(٧٠٩) وحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ ابْنِ الْبَرَاءِ، عَنِ

would turn towards us. And I heard him say: '*Rabbi qinî 'adhâbaka yawma tab'athu* or *Tajma'u 'ibâdak* (O Lord, save me from Your punishment on the Day when You resurrect or gather Your slaves."'

الْبَرَاءِ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللهِ ﷺ، أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ، يُقْبِلُ عَلَيْنَا بِوَجْهِهِ، قَالَ: فَسَمِعْتُهُ يَقُولُ: «رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ أَوْ تَجْمَعُ عِبَادَكَ».

[1643] **(...)** It was narrated from Mis'ar with this chain (a *Hadîth* similar to no. 1642), but he did not mention the words: "so that his face would turn towards us."

[١٦٤٣] (...) وحَدَّثَنَاه أَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، بِهٰذَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ: يُقْبِلُ عَلَيْنَا بِوَجْهِهِ.

Chapter 9. It Is Disliked To Start A Voluntary Prayer After The *Mu'adhdhin* Has Started To Say The *Iqâmah* For Prayer, Whether That Is A Regular *Sunnah*, Such As The *Sunnah* Of *Subh* Or *Zuhr*, Or Anything Else, And Regardless Of Whether He Knows That He Will Catch Up With The *Rak'ah*, With The *Imâm* Or Not

(المعجم ٩) - (بَابُ كراهة الشروع في نافلة بعد شروع المؤذن في إقامة الصلاة سواءً السنة الراتبة كسنة الصبح والظهر وغيرهما وسواء علم أنه يدرك الركعة مع الإمام أم لَا)

(التحفة ١١٧)

[1644] 63 - (710) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the *Iqâmah* for prayer is called, there is no prayer except the prescribed prayer."

[١٦٤٤] ٦٣-(٧١٠) وحَدَّثَنِي أَحْمَدُ ابْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَرْقَاءَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ».

[1645] **(...)** Warqâ' narrated it with this chain (a similar *Hadîth* as no. 1645).

[١٦٤٥] (...) وحَدَّثَنِيهِ مُحَمَّدُ بْنُ

حَاتِمٍ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، بِهٰذَا الْإِسْنَادِ.

[1646] 64 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the *Iqâmah* for prayer is called, there is no prayer except the prescribed prayer."

[١٦٤٦] ٦٤-(...) وحَدَّثني يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحٰقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ عَطَاءَ بْنَ يَسَارٍ يَقُولُ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ، فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ».

[1647] (...) Zakariyyâ bin Isḥâq narrated a similar report (as no. 1646) with this chain.

[١٦٤٧] (...) وحَدَّثَناه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ إِسْحٰقَ، بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[1648] (...) A similar report (as no. 1646) was narrated from Abû Hurairah from the Prophet ﷺ. Ḥammâd (a narrator) said: "Then I met 'Amr and he narrated it to me, but he did not attribute it to the Prophet ﷺ."

[١٦٤٨] (...) وحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هٰرُونَ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. قَالَ حَمَّادٌ: ثُمَّ لَقِيتُ عَمْرًا فَحَدَّثَنِي بِهِ، وَلَمْ يرْفَعْهُ.

[1649] 65 - (711) It was narrated from 'Abdullâh bin Mâlik bin Buḥainah that the Messenger of Allâh ﷺ passed by a man who was offering prayers, and the *Iqâmah* for *Ṣubḥ* prayer had been called, He said something to him, I do not know what it was, and when we had

[١٦٤٩] ٦٥-(٧١١) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ، أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِرَجُلٍ يُصَلِّي، وَقَدْ أُقِيمَتْ صَلَاةُ الصُّبْحِ، فَكَلَّمَهُ بِشَيْءٍ، لَا

finished (the prayer) we surrounded him, saying: "What did the Messenger of Allâh ﷺ say to you?" He said: "He said to me: 'Soon one of you will pray *Ṣubḥ* with four *Rak'ah*.'"

Al-Qa'nabî said: "'Abdullâh bin Mâlik bin Buḥainah from his father."

Abû Al-Ḥusain Muslim said: His saying: "from his father" in this narration is a mistake.

[1650] 66 - (...) It was narrated that Ibn Buḥainah said: "The *Iqâmah* for *Ṣubḥ* prayer was called, and the Messenger of Allâh ﷺ saw a man offering prayers when the *Mu'adhdhin* was saying the *Iqâmah*. He said: 'Are you praying Fajr with four *Rak'ah*?'"

[1651] 67 - (712) It was narrated that 'Abdullâh bin Sarjis said: "A man entered the *Masjid* while the Messenger of Allâh ﷺ was praying *Al-Ghadâh* (*Fajr*), and he prayed two *Rak'ah* at the side of the *Masjid*, then he joined the Messenger of Allâh ﷺ (in prayers). When the Messenger of Allâh ﷺ said the *Salâm*, he said: 'O so-and-so! Which of the two prayers did you count as the obligatory prayer, your prayer on your own or your prayer with us?'"

نَدْرِي مَا هُوَ، فَلَمَّا انْصَرَفْنَا أَحَطْنَا بِهِ نَقُولُ: مَاذَا قَالَ لَكَ رَسُولُ اللهِ ﷺ؟ قَالَ: قَالَ لِي: «يُوشِكُ أَنْ يُصَلِّيَ أَحَدُكُمُ الصُّبْحَ أَرْبَعًا».

قَالَ الْقَعْنَبِيُّ: عَبْدُ اللهِ بْنُ مَالِكٍ ابْنُ بُحَيْنَةَ عَنْ أَبِيهِ.

قَالَ أَبُو الْحُسَيْنِ مُسْلِمٌ: وَقَوْلُهُ: عَنْ أَبِيهِ، فِي هٰذَا الْحَدِيثِ، خَطَأٌ.

[١٦٥٠] ٦٦-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنِ ابْنِ بُحَيْنَةَ قَالَ: أُقِيمَتْ صَلَاةُ الصُّبْحِ، فَرَأَىٰ رَسُولُ اللهِ ﷺ رَجُلًا يُصَلِّي، وَالْمُؤَذِّنُ يُقِيمُ، فَقَالَ: «أَتُصَلِّي الصُّبْحَ أَرْبَعًا»؟.

[١٦٥١] ٦٧-(٧١٢) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ عَاصِمٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَاللَّفْظُ لَهُ -: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ، قَالَ: دَخَلَ رَجُلٌ الْمَسْجِدَ، وَرَسُولُ اللهِ ﷺ فِي

صَلَاةِ الْغَدَاةِ، فَصَلَّىٰ رَكْعَتَيْنِ فِي جَانِبِ الْمَسْجِدِ، ثُمَّ دَخَلَ مَعَ رَسُولِ اللهِ ﷺ، فَلَمَّا سَلَّمَ رَسُولُ اللهِ ﷺ قَالَ: «يَا فُلَانُ! بِأَيِّ الصَّلَاتَيْنِ اعْتَدَدْتَ؟ أَبِصَلَاتِكَ وَحْدَكَ، أَمْ بِصَلَاتِكَ مَعَنَا»؟.

Chapter 10. What To Say When Entering The *Masjid*

(المعجم ١٠) - (بَابُ ما يقول إذا دخل المسجد) (التحفة ١١٨)

[1652] 68 - (713) It was narrated that Abû Usaid said: "The Messenger of Allâh ﷺ said: 'When one of you enters the *Masjid*, let him say: "*Allâhummaftaḥlî abwâba raḥmatik* (O Allâh, open to me the gates of Your mercy.)" And when he leaves, let him say: "*Allâhumma innî as'aluka min faḍlik* (O Allâh, I ask You of Your Bounty.)"

[١٦٥٢] ٦٨-(٧١٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ، عَنْ أَبِي حُمَيْدٍ، أَوْ عَنْ أَبِي أُسَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلْيَقُلْ: اللَّهُمَّ! افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ، فَلْيَقُلْ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ».

قَالَ مُسْلِمٌ: سَمِعْتُ يَحْيَى بْنَ يَحْيَىٰ يَقُولُ: كَتَبْتُ هٰذَا الْحَدِيثَ مِنْ كِتَابِ سُلَيْمَانَ بْنِ بِلَالٍ وَقَالَ: بَلَغَنِي أَنَّ يَحْيَىٰ الحِمَّانِيَّ يَقُولُ: وَأَبِي أُسَيْدٍ.

[1653] (...) A similar report (as no. 1652) was narrated from Abû Usaid, from the Prophet ﷺ (with a different chain of narrators).

[١٦٥٣] (...) وحَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ

بْنِ سُوَيْدٍ الْأَنْصَارِيِّ، عَنْ أَبِي حُمَيْدٍ أَوْ عَنْ أَبِي أُسَيْدٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

Chapter 11. It Is Recommended To Greet The *Masjid* By Praying Two *Rak'ah*, And It Is Disliked To Sit Before Praying These Two *Rak'ah*, And This Is Prescribed At All Times

(المعجم ١١) - **(بَابُ استحباب تحية المسجد بركعتين، وكراهة الجلوس قبل صلاتهما، وأنها مشروعة في جميع الأوقات)** (التحفة ١١٩)

[1654] 69 - (714) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: "When one of you enters the *Masjid*, let him pray two *Rak'ah* before he sits down."

[١٦٥٤] **٦٩**-(٧١٤) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو ابْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ».

[1655] 70 - (...) It was narrated that Abû Qatâdah, the Companion of the Messenger of Allâh ﷺ, said: "I entered the *Masjid* and the Messenger of Allâh ﷺ was sitting among the people, so I sat down. The Messenger of Allâh ﷺ said: 'What kept you from praying two *Rak'ah* before you sat down?' I said: 'O Messenger of Allâh, I saw you sitting and the people sitting.' He said: 'When one of you enters the *Masjid*, let him not

[١٦٥٥] ٧٠-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَىٰ الْأَنْصَارِيُّ: حَدَّثَنِي مُحَمَّدُ ابْنُ يَحْيَىٰ بْنِ حَبَّانَ عَنْ عَمْرِو بْنِ سُلَيْمِ بْنِ خَلْدَةَ الْأَنْصَارِيِّ، عَنْ أَبِي قَتَادَةَ، صَاحِبِ رَسُولِ اللهِ ﷺ. قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللهِ ﷺ جَالِسٌ بَيْنَ

sit down until he has prayed two *Rak'ah*.'"

ظَهْرَانَي النَّاسِ. قَالَ: فَجَلَسْتُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا مَنَعَكَ أَنْ تَرْكَعَ رَكْعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ؟» قَالَ: فَقُلْتُ: يَا رَسُولَ اللهِ! رَأَيْتُكَ جَالِسًا وَالنَّاسُ جُلُوسٌ. قَالَ: «فَإِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، لَا يَجْلِسْ حَتَّىٰ يَرْكَعَ رَكْعَتَيْنِ».

[1656] 71 - (715) It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ owed me something, and he paid me back and gave me something extra. I entered upon him in the *Masjid* and he said to me: 'Pray two *Rak'ah*.'"

[١٦٥٦] **٧١-(٧١٥) حَدَّثَنَا** أَحْمَدُ ابْنُ جَوَّاسٍ الْحَنَفِيُّ أَبُو عَاصِمٍ: حَدَّثَنَا عُبَيْدُ اللهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ لِي عَلَى النَّبِيِّ ﷺ دَيْنٌ. فَقَضَانِي وَزَادَنِي، وَدَخَلْتُ عَلَيْهِ فِي الْمَسْجِدِ، فَقَالَ لِي: «صَلِّ رَكْعَتَيْنِ».

[انظر: ٣٦٣٦ و ٤٠٩٨ و ٤٩٦٤]

Chapter 12. It Is Recommended To Pray Two *Rak'ah* In The *Masjid* For One Who Has Come From A Journey, When He First Arrives

(المعجم ١٢) - (بَابُ استحباب ركعتين في المسجد لمن قدم من سفر أول قدومه) (التحفة ١٢٠)

[1657] 72 - (...) It was narrated that Muḥârib heard Jâbir bin 'Abdullâh say: "The Messenger of Allâh ﷺ bought a camel from me, and when he came to Al-Madînah he told me to go to the *Masjid* and pray two *Rak'ah*."

[١٦٥٧] **٧٢-(...) وَحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبٍ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: اشْتَرَىٰ مِنِّي رَسُولُ اللهِ ﷺ بَعِيرًا فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ، فَأُصَلِّيَ رَكْعَتَيْنِ.

[1658] 73 - (...) It was narrated that Jâbir bin 'Abdullâh said: "I went out with the Messenger of Allâh ﷺ on a campaign and my camel delayed me because it got exhausted. Then the Messenger of Allâh ﷺ came before me, and I came the next day. I came to the *Masjid* and I found him at the door of the *Masjid*. He said: 'Now have you come?' I said: 'Yes.' He said: 'Leave your camel, and go in and pray two *Rak'ah*.' So I went in and prayed, then I went back."

[١٦٥٨] ٧٣-(...) وحَدَّثني مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْني الثَّقَفِيَّ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ فِي غَزَاةٍ. فَأَبْطَأَ بِي جَمَلِي وَأَعْيَىٰ. ثُمَّ قَدِمَ رَسُولُ اللهِ ﷺ قَبْلِي، وَقَدِمْتُ بِالْغَدَاةِ. فَجِئْتُ الْمَسْجِدَ فَوَجَدْتُهُ عَلَىٰ بَابِ الْمَسْجِدِ، قَالَ: «الآنَ حِينَ قَدِمْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «فَدَعْ جَمَلَكَ، وَادْخُلْ فَصَلِّ رَكْعَتَيْنِ» قَالَ: فَدَخَلْتُ فَصَلَّيْتُ، ثُمَّ رَجَعْتُ.

[1659] 74 - (716) It was narrated from Ka'b bin Mâlik that the Messenger of Allâh ﷺ did not return from a journey by day in the forenoon, but when he arrived, he would go to the *Masjid* and pray two *Rak'ah*, then he would sit down there.

[١٦٥٩] ٧٤-(٧١٦) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا الضَّحَّاكُ يَعْنِي أَبَا عَاصِمٍ؛ وَحَدَّثَنِي مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَا جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ: أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ عَبْدِاللهِ بْنِ كَعْبٍ أَخْبَرَهُ عَنْ أَبِيهِ عَبْدِ اللهِ بْنِ كَعْبٍ، وَعَنْ عَمِّهِ عُبَيْدِ اللهِ بْنِ كَعْبٍ، عَنْ كَعْبِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ لَا يَقْدَمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الضُّحَىٰ، فَإِذَا قَدِمَ، بَدَأَ بِالْمَسْجِدِ، فَصَلَّىٰ فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ فِيهِ.

Chapter 13. It Is Recommended To Pray *Ḍuḥa*, The Least Of Which Is Two *Rak'ah*, The Best Of Which Is Eight, And The Average Of Which Is Four Or Six, And Encouragement To Do So Regularly

(المعجم ١٣) - (بَابُ استحباب صلاة الضحى، وأن أقلها ركعتان، وأكملها ثمان ركعات، وأوسطها أربع ركعات أو ست، والحث على المحافظة عليها) (التحفة ١٢١)

[1660] 75 - (717) It was narrated that 'Abdullâh bin Shaqîq said: "I said to 'Âishah: 'Did the Prophet ﷺ pray *Ḍuḥa*?' She said: 'No, unless he was returning from a journey.'"

[١٦٦٠] ٧٥-(٧١٧) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: هَلْ كَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَىٰ؟ قَالَتْ: لَا إِلَّا أَنْ يَجِيءَ مِنْ مَغِيبِهِ.

[1661] 77 - (...) It was narrated that 'Abdullâh bin Shaqîq said: "I said to 'Âishah: 'Did the Prophet ﷺ pray *Ḍuḥa*?' She said: 'No, unless he was returning from a journey.'"

[١٦٦١] ٧٧-(...) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ الْقَيْسِيُّ عَنْ عَبْدِ اللهِ ابْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَىٰ؟ قَالَتْ: لَا، إِلَّا أَنْ يَجِيءَ مِنْ مَغِيبِهِ.

[1662] 77 - (718) It was narrated that 'Âishah said: "I never saw the Messenger of Allâh ﷺ praying the voluntary prayer of *Ḍuḥa* but I used to do it. If the Messenger of Allâh ﷺ gave up an action that he liked to do, it was for fear that the people would do it and it would be made obligatory for them."

[١٦٦٢] ٧٧-(٧١٨) حَدَّثَنا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي سُبْحَةَ الضُّحَىٰ قَطُّ. وَإِنِّي لَأُسَبِّحُهَا، وَإِنْ كَانَ رَسُولُ اللهِ ﷺ لَيَدَعُ الْعَمَلَ، وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ، خَشْيَةَ أَنْ يَعْمَلَ بِهِ النَّاسُ، فَيُفْرَضَ عَلَيْهِمْ.

[1663] 78 - (719) Mu'â<u>dh</u>ah narrated that she asked 'Âi<u>sh</u>ah: "How many (*Rak'ah*) did the Messenger of Allâh ﷺ pray in *Ḍuḥa*?" She said: "Four *Rak'ah*, and however many more he wanted."

[١٦٦٣] ٧٨-(٧١٩) **حَدَّثَنَا** شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا يَزِيدُ يَعْنِي الرِّشْكَ: حَدَّثَتْنِي مُعَاذَةُ أَنَّهَا سَأَلَتْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا]: كَمْ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي صَلَاةَ الضُّحَىٰ؟ قَالَتْ: أَرْبَعَ رَكَعَاتٍ، وَيَزِيدُ مَا شَاءَ.

[1664] (...) A similar report (as no. 1663) was narrated from Yazîd with this chain. And Yazîd said: "... as Allâh willed."

[١٦٦٤] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ، بِهٰذَا الْإِسْنَادِ، مِثْلَهُ. وَقَالَ يَزِيدُ: مَا شَاءَ اللهُ.

[1665] 79 - (...) It was narrated that 'Âi<u>sh</u>ah said: "The Messenger of Allâh ﷺ used to pray *Ḍuḥa* with four *Rak'ah*, and however many more Allâh willed."

[١٦٦٥] ٧٩-(...) **وحَدَّثَني** يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ سَعِيدٍ: حَدَّثَنَا قَتَادَةُ أَنَّ مُعَاذَةَ الْعَدَوِيَّةَ حَدَّثَتْهُمْ عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الضُّحَىٰ أَرْبَعًا، وَيَزِيدُ مَا شَاءَ اللهُ.

[1666] (...) A similar report (as no. 1665) was narrated from Qatâdah with this chain.

[١٦٦٦] (...) **حَدَّثنا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُعَاذِ بْنِ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[1667] 80 - (336) It was narrated that 'Abdur-Raḥmân bin Abî Laila said: "No one told me that he saw the Prophet ﷺ praying *Ḍuḥa* except Umm Hâni'.

[١٦٦٧] ٨٠-(٣٣٦) **وحَدَّثَنا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قالَا: حَدَّثَنا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ

She narrated that the Prophet ﷺ entered her house on the day of the Conquest of Makkah, and prayed eight *Rak'ah*, and I have never seen him offer any prayer that was briefer than that, but he bowed and prostrated perfectly."

مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ قَالَ: مَا أَخْبَرَنِي أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي الضُّحَىٰ إِلَّا أُمُّ هَانِىءٍ، فَإِنَّهَا حَدَّثَتْ، أَنَّ النَّبِيَّ ﷺ دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ، فَصَلَّىٰ ثَمَانِ رَكَعَاتٍ، مَا رَأَيْتُهُ صَلَّىٰ صَلَاةً قَطُّ أَخَفَّ مِنْهَا، غَيْرَ أَنَّهُ كَانَ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

وَلَمْ يَذْكُرِ ابْنُ بَشَّارٍ فِي حَدِيثِهِ قَوْلَهُ: قَطُّ. [راجع: ٧٦٤]

[1668] 81 - (...) It was narrated that Ibn Shihâb said: "Ibn 'Abdullâh bin Al-Hârith told me that his father, 'Abdullâh bin Al-Hârith bin Nawfal, said: 'I asked, and I was keen, to find someone who could tell me that the Messenger of Allâh ﷺ had prayed *Duha*. But I could not find anyone who could tell me that except Umm Hâni' bint Abî Tâlib. She told me that after the day had grown bright on the day of the Conquest (of Makkah), the Messenger of Allâh ﷺ came, and a cloth was brought to form a screen, and he performed *Ghusl*. Then he stood and prayed eight *Rak'ah*, and I do not know whether the standing was longer, or the bowing, or prostration; they were all similar in length. And I did not see him offer that prayer before or after."

[١٦٦٨] ٨١-(...) وحَدَّثَني حَرْمَلَةُ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي ابْنُ عَبْدِ اللهِ بْنِ الْحَارِثِ أَنَّ أَبَاهُ عَبْدَ اللهِ بْنَ الْحَارِثِ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ وَحَرَصْتُ عَلَىٰ أَنْ أَجِدَ أَحَدًا مِنَ النَّاسِ يُخْبِرُنِي أَنَّ رَسُولَ اللهِ ﷺ سَبَّحَ سُبْحَةَ الضُّحَىٰ، فَلَمْ أَجِدْ أَحَدًا يُحَدِّثُنِي ذٰلِكَ، غَيْرَ أُمِّ هَانِىءٍ بِنْتِ أَبِي طَالِبٍ، أَخْبَرَتْنِي أَنَّ رَسُولَ اللهِ ﷺ أَتَىٰ، بَعْدَ مَا ارْتَفَعَ النَّهَارُ، يَوْمَ الْفَتْحِ. فَأُتِيَ بِثَوْبٍ فَسُتِرَ عَلَيْهِ، فَاغْتَسَلَ، ثُمَّ قَامَ فَرَكَعَ ثَمَانِ رَكَعَاتٍ، لَا أَدْرِي أَقِيَامُهُ فِيهَا أَطْوَلُ أَمْ رُكُوعُهُ أَمْ سُجُودُهُ، كُلُّ ذٰلِكَ مِنْهُ

مُتَقَارِبٌ. قَالَتْ: فَلَمْ أَرَهُ سَبَّحَهَا قَبْلُ وَلَا بَعْدُ.

قَالَ الْمُرَادِيُّ: عَنْ يُونُسَ. وَلَمْ يَقُلْ: أَخْبَرَنِي.

[1669] 82 - (...) It was narrated from Abû An-Naḍr that Abû Murrah, the freed slave of Umm Hâni' bint Abî Ṭâlib, told him that he heard Umm Hâni' bint Abî Ṭâlib say: "I went to the Messenger of Allâh ﷺ during the year of the Conquest, and I found him performing *Ghusl*, and Fâṭimah, his daughter, was screening him with a cloth. I greeted him with *Salâm* and he said: 'Who is this?' I said: 'Umm Hâni' bint Abî Ṭâlib.' He said: 'Welcome, Umm Hâni'.' When he had finished his *Ghusl*, he prayed eight *Rak'ah*, wrapped in a single garment. When he had finished I said: 'O Messenger of Allâh, my mother's son 'Alî bin Abî Ṭâlib says that he is going to kill a man to whom I have given protection; so-and-so bin Hubairah.' The Messenger of Allâh ﷺ said: 'We grant protection to the one to whom Umm Hâni' has given protection.' Umm Hâni' said: 'That was at the time of *Duḥa*.'"

[١٦٦٩] ٨٢-(...) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي النَّضْرِ: أَنَّ أَبَا مُرَّةَ مَوْلَىٰ أُمِّ هَانِىءٍ بِنْتِ أَبِي طَالِبٍ، أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِىءٍ بِنْتَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَىٰ رَسُولِ اللهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ بِثَوْبٍ. قَالَتْ: فَسَلَّمْتُ عَلَيْهِ فَقَالَ: «مَنْ هٰذِهِ؟» قُلْتُ: أُمُّ هَانِىءٍ بِنْتُ أَبِي طَالِبٍ، قَالَ: «مَرْحَبًا بِأُمِّ هَانِىءٍ» فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّىٰ ثَمَانِيَ رَكَعَاتٍ، مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ: يَا رَسُولَ اللهِ! زَعَمَ ابْنُ أُمِّي عَلِيُّ بْنُ أَبِي طَالِبٍ أَنَّهُ قَاتِلٌ رَجُلًا أَجَرْتُهُ، فُلَانَ بْنَ هُبَيْرَةَ. فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِىءٍ!» قَالَتْ أُمُّ هَانِىءٍ: وَذَٰلِكَ ضُحًى.

[1670] 83 - (...) It was narrated from Abû Murrah, the freed slave of 'Aqîl, from Umm Hâni',

[١٦٧٠] ٨٣-(...) **وحَدَّثَني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ

that the Messenger of Allâh ﷺ prayed eight *Rak'ah* in her house during the year of the Conquest, wearing a single garment with its ends placed on his shoulders.

أَسَدٍ: أَخْبَرَنَا وُهَيْبُ بْنُ خَالِدٍ عَنْ جَعْفَرِ ابْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَّةَ مَوْلَىٰ عَقِيلٍ، عَنْ أُمِّ هَانِيءٍ أَنَّ رَسُولَ اللهِ ﷺ صَلَّىٰ فِي بَيْتِهَا عَامَ الْفَتْحِ ثَمَانَ رَكَعَاتٍ فِي ثَوْبٍ وَاحِدٍ، قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

[1671] 84 - (720) It was narrated from Abû Dharr that the Prophet ﷺ said: "In the morning a charity is due from every joint of one of you. Every *Tasbîhah* is a charity, every *Tahmîdah* is a charity, every *Tahlîlah* is a charity, every *Takbîrah* is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two *Rak'ah* offered in the forenoon (*Duha*) will suffice for that."

[١٦٧١] **٨٤-(٧٢٠) حَدَّثَنَا** عَبْدُ اللهِ ابْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا مَهْدِيٌّ، وَهُوَ ابْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ مَوْلَىٰ أَبِي عُيَيْنَةَ عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «يُصْبِحُ عَلَىٰ كُلِّ سُلَامَىٰ مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزِىءُ مِنْ ذَلِكَ، رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَىٰ».

[1672] 85 - (721) It was narrated that Abû Hurairah said: "My close friend ﷺ advised me to do three things: 'To fast three days of every month, to pray two *Rak'ah* of *Duha*, and to pray *Witr* before going to sleep.'"

[١٦٧٢] **٨٥-(٧٢١) حَدَّثَنَا** شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنِي أَبُو عُثْمَانَ النَّهْدِيُّ عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ: بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَيِ الضُّحَىٰ، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ.

[1673] (...) A similar report (as no. 1672) was narrated from Abû Hurairah, from the Prophet ﷺ.

[١٦٧٣] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبَّاسٍ الْجُرَيْرِيِّ، وَأَبِي شِمْرٍ الضُّبَعِيِّ قَالَا: سَمِعْنَا أَبَا عُثْمَانَ النَّهْدِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[1674] (...) Abû Hurairah said: "My close friend Abû Al-Qâsim ﷺ advised me to do three things..." and he mentioned a *Hadîth* similar to that of Abû 'Uthmân from Abû Hurairah (no. 1672).

[١٦٧٤] (...) وحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ عَنْ عَبْدِ اللهِ الدَّانَاجِ قَالَ: حَدَّثَنِي أَبُو رَافِعٍ الصَّائِغُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: أَوْصَانِي خَلِيلِي أَبُو الْقَاسِمِ ﷺ بِثَلَاثٍ، فَذَكَرَ مِثْلَ حَدِيثِ أَبِي عُثْمَانَ عَنْ أَبِي هُرَيْرَةَ.

[1675] 86 - (722) It was narrated from Abû Murrah, the freed slave of Umm Hâni', that Abû Ad-Dardâ' said: "My beloved ﷺ advised me to do three things, which I will not forsake so long as I live: 'To fast three days of each month ... *Ḍuḥa*, an... I pray *Witr*.'"

[١٦٧٥] ٨٦-(٧٢٢) وحَدَّثَنِي هَٰرُونُ ابْنُ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِاللهِ بْنِ حُنَيْنٍ، عَنْ أَبِي مُرَّةَ مَوْلَىٰ أُمِّ هَانِئٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: أَوْصَانِي حَبِيبِي ﷺ بِثَلَاثٍ لَنْ أَدَعَهُنَّ مَا عِشْتُ: بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلَاةِ الضُّحَىٰ، وَبِأَنْ لَا أَنَامَ حَتَّىٰ أُوتِرَ.

Chapter 14. It Is Recommended To Pray Two *Rak'ah* For The *Sunnah* of *Fajr*. And Encouragement To Pray Them Regularly, And To Make Them Brief, And To Persist In Offering Them, And Clarifying What Is Recommended To Recite Therein.

(المعجم ١٤) - (بَابُ استحباب ركعتي سنة الفجر، والحث عليهما وتخفيفهما والمحافظة عليهما، وبيان ما يستحب أن يقرأ فيهما)

(التحفة ١٢٢)

[1676] 87 - (723) It was narrated from Ibn 'Umar that Ḥafṣah, the Mother of the Believers, told him that when the *Mu'adhdhin* fell silent following the *Adhân* for the *Ṣubḥ* prayer, and dawn had begun, the Messenger of Allâh ﷺ would pray two brief *Rak'ah* before the *Iqâmah* for prayer was called."

[١٦٧٦] ٨٧-(٧٢٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ حَفْصَةَ أُمَّ الْمُؤْمِنِينَ أَخْبَرَتْهُ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ، إِذَا سَكَتَ الْمُؤَذِّنُ مِنَ الْأَذَانِ لِصَلَاةِ الصُّبْحِ، وَبَدَا الصُّبْحُ، رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، قَبْلَ أَنْ تُقَامَ الصَّلَاةُ.

[1677] (...) It was narrated from Nâfi' with this chain, as Mâlik said (as no. 1676).

[١٦٧٧] (...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ ابْنِ سَعْدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللهِ ابْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، كُلُّهُمْ عَنْ نَافِعٍ، بِهٰذَا الْإِسْنَادِ، كَمَا قَالَ مَالِكٌ.

[1678] 88 - (...) It was narrated from Ibn 'Umar that Ḥafṣah said: "When dawn broke, the Messenger of Allâh ﷺ would not pray anything except two brief *Rak'ah*."

[١٦٧٨] ٨٨-(...) وحَدَّثَنِي أَحْمَدُ ابْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ مُحَمَّدٍ

قَالَ: سَمِعْتُ نَافِعًا يُحَدِّثُ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا طَلَعَ الْفَجْرُ، لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ خَفِيفَتَيْنِ.

[1679] (...) Shu'bah narrated a similar *Hadîth* (as no. 1678) with this chain.

[١٦٧٩] (. . .) **وحَدَّثَنَاه** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[1680] 89 - (...) It was narrated from Sâlim, from his father: "Hafsah told me that when dawn appeared, the Messenger of Allâh ﷺ would pray two *Rak'ah*."

[١٦٨٠] **٨٩**-(. . .) **حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَخْبَرَتْنِي حَفْصَةُ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا أَضَاءَ لَهُ الْفَجْرُ، صَلَّىٰ رَكْعَتَيْنِ.

[1681] 90 - (724) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray the two *Rak'ah* of *Fajr* when he heard the *Adhân*, and he made them brief."

[١٦٨١] **٩٠**-(٧٢٤) **حَدَّثَنَا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي رَكْعَتَيِ الْفَجْرِ، إِذَا سَمِعَ الْأَذَانَ، وَيُخَفِّفُهُمَا.

[1682] (...) It was narrated from Hishâm (a *Hadîth* similar to no. 1681), with this chain.

According to the *Hadîth* of Abû Usâmah: ('Âishah said instead of "when he heard the *Adhân*") "when dawn broke."

[١٦٨٢] (. . .) **وَحَدَّثَنِيهِ** عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيٌّ يَعْنِي ابْنَ مُسْهِرٍ؛ وَحَدَّثَنَاه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَاهُ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ عَنْ عَبْدِ اللهِ بْنِ نُمَيْرٍ؛ وَحَدَّثَنَاهُ عَمْرٌو النَّاقِدُ: حَدَّثَنَا وَكِيعٌ، كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الْإِسْنَادِ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: إِذَا طَلَعَ الْفَجْرُ.

[١٦٨٣] ٩١-(...) وحَدَّثَنَاه مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّ نَبِيَّ اللهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ، بَيْنَ النِّدَاءِ وَالْإِقَامَةِ، مِنْ صَلَاةِ الصُّبْحِ.

[1683] 91 - (...) It was narrated from 'Âishah that the Prophet of Allâh ﷺ used to pray two *Rak'ah* between the *Adhân* and *Iqâmah* for the *Subh* prayer.

[١٦٨٤] ٩٢-(...) وحَدَّثَنَاه مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ. قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّهُ سَمِعَ عَمْرَةَ تُحَدِّثُ عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي رَكْعَتَيِ الْفَجْرِ، فَيُخَفِّفُ حَتَّىٰ إِنِّي أَقُولُ: هَلْ قَرَأَ فِيهِمَا بِأُمِّ الْقُرْآنِ [أَمْ لَا؟].

[1684] 92 - (...) It was narrated from 'Âishah that she used to say: "The Messenger of Allâh ﷺ used to pray the two *Rak'ah* of *Fajr* and make them so brief that I would say: 'Has he recited the Essence of the Qur'ân (*Al-Fâtihah*) in them (or not)?'"

[١٦٨٥] ٩٣-(...) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ الْأَنْصَارِيِّ، سَمِعَ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمَٰنِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا طَلَعَ الْفَجْرُ، صَلَّىٰ رَكْعَتَيْنِ، أَقُولُ: هَلْ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ!؟

[1685] 93 - (...) It was narrated that 'Âishah said: "When dawn broke, the Messenger of Allâh ﷺ would pray two *Rak'ah*, and I would say: 'Did he recite the Opening of the Book in them?'"

[١٦٨٦] ٩٤-(...) وحَدَّثَنِي زُهَيْرُ

[1686] 94 - (...) It was narrated

from 'Âishah that the Prophet ﷺ did not adhere more regularly to any voluntary prayer than the two *Rak'ah* before *Subh*.

ابْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَطَاءٌ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ عَلَىٰ شَيْءٍ مِنَ النَّوَافِلِ، أَشَدَّ مُعَاهَدَةً مِنْهُ، عَلَىٰ رَكْعَتَيْنِ قَبْلَ الصُّبْحِ.

[1687] 95 - (...) It was narrated that 'Âishah said: "I did not see the Messenger of Allâh ﷺ hastening to perform any voluntary prayer so much as he hastened to offer the two *Rak'ah* before *Fajr*."

[١٦٨٧] **٩٥-(...) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ حَفْصِ بْنِ غِيَاثٍ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ فِي شَيْءٍ مِنَ النَّوَافِلِ، أَسْرَعَ مِنْهُ إِلَىٰ الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ.

[1688] 96 - (735) It was narrated from 'Âishah that the Prophet ﷺ said: "Two *Rak'ah* of *Fajr* prayer are better than this world and everything in it."

[١٦٨٨] **٩٦-(٧٢٥) حَدَّثَنَا** مُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، قَالَ: «رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[1689] 97 - (...) It was narrated from 'Âishah that the Prophet ﷺ said concerning the two *Rak'ah* at dawn: "They are dearer to me than the entire world."

[١٦٨٩] **٩٧-(...) وحَدَّثَنَا** يَحْيَى ابْنُ حَبِيبٍ: حَدَّثَنَا مُعْتَمِرٌ. قَالَ: قَالَ أَبِي: حَدَّثَنَا قَتَادَةُ عَنْ زُرَارَةَ، عَنْ سَعْدِ ابْنِ هِشَامٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ، فِي شَأْنِ الرَّكْعَتَيْنِ عِنْدَ طُلُوعِ الْفَجْرِ «لَهُمَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا».

[1690] 98 - (726) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ recited in the two *Rak'ah* of *Fajr*: "Say: "O disbelievers"[1] and "Say: "He is Allâh, (the) One."[2]

[١٦٩٠] **٩٨**-(٧٢٦) **حَدَّثَنِي** مُحَمَّدُ ابْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ يَزِيدَ هُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ فِي رَكْعَتَيِ الْفَجْرِ: ﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ﴾ و﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

[1691] 99 - (727) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to recite in the two *Rak'ah* of *Fajr* - in the first *Rak'ah*: Say: "We believe in Allâh and that which has been sent down to us...",[3] the verse which is in *Al-Baqarah*. And in the second: ...We believe in Allâh, and bear witness that we are Muslims".[4]

[١٦٩١] **٩٩**-(٧٢٧) **وحَدَّثنا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْفَزَارِيُّ يَعْنِي مَرْوَانَ ابْنَ مُعَاوِيَةَ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ الْأَنْصَارِيِّ. قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ يَسَارٍ، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ: فِي الْأُولَىٰ مِنْهُمَا: ﴿قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا﴾ [البقرة: ١٣٦]. الْآيَةَ الَّتِي فِي الْبَقَرَةِ. وَفِي الْآخِرَةِ مِنْهُمَا: ﴿ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: ٥٢].

[1692] 100 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to recite in the two *Rak'ah* of *Fajr*: "Say: "We believe in Allâh and that which has been sent

[١٦٩٢] **١٠٠**-(...) **حَدَّثَنَا** أَبُو بَـ ... شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عُثْمَانَ بْنِ حكِيمٍ، عن سَعِيدِ ابْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ

[1] *Al-Kâfirûn* (109).
[2] *Al-Ikhlâṣ* (112).
[3] *Al-Baqarah* 2:136.
[4] *Âl-'Imrân* 3:52.

down to us."[1] and the verse that is in *Âl 'Imrân*: "Come to a word that is just between us and you".[2]

اللهِ ﷺ يَقْرَأُ فِي رَكْعَتَي الْفَجْرِ: ﴿قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا﴾. وَالَّتِي فِي آلِ عِمْرَانَ: ﴿تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ﴾ [آل عمران: ٦٤]. الْآيَةَ.

[1693] (...) A *Hadîth* similar to that of Mawrân Al-Fazârî (no. 1692) was narrated from 'Uthmân bin Hakîm with this chain.

[١٦٩٣] (...) وحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ عُثْمَانَ بْنِ حَكِيمٍ، فِي هٰذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِ مَرْوَانَ الْفَزَارِيِّ.

Chapter 15. The Virtue Of The Regular *Sunnah* Prayers Before And After The Obligatory Prayers, And Their Numbers

(المعجم ١٥) - (بَابُ فضل السنن الراتبة قبل الفرائض وبعدهن، وبيان عددهن) (التحفة ١٢٣)

[1694] 101 - (728) It was narrated that 'Amr bin Aws said: 'Anbasah bin Abî Sufyân told me, during his final illness, a *Hadîth* that made him feel happy. He said: "I heard Umm Habîbah say: 'I heard the Messenger of Allâh ﷺ say: 'Whoever prays twelve *Rak'ah* every day and night, a house will be built for him in Paradise because of them.'"

Umm Habîbah said: "I have not stopped doing them since I heard about them from the Messenger of Allâh ﷺ."

Anbasah said: "I have not stopped doing them since I heard about them from Umm Habîbah."

[١٦٩٤] ١٠١-(٧٢٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو ابْنِ أَوْسٍ قَالَ: حَدَّثَنِي عَنْبَسَةُ بْنُ أَبِي سُفْيَانَ، فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، بِحَدِيثٍ يُتَسَارُّ إِلَيْهِ، قَالَ: سَمِعْتُ أُمَّ حَبِيبَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَلَّى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ، بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ».

[1] *Al-Baqarah* 2:136.
[2] *Âl-'Imrân* 3:64.

قَالَتْ أُمُّ حَبِيبَةَ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللهِ ﷺ.
وَقَالَ عَنْبَسَةُ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ أُمِّ حَبِيبَةَ.
وَقَالَ عَمْرُو بْنُ أَوْسٍ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ عَنْبَسَةَ.
وَقَالَ النُّعْمَانُ بْنُ سَالِمٍ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ عَمْرِو بْنِ أَوْسٍ.

'Amr bin Aws said: "I have not stopped doing them since I heard about them from 'Anbasah."

Al-Nu'mân bin Sâlim said: "I have not stopped doing them since I heard about them from 'Amr bin Aws."

[١٦٩٥] ١٠٢-(...) **حَدَّثَنَا** أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا دَاوُدُ عَنِ النُّعْمَانِ بْنِ سَالِمٍ، بِهٰذَا الْإِسْنَادِ «مَنْ صَلَّىٰ فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ سَجْدَةً، تَطَوُّعًا، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

[1695] 102 - (...) It was narrated from An-Nu'mân bin Sâlim (a *Hadîth* similar to no. 1694), with this chain: "Whoever prays twelve *Rak'ah* in a day, voluntarily, a house will be built for him in Paradise."

[١٦٩٦] ١٠٣-(...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لِلهِ كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا، غَيْرَ فَرِيضَةٍ، إِلَّا بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ، أَوْ إِلَّا بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

[1696] 103 - (...) It was narrated from Umm Habîbah, the wife of the Prophet ﷺ, that she heard the Messenger of Allâh ﷺ say: "There is no Muslim slave who prays twelve *Rak'ah* to Allâh each day, voluntarily, apart from the obligatory prayers, but Allâh will build for him a house in Paradise - or a house will be built for him in Paradise."

Umm Habîbah said: "I did not stop praying them after that."

'Amr said: "I did not stop praying them after that. And An-Nu'mân said something similar."

قَالَتْ أُمُّ حَبِيبَةَ: فَمَا بَرِحْتُ أُصَلِّيهِنَّ بَعْدُ.

وقَالَ عَمْرٌو: مَا بَرِحْتُ أُصَلِّيهِنَّ بَعْدُ. وَقَالَ النُّعْمَانُ: مِثْلَ ذٰلِكَ.

[1697] (...) It was narrated that Umm Ḥabîbah said: "The Messenger of Allâh ﷺ said: 'There is no Muslim slave who performs *Wudû'* and performs *Wudhû'* well, then prays every day to Allâh...'" a similar *Ḥadîth* (as no. 1696).

[١٦٩٧] (...) **وحَدَّثَني** عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ وَعَبْدُ اللهِ بْنُ هَاشِمٍ الْعَبْدِيُّ قَالَا: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ قَالَ: النُّعْمَانُ بْنُ سَالِمٍ أَخْبَرَنِي، قَالَ: سَمِعْتُ عَمْرَو بْنَ أَوْسٍ يُحَدِّثُ عَنْ عَنْبَسَةَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ عَبْدٍ مُسْلِمٍ تَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ صَلَّىٰ للهِ كُلَّ يَوْمٍ» فَذَكَرَ بِمِثْلِهِ.

[1698] 104 - (729) It was narrated that Ibn 'Umar said: "I prayed two *Rak'ah* with the Messenger of Allâh ﷺ before *Zuhr* and two afterwards, two *Rak'ah* after *Maghrib*, two *Rak'ah* after *'Ishâ'* and two *Rak'ah* after *Jumu'ah*. As for *Maghrib*, *'Ishâ'* and *Jumu'ah*, I prayed with the Prophet ﷺ in his house."

[١٦٩٨] **١٠٤**-(٧٢٩) **وحَدَّثَني** زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ قَبْلَ الظُّهْرِ سَجْدَتَيْنِ، وَبَعْدَهَا سَجْدَتَيْنِ، وَبَعْدَ الْمَغْرِبِ سَجْدَتَيْنِ، وَبَعْدَ الْعِشَاءِ سَجْدَتَيْنِ، وَبَعْدَ الْجُمُعَةِ سَجْدَتَيْنِ، فَأَمَّا الْمَغْرِبُ وَالْعِشَاءُ وَالْجُمُعَةُ، فَصَلَّيْتُ مَعَ النَّبِيِّ ﷺ فِي بَيْتِهِ.

Chapter 16. It Is Permissible To Offer Voluntary Prayers Standing Or Sitting, And To Stand And Sit In The Same *Rak'ah*

[1699] 105 - (730) It was narrated that 'Abdullâh bin Shaqîq said: "I asked 'Âishah about the prayer of the Messenger of Allâh ﷺ, and his voluntary prayers. She said: 'He used to pray four *Rak'ah* in my house before *Zuhr*, then he would go out and lead the people in prayer. Then he would come in and pray two *Rak'ah*. He would lead the people in praying *Maghrib*, then he would come in, and pray two *Rak'ah*. He would lead the people in praying *'Ishâ'*, then he would enter my house, and pray two *Rak'ah*. He would pray nine *Rak'ah* at night, including *Witr*, and he would pray for a long time at night standing, and a long time at night sitting. And if he recited while standing, he would bow and prostrate from a standing position. But if he recited while sitting, he would bow and prostrate from a sitting position. And when dawn broke he would pray two *Rak'ah*."

[1700] 106, 107 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray for a long time at night. If he prayed standing, he would

(المعجم ١٦) - (بَابُ جواز النافلة قائمًا وقاعدًا، وفعل بعض الركعة قائمًا وبعضها قاعدا) (التحفة ١٢٤)

[١٦٩٩] ١٠٥-(٧٣٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ. قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ، عَنْ تَطَوُّعِهِ؟ فَقَالَتْ: كَانَ يُصَلِّي فِي بَيْتِي قَبْلَ الظُّهْرِ أَرْبَعًا، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ، وَيَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ، فِيهِنَّ الْوِتْرُ، وَكَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا، وَلَيْلًا طَوِيلًا قَاعِدًا، وَكَانَ إِذَا قَرَأَ وَهُوَ قَائِمٌ، رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ، وَإِذَا قَرَأَ قَاعِدًا، رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ، وَكَانَ إِذَا طَلَعَ الْفَجْرُ صَلَّىٰ رَكْعَتَيْنِ.

[١٧٠٠] ١٠٦، ١٠٧-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ عَنْ بُدَيْلٍ وَأَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ،

bow from a standing position, and if he prayed sitting, he would bow from a sitting position."

عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي لَيْلًا طَوِيلًا، فَإِذَا صَلَّىٰ قَائِمًا، رَكَعَ قَائِمًا، وَإِذَا صَلَّىٰ قَاعِدًا، رَكَعَ قَاعِدًا.

[1701] 108 - (...) It was narrated that 'Abdullâh bin Shaqîq said: "I became ill in Persia, and I used to pray sitting down, I asked 'Âishah about that and she said: 'The Messenger of Allâh ﷺ used to pray for a long time at night standing...'" and he mentioned the *Hadîth*.

[١٧٠١] **١٠٨-(...) وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، قَالَ: كُنْتُ شَاكِيًا بِفَارِسَ، فَكُنْتُ أُصَلِّي قَاعِدًا، فَسَأَلْتُ عَنْ ذٰلِكَ عَائِشَةَ؟ فَقَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي لَيْلًا طَوِيلًا [قَائِمًا]. فَذَكَرَ الْحَدِيثَ.

[1702] 109 - (...) It was narrated that 'Abdullâh bin Shaqîq Al-'Uqailî said: "I asked 'Âishah about the prayer of the Messenger of Allâh ﷺ at night. She said: 'He used to pray for a long time at night standing, and for a long time at night sitting. If he recited while standing, he would bow from a standing position, but if he recited while sitting, he would bow from a sitting position.'"

[١٧٠٢] **١٠٩-(...) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ حُمَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ بِاللَّيْلِ؟ فَقَالَتْ: كَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا، وَلَيْلًا طَوِيلًا قَاعِدًا، وَكَانَ إِذَا قَرَأَ قَائِمًا، رَكَعَ قَائِمًا، وَإِذَا قَرَأَ قَاعِدًا، رَكَعَ قَاعِدًا.

[1703] 110 - (...) It was narrated that 'Abdullâh bin Shaqîq Al-'Uqailî said: "We asked 'Âishah about the prayer of the Messenger of Allâh ﷺ. She said: 'The

[١٧٠٣] **١١٠-(...) وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ [مُحَمَّدِ] بْنِ

سِيرِينَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ قَالَ: سَأَلْنَا عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ؟ فَقَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ الصَّلَاةَ قَائِمًا وَقَاعِدًا. فَإِذَا افْتَتَحَ الصَّلَاةَ قَائِمًا، رَكَعَ قَائِمًا. وَإِذَا افْتَتَحَ الصَّلَاةَ قَاعِدًا رَكَعَ قَاعِدًا.

Messenger of Allâh ﷺ used to pray a great deal, standing and sitting. If he started a prayer standing, he would bow from a standing position, and if he started a prayer sitting, he would bow from a sitting position.'"

[١٧٠٤] **١١١-(٧٣١) وحَدَّثَني** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: أَخْبَرَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ؛ وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ فِي شَيْءٍ مِنْ صَلَاةِ اللَّيْلِ جَالِسًا، حَتَّىٰ إِذَا كَبِرَ قَرَأَ جَالِسًا، حَتَّىٰ إِذَا بَقِيَ عَلَيْهِ مِنَ السُّورَةِ ثَلَاثُونَ أَوْ أَرْبَعُونَ آيَةً، قَامَ فَقَرَأَهُنَّ، ثُمَّ رَكَعَ.

[1704] 111 - (731) It was narrated that 'Âishah said: "I did not see the Messenger of Allâh ﷺ reciting in any night prayer while sitting until he grew old. Then he would recite while sitting, and when there were thirty or forty verses left of the *Sûrah*, he would stand up and recite them, then he would bow."

[١٧٠٥] **١١٢-(...) وحَدَّثَنَا** يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ وَأَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ

[1705] 112 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to pray sitting, and he would recite while sitting, then when there were about thirty or forty verses left of his

أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي جَالِسًا، فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرُ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً، قَامَ فَقَرَأَ وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ، ثُمَّ سَجَدَ، ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ.

recitation, he would stand up and recite while standing. Then he would bow, then prostrate, then he would do likewise in the second *Rak'ah*.

[١٧٠٦] **١١٣**-(...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ أَبِي بَكْرِ ابْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ وَهُوَ قَاعِدٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ، قَامَ قَدْرَ مَا يَقْرَأُ إِنْسَانٌ أَرْبَعِينَ آيَةً.

[1706] 113 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to recite while sitting, then when he wanted to bow, he would stand up for as long as it takes a person to recite forty verses."

[١٧٠٧] **١١٤**-(...) **وحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ قَالَ: قُلْتُ لِعَائِشَةَ: كَيْفَ كَانَ يَصْنَعُ رَسُولُ اللهِ ﷺ فِي الرَّكْعَتَيْنِ وَهُوَ جَالِسٌ؟ قَالَتْ: كَانَ يَقْرَأُ فِيهِمَا، فَإِذا أَرَادَ أَنْ يَرْكَعَ، قَامَ فَرَكَعَ.

[1707] 114 - (...) It was narrated that 'Alqamah bin Waqqâs said: "I said to 'Âishah: 'What did the Messenger of Allâh ﷺ do in the two *Rak'ah* when he was sitting?' She said: 'He used to recite in them, then when he wanted to bow, he stood up and bowed.'"

[١٧٠٨] **١١٥**-(٧٣٢) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ

[1708] 115 - (732) It was narrated that 'Abdullâh bin Shaqîq said: "I said to 'Âishah: 'Did the Prophet ﷺ pray while

sitting?' She said: 'Yes, after the people made him old.'"

شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: هَلْ كَانَ النَّبِيُّ ﷺ يُصَلِّي وَهُوَ قَاعِدٌ؟ قَالَتْ: نَعَمْ، بَعْدَمَا حَطَمَهُ النَّاسُ.

[1709] (...) It was narrated that 'Abdullâh bin Shaqîq said: "I said to 'Âishah:..." and he narrated something similar (as no. 1708) from the Prophet ﷺ.

[١٧٠٩] (. . .) **وحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ - فَذَكَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ

[1710] 116 - (...) 'Âishah narrated that the Prophet ﷺ did not die until many of his prayers were offered while sitting.

[١٧١٠] ١١٦-(. . .) **وحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ وَهَرُونُ بْنُ عَبْدِ اللهِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَٰنِ أَخْبَرَهُ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَمُتْ، حَتَّىٰ كَانَ كَثِيرًا مِنْ صَلَاتِهِ وَهُوَ جَالِسٌ.

[1711] 117 - (...) It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ grew old and heavy, most of his prayers were offered while sitting."

[١٧١١] ١١٧-(. . .) **وحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنٌ الْحُلْوَانِيُّ، كِلَاهُمَا عَنْ زَيْدٍ. قَالَ: حَسَنٌ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: لَمَّا بَدَّنَ رَسُولُ اللهِ ﷺ وَثَقُلَ، كَانَ أَكْثَرُ صَلَاتِهِ جَالِسًا.

[1712] 118 - (733) It was narrated that Ḥafṣah said: "I did not see the Messenger of Allâh

[١٧١٢] ١١٨-(٧٣٣) **حَدَّثَنَا** يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ

ﷺ offer any voluntary prayer wh e sitting until one year before his death, when he would offer his voluntary prayers sitting, and he would recite a *Sûrah* at such a sl w, measured pace that it w uld seem longer than another o e which was longer."

ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيِّ، عَنْ حَفْصَةَ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ صَلَّىٰ فِي سُبْحَتِهِ قَاعِدًا، حَتَّىٰ كَانَ قَبْلَ وَفَاتِهِ بِعَامٍ، فَكَانَ يُصَلِّي فِي سُبْحَتِهِ قَاعِدًا، وَكَانَ يَقْرَأُ بِالسُّورَةِ فَيُرَتِّلُهَا، حَتَّىٰ تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا.

[17 3] (...) A similar report (as no 1712) was narrated from Az-Z. rî, with this chain, except that the said: "One or two years (bef e his death)."

[١٧١٣] (...) **وحَدَّثَني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ ابْنُ حُمَيْدٍ، قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، جَمِيعًا عَنِ الزُّهْرِيِّ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّهُمَا قَالَا: بِعَامٍ وَاحِدٍ أَوِ اثْنَيْنِ.

[1714] 119 - (734) It was narrated that Simâk said: "Jâbir bin Samurah told me that the Prophet ﷺ did not die until he prayed sitting."

[١٧١٤] **١١٩-(٧٣٤) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ سِمَاكٍ، قَالَ: أَخْبَرَنِي جَابِرُ بْنُ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ لَمْ يَمُتْ، حَتَّىٰ صَلَّىٰ قَاعِدًا.

[1715] 120 - (735) It was narrated that 'Abdullâh bin 'Amr said: "I was told that the Messenger of Allâh ﷺ said: 'A

[١٧١٥] **١٢٠-(٧٣٥) [و]حَدَّثَني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي

man's prayer offered sitting is half a prayer.' I came to him and found him praying sitting. I put my hand on his head and he said: 'What is the matter with you, O 'Abdullâh bin 'Amr?' I said: 'O Messenger of Allâh, I have been told that you said: A man's prayer offered sitting is half a prayer' but you are praying while sitting.' He said: 'Yes, but I am not like any one of you.'"

يَحْيَىٰ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: حُدِّثْتُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلَاةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ» قَالَ فَأَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِسًا، فَوَضَعْتُ يَدِي عَلَىٰ رَأْسِهِ، فَقَالَ: «مَا لَكَ يَا عَبْدَ اللهِ بْنَ عَمْرٍو؟» قُلْتُ: حُدِّثْتُ، يَا رَسُولَ اللهِ! أَنَّكَ قُلْتَ: «صَلَاةُ الرَّجُلِ قَاعِدًا عَلَىٰ نِصْفِ الصَّلَاةِ» وَأَنْتَ تُصَلِّي قَاعِدًا! قَالَ: «أَجَلْ، وَلٰكِنِّي لَسْتُ كَأَحَدٍ مِنْكُمْ».

[1716] (...) It was narrated from Manṣûr with this chain (a similar *Ḥadîth* as no. 1715).

[١٧١٦] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ[مُحَمَّدُ] بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ مَنْصُورٍ، بِهٰذَا الْإِسْنَادِ. وَفِي رِوَايَةِ شُعْبَةَ: عَنْ أَبِي يَحْيَى الْأَعْرَجِ.

Chapter 17. Night Prayers And The Number Of *Rak'ah* Offered By The Prophet ﷺ At Night, And That *Witr* Is One *Rak'ah*, And A One *Rak'ah* Prayer Is Correct

(المعجم ١٧) - (**بَابُ صلاة الليل وعدد ركعات النبي ﷺ في الليل، وأن الوتر ركعة، وأن الركعة صلاة صحيحة**) (التحفة ١٢٥)

[1717] 121 - (736) It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to pray eleven *Rak'ah* at night, and he would make them an odd number with one *Rak'ah*. When

[١٧١٧] **١٢١-(٧٣٦)** **وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي بِاللَّيْلِ

he had finished, he would lie down on his right side, until the *Mu'adhdhin* came to him, then he would pray two brief *Rak'ah*.

[1718] 122 - (...) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "Between finishing the *'Ishâ'* prayer - which the people call *Al-'Atamah* - and dawn, the Messenger of Allâh ﷺ would pray eleven *Rak'ah*, saying the *Taslîm* between every two *Rak'ah*, and making them an odd number with one *Rak'ah*. When the *Mu'adhdhin* fell silent following the call to *Fajr* prayer, and he could see the dawn, and the *Mu'adhdhin* came to him, he would pray two brief *Rak'ah*, then lie down on his right side, until the *Mu'adhdhin* came to him for the *Iqâmah*."

[1719] (...) It was narrated from Ibn Shihâb with this chain, and Harmalah quoted a similar *Hadîth* (as no. 1718), except that he did not mention: "when he could see the dawn and the *Mu'adhdhin* came to him," and he did not mention: "the *Iqâmah*." The rest of the *Hadîth* is like the *Hadîth* of 'Amr.

إِحْدَىٰ عَشْرَةَ رَكْعَةً، يُوتِرُ مِنْهَا بِوَاحِدَةٍ فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَىٰ شِقِّهِ الْأَيْمَنِ، حَتَّىٰ يَأْتِيَهُ الْمُؤَذِّنُ فَيُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ.

[١٧١٨] ١٢٢-(...) **وحَدَّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ - وَهِيَ الَّتِي يَدْعُو النَّاسُ الْعَتَمَةَ - إِلَىٰ الْفَجْرِ، إِحْدَىٰ عَشْرَةَ رَكْعَةً، يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ، وَيُوتِرُ بِوَاحِدَةٍ، فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلَاةِ الْفَجْرِ، وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤَذِّنُ، قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَىٰ شِقِّهِ الْأَيْمَنِ، حَتَّىٰ يَأْتِيَهُ الْمُؤَذِّنُ لِلْإِقَامَةِ.

[١٧١٩] (...) **وَحَدَّثَنَاهُ** حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الْإِسْنَادِ، وَسَاقَ حَرْمَلَةُ الْحَدِيثَ بِمِثْلِهِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤَذِّنُ وَلَمْ يَذْكُرِ: الْإِقَامَةَ. وَسَائِرُ الْحَدِيثِ، بِمِثْلِ حَدِيثِ عَمْرٍو، سَوَاءً.

[1720] 123 - (737) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to Pray thirteen *Rak'ah* at night, five of which were *Witr*, and he did not sit at all except at the end."

[١٧٢٠] **١٢٣-(٧٣٧) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، يُوتِرُ مِنْ ذَلِكَ بِخَمْسٍ، لَا يَجْلِسُ فِي شَيْءٍ إِلَّا فِي آخِرِهَا.

[1721] (...) It was narrated from Hishâm, with this chain (a similar *Hadîth* as no. 1720).

[١٧٢١] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَاه أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ.

[1722] 124 - (...) It was narrated from 'Urwah that 'Âishah told him that the Messenger of Allâh ﷺ used to pray thirteen *Rak'ah*, including the two *Rak'ah* of *Fajr*.

[١٧٢٢] **١٢٤-(...) وحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكٍ [بْنِ مَالِكٍ]، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً، بِرَكْعَتَيِ الْفَجْرِ.

[1723] 125 - (738) It was narrated from Abû Salamah bin 'Abdur-Rahmân that he asked 'Âishah: "How did the Messenger of Allâh ﷺ pray during Ramadân?" She said: "The Messenger of Allâh ﷺ did not pray more, in Ramadân or at any

[١٧٢٣] **١٢٥-(٧٣٨) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَأَلَ عَائِشَةَ: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ فِي

other time, than eleven *Rak'ah*. He would pray four, and do not ask how beautiful and long they were. Then he would pray four, and do not ask how beautiful and long they were. Then he would pray three." 'Âishah said: "I said: 'O Messenger of Allâh, do you sleep before you pray *Witr*?' He said: 'O 'Âishah, my eyes sleep but my heart does not sleep.'"

رَمَضَانَ؟ قَالَتْ: مَا كَانَ رَسُولُ اللهِ ﷺ يَزِيدُ فِي رَمَضَانَ، وَلَا فِي غَيْرِهِ، عَلَىٰ إِحْدَىٰ عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. فَقَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللهِ! أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: «يَا عَائِشَةُ! إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي».

[1724] 126 - (...) It was narrated that Abû Salamah said: "I asked 'Âishah about the prayer of the Messenger of Allâh ﷺ and she said: 'He used to pray thirteen *Rak'ah*. He would pray eight *Rak'ah*, then he would pray *Witr*, then he would pray two *Rak'ah* while sitting. When he wanted to bow he would stand up then bow. Then he prayed two *Rak'ah* between the call (to prayer) and *Iqâmah* for *Fajr* prayer.'"

[١٧٢٤] ١٢٦-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ؟ فَقَالَتْ: كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً، يُصَلِّي ثَمَانَ رَكَعَاتٍ ثُمَّ يُوتِرُ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَيْنَ النِّدَاءِ وَالْإِقَامَةِ، مِنْ صَلَاةِ الصُّبْحِ.

[1725] (...) Abû Salamah narrated that he asked 'Âishah about the prayer of the Messenger of Allâh ﷺ... a similar report (as no. 1724, but with a different chain of narrators), except that in their *Hadîth* it said: "nine *Rak'ah* standing, including *Witr*."

[١٧٢٥] (...) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَىٰ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ؛ وَحَدَّثَنِي يَحْيَى بْنُ بِشْرٍ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَّامٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ. قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ

اللهِ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا: تِسْعَ رَكَعَاتٍ قَائِمًا، يُوتِرُ مِنْهُنَّ.

[1726] 127 - (...) Abû Salamah said: "I came to 'Âishah and said: 'O my mother, tell me about the prayer of the Messenger of Allâh ﷺ.' She said: 'He used to pray - during Ramaḍân and at other times - thirteen *Rak'ah* at night, including the two *Rak'ah* of *Fajr*.'"

[١٧٢٦] ١٢٧-(...) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللهِ بْنِ أَبِي لَبِيدٍ. سَمِعَ أَبَا سَلَمَةَ [قَالَ]: أَتَيْتُ عَائِشَةَ فَقُلْتُ: أَيْ أُمَّهْ! أَخْبِرِينِي عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ. فَقَالَتْ: كَانَتْ صَلَاتُهُ، فِي شَهْرِ رَمَضَانَ وَغَيْرِهِ، ثَلَاثَ عَشْرَةَ رَكْعَةً بِاللَّيْلِ، مِنْهَا رَكْعَتَا الْفَجْرِ.

[1727] 128 - (...) 'Âishah said: "The Messenger of Allâh ﷺ used to pray ten *Rak'ah* at night, and he would pray one *Rak'ah* for *Witr* and two *Rak'ah* for *Fajr*, and that was thirteen *Rak'ah*."

[١٧٢٧] ١٢٨-(...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ. قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كَانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ مِنَ اللَّيْلِ عَشْرَ رَكَعَاتٍ، وَيُوتِرُ بِسَجْدَةٍ، وَيَرْكَعُ رَكْعَتَيِ الْفَجْرِ، فَتِلْكَ ثَلَاثَ عَشْرَةَ رَكْعَةً.

[1728] 129 - (739) It was narrated that Abû Isḥâq said: "I asked Al-Aswad bin Yazîd what 'Âishah had told him about the prayer of the Messenger of Allâh ﷺ. She said: 'He used to sleep for the first part of the night and stay up for the latter part. Then if he had any need (for intimacy) from his wife he would satisfy that need, then he would go to sleep. Then when the first call came,' she said, 'he leapt up' -

[١٧٢٨] ١٢٩-(٧٣٩) وحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَٰقَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَٰقَ. قَالَ: سَأَلْتُ الْأَسْوَدَ بْنَ يَزِيدَ عَمَّا حَدَّثَتْهُ عَائِشَةُ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ؟ قَالَتْ: كَانَ يَنَامُ أَوَّلَ اللَّيْلِ وَيُحْيِي آخِرَهُ. ثُمَّ إِنْ كَانَتْ لَهُ حَاجَةٌ إِلَىٰ أَهْلِهِ قَضَىٰ حَاجَتَهُ ثُمَّ

and by Allâh she did not say 'he got up' - 'and poured water over himself' - and by Allâh, she did not say, 'he performed *Ghusl*,' and I know what she meant. 'If he was not *Junub*, he would perform *Wudû'* as a man does for prayer, then he prayed the two *Rak'ah*.'"

يَنَامُ، فَإِذَا كَانَ عِنْدَ النِّدَاءِ الْأَوَّلِ قَالَتْ: وَثَبَ - وَلَا وَاللهِ! مَا قَالَتْ: قَامَ - فَأَفَاضَ عَلَيْهِ الْمَاءَ، - وَلَا وَاللهِ! مَا قَالَتِ: اغْتَسَلَ، وَأَنَا أَعْلَمُ مَا تُرِيدُ - وَإِنْ لَمْ يَكُنْ جُنُبًا تَوَضَّأَ وُضُوءَ الرَّجُلِ لِلصَّلَاةِ، ثُمَّ صَلَّىٰ الرَّكْعَتَيْنِ.

[1729] 130 - (740) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray at night until the last of his prayer was *Witr*."

[١٧٢٩] ١٣٠-(٧٤٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ زُرَيْقٍ عَنْ أَبِي إِسْحٰقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، حَتَّىٰ يَكُونَ آخِرُ صَلَاتِهِ الْوِتْرَ.

[1730] 131 - (741) It was narrated that Masrûq said: "I asked 'Âishah about the actions of the Messenger of Allâh ﷺ. She said: 'He loved that which was done consistently.' I said: 'When did he pray?' She said: 'When the rooster crowed, he would get up and pray.'"

[١٧٣٠] ١٣١-(٧٤١) حَدَّثَنِي هَنَّادُ ابْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ عَمَلِ رَسُولِ اللهِ ﷺ؟ فَقَالَتْ: كَانَ يُحِبُّ الدَّائِمَ. قَالَ: قُلْتُ: أَيَّ حِينٍ كَانَ يُصَلِّي؟ فَقَالَتْ: كَانَ إِذَا سَمِعَ الصَّارِخَ، قَامَ فَصَلَّىٰ.

[1731] 132 - (742) It was narrated that 'Âishah said: "I never found the Messenger of Allâh ﷺ in my house before dawn but he was sleeping."

[١٧٣١] ١٣٢-(٧٤٢) حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ سَعْدِ بنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا أَلْفَىٰ رَسُولَ اللهِ ﷺ السَّحَرُ الْأَعْلَىٰ فِي بَيْتِي، أَوْ عِنْدِي، إِلَّا نَائِمًا.

[1732] 133 - (743) It was narrated that 'Âishah said: "When the Prophet ﷺ had prayed the two *Rak'ah* of *Fajr*, if I was awake he would talk to me, otherwise he would lie down."

[١٧٣٢] ١٣٣-(٧٤٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَنَصْرُ بْنُ عَلِيٍّ وَابْنُ أَبِي عُمَرَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّىٰ رَكْعَتَيِ الْفَجْرِ، فَإِنْ كُنْتُ مُسْتَيْقِظَةً، حَدَّثَنِي وَإِلَّا اضْطَجَعَ.

[1733] (...) A similar report (as no. 1732) was narrated from 'Âishah, from the Prophet ﷺ.

[١١٧٣٣] (...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنِ ابْنِ أَبِي عَتَّابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[1734] 134 - (744) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray at night, and when he had prayed *Witr* he said: 'Get up and pray *Witr*, O 'Âishah!'"

[١٧٣٤] ١٣٤-(٧٤٤) وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَإِذَا أَوْتَرَ قَالَ: «قُومِي، فَأَوْتِرِي يَا عَائِشَةُ».

[1735] 135 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to pray at night while she was lying in front of him, and when only *Witr* was left, he would wake her up and she would pray *Witr*.

[١٧٣٥] ١٣٥-(...) وحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيمَانُ بْنُ بِلَالٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنِ الْقَاسِمِ ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي صَلَاتَهُ بِاللَّيْلِ وَهِيَ مُعْتَرِضَةٌ

بَيْنَ يَدَيْهِ، فَإِذَا بَقِيَ الْوِتْرُ أَيْقَظَهَا فَأَوْتَرَتْ.

[1736] 136 - (745) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ prayed *Witr* at all times of the night, and (towards the end of his life) his *Witr* ended just before dawn."

[١٧٣٦] **١٣٦-(٧٤٥) [و]حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي يَعْفُورٍ وَاسْمُهُ وَاقِدٌ، وَلَقَبُهُ وَقْدَانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، كِلَاهُمَا عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللهِ ﷺ، فَانْتَهَىٰ وِتْرُهُ إِلَىٰ السَّحَرِ.

[1737] 137 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ prayed *Witr* at all times of the night, at the beginning of the night, in the middle and at the end, and (towards the end of his life) his *Witr* ended just before dawn."

[١٧٣٧] **١٣٧-(. . .) [و]حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللهِ ﷺ، مِنْ أَوَّلِ اللَّيلِ وَأَوْسَطِهِ وَآخِرِهِ، فَانْتَهَىٰ وِتْرُهُ إِلَىٰ السَّحَرِ.

[1738] 138 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ prayed *Witr* at all times of the night, and (towards the end of his life) his *Witr* ended at the end of the night."

[١٧٣٨] **١٣٨-(. . .) وحَدَّثَني** عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا حَسَّانُ قَاضِي كِرْمَانَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: كُلَّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللهِ ﷺ، فَانْتَهَىٰ وِتْرُهُ إِلَىٰ آخِرِ اللَّيْلِ.

Chapter 18. Night Prayer, And The One Who Sleeps And Misses It Or Is Sick

[1739] 139 - (746) It was narrated from Zurârah that Sa'd bin Hishâm bin 'Âmir wanted to go out on a campaign in the cause of Allâh, so he came to Al-Madînah, and he wanted to sell some property he had there and use the money to buy weapons and horses, and fight in *Jihâd* against the Romans until he died. When he came to Al-Madînah, he met some of the people of Al-Madînah who told him not to do that, and they told him that six people had wanted to do that during the lifetime of the Prophet of Allâh ﷺ, and the Prophet of Allâh ﷺ told him not to do that, and he said: "Do you not have an example in me?"

When they told him that, he took back his wife whom he had divorced, and brought witnesses to attest that he had taken her back. Then he went to Ibn 'Abbâs and asked him about the *Witr* of the Messenger of Allâh ﷺ. Ibn 'Abbâs said: "Shall I not tell you who is the most knowledgeable of people on earth about the *Witr* of the Messenger of Allâh ﷺ?' He said: 'Who?' He said: "Âishah; go to

(المعجم ١٨) - (بَابُ جامع صلاة اللَّيل، ومن نام عنه أَو مرض)

(التحفة ١٢٦)

[١٧٣٩] ١٣٩-(٧٤٦) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ أَنَّ سَعْدَ بْنَ هِشَامِ بْنِ عَامِرٍ أَرَادَ أَنْ يَغْزُوَ فِي سَبِيلِ اللهِ، فَقَدِمَ الْمَدِينَةَ، فَأَرَادَ أَنْ يَبِيعَ عَقَارًا لَهُ بِهَا فَيَجْعَلَهُ فِي السِّلَاحِ وَالْكُرَاعِ وَيُجَاهِدَ الرُّومَ حَتَّىٰ يَمُوتَ، فَلَمَّا قَدِمَ الْمَدِينَةَ، لَقِيَ أُنَاسًا مِنْ أَهْلِ الْمَدِينَةِ، فَنَهَوْهُ عَنْ ذَلِكَ، وَأَخْبَرُوهُ، أَنَّ رَهْطًا سِتَّةً أَرَادُوا ذَلِكَ فِي حَيَاةِ نَبِيِّ اللهِ ﷺ، فَنَهَاهُمْ نَبِيُّ اللهِ ﷺ. وَقَالَ: «أَلَيْسَ لَكُمْ فِيَّ أُسْوَةٌ؟» فَلَمَّا حَدَّثُوهُ بِذَلِكَ رَاجَعَ امْرَأَتَهُ، وَقَدْ كَانَ طَلَّقَهَا، وَأَشْهَدَ عَلَىٰ رَجْعَتِهَا، فَأَتَى ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنْ وِتْرِ رَسُولِ اللهِ ﷺ؟ فَقَالَ ابْنُ عَبَّاسٍ: أَلَا أَدُلُّكَ عَلَىٰ أَعْلَمِ أَهْلِ الْأَرْضِ بِوِتْرِ رَسُولِ اللهِ ﷺ؟ قَالَ: مَنْ؟ قَالَ: عَائِشَةُ، فَأْتِهَا فَسَلْهَا، ثُمَّ ائْتِنِي فَأَخْبِرْنِي بِرَدِّهَا عَلَيْكَ، فَانْطَلَقْتُ إِلَيْهَا، فَأَتَيْتُ عَلَىٰ حَكِيمِ بْنِ أَفْلَحَ، فَاسْتَلْحَقْتُهُ

her and ask her, then come and tell me what answer she gives to you."
(He narrated) So I went to her. I went to Ḥakîm bin Aflaḥ and asked him to go with me to her. He said: "I do not want to approach her, because I told her not to say anything about these two parties, but she insisted on that." I adjured him to come, so he came, and we went to 'Âishah. We asked permission to enter and she gave us permission and we entered upon her. She said: "Is it Ḥakîm?'' And she recognized him. He said: "Yes." She said: "Who is with you?" He said: "Sa'd bin Hishâm." She said: "Who is Hishâm?" He said: "Ibn 'Âmir." She prayed for mercy for him and said good things." - Qatâdah (one of the narrators) said: "He was martyred on the day of Uḥud." -
I said: "O Mother of the believers, tell me about the character of the Messenger of Allâh ﷺ." She said: "Do you not read the Qur'ân?" I said: "Of course." She said: "The character of the Prophet of Allâh ﷺ was the Qur'ân." I wanted to get up and not ask anyone about anything else until I died. Then I decided to ask: "Tell me about the *Qiyâm* (night prayer) of the Messenger of Allâh ﷺ." She said: "Do you not read: 'O you

إِلَيْهَا، فَقَالَ: مَا أَنَا بِقَارِبِهَا، لِأَنِّي نَهَيْتُهَا أَنْ تَقُولَ فِي هَاتَيْنِ الشِّيعَتَيْنِ شَيْئًا فَأَبَتْ فِيهِمَا إِلَّا مُضِيًّا. قَالَ فَأَقْسَمْتُ عَلَيْهِ، فَجَاءَ، فَانْطَلَقْنَا إِلَىٰ عَائِشَةَ، فَاسْتَأْذَنَّا عَلَيْهَا، فَأَذِنَتْ لَنَا، فَدَخَلْنَا عَلَيْهَا. فَقَالَتْ: أَحَكِيمٌ؟ فَعَرَفَتْهُ، فَقَالَ: نَعَمْ. فَقَالَتْ: مَنْ مَعَكَ؟ قَالَ: سَعْدُ بْنُ هِشَامٍ. قَالَتْ: مَنْ هِشَامٌ؟ قَالَ: ابْنُ عَامِرٍ، فَتَرَحَّمَتْ عَلَيْهِ. وَقَالَتْ خَيْرًا. قَالَ قَتَادَةُ: وَكَانَ أُصِيبَ يَوْمَ أُحُدٍ، فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! أَنْبِئِينِي عَنْ خُلُقِ رَسُولِ اللهِ ﷺ. قَالَتْ: أَلَسْتَ تَقْرَأُ الْقُرْآنَ؟ قُلْتُ: بَلَىٰ. قَالَتْ: فَإِنَّ خُلُقَ نَبِيِّ اللهِ ﷺ كَانَ الْقُرْآنَ. قَالَ فَهَمَمْتُ أَنْ أَقُومَ، وَلَا أَسْأَلَ أَحَدًا عَنْ شَيْءٍ حَتَّىٰ أَمُوتَ، ثُمَّ بَدَا لِي فَقُلْتُ: أَنْبِئِينِي عَنْ قِيَامِ رَسُولِ اللهِ ﷺ. فَقَالَتْ: أَلَسْتَ تَقْرَأُ: ﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ﴾؟ قُلْتُ: بَلَىٰ. قَالَتْ: فَإِنَّ اللهَ عَزَّ وَجَلَّ افْتَرَضَ قِيَامَ اللَّيْلِ فِي أَوَّلِ هٰذِهِ السُّورَةِ، فَقَامَ نَبِيُّ اللهِ ﷺ وَأَصْحَابُهُ حَوْلًا، وَأَمْسَكَ اللهُ خَاتِمَتَهَا اثْنَيْ عَشَرَ شَهْرًا فِي السَّمَاءِ، حَتَّىٰ أَنْزَلَ اللهُ، فِي آخِرِ هٰذِهِ السُّورَةِ التَّخْفِيفَ، فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ

wrapped in garments!'?"[1] I said: "Of course." She said: "Allâh enjoined *Qiyâm Al-Lail* (the Night Prayers) at the beginning of this *Sûrah*, and the Prophet of Allâh ﷺ and his Companions prayed *Qiyâm* for a year. And Allâh withheld the latter part of this *Sûrah* for twelve months in heavens, until Allâh revealed, at the end of this *Sûrah*, the reduction of the burden. so *Qiyâm Al-Lail* became voluntary after it had been obligatory."

I said: "O Mother of the believers, tell me about the *Witr* of the Messenger of Allâh ﷺ." She said: "We used to prepare his *Siwâk* and water for purification for him, and Allâh would cause him to wake whenever He willed during the night. Then he would use the *Siwâk* and perform *Wudû'* and pray nine *Rak'ah*, during which he did not sit except in the eighth *Rak'ah*; he would remember Allâh, praise Him and call upon Him. Then he would get up without saying the *Taslîm*, and he would stand and pray the ninth *Rak'ah*, then he would sit and remember Allâh, praise Him and call upon Him. Then he would say a *Taslîm* that we could hear. Then he prayed two *Rak'ah* after saying the *Taslîm*, while sitting,

فَرِيضَةٍ. قَالَ: قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! أَنْبِئِينِي عَنْ وِتْرِ رَسُولِ اللهِ ﷺ. فَقَالَتْ: كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ، فَيَبْعَثُهُ اللهُ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ، فَيَتَسَوَّكُ وَيَتَوَضَّأُ وَيُصَلِّي تِسْعَ رَكَعَاتٍ، لَا يَجْلِسُ فِيهَا إِلَّا فِي الثَّامِنَةِ، فَيَذْكُرُ اللهَ وَيَحْمَدُهُ وَيَدْعُوهُ، ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ، ثُمَّ يَقُومُ فَيُصَلِّي التَّاسِعَةَ، ثُمَّ يَقْعُدُ فَيَذْكُرُ اللهَ وَيَحْمَدُهُ وَيَدْعُوهُ، ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا، ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَعْدَمَا يُسَلِّمُ وَهُوَ قَاعِدٌ، فَتِلْكَ إِحْدَىٰ عَشْرَةَ رَكْعَةً، يَا بُنَيَّ!. فَلَمَّا أَسَنَّ نَبِيُّ اللهِ ﷺ، وَأَخَذَهُ اللَّحْمُ، أَوْتَرَ بِسَبْعٍ، وَصَنَعَ فِي الرَّكْعَتَيْنِ مِثْلَ صَنِيعِهِ الْأَوَّلِ، فَتِلْكَ تِسْعٌ، يَا بُنَيَّ!. وَكَانَ نَبِيُّ اللهِ ﷺ إِذَا صَلَّىٰ صَلَاةً أَحَبَّ أَنْ يُدَاوِمَ عَلَيْهَا، وَكَانَ إِذَا غَلَبَهُ نَوْمٌ أَوْ وَجَعٌ عَنْ قِيَامِ اللَّيْلِ صَلَّىٰ من النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً، وَلَا أَعْلَمُ نَبِيَّ اللهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ، وَلَا صَلَّىٰ لَيْلَةً إِلَىٰ الصُّبْحِ، وَلَا صَامَ شَهْرًا كَامِلًا غَيْرَ رَمَضَانَ. قَالَ: فَانْطَلَقْتُ إِلَىٰ ابْنِ عَبَّاسٍ فَحَدَّثْتُهُ بِحَدِيثِهَا. فَقَالَ: صَدَقَتْ: لَوْ كُنْتُ أَقْرَبُهَا أَوْ أَدْخُلُ عَلَيْهَا لَأَتَيْتُهَا حَتَّىٰ

[1] *Al-Muzzammil* 73:1.

and that made eleven *Rak'ah*. O my son, when the Prophet of Allâh ﷺ grew old and gained weight, he prayed *Witr* with seven, and he did in the last two *Rak'ah* as he did in the first, and that made nine. O my son, when the Prophet of Allâh ﷺ offered a prayer, he liked to persist in offering it. If sleep or pain overtook him and kept him from praying *Qiyâm* at night, he would pray twelve *Rak'ah* during the day. I do not know that the Prophet of Allâh ﷺ recited the entire Qur'ân in one night, or spent an entire night in prayer, or fasted an entire month except Ramaḍân."

I went to Ibn 'Abbâs and told him what she had said. He said. "She has spoken the truth. If I were to approach her or enter upon her, I would go to her so that I could hear it from her own lips." I said: "If I had known that you do not enter upon her, I would not have told you what she said."

تُشَافِهَنِي بِهِ. قَالَ: قُلْتُ: لَوْ عَلِمْتُ أَنَّكَ لَا تَدْخُلُ عَلَيْهَا مَا حَدَّثْتُكَ حَدِيثَهَا.

[1740] **(...)** It was narrated from Sa'd bin Hishâm that he divorced his wife then went to Al-Madînah to sell his property... and he mentioned something similar.

[١٧٤٠] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ، ثُمَّ انْطَلَقَ إِلَى الْمَدِينَةِ لِيَبِيعَ عَقَارَهُ، فَذَكَرَ نَحْوَهُ.

[1741]... - **(...)** It was narrated that Sa'd bin Hishâm said: "I went to 'Abdullâh bin 'Abbâs and

[١٧٤١] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا

asked him about *Witr*..." and he quoted the *Ḥadîth* (similar to no. 1739). In it he said: "She said: 'Who is Hishâm?' I said: 'Ibn 'Âmir.' She said: 'What a good man 'Âmir was; he was killed on the day of Uḥud.'"

سَعِيدُ بْنُ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ أَنَّهُ قَالَ: انْطَلَقْتُ إِلَىٰ عَبْدِ اللهِ بْنِ عَبَّاسٍ، فَسَأَلْتُهُ عَنِ الْوِتْرِ. وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ. وَقَالَ فِيهِ: قَالَتْ: مَنْ هِشَامٌ؟ قُلْتُ: ابْنُ عَامِرٍ. قَالَتْ: نِعْمَ الْمَرْءُ كَانَ عَامِرٌ. أُصِيبَ يَوْمَ أُحُدٍ.

[1742] (...) It was narrated from Zurârah bin Awfa that Sa'd bin Hishâm was a neighbor of his. He told him that he had divorced his wife... and he narrated a *Ḥadîth* like that of Sa'eed (no. 1741). In it he said: "She said: 'Who is Hishâm?' He said: 'Ibn 'Âmir.' She said: 'What a good man he was. He was killed (when fighting) with the Messenger of Allâh ﷺ on the day of Uḥud.'" And it says: "Ḥakîm bin Aflaḥ said: 'As for me, if I had known that you do not enter upon her, I would not have told you what she said.'"

[١٧٤٢] (. . .) **وحَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ أَنَّ سَعْدَ بْنَ هِشَامٍ كَانَ جَارًا لَهُ، فَأَخْبَرَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ، وَاقْتَصَّ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ سَعِيدٍ. وَفِيهِ: قَالَتْ: مَنْ هِشَامٌ؟ قَالَ: ابْنُ عَامِرٍ. قَالَتْ: نِعْمَ الْمَرْءُ كَانَ، أُصِيبَ مَعَ رَسُولِ اللهِ ﷺ يَوْمَ أُحُدٍ. وَفِيهِ: فَقَالَ حَكِيمُ بْنُ أَفْلَحَ: أَمَا إِنِّي لَوْ عَلِمْتُ أَنَّكَ لَا تَدْخُلُ عَلَيْهَا مَا أَنْبَأْتُكَ بِحَدِيثِهَا.

[1743] 140 - (...) It was narrated from Sa'd bin Hishâm, from 'Âishah that if the Messenger of Allâh ﷺ missed a prayer at night due to pain or any other reason, he would pray twelve *Rak'ah* during the day.

[١٧٤٣] ١٤٠-(. . .) **وَحَدَّثَنَا** سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ أَبِي عَوَانَةَ - قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ - عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا فَاتَتْهُ الصَّلَاةُ مِنَ

اللَّيْلِ مِنْ وَجَعٍ أَوْ غَيْرِهِ، صَلَّىٰ مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً.

[1744] 141 - (...) It was narrated that 'Âishah said: "If the Messenger of Allâh ﷺ did an action, he would persist in it. If he slept at night or was sick, he would pray twelve *Rak'ah* during the day." She said: "And I never saw the Messenger of Allâh ﷺ spend an entire night in prayer until dawn, or fast an entire month except Ramaḍân."

[١٧٤٤] ١٤١-(...) وحَدَّثَنَا عَلِيُّ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ، وَهُوَ ابْنُ يُونُسَ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ ابْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ الْأَنْصَارِيِّ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا عَمِلَ عَمَلًا أَثْبَتَهُ، وَكَانَ إِذَا نَامَ مِنَ اللَّيْلِ أَو مَرِضَ، صَلَّىٰ مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً.

قَالَتْ: وَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ قَامَ لَيْلَةً حَتَّى الصَّبَاحِ، وَمَا صَامَ شَهْرًا مُتَتَابِعًا إِلَّا رَمَضَانَ.

[1745] 142 - (717) It was narrated that 'Abdur-Raḥmân bin 'Abdin Al-Qâriy said: "I heard 'Umar bin Al-Khaṭṭâb say: 'The Messenger of Allâh ﷺ said: Whoever sleeps and misses his regular portion (of worship)[1] or part of it, let him recite it between *Fajr* prayer and *Ẓuhr* prayer, and it will be recorded for him as if he recited it at night.'"

[١٧٤٥] ١٤٢-(٧٤٧) حَدَّثَنَا هَٰرُونُ ابْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ وَعُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ، أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ عَبْدٍ الْقَارِيِّ. قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ،

[1] Regular portion of worship (*Ḥizb*): Prayers or reading Qur'ân etc., that a person commits himself to do regularly.

فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ».

Chapter 19. *Ṣalât Al-Awwâbîn* (The Prayer Of The Penitent) Is When The Young Camels Feel The Heat Of The Hot Sand

(المعجم ١٩) - (بَابُ صلاة الأوّابين حين ترمض الفصال) (التحفة ١٢٧)

[1746] 143 - (748) It was narrated from Al-Qâsim Ash-Shaibânî that Zaid bin Arqam saw some people praying in the early morning and he said: "They know that prayer at a time other than this is better. The Messenger of Allâh ﷺ said: 'The *Ṣalât-Awwâbîn* (prayer of the penitent) is when the young camels feel the heat of the hot sand.'"

[١٧٤٦] ١٤٣-(٧٤٨) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، قَالَا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ الشَّيْبَانِيِّ أَنَّ زَيْدَ بْنَ أَرْقَمَ رَأَىٰ قَوْمًا يُصَلُّونَ مِنَ الضُّحَىٰ، فَقَالَ: أَمَا لَقَدْ عَلِمُوا أَنَّ الصَّلَاةَ فِي غَيْرِ هٰذِهِ السَّاعَةِ أَفْضَلُ، إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلَاةُ الْأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ».

[1747] 144 - (...) It was narrated that Zaid bin Arqam said: "The Messenger of Allâh ﷺ went out to the people of Qubâ' when they were praying, and said: 'The prayer of the penitent is when the young camels feel the heat of the hot sand.'"

[١٧٤٧] ١٤٤-(...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللهِ قَالَ: حَدَّثَنَا الْقَاسِمُ الشَّيْبَانِيُّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ عَلَىٰ أَهْلِ قُبَاءٍ وَهُمْ يُصَلُّونَ، فَقَالَ: «صَلَاةُ الْأَوَّابِينَ إِذَا رَمِضَتِ الْفِصَالُ».

Chapter 20. The Night Prayers Are Two By Two, And *Witr* Is One *Rak'ah* At The End Of the Night

(المعجم ٢٠) - (بَابُ صلاة الليل مثنى مثنى، والوتر ركعة من آخر الليل) (التحفة ١٢٨)

[1748] 145 - (749) It was narrated from Ibn 'Umar that a

[١٧٤٨] ١٤٥-(٧٤٩) وحَدَّثَنَا

يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ وَعَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَىٰ مَثْنَىٰ، فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ، صَلَّىٰ رَكْعَةً وَاحِدَةً، تُوتِرُ لَهُ مَا قَدْ صَلَّىٰ». [انظر: ١٧٦٠]

man asked the Messenger of Allâh ﷺ about prayers at night. The Messenger of Allâh ﷺ said: "The night prayers are two by two, then if one of you fears that dawn may come, he should pray one *Rak'ah*, which will make what he has prayed odd-numbered."

[١٧٤٩] ١٤٦-(...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ سَمِعَ النَّبِيَّ ﷺ يَقُولُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرٌو عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ عَنْ صَلَاةِ اللَّيْلِ؟ فَقَالَ «مَثْنَىٰ مَثْنَىٰ، فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِرَكْعَةٍ».

[1749] 146 - (...) It was narrated from Sâlim, from his father, that a man asked the Prophet ﷺ about night prayers, and he said: "Two by two, then when you fear that dawn may come, pray *Witr* with one *Rak'ah*."

[١٧٥٠] ١٤٧-(...) **وَحَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ، أَنَّ سَالِمَ بْنَ عَبْدِ اللهِ بْنِ عُمَرَ وَحُمَيْدَ بْنَ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ

[1750] 147 - (...) It was narrated that 'Abdullâh bin 'Umar bin Al-Khaṭṭâb said: "A man stood up and said: 'O Messenger of Allâh, how are the night prayers?' The Messenger of Allâh ﷺ said: 'The night prayers are two by two, then when you fear that dawn

may come, pray one *Rak'ah* as *Witr*.'"

حَدَّثَاهُ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: قَامَ رَجُلٌ فقَالَ: يَا رَسُولَ اللهِ! كَيْفَ صَلَاةُ اللَّيْلِ؟ قَالَ رَسُولُ اللهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَىٰ مَثْنَىٰ، فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

[1751] 148 - (...) It was narrated from 'Abdullâh bin 'Umar that a man asked the Prophet ﷺ, when I was between him and the one who was asking, saying: "O Messenger of Allâh, how are the night prayers?" He said: "Two by two, then when you fear that dawn may come, then pray one *Rak'ah*, and make the last of your prayer *Witr*." Then a man asked him, one year later, and I was in the same position with regard to the Messenger of Allâh ﷺ, and I do not know whether it was the same man or another man, and he told him something similar.

[١٧٥١] ١٤٨-(...) وحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ وَبُدَيْلٌ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ، وَأَنَا بَيْنَهُ وَبَيْنَ السَّائِلِ. فَقَالَ: يَا رَسُولَ اللهِ! كَيْفَ صَلَاةُ اللَّيْلِ؟ قَالَ «مَثْنَىٰ مَثْنَى، فَإِذَا خَشِيتَ الصُّبْحَ فَصَلِّ رَكْعَةً، وَاجْعَلْ آخِرَ صَلَاتِكَ وِتْرًا» ثُمَّ سَأَلَهُ رَجُلٌ، عَلَىٰ رَأْسِ الْحَوْلِ، وَأَنَا بِذٰلِكَ الْمَكَانِ مِنْ رَسُولِ اللهِ ﷺ، فَلَا أَدْرِي، هُوَ ذٰلِكَ الرَّجُلُ أَوْ رَجُلٌ آخَرُ. فَقَالَ لَهُ مِثْلَ ذٰلِكَ.

[1752] (...) It was narrated that Ibn 'Umar said: A man asked the Prophet ﷺ... and he mentioned something similar (to no. 1751), but it does not say in the *Hadîth*: "Then a man asked him, one year later..." etc.

[١٧٥٢] (...) وحَدَّثَنِي أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ وَبُدَيْلٌ وَعِمْرَانُ بْنُ حُدَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ وَالزُّبَيْرُ بْنُ الْخِرِّيتِ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ

النَّبِيِّ ﷺ، فَذَكَرَا بِمِثْلِهِ، وَلَيْسَ فِي حَدِيثِهِمَا: ثُمَّ سَأَلَهُ رَجُلٌ عَلَىٰ رَأْسِ الْحَوْلِ، وَمَا بَعْدَهُ.

[1753] 149 - (750) It was narrated from 'Abdullâh bin Shaqîq, from Ibn 'Umar, that the Prophet ﷺ said: "Hasten to pray *Witr* before morning."

[١٧٥٣] **١٤٩**-(٧٥٠) **حَدَّثَنَا** هَرُونُ ابْنُ مَعْرُوفٍ وَسُرَيْجُ بْنُ يُونُسَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنِ ابْنِ أَبِي زَائِدَةَ. قَالَ هَارُونُ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنِي عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَادِرُوا الصُّبْحَ بِالْوِتْرِ».

[1754] 150 - (751) It was narrated from Nâfi' that Ibn 'Umar said: "Whoever prays at night, let him make the last of his prayer *Witr*, for the Messenger of Allâh ﷺ used to enjoin that."

[١٧٥٤] **١٥٠**-(٧٥١) **حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ قَالَ: مَنْ صَلَّىٰ مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلَاتِهِ وِتْرًا، فَإِنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْمُرُ بِذٰلِكَ.

[1755] 151 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Make the last of your prayers at night *Witr*."

[١٧٥٥] **١٥١**-(...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَابْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا يَحْيَىٰ، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وِتْرًا».

[1756] 152 - (...) Nâfi' narrated

[١٧٥٦] **١٥٢**-(...) **وحَدَّثَنِي**

that Ibn 'Umar used to say: "Whoever prays at night, let him make the last of his prayer *Witr* before dawn comes. This is what the Messenger of Allâh ﷺ used to enjoin on them."

هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ ابْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ: مَنْ صَلَّىٰ مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلَاتِهِ وِتْرًا قَبْلَ الصُّبْحِ، كَذٰلِكَ كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُهُمْ.

[1757] 153 - (752) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: '*Witr* is one *Rak'ah*, at the end of the night.'"

[١٧٥٧] **١٥٣-(٧٥٢) حَدَّثَنَا** شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ قَالَ: حَدَّثَنِي أَبُو مِجْلَزٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

[1758] 154 - (...) It was narrated that Abû Mijlaz said: "I heard Ibn 'Umar narrating that the Prophet ﷺ said: '*Witr* is one *Rak'ah*, at the end of the night.'"

[١٧٥٨] **١٥٤-(...) وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَزٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

[1759] 155 - (753) It was narrated that Abû Mijlaz said: "I asked Ibn 'Abbâs about *Witr*. He said: 'I heard the Messenger of Allâh ﷺ say: "One *Rak'ah*, at the end of the night." I asked Ibn 'Umar and he said: "I heard the Messenger of Allâh ﷺ say: 'One *Rak'ah*, at the end of the night.'"

[١٧٥٩] **١٥٥-(٧٥٣) وحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي مِجْلَزٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْوِتْرِ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ». وَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ:

سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

[1760] 156 - (749) 'Ubaidullâh bin 'Abdullâh bin 'Umar narrated that Ibn 'Umar told them that a man called out to the Messenger of Allâh ﷺ when he was in the *Masjid*, saying: "O Messenger of Allâh, how should I make my prayer at night odd-numbered?" The Messenger of Allâh ﷺ said: "Whoever prays, let him pray two by two, then when he feels that dawn is coming, let him offer one *Rak'ah*, and that will make what he had prayed odd-numbered for him."

[١٧٦٠] ١٥٦-(٧٤٩) وحَدَّثَنَا أَبُو كُرَيْبٍ وَهَرُونُ بْنُ عَبْدِ اللهِ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ ابْنَ عُمَرَ حَدَّثَهُمْ أَنَّ رَجُلًا نَادَىٰ رَسُولَ اللهِ ﷺ وَهُوَ فِي الْمَسْجِدِ. فَقَالَ: يَا رَسُولَ اللهِ! كَيْفَ أُوتِرُ صَلَاةَ اللَّيْلِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّىٰ فَلْيُصَلِّ مَثْنَىٰ مَثْنَىٰ، فَإِنْ أَحَسَّ أَنْ يُصْبِحَ، سَجَدَ سَجْدَةً، فَأَوْتَرَتْ لَهُ مَا صَلَّىٰ».

قَالَ أَبُو كُرَيْبٍ: عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ. وَلَمْ يَقُلْ: ابْنِ عُمَرَ. [راجع: ١٧٤٨]

[1761] 157 - (...) It was narrated that Anas bin Sîrîn said: "I asked Ibn 'Umar: 'Do you think that in the two *Rak'ah* before *Al-Ghadâh* (*Fajr*) prayer I should recite for a long time?' He said: 'The Messenger of Allâh ﷺ used to pray two by two at night, then he would pray *Witr* with one *Rak'ah*. He said: 'It is not about this that I was asking.' He said: 'You are dense. Why don't you let me narrate the *Ḥadîth* in full? The Messenger of Allâh ﷺ used to pray two by two at night, then he would pray *Witr* with one *Rak'ah*, then he would pray two *Rak'ah*

[١٧٦١] ١٥٧-(...) وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ وَأَبُو كَامِلٍ، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ، قُلْتُ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْغَدَاةِ أُطِيلُ فِيهِمَا الْقِرَاءَةَ؟ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَىٰ مَثْنَىٰ وَيُوتِرُ بِرَكْعَةٍ. قَالَ قُلْتُ: إِنِّي لَسْتُ عَنْ هَٰذَا أَسْأَلُكَ قَالَ: إِنَّكَ لَضَخْمٌ أَلَا تَدَعُنِي أَسْتَقْرِىءُ لَكَ الْحَدِيثَ؟ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ

before *Al-Ghadâh* (*Fajr*) as if the *Iqâmah* was in his ears.'"

Khalf (one of the narrators) said: "Before *Al-Ghadâh*" and he did not mention: "prayer."

اللَّيْلِ مَثْنَىٰ مَثْنَىٰ، وَيُوتِرُ بِرَكْعَةٍ، وَيُصَلِّي رَكْعَتَيْنِ قَبْلَ الْغَدَاةِ، كَأَنَّ الْأَذَانَ بِأُذُنَيْهِ.

قَالَ خَلَفٌ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ الْغَدَاةِ، وَلَمْ يَذْكُرْ: صَلَاةِ.

[1762] 158 - (...) It was narrated that Anas bin Sîrîn said: "I asked Ibn 'Umar..." a similar report (as no. 1761), and he added: "And he would pray *Witr* with one *Rak'ah* at the end of the night." And it says that he said: "Stop, stop! You are dense."

[١٧٦٢] ١٥٨-(...) وحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ سَأَلْتُ ابْنَ عُمَرَ، بِمِثْلِهِ. وَزَادَ: وَيُوتِرُ بِرَكْعَةٍ مِنْ آخِرِ اللَّيْلِ. وَفِيهِ: فَقَالَ: بَهْ بَهْ. إِنَّكَ لَضَخْمٌ.

[1763] 159 - (...) Ibn 'Umar narrated that the Messenger of Allâh ﷺ said: "The night prayers are two by two. If you think that dawn is going to catch up with you, then pray *Witr* with one *Rak'ah*." It was said to Ibn 'Umar: "What is two by two?" He said: "You should say the *Taslîm* after every two *Rak'ah*."

[١٧٦٣] ١٥٩-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ حُرَيْثٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَىٰ مَثْنَىٰ، فَإِذَا رَأَيْتَ أَنَّ الصُّبْحَ يُدْرِكُكَ فَأَوْتِرْ بِوَاحِدَةٍ». فَقِيلَ لِابْنِ عُمَرَ: مَا «مَثْنَىٰ مَثْنَىٰ؟» قَالَ أَنْ تُسَلِّمَ فِي كُلِّ رَكْعَتَيْنِ.

[1764] 160 - (754) It was narrated from Abû Sa'eed that the Prophet ﷺ said: "Pray *Witr* before dawn comes."

[١٧٦٤] ١٦٠-(٧٥٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَىٰ عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا».

[1765] 161 - (...) Abû Sa'eed narrated that they asked the Prophet ﷺ about *Witr* and he said: "Pray *Witr* before the dawn."

[١٧٦٥] ١٦١-(...) وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنِي عُبَيْدُ اللهِ عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ قَالَ: أَخْبَرَنِي أَبُو نَضْرَةَ الْعَوَقِيُّ أَنَّ أَبَا سَعِيدٍ أَخْبَرَهُمْ أَنَّهُمْ سَأَلُوا النَّبِيَّ ﷺ عَنِ الْوِتْرِ؟ فَقَالَ «أَوْتِرُوا قَبْلَ الصُّبْحِ».

Chapter 21. One Who Fears That He Will Not Get Up At The End Of The Night, Then He Should Pray *Witr* At The Beginning Of The Night

(المعجم ٢١) - (بَابُ من خاف أن لا يقوم من آخر الليل فليوتر أوله) (التحفة ١٢٩)

[1766] 162 - (755) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever fears that he will not get up at the end of the night, let him pray *Witr* at the beginning. Whoever is sure that he will get up at the end of the night, let him pray *Witr* at the end, for prayer at the end of the night is witnessed, and that is better.'"
Abû Mu'âwiyah (in his narration) said: "is attended."

[١٧٦٦] ١٦٢-(٧٥٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ، وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ، فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذَلِكَ أَفْضَلُ».
وَقَالَ أَبُو مُعَاوِيَةَ: مَحْضُورَةٌ.

[1767] 163 - (...) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'Any one of you who fears that he will not get up at the end of the night, let him pray *Witr* then go to sleep. Whoever is confident that he will get up at the end of the night, let

[١٧٦٧] ١٦٣-(...) وحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، وَهُوَ ابْنُ عُبَيْدِ اللهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَيُّكُمْ خَافَ أَنْ لَا يَقُومَ

him pray *Witr* at the end, for recitation at the end of the night is attended, and that is better.'"

مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ، ثُمَّ لْيَرْقُدْ، وَمَنْ وَثِقَ بِقِيَامٍ مِنَ اللَّيْلِ فَلْيُوتِرْ مِنْ آخِرِهِ، فَإِنَّ قِرَاءَةَ آخِرِ اللَّيْلِ مَحْضُورَةٌ، وَذَلِكَ أَفْضَلُ».

Chapter 22. The Best Prayer Is That In Which One Stands For A Long Time (*Ṭuwlul-Qunût*

(المعجم ٢٢) - (بَابُ أفضل الصلاة طول القنوت) (التحفة ١٣٠)

[1768] 164 - (756) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'The best prayer is that in which one stands for a long time.'"

[١٧٦٨] **١٦٤**-(٧٥٦) حَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ».

[1769] 165 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ was asked which prayer is best. He said: 'That in which one stands for a long time.'"

[١٧٦٩] **١٦٥**-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ».

قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ.

Chapter 23. In the Night There Is An Hour When Supplications Are Answered

(المعجم ٢٣) - (بَابٌ في الليل ساعة مستجاب فيها الدعاء) (التحفة ١٣١)

[1770] 166 - (757) It was narrated from Abû Sufyân that Jâbir said: "I heard the Prophet

[١٧٧٠] **١٦٦**-(٧٥٧) وحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ

ﷺ say: 'In the night there is an hour when, if a Muslim asks Allâh for good in this world and in the Hereafter, He will give him it, and that happens every night.'"

الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ فِي اللَّيْلِ لَسَاعَةً، لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللهَ خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ، إِلَّا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كُلَّ لَيْلَةٍ».

[1771] 167 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "In the night there is an hour when, if the Muslim slave asks Allâh for something good, He will give him it."

[١٧٧١] **١٦٧**-(...) **وحَدَّثني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنَ اللَّيْلِ سَاعَةً، لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللهَ خَيْرًا، إِلَّا أَعْطَاهُ إِيَّاهُ».

Chapter 24. Encouragement To Supplicate And Recite Statements Of Remembrance At The End Of The Night, And The Response To That

(المعجم ٢٤) - (بَابُ الترغيب في الدعاء والذكر في آخر الليل والإجابة فيه) (التحفة ١٣٢)

[1772] 168 - (758) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Our Lord, may He be blessed and exalted, comes down to the lowest heaven every night when the last third of the night is left, and He says: 'Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?'"

[١٧٧٢] **١٦٨**-(٧٥٨) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللهِ الْأَغَرِّ، وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَىٰ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَىٰ ثُلُثُ اللَّيْلِ الْآخِرُ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

[1773] 169 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh comes down to the lowest heaven every night when the first third of the night has passed, and says: 'I am the Sovereign, I am the Sovereign. Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?' And that continues until the light of dawn."

[١٧٧٣] ١٦٩-(...) وحَدَّثنا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَٰنِ الْقَارِيُّ، عَنْ سُهَيْلٍ [بْنِ أَبِي صَالِحٍ]، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «يَنْزِلُ اللهُ إِلَىٰ السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ، حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الأَوَّلُ. فَيَقُولُ: أَنَا الْمَلِكُ، أَنَا الْمَلِكُ، مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ، فَلَا يَزَالُ كَذٰلِكَ حَتَّىٰ يُضِيءَ الْفَجْرُ».

[1774] 170 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When half of the night has passed, or two-thirds, Allâh, may He be blessed and exalted, comes down to the lowest heaven and says: Who will ask of Me, that I may give him? Who will call upon Me, that I may answer him? Who will ask Me for forgiveness, that I may forgive him? until dawn breaks.'"

[١٧٧٤] ١٧٠-(...) حَدَّثَنَا إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا مَضَىٰ شَطْرُ اللَّيْلِ، أَوْ ثُلُثَاهُ، يَنْزِلُ اللهُ تَبَارَكَ وَتَعَالَىٰ إِلَىٰ السَّمَاءِ الدُّنْيَا. فَيَقُولُ: هَلْ مِنْ سَائِلٍ يُعْطَىٰ! هَلْ مِنْ دَاعٍ يُسْتَجَابُ لَهُ! هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ! حَتَّىٰ يَنْفَجِرَ الصُّبْحُ».

[1775] 171 - (...) It was narrated from Ibn Marjânah, from Abû Hurairah who said: "The Messenger of Allâh ﷺ said: 'Allâh, may He be exalted, comes

[١٧٧٥] ١٧١-(...) حَدَّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُحَاضِرٌ أَبُو الْمُوَرِّعِ: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ قَالَ:

down to the lowest heaven halfway through the night, or in the last third of the night, and says: "Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Then He says: Who will lend to One Who is neither indigent nor unjust?'"

Muslim said: Ibn Marjânah is Sa'eed bin 'Abdullâh, and Marjânah is his mother.

أَخْبَرَنِي ابْنُ مَرْجَانَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَنْزِلُ اللهُ تَعَالَىٰ فِي السَّمَاءِ الدُّنْيَا لِشَطْرِ اللَّيْلِ، أَوْ ثُلُثِ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ! أَوْ يَسْأَلُنِي فَأُعْطِيَهُ! ثُمَّ يَقُولُ: مَنْ يُقْرِضُ غَيْرَ عَدِيمٍ وَلَا ظَلُومٍ».

قَالَ مُسْلِمٌ: ابْنُ مَرْجَانَةَ هُوَ سَعِيدُ بْنُ عَبْدِ اللهِ، وَمَرْجَانَةُ أُمُّهُ.

[1776] (...) It was narrated from Sa'd bin Sa'eed with this chain (as similar *Hadîth* as no. 1775), and he added: "Then He spreads out His Hand, may He be blessed and exalted, and says: 'Who will lend to One Who is neither indigent nor unjust?'"

[١٧٧٦] (...) **وَحَدَّثَنَا** هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ سَعْدِ بْنِ سَعِيدٍ، بِهَٰذَا الْإِسْنَادِ، وَزَادَ: «ثُمَّ يَبْسُطُ يَدَيْهِ تَبَارَكَ وَتَعَالَىٰ يَقُولُ: مَنْ يُقْرِضُ غَيْرَ عَدُومٍ وَلَا ظَلُومٍ»!

[1777] 172 - (...) It was narrated that Abû Sa'eed and Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh waits until the first two-thirds of the night have gone, then He descends to the lowest heaven and says: Is there anyone who will ask for forgiveness? Is there anyone who will repent? Is there anyone who will ask? Is there anyone who will call? until dawn breaks.'"

[١٧٧٧] **١٧٢**-(...) **حَدَّثَنَا** عُثْمَانُ وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - وَاللَّفْظُ لِابْنَيْ أَبِي شَيْبَةَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَٰقَ، عَنِ الْأَغَرِّ أَبِي مُسْلِمٍ. يَرْوِيهِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يُمْهِلُ، حَتَّىٰ إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ الْأَوَّلُ نَزَلَ إِلَىٰ

السَّمَاءِ الدُّنْيَا، فَيَقُولُ: هَلْ مِنْ مُسْتَغْفِرٍ! هَلْ مِنْ تَائِبٍ! هَلْ مِنْ سَائِلٍ! هَلْ مِنْ دَاعٍ! حَتَّىٰ يَنْفَجِرَ الْفَجْرُ».

[1778] (...) It was narrated from Abû Isḥâq with this chain (a similar *Ḥadîth* as no. 1777), but the *Ḥadîth* of Manṣûr is more complete.

[١٧٧٨] (...) **وحَدَّثنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ، بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ حَدِيثَ مَنْصُورٍ أَتَمُّ وَأَكْثَرُ.

Chapter 25. Encouragement To Pray *Qiyâm* During Ramaḍân, Which Is *Tarâwîḥ*

(المعجم ٢٥) - (بَابُ الترغيب في قيام رمضان وهو التراويح)

(التحفة ١٣٣)

[1779] 173 - (759) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever prays *Qiyâm* in Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven."

[١٧٧٩] **١٧٣**-(٧٥٩) **حَدَّثنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[1780] 174 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ used to encourage them to pray *Qiyâm* in Ramaḍân without saying that it was obligatory. He would say: 'Whoever prays *Qiyâm* in Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven.' Then the Messenger of Allâh ﷺ died and

[١٧٨٠] **١٧٤**-(...) **وحَدَّثنَا** عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ فِيهِ بِعَزِيمَةٍ، فَيَقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَاتَقَدَّمَ

that is how it was, and it remained like that throughout the *Khilâfah* of Abû Bakr and at the beginning of the *Khilâfah* of 'Umar."

مِنْ ذَنْبِهِ»، فَتُوُفِّيَ رَسُولُ اللهِ ﷺ وَالْأَمْرُ عَلَىٰ ذَلِكَ، ثُمَّ كَانَ الْأَمْرُ عَلَىٰ ذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ، وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ عَلَىٰ ذَلِكَ.

[1781] 175 - (760) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Whoever fasts Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven. Whoever spends the night of *Lailat Al-Qadr* in prayer out of faith and in the hope of reward, his previous sins will be forgiven."

[١٧٨١] ١٧٥-(٧٦٠) وحَدَّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[1782] 176 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever spends the night in prayer and that coincides with *Lailat Al-Qadr*" - I think he said - "out of faith and in the hope of reward, will be forgiven."

[١٧٨٢] ١٧٦-(...) حَدَّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ فَيُوَافِقُهَا - أُرَاهُ قَالَ: - إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ».

[1783] 177 - (761) It was narrated from 'Âishah that the Messenger of Allâh ﷺ prayed in the *Masjid* one night, and some people followed his prayer. The next night he prayed again, and the numbers of people increased. Then they gathered on the third

[١٧٨٣] ١٧٧-(٧٦١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ صَلَّىٰ فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ، فَصَلَّىٰ بِصَلَاتِهِ نَاسٌ، ثُمَّ صَلَّىٰ مِنَ

or fourth night, but the Messenger of Allâh ﷺ did not come out to them. When morning came, he said: "I saw what you did, and nothing kept me from coming out to you but the fact that I was afraid that it would be made obligatory for you."

He said: "And that was in Ramaḍân."[1]

[1784] 178 - (...) 'Âi<u>sh</u>ah narrated that the Messenger of Allâh ﷺ came out in the middle of the night and prayed in the *Masjid*, and some men followed his prayer. The next day the people were talking about that, then more of them gathered and the Messenger of Allâh ﷺ came out on the second night, and they followed his prayer. The next day the people were talking about that, and the number of people in the *Masjid* increased on the third night. He came out, and they followed his prayer. Then on the fourth night, the *Masjid* could hardly contain the people, and the Messenger of Allâh ﷺ did not come out to them. Some people started calling out, saying: "The prayer!" But the Messenger of Allâh ﷺ did not come out to

الْقَابِلَةِ، فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أَوِ الرَّابِعَةِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللهِ ﷺ، فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ».

قَالَ: وَذَلِكَ فِي رَمَضَانَ.

[١٧٨٤] ١٧٨-(...) وحَدَّثَني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يزيدَ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ مِنْ جَوْفِ اللَّيْلِ فَصَلَّىٰ فِي الْمَسْجِدِ، فَصَلَّىٰ رِجَالٌ بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ يَتَحَدَّثُونَ بِذَلِكَ، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَخَرَجَ رَسُولُ اللهِ ﷺ فِي اللَّيْلَةِ الثَّانِيَةِ، فَصَلَّوْا بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ يَذْكُرُونَ ذَلِك، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ فَصَلَّوْا بِصَلَاتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللهِ ﷺ، فَطَفِقَ رِجَالٌ مِنْهُمْ

[1] It was narrated by Mâlik, from Ibn <u>Sh</u>ihâb, from 'Urwah, from 'Âishah. In some of the narrations of it from Mâlik, it is clear that these are the words of 'Âishah. Muslim heard this from Yaḥyâ bin Yaḥyâ, perhaps "he said" refers to him, otherwise it is one of the others.

them until he came out for *Fajr* prayer. When he had finished *Fajr* he turned to the people, recited the *Shahâdah*, and said: "I was not unaware of your situation last night, but I feared that the night prayer might be made obligatory for you, and you would be unable to do it."

يَقُولُونَ: الصَّلَاةَ! فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللهِ ﷺ حَتَّىٰ خَرَجَ لِصَلَاةِ الْفَجْرِ، فَلَمَّا قَضَىٰ الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ، ثُمَّ تَشَهَّدَ، فَقَالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ شَأْنُكُمُ اللَّيْلَةَ، وَلٰكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ صَلَاةُ اللَّيْلِ، فَتَعْجِزُوا عَنْهَا».

Chapter 26. Emphatic Encouragement To Spend The Night Of *Lailat Al-Qadr* In Prayer And Clarifying The Evidence Of Those Who Say That It Is The Night Of The Twenty-Seventh

(المعجم . . .) - (باب الندب الأكيد إلى قيام ليلة القدر وبيان دليل من قال: إنها ليلة سبع وعشرين)

(التحفة . . .)

[1785] 179 - (762) It was narrated that Zirr said: "I heard Ubayy bin Ka'b say - when it was said to him that 'Abdullâh bin Mas'ûd was saying that whoever prays *Qiyâm* for a year will attain *Lailat Al-Qadr* : 'By Allâh, besides Whom there is none worthy of worship! It is in Ramadân' - and he swore with no reservation - 'and by Allâh, I know which night it is! It is the night which the Messenger of Allâh ﷺ commanded us to spend in prayer; it is the night of the twenty-seventh, and its sign is that the sun rises that day bright with no rays.'"

[١٧٨٥] ١٧٩-(٧٦٢) حَدَّثَنَا مُحَمَّدُ ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي عَبْدَةُ عَنْ زِرٍّ قَالَ: سَمِعْتُ أُبَيَّ بْنَ كَعْبٍ يَقُولُ: وَقِيلَ لَهُ: إِنَّ عَبْدَ اللهِ بْنَ مَسْعُودٍ يَقُولُ: مَنْ قَامَ السَّنَةَ أَصَابَ لَيْلَةَ الْقَدْرِ فَقَالَ أُبَيٌّ: وَاللهِ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ! إِنَّهَا لَفِي رَمَضَانَ - يَحْلِفُ مَا يَسْتَثْنِي - وَوَاللهِ! إِنِّي لَأَعْلَمُ أَيُّ لَيْلَةٍ هِيَ، هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللهِ ﷺ بِقِيَامِهَا، هِيَ لَيْلَةُ صَبِيحَةِ سَبْعٍ وَعِشْرِينَ، وَأَمَارَتُهَا أَنْ تَطْلُعَ الشَّمْسُ فِي صَبِيحَةِ يَوْمِهَا بَيْضَاءَ لَا شُعَاعَ لَهَا. [انظر: ٢٧٧٧]

[1786] 180 - (...) It was narrated that Ubayy bin Ka'b said: "Ubayy said concerning *Lailat Al-Qadr*: 'By Allâh I know when it is, and I am certain it is the night that the Messenger of Allâh ﷺ commanded us to spend in prayer; it is the night of the twenty-seventh.'"

[١٧٨٦] ١٨٠-(. . .) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَةَ بْنَ أَبِي لُبَابَةَ يُحَدِّثُ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أُبَيِّ ابْنِ كَعْبٍ قَالَ: قَالَ أُبَيٌّ فِي لَيْلَةِ الْقَدْرِ: وَاللهِ! إِنِّي لَأَعْلَمُهَا، وَأَكْثَرُ عِلْمِي هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللهِ ﷺ بِقِيَامِهَا، هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ.

وَإِنَّمَا شَكَّ شُعْبَةُ فِي هَٰذَا الْحَرْفِ: هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللهِ ﷺ قَالَ: وَحَدَّثَنِي بِهَا صَاحِبٌ لِي عَنْهُ.

[1787] (...) Shu'bah narrated something similar (to no. 1786) with this chain.

[١٧٨٧] (. . .) وحَدَّثَنِي عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ. وَلَمْ يَذْكُرْ: إِنَّمَا شَكَّ شُعْبَةُ، وَمَا بَعْدَهُ.

Chapter 26. The Prayer And Supplication Of The Prophet ﷺ At Night

(المعجم ٢٦) - (بَابُ صلاة النبيّ ﷺ ودعائه بالليل) (التحفة ١٣٤)

[1788] 181 - (763) It was narrated that Ibn 'Abbâs said: "One night I stayed with my maternal aunt Maimûnah. The Prophet ﷺ got up in the night, relieved himself, then he washed his face and hands, and went to sleep. Then he got up, went to the waterskin, undid its straps, and performed a *Wudû'* that was

[١٧٨٨] ١٨١-(٧٦٣) حَدَّثَنِي عَبْدُ اللهِ بْنُ هَاشِمِ بْنِ حَيَّانَ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ ابْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، فَأَتَىٰ

somewhere between the most perfect and the most light, and he only washed each part once, but he made water reach everywhere it should go. Then he stood and prayed, and I got up and stretched, not wanting him to think that I was watching him, and I performed *Wudû'*. He stood and prayed, and I stood on his left, but he took me by the hand and brought me to his right. I followed the prayer of the Messenger of Allâh ﷺ at night, thirteen *Rak'ah*. Then he lay down and slept until he was breathing deeply, for when he slept he would breathe deeply. Then Bilâl came to him and called him for prayer, and he got up and prayed, and did not perform *Wudû'*. In his supplication he said: *'Allâhummaj'al fî qalbî nûran wa fî baṣarî nûran wa fî sam'î nûran wa 'an yamînî nûran wa 'an yasârî nûran wa fawqî nûran wa taḥtî nûran wa amâmî nûran wa khalfî nûran wa 'azzimlî nûrâ* (O Allâh, put in my heart light, in my seeing light, in my hearing light, to my right light, to my left light, above me light, below me light, in front of me light, behind me light, give me abundant light.)'"

Kuraib said: "And seven more phrases regarding the heart. I met one of the sons of Al-'Abbâs and he told them to me. He mentioned: 'My sinews, my flesh,

حَاجَتَهُ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ، فَأَتَى الْقِرْبَةَ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ تَوَضَّأَ وُضُوءًا بَيْنَ الْوُضُوءَيْنِ، وَلَمْ يُكْثِرْ، وَقَدْ أَبْلَغَ، ثُمَّ قَامَ فَصَلَّىٰ، فَقُمْتُ فَتَمَطَّيْتُ كَرَاهِيَةَ أَنْ يَرَىٰ أَنِّي كُنْتُ أَنْتَبِهُ لَهُ، فَتَوَضَّأْتُ، فَقَامَ فَصَلَّىٰ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِيَدِي فَأَدَارَنِي عَنْ يَمِينِهِ، فَتَتَامَّتْ صَلَاةُ رَسُولِ اللهِ ﷺ مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَّىٰ نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَأَتَاهُ بِلَالٌ فَآذَنَهُ بِالصَّلَاةِ، فَقَامَ فَصَلَّىٰ وَلَمْ يَتَوَضَّأْ، وَكَانَ فِي دُعَائِهِ: «اللّٰهُمَّ! اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَعَظِّمْ لِي نُورًا».

قَالَ كُرَيْبٌ: وَسَبْعًا فِي التَّابُوتِ، فَلَقِيتُ بَعْضَ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي بِهِنَّ، فَذَكَرَ عَصَبِي وَلَحْمِي وَدَمِي وَشَعْرِي وَبَشَرِي، وَذَكَرَ خَصْلَتَيْنِ.

my blood, my hair and my skin,' and he mentioned two others."

[1789] 182 - (...) It was narrated from Kuraib, the freed slave of Ibn 'Abbâs, that Ibn 'Abbâs told him that he stayed one night with Maimûnah, the Mother of the Believers, who was his maternal aunt. "I lay down across the width of the mattress and the Messenger of Allâh ﷺ and his wife lay along its length. The Messenger of Allâh ﷺ slept until halfway through the night, or just before or after that. The Messenger of Allâh ﷺ woke up and started wiping the sleep from his face with his hand. Then he recited the last ten verses of *Sûrah Âl 'Imrân*, then he got up and went to a waterskin that was hanging there, and performed *Wudû'* from it, and did it well, then he stood and prayed."

Ibn 'Abbâs said: "I got up and did what the Messenger of Allâh ﷺ had done, then I went and stood by his side. The Messenger of Allâh ﷺ put his right hand on my head and took hold of my right ear and twisted it, then he prayed two *Rak'ah*, then two *Rak'ah*, then two *Rak'ah*, then two *Rak'ah*, then two *Rak'ah*, then two *Rak'ah*, then he prayed *Witr*, then he lay down until the *Mu'adhdhin* came. Then he got up and prayed two brief *Rak'ah*, then he went out and prayed *Subh*."

[١٧٨٩] ١٨٢-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ، وَهِيَ خَالَتُهُ. قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللهِ ﷺ حَتَّى انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللهِ ﷺ، فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَىٰ شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ فَصَلَّىٰ.

قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ رَسُولُ اللهِ ﷺ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَىٰ جَنْبِهِ، فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ الْيُمْنَىٰ عَلَىٰ رَأْسِي، وَأَخَذَ بِأُذُنِي الْيُمْنَىٰ يَفْتِلُهَا، فَصَلَّىٰ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ، حَتَّىٰ جَاءَ الْمُؤَذِّنُ فَقَامَ، فَصَلَّىٰ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

[١٧٩٠] ١٨٣-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ الْفِهْرِيِّ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، بِهٰذَا الْإِسْنَادِ وَزَادَ: ثُمَّ عَمَدَ إِلَىٰ شَجْبٍ مِنْ مَاءٍ، فَتَسَوَّكَ وَتَوَضَّأَ، وَأَسْبَغَ الْوُضُوءَ وَلَمْ يُهْرِقْ مِنَ الْمَاءِ إِلَّا قَلِيلًا، ثُمَّ حَرَّكَنِي فَقُمْتُ، وَسَائِرُ الْحَدِيثِ نَحْوُ حَدِيثِ مَالِكٍ.

[1790] 183 - (...) It was narrated from Ma<u>kh</u>ramah bin Sulaimân with this chain (as similar *Ḥadî<u>th</u>* as no. 1789), and he added: "Then he went to a waterskin and he cleaned his teeth with a *Siwâk* and performed *Wuḍû'*, and performed *Wuḍû'* well, although he used only a little water. Then he woke me up and I got up..." and the rest of the *Ḥadî<u>th</u>* is like the (previous) *Ḥadî<u>th</u>* of Mâlik.

[١٧٩١] ١٨٤-(...) وَحَدَّثَنِي هٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَمْرٌو عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: نِمْتُ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، وَرَسُولُ اللهِ ﷺ عِنْدَهَا تِلْكَ اللَّيْلَةَ، فَتَوَضَّأَ رَسُولُ اللهِ ﷺ، ثُمَّ قَامَ فَصَلَّىٰ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّىٰ فِي تِلْكَ اللَّيْلَةِ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ نَامَ رَسُولُ اللهِ ﷺ حَتَّىٰ نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، ثُمَّ أَتَاهُ الْمُؤَذِّنُ فَخَرَجَ فَصَلَّىٰ، وَلَمْ يَتَوَضَّأْ.

قَالَ عَمْرٌو: فَحَدَّثْتُ بِهِ بُكَيْرَ بْنَ الْأَشَجِّ، فَقَالَ: حَدَّثَنِي كُرَيْبٌ بِذٰلِكَ.

[1791] 184 - (...) It was narrated that Ibn 'Abbâs said: "I slept in the house of Maimûnah, the wife of the Prophet ﷺ, and the Messenger of Allâh ﷺ was with her that night. The Messenger of Allâh ﷺ performed *Wuḍû'*, then he stood and prayed, and I stood on his left. He took hold of me and made me stand on his right. On that night he prayed thirteen *Rak'ah*, then the Messenger of Allâh ﷺ slept until he started to breathe deeply, for when he slept he used to breathe deeply. Then the *Mu'a<u>dhdh</u>in* came to him and he went out and prayed, and he did not perform *Wuḍû'*." 'Amr (one of the narrators) said: "So I narrated it to Bukair bin Al-Ashaj, so he said: 'Kuraib narrated that to me.'"

[1792] 185 - (...) It was narrated that Ibn 'Abbâs said: "I stayed one night with my maternal aunt Maimûnah bint Al-Ḥâri<u>th</u>, and I said to her: 'When the Messenger of Allâh ﷺ gets up, wake me up.' The Messenger of Allâh ﷺ got up and I stood on his left side. He took me by the hand and made me stand on his right side. If I dozed off, he would take hold of my earlobe. He prayed eleven *Rak'ah*, then he sat with his legs drawn up to his chest, wrapped in his garment, until I could hear his breathing as he slept. When dawn came, he prayed two brief *Rak'ah*."

[١٧٩٢] ١٨٥-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ. فَقُلْتُ لَهَا: إِذَا قَامَ رَسُولُ اللهِ ﷺ فَأَيْقِظِينِي، فَقَامَ رَسُولُ اللهِ ﷺ، فَقُمْتُ إِلَىٰ جَنْبِهِ الْأَيْسَرِ، فَأَخَذَ بِيَدِي، فَجَعَلَنِي مِنْ شِقِّهِ الْأَيْمَنِ، فَجَعَلْتُ إِذَا أَغْفَيْتُ يَأْخُذُ بِشَحْمَةِ أُذُنِي، قَالَ: فَصَلَّىٰ إِحْدَىٰ عَشْرَةَ رَكْعَةً، ثُمَّ احْتَبَىٰ، حَتَّىٰ إِنِّي لَأَسْمَعُ نَفَسَهُ رَاقِدًا، فَلَمَّا تَبَيَّنَ لَهُ الْفَجْرُ صَلَّىٰ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

[1793] 186 - (...) It was narrated from Ibn 'Abbâs that he stayed overnight with his maternal aunt Maimûnah. The Messenger of Allâh ﷺ got up at night and performed a light *Wudû'* from a hanging waterskin - and he described his *Wudû'*, which was brief and that he used little water. Ibn 'Abbâs said: "I got up and did what the Prophet ﷺ had done, then I came and stood on his left, and he made me go behind him and stand on his right. He prayed, then he lay down and slept until he was breathing deeply. Then Bilâl came and called him to prayers,

[١٧٩٣] ١٨٦-(...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ حَاتِمٍ عَنِ ابْنِ عُيَيْنَةَ، قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ بَاتَ عِنْدَ خَالَتِهِ مَيْمُونَةَ، فَقَامَ رَسُولُ اللهِ ﷺ مِنَ اللَّيْلِ، فَتَوَضَّأَ مِنْ شَنٍّ مُعَلَّقٍ وُضُوءًا خَفِيفًا - قَالَ: وَصَفَ وُضُوءَهُ، وَجَعَلَ يُخَفِّفُهُ وَيُقَلِّلُهُ - قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ النَّبِيُّ ﷺ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخْلَفَنِي

and he went out and prayed *Subh* and he did not perform *Wudû'*."

Sufyân (one of the narrators) said: "This was only for the Prophet ﷺ, because we heard that the Prophet's eyes slept but his heart did not sleep."

فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّىٰ، ثُمَّ اضْطَجَعَ فَنَامَ حَتَّىٰ نَفَخَ ثُمَّ أَتَاهُ بِلَالٌ فَآذَنَهُ بِالصَّلَاةِ، فَخَرَجَ فَصَلَّى الصُّبْحَ وَلَمْ يَتَوَضَّأْ.

قَالَ سُفْيَانُ: وَهٰذَا لِلنَّبِيِّ ﷺ خَاصَّةً، لِأَنَّهُ بَلَغَنَا أَنَّ النَّبِيَّ ﷺ تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ.

[1794] 187 - (...) It was narrated that Ibn 'Abbâs said: "I stayed overnight in the house of my maternal aunt Maimûnah, and I watched to see how the Messenger of Allâh ﷺ would pray. He got up, urinated, then washed his face and hands, then he slept. Then he got up and went to a waterskin, undid its straps, and poured some water into a bowl or vessel. He tipped it towards himself with his hand and performed *Wudû'* well, a *Wudû'* that was somewhere between the most perfect and the most light. Then I came and stood beside him, and stood on his left. He took hold of me and made me stand on his right. The prayer of the Messenger of Allâh ﷺ included thirteen *Rak'ah*, then he slept until he was breathing deeply. We knew that when he slept he breathed deeply. Then he went out to pray, and he prayed, and said in his prayer, or in his prostration: *'Allâhummaj'al*

[١٧٩٤] ١٨٧-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ، وَهُوَ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَبَقَيْتُ كَيْفَ يُصَلِّي رَسُولُ اللهِ ﷺ قَالَ: فَقَامَ، فَبَالَ، ثُمَّ غَسَلَ وَجْهَهُ وَكَفَّيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ إِلَىٰ الْقِرْبَةِ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ صَبَّ فِي الْجَفْنَةِ أَوِ الْقَصْعَةِ، فَأَكَبَّهُ بِيَدِهِ عَلَيْهَا، ثُمَّ تَوَضَّأَ وُضُوءًا حَسَنًا بَيْنَ الْوُضُوءَيْنِ، ثُمَّ قَامَ يُصَلِّي، فَجِئْتُ فَقُمْتُ إِلَىٰ جَنْبِهِ، فَقُمْتُ عَنْ يَسَارِهِ قَالَ: فَأَخَذَنِي فَأَقَامَنِي عَنْ يَمِينِهِ فَتَكَامَلَتْ صَلَاةُ رَسُولِ اللهِ ﷺ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ نَامَ حَتَّىٰ نَفَخَ، وَكُنَّا نَعْرِفُهُ إِذَا نَامَ بِنَفْخِهِ، ثُمَّ خَرَجَ إِلَىٰ الصَّلَاةِ، فَصَلَّىٰ، فَجَعَلَ يَقُولُ فِي صَلَاتِهِ أَوْ فِي سُجُودِهِ: «اللّٰهُمَّ! اجْعَلْ فِي قَلْبِي

fî qalbî nûran, wa fî sam'î nûran wa fî baṣarî nûran wa 'an yamînî nûran wa 'an shimâlî nûran wa amâmî nûran wa khalfî nûran wa fawqî nûran wa taḥtî nûran waj'al lî nûrâ (O Allâh, put in my heart light, in my hearing light, in my seeing light, to my right light, to my left light, in front of me light, behind me light, above me light, below me light, give me light) - or he said: '*waj'alnî nûrâ* (make me light.)'"

نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَاجْعَلْ لِي نُورًا، أَوْ قَالَ: وَاجْعَلْنِي نُورًا».

[1795] **(...)** It was narrated from Kuraib, from Ibn 'Abbâs.

Salamah said: "I met Kuraib and he said: Ibn 'Abbâs said: 'I was with my maternal aunt Maimûnah, and the Messenger of Allâh ﷺ came...' then he mentioned a *Ḥadîth* like that of Ghundar (no. 1794), and he said: "And make me light," and he was not uncertain.

[١٧٩٥] (. . .) **وحَدَّثَنِي** إِسْحٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ.

قَالَ سَلَمَةُ: فَلَقِيتُ كُرَيْبًا فَقَالَ: قَالَ ابْنُ عَبَّاسٍ: كُنْتُ عِنْدَ خَالَتِي مَيْمُونَةَ، فَجَاءَ رَسُولُ اللهِ ﷺ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ غُنْدَرٍ وَقَالَ: «وَاجْعَلْنِي نُورًا» وَلَمْ يَشُكَّ.

[1796] **188 -** **(...)** It was narrated that Ibn 'Abbâs said: "I stayed overnight with my maternal aunt Maimûnah, and he narrated the *Ḥadîth*, but he did not mention washing his face and hands, but he said: 'Then he went to a waterskin and undid its straps, and performed a *Wudû'* that was somewhere between the most perfect and the most light. Then he went to his bed and slept, then he got up again and went to the

[١٧٩٦] **١٨٨**-(. . .) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي رِشْدِينَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، وَاقْتَصَّ الْحَدِيثَ، وَلَمْ يَذْكُرْ غَسْلَ الْوَجْهِ وَالْكَفَّيْنِ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ أَتَى الْقِرْبَةَ

waterskin and undid its straps, then he performed *Wudû'* and he said: '*A'ẕim lî nûran* (Give me abundant light).'" and he did not say, "*Waj'alnî nûran* (make me light)."

فَحَلَّ شِنَاقَهَا، فَتَوَضَّأَ وُضُوءًا بَيْنَ الْوُضُوءَيْنِ، ثُمَّ أَتَىٰ فِرَاشَهُ فَنَامَ، ثُمَّ قَامَ قَوْمَةً أُخْرَىٰ، فَأَتَى الْقِرْبَةَ فَحَلَّ شِنَاقَهَا، ثُمَّ تَوَضَّأَ وُضُوءًا هُوَ الْوُضُوءُ. وَقَالَ: «أَعْظِمْ لِي نُورًا» وَلَمْ يَذْكُرْ: وَاجْعَلْنِي نُورًا.

[1797] 189 - (...) Kuraib narrated that Ibn 'Abbâs stayed one night with the Messenger of Allâh ﷺ. He said: "The Messenger of Allâh ﷺ got up and went to a waterskin. He poured some water out of it and performed *Wudû'* without using too much water or falling short in his *Wudû'*..." and he quoted the *Ḥadîth*, in which he said: "The Messenger of Allâh ﷺ supplicated that night with nineteen phrases."

Salamah said: "Kuraib told them to me, and I memorized twelve of them, and forgot the rest. The Messenger of Allâh ﷺ said: '*Allâhummaj'al fî qalbî nûran, wa fî lisânî nûran wa fî sam'î nûran wa fî baṣarî nûran wa min fawqî nûran wa min taḥtî nûran wa 'an yamînî nûran wa 'an shimâlî nûran wa min bain yadayya nûran wa min khalfî nûran waj'al fî nafsî nûrâ wa a'ẕimlî nûran* (O Allâh, put in my heart light, on my tongue light, in my hearing light, in my seeing light, above me light, below me light, on my right light, on my left light, in front of

[١٧٩٧] ١٨٩-(...) وحَدَّثَني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ سَلْمَانَ الْحَجْرِيِّ، عَنْ عُقَيْلِ ابْنِ خَالِدٍ أَنَّ سَلَمَةَ بْنَ كُهَيْلٍ حَدَّثَهُ: أَنَّ كُرَيْبًا حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ بَاتَ لَيْلَةً عِنْدَ رَسُولِ اللهِ ﷺ قَالَ: فَقَامَ رَسُولُ اللهِ ﷺ إِلَى الْقِرْبَةِ فَسَكَبَ مِنْهَا، فَتَوَضَّأَ وَلَمْ يُكْثِرْ مِنَ الْمَاءِ وَلَمْ يُقَصِّرْ فِي الْوُضُوءِ، وَسَاقَ الْحَدِيثَ وَفِيهِ قَالَ: وَدَعَا رَسُولُ اللهِ ﷺ لَيْلَتَئِذٍ تِسْعَ عَشْرَةَ كَلِمَةً.

قَالَ سَلَمَةُ: حَدَّثَنِيهَا كُرَيْبٌ فَحَفِظْتُ مِنْهَا ثِنْتَيْ عَشْرَةَ، وَنَسِيتُ مَا بَقِيَ. قَالَ رَسُولُ اللهِ ﷺ: «اللّٰهُمَّ! اجْعَلْ لِي فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَمِنْ بَيْنِ يَدَيَّ نُورًا، وَمِنْ خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا».

me light, behind me light, in my soul light, grant me abundant light.)'"

[1798] 190 - (...) It was narrated from Kuraib that Ibn 'Abbâs said: "I slept in the house of Maimûnah on a night when the Prophet ﷺ was with her, so that I could see how the Prophet ﷺ prayed at night. The Prophet ﷺ spoke with his wife for a while, then he went to sleep..." and he quoted the *Hadîth*, and in it he said: "Then he got up, performed *Wudû'* and used the *Siwâk*."

[1799] 191 - (...) It was narrated from 'Abdullâh bin 'Abbâs that he slept at the house of the Messenger of Allâh ﷺ. He (ﷺ) woke up, cleaned his teeth with the *Siwâk* and performed *Wudû'* while saying: "Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.",[1] and he recited these verses until the end of the *Sûrah*. Then he stood and prayed two *Rak'ah*, in which he stood, bowed and prostrated for a long time. Then he went and slept until he started to breathe deeply. Then he did that three times, six *Rak'ah* in all, cleaning

[١٧٩٨] ١٩٠-(...) وحَدَّثني أَبُو بَكْرِ بْنُ إِسْحٰقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي شَرِيكُ ابْنُ أَبِي نَمِرٍ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: رَقَدْتُ فِي بَيْتِ مَيْمُونَةَ لَيْلَةَ كَانَ النَّبِيُّ ﷺ عِنْدَهَا، لِأَنْظُرَ كَيْفَ صَلَاةُ النَّبِيِّ ﷺ بِاللَّيْلِ، قَالَ: فَتَحَدَّثَ النَّبِيُّ ﷺ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ، وَسَاقَ الْحَدِيثَ وَفِيهِ: ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنَّ.

[١٧٩٩] ١٩١-(...) حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ ابْنِ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَنَّهُ رَقَدَ عِنْدَ رَسُولِ اللهِ ﷺ، فَاسْتَيْقَظَ، فَتَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُولُ: ﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُوْلِي ٱلْأَلْبَٰبِ﴾ [آل عمران: ١٩٠] فَقَرَأَ هٰؤُلَاءِ الْآيَاتِ حَتَّىٰ خَتَمَ السُّورَةَ، ثُمَّ قَامَ فَصَلَّىٰ رَكْعَتَيْنِ، فَأَطَالَ فِيهِمَا الْقِيَامَ

[1] *Âl-'Imrân* 3:190.

his teeth with the *Siwâk*, performing *Wudû'* and reciting these verses. Then he prayed *Witr* with three *Rak'ah*. Then the *Mu'adhdhin* called the *Adhân* and he went out to pray, saying: *'Allâhummaj'al fî qalbî nûran, wa fî lisânî nûran waj'al fî sam'î nûran waj'al fî basarî nûran waj'al min khalfî nûran wa min amâmî nûran waj'al min fawqî nûran wa min tahtî nûran. Allâhumma a'tinî nûrâ* (O Allâh, put in my heart light and on my tongue light, put in my hearing light, put in my seeing light, put behind me light and in front of me light, put above me light and below me light. O Allâh, give me light.)'"

[1800] 192 - (...) It was narrated that Ibn 'Abbâs said: "I stayed one night with my maternal aunt Maimûnah. The Messenger of Allâh ﷺ got up to offer voluntary prayers during the night. The Prophet ﷺ got up and went to the waterskin and performed *Wudû'*, then he stood and prayed. When I saw him do that, I got up and performed *Wudû'* from the waterskin, then I stood on his left side, and he took my hand from behind his back and moved me like that from behind his back to his right side."

I (the narrator) said: "Was that in the voluntary prayer?" He said: "Yes."

وَالرُّكُوعَ وَالسُّجُودَ، ثُمَّ انْصَرَفَ فَنَامَ حَتَّىٰ نَفَخَ، ثُمَّ فَعَلَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، سِتَّ رَكَعَاتٍ، كُلَّ ذٰلِكَ يَسْتَاكُ وَيَتَوَضَّأُ وَيَقْرَأُ هَؤُلَاءِ الْآيَاتِ، ثُمَّ أَوْتَرَ بِثَلَاثٍ، فَأَذَّنَ الْمُؤَذِّنُ فَخَرَجَ إِلَىٰ الصَّلَاةِ، وَهُوَ يَقُولُ: «اللّٰهُمَّ! اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَاجْعَل فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ خَلْفِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، اللّٰهُمَّ! أَعْطِنِي نُورًا».

[١٨٠٠] ١٩٢-(...) وحَدَّثَني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ ذَاتَ لَيْلَةٍ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مُتَطَوِّعًا مِنَ اللَّيْلِ، فَقَامَ النَّبِيُّ ﷺ إِلَىٰ الْقِرْبَةِ فَتَوَضَّأَ، فَقَامَ فَصَلَّىٰ، فَقُمْتُ، لَمَّا رَأَيْتُهُ صَنَعَ ذٰلِكَ، فَتَوَضَّأْتُ مِنَ الْقِرْبَةِ، ثُمَّ قُمْتُ إِلَىٰ شِقِّهِ الْأَيْسَرِ، فَأَخَذَ بِيَدِي مِنْ وَرَاءِ ظَهْرِهِ، يُعَدِّلُنِي كَذٰلِكَ مِنْ وَرَاءِ ظَهْرِهِ إِلَىٰ الشِّقِّ الْأَيْمَنِ.

قُلْتُ: أَفِي التَّطَوُّعِ كَانَ ذٰلِكَ؟ قَالَ: نَعَمْ.

[1801] 193 - (...) It was narrated that Ibn 'Abbâs said: "Al-'Abbâs sent me to the Prophet ﷺ when he was in the house of my maternal aunt Maimûnah, and I stayed with him that night. He got up and prayed at night, and I stood on his left, but he made me move behind his back and put me on his right."

[١٨٠١] **١٩٣**-(...) **وحَدَّثني** هَٰرُونُ بْنُ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنِي أَبِي قَالَ: سَمِعْتُ قَيْسَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَنِي الْعَبَّاسُ إِلَىٰ النَّبِيِّ ﷺ، وَهُوَ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَبِتُّ مَعَهُ تِلْكَ اللَّيْلَةَ، فَقَامَ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عَنْ يَسَارِهِ، فَتَنَاوَلَنِي مِنْ خَلْفِ ظَهْرِهِ، فَجَعَلَنِي عَلَىٰ يَمِينِهِ.

[1802] (...) It was narrated from Ibn 'Abbâs: "I stayed overnight with my maternal aunt Maimûnah..." a *Hadîth* similar to that of Ibn Juraij and Qais bin Sa'd (no. 1800).

[١٨٠٢] (...) **وحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ وَقَيْسِ بْنِ سَعْدٍ.

[1803] 194 - (764) It was narrated that Abû Hamzah said: "I heard Ibn 'Abbâs say: 'The Messenger of Allâh ﷺ used to pray thirteen *Rak'ah* at night.'"

[١٨٠٣] **١٩٤**-(٧٦٤) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً.

[1804] 195 - (765) It was narrated from Zaid bin Khâlid Al-Juhanî that he said: "I will

[١٨٠٤] **١٩٥**-(٧٦٥) **وحَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ

اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ أَنَّ عَبْدَ اللهِ بْنَ قَيْسِ بْنِ مَخْرَمَةَ أَخْبَرَهُ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُ قَالَ: لَأَرْمُقَنَّ صَلَاةَ رَسُولِ اللهِ ﷺ اللَّيْلَةَ، فَصَلَّىٰ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ صَلَّىٰ رَكْعَتَيْنِ طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، طَوِيلَتَيْنِ ثُمَّ صَلَّىٰ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّىٰ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّىٰ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّىٰ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ أَوْتَرَ، فَذَلِكَ ثَلَاثَ عَشْرَةَ رَكْعَةً.

certainly watch how the Messenger of Allâh ﷺ prays tonight. He prayed two brief *Rak'ah*, then he prayed two long, long, long *Rak'ah*, then he prayed two *Rak'ah* that were shorter than the two that came before them. Then he prayed two *Rak'ah* that were shorter than the two that came before them. Then he prayed two *Rak'ah* that were shorter than the two that came before them. Then he prayed two *Rak'ah* that were shorter than the two that came before them. Then he prayed *Witr*, and that was thirteen *Rak'ah*."

[١٨٠٥] ١٩٦-(٧٦٦) وحَدَّثَني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْمَدَائِنِيُّ أَبُو جَعْفَرٍ: حَدَّثَنَا وَرْقَاءُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَانْتَهَيْنَا إِلَىٰ مَشْرَعَةٍ فَقَالَ: «أَلَا تُشْرِعُ؟ يَا جَابِرُ»! قُلْتُ: بَلَىٰ، قَالَ: فَنَزَلَ رَسُولُ اللهِ ﷺ وَأَشْرَعْتُ، قَالَ: ثُمَّ ذَهَبَ لِحَاجَتِهِ، وَوَضَعْتُ لَهُ وَضُوءًا، قَالَ: فَجَاءَ فَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّىٰ فِي ثَوْبٍ وَاحِدٍ خَالَفَ بَيْنَ طَرَفَيْهِ، فَقُمْتُ خَلْفَهُ، فَأَخَذَ بِأُذُنِي فَجَعَلَنِي عَنْ يَمِينِهِ.

[1805] 196 - (766) It was narrated that Jâbir bin 'Abdullâh said: "I was with the Messenger of Allâh ﷺ on a journey, and we came to a crossing place. He said: 'Won't you cross it, O Jâbir?' I said: 'Of course.' The Messenger of Allâh ﷺ dismounted and I crossed it. Then he went and relieved himself, and I set out his water for *Wudû'*. He came and performed *Wudû'*, then he stood and prayed wearing a single garment with its ends on his shoulders. I stood behind him, and he took hold of my ear and made me stand on his right."

[١٨٠٦] ١٩٧-(٧٦٧) حَدَّثَنَا يَحْيَى

[1806] 197 - (767) It was

narrated that 'Âishah said: "When the Messenger of Allâh ﷺ got up at night to pray, he would start his prayer with two brief *Rak'ah*."

ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ هُشَيْمٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو حُرَّةَ عَنِ الْحَسَنِ، عَنْ سَعْدِ ابْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ، افْتَتَحَ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ.

[1807] 198 - (768) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you gets up to pray at night, let him start his prayer with two brief *Rak'ah*."

[١٨٠٧] **١٩٨**-(٧٦٨) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَلْيَفْتَتِحْ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ».

[1808] 199 - (769) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ used to say, when he got up to pray in the middle of the night: "*Allâhumma! Lakal-ḥamdu, anta nûrus-samâwâti wal-arḍ, lakal-ḥamdu, anta qayyâmus-samâwâti wal-arḍ, wa lakal-ḥamdu, anta rabbus-samâwâti wal-arḍ, wa man fîhinna, antal-ḥaqqun, wa wa'dukal-ḥaqqu, wa qawlukal-ḥaqqu, wa liqa'uka ḥaqqun, Allâhumma laka aslamtu, wa bika âmantu, wa 'alaika tawakkaltu, wa ilaika anabtu wa bika khâṣamtu, wa ilaika ḥâkamtu, faghfirlî mâ qaddamtu wa akhkhartu, wa asrartu wa a'lantu, anta ilâhî lâilâha illâ ant* (O Allâh, to You be praise, You are the Light of

[١٨٠٨] **١٩٩**-(٧٦٩) **حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: إِذَا قَامَ إِلَىٰ الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ: «اللّٰهُمَّ! لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ، وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللّٰهُمَّ! لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ،

the heavens and the earth. To You be praise, You are the Sustainer of the heavens and the earth. To You be praise, You are the Lord of the heavens and the earth and everyone in them. You are the Truth, Your promise is true, Your Word is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true. O Allâh, to You I have submitted, in You I have believed, in You I have put my trust, to You I repent, by Your help I have disputed, to You I refer for judgement. So forgive me my past and future sins, what I have done secretly and openly. You are my God, there is none worthy of worship but You.)"

وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي، مَا قَدَّمْتُ وَأَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ، أَنْتَ إِلٰهِي لَا إِلٰهَ إِلَّا أَنْتَ».

[1809] (...) It was narrated from Ibn 'Abbâs, from the Prophet ﷺ (a similar *Hadîth* as no. 1808) The *Hadîth* of Ibn 'Uyaynah contains some additions, and is different from that of Mâlik and Ibn Juraij in some phrases.

[١٨٠٩] (...) حَدَّثَنَا عَمْرٌو النَّاقِدُ وَابْنُ نُمَيْرٍ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، كِلَاهُمَا عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. أَمَّا حَدِيثُ ابْنِ جُرَيْجٍ فَاتَّفَقَ لَفْظُهُ مَعَ حَدِيثِ مَالِكٍ، لَمْ يَخْتَلِفَا إِلَّا فِي حَرْفَيْنِ قَالَ ابْنُ جُرَيْجٍ: مَكَانَ «قَيَّامُ»، «قَيِّمُ» وَقَالَ: «وَمَا أَسْرَرْتُ». وأَمَّا حَدِيثُ ابْنِ عُيَيْنَةَ فَفِيهِ بَعْضُ زِيَادَةٍ، وَيُخَالِفُ مَالِكًا وَابْنَ جُرَيْجٍ فِي أَحْرُفٍ.

[1810] **(...)** This *Hadîth* was narrated from Ibn 'Abbâs from the Prophet ﷺ. Its wording is very similar (to no. 1808).

[١٨١٠] (. . .) **وحَدَّثَنَا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا مَهْدِيٌّ وَهُوَ ابْنُ مَيْمُونٍ: حَدَّثَنَا عِمْرَانُ الْقَصِيرُ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ - وَاللَّفْظُ قَرِيبٌ مِنْ أَلْفَاظِهِمْ.

[1811] 200 - (770) Abû Salamah bin 'Abdur-Rahmân bin 'Awf said: "I asked 'Âishah, the Mother of the Believers, how the Prophet of Allâh ﷺ used to start his prayer when he got up at night. She said: 'When he got up to pray at night, he would start his prayer with the words: *Allâhuma rabba jabrâ'îla wa mîkâ'îla wa isrâfîla fâtiras-samâwâti wal-ard, 'âlimal-ghaibi wash-shahâdah, anta tahkumu bain 'ibâdika fîmâ kânû fîhi yakhtalifûn, ihdinî limâkhtulifa fîhi minal-haqqi bi-idhnika innaka tahdî man tashâ'u ila sirâtin mustaqîm.* (O Allâh, Lord of Jibrâ'îl, Mikâ'îl and Isrâfîl, Originator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning that wherein they differ. Guide me concerning that wherein they differ of the truth by Your leave, for You guide whomsoever You will to a straight path.)'"

[١٨١١] **٢٠٠**-(٧٧٠) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ قَالُوا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ: بِأَيِّ شَيْءٍ كَانَ نَبِيُّ اللهِ ﷺ يَفْتَتِحُ صَلَاتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ: «اللّٰهُمَّ! رَبَّ جَبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ».

[1812] 201 - (771) It was narrated from 'Alî bin Abî Tâlib

[١٨١٢] **٢٠١**-(٧٧١) **حَدَّثَنَا** مُحَمَّدُ

that when the Messenger of Allâh ﷺ got up to pray, he said: "*Wajjahtu wajhia lilladhî fataras-samâwâti wal-arda hanîfan wa mâ anâ min al-mushrikîn, inna salâti wa nusukî wa mahyâya wa mamâtî lillâhi rabbil-'âlamîn, lâ sharika lahu wa bidhalika umirtu wa anâ min al-muslimîn. Allâhumma antal-maliku lâ ilaha illâ ant, anta rabbî, wa anâ 'abduka zalamtu nafsî wâ'taraftu bidhanbî fâghfirlî dhunûbî jamî'an, innahu lâ yaghfir adh-dhunûba illâ ant. Wâhdinî li-ahsanil-akhlâqi lâ yahdî li-ahsanihâ illâ ant, wâsrif 'annî sayyi'ahâ, lâ tasrifu 'annî sayyi'ahâ illâ ant. Labaika wa sa'daika, wal-khairu kulluhu fî yadaika, wash-sharru laisa ilaik, wa anâ bika wa ilaik, tabârakta wa ta'âlaita astaghfiruka wa atûbu ilaik.*" (I have turned my face in submission to the One who originated the heavens and the earth, and I am not one of the idolators. Verily, my *Salât* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am one of the Muslims. O Allâh, You are the Sovereign, there is none worthy of worship but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive

ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يُوسُفُ الْمَاجِشُونُ: حَدَّثَنِي أَبِي عَنْ عَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللهِ ابْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ كَانَ إِذَا قَامَ إِلَىٰ الصَّلَاةِ قَالَ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللّٰهُمَّ! أَنْتَ الْمَلِكُ لَا إِلَٰهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ، وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»، وَإِذَا رَكَعَ قَالَ: «اللّٰهُمَّ! لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي، وَمُخِّي وَعَظْمِي وَعَصَبِي». وَإِذَا رَفَعَ قَالَ: «اللّٰهُمَّ! رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ

sins except You. Guide me to the best of conduct, for none can guide to that except You. Remove from me my evil deeds, for none can remove them except You. Here I am at Your service, all goodness is in Your hand and evil cannot be attributed to You. My existence is due to You and my return is to You. Blessed and exalted are You, I seek Your forgiveness and I repent to You.) When he bowed, he said: "*Allâhumma laka raka'tu ba bika âmantu wa laka aslamtu khasha'a laka sam'î wa baṣarî wa mukhkhî wa 'azmî, wa 'aṣbî* (O Allâh, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews submit to You.) When he rose from bowing he said: "*Allâhumma rabbanâ lakal-ḥamdu mil'as-samâwâti wal-arḍi wa mil'a mâ bainahumâ, wa mil'a mâ shi'ta min shaî'in ba'd.*" (O Allâh our Lord, to You be praise, filling the heavens, filling the earth, filling that which is between them and filling whatever else You will besides.) When he prostrated he said: "*Allâhumma laka sajadtu wa bika âmantu wa laka aslamtu, sajada wajhî lilladhî khalaqahu wa ṣuwwarahu wa shaqqa sam'ahu wa baṣarahu tabârak Allâhu aḥsanul-khâliqîn.*" (O Allâh, to You I have prostrated, in You I have believed and to You I have submitted. My

وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ! لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ» ثُمَّ يَكُونُ مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ: «اللَّهُمَّ! اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلٰهَ إِلَّا أَنْتَ».

face has prostrated to the One Who created it and gave it shape, and opened its hearing and sight. Blessed be Allâh, the Best of creators.) Then the last thing he said between the *Tashah-hud* and the *Taslîm* was: "*Allâhummaghfirlî mâ qaddamtu wa mâ akhkhartu wa mâ asrartu wa mâ a'lantu wa mâ asraftu, wa mâ anta a'lamu bihi minnî antal-muqaddimu wa antal-mu'akhkhiru, lâ ilâha illa ant.*" (O Allâh, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what you know more than I. You are the One who brings forward and the One Who puts back, there is none worthy of worship but You.)

[1813] 202 - (...) It was narrated from Al-A'raj with this chain (a similar *Hadîth* as no. 1812), and he said: "When the Messenger of Allâh ﷺ started his prayer, he would say the *Takbîr* and then say: 'I have turned my face...' and he said: 'I am the first of the Muslims.' And when raising his head from bowing he said: 'Allâh hears those who praise Him; our Lord, to You be praise.' And he said: '... Who has formed it and formed it well.' And when he said the *Salâm*, he said: 'O Allâh, forgive me my previous sins...' And he did not say: "between the *Tashah-hud* and the *Taslîm*."

[١٨١٣] ٢٠٢-(...) وحَدَّثَنَاه زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو النَّضرِ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ عَبْدِ اللهِ بْنِ أَبِي سَلَمَةَ عَنْ عَمِّهِ الْمَاجِشُونِ بْنِ أَبِي سَلَمَةَ، عَنِ الْأَعْرَجِ بِهَٰذَا الْإِسْنَادِ وَقَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِي» وَقَالَ: «وَأَنَا أَوَّلُ الْمُسْلِمِينَ» وَقَالَ: وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» وَقَالَ: «وَصَوَّرَهُ فَأَحْسَنَ صُوَرَهُ» وَقَالَ:

وَإِذَا سَلَّمَ قَالَ: «اللَّهُمَّ! اغْفِرْ لِي مَا قَدَّمْتُ» إِلَىٰ آخِرِ الْحَدِيثِ وَلَمْ يَقُلْ: بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ.

Chapter 27. It Is Recommended To Recite For A Long Time In The Night Prayers

(المعجم ٢٧) - (بَابُ استحباب تطويل القراءة في صلاة الليل)

(التحفة ١٣٥)

[1814] 203 - (772) It was narrated that Hudhaifah said: "I prayed with the Prophet ﷺ one night, and he started to recite *Al-Baqarah* and I thought: 'He will bow when he reaches one hundred (verses),' but he carried on. Then I thought that he would finish it in the two *Rak'ah*, but he carried on. Then I thought he would bow after finishing it, but he started to recite *An-Nisâ'* and recited it all, then he started to recite *Âl-'Imrân* and recited it all, reciting with a slow and measured pace. When he reached a verse that spoke of glorifying Allâh, he glorified Allâh; when he reached a verse that spoke of asking of Him, he asked of Him; when he reached a verse that spoke of seeking refuge with Him, he sought refuge with Him. Then he bowed and started saying: '*Subhâna Rabbil-'Azîm* (Glory be to my Lord the Almighty).' And his bowing was almost as long as his standing. Then he said: '*Sami' Allâhu liman*

[١٨١٤] ٢٠٣-(٧٧٢) [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَافْتَتَحَ الْبَقَرَةَ فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِائَةِ ثُمَّ مَضَىٰ فَقُلْتُ: يُصَلِّي بِهَا فِي رَكْعَةٍ، فَمَضَىٰ فَقُلْتُ: يَرْكَعُ بِهَا، ثُمَّ افْتَتَحَ النِّسَاءَ فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا، يَقْرَأُ مُتَرَسِّلًا، إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ، ثُمَّ رَكَعَ فَجَعَلَ يَقُولُ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ ثُمَّ قَالَ:

ḥamidah (Allâh hears those who praise Him).' Then he stood for a long time, almost as long as he had bowed. Then he prostrated and said: *'Subḥâna Rabbil-A'la* (Glory be to my Lord Most High),' and his prostration was almost as long as his standing."

In the *Ḥadîth* of Jarîr it adds: "And he said: *'Sami' Allâhu liman ḥamidah, rabbana lakal-ḥamd* (Allâh hears those who praise Him, our Lord to You be praise).'"

«سَمِعَ اللهُ لِمَنْ حَمِدَهُ» ثُمَّ قَامَ طَوِيلًا، قَرِيبًا مِمَّا رَكَعَ، ثُمَّ سَجَدَ فَقَالَ: «سُبْحَانَ رَبِّيَ الْأَعْلَىٰ» فَكَانَ سُجُودُهُ قَرِيبًا مِنْ قِيَامِهِ.

قَالَ وَفِي حَدِيثِ جَرِيرٍ الزِّيَادَةُ: فَقَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ».

[1815] 204 - (773) 'Abdullâh said: "I prayed with the Messenger of Allâh ﷺ and he prayed for so long that I thought of something bad. It was said: 'What did you think of?' He said: 'I thought of sitting down and leaving him.'"

[١٨١٥] ٢٠٤-(٧٧٣) وحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ - قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللهِ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ فَأَطَالَ حَتَّىٰ هَمَمْتُ بِأَمْرِ سَوْءٍ قَالَ: قِيلَ: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدَعَهُ.

[1816] (...) A similar report (as no. 1815) was narrated from Al-A'mash with this chain.

[١٨١٦] (. . .) **وحَدَّثَنَاه** إِسْمَاعِيلُ بْنُ الْخَلِيلِ وَسُوَيْدُ بْنُ سَعِيدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

Chapter 28. Encouragement To Pray At Night Even If It Is Little

(المعجم ٢٨) - (بَابُ الحث على صلاة الليل وإن قلّت) (التحفة ١٣٦)

[1817] 205 - (774) Mention was made in the presence of the Messenger of Allâh ﷺ of a man who slept the entire night until

[١٨١٧] ٢٠٥-(٧٧٤) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وإِسْحَاقُ، - قَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ

morning. He said: "That is a man in whose ear the *Shaitân* has urinated." Or he said: "in whose ears."

أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللهِ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّىٰ أَصْبَحَ قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنِهِ» أَوْ قَالَ «فِي أُذُنَيْهِ».

[1818] 206 - (775) It was narrated from 'Alî bin Abî Ṭâlib that the Prophet ﷺ came to him and Fâṭimah at night and said: "Are you not praying?" I said: "O Messenger of Allâh, our souls are in the Hand of Allâh and if He wills to wake us, He will wake us." The Messenger of Allâh ﷺ turned away when I said that to him, then I heard him walking away, striking his thigh and saying: "But, man is ever more quarrelsome than anything."[1]

[١٨١٨] ٢٠٦-(٧٧٥) [و]حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ حَدَّثَهُ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ طَرَقَهُ وَفَاطِمَةَ فَقَالَ: «أَلَا تُصَلُّونَ»؟ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّمَا أَنْفُسُنَا بِيَدِ اللهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَانْصَرَفَ رَسُولُ اللهِ ﷺ حِينَ قُلْتُ لَهُ ذٰلِكَ، ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ وَيَقُولُ: ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾.

[1819] 207 - (776) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The *Shaitân* ties three knots at the back of the head of any one of you when he goes to sleep, striking each knot and saying: 'You have a long night ahead, so sleep.' If he wakes up and remembers Allâh, one knot is undone. If he performs *Wuḍû'*, two knots are undone. If he

[١٨١٩] ٢٠٧-(٧٧٦) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «يَعْقِدُ الشَّيْطَانُ عَلَىٰ قَافِيَةِ رَأْسِ أَحَدِكُمْ ثَلَاثَ عُقَدٍ إِذَا نَامَ، بِكُلِّ عُقْدَةٍ يَضْرِبُ: عَلَيْكَ لَيْلًا طَوِيلًا، فَإِذَا اسْتَيْقَظَ، فَذَكَرَ اللهَ، انْحَلَّتْ عُقْدَةٌ،

[1] *Al-Kahf* 18:54.

وَإِذَا تَوَضَّأَ، انْحَلَّتْ عَنْهُ عُقْدَتَانِ، فَإِذَا صَلَّىٰ انْحَلَّتِ الْعُقَدُ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانَ».

prays, all the knots are undone, and he starts the day energetic and in a good mood. Otherwise, he starts his day in a bad mood and feeling lazy.'"

(المعجم ٢٩) - (بَابُ استحباب صلاة النافلة في بيته وجوازها في المسجد وسواء في هٰذَا الراتبة وغيرها، إلا الشعائر الظاهرة: وهي العيد والكسوف والاستسقاء والتراويح، وكذا ما لا يتأتى في غير المسجد كتحيّة المسجد أو يندب كونه في المسجد وهي ركعتا الطواف) (التحفة ١٣٧)

Chapter 29. It Is Recommended To Offer Voluntary Prayers In One's House and Permissible To Offer Them In The *Masjid*, Whether That Is A Regular Voluntary Prayer Or Any Other, Except For The Public Ritual Prayers, Namely*: 'Îd* Prayer, The Eclipse Prayer, Prayers For Rain And *Tarâwîḥ*, And Prayers That Can Only Be Offered In The *Masjid*, Such As Greeting The *Masjid* , And Prayers That Are Recommended To Be Offered In The *Masjid*, Namely The Two *Rak'ah* Following *Ṭawâf*

[١٨٢٠] **٢٠٨**-(٧٧٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا مِنْ صَلَاتِكُمْ فِي بُيُوتِكُمْ، وَلَا تَتَّخِذُوهَا قُبُورًا».

[1820] 208 - (777) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Perform some of your prayers in your houses and do not make them like graves."

[١٨٢١] **٢٠٩**-(...) وحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: أَخْبَرَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ

[1821] 209 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Pray in your houses, and do not make them like graves."

النَّبِيِّ ﷺ قَالَ: «صَلُّوا فِي بُيُوتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا».

[1822] 210 - (778) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'When one of you has finished praying in the *Masjid*, let him give his house a share of his prayer, for Allâh will instill goodness in his house because of his prayer.'"

[١٨٢٢] ٢١٠-(٧٧٨) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَضَىٰ أَحَدُكُمُ الصَّلَاةَ فِي مَسْجِدِهِ، فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا مِنْ صَلَاتِهِ، فَإِنَّ اللهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلَاتِهِ خَيْرًا».

[1823] 211 - (779) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "The likeness of a house in which Allâh is remembered and the house in which Allâh is not remembered is that of the living and the dead."

[١٨٢٣] ٢١١-(٧٧٩) حَدَّثَنَا عَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْبَيْتِ الَّذِي يُذْكَرُ اللهُ فِيهِ، وَالْبَيْتِ الَّذِي لَا يُذْكَرُ اللهُ فِيهِ، مَثَلُ الْحَيِّ وَالْمَيِّتِ».

[1824] 212 - (780) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do not make your houses into graves, for the *Shaiṭân* flees from a house in which *Sûrat Al-Baqarah* is recited."

[١٨٢٤] ٢١٢-(٧٨٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ».

[1825] 213 - (781) It was narrated that Zaid bin Thâbit said: "The Messenger of Allâh ﷺ

[١٨٢٥] ٢١٣-(٧٨١) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ

sectioned off an area using palm-tree leaves or a reed mat, and the Messenger of Allâh ﷺ went out and prayed in it. Some men followed him and they started to follow his prayer. Then they came one night and waited for him, but the Messenger of Allâh ﷺ stayed away and did not come out to them. They raised their voices and threw pebbles at the door, and the Messenger of Allâh ﷺ came out to them angrily. The Messenger of Allâh ﷺ said to them: 'You were so persistent (in praying behind me) that I thought that it would be made obligatory for you. You should pray in your houses, for the best of a man's prayer is in his house, apart from the obligatory prayers.'"

جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا سَالِمٌ أَبُو النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: احْتَجَرَ رَسُولُ اللهِ ﷺ حُجَيْرَةً بِخَصَفَةٍ أَوْ حَصِيرٍ، فَخَرَجَ رَسُولُ اللهِ ﷺ يُصَلِّي فِيهَا قَالَ: فَتَتَبَّعَ إِلَيْهِ رِجَالٌ وَجَاءُوا يُصَلُّونَ بِصَلَاتِهِ قَالَ: ثُمَّ جَاءُوا لَيْلَةً فَحَضَرُوا، وَأَبْطَأَ رَسُولُ اللهِ ﷺ عَنْهُمْ قَالَ: فَلَمْ يَخْرُجْ إِلَيْهِمْ، فَرَفَعُوا أَصْوَاتَهُمْ وَحَصَبُوا الْبَابَ، فَخَرَجَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ مُغْضَبًا، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّىٰ ظَنَنْتُ أَنَّهُ سَيُكْتَبُ عَلَيْكُمْ، فَعَلَيْكُمْ بِالصَّلَاةِ فِي بُيُوتِكُمْ، فَإِنَّ خَيْرَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ، إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ».

[1826] 214 - (...) It was narrated from Zaid bin Thâbit that the Prophet ﷺ sectioned off an area using a reed mat in the *Masjid*, and the Messenger of Allâh ﷺ prayed in it for several nights, until people gathered to join him... and he mentioned a similar *Hadîth* (as no. 1825), and added: "If it were made obligatory for you, you would not be able to do it."

[١٨٢٦] ٢١٤-(...) وحَدَّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا النَّضْرِ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّىٰ رَسُولُ اللهِ ﷺ فِيهَا لَيَالِيَ، حَتَّى اجْتَمَعَ إِلَيْهِ نَاسٌ، فَذَكَرَ نَحْوَهُ - وَزَادَ فِيهِ: «وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ».

Chapter 30. The Virtue Of A Deed That Is Done Persistently, Whether It Be *Qiyâm Al-Lail* Or Anything Else. The Command To Be Moderate In Worship, Which Means Adopting What One Can Persist In. The Command To The One Who Gets Tired Or Weary When Praying To Stop Until That Feeling Passes

(المعجم ٣٠) - **(بَابُ فضيلة العمل الدائم من قيام الليل وغيره، والأمر بالاقتصاد في العبادة، وهو أن يأخذ منها ما يطيق الدوام عليه، وأمر من كان في صلاة وفتر عنها ولحقه ملل ونحوه بأن يتركها حتى يزول ذٰلك)** (التحفة ١٣٨)

[1827] 215 - (782) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ had a reed mat with which he used to section off an area at night and pray in it, and the people started to follow his prayer, and he used to spread (that mat) out during the day. One night they gathered and he said: 'O people, you should only do deeds that you are able for, for Allâh does not grow weary but you do. The most beloved of deeds to Allâh is that which is done persistently, even if it is little.' And if the family of Muḥammad ﷺ started to do something, they would persist in it."

[١٨٢٧] **٢١٥-(٧٨٢)** وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ سَعِيدِ بنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ لِرَسُولِ اللهِ ﷺ حَصِيرٌ، وَكَانَ يُحَجِّرُهُ مِنَ اللَّيْلِ فَيُصَلِّي فِيهِ، فَجَعَلَ النَّاسُ يُصَلُّونَ بِصَلَاتِهِ، وَيَبْسُطُهُ بِالنَّهَارِ، فَثَابُوا ذَاتَ لَيْلَةٍ فَقَالَ: «يَا أَيُّهَا النَّاسُ! عَلَيْكُمْ مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللهَ لَا يَمَلُّ حَتَّىٰ تَمَلُّوا، وَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللهِ مَا دُووِمَ عَلَيْهِ وَإِنْ قَلَّ»، وَكَانَ آلُ مُحَمَّدٍ ﷺ إِذَا عَمِلُوا عَمَلًا أَثْبَتُوهُ. [انظر: ٢٧٤٢]

[1828] 216 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ was asked: "Which deed is most beloved to Allâh?"

[١٨٢٨] **٢١٦-(...)** حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، أَنَّه

سَمِعَ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ: أَيُّ الْعَمَلِ أَحَبُّ إِلَىٰ اللهِ؟ قَالَ: «أَدْوَمُهُ وَإِنْ قَلَّ».

He said: "That which is done persistently, even if it is little."

[١٨٢٩] ٢١٧-(٧٨٣) وحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وإِسْحٰقُ بْنُ إِبْرَاهِيمَ، قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ قَالَ: قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! كَيْفَ كَانَ عَمَلُ رَسُولِ اللهِ ﷺ؟ هَلْ كَانَ يَخُصُّ شَيْئًا مِنَ الْأَيَّامِ؟ قَالَتْ: لَا، كَانَ عَمَلُهُ دِيمَةً، وَأَيُّكُمْ يَسْتَطِيعُ مَا كَانَ رَسُولُ اللهِ ﷺ يَسْتَطِيعُ؟.

[1829] 217 - (783) It was narrated that 'Alqamah said: "I asked the Mother of the Believers 'Âishah: 'O Mother of the Believers, how were the actions of the Messenger of Allâh ﷺ? Did he do anything specific on any particular day?' She said: 'No, his actions were persistent, and who of you can do what the Messenger of Allâh ﷺ could do?'"

[١٨٣٠] ٢١٨-(...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «أَحَبُّ الْأَعْمَالِ إِلَىٰ اللهِ تَعَالَىٰ أَدْوَمُهَا وَإِنْ قَلَّ».

قَالَ: وَكَانَتْ عَائِشَةُ إِذَا عَمِلَتِ الْعَمَلَ لَزِمَتْهُ.

[1830] 218 - (...) It was narrated by Al-Qâsim bin Muhammad, that 'Âishah said: "The Messenger of Allâh ﷺ said: 'The most beloved of actions to Allâh are those which are done persistently, even if they are little.'"

He said: "If 'Âishah did something, she would persist in it."

[١٨٣١] ٢١٩-(٧٨٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ

[1831] 219 - (784) It was narrated that Anas said: "The Messenger of Allâh ﷺ entered the *Masjid* and there was a rope tied between two columns. He said: 'What is this?' They said: 'It belongs to Zainab; she prays, and

when she feels tired or weary, she holds on to it'. He said: 'Untie it. Let one of you pray as long as he feels energetic, and if he feels tired or weary, let him sit down."'

قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ الْمَسْجِدَ، وَحَبْلٌ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ فَقَالَ: «مَا هٰذَا؟» قَالُوا: لِزَيْنَبَ تُصَلِّي، فَإِذَا كَسِلَتْ أَوْ فَتَرَتْ أَمْسَكَتْ بِهِ فَقَالَ: «حُلُّوهُ، لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا كَسِلَ أَوْ فَتَرَ قَعَدَ»، وَفِي حَدِيثِ زُهَيْرٍ: «فَلْيَقْعُدْ».

[1832] (...) A similar report (as no. 1832) was narrated from Anas, from the Prophet ﷺ.

[١٨٣٢] (...) **وحَدَّثَنَاه** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[1833] 220 - (785) 'Urwah bin Az-Zubair narrated that 'Âishah, the wife of the Prophet ﷺ, told him that Al-Ḥawlâ' bint Tuwait bin Ḥabîb bin Asad bin 'Abdul-'Uzza passed by her and the Messenger of Allâh ﷺ was with her. I said: "This is Al-Ḥawlâ' bint Tuwait; they say that she does not sleep at night." The Messenger of Allâh ﷺ said: "She does not sleep at night! Do as much as you are able to, for by Allâh, Allâh does not grow weary but you do."

[١٨٣٣] **٢٢٠**-(٧٨٥) **وحَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، أَنَّ الْحَوْلَاءَ بِنْتَ تُوَيْتِ بْنِ حَبِيبِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّىٰ مَرَّتْ بِهَا. وَعِنْدَهَا رَسُولُ اللهِ ﷺ فَقُلْتُ: هٰذِهِ الْحَوْلَاءُ بِنْتُ تُوَيْتٍ، وَزَعَمُوا أَنَّهَا لَا تَنَامُ اللَّيْلَ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَنَامُ اللَّيْلَ! خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللهِ! لَا يَسْأَمُ اللهُ حَتَّىٰ تَسْأَمُوا».

[1834] 221 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ entered upon me and there was a woman with me. He said: 'Who is this?' I

[١٨٣٤] **٢٢١**-(...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ؛ وَحَدَّثَنِي

said: 'It is a woman who does not sleep, she prays.' He said: 'You should do what you are able to, for by Allâh, Allâh does not grow weary but you do.' And the most beloved of religious practices to him was that in which a person persisted."

According to the *Hadîth* of Abû Usâmah: "It was a woman from Banû Asad."

زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَعِنْدِي امْرَأَةٌ فَقَالَ «مَنْ هٰذِهِ؟» فَقُلْتُ: امْرَأَةٌ، لَا تَنَامُ، تُصَلِّي. قَالَ: «عَلَيْكُمْ مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللهِ! لَا يَمَلُّ اللهُ حَتَّىٰ تَمَلُّوا» وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: إِنَّهَا امْرَأَةٌ مِنْ بَنِي أَسَدٍ.

Chapter 31. The Command To One Who Becomes Sleepy While Praying, Or Who Starts To Falter In His Recitation Of The Qur'ân Or Statements Of Remembrance, To Lie Down Or Sit Down Until That Goes Away

(المعجم ٣١) - **(بَابُ أمر من نعس في صلاته، أو استعجم عليه القرآن أو الذكر بأن يرقد أو يقعد، حتى يذهب عنه ذلك)** (التحفة ١٣٩)

[1835] 222 - (786) It was narrated from 'Âishah that the Prophet ﷺ said: "If one of you becomes sleepy while praying, let him sleep until sleep goes away from him, for if one of you prays when he is sleepy, he may intend to pray for forgiveness but end up impugning himself."

[١٨٣٥] **٢٢٢-(٧٨٦)** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَرْقُدْ حَتَّىٰ يَذْهَبَ

عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّىٰ وَهُوَ نَاعِسٌ، لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ».

[1836] 223 - (787) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ." And he mentioned several *Aḥâdîth* including the following: "The Messenger of Allâh ﷺ said: 'If one of you gets up to pray at night and falters in his recitation of Qur'ân, and does not know what he is saying, let him lie down.'"

[١٨٣٦] ٢٢٣-(٧٨٧) وحَدَّثنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَاسْتَعْجَمَ الْقُرْآنُ عَلَىٰ لِسَانِهِ، فَلَمْ يَدْرِ مَا يَقُولُ، فَلْيَضْطَجِعْ».

The Book Of The Virtues Of The Qur'ân Etc

٣ - كتاب فضائل القرآن وما يتعلق به

Chapter 33. The Command To Keep Refreshing One's Knowledge Of The Qur'ân. And That It Is Disliked To Say I Have Forgotten Such-And-Such A Verse, But It Is Permissible To Say I Have Been Caused To Forget It

(المعجم ٣٣) - (بَابُ الأمر بتعهد القرآن، وكراهة قول نسيت آية كذا، وجواز قول أنسيتها) (التحفة ١٤٠)

[1837] 224 - (788) It was narrated from 'Âishah that the Prophet ﷺ heard a man reciting at night and he said: "May Allâh have mercy on him, for he has reminded me of such-and-such, a verse that I had missed in *Sûrah* such-and-such."

[١٨٣٧] **٢٢٤**-(٧٨٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلًا يَقْرَأُ مِنَ اللَّيْلِ فَقَالَ: «يَرْحَمُهُ اللهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا، آيَةً كُنْتُ أَسْقَطْتُهَا مِنْ سُورَةِ كَذَا وَكَذَا».

[1838] 225 - (...) It was narrated that 'Âishah said: "The Prophet ﷺ was listening to the recitation of a man in the *Masjid* and he said: 'May Allâh have mercy on him; he reminded me of a verse that I had been caused to forget.'"

[١٨٣٨] **٢٢٥**-(. . .) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ وَأَبُو مُعَاوِيَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَسْتَمِعُ قِرَاءَةَ رَجُلٍ فِي الْمَسْجِدِ فَقَالَ: «رَحِمَهُ اللهُ، لَقَدْ أَذْكَرَنِي آيَةً كُنْتُ أُنْسِيتُهَا».

[1839] 226 - (789) It was

[١٨٣٩] **٢٢٦**-(٧٨٩) حَدَّثَنَا يَحْيَى

narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "The likeness of the companion of the Qur'ân is that of a hobbled camel; if he remains vigilant he will keep it, but if he lets it go it will disappear."

ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ الْإِبِلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ».

[1840] 227 - (...) It was narrated from Ibn 'Umar from the Prophet ﷺ... a *Hadîth* like that of Mâlik (no. 1839). And in the *Hadîth* of Mûsâ bin 'Uqbah it says: "If the companion of the Qur'ân persists in reciting it by night and by day, he will remember it, but if he does not do that, he will forget it."

[١٨٤٠] **٢٢٧-(. . .) حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ ابْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَٰقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسٌ يَعْنِي ابْنَ عِيَاضٍ، جَمِيعًا عَنْ مُوسَى بْنِ عُقْبَةَ، كُلُّ هَٰؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِ مَالِكٍ - وَزَادَ فِي حَدِيثِ مُوسَى بْنِ عُقْبَةَ: «وَإِذَا قَامَ صَاحِبُ الْقُرْآنِ فَقَرَأَهُ بِاللَّيْلِ وَالنَّهَارِ ذَكَرَهُ، وَإِذَا لَمْ يَقُمْ بِهِ نَسِيَهُ».

[1841] 228 - (790) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said:

[١٨٤١] **٢٢٨-(٧٩٠) وحَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ

'How wretched is one of them who says: "I have forgotten such-and-such a verse." Rather he has been caused to forget. Try to remember the Qur'ân, for it is more inclined to escape from the hearts of men than camels from their ropes.'"

ابْنُ إِبْرَاهِيمَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا؛ وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بِئْسَمَا لِأَحَدِهِمْ يَقُولُ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ، اسْتَذْكِرُوا الْقُرْآنَ، فَلَهُوَ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ بِعُقُلِهَا».

[1842] 229 - (...) It was narrated that Shaqîq said: "'Abdullâh said: 'Keep refreshing your knowledge of these *Maṣâhif* - or he said, 'the Qur'ân - for it is more inclined to escape from the hearts of men than camels from their ropes. And the Messenger of Allâh ﷺ said: 'None of you should say: I have forgotten such-and-such a verse,' rather he has been caused to forget.'"

[١٨٤٢] ٢٢٩-(...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: قَالَ عَبْدُ اللهِ: تَعَاهَدُوا هٰذِهِ الْمَصَاحِفَ - وَرُبَّمَا قَالَ الْقُرْآنَ - فَلَهُوَ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ مِنْ عُقُلِهِ قَالَ: وَقَالَ رَسُولُ اللهِ ﷺ: «لَا يَقُلْ أَحَدُكُمْ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ».

[1843] 230 - (...) Ibn Mas'ûd said: "I heard the Messenger of Allâh ﷺ say: 'How wretched is a man who says: I have forgotten such-and-such a *Sûrah*, or: I have forgotten such-and-such a verse. Rather he has been caused to forget.'"

[١٨٤٣] ٢٣٠-(...) وحَدَّثَني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بِئْسَمَا لِلرَّجُلِ أَنْ يَقُولَ نَسِيتُ سُورَةَ كَيْتَ وَكَيْتَ، أَوْ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ».

[1844] 231 - (791) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "Keep refreshing your knowledge of the Qur'ân, for by the One in Whose Hand is the soul of Muḥammad, it is more inclined to escape than a camel from its rope."

[١٨٤٤] ٢٣١-(٧٩١) حَدَّثَنَا عَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَاهَدُوا الْقُرْآنَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَهُوَ أَشَدُّ تَفَلُّتًا مِنَ الْإِبِلِ فِي عُقُلِهَا» وَلَفْظُ الْحَدِيثِ لِابْنِ بَرَّادٍ.

Chapter 34. It Is Recommended To Make One's Voice Beautiful When Reciting Qur'ân

(المعجم ٣٤) - (بَابُ استحباب تحسين الصوت بالقرآن) (التحفة ١٤١)

[1845] 232 - (792) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh does not listen to anything as He listens to a Prophet with a beautiful voice reciting the Qur'ân in a beautiful manner."

[١٨٤٥] ٢٣٢-(٧٩٢) حَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «مَا أَذِنَ اللهُ لِشَيْءٍ، مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ يَتَغَنَّىٰ بِالْقُرْآنِ».

[1846]... - (...) It was narrated from Ibn Shihâb with this chain (a *Ḥadîth* similar to no. 1845) that he (ﷺ) said: "As he listens to a Prophet reciting the Qur'ân in a beautiful manner."

[١٨٤٦] (...) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، كِلَاهُمَا عَنِ ابْنِ شِهَابٍ بِهَٰذَا الْإِسْنَادِ قَالَ: «كَمَا يَأْذَنُ لِنَبِيٍّ يَتَغَنَّىٰ بِالْقُرْآنِ».

[1847] 233 - (...) It was narrated from Abû Hurairah that he heard

[١٨٤٧] ٢٣٣-(...) وَحَدَّثَنِي

بِشْرُ ابْنُ الْحَكَمِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ، وَهُوَ ابْنُ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا أَذِنَ اللهُ لِشَيْءٍ، مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ، يَتَغَنَّىٰ بِالْقُرْآنِ يَجْهَرُ بِهِ».

the Messenger of Allâh ﷺ say: "Allâh does not listen to anything as He listens to a Prophet with a beautiful voice reciting the Qur'ân in a beautiful manner out loud."

[١٨٤٨] (...) وحَدَّثني ابْنُ أَخِي ابْنِ وَهْبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مَالِكٍ وَحَيْوَةُ بْنُ شُرَيْحٍ عَنِ ابْنِ الْهَادِ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ سَوَاءً وَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ. وَلَمْ يَقُلْ: سَمِعَ.

[1848] **(...)** A similar *Hadîth* (as no. 1847) was narrated from Ibn Al-Hâd with this chain.

[١٨٤٩] ٢٣٤-(...) وحَدَّثَنَا الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا هِقْلٌ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا أَذِنَ اللهُ لِشَيْءٍ كَأَذَنِهِ لِنَبِيٍّ، يَتَغَنَّىٰ بِالْقُرْآنِ يَجْهَرُ بِهِ».

[1849] 234 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh does not listen to anything as He listens to a Prophet reciting the Qur'ân out loud.'"

[١٨٥٠] (...) وحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَ حَدِيثِ

[1850] **(...)** A *Hadîth* similar to that of Yahyâ bin Abî Kathîr (no. 1849) was narrated from Abû Hurairah from the Prophet ﷺ.

يَحْيَى بْنِ أَبِي كَثِيرٍ، غَيْرَ أَنَّ ابْنَ أَيُّوبَ قَالَ فِي رِوَايَتِهِ: «كَإِذْنِهِ».

[1851] 235 - (793) It was narrated from 'Abdullâh bin Buraidah, that his father said: "The Messenger of Allâh ﷺ said: "Abdullâh bin Qais' - or 'Al-Ash'arî - has been given a beautiful voice (*Mizmâr*) like the beautiful voices (*Mazâmîr*) of the family of Dâwûd.'"

[١٨٥١] ٢٣٥-(٧٩٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكٌ، وَهُوَ ابْنُ مِغْوَلٍ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ عَبْدَ اللهِ بْنَ قَيْسٍ - أَوِ الْأَشْعَرِيَّ - أُعْطِيَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ».

[1852] 236 - (...) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said to Abû Mûsâ: 'If you could have seen me when I was listening to your recitation yesterday. You have been given a beautiful voice (*Mizmâr*) like the beautiful voices (*Mazâmîr*) of the family of Dâwûd.'"

[١٨٥٢] ٢٣٦-(...) وحَدَّثَنَا دَاوُدُ ابْنُ رُشَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا طَلْحَةُ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِأَبِي مُوسَىٰ: «لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ قِرَاءَتَكَ الْبَارِحَةَ! لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ».

Chapter 35. Mentioning The Recitation Of The Prophet ﷺ Of *Sûrat Al-Fatḥ* On The Day Of The Conquest Of Makkah

(المعجم ٣٥) - (بَابُ ذكر قراءة النبيّ ﷺ سورة الفتح يوم فتح مكة) (التحفة ١٤٢)

[1853] 237 - (794) It was narrated that Mu'âwiyah bin Qurrah said: "I heard 'Abdullâh bin Mughaffal Al-Muzanî say: 'During the Conquest, when he was riding to Makkah, the Prophet ﷺ recited *Sûrat Al-Fatḥ*

[١٨٥٣] ٢٣٧-(٧٩٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ وَوَكِيعٌ عَنْ شُعْبَةَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مُغَفَّلٍ

atop his mount, and he elongated his recitation.'"[1]

Mu'âwiyah said: "Were it not that I fear that the people would crowd upon me, I would have demonstrated his recitation to you."

[1854] 238 - (...) It was narrated that Mu'âwiyah bin Qurrah said: "I heard 'Abdullâh bin Mughaffal say: 'I saw the Messenger of Allâh ﷺ on the Day of the Conquest of Makkah, on his mount, reciting *Sûrat Al-Fatḥ*.' Ibn Mughaffal recited and elongated (his recitation)." Mu'âwiyah said: "Were it not for the people, I would have demonstrated that which Ibn Mughaffal narrated from the Prophet ﷺ."

[1855] 239 - (...) Shu'bah narrated a similar report (as no. 1854) with this chain. According to the *Hadîth* of Khâlid bin Al-Ḥârith: "Travelling atop his mount and reciting *Sûrat Al-Fatḥ*."

الْمُزَنِيَّ يَقُولُ: قَرَأَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ، فِي مَسِيرٍ لَهُ، سُورَةَ الْفَتْحِ عَلَىٰ رَاحِلَتِهِ، فَرَجَّعَ فِي قِرَاءَتِهِ.

قَالَ مُعَاوِيَةُ: لَوْلَا أَنِّي أَخَافُ أَنْ يَجْتَمِعَ عَلَيَّ النَّاسُ، لَحَكَيْتُ لَكُمْ قِرَاءَتَهُ.

[١٨٥٤] ٢٣٨-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مُغَفَّلٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ، عَلَىٰ نَاقَتِهِ، يَقْرَأُ سُورَةَ الْفَتْحِ قَالَ: فَقَرَأَ ابْنُ مُغَفَّلٍ وَرَجَّعَ فَقَالَ مُعَاوِيَةُ: لَوْلَا النَّاسُ لَأَخَذْتُ لَكُمْ بِذَلِكَ الَّذِي ذَكَرَهُ ابْنُ مُغَفَّلٍ عَنِ النَّبِيِّ ﷺ.

[١٨٥٥] ٢٣٩-(...) وحَدَّثَنَاه يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بنُ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ. وَفِي حَدِيثِ خَالِدِ بْنِ

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[1] *Rajja'a*: From *At-Tarjî'* It is the fluctuation voices of in the throat. And 'Abdullâh bin Mughaffal, may Allâh be pleased with him, recited it by elongating the voice in recitation, similar to '*A A A*.' And this *Tarjî'* could have been something that he ﷺ intended to do, making the voice sound nice and chanting with the recitation, or it could have been something that happened because of the motion of the mount without him ﷺ intending it. And what is apparent is that it was the first." (*Minnat Al-Mun'im fî Sharḥ Ṣaḥîḥ Muslim*)

الْحَارِثِ قَالَ: عَلَىٰ رَاحِلَتِهِ يَسِيرُ وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ.

Chapter 36. The Descent Of Tranquility (*Sakînah*) When The Qur'ân Is Recited

(المعجم ٣٦) - (بَابُ نزول السكينة لقراءة القرآن) (التحفة ١٤٣)

[1856] 240 - (795) It was narrated that Al-Barâ' said: "A man was reciting *Sûrat Al-Kahf*, and he had a horse with him that was tied with two ropes. A cloud overshadowed it and started spinning and coming closer, and his horse was startled by it. The next morning he came to the Prophet ﷺ and told him about that. He said: 'That was tranquility (*Sakînah*) that came down because of the Qur'ân.'"

[١٨٥٦] **٢٤٠**-(٧٩٥) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي إِسْحَٰقَ، عَنِ الْبَرَاءِ قَالَ: كَانَ رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ، وَعِنْدَهُ فَرَسٌ مَرْبُوطٌ بِشَطَنَيْنِ، فَتَغَشَّتْهُ سَحَابَةٌ، فَجَعَلَتْ تَدُورُ وَتَدْنُو، وَجَعَلَ فَرَسُهُ يَنْفِرُ مِنْهَا، فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذَٰلِكَ لَهُ فَقَالَ: «تِلْكَ السَّكِينَةُ، تَنَزَّلَتْ لِلْقُرْآنِ».

[1857] 241 - (...) It was narrated that Abû Isḥâq said: "I heard Al-Barâ' say: 'A man recited *Sûrat Al-Kahf*, and in the house there was an animal which became startled. He looked and saw that a cloud had overshadowed it. He mentioned that to the Prophet ﷺ and he said: Recite, so-and-so, for it is tranquility (*Sakînah*) that came down when the Qur'ân (is recited)" or "that came down because of the Qur'ân.'"

[١٨٥٧] **٢٤١**-(. . .) **وحَدَّثَنَا** ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: قَرَأَ رَجُلٌ الْكَهْفَ، وَفِي الدَّارِ دَابَّةٌ، فَجَعَلَتْ تَنْفِرُ، فَنَظَرَ فَإِذَا ضَبَابَةٌ أَوْ سَحَابَةٌ قَدْ غَشِيَتْهُ قَالَ: فَذَكَرَ ذَٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ: «اقْرَأْ، فُلَانُ! فَإِنَّهَا السَّكِينَةُ تَنَزَّلَتْ عِنْدَ الْقُرْآنِ، أَوْ تَنَزَّلَتْ لِلْقُرْآنِ».

[1858] (...) It was narrated that Abû Isḥâq said: "I heard Al-Barâ' say..." and he mentioned

[١٨٥٨] (. . .) **وحَدَّثَنَا** ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ وَأَبُو دَاوُدَ

something similar (to no. 1856), but they said "(the horse) jumped."

قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: فَذَكَرَا نَحْوَهُ، غَيْرَ أَنَّهُمَا قَالَا: تَنْقُزُ.

[1859] 242 - (796) Abû Sa'eed Al-Khudrî narrated that while Usaid bin Hudair was reciting Qur'ân one night in his *Mirbad*,[1] his horse jumped. He recited, and it jumped again. He recited, and it jumped yet again. Usaid said: "I was afraid that it would trample Yahyâ, so I went to it, and there was a shadow above my head, with something like lamps in it. It rose up in the air until I could no longer see it. The next day I went to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, while I was reciting Qur'ân in my *Mirbad* last night in the middle of the night, my horse jumped.' The Messenger of Allâh ﷺ said: 'Recite, son of Hudair.'" He said: "I recited, and it jumped again. The Messenger of Allâh ﷺ said:, Recite, son of Hudair.'" He said: "I recited and it jumped again. The Messenger of Allâh ﷺ said: 'Recite, son of Hudair.'" He said: "Then I left. Yahyâ was near the horse and I was afraid that it would trample him. I saw something like a cloud, with something like lamps in it; it rose

[١٨٥٩] ٢٤٢-(٧٩٦) وحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي: حَدَّثَنَا يَزِيدُ بْنُ الْهَادِ؛ أَنَّ عَبْدَ اللهِ بْنَ خَبَّابٍ حَدَّثَهُ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ، أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ، بَيْنَمَا هُوَ، لَيْلَةً، يَقْرَأُ فِي مِرْبَدِهِ، إِذْ جَالَتْ فَرَسُهُ، فَقَرَأَ، ثُمَّ جَالَتْ أُخْرَىٰ، فَقَرَأَ، ثُمَّ جَالَتْ أَيْضًا، قَالَ أُسَيْدٌ: فَخَشِيتُ أَنْ تَطَأَ يَحْيَىٰ، فَقُمْتُ إِلَيْهَا، فَإِذَا مِثْلُ الظُّلَّةِ فَوْقَ رَأْسِي، فِيهَا أَمْثَالُ السُّرُجِ، عَرَجَتْ فِي الْجَوِّ حَتَّىٰ مَا أَرَاهَا، قَالَ: فَغَدَوْتُ عَلَىٰ رَسُولِ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! بَيْنَمَا أَنَا الْبَارِحَةَ مِنْ جَوْفِ اللَّيْلِ أَقْرَأُ فِي مِرْبَدِي، إِذْ جَالَتْ فَرَسِي، فَقَالَ رَسُولُ اللهِ ﷺ: «اقْرَإِ، ابْنَ حُضَيْرٍ!» قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا. فَقَالَ رَسُولُ اللهِ ﷺ: «اقْرَإِ، ابْنَ حُضَيْرٍ!» قَالَ:

[1] A place a for drying dates.

up in the air until I could no longer see it. The Messenger of Allâh ﷺ said: 'That was the Angels who were listening to you. If you had carried on reciting, the people would have seen them in the morning, and they would not have concealed themselves from them.'"

فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا. فَقَالَ رَسُولُ اللهِ ﷺ: «اقْرَإِ، ابْنَ حُضَيْرٍ!» قَالَ: فَانْصَرَفْتُ، وَكَانَ يَحْيَىٰ قَرِيبًا مِنْهَا، خَشِيتُ أَنْ تَطَأَهُ، فَرَأَيْتُ مِثْلَ الظُّلَّةِ، فِيهَا أَمْثَالُ السُّرُجِ، عَرَجَتْ فِي الْجَوِّ حَتَّىٰ مَا أَرَاهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «تِلْكَ الْمَلَائِكَةُ كَانَتْ تَسْتَمِعُ لَكَ، وَلَوْ قَرَأْتَ لَأَصْبَحَتْ يَرَاهَا النَّاسُ، مَا تَسْتَتِرُ مِنْهُمْ».

Chapter 37. The Virtue Of The One Who Memorizes The Qur'ân

(المعجم ٣٧) - (بَابُ فضيلة حافظ القرآن) (التحفة ١٤٤)

[1860] 243 - (797) It was narrated that Abû Mûsâ Al-Ash'arî said: "The Messenger of Allâh ﷺ said: 'The likeness of the believer who reads the Qur'ân is that of a citron, the smell of which is good and its taste is good. The likeness of the believer who does not read the Qur'ân is that of a date, which has no smell but its taste is sweet. The likeness of a hypocrite who reads the Qur'ân is that of sweet basil, the smell of which is good but its taste is bitter. The likeness of a hypocrite who does not read the Qur'ân is that of a colocynth (bitter apple), which has no smell and its taste is bitter.'"

[١٨٦٠] ٢٤٣-(٧٩٧) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، كِلَاهُمَا عَنْ أَبِي عَوَانَةَ - قَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ - عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرُجَّةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ، لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ».

[1861] (...) A similar report (as

[١٨٦١] (...) وَحَدَّثَنَا هَدَّابُ بْنُ

no. 1860) was narrated from Qatâdah with this chain, except that in the *Hadîth* of Hammâm, instead of hypocrite it says evildoer (*Fâjir*).

خَالِدٍ: حَدَّثَنَا هَمَّامٌ؛ وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، كِلَاهُمَا عَنْ قَتَادَةَ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِ هَمَّامٍ، بَدَلَ الْمُنَافِقِ: الْفَاجِرِ.

Chapter 38. The Virtue Of The One Who Is Skilled In Reciting Qur'ân And The One Who Falters In Reciting

(المعجم ٣٨) - (بَابُ فضل الماهر بالقرآن والذي يتتعتع فيه) (التحفة ١٤٥)

[1862] 244 - (798) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'The one who is skilled in reciting Qur'ân will be with the noble, honorable scribes[1] and the one who recites Qur'ân and falters therein, and finds it difficult, will have a double reward.'"

[١٨٦٢] ٢٤٤-(٧٩٨) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَمُحَمَّدُ [بْنُ] عُبَيْدٍ الْغُبَرِيُّ، جَمِيعًا عَنْ أَبِي عَوَانَةَ - قَالَ ابْنُ عُبَيْدٍ: حَدَّثَنَا أَبُو عَوَانَةَ - عَنْ قَتَادَةَ، عَنْ زُرَارَةَ ابْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ».

[1863] (...) It was narrated from Qatâdah with this chain (a *Hadîth* similar to no. 1862). And according to the *Hadîth* of Wakî' he said: "The one who recites it although it is difficult for him, with have a double reward."

[١٨٦٣] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، كِلَاهُمَا عَنْ قَتَادَةَ بِهَٰذَا الْإِسْنَادِ. وَقَالَ فِي حَدِيثِ وَكِيعٍ: «وَالَّذِي يَقْرَؤُهُ وَهُوَ يَشْتَدُّ عَلَيْهِ، لَهُ أَجْرَانِ».

[1] *As-Safartil-Kirâmil-Bararah.*

Chapter 39. It Is Recommended To Recite The Qur'ân To People Of Virtue Who Are Skilled In Its Recitation, Even If The Reciter Is Better Than The One To Whom It Is Recited

(المعجم ٣٩) - (بَابُ استحباب قراءة القرآن على أهل الفضل والحُذّاق فيه، وإن كان القارىء أفضل من المقروء عليه) ١٤٦

[1864] 245 - (799) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said to Ubayy: "Allâh has commanded me to recite to you." He said: "Did Allâh mention me by name to you?" He said: "Allâh mentioned you by name to me." And Ubayy started to weep.

[١٨٦٤] ٢٤٥-(٧٩٩) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِأُبَيٍّ: «إِنَّ اللهَ عَزَّ وَجَلَّ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ» قَالَ: آللهُ سَمَّانِي لَكَ؟ قَالَ: «اللهُ سَمَّاكَ لِي» قَالَ: فَجَعَلَ أُبَيٌّ يَبْكِي. [انظر: ٦٣٤٢]

[1865] 246 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said to Ubayy bin Ka'b: 'Allâh has commanded me to recite to you: "Those who disbelieve from among the people of the Scripture (Jews and Christians) and idolators, were not going to leave (their disbelief) until there came to them clear evidence."[1] He said: 'Did He mention me by name to you?' He said: 'Yes,' and he (Ubayy) wept."

[١٨٦٥] ٢٤٦-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِأُبَيِّ بْنِ كَعْبٍ: «إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾» قَالَ: وَسَمَّانِي لَكَ؟ قَالَ: «نَعَمْ» قَالَ: فَبَكَى.

[1866] (...) It was narrated that Qatâdah said: "I heard Anas say: 'The Messenger of Allâh ﷺ said

[١٨٦٦] (...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ

[1] *Al-Bayyinah* 98:1.

to Ubayy..."' a similar report (as no. 1866).

الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ لِأُبَيٍّ، بِمِثْلِهِ.

Chapter 40. The Virtue Of Listening To The Qur'ân, Asking One Who Has Memorized It To Recite So That One May Listen, Weeping When Reciting, And Pondering The Meanings

(المعجم ٤٠) - (بَابُ فضل استماع القرآن، وطلب القراءة من حافظه للاستماع، والبكاء عند القراءة والتدبر) (التحفة ١٤٧)

[1867] 247 - (800) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said to me: 'Recite the Qur'ân to me.' I said: 'O Messenger of Allâh, should I recite to you when it was revealed to you?' He said: 'I like to hear it from someone else.' So I recited *Sûrat An-Nisâ'*, and when I reached the verse, 'How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?',[1] I raised my head, or a man who was beside me nudged me, and I raised my head, and I saw his tears flowing."

[١٨٦٧] ٢٤٧-(٨٠٠) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ حَفْصٍ، - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَفْصُ ابْنُ غِيَاثٍ - عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «اقْرَأْ عَلَيَّ الْقُرْآنَ» قَالَ فَقُلْتُ: يَا رَسُولَ اللهِ! أَقْرَأُ عَلَيْكَ، وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ النِّسَاءَ، حَتَّىٰ إِذَا بَلَغْتُ: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾ [النساء:٤١] رَفَعْتُ رَأْسِي، أَوْ غَمَزَنِي رَجُلٌ إِلَىٰ جَنْبِي فَرَفَعْتُ رَأْسِي، فَرَأَيْتُ دُمُوعَهُ تَسِيلُ.

[1868]... - (...) It was narrated

[١٨٦٨] (...) حَدَّثَنَا هَنَّادُ بْنُ

[1] *An-Nisâ'* 4:41.

from Al-A'mash with this chain (a *Hadîth* similar to no. 1868), and Hannâd added in his report: "The Messenger of Allâh ﷺ said to me, while he was on the *Minbar*: 'Recite to me.'"

السَّرِيِّ وَمِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، جَمِيعًا عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ - وَزَادَ هَنَّادٌ فِي رِوَايَتِهِ: قَالَ لِي رَسُولُ اللهِ ﷺ، وَهُوَ عَلَىٰ الْمِنْبَرِ: «اقْرَأْ عَلَيَّ».

[1869] 248 - (...) It was narrated that Ibrâhîm said: "The Prophet ﷺ said to 'Abdullâh bin Mas'ûd: 'Recite to me.' He said: 'Should I recite to you when it was revealed to you?' He said: 'I like to hear it from someone else.' So he recited to him from the beginning of *Sûrat An-Nisâ'*, as far as the verse: 'How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?',[1] and he wept."

It was narrated that Ibn Mas'ûd said: "The Prophet ﷺ said: 'A witness against them so long as I remain among them,' or 'am still among them'" - Mis'ar was not sure.

[١٨٦٩] ٢٤٨-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي مِسْعَرٌ - وَقَالَ أَبُو كُرَيْبٍ: عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ النَّبِيُّ ﷺ لِعَبْدِ اللهِ ابْنِ مَسْعُودٍ: «اقْرَأْ عَلَيَّ» قَالَ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» قَالَ: فَقَرَأَ عَلَيْهِ مِنْ أَوَّلِ سُورَةِ النِّسَاءِ إِلَىٰ قَوْلِهِ: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾، فَبَكَىٰ.

قَالَ مِسْعَرٌ: فَحَدَّثَنِي مَعْنٌ عَنْ جَعْفَرِ ابْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «شَهِيدًا عَلَيْهِمْ مَا دُمْتُ فِيهِمْ، أَوْ مَا كُنْتُ فِيهِمْ» - شَكَّ مِسْعَرٌ -.

[1870] 249 - (801) It was narrated that 'Abdullâh said: "I

[١٨٧٠] ٢٤٩-(٨٠١) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ

[1] *An-Nisâ'* 4:41.

الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: كُنْتُ بِحِمْصَ، فَقَالَ لِي بَعْضُ الْقَوْمِ: اقْرَأْ عَلَيْنَا، فَقَرَأْتُ عَلَيْهِمْ سُورَةَ يُوسُفَ - عَلَيْهِ السَّلَامُ - قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: وَاللهِ! مَا هٰكَذَا أُنْزِلَتْ، قَالَ: قُلْتُ: وَيْحَكَ، وَاللهِ! لَقَدْ قَرَأْتُهَا عَلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ لِي: «أَحْسَنْتَ».

فَبَيْنَمَا أَنَا أُكَلِّمُهُ إِذْ وَجَدْتُ مِنْهُ رِيحَ الْخَمْرِ، قَالَ: فَقُلْتُ: أَتَشْرَبُ الْخَمْرَ وَتُكَذِّبُ بِالْكِتَابِ؟ لَا تَبْرَحُ حَتَّىٰ أَجْلِدَكَ، قَالَ: فَجَلَدْتُهُ الْحَدَّ.

was in Ḥimṣ and some of the people said to me: 'Recite Qur'ân to us.' So I recited *Sûrat Yûsuf* - peace be upon him - to them. A man among the people said: 'By Allâh, this is not how it was revealed.' I said: 'Woe to you! By Allâh, I recited it to the Messenger of Allâh ﷺ and he said to me: You have done well.

While I was speaking to him, I noticed the smell of wine on him. I said: 'Do you drink wine and belie the Book? You will not leave until I have flogged you, and I carried out the *Ḥadd* punishment of flogging on him.'"

[١٨٧١] (...) وحَدَّثَنَا إِسْحَاقُ [بْنُ إِبْرَاهِيمَ] وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعًا عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ: فَقَالَ لِي: «أَحْسَنْتَ».

[1871] (...) It was narrated from Al-A'mash with this chain (a *Ḥadîth* similar to no. 1870), but in the *Ḥadîth* of Abû Mu'âwiyah it does not say: "and he said to me: 'You have done well.'"

(المعجم ٤١) - (بَابُ فضل قراءة القرآن في الصلاة وتعلمه)

(التحفة ١٤٨)

Chapter 41. The Virtue Of Reciting The Qur'ân In Prayer And Learning It

[١٨٧٢] **٢٥٠-(٨٠٢)** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشَجُّ

[1872] 250 - (802) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

'Would any one of you like to go back to his family and find among them three large, fat, pregnant she-camels?' We said: 'Yes.' He said: 'Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels.'"

قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُحِبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَىٰ أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلَاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ؟» قُلْنَا: نَعَمْ، قَالَ: «فَثَلَاثُ آيَاتٍ يَقْرَأُ بِهِنَّ أَحَدُكُمْ فِي صَلَاتِهِ، خَيْرٌ لَهُ مِنْ ثَلَاثِ خَلِفَاتٍ عِظَامٍ سِمَانٍ».

[1873] 251 - (803) It was narrated that 'Uqbah bin 'Âmir said: "The Messenger of Allâh ﷺ came out when we were in *Aṣ-Ṣuffah* and said: 'Which of you would like to go out in the morning every day to Buṭḥân or Al-'Aqîq and bring back two large she-camels without that involving any sin or severing of family ties?' We said: 'O Messenger of Allâh, we would like that.' He said: 'For one of you to go to the *Masjid* in the morning and learn, or recite two verses from the Book of Allâh, is better for him than two she-camels, and three (verses) are better for him than three (she-camels), and four (verses) are better for him than four (she-camels), and so on.'"

[١٨٧٣] **٢٥١**-(٨٠٣) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ مُوسَى بْنِ عُلَيٍّ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَىٰ بُطْحَانَ أَوْ إِلَىٰ الْعَقِيقِ فَيَأْتِيَ مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ، فِي غَيْرِ إِثْمٍ وَلَا قَطْعِ رَحِمٍ؟» فَقُلْنَا: يَا رَسُولَ اللهِ! نُحِبُّ ذٰلِكَ قَالَ: «أَفَلَا يَغْدُو أَحَدُكُمْ إِلَىٰ الْمَسْجِدِ فَيَعْلَمُ أَوْ يَقْرَأُ آيَتَيْنِ مِنْ كِتَابِ اللهِ [عَزَّ وَجَلَّ] خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَثَلَاثٌ خَيْرٌ لَهُ مِنْ ثَلَاثٍ، وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ، وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ؟».

Chapter 42. The Virtue Of Reciting The Qur'ân And *Sûrat Al-Baqarah*

(المعجم ٤٢) - (**بَابُ فضل قراءة القرآن وسورة البقرة**) (التحفة ١٤٩)

[1874] 252 - (804) It was

[١٨٧٤] **٢٥٢**-(٨٠٤) **حَدَّثَني**

narrated from Zaid that he heard Abû Salâm saying: "Abû Umâmah Al-Bâhilî narrated to me: 'I heard the Messenger of Allâh ﷺ say: "Recite the Qur'ân, for it will come on the Day of Resurrection interceding for its companions. Recite the two bright ones, *Sûrat Al-Baqarah* and *Sûrat Âl 'Imrân*, for they will come on the Day of Resurrection as if they were two clouds, or as if they were two shadows, or as if they were two flocks of birds in ranks, pleading on behalf of their companions. Recite *Sûrat Al-Baqarah*, for reciting it regularly is a blessing and forsaking it is a loss, and *Al-Baṭalah* (the magicians) cannot withstand it." Mu'âwiyah (one of the narrators) said: "It was conveyed to me that *Al-Baṭalah* is the magicians."

الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ وَهُوَالرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَّامٍ، عَنْ زَيْدٍ أَنَّهُ سَمِعَ أَبَا سَلَّامٍ يَقُولُ: حَدَّثَنِي أَبُو أُمَامَةَ الْبَاهِلِيُّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اقْرَءُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ، اقْرَءُوا الزَّهْرَاوَيْنِ: الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ، فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ، أَوْ كَأَنَّهُمَا غَيَايَتَانِ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ، تُحَاجَّانِ عَنْ أَصْحَابِهِمَا، اقْرَءُوا سُورَةَ الْبَقَرَةِ، فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكَهَا حَسْرَةٌ، وَلَا يَسْتَطِيعُهَا الْبَطَلَةُ».

قَالَ مُعَاوِيَةُ: بَلَغَنِي أَنَّ الْبَطَلَةَ السَّحَرَةُ.

[1875] (...) Mu'âwiyah narrated something similar (as no. 1874) with this chain.

[١٨٧٥] (. . .) وحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ بِهٰذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «وَكَأَنَّهُمَا» فِي كِلَيْهِمَا - وَلَمْ يَذْكُرْ قَوْلَ مُعَاوِيَةَ: بَلَغَنِي.

[1876] 253 - (805) Al-Nawwâs bin Sim'ân Al-Kilâbî said: "I heard the Prophet ﷺ say: 'The Qur'ân will be brought on the Day of Resurrection, as will its people who used to act in

[١٨٧٦] ٢٥٣-(٨٠٥) وَحَدَّثَنِي إِسْحٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ مُحَمَّدِ ابْنِ مُهَاجِرٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ

accordance with it, led by *Sûrat Al-Baqarah* and *Âl-'Imrân*.' And the Messenger of Allâh ﷺ likened them to three things, which we did not forget afterwards. He said: 'As if they are two clouds, or two black canopies, with light between them, or as if they are two flocks of birds in ranks, pleading on behalf of their companions.'"

الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: سَمِعْتُ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُؤْتَىٰ بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ، تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ» وَضَرَبَ لَهُمَا رَسُولُ اللهِ ﷺ ثَلَاثَةَ أَمْثَالٍ، مَا نَسِيتُهُنَّ بَعْدُ، قَالَ: «كَأَنَّهُمَا غَمَامَتَانِ أَوْ ظُلَّتَانِ سَوْدَاوَانِ، بَيْنَهُمَا شَرْقٌ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ صَاحِبِهِمَا».

Chapter 43. The Virtue Of *Al-Fâtihah* And The Closing Verses Of *Sûrat Al-Baqarah*; And The Encouragement To Recite The Two Verses At The End Of *Sûrat Al-Baqarah*

(المعجم ٤٣) - (بَابُ فضل الفاتحة وخواتيم سورة البقرة، والحث على قراءة الآيتين من آخر سورة البقرة)

(التحفة ١٥٠)

[1877] 254 - (806) It was narrated that Ibn 'Abbâs said: "While Jibrîl was sitting with the Prophet ﷺ, he heard a creaking sound from above him. He raised his head and said: 'This is a door in heaven that has been opened today, and it has never been opened before today.' An Angel came down from it and he said: 'This is an Angel who has come down to earth, and he has never come down before today.' He greeted him and said: 'Glad tidings of two lights that have not been given to any Prophet before

[١٨٧٧] ٢٥٤-(٨٠٦) حَدَّثَنَا حَسَنُ ابْنُ الرَّبِيعِ وَأَحْمَدُ بْنُ جَوَّاسٍ الْحَنَفِيُّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ عَبْدِ اللهِ بْنِ عِيسَىٰ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ، سَمِعَ نَقِيضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: هٰذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ، لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ، فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ: هٰذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ، لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ،

you: The Opening of the Book and the closing verses of *Sûrat Al-Baqarah*. You will never recite one letter of them but you will be given (reward).'"

فَسَلَّمَ وَقَالَ: أَبْشِرْ بِنُورَيْنِ أُوتِيتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ، فَاتِحَةُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيتَهُ.

[1878] 255 - (807) It was narrated that 'Abdur-Raḥmân bin Yazîd said: "I met Abû Mas'ûd at the *Ka'bah* and I said: 'I have heard a *Ḥadîth* from you concerning the two verses in *Sûrat Al-Baqarah*.' He said: 'Yes; the Messenger of Allâh ﷺ said: The two verses at the end of *Sûrat Al-Baqarah*; whoever recites them at night, they will suffice him.'"

[١٨٧٨] ٢٥٥-(٨٠٧) وحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ يَزِيدَ قَالَ: لَقِيتُ أَبَا مَسْعُودٍ عِنْدَ الْبَيْتِ فَقُلْتُ: حَدِيثٌ بَلَغَنِي عَنْكَ فِي الْآيَتَيْنِ فِي سُورَةِ الْبَقَرَةِ فَقَالَ: نَعَمْ، قَالَ رَسُولُ اللهِ ﷺ: «الْآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، مَنْ قَرَأَهُمَا فِي لَيْلَةٍ، كَفَتَاهُ».

[1879] (...) It was narrated from Manṣûr with this chain (a similar *Ḥadîth* as no. 1878).

[١٨٧٩] (...) وحَدَّثَنَاه إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ مَنْصُورٍ بِهَٰذَا الْإِسْنَادِ.

[1880] 256 - (808) It was narrated from 'Abdur-Raḥmân bin Yazîd, from 'Alqamah bin Qais, from Abû Mas'ûd Al-Anṣârî, who said: "The Messenger of Allâh ﷺ said: 'Whoever recites these two verses at the end of *Sûrat Al-Baqarah* during the night, they will suffice him.'" 'Abdur-Raḥmân said: "I met Abû Mas'ûd when he was circumambulating the *Ka'bah*

[١٨٨٠] ٢٥٦-(٨٠٨) وحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَرَأَ هَاتَيْنِ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، فِي لَيْلَةٍ،

and I asked him, and he narrated it to me from the Prophet ﷺ."

كَفَتَاهُ». قَالَ عَبْدُ الرَّحْمٰنِ: فَلَقِيتُ أَبَا مَسْعُودٍ، وَهُوَ يَطُوفُ بِالْبَيْتِ، فَسَأَلْتُهُ، فَحَدَّثَنِي بِهِ عَنِ النَّبِيِّ ﷺ.

[1881] (...) A similar report (as no. 1880) was narrated from Abû Mas'ûd, from the Prophet ﷺ.

[١٨٨١] (...) **وحَدَّثني** عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ يَعْنِي ابْنَ يُونُسَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، جَمِيعًا عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَعَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[1882] (...) A similar report (as no. 1880) was narrated from Abû Mas'ûd, from the Prophet ﷺ.

[١٨٨٢] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

Chapter 44. The Virtue of *Sûrat Al-Kahf* And *Âyat Al-Kursî*

(المعجم ٤٤) - (بَابُ فضل سورة الكهف وآية الكرسي)

(التحفة ١٥١)

[1883] 257 - (809) It was narrated from Abû Ad-Dardâ' that the Prophet ﷺ said: "Whoever memorizes ten verses from the beginning of *Sûrat Al-Kahf*, will be protected from the tribulation of the *Dajjâl*."

[١٨٨٣] **٢٥٧**-(٨٠٩) **وحَدَّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ أَبِي الدَّرْدَاءِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ

أَوَّلِ سُورَةِ الْكَهْفِ، عُصِمَ مِنَ فِتْنَةِ الدَّجَّالِ».

[1884] (...) It was narrated from Qatâdah with this chain (a *Ḥadîth* similar to no. 1883). Shu'bah said: "from the end of *Al-Kahf*." Hammâm said: "from the beginning of *Al-Kahf*," as Hishâm said.

[١٨٨٤] (. . .) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هَمَّامٌ، جَمِيعًا عَنْ قَتَادَةَ بِهَٰذَا الْإِسْنَادِ، قَالَ شُعْبَةُ: مِنْ آخِرِ الْكَهْفِ، وَقَالَ هَمَّامٌ: مِنْ أَوَّلِ الْكَهْفِ. كَمَا قَالَ هِشَامٌ-.

[1885] 258 - (810) It was narrated that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ said: 'O Abû Al-Mundhir, do you know which verse from the Book of Allâh that you have learned is greatest?' I said: 'Allâh and His Messenger know best.' He said: 'O Abû Al-Mundhir, do you know which verse from the Book of Allâh that you have learned is greatest?' I said: "'Allâhu! la ilâha illa Huwa (none has the right to be worshipped but He), Al-Ḥayyul-Qayyûm (the Ever Living, the One Who sustains and protects all that exists...).'"[1] He struck me on the chest and said: 'I congratulate you on your knowledge, O Abû Al-Mundhir.'"

[١٨٨٥] ٢٥٨-(٨١٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَىٰ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ الْأَنْصَارِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: ﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾ قَالَ: فَضَرَبَ فِي صَدْرِي وَقَالَ: [وَاللهِ]! لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ».

[1] *Al-Baqarah* 2:255.

Chapter 45. The Virtue Of Reciting *Qul Huwa Allâhu Aḥad*

(المعجم ٤٥) - (بَابُ فضل قراءة قل هو الله أحد) (التحفة ١٥٢)

[1886] 259 - (811) It was narrated from Abû Ad-Dardâ' that the Prophet ﷺ said: "Is any one of you incapable of reciting one-third of the Qur'ân during the night?" They said: "How could he recite one-third of the Qur'ân?" He said: "Say: "He is Allâh the One"[1] is equivalent to one-third of the Qur'ân."

[١٨٨٦] **٢٥٩**-(٨١١) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا - يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟» قَالُوا: وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ؟ قَالَ: «﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾، يَعْدِلُ ثُلُثَ الْقُرْآنِ».

[1887] 260 - (...) It was narrated from Qatâdah with this chain. In their *Ḥadîth* it says that the Prophet ﷺ said: "Allâh divided the Qur'ân into three parts and He made "Say: "He is Allâh the One"[2] one of the parts of the Qur'ân."

[١٨٨٧] **٢٦٠**-(...) وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ الْعَطَّارُ، جَمِيعًا عَنْ قَتَادَةَ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا مِنْ قَوْلِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ جَزَّأَ الْقُرْآنَ ثَلَاثَةَ أَجْزَاءٍ. فَجَعَلَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ جُزْءًا مِنْ أَجْزَاءِ الْقُرْآنِ».

[1888] 261 - (812) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

[١٨٨٨] **٢٦١**-(٨١٢) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ،

[1] *Al-Ikhlâṣ 112.*

[2] *Al-Ikhlâṣ* 112.

جَمِيعًا عَنْ يَحْيَىٰ - قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ-: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «احْشِدُوا، فَإِنِّي سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ» فَحَشَدَ مَنْ حَشَدَ، ثُمَّ خَرَجَ نَبِيُّ اللهِ ﷺ فَقَرَأَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. ثُمَّ دَخَلَ، فَقَالَ بَعْضُنَا لِبَعْضٍ: إِنِّي أُرَىٰ هٰذَا خَبَرٌ جَاءَهُ مِنَ السَّمَاءِ، فَذَاكَ الَّذِي أَدْخَلَهُ، ثُمَّ خَرَجَ نَبِيُّ اللهِ ﷺ فَقَالَ: «إِنِّي قُلْتُ لَكُمْ: سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ، أَلَا! إِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ».

'Gather together, for I am going to recite one-third of the Qu'ân to you.' So the people gathered, then the Prophet of Allâh ﷺ came out and recited: "Say: "He is Allâh, (the) One)"[1] then he went in. We said to one another: 'Perhaps there is news that has come to him from heaven and that is why he has gone in.' Then the Prophet of Allâh ﷺ came out and said: 'I told you that I was going to recite one-third of the Qur'ân to you, and it is equivalent to one-third of the Qur'ân.'"

[١٨٨٩] ٢٦٢-(...) وحَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ بَشِيرٍ أَبِي إِسْمَاعِيلَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَقَالَ: «أَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ» فَقَرَأَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ﴾. حَتَّىٰ خَتَمَهَا.

[1889] 262 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ came out to us and said: 'I will recite one-third of the Qur'ân to you,' and he recited: "Say: "He is Allâh, (the) One)"[2] until its end."

[١٨٩٠] ٢٦٣-(٨١٣) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ الرَّحْمٰنِ بْنِ وَهْبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ

[1890] 263 - (813) It was narrated from 'Amrah bint 'Abdur-Rahmân, who was under the care of 'Âishah, the wife of the Prophet ﷺ, that the

[1] *Al-Ikhlâs* 112.
[2] *Al-Ikhlâs* 112.

Messenger of Allâh ﷺ sent a man in charge of a raiding party, and he used to recite for his companions when leading them in prayer, and he would end with: "Say: He is Allâh, (the) One)".[1] When they came back, they mentioned that to the Messenger of Allâh ﷺ and he said: "Ask him why he does that." So they asked him and he said: "Because it is a description of the Most Merciful and I love to recite it." The Messenger of Allâh ﷺ said: "Tell him that Allâh loves him."

الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ؛ أَنَّ أَبَا الرِّجَالِ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ، عَنْ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، وَكَانَتْ فِي حَجْرِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ رَجُلًا عَلَىٰ سَرِيَّةٍ، وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيَخْتِمُ بِـ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. فَلَمَّا رَجَعُوا ذَكَرُوا ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «سَلُوهُ، لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ»، فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمٰنِ، فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَخْبِرُوهُ أَنَّ اللهَ يُحِبُّهُ».

Chapter 46. The Virtue Of Reciting *Al-Mu'awwidhatain* (The Two *Sûrahs* Seeking Refuge With Allâh)

(المعجم ٤٦) - (بَابُ فضل قراءة المعوذتين) (التحفة ١٥٣)

[1891] 264 - (814) It was narrated that 'Uqbah bin 'Âmir said: "The Messenger of Allâh ﷺ said: 'Do you not see verses that have been revealed tonight, the like of which has never been seen? (They are:) Say: I seek refuge with (Allâh), the Lord of the daybreak,[2] and: Say: 'I seek refuge with (Allâh) the Lord of mankind.' "[3]

[١٨٩١] ٢٦٤-(٨١٤) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَمْ تَرَ آيَاتٍ أُنْزِلَتِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ؟ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾».

[1] *Al-Ikhlâṣ* 112.
[2] *Al-Falaq* 113.
[3] *An-Nâs* 114.

[1892] 265 - (...) It was narrated that 'Uqbah bin 'Âmir said: "The Messenger of Allâh ﷺ said to me: 'There have been revealed to me verses the like of which has never been seen (they are): *Al-Mu'awwidhatain*.'"

[١٨٩٢] **٢٦٥**-(...) **وحَدَّثنا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «أُنْزِلَ أَوْ أُنْزِلَتْ عَلَيَّ آيَاتٌ لَمْ نُرَ مِثْلَهُنَّ قَطُّ: الْمُعَوِّذَتَيْنِ».

[1893] (...) A similar report (as no. 1892) was narrated from Ismâ'îl with this chain. In the report of Abû Usâmah it says: "It was narrated from 'Uqbah bin 'Âmir Al-Juhanî, who was one of those who narrated directly from Muhammad ﷺ."

[١٨٩٣] (...) **وحَدَّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنْ إِسْمَاعِيلَ بِهٰذَا الْإِسْنَادِ مِثْلَهُ، وَفِي رِوَايَةِ أَبِي أُسَامَةَ: عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، وَكَانَ مِنْ رُفَعَاءِ أَصْحَابِ مُحَمَّدٍ ﷺ.

Chapter 47. The Virtue Of One Who Acts In Accordance With The Qur'ân And Teaches It. And The Virtue Of One Who Learns Wisdom From *Fiqh* Or Other Types Of Knowledge, Then Acts Upon It And Teaches It

(المعجم ٤٧) - (بَابُ فضل من يقوم بالقرآن ويعلمه، وفضل من تعلم حكمة من فقه أو غيره فعمل بها وعلمها) (التحفة ١٥٤)

[1894] 266 - (815) It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "There is no envy except in two cases: A man to whom Allâh gives (causes to learn) the Qur'ân and he recites it during the night and during the day, and a man to whom Allâh gives wealth, and he spends it during the night and during the day."

[١٨٩٤] **٢٦٦**-(٨١٥) **حَدَّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - حَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ، وَآنَاءَ

النَّهَارِ وَرَجُلٌ آتَاهُ اللهُ مَالًا، فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ».

[1895] 267 - (...) Sâlim bin 'Abdullâh bin 'Umar narrated that his father said: "The Messenger of Allâh ﷺ said: 'There is no envy except in two cases: A man to whom Allâh gives (causes to learn) this Book and he recites it by night and by day, and a man to whom Allâh gives wealth, and he gives it in charity by night and by day.'"

[١٨٩٥] ٢٦٧-(...) وحَدَّثَني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا حَسَدَ إِلَّا عَلَىٰ اثْنَيْنِ: رَجُلٌ آتَاهُ اللهُ هٰذَا الْكِتَابَ، فَقَامَ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللهُ مَالًا، فَتَصَدَّقَ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ».

[1896] 268 - (816) It was narrated that Qais said: "I heard 'Abdullâh bin Mas'ûd say: The Messenger of Allâh ﷺ said: 'There is no cause for envy except in two cases: 'A man to whom Allâh gives wealth and enables him to spend it in support of the truth, and a man to whom Allâh gives wisdom and he rules in accordance with it and teaches it.'"

[١٨٩٦] ٢٦٨-(٨١٦) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: قَالَ عَبْدُ اللهِ ابْنُ مَسْعُودٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ مَالًا، فَسَلَّطَهُ عَلَىٰ هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا».

[1897] 269 - (817) It was narrated from 'Âmir bin Wâthilah that Nâfi' bin 'Abdul-Ḥârith met 'Umar in 'Usfân, and

[١٨٩٧] ٢٦٩-(٨١٧) وحَدَّثَني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي أَبِي عَنِ ابْنِ شِهَابٍ،

'Umar had appointed him as governor of Makkah. He said: "Whom did you appoint over the people of the valley?" He said: "Ibn Abza." He said: "Who is Ibn Abza?" He said: "One of our freed slaves." He said: "You have appointed a freed slave over them?!" He said: "He is well versed in the Book of Allâh, the Mighty and Sublime, and he is knowledgeable about the *Farâ'iḍ*." 'Umar said: "Your Prophet ﷺ said: 'Allâh raises some in status because of this Book and He lowers others because of it.'"

عَنْ عَامِرِ بْنِ وَاثِلَةَ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بِعُسْفَانَ، وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَىٰ مَكَّةَ فَقَالَ: مَنِ اسْتَعْمَلْتَ عَلَىٰ أَهْلِ الْوَادِي؟ فَقَالَ: ابْنَ أَبْزَىٰ؟ قَالَ: وَمَنِ ابْنُ أَبْزَىٰ؟ قَالَ: مَوْلًى مِنْ مَوَالِينَا قَالَ: فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلًى!؟ قَالَ: إِنَّهُ قَارِىءٌ لِكِتَابِ اللهِ عَزَّ وَجَلَّ، وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ. قَالَ عُمَرُ: أَمَا إِنَّ نَبِيَّكُمْ ﷺ قَدْ قَالَ: «إِنَّ اللهَ يَرْفَعُ بِهٰذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ».

[1898] (...) 'Âmir bin Wâthilah Al-Laithî narrated that Nâfi' bin 'Abdul-Ḥârith Al-Khuzâ'î met 'Umar bin Al-Khaṭṭâb in 'Usfân..." a *Ḥadîth* similar to that of Ibrâhîm bin Sa'd from Az-Zuhrî (no. 1897).

[١٨٩٨] (...) وحَدَّثَني عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحٰقَ قَالَا: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَامِرُ بْنُ وَاثِلَةَ اللَّيْثِيُّ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ الْخُزَاعِيَّ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بِعُسْفَانَ، بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ الزُّهْرِيِّ.

Chapter 48. The Clarification That The Qur'ân Was Revealed In Seven *Aḥruf* (Modes Of Recitation), And Clarifying Its Meaning

(المعجم ٤٨) - (بَابُ بيان أن القرآن أنزل على سبعة أحرف، وبيان معناها) (التحفة ١٥٥)

[1899] 270 - (818) 'Umar bin Al-Khaṭṭâb said: "I heard Hishâm bin Ḥalîm bin Ḥizâm reciting *Sûrat Al-Furqân* in a manner other than I

[١٨٩٩] ٢٧٠-(٨١٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ

recited it, and the Messenger of Allâh ﷺ had taught it to me. I was about to argue with him, but I restrained myself until he had finished (praying), then I caught him by his *Ridâ'* and brought him to the Messenger of Allâh ﷺ, and said: 'O Messenger of Allâh, I heard this man reciting *Sûrat Al-Furqân* in a manner other than you taught it to me.' The Messenger of Allâh ﷺ said: 'Let go of him. Recite it.' He recited it in the manner in which I had heard him recite, and the Messenger of Allâh ﷺ said: 'Thus it was revealed.' Then he said to me: 'Recite it.' So I recited it and he said: 'Thus it was revealed. This Qur'ân has been revealed in seven modes of recitation, so recite whatever is easy for you.'"

ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَىٰ غَيْرِ مَا أَقْرَؤُهَا، وَكَانَ رَسُولُ اللهِ ﷺ أَقْرَأَنِيهَا، فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ، ثُمَّ أَمْهَلْتُهُ حَتَّى انْصَرَفَ، ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ، فَجِئْتُ بِهِ رَسُولَ اللهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي سَمِعْتُ هٰذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَىٰ غَيْرِ مَا أَقْرَأْتَنِيهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَرْسِلْهُ. اقْرَأْ» فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ، فَقَالَ رَسُولُ اللهِ ﷺ: «هٰكَذَا أُنْزِلَتْ»، ثُمَّ قَالَ لِي: «اقْرَأْ» فَقَرَأْتُ، فَقَالَ: «هٰكَذَا أُنْزِلَتْ، إِنَّ هٰذَا الْقُرْآنَ أُنْزِلَ عَلَىٰ سَبْعَةِ أَحْرُفٍ، فَاقْرَؤُوا مَا تَيَسَّرَ مِنْهُ».

[1900] 271 - (...) 'Umar bin Al-Khaṭṭâb said: "I heard Hishâm bin Ḥakîm reciting *Sûrat Al-Furqân* during the lifetime of the Messenger of Allâh ﷺ..." and he quoted a similar *Ḥadîth* (as no. 1899) and added: "I was about to grab hold of him while he was praying, but I restrained myself until he had finished."

[١٩٠٠] ٢٧١-(...) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمٰنِ بْنَ عَبْدِ الْقَارِيِّ أَخْبَرَاهُ، أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللهِ ﷺ، وَسَاقَ

الْحَدِيثَ بِمِثْلِهِ - وَزَادَ: فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ، فَتَصَبَّرْتُ حَتَّىٰ سَلَّمَ.

[1901] **(...)** A report similar to that of Yûnus (no. 1900) was narrated from Az-Zuhrî with the same chain.

[١٩٠١] (...) **حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ. كَرِوَايَةِ يُونُسَ بِإِسْنَادِهِ.

[1902] 272 - (819) Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ said: "Jibrîl - peace be upon him - recited to me with one mode of recitation, but I asked him to recite it in another way, and I kept asking him for more, and he gave me more, until there were seven modes of recitation."

Ibn Shihâb said: "I heard that these seven modes of recitation are essentially one, and there is no difference between them concerning lawful and unlawful."

[١٩٠٢] **٢٧٢-(٨١٩) وحَدَّثَني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ؛ أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَقْرَأَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عَلَىٰ حَرْفٍ، فَرَاجَعْتُهُ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ فَيَزِيدُنِي، حَتَّى انْتَهَىٰ إِلَىٰ سَبْعَةِ أَحْرُفٍ».

قَالَ ابْنُ شِهَابٍ: بَلَغَنِي أَنَّ تِلْكَ السَّبْعَةَ الْأَحْرُفَ إِنَّمَا هِيَ فِي الْأَمْرِ الَّذِي يَكُونُ وَاحِدًا، لَا يَخْتَلِفُ فِي حَلَالٍ وَلَا حَرَامٍ.

[1903] **(...)** It was narrated from Az-Zuhrî with this chain (a similar *Hadîth* as no. 1902).

[١٩٠٣] (...) **وحَدَّثَنَاه** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ.

[1904] 273 - (820) It was narrated that Ubayy bin Ka'b said: "I was in the *Masjid*, and a man came in and offered prayers,

[١٩٠٤] **٢٧٣-(٨٢٠) حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ عَبْدِ اللهِ بْنِ

and (in it) he recited in a manner which I found strange. Then another man came in and recited in a manner different from his companion. When we had finished the prayer, we all entered upon the Messenger of Allâh ﷺ and I said: 'This man recited in a manner which I found strange, then another man came in and recited in a manner different from his companion.' The Messenger of Allâh ﷺ told them to recite, and they did so, and the Prophet ﷺ expressed his approval. I felt in my heart a kind of doubt such as I had never felt even during the *Jâhiliyyah*. When the Messenger of Allâh ﷺ saw that I was affected and had broken into a sweat, as if I was looking at Allâh, the Mighty and Sublime, with fear, he said to me: 'O Ubayy, it was conveyed to me that I should recite the Qur'ân in one mode of recitation, and I replied: Make it easy for my *Ummah*. It was conveyed to me the second time that I should recite it in two modes of recitation. I replied: Make it easy for my *Ummah*. It was conveyed to me the third time that I should recite it in seven modes of recitation, and: For each time you replied, you may ask Me for something. I said: O Allâh, forgive my *Ummah*; O Allâh, forgive my *Ummah*, and I have delayed the third one for the Day

عِيسَى بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ جَدِّهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: كُنْتُ فِي الْمَسْجِدِ، فَدَخَلَ رَجُلٌ يُصَلِّي، فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، ثُمَّ دَخَلَ آخَرُ، فَقَرَأَ قِرَاءَةً سِوَىٰ قِرَاءَةِ صَاحِبِهِ، فَلَمَّا قَضَيْنَا الصَّلَاةَ دَخَلْنَا جَمِيعًا عَلَىٰ رَسُولِ اللهِ ﷺ، فَقُلْتُ: إِنَّ هٰذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، وَدَخَلَ آخَرُ فَقَرَأَ سِوَىٰ قِرَاءَةِ صَاحِبِهِ، فَأَمَرَهُمَا رَسُولُ اللهِ ﷺ فَقَرَآ، فَحَسَّنَ النَّبِيُّ ﷺ شَأْنَهُمَا، فَسُقِطَ فِي نَفْسِي مِنَ التَّكْذِيبِ، وَلَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ، فَلَمَّا رَأَىٰ رَسُولُ اللهِ ﷺ مَا قَدْ غَشِيَنِي ضَرَبَ فِي صَدْرِي، فَفِضْتُ عَرَقًا، وَكَأَنَّمَا أَنْظُرُ إِلَىٰ اللهِ عَزَّ وَجَلَّ فَرَقًا. فَقَالَ لِي: «يَا أُبَيُّ! أُرْسِلَ إِلَيَّ: أَنِ اقْرَإِ الْقُرْآنَ عَلَىٰ حَرْفٍ، فَرَدَدْتُ إِلَيْهِ: أَنْ هَوِّنْ عَلَىٰ أُمَّتِي، فَرَدَّ إِلَيَّ الثَّانِيَةَ: أَنِ اقْرَأْهُ عَلَىٰ حَرْفَيْنِ، فَرَدَدْتُ إِلَيْهِ: أَنْ هَوِّنْ عَلَىٰ أُمَّتِي، فَرَدَّ إِلَيَّ الثَّالِثَةَ: اقْرَأْهُ عَلَىٰ سَبْعَةِ أَحْرُفٍ، فَلَكَ بِكُلِّ رَدَّةٍ رَدَدْتُكَهَا مَسْأَلَةٌ تَسْأَلُنِيهَا. فَقُلْتُ: اللّٰهُمَّ! اغْفِرْ لِأُمَّتِي، اللّٰهُمَّ! اغْفِرْ لِأُمَّتِي، وَأَخَّرْتُ الثَّالِثَةَ لِيَوْمٍ يَرْغَبُ إِلَيَّ الْخَلْقُ كُلُّهُمْ، حَتَّىٰ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ».

when all of mankind will turn to me, even Ibrâhîm, peace be upon him.'"

[1905] (...) Ubayy bin Ka'b narrated that he was sitting in the *Masjid* when a man came in and offered prayers, and he recited in a manner... a *Ḥadîth* similar to that of Ibn Numair (no. 1904).

[١٩٠٥] (. . .) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ عِيسَىٰ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ: أَخْبَرَنِي أُبَيُّ بْنُ كَعْبٍ: أَنَّهُ كَانَ جَالِسًا فِي الْمَسْجِدِ، إِذْ دَخَلَ رَجُلٌ فَصَلَّىٰ، فَقَرَأَ قِرَاءَةً، وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

[1906] 274 - (821) It was narrated from Ubayy bin Ka'b that the Prophet ﷺ was at the pond of Banû Ghifâr and Jibrîl - peace be upon him - came to him and said: "Allâh commands you to teach the Qur'ân to your *Ummah* according to one mode of recitation." He said: "I ask Allâh for His pardon and forgiveness, my *Ummah* is not able for that." Then he came to him a second time and said: "Allâh commands you to teach the Qur'ân to your *Ummah* according to two modes of recitation." He said: "I ask Allâh for His pardon and forgiveness, my *Ummah* is not able for that." Then he came to him a third time and said: "Allâh commands you to teach the Qur'ân to your *Ummah* according to three

[١٩٠٦] ٢٧٤-(٨٢١) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ أَضَاةِ بَنِي غِفَارٍ قَالَ: فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَىٰ حَرْفٍ. فَقَالَ: «أَسْأَلُ اللهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لَا تُطِيقُ ذٰلِكَ»، ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَىٰ حَرْفَيْنِ! فَقَالَ: «أَسْأَلُ اللهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لَا تُطِيقُ

modes of recitation." He said: "I ask Allâh for His pardon and forgiveness, my *Ummah* is not able for that." He came to him a fourth time and said: "Allâh commands you to teach the Qur'ân to your *Ummah* according to seven modes of recitation, and whichever mode of recitation they recite it in, they will be right."

ذَلِكَ»، ثُمَّ جَاءَهُ الثَّالِثَةَ فَقَالَ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَىٰ ثَلَاثَةِ أَحْرُفٍ فَقَالَ: «أَسْأَلُ اللهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لَا تُطِيقُ ذَلِكَ»، ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَىٰ سَبْعَةِ أَحْرُفٍ، فَأَيُّمَا حَرْفٍ قَرَأُوا عَلَيْهِ، فَقَدْ أَصَابُوا.

[1907] **(...)** <u>Sh</u>u'bah narrated a similar report (as no. 1906) with this chain.

[١٩٠٧] وحَدَّثَنَاه عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

Chapter 49. Slow, Measured Pace Of Recitation (*Tartîl*), And To Not Rush When Reciting, And The Permissibility Of Reciting Two Or More *Sûrahs* In One *Rak'ah*

(المعجم ٤٩) - (بَابُ ترتيل القراءة واجتناب الهذ، وهو الإفراط في السرعة، وإباحة سورتين فأكثر في ركعة) (التحفة ١٥٦)

[1908] 275 - (722) It was narrated that Abû Wâ'il said: "A man called Nahîk bin Sinân came to 'Abdullâh and said: 'O Abû 'Abdur-Raḥmân, how do you recite this letter, as *Alif* or as *Yâ'*? - *Min mâ'in ghayri âsin* or *Min mâ'in ghayri yâsin*?'[1] 'Abdullâh said: 'Have you memorized the entire Qur'ân apart from this?' He said: 'I recite *Al-Mufaṣṣal*,[2] in one *Rak'ah*.' 'Abdullâh said: 'This is

[١٩٠٨] ٢٧٥-(٨٢٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ وَكِيعٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ - عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ رَجُلٌ يُقَالُ لَهُ نَهِيكُ بْنُ سِنَانٍ إِلَىٰ عَبْدِ اللهِ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ! كَيْفَ تَقْرَأُ هَٰذَا الْحَرْفَ، أَلِفًا تَجِدُهُ أَمْ يَاءً: مِنْ مَاءٍ

[1] Referring to: "Of water the taste and smell of which are not changed." Muḥammad 47:14.

[2] According to Ibn Ka<u>th</u>îr, the correct view is that the *Mufaṣṣal* section of the Qur'ân begins with *Sûrah Qâf* until the end of the Qur'ân.

like the hasty recitation of poetry. There are people who recite the Qur'ân and it does not go any deeper than their collarbones, but if it settles in the heart and takes root, it will be beneficial. The best of prayer is bowing and prostration, and I know the pairs of *Sûrahs* that the Messenger of Allâh ﷺ used to recite in each *Rak'ah*.' Then 'Abdullâh stood up and 'Alqamah went in after him, then he came out and said: 'he has told me what they are.'"

Ibn Numair said in his report: A man from Banû Bajîlah came to 'Abdullâh, and he did not say: "Nahîk bin Sinân."

غَيْرِ آسِنٍ، أَوْ مِنْ مَاءٍ غَيْرِ يَاسِنٍ؟ قَالَ: فَقَالَ عَبْدُ اللهِ: وَكُلَّ الْقُرْآنِ قَدْ أَحْصَيْتَ غَيْرَ هٰذَا؟ قَالَ: إِنِّي لَأَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ، فَقَالَ عَبْدُ اللهِ: هَذًّا كَهَذِّ الشِّعْرِ؟ إِنَّ أَقْوَامًا يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، وَلكِن إِذَا وَقَعَ فِي الْقَلْبِ فَرَسَخَ فِيهِ، نَفَعَ، إِنَّ أَفْضَلَ الصَّلَاةِ الرُّكُوعُ وَالسُّجُودُ، إِنِّي لَأَعْلَمُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللهِ ﷺ يَقْرُنُ بَيْنَهُنَّ، سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ، ثُمَّ قَامَ عَبْدُ اللهِ فَدَخَلَ عَلْقَمَةُ فِي إِثْرِهِ، ثُمَّ خَرَجَ فَقَالَ: قَدْ أَخْبَرَنِي بِهَا.

قَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: جَاءَ رَجُلٌ مِنْ بَنِي بَجِيلَةَ إِلَىٰ عَبْدِ اللهِ وَلَمْ يَقُلْ: نَهِيكُ بْنُ سِنَانٍ.

[1909] 276 - (...) It was narrated that Abû Wâ'il said: "A man called Nahîk bin Sinân came to 'Abdullâh..." A *Hadîth* similar to that of Wakî' (no. 1908), except that he said: "'Alqamah came to enter upon him, and we said to him: 'Ask him about the pairs of *Sûrahs* that the Messenger of Allâh ﷺ used to recite in each *Rak'ah*.' He entered upon him and asked him, then he came out to us and said: 'Twenty *Sûrahs* in ten *Rak'ah* of *Al-Mufassal*.'"

[١٩٠٩] ٢٧٦-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ رَجُلٌ إِلَىٰ عَبْدِ اللهِ، يُقَالُ لَهُ: نَهِيكُ بْنُ سِنَانٍ بِمِثْلِ حَدِيثِ وَكِيعٍ، غَيْرَ أَنَّهُ قَالَ: فَجَاءَ عَلْقَمَةُ لِيَدْخُلَ عَلَيْهِ، فَقُلْنَا لَهُ: سَلْهُ عَنِ النَّظَائِرِ الَّتِي كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ بِهَا فِي كُلِّ رَكْعَةٍ، فَدَخَلَ عَلَيْهِ فَسَأَلَهُ، ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ:

عِشْرُونَ سُورَةً فِي عَشْرِ رَكَعَاتٍ مِنَ الْمُفَصَّلِ، فِي تَأْلِيفِ عَبْدِ اللهِ.

[1910] 277 - (...) Al-A'mash narrated something similar (to no. 1908) with this chain, and he said: "I know the pairs that the Messenger of Allâh ﷺ used to recite, two in each *Rak'ah*, twenty *Sûrah* in ten *Rak'ah*.

[١٩١٠] **٢٧٧-(...) وحَدَّثَنَاه** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ فِي هٰذَا الْإِسْنَادِ، بِنَحْوِ حَدِيثِهِمَا وَقَالَ: إِنِّي لَأَعْرِفُ النَّظَائِرَ الَّتِي كَانَ يَقْرَأُ بِهِنَّ رَسُولُ اللهِ ﷺ، اثْنَتَيْنِ فِي رَكْعَةٍ، عِشْرِينَ سُورَةً فِي عَشْرِ رَكَعَاتٍ.

[1911] 278 - (...) It was narrated that Abû Wâ'il said: "We went to 'Abdullâh bin Mas'ûd one morning after we had prayed *Al-Ghadâh* and we greeted him at the door, and he granted us permission (to enter). We stayed at the door for a while, then the slave girl came out and said: 'Will you not enter?' So we entered and found him sitting, reciting *Tasbîh*. He said: 'What kept you from entering when permission had been given to you?' We said: 'Nothing, except that we thought that some of the people of the household might be sleeping.' He said: 'Do you think there is idleness among the family of Ibn Umm 'Abd?' Then he went back to reciting *Tasbîh* until he thought that the sun had risen and he said: 'O girl, look and see whether it has risen.' She looked and saw that it had not risen. Then he went back to reciting

[١٩١١] **٢٧٨-(...) حَدَّثَنَا** شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ الْأَحْدَبُ عَنْ أَبِي وَائِلٍ قَالَ: غَدَوْنَا عَلَىٰ عَبْدِ اللهِ بْنِ مَسْعُودٍ يَوْمًا بَعْدَمَا صَلَّيْنَا الْغَدَاةَ، فَسَلَّمْنَا بِالْبَابِ، فَأَذِنَ لَنَا قَالَ: فَمَكَثْنَا بِالْبَابِ هُنَيَّةً قَالَ: فَخَرَجَتِ الْجَارِيَةُ فَقَالَتْ: أَلَا تَدْخُلُونَ؟ فَدَخَلْنَا، فَإِذَا هُوَ جَالِسٌ يُسَبِّحُ فَقَالَ: مَا مَنَعَكُمْ أَنْ تَدْخُلُوا وَقَدْ أُذِنَ لَكُمْ؟ فَقُلْنَا: لَا، إِلَّا أَنَّا ظَنَنَّا أَنَّ بَعْضَ أَهْلِ الْبَيْتِ نَائِمٌ قَالَ: ظَنَنْتُمْ بِآلِ ابْنِ أُمِّ عَبْدٍ غَفْلَةً؟ قَالَ: ثُمَّ أَقْبَلَ يُسَبِّحُ حَتَّىٰ ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ فَقَالَ: يَا جَارِيَةُ! انْظُرِي، هَلْ طَلَعَتْ؟ قَالَ: فَنَظَرَتْ فَإِذَا هِيَ لَمْ تَطْلُعْ، فَأَقْبَلَ يُسَبِّحُ، حَتَّىٰ إِذَا ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ فَقَالَ: يَا جَارِيَةُ! انْظُرِي، هَلْ

Tasbîh until he thought that the sun had risen and he said: 'O girl, look and see whether it has risen.' She looked and saw that it had risen. He said: 'Praise be to Allâh Who has caused this day of ours to come when we are still in a state of soundness.''' (One of the narrators) Mahdî said: "I think that he said: 'and has not destroyed us for our sins.''' - "A man among the people said: 'I recited all of *Al-Mufaṣṣal* last night.' 'Abdullâh said: 'This is like the hasty recitation of poetry. We heard the pairs, and I remember the pairs that the Messenger of Allâh ﷺ used to recite: 'Eighteen *Sûrah* from *Al-Mufaṣṣal* and two *Sûrah* from the family of *Hâ-Mîm*.'''

طَلَعَتْ؟ فَنَظَرَتْ فَإِذَا هِيَ قَدْ طَلَعَتْ فَقَالَ: الْحَمْدُ لله الَّذِي أَقَالَنَا يَوْمَنَا هٰذَا - فَقَالَ مَهْدِيٌّ: وَأَحْسِبُهُ قَالَ - وَلَمْ يُهْلِكْنَا بِذُنُوبِنَا. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: قَرَأْتُ الْمُفَصَّلَ الْبَارِحَةَ كُلَّهُ قَالَ: فَقَالَ عَبْدُ اللهِ: هَذًّا كَهَذِّ الشِّعْرِ؟ إِنَّا لَقَدْ سَمِعْنَا الْقَرَائِنَ، وَإِنِّي لَأَحْفَظُ الْقَرَائِنَ الَّتِي كَانَ يَقْرَؤُهُنَّ رَسُولُ اللهِ ﷺ: ثَمَانِيَةَ عَشَرَ مِنَ الْمُفَصَّلِ، وَسُورَتَيْنِ مِنْ آلِ حٰم.

[1912] 279 - (...) It was narrated that Shaqîq said: "A man from Banû Bajîlah, who was called Nahîk bin Sinân, came to 'Abdullâh and said: 'I recite *Al-Mufaṣṣal* in one *Rak'ah*.' 'Abdullâh said: 'This is like the hasty recitation of poetry. I know the pairs that the Messenger of Allâh ﷺ used to recite, two *Sûrahs* in one *Rak'ah*.'''

[١٩١٢] ٢٧٩-(...) حَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي بَجِيلَةَ، يُقَالُ لَهُ نَهِيكُ بْنُ سِنَانٍ، إِلَىٰ عَبْدِ اللهِ فَقَالَ: إِنِّي أَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ، فَقَالَ عَبْدُ اللهِ: هَذًّا كَهَذِّ الشِّعْرِ؟ لَقَدْ عَلِمْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ بِهِنَّ، سُورَتَيْنِ فِي رَكْعَةٍ.

[1913] (...) Abû Wâ'il narrated that a man came to Ibn Mas'ûd and said: "I recited all of *Al-Mufaṣṣal* in a single *Rak'ah* last

[١٩١٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ

night." 'Abdullâh said: "This is like the hasty recitation of poetry." 'Abdullâh said: "I know the pairs that the Messenger of Allâh ﷺ used to put together." And he mentioned twenty *Sûrah* of *Al-Mufaṣṣal*, two by two, in every *Rak'ah*.

عَنْ عَمْرِو بْنِ مُرَّةَ أَنَّهُ سَمِعَ أَبَا وَائِلٍ يُحَدِّثُ، أَنَّ رَجُلًا جَاءَ إِلَى ابْنِ مَسْعُودٍ فَقَالَ: إِنِّي قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ كُلَّهُ فِي رَكْعَةٍ فَقَالَ عَبْدُ اللهِ: هَذًّا كَهَذِّ الشِّعْرِ؟ فَقَالَ عَبْدُ اللهِ: لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللهِ ﷺ يَقْرُنُ بَيْنَهُنَّ، قَالَ: فَذَكَرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ، سُورَتَيْنِ سُورَتَيْنِ فِي [كُلِّ] رَكْعَةٍ.

Chapter 50. Concerning Various Recitations

(المعجم ٥٠) - (بَابُ ما يتعلق بالقراءات) (التحفة ١٥٧)

[1914] 280 - (283) Abû Iṣhâq said: "I saw a man asking Al-Aswad bin Yazîd, when he was teaching Qur'ân in the *Masjid*: 'How do you recite this verse - *fa hal min muddakir* (Then is there any that will remember (or receive admonition))?[1] - with a *Dâl* or a *Dhâl*?' He said: 'With a *Dâl*. I heard 'Abdullâh bin Mas'ûd say: I heard the Messenger of Allâh ﷺ say: '*Muddakir*' with a *Dâl*.' "

[١٩١٤] ٢٨٠-(٨٢٣) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: رَأَيْتُ رَجُلًا سَأَلَ الْأَسْوَدَ بْنَ يَزِيدَ، وَهُوَ يُعَلِّمُ الْقُرْآنَ فِي الْمَسْجِدِ فَقَالَ: كَيْفَ تَقْرَأُ هٰذِهِ الْآيَةَ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾؟ أَدَالًا أَمْ ذَالًا؟ قَالَ: بَلْ دَالًا، سَمِعْتُ عَبْدَ اللهِ بْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مُدَّكِرٍ» دَالًا.

[1915] 281 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ used to recite this phrase: "*fa hal min muddakir* [Then is there any that will remember (or receive admonition)]?"[2]

[١٩١٥] ٢٨١-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا

[1] *Al-Qamar* 54:15.
[2] *Al-Qamar* 54:15.

شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ هٰذَا الْحَرْفَ «فَهَلْ مِنْ مُدَّكِرٍ».

[1916] 282 - (284) It was narrated that 'Alqamah said: "We arrived in Ash-Shâm, and Abû Ad-Dardâ' came to us and said: 'Is there among you anyone who recites Qur'ân according to the recitation of 'Abdullâh?' I said: 'Yes, I do.' He said: 'How did you hear 'Abdullâh recite this verse - *Wal-laili idha yaghshâ* (By the night as it envelops)?'[1] He said: 'I heard him recite: *Wal-laili idha yaghshâ wadh-dhakari wal-unthâ* (By the night as it envelops and the male and female). He said: 'By Allâh, this is how I heard the Messenger of Allâh ﷺ recite it, but these people want me to include the words *wa ma khalaqa* (and by Him Who created), but I do not want to do that.'"[2]

[١٩١٦] ٢٨٢-(٨٢٤) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وأَبُو كُرَيْبٍ. - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَدِمْنَا الشَّامَ، فَأَتَانَا أَبُو الدَّرْدَاءِ فَقَالَ: أَفِيكُمْ أَحَدٌ يَقْرَأُ عَلَىٰ قِرَاءَةِ عَبْدِ اللهِ؟ فَقُلْتُ: نَعَمْ، أَنَا. قَالَ: فَكَيْفَ سَمِعْتَ عَبْدَ اللهَ يَقْرَأُ هٰذِهِ الْآيَةَ؟ ﴿وَالَّيْلِ إِذَا يَغْشَىٰ﴾، قَالَ: سَمِعْتُهُ يَقْرَأُ: وَاللَّيْلِ إِذَا يَغْشَىٰ وَالذَّكَرِ وَالْأُنْثَىٰ قَالَ: وَأَنَا وَاللهِ! هٰكَذَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَؤُهَا، وَلٰكِنْ هٰؤُلَاءِ يُرِيدُونَ أَنْ أَقْرَأَ: وَمَا خَلَقَ، فَلَا أُتَابِعُهُمْ.

[1917] 283 - (...) It was narrated that Ibrâhîm said: "'Alqamah came to Ash-Shâm and entered a *Masjid* and prayed. Then he went to a circle (assembly) and sat in it. Then a man came and sat beside me, and he said: 'Did you memorize Qur'ân as 'Abdullâh

[١٩١٧] ٢٨٣-(...) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: أَتَىٰ عَلْقَمَةُ الشَّامَ فَدَخَلَ مَسْجِدًا فَصَلَّىٰ فِيهِ، ثُمَّ قَامَ إِلَىٰ حَلْقَةٍ فَجَلَسَ فِيهَا قَالَ: فَجَاءَ رَجُلٌ فَعَرَفْتُ فِيهِ

[1] *Al-Lail* 92:1.

[2] According to the recitation of 'Abdullâh bin Mas'ûd, the phrase *wa mâ khalaqa* (and by Him Who created) is not present.

recited it?...'" And he mentioned something similar (no. 1917).

تَحَوُّشَ الْقَوْمِ وَهَيْئَتَهُمْ قَالَ: فَجَلَسَ إِلَىٰ جَنْبِي، ثُمَّ قَالَ: أَتَحْفَظُ كَمَا كَانَ عَبْدُ اللهِ يَقْرَأُ؟ فَذَكَرَ بِمِثْلِهِ.

[1918] 284 - (...) It was narrated that 'Alqamah said: "I met Abû Ad-Dardâ' and he said to me: 'Where are you from?' I said: 'From Al-'Irâq.' He said: 'Which part?' I said: 'Al-Kûfah.' He said: 'Do you recite Qur'ân according to the recitation of 'Abdullâh bin Mas'ûd?' I said: 'Yes.' He said: 'Recite "*Wal-laili idhâ yaghshâ* (By the night as it envelops)"'[1] I recited: '*Wail- laili idha yaghshâ wan-nahâri idha tajalla wadh-dhakari wal-unthâ* (By the night as it envelops, the day as it appears in brightness, and the male and the female).' He smiled then he said: 'This is how I heard the Messenger of Allâh ﷺ recite it.'"

[١٩١٨] ٢٨٤-(...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ قَالَ: لَقِيتُ أَبَا الدَّرْدَاءِ فَقَالَ لِي: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ الْعِرَاقِ، قَالَ: مِنْ أَيِّهِمْ؟ قُلْتُ: مِنْ أَهْلِ الْكُوفَةِ، قَالَ: هَلْ تَقْرَأُ عَلَىٰ قِرَاءَةِ عَبْدِ اللهِ بْنِ مَسْعُودٍ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: فَاقْرَأْ: وَاللَّيْلِ إِذَا يَغْشَىٰ، قَالَ فَقَرَأْتُ: وَاللَّيْلِ إِذَا يَغْشَىٰ. وَالنَّهَارِ إِذَا تَجَلَّىٰ. وَالذَّكَرِ والأُنْثَىٰ، قَالَ فَضَحِكَ ثُمَّ قَالَ: هٰكَذَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَؤُهَا.

[1919] (...) It was narrated that 'Alqamah said: "I came to *Ash-Shâm* and I met Abû Ad-Dardâ'..." and he quoted a *Hadîth* similar to that of Ibn 'Ulayyah (no. 1918).

[١٩١٩] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ، عَنْ عَلْقَمَةَ قَالَ: أَتَيْتُ الشَّامَ فَلَقِيتُ أَبَا الدَّرْدَاءِ، فَذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

Chapter 51. The Times When It Is Forbidden To Offer *Salât*

(المعجم ٥١) - (بَابُ الأَوقات التي نهي عن الصلاة فيها) (التحفة ١٥٨)

[1920] 285 - (825) It was

[١٩٢٠] ٢٨٥-(٨٢٥) وَحَدَّثَنَا

[1] *Al-Lail* 92:1.

narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade offering *Ṣalât* after the *'Aṣr* prayer until the sun has set, and after the *Ṣubḥ* prayer until the sun has risen.

يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّىٰ تَغْرُبَ الشَّمْسُ، وَعَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّىٰ تَطْلُعَ الشَّمْسُ.

[1921] 286 - (826) It was narrated that Ibn 'Abbâs said: "I heard more than one of the companions of the Messenger of Allâh ﷺ - including 'Umar bin Al-Khaṭṭâb, who was the dearest of them to me - say that the Messenger of Allâh ﷺ forbade prayers after the *Fajr* prayer until the sun had risen and after *'Aṣr* until the sun had set."

[١٩٢١] ٢٨٦-(٨٢٦) وحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ وَإِسْمَاعِيلُ بْنُ سَالِمٍ، جَمِيعًا عَنْ هُشَيْمٍ - قَالَ دَاوُدُ: حَدَّثَنَا هُشَيْمٌ:- أَخْبَرَنَا مَنْصُورٌ عَنْ قَتَادَةَ قَالَ: أَخْبَرَنَا أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ أَحَبَّهُمْ إِلَيَّ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الصَّلَاةِ بَعْدَ الْفَجْرِ، حَتَّىٰ تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ، حَتَّىٰ تَغْرُبَ الشَّمْسُ.

[1922] 287 - (...) It was narrated from Qatâdah with this chain (a similar *Ḥadîth* as no. 1921), except that in the *Ḥadîth* of Sa'eed and Hishâm it says: "After *Ṣubḥ* until the sun has risen brightly."

[١٩٢٢] ٢٨٧-(...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ؛ وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، كُلُّهُمْ عَنْ قَتَادَةَ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي

حَدِيثِ سَعِيدٍ وَهِشَامٍ: بَعْدَ الصُّبْحِ حَتَّىٰ تُشْرِقَ الشَّمْسُ.

[1923] 288 - (827) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'There is no prayer after the *'Asr* prayer until the sun has set and there is no prayer after the *Fajr* prayer until the sun has risen.'"

[١٩٢٣] ٢٨٨-(٨٢٧) وحَدَّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا صَلَاةَ بَعْدَ صَلَاةِ الْعَصْرِ حَتَّىٰ تَغْرُبَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ صَلَاةِ الْفَجْرِ حَتَّىٰ تَطْلُعَ الشَّمْسُ».

[انظر: ٢٦٧٣ و ٣٢٦١]

[1924] 289 - (828) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "None of you should pursue prayer when the sun is rising or when it is setting."

[١٩٢٤] ٢٨٩-(٨٢٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَتَحَرَّىٰ أَحَدُكُمْ فَيُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا».

[1925] 290 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not pursue prayer when the sun is rising or when it is setting, for it rises between the horns of the *Shaitân*.'"

[١٩٢٥] ٢٩٠-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ قَالُوا جَمِيعًا: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَحَرَّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا، فَإِنَّهَا تَطْلُعُ بِقَرْنَي شَيْطَانٍ».

[1926] 291 - (829) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'When the edge of the sun appears, delay your prayer until it has appeared fully, and when the edge of the sun sets, delay your prayers until it has disappeared.'"

[١٩٢٦] ٢٩١-(٨٢٩) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَابْنُ بِشْرٍ، قَالُوا جَمِيعًا: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا بَدَا حَاجِبُ الشَّمْسِ، فَأَخِّرُوا الصَّلَاةَ حَتَّىٰ تَبْرُزَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ، فَأَخِّرُوا الصَّلَاةَ حَتَّىٰ تَغِيبَ».

[1927] 292 - (830) It was narrated that Abû Baṣrah Al-Ghifârî said: "The Messenger of Allâh ﷺ led us in praying *'Aṣr* at Al-Makhmiṣ, and he said: 'This prayer was enjoined upon those who came before you, but they neglected it. Whoever performs it regularly will have a twofold reward, and there is no prayer after it until the *Shâhid* appears' - and the *Shâhid* means the stars."

[١٩٢٧] ٢٩٢-(٨٣٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ خَيْرِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ، عَنْ عَبدِ اللهِ بْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ قَالَ: صَلَّىٰ بِنَا رَسُولُ اللهِ ﷺ الْعَصْرَ بِالْمَخْمِصِ فَقَالَ: «إِنَّ هٰذِهِ الصَّلَاةَ عُرِضَتْ عَلَىٰ مَنْ كَانَ قَبْلَكُمْ فَضَيَّعُوهَا، فَمَنْ حَافَظَ عَلَيْهَا كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ، وَلَا صَلَاةَ بَعْدَهَا حَتَّىٰ يَطْلُعَ الشَّاهِدُ» - وَالشَّاهِدُ: النَّجْمُ-.

[1928] (...) It was narrated that Abû Baṣrah Al-Ghifârî said: "The Messenger of Allâh ﷺ led us in praying *'Aṣr*" - a similar report (as no. 1927).

[١٩٢٨] (...) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَٰقَ قَالَ: حَدَّثَنِي يزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ خَيْرِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللهِ بْنِ هُبَيْرَةَ السَّبَائِيِّ - وَكَانَ

ثِقَةٌ - عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ قَالَ: صَلَّىٰ بِنَا رَسُولُ اللهِ ﷺ الْعَصْرَ، بِمِثْلِهِ.

[1929] 293 - (831) 'Uqbah bin 'Âmir Al-Juhanî said: "There are three times when the Messenger of Allâh ﷺ told us not to offer prayers or bury our dead: When the sun begins to rise until it is high, when it is standing directly overhead at noon, and when it has started to set, until it has set."

[١٩٢٩] ٢٩٣-(٨٣١) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ مُوسَى بْنِ عُلَيٍّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ، أَوْ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّىٰ تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّىٰ تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّىٰ تَغْرُبَ.

Chapter 52. How 'Amr Bin 'Abasah Became Muslim

(المعجم ٥٢) - (بَابُ إسلام عمرو بن عبسة) (التحفة ١٥٩)

[1930] 294 - (832) It was narrated that Abû Umâmah said: 'Amr bin 'Abasah As-Sulamî said: During the *Jâhiliyyah*, I used to think that the people were misguided and not following anything real when they worshipped idols. I heard of a man in Makkah who was telling stories, so I sat on my mount and went to find him. The Messenger of Allâh ﷺ was in hiding and his people were persecuting him. I kept a low profile until I

[١٩٣٠] ٢٩٤-(٨٣٢) حَدَّثَنِي أَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقِرِيُّ: حَدَّثَنَا النَّضْرُ ابْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا شَدَّادُ بْنُ عَبْدِ اللهِ أَبُو عَمَّارٍ، وَيَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي أُمَامَةَ - قَالَ عِكْرِمَةُ: وَلَقِيَ شَدَّادٌ أَبَا أُمَامَةَ وَوَاثِلَةَ، وَصَحِبَ أَنَسًا إِلَىٰ الشَّامِ، وَأَثْنَىٰ عَلَيْهِ فَضْلًا وَخَيْرًا - عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ عَمْرُو بْنُ عَبَسَةَ السُّلَمِيُّ: كُنْتُ، وَأَنَا فِي

managed to enter upon him in Makkah. I said to him: "Who are you?" He said: "I am a Prophet." I said: "What is a Prophet?" He said: "I have been sent by Allâh." I said: "With what has He sent you?" He said: "He has sent me to uphold the ties of kinship, to break the idols and to proclaim that Allâh is to be singled out (for worship) and that none is to be associated with Him." I said to him: "Who do you have with you?" He said: "A free man and a slave" - at that time he had Abû Bakr and Bilâl with him among those who believed in him. I said: "I want to follow you." He said: "You cannot do that right now. Do you not see my situation and the situation of the people? Go back to your family, then when you hear that I have been granted victory, come to me." So I went to my family, and the Messenger of Allâh ﷺ arrived in Al-Madînah while I was with my family. I started to ask people for news after he arrived in Al-Madînah, until there came to me a group of people from Yathrib - Al-Madînah - and I said: "What did this man who came to Al-Madînah do?" They said: "The people are hastening to follow him, and his people wanted to kill him but they were not able to." I arrived in Al-Madînah and entered upon him, and said: "O

الْجَاهِلِيَّةِ، أَظُنُّ [أَنَّ] النَّاسَ عَلَىٰ ضَلَالَةٍ، وَأَنَّهُمْ لَيْسُوا عَلَىٰ شَيْءٍ، وَهُمْ يَعْبُدُونَ الْأَوْثَانَ، فَسَمِعْتُ بِرَجُلٍ بِمَكَّةَ يُخْبِرُ أَخْبَارًا، فَقَعَدْتُ عَلَىٰ رَاحِلَتِي، فَقَدِمْتُ عَلَيْهِ، فَإِذَا رَسُولُ اللهِ ﷺ مُسْتَخْفِيًا، جُرَآءُ عَلَيْهِ قَوْمُهُ، فَتَلَطَّفْتُ حَتَّىٰ دَخَلْتُ عَلَيْهِ بِمَكَّةَ، فَقُلْتُ لَهُ: مَا أَنْتَ؟ قَالَ: «أَنَا نَبِيٌّ» فَقُلْتُ: وَمَا نَبِيٌّ؟ قَالَ: «أَرْسَلَنِي اللهُ» فَقُلْتُ: [وَ]بِأَيِّ شَيْءٍ أَرْسَلَكَ؟ قَالَ: «أَرْسَلَنِي بِصِلَةِ الْأَرْحَامِ وَكَسْرِ الْأَوْثَانِ وَأَنْ يُوَحَّدَ اللهُ لَا يُشْرَكُ بِهِ شَيْءٌ» قُلْتُ لَهُ: فَمَنْ مَعَكَ عَلَىٰ هٰذَا؟ قَالَ: «حُرٌّ وَعَبْدٌ» - قَالَ: وَمَعَهُ يَوْمَئِذٍ أَبُو بَكْرٍ وَبِلَالٌ مِمَّنْ آمَنَ بِهِ - فَقُلْتُ: إِنِّي مُتَّبِعُكَ قَالَ: «إِنَّكَ لَا تَسْتَطِيعُ ذٰلِكَ يَوْمَكَ هٰذَا، أَلَا تَرَىٰ حَالِي وَحَالَ النَّاسِ؟ وَلٰكِنِ ارْجِعْ إِلَىٰ أَهْلِكَ، فَإِذَا سَمِعْتَ بِي قَدْ ظَهَرْتُ فَأْتِنِي» قَالَ فَذَهَبْتُ إِلَىٰ أَهْلِي، وَقَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ، وَكُنْتُ فِي أَهْلِي، فَجَعَلْتُ أَتَخَبَّرُ الْأَخْبَارَ وَأَسْأَلُ النَّاسَ حِينَ قَدِمَ الْمَدِينَةَ، حَتَّىٰ قَدِمَ عَلَيَّ نَفَرٌ مِنْ أَهْلِ يَثْرِبَ - مِنْ أَهْلِ الْمَدِينَةِ - فَقُلْتُ: مَا فَعَلَ هٰذَا الرَّجُلُ الَّذِي قَدِمَ الْمَدِينَةَ؟ فَقَالُوا: النَّاسُ إِلَيْهِ سِرَاعٌ، وَقَدْ

Messenger of Allâh, do you recognize me?" He said: "Yes, you are the one who met me in Makkah." I said: "Yes." I said: "O Prophet of Allâh, tell me what Allâh has taught you, that I do not know. Tell me about prayer."

He said: "Pray the *Subh* prayer, then refrain from praying until the sun has risen and become high, for when it rises, it rises between the horns of the *Shaitân* and at that time the disbelievers prostrate to it. Then pray, for the prayer is witnessed and attended until the shadow of a spear falls directly north.[1] Then refrain from praying, for at that time Hell is stoked up. Then when the shadow moves forward, pray - for the prayer is witnessed and attended - until you have prayed *'Asr*. Then refrain from praying until the sun has set, for it sets between the horns of the *Shaitân* and at that time the disbelievers prostrate to it." I said: "O Prophet of Allâh, tell me about *Wudû'*." He said: "There is no man among you who brings his *Wudû'* water, rinses out his mouth, snuffs water up into his nose and blows it out, but the sins of his face, mouth and nostrils drop out. Then when he washes his face as enjoined by

أَرَادَ قَوْمُهُ قَتْلَهُ فَلَمْ يَسْتَطِيعُوا ذَلِكَ،
فَقَدِمْتُ الْمَدِينَةَ، فَدَخَلْتُ عَلَيْهِ، فَقُلْتُ:
يَا رَسُولَ اللهِ! أَتَعْرِفُنِي؟ قَالَ: «نَعَمْ،
أَنْتَ الَّذِي لَقِيتَنِي بِمَكَّةَ؟» قَالَ: فَقُلْتُ:
بَلَىٰ، فَقُلْتُ: يَا نَبِيَّ اللهِ! أَخْبِرْنِي عَمَّا
عَلَّمَكَ اللهُ وَأَجْهَلُهُ، أَخْبِرْنِي عَنِ الصَّلَاةِ؟
قَالَ: «صَلِّ صَلَاةَ الصُّبْحِ، ثُمَّ أَقْصِرْ عَنِ
الصَّلَاةِ حَتَّىٰ تَطْلُعَ الشَّمْسُ حَتَّىٰ تَرْتَفِعَ،
فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ،
وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ، ثُمَّ صَلِّ، فَإِنَّ
الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ، حَتَّىٰ يَسْتَقِلَّ
الظِّلُّ بِالرُّمْحِ، ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ،
فَإِنَّ حِينَئِذٍ، تُسْجَرُ جَهَنَّمُ، فَإِذَا أَقْبَلَ
الْفَيْءُ فَصَلِّ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ
مَحْضُورَةٌ، حَتَّىٰ تُصَلِّيَ الْعَصْرَ، ثُمَّ أَقْصِرْ
عَنِ الصَّلَاةِ حَتَّىٰ تَغْرُبَ الشَّمْسُ، فَإِنَّهَا
تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ، وَحِينَئِذٍ يَسْجُدُ
لَهَا الْكُفَّارُ»، قَالَ: فَقُلْتُ: يَا نَبِيَّ اللهِ!
فَالْوُضُوءُ؟ حَدِّثْنِي عَنْهُ، قَالَ: «مَا مِنْكُمْ
رَجُلٌ يُقَرِّبُ وَضُوءَهُ فَيُمَضْمِضُ وَيَسْتَنْشِقُ
فَيَنْتَثِرُ إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ وَفِيهِ
وَخَيَاشِيمِهِ، ثُمَّ إِذَا غَسَلَ وَجْهَهُ كَمَا أَمَرَهُ
اللهُ إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ مِنْ أَطْرَافِ

[1] Meaning, at noon.

Allâh, the sins of his face drop out with the water from the end of his beard. Then when he washes his arms up to the elbows, the sins of his hands drop out with the water from his fingertips. Then when he wipes his head, the sins of his head drop out with the water from the ends of his hair. Then when he washes his feet up to the ankles, the sins of his feet drop out with the water from the ends of his toes. Then if he stands and prays, and praises and glorifies Allâh as He deserves, and his heart focuses on Allâh, then he is cleansed of his sins and is as he was on the day his mother bore him."

'Amr bin 'Abasah narrated this *Ḥadîth* to Abû Umâmah, the Companion of the Messenger of Allâh ﷺ, and Abû Umâmah said to him: "O 'Amr bin 'Abasah, watch what you are saying; is such a great reward given to a man for one incident?" 'Amr said: "O Abû Umâmah, I have grown old, my bones have become weak and my end is near. I have no need to tell lies about Allâh and His Messenger. If I had heard it only once from the Messenger of Allâh ﷺ, or even two times or three - until he mentioned seven times - I would never have narrated it, but I heard it more often than that."

لِحْيَتِهِ مَعَ الْمَاءِ، ثُمَّ يَغْسِلُ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ إِلَّا خَرَّتْ خَطَايَا يَدَيْهِ مِنْ أَنَامِلِهِ مَعَ الْمَاءِ، ثُمَّ يَمْسَحُ رَأْسَهُ إِلَّا خَرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ، ثُمَّ يَغْسِلُ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ إِلَّا خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أَنَامِلِهِ مَعَ الْمَاءِ، فَإِنْ هُوَ قَامَ فَصَلَّى، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، وَمَجَّدَهُ بِالَّذِي هُوَ لَهُ أَهْلٌ، وَفَرَّغَ قَلْبَهُ للهِ، إِلَّا انْصَرَفَ مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ» فَحَدَّثَ عَمْرُو بْنُ عَبَسَةَ بِهَذَا الْحَدِيثِ أَبَا أُمَامَةَ صَاحِبَ رَسُولِ اللهِ ﷺ فَقَالَ لَهُ أَبُو أُمَامَةَ: يَا عَمْرُو بْنَ عَبَسَةَ! انْظُرْ مَا تَقُولُ، فِي مَقَامٍ وَاحِدٍ يُعْطَى هَذَا الرَّجُلُ؟ فَقَالَ عَمْرٌو: يَا أَبَا أُمَامَةَ! لَقَدْ كَبِرَتْ سِنِّي، وَرَقَّ عَظْمِي، وَاقْتَرَبَ أَجَلِي، وَمَا بِي حَاجَةٌ أَنْ أَكْذِبَ عَلَى اللهِ، وَلَا عَلَى رَسُولِهِ ، لَوْ لَمْ أَسْمَعْهُ مِنْ رَسُولِ اللهِ ﷺ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا - حَتَّى عَدَّ سَبْعَ مَرَّاتٍ - مَا حَدَّثْتُ بِهِ أَبَدًا، وَلَكِنِّي سَمِعْتُهُ أَكْثَرَ مِنْ ذَلِكَ.

Chapter 53. Do Not Aim To Pray When The Sun Is Rising Or Setting

(المعجم ٥٣) - (بَابٌ لا تتحروا بصلاتكم طلوع الشمس ولا غروبها) (التحفة ١٦٠)

[1931] 295 - (833) It was narrated that 'Âishah said: "Umar misunderstood; the Messenger of Allâh ﷺ only forbade pursuing the rising of the sun or its setting (with prayer)."

[١٩٣١] **٢٩٥**-(٨٣٣) حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: وَهِمَ عُمَرُ، إِنَّمَا نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُتَحَرَّىٰ طُلُوعُ الشَّمْسِ وَغُرُوبُهَا.

[1932] 296 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did not give up praying two *Rak'ah* after *'Aṣr*." But 'Âishah said: "The Messenger of Allâh ﷺ said: 'Do not pursue the setting of the sun nor its rising with your prayer.'"

[١٩٣٢] **٢٩٦**-(...) وحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [أَنَّهَا] قَالَتْ: لَمْ يَدَعْ رَسُولُ اللهِ ﷺ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، قَالَ: فَقَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَتَحَرَّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا، فَتُصَلُّوا عِنْدَ ذَلِكَ».

Chapter 54. Concerning The Two *Rak'ah* That The Prophet ﷺ Used To Pray After *'Aṣr*

(المعجم ٥٤) - (بَابُ معرفة الركعتين اللتين كان يصليهما النبيّ ﷺ بعد العصر) (التحفة ١٦١)

[1933] 297 - (834) It was narrated from Kuraib, the freed slave of Ibn 'Abbâs, that 'Abdullâh bin 'Abbâs, 'Abdur-Raḥmân bin Azhar and Al-Miswar bin Makhramah sent him

[١٩٣٣] **٢٩٧**-(٨٣٤) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو وَهُوَ ابْنُ الْحَارِثِ عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ

to 'Âishah, the wife of the Prophet ﷺ, saying: "Convey greetings of *Salâm* to her from all of us, and ask her about the two *Rak'ah* after *'Asr*, and say: 'We have been informed that you pray them, but we heard that the Messenger of Allâh ﷺ forbade that.'" Ibn 'Abbâs said: "I, along with 'Umar bin Al-Khattâb, used to tell the people not to do that."
Kuraib said: "So I entered upon her and conveyed to her the message they had sent with me. She said: 'Ask Umm Salamah.' So I went out to them and told them what she had said. They sent me to Umm Salamah with a message like that with which they had sent me to 'Âishah. Umm Salamah said: 'I heard the Messenger of Allâh ﷺ forbidding them (the two *Rak'ah* after *'Asr*), then I saw him praying them. But when he prayed them, he had already prayed *'Asr*, then he entered upon me and there were some women from Banû Harâm, who were among the *Ansâr*, with me. He prayed them, and I sent the slave girl to him. I said: 'Stand beside him, and say to him: "Umm Salamah says to you: 'O Messenger of Allâh, I heard you forbidding these two *Rak'ah*, but now I see you praying them." If he gestures to you with his hand, then leave him.' The slave girl did that, and he gestured to her with his hand, so she left him.

عَبَّاسٍ؛ أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ وعَبْدَ الرَّحْمَٰنِ بْنَ أَزْهَرَ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ أَرْسَلُوهُ إِلَىٰ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالُوا: اقْرَأْ عَلَيْهَا السَّلَامَ مِنَّا جَمِيعًا وَسَلْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ وَقُلْ: إِنَّا أُخْبِرْنَا أَنَّكِ تُصَلِّينَهَا وَقَدْ بَلَغَنَا أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْهَا. قَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَصْرِفُ مَعَ عُمَرَ بْنِ الْخَطَّابِ النَّاسَ عنها، قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْهَا وَبَلَّغْتُهَا مَا أَرْسَلُونِي بِهِ، فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ، فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا، فَرَدُّونِي إِلَىٰ أُمِّ سَلَمَةَ، بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَىٰ عَائِشَةَ، فَقَالَتْ أُمُّ سَلَمَةَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَىٰ عَنْهُمَا، ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا، أَمَّا حِينَ صَلَّاهُمَا: فَإِنَّهُ صَلَّى الْعَصْرَ، ثُمَّ دَخَلَ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ، فَصَلَّاهُمَا، فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ: قُومِي بِجَنْبِهِ فَقُولِي لَهُ: تَقُولُ أُمُّ سَلَمَةَ: يَا رَسُولَ اللهِ! إِنِّي أَسْمَعُكَ تَنْهَىٰ عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ، وَأَرَاكَ تُصَلِّيهِمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ، قَالَتْ: فَفَعَلَتِ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ، فَاسْتَأْخَرَتْ عَنْهُ، فَلَمَّا انْصَرَفَ قَالَ: «يَا ابْنَةَ أَبِي أُمَيَّةَ! سَأَلْتِ

When he had finished praying, he said: 'O daughter of Abû Umayyah, you asked about the two *Rak'ah* after *'Asr*. Some people from Banû 'Abdul-Qais came to me to embrace Islam, and they distracted me from praying the two *Rak'ah* that come after *Zuhr*; these are them.'"

عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، إِنَّهُ أَتَانِي أُنَاسٌ مِنْ بَنِي عَبْدِ الْقَيْسِ بِالْإِسْلَامِ مِنْ قَوْمِهِمْ، فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ، فَهُمَا هَاتَانِ».

[1934] 298 - (835) Abû Salamah narrated that he asked 'Âishah about the two *Rak'ah* that the Messenger of Allâh ﷺ used to pray after *'Asr*. She said: "He used to pray them before *'Asr*, then if he was distracted or forgot them, he would pray them after *'Asr*, then he continued to do so, because if he offered a prayer he would continue to do so."

[١٩٣٤] ٢٩٨-(٨٣٥) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا - إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدٌ، وَهُوَ ابْنُ أَبِي حَرْمَلَةَ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّهُ سَأَلَ عَائِشَةَ عَنِ السَّجْدَتَيْنِ اللَّتَيْنِ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّيهِمَا بَعْدَ الْعَصْرِ؟ فَقَالَتْ: كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ ثُمَّ إِنَّهُ شُغِلَ عَنْهُمَا أَوْ نَسِيَهُمَا فَصَلَّاهُمَا بَعْدَ الْعَصْرِ، ثُمَّ أَثْبَتَهُمَا، وَكَانَ إِذَا صَلَّىٰ صَلَاةً أَثْبَتَهَا.

قَالَ يَحْيَى بْنُ أَيُّوبَ: قَالَ إِسْمَاعِيلُ: يَعْنِي دَاوَمَ عَلَيْهَا.

[1935] 299 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ never stopped praying two *Rak'ah* in my house after *'Asr*."

[١٩٣٥] ٢٩٩-(...) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا تَرَكَ رَسُولُ اللهِ ﷺ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ.

[1936] 300 - (...) It was narrated that 'Âishah said: "Two prayers that the Messenger of Allâh ﷺ never stopped praying in my house, whether secretly or openly: Two *Rak'ah* before *Fajr* and two *Rak'ah* after *'Asr*."

[١٩٣٦] ٣٠٠-(. . .) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا أَبُو إِسْحٰقَ الشَّيْبَانِيُّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: صَلَاتَانِ مَا تَرَكَهُمَا رَسُولُ اللهِ ﷺ فِي بَيْتِي قَطُّ، سِرًّا وَلَا عَلَانِيَةً، رَكْعَتَيْنِ قَبْلَ الْفَجْرِ، وَرَكْعَتَيْنِ بَعْدَ الْعَصْرِ.

[1937] 301 - (...) It was narrated that Al-Aswad and Masrûq said: "We bear witness that 'Âishah said: 'There was no day that the Messenger of Allâh ﷺ was in my house but he did not pray them'" - meaning the two *Rak'ah* after *'Asr*.

[١٩٣٧] ٣٠١-(. . .) وحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحٰقَ، عَنِ الْأَسْوَدِ وَمَسْرُوقٍ قَالَا: نَشْهَدُ عَلَىٰ عَائِشَةَ أَنَّهَا قَالَتْ: مَا كَانَ يَوْمُهُ الَّذِي كَانَ يَكُونُ عِنْدِي إِلَّا صَلَّاهُمَا رَسُولُ اللهِ ﷺ فِي بَيْتِي تَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ.

Chapter 55. It Is Recommended To Pray Two *Rak'ah* Before *Maghrib*

(المعجم ٥٥) - (بَابُ استحباب ركعتين قبل صلاة المغرب)

(التحفة ١٦٢)

[1938] 302 - (836) It was narrated that Mukhtâr bin Fulful said: "I asked Anas bin Mâlik about voluntary prayer after *'Asr*. He said: "Umar used to strike people's hands for praying after

[١٩٣٨] ٣٠٢-(٨٣٦) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنِ ابْنِ فُضَيْلٍ. - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ - عَنْ مُخْتَارِ بْنِ فُلْفُلٍ

'Asr, but at the time of the Messenger of Allâh ﷺ we used to pray two *Rak'ah* when the sun set, before *Maghrib* prayer.' I said to him: 'Did the Messenger of Allâh ﷺ pray them?' He said: 'We used to see him praying them, but he did not tell us to do that or not to do that.'"

قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ التَّطَوُّعِ بَعْدَ الْعَصْرِ؟ فَقَالَ: كَانَ عُمَرُ يَضْرِبُ الْأَيْدِيَ عَلَىٰ صَلَاةٍ بَعْدَ الْعَصْرِ، وَكُنَّا نُصَلِّي عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ رَكْعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ، قَبْلَ صَلَاةِ الْمَغْرِبِ فَقُلْتُ لَهُ: أَكَانَ رَسُولُ اللهِ ﷺ صَلَّاهُمَا؟ قَالَ: كَانَ يَرَانَا نُصَلِّيهِمَا، فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا.

[1939] 303 - (837) It was narrated that Anas bin Mâlik said: "We were in Al-Madînah and when the *Mu'adhdhin* called the *Adhân* for *Maghrib* prayer, they would hasten to the pillars and pray two *Rak'ah*, until if a stranger were to enter the *Masjid*, he would think that the prayer had begun, because of the large numbers of people who prayed them."

[١٩٣٩] ٣٠٣-(٨٣٧) وحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ، وَهُوَ ابْنُ صُهَيْبٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: كُنَّا بِالْمَدِينَةِ، فَإِذَا أَذَّنَ الْمُؤَذِّنُ لِصَلَاةِ الْمَغْرِبِ ابْتَدَرُوا السَّوَارِيَ، فَرَكَعُوا رَكْعَتَيْنِ [رَكْعَتَيْنِ]، حَتَّىٰ إِنَّ الرَّجُلَ الْغَرِيبَ لَيَدْخُلُ الْمَسْجِدَ فَيَحْسِبُ أَنَّ الصَّلَاةَ قَدْ صُلِّيَتْ، مِنْ كَثْرَةِ مَنْ يُصَلِّيهِمَا.

Chapter 56. Between Every Two Calls, There Is A Prayer

(المعجم ٥٦) - **(بَابٌ بين كل أذانين صلاة)** (التحفة ١٦٣)

[1940] 304 - (838) It was narrated that 'Abdullâh bin Mughaffal Al-Muzanî said: "The Messenger of Allâh ﷺ said: 'Between every two calls there is a prayer.' He said it three times, and the third time he said: 'For those who wish.'"

[١٩٤٠] ٣٠٤-(٨٣٨) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَوَكِيعٌ عَنْ كَهْمَسٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ بُرَيْدَةَ عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَ كُلِّ

أَذَانَيْنِ صَلَاةٌ» قَالَهَا ثَلَاثًا. قَالَ فِي الثَّالِثَةِ: «لِمَنْ شَاءَ».

[1941] **(...)** A similar report (as no. 1941) was narrated from 'Abdullâh bin Mughaffal Al-Muzanî from the Prophet ﷺ, except that he said... "and the fourth time he said: 'For those who wish.'"

[١٩٤١] (. . .) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: فِي الرَّابِعَةِ: «لِمَنْ شَاءَ».

Chapter 57. The Fear Prayer

(المعجم ٥٧) - (بَابُ صلاة الخوف)

(التحفة ١٦٤)

[1942] 305 - (839) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ offered the fear prayer, leading one of the two groups in one *Rak'ah* while the other group was facing the enemy. Then they left and took their companions' places, facing the enemy, and the others came, and the Prophet ﷺ led them in praying one *Rak'ah*. Then the Prophet ﷺ said the *Taslîm* and each group made up one *Rak'ah*."

[١٩٤٢] ٣٠٥-(٨٣٩) حَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: صَلَّىٰ رَسُولُ اللهِ ﷺ صَلَاةَ الْخَوْفِ، بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَةً، وَالطَّائِفَةُ الْأُخْرَىٰ مُوَاجِهَةُ الْعَدُوِّ، ثُمَّ انْصَرَفُوا وَقَامُوا فِي مَقَامِ أَصْحَابِهِمْ، مُقْبِلِينَ عَلَىٰ الْعَدُوِّ، وَجَاءَ أُولٰئِكَ، ثُمَّ صَلَّىٰ بِهِمُ النَّبِيُّ ﷺ رَكْعَةً، ثُمَّ سَلَّمَ النَّبِيُّ ﷺ، ثُمَّ قَضَىٰ هٰؤُلَاءِ رَكْعَةً، وَهٰؤُلَاءِ رَكْعَةً.

[1943] **(...)** It was narrated from Sâlim bin 'Abdullâh bin 'Umar that his father used to narrate concerning the prayer of the Messenger of Allâh ﷺ at times of fear, and he said: "We prayed

[١٩٤٣] (. . .) **وَحَدَّثَنِيهِ** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا فُلَيْحٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ أَنَّهُ كَانَ يُحَدِّثُ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ فِي

in this manner with the Messenger of Allâh ﷺ."

الْخَوْفِ وَيَقُولُ: صَلَّيْتُهَا مَعَ رَسُولِ اللهِ ﷺ، بِهٰذَا الْمَعْنَىٰ.

[1944] 306 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ prayed the fear prayer at some times. One group stood with him while the other faced the enemy. He led those who were with him in praying one *Rak'ah*, then they left and the other came, and he led them in praying one *Rak'ah*. Then both groups made up one *Rak'ah* each." Ibn 'Umar said: "And if the fear is worse than that, then pray riding or standing, by means of gestures."

[١٩٤٤] ٣٠٦-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: صَلَّىٰ رَسُولُ اللهِ ﷺ صَلَاةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ، فَقَامَتْ طَائِفَةٌ مَعَهُ وَطَائِفَةٌ بِإِزَاءِ الْعَدُوِّ، فَصَلَّىٰ بِالَّذِينَ مَعَهُ رَكْعَةً ثُمَّ ذَهَبُوا، وَجَاءَ الْآخَرُونَ فَصَلَّىٰ بِهِمْ رَكْعَةً، ثُمَّ قَضَتِ الطَّائِفَتَانِ رَكْعَةً رَكْعَةً قَالَ: وَقَالَ ابْنُ عُمَرَ: فَإِذَا كَانَ خَوْفٌ أَكْثَرَ مِنْ ذَلِكَ فَصَلِّ رَاكِبًا أَوْ قَائِمًا تُومِئُ إِيمَاءً.

[1945] 307 - (840) It was narrated that Jâbir bin 'Abdullâh said: "I was present during the fear prayer with the Messenger of Allâh ﷺ. We formed two rows, one row behind the Messenger of Allâh ﷺ, and the enemy was between us and the *Qiblah*. The Messenger of Allâh ﷺ said the *Takbîr* and we all said the *Takbîr*. Then he bowed and we all bowed. Then he raised his head from bowing and we all raised our heads. Then he and the row that was directly behind him went down in prostration, and the back row remained standing, facing the enemy. When the Prophet ﷺ

[١٩٤٥] ٣٠٧-(٨٤٠) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللهِ ﷺ صَلَاةَ الْخَوْفِ، فَصَفَّنَا صَفَّيْنِ: صَفٌّ خَلْفَ رَسُولِ اللهِ ﷺ وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، فَكَبَّرَ النَّبِيُّ ﷺ وَكَبَّرْنَا جَمِيعًا، ثُمَّ رَكَعَ وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا، ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ، وَقَامَ الصَّفُّ الْمُؤَخَّرُ

had finished prostrating, the row that was directly behind him stood up, and the back row went down in prostration and then stood up. Then the back row went forward and the front row moved back. Then the Prophet ﷺ bowed and we all bowed, then he raised his head from bowing and we all raised our heads. Then he and the row that was directly behind him - that had been in the back during the first *Rak'ah* - went down in prostration, and the back row remained standing, facing the enemy. When the Prophet and the row that was directly behind him had finished prostrating, the back row went down in prostration. Then the Prophet ﷺ said the *Taslîm* and we all did likewise." Jâbir said: "Just as these guards do with their *Amîr*."

[1946] 308 - (...) It was narrated from Abû Az-Zubair, that Jâbir said: "We went out with the Messenger of Allâh ﷺ to fight some people from Juhainah, and they fought us fiercely. When we prayed *Zuhr*, the idolators said: 'If we had attacked them then, we would have finished them off.' Jibrîl informed the Messenger of Allâh ﷺ about that, and the Messenger of Allâh ﷺ told us about it." He said: "They said: 'There will come to them a prayer that is dearer to them than their children.' When the

فِي نَحْرِ الْعَدُوِّ، فَلَمَّا قَضَى النَّبِيُّ ﷺ السُّجُودَ، وَقَامَ الصَّفُّ الَّذِي يَلِيهِ، انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ، وَقَامُوا، ثُمَّ تَقَدَّمَ الصَّفُّ الْمُؤَخَّرُ، وَتَأَخَّرَ الصَّفُّ الْمُقَدَّمُ، ثُمَّ رَكَعَ النَّبِيُّ ﷺ وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا، ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ الَّذِي كَانَ مُؤَخَّرًا فِي الرَّكْعَةِ الْأُولَى، وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نُحُورِ الْعَدُوِّ، فَلَمَّا قَضَى النَّبِيُّ ﷺ السُّجُودَ وَالصَّفُّ الَّذِي يَلِيهِ، انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ، فَسَجَدُوا، ثُمَّ سَلَّمَ النَّبِيُّ ﷺ وَسَلَّمْنَا جَمِيعًا، قَالَ جَابِرٌ: كَمَا يَصْنَعُ حَرَسُكُمْ هٰؤُلَاءِ بِأُمَرَائِهِمْ.

[١٩٤٦] ٣٠٨-(...) **حَدَّثَنَا** أَحْمَدُ ابْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللهِ ﷺ قَوْمًا مِنْ جُهَيْنَةَ، فَقَاتَلُونَا قِتَالًا شَدِيدًا، فَلَمَّا صَلَّيْنَا الظُّهْرَ قَالَ الْمُشْرِكُونَ: لَوْ مِلْنَا عَلَيْهِمْ مَيْلَةً لَاقْتَطَعْنَاهُمْ فَأَخْبَرَ جِبْرِيلُ رَسُولَ اللهِ ﷺ ذٰلِكَ، فَذَكَرَ ذٰلِكَ لَنَا رَسُولُ اللهِ ﷺ قَالَ: وَقَالُوا: إِنَّهُ سَتَأْتِيهِمْ صَلَاةٌ هِيَ أَحَبُّ إِلَيْهِمْ مِنَ الْأَوْلَادِ، فَلَمَّا حَضَرَتِ الْعَصْرُ،

time for *'Aṣr* came, we formed two rows, and the idolators were between us and the *Qiblah*. The Messenger of Allâh ﷺ said the *Takbîr* and we said the *Takbîr*, and he bowed and we bowed. Then he prostrated and the first row prostrated with him, and when they stood up the second row prostrated. Then the first row moved backwards and the back row moved forwards and took the place of the first row. Then the Messenger of Allâh ﷺ said the *Takbîr* and we said the *Takbîr*, and he bowed and we bowed. Then he prostrated and the first row prostrated with him, and the second row remained standing. Then the second row prostrated, then they all sat, and the Messenger of Allâh ﷺ said the *Salâm* to them." Abû Az-Zubair said: "Then Jâbir specifically said: 'Just as these *Amîr* of yours pray.'"

قَالَ: صَفَّنَا صَفَّيْنِ، وَالْمُشْرِكُونَ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، قَالَ فَكَبَّرَ رَسُولُ اللهِ ﷺ وَكَبَّرْنَا، وَرَكَعَ وَرَكَعْنَا، ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الْأَوَّلُ، فَلَمَّا قَامُوا سَجَدَ الصَّفُّ الثَّانِي، ثُمَّ تَأَخَّرَ الصَّفُّ الْأَوَّلُ وَتَقَدَّمَ الصَّفُّ الثَّانِي، فَقَامُوا مَقَامَ الْأَوَّلِ، فَكَبَّرَ رَسُولُ اللهِ ﷺ وَكَبَّرْنَا، وَرَكَعَ فَرَكَعْنَا، ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الْأَوَّلُ، وَقَامَ الثَّانِي، فَلَمَّا سَجَدَ الصَّفُّ الثَّانِي، ثُمَّ جَلَسُوا جَمِيعًا، سَلَّمَ عَلَيْهِمْ رَسُولُ اللهِ ﷺ.

قَالَ أَبُو الزُّبَيْرِ: ثُمَّ خَصَّ جَابِرٌ أَنْ قَالَ: كَمَا يُصَلِّي أُمَرَاؤُكُمْ هَؤُلَاءِ.

[1947] 309 - (841) It was narrated from Sahl bin Ḥaṯhmah that the Messenger of Allâh ﷺ led his Companions in offering the fear prayer. He lined them up in two rows behind him, and he led those who were directly behind him in praying one *Rak'ah*. Then he stood up and remained standing until those who were behind him had prayed a *Rak'ah*. Then they came forward and those who had been in front of them moved

[١٩٤٧] ٣٠٩-(٨٤١) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَّاتِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ صَلَّىٰ بِأَصْحَابِهِ فِي الْخَوْفِ، فَصَفَّهُمْ خَلْفَهُ صَفَّيْنِ، فَصَلَّىٰ بِالَّذِينَ يَلُونَهُ رَكْعَةً، ثُمَّ قَامَ، فَلَمْ يَزَلْ قَائِمًا حَتَّىٰ صَلَّى الَّذِينَ خَلْفَهُمْ رَكْعَةً، ثُمَّ تَقَدَّمُوا وَتَأَخَّرَ

backwards, and he led them in one *Rak'ah*. Then he sat until those who were behind them had prayed one *Rak'ah*, then he said the *Taslîm*.

الَّذِينَ كَانُوا قُدَّامَهُمْ، فَصَلَّىٰ بِهِمْ رَكْعَةً، ثُمَّ قَعَدَ حَتَّىٰ صَلَّى الَّذِينَ تَخَلَّفُوا رَكْعَةً، ثُمَّ سَلَّمَ.

[1948] 310 - (842) It was narrated from Ṣâliḥ bin Khawwât, from those who had prayed the fear prayer with the Messenger of Allâh ﷺ on the day of (the battle of) Dhât Ar-Riqâ', that one group formed rows with him, and another group faced the enemy. He led those who were with him in praying one *Rak'ah*, then he remained standing and they completed the prayer by themselves. Then they moved away and faced the enemy, and the other group came. He led them in praying the remaining *Rak'ah*, then he remained sitting and they completed the prayer by themselves, then he said the *Taslîm* with them.

[١٩٤٨] ٣١٠-(٨٤٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَمَّنْ صَلَّىٰ مَعَ رَسُولِ اللهِ ﷺ، يَوْمَ ذَاتِ الرِّقَاعِ، صَلَاةَ الْخَوْفِ؛ أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةٌ وُجَاهَ الْعَدُوِّ، فَصَلَّىٰ بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ ثَبَتَ قَائِمًا وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ انْصَرَفُوا فَصَفُّوا وُجَاهَ الْعَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَىٰ فَصَلَّىٰ بِهِمُ الرَّكْعَةَ الَّتِي بَقِيَتْ، ثُمَّ ثَبَتَ جَالِسًا، وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ.

[1949] 311 - (843) It was narrated that Jâbir said: "We came with the Messenger of Allâh ﷺ to Dhât Ar-Riqâ'. Whenever we came to a shady tree, we would leave it for the Messenger of Allâh ﷺ. A man from the idolators came and the sword of the Messenger of Allâh ﷺ was hanging on a tree. He took the sword of the Messenger of Allâh ﷺ and unsheathed it, and he said to the Messenger of

[١٩٤٩] ٣١١-(٨٤٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللهِ ﷺ، حَتَّىٰ إِذَا كُنَّا بِذَاتِ الرِّقَاعِ قَالَ: كُنَّا إِذَا أَتَيْنَا عَلَىٰ شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لِرَسُولِ اللهِ ﷺ، قَالَ: فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسَيْفُ رَسُولِ

Allâh ﷺ: 'Aren't you afraid of me?' He said: 'No.' He said: 'Who will protect you from me?' He said: 'Allâh will protect me from you.' The Companions of the Messenger of Allâh ﷺ threatened him, so he put the sword back in its sheath and hung it up again. Then the call for prayer was given and he led one group in praying two *Rak'ah*, then they moved back and he led the other group in praying two *Rak'ah*. So the Messenger of Allâh ﷺ prayed four *Rak'ah* and the people prayed two."

اللهِ ﷺ مُعَلَّقٌ بِشَجَرَةٍ، فَأَخَذَ سَيْفَ نَبِيِّ اللهِ ﷺ فَاخْتَرَطَهُ، فَقَالَ لِرَسُولِ اللهِ ﷺ: أَتَخَافُنِي؟ قَالَ: «لَا» قَالَ: فَمَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: «اللهُ يَمْنَعُنِي مِنْكَ» قَالَ: فَتَهَدَّدَهُ أَصْحَابُ رَسُولِ اللهِ ﷺ، فَأَغْمَدَ السَّيْفَ وَعَلَّقَهُ، قَالَ: فَنُودِيَ بِالصَّلَاةِ، فَصَلَّىٰ بِطَائِفَةٍ رَكْعَتَيْنِ، ثُمَّ تَأَخَّرُوا، فَصَلَّىٰ بِالطَّائِفَةِ الْأُخْرَىٰ رَكْعَتَيْنِ، قَالَ: فَكَانَتْ لِرَسُولِ اللهِ ﷺ أَرْبَعُ رَكَعَاتٍ، وَلِلْقَوْمِ رَكْعَتَانِ. [انظر: ١٩٥٠]

[1950] 312 - (...) Jâbir narrated that he prayed the fear prayer with the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ led one of the two groups in praying two *Rak'ah*, then he led the other group in praying two *Rak'ah*, so the Messenger of Allâh ﷺ prayed four *Rak'ah* and each group prayed two.

[١٩٥٠] ٣١٢-(...) وحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ يَعْنِي ابْنَ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَّامٍ: أَخْبَرَنِي يَحْيَىٰ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ؛ أَنَّ جَابِرًا أَخْبَرَهُ، أَنَّهُ صَلَّىٰ مَعَ رَسُولِ اللهِ ﷺ صَلَاةَ الْخَوْفِ، فَصَلَّىٰ رَسُولُ اللهِ ﷺ بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَتَيْنِ، ثُمَّ صَلَّىٰ بِالطَّائِفَةِ الْأُخْرَىٰ رَكْعَتَيْنِ، فَصَلَّىٰ رَسُولُ اللهِ ﷺ أَرْبَعَ رَكَعَاتٍ، وَصَلَّىٰ بِكُلِّ طَائِفَةٍ رَكْعَتَيْنِ.

7. The Book Of *Jumu'ah* (Friday) Prayer

٤ - (المعجم ٧) - كتاب الجمعة (التحفة ...)

(المعجم . .) - (باب: كتاب الجمعة) (التحفة ١٦٥)

[1951] 1 - 844 It was narrated that 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'When one of you wants to come to *Jumu'ah*, let him perform *Ghusl*.'"

[١٩٥١] ١-(٨٤٤) حَدَّثنا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وحَدَّثنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَأْتِيَ الْجُمُعَةَ، فَلْيَغْتَسِلْ».

[1952] 2 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said, while he was standing on the *Minbar*: "Whoever among you comes to *Jumu'ah*, let him perform *Ghusl*."

[١٩٥٢] ٢-(...) حَدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ وَهُوَ قَائِمٌ عَلَى الْمِنْبَرِ: «مَنْ جَاءَ مِنْكُمُ الْجُمُعَةَ، فَلْيَغْتَسِلْ».

[1953] (...) A similar report (as no. 1952) was narrated from Sâlim and 'Abdullâh, the two sons of 'Abdullâh bin 'Umar,

[١٩٥٣] (...) وحَدَّثَني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ سَالِمٍ

from Ibn 'Umar, from the Prophet ﷺ.

وَعَبْدِ اللهِ ابْنَيْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[1954] (...) It was narrated from Sâlim bin 'Abdullâh that his father said: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 1952).

[١٩٥٤] (...) **وحَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بنِ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: بِمِثْلِهِ.

[1955] 3 - (845) Sâlim bin 'Abdullâh narrated from his father that while 'Umar bin Al-K̲h̲aṭṭâb was addressing the people on a Friday, one of the Companions of the Messenger of Allâh ﷺ came in. 'Umar called out to him: "What time is this?" He said: "I was busy today and I did not go back to my family when I heard the call, so I did no more than perform *Wuḍû'*." 'Umar said: "Just *Wuḍû'*, while you know that the Messenger of Allâh ﷺ used to order *Ghusl*?"

[١٩٥٥] ٣-(٨٤٥) **وحَدَّثَنِي** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللهِ عَنْ أَبِيهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَيْنَا هُوَ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ، دَخَلَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، فَنَادَاهُ عُمَرُ: أَيَّةُ سَاعَةٍ هٰذِهِ؟ فَقَالَ: إِنِّي شُغِلْتُ الْيَوْمَ، فَلَمْ أَنْقَلِبْ إِلَىٰ أَهْلِي حَتَّىٰ سَمِعْتُ النِّدَاءَ، فَلَمْ أَزِدْ عَلَىٰ أَنْ تَوَضَّأْتُ، قَالَ عُمَرُ: وَالْوُضُوءَ أَيْضًا وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْمُرُ بِالْغُسْلِ.

[1956] 4 - (...) Abû Hurairah said: "While 'Umar bin Al-K̲h̲aṭṭâb was addressing the people one Friday, 'Ut̲h̲mân bin 'Affân came in and 'Umar referred indirectly to him, saying: 'What is the matter with men who come late, after the call?' 'Ut̲h̲mân said: 'O Commander of

[١٩٥٦] ٤-(...) **حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ: قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ يَخْطُبُ النَّاسَ يَوْمَ

the Believers! As soon as I heard the call, I performed *Wuḍû'*, then I came.' 'Umar said: 'Just *Wuḍû'*? Did you not hear that the Messenger of Allâh ﷺ said: "When one of you comes to *Jumu'ah*, let him perform *Ghusl*?"

الْجُمُعَةِ، إِذْ دَخَلَ عُثْمَانُ بْنُ عَفَّانَ فَعَرَّضَ بِهِ عُمَرُ، فَقَالَ: مَا بَالُ رِجَالٍ يَتَأَخَّرُونَ بَعْدَ النِّدَاءِ؟ فَقَالَ عُثْمَانُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا زِدْتُ حِينَ سَمِعْتُ النِّدَاءَ أَنْ تَوَضَّأْتُ، ثُمَّ أَقْبَلْتُ. فَقَالَ عُمَرُ: وَالْوُضُوءَ أَيْضًا، أَلَمْ تَسْمَعُوا [أَنَّ] رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا جَاءَ أَحَدُكُمْ إِلَى الْجُمُعَةِ، فَلْيَغْتَسِلْ».

Chapter 1. *Ghusl* On Friday Is Obligatory For All Adult Men, And Clarifying What They Were Ordered Regarding It

(المعجم ١) - (بَابُ وجوب غسل الجمعة على كل بالغ من الرجال. وبيان ما أمروا به) (التحفة ١٦٦)

[1957] 5 - (846) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "*Ghusl* on Friday is obligatory for everyone who has reached the age of puberty."

[١٩٥٧] ٥-(٨٤٦) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مالِكٍ عَنْ صَفْوَانَ ابْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْغُسْلُ، يَوْمَ الْجُمُعَةِ، وَاجِبٌ عَلَىٰ كُلِّ مُحْتَلِمٍ». [انظر: ١٩٦٠]

[1958] 6 - (847) It was narrated from 'Urwah bin Az-Zubair that 'Âishah said: "The people used to come to *Jumu'ah* from their houses and from *Al-'Awâlî*.[1] They would come wearing cloaks that had gotten dusty, and they smelled. One of them came to the Messenger of Allâh ﷺ while

[١٩٥٨] ٦-(٨٤٧) حَدَّثَنِي هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ

[1] The villages around Al-Madînah.

he was at my house, and the Messenger of Allâh ﷺ said: 'You should clean yourselves for this day of yours."'

عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ النَّاسُ يَنْتَابُونَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ ومِنَ الْعَوَالِي، فَيَأْتُونَ فِي الْعَبَاءِ، وَيُصِيبُهُمُ الْغُبَارُ، فَتَخْرُجُ مِنْهُمُ الرِّيحُ، فَأَتَى رَسُولَ اللهِ ﷺ إِنْسَانٌ مِنْهُمْ، وَهُوَ عِنْدِي، فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هٰذَا».

[1959] (...) It was narrated from 'Urwah that 'Âishah said: "The people were workers and they did not have any servants, so they smelled bad. It was said to them: 'You should perform *Ghusl* on Fridays."'

[١٩٥٩] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ النَّاسُ أَهْلَ عَمَلٍ، وَلَمْ يَكُنْ لَهُمْ كُفَاةٌ، فَكَانُوا، يَكُونُ لَهُمْ تَفَلٌ، فَقِيلَ لَهُمْ: لَوِ اغْتَسَلْتُمْ يَوْمَ الْجُمُعَةِ.

Chapter 2. Perfume And *Siwâk* On Fridays

(المعجم ٢) - (بَابُ الطيب والسواك يوم الجمعة) (التحفة ١٦٧)

[1960] 7 - (846) It was narrated from 'Abdur-Raḥmân bin Abî Sa'eed Al-Khudrî, from his father, that the Messenger of Allâh ﷺ said: "*Ghusl* on Fridays is obligatory for everyone who has reached the age of puberty, as well as using the *Siwâk* and whatever perfume is available to him."

Bukair did not mention 'Abdur-Raḥmân, and he said concerning perfume: "even if it is women's perfume."

[١٩٦٠] ٧-(٨٤٦) وحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ سَعِيدَ بْنَ أَبِي هِلَالٍ وَبُكَيْرَ بْنَ الْأَشَجِّ حَدَّثَاهُ عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ [وَاجِبٌ] عَلَى كُلِّ مُحْتَلِمٍ، وَسِوَاكٌ،

وَيَمَسُّ مِنَ الطِّيبِ مَا قَدَرَ عَلَيْهِ». [راجع: ١٩٥٧]

إِلَّا أَنَّ بُكَيْرًا لَمْ يَذْكُرْ: عَبْدَ الرَّحْمَٰنِ. وَقَالَ فِي الطِّيبِ: وَلَوْ مِنْ طِيبِ الْمَرْأَةِ.

[1961] 8 - (848) It was narrated from Ibn 'Abbâs that he mentioned what the Prophet ﷺ said about performing *Ghusl* on Friday. Ṭâwûs said: "I said to Ibn 'Abbâs: 'And should he put on perfume or oil, if his family has some?' He said: 'I do not know about that.'"

[١٩٦١] ٨-(٨٤٨) **حَدَّثَنَا** حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ، قَالَ طَاوُسٌ: فَقُلْتُ لِابْنِ عَبَّاسٍ: وَيَمَسُّ طِيبًا أَوْ دُهْنًا، إِنْ كَانَ عِنْدَ أَهْلِهِ؟ قَالَ: لَا أَعْلَمُهُ.

[1962] (...) It was narrated from Ibn Juraij with this chain (a similar *Ḥadîth* as no. 1961).

[١٩٦٢] (...) **وحَدَّثَنَاه** إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ؛ وحَدَّثَنَا هَٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ بِهَٰذَا الْإِسْنَادِ.

[1963] 9 - (849) It was narrated from Abû Hurairah that the Prophet ﷺ said: "It is the right of Allâh over every Muslim that he should perform *Ghusl* every seven days, washing his head and his body."

[١٩٦٣] ٩-(٨٤٩) **وحَدَّثَنِي** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «حَقٌّ لِلهِ عَلَىٰ كُلِّ مُسْلِمٍ، أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ، يَغْسِلُ رَأْسَهُ وَجَسَدَهُ».

[1964] 10 - (850) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever performs *Ghusl* for *Janâbah* on Friday, then comes to the *Masjid* early, it is as if he sacrificed a camel. Whoever comes at the second hour, it is as if he sacrificed a cow. Whoever comes at the third hour, it is as if he sacrificed a horned ram. Whoever comes at the fourth hour, it is as if he sacrificed a chicken. Whoever comes at the fifth hour, it is as if he sacrificed an egg. Then when the *Imâm* comes out, the Angels come in to listen to the reminder."

[١٩٦٤] ١٠-(٨٥٠) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ فِيما قُرِىءَ عَلَيْهِ - عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ، فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

[انظر: ١٩٨٤]

Chapter 3. Listening Attentively To The *Khutbah* On Friday

(المعجم ٣) - (بَابٌ فِي الإنصات يوم الجمعة في الخطبة) (التحفة ١٦٨)

[1965] 11 - (851) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "If you say to your companion: 'Listen attentively' on a Friday, while the *Imâm* is delivering the *Khutbah*, then you have engaged in idle speech."

[١٩٦٥] ١١-(٨٥١) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ - قَالَ ابْنُ رُمْحٍ: أَخْبَرَنَا - اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَغَوْتَ».

[1966] (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 1965).

[١٩٦٦] (...) وحَدَّثني عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَني أَبِي عَنْ جَدِّي: حَدَّثَني عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ بْنِ قَارِظٍ، وَعَنِ ابْنِ الْمُسَيَّبِ أَنَّهُمَا حَدَّثَاهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ، بِمِثْلِهِ.

[1967] (...) Ibn Juraij narrated a similar *Hadîth* (as no. 1965) from Ibn Shihâb with both chains, except that Ibn Juraij said: "Ibrâhîm bin 'Abdullâh bin Qâriz."

[١٩٦٧] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ بِالْإِسْنَادَيْنِ جَمِيعًا، فِي هَٰذَا الْحَدِيثِ مِثْلَهُ، غَيْرَ أَنَّ ابْنَ جُرَيْجٍ قَالَ: إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ قَارِظٍ.

[1968] 12 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "If you say to your companion: 'Listen attentively' on a Friday, while the *Imâm* is delivering the *Khutbah*, then you have engaged in idle speech."

[١٩٦٨] ١٢-(...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ، والْإِمَامُ يَخْطُبُ، فَقَدْ لَغِيتَ».

قَالَ أَبُو الزِّنَادِ: هِيَ لُغَةُ أَبِي هُرَيْرَةَ، وَإِنَّمَا هُوَ فَقَدْ لَغَوْتَ.

Chapter 4. The (Special) Time That Occurs On Friday

(المعجم ٤) - (بابٌ في الساعة التي في يوم الجمعة) (التحفة ١٦٩)

[1969] 13 - **(852)** It was

[١٩٦٩] ١٣-(٨٥٢) وحَدَّثَنَا يَحْيَى

narrated from Abû Hurairah that the Messenger of Allâh ﷺ mentioned Friday and said: "In it there is a time when, if a Muslims happens to pray at that time and ask Allâh for something, He will give it to him."

Qutaibah added in his report: "And he gestured with his hand to indicate how short it is."

ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ؛ وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ يَوْمَ الْجُمُعَةِ، فَقَالَ: «فِيهِ سَاعَةٌ، لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ يُصَلِّي، يَسْأَلُ اللهَ شَيْئًا، إِلَّا أَعْطَاهُ إِيَّاهُ».

زَادَ قُتَيْبَةُ فِي رِوَايَتِهِ: وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا.

[1970] 14 - (...) It was narrated that Abû Hurairah said: "Abû Al-Qâsim ﷺ said: 'On Friday there is a time when, if a Muslim happens to stand and pray at that time, asking Allâh for good, He will give it to him.' And he gestured with his hand to indicate how short it is."

[١٩٧٠] **١٤-(...) حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «إِنَّ فِي الْجُمُعَةِ لَسَاعَةً، لَا يُوَافِقُهَا مُسْلِمٌ قَائِمٌ يُصَلِّي، يَسْأَلُ اللهَ خَيْرًا، إِلَّا أَعْطَاهُ إِيَّاهُ» وَقَالَ بِيَدِهِ يُقَلِّلُهَا، يُزَهِّدُهَا.

[1971] (...) It was narrated that Abû Hurairah said: "Abû Al-Qâsim ﷺ said:..." a similar report (as no. 1970).

[١٩٧١] (...) **وَحَدَّثَنَا** ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ، بِمِثْلِهِ.

[1972] (...) It was narrated that Abû Hurairah said: "Abû Al-Qâsim ﷺ said:..." a similar report (as no. 1970, but with a different chain).

[١٩٧٢] (...) **وحَدَّثَنِي** حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ: حَدَّثَنَا سَلَمَةُ، وَهُوَ ابْنُ عَلْقَمَةَ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ، بِمِثْلِهِ.

[1973] 15 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "On Friday there is a time when, if a Muslim happens to ask Allâh for good at that time, He will give it to him." He said: "And it is a short time."

[١٩٧٣] ١٥-(...) وحَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ سَلَّامٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ فِي الْجُمُعَةِ لَسَاعَةً، لَا يُوَافِقُهَا مُسْلِمٌ يَسْأَلُ اللهَ فِيهَا خَيْرًا، إِلَّا أَعْطَاهُ [إِيَّاهُ]» قَالَ وَهِيَ سَاعَةٌ خَفِيفَةٌ.

[1974]... - (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a similar *Hadîth* as no. 1973), but he did not say: "and it is a short time."

[١٩٧٤] (...) وحَدَّثَنَاه [مُحَمَّدُ] بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَلَمْ يَقُلْ: وَهِيَ سَاعَةٌ خَفِيفَةٌ.

[1975] 16 - (853) It was narrated that Abû Burdah bin Abî Mûsâ Al-Ash'arî said: 'Abdullâh bin 'Umar said to me: "Did you hear your father narrating from the Messenger of Allâh ﷺ concerning the (special) time on Friday?" I said: "Yes, I heard him say: 'I heard the Messenger of Allâh ﷺ say: It is between the time when the *Imâm* sits down, until the prayer is over.'"

[١٩٧٥] ١٦-(٨٥٣) وحَدَّثَنِي أَبُو الطَّاهِرِ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ؛ وحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ لِي عَبْدُ اللهِ بْنُ عُمَرَ: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ فِي شَأْنِ سَاعَةِ الْجُمُعَةِ؟ قَالَ قُلْتُ: نَعَمْ، سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَىٰ أَنْ تُقْضَى الصَّلَاةُ».

Chapter 5. The Virtue Of Friday

(المعجم ٥) - (بَابُ فضل يوم الجمعة) (التحفة ١٧٠)

[1976] 17 - (854) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The best day on which the sun ever rises is Friday. On it Âdam was created, on it he entered Paradise and on it he was expelled therefrom.'"

[١٩٧٦] ١٧-(٨٥٤) وحَدَّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ الرَّحْمَٰنِ الْأَعْرَجُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا».

[1977] 18 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The best day on which the sun rises is Friday. On it Âdam was created, on it he entered Paradise, on it he was expelled therefrom, and the Hour will not begin except on a Friday."

[١٩٧٧] ١٨-(...) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ، يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا، وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ».

Chapter 6. This *Umma* Has Been Guided To Frida

(المعجم ٦) - (بَابُ هداية هذه الأمة ليوم الجمعة) (التحفة ١٧١)

[1978] 19 - (855) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'We are the last, but we will be the first on the Day of Resurrection, although every

[١٩٧٨] ١٩-(٨٥٥) وحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نَحْنُ

nation was given the Book before us, and we have been given it after them. This day which Allâh has decreed for us, Allâh has guided us to it, and the people come after us in this regard, the Jews on the next day and the Christians on the day after that.'"

الْآخِرُونَ وَنَحْنُ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ أَنَّ كُلَّ أُمَّةٍ أُوتِيَتِ الْكِتَابَ مِنْ قَبْلِنَا، وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، ثُمَّ هٰذَا الْيَوْمُ الَّذِي كَتَبَهُ اللهُ عَلَيْنَا، هَدَانَا اللهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ، الْيَهُودُ غَدًا، وَالنَّصَارَىٰ بَعْدَ غَدٍ».

[1979] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'We are the last but we will be the first on the Day of Resurrection...'" a similar report (as no. 1978).

[١٩٧٩] (...) **وحَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ وَابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نَحْنُ الْآخِرُونَ وَنَحْنُ السَّابِقُونَ يَوْمَ الْقِيَامَةِ». بِمِثْلِهِ.

[1980] 20 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'We are the last, but the first on the Day of Resurrection and we will be the first to enter Paradise, although they were given the Book before us and we were given it after them, but they differed and Allâh guided us concerning that wherein they differed of the truth. This is their day concerning which they differed; Allâh has guided us to it'" - he (the narrator) said: "Friday" - "'this day is for us, the next day is for the Jews, and the day after that is for the Christians.'"

[١٩٨٠] **٢٠**-(...) **وحَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، وَنَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، فَاخْتَلَفُوا، فَهَدَانَا اللهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ، فَهٰذَا يَوْمُهُمُ الَّذِي اخْتَلَفُوا فِيهِ، هَدَانَا اللهُ لَهُ - قَالَ: يَوْمُ الْجُمُعَةِ - فَالْيَوْمُ لَنَا، وَغَدًا لِلْيَهُودِ، وَبَعْدَ غَدٍ لِلنَّصَارَىٰ».

[1981] 21 - (...) It was narrated that Hammâm bin Munabbih, the brother of Wahb bin Munabbih, said: "This is what Abû Hurairah narrated to us from Muhammad the Messenger of Allâh ﷺ." He said: "The Messenger of Allâh ﷺ said: 'We are the last, but the first on the Day of Resurrection, although they were given the Book before us and we were given it after them. This is their day that was enjoined upon them but they differed concerning it, but Allâh guided us to it, so they come after us in this regard: the Jews on the next day and the Christians on the day after.'"

[١٩٨١] ٢١-(. . .) وحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ أَخِي وَهْبِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ وَهَٰذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ، فَهَدَانَا اللهُ لَهُ، فَهُمْ لَنَا فِيهِ تَبَعٌ، فَالْيَهُودُ غَدًا، وَالنَّصَارَىٰ بَعْدَ غَدٍ».

[1982] 22 - (856) It was narrated from Abû Hurairah and from Rib'î bin Hirâsh that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'Allâh sent those who came before us astray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allâh brought us, and Allâh guided us to Friday, so there is Friday, Saturday, Sunday. Thus they will follow us on the Day of Resurrection. We are the last of the people of this world but will be the first on the Day of Resurrection, the first of all creatures to be judged.'"

[١٩٨٢] ٢٢-(٨٥٦) وحَدَّثَنَا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «أَضَلَّ اللهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَىٰ يَوْمُ الْأَحَدِ، فَجَاءَ اللهُ بِنَا، فَهَدَانَا اللهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَٰلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ، نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ

الْخَلَائِقِ»، وَفِي رِوَايَةِ وَاصِلٍ: الْمَقْضِيُّ بَيْنَهُمْ.

[1983] 23 - (...) It was narrated that Ḥudhalfah said: "The Messenger of Allâh ﷺ said: 'We have been guided to Friday and Allâh sent those who came before us astray from it.'" And he mentioned a *Ḥadîth* similar to that of Ibn Fuḍail (no. 1982).

[١٩٨٣] **٢٣**-(...) **حَدَّثَنَا** أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ سَعْدِ ابْنِ طَارِقٍ: حَدَّثَنِي رِبْعِيُّ بْنُ حِرَاشٍ عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «هُدِينَا إِلَى الْجُمُعَةِ وَأَضَلَّ اللهُ عَنْهَا مَنْ كَانَ قَبْلَنَا» فَذَكَرَ بِمَعْنَى حَدِيثِ ابْنِ فُضَيْلٍ.

Chapter 7. The Virtue Of Going Out Early On Friday

(المعجم ٧) - **(بَابُ فضل التهجير يوم الجمعة)** (التحفة ١٧٢)

[1984] 24 - (850) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When Friday comes, at every door of the *Masjid* there stand Angels who write down (the names of) those whom come first, then those who come next. When the *Imâm* sits down, the records are closed and they come to listen to the reminder (i.e., The *Khuṭbah*) *Khuṭba*. The likeness of the one who comes early is that of one who offered a camel, then of one who offered a cow, then of one who offered a ram, then of one who offered a chicken, then of one who offered an egg.'"

[١٩٨٤] **٢٤**-(٨٥٠) **وحَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ - قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو عَبْدِ اللهِ الْأَغَرُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَائِكَةٌ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ، فَإِذَا جَلَسَ الْإِمَامُ طَوَوُا الصُّحُفَ وَجَاءُوا يَسْتَمِعُونَ الذِّكْرَ، وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِي يُهْدِي الْبَدَنَةَ، ثُمَّ كَالَّذِي يُهْدِي بَقَرَةً، ثُمَّ كَالَّذِي يُهْدِي الْكَبْشَ، ثُمَّ كَالَّذِي يُهْدِي الدَّجَاجَةَ، ثُمَّ كَالَّذِي يُهْدِي الْبَيْضَةَ». [راجع: ١٩٦٤]

[1985] (...) A similar report (as no. 1984) was narrated from Abû Hurairah, from the Prophet ﷺ.

[١٩٨٥] (. . .) حَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَىٰ وَعَمْرٌو النَّاقِدُ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[1986] 25 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "At every door of the *Masjid* there stands an Angel who writes down the first one to come, then the next." He likened them to (the one who offered) a camel then in descending order, to (the one who offered) an egg. "Then when the *Imâm* sits down, the records are closed and they (the Angels) attend the reminder."

[١٩٨٦] ٢٥-(. . .) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عَلَىٰ كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَكٌ يَكْتُبُ الأَوَّلَ فَالأَوَّلَ: مَثَّلَ الْجَزُورَ ثُمَّ نَزَّلَهُمْ حَتَّىٰ صَغَّرَ إِلَىٰ مَثَلِ الْبَيْضَةِ فَإِذَا جَلَسَ الْإِمَامُ طُوِيَتِ الصُّحُفُ وَحَضَرُوا الذِّكْرَ».

Chapter 8. The Virtue Of One Who Remains Silent And Listens Attentively During The *Khuṭbah*

(المعجم ٨) - (بَابُ فضل من استمع وأنصت في الخطبة) (التحفة ١٧٣)

[1987] 26 - (857) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever performs *Ghusl*, then comes to *Jumu'ah*, and prays what is decreed for him, then listens attentively until the *Khuṭbah* is over, then prays with him (the *Imâm*), will be forgiven (his sins) between that and the next *Jumu'ah*, and three days more."

[١٩٨٧] ٢٦-(٨٥٧) وَحَدَّثَنَا أُمَيَّةُ ابْنُ بِسْطَامٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اغْتَسَلَ، ثُمَّ أَتَى الْجُمُعَةَ، فَصَلَّىٰ مَا قُدِّرَ لَهُ، ثُمَّ أَنْصَتَ حَتَّىٰ يَفْرُغَ مِنْ خُطْبَتِهِ، ثُمَّ يُصَلِّي مَعَهُ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَىٰ، وَفَضْلُ ثَلاثَةِ أَيَّامٍ».

[1988] 27 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* and performs *Wuḍû'* well, then comes to *Jumu'ah* and listens attentively, will be forgiven (his sins) between that and (the next) *Jumu'ah*, and three days in addition to that, but whoever touches the pebbles, then he has engaged in an idle action."

[١٩٨٨] ٢٧-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ، وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَىٰ فَقَدْ لَغَا».

Chapter 9. *Jumu'ah* Prayer Is When The Sun Has Passed Its Zenith

(المعجم ٩) - (بَابُ صلاة الجمعة حين تزول الشمس) (التحفة ١٧٤)

[1989] 28 - (858) It was narrated that Jâbir bin 'Abdullâh said: "We used to pray with the Messenger of Allâh ﷺ, then we would go back and let our camels used for carrying water rest." Ḥasan (one of the narrators) said: "I said to Ja'far: 'At what time was that?' He said: 'When the sun passed its zenith.'"

[١٩٨٩] ٢٨-(٨٥٨) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا - يَحْيَى بْنُ آدَمَ: حَدَّثَنَا حَسَنُ بْنُ عَيَّاشٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَن أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللهِ ﷺ، ثُمَّ نَرْجِعُ فَنُرِيحُ نَوَاضِحَنَا، قَالَ حَسَنٌ: فَقُلْتُ لِجَعْفَرٍ: فِي أَيِّ سَاعَةٍ تِلْكَ؟ قَالَ: زَوَالَ الشَّمْسِ.

[1990] 29 - (...) Sulaimân bin Bilâl narrated from Ja'far, from his father, that he asked Jâbir bin 'Abdullâh: "When did the

[١٩٩٠] ٢٩-(...) وحَدَّثَني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ؛ وَحَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ

Messenger of Allâh ﷺ pray *Jumu'ah*?" He said: "He used to pray, then we would go to our camels and let them rest." 'Abdullâh added in his *Hadîth*: "When the sun had passed its zenith;" and "meaning, the camels that were used for carrying water."

الدَّارِمِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، قَالَا جَمِيعًا: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللهِ: مَتَىٰ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الْجُمُعَةَ؟ قَالَ: كَانَ يُصَلِّي، ثُمَّ نَذْهَبُ إِلَىٰ جِمَالِنَا فَنُرِيحُهَا، زَادَ عَبْدُ اللهِ فِي حَدِيثِهِ: حِينَ تَزُولُ الشَّمْسُ، يَعْنِي النَّوَاضِحَ.

[1991] 30 - (859) It was narrated that Sahl said: "We used not to take a nap or eat lunch until after *Jumu'ah*." Ibn Hujr added: "at the time of the Messenger of Allâh ﷺ."

[١٩٩١] ٣٠-(٨٥٩) وحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَيَحْيَى بْنُ يَحْيَىٰ وَعَلِيُّ بْنُ حُجْرٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلٍ قَالَ: مَا كُنَّا نَقِيلُ وَلَا نَتَغَدَّىٰ إِلَّا بَعْدَ الْجُمُعَةِ - زَادَ ابْنُ حُجْرٍ: فِي عَهْدِ رَسُولِ اللهِ ﷺ.

[1992] 31 - (860) It was narrated from Iyâs bin Salamah bin Al-Akwa', that his father said: "We used to pray *Jumu'ah* with the Messenger of Allâh ﷺ when the sun passed its zenith, then we would go back and try to seek shade."

[١٩٩٢] ٣١-(٨٦٠) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وإِسْحَٰقُ بْنُ إِبْرَاهِيمَ قَالَا: أَخْبَرَنَا وَكِيعٌ عَنْ يَعْلَى بْنِ الْحَارِثِ الْمُحَارِبِيِّ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ قَالَ: كُنَّا نُجَمِّعُ مَعَ رَسُولِ اللهِ ﷺ إِذَا زَالَتِ الشَّمْسُ، ثُمَّ نَرْجِعُ نَتَتَبَّعُ الْفَيْءَ.

[1993] 32 - (...) It was narrated from Iyâs bin Salamah bin Al-Akwa' that his father said: "We

[١٩٩٣] ٣٢-(...) وحَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ

used to pray *Jumu'ah* with the Messenger of Allâh ﷺ, then we would go back and we could not find any wall offering shade."

الْمَلِكِ: حَدَّثَنَا يَعْلَى بْنُ الْحَارِثِ عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللهِ ﷺ الْجُمُعَةَ، فَنَرْجِعُ وَمَا نَجِدُ لِلْحِيطَانِ فَيْئًا نَسْتَظِلُّ بِهِ.

Chapter 10. The Two *Khuṭbah* Before The Prayer, And Sitting Briefly In Between Them

(المعجم ١٠) - (بَابُ ذكر الخطبتين قبل الصلاة وما فيهما من الجلسة)

(التحفة ١٧٥)

[1994] 33 - (861) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to deliver the *Khuṭbah* standing on Friday, then he would sit briefly, then he would stand up again." He said: "As they do nowadays."

[١٩٩٤] ٣٣-(٨٦١) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، جَمِيعًا عَنْ خَالِدٍ - قَالَ أَبُو كَامِلٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ -. حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ. قَالَ: كَمَا يَفْعَلُونَ الْيَوْمَ.

[1995] 34 - (862) It was narrated that Jâbir bin Samurah said: "The Prophet used to give two *Khuṭbah*, sitting in between them. He would recite Qur'ân and remind the people."

[١٩٩٥] ٣٤-(٨٦٢) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَحَسَنُ بْنُ الرَّبِيعِ وأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَتْ لِلنَّبِيِّ ﷺ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا، يَقْرَأُ الْقُرْآنَ وَيُذَكِّرُ النَّاسَ.

[1996] 35 - (...) It was narrated

[١٩٩٦] ٣٥-(...) وحَدَّثَنَا يَحْيَى

that Simâk said: "Jâbir bin Samurah told me: 'The Messenger of Allâh ﷺ used to deliver the *Khuṭbah* standing, then he would sit. Then he would stand up and deliver (another) *Khuṭbah* standing. Whoever told you that he used to deliver the *Khuṭbah* sitting was lying. By Allâh, I prayed with him more than two thousand times.'"

ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ سِمَاكٍ قَالَ: أَنْبَأَنِي جَابِرُ [بْنُ سَمُرَةَ] أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَخْطُبُ قَائِمًا، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا، فَمَنْ نَبَّأَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ، فَقَدْ، وَاللهِ! صَلَّيْتُ مَعَهُ أَكْثَرَ مِنْ أَلْفَيْ صَلَاةٍ.

Chapter 11. The Verse: "And When They See Some Merchandise Or Some Amusement They Disperse Headlong To It, And Leave You Standing..."[1]

(المعجم ١١) - (بَابٌ فِي قوله تعالى: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ (التحفة ١٧٦)

[1997] 36 - (863) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ was delivering the *Khuṭbah* standing one Friday, when a caravan came from Ash-Shâm. The people went towards it until there were only twelve men left, then this verse which is in *Sûrat Al-Jumu'ah* was revealed: "And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing."[2]

[١٩٩٧] ٣٦-(٨٦٣) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ قَائِمًا يَوْمَ الْجُمُعَةِ، فَجَاءَتْ عِيرٌ مِنَ الشَّامِ فَانْفَتَلَ النَّاسُ إِلَيْهَا، حَتَّىٰ لَمْ يَبْقَ إِلَّا اثْنَا عَشَرَ رَجُلًا، فَأُنْزِلَتْ هٰذِهِ الْآيَةُ الَّتِي فِي الْجُمُعَةِ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾. [الجمعة: ١١].

[1] *Al-Jumu'ah* 62:11.
[2] *Al-Jumu'ah* 62:11.

[1998] **(...)** It was narrated from Ḥuṣain with this chain (a similar *Ḥadîth* as no. 1997), and he said: when the Messenger of Allâh ﷺ was delivering a *Khuṭbah*, but he did not say, standing.

[١٩٩٨] (. . .) **وحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ بِهَٰذَا الْإِسْنَادِ وَقَالَ: وَرَسُولُ اللهِ ﷺ يَخْطُبُ وَلَمْ يَقُلْ: قَائِمًا.

[1999] **37 - (...)** It was narrated that Jâbir bin 'Abdullâh said: We were with the Prophet ﷺ on a Friday when a caravan arrived. The people went out to it and no one was left except twelve men, of whom I was one. Then Allâh revealed the words: "And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing."[1]

[١٩٩٩] **٣٧**-(. . .) **وحَدَّثَنَا** رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَّانَ، عَنْ حُصَيْنٍ، عَنْ سَالِمٍ وَأَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ، فَقَدِمَتْ سُوَيْقَةٌ قَالَ: فَخَرَجَ النَّاسُ إِلَيْهَا، وَلَمْ يَبْقَ إِلَّا اثْنَا عَشَرَ رَجُلًا، أَنَا فِيهِمْ قَالَ: فَأَنْزَلَ اللهُ: ﴿وَإِذَا رَأَوْا تِجَٰرَةً أَوْ لَهْوًا انفَضُّوٓا إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾ إِلَىٰ آخِرِ الْآيَةِ.

[2000] **38 - (...)** It was narrated that Jâbir bin 'Abdullâh said: While the Prophet ﷺ was standing on a Friday, a caravan arrived in Al-Madînah and the Companions of the Messenger of Allâh ﷺ rushed towards it, until there was no one left with him except twelve men, among whom were Abû Bakr and 'Umar. Then this verse was revealed: "And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing."[2]

[٢٠٠٠] **٣٨**-(. . .) **وحَدَّثَنِي** إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ أَبِي سُفْيَانَ وَسَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: بَيْنَا النَّبِيُّ ﷺ قَائِمٌ يَوْمَ الْجُمُعَةِ، إِذْ قَدِمَتْ عِيرٌ إِلَى الْمَدِينَةِ، فَابْتَدَرَهَا أَصْحَابُ رَسُولِ اللهِ ﷺ حَتَّىٰ لَمْ يَبْقَ مَعَهُ إِلَّا اثْنَا عَشَرَ رَجُلًا، فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ قَالَ: وَنَزَلَتْ هَٰذِهِ الْآيَةُ:

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[1] *Al-Jumu'ah* 62:11.

[2] *Al-Jumu'ah* 62:11.

﴿وَإِذَا رَأَوْا تِجَـٰرَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا﴾.

[2001] 39 - (864) It was narrated from Abû 'Ubaidah that Ka'b bin 'Ujrah entered the *Masjid*, and 'Abdur-Raḥmân bin Umm Al-Ḥakam was delivering the *Khuṭbah* while sitting. He said: Look at this evildoer who is delivering the *Khuṭbah* while sitting, when Allâh says: "And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing."[1]

[٢٠٠١] **٣٩**-(٨٦٤) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: دَخَلَ الْمَسْجِدَ، وَعَبْدُ الرَّحْمَٰنِ بْنُ أُمِّ الْحَكَمِ يَخْطُبُ قَاعِدًا فَقَالَ: انْظُرُوا إِلَىٰ هَٰذَا الْخَبِيثِ يَخْطُبُ قَاعِدًا، وَقَالَ اللهُ تَعَالَىٰ: ﴿وَإِذَا رَأَوْا تِجَـٰرَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾.

Chapter 12. Stern Warning Against Missing *Jumu'ah*

(المعجم ١٢) - **(بَابُ التغليظ في ترك الجمعة)** (التحفة ١٧٧)

[2002] 40 - (865) It was narrated from 'Abdullâh bin 'Umar and Abû Hurairah, that they heard the Messenger of Allâh ﷺ say, on the planks of his *Minbar*: "People must cease neglecting *Jumu'ah*, or Allâh will put a seal over their hearts and they will truly be among the negligent."

[٢٠٠٢] **٤٠**-(٨٦٥) وحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَّامٍ عَنْ زَيْدٍ يَعْنِي أَخَاهُ، أَنَّه سَمِعَ أَبَا سَلَّامٍ قَالَ: حَدَّثَنِي الْحَكَمُ بْنُ مِينَاءَ؛ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ وَأَبَا هُرَيْرَةَ حَدَّثَاهُ، أَنَّهُمَا سَمِعَا رَسُولَ اللهِ ﷺ يَقُولُ: عَلَىٰ أَعْوَادِ مِنْبَرِهِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ اللهُ عَلَىٰ قُلُوبِهِمْ، ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِلِينَ».

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[1] *Al-Jumu'ah* 62:11.

Chapter 13. Keeping The Prayer And *Khuṭbah* Short

(المعجم ١٣) - (بَابُ تخفيف الصلاة والخطبة) (التحفة ١٧٨)

[2003] 41 - (866) It was narrated that Jâbir bin Samurah said: "I used to pray with the Messenger of Allâh ﷺ, and his prayer was of moderate length and his *Khuṭbah* was of moderate length."

[٢٠٠٣] **٤١-(٨٦٦) حَدَّثَنَا** حَسَنُ ابْنُ الرَّبِيعِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنْتُ أُصَلِّي مَعَ رَسُولِ اللهِ ﷺ، فَكَانَتْ صَلَاتُهُ قَصْدًا، وَخُطْبَتُهُ قَصْدًا.

[2004] 42 - (...) It was narrated that Jâbir bin Samurah said: "I used to offer the prayers with the Messenger of Allâh ﷺ, and his prayer was of moderate length and his *Khuṭbah* was of moderate length."

[٢٠٠٤] **٤٢-(...) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا زَكَرِيَّاءُ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنْتُ أُصَلِّي مَعَ النَّبِيِّ ﷺ الصَّلَوَاتِ، فَكَانَتْ صَلَاتُهُ قَصْدًا، وَخُطْبَتُهُ قَصْدًا.

وَفِي رِوَايَةِ أَبِي بَكْرٍ: زَكَرِيَّاءُ عَنْ سِمَاكٍ.

[2005] 43 - (867) It was narrated that Jâbir bin 'Abdullâh said: "When the Messenger of Allâh ﷺ delivered a *Khuṭbah*, his eyes would turn red, his voice would become loud, and his anger would increase, until it was as if he was warning of an attacking army, saying: 'The enemy will attack in the morning or in the evening.' He said: 'The

[٢٠٠٥] **٤٣-(٨٦٧) وحَدَّثَنِي** مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ، حَتَّىٰ كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: صَبَّحَكُمْ مَسَّاكُمْ! وَيَقُولُ

Hour and I have been sent like these two,' and he held his index finger and middle finger up together. And he would say: 'The best of speech is the Book of Allâh, the best of guidance is the guidance of Muhammad, and the worst of matters are those which are newly-invented, and every innovation is a going astray.' Then he would say: 'I am closer to every believer than his own self. Whoever leaves behind wealth, it is for his family; whoever leaves behind a debt or dependents, then the responsibility of paying it off and of caring for them rests upon me.'"

«بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ» وَيَقْرُنُ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَىٰ، وَيَقُولُ: «أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ، وَخَيْرُ الْهُدَىٰ هُدَىٰ مُحَمَّدٍ، وَشَرُّ الأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ»، ثُمَّ يَقُولُ: «أَنَا أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ، وَمَنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَإِلَيَّ وَعَلَيَّ».

[2006] 44 - (...) Jâbir bin 'Abdullâh said: "In the ***Khutbah*** of the Prophet ﷺ on Friday, he would praise Allâh, then he would say other things, raising his voice..." a similar ***Hadîth*** (as no. 2005).

[٢٠٠٦] ٤٤-(...) وحَدَّثنا عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي جَعْفَرُ ابْنُ مُحَمَّدٍ عَنْ أَبِيهِ [قَالَ]: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللهِ يَقُولُ: كَانَتْ خُطْبَةُ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ يَحْمَدُ اللهَ وَيُثْنِي عَلَيْهِ، ثُمَّ يَقُولُ عَلَىٰ إِثْرِ ذٰلِكَ، وَقَدْ عَلَا صَوْتُهُ، ثُمَّ سَاقَ الْحَدِيثَ بِمِثْلِهِ.

[2007] 45 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ used to address the people, praising Allâh as He deserves to be praised, then he would say: 'Whomsoever Allâh guides, none can lead astray, and whomsoever He sends astray,

[٢٠٠٧] ٤٥-(...) وحَدَّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَخْطُبُ النَّاسَ، يَحْمَدُ اللهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ

none can guide. The best of speech is the Book of Allâh,'" then he quoted a *Ḥadîth* similar to that of Ath-Thaqafî.

يَقُولُ: «مَنْ يَهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَخَيْرُ الْحَدِيثِ كِتَابُ اللهِ»، ثُمَّ سَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ الثَّقَفِيِّ.

[2008] 46 - (868) It was narrated from Ibn 'Abbâs that Ḍimâd came to Makkah. He was from (the tribe of) Azd Shanû'ah, and he used to treat people with *Ruqyâ'* (in the case of *Jinn* possession). He heard the fools among the people of Makkah saying that Muḥammad was possessed. He said: "If I see this man, perhaps Allâh will heal him at my hands." So he met him and he said: "O Muḥammad, I treat people with *Ruqyâ'* in the case of *Jinn* possession, and Allâh heals at my hands whomsoever He wills. Do you want that?" The Messenger of Allâh ﷺ said: "Praise be to Allâh, We praise Him and seek His help. Whomsoever Allâh guides, none can lead astray, and whomsoever He sends astray, none can guide. I bear witness that there is none worthy of worship except Allâh alone with no partner, and I bear witness that Muḥammad is His slave and Messenger." Ḍimâd said: "Say these words of yours to me again." The Messenger of Allâh ﷺ repeated them three times and (Ḍimâd) said: "I have heard the words of the

[٢٠٠٨] ٤٦-(٨٦٨) وحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، كِلَاهُمَا عَنْ عَبْدِ الْأَعْلَىٰ، قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الْأَعْلَىٰ وَهُوَ أَبُو هَمَّامٍ-: حَدَّثَنَا دَاوُدُ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ ضِمَادًا قَدِمَ مَكَّةَ، وَكَانَ مِنْ أَزْدِ شَنُوءَةَ، وَكَانَ يَرْقِي مِنْ هٰذِهِ الرِّيحِ، فَسَمِعَ سُفَهَاءَ مِنْ أَهْلِ مَكَّةَ يَقُولُونَ: إِنَّ مُحَمَّدًا مَجْنُونٌ فَقَالَ: لَوْ أَنِّي رَأَيْتُ هٰذَا الرَّجُلَ لَعَلَّ اللهَ يَشْفِيهِ عَلَىٰ يَدَيَّ قَالَ: فَلَقِيَهُ، فَقَالَ: يَا مُحَمَّدُ! إِنِّي أَرْقِي مِنْ هٰذِهِ الرِّيحِ، وَإِنَّ اللهَ يَشْفِي عَلَىٰ يَدِي مَنْ شَاءَ، فَهَلْ لَكَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْحَمْدَ للهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، مَنْ يَهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَمَّا بَعْدُ» قَالَ: فَقَالَ: أَعِدْ عَلَيَّ كَلِمَاتِكَ هٰؤُلَاءِ، فَأَعَادَهُنَّ عَلَيْهِ رَسُولُ اللهِ ﷺ، ثَلَاثَ

soothsayers and the words of the magicians and the words of the poets, but I have never heard anything like these words of yours. You have scaled the heights of eloquence." He said: "Give me your hand so that I may pledge allegiance to in Islam." So he gave him his pledge of allegiance, then the Messenger of Allâh ﷺ said: "And on behalf of your people." He said: "And on behalf of my people." (The narration said:) The Messenger of Allâh ﷺ sent out a raiding party and they passed by his people. The commander of the party said to his troops: "Did you take anything from these people?" One man said: "I took a vessel for water from them." He said: "Give it back, for these are the people of Ḍimâd."

مَرَّاتٍ، قَالَ: فَقَالَ: لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ وَقَوْلَ السَّحَرَةِ وَقَوْلَ الشُّعَرَاءِ، فَمَا سَمِعْتُ مِثْلَ كَلِمَاتِكَ هٰؤُلَاءِ، وَلَقَدْ بَلَغْنَ نَاعُوسَ الْبَحْرِ، قَالَ: فَقَالَ: هَاتِ يَدَكَ أُبَايِعْكَ عَلَىٰ الْإِسْلَامِ، قَالَ: فَبَايَعَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَعَلَىٰ قَوْمِكَ» قَالَ: وَعَلَىٰ قَوْمِي. قَالَ: فَبَعَثَ رَسُولُ اللهِ ﷺ سَرِيَّةً فَمَرُّوا بِقَوْمِهِ، فَقَالَ صَاحِبُ السَّرِيَّةِ لِلْجَيْشِ: هَلْ أَصَبْتُمْ مِنْ هٰؤُلَاءِ شَيْئًا؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَصَبْتُ مِنْهُمْ مِطْهَرَةً فَقَالَ: رُدُّوهَا، فَإِنَّ هٰؤُلَاءِ قَوْمُ ضِمَادٍ.

[2009] 47 - (869) It was narrated that Wâsil bin Ḥayyân said: "Abû Wâ'il said: Ammâr addressed us and he spoke briefly but eloquently. When he came down (from the *Minbar*), we said: "O Abû Al-Yaqẕân, you spoke eloquently but briefly, would that you had made it longer." He said: "I heard the Messenger of Allâh ﷺ say: 'A man's lengthening his prayer and shortening his *Khuṭbah* is a sign of his understanding (of religion), so make your prayers lengthy and your *Khuṭbah* brief, for there is charm in eloquent speech.'"

[٢٠٠٩] ٤٧-(٨٦٩) حَدَّثَنِي سُرَيْجُ ابْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ عَنْ أَبِيهِ، عَنْ وَاصِلِ بْنِ حَيَّانَ قَالَ: قَالَ أَبُو وَائِلٍ: خَطَبَنَا عَمَّارٌ، فَأَوْجَزَ وَأَبْلَغَ، فَلَمَّا نَزَلَ قُلْنَا: يَا أَبَا الْيَقْظَانِ! لَقَدْ أَبْلَغْتَ وَأَوْجَزْتَ، فَلَوْ كُنْتَ تَنَفَّسْتَ! فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ طُولَ صَلَاةِ الرَّجُلِ، وَقِصَرَ خُطْبَتِهِ، مَئِنَّةٌ مِنْ فِقْهِهِ، فَأَطِيلُوا الصَّلَاةَ وَاقْصُرُوا الْخُطْبَةَ، وَإِنَّ مِنَ الْبَيَانِ سِحْرًا».

[2010] 48 - (870) It was narrated from 'Adiyy bin Ḥâtim that a man gave a speech in the presence of the Prophet ﷺ and said: "Whoever obeys Allâh and His Messenger is rightly guided and whoever disobeys them has gone astray." The Messenger of Allâh ﷺ said: "What a bad *Khaṭîb* you are. Say: 'and whoever disobeys Allâh and His Messenger.'"

Ibn Numair said: "And he did go astray."

[٢٠١٠] ٤٨-(٨٧٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ رَجُلًا خَطَبَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: مَنْ يُطِعِ اللهَ وَرَسُولَهُ فَقَدْ رَشِدَ، وَمَنْ يَعْصِهِمَا فَقَدْ غَوَىٰ، فَقَالَ رَسُولُ اللهِ ﷺ: «بِئْسَ الْخَطِيبُ أَنْتَ، قُلْ: وَمَنْ يَعْصِ اللهَ وَرَسُولَهُ».

قَالَ ابْنُ نُمَيْرٍ: فَقَدْ غَوِيَ.

[2011] 49 - (871) It was narrated from Ṣafwân bin Ya'la, from his father, that he heard the Prophet ﷺ reciting on the *Minbar*: "And they will cry: "O Mâlik (Keeper of Hell)!""[1]

[٢٠١١] ٤٩-(٨٧١) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ الْحَنْظَلِيُّ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ - عَنْ عَمْرٍو، سَمِعَ عَطَاءً يُخْبِرُ عَنْ صَفْوَانَ بْنِ يَعْلَىٰ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمِنْبَرِ: «وَنَادَوْا يَا مَالِكُ!»

[2012] 50 - (872) It was narrated from 'Amrah bint 'Abdur-Raḥmân that a sister of 'Amrah said: "I learned "*Qâf*. By the Glorious Qur'ân"[2] from the mouth of the Messenger of Allâh ﷺ on Fridays, as he recited it from the *Minbar* every Friday."

[٢٠١٢] ٥٠-(٨٧٢) وَحَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَٰنِ، عَنْ أُخْتٍ لِعَمْرَةَ قَالَتْ:

[1] *Az-Zukhruf* 43:77.
[2] *Qâf* 50.

أَخَذْتُ ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ﴾ مِنْ فِي رَسُولِ اللهِ ﷺ، يَوْمَ الْجُمُعَةِ، وَهُوَ يَقْرَأُ بِهَا عَلَى الْمِنْبَرِ، فِي كُلِّ جُمُعَةٍ.

[2013] (...) It was narrated from 'Amrah, from a sister of 'Amrah bint 'Abdur-Raḥmân, who was older than her... a *Ḥadîth* similar to that of Sulaimân bin Bilâl.

[٢٠١٣] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُخْتٍ لِعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَٰنِ، كَانَتْ أَكْبَرَ مِنْهَا، بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ.

[2014] 51 - (873) It was narrated from 'Abdullâh bin Muḥammad bin Ma'n that a daughter of Ḥârithah bin An-Nu'mân said: "I only memorized *Surah Qâf* from the mouth of the Messenger of Allâh ﷺ, when he recited it in his *Khuṭbah* every Friday, and our oven and the oven of the Messenger of Allâh ﷺ were the same."

[٢٠١٤] **٥١**-(٨٧٣) حَدَّثَنِي مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ مَعْنٍ، عَنْ بِنْتٍ لِحَارِثَةَ بْنِ النُّعْمَانِ قَالَتْ: مَا حَفِظْتُ ﴿قٓ﴾ إِلَّا مِنْ فِي رَسُولِ اللهِ ﷺ، يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ، قَالَتْ: وَكَانَ تَنُّورُنَا وَتَنُّورُ رَسُولِ اللهِ ﷺ وَاحِدًا.

[2015] 52 - (...) It was narrated that Umm Hishâm bint Ḥârithah bin An-Nu'mân said: "Our oven and the oven of the Messenger of Allâh ﷺ were the same for two years, or for one year and part of a year. And I only learned "*Surat Qâf*. By the Glorious Qur'ân"[1]

[٢٠١٥] **٥٢**-(...) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَٰقَ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ الْأَنْصَارِيُّ، عَنْ

[1] *Qâf* 50.

يَحْيَى بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ سَعْدِ بْنِ زُرَارَةَ، عَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ ابْنِ النُّعْمَانِ قَالَتْ: لَقَدْ كَانَ تَنُّورُنَا وَتَنُّورُ رَسُولِ اللهِ ﷺ وَاحِدًا، سَنَتَيْنِ أَوْ سَنَةً وَبَعْضَ سَنَةٍ، [وَ]مَا أَخَذْتُ ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ﴾ إِلَّا عَنْ لِسَانِ رَسُولِ اللهِ ﷺ، يَقْرَؤُهَا كُلَّ يَوْمِ جُمُعَةٍ عَلَى الْمِنْبَرِ، إِذَا خَطَبَ النَّاسَ.

from the tongue of the Messenger of Allâh ﷺ, who used to recite it every Friday from the *Minbar*, when he addressed the people."

[٢٠١٦] ٥٣-(٨٧٤) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ عُمَارَةَ بْنِ رُؤَيْبَةَ قَالَ: رَأَىٰ بِشْرَ بْنَ مَرْوَانَ عَلَى الْمِنْبَرِ رَافِعًا يَدَيْهِ فَقَالَ: قَبَّحَ اللهُ هَاتَيْنِ الْيَدَيْنِ، لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ مَا يَزِيدُ عَلَىٰ أَنْ يَقُولَ بِيَدِهِ هٰكَذَا، وَأَشَارَ بِإِصْبَعِهِ الْمُسَبِّحَةِ.

[2016] 53 - (874) It was narrated from Ḥuṣain that 'Umârah bin Ru'aibah saw Bishr bin Marwân on the *Minbar* raising his hands. He said: "How ugly are these two hands. I saw the Messenger of Allâh ﷺ doing no more than this with his hand," and he pointed with his index finger.

[٢٠١٧] (...) **وحَدَّثَناه** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَٰنِ قَالَ: رَأَيْتُ بِشْرَ بْنَ مَرْوَانَ، يَوْمَ الْجُمُعَةِ، يَرْفَعُ يَدَيْهِ، فَقَالَ عُمَارَةُ بْنُ رُؤَيْبَةَ: فَذَكَرَ نَحْوَهُ.

[2017] (...) It was narrated that Ḥuṣain bin 'Abdur-Raḥmân said: "I saw Bishr bin Marwân on a Friday, raising his hands, and 'Umârah bin Ru'aibah said..." and he mentioned something similar (to no. 2016).

(المعجم ١٤) - **(بَابُ التحية والإمام يخطب)** (التحفة ١٧٩)

Chapter 14. Greeting (Prayers Upon Entering The *Masjid*) While The *Imâm* Is Preaching

[٢٠١٨] ٥٤-(٨٧٥) **حَدَّثَنَا** أَبُو

[2018] 54 - (875) It was

narrated that Jâbir bin 'Abdullâh said: "While the Prophet ﷺ was delivering the *Khuṭbah* on a Friday, a man came and the Prophet ﷺ said to him: 'Have you prayed, O so-and-so?' He said: 'No.' He said: 'Get up and pray.'"

الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ، إِذْ جَاءَ رَجُلٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَصَلَّيْتَ؟ يَا فُلَانُ!» قَالَ: لَا، قَالَ: «قُمْ فَارْكَعْ».

[2019] **(...)** It was narrated from Jâbir from the Prophet ﷺ as Ḥammâd said (in no. 2018), and he did not mention "the two *Rak'ah*."

[٢٠١٩] (...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَيَعْقُوبُ الدَّوْرَقِيُّ عَنِ ابْنِ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ عَمْرٍو، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، كَمَا قَالَ حَمَّادٌ: وَلَمْ يَذْكُرِ الرَّكْعَتَيْنِ.

[2020] 55 - (...) Jâbir bin 'Abdullâh said: "A man entered the *Masjid* while the Messenger of Allâh ﷺ was delivering the *Khuṭbah* on a Friday, and he said: 'Did you pray?' He said: 'No.' He said: 'Get up and pray the two *Rak'ah*.'" According to the report of Qutaibah he said: "Pray two *Rak'ah*."

[٢٠٢٠] ٥٥-(...) **وحَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ - قَالَ قُتَيْبَةُ: حَدَّثَنَا وَقَالَ إِسْحَقُ: أَخْبَرَنَا - سُفْيَانُ عَنْ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: دَخَلَ رَجُلٌ الْمَسْجِدَ، وَرَسُولُ اللهِ ﷺ يَخْطُبُ، يَوْمَ الْجُمُعَةِ، فَقَالَ: «أَصَلَّيْتَ؟» قَالَ: لَا، قَالَ: «قُمْ فَصَلِّ الرَّكْعَتَيْنِ»، وفِي رِوَايَةِ قُتَيْبَةَ قَالَ: «صَلِّ رَكْعَتَيْنِ».

[2021] 56 - (...) Jâbir bin 'Abdullâh said: "A man came while the Prophet ﷺ was on the *Minbar* on a Friday, delivering the *Khuṭbah*. He said to him:

[٢٠٢١] ٥٦-(...) **وحَدَّثَنِي** مُحَمَّدُ ابْنُ رَافِعٍ وعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ

'Have you prayed two *Rak'ah*?' He said: 'No.' He said: 'Pray.'"

جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ عَلَى الْمِنْبَرِ، يَوْمَ الْجُمُعَةِ، يَخْطُبُ فَقَالَ لَهُ: «أَرَكَعْتَ رَكْعَتَيْنِ؟» قَالَ: لَا، فَقَالَ: «ارْكَعْ».

[2022] 57 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ delivered a ***Khuṭbah*** and said: "If one of you comes on a Friday and the *Imâm* has come out, let him pray two *Rak'ah*."

[٢٠٢٢] ٥٧-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ؛ أَنَّ النَّبِيَّ ﷺ خَطَبَ فَقَالَ: «إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، وَقَدْ خَرَجَ الْإِمَامُ، فَلْيُصَلِّ رَكْعَتَيْنِ».

[2023] 58 - (...) It was narrated that Jâbir said: "Sulaik Al-Ghaṭfânî came one Friday while the Messenger of Allâh ﷺ was sitting on the *Minbar*, and Sulaik sat down before praying. The Prophet ﷺ said to him: 'Have you prayed two *Rak'ah*?' He said: 'No.' He said: 'Get up and pray them.'"

[٢٠٢٣] ٥٨-(...) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: «جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللهِ ﷺ قَاعِدٌ عَلَى الْمِنْبَرِ، فَقَعَدَ سُلَيْكٌ قَبْلَ أَنْ يُصَلِّيَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَرَكَعْتَ رَكْعَتَيْنِ؟» قَالَ: لَا، قَالَ: «قُمْ فَارْكَعْهُمَا».

[2024] 59 - (...) It was narrated that Jâbir bin 'Abdullâh said: Sulaik Al-Ghaṭfânî came on a Friday when the Messenger of Allâh ﷺ was preaching, and he sat down. He said to him: 'O

[٢٠٢٤] ٥٩-(...) وحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، كِلَاهُمَا عَنْ عِيسَى بْنِ يُونُسَ - قَالَ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ - عَنِ الْأَعْمَشِ، عَنْ أَبِي

Sulaik, get up and pray two *Rak'ah*, and make them brief.' Then he said: 'If one of you comes on a Friday and the *Imâm* is preaching, let him pray two *Rak'ah* and make them brief.'"

سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: «جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللهِ ﷺ يَخْطُبُ، فَجَلَسَ، فَقَالَ لَهُ: «يَا سُلَيْكُ! قُمْ فَارْكَعْ رَكْعَتَيْنِ، وَتَجَوَّزْ فِيهِمَا»، ثُمَّ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ، يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَلْيَرْكَعْ رَكْعَتَيْنِ، وَلْيَتَجَوَّزْ فِيهِمَا».

Chapter 15. The *Hadîth* About Teaching During The *Khutbah*

(المعجم ١٥) - (بَابُ حديث التعليم في الخطبة) (التحفة ١٨٠)

[2025] 60 - (876) Abû Rifâ'ah said: "I came to the Prophet ﷺ while he was delivering a *Khutbah* and I said: 'O Messenger of Allâh, here is a stranger who has come to ask you about his religion, for he does not know what his religion is.' The Messenger of Allâh ﷺ turned to me and left his *Khutbah*. He came to me, and a chair was brought, I thought its legs were made of iron. The Messenger of Allâh ﷺ sat on it and started telling me of what Allâh had told him, then he went back and completed his *Khutbah*."

[٢٠٢٥] ٦٠-(٨٧٦) وحَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ قَالَ: قَالَ أَبُو رِفَاعَةَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ قَالَ: فَقُلْتُ: يَا رَسُولَ اللهِ! رَجُلٌ غَرِيبٌ، جَاءَ يَسْأَلُ عَنْ دِينِهِ، لَا يَدْرِي مَا دِينُهُ قَالَ: فَأَقْبَلَ عَلَيَّ رَسُولُ اللهِ ﷺ، وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيَّ، فَأُتِيَ بِكُرْسِيٍّ، حَسِبْتُ قَوَائِمَهُ حَدِيدًا، قَالَ: فَقَعَدَ عَلَيْهِ رَسُولُ اللهِ ﷺ، وَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللهُ، ثُمَّ أَتَى خُطْبَتَهُ فَأَتَمَّ آخِرَهَا.

Chapter 16. What Is To Be Recited In *Jumu'ah* Prayer

(المعجم ١٦) - (بَابُ ما يقرأ في صلاة الجمعة) (التحفة ١٨١)

[2026] 61 - (877) It was narrated that Ibn Abî Râfi' said:

[٢٠٢٦] ٦١-(٨٧٧) وَحَدَّثَنَا عَبْدُ

"Marwân appointed Abû Hurairah in charge of Al-Madînah, and went out to Makkah. Abû Hurairah led us in prayer on Friday, and after *Sûrat Al-Jumu'ah* he recited: "When the hypocrites come to you"[1] in the second *Rak'ah*. I caught up with Abû Hurairah when he left and said to him: 'You recited two *Sûrah* which 'Alî bin Abî Ṭâlib used to recite in Al-Kûfah.' Abû Hurairah said: 'I heard the Messenger of Allâh ﷺ reciting them on Fridays.'"

اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي رَافِعٍ قَالَ: اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ، وَخَرَجَ إِلَى مَكَّةَ، فَصَلَّى لَنَا أَبُو هُرَيْرَةَ يَوْمَ الْجُمُعَةِ، فَقَرَأَ بَعْدَ سُورَةِ الْجُمُعَةِ فِي الرَّكْعَةِ الْآخِرَةِ، ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ قَالَ: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ، فَقُلْتُ لَهُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَقْرَأُ بِهِمَا بِالْكُوفَةِ، فَقَالَ أَبُو هُرَيْرَةَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ.

[2027] - (...) It was narrated that 'Ubaidullâh bin Abî Râfi' said: "Marwân appointed Abû Hurairah" a similar report, except that in the report of Ḥâtim it says: "He recited *Sûrat Al-Jumu'ah* in the first *Sajdah* and in the second: "When the hypocrites come to you "[2]

[٢٠٢٧] (...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا حَاتِمُ ابْنُ إِسْمَاعِيلَ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، كِلَاهُمَا عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ قَالَ: اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ بِمِثْلِهِ، غَيْرَ أَنَّ فِي رِوَايَةِ حَاتِمٍ: فَقَرَأَ بِسُورَةِ الْجُمُعَةِ، فِي السَّجْدَةِ الْأُولَى، وَفِي الْآخِرَةِ: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾.

[1] *Al-Munâfiqîn* 63.

[2] *Al-Munâfiqîn* 63.

[2028] 62 - (878) It was narrated that An-Nu'mân bin Ba<u>sh</u>îr said: "For the Two *'Îds* and for *Jumu'ah*, the Messenger of Allâh ﷺ used to recite in: "Glorify the Name of your Lord, the Most High"[1] and: "Has there come to you the narration of the overwhelming?".[2] He said: "If *'Îd* and *Jumu'ah* came together on the same day, he would recite them both in each of the two prayers."

[2029] (...) It was narrated from Abû 'Awânah, from Ibrâhîm bin Muḥammad bin Al-Muntashir with this chain (a similar *Ḥadî<u>th</u>* as no. 2028).

[2030] 63 - (...) It was narrated that 'Ubaidullâh bin 'Abdullâh said: "Aḍ-Ḍaḥḥâk bin Qais wrote to An-Nu'mân bin Ba<u>sh</u>îr, asking him what the Messenger of Allâh ﷺ recited in *Jumu'ah* prayer apart from *Sûrat Al-Jumu'ah*. He said: 'He used to recite: Has

وَرِوَايَةُ عَبْدِ الْعَزِيزِ مِثْلُ حَدِيثِ سُلَيْمَانَ ابْنِ بِلَالٍ .

[٢٠٢٨] **٦٢-(٨٧٨) وَحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا جَرِيرٌ - عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ مَوْلَى النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي الْعِيدَيْنِ، وَفِي الْجُمُعَةِ، بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ و﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾.

قَالَ: وَإِذَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ، فِي يَوْمٍ وَاحِدٍ، يَقْرَأُ بِهِمَا أَيْضًا فِي الصَّلَاتَيْنِ.

[٢٠٢٩] **(...) وحَدَّثَنَاه** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ ابْنِ مُحَمَّدِ [بْنِ] الْمُنْتَشِرِ بِهَٰذَا الْإِسْنَادِ.

[٢٠٣٠] **٦٣-(...) وحَدَّثَنَا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ضَمْرَةَ ابْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ قَالَ: كَتَبَ الضَّحَّاكُ بْنُ قَيْسٍ إِلَى النُّعْمَانِ ابْنِ بَشِيرٍ: يَسْأَلُهُ: أَيَّ شَيْءٍ قَرَأَ رَسُولُ

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[1] *Al-A'la* 87.

[2] *Al-Ghâ<u>sh</u>iyah* 88.

there come to you the narration of the overwhelming?.'"[1]

اللهِ ﷺ يَوْمَ الْجُمُعَةِ، سِوَىٰ سُورَةِ الْجُمُعَةِ؟ فَقَالَ: كَانَ يَقْرَأُ: ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَـٰشِيَةِ﴾.

Chapter 17. What Is To Be Recited On Friday

(المعجم ١٧) - (بَابُ ما يقرأ في يوم الجمعة) (التحفة ١٨٢)

[2031] 64 - (879) It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to recite in *Fajr* prayer on Fridays: "*Alif Lâm Mîm*. The revelation"[2] and: "Has there not been over man a period of time...?",[3] and in *Jumu'ah* prayer the Prophet ﷺ used to recite *Al-Jumu'ah* and *Al-Munâfiqîn*.

[٢٠٣١] ٦٤-(٨٧٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سُفْيَانَ، عَنْ مُخَوَّلِ [بْنِ رَاشِدٍ]، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ تَنزِيلُ﴾ السَّجْدَةِ وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَـٰنِ حِينٌ مِّنَ ٱلدَّهْرِ﴾، وَأَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ، فِي صَلَاةِ الْجُمُعَةِ، سُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ.

[2032] (...) A similar report (as no. 2031) was narrated from Sufyân with this chain.

[٢٠٣٢] (...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنْ سُفْيَانَ بِهَـٰذَا الْإِسْنَادِ مِثْلَهُ.

[2033] (...) A similar report (as no. 2031) was narrated from Mukhawwal with this chain

[٢٠٣٣] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا

[1] *Al-Ghâshiyah* 88.
[2] *As-Sajdah* 32.
[3] *Al-Insân* 76.

concerning both prayers, as Sufyân said.

شُعْبَةُ عَنْ مُخَوَّلٍ بِهَـٰذَا الْإِسْنَادِ مِثْلَهُ، فِي الصَّلَاتَيْنِ كِلْتَيْهِمَا، كَمَا قَالَ سُفْيَانُ.

[2034] 65 - (880) It was narrated from Abû Hurairah that the Prophet ﷺ used to recite in *Fajr* on Fridays: "*Alif Lâm Mîm.* The revelation"[1] and: "Has there not been?"[2]

[٢٠٣٤] ٦٥-(٨٨٠) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَـٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَقْرَأُ فِي الْفَجْرِ، يَوْمَ الْجُمُعَةِ: بِـ ﴿الٓمٓ تَنزِيلُ﴾ وَ﴿هَلْ أَتَىٰ﴾.

[2035] 66 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ used to recite in *Fajr* on Friday: "*Alif Lâm Mîm.* The revelation"[3] in the first *Rak'ah*, and: "Has there not been over man a period of time when he was not a thing worth mentioning?"[4] in the second.

[٢٠٣٥] ٦٦-(...) حَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الصُّبْحِ، يَوْمَ الْجُمُعَةِ، بِـ ﴿الٓمٓ تَنزِيلُ﴾، فِي الرَّكْعَةِ الْأُولَىٰ، وَفِي الثَّانِيَةِ: ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَـٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا﴾.

Chapter 18. Prayer After *Jumu'ah*

(المعجم ١٨) - (بَابُ الصلاة بعد الجمعة) (التحفة ١٨٣)

[2036] 67 - (881) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When one of you has prayed *Jumu'ah*, let him pray four (*Rak'ah*) afterwards.'"

[٢٠٣٦] ٦٧-(٨٨١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

[1] *As-Sajdah* 32.
[2] *Al-Insân* 76.
[3] *As-Sajdah* 32.
[4] *Al-Insân* 76.

اللهِ ﷺ: «إِذَا صَلَّىٰ أَحَدُكُمُ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا».

[2037] 68 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When you pray after *Jumu'ah*, pray four (*Rak'ah*).'" 'Amr added in his report: Ibn Idrîs said: Suhail said: "If you are in a hurry for any reason, then pray two in the *Masjid* and two when you go back."

[٢٠٣٧] **٦٨-(. . .) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا صَلَّيْتُمْ بَعْدَ الْجُمُعَةِ فَصَلُّوا أَرْبَعًا» - زَادَ عَمْرٌو فِي رِوَايَتِهِ، قَالَ ابْنُ إِدْرِيسَ: قَالَ سُهَيْلٌ: فَإِنْ عَجِلَ بِكَ شَيْءٌ فَصَلِّ رَكْعَتَيْنِ فِي الْمَسْجِدِ، وَرَكْعَتَيْنِ إِذَا رَجَعْتَ».

[2038] 69 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever among you wants to pray after *Jumu'ah*, let him pray four (*Rak'ah*).'" In the *Ḥadîth* of Jarîr it does not say: "among you."

[٢٠٣٨] **٦٩-(. . .) وحَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، كِلَاهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا». وَلَيْسَ فِي حَدِيثِ جَرِيرٍ «مِنْكُمْ».

[2039] 70 - (882) It was narrated from 'Abdullâh bin 'Umar that when he prayed *Jumu'ah*, he used to go and pray two *Rak'ah* in his house, then he said: "The Messenger of Allâh ﷺ used to do that."

[٢٠٣٩] **٧٠-(٨٨٢) [و]حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: حَدَّثَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ كَانَ، إِذَا صَلَّى الْجُمُعَةَ،

انْصَرَفَ فَسَجَدَ سَجْدَتَيْنِ فِي بَيْتِهِ، ثُمَّ قَالَ: كَانَ رَسُولُ اللهِ يَصْنَعُ ذَلِكَ.

[2040] 71 - (...) Yaḥyâ bin Yaḥyâ said: "I heard from Mâlik, from Nâfi', from 'Abdullâh bin 'Umar that he described the voluntary prayer of the Prophet ﷺ and he said: 'He did not pray after *Jumu'ah* until he had left, so he would pray two *Rak'ah* in his house.'" Yaḥyâ bin Yaḥyâ said: "I think that I read it: 'So he would pray' or, I am sure of it."

[٢٠٤٠] ٧١-(...) وحَدَّثنا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّهُ وَصَفَ تَطَوُّعَ صَلَاةِ النَّبِيِّ ﷺ فَقَالَ: فَكَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّىٰ يَنْصَرِفَ، فَيُصَلِّي رَكْعَتَيْنِ فِي بَيْتِهِ، قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَظُنُّهُ قَرَأْتُ، فَيُصَلِّي أَوْ أَلْبَتَّةَ.

[2041] 72 - (...) It was narrated from Sâlim, from his father, that the Prophet ﷺ used to pray two *Rak'ah* after *Jumu'ah*.

[٢٠٤١] ٧٢-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرٌو عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ.

[2042] 73 - (883) 'Umar bin 'Aṭâ' bin Abî Al-Khuwâr narrated that Nâfi' bin Jubair sent him to As-Sâ'ib, the son of the sister of Namir, to ask him about something that Mu'âwiyah had said concerning his prayer, and he said: "Yes, I prayed *Jumu'ah* with him in his enclosure, and when the *Imâm* said the *Salâm*, I stood up where I was and prayed. When he entered (his apartment) he sent for me and said: 'Do not repeat what you did. When you have

[٢٠٤٢] ٧٣-(٨٨٣) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ؛ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَىٰ السَّائِبِ. ابْنِ أُخْتِ نَمِرٍ، يَسْأَلُهُ عَنْ شَيْءٍ رَآهُ مِنْهُ مُعَاوِيَةُ فِي الصَّلَاةِ فَقَالَ: نَعَمْ، صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ، فَلَمَّا سَلَّمَ الْإِمَامُ قُمْتُ فِي مَقَامِي، فَصَلَّيْتُ، فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ: لَا تَعُدْ لِمَا

prayed *Jumu'ah*, do not offer another prayer after it until you have spoken or gone out, for the Messenger of Allâh ﷺ enjoined that upon us, that we should not join one prayer to another until we had spoken or gone out.'"

فَعَلْتَ، إِذَا صَلَّيْتَ الْجُمُعَةَ فَلَا تَصِلْهَا بِصَلَاةٍ حَتَّىٰ تَكَلَّمَ أَوْ تَخْرُجَ، فَإِنَّ رَسُولَ اللهِ ﷺ أَمَرَنَا بِذٰلِكَ: أَنْ لَا نُوصِلَ صَلَاةً بِصَلَاةٍ حَتَّىٰ نَتَكَلَّمَ أَوْ نَخْرُجَ.

[2043] **(...)** 'Umar bin 'Aṭâ' narrated that Nâfi' bin Jubair sent him to As-Sâ'ib bin Yazîd, the son of the sister of Namir... and he quoted a similar *Hadîth* (as no. 2042), except that he said: "When he said the *Taslîm* I stood up where I was," and he did not mention the *Imâm*.

[٢٠٤٣] **(...)** **وَحَدَّثَنِيهِ** هَرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ؛ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَىٰ السَّائِبِ بْنِ يَزِيدَ، ابْنِ أُخْتِ نَمِرٍ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: فَلَمَّا سَلَّمَ قُمْتُ فِي مَقَامِي، وَلَمْ يَذْكُرِ: الْإِمَامَ.

8. The Book Of The Two *'Îd* Prayers

٥ - (المعجم ٨) - كتاب صلاة العيدين (التحفة ...)

Chapter. The Book of the *'Îd* Prayer

(المعجم . . .) - (باب: كتاب صلاة العيدين) (التحفة ١٨٤)

[2044] 1 - (884) It was narrated that Ibn 'Abbâs said: "I attended the prayer of (*'Îd*) *Al-Fiṭr* with the Prophet of Allâh ﷺ, Abû Bakr, 'Umar and 'Uthmân, and all of them prayed before the *Khuṭbah*, then delivered the *Khuṭbah*. The Prophet of Allâh ﷺ came down,[1] and it is as if I can see him, gesturing to the men to remain sitting, then passing through them and going to the women, accompanied by Bilâl. He said: "O Prophet! When believing women come to you to give you the *Bay'ah* (pledge), that they will not associate anything in worship with Allâh..."[2] and he recited this verse until the end, then he said: "Do you adhere to that?" One woman said: "Yes, O Prophet of Allâh," and no one else answered him. At that time I did not know who she was. He said: "Give

[٢٠٤٤] ١ -(٨٨٤) وحَدَّثَني مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ-: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ صَلَاةَ الْفِطْرِ مَعَ نَبِيِّ اللهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَكُلُّهُمْ يُصَلِّيهَا قَبْلَ الْخُطْبَةِ، ثُمَّ يَخْطُبُ قَالَ: فَنَزَلَ نَبِيُّ اللهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجَلِّسُ الرِّجَالَ بِيَدِهِ، ثُمَّ أَقْبَلَ يَشُقُّهُمْ، حَتَّىٰ جَاءَ النِّسَاءَ وَمَعَهُ بِلَالٌ فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا﴾ [الممتحنة: ١٢] فَتَلَا هٰذِهِ الْآيَةَ حَتَّىٰ فَرَغَ

[1] See no. 956 in *Ṣaḥîḥ Al-Bukhârî*.
[2] *Al-Mumtaḥanah* 60:12.

charity," and Bilâl spread his garment and said: "Come on, may my father and mother be sacrificed for you!" And they started to throw their bracelets[1] and rings into the garment of Bilâl.

مِنْهَا، ثُمَّ قَالَ: حِينَ فَرَغَ مِنْهَا: «أَنْتُنَّ عَلَىٰ ذٰلِكِ؟» فَقَالَتِ امْرَأَةٌ وَاحِدَةٌ، لَمْ يُجِبْهُ غَيْرُهَا مِنْهُنَّ: نَعَمْ، يَا نَبِيَّ اللهِ! - لَا يُدْرَىٰ حِينَئِذٍ مَنْ هِيَ - قَالَ: «فَتَصَدَّقْنَ» فَبَسَطَ بِلَالٌ ثَوْبَهُ ثُمَّ قَالَ: هَلُمَّ! فِدًى لَكُنَّ أَبِي وَأُمِّي! فَجَعَلْنَ يُلْقِينَ الْفَتَخَ وَالْخَوَاتِمَ فِي ثَوْبِ بِلَالٍ. [انظر: ٢٠٥٧]

[2045] 2 - (...) Ibn 'Abbâs said: "I bear witness that the Messenger of Allâh ﷺ prayed before the *Khuṭbah*, then he delivered the *Khuṭbah*. He realized that the women could not hear him, so he went to them and reminded and exhorted them, and told them to give charity. Bilâl spread out his cloak and the women started to throw their rings, earrings and other things.

[٢٠٤٥] ٢-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ قَالَ: سَمِعْتُ عَطَاءً قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَشْهَدُ عَلَىٰ رَسُولِ اللهِ ﷺ يُصَلِّي قَبْلَ الْخُطْبَةِ قَالَ: ثُمَّ خَطَبَ، فَرَأَىٰ أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ، فَذَكَّرَهُنَّ، وَوَعَظَهُنَّ، وَأَمَرَهُنَّ بِالصَّدَقَةِ، وَبِلَالٌ قَائِلٌ بِثَوْبِهِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْخَاتَمَ وَالْخُرْصَ وَالشَّيْءَ.

[2046] (...) A similar report (as no. 2045) was narrated from Ayyûb with this chain.

[٢٠٤٦] (...) وَحَدَّثَنِيهِ أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ أَيُّوبَ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[2047] 3 - (885) It was narrated from Ibn Juraij from 'Aṭâ', from that Jâbir bin 'Abdullâh, who

[٢٠٤٧] ٣-(٨٨٥) وحَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - قَالَ ابْنُ

[1] *Al-Fatakh*: they say it is "large rings" or rings worn on the leg.

رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَامَ يَوْمَ الْفِطْرِ، فَصَلَّىٰ، فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ، فَلَمَّا فَرَغَ نَبِيُّ اللهِ ﷺ نَزَلَ، وَأَتَى النِّسَاءَ، فَذَكَّرَهُنَّ، وَهُوَ يَتَوَكَّأُ عَلَىٰ يَدِ بِلَالٍ، وَبِلَالٌ بَاسِطٌ ثَوْبَهُ، يُلْقِينَ النِّسَاءُ صَدَقَةً.

قُلْتُ لِعَطَاءٍ: زَكَاةَ يَوْمِ الْفِطْرِ؟ قَالَ: لَا، وَلٰكِنْ صَدَقَةً يَتَصَدَّقْنَ بِهَا حِينَئِذٍ، تُلْقِي الْمَرْأَةُ فَتَخَهَا، وَيُلْقِينَ وَيُلْقِينَ.

قُلْتُ لِعَطَاءٍ: أَحَقًّا عَلَى الْإِمَامِ الْآنَ أَنْ يَأْتِيَ النِّسَاءَ حِينَ يَفْرُغُ فَيُذَكِّرُهُنَّ؟ قَالَ: إِي، لَعَمْرِي! إِنَّ ذٰلِكَ لَحَقٌّ عَلَيْهِمْ، وَمَا لَهُمْ لَا يَفْعَلُونَ ذٰلِكَ؟.

said: "The Prophet ﷺ stood one day on (*'Îd*) *Al-Fiṭr* and prayed. He started with the prayer before the *Khuṭbah*, then he addressed the people. When the Prophet of Allâh ﷺ had finished he came down and went to the women, and he reminded them while leaning on Bilâl's arm. Bilâl spread his garment and the women threw charity into it.

I said to 'Aṭâ': "Was it the *Zakât Al-Fiṭr*?" He said: "No, rather it was charity that they gave at that time; women threw in their bracelets and so on."

I said to 'Aṭâ': "Is it a duty of the *Imâm* now to go to the woman when he has finished his *Khuṭbah* and address them?" He said: "Yes, for the life of me, that is a duty for them, and why is it that they do not do that?"

[٢٠٤٨] ٤-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللهِ ﷺ الصَّلَاةَ يَوْمَ الْعِيدِ، فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ، بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ قَامَ مُتَوَكِّئًا عَلَىٰ بِلَالٍ، فَأَمَرَ بِتَقْوَى اللهِ، وَحَثَّ عَلَىٰ طَاعَتِهِ، وَوَعَظَ النَّاسَ، وَذَكَّرَهُمْ، ثُمَّ مَضَىٰ، حَتَّىٰ أَتَى

[2048] 4 - (...) It was narrated that Jâbir bin 'Abdullâh said: "I attended *'Îd* prayer with the Messenger of Allâh ﷺ, and he started with the prayer before the *Khuṭbah*, with no *Adhân* and no *Iqâmah*. Then he stood, leaning on Bilâl, and enjoined *Taqwa* of Allâh and urged us to obey Him, and exhorted and reminded the people. Then he went to the women, and exhorted and reminded them. He said: 'Give charity, for most of you are fuel for Hell.' A woman with dark

cheeks, who was one of the best of women, stood up and said: 'Why is that, O Messenger of Allâh?' He said: 'Because you complain a great deal, and you are ungrateful to your husbands.' They started giving their jewelry in charity, throwing their earrings and rings into the cloak of Bilâl."

النِّسَاءَ، فَوَعَظَهُنَّ وَذَكَّرَهُنَّ، فَقَالَ: «تَصَدَّقْنَ، فَإِنَّ أَكْثَرَكُنَّ حَطَبُ جَهَنَّمَ» فَقَامَتِ امْرَأَةٌ مِنْ سِطَةِ النِّسَاءِ سَفْعَاءُ الْخَدَّيْنِ، فَقَالَتْ: لِمَ؟ يَا رَسُولَ اللهِ! قَالَ: «لِأَنَّكُنَّ تُكْثِرْنَ الشَّكَاةَ، وَتَكْفُرْنَ الْعَشِيرَ» قَالَ: فَجَعَلْنَ يَتَصَدَّقْنَ مِنْ حُلِيِّهِنَّ، يُلْقِينَ فِي ثَوْبِ بِلَالٍ مِنْ أَقْرِطَتِهِنَّ وَخَوَاتِيمِهِنَّ.

[2049] 5 - (886) It was narrated from Ibn Juraij who said: "'Aṭâ' informed me from Ibn 'Abbâs and Jâbir bin 'Abdullâh Al-Anṣârî who said: 'There was no *Adhân* called on the day of *Al-Fiṭr* or *Al-Aḍha*.' I asked him about that later on and he said: 'Jâbir bin 'Abdullâh Al-Anṣârî informed me that there was no *Adhân* for the prayer on the day of *Al-Fiṭr*, neither before the *Imâm* came out nor afterwards, and there was no *Iqâmah* or call or anything; no call on that day and no *Iqâmah*.'"

[٢٠٤٩] ٥-(٨٨٦) وحَدَّثَني مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ، وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ الْأَنْصَارِيِّ قَالَا: لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الْفِطْرِ وَلَا يَوْمَ الْأَضْحَىٰ، ثُمَّ سَأَلْتُهُ بَعْدَ حِينٍ عَنْ ذَلِكَ؟ فَأَخْبَرَنِي قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللهِ الْأَنْصَارِيُّ، أَنْ لَا أَذَانَ لِلصَّلَاةِ يَوْمَ الْفِطْرِ، حِينَ يَخْرُجُ الْإِمَامُ وَلَا بَعْدَمَا يَخْرُجُ، وَلَا إِقَامَةَ، وَلَا نِدَاءَ، وَلَا شَيْءَ، لَا نِدَاءَ يَوْمَئِذٍ وَلَا إِقَامَةَ.

[2050] 6 - (...) It was narrated that Ibn 'Abbâs sent word to Ibn Az-Zubair when allegiance was first sworn to him, saying: "There is no *Adhân* called on the day of *Al-Fiṭr*, so do not have the *Adhân* called." So Ibn Az-Zubair did not have the *Adhân* called for it on

[٢٠٥٠] ٦-(...) وحَدَّثَني مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ؛ أَنَّ ابْنَ عَبَّاسٍ أَرْسَلَ إِلَىٰ ابْنِ الزُّبَيْرِ أَوَّلَ مَا بُويِعَ لَهُ؛ أَنَّهُ لَمْ يَكُنْ يُؤَذَّنُ لِلصَّلَاةِ يَوْمَ الْفِطْرِ،

that day. And he also sent word to him saying: "The *Khuṭbah* comes after the prayer; this is how it was done." So Ibn Az-Zubair prayed before the *Khuṭbah*.

فَلَا تُؤَذِّنْ لَهَا قَالَ: فَلَمْ يُؤَذِّنْ لَهَا ابْنُ الزُّبَيْرِ يَوْمَهُ، وَأَرْسَلَ إِلَيْهِ مَعَ ذَلِكَ: إِنَّمَا الْخُطْبَةُ بَعْدَ الصَّلَاةِ، وَإِنَّ ذَلِكَ قَدْ كَانَ يُفْعَلُ. قَالَ: فَصَلَّى ابْنُ الزُّبَيْرِ قَبْلَ الْخُطْبَةِ.

[2051] 7 - (887) It was narrated that Jâbir bin Samurah said: "I prayed both *'Îd* with the Messenger of Allâh ﷺ, not just one or two times, with no *Adhân* and no *Iqâmah*."

[٢٠٥١] ٧-(٨٨٧) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَحَسَنُ بْنُ الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ وأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وقَالَ الْآخَرُونَ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ الْعِيدَيْنِ، غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ، بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ.

[2052] 8 - (888) It was narrated from Ibn 'Umar that the Prophet ﷺ, Abû Bakr and 'Umar used to offer the *'Îd* prayer before the *Khuṭbah*.

[٢٠٥٢] ٨-(٨٨٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ، كَانُوا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ.

[2053] 9 - (889) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ used to come out on the day of *Al-Aḍha* and *Al-Fiṭr* and start with the prayer. When he had prayed and said the *Salâm*, he stood up and turned to the people, who were sitting where they had prayed. If he needed to send out

[٢٠٥٣] ٩-(٨٨٩) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَخْرُجُ يَوْمَ الْأَضْحَىٰ وَيَوْمَ الْفِطْرِ، فَيَبْدَأُ

an army he would do so, and if he needed to issue any other orders, he would do so. And he used to say: "Give charity, give charity, give charity." The ones who gave the most charity were the women. Then he would depart. It continued like that until the time of Marwân bin Al-Ḥakam. I went out hand in hand with Marwân until we reached the prayer place, where Kat͟hîr bin Aṣ-Ṣalt had built a *Minbar* of clay and bricks. Marwân started to pull me with his hand, as if he wanted to pull me towards the *Minbar*, and I was trying to pull him towards the prayer. When I realized what he was doing, I said to him: "What about starting with the prayer?" He said: "No, O Abû Sa'eed, what you know has been abandoned." I said: "No, by the One in Whose Hand is my soul! You are not doing anything better than what I know" - three times, then he left.

بِالصَّلَاةِ، فَإِذَا صَلَّىٰ صَلَاتَهُ وَسَلَّمَ، قَامَ فَأَقْبَلَ عَلَىٰ النَّاسِ، وَهُمْ جُلُوسٌ فِي مُصَلَّاهُمْ، فَإِنْ كَانَ لَهُ حَاجَةٌ بِبَعْثٍ، ذَكَرَهُ لِلنَّاسِ، أَوْ كَانَتْ لَهُ حَاجَةٌ بِغَيْرِ ذَلِكَ، أَمَرَهُمْ بِهَا، وَكَانَ يَقُولُ: «تَصَدَّقُوا تَصَدَّقُوا تَصَدَّقُوا» وَكَانَ أَكْثَرَ مَنْ يَتَصَدَّقُ النِّسَاءُ، ثُمَّ يَنْصَرِفُ، فَلَمْ يَزَلْ كَذَلِكَ حَتَّىٰ كَانَ مَرْوَانُ بْنُ الْحَكَمِ، فَخَرَجْتُ مُخَاصِرًا مَرْوَانَ، حَتَّىٰ أَتَيْنَا الْمُصَلَّىٰ، فَإِذَا كَثِيرُ بْنُ الصَّلْتِ قَدْ بَنَىٰ مِنْبَرًا مِنْ طِينٍ وَلَبِنٍ، فَإِذَا مَرْوَانُ يُنَازِعُنِي يَدَهُ، كَأَنَّهُ يَجُرُّنِي نَحْوَ الْمِنْبَرِ، وَأَنَا أَجُرُّهُ نَحْوَ الصَّلَاةِ، فَلَمَّا رَأَيْتُ ذَلِكَ مِنْهُ قُلْتُ: أَيْنَ ٱلِابْتِدَاءُ بِالصَّلَاةِ؟ فَقَالَ: لَا، يَا أَبَا سَعِيدٍ! قَدْ تُرِكَ مَا تَعْلَمُ، قُلْتُ: كَلَّا، وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَأْتُونَ بِخَيْرٍ مِمَّا أَعْلَمُ - ثَلَاثَ مِرَارٍ، ثُمَّ انْصَرَفَ -.

Chapter 1. It Is Permissible For Women To Go Out To The *'Îd* Prayer And Attend The *K͟huṭbah*, Separated From The Men

(المعجم ١) - (بَابُ ذكر إباحة خروج النساء في العيدين إلى المصلى، وشهود الخطبة مفارقات للرجال)

(التحفة ١٨٥)

[2054] 10 - (890) It was narrated that Umm 'Aṭiyyah said: "On the two *'Îd*, the Prophet ﷺ commanded us to bring out the girls who had attained puberty

[٢٠٥٤] ١٠-(٨٩٠) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ:

and those who were in seclusion, but he told the menstruating women to keep away from the *Muṣalla* (prayer-place) of the Muslims."

أَمَرَنَا - تَعْنِي النَّبِيَّ ﷺ - أَنْ نُخْرِجَ فِي الْعِيدَيْنِ، الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ، وَأَمَرَ الْحُيَّضَ أَنْ يَعْتَزِلْنَ مُصَلَّى الْمُسْلِمِينَ.

[2055] 11 - (...) It was narrated that Umm 'Aṭiyyah said: "We were commanded to bring out women in seclusion and virgins on the two *'Îd*. And the menstruating women were to come out but stay behind the people, reciting *Takbîr* with the people."

[٢٠٥٥] ١١-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نُؤْمَرُ بِالْخُرُوجِ فِي الْعِيدَيْنِ، وَالْمُخَبَّأَةُ وَالْبِكْرُ قَالَتْ: الْحُيَّضُ يَخْرُجْنَ فَيَكُنَّ خَلْفَ النَّاسِ، يُكَبِّرْنَ مَعَ النَّاسِ.

[2056] 12 - (...) It was narrated that Umm 'Aṭiyyah said: "On *Al-Fiṭr* and *Al-Aḍḥa*, the Messenger of Allâh ﷺ commanded us to bring out the girls who had reached puberty, menstruating women and women in seclusion. The menstruating women were to keep away from the prayer but to witness goodness and the supplications of the Muslims. I said: 'O Messenger of Allâh, one of us may not have a *Jilbâb*.' He said: 'Let her sister lend her a *Jilbâb* to wear.'"

[٢٠٥٦] ١٢-(...) وحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامٌ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَمَرَنَا رَسُولُ اللهِ ﷺ، أَنْ نُخْرِجَهُنَّ فِي الْفِطْرِ وَالْأَضْحَى، الْعَوَاتِقَ وَالْحُيَّضَ وَذَوَاتِ الْخُدُورِ، فَأَمَّا الْحُيَّضُ فَيَعْتَزِلْنَ الصَّلَاةَ وَيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ، قُلْتُ: يَا رَسُولَ اللهِ! إِحْدَانَا لَا يَكُونُ لَهَا جِلْبَابٌ قَالَ: «لِتُلْبِسْهَا أُخْتُهَا مِنْ جِلْبَابِهَا».

Chapter 2. Not Offering Any Other Prayer, Before Or After The *'Îd* Prayer, At The *Muṣalla* (Prayer-Place)

(المعجم ٢) - (بَابُ ترك الصلاة، قبل العيد وبعدها، في المصلى)

(التحفة ١٨٦)

[2057] 13 - (884) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ came

[٢٠٥٧] ١٣-(٨٨٤) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

out on the day of *Adha* or *Fitr* and prayed two *Rak'ah*, and he did not offer any other prayer before or after that. Then he went to the women, accompanied by Bilâl, and commanded them to give charity, so women started giving their earrings and necklaces.

شُعْبَةُ عَنْ عَدِيٍّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ يَوْمَ أَضْحَىٰ أَوْ فِطْرٍ، فَصَلَّىٰ رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا، ثُمَّ أَتَى النِّسَاءَ وَمعَهُ بِلَالٌ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خُرْصَهَا وَتُلْقِي سِخَابَهَا.

[راجع: ٢٠٤٤]

[2058] **(...)** A similar report (as no. 2057) was narrated from Shu'bah with this chain.

[٢٠٥٨] (...) **وَحَدَّثَنِيهِ** عَمْرٌو النَّاقِدُ: حَدَّثَنَا ابْنُ إِدْرِيسَ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنْ غُنْدَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ نَحْوَهُ.

Chapter 3. What Is To Be Recited In The *'Îd* Prayer

(المعجم ٣) - (بَابُ ما يقرأ في صلاة العيدين) (التحفة ١٨٧)

[2059] 14 - (891) It was narrated from Ubaidullâh bin 'Abdullâh that 'Umar bin Al-Khattâb asked Abû Wâqid Al-Laithî: "What did the Messenger of Allâh ﷺ recite in *Al-Adha* and *Al-Fitr*?" He said: "He used to recite: *Sûrat Qâf*. By the Glorious Qur'ân"[1] and: "The Hour has drawn near, and the moon has been cleft asunder."[2]

[٢٠٥٩] ١٤-(٨٩١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ أَبَا وَاقِدٍ اللَّيْثِيَّ: مَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللهِ ﷺ فِي الْأَضْحَىٰ وَالْفِطْرِ؟ فَقَالَ: كَانَ يَقْرَأُ فِيهِمَا بِـ ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ﴾ و﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ﴾.

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[1] *Qâf* 50.

[2] *Al-Qamar* 54.

[2060] 15 - (...) It was narrated that Abû Wâqid Al-Laithî said: "'Umar bin Al-Khattâb asked me what the Messenger of Allâh ﷺ recited on the day of *'Îd*. I said: "'The Hour has drawn near "[1] and: "*Sûra Qâf*. By the Glorious Qur'ân."[2]

[٢٠٦٠] **١٥**-(. . .) وحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا فُلَيْحٌ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ قَالَ: سَأَلَنِي عُمَرُ بْنُ الْخَطَّابِ: عَمَّا قَرَأَ بِهِ رَسُولُ اللهِ ﷺ فِي يَوْمِ الْعِيدِ؟ فَقُلْتُ: بِـ ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ﴾ وَ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ﴾.

Chapter 4. Concession Allowing Play That Involves No Disobedience During The Days Of *'Îd*

(المعتم ٤) - (بَابُ الرخصة في اللعب الذي لا معصية فيه، في أيام العيد) (التحفة ١٨٨)

[2061] 16 - (892) It was narrated that 'Âishah said: "Abû Bakr entered upon me and there were two of the young girls of the *Ansâr* with me who were singing the verses that the *Ansâr* had recited on the day of Bu'âth." She said: "But they were known to be singers. Abû Bakr said: 'Wind instruments of the *Shaitân* in the house of the Messenger of Allâh ﷺ?' That was on the day of *'Îd*. The Messenger of Allâh ﷺ said: 'O Abû Bakr, every people has its *'Îd* and this is our *'Îd*.'"

[٢٠٦١] **١٦**-(٨٩٢) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ. دَخَلَ عَلَيَّ أَبُو بَكْرٍ وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الْأَنْصَارِ، تُغَنِّيَانِ بِمَا تَقَاوَلَتْ بِهِ الْأَنْصَارُ يَوْمَ بُعَاثٍ قَالَتْ: وَلَيْسَتَا بِمُغَنِّيَتَيْنِ، فَقَالَ أَبُو بَكْرٍ: أَبِمَزْمُورِ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللهِ ﷺ؟ وَذَلِكَ فِي يَوْمِ عِيدٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا أَبَا بَكْرٍ! إِنَّ لِكُلِّ قَوْمٍ عِيدًا، وَهٰذَا عِيدُنَا».

[1] *Al-Qamar* 54.
[2] *Qâf* 50.

[2062] (...) It was narrated from Hishâm with this chain (a similar *Hadîth* as no. 2061) and he said: "Two young girls playing a *Duff*."

[٢٠٦٢] (...) وحَدَّثَنَاه يَحْيَى بْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ وَفِيهِ: جَارِيَتَانِ تَلْعَبَانِ بِدُفٍّ.

[2063] 17 - (...) It was narrated from 'Âishah that Abû Bakr Aṣ-Ṣiddîq entered upon her, and there were two young girls with her during the days of Minâ, who were singing and beating (the *Duff*), and the Messenger of Allâh ﷺ was covering himself with his garment. Abû Bakr rebuked them, and the Messenger of Allâh ﷺ uncovered his face and said: "Let them be, O Abû Bakr, for these are the days of *'Îd*." She said: "I remember the Messenger of Allâh ﷺ screening me with his *Ridâ'* while I was watching the Ethiopians who were playing, and I was a young girl. So you should understand the fondness that young girls have for amusement."

[٢٠٦٣] ١٧-(...) وَحَدَّثَنِي هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو؛ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ دَخَلَ عَلَيْهَا، وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامِ مِنًى، تُغَنِّيَانِ وَتَضْرِبَانِ، وَرَسُولُ اللهِ ﷺ مُسَجًّى بِثَوْبِهِ، فَانْتَهَرَهُمَا أَبُو بَكْرٍ، فَكَشَفَ رَسُولُ اللهِ ﷺ عَنْهُ وَقَالَ: «دَعْهُمَا يَا أَبَا بَكْرٍ! فَإِنَّهَا أَيَّامُ عِيدٍ» وَقَالَتْ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ وَأَنَا أَنْظُرُ إِلَىٰ الْحَبَشَةِ، وَهُمْ يَلْعَبُونَ، وَأَنَا جَارِيَةٌ، فَاقْدِرُوا قَدْرَ الْجَارِيَةِ الْعَرِبَةِ الْحَدِيثَةِ السِّنِّ.

[2064] 18 - (...) It was narrated that 'Urwah bin Az-Zubair said: "'Âishah said: 'By Allâh, I remember the Messenger of Allâh ﷺ standing at the door to my apartment when the Ethiopians were playing with their spears in the *Masjid* of the Messenger of Allâh ﷺ, so that I could watch their games, and he was only standing there for my sake until I

[٢٠٦٤] ١٨-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَتْ عَائِشَةُ: وَاللهِ! لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَقُومُ عَلَىٰ بَابِ حُجْرَتِي، وَالْحَبَشَةُ يَلْعَبُونَ بِحِرَابِهِمْ، فِي مَسْجِدِ رَسُولِ اللهِ ﷺ، يَسْتُرُنِي بِرِدَائِهِ،

was the one who left. So you should understand the fondness that young girls have for amusement.'"

لِكَيْ أَنْظُرَ إِلَىٰ لَعِبِهِمْ، ثُمَّ يَقُومُ مِنْ أَجْلِي، حَتَّىٰ أَكُونَ أَنَا الَّتِي أَنْصَرِفُ، فَاقْدِرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السِّنِّ، حَرِيصَةً عَلَىٰ اللَّهْوِ.

[2065] 19 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ came in and there were with me two young girls who were singing the songs of Bu'âth. He lay down on the bed and turned his face away. Then Abû Bakr came in and rebuked me, saying: 'The wind instruments of the *Shaiṭân* in the presence of the Messenger of Allâh ﷺ?' The Messenger of Allâh ﷺ turned to him and said: 'Let them be.' When he turned away I signaled to them and they left. And on the day of *'Îd*, the black men were playing with shields and spears. Either I asked the Messenger of Allâh ﷺ (to let me watch) or he said: 'Do you want to watch?' and I said: 'Yes.' So he made me stand behind him, with my cheek against his, and he was saying: 'Carry on, O Banû Arfidah!' until I had had enough, then he said: 'Have you had enough?' and I said yes, so he said, 'Go then.'"

[٢٠٦٥] **١٩-(...)** **حَدَّثَنِي** هَرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ - وَاللَّفْظُ لِهَرُونَ - قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرٌو: أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَٰنِ حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ رَسُولُ اللهِ ﷺ وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ بِغِنَاءِ بُعَاثٍ، فَاضْطَجَعَ عَلَىٰ الْفِرَاشِ، وَحَوَّلَ وَجْهَهُ، فَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقَالَ: مِزْمَارُ الشَّيْطَانِ عِنْدَ رَسُولِ اللهِ ﷺ؟ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللهِ ﷺ فَقَالَ: «دَعْهُمَا» فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا، وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ السُّودَانُ بِالدَّرَقِ وَالْحِرَابِ، فَإِمَّا سَأَلْتُ رَسُولَ اللهِ ﷺ، وَإِمَّا قَالَ: «تَشْتَهِينَ تَنْظُرِينَ؟» فَقَالَتْ: نَعَمْ، فَأَقَامَنِي وَرَاءَهُ، خَدِّي عَلَىٰ خَدِّهِ، وَهُوَ يَقُولُ: «دُونَكُمْ يَا بَنِي أَرْفِدَةَ!» حَتَّىٰ إِذَا مَلِلْتُ قَالَ: «حَسْبُكِ؟» قُلْتُ: نَعَمْ، قَالَ: «فَاذْهَبِي».

[2066] 20 - (...) It was narrated that 'Âishah said: "Some Ethiopians came to give a display with their

[٢٠٦٦] **٢٠-(...)** **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنْ

weapons in the *Masjid* on the day of *'Îd*. The Prophet ﷺ called me and I put my head on his shoulder and started watching their display, until I was the one who decided to stop watching them."

أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَ حَبَشٌ يَزْفِنُونَ فِي يَوْمِ عِيدٍ فِي الْمَسْجِدِ، فَدَعَانِي النَّبِيُّ ﷺ، فَوَضَعْتُ رَأْسِي عَلَىٰ مَنْكِبِهِ، فَجَعَلْتُ أَنْظُرُ إِلَىٰ لَعِبِهِمْ، حَتَّىٰ كُنْتُ أَنَا الَّتِي أَنْصَرِفُ عَنِ النَّظَرِ إِلَيْهِمْ.

[2067] (...) It was narrated from Hishâm (a similar *Ḥadîth*) with this chain, but he did not mention: "in the *Masjid*."

[٢٠٦٧] (...) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ بِشْرٍ، كِلَاهُمَا عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرَا: فِي الْمَسْجِدِ.

[2068] 21 - (...) It was narrated from Ibn Juraij, who said: 'Aṭâ' informed me, he said: "Ubaid bin 'Umair informed me, he said: "Âishah told me that she said concerning those who were playing: I wish I could see them.' She said: The Messenger of Allâh ﷺ stood up, and I stood at the door, watching between his ears and his shoulder, while they were playing in the *Masjid*.'"

'Aṭâ' said: Persians, or Ethiopians'" He said: "Ibn 'Atîq said to me: 'Rather, they were Ethiopians.'"

[٢٠٦٨] **٢١**-(...) **وحَدَّثَني** إِبْرَاهِيمُ بْنُ دِينَارٍ وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ وَعَبْدُ بْنُ حُمَيْدٍ، كُلُّهُمْ عَنْ أَبِي عَاصِمٍ - وَاللَّفْظُ لِعُقْبَةَ - قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: أَخْبَرَنِي عُبَيْدُ بْنُ عُمَيْرٍ قَالَ: أَخْبَرَتْنِي عَائِشَةُ أَنَّها قَالَتْ لِلَعَّابِينَ: وَدِدْتُ أَنِّي أَرَاهُمْ، قَالَتْ: فَقَامَ رَسُولُ اللهِ ﷺ، وَقُمْتُ عَلَىٰ البَابِ أَنْظُرُ بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ، وَهُمْ يَلْعَبُونَ فِي الْمَسْجِدِ.

قَالَ عَطَاءٌ: فُرْسٌ أَوْ حَبَشٌ، قَالَ: وَقَالَ لِي ابْنُ عَتِيقٍ: بَلْ حَبَشٌ.

[2069] 22 - (893) It was narrated that Abû Hurairah said: "While the Ethiopians were

[٢٠٦٩] **٢٢-(٨٩٣) وحَدَّثَني** مُحَمَّدُ ابْنُ رَافِعٍ وعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ:

أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا الْحَبَشَةُ يَلْعَبُونَ عِنْدَ رَسُولِ اللهِ ﷺ بِحِرَابِهِمْ، إِذْ دَخَلَ عُمَرُ بْنُ الْخَطَّابِ، فَأَهْوَىٰ إِلَى الْحَصْبَاءِ يَحْصِبُهُمْ بِهَا، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «دَعْهُمْ، يَا عُمَرُ!».

playing with their spears in the presence of the Messenger of Allâh ﷺ, 'Umar bin Al-Khaṭṭâb came in, and he bent down to pick up some pebbles to throw at them, but the Messenger of Allâh ﷺ said: 'Let them be, O 'Umar!'"

9. The Book Of Prayer Seeking Rain (*Al-Istisqâ'*)

٦ - (المعجم ٩) - كتاب صلاة الاستسقاء (التحفة ...)

Chapter: The Book Of *Ṣalât Al-Istisqâ'* (The Prayer Seeking Rain)

(المعجم . . .) - (باب: كتاب صلاة الاستسقاء) (التحفة ١٨٩)

[2070] 1 - (894) 'Abdullâh bin Zaid Al-Mâzinî said: "The Messenger of Allâh ﷺ went out to the prayer-place and prayed for rain, and he turned his *Ridâ'* around when he turned to face the *Qiblah*."

[٢٠٧٠] ١-(٨٩٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ؛ أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ، يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ زَيْدٍ الْمَازِنِيَّ يَقُولُ: خَرجَ رَسُولُ اللهِ ﷺ إِلَىٰ الْمُصَلَّىٰ فَاسْتَسْقَىٰ، وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ.

[2071] 2 - (...) It was narrated from 'Abbâd bin Tamîm that his paternal uncle said: "The Prophet ﷺ went out to the prayer-place. He prayed for rain, turned to face the *Qiblah*, turned his *Ridâ'* around and prayed two *Rak'ah*."

[٢٠٧١] ٢-(. . .) وحَدَّثَنَاهُ يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ قَالَ: خَرَجَ النَّبِيُّ ﷺ إِلَىٰ الْمُصَلَّىٰ، فَاسْتَسْقَىٰ وَاسْتَقْبَلَ الْقِبْلَةَ، وَقَلَّبَ رِدَاءَهُ وَصَلَّىٰ رَكْعَتَيْنِ.

[2072] 3 - (...) 'Abdullâh bin Zaid Al-Anṣârî said: "The Messenger of Allâh ﷺ went out to the prayer-place to pray for rain. When he wanted to

[٢٠٧٢] ٣-(. . .) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى ابْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ

supplicate, he turned to face the *Qiblah* and turned his *Ridâ'* around."

مُحَمَّدِ بْنِ عَمْرٍو؛ أَنَّ عَبَّادَ ابْنَ تَمِيمٍ أَخْبَرَهُ، أَنَّ عَبْدَ اللهِ بْنَ زَيْدٍ الْأَنْصَارِيَّ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَىٰ الْمُصَلَّىٰ يَسْتَسْقِي، وَأَنَّهُ لَمَّا أَرَادَ أَنْ يَدْعُوَ، اسْتَقْبَلَ الْقِبْلَةَ، وَحَوَّلَ رِدَاءَهُ.

[2073] 4 - (...) 'Abbâd bin Tamîm Al-Mâzinî said that he heard his paternal uncle, who was one of the Companions of the Messenger of Allâh ﷺ, say: "The Messenger of Allâh ﷺ went out one day to pray for rain. He turned his back to the people, supplicating to Allâh, and he turned to face the *Qiblah* and turned his *Ridâ'* around, then he prayed two *Rak'ah*."

[٢٠٧٣] ٤-(...) **وحَدَّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبَّادُ بْنُ تَمِيمٍ الْمَازِنِيُّ أَنَّهُ سَمِعَ عَمَّهُ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ يَقُولُ: خَرَجَ رَسُولُ اللهِ ﷺ يَوْمًا يَسْتَسْقِي، فَجَعَلَ إِلَىٰ النَّاسِ ظَهْرَهُ، يَدْعُو اللهَ، وَاسْتَقْبَلَ الْقِبْلَةَ، وَحَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّىٰ رَكْعَتَيْنِ.

Chapter 1. Raising The Hands In Supplication When Praying For Rain

(المعجم ١) - (بَابُ رفع اليدين بالدعاء في الاستسقاء) (التحفة ١٩٠)

[2074] 5 - (895) It was narrated that Anas said: "I saw the Messenger of Allâh ﷺ raising his hands in supplication so much that the whiteness of his armpits could be seen."

[٢٠٧٤] ٥-(٨٩٥) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ، حَتَّىٰ يُرَىٰ بَيَاضُ إِبْطَيْهِ.

[2075] 6 - (896) It was narrated from Anas bin Mâlik that the Prophet ﷺ prayed for rain, and he gestured with the backs of his hands towards the sky.

[٢٠٧٥] ٦-(٨٩٦) **وحَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ

مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ اسْتَسْقَىٰ، فَأَشَارَ بِظَهْرِ كَفَّيْهِ إِلَى السَّمَاءِ.

[2076] 7 - (...) It was narrated from Anas that the Prophet of Allâh ﷺ used not to raise his hands in any supplication except when he was praying for rain, when (his raised his hands) so much that the whiteness of his armpits could be seen.

[٢٠٧٦] ٧-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَعَبْدُ الْأَعْلَىٰ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ نَبِيَّ اللهِ ﷺ كَانَ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلَّا فِي الِاسْتِسْقَاءِ، حَتَّىٰ يُرَىٰ بَيَاضُ إِبْطَيْهِ، غَيْرَ أَنَّ عَبْدَ الْأَعْلَىٰ قَالَ: يُرَىٰ بَيَاضُ إِبْطِهِ أَوْ بَيَاضُ إِبْطَيْهِ.

[2077] (...) It was narrated from Qatâdah that Anas bin Mâlik narrated a similar report to them from the Prophet ﷺ.

[٢٠٧٧] (...) وحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ؛ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

Chapter 2. The Supplication When Praying For Rain

(المعجم ٢) - (بَابُ الدعاء في الاستسقاء) (التحفة ١٩١)

[2078] 8 - (897) It was narrated from Anas bin Mâlik that a man entered the *Masjid* one Friday through the door that was nearest Dar Al-Qaḍâ', while the Messenger of Allâh ﷺ was standing, delivering the *Khuṭbah*. He turned towards the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, our wealth has been destroyed and the roads are cut off. Pray to Allâh to give us rain." The Messenger of Allâh ﷺ raised his

[٢٠٧٨] ٨-(٨٩٧) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى: أَخْبَرَنَا وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ شَرِيكِ ابْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ جُمُعَةٍ، مِنْ بَابٍ كَانَ نَحْوَ دَارِ الْقَضَاءِ، وَرَسُولُ اللهِ ﷺ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَ رَسُولَ اللهِ ﷺ قَائِمًا ثُمَّ قَالَ: يَا رَسُولَ اللهِ! هَلَكَتِ

hands and said: "*Allâhumma! Aghithnâ, Allâhumma! Aghithnâ* (O Allâh, give us rain; O Allâh, give us rain; O Allâh, give us rain)." Anas said: "By Allâh, we could not see any clouds in the sky, and between us and Sal' there were no houses. Then from behind it there appeared a cloud like a shield. When it reached the middle of the sky, it spread, then it began to rain. By Allâh, we did not see the sun for a week. Then a man entered through that door during *Jumu'ah* when the Messenger of Allâh ﷺ was standing, delivering the *Khuṭbah*; he turned to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, our wealth has been destroyed and the roads are cut off. Pray to Allâh to stop (the rain) for us.' The Messenger of Allâh ﷺ raised his hands and said: '*Allâhumma! Ḥawlanâ wa lâ 'alainâ. Allâhumma! 'Alal-âkâmi waz-zirâbi wa buṭûnil-awdiyati wa manâbitish-shajar* (O Allâh, around us and not on us! O Allâh, on the hillocks and small mountains, the valley bottoms and places where trees grow.).' Then it stopped, and we went out walking in the sun."

Sharîk said: "I asked Anas bin Mâlik: 'Was that the first man?' He said: 'I do not know.'"

الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللهَ يُغِثْنَا قَالَ: فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: «اللَّهُمَّ! أَغِثْنَا، اللَّهُمَّ! أَغِثْنَا، اللَّهُمَّ! أَغِثْنَا»، قَالَ أَنَسٌ: وَلَا وَاللهِ! مَا نَرَىٰ فِي السَّمَاءِ مِنْ سَحَابٍ وَلَا قَزَعَةٍ، وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلَا دَارٍ قَالَ: فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ، فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ، ثُمَّ أَمْطَرَتْ قَالَ: فَلَا وَاللهِ! مَا رَأَيْنَا الشَّمْسَ سَبْتًا، قَالَ: ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِي الْجُمُعَةِ الْمُقْبِلَةِ، وَرَسُولُ اللهِ ﷺ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَهُ قَائِمًا فَقَالَ: يَا رَسُولَ اللهِ! هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللهَ يُمْسِكْهَا عَنَّا قَالَ: فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: «اللَّهُمَّ! حَوْلَنَا، وَلَا عَلَيْنَا، اللَّهُمَّ! عَلَىٰ الْآكَامِ وَالظِّرَابِ، وَبُطُونِ الْأَوْدِيَةِ، وَمَنَابِتِ الشَّجَرِ» قَالَ فَانْقَلَعَتْ، وَخَرَجْنَا نَمْشِي فِي الشَّمْسِ.

قَالَ شَرِيكٌ: فَسَأَلْتُ أَنَسَ بْنَ مَالِكٍ: أَهُوَ الرَّجُلُ الْأَوَّلُ؟ قَالَ: لَا أَدْرِي.

[2079] 9 - (...) It was narrated that Anas bin Mâlik said: "The people were stricken with a

[٢٠٧٩] ٩-(...) وحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ

famine during the time of the Messenger of Allâh ﷺ. While the Messenger of Allâh ﷺ was addressing the people from the *Minbar* one Friday, a Bedouin stood up and said: 'O Messenger of Allâh, our wealth has been destroyed and our children are starving...''' and he quoted a similar *Ḥadîth* (as no. 2078), in which he said: *Allâhumma! Ḥawlanâ wa lâ 'alainâ* (O Allâh, around us and not on us)." And whichever direction he pointed to, the clouds broke up, until I saw Al-Madînah as if it were in a hole. The valley of Qanâh flowed for a month, and no one came from any direction but he brought news of heavy rainfall.

الْأَوْزَاعِيِّ: حَدَّثَنِي إِسْحَٰقُ بْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَصَابَتِ النَّاسَ سَنَةٌ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَبَيْنَا رَسُولُ اللهِ ﷺ يَخْطُبُ النَّاسَ عَلَىٰ الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، إِذْ قَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللهِ! هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ، وَسَاقَ الْحَدِيثَ بِمَعْنَاهُ، وَفِيهِ قَالَ: «اللّٰهُمَّ! حَوَالَيْنَا وَلَا عَلَيْنَا» قَالَ: فَمَا يُشِيرُ بِيَدِهِ إِلَىٰ نَاحِيَةٍ إِلَّا تَفَرَّجَتْ، حَتَّىٰ رَأَيْتُ الْمَدِينَةَ فِي مِثْلِ الْجَوْبَةِ، وَسَالَ وَادِي قَنَاةَ شَهْرًا، وَلَمْ يَجِيءْ أَحَدٌ مِنْ نَاحِيَةٍ إِلَّا أَخْبَرَ بِجَوْدٍ.

[2080] 10 - (...) It was narrated that Anas bin Mâlik said: "The Prophet ﷺ was delivering the *Khuṭbah* one Friday when the people stood up and shouted: 'O Prophet of Allâh, there is a drought and the trees have turned brown, and the animals are dying...''' and he quoted the *Ḥadîth* (as in no. 2078). In it, it was narrated from 'Abdul-A'la: "and the clouds cleared from Al-Madînah and it started to rain around (the city), but not a drop fell in Al-Madînah itself. I looked at Al-Madînah and it was as if it were surrounded by a crown."

[٢٠٨٠] ١٠-(...) وحَدَّثَني عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَا: حَدَّثَنَا مُعْتَمِرٌ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَقَامَ إِلَيْهِ النَّاسُ فَصَاحُوا وَقَالُوا: يَا نَبِيَّ اللهِ! قَحِطَ الْمَطَرُ، وَاحْمَرَّ الشَّجَرُ، وَهَلَكَتِ الْبَهَائِمُ، وَسَاقَ الْحَدِيثَ، وَفِيهِ مِنْ رِوَايَةِ عَبْدِ الْأَعْلَىٰ: فَتَقَشَّعَتْ عَنِ الْمَدِينَةِ، فَجَعَلَتْ تُمْطِرُ حَوَالَيْهَا، وَمَا تُمْطِرُ بِالْمَدِينَةِ قَطْرَةً، فَنَظَرْتُ إِلَىٰ الْمَدِينَةِ وَإِنَّهَا لَفِي مِثْلِ الْإِكْلِيلِ.

[2081] 11 - (...) A similar report (as no. 2080) was narrated from Anas, and he added: "Allâh gathered the clouds and we stayed until a strong man among us would be concerned only with how he would be able to reach his family."

[٢٠٨١] ١١-(...) وحَدَّثَناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ بِنَحْوِهِ - وَزَادَ: فَأَلَّفَ اللهُ بَيْنَ السَّحَابِ، وَمَكَثْنَا حَتَّىٰ رَأَيْتُ الرَّجُلَ الشَّدِيدَ تُهِمُّهُ نَفْسُهُ أَنْ يَأْتِيَ أَهْلَهُ.

[2082] 12 - (...) Anas bin Mâlik said: "A Bedouin came to the Messenger of Allâh ﷺ one Friday, while he was on the *Minbar*..." and he quoted the *Hadîth* (as in 2080) and added: "I saw the clouds clearing like a sheet being folded."

[٢٠٨٢] ١٢-(...) وحَدَّثَنا هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، أَنَّ حَفْصَ بْنَ عُبَيْدِ اللهِ بْنِ أَنَسِ بْنِ مَالِكٍ حَدَّثَهُ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: جَاءَ أَعْرَابِيٌّ إِلَىٰ رَسُولِ اللهِ ﷺ يَوْمَ الْجُمُعَةِ، وَهُوَ عَلَىٰ الْمِنْبَرِ، وَاقْتَصَّ الْحَدِيثَ - وَزَادَ: فَرَأَيْتُ السَّحَابَ يَتَمَزَّقُ كَأَنَّهُ الْمُلَاءُ حِينَ تُطْوَىٰ.

[2083] 13 - (898) Anas said: "When we were with the Messenger of Allâh ﷺ it rained. The Messenger of Allâh ﷺ lifted part of his garment so that the rain could fall on him. We said: 'O Messenger of Allâh, why did you do that?' He said: 'Because it has just come from its Lord, the Mighty and Sublime.'"

[٢٠٨٣] ١٣-(٨٩٨) وحَدَّثَنا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسٍ، قَالَ: قَالَ أَنَسٌ: أَصَابَنَا وَنَحْنُ مَعَ رَسُولِ اللهِ ﷺ مَطَرٌ قَالَ: فَحَسَرَ رَسُولُ اللهِ ﷺ ثَوْبَهُ، حَتَّىٰ أَصَابَهُ مِنَ الْمَطَرِ فَقُلْنَا: يَا رَسُولَ اللهِ! لِمَ صَنَعْتَ هٰذَا؟ قَالَ: «لِأَنَّهُ حَدِيثُ عَهْدٍ بِرَبِّهِ عَزَّ وَجَلَّ».

Chapter 3. Seeking Refuge With Allâh When Seeing Wind And Dark Clouds, And Rejoicing At The Rain

(المعجم ٣) - (بَابُ التعوّذ عند رؤية الريح والغيم، والفرح بالمطر)

(التحفة ١٩٢)

[2084] 14 - (899) It was

[٢٠٨٤] ١٤-(٨٩٩) حَدَّثَنَا عَبْدُ

narrated from 'Aṭâ' bin Abî Rabâh that he heard 'Âishah, the wife of the Prophet ﷺ, say: "If it was a windy and cloudy day, the (reaction of) the Messenger of Allâh ﷺ could be seen on his face, and he would pace back and forth. Then if it rained he would rejoice, and that (anxiety) would leave him." 'Âishah said: "I asked him about that and he said: 'I was afraid that it might be a punishment that had been sent against my *Ummah*.' And when he saw the rain he would say: 'A mercy.'"

اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ جَعْفَرٍ وَهُوَ ابْنُ مُحَمَّدٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّهُ سَمِعَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا كَانَ يَوْمُ الرِّيحِ وَالْغَيْمِ، عُرِفَ ذَلِكَ فِي وَجْهِهِ، وَأَقْبَلَ وَأَدْبَرَ، فَإِذَا مَطَرَتْ، سُرَّ بِهِ، وَذَهَبَ عَنْهُ ذَلِكَ، قَالَتْ عَائِشَةُ: فَسَأَلْتُهُ فَقَالَ: «إِنِّي خَشِيتُ أَنْ يَكُونَ عَذَابًا سُلِّطَ عَلَىٰ أُمَّتِي»، وَيَقُولُ إِذَا رَأَى الْمَطَرَ: «رَحْمَةٌ».

[2085] 15 - (...) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "If there was a stormy wind, the Messenger of Allâh ﷺ would say: '*Allâhumma Innî as'aluka khairahâ, wa khaira mâ fîhâ, wa khaira mâ ursilat bihi wa a'ûdhu bika min sharrihâ, wa sharri mâ fîhâ, wa sharri mâ ursilat bih* (O Allâh, I ask You for its goodness and the goodness of that with which it has been sent, and I seek refuge with You from its evil and the evil of that with which it has been sent).' If there was thunder and lightening, his color would change, and he would go in and out (of the house) and pace back and forth, then if it rained he would feel relieved. 'Âishah noticed that and

[٢٠٨٥] ١٥-(...) وحَدَّثَني أَبُو الطَّاهِرِ: أَخبَرَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ ابْنَ جُرَيْجٍ يُحَدِّثُنَا عَنْ عَطَاءِ بنِ أَبِي رَبَاحٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا عَصَفَتِ الرِّيحُ قَالَ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ» قَالَتْ: وَإِذَا تَخَيَّلَتِ السَّمَاءُ، تَغَيَّرَ لَوْنُهُ، وَخَرَجَ وَدَخَلَ، وَأَقْبَلَ وَأَدْبَرَ، فَإِذَا مَطَرَتْ سُرِّيَ عَنْهُ، فَعَرَفَتْ ذٰلِكَ عَائِشَةُ: فَسَأَلَتْهُ فَقَالَ: «لَعَلَّهُ، يَا عَائِشَةُ! كَمَا قَالَ قَوْمُ عَادٍ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا

asked him. He said: 'Perhaps, O 'Âishah, it is as the people of 'Âd said: Then, when they saw it as a dense cloud coming towards their valleys, they said: This is a cloud bringing us rain!... .[1]

مُسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا﴾» [الأحقاف: ٢٤].

[2086] 16 - (...) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "I never saw the Messenger of Allâh ﷺ laughing so much that I could see his uvula; he only used to smile. If he saw a cloud or wind, (his reaction to that) could be seen on his face." She said: "O Messenger of Allâh, I see that when the people see a cloud, they rejoice, hoping that it is bringing rain, but when you see it, I can see on your face that you do not like it." He said: "O 'Âishah, I cannot be sure that there is not a punishment in it, because some people were punished by means of the wind, and some people saw the punishment and said: "This is a cloud bringing us rain!.. ."[2]

[٢٠٨٦] ١٦-(...) وحَدَّثني هَٰرُونُ بْنُ مَعْرُوفٍ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا النَّضْرِ حَدَّثَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ مُسْتَجْمِعًا ضَاحِكًا، حَتَّىٰ أَرَىٰ مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ قَالَتْ: وَكَانَ إِذَا رَأَىٰ غَيْمًا أَوْ رِيحًا، عُرِفَ ذَٰلِكَ فِي وَجْهِهِ، فَقَالَتْ: يَا رَسُولَ اللهِ! أَرَى النَّاسَ، إِذَا رَأَوُا الْغَيْمَ، فَرِحُوا، رَجَاءَ أَنْ يَكُونَ فِيهِ الْمَطَرُ، وَأَرَاكَ إِذَا رَأَيْتَهُ، عَرَفْتُ فِي وَجْهِكَ الْكَرَاهِيَةَ؟ قَالَتْ: فَقَالَ: «يَا عَائِشَةُ! مَا يُؤَمِّنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ، قَدْ عُذِّبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَىٰ قَوْمٌ الْعَذَابَ فَقَالُوا: ﴿هَٰذَا عَارِضٌ مُّمْطِرُنَا﴾.

[1] *Al-Ahqâf* 46:24.

[2] *Al-Ahqâf* 46:24.

Chapter 4. The East Wind And The West Wind

[2087] 17 - (900) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "I have been helped by means of the east wind, and 'Âd were destroyed by means of the west wind."

[2088] (...) A similar report (as no. 2087) was narrated from Ibn 'Abbâs, from the Prophet ﷺ.

(المعجم ٤) - (بَابٌ في ريح الصبا والدبور) (التحفة ١٩٣)

[٢٠٨٧] ١٧-(٩٠٠) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ».

[٢٠٨٨] (. . .) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وحَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانٍ الْجُعْفِيُّ: حَدَّثَنَا عَبْدَةُ يَعْنِي ابْنَ سُلَيْمَانَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ مَسْعُودِ بنِ مَالِكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

10. The Book Of Eclipses

٧ - (المعجم ١٠) - كتاب الكسوف (التحفة ...)

Chapter 1. The Eclipse Prayer

(المعجم ١) - (بَابُ صلاة الكسوف) (التحفة ١٩٤)

[2089] 1 - (901) It was narrated that 'Âishah said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ stood up and prayed, and stood for a very long time. Then he bowed and bowed for a very long time. Then he raised his head and stood for a very long time, but it was shorter than the first time. Then he bowed and bowed for a very long time, but it was shorter than the first time. Then he prostrated. Then he stood up and stood for a long time, but it was shorter than the first time. Then he bowed and bowed for a long time, but it was shorter than the first time. Then he raised his head and stood for a long time, but it was shorter than the first time. Then he bowed and bowed for a long time, but it was shorter than the first time. Then he prostrated. Then the Messenger of Allâh ﷺ finished (the prayer)

[٢٠٨٩] ١ -(٩٠١) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللهِ ﷺ، فَقَامَ رَسُولُ اللهِ ﷺ يُصَلِّي، فَأَطَالَ الْقِيَامَ جِدًّا، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جِدًّا، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ جِدًّا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جِدًّا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ، فَأَطَالَ [الْقِيَامَ]، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهُوَ دُونَ الرُّكُوعِ

and the eclipse had ended. Then he addressed the people, praising and glorifying Allâh, then he said: 'The sun and the moon are two of the signs of Allâh, and they do not become eclipsed for the death or birth of anyone. If you see that, then say the *Takbîr* and offer supplication to Allâh, pray and give charity. O *Ummah* of Muḥammad! There is no one who is more jealous than Allâh of His male or female slave commits *Zinâ*. O *Ummah* of Muḥammad! If you knew what I know, you would laugh little and weep much. Have I not conveyed (the message)?'"

الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ رَسُولُ اللهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ مِنْ آيَاتِ اللهِ، وَإِنَّهُمَا لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَكَبِّرُوا، وَادْعُوا اللهَ وَصَلُّوا وَتَصَدَّقُوا، يَا أُمَّةَ مُحَمَّدٍ! إِنْ مِنْ أَحَدٍ أَغْيَرُ مِنَ اللهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ! وَاللهِ! لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحِكْتُمْ قَلِيلًا، أَلَا هَلْ بَلَّغْتُ؟» - وَفِي رِوَايَةِ مَالِكٍ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ» [انظر: ٢٠٩٦]

[2090] 2 - (...) It was narrated from Hishâm bin 'Urwah with this chain (a similar *Ḥadîth* as no. 2089), and he added: "Then he said: 'The sun and the moon are two of the signs of Allâh." And he also added: "Then he raised his hands and said: "O Allâh, have I conveyed (the message)?'"

[٢٠٩٠] ٢-(...) وَحَدَّثَنَاه يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ ابْنِ عُرْوَةَ بِهَٰذَا الْإِسْنَادِ - وَزَادَ: ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ» وَزَادَ أَيْضًا: ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ: «اللَّهُمَّ! هَلْ بَلَّغْتُ».

[2091] 3 - (...) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "The sun was eclipsed during the lifetime of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ went out to the *Masjid* and stood and said the *Takbîr*, and the people

[٢٠٩١] ٣-(...) وَحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي

formed rows behind him. The Messenger of Allâh ﷺ recited for a long time, then he said the *Takbîr* and bowed for a long time. Then he raised his head and said: '*Sami' Allâhu liman ḥamidah; rabbanâ lakal-ḥamd* (Allâh hears those who praise Him; our Lord, to You be praise.)' Then he stood and recited for a long time, but it was shorter than the first time. Then he said the *Takbîr* and bowed for a long time, but it was shorter than the first time. Then he said: '*Sami' Allâhu liman ḥamidah; rabbanâ lakal-ḥamd* (Allâh hears those who praise Him; our Lord, to You be praise.)' Then he prostrated - Abû Aṭ-Ṭâhir (one of the narrators) did not say: "then he prostrated" - "then he did likewise in the second *Rak'ah*, until he had completed four bowings and four prostrations, and the eclipse ended before he finished the prayer. Then he stood and addressed the people. He praised Allâh as He deserves to be praised, then he said: 'The sun and the moon are two of the signs of Allâh, and they do not become eclipsed for the death or birth of anyone. If you see that, then hasten to pray.' He also said: 'Pray until Allâh grants you relief.' And the Messenger of Allâh ﷺ said: 'While I was standing, I saw everything that

عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللهِ ﷺ، فَخَرَجَ رَسُولُ اللهِ ﷺ إِلَى الْمَسْجِدِ، فَقَامَ وَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ، فَاقْتَرَأَ رَسُولُ اللهِ ﷺ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا! وَلَكَ الْحَمْدُ»، ثُمَّ قَامَ فَاقْتَرَأَ قِرَاءَةً طَوِيلَةً، هِيَ أَدْنَىٰ مِنَ الْقِرَاءَةِ الْأُولَىٰ، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا، هُوَ أَدْنَىٰ مِنَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» ثُمَّ سَجَدَ - وَلَمْ يَذْكُرْ أَبُو الطَّاهِرِ: ثُمَّ سَجَدَ - ثُمَّ فَعَلَ فِي الرَّكْعَةِ الْأُخْرَىٰ مِثْلَ ذَلِكَ، حَتَّىٰ اسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ، وَأَرْبَعَ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ، ثُمَّ قَامَ فَخَطَبَ النَّاسَ، فَأَثْنَىٰ عَلَى اللهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ، لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا لِلصَّلَاةِ». وَقَالَ أَيْضًا: «فَصَلُّوا حَتَّىٰ يُفَرِّجَ اللهُ عَنْكُمْ»، وَقَالَ رَسُولُ اللهِ ﷺ: «رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ شَيْءٍ وُعِدْتُمْ، حَتَّىٰ لَقَدْ رَأَيْتُنِي أُرِيدُ أَنْ آخُذَ قِطْفًا مِنَ

you have been promised; I even saw myself wanting to take a bunch of grapes from Paradise when you saw me stepping forward. And I saw Hell, parts of it consuming other parts, when you saw me moving backwards. And I saw therein 'Amr bin Luhayy, who is the one who established the custom of *As-Sâ'ib*."'[1] The narration of Abû Aṭ-Ṭâhir ends with the words, "then hasten to pray," and he did not mention what comes after that.

الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أُقَدِّمُ - وَقَالَ الْمُرَادِيُّ: أَتَقَدَّمُ - وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا، حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ، وَرَأَيْتُ فِيهَا عَمْرَو بْنَ لُحَيٍّ، وَهُوَ الَّذِي سَيَّبَ السَّوَائِبَ» وَانْتَهَىٰ حَدِيثُ أَبِي الطَّاهِرِ عِنْدَ قَوْلِهِ «فَافْزَعُوا لِلصَّلَاةِ»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[2092] 4 - (...) It was narrated from 'Âishah that the sun was eclipsed at the time of the Messenger of Allâh ﷺ. He sent a caller calling: "The prayer is being assembled", and they gathered, and he went forward and said the *Takbîr*, and prayed with four bowings and four prostrations in two *Rak'ah*.

[٢٠٩٢] ٤-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ قَالَ: قَالَ الْأَوْزَاعِيُّ أَبُو عَمْرٍو وَغَيْرُهُ: سَمِعْتُ ابْنَ شِهَابٍ الزُّهْرِيَّ يُخْبِرُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ الشَّمْسَ خَسَفَتْ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَبَعَثَ مُنَادِيًا بِـ«الصَّلَاةُ جَامِعَةٌ» فَاجْتَمَعُوا، وَتَقَدَّمَ وَكَبَّرَ، وَصَلَّىٰ أَرْبَعَ رَكَعَاتٍ، فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[2093] 5 - (...) It was narrated from 'Âishah that the Prophet ﷺ recited out loud in the eclipse prayer, and he prayed with four bowings and four prostrations in two *Rak'ah*.

[٢٠٩٣] ٥-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَٰنِ بْنُ نَمِرٍ، أَنَّهُ سَمِعَ ابْنَ شِهَابٍ يُخْبِرُ عَنْ عُرْوَةَ، عَنْ

[1] *As-Sâ'ib*: This refers to a custom of the *Jâhiliyyah* whereby a she-camel was set free for the gods and was not to be used for carrying loads or ridden. See *Sûrat Al-Mâ'idah* (5:103).

عَائِشَةَ أَنَّ النَّبِيَّ ﷺ جَهَرَ فِي صَلَاةِ الْخُسُوفِ بِقِرَاءَتِهِ، فَصَلَّىٰ أَرْبَعَ رَكَعَاتٍ، فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[2094] (902) It was narrated from Ibn 'Abbâs that the Prophet ﷺ prayed with four bowings and four prostrations in two *Rak'ah*.

[٢٠٩٤] (٩٠٢) **قَالَ الزُّهْرِيُّ**: وَأَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، أَنَّهُ صَلَّىٰ أَرْبَعَ رَكَعَاتٍ، فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[2095] (...) Ibn 'Abbâs used to narrate a narration similar to that of 'Urwah from 'Âishah concerning the prayer of the Messenger of Allâh ﷺ on the day when the sun was eclipsed.

[٢٠٩٥] (...) **وحَدَّثَنَا** حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ قَالَ: كَانَ كَثِيرُ بْنُ عَبَّاسٍ يُحَدِّثُ، أَنَّ ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ يَوْمَ كَسَفَتِ الشَّمْسُ، بِمِثْلِ مَا حَدَّثَ عُرْوَةُ عَنْ عَائِشَةَ.

[2096] 6 - (901) It was narrated from 'Aṭâ': 'Ubaid bin 'Umair said: 'One whom I regard as truthful' - I think he meant 'Âishah - 'told me that the sun was eclipsed at the time of the Messenger of Allâh ﷺ and he stood for a very long time: "He stood then he bowed, then he stood, then he bowed, then he stood, then he bowed; two *Rak'ah* with three bowings and four prostrations. When he finished, the eclipse had ended. When he bowed he said: "*Allâhu akbar*," and when he raised his

[٢٠٩٦] ٦-(٩٠١) **وحَدَّثَنَا** إِسْحَقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ: حَدَّثَنِي مَنْ أُصَدِّقُ، - حَسِبْتُهُ يُرِيدُ عَائِشَةَ - أَنَّ الشَّمْسَ انْكَسَفَتْ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَقَامَ قِيَامًا شَدِيدًا، يَقُومُ قَائِمًا ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ، رَكْعَتَيْنِ فِي ثَلَاثِ رَكَعَاتٍ وَأَرْبَعِ سَجَدَاتٍ، فَانْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ،

head he said: "*Sami' Allâhu liman ḥamidah* (Allâh hears those who praise Him)." Then he stood and praised and glorified Allâh, then he said: "The sun and the moon do not become eclipsed for the death or birth of anyone. Rather they are signs of Allâh with which Allâh creates fear in His slaves, so if you see them being eclipsed, remember Allâh until the eclipse is over."

وَكَانَ إِذَا رَكَعَ قَالَ: «اللهُ أَكْبَرُ» ثُمَّ يَرْكَعُ، وَإِذَا رَفَعَ رَأْسَهُ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» فَقَامَ فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلٰكِنَّهُمَا مِنْ آيَاتِ اللهِ يُخَوِّفُ اللهُ بِهِمَا [عِبَادَهُ]، فَإِذَا رَأَيْتُمْ كُسُوفًا، فَاذْكُرُوا اللهَ حَتَّىٰ يَنْجَلِيَا».

[راجع: ٢٠٨٩]

[2097] 7 - (...) It was narrated from 'Âi<u>sh</u>ah that the Messenger of Allâh ﷺ prayed with six bowings and four prostrations.

[٢٠٩٧] ٧-(...) **وحَدَّثَنِي** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ أَنَّ نَبِيَّ اللهِ ﷺ صَلَّىٰ سِتَّ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ.

Chapter 2. Mentioning The Punishment In The Grave During The Eclipse Prayer

(المعجم ٢) - (بَابُ ذكر عذاب القبر في صلاة الخسوف) (التحفة ١٩٥)

[2098] 8 - (903) It was narrated from 'Amrah that a Jewish woman came to 'Âi<u>sh</u>ah to beg from her. She said: "May Allâh grant you refuge from the punishment of the grave." 'Âi<u>sh</u>ah said: "I said: 'O Messenger of Allâh, will the people be punished in their graves?'" 'Amrah (one of the narrators) said: "'Âi<u>sh</u>ah said: 'The Messenger of Allâh ﷺ said:

[٢٠٩٨] ٨-(٩٠٣) **وحَدَّثَنَا** عَبْدُ اللهِ ابْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ يَحْيَىٰ، عَنْ عَمْرَةَ، أَنَّ يَهُودِيَّةً أَتَتْ عَائِشَةَ تَسْأَلُهَا فَقَالَتْ: أَعَاذَكِ اللهُ مِنْ عَذَابِ الْقَبْرِ، قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللهِ! يُعَذَّبُ النَّاسُ فِي الْقُبُورِ؟ قَالَتْ عَمْرَةُ: فَقَالَتْ

عَائِشَةُ: قَالَ رَسُولُ اللهِ ﷺ: «عَائِذًا بِاللهِ». ثُمَّ رَكِبَ رَسُولُ اللهِ ﷺ ذَاتَ غَدَاةٍ مَرْكَبًا، فَخَسَفَتِ الشَّمْسُ، قَالَتْ عَائِشَةُ: فَخَرَجْتُ فِي نِسْوَةٍ بَيْنَ ظَهْرَيِ الْحُجَرِ فِي الْمَسْجِدِ، فَأَتَىٰ رَسُولُ اللهِ ﷺ مِنْ مَرْكَبِهِ، حَتَّى انْتَهَىٰ إِلَىٰ مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ، فَقَامَ وَقَامَ النَّاسُ وَرَاءَهُ، قَالَتْ عَائِشَةُ: فَقَامَ قِيَامًا طَوِيلًا ثُمَّ رَكَعَ فَرَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَفَعَ، فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَرَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ ذَٰلِكَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ: «إِنِّي قَدْ رَأَيْتُكُمْ تُفْتَنُونَ فِي الْقُبُورِ كَفِتْنَةِ الدَّجَّالِ».

قَالَتْ عَمْرَةُ: فَسَمِعْتُ عَائِشَةَ تَقُولُ: فَكُنْتُ أَسْمَعُ رَسُولَ اللهِ ﷺ بَعْدَ ذَٰلِكَ، يَتَعَوَّذُ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ.

"I seek refuge with Allâh." Then the Messenger of Allâh ﷺ rode that morning and the sun was eclipsed.'" 'Âishah said: "I went out with some other women behind the apartments in the *Masjid*, and the Messenger of Allâh ﷺ came from his ride, and went to his prayer-place where he used to pray. He stood and the people stood behind him." 'Âishah said: "He stood for a long time, then he bowed, and remained bowing for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time that was shorter than the first time. Then he raised his head and the eclipse had ended. He said: 'I saw you being put to trial in the grave like the tribulation of the *Dajjâl*.'"

'Amrah said: "I heard 'Âishah say: 'I used to hear the Messenger of Allâh ﷺ after that, seeking refuge with Allâh from the punishment of Hell and the punishment of the grave.'"

[٢٠٩٩] (...) **وحَدَّثناه** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، جَمِيعًا عَنْ يَحْيَى بْنِ سَعِيدٍ فِي هَٰذَا الْإِسْنَادِ، بِمِثْلِ مَعْنَىٰ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ.

[2099] (...) A Ḥadîth similar to that of Sulaimân bin Bilâl (no. 1098) was narrated from Yaḥyâ bin Sa'eed with this chain.

Chapter 3. What Was Shown To The Prophet ﷺ Of Paradise And Hell During The Eclipse Prayer

[2100] 9 - (904) It was narrated that Jâbir bin 'Abdullâh said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ on a very hot day. The Messenger of Allâh ﷺ led his Companions in prayer, and he stood for such a long time that they began to fall down. Then he bowed for a long time, then he raised his head and stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he prostrated twice, then he stood up and did the same again. There were four bowings and four prostrations. Then he said: 'Everything that you are going to enter was shown to me. Paradise was shown to me, and if I had wanted to take a bunch of grapes from it, I could have' - or 'I tried to take a bunch of grapes from it, but my arm couldn't reach. And Hell was shown to me, and I saw therein a woman from the Children of Israel who was being punished because of a cat that belonged to her; she tied it up and did not feed it, nor did she let it eat from the vermin of the earth. And I saw Abû Thumâmah 'Amr bin Mâlik dragging his intestines in

(المعجم ٣) - (بَابُ ما عرض على النبيّ ﷺ في صلاة الكسوف من أمر الجنة والنار) (التحفة ١٩٦)

[٢١٠٠] ٩-(٩٠٤) وحَدَّثَني يَعْقُوبُ ابْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ فِي يَوْمٍ شَدِيدِ الْحَرِّ، فَصَلَّىٰ رَسُولُ اللهِ ﷺ بِأَصْحَابِهِ، فَأَطَالَ الْقِيَامَ، حَتَّىٰ جَعَلُوا يَخِرُّونَ، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ فَأَطَالَ، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ فَأَطَالَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَصَنَعَ نَحْوًا مِنْ ذَلِكَ، فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، ثُمَّ قَالَ: «إِنَّهُ عُرِضَ عَلَيَّ كُلُّ شَيْءٍ تُولَجُونَهُ، فَعُرِضَتْ عَلَيَّ الْجَنَّةُ، حَتَّىٰ لَوْ تَنَاوَلْتُ مِنْهَا قِطْفًا أَخَذْتُهُ - أَوْ قَالَ: تَنَاوَلْتُ مِنْهَا قِطْفًا فَقَصُرَتْ يَدِي عَنْهُ - وَعُرِضَتْ عَلَيَّ النَّارُ، فَرَأَيْتُ فِيهَا امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ تُعَذَّبُ فِي هِرَّةٍ لَهَا، رَبَطَتْهَا فَلَمْ تُطْعِمْهَا، وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ، وَرَأَيْتُ أَبَا ثُمَامَةَ عَمْرَو بْنَ مَالِكٍ يَجُرُّ قُصْبَهُ فِي النَّارِ. وَإِنَّهُمْ كَانُوا يَقُولُونَ: إِنَّ الشَّمْسَ

Hell. They used to say that the sun and moon only became eclipsed because of the death of a great man, but they are two of the signs of Allâh that He has shown to you, so when they become eclipsed, pray until it is over.'"

وَالْقَمَرَ لَا يَخْسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ، وَإِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ يُرِيكُمُوهُمَا، فَإِذَا خَسَفَا فَصَلُّوا حَتَّىٰ يَنْجَلِيَ».

[2101] (...) A similar report (as no. 2100) was narrated from Hishâm with this chain, but he said: "I saw in Hell a tall, black, Ḥimyarî woman," and he did not say: "from the Children of Israel."

[٢١٠١] (...) **وَحَدَّثَنِيهِ** أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: «وَرَأَيْتُ فِي النَّارِ امْرَأَةً حِمْيَرِيَّةً سَوْدَاءَ طَوِيلَةً». وَلَمْ يَقُلْ: «مِنْ بَنِي إِسْرَائِيلَ».

[2102] 10 - (...) It was narrated that Jâbir said: "The sun was eclipsed during the time of the Messenger of Allâh ﷺ on the day when Ibrâhîm, the son of the Messenger of Allâh ﷺ, died, and the people said: 'It has become eclipsed because of the death of Ibrâhîm.' The Messenger of Allâh ﷺ stood up and led the people in praying six *Rak'ah* with four prostrations. He started by saying the *Takbîr*, then he recited for a long time, then he bowed for almost as long as he had stood, then he raised his head from bowing and recited for a shorter time than the first time. Then he bowed for almost as long as he had stood, then he raised his head from bowing, and

[٢١٠٢] ١٠-(...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: انْكَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللهِ ﷺ، يَوْمَ مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ اللهِ ﷺ، فَقَالَ النَّاسُ: إِنَّمَا انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ، فَقَامَ النَّبِيُّ ﷺ فَصَلَّىٰ بِالنَّاسِ سِتَّ رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ، بَدَأَ فَكَبَّرَ، ثُمَّ قَرَأَ فَأَطَالَ الْقِرَاءَةَ، ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ الْأُولَىٰ، ثُمَّ رَكَعَ

recited for a shorter time than the second time. Then he bowed for almost as long as he had stood, then he raised his head from bowing. Then he went down in prostration and prostrated twice. Then he stood up and performed three more *Rak'ah*, in which each *Rak'ah* was shorter than the one that came before it, and the bowing was similar in length to the prostration. Then he moved backwards and the rows behind him also moved backwards, until we could go no further" - Abû Bakr (one of the narrators) said: "until he reached the women." - "Then he moved forward and the people moved forward with him, until he was standing back in his place, and he completed the prayer as it should be completed and the sun had become bright. Then he said: 'O people, the sun and the moon are two of the signs of Allâh and they do not become eclipsed for the death of anyone among the people.' - Abû Bakr said: 'for the death of any human being.' - 'If you see anything of that nature, then pray until it is over. There is nothing that you have been promised but I saw it during this prayer of mine. Hell was brought and that is when you saw me moving backwards for fear that its flames might touch me. I saw therein the owner of the curved staff, dragging his intestines in

نَحْوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ الثَّانِيَةِ، ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، ثُمَّ انْحَدَرَ بِالسُّجُودِ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَرَكَعَ أَيْضًا ثَلَاثَ رَكَعَاتٍ، لَيْسَ فِيهَا رَكْعَةٌ إِلَّا الَّتِي قَبْلَهَا أَطْوَلُ مِنَ الَّتِي بَعْدَهَا، وَرُكُوعُهُ نَحْوًا مِنْ سُجُودِهِ، ثُمَّ تَأَخَّرَ وَتَأَخَّرَتِ الصُّفُوفُ خَلْفَهُ، حَتَّى انْتَهَيْنَا، - وَقَالَ أَبُو بَكْرٍ: حَتَّى انْتَهَىٰ إِلَىٰ النِّسَاءِ - ثُمَّ تَقَدَّمَ وَتَقَدَّمَ النَّاسُ مَعَهُ، حَتَّىٰ قَامَ فِي مَقَامِهِ، فَانْصَرَفَ حِينَ انْصَرَفَ، وَقَدْ آضَتِ الشَّمْسُ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّمَا الشَّمْسُ وَالْقَمَرُ آيَتَانِ مِنْ آيَاتِ اللهِ، وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ - وَقَالَ أَبُو بَكْرٍ: لِمَوتِ بَشَرٍ - فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَصَلُّوا حَتَّىٰ تَنْجَلِيَ، مَا مِنْ شَيْءٍ تُوعَدُونَهُ إِلَّا وَقَدْ رَأَيْتُهُ فِي صَلَاتِي هٰذِهِ، لَقَدْ جِيءَ بِالنَّارِ، وَذٰلِكُمْ حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ مَخَافَةَ أَنْ يُصِيبَنِي مِنْ لَفْحِهَا، وَحَتَّىٰ رَأَيْتُ فِيهَا صَاحِبَ الْمِحْجَنِ يَجُرُّ قُصْبَهُ فِي النَّارِ، كَانَ يَسْرِقُ الْحَاجَّ بِمِحْجَنِهِ، فَإِنْ فُطِنَ لَهُ قَالَ: إِنَّمَا تَعَلَّقَ بِمِحْجَنِي، وَإِنْ غُفِلَ عَنْهُ ذَهَبَ بِهِ،

the Fire; he used to steal from the pilgrims with his curved staff, and if he was discovered he would say: "It got caught on my curved staff," but if he was not noticed then he would take it. And I saw therein the woman who had a cat which she tied up and did not feed, and she did not let it eat from the vermin of the earth, until it died of starvation. Then Paradise was brought to me, and that is when you saw me move forward until I was back in my place. I stretched out my hand and I wanted to pick some of its fruits so that you could see them, then I thought that I should not do that. And there is nothing that you have been promised but I saw it during this prayer of mine.'"

وَحَتَّىٰ رَأَيْتُ فِيهَا صَاحِبَةَ الْهِرَّةِ الَّتِي رَبَطَتْهَا فَلَمْ تُطْعِمْهَا، وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ، حَتَّىٰ مَاتَتْ جُوعًا، ثُمَّ جِيءَ بِالْجَنَّةِ، وَذٰلِكُمْ حِينَ رَأَيْتُمُونِي تَقَدَّمْتُ حَتَّىٰ قُمْتُ فِي مَقَامِي، وَلَقَدْ مَدَدْتُ يَدِي وَأَنَا أُرِيدُ أَنْ أَتَنَاوَلَ مِنْ ثَمَرِهَا لِتَنْظُرُوا إِلَيْهِ، ثُمَّ بَدَا لِي أَنْ لَا أَفْعَلَ، فَمَا مِنْ شَيْءٍ تُوعَدُونَهُ إِلَّا قَدْ رَأَيْتُهُ فِي صَلَاتِي هٰذِهِ».

[2103] 11 - (905) It was narrated that Asmâ' said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ and I entered upon 'Âishah and found her praying. I said: 'Why are the people praying? And she gestured towards the sky with her head.' I said: 'Is it a sign?' She said: 'Yes.' The Messenger of Allâh ﷺ stood for a very long time, until I was about to faint. I took hold of a vessel of water that was by my side and started to pour it over my head or my face. No sooner had the Messenger of Allâh ﷺ finished praying but the sun became clear.

[٢١٠٣] ١١ -(٩٠٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: خَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَدَخَلْتُ عَلَىٰ عَائِشَةَ وَهِيَ تُصَلِّي فَقُلْتُ: مَا شَأْنُ النَّاسِ يُصَلُّونَ؟ فَأَشَارَتْ بِرَأْسِهَا إِلَىٰ السَّمَاءِ، فَقُلْتُ: آيَةٌ؟ قَالَتْ: نَعَمْ، فَأَطَالَ رَسُولُ اللهِ ﷺ الْقِيَامَ جِدًّا، حَتَّىٰ تَجَلَّانِيَ الْغَشْيُ، فَأَخَذْتُ قِرْبَةً مِنْ مَاءٍ إِلَىٰ جَنْبِي، فَجَعَلْتُ أَصُبُّ عَلَىٰ رَأْسِي أَوْ

The Messenger of Allâh ﷺ addressed the people, praising and glorifying Allâh, then he said: 'There is nothing that I had not seen before but I saw it during this standing of mine, even Paradise and Hell. It was revealed to me that you will be tested in your graves with something close to - or like - the tribulation of the *Dajjâl*.'" - "I (the narrator) do not know which one Asmâ' said." - "'Someone will come to one of you and will say: "What do you know about this man?" The believer, or, the one who has certain faith'" - I do not know which one Asmâ' said - "'will say: "He is Muhammad, he is the Messenger of Allâh; he came to us with clear signs and guidance, and we responded and obeyed, three times." Then it will be said to him: "Sleep, for we knew that you believed in him. Sleep the sleep of the righteous." As for the hypocrite or the doubter'" - I do not know which one Asmâ' said - "'he will say: "I do not know, I heard the people saying something so I said it."'"

عَلَىٰ وَجْهِي مِنَ الْمَاءِ قَالَتْ: فَانْصَرَفَ رَسُولُ اللهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ رَسُولُ اللهِ ﷺ النَّاسَ، فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ ثُمَّ قَالَ: «أَمَّا بَعْدُ، مَا مِنْ شَيْءٍ لَمْ أَكُنْ رَأَيْتُهُ إِلَّا قَدْ رَأَيْتُهُ فِي مَقَامِي هٰذَا، حَتَّى الْجَنَّةَ وَالنَّارَ، وَإِنَّهُ قَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيبًا - أَوْ مِثْلَ - فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، - لَا أَدْرِي أَيَّ ذٰلِكَ قَالَتْ أَسْمَاءُ - فَيُؤْتَىٰ أَحَدُكُمْ فَيُقَالُ: مَا عِلْمُكَ بِهٰذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ أَوِ الْمُوقِنُ - لَا أَدْرِي أَيَّ ذٰلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: هُوَ مُحَمَّدٌ، هُوَ رَسُولُ اللهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَىٰ، فَأَجَبْنَا وَأَطَعْنَا، ثَلَاثَ مِرَارٍ فَيُقَالُ لَهُ: نَمْ، قَدْ كُنَّا نَعْلَمُ إِنَّكَ لَتُؤْمِنُ بِهِ، فَنَمْ صَالِحًا، وَأَمَّا الْمُنَافِقُ أَوِ الْمُرْتَابُ - لَا أَدْرِي أَيَّ ذٰلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُ».

[2104] 12 - (...) It was narrated that Asmâ' said: "I came to 'Âishah and the people were standing, and she was praying. I said: 'What is the matter with the people?...'" a *Hadîth* similar to that of Ibn Numair from Hishâm (no. 2103).

[٢١٠٤] ١٢-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: أَتَيْتُ عَائِشَةَ فَإِذَا النَّاسُ قِيَامٌ، وَإِذَا هِيَ تُصَلِّي، فَقُلْتُ: مَا شَأْنُ

النَّاسِ؟ وَاقْتَصَّ الحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ نُمَيْرٍ عَنْ هِشَامٍ.

[2105] 13 - (...) It was narrated that 'Urwah said: "Do not say: '*Kasafat Ash-Shams*,' rather say: '*Khasafat Ash-Shams*.'"

[٢١٠٥] **١٣**-(. . .) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قَالَ: لَا تَقُلْ: كَسَفَتِ الشَّمْسُ، وَلَٰكِنْ قُلْ: خَسَفَتِ الشَّمْسُ.

[2106] 14 - (906) It was narrated that Asmâ' bint Abî Bakr said: "The Prophet ﷺ was perturbed one day" - meaning, the day on which the sun was eclipsed - "and he picked up a woman's chemise until he was given his own *Ridâ'*. Then he stood and led the people in prayer, standing for a long time, such that if a person came who did not realize that the Prophet ﷺ had bowed he would not think that he had bowed, because of this long standing."

[٢١٠٦] **١٤**-(٩٠٦) **حَدَّثَنَا** يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا قَالَتْ: فَزِعَ النَّبِيُّ ﷺ يَوْمًا، - قَالَتْ: تَعْنِي يَوْمَ كَسَفَتِ الشَّمْسُ - فَأَخَذَ دِرْعًا حَتَّىٰ أُدْرِكَ بِرِدَائِهِ، فَقَامَ لِلنَّاسِ قِيَامًا طَوِيلًا، لَوْ أَنَّ إِنْسَانًا أَتَىٰ لَمْ يَشْعُرْ أَنَّ النَّبِيَّ ﷺ رَكَعَ - مَا حَدَّثَ أَنَّهُ رَكَعَ، مِنْ طُولِ الْقِيَامِ -.

[2107] 15 - (...) Ibn Juraij narrated a similar report (as no. 2106) with this chain, and he said: "(He stood) for a long time, standing and bowing." And he added: "And I started looking at a woman who was older than me, and at another who was more sick than I."

[٢١٠٧] **١٥**-(. . .) **وحَدَّثَنِي** سَعِيدُ ابْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ وَقَالَ: قِيَامًا طَوِيلًا، يَقُومُ ثُمَّ يَرْكَعُ - وَزَادَ: فَجَعَلْتُ أَنْظُرُ إِلَىٰ الْمَرْأَةِ أَسَنَّ مِنِّي، وَإِلَىٰ الْأُخْرَىٰ هِيَ أَسْقَمُ مِنِّي.

[2108] 16 - (...) It was narrated that Asmâ' bint Abî Bakr said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ and he was perturbed, and he put on a woman's chemise by mistake until his own *Ridâ'* was brought to him." She said: "I relieved myself, then I came to the *Masjid* and I saw the Messenger of Allâh ﷺ standing, so I stood with him, and he stood for so long that I wanted to sit down. Then I looked at a weak woman and I said: 'This one is weaker than I. I will remain standing.' Then he bowed and bowed for a long time, then he raised his head and stood for a long time, such that if a man came, he would think that he had not bowed."

[٢١٠٨] ١٦-(...) وحَدَّثَني أَحْمَدُ ابْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورٌ عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُوْلِ اللهِ ﷺ، فَفَزِعَ، فَأَخْطَأَ بِدِرْعٍ، حَتَّىٰ أُدْرِكَ بِرِدَائِهِ بَعْدَ ذَلِكَ قَالَتْ: فَقَضَيْتُ حَاجَتِي ثُمَّ جِئْتُ فَدَخَلْتُ الْمَسْجِدَ، فَرَأَيْتُ رَسُولَ اللهِ ﷺ قَائِمًا، فَقُمْتُ مَعَهُ، فَأَطَالَ الْقِيَامَ حَتَّىٰ رَأَيْتُنِي أُرِيدُ أَنْ أَجْلِسَ، ثُمَّ أَلْتَفِتُ إِلَىٰ الْمَرْأَةِ الضَّعِيفَةِ، فَأَقُولُ هَٰذِهِ أَضْعَفُ مِنِّي، فَأَقُومُ، فَرَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ، حَتَّىٰ لَوْ أَنَّ رَجُلًا جَاءَ - خُيِّلَ إِلَيْهِ أَنَّهُ لَمْ يَرْكَعْ.

[2109] 17 - (907) It was narrated that Ibn 'Abbâs said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ prayed and the people with him. He stood for a long time, almost as long as it takes to recite *Sûrat Al-Baqarah*. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated, then he raised his head and stood for a long time, which was shorter than the first time. Then

[٢١٠٩] ١٧-(٩٠٧) وَحَدَّثَنِي سُوَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَصَلَّىٰ رَسُولُ اللهِ ﷺ وَالنَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلًا قَدْرَ نَحْوِ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ

he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated, then no sooner had he finished, but the sun became clear. He said: 'The sun and the moon are two of the signs of Allâh; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allâh.' They said: 'O Messenger of Allâh, we saw you reaching out to take something when you were standing, then we saw you refrain.' He said: 'I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything like what I have seen today. I saw that most of its people are women.' They said: 'Why is that, O Messenger of Allâh?' He said: 'Because of their ungratefulness.' It was said: 'Are they ungrateful to Allâh?' He said: 'They are ungrateful to their husbands, and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says: I have never seen anything good from you!'"

الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ، لا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللهَ» قَالُوا: يَا رَسُولَ اللهِ! رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هٰذَا، ثُمَّ رَأَيْنَاكَ كَفَفْتَ فَقَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ، فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ، فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» قَالُوا: بِمَ؟ يَا رَسُولَ اللهِ! قَالَ: «بِكُفْرِهِنَّ» قِيلَ: أَيَكْفُرْنَ بِاللهِ؟ قَالَ: «يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَىٰ إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ».

[2110] (...) A similar report (as no. 2109) was narrated from Zaid bin Aslam with this chain, except that he said: "Then we saw you moving backwards."

[٢١١٠] (. . .) وحَدَّثَنَاه مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَقُ يَعْنِي ابْنَ عِيسَىٰ: أَخْبَرَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ فِي هَٰذَا الْإِسْنَادِ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ.

Chapter 4. Those Who Say That He Prayed With Eight Bowings And Four Prostrations

(المعجم ٤) - (بَابُ ذكر من قال إنه ركع ثمان ركعات في أربع سجدات) (التحفة ١٩٧)

[2111] 18 - (908) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed with eight bowings and four prostrations when the sun was eclipsed." A similar report was also narrated from 'Alî.

[٢١١١] **١٨-(٩٠٨) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّىٰ رَسُولُ اللهِ ﷺ، حِينَ كَسَفَتِ الشَّمْسُ، ثَمَانَ رَكَعَاتٍ، فِي أَرْبَعِ سَجَدَاتٍ، وَعَنْ عَلِيٍّ مِثْلُ ذَٰلِكَ.

[2112] 19 - (909) It was narrated from Ibn 'Abbâs that the Prophet ﷺ prayed during an eclipse. He recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he prostrated. He said: "And the second *Rak'ah* was the same."

[٢١١٢] **١٩-(٩٠٩) وحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَأَبُو بَكْرِ بْنُ خَلَّادٍ، كِلَاهُمَا عَنْ يَحْيَى الْقَطَّانِ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ - عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا حَبِيبٌ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، أَنَّهُ صَلَّىٰ فِي كُسُوفٍ، قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ سَجَدَ قَالَ: وَالْأُخْرَىٰ مِثْلُهَا.

Chapter 5. The Call For The Eclipse Prayer: "*Aṣ-Ṣalâtu Jâmi'ah* (The Prayer Is Being Assembled)"

(المعجم ٥) - (بَابُ ذكر النداء بصلاة الكسوف «الصلاة جامعة») (التحفة ١٩٨)

[2113] 20 - (910) It was narrated that 'Abdullâh bin 'Amr bin Al-'Âṣ said: "When the sun was eclipsed at the time of the Messenger of Allâh ﷺ, the call went out: '*Aṣ-ṣalâtu jâmi'ah* (the prayer is being assembled).' The Messenger of Allâh ﷺ bowed twice in one *Rak'ah*, then he stood up and bowed twice in one *Rak'ah*, then the sun became clear." 'Âishah said: "I never bowed or prostrated for a longer time than that."

[٢١١٣] ٢٠-(٩١٠) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَهُوَ شَيْبَانُ النَّحْوِيُّ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مَعَاوِيَةُ بْنُ سَلَّامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ خَبَرِ عَبْدِ اللهِ ابْنِ عَمْرِو بْنِ الْعَاصِ أَنَّهُ قَالَ: لَمَّا انْكَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، نُودِيَ: الصَّلَاةَ جَامِعَةً - فَرَكَعَ رَسُولُ اللهِ ﷺ رَكْعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ جُلِّيَ عَنِ الشَّمْسِ فَقَالَتْ عَائِشَةُ: مَا رَكَعْتُ رُكُوعًا قَطُّ، وَلَا سَجَدْتُ سُجُودًا قَطُّ، كَانَ أَطْوَلَ مِنْهُ.

[2114] 21 - (911) It was narrated that Abû Mas'ûd Al-Anṣârî said: "The Messenger of Allâh ﷺ said: 'The sun and the moon are two of the signs of Allâh by means of which Allâh

[٢١١٤] ٢١-(٩١١) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ

creates fear in His slaves. They do not become eclipsed for the death of any person. If you see anything happen to them, then pray and call upon Allâh until you are relieved of that.'"

الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ، يُخَوِّفُ اللهُ بِهِمَا عِبَادَهُ، وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَصَلُّوا وَادْعُوا [اللهَ]، حَتَّىٰ يُكْشَفَ مَا بِكُمْ».

[2115] 22 - (...) It was narrated from Abû Mas'ûd that the Messenger of Allâh ﷺ said: "The sun and the moon do not become eclipsed for the death of any person, rather they are two of the signs of Allâh, so if you see that then get up and pray."

[٢١١٥] **٢٢-(...) وحَدَّثَنا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَيَحْيَى بْنُ حَبِيبٍ قَالَا: حَدَّثَنَا مُعْتَمِرٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَيْسَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، وَلَٰكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ، فَإِذَا رَأَيْتُمُوهُ فَقُومُوا فَصَلُّوا».

[2116] 23 - (...) It was narrated from Ismâ'îl with this chain. In the <u>*Hadîth*</u> of Sufyân and Wakî' (it says): "The sun was eclipsed on the day that Ibrâhîm died, and the people said: 'It has been eclipsed because of the death of Ibrâhîm.'"

[٢١١٦] **٢٣-(...) وحَدَّثَنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَوَكِيعٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ وَمَرْوَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بِهَٰذَا الْإِسْنَادِ - وَفِي حَدِيثِ سُفْيَانَ وَوَكِيعٍ: انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ فَقَالَ النَّاسُ: انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ.

[2117] 24 - (912) It was narrated that Abû Mûsâ said: "The sun was eclipsed at the time

[٢١١٧] **٢٤-(٩١٢) حَدَّثَنا** أَبُو عَامِرٍ الْأَشْعَرِيُّ عَبْدُ اللهِ بْنُ بَرَّادٍ وَمُحَمَّدُ

of the Prophet ﷺ, and he got up in a state of anxiety, thinking that it was the Hour. He came to the *Masjid* and started to pray, standing, bowing and prostrating for the longest time that I ever saw him do so in any prayer. Then he said: 'These signs that Allâh has sent do not occur for the death or birth of anyone, rather Allâh sends them to cause fear in His slaves. If you see any of them, then hasten to remember Him, call upon Him and ask Him for forgiveness.'" According to the report of Ibn Al-'Alâ': The sun was eclipsed and he said: "Causing fear in His slaves."

ابْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: خَسَفَتِ الشَّمْسُ فِي زَمَنِ النَّبِيِّ ﷺ، فَقَامَ فَزِعًا يَخْشَىٰ أَنْ تَكُونَ السَّاعَةُ، حَتَّىٰ أَتَى الْمَسْجِدَ، فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ، مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلَاةٍ قَطُّ ثُمَّ قَالَ: «إِنَّ هٰذِهِ الْآيَاتِ الَّتِي يُرْسِلُ اللهُ، لَا تَكُونُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلٰكِنَّ اللهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَافْزَعُوا إِلَىٰ ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ» - وَفِي رِوَايَةِ ابْنِ الْعَلَاءِ: كَسَفَتِ [الشَّمْسُ] وَقَالَ: «يُخَوِّفُ عِبَادَهُ».

[2118] 25 - (913) It was narrated that 'Abdur-Raḥmân bin Samurah said: "While I was shooting my arrows during the time of the Messenger of Allâh ﷺ, the sun was eclipsed. I threw them aside and said: 'I will go and see what has happened to the Messenger of Allâh ﷺ during this eclipse of the sun today.' I came to him and found him raising his hands - supplicating, saying the *Takbîr*, praising Allâh and proclaiming that there is none worthy of worship but Him - until the sun became clear, and he recited two *Sûrah* and bowed twice."

[٢١١٨] ٢٥-(٩١٣) حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ أَبِي الْعَلَاءِ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ: بَيْنَمَا أَنَا أَرْمِي بِأَسْهُمِي فِي حَيَاةِ رَسُولِ اللهِ ﷺ، إِذِ انْكَسَفَتِ الشَّمْسُ، فَنَبَذْتُهُنَّ وَقُلْتُ: لَأَنْظُرَنَّ إِلَىٰ مَا يَحْدُثُ لِرَسُولِ اللهِ ﷺ فِي انْكِسَافِ الشَّمْسِ، الْيَوْمَ، فَانْتَهَيْتُ إِلَيْهِ وَهُوَ رَافِعٌ يَدَيْهِ، يَدْعُو وَيُكَبِّرُ وَيَحْمَدُ وَيُهَلِّلُ، حَتَّىٰ جُلِّيَ عَنِ الشَّمْسِ، فَقَرَأَ سُورَتَيْنِ وَرَكَعَ رَكْعَتَيْنِ.

[2119] 26 - (...) It was narrated that 'Abdur-Raḥmân bin Samurah, who was one of the Companions of the Messenger of Allâh ﷺ, said: "I was shooting my arrows in Al-Madînah at the time of the Messenger of Allâh ﷺ when the sun was eclipsed. I came to him and he was standing in prayer, raising his hands - glorifying Allâh, praising Him, proclaiming that there is none worthy of worship but Him, proclaiming His greatness, and calling upon Him - until the eclipse ended. When it ended, he recited two *Sûrah* and prayed two *Rak'ah*."

[٢١١٩] ٢٦-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَىٰ، عَنِ الْجُرَيْرِيِّ، عَنْ حَيَّانَ ابْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ سَمُرَةَ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ قَالَ: كُنْتُ أَرْمِي بِأَسْهُمٍ لِي بِالْمَدِينَةِ فِي حَيَاةِ رَسُولِ اللهِ ﷺ، إِذْ كَسَفَتِ الشَّمْسُ، فَنَبَذْتُهَا فَقُلْتُ: وَاللهِ! لَأَنْظُرَنَّ إِلَىٰ مَا حَدَثَ لِرَسُولِ اللهِ ﷺ فِي كُسُوفِ الشَّمْسِ، قَالَ: فَأَتَيْتُهُ وَهُوَ قَائِمٌ فِي الصَّلَاةِ، رَافِعٌ يَدَيْهِ، فَجَعَلَ يُسَبِّحُ وَيَحْمَدُ وَيُهَلِّلُ، وَيُكَبِّرُ وَيَدْعُو، حَتَّىٰ حُسِرَ عَنْهَا قَالَ: فَلَمَّا حُسِرَ عَنْهَا، قَرَأَ سُورَتَيْنِ وَصَلَّىٰ رَكْعَتَيْنِ.

[2120] 27 - (...) It was narrated that 'Abdur-Raḥmân bin Samurah said: "While I was shooting my arrows at the time of the Messenger of Allâh ﷺ, the sun was eclipsed..." then he mentioned a similar *Ḥadîth* (as no. 2119).

[٢١٢٠] ٢٧-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: أَخْبَرَنَا الْجُرَيْرِيُّ عَنْ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ سَمُرَةَ قَالَ: بَيْنَمَا أَنَا أَتَرَمَّىٰ بِأَسْهُمٍ لِي عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، إِذْ خَسَفَتِ الشَّمْسُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمَا.

[2121] 28 - (914) It was narrated from 'Abdullâh bin 'Umar that he used to narrate that the Messenger of Allâh ﷺ said: "The sun and the moon do

[٢١٢١] ٢٨-(٩١٤) وحَدَّثَنِي هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ عَبْدَ

not become eclipsed for the death or birth of anyone, rather they are among the signs of Allâh, so when you see them then pray."

الرَّحْمَٰنِ بْنَ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يُخْبِرُ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَٰكِنَّهُمَا آيَةٌ مِنْ آيَاتِ اللهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».

[2122] 29 - (915) Al-Mughîrah bin Shu'bah said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ on the day that Ibrâhîm died. The Messenger of Allâh ﷺ said: 'The sun and the moon are two of the signs of Allâh and do not become eclipsed for the death or birth of anyone. If you see them then call upon Allâh and pray until it is over.'"

[٢١٢٢] ٢٩-(٩١٥) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا مُصْعَبٌ وَهُوَ ابْنُ الْمِقْدَامِ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا زِيَادُ بْنُ عِلَاقَةَ - وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ: قَالَ زِيَادُ بْنُ عِلَاقَةَ - سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: انْكَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللهَ وَصَلُّوا حَتَّىٰ يَنْكَشِفَ».

11. The Book Of Funerals

٨ - (المعجم ١١) - كتاب الجنائز (التحفة ٤)

Chapter 1. Prompt The Dying Person To Say *Lâ Ilâha Illallâh*

(المعجم ١) - (بَابُ تلقين الموتى: لا إله إلا الله) (التحفة ١)

[2123] 1 - (916) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Prompt your dying ones to say *Lâ Ilâha Illallâh*.'"

[٢١٢٣] ١-(٩١٦) **حَدَّثَنَا** أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ بِشْرٍ - قَالَ أَبُو كَامِلٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ-: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ: حَدَّثَنَا يَحْيَى بْنُ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ: لَا إِلٰهَ إِلَّا اللهُ».

[2124] (...) Abû Bakr bin Abî Shaibah narrated: "Khâlid bin Mukhallad narrated: 'Sulaimân bin Bilâl narrated'" - all of them with this chain (a similar *Hadîth* as no. 2123).

[٢١٢٤] (...) **وحَدَّثَنَاه** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، جَمِيعًا بِهٰذَا الْإِسْنَادِ.

[2125] 2 - (917) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Prompt your dying ones to say *Lâ Ilâha Illallâh*.'"

[٢١٢٥] ٢-(٩١٧) **وحَدَّثَنَا** عُثْمَانُ وَ أَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ؛ وَحَدَّثَنِي عَمْرٌو النَّاقِدُ قَالُوا جَمِيعًا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي

حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ: لَا إِلَٰهَ إِلَّا اللهُ».

Chapter 2. What Should Be Said At Times Of Calamity?

(المعجم ٢) - (بَابُ ما يقال عند المصيبة؟) (التحفة ٢)

[2126] 3 - (918) It was narrated that Umm Salamah said: "I heard the Messenger of Allâh ﷺ say: 'There is no Muslim who is stricken with a calamity and says what Allâh has enjoined - '*Innâlillâhi wainnâ ilaihi râji'ûn. Allâhummajurnî fî muṣîbatî wa akhlif lî khairan minhâ* (Verily to Allâh we belong and unto Him is our return. O Allâh, reward me for my affliction and compensate me with something better) - but Allâh will compensate him with something better.'"

She said: "When Abû Salamah died, I said: 'Who among the Muslims is better than Abû Salamah, the first household to emigrate to join the Messenger of Allâh ﷺ?' Then I said it, and Allâh compensated me with the Messenger of Allâh ﷺ."

She said: "The Messenger of Allâh ﷺ sent Ḥâtib bin Abî Balṭa'ah to me with his proposal of marriage, but I said: 'I have a daughter and I am of a jealous nature.' He said: 'As for her daughter, we will pray to Allâh to make her independent of her,

[٢١٢٦] ٣-(٩١٨) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ-: أَخْبَرَنِي سَعْدُ بْنُ سَعِيدٍ عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنِ ابْنِ سَفِينَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللهُ: إِنَّا للهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللّٰهُمَّ! أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا - إِلَّا أَخْلَفَ اللهُ لَهُ خَيْرًا مِنْهَا».

قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ: أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ؟ أَوَّلُ بَيْتٍ هَاجَرَ إِلَىٰ رَسُولِ اللهِ ﷺ، ثُمَّ إِنِّي قُلْتُهَا، فَأَخْلَفَ اللهُ لِي رَسُولَ اللهِ ﷺ.

قَالَتْ: أَرْسَلَ إِلَيَّ رَسُولُ اللهِ ﷺ حَاطِبَ بْنَ أَبِي بَلْتَعَةَ يَخْطُبُنِي لَهُ، فَقُلْتُ: إِنَّ لِي بِنْتًا وَأَنَا غَيُورٌ فَقَالَ: «أَمَّا ابْنَتُهَا

and I pray that Allâh will take away her jealousy.'"

فَنَدْعُو اللهَ أَنْ يُغْنِيَهَا عَنْهَا، وَأَدْعُو اللهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ».

[2127] 4 - (...) Umm Salamah, the wife of the Prophet ﷺ, said: "I heard the Prophet ﷺ say: 'There is no person who is afflicted with a calamity and says: '*Innâlillâhi wainnâ ilaihi râji'ûn. Allâhummajurnî fî muṣîbatî wa akhlif lî khairan minhâ* (Verily to Allâh we belong and unto Him is our return. O Allâh, reward me for my affliction and compensate me with something better) - but Allâh will reward him for his affliction and compensate him with something better.'"

She said: "When Abû Salamah died, I said what the Messenger of Allâh ﷺ enjoined me to say, and Allâh compensated me with someone better than him, the Messenger of Allâh ﷺ."

[٢١٢٧] ٤-(....) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سَعْدِ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ كَثِيرِ بْنِ أَفْلَحَ قَالَ: سَمِعْتُ ابْنَ سَفِينَةَ يُحَدِّثُ، أَنَّهُ سَمِعَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ! أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا - إِلَّا أَجَرَهُ اللهُ فِي مُصِيبَتِهِ، وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا».

قَالَتْ: فَلَمَّا تُوُفِّيَ أَبُو سَلَمَةَ، قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللهِ ﷺ، فَأَخْلَفَ اللهُ لِي خَيْرًا مِنْهُ، رَسُولَ اللهِ ﷺ.

[2128] 5 - (...) It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: "I heard the Messenger of Allâh ﷺ say..." a *Hadîth* similar to that of Abû Usâmah. And he added: "She said: 'When Abû Salamah died, I said: "Who is better than Abû Salamah, the Companion of the Messenger of Allâh ﷺ?" Then Allâh caused me to say it, and I said it.'" She said: "Then I married the Messenger of Allâh ﷺ."

[٢١٢٨] ٥-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي عُمَرُ يَعْنِي ابْنَ كَثِيرٍ عَنِ ابْنِ سَفِينَةَ مَوْلَىٰ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ، بِمِثْلِ حَدِيثِ أَبِي أُسَامَةَ - وَزَادَ: قَالَتْ: فَلَمَّا تُوُفِّيَ ابو سَلَمَةَ قُلْتُ: مَنْ خَيْرٌ مِنْ أَبِي سَلَمَةَ صَاحِبِ رَسُولِ

الله ﷺ؟ ثُمَّ عَزَمَ اللهُ لِي فَقُلْتُهَا. قَالَتْ: فَتَزَوَّجْتُ رَسُولَ اللهِ ﷺ.

Chapter 3. What Is To Be Said In The Presence Of The Sick And The Dying

(المعجم ٣) - (بَابُ ما يقال عند المريض والميت) (التحفة ٣)

[2129] 6 - (919) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said: 'If you are in the presence of one who is sick or dying, then say good things, for the Angels say *Âmîn* to whatever you say.'" She said: "When Abû Salamah died, I came to the Prophet ﷺ and said: 'O Messenger of Allâh, Abû Salamah has died.' He said: 'Say: *Allâhummaghfilî wa lahu, wa a'qibnî minhu 'uqbâ ḥasanah* (O Allâh, forgive me and him, and compensate me with something good.) She said: "I said it, and Allâh compensated me with someone who was better than him, Muḥammad ﷺ."

[٢١٢٩] ٦-(٩١٩) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا حَضَرْتُمُ الْمَرِيضَ، أَوِ الْمَيِّتَ، فَقُولُوا خَيْرًا، فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُونَ عَلَىٰ مَا تَقُولُونَ». قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ أَبَا سَلَمَةَ قَدْ مَاتَ قَالَ: «قُولِي: اللَّهُمَّ! اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عُقْبَىٰ حَسَنَةً». قَالَتْ: فَقُلْتُ، فَأَعْقَبَنِيَ اللهُ مَنْ هُوَ خَيْرٌ لِي مِنْهُ، مُحَمَّدًا ﷺ.

Chapter 4. Closing The Eyes Of The Deceased And Supplicating For Him, When He Dies

(المعجم ٤) - (بَابٌ في إغماض الميت والدعاء له، إذا حُضر) (التحفة ٤)

[2130] 7 - (920) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ entered upon Abû Salamah and his eyes were fixed open. He closed them, then he said: 'When the soul is taken, the sight follows it.' Some

[٢١٣٠] ٧-(٩٢٠) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ،

of his family wailed and he said: 'Do not pray against yourselves except for good things, for the Angels say *Âmîn* to whatever you say.' Then he said: 'O Allâh, forgive Abû Salamah and raise him in status among those who are guided, and take care of his family who are left behind. Forgive us and him, O Lord of the Worlds, and make his grave spacious for him, and illuminate it for him.'"

عَنْ أُمِّ سَلَمَةَ قَالَتْ: دَخَلَ رَسُولُ اللهِ ﷺ عَلَىٰ أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ، فَأَغْمَضَهُ، ثُمَّ قَالَ: «إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ». فَضَجَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ: «لَا تَدْعُوا عَلَىٰ أَنْفُسِكُمْ إِلَّا بِخَيْرٍ، فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُونَ عَلَىٰ مَا تَقُولُونَ». ثُمَّ قَالَ: «اللّٰهُمَّ! اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ! وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ»

[2131] 8 - (...) Khâlid Al-Ḥadhdhâ' narrated a similar report (as no. 213) with this chain, except that he said: "Take care of what he has left behind." And Khâlid Al-Ḥadhdhâ' said: "And there was a seventh thing which I have forgotten."

[٢١٣١] ٨-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ مُوسَى الْقَطَّانُ الْوَاسِطِيُّ: حَدَّثَنَا الْمُثَنَّىٰ بْنُ مُعَاذِ بْنِ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ الْحَسَنِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ بِهٰذَا الْإِسْنَادِ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: «وَأَخْلِفْهُ فِي تَرِكَتِهِ». وَقَالَ: «اللّٰهُمَّ! أَوْسِعْ لَهُ فِي قَبْرِهِ» وَلَمْ يَقُلِ: «افْسَحْ [له]». - وَزَادَ: قَالَ خَالِدٌ الْحَذَّاءُ: وَدَعْوَةٌ أُخْرَىٰ سَابِعَةٌ نُسِيتُهَا.

Chapter 5. The Upward Gaze Of The Deceased Follows His Soul

(المعجم ٥) - (بَابٌ فِي شخوص بصر الميت يتبع نفسه) (التحفة ٥)

[2132] 9 - (921) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do you not see that when a person dies, his eyes look

[٢١٣٢] ٩-(٩٢١) وحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنِ الْعَلَاءِ بْنِ يَعْقُوبَ قَالَ:

upward?' They said: 'Yes.' He said: 'That is when his sight follows his soul.'"

أَخْبَرَنِي أَبِي أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَمْ تَرَوْا الْإِنْسَانَ إِذَا مَاتَ شَخَصَ بَصَرُهُ؟» قَالُوا: بَلَىٰ قَالَ: «فَذَٰلِكَ حِينَ يَتْبَعُ بَصَرُهُ نَفْسَهُ».

[2133] **(...)** It was narrated from Al-'Alâ' with this chain (a similar *Hadîth* as no. 2132).

[٢١٣٣] **حَدَّثَنَاه** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ عَنِ الْعَلَاءِ بِهَٰذَا الْإِسْنَادِ.

Chapter 6. Crying For The Deceased

(المعجم ٦) - (بَابُ البكاء على الميت) (التحفة ٦)

[2134] **10 - (922)** Umm Salamah said: "When Abû Salamah died, I said: 'He is a stranger in a strange land. I will cry for him in a manner that will be spoken of.' I had prepared myself to cry for him, and a woman came from the upper part of Al-Madînah to help me. The Messenger of Allâh ﷺ met her and said: 'Do you want to admit the *Shaitân* to a house from which Allâh has expelled him?' - twice, so I refrained from crying and I did not cry."

[٢١٣٤] **١٠-(٩٢٢)** **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ - عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: قَالَتْ أُمُّ سَلَمَةَ: لَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ: غَرِيبٌ وَفِي أَرْضِ غُرْبَةٍ، لَأَبْكِيَنَّهُ بُكَاءً يُتَحَدَّثُ عَنْهُ، فَكُنْتُ قَدْ تَهَيَّأْتُ لِلْبُكَاءِ عَلَيْهِ، إِذْ أَقْبَلَتِ امْرَأَةٌ مِنَ الصَّعِيدِ تُرِيدُ أَنْ تُسْعِدَنِي، فَاسْتَقْبَلَهَا رَسُولُ اللهِ ﷺ فَقَالَ: «أَتُرِيدِينَ أَنْ تُدْخِلِي الشَّيْطَانَ بَيْتًا أَخْرَجَهُ اللهُ مِنْهُ؟» مَرَّتَيْنِ، فَكَفَفْتُ عَنِ الْبُكَاءِ فَلَمْ أَبْكِ.

[2135] **11 - (923)** It was narrated that Usâmah bin Zaid said: "We were with the Prophet ﷺ and one of his daughters sent word to him, calling him and

[٢١٣٥] **١١-(٩٢٣)** **حَدَّثَنِي** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ أَبِي

informing him that a child of hers - or a son of hers - was dying. He said to the messenger: 'Go back to her and tell her that to Allâh belongs that which He has taken, and to Him belongs what He gives, and everything has an appointed time with Him. Tell her to be patient and seek reward.' Then the messenger came back and said: 'She is adjuring you to come to her.' The Prophet ﷺ got up, and Sa'd bin 'Ubâdah and Mu'â<u>dh</u> bin Jabal got up with him, and I went with them. The child was lifted up to him and his soul was rattling like water poured into a waterskin. His eyes filled with tears and Sa'd said to him: 'What is this, O Messenger of Allâh?' He said: 'This is compassion that Allâh has instilled in the hearts of His slaves. Allâh only shows mercy to the merciful ones among His slaves.'"

عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَأَرْسَلَتْ إِلَيْهِ إِحْدَىٰ بَنَاتِهِ تَدْعُوهُ، وَتُخْبِرُهُ أَنَّ صَبِيًّا لَهَا - أَوِ ابْنًا لَهَا - فِي الْمَوْتِ. فَقَالَ لِلرَّسُولِ: «ارْجِعْ إِلَيْهَا، فَأَخْبِرْهَا: أَنَّ لِلّٰهِ مَا أَخَذَ وَلَهُ مَا أَعْطَىٰ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَمُرْهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ». فَعَادَ الرَّسُولُ فَقَالَ: إِنَّهَا قَدْ أَقْسَمَتْ لَتَأْتِيَنَّهَا، قَالَ: فَقَامَ النَّبِيُّ ﷺ، وَقَامَ مَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ، وَانْطَلَقْتُ مَعَهُمْ، فَرُفِعَ إِلَيْهِ الصَّبِيُّ وَنَفْسُهُ تَقَعْقَعُ كَأَنَّهَا فِي شَنَّةٍ، فَفَاضَتْ عَيْنَاهُ، فَقَالَ لَهُ سَعْدٌ: مَا هٰذَا؟ يَا رَسُولَ اللهِ! قَالَ: «هٰذِهِ رَحْمَةٌ، جَعَلَهَا اللهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللهُ مِنْ عِبَادِهِ الرُّحَمَاءَ».

[2136] **(...)** It was narrated from "Âṣim Al-Aḥwal with this chain (a similar *<u>Hadîth</u>* as no. 2135), but the *<u>Hadîth</u>* of Ḥammâd is more complete and longer.

[٢١٣٦] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعًا عَنْ عَاصِمٍ الْأَحْوَلِ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ حَدِيثَ حَمَّادٍ أَتَمُّ وَأَطْوَلُ.

[2137] **12 - (924)** It was narrated that 'Abdullâh bin

[٢١٣٧] ١٢-(٩٢٤) **حَدَّثَنَا** يُونُسُ ابْنُ عَبْدِ الْأَعْلَى الصَّدَفِيُّ وَعَمْرُو بْنُ

'Umar said: "Sa'd bin 'Ubâdah fell sick and the Messenger of Allâh ﷺ came to visit him with 'Abdur-Raḥmân bin 'Awf, Sa'd bin Abî Waqqâṣ and 'Abdullâh bin Mas'ûd. When he entered upon him, he found him unconscious and he said: 'Has he died?' They said: 'No, O Messenger of Allâh.' The Messenger of Allâh ﷺ wept, and when the people saw the Messenger of Allâh ﷺ weeping, they also wept. He said: 'Have you not heard? Allâh does not punish for the tears of the eye or the grief of the heart, rather He punishes for this' - and he pointed to his tongue - 'or shows mercy (because of it).'"

سَوَّادٍ الْعَامِرِيُّ قَالَا: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ الْحَارِثِ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: اشْتَكَىٰ سَعْدُ بْنُ عُبَادَةَ شَكْوَىٰ لَهُ، فَأَتَىٰ رَسُولُ اللهِ ﷺ يَعُودُهُ مَعَ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ وَعَبْدِ اللهِ بْنِ مَسْعُودٍ فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِي غَشِيَّةٍ فَقَالَ: «أَقَدْ قَضَىٰ؟» قَالُوا: لَا، يَا رَسُولَ اللهِ! فَبَكَىٰ رَسُولُ اللهِ ﷺ، فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ رَسُولِ اللهِ ﷺ بَكَوْا فَقَالَ: «أَلَا تَسْمَعُونَ؟ إِنَّ اللهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلَا بِحُزْنِ الْقَلْبِ، وَلَٰكِنْ يُعَذِّبُ بِهَٰذَا - وَأَشَارَ إِلَىٰ لِسَانِهِ - أَوْ يَرْحَمُ».

Chapter 7. Visiting The Sick

(المعجم ٧) - (بَابٌ فِي عيادة المرضى) (التحفة ٧)

[2138] 13 - (925) It was narrated that 'Abdullâh bin 'Umar said: "We were sitting with the Messenger of Allâh ﷺ when a man from among the Anṣâr came to him and greeted him with *Salâm*, then the *Anṣârî* turned and left. The Messenger of Allâh ﷺ said: 'O brother of the *Anṣâr*, how is my brother Sa'd bin 'Ubâdah?' He said: 'He is better.' The Messenger of Allâh

[٢١٣٨] ١٣-(٩٢٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عُمَارَةَ يَعْنِي ابْنَ غَزِيَّةَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ بْنِ الْمُعَلَّىٰ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللهِ ﷺ، إِذْ جَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَسَلَّمَ عَلَيْهِ، ثُمَّ أَدْبَرَ الْأَنْصَارِيُّ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا

ﷺ said: 'Who among you will visit him?' He stood up and we stood up with him, and we were more than ten, none of us wearing shoes, *Khuffs*, caps or shirts, and we walked in that barren land until we came to him. His family withdrew from around him so that the Messenger of Allâh ﷺ and his Companions who were with him could draw close to him."

أَخَا الْأَنْصَارِ! كَيْفَ أَخِي سَعْدُ بْنُ عُبَادَةَ؟» فَقَالَ: صَالِحٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَعُودُهُ مِنْكُمْ؟» فَقَامَ وَقُمْنَا مَعَهُ، وَنَحْنُ بِضْعَةَ عَشَرَ، مَا عَلَيْنَا نِعَالٌ وَلَا خِفَافٌ وَلَا قَلَانِسُ وَلَا قُمُصٌ، نَمْشِي فِي تِلْكَ السِّبَاخِ حَتَّىٰ جِئْنَاهُ، فَاسْتَأْخَرَ قَوْمُهُ مِنْ حَوْلِهِ، حَتَّىٰ دَنَا رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ الَّذِينَ مَعَهُ.

Chapter 8. Patience In Bearing Calamity When It First Strikes

(المعجم ٨) - (بَابٌ فِي الصبر على المصيبة عند الصدمة الأولى)

(التحفة ٨)

[2139] 14 - (926) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Patience is when calamity first strikes.'"

[٢١٣٩] ١٤-(٩٢٦) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَىٰ».

[2140] 15 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ came to a woman who was crying for a son of hers and said to her: "Have *Taqqa*[1] of Allâh and be patient.' She said: 'What do you know of my affliction?' When he went away, it was said to her: 'That was the Messenger of Allâh ﷺ,' and she was mortally shocked.

[٢١٤٠] ١٥-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا شُعْبَةُ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ ابْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ ﷺ أَتَىٰ عَلَىٰ امْرَأَةٍ تَبْكِي عَلَىٰ صَبِيٍّ لَهَا، فَقَالَ لَهَا: «اتَّقِي اللهَ وَاصْبِرِي» فَقَالَتْ: وَمَا تُبَالِي بِمُصِيبَتِي؟ فَلَمَّا ذَهَبَ، قِيلَ لَهَا: إِنَّهُ

[1] *Taqqai*- Refraining from transgressing the bounds.

She came to his door, and did not find any doorkeeper there. She said: 'O Messenger of Allâh, I did not recognize you.' He said: 'Patience is when calamity first strikes.'"

رَسُولُ اللهِ ﷺ، فَأَخَذَهَا مِثْلُ الْمَوْتِ، فَأَتَتْ بَابَهُ، فَلَمْ تَجِدْ عَلَىٰ بَابِهِ بَوَّابِينَ فَقَالَتْ: يَا رَسُولَ اللهِ! لَمْ أَعْرِفْكَ فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ أَوَّلِ صَدْمَةٍ» أَوْ قَالَ: «عِنْدَ أَوَّلِ الصَّدْمَةِ».

[2141] (...) Shu'bah narrated a *Hadîth* similar to that of 'Uthmân bin 'Umar (no. 2140) with this chain. In the *Hadîth* of 'Abdus-Samad it says: "The Prophet ﷺ passed by a woman at a grave."

[٢١٤١] (...) وحَدَّثَناه يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو؛ وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالُوا جَمِيعًا: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ عُثْمَانَ ابْنِ عُمَرَ، بِقِصَّتِهِ - وَفِي حَدِيثِ عَبْدِ الصَّمَدِ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ عِنْدَ قَبْرٍ.

Chapter 9. The Deceased Is Tormented Because Of His Family's Crying For Him

(المعجم ٩) - (بَابُ الميت يعذب ببكاء أهله عليه) (التحفة ٩)

[2142] 16 - (927) It was narrated from 'Abdullâh that Hafsah cried for 'Umar and he said: "Take it easy, O my daughter." Do you not know that the Messenger of Allâh ﷺ said: "The deceased is tormented because of his family's crying for him."?

[٢١٤٢] ١٦-(٩٢٧) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنِ ابْنِ بِشْرٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ - عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ قَالَ: حَدَّثَنَا نَافِعٌ عَنْ عَبْدِ اللهِ؛ أَنَّ حَفْصَةَ بَكَتْ عَلَىٰ عُمَرَ

فَقَالَ: مَهْلًا يَا بُنَيَّةُ! أَلَمْ تَعْلَمِي أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ؟». [انظر: ٢١٤٩ ت: ٩٢٧]

[2143] 17 - (...) It was narrated from 'Umar that the Prophet ﷺ said: "The deceased is tormented in his grave because of wailing for him."

[٢١٤٣] ١٧-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ».

[2144] (...) It was narrated from 'Umar (with a different chain) that the Prophet ﷺ said: "The deceased is tormented in his grave because of wailing for him."

[٢١٤٤] (...) **وحَدَّثَنَاه** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ».

[2145] 18 - (...) It was narrated that Ibn 'Umar said: "When 'Umar was stabbed, he lost consciousness and they wailed for him. When he came round he said: 'Do you not know that the Messenger of Allâh ﷺ said: "The deceased is tormented because of the crying of the living."?

[٢١٤٥] ١٨-(...) **وحَدَّثَنِي** عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَمَّا طُعِنَ عُمَرُ أُغْمِيَ عَلَيْهِ، فَصِيحَ عَلَيْهِ، فَلَمَّا أَفَاقَ قَالَ: أَمَا عَلِمْتُمْ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ»؟.

[2146] 19 - (...) It was narrated from Abû Burdah that his father said: "When 'Umar was attacked, Suhaib started saying: 'O my brother!' 'Umar said to him: 'O

[٢١٤٦] ١٩-(...) **حَدَّثَنِي** عَلِيُّ ابْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ:

Ṣuhaib, do you not know that the Messenger of Allâh ﷺ said: The deceased is tormented because of the crying of the living.""?

لَمَّا أُصِيبَ عُمَرُ، جَعَلَ صُهَيْبٌ يَقُولُ: وَاأَخَاهْ! فَقَالَ لَهُ عُمَرُ: يَا صُهَيْبُ! أَمَا عَلِمْتَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ»؟.

[2147] 20 - (...) It was narrated that Abû Mûsâ said: "When 'Umar was attacked, Ṣuhaib came from his house and entered upon 'Umar. He stood by his side, crying. 'Umar said to him: 'What are you crying for? Are you crying for me?' He said: 'Yes, by Allâh, it is for you I am crying, O Commander of the Believers.' He said: 'By Allâh, you know that the Messenger of Allâh ﷺ said: Whoever is cried for is tormented.'"

He said:[1] "I mentioned that to Mûsâ bin Ṭalḥah and he said: 'Âishah used to say: That applied only to the Jews.

[٢١٤٧] ٢٠-(...) وَحَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ: أَخْبَرَنَا شُعَيْبُ بْنُ صَفْوَانَ أَبُو يَحْيَىٰ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَىٰ، عَنْ أَبِي مُوسَىٰ قَالَ: لَمَّا أُصِيبَ عُمَرُ أَقْبَلَ صُهَيْبٌ مِنْ مَنْزِلِهِ، حَتَّىٰ دَخَلَ عَلَىٰ عُمَرَ، فَقَامَ بِحِيَالِهِ يَبْكِي، فَقَالَ لَهُ عُمَرُ: عَلَامَ تَبْكِي؟ أَعَلَيَّ تَبْكِي؟ قَالَ: إِي، وَاللهِ! لَعَلَيْكَ أَبْكِي يَا أَمِيرَ الْمُؤْمِنِينَ! فَقَالَ: وَاللهِ! لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ يُبْكَىٰ عَلَيْهِ يُعَذَّبُ».

قَالَ: فَذَكَرْتُ ذَلِكَ لِمُوسَى بْنِ طَلْحَةَ فَقَالَ: كَانَتْ عَائِشَةُ تَقُولُ: إِنَّمَا كَانَ أُولَئِكَ الْيَهُودَ.

[2148] 21 - (...) It was narrated from Anas that when 'Umar bin Al-Khaṭṭâb was stabbed, Ḥafṣah lamented for him. He said: "O Ḥafṣah, did you not hear the Messenger of Allâh ﷺ say: 'The one who is lamented for will be

[٢١٤٨] ٢١-(...) وحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، لَمَّا طُعِنَ، عَوَّلَتْ عَلَيْهِ حَفْصَةُ فَقَالَ: يَا حَفْصَةُ! أَمَا سَمِعْتِ

[1] That is 'Abdul-Malik bin 'Umair, one of the narrators.

tormented.'? And Ṣuhaib lamented for him, and 'Umar said: 'O Ṣuhaib, do you not know that: 'the one who is lamented for will be tormented.'?"

رَسُولَ اللهِ ﷺ يَقُولُ: «الْمُعَوَّلُ عَلَيْهِ يُعَذَّبُ؟» وَعَوَّلَ عَلَيْهِ صُهَيْبٌ، فَقَالَ عُمَرُ: يَا صُهَيْبُ! أَمَا عَلِمْتَ «أَنَّ الْمُعَوَّلَ عَلَيْهِ يُعَذَّبُ»؟.

[2149] 22 - (928) It was narrated from Ayyûb that 'Abdullâh bin Abî Mulaikah said: "I was sitting beside Ibn 'Umar, and we were waiting for the funeral of Umm Abân bint 'Uthmân. 'Amr bin 'Uthmân was also present. Ibn 'Abbâs came, led by a guide, who told him where Ibn 'Umar was. He came and sat beside me, so I was between them, and we heard a voice from inside the house. Ibn 'Umar said - as if hinting to 'Amr to get up and tell them not to do that - 'I heard the Messenger of Allâh ﷺ say: "The deceased is tormented because of the crying of his family."' He said: And 'Abdullâh understood it as general in meaning.'"

[٢١٤٩] ٢٢-(٩٢٨) حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ: حَدَّثَنَا أَيُّوبُ عَنْ عَبْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ قَالَ: كُنْتُ جَالِسًا إِلَىٰ جَنْبِ ابْنِ عُمَرَ، وَنَحْنُ نَنْتَظِرُ جَنَازَةَ أُمِّ أَبَانَ بِنْتِ عُثْمَانَ، وَعِنْدَهُ عَمْرُو بْنُ عُثْمَانَ، فَجَاءَ ابْنُ عَبَّاسٍ يَقُودُهُ قَائِدٌ، فَأُرَاهُ أَخْبَرَهُ بِمَكَانِ ابْنِ عُمَرَ، فَجَاءَ حَتَّىٰ جَلَسَ إِلَىٰ جَنْبِي فَكُنْتُ بَيْنَهُمَا، فَإِذَا صَوْتٌ مِنَ الدَّارِ، فَقَالَ ابْنُ عُمَرَ- كَأَنَّهُ يَعْرِضُ عَلَىٰ عَمْرٍو أَنْ يَقُومَ فَيَنْهَاهُمْ -: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ» قَالَ: فَأَرْسَلَهَا عَبْدُ اللهِ مُرْسَلَةً. [انظر: ٢١٥٠ ت: ٩٢٨]

(927) Ibn 'Abbâs said: "We were with the Commander of the Believers 'Umar bin Al-Khaṭṭâb until we came to Al-Baidâ', where we found a man sitting in the shade of a tree. He said to me: 'Go and find out for me who that man is.' I went and found that it was Ṣuhaib. I came back to him and said: 'You told me to find out for you who that man is;

(٩٢٧) فَقَالَ ابْنُ عَبَّاسٍ: كُنَّا مَعَ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ بْنِ الْخَطَّابِ، حَتَّىٰ إِذَا كُنَّا بِالْبَيْدَاءِ، إِذَا هُوَ بِرَجُلٍ نَازِلٍ فِي ظِلِّ شَجَرَةٍ فَقَالَ لِي: اذْهَبْ فَاعْلَمْ لِي مَنْ ذٰلِكَ الرَّجُلُ، فَذَهَبْتُ فَإِذَا هُوَ صُهَيْبٌ، فَرَجَعْتُ إِلَيْهِ فَقُلْتُ: إِنَّكَ أَمَرْتَنِي أَنْ أَعْلَمَ لَكَ، مَنْ ذٰلِكَ الرَّجُلُ، وَإِنَّهُ صُهَيْبٌ قَالَ:

it is Ṣuhaib.' He said: 'Tell him to join us.' I said: 'He has his family with him.' He said: 'Even if he has his family with him" - and perhaps Ayyûb said: Tell him to join us. - When we came to Al-Madînah, it was not long before the Commander of the Believers was attacked. Ṣuhaib came, saying: 'O my brother, O my friend!' 'Umar said: 'Do you not know,' or 'have you not heard' - Ayyûb said: 'You do not know,' or 'you have not heard' - 'that the Messenger of Allâh ﷺ said: The deceased is tormented because of some of his family's crying."'

He said: 'Abdullâh understood it as general in meaning, but 'Umar said: "some of it."

(929) I got up and entered upon 'Âishah, and I told her what Ibn 'Umar had said. She said: "No, by Allâh, the Messenger of Allâh ﷺ did not say: 'The deceased is tormented because of the crying of anyone.' Rather he said: 'Allâh increases the torment of the disbeliever because of his family's crying. And indeed Allâh makes (whom He wills) laugh, and makes (whom He wills) weep. "And no bearer of burdens shall bear another's burden....." '"[1]

Ayyûb said: "Ibn Abî Mulaikah said: 'Al-Qâsim bin Muḥammad told me: "When 'Âishah heard what 'Umar and Ibn 'Umar had

مُرْهُ فَلْيَلْحَقْ بِنَا، فَقُلْتُ: إِنَّ مَعَهُ أَهْلَهُ، قَالَ: وَإِنْ كَانَ مَعَهُ أَهْلُهُ - وَرُبَّمَا قَالَ أَيُّوبُ: مُرْهُ فَلْيَلْحَقْ بِنَا - فَلَمَّا قَدِمْنَا الْمَدِينَةَ لَمْ يَلْبَثْ أَمِيرُ الْمُؤْمِنِينَ أَنْ أُصِيبَ، فَجَاءَ صُهَيْبٌ يَقُولُ: وَاأَخَاهُ! وَاصَاحِبَاهُ! فَقَالَ عُمَرُ: أَلَمْ تَعْلَمْ، أَوْ لَمْ تَسْمَعْ - قَالَ أَيُّوبُ: أَوْ قَالَ: أَوَ لَمْ تَعْلَمْ، أَوَ لَمْ تَسْمَعْ - أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ». [راجع: ٢١٤٢]

قَالَ: فَأَمَّا عَبْدُ اللهِ فَأَرْسَلَهَا مُرْسَلَةً، وَأَمَّا عُمَرُ فَقَالَ: بِبَعْضٍ.

(٩٢٩) فَقُمْتُ فَدَخَلْتُ عَلَىٰ عَائِشَةَ، فَحَدَّثْتُهَا بِمَا قَالَ ابْنُ عُمَرَ: فَقَالَتْ: لَا، وَاللهِ! مَا قَالَهُ رَسُولُ اللهِ ﷺ قَطُّ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَحَدٍ» وَلٰكِنَّهُ قَالَ: «إِنَّ الْكَافِرَ يَزِيدُهُ اللهُ بِبُكَاءِ أَهْلِهِ عَذَابًا، وَإِنَّ اللهَ لَهُوَ أَضْحَكَ وَأَبْكَىٰ، ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾» [فاطر ١٨].

قَالَ أَيُّوبُ: قَالَ ابْنُ أَبِي مُلَيْكَةَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ قَالَ: لَمَّا بَلَغَ عَائِشَةَ قَوْلُ عُمَرَ وَابْنِ عُمَرَ قَالَتْ: إِنَّكُمْ

[1] *Fâṭir* 35:18.

said, she said: 'You are narrating to me from two who are not liars and are not to be suspected of being liars, but one may mishear.'"

لَتُحَدِّثُونِّي عَنْ غَيْرِ كَاذِبَيْنِ وَلَا مُكَذَّبَيْنِ، وَلٰكِنَّ السَّمْعَ يُخْطِيءُ. [انظر: ٢١٥٠]

[2150] 23 - (928) 'Abdullâh bin Abî Mulaikah said: "A daughter of 'Uthmân bin 'Affân died in Makkah and we came to attend her funeral. It was also attended by Ibn 'Umar and Ibn 'Abbâs, and I was sitting between them. I sat beside one of them, then the other came and sat beside me. 'Abdullâh bin 'Umar said to 'Amr bin 'Uthmân, who was opposite him: 'Why don't you tell them not to cry? For the Messenger of Allâh ﷺ said: The deceased is tormented because of the crying of his family for him.'"

[٢١٥٠] ٢٣-(٩٢٨) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ وعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ أَبِي مُلَيْكَةَ قَالَ: تُوُفِّيَتْ بِنْتٌ لِعُثْمَانَ بْنِ عَفَّانَ بِمَكَّةَ قَالَ: فَجِئْنَا لِنَشْهَدَهَا، قَالَ: فَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ قَالَ: وَإِنِّي لَجَالِسٌ بَيْنَهُمَا قَالَ: جَلَسْتُ إِلَىٰ أَحَدِهِمَا ثُمَّ جَاءَ الْآخَرُ فَجَلَسَ إِلَىٰ جَنْبِي فَقَالَ: عَبْدُ اللهِ ابْنُ عُمَرَ لِعَمْرِو بْنِ عُثْمَانَ، وَهُوَ مُوَاجِهُهُ: أَلَا تَنْهَىٰ عَنِ الْبُكَاءِ؟ فَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

[راجع: ٢١٤٩ ت: ٩٢٩]

(927) - Ibn 'Abbâs said: "'Umar used to say that sometimes." Then he narrated: "I set out with 'Umar from Makkah, then when we were in Al-Baidâ', we saw a party of riders in the shade of a tree. He said: 'Go and see who these riders are.' I looked and saw that it was Ṣuhaib. I told him and he said: 'Call him to me.' So I went back to Ṣuhaib and said: 'Go and join the Commander of the Believers.' When 'Umar was

(٩٢٧) فَقَالَ ابْنُ عَبَّاسٍ: قَدْ كَانَ عُمَرُ يَقُولُ بَعْضَ ذَلِكَ، ثُمَّ حَدَّثَ فَقَالَ: صَدَرْتُ مَعَ عُمَرَ مِنْ مَكَّةَ، حَتَّىٰ إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرَكْبٍ تَحْتَ ظِلِّ شَجَرَةٍ، فَقَالَ: اذْهَبْ فَانْظُرْ مَنْ هٰؤُلَاءِ الرَّكْبُ؟ فَنَظَرْتُ فَإِذَا هُوَ صُهَيْبٌ قَالَ: فَأَخْبَرْتُهُ، فَقَالَ: ادْعُهُ لِي، قَالَ: فَرَجَعْتُ إِلَىٰ صُهَيْبٍ، فَقُلْتُ: ارْتَحِلْ فَالْحَقْ أَمِيرَ

attacked, Ṣuhaib came in crying and saying: 'O my brother, O my friend!' 'Umar said: 'O Ṣuhaib, are you crying for me, when the Messenger of Allâh ﷺ said: The deceased is tormented because of some of his family's crying for him.'"?

الْمُؤْمِنِينَ، فَلَمَّا أَنْ أُصِيبَ عُمَرُ، دَخَلَ صُهَيْبٌ يَبْكِي يَقُولُ: وَاأَخَاهْ! وَاصَاحِبَاهْ! فَقَالَ عُمَرُ: يَا صُهَيْبُ! أَتَبْكِي عَلَيَّ؟ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ».

(929) - Ibn 'Abbâs said: "When 'Umar died, I told 'Âishah about that and she said: 'May Allâh have mercy on 'Umar. No, by Allâh, the Messenger of Allâh ﷺ did not say: 'Allâh torments the believer because of the crying of anyone.' Rather he said: 'Allâh increases the torment of the disbeliever because of his family's crying for him.' And 'Âishah said: 'The Qur'ân is sufficient for you: ...And no bearer of burdens shall bear another's burden."[1] At that, Ibn 'Abbâs said: "And Allâh makes (whom He wills) laugh, and makes (whom He wills) weep."

Ibn Abî Mulaikah said: "By Allâh, Ibn 'Umar did not say anything."

(٩٢٩) فَقَالَ ابنُ عَبَّاسٍ: فَلَمَّا مَاتَ عُمَرُ ذَكَرْتُ ذَلِكَ لِعَائِشَةَ فَقَالَتْ: يَرْحَمُ اللهُ عُمَرَ، لَا وَاللهِ! مَا حَدَّثَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يُعَذِّبُ الْمُؤْمِنَ بِبُكَاءِ أَحَدٍ» وَلَكِنْ قَالَ: «إِنَّ اللهَ يَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ». قَالَ: وَقَالَتْ عَائِشَةُ: وَحَسْبُكُمُ الْقُرْآنُ: ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [فاطر:١٨]. قَالَ: وَقَالَ ابْنُ عَبَّاسٍ عِنْدَ ذَلِكَ: وَاللهُ أَضْحَكَ وَأَبْكَىٰ.

قَالَ ابْنُ أَبِي مُلَيْكَةَ: فَوَاللهِ! مَا قَالَ ابْنُ عُمَرَ مِنْ شَيْءٍ. [راجع: ٢١٤٩ ت: ٩٢٩]

[2151] (...) It was narrated from 'Amr, from Ibn Abî Mulaikah who said: "We were at the funeral of Abân bint 'Uthmân..." and he quoted the *Ḥadîth* (no. 2150), but he did not say that the *Ḥadîth* was narrated from 'Umar,

[٢١٥١] (...) حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ ابْنُ بِشْرٍ: حَدَّثَنَا سُفْيَانُ: قَالَ [حدثنا] عَمْرٌو عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كُنَّا فِي جِنَازَةِ أُمِّ أَبَانَ بِنْتِ عُثْمَانَ، وَسَاقَ الْحَدِيثَ، وَلَمْ يَنُصَّ رَفْعَ الْحَدِيثِ عَنْ

[1] *Fâṭir* 35:18.

from the Prophet ﷺ, as was stated by Ayyûb and Ibn Juraij, and their *Hadîth* is more complete than the *Hadîth* of 'Amr.

عُمَرَ عَنِ النَّبِيِّ ﷺ، كَمَا نَصَّهُ أَيُّوبُ وَابْنُ جُرَيْجٍ، وَحَدِيثُهُمَا أَتَمُّ مِنْ حَدِيثِ عَمْرٍو.

[2152] 24 - (930) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "The deceased is tormented because of the crying of the living."

[٢١٥٢] ٢٤-(٩٣٠) وحَدَّثَني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، أَنَّ سَالِمًا حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ».

[2153] 25 - (931) It was narrated from Hishâm bin 'Urwah that his father said: "Mention was made in the presence of 'Âishah of what Ibn 'Umar said, that the deceased is tormented because of his family's crying for him. She said: 'May Allâh have mercy on Abû 'Abdur-Rahmân, he heard something but did not memorize it properly. Rather the funeral of a Jew passed by the Messenger of Allâh ﷺ and they were crying for him, and he said: "You are crying and he is being tormented."

[٢١٥٣] ٢٥-(٩٣١) وحَدَّثَنَا خَلَفُ ابْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، جَمِيعًا عَنْ حَمَّادٍ - قَالَ خَلَفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ قَوْلُ ابْنِ عُمَرَ: الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ فَقَالَتْ: يَرْحَمُ اللهُ أَبَا عَبْدِ الرَّحْمَٰنِ، سَمِعَ شَيْئًا فَلَمْ يَحْفَظْ، إِنَّمَا مَرَّتْ عَلَىٰ رَسُولِ اللهِ ﷺ جَنَازَةُ يَهُودِيٍّ، وَهُمْ يَبْكُونَ عَلَيْهِ فَقَالَ: «أَنْتُمْ تَبْكُونَ، وَإِنَّهُ لَيُعَذَّبُ».

[2154] 26 - (932) It was narrated from Hishâm that his father said: "It was mentioned in the presence of 'Âishah that Ibn 'Umar attributed to the Prophet ﷺ (the words): 'The deceased is tormented in his gave because of his family's crying (for him).' She

[٢١٥٤] ٢٦-(٩٣٢) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ، أَنَّ ابْنَ عُمَرَ يَرْفَعُ إِلَىٰ النَّبِيِّ ﷺ: «إِنَّ الْمَيِّتَ يُعَذَّبُ فِي قَبْرِهِ بِبُكَاءِ أَهْلِهِ [عَلَيْهِ]». فَقَالَتْ:

said: 'He was mistaken; rather the Messenger of Allâh ﷺ said: "He is being tormented because of his faults or sins, while his family are crying for him." This is like his saying: "The Messenger of Allâh ﷺ stood over the well of Al-Qalîb on the Day of Badr, in which the slain idolators of Badr were, and said what he said to them: 'They hear what I am saying.' He was mistaken, rather he said: 'They realize that what I used to say to them is true.' Then she recited: "Verily, you cannot make the dead to hear."[1] "But you cannot make hear those who are in graves."'"[2]

He said: Meaning, when they had taken their places in Hell.

وَهِلَ، إِنَّما قَالَ رَسُولُ اللهِ ﷺ: «إِنَّهُ لَيُعَذَّبُ بِخَطِيئَتِهِ أَوْ بِذَنْبِهِ، وَإِنَّ أَهْلَهُ لَيَبْكُونَ عَلَيْهِ الْآنَ». وَذَاكَ مِثْلُ قَوْلِهِ: إِنَّ رَسُولَ اللهِ ﷺ قَامَ عَلَىٰ الْقَلِيبِ يَوْمَ بَدْرٍ، وَفِيهِ قَتْلَىٰ بَدْرٍ مِنَ الْمُشْرِكِينَ، فَقَالَ لَهُمْ مَا قَالَ: «إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ»، وَقَدْ وَهِلَ، إِنَّمَا قَالَ: «إِنَّهُمْ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقٌّ» ثُمَّ قَرَأَتْ: ﴿إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ﴾ [النمل: ٨٠]. ﴿وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِي ٱلْقُبُورِ﴾ [فاطر: ٢٢].

يَقُولُ: حِينَ تَبَوَّؤُوا مَقَاعِدَهُمْ مِنَ النَّارِ.

[2155]... - (...) Hishâm bin 'Urwah narrated with this chain a *Hadîth* similar to that of Abû Usâmah (no. 2154), but the *Hadîth* of Abû Usâmah is more complete.

[٢١٥٥] (...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ بِهَـٰذَا الْإِسْنَادِ، بِمَعْنَىٰ حَدِيثِ أَبِي أُسَامَةَ، وَحَدِيثُ أَبِي أُسَامَةَ أَتَمُّ.

[2156] 27 - (...) It was narrated that 'Amrah bint 'Abdur-Rahmân said that she heard 'Âishah - when she was told that 'Abdullâh bin 'Umar was saying that the deceased is tormented because of the crying of the living - say: "May Allâh forgive Abû 'Abdur-Rahmân. He did not tell a lie, but he forgot or was mistaken.

[٢١٥٦] ٢٧-(...) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيما قُرِىءَ عَلَيْهِ - عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَـٰنِ، أَنَّهَا أَخْبَرَتْهُ، أَنَّهَا سَمِعَتْ عَائِشَةَ، وَذُكِرَ لَهَا أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: إِنَّ الْمَيِّتَ

[1] *An-Naml* 27:80.
[2] *Fâtir* 35:22.

Rather the Messenger of Allâh ﷺ passed by a Jewish woman for whom they were crying, and he said: 'They are crying for her, but she is being tormented in her grave.'"

لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ، فَقَالَتْ عَائِشَةُ: يَغْفِرُ اللهُ لِأَبِي عَبْدِ الرَّحْمَٰنِ، أَمَا إِنَّهُ لَمْ يَكْذِبْ، وَلَكِنَّهُ نَسِيَ أَوْ أَخْطَأَ، إِنَّمَا مَرَّ رَسُولُ اللهِ ﷺ عَلَىٰ يَهُودِيَّةٍ يُبْكَىٰ عَلَيْهَا، فَقَالَ: «إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا، وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا».

[2157] 28 - (933) It was narrated that 'Alî bin Rabî'ah said: "The first one to be lamented in Al-Kûfah was Qarazah bin Ka'b, and Al-Mughîrah bin Shu'bah said: 'I heard the Messenger of Allâh ﷺ say: Whoever is lamented will be tormented by that lamentation on the Day of Resurrection.'"

[٢١٥٧] ٢٨-(٩٣٣) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سَعِيدِ بْنِ عُبَيْدٍ الطَّائِيِّ وَمُحَمَّدِ بنِ قَيْسٍ، عَنْ عَلِيِّ ابْنِ رَبِيعَةَ قَالَ: أَوَّلُ مَنْ نِيحَ عَلَيْهِ بِالْكُوفَةِ قَرَظَةُ بْنُ كَعْبٍ، فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ نِيحَ عَلَيْهِ فَإِنَّهُ يُعَذَّبُ، بِمَا نِيحَ عَلَيْهِ، يَوْمَ الْقِيَامَةِ».

[2158] (...) A similar report (as no. 2157) was narrated from 'Alî bin Rabî'ah Al-Asadî, from Al-Mughîrah bin Shu'bah, from the Prophet ﷺ.

[٢١٥٨] (...) **وحَدَّثَنِي** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الْأَسْدِيُّ عَنْ عَلِيِّ ابْنِ رَبِيعَةَ الْأَسْدِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[2159] (...) A similar report (as no. 2157) was narrated from 'Alî bin Rabî'ah Al-Asadî, from Al-Mughîrah bin Shu'bah, from the Prophet ﷺ.

[٢١٥٩] (...) **وحَدَّثَنَاه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ يَعْنِي الْفَزَارِيَّ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ الطَّائِيُّ عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

Chapter 10. Stern Warning Against Wailing

(المعجم ١٠) - (بَابُ التشديد في النياحة) (التحفة ١٠)

[2160] 29 - (934) Abû Mâlik Al-Ash'arî narrated that the Prophet ﷺ said: "There are four matters of the *Jâhiliyyah* among my *Ummah* that they will not abandon: Pride in one's nobility, slandering people's lineage, seeking rain by the stars, and wailing." And he said: "If the woman who wails does not repent before she dies, she will be raised on the Day of Resurrection wearing a garment of pitch and a chemise of scabs."

[٢١٦٠] **٢٩-(٩٣٤)** وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ؛ وَحَدَّثَنِي إِسْحَٰقُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ: - أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا أَبَانٌ: حَدَّثَنَا يَحْيَىٰ أَنَّ زَيْدًا حَدَّثَهُ، أَنَّ أَبَا سَلَّامٍ حَدَّثَهُ، أَنَّ أَبَا مَالِكٍ الْأَشْعَرِيَّ حَدَّثَهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهُنَّ: الْفَخْرُ فِي الْأَحْسَابِ، وَالطَّعْنُ فِي الْأَنْسَابِ، وَالِاسْتِسْقَاءُ بِالنُّجُومِ، وَالنِّيَاحَةُ». وَقَالَ: «النَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا، تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ، وَدِرْعٌ مِنْ جَرَبٍ».

[2161] 30 - (935) 'Amrah narrated that she heard 'Âishah say: "When news of the killing of Zaid bin Hârithah, Ja'far bin Abî Tâlib and 'Abdullâh bin Rawâhah reached the Messenger of Allâh ﷺ, the Messenger of Allâh ﷺ sat down and grief could be seen in his face. She said: "I was watching through the crack of the door and a man came to him and said: 'O Messenger of Allâh, the womenfolk of Ja'far...' and he

[٢١٦١] **٣٠-(٩٣٥)** وحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ أَبِي عُمَرَ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَتْنِي عَمْرَةُ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: لَمَّا جَاءَ رَسُولَ اللهِ ﷺ قَتْلُ زَيْدِ بْنِ حَارِثَةَ وَجَعْفَرِ ابْنِ أَبِي طَالِبٍ وَعَبْدِ اللهِ بْنِ رَوَاحَةَ، جَلَسَ رَسُولُ اللهِ ﷺ يُعْرَفُ فِيهِ الْحُزْنُ،

mentioned their crying. He told him to go and tell them not to do that. So he went, then he came back and told him that they had paid him no heed. He told him a second time to go and tell them not to do that, and he went, then he came back and said: 'By Allâh, they will not listen to us, O Messenger of Allâh.'" And she said that the Messenger of Allâh ﷺ said: "Go and throw sand in their mouths." 'Âishah said: "I said: 'May Allâh rub your nose in the dust, you did not do what the Messenger of Allâh ﷺ commanded you, and you did not stop annoying the Messenger of Allâh ﷺ.'"

قَالَتْ: وَأَنَا أَنْظُرُ مِنْ صَائِرِ الْبَابِ - شَقِّ الْبَابِ - فَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ نِسَاءَ جَعْفَرٍ، وَذَكَرَ بُكَاءَهُنَّ، فَأَمَرَهُ أَنْ يَذْهَبَ فَيَنْهَاهُنَّ، فَذَهَبَ، فَأَتَاهُ فَذَكَرَ أَنَّهُنَّ لَمْ يُطِعْنَهُ، فَأَمَرَهُ الثَّانِيَةَ أَنْ يَذْهَبَ فَيَنْهَاهُنَّ، فَذَهَبَ، ثُمَّ أَتَاهُ فَقَالَ: وَاللهِ! لَقَدْ غَلَبْنَنَا يَا رَسُولَ اللهِ! قَالَتْ فَزَعَمَتْ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اذْهَبْ فَاحْثُ فِي أَفْوَاهِهِنَّ مِنَ التُّرَابِ» قَالَتْ عَائِشَةُ: فَقُلْتُ: أَرْغَمَ اللهُ أَنْفَكَ، وَاللهِ! مَا تَفْعَلُ مَا أَمَرَكَ رَسُولُ اللهِ ﷺ، وَمَا تَرَكْتَ رَسُولَ اللهِ ﷺ مِنَ الْعَنَاءِ.

[2162] (...) A similar report (as no. 2161) was narrated from Yaḥyâ bin Sa'eed with this chain. In the *Ḥadîth* of 'Abdul-'Azîz it says: "And you did not stop annoying the Messenger of Allâh ﷺ."

[٢١٦٢] (...) **وحَدَّثَناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ؛ وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُسْلِمٍ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَٰذَا الْإِسْنَادِ نَحْوَهُ - وَفِي حَدِيثِ عَبْدِ الْعَزِيزِ: وَمَا تَرَكْتَ رَسُولَ اللهِ ﷺ مِنَ الْعِيِّ.

[2163] 31 - (936) It was narrated that Umm 'Aṭiyyah said: "Along with the pledge of allegiance, the Messenger of Allâh ﷺ took from us our

[٢١٦٣] **٣١-(٩٣٦) حَدَّثَنِي** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ:

promise that we would not wail (for the dead), but only five of us fulfilled that promise: Umm Sulaim, Umm Al-'Alâ' and the daughter of Abû Sabrah the wife of Mu'âdh" - or "the daughter of Abû Sabrah and the wife of Mu'âdh."

أَخَذَ عَلَيْنَا رَسُولُ اللهِ ﷺ مَعَ الْبَيْعَةِ، أَلَّا نَنُوحَ، فَمَا وَفَتْ مِنَّا امْرَأَةٌ، إِلَّا خَمْسٌ: أُمُّ سُلَيْمٍ، وَأُمُّ الْعَلَاءِ، وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةُ مُعَاذٍ - أَوِ ابْنَةُ أَبِي سَبْرَةَ وَامْرَأَةُ مُعَاذٍ -.

[2164] 32 - (...) It was narrated that Umm 'Aṭiyyah said: "Along with the pledge of allegiance, the Messenger of Allâh ﷺ took from us our promise that we would not wail (for the dead), but only five of us fulfilled that promise, one of whom was Umm Sulaim."

[٢١٦٤] ٣٢-(...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَسْبَاطٌ: حَدَّثَنَا هِشَامٌ عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَخَذَ عَلَيْنَا رَسُولُ اللهِ ﷺ فِي الْبَيْعَةِ، أَلَّا تَنُحْنَ، فَمَا وَفَتْ مِنَّا غَيْرُ خَمْسٍ، مِنْهُنَّ أُمُّ سُلَيْمٍ.

[2165] 33 - (937) It was narrated that Umm 'Aṭiyyah said: "When the verse: ...pledge, that they will not associate anything in worship with Allâh", "...and that they will not disobey you in *Ma'rûf*[1] was revealed, that included (refraining from) wailing. I said: 'O Messenger of Allâh, except for the family of so-and-so; they used to help me (in wailing) during the *Jâhiliyyah*, so I have to help them now. The Messenger of Allâh ﷺ said: 'Except for the family of so-and-so.'"

[٢١٦٥] ٣٣-(٩٣٧) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ-: حَدَّثَنَا عَاصِمٌ عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ: ﴿يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا﴾ ﴿وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ﴾ [الممتحنة: ١٢] قَالَتْ: كَانَ منه النِّيَاحَةُ، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! إِلَّا آلَ فُلَانٍ، فَإِنَّهُمْ كَانُوا أَسْعَدُونِي فِي الْجَاهِلِيَّةِ، فَلَا بُدَّ لِي

[1] *Al-Mumtaḥanah* 60:12.

مِنْ أَنْ أُسْعِدَهُمْ فَقَالَ رَسُولُ اللهِ ﷺ: «إِلَّا آلَ فُلَانٍ».

Chapter 11. Prohibition Of Women Attending Funerals

(المعجم ١١) - (بَابُ نهي النساء عن اتباع الجنائز) (التحفة ١١)

[2166] 34 - (938) Umm 'Aṭiyyah said: "We were forbidden to attend funerals, but not strictly so."

[٢١٦٦] **٣٤-(٩٣٨)** حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: قَالَتْ أُمُّ عَطِيَّةَ: كُنَّا نُنْهَى عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا. [انظر ٢١٦٧: ٣٧٤٠]

[2167] 35 - (...) It was narrated that Umm 'Aṭiyyah said: "We were forbidden to attend funerals, but not strictly so."

[٢١٦٧] **٣٥-(...)** وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ وَلَمْ يُعْزَمْ عَلَيْنَا. [انظر: ٣٧٤٠]

Chapter 12. Washing The Deceased

(المعجم ١٢) - (بَابٌ في غسل الميت) (التحفة ١٢)

[2168] 36 - (939) It was narrated that Umm 'Aṭiyyah said: "The Prophet ﷺ entered upon us while we were washing his daughter and said: 'Wash her three times, or five, or more than that, if you see fit, with water and lote-tree leaves, and put camphor in the last time, or a little camphor. And when you have

[٢١٦٨] **٣٦-(٩٣٩)** وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ، فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا، أَوْ خَمْسًا، أَوْ أَكْثَرَ مِنْ ذَلِكَ، إِنْ رَأَيْتُنَّ

finished, let me know.' When we had finished, we let him know, and he gave us his waist wrapper and said: 'Put it next to her body (i.e., wrap her in it).'"

ذَلِكَ، بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا، أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي» فَلَمَّا فَرَغْنَا آذَنَّاهُ، فَأَلْقَى إِلَيْنَا حِقْوَهُ، فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

[2169] 37 - (...) It was narrated that Umm 'Aṭiyyah said: "And we braided her hair in three sections."

[٢١٦٩] ٣٧-(...) وحدّثنا يحيى ابْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ. قَالَتْ: مَشَطْنَاهَا ثَلاثَةَ قُرُونٍ.

[2170] 38 - (...) It was narrated that Umm 'Aṭiyyah said: "One of the daughters of the Messenger of Allâh ﷺ died." According to the *Hadîth* of Ibn 'Ulayyah she said: "The Messenger of Allâh ﷺ came to us while we were washing his daughter." According to the *Hadîth* of Mâlik she said: "The Messenger of Allâh ﷺ entered upon us when his daughter died" - like the *Hadîth* of Yazîd bin Zuray' from Ayyûb, from Muḥammad, from Umm 'Aṭiyyah.

[٢١٧٠] ٣٨-(...) وحدّثنا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ؛ وحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، كُلُّهُمْ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوُفِّيَتْ إِحْدَىٰ بَنَاتِ النَّبِيِّ ﷺ؛ وفِي حَدِيثِ ابْنِ عُلَيَّةَ قَالَتْ: أَتَانَا رَسُولُ اللهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ؛ وَفِي حَدِيثِ مَالِكٍ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ حِينَ تُوُفِّيَتِ ابْنَتُهُ. بِمِثْلِ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ.

[2171] 39 - (...) A similar report (as no. 2170) was narrated from Umm 'Aṭiyyah, except that he ﷺ said: "Three or five or seven, or more than that, if you see fit."

[٢١٧١] ٣٩-(...) وحَدَّثنا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، بِنَحْوِهِ، غَيْرَ أَنَّهُ

Ḥafṣah said, narrating from Umm 'Aṭiyyah: "And we fixed her hair in three sections."

قَالَ: «ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا، أَوْ أَكْثَرَ مِنْ ذَلِكَ، إِنْ رَأَيْتُنَّ ذَلِكِ»، فَقَالَتْ حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ: وَجَعَلْنَا رَأْسَهَا ثَلَاثَةَ قُرُونٍ.

[2172] (...) It was narrated from Umm 'Aṭiyyah that he ﷺ said: "Wash her an odd number of times, three or five or seven." And 'Umm 'Aṭiyyah said: "And We braided her hair in three sections."

[٢١٧٢] (...) **وحَدَّثنا** يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: وَأَخْبَرَنَا أَيُّوبُ قَالَ: وَقَالَتْ حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ، قَالَ: «اغْسِلْنَها وِتْرًا ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا» قَالَ وَقَالَتْ أُمُّ عَطِيَّةَ: مَشَطْنَاهَا ثَلَاثَةَ قُرُونٍ.

[2173] 40 - (...) It was narrated that Umm 'Aṭiyyah said: "When Zainab, the daughter of the Messenger of Allâh ﷺ, died, the Messenger of Allâh ﷺ said to us: 'Wash her an odd number of times, three or five, and put camphor - or a little camphor - in the fifth time. And when you have washed her, tell me.'" She said: "So we told him, and he gave us his waist-wrapper and said: 'Put it next to her body (i.e., wrap her in it).'"

[٢١٧٣] ٤٠-(...) **وَحَدَّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ عَمْرٌو: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ أَبُو مُعَاوِيَةَ - حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ لَمَّا مَاتَتْ زَيْنَبُ بِنْتُ رَسُولِ اللهِ ﷺ، قَالَ لَنَا رَسُولُ اللهِ ﷺ: «اغْسِلْنَهَا وِتْرًا ثَلَاثًا أَوْ خَمْسًا، وَاجْعَلْنَ فِي الْخَامِسَةِ كَافُورًا، - أَو شَيْئًا مِنْ كَافُورٍ، - فَإِذَا غَسَلْتُنَّهَا فَأَعْلِمْنَنِي» قَالَتْ: فَأَعْلَمْنَاهُ، فَأَعْطَانَا حِقْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

[2174] 41 - (...) It was narrated that Umm 'Aṭiyyah said: "The Messenger of Allâh ﷺ came to

[٢١٧٤] ٤١-(...) **وحَدَّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا

us while we were washing one of his daughters and said: 'Wash her an odd number of times, five or more than that,''' a *Ḥadîth* similar to that of Ayyûb and "Âṣim (no. 2174). And he said in the *Ḥadîth*: "She said: 'And we put her hair in three braids, two at the sides and one at the front."

هِشَامُ بْنُ حَسَّانَ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَتَانَا رَسُولُ اللهِ ﷺ وَنَحْنُ نَغْسِلُ إِحْدَىٰ بَنَاتِهِ، فَقَالَ: «اغْسِلْنَهَا وِتْرًا خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ» بِنَحْوِ حَدِيثِ أَيُّوبَ وَعَاصِمٍ، وَقَالَ فِي الْحَدِيثِ، قَالَتْ: فَضَفَرْنَا شَعْرَهَا ثَلَاثَةَ أَثْلَاثٍ: قَرْنَيْهَا وَنَاصِيَتَهَا.

[2175] 42 - (...) It was narrated from Umm 'Aṭiyyah that when the Messenger of Allâh ﷺ told her to wash his daughter, he said to her: "Start on her right side and with the places of *Wuḍû'*."

[٢١٧٥] ٤٢-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ؛ أَنَّ رَسُولَ اللهِ ﷺ - حَيْثُ أَمَرَهَا أَنْ تَغْسِلَ ابْنَتَهُ - قَالَ لَهَا: «ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

[2176] 43 - (...) It was narrated from Umm 'Aṭiyyah that the Messenger of Allâh ﷺ said to them concerning the washing of his daughter: "Start on her right side and with the places of *Wuḍû'*."

[٢١٧٦] ٤٣-(...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، كُلُّهُمْ عَنِ ابْنِ عُلَيَّةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ - عَنْ خَالِدٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُنَّ فِي غَسْلِ ابْنَتِهِ: «ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

Chapter 13. Shrouding The Deceased

(المعجم ١٣) - (بَابٌ فِي كَفن الميت) (التحفة ١٣)

[2177] 44 - (940) It was narrated that Khabbâb bin Al-Aratt said: "We emigrated with

[٢١٧٧] ٤٤-(٩٤٠) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ

the Messenger of Allâh ﷺ, in Allâh's cause, seeking the Face of Allâh, and Allâh has assured us of our reward. Some of us have passed on and have not taken any of their reward, including Muṣ'ab bin 'Umair, who was killed on the day of (the Battle of) Uḥud. We could not find anything with which to shroud him except a *Namirah* which,[1] if we put it on his head, his feet showed, and if we put it over his feet, his head showed. The Messenger of Allâh ﷺ said: 'Put it over his head, and put some *Idhkhir* on his feet.' And for some of us the fruit has ripened and we are harvesting it."

وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ خَبَّابِ بْنِ الْأَرَتِّ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللهِ ﷺ فِي سَبِيلِ اللهِ، نَبْتَغِي وَجْهَ اللهِ، فَوَجَبَ أَجْرُنَا عَلَىٰ اللهِ، فَمِنَّا مَنْ مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا؛ مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ يُوجَدْ لَهُ شَيْءٌ يُكَفَّنُ فِيهِ إِلَّا نَمِرَةٌ، فَكُنَّا إِذَا وَضَعْنَاهَا عَلَىٰ رَأْسِهِ، خَرَجَتْ رِجْلَاهُ، وإِذَا وَضَعْنَاهَا عَلَىٰ رِجْلَيْهِ، خَرَجَ رَأْسُهُ، فَقَالَ رَسُولُ اللهِ ﷺ «ضَعُوهَا مِمَّا يَلِي رَأْسَهُ، وَاجْعَلُوا عَلَىٰ رِجْلَيْهِ مِنَ الْإِذْخِرِ» وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ، فَهُوَ يَهْدِبُهَا.

[2178] **(...)** A similar report (as no. 2176) was narrated from Al-A'mash with this chain.

[٢١٧٨] (. . .) **وحَدَّثَنَاهُ** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ الْأَعْمَشِ، بِهٰذَا الْإِسْنَادِ نَحْوَهُ.

[1] *Namirah*: A type of wrap worn around the waist, its plural is *Namâr*. It is as if it refers to the colors of a *Namir* (leopard or tiger); because it contains white and black. Most of them are made of wool.

[2179] 45 - (941) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was shrouded in three *Saḥûlî* garments made of cotton, among which there was no shirt nor turban. As for the *Ḥullah*,[1] there is some confusion about it in people's minds. It was bought for him to be shrouded in, but the *Ḥullah* was left and he was shrouded in three *Saḥûlî* garments. 'Abdullâh bin Abî Bakr took it and said: 'I will keep it so that I may be shrouded in it myself.' Then he said: 'If Allâh had approved of it for His Prophet, he would have been shrouded in it.' So he sold it and gave its price in charity."

[٢١٧٩] **٤٥-(٩٤١)** حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَىٰ -، قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُفِّنَ رَسُولُ اللهِ ﷺ فِي ثَلاثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ، مِنْ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ، أَمَّا الْحُلَّةُ فَإِنَّمَا شُبِّهَ عَلَىٰ النَّاسِ فِيهَا، أَنَّهَا اشْتُرِيَتْ لَهُ لِيُكَفَّنَ فِيهَا، فَتُرِكَتِ الْحُلَّةُ، وَكُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ، فَأَخَذَهَا عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ، فَقَالَ: لَأَحْبِسَنَّهَا حَتَّى أُكَفِّنَ فِيهَا نَفْسِي، ثُمَّ قَالَ: لَوْ رَضِيَهَا اللهُ [عَزَّ وَجَلَّ] لِنَبِيِّهِ لَكَفَّنَهُ فِيهَا، فَبَاعَهَا وَتَصَدَّقَ بِثَمَنِهَا.

[2180] 46 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was wrapped in a Yemeni *Ḥullah* that belonged to 'Abdullâh bin Abî Bakr, then it was taken off him and he was shrouded in three *Suḥûl* cloths from Yemen, among which there was no turban or shirt. 'Abdullâh picked up the *Ḥullah* and said: 'I will be shrouded in it.' Then he said: 'The Messenger of Allâh ﷺ

[٢١٨٠] **٤٦-(...)** حَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أُدْرِجَ رَسُولُ اللهِ ﷺ فِي حُلَّةٍ يَمَنِيَّةٍ كَانَتْ لِعَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، ثُمَّ نُزِعَتْ عَنْهُ، وَكُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ سُحُولٍ يَمَانِيَّةٍ، لَيْسَ فِيهَا عِمَامَةٌ وَلَا قَمِيصٌ، فَرَفَعَ عَبْدُ اللهِ الْحُلَّةَ فَقَالَ:

[1] A term used to refer to an upper wrap and lower wrap made from the same fabric.

was not shrouded in it but I want to be shrouded in it!' Then he gave it in charity."

أُكَفَّنُ فِيهَا، ثُمَّ قَالَ: لَمْ يُكَفَّنْ فِيهَا رَسُولُ اللهِ ﷺ وَأُكَفَّنُ فِيهَا! فَتَصَدَّقَ بِهَا.

[2181] (...) It was narrated from Hishâm with this chain (a similar *Ḥadîth* as no. 2180), but their *Ḥadîth* does not mention the story of 'Abdullâh bin Abî Bakr.

[٢١٨١] (...) **وَحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَابْنُ عُيَيْنَةَ وَابْنُ إِدْرِيسَ وَعَبْدَةُ وَوَكِيعٌ؛ وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، كُلُّهُمْ عَنْ هِشَامٍ بِهٰذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِهِمْ قِصَّةُ عَبْدِ اللهِ ابْنِ أَبِي بَكْرٍ.

[2182] 47 - (...) It was narrated that Abû Salamah said: "I asked 'Âishah, the wife of the Prophet ﷺ: 'In how many (pieces of cloth) was the Messenger of Allâh ﷺ shrouded?' She said: 'In three *Saḥûlî* cloths.'"

[٢١٨٢] **٤٧-(...)** **وحَدَّثَنِي** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ فَقُلْتُ لَهَا: فِي كَمْ كُفِّنَ رَسُولُ اللهِ ﷺ؟ فَقَالَتْ: فِي ثَلَاثَةِ أَثْوَابٍ سَحُولِيَّةٍ.

Chapter 14. Covering The Deceased

(المعجم ١٤) - **(بَابُ تسجية الميت)**

(التحفة ١٤)

[2183] 48 - (942) It was narrated from Ibn Shihâb that Abû Salamah bin 'Abdur-Raḥmân told him that 'Âishah, the Mother of the Believers, said: "The Messenger of Allâh ﷺ was covered - when he died - with a *Ḥibrah*[1] garment."

[٢١٨٣] **٤٨-(٩٤٢)** **وَحَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ ابْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ

[1] A Yemeni *Burd* made of cotton with markings.

صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ ابْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ قَالَتْ: سُجِّيَ رَسُولُ اللهِ ﷺ - حِينَ مَاتَ - بِثَوْبِ حِبَرَةٍ.

[2184] (...) The same was narrated from Az-Zuhrî with this chain.

[٢١٨٤] (...) وَحَدَّثَنَاه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ سَوَاءً.

Chapter 15. Shrouding The Deceased Well

(المعجم ١٥) - (بَابٌ فِي تحسين كفن الميت) (التحفة ١٥)

[2185] 49 - (943) Jâbir bin 'Abdullâh narrated that the Prophet ﷺ delivered a *Khuṭbah* one day, and he mentioned a man among his Companions who died and was shrouded in a shroud that was not good enough, and was buried at night. The Prophet ﷺ censured the practice of burying a man at night, so that the funeral prayer might be offered for him, unless one was compelled to do that. And the Prophet ﷺ said: "When one of you shrouds his brother, let him shroud him well."

[٢١٨٥] ٤٩-(٩٤٣) حَدَّثَنَا هٰرُونُ ابْنُ عَبْدِ اللهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يُحَدِّثُ؛ أَنَّ النَّبِيَّ ﷺ خَطَبَ يَوْمًا، فَذَكَرَ رَجُلًا مِنْ أَصْحَابِهِ، قُبِضَ فَكُفِّنَ فِي كَفَنٍ غَيْرِ طَائِلٍ، وَقُبِرَ لَيْلًا، فَزَجَرَ النَّبِيُّ ﷺ أَنْ يُقْبَرَ الرَّجُلُ بِاللَّيْلِ حَتّٰى يُصَلَّى عَلَيْهِ، إِلَّا أَنْ يُضْطَرَّ إِنْسَانٌ إِلَىٰ ذٰلِكَ، وَقَالَ النَّبِيُّ ﷺ: «إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ».

Chapter 16. Hastening With The Funeral

(المعجم ١٦) - (بَابُ الإسراع بالجنازة) (التحفة ١٦)

[2186] 50 - (944) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Hasten with the funeral, for if (the person) was righteous, that it is something good to which you are taking him, and if he was other than that, it is something bad of which you are relieving from your necks."

[٢١٨٦] ٥٠-(٩٤٤) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرِعُوا بِالْجِنَازَةِ، فَإِنْ تَكُ صَالِحَةً، فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكُ غَيْرَ ذَلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ».

[2187] (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a similar *Ḥadîth* as no. 2186)- except that in the *Ḥadîth* of Ma'mar it says: "I know only that he attributed it to the Prophet ﷺ."

[٢١٨٧] (...) وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ،- غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ قَالَ: لَا أَعْلَمُهُ إِلَّا رَفَعَ الْحَدِيثَ.

[2188] 51 - (...) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Hasten with the funeral, for if (the person) was righteous, then you are bringing him to something good, and if he was other then that, then it is an evil of which you are relieving from your necks.'"

[٢١٨٨] ٥١-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ وَهٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ - قَالَ هٰرُونُ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ

حُنَيْفٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ كَانَتْ صَالِحَةً قَرَّبْتُمُوهَا إِلَى الْخَيْرِ، وَإِنْ كَانَتْ غَيْرَ ذَلِكَ كَانَ شَرًّا تَضَعُونَهُ عَنْ رِقَابِكُمْ».

Chapter 17. The Virtue Of Offering The Funeral Prayer And Following The Bier

(المعجم ١٧) - (بَابُ فضل الصلاة على الجنازة واتباعها) (التحفة ١٧)

[2189] 52 - (945) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever attends a funeral until the prayer is offered will have one *Qîrâț* (of reward), and whoever attends until (the body) is buried will have two *Qîrâț*.'" It was said: "What are the two *Qîrâțs*?" He said: "Like two huge mountains." The end of the *Ḥadîth* of Abû Aț-Țâhir.

The other two added: Ibn Shihâb said: "Sâlim bin 'Abdullâh bin 'Umar said: 'Ibn 'Umar used to offer the funeral prayer and then leave.' When he heard the *Ḥadîth* of Abû Hurairah he said: 'We have missed out on many *Qîrâț*.'"

[٢١٨٩] ٥٢-(٩٤٥) وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ وَهٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ - وَاللَّفْظُ لِهٰرُونَ وَحَرْمَلَةَ، قَالَ هٰرُونُ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ [ابْنُ يَزِيدَ] عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ هُرْمُزَ الْأَعْرَجُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلَّىٰ عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ» قِيلَ وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ». انْتَهَىٰ حَدِيثُ أَبِي الطَّاهِرِ.

وَزَادَ الْآخَرَانِ: قَالَ ابْنُ شِهَابٍ: قَالَ سَالِمُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ: وَكَانَ ابْنُ عُمَرَ يُصَلِّي عَلَيْهَا ثُمَّ يَنْصَرِفُ؛ فَلَمَّا بَلَغَهُ حَدِيثُ أَبِي هُرَيْرَةَ قَالَ: لَقَدْ ضَيَّعْنَا فِي قَرَارِيطَ كَثِيرَةٍ.

[2190] (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a similar *Ḥadîth* as no. 2189) as far as the words: "two huge mountains," and they did not mention what comes after that. In the *Ḥadîth* of 'Abd Al-A'lâ it says: "Until (the funeral) is finished." In the *Ḥadîth* of 'Abdur-Razzâq it says: "Until (the body) is placed in the *Laḥd* (Grave)."

[٢١٩٠] (...) **وحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، كِلَاهُمَا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَىٰ قَوْلِهِ: «الْجَبَلَيْنِ الْعَظِيمَيْنِ»، وَلَمْ يَذْكُرَا مَا بَعْدَهُ، وَفِي حَدِيثِ عَبْدِ الْأَعْلَىٰ: «حَتَّىٰ يُفْرَغَ مِنْهَا»، وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: «حَتَّىٰ تُوضَعَ فِي اللَّحْدِ».

[2191]... - (...) A *Ḥadîth* similar to that of Ma'mar (no. 2190) was narrated from Abû Hurairah from the Prophet ﷺ, and he said: "Whoever follows (the funeral) until (the deceased) is buried."

[٢١٩١] (...) **وحَدَّثَنِي** عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: حَدَّثَنِي رِجَالٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ مَعْمَرٍ، وَقَالَ: «وَمَنِ اتَّبَعَهَا حَتَّىٰ تُدْفَنَ».

[2192] 53 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever offers the funeral prayer and does not follow (the deceased) will have one *Qîrâṭ*, and whoever follows it will have two *Qîrâṭ*." It was said: "What are the two *Qîrâṭ*?" He said: "The smaller of them is like Uḥud (mountain)."

[٢١٩٢] **٥٣**-(...) **وحَدَّثَنِي** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّىٰ عَلَىٰ جَنَازَةٍ وَلَمْ يَتْبَعْهَا فَلَهُ قِيرَاطٌ، فَإِنْ تَبِعَهَا فَلَهُ قِيرَاطَانِ» قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ «أَصْغَرُهُمَا مِثْلُ أُحُدٍ».

[2193] 54 - (...) It was narrated

[٢١٩٣] **٥٤**-(...) **حَدَّثَنِي** مُحَمَّدُ

from Abû Hurairah that the Prophet ﷺ said: "Whoever offers the funeral prayer will have one *Qîrâṭ* and whoever follows (the funeral) until (the deceased) is placed in the grave, he will have two *Qîrâṭ*." He (the narrator) said: "I said: 'O Abû Hurairah, what is a *Qîrâṭ*?' He said: 'Like Uḥud (mountain).'"

ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيْدَ بْنِ كَيْسَانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنْ صَلَّىٰ عَلَىٰ جِنَازَةٍ فَلَهُ قِيرَاطٌ، وَمَنِ اتَّبَعَهَا حَتَّىٰ تُوضَعَ فِي الْقَبْرِ فَقِيرَاطَانِ» قَالَ قُلْتُ: يَا أَبَا هُرَيْرَةَ! وَمَا الْقِيرَاطُ؟ قَالَ: «مِثْلُ أُحُدٍ».

[2194] 55 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever follows a funeral will have one *Qîrâṭ* of reward.'" Ibn 'Umar said: "Abû Hurairah may be mistaken." He sent word to 'Âishah asking her, and she confirmed what Abû Hurairah had said. Ibn 'Umar said: "We have missed out on many *Qîrâṭ*."

[٢١٩٤] ٥٥-(...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ: حَدَّثَنَا نَافِعٌ قَالَ: قِيلَ لِابْنِ عُمَرَ: إِنَّ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ تَبِعَ جِنَازَةً فَلَهُ قِيرَاطٌ مِنَ الْأَجْرِ» فَقَالَ ابْنُ عُمَرَ: أَكْثَرَ عَلَيْنَا أَبُو هُرَيْرَةَ، فَبَعَثَ إِلَىٰ عَائِشَةَ فَسَأَلَهَا فَصَدَّقَتْ أَبَا هُرَيْرَةَ، فَقَالَ ابْنُ عُمَرَ: لَقَدْ فَرَّطْنَا فِي قَرَارِيطَ كَثِيرَةٍ.

[2195] 56 - (...) Dâwûd bin 'Âmir bin Sa'd bin Abî Waqqâṣ narrated from his father, that he was sitting with 'Abdullâh bin 'Umar when Khabbâb came and said: "O 'Abdullâh bin 'Umar, have you not heard what Abû Hurairah is saying - that he heard the Messenger of Allâh ﷺ say: 'Whoever comes out with a funeral from the house (of the deceased) and offers the funeral prayer, then follows (the funeral)

[٢١٩٥] ٥٦-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: حَدَّثَنِي حَيْوَةُ: حَدَّثَنِي أَبُو صَخْرٍ عَنْ يَزِيْدَ بْنِ عَبْدِ اللهِ بْنِ قُسَيْطٍ، أَنَّهُ حَدَّثَهُ، أَنَّ دَاوُدَ بْنَ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ حَدَّثَهُ عَنْ أَبِيهِ، أَنَّهُ كَانَ قَاعِدًا عِنْدَ عَبْدِ اللهِ بْنِ عُمَرَ، إِذْ طَلَعَ خَبَّابٌ صَاحِبُ الْمَقْصُورَةِ، فَقَالَ: يَا عَبْدَ اللهِ بْنَ

until (the deceased) is buried, he will have two *Qîrâṭ* of reward, each *Qîrâṭ* like Uḥud (mountain). and whoever offers the funeral prayer then goes back will have a reward like Uḥud' (mountain?" Ibn 'Umar sent Khabbâb to 'Âishah to ask her about what Abû Hurairah had said, then to come back and tell him what she said. Ibn 'Umar picked up a handful of pebbles in the *Masjid*, turning them over in his hand, until the messenger came back to him and said: "'Âishah said: 'Abû Hurairah spoke the truth.'" Ibn 'Umar threw the pebbles that were in his hand onto the floor and said: "We have missed out on many *Qîrâṭ*."

عُمَرَ! أَلَا تَسْمَعُ مَا يَقُولُ أَبُو هُرَيْرَةَ؟ إِنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ خَرَجَ مَعَ جَنَازَةٍ مِنْ بَيْتِهَا وَصَلَّىٰ عَلَيْهَا، ثُمَّ تَبِعَهَا حَتَّىٰ تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ مِنْ أَجْرٍ، كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّىٰ عَلَيْهَا ثُمَّ رَجَعَ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُحُدٍ»؟ فَأَرْسَلَ ابْنُ عُمَرَ خَبَّابًا إِلَىٰ عَائِشَةَ يَسْأَلُهَا عَنْ قَوْلِ أَبِي هُرَيْرَةَ، ثُمَّ يَرْجِعُ إِلَيْهِ فَيُخْبِرُهُ مَا قَالَتْ: وَأَخَذَ ابْنُ عُمَرَ قَبْضَةً مِنْ حَصْبَاءِ الْمَسْجِدِ يُقَلِّبُهَا فِي يَدِهِ، حَتَّىٰ رَجَعَ إِلَيْهِ الرَّسُولُ، فَقَالَ: قَالَتْ عَائِشَةُ: صَدَقَ أَبُو هُرَيْرَةَ، فَضَرَبَ ابْنُ عُمَرَ بِالْحَصَى الَّذِي كَانَ فِي يَدِهِ الْأَرْضَ، ثُمَّ قَالَ: لَقَدْ فَرَّطْنَا فِي قَرَارِيطَ كَثِيرَةٍ.

[2196] 57 - (946) It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: "Whoever offers the funeral prayer will have one *Qîrâṭ*, and if he attends the burial he will have two *Qîrâṭ*, each *Qîrâṭ* like Uḥud (mountain)."

[٢١٩٦] ٥٧-(٩٤٦) وحَدَّثنا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ، عَنْ ثَوْبَانَ مَوْلَىٰ رَسُولِ اللهِ ﷺ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَلَّىٰ عَلَىٰ جَنَازَةٍ فَلَهُ قِيرَاطٌ، فَإِنْ شَهِدَ دَفْنَهَا فَلَهُ قِيرَاطَانِ، الْقِيرَاطُ مِثْلُ أُحُدٍ».

[2197] (...) A similar report (as no. 2196) was narrated from Qatâdah with this chain. In the

[٢١٩٧] (...) وحَدَّثنا ابْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي؛

Ḥadîth of Sa'eed and Hishâm it says: "The Prophet ﷺ was asked about the *Qîrâṭ* and he said: 'Like Uḥud (mountain).'"

وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانٌ، كُلُّهُمْ عَنْ قَتَادَةَ، بِهٰذَا الْإِسْنَادِ مِثْلَهُ، وَفِي حَدِيثِ سَعِيدٍ وَهِشَامٍ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْقِيرَاطِ فَقَالَ: «مِثْلُ أُحُدٍ».

Chapter 18. If One Hundred (People) Pray For A Person They Will Intercede For Him

(المعجم ١٨) - (بَابُ من صلى عليه مائة، شفعوا فيه) (التحفة ١٨)

[2198] 58 - (947) It was narrated from 'Âishah that the Prophet ﷺ said: "There is no deceased person for whom a number of Muslims reaching one hundred offer the funeral prayer, all of them interceding for him, but their intercession for him will be accepted."

[٢١٩٨] ٥٨-(٩٤٧) حَدَّثَنَا الْحَسَنُ ابْنُ عِيسَىٰ: أخبرنا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا سَلَّامُ بْنُ أَبِي مُطِيعٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ رَضِيعِ عَائِشَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةً، كُلُّهُمْ يَشْفَعُونَ لَهُ، إِلَّا شُفِّعُوا فِيهِ».

قَالَ: فَحَدَّثْتُ بِهِ شُعَيْبَ بْنَ الْحَبْحَابِ، فَقَالَ: حَدَّثَنِي بِهِ أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

Chapter 19. If Forty People Pray For A Person, They Will Intercede For Him

(المعجم ١٩) - (بَابُ من صلى عليه أربعون، شفعوا فيه) (التحفة ١٩)

[2199] 59 - (948) It was narrated from Kuraib, the freed slave of 'Abdullâh bin 'Abbâs that a son of 'Abdullâh bin

[٢١٩٩] ٥٩-(٩٤٨) حَدَّثَنَا هٰرُونُ ابْنُ مَعْرُوفٍ ... سَعِيدٍ الْأَيْلِيُّ

'Abbâs died in Qudaid or 'Usfân, and he said: "O Kuraib, see how many people you can gather together for him." I went out, and found that some people had gathered for him, so I told him and he said: "Would you say that they are forty?" He said: "Yes." He said: "Bring him out, for I heard the Messenger of Allâh ﷺ say: 'There is no Muslim man who dies and forty men attend his funeral prayer, not associating anything with Allâh, but Allâh will accept their intercession for him.'"

وَالْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ - قَالَ الْوَلِيدُ: حَدَّثَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّهُ مَاتَ ابْنٌ لَهُ بِقُدَيْدٍ أَوْ بِعُسْفَانَ، فَقَالَ: يَا كُرَيْبُ! انْظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ، قَالَ: فَخَرَجْتُ فَإِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهُ، فَأَخْبَرْتُهُ، فَقَالَ: تَقُولُ هُمْ أَرْبَعُونَ؟ قَالَ: نَعَمْ، قَالَ: أَخْرِجُوهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَىٰ جِنَازَتِهِ أَرْبَعُونَ رَجُلًا، لَا يُشْرِكُونَ بِاللهِ شَيْئًا إِلَّا شَفَّعَهُمُ اللهُ فِيهِ».

وَفِي رِوَايَةِ ابْنِ مَعْرُوفٍ: عَنْ شَرِيكِ ابْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ.

Chapter 20. The Deceased Who Is Spoken Well Of And The One Who Is Spoken Badly Of

(المعجم ٢٠) - (بَابُ فيمن يثنى عليه خير أو شر من الموتى) (التحفة ٢٠)

[2200] 60 - (949) It was narrated that Anas bin Mâlik said: "A funeral passed by and (the deceased) was spoken well of. The Prophet of Allâh ﷺ said: 'It has become certain, it has become certain, it has become

[٢٢٠٠] ٦٠-(٩٤٩) وحَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، كُلُّهُمْ عَنِ ابْنِ عُلَيَّةَ - وَاللَّفْظُ لِيَحْيَىٰ -

certain.' Another funeral passed by and (the deceased) was spoken badly of. The Prophet of Allâh ﷺ said: 'It has become certain, it has become certain, it has become certain.' 'Umar said: 'May my father and mother be ransomed for you. A funeral passed by and (the deceased) was spoken well of, and you said: "It has become certain, it has become certain, it has become certain." Then another passed by and (the deceased) was spoken badly of, and you said: "It has become certain, it has become certain, it has become certain."' The Messenger of Allâh ﷺ said: 'For the one of whom you spoke well, Paradise has become certain for him, and for the one of whom you spoke badly, the Fire has become certain for him. You are the witnesses of Allâh on earth, you are the witnesses of Allâh on earth, you are the witnesses of Allâh on earth.'"

قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا خَيْرًا، فَقَالَ نَبِيُّ اللهِ ﷺ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»، وَمُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا شَرًّا، فَقَالَ نَبِيُّ اللهِ ﷺ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»، فَقَالَ عُمَرُ: فِدًى لَكَ أَبِي وأُمِّي! مُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا خَيْرًا فَقُلْتَ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»، ومُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا شَرًّا، فَقُلْتَ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»؟ فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَثْنَيْتُمْ عَلَيْهِ خَيْرًا وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ أَثْنَيْتُمْ عَلَيْهِ شَرًّا وَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَآءُ اللهِ فِي الْأَرْضِ، أَنْتُمْ شُهَدَاءُ اللهِ فِي الْأَرْضِ، أَنْتُمْ شُهَدَاءُ اللهِ فِي الْأَرْضِ».

[2201] **(...)** It was narrated that Anas said: "A funeral passed by the Messenger of Allâh ﷺ..." and he narrated a *Ḥadîth* similar to that of 'Abdul-'Azîz from Anas (no. 2200), but the *Ḥadîth* of 'Abdul-'Azîz is more complete.

[٢٢٠١] (...) **وحَدَّثَني** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَني يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ ابْنُ سُلَيْمَانَ، كِلَاهُمَا عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: مُرَّ عَلَى النَّبِيِّ ﷺ بِجَنَازَةٍ فَذَكَرَ بِمَعْنَىٰ حَدِيثِ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ، غَيْرَ أَنَّ حَدِيثَ عَبْدِ الْعَزِيزِ أَتَمُّ.

Chapter 21. What Was Narrated Concerning One Who Finds Relief And One From Whom Relief Is Found

(المعجم ٢١) - (بَابُ ما جاء في مستريح ومستراح منه) (التحفة ٢١)

[2202] 61 - (950) It was narrated that Abû Qatâdah bin Rib'î narrated that a funeral passed by the Messenger of Allâh ﷺ and he said: "One who has found relief and one from whom relief has been found." They said: "O Messenger of Allâh, who is the one who has found relief and the one from whom relief has been found?" He said: "The believing person has found relief from the troubles of this world; and the people, the land, the trees and the animals have found relief from the evil person."

[٢٢٠٢] ٦١-(٩٥٠) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ،- عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ؛ أَنَّهُ كَانَ يُحَدِّثُ: أَنَّ رَسُولَ اللهِ ﷺ مُرَّ عَلَيْهِ بِجِنَازَةٍ، فَقَالَ: «مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ» قَالُوا: يَا رَسُولَ اللهِ! مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاحُ مِنْهُ؟ فَقَالَ: «الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ».

[2203] (...) It was also narrated from Abû Qatâdah from the Prophet ﷺ (a similar *Hadîth* as no. 2202). In the *Hadîth* of Yahyâ bin Sa'eed it says: "He has found relief from the troubles and hardships of this world in the mercy of Allâh."

[٢٢٠٣] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنِ ابْنٍ لِكَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ. وَفِي حَدِيثِ يَحْيَى بْنِ سَعِيدٍ: «يَسْتَرِيحُ مِنْ أَذَى الدُّنْيَا ونَصَبِهَا إِلَىٰ رَحْمَةِ اللهِ».

Chapter 22. Saying The *Takbîr* Over The Deceased

(المعجم ٢٢) - (بَابٌ في التكبير على الجنازة) (التحفة ٢٢)

[2204] 62 - (951) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ announced to the people the death of the An-Najâshî on the day that he died. He led them out to the prayer place and said the *Takbîr* four times.

[٢٢٠٤] ٦٢-(٩٥١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَعَىٰ لِلنَّاسِ النَّجَاشِيَّ [فِي] الْيَوْمِ الَّذِي مَاتَ فِيهِ، فَخَرَجَ بِهِمْ إِلَىٰ الْمُصَلَّىٰ، وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

[2205] 63 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ announced to us the death of the An-Najâshî, the ruler of Ethiopia, on the day that he died, and he said: 'Ask for forgiveness for your brother.'"

Ibn Shihâb said: "Sa'eed bin Al-Mûsâyyab narrated to me that Abû Hurairah told him: 'The Messenger of Allâh ﷺ lined them up in rows in the prayer place and prayed, saying the *Takbîr* four times for him."

[٢٢٠٥] ٦٣-(...) وحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنَا عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: نَعَىٰ لَنَا رَسُولُ اللهِ ﷺ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ، فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ فَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ».

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ صَفَّ بِهِمْ بِالْمُصَلَّىٰ، فَصَلَّىٰ، فَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ.

[2206] (...) A report like that of 'Uqail (no. 2205) was narrated from Ibn Shihâb, with both chains.

[٢٢٠٦] (...) وحَدَّثَنِي عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا:

حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ كَرِوايَةِ عُقَيْلٍ، بِالْإِسْنَادَيْنِ جَمِيعًا.

[2207] 64 - (952) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ offered the funeral prayer for Aṣḥamah An-Najâshî, saying the *Takbîr* for him four times.

[٢٢٠٧] **٦٤-(٩٥٢) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ سَلِيمِ بْنِ حَيَّانٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ صَلَّىٰ عَلَىٰ أَصْحَمَةَ النَّجَاشِيِّ، فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

[2208] 65 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Today a righteous slave of Allâh has died, Aṣḥamah.' And he stood up and led us in prayer, offering the funeral prayer for him."

[٢٢٠٨] **٦٥-(...) وحَدَّثَنِي** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَاتَ الْيَوْمَ عَبْدٌ لِلّٰهِ صَالِحٌ، أَصْحَمَةُ» فَقَامَ فَأَمَّنَا، وَصَلَّىٰ عَلَيْهِ.

[2209] 66 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'A brother of yours has died. Get up and offer the funeral prayer for him.' So we stood and formed two rows."

[٢٢٠٩] **٦٦-(...) حَدَّثَنَا** مُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَخًا لَكُمْ قَدْ مَاتَ، فَقُومُوا فَصَلُّوا عَلَيْهِ» قَالَ: فَقُمْنَا فَصَفَّنَا صَفَّيْنِ.

[2210] 67 - (953) It was narrated that 'Imrân bin Ḥuṣain said: "The Messenger of Allâh ﷺ said: 'A brother of yours has died; get up and offer the funeral prayer for him,' meaning An-Najâshî." According to the report of Zuhair (The Prophet ﷺ said:) "Your brother..."

[٢٢١٠] ٦٧-(٩٥٣) وحَدَّثني زُهَيْرُ ابْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَخًا لَكُمْ قَدْ مَاتَ، فَقُومُوا فَصَلُّوا عَلَيْهِ» يَعْنِي النَّجَاشِيَّ - وَفِي رِوَايَةِ زُهَيْرٍ: «إِنَّ أَخَاكُمْ».

Chapter 23. Praying Over The Grave

(المعجم ٢٣) - (بَابُ الصلاة على القبر) (التحفة ٢٣)

[2211] 68 - (954) It was narrated from Ash-Sha'bî that the Messenger of Allâh ﷺ offered the funeral prayer over a grave after (the deceased) had been buried, and he said the *Takbîr* four times.

Ash-Shaibânî said: "I said to Ash-Sha'bî: 'Who told you that?' He said: 'The trustworthy one, 'Abdullâh bin 'Abbâs.'" This is the wording of the *Ḥadîth* of Ḥasan.

According to the report of Ibn Numair he said: "The Messenger of Allâh ﷺ came to a fresh grave and offered the funeral prayer, and they formed rows behind him, and he said the *Takbîr* four times." I said to 'Âmir: "Who told you that?" He said: "The

[٢٢١١] ٦٨-(٩٥٤) حَدَّثَنَا حَسَنُ ابْنُ الرَّبِيعِ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ صَلَّىٰ عَلَىٰ قَبْرٍ بَعْدَمَا دُفِنَ، فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

قَالَ الشَّيْبَانِيُّ: فَقُلْتُ لِلشَّعْبِيِّ: مَنْ حَدَّثَكَ هٰذَا؟ قَالَ: الثِّقَةُ، عَبْدُ اللهِ بْنُ عَبَّاسٍ، هٰذَا لَفْظُ حَدِيثِ حَسَنٍ. وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ قَالَ: انْتَهَىٰ رَسُولُ اللهِ ﷺ إِلَىٰ قَبْرٍ رَطْبٍ، فَصَلَّىٰ عَلَيْهِ، وَصَفُّوا خَلْفَهُ، وَكَبَّرَ أَرْبَعًا. قُلْتُ لِعَامِرٍ: مَنْ حَدَّثَكَ؟ قَالَ: الثِّقَةُ، مَنْ شَهِدَهُ، ابْنُ عَبَّاسٍ.

trustworthy one who saw him, Ibn 'Abbâs."

[2212] (...) A similar report (as no. 2211) was narrated from Ash-Sha'bî, from Ibn 'Abbâs, from the Prophet ﷺ, but it does not say in the *Ḥadîth* of any of them that the Prophet ﷺ said the *Takbîr* four times.

[٢٢١٢] (...) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، كُلُّ هَٰؤُلَاءِ عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: أَنَّ النَّبِيَّ ﷺ كَبَّرَ عَلَيْهِ أَرْبَعًا.

[2213] 69 - (...) A *Ḥadîth* similar to that of Ash-Shaibânî was narrated from Ash-Sha'bî (no. 2211), from Ibn 'Abbâs, from the Prophet ﷺ, concerning his prayer at the graveside, but it does not say in their *Ḥadîth* that he (ﷺ) said the *Takbîr* four times.

[٢٢١٣] ٦٩-(...) **وحَدَّثَنَا** إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ وَهَٰرُونُ بْنُ عَبْدِ اللهِ، جَمِيعًا عَنْ وَهْبِ بْنِ جَرِيرٍ، عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ؛ وحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا يَحْيَى بْنُ الضُّرَيْسِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَبِي حَصِينٍ، كِلَاهُمَا عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي صَلَاتِهِ عَلَى الْقَبْرِ، نَحْوَ حَدِيثِ الشَّيْبَانِيِّ، لَيْسَ فِي حَدِيثِهِمْ: وَكَبَّرَ أَرْبَعًا.

[2214] 70 - (955) It was narrated from Anas that the Prophet ﷺ prayed over a grave.

[٢٢١٤] ٧٠-(٩٥٥) **وحَدَّثَني** إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّىٰ عَلَىٰ قَبْرٍ.

[2215] 71 - (956) It was narrated from Abû Hurairah that a black woman - or youth - used to take care of the *Masjid*. The Messenger of Allâh ﷺ noticed she was not being seen and asked about her - or him - and they said: "He has died." He said: "Why didn't you inform me?" It was as if they regarded her - or him - as being of little account. He said: "Show me where his grave is." So they showed him, and he offered the funeral prayer for her, then he said: "These graves are filled with darkness for their occupants, but Allâh illuminates their graves by virtue of my prayer for them."

[٢٢١٥] ٧١-(٩٥٦) **وحَدَّثَني** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ - أَوْ شَابًّا - فَفَقَدَهَا رَسُولُ اللهِ ﷺ، فَسَأَلَ عَنْهَا - أَوْ عَنْهُ - فَقَالُوا: مَاتَ، قَالَ: «أَفَلَا كُنْتُمْ آذَنْتُمُونِي». قَالَ: فَكَأَنَّهُمْ صَغَّرُوا أَمْرَهَا - أَوْ أَمْرَهُ - فَقَالَ: «دُلُّونِي عَلَىٰ قَبْرِهِ» فَدَلُّوهُ، فَصَلَّىٰ عَلَيْهَا ثُمَّ قَالَ: «إِنَّ هٰذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَىٰ أَهْلِهَا، وَإِنَّ اللهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ».

[2216] 72 - (957) It was narrated that 'Abdur-Raḥmân bin Abî Laila said: "Zaid used to say the *Takbîr* four times in our funerals, but he said five *Takbîrs* in one funeral. I asked him about

[٢٢١٦] ٧٢-(٩٥٧) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ - وَقَالَ أَبُو بَكْرٍ: عَنْ شُعْبَةَ

that and he said: 'The Messenger of Allâh ﷺ used to do that.'"

- عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَىٰ قَالَ: كَانَ زَيْدٌ يُكَبِّرُ عَلَىٰ جَنَائِزِنَا أَرْبَعًا، وَإِنَّهُ كَبَّرَ عَلَىٰ جَنَازَةٍ خَمْسًا، فَسَأَلْتُهُ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يُكَبِّرُهَا.

Chapter 24. Standing For Funerals

(المعجم ٢٤) - (بَابُ القيام للجنازة)

(التحفة ٢٤)

[2217] 73 - (958) It was narrated that 'Âmir bin Rabî'ah said: "The Messenger of Allâh ﷺ said: 'When you see a funeral, stand up for it, until it has passed you by or (the deceased) has been put down.'"

[٢٢١٧] ٧٣-(٩٥٨) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ ابْنِ رَبِيعَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا لَهَا، حَتَّىٰ تُخَلِّفَكُمْ أَوْ تُوضَعَ».

[2218] 74 - (...) It was narrated from 'Âmir bin Rabî'ah that the Prophet ﷺ said: "If one of you sees a funeral and he is not walking with it, let him stand up until it has passed him by, or (the deceased) has been put down before it has passed him by."

[٢٢١٨] ٧٤-(. . .) وحَدَّثَنَاه قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنِي حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، جَمِيعًا عَنِ ابْنِ شِهَابٍ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِ يُونُسَ، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ؛ وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ

قَالَ: «إِذَا رَأَىٰ أَحَدُكُمُ الجَنَازَةَ، فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا، فَلْيَقُمْ حَتَّىٰ تُخَلِّفَهُ، أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ».

[2219] 75 - (...) A *Hadîth* similar to that of Al-Laith bin Sa'd was narrated from Nâfi (no. 2217)' with this chain, but in the *Hadîth* of Ibn Juraij it says: "The Prophet ﷺ said: 'If one of you sees a funeral, let him stand up when he sees it, until it has passed him by, if he is not going to follow it.'"

[٢٢١٩] ٧٥-(...) وحَدَّثني أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، كُلُّهُمْ عَنْ نَافِعٍ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ، غَيْرَ أَنَّ حَدِيثَ ابْنِ جُرَيْجٍ: قَالَ النَّبِيُّ ﷺ: «إِذَا رَأَىٰ أَحَدُكُمُ الْجَنَازَةَ فَلْيَقُمْ حِينَ يَرَاهَا، حَتَّىٰ تُخَلِّفَهُ إِنْ كَانَ غَيْرَ مُتَّبِعِهَا».

[2220] 76 - (959) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'If you follow a funeral procession, do not sit down until (the deceased) has been put down.'"

[٢٢٢٠] ٧٦-(٩٥٩) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اتَّبَعْتُمْ جِنَازَةً فَلَا تَجْلِسُوا حَتَّىٰ تُوضَعَ».

[2221] 77 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "If you see a funeral then stand

[٢٢٢١] ٧٧-(...) وحَدَّثني سُرَيْجُ ابْنُ يُونُسَ وعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ، عَنْ هِشَامٍ

up, and whoever follows it, he should not sit down until (the deceased) has been put down."

الدَّسْتَوَائِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُعَاذٌ، وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلَا يَجْلِسْ حَتَّىٰ تُوضَعَ».

[2222] 78 - (960) It was narrated that Jâbir bin 'Abdullâh said: "A funeral passed by and the Messenger of Allâh ﷺ stood up for it, and we stood up with him. We said: 'O Messenger of Allâh, it is a Jewish woman.' He said: 'Death is something that inspires awe. If you see a funeral, then stand up.'"

[٢٢٢٢] ٧٨-(٩٦٠) وحَدَّثَني سُرَيْجُ ابْنُ يُونُسَ وعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُبَيْدِ اللهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: مَرَّتْ جِنَازَةٌ، فَقَامَ لَهَا رَسُولُ اللهِ ﷺ، وَقُمْنَا مَعَهُ، فَقُلْنَا: يَا رَسُولَ اللهِ! إِنَّهَا يَهُودِيَّةٌ، فَقَالَ «إِنَّ الْمَوْتَ فَزَعٌ، فَإِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا».

[2223] 79 - (...) Abû Az-Zubair narrated that he heard Jâbir say: "The Prophet ﷺ stood up for a funeral that passed by him, until it had disappeared."

[٢٢٢٣] ٧٩-(...) وحَدَّثَني مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَامَ النَّبِيُّ ﷺ لِجَنَازَةٍ، مَرَّتْ بِهِ، حَتَّىٰ تَوَارَتْ.

[2224] 80 - (...) It was narrated that Ibn Jurayj said: Abû Az-Zubair also told me that he

[٢٢٢٤] ٨٠-(...) وحَدَّثَني مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ

heard Jâbir say: "The Messenger of Allâh ﷺ and his Companions stood up for the funeral of a Jew, until it had disappeared."

جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَيْضًا؛ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَامَ النَّبِيُّ ﷺ وأَصْحَابُهُ، لِجَنَازَةِ يَهُودِيٍّ، حَتَّىٰ تَوَارَتْ.

[2225] 81 - (961) It was narrated from Ibn Abî Laila that Qays bin Sa'd and Sahl bin Ḥunaif were in Al-Qâdisiyyah and a funeral passed by them, so they stood up. It was said to them: "It is one of the local people." They said: "A funeral passed by the Messenger of Allâh ﷺ so he stood up, and it was said to him: 'It is a Jew.' He said: 'Is it not a soul?'"

[٢٢٢٥] **٨١-(٩٦١) وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَىٰ؛ أَنَّ قَيْسَ بْنَ سَعْدٍ وَسَهْلَ بْنَ حُنَيْفٍ كَانَا بِالْقَادِسِيَّةِ، فَمَرَّتْ بِهِمَا جَنَازَةٌ، فَقَامَا، فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ، فَقَالَا: إِنَّ رَسُولَ اللهِ ﷺ مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ، فَقِيلَ لَهُ: إِنَّهُ يَهُودِيٌّ فَقَالَ: «أَلَيْسَتْ نَفْسًا».

[2226] (...) It was narrated from 'Amr bin Murrah (a similar *Ḥadîth* as no. 2225) with this chain, and according to this report they said: "We were with the Messenger of Allâh ﷺ when a funeral passed by him."

[٢٢٢٦] (. . .) **وَحَدَّثَنِيهِ** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ بِهَٰذَا الْإِسْنَادِ، وَفِيهِ: فَقَالَا: كُنَّا مَعَ رَسُولِ اللهِ ﷺ، فَمَرَّتْ عَلَيْنَا جَنَازَةٌ.

Chapter 25. Abrogation Of Standing For Funerals

(المعجم ٢٥) - (بَابُ نسخ القيام للجنازة) (التحفة ٢٥)

[2227] 82 - (962) It was narrated that Wâqid bin 'Amr bin Sa'd bin Mu'âdh said: "Nâfi' bin

[٢٢٢٧] **٨٢-(٩٦٢) وحَدَّثَنا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ؛ وَحَدَّثَنَا مُحَمَّدُ

Jubair saw me standing while we were at a funeral, and he had sat while waiting for the deceased to be put down. He said to me: 'Why are you standing?' I said: 'I am waiting for the deceased to be put down, because of the *Hadîth* narrated by Abû Sa'eed Al-Khudrî.' Nâfi' said: 'Mas'ûd bin Al-Hakam narrated to me that 'Alî bin Abî Țâlib said: "The Messenger of Allâh ﷺ stood, then (later) he sat."

ابْنُ رُمْحِ بْنِ الْمُهَاجِرِ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ وَاقِدِ بْنِ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ أَنَّهُ قَالَ: رَآنِي نَافِعُ بْنُ جُبَيْرٍ، وَنَحْنُ فِي جِنَازَةٍ، قَائِمًا، وَقَدْ جَلَسَ يَنْتَظِرُ أَنْ تُوضَعَ الْجِنَازَةُ، فَقَالَ لِي: مَا يُقِيمُكَ؟ فَقُلْتُ: أَنْتَظِرُ أَنْ تُوضَعَ الْجِنَازَةُ، لِمَا يُحَدِّثُ أَبُو سَعِيدٍ الْخُدْرِيُّ. فَقَالَ نَافِعٌ: فَإِنَّ مَسْعُودَ بْنَ الْحَكَمِ حَدَّثَنِي عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ: قَامَ رَسُولُ اللهِ ﷺ ثُمَّ قَعَدَ.

[2228] 83 - (...) Wâqid bin 'Amr bin Sa'd bin Mu'âdh Al-Anșârî narrated that Nâfi' bin Jubair told him that Mas'ûd bin Al-Hakam Al-Anșârî told him that he heard 'Alî bin Abî Țâlib say concerning funerals: "The Messenger of Allâh ﷺ stood then (later) he sat."

He narrated that because Nâfi' bin Jubair saw Wâqid bin 'Amr standing until the deceased had been put down.

[٢٢٢٨] ٨٣-(...) وحَدَّثَني مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ، - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ - قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرَنِي وَاقِدُ بْنُ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ الْأَنْصَارِيُّ، أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَخْبَرَهُ، أَنَّ مَسْعُودَ بْنَ الْحَكَمِ الْأَنْصَارِيَّ أَخْبَرَهُ، أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ، فِي شَأْنِ الْجَنَائِزِ: إِنَّ رَسُولَ اللهِ ﷺ قَامَ ثُمَّ قَعَدَ.

وَإِنَّمَا حَدَّثَ بِذَلِكَ لِأَنَّ نَافِعَ بْنَ جُبَيْرٍ رَأَىٰ وَاقِدَ بْنَ عَمْرٍو قَامَ، حَتَّىٰ وُضِعَتِ الْجَنَازَةُ.

[2229] (...) It was narrated from Yahyâ bin Sa'eed with this chain.

[٢٢٢٩] (...) وحَدَّثَنَاه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهٰذَا الْإِسْنَادِ.

[2230] 84 - (...) It was narrated that 'Alî said: "We saw the Messenger of Allâh ﷺ standing so we stood, then he sat down so we sat down" - meaning, for funerals processions.

[٢٢٣٠] ٨٤-(...) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ مَسْعُودَ بْنَ الْحَكَمِ يُحَدِّثُ عَنْ عَلِيٍّ قَالَ: رَأَيْنَا رَسُولَ اللهِ ﷺ قَامَ فَقُمْنَا، وَقَعَدَ فَقَعَدْنَا، يَعْنِي فِي الْجِنَازَةِ.

[2231] (...) It was narrated from Shu'bah with this chain.

[٢٢٣١] (...) وحَدَّثَنَاه مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، عَنْ شُعْبَةَ بِهٰذَا الْإِسْنَادِ.

Chapter 26. Supplicating For The Deceased During The (Funeral) Prayer

(المعجم ٢٦) - (بَابُ الدعاء للميت في الصلاة) (التحفة ٢٦)

[2232] 85 - (963) It was narrated that Jubair bin Nufair said: "I heard 'Awf bin Mâlik say: 'The Messenger of Allâh ﷺ offered the funeral prayer and I memorized some of his supplications. He said: "*Allâhmmaghfirlahu wârhamhu wa 'âfihi, wâ'fu 'anhu, wa akrim nuzulahu wa wassi' mudkhalahu wâghsilhu bil-mâ'i wath-thalji wal-baradi wa naqqihi min al-khatâyâ*

[٢٢٣٢] ٨٥-(٩٦٣) وحَدَّثَنِي هٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ سَمِعَهُ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: صَلَّىٰ رَسُولُ اللهِ ﷺ عَلَىٰ جَنَازَةٍ، فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ

kamâ naqqaitath-thawbul-abyaḍa min ad-danasi wa abdilhu dâran khairan min dârihi, wa ahlan khairan min ahlihi wa zawjâ khairan min zawjihi, wa adkhilhul-jannata wa a'idhhu min 'adhâbil-qabri wa min 'adhâbin-nâr (O Allâh, forgive him, have mercy on him, keep him safe and sound, and pardon him, receive him with honor, make his grave spacious, wash him with water, snow and hail, and cleanse him of his sins as a white garment is cleansed of dirt. Give him a home better than his home, a family better than his family, a spouse better than his spouse. Admit him to Paradise and protect him from the torment of the grave and the torment of the Fire.)"

He said: "Until I wished that I had been that deceased person."

A similar *Ḥadîth* was also narrated from 'Awf bin Mâlik, from the Prophet ﷺ.

نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ عَذَابِ النَّارِ». قَالَ: حَتَّى تَمَنَّيْتُ أَنْ أَكُونَ أَنَا ذَلِكَ الْمَيِّتَ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ جُبَيْرٍ - حَدَّثَهُ عَنْ أَبِيهِ - عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِ هَٰذَا الْحَدِيثِ أَيْضًا.

[2233] (...) A *Ḥadîth* similar to that of Ibn Wahb (no. 2232) was narrated from Mu'âwiyah bin Ṣâliḥ with these two chains.

[٢٢٣٣] (...) وحَدَّثَنَاه إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ بِالْإِسْنَادَيْنِ جَمِيعًا، نَحْوَ حَدِيثِ ابْنِ وَهْبٍ.

[2234] 86 - (...) It was narrated that 'Awf bin Mâlik Al-Ashja'î said: "I heard the Prophet ﷺ offering the funeral prayer and he said: *'Allâhmmaghfirlahu wârḥamhu wâ'fu 'anhu wa 'âfihi,*

[٢٢٣٤] ٨٦-(...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ عِيسَى بْنِ يُونُسَ عَنْ أَبِي حَمْزَةَ الْحِمْصِيِّ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ

wa akrim nuzulahu wa wassi' mudkhalahu wâghsilhu bimâ'in wa thaljin wa-baradin wa naqqihi min al-khaṭâyâ kamâ yunaqqath-thawbul-abyaḍu min ad-danasi wa abdilhu dâran khairan min dârihi, wa ahlan khairan min ahlihi wa zawjâ khairan min zawjihi, waqihi fitnatal-qabri wa 'adhâbin-nâr (O Allâh, forgive him, have mercy on him, keep him safe and sound, and pardon him, receive him with honor, make his grave spacious, wash him with water, snow and hail, and cleanse him of his sins as a white garment is cleansed of dirt. Give him a home better than his home, a family better than his family, a spouse better than his spouse. Protect him from the torment of the grave and the torment of Fire.)'"

'Awf said: "I wished that I had been that deceased person, because of the supplication of the Messenger of Allâh ﷺ for that deceased person."

وَهَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ - وَاللَّفْظُ لِأَبِي الطَّاهِرِ - قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي حَمْزَةَ ابْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ - وَصَلَّىٰ عَلَىٰ جَنَازَةٍ - يَقُولُ: «اللَّهُمَّ! اغْفِرْ لَهُ وَارْحَمْهُ، وَاعْفُ عَنْهُ وَعَافِهِ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِمَاءٍ وَثَلْجٍ وَبَرَدٍ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ».

قَالَ عَوْفٌ: فَتَمَنَّيْتُ أَنْ لَوْ كُنْتُ أَنَا الْمَيِّتَ، لِدُعَاءِ رَسُولِ اللهِ ﷺ عَلَىٰ ذَٰلِكَ الْمَيِّتِ.

Chapter 27. Where The *Imâm* Should Stand In Relation To The Deceased When Performing The Funeral Prayer

(المعجم ٢٧) - (بَابٌ أين يقوم الإمام من الميت للصلاة عليه) (التحفة ٢٧)

[2235] 87 - (964) It was narrated that Samurah bin Jundab said: "I prayed behind the Prophet ﷺ when he offered the funeral prayer for Umm Ka'b, who died in childbirth. The

[٢٢٣٥] ٨٧-(٩٦٤) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الْوَارِثِ ابْنُ سَعِيدٍ عَنْ حُسَيْنِ بْنِ ذَكْوَانَ قَالَ:

Prophet ﷺ stood to pray for her in line with her middle."

حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ، وَصَلَّىٰ عَلَىٰ أُمِّ كَعْبٍ، مَاتَتْ وَهِيَ نُفَسَاءُ، فَقَامَ رَسُولُ اللهِ ﷺ لِلصَّلَاةِ عَلَيْهَا وَسَطَهَا.

[2236] **(...)** It was narrated from Husayn with this chain (a similar *Ḥadîth* as no. 2235), but they did not mention Umm Ka'b.

[٢٢٣٦] (...) **حَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ وَيَزِيدُ بْنُ هَٰرُونَ؛ وَحَدَّثَنِي عَلِيُّ بنُ حُجْرٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَالْفَضْلُ بْنُ مُوسَىٰ، كُلُّهُمْ عَنْ حُسَيْنٍ بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرُوا: أُمَّ كَعْبٍ.

[2237] 88 - (...) It was narrated that 'Abdullâh bin Buraidah said: "I was a boy at the time of the Messenger of Allâh ﷺ, and I used to learn from him, and nothing prevented me from speaking but the fact that there were men who were older than me. I offered the funeral prayer behind the Messenger of Allâh ﷺ for a woman who had died in childbirth. During the prayer the Messenger of Allâh ﷺ stood in line with her middle." According to the report of Ibn Al-Muthanna he said: "'Abdullâh bin Buraidah told me: 'He stood in line with her middle to offer the funeral prayer for her.'"

[٢٢٣٧] ٨٨-(...) **وحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُسَيْنٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ قَالَ: قَالَ سَمُرَةُ بْنُ جُنْدُبٍ: لَقَدْ كُنْتُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ غُلَامًا، فَكُنْتُ أَحْفَظُ عَنْهُ، فَمَا يَمْنَعُنِي مِنَ الْقَوْلِ إِلَّا أَنَّ هَٰهُنَا رِجَالًا هُمْ أَسَنُّ مِنِّي، وَقَدْ صَلَّيْتُ وَرَاءَ رَسُولِ اللهِ ﷺ عَلَىٰ امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا، فَقَامَ عَلَيْهَا رَسُولُ اللهِ ﷺ فِي الصَّلَاةِ وَسَطَهَا - وَفِي رِوَايَةِ ابْنِ الْمُثَنَّىٰ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ وَقَالَ: فَقَامَ عَلَيْهَا لِلصَّلَاةِ وَسَطَهَا.

Chapter 28. Riding Back After The Funeral

(المعجم ٢٨) - (بَابُ ركوب المصلي على الجنازة إذا انصرف) (التحفة ٢٨)

[2238] 89 - (965) It was narrated that Jâbir bin Samurah said: "An unsaddled horse was brought to the Messenger of Allâh ﷺ and he rode it when the funeral of Ibn Ad-Daḥdâḥ was over, and we were walking around him."

[٢٢٣٨] ٨٩-(٩٦٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا، وَقَالَ يَحْيَىٰ: أَخْبَرَنَا - وَكِيعٌ عَنْ مَالِكِ ابْنِ مِغْوَلٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِفَرَسٍ مُعْرَوْرًى، فَرَكِبَهُ حِينَ انْصَرَفَ مِنْ جَنَازَةِ ابْنِ الدَّحْدَاحِ، وَنَحْنُ نَمْشِي حَوْلَهُ.

[2239] (...) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ offered the funeral prayer for Ibn Ad-Daḥdâḥ, then an unsaddled horse was brought. A man held it for him and he mounted it, and it started bucking as we ran after it. A man among the people said: 'The Prophet ﷺ said: How many bunches of grapes are hanging in Paradise for Ibn Ad-Daḥdâḥ!'" Or Shu'bah said: "For Abû Ad-Daḥdâḥ."

[٢٢٣٩] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّىٰ رَسُولُ اللهِ ﷺ عَلَى ابْنِ الدَّحْدَاحِ، ثُمَّ أُتِيَ بِفَرَسٍ عُرْيٍ، فَعَقَلَهُ رَجُلٌ فَرَكِبَهُ، فَجَعَلَ يَتَوَقَّصُ بِهِ، وَنَحْنُ نَتَّبِعُهُ نَسْعَىٰ خَلْفَهُ قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّ النَّبِيَّ ﷺ قَالَ: «كَمْ مِنْ عِذْقٍ مُعَلَّقٍ - أَوْمُدَلًّى - فِي الْجَنَّةِ لِابْنِ الدَّحْدَاحِ!» - أَوْ قَالَ شُعْبَةُ -: «لِأَبِي الدَّحْدَاحِ!».

Chapter 29. The *Laḥd* (Niche), And Setting Up Bricks Over The Deceased

[2240] 90 - (966) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâṣ that Sa'd bin Abî Waqqâṣ said during the illness of which he died: "Make a *Laḥd* (niche) for me, and set up bricks over me, as was done for the Messenger of Allâh ﷺ."

Chapter 30. Putting A Piece Of Velvet In The Grave

[2241] 91 - (967) It was narrated that Ibn 'Abbâs said: "A piece of red velvet was placed in the grave of the Messenger of Allâh ﷺ."

(المعجم ٢٩) - (بَابٌ فِي اللحد، ونصب اللبن على الميت) (التحفة ٢٩)

[٢٢٤٠] ٩٠-(٩٦٦) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الْمِسْوَرِيُّ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ فِي مَرَضِهِ الَّذِي هَلَكَ فِيهِ: الْحَدُوا لِي لَحْدًا، وَانْصِبُوا عَلَيَّ اللَّبِنَ نَصْبًا، كَمَا صُنِعَ بِرَسُولِ اللهِ ﷺ.

(المعجم ٣٠) - (بَابُ جعل القطيفة في القبر) (التحفة ٣٠)

[٢٢٤١] ٩١-(٩٦٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ وَوَكِيعٌ، جَمِيعًا عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو جَمْرَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جُعِلَ فِي قَبْرِ رَسُولِ اللهِ ﷺ قَطِيفَةٌ حَمْرَاءُ.

قَالَ مُسْلِمٌ: أَبُو جَمْرَةَ اسْمُهُ نَصْرُ بْنُ عِمْرَانَ، وَأَبُو التَّيَّاحِ اسْمُهُ يَزِيدُ بْنُ حُمَيْدٍ، مَاتَا بِسَرَخْسَ.

Chapter 31. The Command To Level The Grave

(المعجم ٣١) - (بَابُ الأمر بتسوية القبر) (التحفة ٣١)

[2242] 92 - (968) 'Amr bin Al-Hârith narrated: "We were with Faḍâlah bin 'Ubaid in the land of the Romans, in Rûdis, and a companion of ours died. Faḍâlah bin 'Ubaid ordered that his grave be leveled, then he said: 'I heard the Messenger of Allâh ﷺ ordering that graves be leveled.'"

[٢٢٤٢] ٩٢-(٩٦٨) وحَدَّثَني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ وَحَدَّثَنِي هَٰرُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ - فِي رِوَايَةِ أَبِي الطَّاهِرِ أَنَّ أَبَا عَلِيٍّ الْهَمْدَانِيَّ حَدَّثَهُ، وَفِي رِوَايَةِ هَٰرُونَ أَنَّ ثُمَامَةَ بْنَ شُفَيٍّ حَدَّثَهُ - قَالَ: كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِأَرْضِ الرُّومِ، بِرُودِسَ، فَتُوُفِّيَ صَاحِبٌ لَنَا، فَأَمَرَ فَضَالَةُ [بْنُ عُبَيْدٍ] بِقَبْرِهِ فَسُوِّيَ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَأْمُرُ بِتَسْوِيَتِهَا.

[2243] 93 - (969) It was narrated that Abû Al-Hayyâj Al-Asadî said: 'Alî bin Abî Ṭâlib said to me: "Shall I not send you on the same mission as the Messenger of Allâh ﷺ sent me (saying): 'Do not leave any statue without destroying it nor any raised grave without leveling it.'"

[٢٢٤٣] ٩٣-(٩٦٩) حَدَّثَنِي يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ: - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا - وَكِيعٌ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي الْهَيَّاجِ الأَسَدِيِّ قَالَ: قَالَ لِي عَلِيُّ [بْنُ أَبِي طَالِبٍ]: أَلَا أَبْعَثُكَ عَلَىٰ مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللهِ ﷺ؟ أَنْ لَا تَدَعَ تِمْثَالًا إِلَّا طَمَسْتَهُ، وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ.

[2244] (...) Ḥabîb narrated it with this chain (a similar *Ḥadîth* as no. 2343) and he said: "... or any image without erasing it."

[٢٢٤٤] (...) وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَىٰ وَ هُوَ الْقَطَّانُ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي حَبِيبٌ بِهَٰذَا الْإِسْنَادِ وَقَالَ: وَلَا صُورَةً إِلَّا طَمَسْتَهَا.

Chapter 32. The Prohibition Of Plastering Graves Or Erecting Structures Over Them

(المعجم ٣٢) - (بَابُ النهي عن تجصيص القبر والبناء عليه)

(التحفة ٣٢)

[2245] 94 - (970) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade plastering graves, sitting on them and erecting structures over them."

[٢٢٤٥] ٩٤-(٩٧٠) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُجَصَّصَ الْقَبْرُ، وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَىٰ عَلَيْهِ.

[2246] (...) Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh say: "I heard the Prophet ﷺ..." a similar report (as no. 2245).

[٢٢٤٦] (...) وحَدَّثَني هَٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ، بِمِثْلِهِ.

[2247] 95 - (...) It was narrated that Jâbir said: "It was forbidden to plaster graves."

[٢٢٤٧] ٩٥-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نُهِيَ عَنْ تَقْصِيصِ الْقُبُورِ.

Chapter 33. Prohibition Against Sitting And Praying On Graves

(المعجم ٣٣) - (بَابُ النهي عن الجلوس على القبر والصلاة عليه)
(التحفة ٣٣)

[2248] 96 - (971) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you were to sit on an ember which burned his garment and reached his skin, that would be better for him than sitting on a grave.'"

[٢٢٤٨] ٩٦-(٩٧١) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَىٰ جَمْرَةٍ فَتُحْرِقَ ثِيَابَهُ، فَتَخْلُصَ إِلَىٰ جِلْدِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَىٰ قَبْرٍ».

[2249] (...) A similar report (as no. 2248) was narrated from Suhail with this chain.

[٢٢٤٩] (...) وحَدَّثَنَاه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ؛ وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ سُهَيْلٍ بِهَـٰذَا الْإِسْنَادِ، نَحْوَهُ.

[2250] 97 - (972) It was narrated that Abû Marthad Al-Ghanawî said: "The Messenger of Allâh ﷺ said: 'Do not sit on graves and do not pray towards them.'"

[٢٢٥٠] ٩٧-(٩٧٢) وحَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ ابْنِ جَابِرٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللهِ، عَنْ وَاثِلَةَ، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلُّوا إِلَيْهَا».

[2251] 98 - (...) It wa narrated that Abû Marthad Al-Ghanawî said: "I heard the Messenger of Allâh ﷺ say: 'Do not pray towards graves and do not sit on them.'"

[٢٢٥١] ٩٨-(...) حَدَّثَنَا حَسَنُ ابْنُ الرَّبِيعِ الْبَجَلِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ عَبْدِ الرَّحْمَـٰنِ بْنِ يَزِيدَ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ،

عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تُصَلُّوا إِلَى الْقُبُورِ، وَلَا تَجْلِسُوا عَلَيْهَا».

Chapter 34. Offering The Funeral Prayer In The *Masjid*

(المعجم ٣٤) - (بَابُ الصلاة على الجنازة في المسجد) (التحفة ٣٤)

[2252] 99 - (973) It was narrated from 'Abbâd bin 'Abdullâh bin Az-Zubair that 'Âishah issued orders that the funeral of Sa'd bin Abî Waqqâṣ be brought into the *Masjid* and the funeral prayer be offered for him. The people objected to that, but she said: "How quickly the people forget! The Prophet ﷺ did not offer the funeral prayer for Suhail bin Al-Baiḍâ' except in the *Masjid*."

[٢٢٥٢] **٩٩**-(٩٧٣) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - وَاللَّفْظُ لِإِسْحٰقَ - قَالَ عَلِيٌّ: حَدَّثَنَا، وَقَالَ إِسْحٰقُ: أَخْبَرَنَا - عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ حَمْزَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، أَنَّ عَائِشَةَ أَمَرَتْ أَنْ يُمَرَّ بِجَنَازَةِ سَعْدِ بْنِ أَبِي وَقَّاصٍ فِي الْمَسْجِدِ، فَتُصَلِّيَ عَلَيْهِ فَأَنْكَرَ النَّاسُ ذَلِكَ عَلَيْهَا، فَقَالَتْ: مَا أَسْرَعَ مَا نَسِيَ النَّاسُ! مَا صَلَّى رَسُولُ اللهِ ﷺ عَلَى سُهَيْلِ ابْنِ الْبَيْضَاءِ إِلَّا فِي الْمَسْجِدِ.

[2253] 100 - (...) It was narrated from 'Âishah that when Sa'd bin Abî Waqqâṣ died, the wives of the Prophet ﷺ sent word telling them to bring his funeral into the *Masjid* so that they might offer the funeral prayer for him, and they did so. It was placed in front of their apartments so that they

[٢٢٥٣] **١٠٠**-(...) وحَدَّثَني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ عَبْدِ الْوَاحِدِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ يُحَدِّثُ عَنْ عَائِشَةَ أَنَّهَا لَمَّا تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ، أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ أَنْ

could offer the prayer for him, then it was taken out through *Bâb Al-Janâ'iz* (the Gate of Funerals) which was near a place where people used to sit. Then they heard that the people were criticizing them for that and saying that funerals would not be brought into the *Masjid*. News of that reached 'Âishah and she said: "How quick the people are to criticize that of which they have no knowledge! They criticized us for bringing a funeral into the *Masjid*, but the Messenger of Allâh ﷺ did not offer the funeral prayer for Suhail bin Baiḍâ' except in the *Masjid*."

Muslim said: (That is) Suhail bin Da'd, and he is Ibn Al-Baiḍâ', his mother was Baiḍâ'.

[2254] 101 - (...) It was narrated from Abû Salamah bin 'Abdur-Raḥmân that when Sa'd bin Abî Waqqâṣ died, 'Âishah said: "Bring him into the *Masjid* so that I may offer the funeral prayer for him. She was criticized for that but she said: 'By Allâh, the Messenger of Allâh ﷺ offered the funeral prayer for the two sons of Baiḍâ' in the *Masjid*, Suhail and his brother.'"

يَمُرُّوا بِجَنَازَتِهِ فِي الْمَسْجِدِ، فَيُصَلِّينَ عَلَيْهِ، فَفَعَلُوا، فَوُقِفَ بِهِ عَلَىٰ حُجَرِهِنَّ يُصَلِّينَ عَلَيْهِ، أُخْرِجَ بِهِ مِنْ بَابِ الْجَنَائِزِ الَّذِي كَانَ إِلَى الْمَقَاعِدِ، فَبَلَغَهُنَّ أَنَّ النَّاسَ عَابُوا ذَلِكَ وَقَالُوا: مَا كَانَتِ الْجَنَائِزُ يُدْخَلُ بِهَا الْمَسْجِدَ، فَبَلَغَ ذَلِكَ عَائِشَةَ فَقَالَتْ: مَا أَسْرَعَ النَّاسَ إِلَىٰ أَنْ يَعِيبُوا مَا لَا عِلْمَ لَهُمْ بِهِ! عَابُوا عَلَيْنَا أَنْ يُمَرَّ بِجَنَازَةٍ فِي الْمَسْجِدِ! وَمَا صَلَّىٰ رَسُولُ اللهِ ﷺ عَلَىٰ سُهَيْلِ ابْنِ بَيْضَاءَ إِلَّا فِي جَوْفِ الْمَسْجِدِ.

قَالَ مُسْلِمٌ: سُهَيْلُ بْنُ دَعْدٍ، وَهُوَ ابْنُ الْبَيْضَاءِ، أُمُّه بَيْضَاءُ.

[٢٢٥٤] ١٠١-(...) وحَدَّثَني هَٰرُونُ بْنُ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَٰنِ أَنَّ عَائِشَةَ، لَمَّا تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ، قَالَتِ: ادْخُلُوا بِهِ الْمَسْجِدَ حَتَّىٰ أُصَلِّيَ عَلَيْهِ، فَأُنْكِرَ ذَلِكَ عَلَيْهَا، فَقَالَتْ: وَاللهِ! لَقَدْ صَلَّىٰ رَسُولُ اللهِ ﷺ عَلَى ابْنَيْ بَيْضَاءَ فِي الْمَسْجِدِ، سُهَيْلٍ وَأَخِيهِ.

Chapter 35. What Is To Be Said When Entering The Graveyard And Supplicating For Its Occupants

(المعجم ٣٥) - (بَابُ ما يقال عند دخول القبور والدعاء لأهلها)

(التحفة ٣٥)

[2255] 102 - (974) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ - every time it was her night with the Messenger of Allâh ﷺ - used to go out at the end of the night to Al-Baqî' and say: 'Peace be upon you, O abode of believing people. What you were promised will come to you soon, after some delay, and we - if Allâh wills - will join you soon. O Allâh, forgive the people of Baqî' Al-Gharqad.'"

[٢٢٥٥] ١٠٢-(٩٧٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ يَحْيَى بنُ يَحْيَىٰ: أَخْبَرَنَا، وقَالَ الْآخَرَانِ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ شَرِيكٍ وَهُوَ ابْنُ أَبِي نَمِرٍ، عَنْ عَطَاءِ بنِ يَسَارٍ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ - كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللهِ ﷺ - يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَتَاكُمْ مَا تُوعَدُونَ غَدًا، مُؤَجَّلُونَ، وَإِنَّا - إِنْ شَاءَ اللهُ - بِكُمْ لَاحِقُونَ، اللَّهُمَّ! اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرْقَدِ» - وَلَمْ يَقُلْ قُتَيْبَةُ قَوْلَهُ «وَأَتَاكُمْ» -.

[2256] 103 - (...) It was narrated that Muhammad bin Qais bin Makhramah bin Al-Muttalib said one day: "Shall I not narrate to you from me and from my mother?" He (the narrator) said: "We thought that he meant his mother who had given birth to him." He said: 'Âishah said: 'Shall I not narrate to you from me and from the Messenger of

[٢٢٥٦] ١٠٣-(...) وحَدَّثَني هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللهِ بْنِ كَثِيرِ بْنِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ مُحَمَّدَ ابْنَ قَيسٍ يَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ فَقَالَتْ: أَلَا أُحَدِّثُكُمْ عَنِ النَّبِيِّ ﷺ وَعَنِّي! قُلْنَا: بَلَىٰ؛ وَحَدَّثَنِي مَنْ سَمِعَ

Allâh ﷺ?' We said: 'Yes.' She said: 'When it was my night while the Messenger of Allâh ﷺ was with me, he came in and took off his *Ridâ'*, took off his sandals and put them by his feet, spread the edge of his waist wrapper on his bed and lay down. He waited until he thought that I had gone to sleep, then he slowly picked up his *Ridâ'*, slowly put on his sandals, opened the door slowly, and went out, then he closed it slowly. I put my chemise over my head and covered my head, and wrapped my waist wrapper around me, then I set out following him, until he reached Al-Baqî' where he stood for a long time, then he raised his hands three times. Then he set off, so I set off, then he hastened, so I hastened, then he jogged, so I jogged, then he ran so I ran, then I reached home before him and went in. No sooner had I laid down but he came in and said: "What is the matter, O 'Âish? Why are you out of breath?" I said: "It is nothing." He said: "Either you tell me or the Subtle One, the All-Aware will tell me." I said: "O Messenger of Allâh, may my father and mother be sacrificed for you!" And I told him. He said: "So you were the person that I saw in front of me?" I said: "Yes." He gave me a painful shove on the chest, then he said: "Did you think that

حَجَّاجًا الْأَعْوَرَ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللهِ - رَجُلٌ مِنْ قُرَيْشٍ - عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ ابْنِ الْمُطَّلِبِ أَنَّهُ قَالَ يَوْمًا: أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنْ أُمِّي! قَالَ: فَظَنَنَّا أَنَّهُ يُرِيدُ أُمَّهُ الَّتِي وَلَدَتْهُ، قَالَ: قَالَتْ عَائِشَةُ: أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنْ رَسُولِ اللهِ ﷺ قُلْنَا: بَلَىٰ، قَالَ: قَالَتْ: لَمَّا كَانَتْ لَيْلَتِي الَّتِي كَانَ النَّبِيُّ ﷺ فِيهَا عِنْدِي، انْقَلَبَ فَوَضَعَ رِدَاءَهُ، وَخَلَعَ نَعْلَيْهِ، فَوَضَعَهُمَا عِنْدَ رِجْلَيْهِ، وَبَسَطَ طَرَفَ إِزَارِهِ عَلَىٰ فِرَاشِهِ، فَاضْطَجَعَ، فَلَمْ يَلْبَثْ إِلَّا رَيْثَمَا ظَنَّ أَنْ قَدْ رَقَدْتُ، فَأَخَذَ رِدَاءَهُ رُوَيْدًا، وَانْتَعَلَ رُوَيْدًا، وَفَتَحَ الْبَابَ رُوَيْدًا فَخَرَجَ، ثُمَّ أَجَافَهُ رُوَيْدًا، فَجَعَلْتُ دِرْعِي فِي رَأْسِي، وَاخْتَمَرْتُ، وَتَقَنَّعْتُ إِزَارِي، ثُمَّ انْطَلَقْتُ عَلَىٰ إِثْرِهِ، حَتَّىٰ جَاءَ الْبَقِيعَ فَقَامَ، فَأَطَالَ الْقِيَامَ، ثُمَّ رَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ انْحَرَفَ فَانْحَرَفْتُ، فَأَسْرَعَ فَأَسْرَعْتُ، فَهَرْوَلَ فَهَرْوَلْتُ، فَأَحْضَرَ فَأَحْضَرْتُ، فَسَبَقْتُهُ فَدَخَلْتُ، فَلَيْسَ إِلَّا أَنِ اضْطَجَعْتُ فَدَخَلَ فَقَالَ: «مَالَكِ؟ يَا عَائِشُ! حَشْيَا رَابِيَةً» قَالَتْ: قُلْتُ: لَا شَيْءَ. قَالَ:

Allâh and His Messenger would be unjust to you?" I said: "Whatever the people conceal, Allâh knows it; yes." He said: "Jibrîl came to me when you saw (me). He called me but he concealed it from you, and I answered him but I concealed it from you. He would not enter upon you when you were not fully dressed. I thought that you had gone to sleep and I did not want to wake you up, and I was afraid that you might be frightened." He (Jibrîl) said: "Your Lord is commanding you to go to the people of Al-Baqî' and pray for forgiveness for them." I said: "What should I say to them, O Messenger of Allâh?" He said: "Say: *As-Salâmu 'ala ahlid-diyâri min al-mu'minîn wal-muslimîn wa yarhamullâhul-mustaqdimîn minnâ wal-musta'khirîn, wa innâ, in shâ' Allâhu bikum lalâhiqûn* (Peace be upon the people of these abodes, believers and Muslims. May Allâh have mercy on those of us who have gone on before and those who come later, and we will - if Allâh wills - join you soon.)"'

«لَتُخْبِرِينِّي أَوْ لَيُخْبِرَنِّي اللَّطِيفُ الْخَبِيرُ» قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ وَأُمِّي! فَأَخْبَرْتُهُ قَالَ: «فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُ أَمَامِي؟» قُلْتُ: نَعَمْ. فَلَهَدَنِي فِي صَدْرِي لَهْدَةً أَوْجَعَتْنِي، ثُمَّ قَالَ: «أَظَنَنْتِ أَنْ يَحِيفَ اللهُ عَلَيْكِ وَرَسُولُهُ؟» قَالَتْ مَهْمَا يَكْتُمِ النَّاسُ يَعْلَمْهُ اللهُ، نَعَمْ. قَالَ: «فَإِنَّ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتِ، فَنَادَانِي فَأَخْفَاهُ مِنْكِ، فَأَجَبْتُهُ، فَأَخْفَيْتُهُ مِنْكِ، وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكِ وَقَدْ وَضَعْتِ ثِيَابَكِ، وَظَنَنْتُ أَنْ قَدْ رَقَدْتِ، فَكَرِهْتُ أَنْ أُوقِظَكِ، وَخَشِيتُ أَنْ تَسْتَوْحِشِي، فَقَالَ: إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرَ لَهُمْ». قَالَتْ: قُلْتُ: كَيْفَ أَقُولُ لَهُمْ؟ يَا رَسُولَ اللهِ! قَالَ: «قُولِي: السَّلَامُ عَلَىٰ أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا، إِنْ شَاءَ اللهُ، بِكُمْ لَلَاحِقُونَ».

[2257] 104 - (975) It was narrated from Sulaimân bin Buraidah that his father said: "The Messenger of Allâh ﷺ used to teach them, when they went out to the graves, to say: - according to the report of Abû

[٢٢٥٧] ١٠٤-(٩٧٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْأَسَدِيُّ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ

Bakr: *'As-Salâmu 'ala ahlad-diyâr* (Peace be upon the people of these abodes);' - according to the report of Zuhair: *'As-Salâmu 'alaikum ahlad-diyâr min al-mu'minîna wal-muslimîna, wa innâ, in shâ' Allâhu lalâḥiqûn* (Peace be upon you, O people of these abodes - believers and Muslims, and we will, if Allâh wills, join you soon. I ask Allâh for pardon for us and for you.)'"

ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ، فَكَانَ قَائِلُهُمْ يَقُولُ: - فِي رِوَايَةِ أَبِي بَكْرٍ: السَّلَامُ عَلَىٰ أَهْلِ الدِّيَارِ، وَفِي رِوَايَةِ زُهَيْرٍ: السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ - مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا، إِنْ شَاءَ اللهُ، لَلَاحِقُونَ، أَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

Chapter 36. The Prophet ﷺ Asked His Lord For Permission To Visit The Grave Of His Mother

(المعجم ٣٦) - (بَابُ استئذان النبيّ ﷺ ربه - عز وجل - في زيارة قبر أمه) (التحفة ٣٦)

[2258] 105 - (976) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I asked my Lord for permission to pray for forgiveness for my mother but He did not give me permission. And I asked Him for permission to visit her grave and He gave me permission.'"

[٢٢٥٨] ١٠٥-(٩٧٦) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَمُحَمَّدُ بْنُ عَبَّادٍ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ يَزِيدَ يَعْنِي ابْنَ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اسْتَأْذَنْتُ رَبِّي أَنْ أَسْتَغْفِرَ لِأُمِّي فَلَمْ يَأْذَنْ لِي، وَاسْتَأْذَنْتُهُ أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي».

[2259] 108 - (...) It was narrated that Abû Hurairah said: "The Prophet ﷺ visited the grave of his mother, and he wept and caused those around him to weep too. Then he ﷺ said: 'I asked my Lord for permission to pray for forgiveness for her, but He did

[٢٢٥٩] ١٠٨-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: زَارَ النَّبِيُّ ﷺ قَبْرَ أُمِّهِ، فَبَكَىٰ

not grant me permission. And I asked Him for permission to visit her grave and He gave me permission, so visit graves, for they will remind you of death.'"

وَأَبْكَىٰ مَنْ حَوْلَهُ فَقَالَ ﷺ: «اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِيْ، فَزُورُوا الْقُبُورَ، فَإِنَّهَا تُذَكِّرُكُمُ الْمَوْتَ».

[2260] 106 - (977) It was narrated from Abû Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I used to forbid you from visiting graves, but now visit them; and I used to forbid you to keep sacrificial meat for more than three days, but now keep whatever you see fit; and I used to forbid you to drink *Nabî<u>dh</u>* except from waterskins, but now drink it from all kinds of vessels, but do not drink any intoxicant.'"

[٢٢٦٠] ١٠٦-(٩٧٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ - وَاللَّفْظُ لِأَبِي بَكْرٍ وَابْنِ نُمَيْرٍ - قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِي سِنَانٍ وَهُوَ ضِرَارُ بْنُ مُرَّةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ فَوْقَ ثَلَاثٍ، فَأَمْسِكُوا مَا بَدَا لَكُمْ، وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلَّا فِي سِقَاءٍ، فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا، وَلَا تَشْرَبُوا مُسْكِرًا».

[انظر: ٥١٠٤، ٥٢٠٧]

قَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللهِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ.

[2261] (...) 'Abdullâh bin Buraidah narrated from his father from the Prophet ﷺ - a *Ḥadî<u>th</u>* similar to that of Abû Sinân (no. 2260).

[٢٢٦١] (...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ زُبَيْدٍ الْيَامِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، أُرَاهُ عَنْ أَبِيهِ - الشَّكُّ مِنْ أَبِي خَيْثَمَةَ - عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا أَبُو بَكْرِ

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ ابْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، كُلُّهُمْ بِمَعْنَىٰ حَدِيثِ أَبِي سِنَانٍ.

Chapter 37. Not Praying For One Who Has Killed Himself

(المعجم ٣٧) - (بَابُ ترك الصلاة على القاتل نفسه) (التحفة ٣٧)

[2262] 107 - (978) It was narrated that Jâbir bin Samurah said: "A man who had killed himself with a broad headed arrow was brought to the Prophet ﷺ, but he did not offer the funeral prayer for him."

[٢٢٦٢] ١٠٧ -(٩٧٨) حَدَّثَنَا عَوْنُ ابْنُ سَلَّامٍ الْكُوفِيُّ: أَخْبَرَنَا زُهَيْرٌ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قَتَلَ نَفْسَهُ بِمَشَاقِصَ، فَلَمْ يُصَلِّ عَلَيْهِ.

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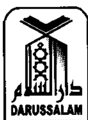
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In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

12. The Book Of *Zakât*

١ - (المعجم ١٢) - كتاب الزكاة (التحفة ٥)

Chapter: There Is No *Zakât* Due On Less Than Five *Wasq*

(المعجم . . . .) - (باب: ليس فيما دون خمسة أوسق صدقة) (التحفة ١)

[2263] 1 - (979) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "There is no *Ṣadaqah* (*Zakât*) due on less than five *Wasq*, and there is no *Ṣadaqah* due on less than five camels, and there is no *Ṣadaqah* due on less than five *Uqiyah*."

[٢٢٦٣] ١ -(٩٧٩) حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَأَلْتُ عَمْرَو بْنَ يَحْيَى بْنِ عُمَارَةَ فَأَخْبَرَنِي عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلَا فِيما دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَا فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

[2264] 2 - (...) A similar report (as no. 2263) was narrated from 'Amr bin Yaḥyâ with this chain.

[٢٢٦٤] ٢ -(. . .) وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، كِلَاهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[2265] (...) It was narrated that Yaḥyâ bin 'Umârah said: "I heard Abû Sa'eed Al-Khudrî say: 'I heard the Messenger of Allâh ﷺ say' - and the Prophet ﷺ

[٢٢٦٥] (. . .) وحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى بنِ

gestured with his hand, holding up five fingers" - then he mentioned a *Hadîth* similar to that of Ibn 'Uyaynah (no. 2263).

عُمَارَةَ عَنْ أَبِيهِ يَحْيَى بْنِ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: وَأَشَارَ النَّبِيُّ ﷺ بِكَفِّهِ بِخَمْسِ أَصَابِعِهِ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

[2266] 3 - (...) It was narrated that Yahyâ bin 'Umârah said: "I heard Abû Sa'eed Al-Khudrî say: 'The Messenger of Allâh ﷺ said: "There is no *Sadaqah* due on less than five *Wasq*, there is no *Sadaqah* due on less than five camels, and there is no *Sadaqah* due on less than five *Uqiyah*."

[٢٢٦٦] **٣-(...) وحَدَّثَني** أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ عَنْ يَحْيَى بْنِ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلَيْسَ فِيما دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

[2267] 4 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'There is no *Sadaqah* due on less than five *Wasq* of dates or grains.'"

[٢٢٦٧] **٤-(...) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ فِيما دُونَ خَمْسَةِ أَوْسَاقٍ مِنْ تَمْرٍ وَلَا حَبٍّ صَدَقَةٌ».

[2268] 5 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "There is no

[٢٢٦٨] **٥-(...) وحَدَّثَنا** إِسْحَقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ يَعْنِي

Ṣadaqah due on grains or dates unless they reach five *Wasq*, and there is no *Ṣadaqah* on less than five camels, and there is no *Ṣadaqah* on less than five *Ụqiyah*."

ابْنَ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ ابْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ فِي حَبٍّ وَلَا تَمْرٍ صَدَقَةٌ، حَتَّىٰ يَبْلُغَ خَمْسَةَ أَوْسُقٍ، وَلَا فِيما دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَا فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

[2269] **(...)** A *Ḥadî<u>th</u>* similar to that of Ibn Mahdî (no. 2268) was narrated from Ismâ'îl bin Umayyah with this chain.

[٢٢٦٩] (...) **وحَدَّثني** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ الثَّورِيُّ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ بِهَٰذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ ابْنِ مَهْدِيٍّ.

[2270] **(...)** A *Ḥadî<u>th</u>* similar to that of Ibn Mahdî Yaḥyâ bin Âdam (no. 2268) was narrated from Ismâ'îl bin Umayyah with this chain, except that instead of dates (*Tamr*) he said produce (*<u>Th</u>amr*).

[٢٢٧٠] (...) **وحَدَّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ وَمَعْمَرٌ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ بِهَٰذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِ بْنِ مَهْدِيٍّ وَيَحْيَى بْنِ آدَمَ، غَيْرَ أَنَّهُ قَالَ - بَدَلَ التَّمْرِ -: ثَمَرٍ.

[2271] 6 - (980) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "There is no *Ṣadaqah* on less than five *Ụqiyah* of silver; there is no *Ṣadaqah* on less than five head of camels; and there is no *Ṣadaqah* on less than five *Wasq* of dates."

[٢٢٧١] ٦-(٩٨٠) **حَدَّثنا** هَرُونُ بْنُ مَعْرُوفٍ وَهَرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللهِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الْإِبِلِ

صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ».

Chapter 1. On What One-Tenth Or Half Of One-Tenth Is Due

(المعجم ١) - (بَابُ ما فيه العشر أو نصف العشر) (التحفة ٢)

[2272] 7 - (981) Jâbir bin 'Abdullâh narrated that he heard the Prophet ﷺ say: "On that which is irrigated by rivers and rain, one-tenth is due, and on that which is artificially irrigated, half of one-tenth."

[٢٢٧٢] ٧-(٩٨١) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ سَرْحٍ وَهَرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَعَمْرُو بْنُ سَوَّادٍ وَالْوَلِيدُ بْنُ شُجَاعٍ، كُلُّهُمْ عَنِ ابْنِ وَهْبٍ - قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ - عَنْ عَمْرِو بْنِ الْحَارِثِ؛ أَنَّ أَبَا الزُّبَيْرِ حَدَّثَهُ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَذْكُرُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «فِيما سَقَتِ الْأَنْهَارُ والْغَيْمُ الْعُشُورُ، وَفِيمَا سُقِيَ بِالسَّانِيَةِ نِصْفُ الْعُشْرِ».

Chapter 2. The Muslim Is Not Obliged To Give *Zakât* On His Slave Nor His Horse

(المعجم ٢) - (بَابُ لا زكاة على المسلم في عبده وفرسه) (التحفة ٣)

[2273] 8 - (982) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Muslim is not obliged to give *Ṣadaqah* on his slave nor his horse."

[٢٢٧٣] ٨-(٩٨٢) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ صَدَقَةٌ».

[2274] 9 - (...) It was narrated from Abû Hurairah from the Prophet ﷺ: "The Muslim is not obliged to give *Ṣadaqah* on his slave nor his horse."

[٢٢٧٤] ٩-(. . .) **وحَدَّثَني** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَىٰ عَنْ مَكْحُولٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ - قَالَ عَمْرٌو: عَنِ النَّبِيِّ ﷺ وَقَالَ زُهَيْرٌ: يَبْلُغُ بِهِ - «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فَرَسِهِ صَدَقَةٌ».

[2275] (...) A similar report (as no. 2274) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٢٢٧٥] (. . .) **حَدَّثَنا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، كُلُّهُمْ عَنْ خُثَيْمِ بْنِ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[2276] 10 - (...) It was narrated that 'Irâk bin Mâlik said: "I heard Abû Hurairah narrate that the Messenger of Allâh ﷺ said: "No *Ṣadaqah* is due for a slave except *Ṣadaqat Al-Fiṭr*."

[٢٢٧٦] ١٠-(. . .) **وحَدَّثَني** أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ ابْنُ عِيسَىٰ قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ عِرَاكِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَيْسَ فِي الْعَبْدِ صَدَقَةٌ إِلَّا صَدَقَةُ الْفِطْرِ».

Chapter 3. Paying Or Withholding *Zakât*

(المعجم ٣) - (بَابٌ في تقديم الزكاة ومنعها) (التحفة ٤)

[2277] 11 - (983) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ sent 'Umar to collect the *Sadaqah* and it was said that Ibn Jamîl, Khâlid bin Al-Walîd and Al-'Abbâs, the paternal uncle of the Messenger of Allâh ﷺ, withheld it. The Messenger of Allâh ﷺ said: 'The only reason for Ibn Jamîl's resentment is that he was poor then Allâh made him rich. As for Khâlid, you are being unfair to Khâlid, for he is keeping his weapons and supplies (for *Jihâd*) for the cause of Allâh. As for Al-'Abbâs, I will pay (his *Zakât*), and the same again.'" Then he said: 'O 'Umar, do you not realize that a man's paternal uncle is like his father?'"

[٢٢٧٧] ١١-(٩٨٣) وحَدَّثَني زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ عُمَرَ عَلَى الصَّدَقَةِ، فَقِيلَ: مَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَالْعَبَّاسُ عَمُّ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلَّا أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللهُ، وَأَمَّا خَالِدٌ فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا، قَدِ احْتَبَسَ أَدْرَاعَهُ وَأَعْتَادَهُ فِي سَبِيلِ اللهِ، وَأَمَّا الْعَبَّاسُ فَهِيَ عَلَيَّ، وَمِثْلُهَا مَعَهَا». ثُمَّ قَالَ: «يَا عُمَرُ! أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ؟».

Chapter 4. *Zakât Al-Fiṭr* Is Due From The Muslims In The Form Of Dates And Barley

(المعجم ٤) - (بَابُ زكاة الفطر على المسلمين من التمر والشعير) (التحفة ٥)

[2278] 12 - (984) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ enjoined *Zakât Al-Fiṭr* upon the people, a *Ṣâ'* of dates or a *Ṣâ'* of barley, upon everyone, free or slave, male or female, among the Muslims.

[٢٢٧٨] ١٢-(٩٨٤) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ

عَلَى النَّاسِ، صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَىٰ كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَىٰ، مِنَ الْمُسْلِمِينَ.

[2279] 13 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ enjoined *Zakât Al-Fiṭr* upon the people, a *Ṣâ'* of dates or a *Ṣâ'* of barley, upon everyone, slave or free, young or old."

[٢٢٧٩] **١٣**-(...) **حَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَىٰ كُلِّ عَبْدٍ أَوْ حُرٍّ، صَغِيرٍ أَوْ كَبِيرٍ.

[2280] 14 - (...) It was narrated that Ibn 'Umar said: "The Prophet ﷺ enjoined the *Ṣadaqah* of Ramaḍân upon free and slave, male and female, a *Ṣâ'* of dates or a *Ṣâ'* of barley." He said: "So the people considered that half a *Ṣâ'* of wheat was equal to it."

[٢٢٨٠] **١٤**-(...) **وحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَضَ النَّبِيُّ ﷺ صَدَقَةَ رَمَضَانَ عَلَى الْحُرِّ وَالْعَبْدِ، وَالذَّكَرِ وَالْأُنْثَىٰ، صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ.

قَالَ: فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ.

[2281] 15 - (...) It was narrated from Nâfi' that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ ordered that *Zakât Al-Fiṭr* be paid, a *Ṣâ'* of dates or a *Ṣâ'* of barley."

Ibn 'Umar said: "Then the

[٢٢٨١] **١٥**-(...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِزَكَاةِ الْفِطْرِ، صَاعٍ مِنْ تَمْرٍ أَوْ صَاعٍ مِنْ شَعِيرٍ.

people made its equivalent two *Mudd* of wheat."

قَالَ ابْنُ عُمَرَ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

[2282] 16 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ enjoined *Zakât Al-Fiṭr* after Ramaḍân upon every Muslim, free or slave, man or woman, young or old; a *Ṣâ'* of dates or a *Ṣâ'* of barley.

[٢٢٨٢] ١٦-(. . .) وحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَىٰ كُلِّ نَفْسٍ مِنَ الْمُسْلِمِينَ، حُرٍّ أَوْ عَبْدٍ، أَوْ رَجُلٍ أَوِ امْرَأَةٍ، صَغِيرٍ أَوْ كَبِيرٍ، صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ.

[2283] 17 - (985) It was narrated from 'Iyâd bin 'Abdullâh bin Sa'd bin Abî Sarḥ that he heard Abû Sa'eed Al-Khudrî say: "We used to pay *Zakât Al-Fiṭr*; one *Ṣâ'* of wheat, or one *Ṣâ'* of barley, or one *Ṣâ'* of dates, or one *Ṣâ'* of cottage cheese, or one *Ṣâ'* of raisins."

[٢٢٨٣] ١٧-(٩٨٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ زَبِيبٍ.

[2284] 18 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "When the Messenger of Allâh ﷺ was among us, we used to pay *Zakât Al-Fiṭr* on behalf of everyone, young and old, free and slave, a *Ṣâ'* of wheat, or a *Ṣâ'* of cottage cheese, or a *Ṣâ'* of

[٢٢٨٤] ١٨-(. . .) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ يَعْنِي ابْنَ قَيْسٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرِجُ، إِذْ كَانَ فِينَا رَسُولُ اللهِ ﷺ، زَكَاةَ الْفِطْرِ عَنْ

barley, or a *Ṣâ'* of dates, or a *Ṣâ'* of raisins. We contained to pay that until Mu'âwiyah bin Abî Sufyân came to us for *Ḥajj* or *'Umrah*, and addressed the people from the *Minbar*. Among the things that he said to the people was: 'I think that two *Mudd* of wheat of Ash-Shâm are equivalent to a *Ṣâ'* of dates.' And the people adopted that."

Abû Sa'eed said: "As for me, I will continue to pay it as I used to pay it for as long as I live."

كُلِّ صَغِيرٍ وَكَبِيرٍ، حُرٍّ أَوْ مَمْلُوكٍ، صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ، فَلَمْ نَزَلْ نُخْرِجُهُ حَتَّىٰ قَدِمَ عَلَيْنَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ حَاجًّا أَوْ مُعْتَمِرًا، فَكَلَّمَ النَّاسَ عَلَى الْمِنْبَرِ، فَكَانَ فِيمَا كَلَّمَ بِهِ النَّاسَ أَنْ قَالَ: إِنِّي أُرَىٰ مُدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ تَعْدِلُ صَاعًا مِنْ تَمْرٍ، فَأَخَذَ النَّاسُ بِذَٰلِكَ.

قَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا فَلَا أَزَالُ أُخْرِجُهُ، كَمَا كُنْتُ أُخْرِجُهُ، أَبَدًا، مَا عِشْتُ.

[2285] 19 - (...) 'Iyâd bin 'Abdullâh bin Sa'd bin Abû Sarḥ narrated that he heard Abû Sa'eed Al-Khudrî say: "While the Messenger of Allâh ﷺ was among us, we would pay *Zakât Al-Fiṭr*, on behalf of everyone; young and old, free and slave, of three types: A *Ṣâ'* of dates, a *Ṣâ'* of cottage cheese, or a *Ṣâ'* of barley. We continued to pay it like that until Mu'âwiyah came, and he thought that two *Mudd* of wheat were equivalent to a *Ṣâ'* of dates."

[٢٢٨٥] ١٩-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ قَالَ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ، وَرَسُولُ اللهِ ﷺ فِينَا، عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ، حُرٍّ وَمَمْلُوكٍ، مِنْ ثَلَاثَةِ أَصْنَافٍ: صَاعًا مِنْ تَمْرٍ، صَاعًا مِنْ أَقِطٍ، صَاعًا مِنْ شَعِيرٍ، فَلَمْ نَزَلْ نُخْرِجُهُ كَذَٰلِكَ حَتَّىٰ كَانَ مُعَاوِيَةُ، فَرَأَىٰ أَنَّ مُدَّيْنِ مِنْ بُرٍّ تَعْدِلُ صَاعًا مِنْ تَمْرٍ.

Abû Sa'eed said: "As for me, I will continue to pay it like that."

قَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا فَلَا أَزَالُ أُخْرِجُهُ كَذَلِكَ.

[2286] 20 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "We used to pay *Zakât Al-Fitr* with three types: Cottage cheese, dates and barley."

[٢٢٨٦] **٢٠-(...) وحَدَّثَني** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي ذُبَابٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ مِنْ ثَلَاثَةِ أَصْنَافٍ: الْأَقِطِ، وَالتَّمْرِ، وَالشَّعِيرِ.

[2287] 21 - (...) It was narrated from Abû Sa'eed Al-Khudrî that when Mu'âwiyah made half a *Sâ'* of wheat equivalent to a *Sâ'* of dates, Abû Sa'eed rejected that and said: "I will not pay it except in the form I used to pay it at the time of the Messenger of Allâh ﷺ: A *Sâ'* of dates, or a *Sâ'* of raisins, or a *Sâ'* of barley, or a *Sâ'* of cottage cheese."

[٢٢٨٧] **٢١-(...) وحَدَّثَني** عَمْرٌو النَّاقِدُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنِ ابْنِ عَجْلَانَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ مُعَاوِيَةَ، لَمَّا جَعَلَ نِصْفَ الصَّاعِ مِنَ الْحِنْطَةِ عَدْلَ صَاعٍ مِنْ تَمْرٍ، أَنْكَرَ ذَلِكَ أَبُو سَعِيدٍ وَقَالَ: لَا أُخْرِجُ فِيهَا إِلَّا الَّذِي كُنْتُ أُخْرِجُ فِي عَهْدِ رَسُولِ اللهِ ﷺ: صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ زَبِيبٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ أَقِطٍ.

Chapter 5. The Command To Pay *Zakât Al-Fitr* Before The Prayer

(المعجم ٥) - (بَابُ الأمر بإخراج زكاة الفطر قبل الصلاة) (التحفة ٦)

[2288] 22 - (986) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ commanded that *Zakât Al-Fitr* be

[٢٢٨٨] **٢٢-(٩٨٦) وَحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ

paid before the people went out to the prayer.

رَسُولَ اللهِ ﷺ أمرَ بزَكَاةِ الْفِطْرِ أَنْ تُؤَدَّىٰ، قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.

[2289] 23 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ commanded that *Zakât Al-Fiṭr* be paid before the people went out to the prayer.

[٢٢٨٩] ٢٣-(. . .) وحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِإِخْرَاجِ زَكَاةِ الْفِطْرِ أَنْ تُؤَدَّىٰ، قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.

Chapter 6. The Sin Of One Who Withholds *Zakât*

(المعـ ٦) - **(بَابُ إِثْمِ مانع الزكاة)**
(التحفة ٧)

[2290] 24 - (987) Abû Hurairah narrated that the Messenger of Allâh (ﷺ) said: "There is no owner of gold or silver who does not pay what is due on them, but when the Day of Resurrection comes, there will be beaten out for him plates of fire which will be heated in the Fire of Hell, and his sides, forehead and back will be branded with them. Every time they cool down they will be reheated for him, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell." It was said: "O Messenger of Allâh, what about camels?" He said: "There is no owner of camels who does not pay what is due on them - which includes milking

[٢٢٩٠] ٢٤-(٩٨٧) حَدَّثَنِي سُوَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ مَيْسَرَةَ الصَّنْعَانِيَّ، عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ أَبَا صَالِحٍ ذَكْوَانَ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ، لَا يُؤَدِّي مِنْهَا حَقَّهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ، صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيُكْوَىٰ بِهَا جَنْبُهُ وَجَبِينُهُ وَظَهْرُهُ، كُلَّمَا رُدَّتْ أُعِيدَتْ لَهُ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّىٰ يُقْضَىٰ بَيْنَ الْعِبَادِ، فَيُرَىٰ سَبِيلُهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ». قِيلَ: يَا رَسُولَ اللهِ! فَالْإِبِلُ؟ قَالَ: «وَلَا صَاحِبُ إِبِلٍ لَا يُؤَدِّي

them on the day when they are brought to water - but when the Day of Resurrection comes, a vast plain will be spread out for them, and the whole herd will be gathered, and not a single young camel will be missing. They will trample him with their hooves and bite him with their mouths, and every time the first one of them has passed the last of them will return, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell." It was said: "O Messenger of Allâh, what about cattle and sheep?" He said: "There is no owner of cattle or sheep who does not pay what is due on them, but when the Day of Resurrection comes, a vast plain will be spread out for them, and the whole herd will be gathered, and not one of them will be missing, and there will be none with twisted horns, missing horns or broken horns. They will gore him with their horns and trample him with their hooves. Every time the first one of them has passed the last of them will return, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell." It was said: "O Messenger of Allâh, what about

مِنْهَا حَقَّهَا، وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وِرْدِهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ، بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ، أَوْفَرَ مَا كَانَتْ، لَا يَفْقِدُ مِنْهَا فَصِيلًا وَاحِدًا، تَطَؤُهُ بِأَخْفَافِهَا وَتَعَضُّهُ بِأَفْوَاهِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولَاهَا رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّىٰ يُقْضَىٰ بَيْنَ الْعِبَادِ، فَيَرَىٰ سَبِيلَهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ». قِيلَ: يَا رَسُولَ اللهِ! فَالْبَقَرُ وَالْغَنَمُ؟ قَالَ: «وَلَا صَاحِبُ بَقَرٍ وَلَا غَنَمٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ، لَا يَفْقِدُ مِنْهَا شَيْئًا، لَيْسَ فِيهَا عَقْصَاءُ وَلَا جَلْحَاءُ وَلَا عَضْبَاءُ، تَنْطَحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلَافِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولَاهَا رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّىٰ يُقْضَىٰ بَيْنَ الْعِبَادِ، فَيَرَىٰ سَبِيلَهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ». قِيلَ: يَا رَسُولَ اللهِ! فَالْخَيْلُ؟ قَالَ: «الْخَيْلُ ثَلَاثَةٌ: هِيَ لِرَجُلٍ وِزْرٌ، وَهِيَ لِرَجُلٍ سِتْرٌ، وَهِيَ لِرَجُلٍ أَجْرٌ، فَأَمَّا الَّتِي هِيَ لَهُ وِزْرٌ، فَرَجُلٌ رَبَطَهَا رِيَاءً وَفَخْرًا وَنِوَاءً عَلَىٰ أَهْلِ الْإِسْلَامِ، فَهِيَ لَهُ وِزْرٌ، وَأَمَّا الَّتِي هِيَ لَهُ سِتْرٌ، فَرَجُلٌ رَبَطَهَا فِي

horses?" He said: "Horses are of three types: Those which are a burden for a man, those which are a shield for him, and those which are a source of reward. As for those which are a burden, a man keeps them to show off and to oppose the people of Islam. They are a burden (of sin) for him. As for those which are a shield for a man, he keeps them for (*Jihâd*) for the cause of Allâh, and he does not forget the rights of Allâh concerning their backs and their necks. They will be a shield for him. As for those which bring reward to a man, he keeps them for the people of Islam for the cause of Allâh, in a meadow or field. They do not eat anything from that meadow or field but it will be recorded for him as *Ḥasanât*[1], however much they eat. And their dung and urine will be recorded for him as *Ḥasanât*. If they break their halters and run away over one or two hills, Allâh will record the number of their hoof marks and dung for him as *Ḥasanât*. If their owner takes them to a river and they drink from it, even though he did not intend to give them water, Allâh will record the amount that they drank for him as *Ḥasanât*." It was said: "O Messenger of Allâh, what about donkeys?" He said: "Nothing has been revealed to me about donkeys

سَبِيلِ اللهِ، ثُمَّ لَمْ يَنْسَ حَقَّ اللهِ فِي ظُهُورِهَا وَلَا رِقَابِهَا، فَهِيَ لَهُ سِتْرٌ، وَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ لِأَهْلِ الْإِسْلَامِ فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَكَلَتْ مِنْ ذَلِكَ الْمَرْجِ أَوِ الرَّوْضَةِ مِنْ شَيْءٍ، إِلَّا كُتِبَ لَهُ، عَدَدَ مَا أَكَلَتْ، حَسَنَاتٌ، وَكُتِبَ لَهُ، عَدَدَ أَرْوَاثِهَا وَأَبْوَالِهَا، حَسَنَاتٌ، وَلَا تَقْطَعُ طِوَلَهَا فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ إِلَّا كَتَبَ اللهُ لَهُ، عَدَدَ آثَارِهَا وَأَرْوَاثِهَا، حَسَنَاتٍ، وَلَا مَرَّ بِهَا صَاحِبُهَا عَلَىٰ نَهْرٍ فَشَرِبَتْ مِنْهُ وَلَا يُرِيدُ أَنْ يَسْقِيَهَا، إِلَّا كَتَبَ اللهُ لَهُ، عَدَدَ مَا شَرِبَتْ، حَسَنَاتٍ». قِيلَ: يَا رَسُولَ اللهِ! فَالْحُمُرُ؟ قَالَ: «مَا أُنْزِلَ عَلَيَّ فِي الْحُمُرِ شَيْءٌ إِلَّا هٰذِهِ الْآيَةُ الْفَاذَّةُ الْجَامِعَةُ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ○ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ﴾ [الزلزلة:٧،٨]».

[1] *Ḥasanât:* Good deeds.

except this comprehensive verse: "So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it."'[1]

[2291] 25 - (...) A *Hadîth* similar to that of Hafs bin Maisarah (no. 2290) was narrated from Zaid bin Aslam with this chain except that he did not say: "There is no owner of camels who does not pay what is due on them" and he mentioned, "and not a single young camel will be missing." And he said: "his sides, forehead and back will be branded with them."

[٢٢٩١] ٢٥-(...) وحَدَّثني يُونُسُ ابْنُ عَبْدِ الْأَعْلَى الصَّدَفِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي هِشَامُ بْنِ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ فِي هٰذَا الْإِسْنَادِ، بِمَعْنَىٰ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ، إِلَىٰ آخِرِهِ، غَيْرَ أَنَّهُ قَالَ: «مَا مِنْ صَاحِبِ إِبِلٍ لَا يُؤَدِّي حَقَّهَا» وَلَمْ يَقُلْ: «مِنْهَا حَقَّهَا» - وَذَكَرَ فِيهِ: «لَا يَفْقِدُ مِنْهَا فَصِيلًا وَاحِدًا» وَقَالَ: «يُكْوَىٰ بِهَا جَنْبَاهُ وَجَبْهَتُهُ وَظَهْرُهُ».

[2292] 26 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no owner of wealth who does not pay *Zakât* on it, but his wealth will be heated for him in the Fire of Hell and made into plates, with which his sides and forehead will be branded, until Allâh passes judgement among His slaves, on a Day the length of which will be fifty thousand years. Then he will be shown his path, either to Paradise or to Hell. There is no owner of camels who does not pay *Zakât* on them, but

[٢٢٩٢] ٢٦-(...) وحَدَّثني مُحَمَّدُ ابْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ صَاحِبِ كَنْزٍ لَا يُؤَدِّي زَكَاتَهُ إِلَّا أُحْمِيَ عَلَيْهِ فِي نَارِ جَهَنَّمَ، فَيُجْعَلُ صَفَائِحَ، فَيُكْوَىٰ بِهَا جَنْبَاهُ وَجَبِينُهُ، حَتَّىٰ يَحْكُمَ اللهُ بَيْنَ عِبَادِهِ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، ثُمَّ يُرَىٰ سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ،

[1] *Al-Zalzalah* 99:7,8.

a vast plain will be spread out for them and the whole herd will be gathered, and they will be made to walk over him. Every time the last of them has passed, the first of them will return, until Allâh passes judgement among His slaves, on a Day the length of which will be fifty thousand years. Then he will be shown his path, either to Paradise or to Hell. There is no owner of sheep who does not pay *Zakât* on them, but a vast plain will be spread out for them and the whole herd will be gathered. They will trample him with their hooves and gore him with their horns, and there will be none among them with twisted horns or missing horns. Every time the last of them has passed, the first of them will return, until Allâh passes judgement among His slaves, on a Day the length of which will be fifty thousand years by your reckoning. Then he will be shown his path, either to Paradise or to Hell."

Suhail (one of the narrators) said: "I do not know whether he mentioned cattle or not." They said: "What about horses, O Messenger of Allâh?" He said: "There is goodness in the forelocks of horses - or goodness is tied to their forelocks" - Suhail said: "I am not sure." " - until the Day of Resurrection. Horses are of three types: They may bring

وَمَا مِنْ صَاحِبِ إِبِلٍ لَا يُؤَدِّي زَكَاتَهَا إِلَّا بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ، كَأَوْفَرِ مَا كَانَتْ، تَسْتَنُّ عَلَيْهِ، كُلَّمَا مَضَىٰ عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولَاهَا، حَتَّىٰ يَحْكُمَ اللهُ بَيْنَ عِبَادِهِ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، ثُمَّ يُرَىٰ سَبِيلَهُ إِمَّا إِلَىٰ الْجَنَّةِ وَإِمَّا إِلَىٰ النَّارِ، وَمَا مِنْ صَاحِبِ غَنَمٍ لَا يُؤَدِّي زَكَاتَهَا، إِلَّا بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ، كَأَوْفَرِ مَا كَانَتْ، فَتَطَؤُهُ بِأَظْلَافِهَا وَتَنْطَحُهُ بِقُرُونِهَا، لَيْسَ فِيهَا عَقْصَاءُ وَلَا جَلْحَاءُ، كُلَّمَا مَضَىٰ عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولَاهَا، حَتَّىٰ يَحْكُمَ اللهُ بَيْنَ عِبَادِهِ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يُرَىٰ سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قَالَ سُهَيْلٌ: وَلَا أَدْرِي أَذَكَرَ الْبَقَرَ أَمْ لَا، قَالُوا: فَالْخَيْلُ؟ يَا رَسُولَ اللهِ! قَالَ: «الْخَيْلُ فِي نَوَاصِيهَا - أَوْ قَالَ: الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا»، قَالَ سُهَيْلٌ: أَنَا أَشُكُّ، - «الْخَيْرُ إِلَىٰ يَوْمِ الْقِيَامَةِ، الْخَيْلُ ثَلَاثَةٌ: فَهِيَ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَلِرَجُلٍ وِزْرٌ، فَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ، فَالرَّجُلُ يَتَّخِذُهَا فِي سَبِيلِ اللهِ وَيُعِدُّهَا لَهُ، فَلَا تُغَيِّبُ شَيْئًا فِي بُطُونِهَا

reward to a man, or be a shield for him, or be a burden for him. As for those which bring reward to him, he keeps them for the sake of Allâh and prepares them (for *Jihâd*); nothing goes into their stomachs but Allâh writes down reward for him. If he grazes them in a field, they do not eat anything but Allâh writes down reward for him. If he gives them water to drink from a river, for every drop that disappears into their stomachs there is reward for him. - Until he mentioned the reward for their urine and dung. - If they run away over one or two hills, for every step they take, there is reward. As for those which are a shield for a man, he keeps them as a source of dignity and honor, but he does not forget their rights with regard to their backs and stomachs both at times of hardship and times of ease. As for those which are a burden, he keeps them for reasons of pride and arrogance and to show off to people. That is the one for whom they are a burden." They said: "What about donkeys, O Messenger of Allâh?" He said: "Allâh has not revealed to me anything concerning them except this comprehensive verse: 'So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And

إِلَّا كَتَبَ اللهُ لَهُ أَجْرًا، وَلَوْ رَعَاهَا فِي مَرْجٍ، مَا أَكَلَتْ مِنْ شَيْءٍ إِلَّا كَتَبَ اللهُ لَهُ بِهَا أَجْرًا، وَلَوْ سَقَاهَا مِنْ نَهْرٍ، كَانَ لَهُ بِكُلِّ قَطْرَةٍ تُغَيِّبُهَا فِي بُطُونِهَا أَجْرٌ - حَتَّى ذَكَرَ الْأَجْرَ فِي أَبْوَالِهَا وَأَرْوَاثِهَا - وَلَوِ اسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كُتِبَ لَهُ بِكُلِّ خُطْوَةٍ تَخْطُوهَا أَجْرٌ، وَأَمَّا الَّذِي هِيَ لَهُ سِتْرٌ فَالرَّجُلُ يَتَّخِذُهَا تَكَرُّمًا وَتَجَمُّلًا، وَلَا يَنْسَىٰ حَقَّ ظُهُورِهَا وَبُطُونِهَا، فِي عُسْرِهَا وَيُسْرِهَا، وَأَمَّا الَّذِي هِيَ عَلَيْهِ وِزْرٌ فَالَّذِي يَتَّخِذُهَا أَشَرًا وَبَطَرًا وَبَذَخًا وَرِيَاءَ النَّاسِ، فَذَاكَ الَّذِي هِيَ عَلَيْهِ وِزْرٌ». قَالُوا: فَالْحُمُرُ؟ يَا رَسُولَ اللهِ! قَالَ مَا أَنْزَلَ اللهُ عَلَيَّ فِيهَا شَيْئًا إِلَّا هَٰذِهِ الْآيَةَ الْجَامِعَةَ الْفَاذَّةَ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ [الزلزلة: ٧، ٨]».

whosoever does evil equal to the weight of an atom (or a small ant) shall see it.'"[1]

[2293] (...) It was narrated from Suhail with this chain (a similar *Ḥadîth*).

[٢٢٩٣] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ سُهَيلٍ بِهَٰذَا الْإِسْنَادِ، وَسَاقَ الْحَدِيثَ.

[2294] (...) Rawḥ bin Al-Qâsim narrated to us: "Suhail bin Abî Ṣâliḥ narrated to us with this chain (a similar *Ḥadîth* 2292) and he said - instead of twisted horns -: 'broken horns.' And he said: 'his sides and back will be branded with them,' and he did not mention his forehead'."

[٢٢٩٤] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ بِهَٰذَا الْإِسْنَادِ، وَقَالَ - بَدَلَ عَقْصَاءُ -: «عَضْبَاءُ» وَقَالَ: «فَيُكْوَىٰ بِهَا جَنْبُهُ وَظَهْرُهُ» وَلَمْ يَذْكُرْ: جَبِينُهُ.

[2295] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a man does not fulfil the rights of Allâh or pay *Zakât* on his camels," and he quoted a *Ḥadîth* similar to that of Suhail from his father (*Ḥadîth* no. 2294).

[٢٢٩٥] (...) حَدَّثَنِي هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ بُكَيْرًا حَدَّثَهُ عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِذَا لَمْ يُؤَدِّ الْمَرْءُ حَقَّ اللهِ أَوِ الصَّدَقَةَ فِي إِبِلِهِ» وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ سُهَيْلٍ عَنْ أَبِيهِ.

[2296] 27 - (988) Jâbir bin 'Abdullâh Al-Ansârî said: "I heard the Messenger of Allâh ﷺ say: 'There is no owner of camels who does not do what he is obliged to concerning them, but

[٢٢٩٦] ٢٧-(٩٨٨) حَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو

[1] *Al-Zalzalah* 99:7,8.

they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will trample him with their feet and hooves. There is no owner of cattle who does not do what he is obliged to concerning them, but they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will gore him with their horns and trample him with their feet. There is no owner of sheep who does not do what he is obliged to concerning them, but they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will gore him with their horns and trample them with their feet, and there will not be among them any that is hornless or that has broken horns. There is no owner of treasure who does not do what he is obliged to concerning it, but his treasure will come on the Day of Resurrection like a bald-headed Shujâ'a[1] pursuing him with its mouth open. When it approaches him he will flee from it, and it will be called out to him, 'Take your wealth that you used to hide, for I have no need of it.' When he realizes that there is no escape from it, he will

الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ الْأَنْصَارِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ صَاحِبِ إِبِلٍ لَا يَفْعَلُ فِيهَا حَقَّهَا، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ قَطُّ، وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ، تَسْتَنُّ عَلَيْهِ بِقَوَائِمِهَا وَأَخْفَافِهَا، وَلَا صَاحِبِ بَقَرٍ لَا يَفْعَلُ فِيهَا حَقَّهَا، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ، وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ، تَنْطَحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِقَوَائِمِهَا، وَلَا صَاحِبِ غَنَمٍ لَا يَفْعَلُ فِيهَا حَقَّهَا، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ، وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ، تَنْطَحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلَافِهَا، لَيْسَ فِيهَا جَمَّاءُ وَلَا مُنْكَسِرٌ قَرْنُهَا، وَلَا صَاحِبِ كَنْزٍ لَا يَفْعَلُ فِيهِ حَقَّهُ، إِلَّا جَاءَ كَنْزُهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ، يَتْبَعُهُ فَاتِحًا فَاهُ، فَإِذَا أَتَاهُ فَرَّ مِنْهُ، فَيُنَادِيهِ: خُذْ كَنْزَكَ الَّذِي خَبَأْتَهُ، فَأَنَا عَنْهُ غَنِيٌّ، فَإِذَا رَأَى أَنْ لَا بُدَّ لَهُ مِنْهُ، سَلَكَ يَدَهُ فِي فِيهِ، فَيَقْضَمُهَا قَضْمَ الْفَحْلِ».

قَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ هَذَا الْقَوْلَ، ثُمَّ سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللهِ عَنْ ذَلِكَ فَقَالَ مِثْلَ قَوْلِ عُبَيْدِ بْنِ عُمَيْرٍ.

[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.

put his hand in its mouth and it will bite it like a male camel."

Abû Az-Zubair (one of the narrators) said: "I heard 'Ubaid bin 'Umair say this, then we asked Jâbir bin 'Abdullâh about that and he said the same as 'Ubaid bin 'Umair had said."

And Abû Az-Zubair said: I heard 'Ubaid bin 'Umair say: "A man said: 'O Messenger of Allâh, what are the duties regarding camels?' He said: 'Milking them when they are brought to water, lending their buckets, lending the stallion for mating, lending them to other (to benefit from their milk and hair) and providing them as mounts (for *Jihâd*) for the cause of Allâh.'"

وَقَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ: قَالَ رَجُلٌ يَا رَسُولَ اللهِ! مَا حَقُّ الْإِبِلِ؟ قَالَ: «حَلَبُهَا عَلَى الْمَاءِ، وَإِعَارَةُ دَلْوِهَا، وَإِعَارَةُ فَحْلِهَا، وَمَنِيحَتُهَا، وَحَمْلٌ عَلَيْهَا فِي سَبِيلِ اللهِ».

[2297] 28 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ said: "There is no owner of camels, cattle or sheep who does not pay what he is obliged to with regard to them but he will be made to sit for them on the Day of Resurrection in a vast plain, and those that have hooves will trample him with their hooves and those that have horns will gore him with their horns, and there will not be any among them that Day that are hornless or that have broken horns." We said: "O Messenger of Allâh, what is he obliged to do with regard to them?" He said: "Lending the stallion for mating, lending their buckets, lending

[٢٢٩٧] ٢٨-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ صَاحِبِ إِبِلٍ وَلَا بَقَرٍ وَلَا غَنَمٍ، لَا يُؤَدِّي حَقَّهَا، إِلَّا أُقْعِدَ لَهَا يَوْمَ الْقِيَامَةِ بِقَاعٍ قَرْقَرٍ، تَطَؤُهُ ذَاتُ الظِّلْفِ بِظِلْفِهَا، وَتَنْطَحُهُ ذَاتُ الْقَرْنِ بِقَرْنِهَا، لَيْسَ فِيهَا يَوْمَئِذٍ جَمَّاءُ وَلَا مَكْسُورَةُ الْقَرْنِ». قُلْنَا: يَا رَسُولَ اللهِ! وَمَا حَقُّهَا؟ قَالَ: «إِطْرَاقُ فَحْلِهَا، وَإِعَارَةُ دَلْوِهَا، وَمَنِيحَتُهَا، وَحَلَبُهَا عَلَى الْمَاءِ، وَحَمْلٌ عَلَيْهَا فِي سَبِيلِ اللهِ، وَلَا

them to other (to benefit from their milk and hair), milking them when they are brought to water and providing them as mounts (for *Jihâd*) for the cause of Allâh. And there is no owner of wealth who does not pay *Zakât* on it but it will be turned into a bald-headed *Shujâ'a* on the Day of Resurrection, which will pursue its owner wherever he goes. He will be fleeing from it and it will be said: 'This is your wealth with which you were stingy.' When he sees that there is no escape from it, he will put his hand in its mouth and it will start biting it like a male camel."

مِنْ صَاحِبِ مَالٍ لَا يُؤَدِّي زَكَاتَهُ إِلَّا تَحَوَّلَ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ، يَتْبَعُ صَاحِبَهُ حَيْثُمَا ذَهَبَ، وَهُوَ يَفِرُّ مِنْهُ، وَيُقَالُ: هٰذَا مَالُكَ الَّذِي كُنْتَ تَبْخَلُ بِهِ، فَإِذَا رَأَىٰ أَنَّهُ لَا بُدَّ مِنْهُ، أَدْخَلَ يَدَهُ فِي فِيهِ، فَجَعَلَ يَقْضَمُهَا كَمَا يَقْضَمُ الْفَحْلُ».

Chapter 7. Pleasing The *Su'âh* (*Zakât* Collectors)

(المعجم ٧) - (بَابُ إِرْضَاءِ السعاة)

(التحفة ٨)

[2298] 29 - (989) It was narrated that Jarîr bin 'Abdullâh said: "Some Bedouin people came to the Messenger of Allâh ﷺ and said: 'Some of the *Zakât* collectors come to us and they are unfair to us.' The Messenger of Allâh ﷺ said: 'Please your *Zakât* collectors.'"

Jarîr said: "No *Zakât* collector ever left me, after I heard this from the Messenger of Allâh ﷺ, but he was pleased with me."

[٢٢٩٨] ٢٩-(٩٨٩) حَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ هِلَالٍ الْعَبْسِيُّ عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ: جَاءَ نَاسٌ مِنَ الْأَعْرَابِ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالُوا: إِنَّ أُنَاسًا مِنَ الْمُصَدِّقِينَ يَأْتُونَنَا فَيَظْلِمُونَنَا، - قَالَ - فَقَالَ رَسُولُ اللهِ ﷺ: «أَرْضُوا مُصَدِّقِيكُمْ».

قَالَ جَرِيرٌ: مَا صَدَرَ عَنِّي مُصَدِّقٌ، مُنْذُ سَمِعْتُ هٰذَا مِنْ رَسُولِ اللهِ ﷺ، إِلَّا وَهُوَ عَنِّي رَاضٍ. [انظر: ٢٤٩٤]

[2299] (...) A similar report (as no. 2298) was narrated from Muhammad bin Abî Ismâ'îl, with this chain.

[٢٢٩٩] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا إِسْحٰقُ: أَخْبَرَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 8. Severe Punishment For The One Who Does Not Pay *Zakât*

(المعجم ٨) - (بَابُ تغليظ عقوبة من لا يؤدي الزكاة) (التحفة ٩)

[2300] 30 - (990) It was narrated that Abû Dharr said: "I came to the Prophet ﷺ while he was sitting in the shade of the *Ka'bah*, and when he saw me he said: 'They are the losers, by the Lord of the *Ka'bah*!' I came and sat down, but it was not long before I got up and said: 'O Messenger of Allâh, may my father and mother be ransomed for you! Who are they?' He said: 'They are the ones who have the most wealth, except for those who do like this and like this and like this' - (and he gestured) in front of him and behind him and to his right and to his left - 'and how few they are. And there is no owner of camels, cattle or sheep who does pay the *Zakât* due for them, but they will come on the Day of Resurrection as big and as fat as they ever were, and they will gore him with their horns and trample him with their

[٢٣٠٠] ٣٠-(٩٩٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ، فَلَمَّا رَآنِي قَالَ: «هُمُ الْأَخْسَرُونَ، وَرَبِّ الْكَعْبَةِ!» قَالَ: فَجِئْتُ حَتَّى جَلَسْتُ، فَلَمْ أَتَقَارَّ أَنْ قُمْتُ، فَقُلْتُ: يَا رَسُولَ اللهِ! فِدَاكَ أَبِي وَأُمِّي مَنْ هُمْ؟ قَالَ: «هُمُ الْأَكْثَرُونَ أَمْوَالًا، إِلَّا مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا - مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ - وَقَلِيلٌ مَا هُمْ، مَا مِنْ صَاحِبِ إِبِلٍ وَلَا بَقَرٍ وَلَا غَنَمٍ لَا يُؤَدِّي زَكَاتَهَا إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ، تَنْطِحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلَافِهَا، كُلَّمَا

hooves, and every time the last of them moves away the first of them will come back to him, until judgement is passed among the people.'"

نَفَذَتْ أُخْرَاهَا عَادَتْ عَلَيْهِ أُولَاهَا، حَتَّىٰ يُقْضَىٰ بَيْنَ النَّاسِ».

[2301] (...) It was narrated that Abû Dharr said: "I came to the Prophet ﷺ when he was sitting in the shade of the *Ka'bah*..." and he mentioned a *Hadîth* similar to that of Wakî' (no. 2300), except that he said: "By the One in Whose Hand is my soul, there is no man on earth who dies, leaving behind camels or cattle or sheep on which he did not pay the *Zakât*..."

[٢٣٠١] (...) **وحَدَّثَنَاه** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمَعْرُورِ، عَنْ أَبِي ذَرٍّ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ، فَذَكَرَ نَحْوَ حَدِيثِ وَكِيعٍ، غَيْرَ أَنَّهُ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! مَا عَلَى الْأَرْضِ رَجُلٌ يَمُوتُ، فَيَدَعُ إِبِلًا أَوْ بَقَرًا أَوْ غَنَمًا، لَمْ يُؤَدِّ زَكَاتَهَا».

[2302] 31 - (991) It was narrated from Abû Hurairah that the Prophet ﷺ said: "I would not like to have gold the likes of Uhud (mountain), and a third day comes and I have a Dînâr of it left, apart from a Dînâr that I have put aside to pay a debt that I owe."

[٢٣٠٢] **٣١-(٩٩١) حَدَّثَنَا** عَبْدُ الرَّحْمَٰنِ بْنُ سَلَّامٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا يَسُرُّنِي أَنَّ لِي أُحُدًا ذَهَبًا، تَأْتِي عَلَيَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ دِينَارٌ، إِلَّا دِينَارٌ أُرْصِدُهُ لِدَيْنٍ عَلَيَّ».

[2303] (...) Abû Hurairah narrated a similar report (as no. 2302) from the Prophet ﷺ.

[٢٣٠٣] (...) **حَدَّثَنَاه** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

Chapter 9. Encouragement To Give Charity

[2304] 32 - (94) It was narrated that Abû Dharr said: "I was walking with the Prophet ﷺ in the *Harrah* of Al-Madînah one afternoon, and we were looking at *Uhud* (mountain). The Messenger of Allâh ﷺ said to me: 'O Abû Dharr!' I said: 'Here I am at your service, O Messenger of Allâh.' He said: 'I would not like to have this *Uhud* of gold and a third night comes and I have a Dînâr left of it, except a Dînâr that I put aside for debt, without giving it to the slaves of Allâh like this - and he gestured in front of him - and like this - to his right - and like this - to his left.' Then we walked on and he said: 'O Abû Dharr!' I said: 'Here I am at your service, O Messenger of Allâh.' He said: 'Those who have the most will have the least on the Day of Resurrection, except those who do like this and like this and like this' - (and he gestured) as he had done the first time. Then we walked on, and he said: 'O Abû Dharr, stay where you are until I come to you.' He set off until he disappeared from me, and I heard a voice and a sound. I said: 'Perhaps something has happened to the Messenger of Allâh ﷺ,' and I thought of following him, then I remembered what he had said: 'Do not leave until I come to you.'

(المعجم ٩) - (بَابُ الترغيب في الصدقة) (التحفة ١٠)

[٢٣٠٤] ٣٢-(٩٤) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَيَحْيَى بْنُ يَحْيَىٰ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ، كُلُّهُمْ عَنْ أَبِي مُعَاوِيَةَ - قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرَّةِ الْمَدِينَةِ عِشَاءً، وَنَحْنُ نَنْظُرُ إِلَىٰ أُحُدٍ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «يَا أَبَا ذَرٍّ!» قَالَ: قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ! قَالَ: «مَا أُحِبُّ أَنَّ أُحُدًا ذَاكَ عِنْدِي ذَهَبٌ أُمْسِي ثَالِثَةً، عِنْدِي مِنْهُ دِينَارٌ، إِلَّا دِينَارًا أُرْصِدُهُ لِدَيْنٍ، إِلَّا أَنْ أَقُولَ بِهِ فِي عِبَادِ اللهِ، هٰكَذَا - حَثَا بَيْنَ يَدَيْهِ - وَهٰكَذَا - عَنْ يَمِينِهِ - وَهٰكَذَا - عَنْ شِمَالِهِ-» قَالَ: ثُمَّ مَشَيْنَا فَقَالَ: «يَا أَبَا ذَرٍّ!» قَالَ: قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ! قَالَ: «إِنَّ الْأَكْثَرِينَ هُمُ الْأَقَلُّونَ يَوْمَ الْقِيَامَةِ، إِلَّا مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» مِثْلَ مَا صَنَعَ فِي الْمَرَّةِ الْأُولَىٰ قَالَ: ثُمَّ مَشَيْنَا، قَالَ: «يَا أَبَا ذَرٍّ! كَمَا أَنْتَ حَتَّىٰ آتِيَكَ» قَالَ: فَانْطَلَقَ حَتَّىٰ تَوَارَىٰ عَنِّي، قَالَ: سَمِعْتُ لَغَطًا وَسَمِعْتُ

So I waited for him, and when he came back I told him what I had heard. He said: 'That was Jibrîl - peace be upon him - who came to me and said: Whoever among your *Ummah* dies not associating anything with Allâh will enter Paradise. I said: Even if he commits *Zinâ* and steals? He said: Even if he commits *Zinâ* and steals.'"

صَوْتًا، قَالَ: فَقُلْتُ: لَعَلَّ رَسُولَ اللهِ ﷺ عُرِضَ لَهُ، قَالَ: فَهَمَمْتُ أَنْ أَتَّبِعَهُ - قَالَ-: ثُمَّ ذَكَرْتُ قَوْلَهُ: «لَا تَبْرَحْ حَتَّىٰ آتِيَكَ» قَالَ: فَانْتَظَرْتُهُ، فَلَمَّا جَاءَ ذَكَرْتُ لَهُ الَّذِي سَمِعْتُ، قَالَ: فَقَالَ: «ذَاكَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - أَتَانِي فَقَالَ: مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ، قَالَ: قُلْتُ: وَإِنْ زَنَىٰ وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَىٰ وَإِنْ سَرَقَ». [راجع: ٢٧٢]

[2305] 33 - (...) It was narrated that Abû Dharr said: "I went out one night and saw the Messenger of Allâh ﷺ walking alone, and there was no one with him. I thought that he did not want anyone to walk with him, so I started walking in the shade, away from the moonlight, then he turned and saw me, and said: 'Who is this?' I said: 'Abû Dharr, may Allâh cause me your ransom.' He said: 'O Abû Dharr, come here.' So I walked with him for a while, then he said: 'Those who have the most will have the least on the Day of Resurrection, except the one to whom Allâh gives good things and he spends them right and left, in front of him and behind him, and does good with them.' I walked with him for a while, then he said: 'Sit here.' He sat me down in an open space, which was

[٢٣٠٥] ٣٣-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ رُفَيْعٍ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ قَالَ: خَرَجْتُ لَيْلَةً مِنَ اللَّيَالِي، فَإِذَا رَسُولُ اللهِ ﷺ يَمْشِي وَحْدَهُ، لَيْسَ مَعَهُ إِنْسَانٌ قَالَ: فَظَنَنْتُ أَنَّهُ يَكْرَهُ أَنْ يَمْشِيَ مَعَهُ أَحَدٌ، قَالَ: فَجَعَلْتُ أَمْشِي فِي ظِلِّ الْقَمَرِ، فَالْتَفَتَ فَرَآنِي، فَقَالَ: «مَنْ هٰذَا؟» فَقُلْتُ: أَبُو ذَرٍّ، جَعَلَنِي اللهُ فِدَاءَكَ، قَالَ: «يَا أَبَا ذَرٍّ! تَعَالَهْ» قَالَ: فَمَشَيْتُ مَعَهُ سَاعَةً، فَقَالَ: «إِنَّ الْمُكْثِرِينَ هُمُ الْمُقِلُّونَ يَوْمَ الْقِيَامَةِ، إِلَّا مَنْ أَعْطَاهُ اللهُ خَيْرًا، فَنَفَحَ فِيهِ يَمِينَهُ وَشِمَالَهُ، وَبَيْنَ يَدَيْهِ وَوَرَاءَهُ، وَعَمِلَ فِيهِ خَيْرًا». قَالَ: فَمَشَيْتُ مَعَهُ سَاعَةً، فَقَالَ: «اجْلِسْ هٰهُنَا» قَالَ:

surrounded by rocks, and said to me: 'Sit here until I come back to you.' Then he set off in the *Harrah* until I could no longer see him, and he stayed away from me for a long time. Then I heard him as he was coming back, saying: 'Even if he steals or commits *Zinâ*.' When he came, I could not wait and I said: 'O Prophet of Allâh, may Allâh cause me to be your ransom! To whom were you speaking at the edge of the *Harrah*? I did not hear anyone responding to you.' He said: 'That was Jibrîl - peace be upon him - who appeared to me at the edge of the *Harrah* and said: "Give your *Ummah* the glad tidings that whoever dies not associating anything with Allâh will enter Paradise." I said: "O Jibrîl, even if he steals or commits *Zinâ*?" He said: "Yes." I said: "Even if he steals and commits *Zinâ*?" He said: "Yes." I said: "Even if he steals and commits *Zinâ*?" He said: Yes, and even if he drinks alcohol."

فَأَجْلَسَنِي فِي قَاعٍ حَوْلَهُ حِجَارَةٌ، فَقَالَ لِي: «اجْلِسْ هٰهُنَا حَتَّىٰ أَرْجِعَ إِلَيْكَ» قَالَ: فَانْطَلَقَ فِي الْحَرَّةِ حَتَّىٰ لَا أَرَاهُ، فَلَبِثَ عَنِّي، فَأَطَالَ اللُّبْثَ، ثُمَّ إِنِّي سَمِعْتُهُ وَهُوَ مُقْبِلٌ وَهُوَ يَقُولُ: «وَإِنْ سَرَقَ وَإِنْ زَنَىٰ» قَالَ: فَلَمَّا جَاءَ لَمْ أَصْبِرْ فَقُلْتُ: يَا نَبِيَّ اللهِ! جَعَلَنِي اللهُ فَدَاكَ، مَنْ تُكَلِّمُ فِي جَانِبِ الْحَرَّةِ؟ مَا سَمِعْتُ أَحَدًا يَرْجِعُ إِلَيْكَ شَيْئًا، قَالَ: ذَاكَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ، فَقَالَ: بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ، فَقُلْتُ: يَا جِبْرِيلُ! وَإِنْ سَرَقَ وَإِنْ زَنَىٰ؟ قَالَ: نَعَمْ، قَالَ قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنَىٰ؟ قَالَ: نَعَمْ، قَالَ قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنَىٰ؟ قَالَ: نَعَمْ، وَإِنْ شَرِبَ الْخَمْرَ».

Chapter 10. Stern Warning Concerning Those Who Hoard Wealth

(المعجم ١٠) - (بَابٌ فِي الكنازين للأموال والتغليظ عليهم) (التحفة ١١)

[2306] 34 - (992) It was narrated that Al-Ahnaf bin Qais said: I arrived in Al-Madînah, and while I was in a circle that included some leaders of the Quraish, a man came with coarse clothes, a coarse body and a coarse face. He stood in front of

[٢٣٠٦] ٣٤-(٩٩٢) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَبَيْنَا أَنَا فِي حَلْقَةٍ فِيهَا مَلَأٌ مِنْ قُرَيْشٍ، إِذْ

them and said: "Give tidings to the hoarders of stones heated in the fire of Hell and placed on the nipple of one of them until it comes out from his shoulder bone, and placed on his shoulder bone until its comes out from his nipple, and he will tremble." He said: "The people hung their heads, and I did not see any one of them responding to him at all. He turned and left, and I followed him until he sat down by a pillar. I said: 'I think that these people did not like what you said to them.' He said: 'They do not understand anything. My beloved Abû Al-Qâsim ﷺ called me and I responded, and he said: "Do you see *Uhud* (mountain)?" I looked, and saw the sun shining, and I thought that he was going to send me on an errand. I said: "I can see it." He said: "I would not like to have its equivalent in gold without spending all of it except for three Dînâr, but these people gather worldly wealth and do not understand anything.''' I said: "What is the matter with you and your brothers of the Quraish, that you do not ask them for anything and do not get any help from them?" He said: "No, by your Lord, I will not ask them for any worldly matter, nor will I consult them about any religious matter, until I meet Allâh and His Messenger."

جَاءَ رَجُلٌ أَخْشَنُ الثِّيَابِ، أَخْشَنُ الْجَسَدِ، أَخْشَنُ الْوَجْهِ، فَقَامَ عَلَيْهِمْ فَقَالَ: بَشِّرِ الْكَانِزِينَ بِرَضْفٍ يُحْمَىٰ عَلَيْهِ فِي نَارِ جَهَنَّمَ، فَيُوضَعُ عَلَىٰ حَلَمَةِ ثَدْيِ أَحَدِهِمْ حَتَّىٰ يَخْرُجَ مِنْ نُغْضِ كَتِفَيْهِ، وَيُوضَعُ عَلَىٰ نُغْضِ كَتِفَيْهِ حَتَّىٰ يَخْرُجَ مِنْ حَلَمَةِ ثَدْيَيْهِ يَتَزَلْزَلُ، قَالَ: فَوَضَعَ الْقَوْمُ رُؤُسَهُمْ، فَمَا رَأَيْتُ أَحَدًا مِنْهُمْ رَجَعَ إِلَيْهِ شَيْئًا، قَالَ: فَأَدْبَرَ، وَاتَّبَعْتُهُ حَتَّىٰ جَلَسَ إِلَىٰ سَارِيَةٍ، فَقُلْتُ: مَا رَأَيْتُ هٰؤُلَاءِ إِلَّا كَرِهُوا مَا قُلْتَ لَهُمْ، قَالَ: إِنَّ هٰؤُلَاءِ لَا يَعْقِلُونَ شَيْئًا، إِنَّ خَلِيلِي أَبَا الْقَاسِمِ ﷺ دَعَانِي فَأَجَبْتُهُ، فَقَالَ: «أَتَرَىٰ أُحُدًا؟» فَنَظَرْتُ مَا عَلَيَّ مِنَ الشَّمْسِ، وَأَنَا أَظُنُّ أَنَّهُ يَبْعَثُنِي فِي حَاجَةٍ لَهُ، فَقُلْتُ: أَرَاهُ، فَقَالَ: «مَا يَسُرُّنِي أَنَّ لِي مِثْلَهُ ذَهَبًا أُنْفِقُهُ كُلَّهُ، إِلَّا ثَلَاثَةَ دَنَانِيرَ» ثُمَّ هٰؤُلَاءِ يَجْمَعُونَ الدُّنْيَا، لَا يَعْقِلُونَ شَيْئًا، قَالَ: قُلْتُ: مَا لَكَ وَلِإِخْوَتِكَ مِنْ قُرَيْشٍ، لَا تَعْتَرِيهِمْ وَتُصِيبُ مِنْهُمْ، قَالَ: لَا، وَرَبِّكَ! لَا أَسْأَلُهُمْ عَنْ دُنْيَا، وَلَا أَسْتَفْتِيهِمْ عَنْ دِينٍ، حَتَّىٰ أَلْحَقَ بِاللهِ وَرَسُولِهِ.

[2307] 35 - (...) It was narrated that Al-Aḥnaf bin Qais said: "I was with a group of the Quraish when Abû Dharr passed by saying: 'Give tidings to the hoarders of a branding-iron on their backs that will come out from their sides, and a branding-iron at the back of their necks that will come out from their foreheads.' Then he went away and sat down. I said: 'Who is that?' They said: 'That is Abû Dharr.' I got up and went to him, and said: 'What did I hear you say just now?' He said: 'I did not say anything that I did not hear from their Prophet ﷺ.' I said: 'What do you say about this gift?' He said: 'Take it, for it is a help today, but if it is at the expense of your religious commitment, then leave it.'"

[٢٣٠٧] **٣٥**-(. . .) **وحَدَّثَنَا** شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الْأَشْهَبِ: حَدَّثَنَا خُلَيْدٌ الْعَصَرِيُّ عَنِ الْأَحْنَفِ بْنِ قَيْسٍ قَالَ: كُنْتُ فِي نَفَرٍ مِنْ قُرَيْشٍ، فَمَرَّ أَبُو ذَرٍّ وَهُوَ يَقُولُ: بَشِّرِ الْكَانِزِينَ بِكَيٍّ فِي ظُهُورِهِمْ، يَخْرُجُ مِنْ جُنُوبِهِمْ، وَبِكَيٍّ مِنْ قِبَلِ أَقْفَائِهِمْ يَخْرُجُ مِنْ جِبَاهِهِمْ، قَالَ: ثُمَّ تَنَحَّى فَقَعَدَ، قَالَ: قُلْتُ: مَنْ هٰذَا؟ قَالُوا: هٰذَا أَبُو ذَرٍّ، قَالَ: فَقُمْتُ إِلَيْهِ فَقُلْتُ: مَا شَيْءٌ سَمِعْتُكَ تَقُولُ قُبَيْلُ؟ قَالَ: مَا قُلْتُ إِلَّا شَيْئًا قَدْ سَمِعْتُهُ مِنْ نَبِيِّهِمْ ﷺ، قَالَ: قُلْتُ: مَا تَقُولُ فِي هٰذَا الْعَطَاءِ؟ قَالَ: خُذْهُ فَإِنَّ فِيهِ الْيَوْمَ مَعُونَةً، فَإِذَا كَانَ ثَمَنًا لِدِينِكَ فَدَعْهُ.

Chapter 11. Encouragement To Spend And Glad Tidings Of Compensation For The One Who Spends On Good Deeds

(المعجم ١١) - (بَابُ الحث على النفقة وتبشير المنفق بالخلف)

(التحفة ١٢)

[2308] 36 - (993) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, may He be blessed and exalted, says: 'O son of Âdam, spend, and I shall spend on you.'" And he said: "The right Hand of Allâh is full and overflowing, and nothing of that diminishes due to the night and the day."[1]

[٢٣٠٨] **٣٦**-(٩٩٣) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «قَالَ اللهُ تَبَارَكَ وَتَعَالَىٰ: يَا ابْنَ آدَمَ! أَنْفِقْ أُنْفِقْ عَلَيْكَ»، وَقَالَ:

[1] And it is also possible that the meaning is: "Overflowing by night and by day."

«يَمِينُ اللهِ مَلْأَىٰ - وَقَالَ ابْنُ نُمَيْرٍ مَلْآنُ - سَحَّاءُ، لَا يَغِيضُهَا شَيْءٌ، اللَّيْلَ وَالنَّهَارَ».

[2309] 37 - (...) It was narrated that Hammâm bin Munabbih, the brother of Wahb bin Munabbih, said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ - and he mentioned a number of *Ahadîth*, including the following: "And he said: 'The Messenger of Allâh ﷺ said: Allâh said to me: Spend, and I shall spend on you.'" And the Messenger of Allâh ﷺ said: "The Right Hand of Allâh is full and overflowing, night and day. Do you not see what He has spent since He created the heavens and the earth, but what is in His Right Hand is not diminished." He said: "And His Throne is over the water, and with His other Hand is *Al-Qabd*,[1] and He raises and lowers."

[٢٣٠٩] ٣٧-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعمَرُ بْنُ رَاشِدٍ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَخِي وَهْبِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا - وَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ قَالَ لِي: أَنْفِقْ أُنْفِقْ عَلَيْكَ»، وَقَالَ رَسُولُ اللهِ ﷺ: «يَمِينُ اللهِ مَلْأَىٰ، لَا يَغِيضُهَا، سَحَّاءُ - اللَّيْلَ وَالنَّهَارَ - أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ»، قَالَ: «وَعَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الْأُخْرَىٰ الْقَبْضُ، يَرْفَعُ وَيَخْفِضُ».

Chapter 12. The Virtue Of Spending On One's Family And Slaves, And The Sin Of The One Who Neglects Them Or Withholds Maintenance From Them

(المعجم ١٢) - (بَابُ فضل النفقة على العيال والمملوك، وإثم من ضيعهم أو حبس نفقتهم عنهم) (التحفة ١٣)

[2310] 38 - (994) It was narrated that Thawbân said: "The Messenger of Allâh ﷺ said: 'The best Dînâr that a man

[٢٣١٠] ٣٨-(٩٩٤) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا

[1] *Al-Qabd* The Grasp. It is said that its meaning is death, and it is said that it is an expression that refers to the decrees (of what will be provided), since in another narration it is: "In His Hand is the Balance."

spends is a Dînâr that he spends on his family, and a Dînâr that a man spends on his mount in the cause of Allâh, and a Dînâr that he spends on his companions in the cause of Allâh.'"

Abû Qilâbah said: "He started with the family." And Abû Qilâbah said: "What man is greater in reward than a man who spends on young dependents and protects them from resorting to unlawful deeds - or Allâh benefits them through him - and makes them independent of means."

عَنْ حَمَّادِ بْنِ زَيْدٍ - قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ-: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ: دِينَارٌ يُنْفِقُهُ عَلَىٰ عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَىٰ دَابَّتِهِ فِي سَبِيلِ اللهِ، وَدِينَارٌ يُنْفِقُهُ عَلَىٰ أَصْحَابِهِ فِي سَبِيلِ اللهِ».

قَالَ أَبُو قِلَابَةَ: وَبَدَأَ بِالْعِيَالِ، ثُمَّ قَالَ أَبُو قِلَابَةَ: وَأَيُّ رَجُلٍ أَعْظَمُ أَجْرًا مِنْ رَجُلٍ يُنْفِقُ عَلَىٰ عِيَالٍ صِغَارٍ، يُعِفُّهُمْ - أَوْ يَنْفَعُهُمُ اللهُ بِهِ - وَيُغْنِيهِمْ.

[2311] 39 - (995) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'A Dînâr that you spend in the cause of Allâh, a Dînâr that you spend to free a slave, a Dînâr that you give in charity to a needy person, and a Dînâr that you spend on your family - the greatest of them in reward, is the one that you spend on your family."

[٢٣١١] **٣٩-(٩٩٥) وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مُزَاحِمِ بْنِ زُفَرَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَىٰ مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَىٰ أَهْلِكَ، أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَىٰ أَهْلِكَ».

[2312] 40 - (996) It was narrated that Khaithamah said: "We were sitting with 'Abdullâh bin 'Amr when a steward of his came in and he said: 'Have you given the slaves their provision

[٢٣١٢] **٤٠-(٩٩٦) حَدَّثَنَا** سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ الْكِنَانِيُّ عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ خَيْثَمَةَ

(of food)?' He said: 'No.' He said: 'Go and give it to them.' He said: 'The Messenger of Allâh ﷺ said: It is sufficient sin for a man to withhold provision (of food) from the one whose provision he controls.'"

قَالَ: كُنَّا جُلُوسًا مَعَ عَبْدِ اللهِ بْنِ عَمْرٍو، إِذْ جَاءَهُ قَهْرَمَانٌ لَهُ فَدَخَلَ، فَقَالَ: أَعْطَيْتَ الرَّقِيقَ قُوتَهُمْ؟ قَالَ: لَا، قَالَ: فَانْطَلِقْ فَأَعْطِهِمْ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَفَى [بِالْمَرْءِ] إِثْمًا، أَنْ يَحْبِسَ، عَمَّنْ يَمْلِكُ قُوتَهُ».

Chapter 13. Starting With Oneself, Then One's Family, Then One's Relatives, When Spending

(المعجم ١٣) - (بَابُ الابتداء في النفقة بالنفس ثم أهله ثم القرابة) (التحفة ١٤)

[2313] 41 - (997) It was narrated that Jâbir said: "A man from Banû 'Udhrah declared that a slave of his would be set free upon his death.[1] News of that reached the Prophet ﷺ and he said: 'Do you have any other wealth?' He said: 'No.' He said: 'Who will buy him from me?' Nu'aim bin 'Abdullâh Al-'Adawî bought him for eight hundred *Dirham*. The Messenger of Allâh ﷺ brought (the money) and gave it to him, then he said: 'Start with yourself and give charity to yourself. If there is anything left over, then (give) to your family. If there is anything left over from your family, then (give) to your relatives. If there is anything left over from your relatives, then (Spend it) ike this and like this,'"

[٢٣١٣] ٤١-(٩٩٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَعْتَقَ رَجُلٌ مِنْ بَنِي عُذْرَةَ عَبْدًا لَهُ عَنْ دُبُرٍ، فَبَلَغَ ذَلِكَ رَسُولَ اللهِ ﷺ فَقَالَ: «أَلَكَ مَالٌ غَيْرُهُ؟» فَقَالَ: لَا، فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللهِ الْعَدَوِيُّ بِثَمَانِمِائَةِ دِرْهَمٍ، فَجَاءَ بِهَا رَسُولَ اللهِ ﷺ فَدَفَعَهَا إِلَيْهِ، ثُمَّ قَالَ: «ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ، فَإِنْ فَضَلَ عَنْ أَهْلِكَ شَيْءٌ فَلِذِي قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهَكَذَا

[1] That is, he agreed to set free his slave through the practice of *Tadbîr*.

meaning in front of you and to your right and to your left.

وَهٰكَذَا» يَقُولُ: فَبَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ. [انظر: ٤٣٣٨]

[2314] **(...)** It was narrated from Jâbir that a man from among the *Anṣâr* - who was called Abû Madhkûr - declared that a slave of his who was called Ya'qûb would be set free after he died... and he quoted a *Hadîth* like that of Al-Laith (no. 2313).

[٢٣١٤] (...) **حَدَّثَنِي** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ - يُقَالُ لَهُ أَبُو مَذْكُورٍ - أَعْتَقَ غُلَامًا لَهُ عَنْ دُبُرٍ، يُقَالُ لَهُ يَعْقُوبُ - وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ اللَّيْثِ.

Chapter 14. The Virtue Of Spending And Giving Charity To Relatives, Spouses, Children And Parents, Even If They Are Idolators

(المعجم ١٤) - (بَابُ فضل النفقة والصدقة على الأقربين والزوج والأولاد والوالدين، ولو كانوا مشركين) (التحفة ١٥)

[2315] 42 - (998) Anas bin Mâlik said: "Abû Ṭalḥah was the wealthiest of the *Anṣâr* in Al-Madînah, and the most beloved of his property to him was (a garden called) Bairaḥâ', which was opposite the *Masjid*. The Messenger of Allâh ﷺ used to enter it and drink of fresh water there."

Anas said: "When this verse - By no means shall you attain *Al-Birr*...[1] - was revealed, Abû Ṭalḥah got up and went to the Messenger of Allâh ﷺ and said: 'Allâh, the Mighty and Sublime, says in His Book: By no means

[٢٣١٥] ٤٢-(٩٩٨) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ مَالًا، وَكَانَ أَحَبُّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءَ وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ.

قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] قَامَ أَبُو طَلْحَةَ إِلَىٰ رَسُولِ

[1] *Âl-'Imrân* 3:92.

shall you attain *Al-Birr*[1] ...the dearest of my property to me is Bairaḥâ', and it is charity (that I give) for the sake of Allâh, hoping that its reward will be stored up with Allâh. Dispose of it, O Messenger of Allâh, as you wish.' The Messenger of Allâh ﷺ said: 'Well done! That is a profitable deal, that is a profitable deal. I have heard what you say, and I think that you should share it among your relatives.' So Abû Ṭalḥah divided it among his relatives and his cousins."

اللهِ ﷺ فَقَالَ: إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾. وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرَحَاءُ، وَإِنَّهَا صَدَقَةٌ لِلّٰهِ، أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللهِ، فَضَعْهَا يَا رَسُولَ اللهِ! حَيْثُ شِئْتَ، قَالَ رَسُولُ اللهِ ﷺ: «بَخْ ذَلِكَ مَالٌ رَابِحٌ، ذَلِكَ مَالٌ رَابِحٌ، قَدْ سَمِعْتُ مَا قُلْتَ فِيهَا، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ» فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ.

[2316] 43 - (...) It was narrated that Anas said: "When this verse was revealed - By no means shall you attain *Al-Birr...*[2] - Abû Ṭalḥah said: 'I see that our Lord is asking us for some of our wealth. Bear witness, O Messenger of Allâh, that I am giving my land Bairaḥâ' for the sake of Allâh.' The Messenger of Allâh ﷺ said: 'Give it to your relatives.' So he shared it between Ḥassân bin Thâbit and Ubayy bin Ka'b."

[٢٣١٦] ٤٣-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ هَٰذِهِ الْآيَةُ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾، قَالَ أَبُو طَلْحَةَ: أُرَى رَبَّنَا يَسْأَلُنَا مِنْ أَمْوَالِنَا، فَأُشْهِدُكَ يَا رَسُولَ اللهِ! أَنِّي قَدْ جَعَلْتُ أَرْضِي بَيْرَحَاءَ لِلّٰهِ، قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «اجْعَلْهَا فِي قَرَابَتِكَ» قَالَ: فَجَعَلَهَا فِي حَسَّانَ بْنِ ثَابِتٍ وَأُبَيِّ بْنِ كَعْبٍ.

[2317] 44 - (999) It was narrated from Maimûnah bint Al-Ḥârith that she set free a slave girl at the time of the Messenger

[٢٣١٧] ٤٤-(٩٩٩) وَحَدَّثَنِي هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ:

[1] *Âl-'Imrân* 3:92.
[2] *Âl-'Imrân* 3:92.

of Allâh ﷺ and mentioned that to the Messenger of Allâh ﷺ, who said: "If you had given her to your maternal uncles, that would have brought you a greater reward."

أَخْبَرَنِي عَمْرٌو عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ أَنَّهَا أَعْتَقَتْ وَلِيدَةً فِي زَمَانِ رَسُولِ اللهِ ﷺ، فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ: «لَوْ أَعْطَيْتِهَا أَخْوَالَكِ، كَانَ أَعْظَمَ لِأَجْرِكِ».

[2318] 45 - (1000) It was narrated that Zainab, the wife of 'Abdullâh, said: "The Messenger of Allâh ﷺ said: 'O women, give in charity, even if it is some of your jewelry.' So I went back to 'Abdullâh and I said: 'You are a man of little wealth and the Messenger of Allâh ﷺ has commanded us to give charity. Go to him and ask him if it will be sufficient for me (to give it to you), otherwise I will give it to someone else.' 'Abdullâh said to me: 'No, you go.' So I went, and there was a woman from among the *Anṣâr* at the door of the Messenger of Allâh ﷺ who had come to ask the same thing. We felt too shy to speak to the Messenger of Allâh ﷺ. Then Bilâl came out and we said to him: 'Go to the Messenger of Allâh ﷺ and tell him that there are two women at the door who want to ask him: Will it be sufficient for them to give charity to their husbands and to the orphans who are under their care? But do not tell him who we are.' Bilâl went in to the

[٢٣١٨] ٤٥-(١٠٠٠) حَدَّثَنَا حَسَنُ ابْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ! وَلَوْ مِنْ حُلِيِّكُنَّ» قَالَتْ: فَرَجَعْتُ إِلَىٰ عَبْدِ اللهِ، فَقُلْتُ: إِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ الْيَدِ، وَإِنَّ رَسُولَ اللهِ ﷺ قَدْ أَمَرَنَا بِالصَّدَقَةِ، فَأْتِهِ فَاسْأَلْهُ، فَإِنْ كَانَ ذٰلِكَ يَجْزِي عَنِّي وَإِلَّا صَرَفْتُهَا إِلَىٰ غَيْرِكُمْ، قَالَتْ: فَقَالَ لِي عَبْدُ اللهِ: بَلِ ائْتِيهِ أَنْتِ، قَالَتْ: فَانْطَلَقْتُ، فَإِذَا امْرَأَةٌ مِنَ الْأَنْصَارِ بِبَابِ رَسُولِ اللهِ ﷺ، حَاجَتِي حَاجَتُهَا، قَالَتْ: وَكَانَ رَسُولُ اللهِ ﷺ قَدْ أُلْقِيَتْ عَلَيْهِ الْمَهَابَةُ، قَالَتْ: فَخَرَجَ عَلَيْنَا بِلَالٌ فَقُلْنَا لَهُ: ائْتِ رَسُولَ اللهِ ﷺ، فَأَخْبِرْهُ أَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلَانِكَ: أَتَجْزِي الصَّدَقَةُ عَنْهُمَا عَلَىٰ أَزْوَاجِهِمَا، وَعَلَىٰ أَيْتَامٍ فِي حُجُورِهِمَا؟

وَلَا تُخْبِرْهُ مَنْ نَحْنُ، قَالَتْ: فَدَخَلَ بِلَالٌ عَلَى رَسُولِ اللهِ ﷺ فَسَأَلَهُ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «مَنْ هُمَا؟» فَقَالَ: امْرَأَةٌ مِنَ الْأَنْصَارِ وَزَيْنَبُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَيُّ الزَّيَانِبِ؟» قَالَ: امْرَأَةُ عَبْدِ اللهِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «لَهُمَا أَجْرَانِ: أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ».

Messenger of Allâh ﷺ and asked him. The Messenger of Allâh ﷺ said: 'Who are they?' He said: 'An *Anṣârî* woman and Zainab.' The Messenger of Allâh ﷺ said: 'Which Zainab?' He said: 'The wife of 'Abdullâh.' The Messenger of Allâh ﷺ said to him: 'They will have two rewards: The reward for upholding ties of kinship and the reward for giving charity.'"

[٢٣١٩] ٤٦-(...) وَحَدَّثَنِي أَحْمَدُ ابْنُ يُوسُفَ الْأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي شَقِيقٌ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ، قَالَ: فَذَكَرْتُ لِإِبْرَاهِيمَ، فَحَدَّثَنِي عَنْ أَبِي عُبَيْدَةَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ بِمِثْلِهِ سَوَاءً، قَالَ [قَالَتْ]: كُنْتُ فِي الْمَسْجِدِ، فَرَآنِي النَّبِيُّ - ﷺ - فَقَالَ: «تَصَدَّقْنَ، وَلَوْ مِنْ حُلِيِّكُنَّ»- وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَبِي الْأَحْوَصِ.

[2319] 46 - (...) A similar report was narrated from 'Amr bin Al-Ḥâri<u>th</u>, from Zainab, the wife of 'Abdullâh. She said: "I was in the *Masjid*, and the Messenger of Allâh ﷺ saw me and said: 'Give in charity, even if it is some of your jewelry,'" and he quoted a *Ḥadî<u>th</u>* similar to that of Abû Al-Aḥwaṣ (no. 2318).

[٢٣٢٠] ٤٧-(١٠٠١) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! هَلْ لِي أَجْرٌ فِي بَنِي أَبِي

[2320] 47 - (1001) It was narrated that Umm Salamah said: "I said: 'O Messenger of Allâh, will I have any reward for (spending on) the sons of Abû Salamah? I spend on them and I am not going to forsake them, for

they are my sons too.' He said: 'Yes, you will have a reward for what you spend on them.'"

سَلَمَةَ؟ أُنْفِقُ عَلَيْهِمْ، وَلَسْتُ بِتَارِكَتِهِمْ هٰكَذَا وَهٰكَذَا، إِنَّمَا هُمْ بَنِيَّ، فَقَالَ: «نَعَمْ، لَكِ فِيهِمْ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ».

[2321] (...) A similar report (as no. 2320) was narrated from Hishâm bin 'Urwah with the same chain.

[٢٣٢١] (...) **وحَدَّثني** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَاهُ إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ فِي هٰذَا الْإِسْنَادِ بِمِثْلِهِ.

[2322] 48 - (1002) It was narrated from Abû Mas'ûd Al-Badrî that the Prophet ﷺ said: "If a Muslim spends on his family, seeking reward for that with Allâh, then it will be charity on his part."

[٢٣٢٢] **٤٨-(١٠٠٢) وَحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ وَهُوَ ابْنُ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَىٰ أَهْلِهِ نَفَقَةً، وَهُوَ يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً».

[2323] (...) It was narrated from Shu'bah (a *Hadîth* similar to no. 2322) with the same chain.

[٢٣٢٣] (...) **وحَدَّثَنَاه** مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ؛ وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، جَمِيعًا عَنْ شُعْبَةَ فِي هٰذَا الْإِسْنَادِ.

[2324] 49 - (1003) It was narrated that Asmâ' said: "I said: 'O Messenger of Allâh, my mother has come to me and she

[٢٣٢٤] **٤٩-(١٠٠٣) وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،

is wanting - or afraid - should I uphold ties of kinship with her?' He said: 'Yes.'"[1]

عَنْ أَسْمَاءَ قَالَتْ قُلتُ: يَا رَسُولَ اللهِ! إِنَّ أُمِّي قَدِمَتْ عَلَيَّ، وَهِيَ رَاغِبَةٌ - أَوْ رَاهِبَةٌ - أَفَأَصِلُهَا؟ قَالَ: «نَعَمْ».

[2325] 50 - (...) It was narrated that Asmâ' bint Abî Bakr said: "I said: 'O Messenger of Allâh, my mother has come to me and she is an idolator.' That was at the time of the peace treaty with the Quraish. I consulted the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh ﷺ, my mother has come to me and she is expecting (something), should I uphold the ties of kinship with my mother?' He said: 'Yes, uphold the ties of kinship with your mother.'"

[٢٣٢٥] ٥٠-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ، فِي عَهْدِ قُرَيْشٍ إِذْ عَاهَدَهُمْ - فَاسْتَفْتَيْتُ رَسُولَ اللهِ ﷺ، قُلْتُ: [يَا رَسُولَ اللهِ!] قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: «نَعَمْ، صِلِي أُمَّكِ».

Chapter 15. Charity Given On Behalf Of The Deceased Will Reach Him

(المعجم ١٥) - (بَابُ وصول ثواب الصدقة عن الميت، إليه) (التحفة ١٦)

[2326] 51 - (1004) It was narrated from 'Âishah that a man came to the Prophet ﷺ and said: "O Messenger of Allâh, my mother died suddenly and did not leave a will. I think that if she had been able to speak, she would have given charity. Will she have any reward if I give charity on her behalf?" He said: "Yes."

[٢٣٢٦] ٥١-(١٠٠٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أُمِّيَ افْتُلِتَتْ نَفْسُهَا وَلَمْ تُوصِ، وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ». [انظر: ٤٢٢٠]

[1] See *Hadîth* (no. 2325), as the doubt in this one is from the narrator, and the second explains the meaning.

[2327] (...) It was narrated from Hishâm (a similar *Ḥadîth* as no. 2326) with the same chain.

In the *Ḥadîth* of Abû Usâmah it says: "She did not leave a will" - as Ibn Bishr said, but the rest of them (the other narrators) did not say that.

[٢٣٢٧] (...) **وَحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا الْحَكَمُ بْنُ مُوسَىٰ: أَخْبَرَنَا شُعَيْبُ ابْنُ إِسْحَٰقَ، كُلُّهُمْ عَنْ هِشَامٍ. بِهَٰذَا الْإِسْنَادِ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: وَلَمْ تُوصِ - كَمَا قَالَ ابْنُ بِشْرٍ - وَلَمْ يَقُلْ ذَٰلِكَ الْبَاقُونَ.

Chapter 16. The Word Charity (*Ṣadaqah*) May Apply To All Good Deeds *Ma'rûf*

(المعجم ١٦) - (بَابُ بيان أن اسم الصدقة يقع على كل نوع من المعروف) (التحفة ١٧)

[2328] 52 - (1005) It was narrated from Ḥudhaifah that the Prophet ﷺ said: "Every good deed (*Ma'rûf*) is a charity."

[٢٣٢٨] **٥٢-(١٠٠٥) وَحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ عَوَّامٍ، كِلَاهُمَا عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ - فِي حَدِيثِ قُتَيْبَةَ قَالَ: قَالَ نَبِيُّكُمْ ﷺ؛ وَقَالَ ابْنُ أَبِي شَيْبَةَ: عَنِ النَّبِيِّ ﷺ - قَالَ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ».

[2329] 53 - (1006) It was narrated from Abû Dharr that some of the Companions of the Prophet ﷺ said to the Prophet

[٢٣٢٩] **٥٣-(١٠٠٦) وَحَدَّثَنَا** عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ مَوْلَىٰ

ﷺ: "O Messenger of Allâh, the rich people have taken all the reward. They offer *Ṣalat* as we offer *Ṣalat* and they fast as we fast, but they give charity from their surplus wealth. He said: 'Has Allâh not given you something with which you may do acts of charity? Every *Tasbîḥah* is a charity, every *Takbîrah* is a charity, every *Taḥmîdah* is a charity, every *Tahlîlah* is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and (the intimacy of one of you with his wife) is a charity.' They said: 'O Messenger of Allâh, if one of us fulfils his desire, will he be rewarded for that?' He said: 'Do you not see that if he did it in an unlawful manner, there would be a burden of sin on him for that? Similarly, if he does it in a lawful manner, he will be rewarded for it.'"

أَبِي عُيَيْنَةَ عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ: أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللهِ! ذَهَبَ أَهْلُ الدُّثُورِ بِالْأُجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ، قَالَ: «أَوَ لَيْسَ قَدْ جَعَلَ اللهُ لَكُمْ مَا تَصَّدَّقُونَ بِهِ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنْ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ» قَالُوا: يَا رَسُولَ اللهِ! أَيَأْتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ، أَكَانَ عَلَيْهِ فِيهَا وِزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ».

[2330] 54 - (1007) 'Âishah said: "The Messenger of Allâh ﷺ said: 'Every son of Âdam has been created with three hundred and sixty joints. Whoever magnifies Allâh, praises Allâh, proclaims that there is none worthy of worship but Allâh, glorifies Allâh, asks Allâh for forgiveness, removes a rock, a thorn or a bone from the path of the

[٢٣٣٠] ٥٤-(١٠٠٧) وَحَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَّامٍ، عَنْ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَلَّامٍ يَقُولُ: حَدَّثَنِي عَبْدُ اللهِ بْنُ فَرُّوخَ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّهُ خُلِقَ كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَى

people, enjoins what is good or forbids what is evil, the number of those three hundred and sixty joints - will walk that day having saved himself from the Fire."

Abû Tawbah said: "Perhaps he said: 'Will reach the evening.'"

سِتِّينَ وَثَلَاثِمِائَةِ مَفْصِلٍ، فَمَنْ كَبَّرَ اللهَ، وَحَمِدَ اللهَ، وَهَلَّلَ اللهَ، وَسَبَّحَ اللهَ، وَاسْتَغْفَرَ اللهَ، وَعَزَلَ حَجَرًا عَنْ طَرِيقِ النَّاسِ، أَوْ شَوْكَةً أَوْ عَظْمًا عَنْ طَرِيقِ النَّاسِ، وَأَمَرَ بِمَعْرُوفٍ، أَوْ نَهَىٰ عَنْ مُنْكَرٍ، عَدَدَ تِلْكَ السِّتِّينَ وَالثَّلَاثِمِائَةِ السُّلَامَىٰ، فَإِنَّهُ يَمْشِي يَوْمَئِذٍ وَقَدْ زَحْزَحَ نَفْسَهُ عَنِ النَّارِ».

قَالَ أَبُو تَوْبَةَ: وَرُبَّمَا قَالَ: «يُمْسِي».

[2331] (...) Mu'âwiyah narrated: "My brother Zaid narrated a similar report (as no. 2330) to us with this chain, except that he said: 'or enjoins what is good' and he said: 'he will reach the evening on that day.'"

[٢٣٣١] (...) **حَدَّثَنَا** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ: أَخْبَرَنِي أَخِي زَيْدٌ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «أَوْ أَمَرَ بِمَعْرُوفٍ» وَقَالَ: «فَإِنَّهُ يُمْسِي يَوْمَئِذٍ».

[2332] (...) 'Âishah said: "The Messenger of Allâh ﷺ said: 'Every man has been created...'" a *Hadîth* similar to that of Mu'âwiyah from Zaid (no. 2330). And he said: "He will walk that day."

[٢٣٣٢] (...) **وحَدَّثني** أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ: حَدَّثَنَا عَلِيٌّ يَعْنِي ابْنَ الْمُبَارَكِ: حَدَّثَنَا يَحْيَىٰ عَنْ زَيْدِ بْنِ سَلَّامٍ، عَنْ جَدِّهِ أَبِي سَلَّامٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ فَرُّوخَ، أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «خُلِقَ كُلُّ إِنْسَانٍ». بِنَحْوِ حَدِيثِ مُعَاوِيَةَ عَنْ زَيْدٍ، وَقَالَ: «فَإِنَّهُ يَمْشِي يَوْمَئِذٍ».

[2333] 55 - (1008) It was

[٢٣٣٣] **٥٥-(١٠٠٨) حَدَّثَنَا** أَبُو

narrated from Sa'eed bin Abî Burdah, from his father, from his grandfather, that the Prophet ﷺ said: "Every Muslim must give charity." It was said: "What if he cannot find anything (to give)?" He said: "Let him work with his hands and benefit himself and give charity." It was said: "What if he cannot do that?" He said: "Let him assist the one who is in desperate need." It was said to him: "What if he cannot do that?" He said: "Let him enjoin what is right or good." He said: "What if he does not do that?" He said: "Let him refrain from doing evil, and that is an act of charity."

[2334]... - (...) Shu'bah narrated (a similar *Hadîth* as no. 2333) with the same chain.

[2335] 56 - (1009) Ma'mar bin Hammâm bin Munabbih said: This is what Abû Hurairah narrated from Muhammad the Messenger of Allâh ﷺ" - and he quoted a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'Every joint of a person must perform an act of charity every day on which the sun rises.' And he said: 'Reconciling fairly between two people is a charity. Helping a man onto his mount or lifting up his luggage onto it is a charity. A good word is charity.

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ» قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَجِدْ؟ قَالَ: «يَعْتَمِلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ» قَالَ [قِيلَ]: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ: «يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ» - قَالَ - قِيلَ لَهُ: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ: «يَأْمُرُ بِالْمَعْرُوفِ أَوِ الْخَيْرِ» قَالَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ: «يُمْسِكُ عَنِ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ».

[٢٣٣٤] (...) وحَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ.

[٢٣٣٥] ٥٦-(١٠٠٩) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا - وقَالَ رَسُولُ اللهِ ﷺ: «كُلُّ سُلَامَىٰ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ [فِيهِ] الشَّمْسُ» - قَالَ: «تَعْدِلُ بَيْنَ الِاثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ، صَدَقَةٌ»

Every step that you take walking to prayer is a charity. Removing a harmful thing from the road is a charity.'"

- قَالَ: «وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَذَىٰ عَنِ الطَّرِيقِ صَدَقَةٌ».

Chapter 17. The One Who Spends And The One Who Withholds

(المعجم ١٧) - **(بَابٌ فِي المنفق والممسك)** (التحفة ١٨)

[2336] 57 - (1010) It was narrated that Abû Hurairah [said]: "The Messenger of Allâh ﷺ said: 'There is no day on which people wake up, but two Angels come down and one of them says: O Allâh, give more to the one who spends, and the other says: O Allâh, send destruction upon the one who withholds.'"

[٢٣٣٦] ٥٧-(١٠١٠) وحَدَّثني الْقَاسِمُ بْنُ زَكَرِيَّا: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُزَرِّدٍ عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ [قَالَ:] قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ، إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ! أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ! أَعْطِ مُمْسِكًا تَلَفًا».

Chapter 18. Encouragement To Give Charity Before There Is No One To Accept It

(المعجم ١٨) - **(بَابُ الترغيب في الصدقة قبل أن لا يوجد من يقبلها)** (التحفة ١٩)

[2337] 58 - (1011) Ḥârithah bin Wahb said: "I heard the Messenger of Allâh ﷺ say: 'Give in charity, for soon a man will walk about with his charity, and the one to whom he wants to give it will say: If you had come to us yesterday we would have accepted it, but now I have no need of it," and he will not find anyone to accept it.'"

[٢٣٣٧] ٥٨-(١٠١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَعْبَدِ بْنِ خَالِدٍ قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ يَقُولُ:

سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَصَدَّقُوا، فَيُوشِكُ الرَّجُلُ يَمْشِي بِصَدَقَتِهِ، فَيَقُولُ الَّذِي أُعْطِيَهَا: لَوْ جِئْتَنَا بِهَا بِالأَمْسِ قَبِلْتُهَا، فَأَمَّا الآنَ، فَلَا حَاجَةَ لِي بِهَا، فَلَا يَجِدُ مَنْ يَقْبَلُهَا».

[2338] 59 - (1012) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "There will come a time upon the people in which a man will go around with charity from gold, but he will not find anyone to take it from him. And a man will be seen being followed by forty women seeking his protection, because there will be so few men and so many women."

According to the report of Ibn Barrâd: "you will see a man..."

[٢٣٣٨] ٥٩-(١٠١٢) حَدَّثَنَا عَبْدُ اللهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ، ثُمَّ لَا يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ، وَيُرَى الرَّجُلُ الْوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً، يَلُذْنَ بِهِ، مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ».

وَفِي رِوَايَةِ ابْنِ بَرَّادٍ: «وَتَرَى الرَّجُلَ».

[2339] 60 - (157) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until wealth increases and becomes abundant, and until a man will go out with the *Zakât* of his wealth and will not find anyone to accept it from him, and until the land of the 'Arabs goes back to being meadows with rivers."

[٢٣٣٩] ٦٠-(١٥٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَٰنِ الْقَارِيُّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ يَكْثُرَ الْمَالُ وَيَفِيضَ، حَتَّىٰ يَخْرُجَ الرَّجُلُ بِزَكَاةِ مَالِهِ فَلَا يَجِدُ أَحَدًا يَقْبَلُهَا مِنْهُ، وَحَتَّىٰ تَعُودَ أَرْضُ الْعَرَبِ مُرُوجًا وَأَنْهَارًا». [راجع: ٣٩٦]

[2340] 61 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Hour will not begin until wealth increases among you, and becomes so abundant that a wealthy man will despair of finding someone to accept charity from him. A man will be called to it and he will say: 'I have no need of it.'"

[٢٣٤٠] ٦١-(...) وحَدَّثَنَا أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ يَكْثُرَ فِيكُمُ الْمَالُ، فَيَفِيضَ حَتَّىٰ يُهِمَّ رَبَّ الْمَالِ مَنْ يَقْبَلُهُ مِنْهُ صَدَقَةً، وَيُدْعَىٰ إِلَيْهِ الرَّجُلُ فَيَقُولُ: لَا أَرَبَ لِي فِيهِ».

[2341] 62 - (1013) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The earth will vomit out pieces of its liver, like columns of gold and silver. The murderer will come and will say: "It was for this that I killed." The one who severed the ties of kinship will come and say: "It was for this that I severed the ties of kinship." The thief will come and say: "It was for this that my hand was cut off." Then they will leave it and not take anything from it.'"

[٢٣٤١] ٦٢-(١٠١٣) وحَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَىٰ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ - وَاللَّفْظُ لِوَاصِلٍ - قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَقِيءُ الْأَرْضُ أَفْلَاذَ كَبِدِهَا أَمْثَالَ الْأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ، فَيَجِيءُ الْقَاتِلُ فَيَقُولُ: فِي هٰذَا قَتَلْتُ، وَيَجِيءُ الْقَاطِعُ فَيَقُولُ: فِي هٰذَا قَطَعْتُ رَحِمِي، وَيَجِيءُ السَّارِقُ فَيَقُولُ: فِي هٰذَا قُطِعَتْ يَدِي، ثُمَّ يَدَعُونَهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا».

Chapter 19. Acceptance Of Charity That Comes From Good (*Ṭayyib*) Earnings, And The Growth Thereof

(المعجم ١٩) - (بَابُ قبول الصدقة من الكسب الطيب وتربيتها)

(التحفة ٢٠)

[2342] 63 - (1014) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one gives

[٢٣٤٢] ٦٣-(١٠١٤) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي

charity earned from a good (*Ṭayyib*) source - and Allâh does not accept anything but that which is good (*Ṭayyib*) - but the Most Merciful takes it in His Right Hand - even if it is a date - and it is tended in the Hand of the Most Merciful until it becomes bigger than a mountain, as one of you tends his colt or young camel."

سَعِيدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ - وَلَا يَقْبَلُ اللهُ إِلَّا الطَّيِّبَ - إِلَّا أَخَذَهَا الرَّحْمٰنُ بِيَمِينِهِ - وَإِنْ كَانَتْ تَمْرَةً - فَتَرْبُو فِي كَفِّ الرَّحْمٰنِ حَتَّىٰ تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ».

[2343] 64 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No one gives in charity a date earned from a good (*Ṭayyib*) source, but Allâh takes it in His Right Hand and tends it as one of you tends his colt or young she-camel, until it becomes like a mountain, or bigger."

[٢٣٤٣] ٦٤-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَتَصَدَّقُ أَحَدٌ بِتَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، إِلَّا أَخَذَهَا اللهُ بِيَمِينِهِ، فَيُرَبِّيهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ قَلُوصَهُ، حَتَّىٰ تَكُونَ مِثْلَ الْجَبَلِ، أَوْ أَعْظَمَ».

[2344] (...) It was narrated from Suhail with this chain (a similar *Ḥadîth* as no. 2343).

In the *Ḥadîth* of Rawḥ it says: "Earned from a good (*Ṭayyib*) source, and allocates it to the right place." In the *Ḥadîth* of Sulaimân it says: "and allocates to its place."

[٢٣٤٤] (...) وحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحُ [بْنُ الْقَاسِمِ]؛ وَحَدَّثَنِيهِ أَحْمَدُ ابْنُ عُثْمَانَ الْأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، كِلَاهُمَا عَنْ سُهَيْلٍ بِهٰذَا الْإِسْنَادِ.

فِي حَدِيثِ رَوْحٍ: «مِنَ الْكَسْبِ الطَّيِّبِ، فَيَضَعُهَا فِي حَقِّهَا» وَفِي حَدِيثِ سُلَيْمَانَ: «فَيَضَعُهَا فِي مَوْضِعِهَا».

[2345] (...) A *Hadîth* similar to that of Ya'qûb from Suhail (no. 2343) was narrated from Abû Sâlih from Abû Hurairah.

[٢٣٤٥] (. . .) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ يَعْقُوبَ عَنْ سُهَيْلٍ.

[2346] 65 - (1015) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O people, Allâh is *Tayyib* (good) and does not accept anything but that which is good. Allâh has enjoined upon the believers that which He has enjoined upon the Messengers. He says: O (you) Messengers! Eat of the *Tayyibat* [the lawful] and do righteous deeds. Verily, I am Well-Acquainted with what you do",[1] and He says: O you who believe! Eat of the lawful things that We have provided you with...'[2] Then he mentioned a man who has undertaken a lengthy journey and is disheveled and dusty, raising his hands towards heaven and saying: 'O Lord, O Lord!' But his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished with what is unlawful, so how can he receive a response?"

[٢٣٤٦] ٦٥-(١٠١٥) وحَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ: حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّهَا النَّاسُ! إِنَّ اللهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: ٥١] وَقَالَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ﴾ [البقرة: ١٧٢]. ثُمَّ ذَكَرَ، الرَّجُلَ يُطِيلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ، يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟».

[1] *Al-Mu'minûn* 23:51.

[2] *Al-Baqarah* 2:172.

Chapter 20. Encouragement To Give Charity Even If It Is With Half A Date Or A Kind Word, And Charity Is A Shield Against The Fire

(المعجم ٢٠) - (بَابُ الحث على الصدقة ولو بشق تمرة أو كلمة طيبة، وأنها حجاب من النار) (التحفة ٢١)

[2347] 66 - (1016) It was narrated that 'Adiyy bin Ḥâtim said: "I heard the Prophet ﷺ say: 'Whoever among you can shield himself from the Fire, even with half a date, let him do so.'"

[٢٣٤٧] ٦٦-(١٠١٦) حَدَّثَنَا عَوْنُ ابْنُ سَلَّامٍ الْكُوفِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ الْجُعْفِيُّ عَنْ أَبِي إِسْحٰقَ، عَنْ عَبْدِ اللهِ بْنِ مَعْقِلٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَسْتَتِرَ مِنَ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ، فَلْيَفْعَلْ».

[2348] 67 - (...) It was narrated that 'Adiyy bin Ḥâtim said: "The Messenger of Allâh ﷺ said: 'There is no one among you to whom Allâh will not speak (directly), with no interpreter between them. He will look to his right and will not see anything but what he had sent on before, and he will look to his left and will not see anything but what he had sent on before, and he will look in front of him and will not see anything but the Fire, right in front of his face. So protect yourselves from the Fire, even if it is with half a date.'"

Ibn Ḥujr added: "Al-A'mash said: "Amr bin Murrah narrated a similar report to me from Khaithamah, and he added: "even if it is with a kind word."

[٢٣٤٨] ٦٧-(...) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ ابْنُ خَشْرَمٍ - قَالَ ابْنُ حُجْرٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ اللهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَىٰ إِلَّا مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَىٰ إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَىٰ إِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

زَادَ ابْنُ حُجْرٍ: قَالَ الْأَعْمَشُ: وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنْ خَيْثَمَةَ مِثْلَهُ، وَزَادَ فِيهِ: «وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ».

وَقَالَ إِسْحَٰقُ: قَالَ الْأَعْمَشُ: عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ.

[2349] 68 - (...) It was narrated that 'Adiyy bin Ḥâtim said: "The Messenger of Allâh ﷺ mentioned the Fire, and he spoke in a very somber manner and said: 'Protect yourselves from the Fire.' He spoke in such a somber manner that we thought that it was as if he was looking at it. Then he said: 'Protect yourselves from the Fire even if it is with half a date, and whoever does not have that, then with a kind word.'"

[٢٣٤٩] ٦٨-(...) **وحَدَّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ النَّارَ، فَأَعْرَضَ وَأَشَاحَ، ثُمَّ قَالَ: «اتَّقُوا النَّارَ»، ثُمَّ أَعْرَضَ وَأَشَاحَ حَتَّىٰ ظَنَنَّا أَنَّهُ كَأَنَّمَا يَنْظُرُ إِلَيْهَا، ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ، فَبِكَلِمَةٍ طَيِّبَةٍ».

وَلَمْ يَذْكُرْ أَبُو كُرَيْبٍ: كَأَنَّمَا، وَقَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ.

[2350] (...) It was narrated from 'Adiyy bin Ḥâtim that the Messenger of Allâh ﷺ mentioned the Fire and sought refuge with Allâh from it, then he turned his face away three times, then he said: "Protect yourselves from the Fire even if it is with half a date, and if you do not have that, then with a kind word."

[٢٣٥٠] (...) **وحَدَّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا، وَأَشَاحَ بِوَجْهِهِ ثَلَاثَ مِرَارٍ، ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدُوا، فَبِكَلِمَةٍ طَيِّبَةٍ».

[2351] 69 - (1017) It was narrated from Al-Mun<u>dh</u>ir bin Jarîr that his father said: "We were with the Messenger of Allâh ﷺ during the beginning of the

[٢٣٥١] ٦٩-(١٠١٧) **وحَدَّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: أَخْبَرَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَوْنِ بْنِ أَبِي

day when some people came who were barefoot and (partially) naked, wearing (torn) *Namirahs*,[1] or *'Abâyahs*,[2] with their swords hanging from their necks. Most of them, if not all of them, were from Muḍar. The expression of the Messenger of Allâh ﷺ changed because of what he saw in them of poverty. He went in, then he came out and ordered Bilâl to call the *Adhân* and the *Iqâmah*. He prayed, then he addressed (the people) and said: 'O mankind! Be dutiful to your Lord, Who created you from a single person (Âdam)"'[3] until the end of the verse, and the verse in *Al-Hashr*: "O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow."[4] So people gave *Dînâr*, *Dirham*, clothing, a *Ṣâ'* of wheat and a *Ṣâ'* of dates" - (mentioning examples) until he said: and even half a date. Then a man from among the *Anṣâr* brought a money bag which his hands could hardly lift, in fact he could not lift it, and the people came one after another until I saw two piles of food and clothing, and I saw the face of the Messenger of Allâh ﷺ glistening like gold (because of happiness). The Messenger of Allâh ﷺ said:

جُحَيْفَةَ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فِي صَدْرِ النَّهَارِ، قَالَ: فَجَاءَهُ قَوْمٌ حُفَاةٌ عُرَاةٌ مُجْتَابِي النِّمَارِ أَوِ الْعَبَاءِ، مُتَقَلِّدِي السُّيُوفِ، عَامَّتُهُمْ مِنْ مُضَرَ، بَلْ كُلُّهُمْ مِنْ مُضَرَ، فَتَمَعَّرَ وَجْهُ رَسُولِ اللهِ ﷺ لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ، فَدَخَلَ ثُمَّ خَرَجَ، فَأَمَرَ بِلَالًا فَأَذَّنَ وَأَقَامَ، فَصَلَّى ثُمَّ خَطَبَ فَقَالَ: «﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾ [النساء:١] إِلَى آخِرِ الْآيَةِ. ﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ وَالْآيَةَ الَّتِي فِي الْحَشْرِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ﴾ [الحشر:١٨] تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ، مِنْ دِرْهَمِهِ، مِنْ ثَوْبِهِ، مِنْ صَاعِ بُرِّهِ، مِنْ صَاعِ تَمْرِهِ - حَتَّى قَالَ - وَلَوْ بِشِقِّ تَمْرَةٍ» - قَالَ-: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا، بَلْ قَدْ عَجَزَتْ، قَالَ: ثُمَّ تَتَابَعَ النَّاسُ، حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ، حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللهِ ﷺ يَتَهَلَّلُ،

[1] See earlier.
[2] A type of cloak.
[3] *An-Nisâ'* 4:1.
[4] *Al-Hashr* 59:18.

'Whoever sets a good precedent in Islam will have the reward for that and the reward of those who do it after him, without that detracting from their reward in the slightest. And whoever sets a bad precedent in Islam will bear the burden of sin for that, and the burden of those who do it after him, without that detracting from their burden in the slightest.'"

كَأَنَّهُ مُذْهَبَةٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ».

[انظر: ٦٨٠٠]

[2352] (...) Al-Mun<u>dh</u>ir bin Jarîr narrated that his father said: "We were with the Messenger of Allâh ﷺ early one morning..." a *<u>Ḥadîth</u>* like that of Ibn Ja'far. In the *<u>Ḥadîth</u>* of Ibn Mu'â<u>dh</u> it adds: "Then he prayed *<u>Z</u>uhr*, then he delivered a speech."

[٢٣٥٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَاهُ عُبَيْدُ اللهِ بْنُ مُعَاذٍ [الْعَنْبَرِيُّ]: حَدَّثَنَا أَبِي قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَوْنُ ابْنُ أَبِي جُحَيْفَةَ قَالَ: سَمِعْتُ الْمُنْذِرَ بْنَ جَرِيرٍ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ صَدْرَ النَّهَارِ، بِمِثْلِ حَدِيثِ ابْنِ جَعْفَرٍ، وَفِي حَدِيثِ ابْنِ مُعَاذٍ مِنَ الزِّيَادَةِ قَالَ: ثُمَّ صَلَّى الظُّهْرَ ثُمَّ خَطَبَ.

[2353] 70 - (...) It was narrated from Al-Mun<u>dh</u>ir bin Jarîr that his father said: "I was sitting with the Prophet ﷺ when some people came to him, wearing *Namirahs*..." and he quoted the same *<u>Ḥadîth</u>* (no. 2351). In it he said: "Then he (ﷺ) prayed *<u>Z</u>uhr*, then he ascended a small *Minbar*, where he praised and glorified Allâh, then he said: 'To proceed:

[٢٣٥٣] ٧٠-(...) حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ وَمُحَمَّدُ ابْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ، فَأَتَاهُ قَوْمٌ مُجْتَابِي النِّمَارِ، وَسَاقُوا الْحَدِيثَ بِقِصَّتِهِ، وَفِيهِ:

Indeed Allâh has revealed in His Book: "O mankind! Be dutiful to your Lord...'[1] mentioning the verse."

فَصَلَّى الظُّهْرَ ثُمَّ صَعِدَ مِنْبَرًا صَغِيرًا، فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ اللهَ أَنْزَلَ فِي كِتَابِهِ: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ﴾ الْآيَةَ».

[2354] 71 - (...) It was narrated that Jarîr bin 'Abdullâh said: "Some Bedouin people came to the Messenger of Allâh ﷺ, wearing wool. He saw the bad state they were in, and that they were in need..." and he quoted a similar *Hadîth* (as no. .

[٢٣٥٤] ٧١-(...) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ مُوسَى بْنِ عَبْدِ اللهِ بْنِ يَزِيدَ وَأَبِي الضُّحَىٰ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ هِلَالٍ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ: جَاءَ نَاسٌ مِنَ الْأَعْرَابِ إِلَىٰ رَسُولِ اللهِ ﷺ، عَلَيْهِمُ الصُّوفُ، فَرَأَىٰ سُوءَ حَالِهِمْ، قَدْ أَصَابَتْهُمْ حَاجَةٌ، فَذَكَرَ بِمَعْنَىٰ حَدِيثِهِمْ.

Chapter 21. Carrying Goods For Payment And Giving Charity Out Of One's Wages, And The Stern Prohibition Of Belittling The One Who Gives Something Small In Charity

(المعجم ٢١) - (بَابُ الحمل بأجرة يتصدق بها، والنهي الشديد عن تنقيص المتصدق بقليل) (التحفة ٢٢)

[2355] 72 - (1018) It was narrated that Abû Mas'ûd said: "We were commanded to give charity - and we were bearers (who carried goods for payment). Abû 'Aqîl gave half a *Sâ'* in charity and someone brought more than that. The hypocrites said: 'Allâh has no need of the charity of this man, and the other one only did it to show off.' Then the following verse was revealed:

[٢٣٥٥] ٧٢-(١٠١٨) حَدَّثَنِي يَحْيَى ابْنُ مَعِينٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: أُمِرْنَا بِالصَّدَقَةِ، - قَالَ -: كُنَّا نُحَامِلُ - قَالَ -: فَتَصَدَّقَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ، قَالَ: وَجَاءَ إِنْسَانٌ بِشَيْءٍ

[1] *An-Nisâ'* 4:1.

Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them...."'[1]

أَكْثَرَ مِنْهُ، فَقَالَ الْمُنَافِقُونَ: إِنَّ اللهَ لَغَنِيٌّ عَنْ صَدَقَةِ هٰذَا، وَمَا فَعَلَ هٰذَا الْآخَرُ إِلَّا رِيَاءً، فَنَزَلَتْ: ﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾ [التوبة: ٧٩].

وَلَمْ يَلْفِظْ بِشْرٌ: بِالْمُطَّوِّعِينَ.

[2356] (...) It was narrated from Shu'bah with this chain (a similar *Hadîth* as no. 2355). In the *Hadîth* of Sa'eed bin Ar-Rabî' it says: "We used to carry (goods) on our backs."

[٢٣٥٦] (...) وحَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنِي سَعِيدُ بْنُ الرَّبِيعِ؛ وَحَدَّثَنِيهِ إِسْحٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو دَاوُدَ، كِلَاهُمَا عَنْ شُعْبَةَ بِهٰذَا الْإِسْنَادِ، وَفِي حَدِيثِ سَعِيدِ بْنِ الرَّبِيعِ: قَالَ: كُنَّا نُحَامِلُ عَلَىٰ ظُهُورِنَا.

Chapter 22. The Virtue Of Giving Gifts

(المعجم ٢٢) - (بَابُ فضل المنيحة) (التحفة ٢٣)

[2357] 73 - (1019) It was narrated from Abû Hurairah (that the Prophet ﷺ) said: "Is there anyone who can lend a family a she-camel which will produce a large bowl of milk morning and evening; for the reward for that is great."

[٢٣٥٧] ٧٣-(١٠١٩) وَحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ: «أَلَا رَجُلٌ يَمْنَحُ أَهْلَ بَيْتٍ نَاقَةً تَغْدُو بِعُسٍّ، وَتَرُوحُ بِعُسٍّ، إِنَّ أَجْرَهَا لَعَظِيمٌ».

[2358] 74 - (1020) It was narrated from Abû Hurairah that

[٢٣٥٨] ٧٤-(١٠٢٠) وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا

[1] *At-Tawbah* 9:79.

the Prophet ﷺ forbade (some things) and he mentioned certain characteristics. He said: "Whoever lends a female animal will get reward in the morning and in the evening, when it is milked in the morning and when it is milked in the evening."

زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللهِ [بْنُ عَمْرٍو] عَنْ زَيْدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى، فَذَكَرَ خِصَالًا وَقَالَ: «مَنْ مَنَحَ مِنْحَةً غَدَتْ بِصَدَقَةٍ وَرَاحَتْ بِصَدَقَةٍ، صَبُوحِهَا وَغَبُوقِهَا».

Chapter 23. The Likeness Of The Giver And The Miser

(المعجم ٢٣) - (بَابُ مثل المنفق والبخيل) (التحفة ٢٤)

[2359] 75 - (1021) It was narrated from Abû Hurairah that the Prophet said: "The likeness of the one who spends and gives charity is that of a man who is wearing two cloaks or two coats of chain-mail from his chest to his collar bone. When he wants to give in charity, it becomes expanded for him. But when the miser wants to spend, it contracts for him and each ring grips its place, (but for the giver it expands) until it covers his fingertips and erases his footsteps." Abû Hurairah said: "He (ﷺ) said: '(The miser) tries to expand it but it will not expand.'"

[٢٣٥٩] ٧٥-(١٠٢١) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ قَالَ عَمْرٌو: وَحَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: وَقَالَ ابْنُ جُرَيْجٍ: عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «مَثَلُ الْمُنْفِقِ وَالْمُتَصَدِّقِ، كَمَثَلِ رَجُلٍ عَلَيْهِ جُبَّتَانِ أَوْ جُنَّتَانِ، مِنْ لَدُنْ ثُدِيِّهِمَا إِلَىٰ تَرَاقِيهِمَا، فَإِذَا أَرَادَ الْمُنْفِقُ - وَقَالَ الْآخَرُ: فَإِذَا أَرَادَ الْمُتَصَدِّقُ - أَنْ يَتَصَدَّقَ سَبَغَتْ عَلَيْهِ أَوْ مَرَّتْ - وَإِذَا أَرَادَ الْبَخِيلُ أَنْ يُنْفِقَ، قَلَصَتْ عَلَيْهِ وَأَخَذَتْ كُلُّ حَلْقَةٍ مَوْضِعَهَا - حَتَّىٰ تُجِنَّ بَنَانَهُ وَتَعْفُوَ أَثَرَهُ» قَالَ فَقَالَ أَبُو هُرَيْرَةَ: فَقَالَ: «يُوَسِّعُهَا وَلَا تَتَّسِعُ».

[2360] 76 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ likened the miser and the charity-giver to two men who are wearing coats of mail, with their hands pressed to their chests and collar bones. Every time the giver gives charity, it expands for him until it covers his fingertips and erases his footsteps. But every time the miser tries to give charity, it contracts and every ring grips its place." He said: "And I saw the Messenger of Allâh ﷺ gesture with his fingers at the neck of his garment, as if trying to expand it but it would not expand."

[٢٣٦٠] ٧٦-(. . .) حَدَّثَنِي سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ أَبُو أَيُّوبَ الْغَيْلَانِيُّ: حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْعَقَدِيَّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ضَرَبَ رَسُولُ اللهِ ﷺ، «مَثَلَ الْبَخِيلِ وَالْمُتَصَدِّقِ، كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ، قَدِ اضْطُرَّتْ أَيْدِيهِمَا إِلَىٰ ثُدِيِّهِمَا وَتَرَاقِيهِمَا، فَجَعَلَ الْمُتَصَدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ، حَتَّىٰ تُغَشِّيَ أَنَامِلَهُ وَتَعْفُوَ أَثَرَهُ، وَجَعَلَ الْبَخِيلُ كُلَّمَا هَمَّ بِصَدَقَةٍ قَلَصَتْ، وَأَخَذَتْ كُلُّ حَلْقَةٍ مَكَانَهَا» قَالَ: فَأَنَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَقُولُ: بِإِصْبَعِهِ فِي جَيْبِهِ، «فَلَوْ رَأَيْتَهُ يُوَسِّعُهَا وَلَا تَوَسَّعُ».

[2361] 77 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The likeness of the miser and the charity-giver is that of two men wearing coats of mail. Every time the giver thinks of giving charity, it expands for him until it erases his footsteps. But when the miser thinks of giving charity, it contracts and presses his hands against his collarbone, and each ring clings to its place.'" He said: "And I heard the Messenger of

[٢٣٦١] ٧٧-(. . .) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ ابْنُ إِسْحَاقَ الْحَضْرَمِيُّ عَنْ وُهَيْبٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ، إِذَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَةٍ اتَّسَعَتْ عَلَيْهِ، حَتَّىٰ تُعَفِّيَ أَثَرَهُ، وَإِذَا هَمَّ الْبَخِيلُ

Allâh ﷺ saying: 'He tries to expand it but he cannot.'"

بِصَدَقَةٍ تَقَلَّصَتْ عَلَيْهِ، وَانْضَمَّتْ يَدَاهُ إِلَىٰ تَرَاقِيهِ، وَانْقَبَضَتْ كُلُّ حَلْقَةٍ إِلَىٰ صَاحِبَتِهَا» قَالَ: فَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «فَيَجْهَدُ أَنْ يُوَسِّعَهَا فَلَا يَسْتَطِيعُ».

Chapter 24. Confirmation Of The Reward Of The One Who Gives Charity, Even If The Charity Ends Up In The Hands Of An Evildoer, And The Like

(المعجم ٢٤) - (بَابُ ثبوت أجر المتصدق، وإن وقعت الصدقة في يد فاسق ونحوه) (التحفة ٢٥)

[2362] 78 - (1022) It was narrated from Abû Hurairah that the Prophet ﷺ said: "A man said: 'I am going to give charity tonight.' He went out with his charity and placed it in the hand of a prostitute. The next morning they said: 'Last night he gave charity to a prostitute.' He said: 'O Allâh, praise be to You (I gave charity) for a prostitute. I am going to give charity (again).' He went out with his charity and placed it in the hand of a rich man. The next morning, they said: 'Last night he gave charity to a rich man.' He said: 'O Allâh, to You be praise (I gave charity) for a rich man. I am going to give charity (again).' He went out with his charity and placed it in the hands of a thief. The next morning, they said: 'He gave charity to a thief.' He said: 'O Allâh, to You be praise, for (I gave charity to) a prostitute, a rich man and a thief.' It was said

[٢٣٦٢] ٧٨-(١٠٢٢) وَحَدَّثَني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ رَجُلٌ: لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَىٰ زَانِيَةٍ، قَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ عَلَىٰ زَانِيَةٍ، لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَىٰ غَنِيٍّ، قَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ عَلَىٰ غَنِيٍّ، لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَىٰ سَارِقٍ، فَقَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ عَلَىٰ زَانِيَةٍ وَعَلَىٰ غَنِيٍّ وَعَلَىٰ سَارِقٍ، فَأُتِيَ فَقِيلَ

to him: 'As for your charity, it has been accepted. As for the prostitute, perhaps it will be the cause of her refraining from fornication; as for the rich man, perhaps he will learn a lesson and spend from that which Allâh has given him; and as for the thief, perhaps it will be the cause of his refraining from stealing.'"

لَهُ: أَمَّا صَدَقَتُكَ فَقَدْ قُبِلَتْ، أَمَّا الزَّانِيَةُ فَلَعَلَّهَا تَسْتَعِفُّ بِهَا عَنْ زِنَاهَا، وَلَعَلَّ الْغَنِيَّ يَعْتَبِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللهُ، وَلَعَلَّ السَّارِقَ يَسْتَعِفُّ بِهَا عَنْ سَرِقَتِهِ».

Chapter 25. The Reward Of The Trustworthy Trustee,[1] And If A Woman Gives Charity From Her Husband's House Without Causing Any Damage, With His Explicit Or Implicit Permission

(المعجم ٢٥) - (بَابُ أجر الخازن الأمين، والمرأة إذا تصدقت من بيت زوجها غير مفسدة، بإذنه الصريح أو العرفيّ) (التحفة ٢٦)

[2363] 79 - (1023) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "The trustworthy Muslim trustee who does as he is commanded - and sometimes he said - gives what he is commanded to give, giving it in full and willingly, to those to whom he is commanded to give it, is one of the givers of charity."

[٢٣٦٣] ٧٩-(١٠٢٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ، كُلُّهُمْ عَنْ أَبِي أُسَامَةَ - قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ-: حَدَّثَنِي بُرَيْدٌ عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْخَازِنَ الْمُسْلِمَ الأَمِينَ الَّذِي يُنَفِّذُ - وَرُبَّمَا قَالَ يُعْطِي - مَا أُمِرَ بِهِ، فَيُعْطِيهِ كَامِلًا مُوَفَّرًا، طَيِّبَةً بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ - أَحَدُ الْمُتَصَدِّقِينَ».

[2364] 80 - (1024) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'If a

[٢٣٦٤] ٨٠-(١٠٢٤) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ

[1] *Al-Khâzin*: One who stores something.

woman spends from the food that is in her house, without causing any damage, she will have the reward for what she spends, and her husband will have the reward for what he earned, and the trustee will have a similar reward, without their rewards detracting from one another.'"

ابْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ، وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا».

[2365] (...) It was narrated from Manṣûr with this chain (a similar *Ḥadîth* as no. 2365), and he said: "From her husband's food."

[٢٣٦٥] (...) وحَدَّثَنَاه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ عَنْ مَنْصُورٍ. بِهَٰذَا الْإِسْنَادِ، وَقَالَ: «مِنْ طَعَامِ زَوْجِهَا».

[2366] 81 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'If a woman spends from her husband's house without causing any damage, she will have the reward for that, and he will have a similar reward for what he earned, and she will have a reward for what she spent, and the trustee will have a similar reward, without their rewards being diminished in the slightest."

[٢٣٦٦] ٨١-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا، وَلَهُ مِثْلُهُ بِمَا اكْتَسَبَ، وَلَهَا بِمَا أَنْفَقَتْ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، مِنْ غَيْرِ أَنْ يُنْتَقَصَ مِنْ أُجُورِهِمْ شَيْئًا».

[2367] (...) A similar report (as no. 2366) was narrated from Al-A'mash with this chain.

[٢٣٦٧] (...) حَدَّثَنَاه ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 26. What A Slave Spends Of His Master's Wealth

(المعجم ٢٦) - (بَابُ ما أنفق العبد من مال مولاه) (التحفة ٢٧)

[2368] 82 - (1025) It was narrated that 'Umair, the freed slave of Abû Al-Laḥm, said: "I was a slave, and I asked the Messenger of Allâh ﷺ: 'Can I give charity from the wealth of my master?' He said: 'Yes, and the reward will be shared equally between you.'"

[٢٣٦٨] ٨٢-(١٠٢٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ حَفْصِ بْنِ غِيَاثٍ - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَاهُ حَفْصٌ - عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ عُمَيْرٍ مَوْلَىٰ آبِي اللَّحْمِ قَالَ: كُنْتُ مَمْلُوكًا، فَسَأَلْتُ رَسُولَ اللهِ ﷺ: أَأَتَصَدَّقُ مِنْ مَالِ مَوَالِيَّ بِشَيْءٍ؟ قَالَ: «نَعَمْ، وَالْأَجْرُ بَيْنَكُمَا نِصْفَانِ».

[2369] 83 - (...) 'Umair, the freed slave of Abû Al-Laḥm, said: "My master ordered me to cut some meat into strips, and a poor person came to me so, I fed him some of it. My master found out about that and beat me. I went to the Messenger of Allâh ﷺ and told him about that and he summoned him and said: 'Why did you beat him?' He said: 'He gave my food without instructions from me.' He said: 'The reward is shared between you.'"

[٢٣٦٩] ٨٣-(...) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ عُمَيْرًا مَوْلَىٰ آبِي اللَّحْمِ قَالَ: أَمَرَنِي مَوْلَايَ أَنْ أُقَدِّدَ لَحْمًا، فَجَاءَنِي مِسْكِينٌ فَأَطْعَمْتُهُ مِنْهُ، فَعَلِمَ بِذَلِكَ مَوْلَايَ فَضَرَبَنِي، فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَدَعَاهُ فَقَالَ: «لِمَ ضَرَبْتَهُ؟» قَالَ: يُعْطِي طَعَامِي بِغَيْرِ أَنْ آمُرَهُ، فَقَالَ: «الْأَجْرُ بَيْنَكُمَا».

[2370] 84 - (1026) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated from Muḥammad the Messenger of Allâh ﷺ" - and he quoted a

[٢٣٧٠] ٨٤-(١٠٢٦) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ

number of *Aḥadîth*, including the following: "And the Messenger of Allâh ﷺ said: 'No woman should fast while her husband is present without his permission, and she should not allow anyone (superoragative Fastings) to enter his house while he is present without his permission, and whatever she spends from his earnings without instructions from him, half of the reward will go to him.'"

اللهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا - وَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَصُمِ الْمَرْأَةُ وَبَعْلُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذَنْ فِي بَيْتِهِ وَهُوَ شَاهِدٌ إِلَّا بِإِذْنِهِ، وَمَا أَنْفَقَتْ مِنْ كَسْبِهِ مِنْ غَيْرِ أَمْرِهِ فَإِنَّ نِصْفَ أَجْرِهِ لَهُ».

Chapter 27. The Virtue Of The One Who Does Other Kinds Of Good Deeds In Addition To Giving Charity

(المعجم ٢٧) - (بَابُ فضل من ضم إلى الصدقة غيرها من أنواع البر)

(التحفة ٢٨)

[2371] 85 - (1027) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever gives a pair of anything in the cause of Allâh, he will be called in Paradise: 'O slave of Allâh, this is good.' Whoever was one of the people of prayer will be called from the gate of prayer. Whoever was one of the people of *Jihâd* will be called from the gate of *Jihâd*. Whoever was one of the people of charity will be called from the gate of charity. Whoever was one of the people of fasting will be called from the gate of Ar-Rayyân.' Abû Bakr Aṣ-Ṣiddîq said: 'O Messenger of Allâh! There is no need for anyone to be called from all these gates, but

[٢٣٧١] ٨٥-(١٠٢٧) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ - وَاللَّفْظُ لِأَبِي الطَّاهِرِ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ نُودِيَ فِي الْجَنَّةِ: يَا عَبْدَ اللهِ! هٰذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ، دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ، دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ، دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ، دُعِيَ مِنْ

will anyone be called from all of them?' The Messenger of Allâh ﷺ said: 'Yes, and I hope that you will be one of them."'

بَابِ الرَّيَّانِ»، قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: يَا رَسُولَ اللَّهِ! مَا عَلَىٰ أَحَدٍ يُدْعَىٰ مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَىٰ أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

[2372] (...) A similar *Hadîth* (no. 2371) was narrated from Az-Zuhrî with the chain of Yûnus.

[٢٣٧٢] (...) **وحَدَّثني** عَمْرٌو النَّاقِدُ وَالْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، قَالُوا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِإِسْنَادِ يُونُسَ وَمَعْنَىٰ حَدِيثِهِ.

[2373] 86 - (...) It was narrated from Abû Salamah bin 'Abdur-Rahmân that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'Whoever gives a pair of anything in the cause of Allâh, he will be called by the gatekeepers of Paradise: 'O so-and-so, come!'" Abû Bakr said: "O Messenger of Allâh, that one who has not lost. The Messenger of Allâh ﷺ said: 'I hope that you will be one of them.'"

[٢٣٧٣] ٨٦-(...) **وحَدَّثني** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا شَيْبَانُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي شَيْبَانُ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ، كُلُّ خَزَنَةِ بَابٍ: أَيْ فُلُ! هَلُمَّ». فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ!

ذَلِكَ الَّذِي لَا تَوَىٰ عَلَيْهِ، قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

[2374] 87 - (1028) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Who among you fasted today?' Abû Bakr [may Allâh be pleased with him] said: 'I did.' He said: 'Who among you attended a funeral today?' Abû Bakr [may Allâh be pleased with him] said: 'I did.' He said: 'Who among you fed a poor person today?' Abû Bakr [may Allâh be pleased with him] said: 'I did.' He said: 'Who among you visited a sick person today?' Abû Bakr [may Allâh be pleased with him] said: 'I did.' The Messenger of Allâh ﷺ said: 'These qualities are not combined in a man but he will enter Paradise.'"

[٢٣٧٤] ٨٧-(١٠٢٨) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ يَعْنِي الْفَزَارِيَّ عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَصْبَحَ مِنْكُمُ الْيَوْمَ صَائِمًا؟» قَالَ أَبُو بَكْرٍ [رَضِيَ اللهُ عَنْهُ]: أَنَا. قَالَ: «فَمَنْ تَبِعَ مِنْكُمُ الْيَوْمَ جَنَازَةً؟» قَالَ أَبُو بَكْرٍ [رَضِيَ اللهُ عَنْهُ]: أَنَا. قَالَ: «فَمَنْ أَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِينًا؟» قَالَ أَبُو بَكْرٍ [رَضِيَ اللهُ عَنْهُ]: أَنَا. قَالَ: «فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيضًا؟» قَالَ أَبُو بَكْرٍ [رَضِيَ اللهُ عَنْهُ]: أَنَا. فَقَالَ رَسُولُ اللهِ ﷺ: «مَا اجْتَمَعْنَ فِي امْرِئٍ، إِلَّا دَخَلَ الْجَنَّةَ». [انظر: ٦١٨٢]

Chapter 28. Encouragement To Spend, And It Is Disliked To Count How Much

(المعجم ٢٨) - (بَابُ الحث عَلَى الإنفاق، وكراهة الإحصاء)

(التحفة ٢٩)

[2375] 88 - (1029) It was narrated that Asmâ' bint Abî Bakr [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ said to me: 'Spend and do not count how much, lest

[٢٣٧٥] ٨٨-(١٠٢٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ [رَضِيَ

Allâh count how much He bestows upon you.'"

الله عنهما] قالت: قال لي رسول الله ﷺ: «أنفقي - أو انفحي أو انضحي، - ولا تحصي، فيحصي الله عليك».

[2376] (...) It was narrated that Asmâ' said: "The Messenger of Allâh ﷺ said: 'Spend and do not count how much, lest Allâh count how much He bestows upon you, and do not hoard lest Allâh withhold from you.'"

[٢٣٧٦] (...) **وحدثنا** عمرو الناقد وزهير بن حرب وإسحاق بن إبراهيم، جميعا عن أبي معاوية - قال زهير: حدثنا محمد بن خازم: حدثنا هشام بن عروة عن عباد بن حمزة، وعن فاطمة بنت المنذر، عن أسماء قالت: قال رسول الله ﷺ: «انفحي - أو انضحي، أو أنفقي - ولا تحصي، فيحصي الله عليك، ولا توعي فيوعي الله عليك».

[2377] (...) It was narrated from 'Abbâd bin Hamzah, from Asmâ', that the Prophet ﷺ said to her:... a similar *Hadîth* (as no. 2375).

[٢٣٧٧] (...) **حدثنا** ابن نمير: حدثنا محمد بن بشر: حدثنا هشام عن عباد بن حمزة، عن أسماء: أن النبي ﷺ قال لها، نحو حديثهم.

[2378] 89 - (...) It was narrated from Asmâ' bint Abî Bakr that she came to the Prophet ﷺ and said: "O Prophet of Allâh, I do not have anything but that which Az-Zubair gives me. Is there any sin on me if I spend from what is given to me?" He said: "Spend whatever you can, and do not hoard, lest Allâh withhold from you."

[٢٣٧٨] **٨٩**-(...) **وحدثني** محمد ابن حاتم وهارون بن عبد الله قالا: حدثنا حجاج بن محمد قال قال ابن جريج: أخبرني ابن أبي مليكة: أن عباد ابن عبد الله بن الزبير أخبره عن أسماء بنت أبي بكر، أنها جاءت النبي ﷺ، فقالت: يا نبي الله! ليس لي من شيء

إِلَّا مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَرْضَخَ مِمَّا يُدْخِلُ عَلَيَّ؟ فَقَالَ: «ارْضَخِي مَا اسْتَطَعْتِ، وَلَا تُوعِي فَيُوعِيَ اللهُ عَلَيْكِ».

Chapter 29. Encouragement To Give In Charity Even If It Is A Little, And A Little Should Not Be Withhold Because One Thinks It Is Too Little

(المعجم ٢٩) - **(بَابُ الحث على الصدقة ولو بالقليل، ولا تمتنع من القليل لاحتقاره)** (التحفة ٣٠)

[2379] 90 - (1030) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "O Muslim women, no woman should look down on a gift given by her neighbor, even if it is the meat from a sheep's hoof."

[٢٣٧٩] **٩٠-(١٠٣٠)** وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «يَا نِسَاءَ الْمُسْلِمَاتِ! لَا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا، وَلَوْ فِرْسِنَ شَاةٍ».

Chapter 30. The Virtue Of Concealing (what is given in) Charity

(المعجم ٣٠) - **(بَابُ فضل إخفاء الصدقة)** (التحفة ٣١)

[2380] 91 - (1031) It was narrated from Abû Hurairah that the Prophet ﷺ said: "There are seven whom Allâh will shade with His shade on the Day when there will be no shade but His: A just ruler; a young man who grows up worshipping Allâh; a man whose heart is attached to the *Masjid*; two men who love one another for the sake of Allâh, they meet

[٢٣٨٠] **٩١-(١٠٣١)** حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ - قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ - عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ:

and part on that basis; a man who is called (to sin) by a woman of status and beauty, but he says: 'I fear Allâh'; a man who gives charity so secretly that his right hand does not know what his left hand is giving; and a man who remembers Allâh when he is alone and his eyes fill with tears."

الْإِمَامُ الْعَادِلُ، وَشَابٌّ نَشَأَ بِعِبَادَةِ اللهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّىٰ لَا تَعْلَمَ يَمِينُهُ مَا تُنْفِقُ شِمَالُهُ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ».

[2381] (...) It was narrated from Abû Sa'eed Al-Khudrî - or from Abû Hurairah - that the Messenger of Allâh ﷺ said... a *Hadîth* like that of 'Ubaidullâh (no 2380). And he said: "A man who is attached to the *Masjid* when he leaves it, until he comes back to it."

[٢٣٨١] (...) **وحَدَّثَنَاهُ** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ خُبَيْبِ ابْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - أَوْ عَنْ أَبِي هُرَيْرَةَ - أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ. بِمِثْلِ حَدِيثِ عُبَيْدِ اللهِ، وَقَالَ: «رَجُلٌ مُعَلَّقٌ بِالْمَسْجِدِ، إِذَا خَرَجَ مِنْهُ حَتَّىٰ يَعُودَ إِلَيْهِ».

Chapter 31. The Best Of Charity Is That Which Is Given When One Is Healthy And Inclined To Be Stingy

(المعجم ٣١) - (بَابُ بيان أن أفضل الصدقة صدقة الصحيح الشحيح)

(التحفة ٣٢)

[2382] 92 - (1032) It was narrated that Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, what kind of charity is greatest?' He said: 'To give charity when you are healthy

[٢٣٨٢] **٩٢**-(١٠٣٢) **حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَىٰ رَسُولَ اللهِ ﷺ رَجُلٌ فَقَالَ: يَا

and inclined to be stingy, fearing poverty and hoping to be wealthy. Do not put it off until (your soul) reaches the throat and you say: "Such-and-such is for so-and-so, and such-and-such is for so-and-so." No, it has already become the property of so-and-so.'"

[2383] 93 - (...) It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, what kind of charity brings the greatest reward?' He said: 'By your father, I shall tell you. Give charity when you are healthy and inclined to be stingy, fearing poverty and hoping to live, and do not put it off until (your soul) reaches the throat and you say: "Such-and-such is for so-and-so, and such-and-such is for so-and-so." No, it has already become the property of so-and-so.'"

[2384] (...) A *Hadîth* similar (as no. 2382) to that of Jarîr was narrated by 'Umârah bin Al-Qa'qâ' with this chain, except that he said: "What kind of charity is best?"

Chapter 32. The Upper Hand Is Better Than The Lower Hand, And The Upper Hand Is The One That Gives And The Lower Hand Is The One That Receives

[2385] 94 - (1033) It was

رَسُولَ اللهِ! أَيُّ الصَّدَقَةِ أَعْظَمُ؟ فَقَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَىٰ، وَلَا تُمْهِلْ حَتَّىٰ إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، أَلَا! وَقَدْ كَانَ لِفُلَانٍ».

[٢٣٨٣] ٩٣-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ فَقَالَ: «أَمَا وَأَبِيكَ لَتُنَبَّأَنَّهُ: أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْبَقَاءَ، وَلَا تُمْهِلْ حَتَّىٰ إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ».

[٢٣٨٤] (...) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ بِهَٰذَا الْإِسْنَادِ نَحْوَ حَدِيثِ جَرِيرٍ، غَيْرَ أَنَّهُ قَالَ: أَيُّ الصَّدَقَةِ أَفْضَلُ.

(المعجم ٣٢) - **(بَابُ بيان أن اليد العليا خير من اليد السفلى، وأن اليد العليا هي المنفقة، وأن السفلى هي الآخذة)** (التحفة ٣٣)

[٢٣٨٥] ٩٤-(١٠٣٣) وَحَدَّثَنَا قُتَيْبَةُ

narrated from 'Abdullâh bin 'Umar, that the Messenger of Allâh ﷺ said - while he was on the *Minbar*, speaking about charity and refraining from begging: "The upper hand is better than the lower hand, and the upper hand is the one that gives, and the lower hand is the one that receives."

ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِىءَ عَلَيْهِ - عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ، وَهُوَ عَلَى الْمِنْبَرِ، وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَىٰ، وَالْيَدُ الْعُلْيَا: الْمُنْفِقَةُ، وَالسُّفْلَىٰ: السَّائِلَةُ».

[2386] 95 - (1034) Ḥakîm bin Ḥizâm narrated that the Messenger of Allâh ﷺ said: "The best of charity is that which is given when one can afford it, and the upper hand is better than the lower hand. And start with those who are under your care."

[٢٣٨٦] ٩٥-(١٠٣٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ حَاتِمٍ وَأَحْمَدُ ابْنُ عَبْدَةَ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ - قَالَ ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَىٰ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: سَمِعْتُ مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ، أَنَّ حَكِيمَ بْنَ حِزَامٍ حَدَّثَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَفْضَلُ الصَّدَقَةِ - أَوْ خَيْرُ الصَّدَقَةِ - عَنْ ظَهْرِ غِنًى، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَىٰ، وَابْدَأْ بِمَنْ تَعُولُ».

[2387] 96 - (1035) It was narrated that Ḥakîm bin Ḥizâm said: "I asked the Prophet ﷺ and he gave to me, then I asked him and he gave to me, then I asked him and he gave to me, then he said: 'This wealth is green and fresh; whoever takes it without asking for it, it will be blessed for him, but whoever takes it with longing, it will not be blessed for

[٢٣٨٧] ٩٦-(١٠٣٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ [بْنِ الزُّبَيْرِ] وَسَعِيدٍ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: «إِنَّ هٰذَا الْمَالَ

خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِطِيبِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَىٰ».

him and he will be like the one who eats and is not satisfied. And the upper hand is better than the lower hand.'"

[٢٣٨٨] ٩٧-(١٠٣٦) وَحَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا شَدَّادٌ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَا ابْنَ آدَمَ! إِنَّكَ أَنْ تَبْذُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَهُ شَرٌّ لَكَ، وَلَا تُلَامُ عَلَىٰ كَفَافٍ. وَابْدَأْ بِمَنْ تَعُولُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَىٰ».

[2388] 97 - (1036) Abû Umâmah said: "The Messenger of Allâh ﷺ said: 'O son of Âdam, spending of your surplus wealth is good for you, and withholding it is bad for you. You will not be blamed if you keep what you need to live on. Start with those who are under your care, and the upper hand is better than the lower hand.'"

(المعجم ٣٣) - (بَابُ النهي عن المسألة) (التحفة ٣٤)

Chapter 33. The Prohibition Of Begging

[٢٣٨٩] ٩٨-(١٠٣٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ الدِّمَشْقِيُّ عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ الْيَحْصُبِيِّ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: إِيَّاكُمْ وَأَحَادِيثَ، إِلَّا حَدِيثًا كَانَ فِي عَهْدِ عُمَرَ، فَإِنَّ عُمَرَ كَانَ

[2389] 98 - (1037) Mu'âwiyah said: "Be cautious with regard to (the narration of) *Aḥadîth*, except a *Ḥadîth* that was in circulation at the time of 'Umar, for 'Umar used to make the people fear Allâh, [the Mighty and Sublime]. I heard the Messenger of Allâh ﷺ say: 'If Allâh wants good for a person, He causes him to understand Islam.' And I heard

the Messenger of Allâh ﷺ say: 'I am just a trustee. If I give to someone willingly, it will be blessed for him, but if I give to someone because he asked for it and was greedy, he will be like the one who eats but is not satisfied.'"

يُخِيفُ النَّاسَ فِي اللهِ [عَزَّ وَجَلَّ]، سَمِعْتُ رَسُولَ اللهِ ﷺ وَهُوَ يَقُولُ: «مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ». وَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّمَا أَنَا خَازِنٌ، فَمَنْ أَعْطَيْتُهُ عَنْ طِيبِ نَفْسٍ فَمُبَارَكٌ لَهُ فِيهِ، وَمَنْ أَعْطَيْتُهُ عَنْ مَسْأَلَةٍ وَشَرَهٍ كَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ».

[انظر: ٤٩٤٥]

[2390] 99 - (1038) It was narrated that Mu'âwiyah said: "The Messenger of Allâh ﷺ said: 'Do not persist in asking, for by Allâh, because there is no one who asks me for something, and gets something by asking me for it while I am reluctant to give it to him, and is blessed therein.'"

[٢٣٩٠] ٩٩-(١٠٣٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَخِيهِ هَمَّامٍ، عَنْ مُعَاوِيَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُلْحِفُوا فِي الْمَسْأَلَةِ، فَوَاللهِ! لَا يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيْئًا، فَتُخْرِجَ لَهُ مَسْأَلَتُهُ مِنِّي شَيْئًا، وَأَنَا لَهُ كَارِهٌ، فَيُبَارَكَ لَهُ فِيمَا أَعْطَيْتُهُ».

[2391] (...) It was narrated that 'Amr bin Dînâr said: "Wahb bin Munabbih narrated to me - when I entered upon him in his house in Ṣan'â' and he gave me some nuts to eat - that his brother said: 'I heard Mu'âwiyah bin Abî Sufyân say: "I heard the Messenger of Allâh ﷺ say..." and he mentioned something similar (to no. 2390)".

[٢٣٩١] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو ابْنِ دِينَارٍ قَالَ: حَدَّثَنِي وَهْبُ بْنُ مُنَبِّهٍ - وَدَخَلْتُ عَلَيْهِ فِي دَارِهِ بِصَنْعَاءَ، فَأَطْعَمَنِي مِنْ جَوْزَةٍ فِي دَارِهِ - عَنْ أَخِيهِ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ. فَذَكَرَ مِثْلَهُ.

[2392] 100 - (1037) Humaid bin 'Abdur-Raḥmân bin 'Awf said: 'I heard Mu'âwiyah bin Abî Sufyân say, while he was delivering a *Khuṭbah*: I heard the Messenger of Allâh ﷺ say: "When Allâh wants good for a person, he causes him to understand Islam. I am just the distributor, and it is Allâh Who gives."

[٢٣٩٢] ١٠٠-(١٠٣٧) وحَدَّثَني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، وَهُوَ خَطِيبٌ يَقُولُ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَيُعْطِي اللهُ».

[راجع: ٢٣٨٩]

Chapter 34. The Poor Person Who Cannot Find Enough To Make Him Independent Of Means, But The People Do Not Realize That He Is In Need, So They Do Not Give Charity To Him

(المعجم ٣٤) - (بَابُ المسكين الذي لا يجد غنى، ولا يفطن له فيتصدق عليه) (التحفة ٣٥)

[2393] 101 - (1039) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The poor person is not the one who goes around to people and is given a mouthful or two, or a date or two." They said: "Then who is the poor person, O Messenger of Allâh?" He said: "The one who cannot find enough to make him independent of means, but the people do not realize that he is in need, so, they do not give charity to him, and he does not ask the people for anything."

[٢٣٩٣] ١٠١-(١٠٣٩) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ بِهٰذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ، فَتَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ»، قَالُوا: فَمَا الْمِسْكِينُ؟ يَا رَسُولَ اللهِ! قَالَ: «الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْطَنُ لَهُ، فَيُتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا».

[2394] 102 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The poor person is not the one who may be sent away with a date or two, or a mouthful or two. Rather the poor person is the one who refrains from asking. Recite if you wish: ...They do not beg of people at all...."[1]

[٢٣٩٤] ١٠٢-(...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ: أَخْبَرَنِي شَرِيكٌ عَنْ عَطَاءِ بْنِ يَسَارٍ مَوْلَىٰ مَيْمُونَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ بِالَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلَا اللُّقْمَةُ وَاللُّقْمَتَانِ، إِنَّ الْمِسْكِينَ الْمُتَعَفِّفُ، اقْرَءُوا إِنْ شِئْتُمْ: ﴿لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا﴾» [البقرة: ٢٧٣].

[2395] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a *Hadîth* like that of Ismâ'îl (2394).

[٢٣٩٥] (...) وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَٰقَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي شَرِيكٌ: أَخْبَرَنِي عَطَاءُ بْنُ يَسَارٍ وَعَبْدُ الرَّحْمَٰنِ بْنُ أَبِي عَمْرَةَ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ. بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ.

Chapter 35. It Is Disliked To Beg From People

(المعجم ٣٥) - (بَابُ كراهة المسألة للناس) (التحفة ٣٦)

[2396] 103 - (1040) It was narrated from Hamzah bin 'Abdullâh, from his father, that the Prophet ﷺ said: "One of you will keep on begging until he meets Allâh with not a bit of flesh on his face."

[٢٣٩٦] ١٠٣-(١٠٤٠) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَىٰ عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللهِ بْنِ مُسْلِمٍ أَخِي الزُّهْرِيِّ عَنْ حَمْزَةَ بْنِ عَبْدِ

[1] *Al-Baqarah* 2:273.

اللهِ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَزَالُ الْمَسْأَلَةُ بِأَحَدِكُمْ حَتَّىٰ يَلْقَى اللهَ، وَلَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ».

[2397] (...) A similar report (as no. 2396) was narrated from the brother of Az-Zuhrî, but he did not mention the word *Muz'ah* (a bit).

[٢٣٩٧] (...) **وحَدَّثَني** عَمْرٌو النَّاقِدُ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَخِي الزُّهْرِيِّ بِهَـٰذَا الْإِسْنَادِ مِثْلَهُ، وَلَمْ يَذْكُرْ «مُزْعَةٌ».

[2398] 104 - (...) It was narrated from Hamzah bin 'Abdullâh bin 'Umar that he heard his father say: "The Messenger of Allâh ﷺ said: 'A man will keep on begging from people until he comes on the Day of Resurrection with not a bit of flesh on his face.'"

[٢٣٩٨] ١٠٤-(...) **وَحَدَّثَني** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي اللَّيْثُ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ، حَتَّىٰ يَأْتِيَ يَوْمَ الْقِيَامَةِ [و] لَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ».

[2399] 105 - (1041) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever begs from the people in order to accumulate wealth, it is as if he is asking for a live coal, so let him ask for a little or a lot.'"

[٢٣٩٩] ١٠٥-(١٠٤١) **وَحَدَّثَنَا** أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّرًا، فَإِنَّمَا يَسْأَلُ جَمْرًا، فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ».

[2400] 106 - (1042) It was narrated that Abû Hurairah said:

[٢٤٠٠] ١٠٦-(١٠٤٢) **حَدَّثَني** هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ

"I heard the Messenger of Allâh ﷺ say: 'For one of you to go out and gather firewood on his back, then give it in charity and make himself independent of people thereby, is better than asking a man who may give to him or withhold from him. And the upper hand is better than the lower hand, and start with those who are under your care.'"

عَنْ بَيَانٍ أَبِي بِشْرٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْطِبَ عَلَىٰ ظَهْرِهِ، فَيَتَصَدَّقَ بِهِ وَيَسْتَغْنِيَ بِهِ مِنَ النَّاسِ، خَيْرٌ مِنْ أَنْ يَسْأَلَ رَجُلًا، أَعْطَاهُ أَوْ مَنَعَهُ ذَلِكَ، فَإِنَّ الْيَدَ الْعُلْيَا أَفْضَلُ مِنَ الْيَدِ السُّفْلَىٰ، وَابْدَأْ بِمَنْ تَعُولُ».

[2401] **(...)** Qais bin Abî Ḥâzim said: "We came to Abû Hurairah and he said: 'The Prophet ﷺ said: "By Allâh, for one of you to go out and carry firewood on his back and sell it" then he mentioned to the a *Ḥadîth* similar narration of Bayyân (no. 2400)."

[٢٤٠١] (. . .) **وحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ: حَدَّثَنِي قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: أَتَيْنَا أَبَا هُرَيْرَةَ فَقَالَ: قَالَ النَّبِيُّ ﷺ: «وَاللهِ! لَأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْطِبَ عَلَىٰ ظَهْرِهِ فَيَبِيعَهُ». ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ بَيَانٍ.

[2402] 107 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you were to tie together a bundle of firewood and carry it on his back and sell it, that would be better for him than asking a man who may give him (something) or withhold from him.'"

[٢٤٠٢] ١٠٧-(. . .) **وَحَدَّثَنِي** أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَىٰ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَأَنْ يَحْتَزِمَ أَحَدُكُمْ حُزْمَةً مِنْ حَطَبٍ، فَيَحْمِلَهَا عَلَىٰ ظَهْرِهِ فَيَبِيعَهَا، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلًا، يُعْطِيهِ أَوْ يَمْنَعُهُ».

[2403] 108 - (1043) 'Awf bin Mâlik Al-Ashja'î said: "We were with the Messenger of Allâh ﷺ, nine, or eight, or seven (people), and he said: 'Will you not pledge allegiance to the Messenger of Allâh ﷺ?' We had only recently pledged our allegiance, so we said: 'We have sworn our allegiance to you, O Messenger of Allâh.' He said: 'Will you not pledge allegiance to the Messenger of Allâh ﷺ?' We said: 'We have already pledged our allegiance to you, O Messenger of Allâh.' Then he said: 'Will you not pledge allegiance to the Messenger of Allâh ﷺ?' We held out our hands and said: 'We pledge our allegiance to you, O Messenger of Allâh. Tell us on what basis we should pledge allegiance to you?' He said: 'On the basis that you will worship Allâh and not associate anything with Him, and (you will perform) the five daily prayers, and you will obey Allâh' - and he whispered - 'and you will not ask the people for anything.' I saw that some of those people, if they dropped a whip, they would not ask anyone to hand it to them."

[٢٤٠٣] ١٠٨-(١٠٤٣) وَحَدَّثَني عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ وَسَلَمَةُ ابْنُ شَبِيبٍ - قَالَ سَلَمَةُ: حَدَّثَنَا، وَقَالَ الدَّارِمِيُّ: أَخْبَرَنَا - مَرْوَانُ، وَهُوَ ابْنُ مُحَمَّدٍ الدِّمَشْقِيُّ: حَدَّثَنَا سَعِيدٌ وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ قَالَ: حَدَّثَنِي الْحَبِيبُ الْأَمِينُ، أَمَّا هُوَ، فَحَبِيبٌ إِلَيَّ، وَأَمَّا هُوَ عِنْدِي، فَأَمِينٌ عَوْفُ بْنُ مَالِكٍ الْأَشْجَعِيُّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ، تِسْعَةً أَوْ ثَمَانِيَةً أَوْ سَبْعَةً، فَقَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللهِ - ﷺ -؟» وَكُنَّا حَدِيثَ عَهْدٍ بِبَيْعَةٍ، فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللهِ! فَقَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللهِ - ﷺ -؟» فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللهِ! ثُمَّ قَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللهِ - ﷺ -؟» قَالَ: فَبَسَطْنَا أَيْدِيَنَا وَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللهِ! فَعَلَامَهْ نُبَايِعُكَ؟ قَالَ: «[عَلَىٰ] أَنْ تَعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَالصَّلَوَاتِ الْخَمْسِ، وَتُطِيعُوا اللهَ - وَأَسَرَّ كَلِمَةً خَفِيَّةً - وَلَا تَسْأَلُوا النَّاسَ شَيْئًا» فَلَقَدْ رَأَيْتُ، كَانَ بَعْضُ أُولَٰئِكَ النَّفَرِ يَسْقُطُ سَوْطُ أَحَدِهِمْ، فَمَا يَسْأَلُ أَحَدًا يُنَاوِلُهُ إِيَّاهُ.

Chapter 36. The One For Whom It Is Permissible To Ask For Help

(المعجم ٣٦) - (بَابُ من تحل له المسألة) (التحفة ٣٧)

[2404] 109 - (1044) It was narrated that Qabîṣah bin Mukhâriq Al-Hilâlî said: "I incurred a debt (in order to reconcile between two parties) and I came to the Messenger of Allâh ﷺ to ask him (for help) with it. He said: 'Stay with us until the charity comes, and we will order that something be given to you.' Then he said: 'O Qabîṣah, asking for help is not permissible except in one of three cases: A man who has incurred a debt (in order to reconcile between two parties), for whom it is permissible to ask for help until he has paid it off, then he should refrain; a man who has been stricken by a calamity that has destroyed all his wealth, for whom it is permissible to ask for help until he gets enough to get by' - or he said - 'he gets enough to meet his basic needs; and a man who is stricken by poverty and three men of wisdom among his people acknowledge that So-and-so has been stricken by poverty, then it becomes permissible for him to ask for help until he gets enough to get by' - or he said- 'to meet his basic needs. Apart from these cases asking for help, O Qabîṣah, is

[٢٤٠٤] ١٠٩-(١٠٤٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ - قَالَ يَحْيَىٰ أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ هَٰرُونَ بْنِ رِيَابٍ: حَدَّثَنِي كِنَانَةُ بْنُ نُعَيْمٍ الْعَدَوِيُّ عَنْ قَبِيصَةَ ابْنِ مُخَارِقٍ الْهِلَالِيِّ قَالَ: تَحَمَّلْتُ حَمَالَةً، فَأَتَيْتُ رَسُولَ اللهِ ﷺ أَسْأَلُهُ فِيهَا، فَقَالَ: «أَقِمْ حَتَّىٰ تَأْتِيَنَا الصَّدَقَةُ، فَنَأْمُرَ لَكَ بِهَا» - قَالَ -: ثُمَّ قَالَ: «يَا قَبِيصَةُ! إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدِ ثَلَاثَةٍ: رَجُلٍ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّىٰ يُصِيبَهَا ثُمَّ يُمْسِكُ، وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مَالَهُ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّىٰ يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ قَالَ سِدَادًا مِنْ عَيْشٍ -، وَرَجُلٌ أَصَابَتْهُ فَاقَةٌ حَتَّىٰ يَقُولَ ثَلَاثَةٌ مِنْ ذَوِي الْحِجَا مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْ فُلَانًا فَاقَةٌ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّىٰ يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ قَالَ سِدَادًا مِنْ عَيْشٍ - فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ! سُحْتًا يَأْكُلُهَا صَاحِبُهَا سُحْتًا».

unlawful, and the one who begs is consuming something unlawful.'"

Chapter 37. It Is Permissible To Take Without Asking For It Or Hoping For It

(المعجم ٣٧) - (بَابُ جواز الأخذ بغير سؤال ولا تطلع) (التحفة ٣٨)

[2405] 110 - (1045) 'Umar bin Al-Khaṭṭâb (may Allâh be pleased with him) said: "The Messenger of Allâh ﷺ used to give us things, and I would say: 'Give it to one who is more in need of it than I.' Then on one occasion he gave me something, and I said: 'Give it to one who is more in need of it than I,' and the Messenger of Allâh ﷺ said: 'Take it. Whatever of this wealth comes to you when you are not hoping for it or asking for it, take it, otherwise do not follow after it.'"

[٢٤٠٥] ١١٠-(١٠٤٥) وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ] يَقُولُ: قَدْ كَانَ رَسُولُ اللهِ ﷺ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، حَتَّىٰ أَعْطَانِي مَرَّةً مَالًا، فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، فَقَالَ رَسُولُ اللهِ ﷺ: «خُذْهُ، وَمَا جَاءَكَ مِنْ هٰذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا، فَلَا تُتْبِعْهُ نَفْسَكَ».

[2406] 111 - (...) It was narrated from Sâlim bin 'Abdullâh from his father, that the Messenger of Allâh ﷺ used to give things to 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, and 'Umar would say to him: "O Messenger of Allâh, give it to one who is more in need of it than me." The Messenger of Allâh ﷺ said to him: "Take it, and keep it, or

[٢٤٠٦] ١١١-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو ابْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ ابْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُعْطِي عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ الْعَطَاءَ، فَيَقُولُ لَهُ عُمَرُ: أَعْطِهِ يَا رَسُولَ اللهِ! أَفْقَرَ إِلَيْهِ مِنِّي، فَقَالَ لَهُ

give it in charity. Whatever comes to you of this wealth when you are not hoping for it or asking for it, take it, otherwise do not hanker after it."

Sâlim said: "Because of that, Ibn 'Umar did not ask anyone for anything, and he did not refuse anything that was given to him."

رَسُولُ اللهِ ﷺ: «خُذْهُ فَتَمَوَّلْهُ أَوْ تَصَدَّقْ بِهِ، وَمَا جَاءَكَ مِنْ هٰذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا، فَلَا تُتْبِعْهُ نَفْسَكَ».

قَالَ سَالِمٌ: فَمِنْ أَجْلِ ذَلِكَ كَانَ ابْنُ عُمَرَ لَا يَسْأَلُ أَحَدًا شَيْئًا، وَلَا يَرُدُّ شَيْئًا أُعْطِيَهُ.

[2407] (...) It was narrated from 'Abdullâh bin As-Sa'dî, from 'Umar bin Al-Khaṭṭâb [may Allâh be pleased with him], from the Messenger of Allâh ﷺ.

[٢٤٠٧] (...) **وحَدَّثَني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: قَالَ عَمْرٌو: وَحَدَّثَنِي ابْنُ شِهَابٍ بِمِثْلِ ذَلِكَ عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ السَّعْدِيِّ، عَنْ عُمَرَ ابْنِ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ] عَنْ رَسُولِ اللهِ ﷺ.

[2408] 112 - (...) It was narrated that Ibn As-Sa'dî Al-Mâlikî said: "'Umar bin Al-Khaṭṭâb [may Allâh be pleased with him] appointed me in charge of the charity, and when I had finished with it and handed it over to him, he ordered that I be given some remuneration. I said: 'I only did it for the sake of Allâh and my reward is with Allâh.' He said: 'Take what is given to you. I was appointed to do some work at the time of the Messenger of Allâh ﷺ and he gave me some remuneration, and I said the same as you have said, but the Messenger of Allâh ﷺ said to

[٢٤٠٨] ١١٢-(...) **حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّاعِدِيِّ الْمَالِكِيِّ أَنَّهُ قَالَ: اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ] عَلَى الصَّدَقَةِ، فَلَمَّا فَرَغْتُ مِنْهَا وَأَدَّيْتُهَا إِلَيْهِ، أَمَرَ لِي بِعُمَالَةٍ، فَقُلْتُ: إِنَّمَا عَمِلْتُ للهِ وَأَجْرِي عَلَى اللهِ، فَقَالَ: خُذْ مَا أُعْطِيتَ، فَإِنِّي عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَعَمَّلَنِي، فَقُلْتُ مِثْلَ قَوْلِكَ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «إِذَا أُعْطِيتَ شَيْئًا مِنْ غَيْرِ أَنْ تَسْأَلَ فَكُلْ، وَتَصَدَّقْ».

me: If you are given something without asking for it, then take it and give charity.'"

[٢٤٠٩] (...) وحَدَّثني هَرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّعْدِيِّ أَنَّهُ قَالَ: اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ] عَلَى الصَّدَقَةِ، بِمِثْلِ حَدِيثِ اللَّيْثِ.

[2409] (...) It was narrated that Ibn As-Sa'dî said: "'Umar bin Al-Khattâb [may Allâh be pleased with him] appointed me in charge of the charity..." a *Hadîth* like that of Al-Laith (no. 2409).

(المعجم ٣٨) - **(بَابُ كراهة الحرص على الدنيا)** (التحفة ٣٩)

Chapter 38. It Is Disliked To Be Eager To Acquire Worldly Gains

[٢٤١٠] **١١٣**-(١٠٤٦) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «قَلْبُ الشَّيْخِ شَابٌّ عَلَىٰ حُبِّ اثْنَتَيْنِ: حُبِّ الْعَيْشِ وَالْمَالِ»

[2410] 113 - (1046) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The heart of an old man remains young with regard to two things: Love of life and of wealth."

[٢٤١١] **١١٤**-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «قَلْبُ الشَّيْخِ شَابٌّ عَلَىٰ حُبِّ اثْنَتَيْنِ: طُولِ الْحَيَاةِ، وَحُبِّ الْمَالِ».

[2411] 114 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The heart of an old man remains young with regard to the love of two things: A long life and wealth."

[2412] 115 - (1047) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'The son of Âdam grows old, but two things remain young in him: Desire for wealth, and desire for a (long) life.'"

[٢٤١٢] **١١٥**-(١٠٤٧) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وسَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ أَبِي عَوَانَةَ، - قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو عَوَانَةَ - عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَتَانِ: الْحِرْصُ عَلَىٰ الْمَالِ، وَالْحِرْصُ عَلَىٰ الْعُمُرِ».

[2413] (...) It was narrated from Anas that the Prophet of Allâh ﷺ said:... a similar report (as no. 2412).

[٢٤١٣] (. . .) **وحَدَّثَنِي** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ نَبِيَّ اللهِ ﷺ قَالَ. بِمِثْلِهِ.

[2414] (...) A similar report (as no. 2412) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

[٢٤١٤] (. . .) **وحَدَّثَنَا** ابْنُ الْمُثَنَّىٰ وابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

Chapter 39. If The Son Of Âdam Had Two Valleys He Would Desire A Third

(المعجم ٣٩) - (**بَابُ لو أن لابن آدم واديين لابتغى ثالثا**) (التحفة ٤٠)

[2415] 116 - (1048) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'If the son of Âdam had two valleys of wealth he would desire a third, but nothing will fill the belly of the son of Âdam but dust. And Allâh accepts the repentance of the one who repents.'"

[٢٤١٥] **١١٦**-(١٠٤٨) **وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَسَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ ابْنُ سَعِيدٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَىٰ

وَادِيًا ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللهُ عَلَىٰ مَنْ تَابَ».

[2416] **(...)** It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say - and I do not know whether it was something that was revealed to him or something that he said - ..." similar to what was narrated by Abû 'Awânah (no. 2415).

[٢٤١٦] (...) وحَدَّثنا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخبرنا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: - فَلَا أَدْرِي أَشَيْءٌ أُنْزِلَ أَمْ شَيْءٌ كَانَ يَقُولُهُ، - بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ

[2417] - **(...)** It was narrated from Anas that the Messenger of Allâh ﷺ said: "If the son of Âdam had a valley of gold, he would want to have another valley, but nothing will ever fill his mouth but dust. And Allâh accepts the repentance of the one who repents."

[٢٤١٧] ١١٧-(...) وحَدَّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ أَحَبَّ أَنَّ لَهُ وَادِيًا آخَرَ، وَلَنْ يَمْلَأَ فَاهُ إِلَّا التُّرَابُ، وَاللهُ يَتُوبُ عَلَىٰ مَنْ تَابَ».

[2418] 118 - (1049) Ibn 'Abbâs said: "I heard the Messenger of Allâh ﷺ say: 'If the son of Âdam had a valley full of wealth, he would want to have another, but nothing will satisfy the son of Âdam but dust. And Allâh accepts the repentance of the one who repents.'"

Ibn 'Abbâs said: "I do not know whether this is from the Qur'ân or not."

[٢٤١٨] ١١٨-(١٠٤٩) وحَدَّثني زُهَيْرُ بْنُ حَرْبٍ وَهَـٰرُونُ بْنُ عَبْدِ اللهِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَوْ أَنَّ لِابْنِ آدَمَ مِلْءَ وَادٍ مَالًا، لَأَحَبَّ أَنْ يَكُونَ إِلَيهِ مِثْلُهُ، وَلَا يَمْلَأُ

نَفْسَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَاللهُ يَتُوبُ عَلَىٰ مَنْ تَابَ».

قَالَ ابْنُ عَبَّاس: فَلا أَدْرِي أَمِنَ الْقُرْآنِ هُوَ أَمْ لَا.

وَفِي رِوَايَةِ زُهَيْرٍ قَالَ: فَلَا أَدْرِي أَمِنَ الْقُرْآنِ - لَمْ يَذْكُرِ ابْنَ عَبَّاس.

According to the report of Zuhair he said: "I do not know whether it is from the Qur'ân" - and he did not mention Ibn 'Abbâs.

[٢٤١٩] ١١٩-(١٠٥٠) حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: بُعِثَ أَبُو مُوسَىٰ الْأَشْعَرِيُّ إِلَىٰ قُرَّاءِ أَهْلِ الْبَصْرَةِ، فَدَخَلَ عَلَيْهِ ثَلاثُمِائَةِ رَجُلٍ قَدْ قَرَءُوا الْقُرْآنَ، فَقَالَ: أَنْتُمْ خِيَارُ أَهْلِ الْبَصْرَةِ وَقُرَّاؤُهُمْ، فَاتْلُوهُ، وَلَا يَطُولَنَّ عَلَيْكُمُ الْأَمَدُ فَتَقْسُوَ قُلُوبُكُمْ كَمَا قَسَتْ قُلُوبُ مَنْ كَانَ قَبْلَكُمْ، وَإِنَّا كُنَّا نَقْرَأُ سُورَةً، كُنَّا نُشَبِّهُهَا فِي الطُّولِ وَالشِّدَّةِ [بِسُورَةِ] بَرَاءَةَ، فَأُنْسِيتُهَا، غَيْرَ أَنِّي قَدْ حَفِظْتُ مِنْهَا: لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَىٰ وَادِيًا ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَكُنَّا نَقْرَأُ سُورَةً كُنَّا نُشَبِّهُهَا بِإِحْدَىٰ الْمُسَبِّحَاتِ فَأُنْسِيتُهَا، غَيْرَ أَنِّي قَدْ حَفِظْتُ مِنْهَا: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾ (فَتُكْتَبُ

[2419] 119 - (1050) It was narrated from Abû Ḥarb bin Abî Al-Aswad that his father said: "Abû Mûsa Al-Ash'arî was sent to the reciters of the people of Al-Baṣrah, and three hundred men who had memorized the Qur'ân entered upon him. He said: 'You are the best of the people of Al-Baṣrah and their reciters, so recite it, but do not let a long life cause your hearts to become hardened as did the hearts of those who came before you. We used to recite a *Sûrah* which we likened in length and power to *Sûrah Baâ'ah* (*At-Tawbah*), then I was caused to forget it, but I remember of it (the words): "If the son of Âdam had two valleys of wealth he would desire a third, but nothing will fill the belly of the son of Âdam but dust." And we used to recite a *Sûrah* which we likened to one of the *Muṣabbihât*, but I was caused to forget it, but I remember from it the words: "O you who believe! Why do you

say that which you do not do?"[1] It will be written as a testimony on your necks, and you will be questioned about it on the Day of Resurrection.'"

شَهَادَةً فِي أَعْنَاقِكُمْ، فَتُسْأَلُونَ عَنْهَا يَوْمَ الْقِيَامَةِ).

Chapter 40. The Virtue Of Contentment And Encouragement Thereof

(المعجم ٤٠) - **(بَابُ فضل القناعة والحث عليها)** (التحفة ٤١)

[2420] 120 - (1051) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Richness is not abundance of (worldly) goods, rather richness is richness of the heart.'"

[٢٤٢٠] **١٢٠**-(١٠٥١) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ الْغِنَىٰ عَنْ كَثْرَةِ الْعَرَضِ، وَلَٰكِنَّ الْغِنَىٰ غِنَى النَّفْسِ».

Chapter 41. Warning Against Being Deceived By The Splendor And Luxury Of This World

(المعجم ٤١) - **(بَابُ التحذير من الاغترار بزينة الدنيا وما يبسط منها)** (التحفة ٤٢)

[2421] 121 - (1052) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ stood up and addressed the people and said: 'No, by Allâh, I do not fear for you, O people, anything but that which Allâh will bring forth for you of the splendor of the life of this world.' A man said: 'O Messenger of Allâh, does good produce evil?' The Messenger of Allâh ﷺ remained silent for a moment, then he said: 'What did you say?' He said: 'I said: 'O

[٢٤٢١] **١٢١**-(١٠٥٢) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ بْنِ سَعْدٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَامَ رَسُولُ اللهِ ﷺ فَخَطَبَ النَّاسَ فَقَالَ: «لَا وَاللهِ! مَا أَخْشَىٰ عَلَيْكُمْ أَيُّهَا النَّاسُ!

[1] *Aṣ-Ṣaff* 61:2.

Messenger of Allâh, does good produce evil?' The Messenger of Allâh ﷺ said to him: 'Good does not produce anything but good, or better than it. Everything that grows in the spring may either kill or make the animals sick, except if an animal eats its fill of greenery; it eats, then when its flanks are stretched, it turns to face the sun and defecates or urinates, then it chews its cud, then it comes back and eats more. Whoever acquires wealth lawfully, it will be blessed for him, but whoever takes wealth unlawfully, he is like the one who eats and is never satisfied.'"

إِلَّا مَا يُخْرِجُ اللهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟، فَصَمَتَ رَسُولُ اللهِ ﷺ سَاعَةً، ثُمَّ قَالَ «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِنَّ الْخَيْرَ لَا يَأْتِي إِلَّا بِخَيْرٍ، أَوَ خَيْرٌ هُوَ! إِنَّ كُلَّ مَا يُنْبِتُ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُلِمُّ، إِلَّا آكِلَةَ الْخَضِرِ، أَكَلَتْ، حَتَّىٰ إِذَا امْتَلَأَتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ، ثَلَطَتْ أَوْ بَالَتْ، ثُمَّ اجْتَرَّتْ، فَعَادَتْ، فَأَكَلَتْ، فَمَنْ يَأْخُذْ مَالًا بِحَقِّهِ يُبَارَكْ لَهُ فِيهِ، وَمَنْ يَأْخُذْ مَالًا بِغَيْرِ حَقِّهِ فَمَثَلُهُ كَمَثَلِ الَّذِي يَأْكُلُ وَلَا يَشْبَعُ».

[2422] 122 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "What I fear for you the most is that which Allâh will bring forth for you of the splendor of the life of this world." They said: "What is the splendor of the life of this world, O Messenger of Allâh?" He said: "The blessings of the earth." They said: "O Messenger of Allâh, does good produce evil?" He said: "Good produces nothing but good, good produces nothing but good, good produces nothing but good. Everything that grows in the spring may either

• **[٢٤٢٢] ١٢٢-(...) حَدَّثَنِي** أَبُو الطَّاهِرِ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَخْوَفُ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا» قَالُوا: وَمَا زَهْرَةُ الدُّنْيَا؟ يَا رَسُولَ اللهِ! قَالَ: «بَرَكَاتُ الْأَرْضِ»، قَالُوا: يَا رَسُولَ اللهِ! وَهَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ قَالَ: «لَا يَأْتِي الْخَيْرُ إِلَّا بِالْخَيْرِ، لَا يَأْتِي الْخَيْرُ إِلَّا بِالْخَيْرِ،

kill or make the animals sick, except if an animal eats its fill of greenery; it eats, then when its flanks are stretched, it turns to face the sun, then it chews its cud and urinates and defecates, then it goes back and eats again. This wealth is fresh and sweet. Whoever acquires it lawfully, and spends it lawfully, what a good help he is, but whoever acquires it unlawfully will be like the one who eats and is never satisfied."

لَا يَأْتِي الْخَيْرُ إِلَّا بِالْخَيْرِ. إِنَّ كُلَّ مَا أَنْبَتَ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ، إِلَّا آكِلَةَ الْخَضِرِ، فَإِنَّهَا تَأْكُلُ، حَتَّىٰ إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ، ثُمَّ اجْتَرَّتْ وَبَالَتْ وَثَلَطَتْ، ثُمَّ عَادَتْ فَأَكَلَتْ، إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِحَقِّهِ، وَوَضَعَهُ فِي حَقِّهِ، فَنِعْمَ الْمَعُونَةُ هُوَ، وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ، كَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ».

[2423] 123 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ sat on the *Minbar* and we sat around him, and he said: 'One of the things that I fear for you after I am gone is the splendor and adornment of the life of this world that will be made available to you.' A man said: 'Does good produce evil, O Messenger of Allâh?' The Messenger of Allâh ﷺ remained silent and it was said to (that man): 'What is the matter with you? Why do you speak to the Messenger of Allâh ﷺ when he does not speak to you?' We thought that he (ﷺ) was receiving Revelation, then he came to and wiped away the sweat and said: 'Where is the one who was asking?' - as if he was praising him. Then he said: 'Good does not produce evil. Everything that grows in the

[٢٤٢٣] ١٢٣-(...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَلَسَ رَسُولُ اللهِ ﷺ عَلَى الْمِنْبَرِ، وَجَلَسْنَا حَوْلَهُ، فَقَالَ: «إِنَّ مِمَّا أَخَافُ عَلَيْكُمْ بَعْدِي، مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا»، فَقَالَ رَجُلٌ: أَوَ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ يَا رَسُولَ اللهِ! قَالَ: فَسَكَتَ عَنْهُ رَسُولُ اللهِ ﷺ، فَقِيلَ [لَهُ]: مَا شَأْنُكَ؟ تُكَلِّمُ رَسُولَ اللهِ ﷺ وَلَا يُكَلِّمُكَ؟ قَالَ: وَرَأَيْنَا أَنَّهُ يُنْزَلُ عَلَيْهِ، فَأَفَاقَ يَمْسَحُ عَنْهُ الرُّحَضَاءَ، وَقَالَ: «أَنَّىٰ هٰذَا السَّائِلُ» -

spring may either kill or make the animals sick, except if an animal eats its fill of greenery; it eats until when its flanks are stretched, it turns to face the sun and defecates and urinates, then it grazes. This wealth is fresh and sweet. What a good companion he is to the Muslim who gives it to the poor, orphans and wayfarers. Whoever acquires it unlawfully is like the one who eats and is not satisfied, and it will be a witness against him on the Day of Resurrection.'"

وَكَأَنَّهُ حَمِدَهُ - فَقَالَ: «إِنَّهُ لَا يَأْتِي الْخَيْرُ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ، إِلَّا آكِلَةَ الْخَضِرِ، فَإِنَّهَا أَكَلَتْ، حَتَّىٰ إِذَا امْتَلَأَتْ خَاصِرَتَاهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ، فَثَلَطَتْ وَبَالَتْ ثُمَّ رَتَعَتْ، وَإِنَّ هٰذَا الْمَالَ خَضِرٌ حُلْوٌ وَنِعْمَ صَاحِبُ الْمُسْلِمِ هُوَ لِمَنْ أَعْطَىٰ مِنْهُ الْمِسْكِينَ وَالْيَتِيمَ وَابْنَ السَّبِيلِ - أَوْ كَمَا قَالَ رَسُولُ اللهِ ﷺ - وَإِنَّهُ مَنْ يَأْخُذُهُ بِغَيْرِ حَقِّهِ كَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ الْقِيَامَةِ».

Chapter 42. The Virtue Of Refraining From Asking And Being Patient And Content

(المعجم ٤٢) - (بَابُ فضل التعفف والصبر والقناعة والحث على كل ذَلِكَ) (التحفة ٤٣)

[2424] 124 - (1053) It was narrated from Abû Sa'eed Al-Khudrî that some people from among the *Anṣâr* asked the Messenger of Allâh ﷺ and he gave them, then they asked him and he gave them, until what he had was exhausted. He said: "Whatever I have of good, I will never withhold from you, but whoever refrains from asking, Allâh will make him content, whoever seeks to be independent of means, Allâh will make him independent, and whoever is patient Allâh will bestow patience upon him, and no one is

[٢٤٢٤] ١٢٤-(١٠٥٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِىءَ عَلَيْهِ - عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّىٰ إِذَا نَفِدَ مَا عِنْدَهُ قَالَ: «مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ، وَمَنْ يَصْبِرْ يُصَبِّرْهُ اللهُ، وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ».

ever given anything better and more generous than patience."

[2425] (...) A similar report (as no. 2424) was narrated from Az-Zuhrî with this chain.

[٢٤٢٥] (. . .) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَٰذَا الإِسْنَادِ. نَحْوَهُ.

Chapter 43. Sufficient Provision And Contentment

(المعجم ٤٣) - **(بَابٌ فِي الْكَفَافِ وَالْقَنَاعَةِ)** (التحفة ٤٤)

[2426] 125 - (1054) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Messenger of Allâh ﷺ said: "He has succeeded who accepts Islam and is given sufficient provision, and Allâh makes him content with what He has given him."

[٢٤٢٦] **١٢٥**-(١٠٥٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَٰنِ الْمُقْرِىءُ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ: حَدَّثَنِي شُرَحْبِيلُ وَهُوَ ابْنُ شَرِيكٍ عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ الْحُبُلِيِّ، عَنْ عَبْدِاللهِ بْنِ عَمْرِو بْنِ الْعَاصِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَرُزِقَ كَفَافًا، وَقَنَّعَهُ اللهُ بِمَا آتَاهُ».

[2427] 126 - (1055) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: '*Allâhummaj'al rizqa âli muḥammadin quwtâ* (O Allâh, make the provision of the family of Muḥammad (no more than) sufficient.)'"

[٢٤٢٧] **١٢٦**-(١٠٥٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَأَبُو سَعِيدٍ الأَشَجُّ قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ، كِلَاهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا».

[انظر: ٧٤٤٠]

Chapter 44. Giving To Those Whose Hearts Have Been Inclined (Towards Islam) And To Those For Whose Faith There Is Fear If They Are Not Given Anything, And Putting Up With The One Who Asks Rudely Due To Ignorance, And The *Khawârij* And Rulings Regarding Them

(المعجم ٤٤) - (بَابُ إعطاء المؤلفة ومن يخاف على إيمانه إن لم يعط، واحتمال من سأل بجفاء لجهله، وبيان الخوارج وأحكامهم) (التحفة ٤٥)

[2428] 127 - (1056) It was narrated that Salmân bin Rabî'ah said: 'Umar bin Al-Khaṭṭâb (May Allâh he pleased with him) said: The Messenger of Allâh ﷺ shared out (some wealth) and I said: "By Allâh, O Messenger of Allâh, others deserved to have it more than these people." He said: "They gave me the choice of having them ask importunately or regard me as a miser, and I am not a miser."

[٢٤٢٨] ١٢٧-(١٠٥٦) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ سَلْمَانَ بْنِ رَبِيعَةَ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ]: قَسَمَ رَسُولُ اللهِ ﷺ قَسْمًا، فَقُلْتُ: وَاللهِ! يَا رَسُولَ اللهِ! لَغَيْرُ هٰؤُلَاءِ كَانَ أَحَقَّ بِهِ مِنْهُمْ، قَالَ: «إِنَّهُمْ خَيَّرُونِي بَيْنَ أَنْ يَسْأَلُونِي بِالْفُحْشِ، أَوْ يُبَخِّلُونِي، فَلَسْتُ بِبَاخِلٍ».

[2429] 128 - (1057) It was narrated that Anas bin Mâlik said: "I was walking with the Messenger of Allâh ﷺ and he was wearing a Najrânî *Ridâ'* with a thick border. A Bedouin came up to him and roughly grabbed him by his *Ridâ'*, and I could see the marks left on the neck of the Messenger of Allâh ﷺ by the border of his *Ridâ'*, because of the rough manner in which he

[٢٤٢٩] ١٢٨-(١٠٥٧) حَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْحَٰقُ بْنُ سُلَيْمَانَ الرَّازِيُّ قَالَ: سَمِعْتُ مَالِكًا؛ وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي مَالِكُ [ابْنُ أَنَسٍ] عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

grabbed him. Then he said: 'O Muhammad! Order that I be given some of the wealth of Allâh that is with you!' The Messenger of Allâh ﷺ turned to him and smiled, then he ordered that he be given something."

كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ ﷺ، وَعَلَيْهِ رِدَاءٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ، فَجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَدِيدَةً، نَظَرْتُ إِلَىٰ صَفْحَةِ عُنُقِ رَسُولِ اللهِ ﷺ وَقَدْ أَثَّرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ، مِنْ شِدَّةِ جَبْذَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مُرْ لِي مِنْ مَالِ اللهِ الَّذِي عِنْدَكَ، فَالْتَفَتَ إِلَيْهِ رَسُولُ اللهِ ﷺ فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

[2430](...) This *Hadîth* was narrated from Anas bin Mâlik, from the Prophet ﷺ (a *Hadîth* similar to no. 2430)

In the *Hadîth* of 'Ikrimah bin 'Ammâr is the addition: "Then he grabbed him, and the Prophet of Allâh ﷺ was pulled backwards towards to that Bedouin."

In the *Hadîth* of Hammâm: "He grabbed him (so roughly) that the *Burd* tore, and its border was left around the neck of the Messenger of Allâh ﷺ.

[٢٤٣٠] (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ؛ وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ، كُلُّهُمْ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ [ابْنِ أَبِي طَلْحَةَ]، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِهَٰذَا الْحَدِيثِ.

وَفِي حَدِيثِ عِكْرِمَةَ بْنِ عَمَّارٍ مِنَ الزِّيَادَةِ، قَالَ: ثُمَّ جَبَذَهُ إِلَيْهِ جَبْذَةً رَجَعَ نَبِيُّ اللهِ ﷺ فِي نَحْرِ الْأَعْرَابِيِّ.

وَفِي حَدِيثِ هَمَّامٍ: فَجَاذَبَهُ حَتَّى انْشَقَّ الْبُرْدُ، وَحَتَّى بَقِيَتْ حَاشِيَتُهُ فِي عُنُقِ رَسُولِ اللهِ ﷺ.

[2431] 129 - (1058) It was

[٢٤٣١] ١٢٩ - (١٠٥٨) وَحَدَّثَنَا

narrated that Al-Miswar bin Makhramah said: "The Messenger of Allâh ﷺ distributed some cloaks and he did not give anything to Makhramah. Makhramah said: 'O my son, let us go to the Messenger of Allâh ﷺ.' So I went with him and he said: 'Go in and call him for me.' So I called him, and he (ﷺ) came out wearing one of those cloaks and said: 'I kept this one for you.' He looked at him and said: 'Makhramah is pleased.'"

قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّهُ قَالَ: قَسَمَ رَسُولُ اللهِ ﷺ أَقْبِيَةً وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا، فَقَالَ مَخْرَمَةُ: يَا بُنَيَّ انْطَلِقْ بِنَا إِلَى رَسُولِ اللهِ ﷺ، فَانْطَلَقْتُ مَعَهُ قَالَ: ادْخُلْ فَادْعُهُ لِي، قَالَ: فَدَعَوْتُهُ لَهُ، فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا، فَقَالَ: «خَبَأْتُ هٰذَا لَكَ»، قَالَ: فَنَظَرَ إِلَيْهِ فَقَالَ: «رَضِيَ مَخْرَمَةُ»

[2432] 130 - (...) It was narrated that Al-Miswar bin Makhramah said: "Some cloaks were brought to the Messenger of Allâh ﷺ, and my father Makhramah said to me: 'Let us go to him: perhaps he will give us one of them.' My father stood at the door and spoke, and the Prophet ﷺ recognized his voice and came out, carrying a cloak and displaying it to him, and saying: 'I kept this one for you, I kept this one for you.'"

[٢٤٣٢] ١٣٠ - (. . .) وَحَدَّثَنِي أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْحَسَّانِيُّ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ أَبُو صَالِحٍ: حَدَّثَنَا أَيُّوبُ السَّخْتِيَانِيُّ عَنْ عَبْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: قَدِمَتْ عَلَى النَّبِيِّ ﷺ أَقْبِيَةٌ، فَقَالَ لِي أَبِي مَخْرَمَةُ: انْطَلِقْ بِنَا إِلَيْهِ عَسَى أَنْ يُعْطِيَنَا مِنْهَا شَيْئًا، قَالَ: فَقَامَ أَبِي عَلَى الْبَابِ فَتَكَلَّمَ، فَعَرَفَ النَّبِيُّ ﷺ صَوْتَهُ، فَخَرَجَ وَمَعَهُ قَبَاءٌ، وَهُوَ يُرِيهِ مَحَاسِنَهُ، وَهُوَ يَقُولُ: «خَبَأْتُ هٰذَا لَكَ، خَبَأْتُ هٰذَا لَكَ».

Chapter 45. Giving To One For Whose Faith One Fears

(المعجم ٤٥) - (بَابُ إعطاء من يخاف على إيمانه) (التحفة ٤٦)

[2433] 131 - (150) It was narrated from Sa'd: "The Messenger of Allâh ﷺ gave something to a

[٢٤٣٣] ١٣١ - (١٥٠) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ

group of people among whom I was sitting, and the Messenger of Allâh ﷺ left out one man without giving him anything, and he was the best of them in my view. I went to the Messenger of Allâh ﷺ and whispered to him: 'O Messenger of Allâh, what about so-and-so? By Allâh, I think that he is a believer.' He said: 'Or a Muslim.' I remained silent for a while, then what I knew of him got the better of me, and I said: 'O Messenger of Allâh, what about so-and-so? By Allâh, I think that he is a believer.' He said: 'Or a Muslim.' I remained silent for a while, then what I knew of him got the better of me, and I said: 'O Messenger of Allâh, what about so-and-so? By Allâh, I think that he is a believer.' He said: 'Or a Muslim.' He said: 'I may give something to a man although someone else is dearer to me than him, lest he be thrown into the Fire on his face.'"

In the *Hadîth* of Al-Hulwânî, the words are repeated twice.

قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ سَعْدٍ: أَنَّهُ أَعْطَىٰ رَسُولُ اللهِ ﷺ رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ قَالَ: فَتَرَكَ رَسُولُ اللهِ ﷺ مِنْهُمْ رَجُلًا لَمْ يُعْطِهِ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُمْتُ إِلَىٰ رَسُولِ اللهِ ﷺ فَسَارَرْتُهُ فَقُلْتُ: [يَا رَسُولَ اللهِ!] مَالَكَ عَنْ فُلَانٍ؟ وَاللهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، قَالَ: «أَوْ مُسْلِمًا» فَسَكَتُّ قَلِيلًا ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ، فَقُلْتُ: يَا رَسُولَ اللهِ! مَالَكَ عَنْ فُلَانٍ؟ فَوَاللهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، قَالَ: «أَوْ مُسْلِمًا» فَسَكَتُّ قَلِيلًا ثُمَّ غَلَبَنِي مَا أَعْلَمُ فِيهِ، فَقُلْتُ: يَا رَسُولَ اللهِ! مَالَكَ عَنْ فُلَانٍ؟ فَوَاللهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، قَالَ: «أَوْ مُسْلِمًا» قَالَ: «إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَىٰ وَجْهِهِ». وَفِي حَدِيثِ الْحُلْوَانِيِّ تَكْرَارُ الْقَوْلِ مَرَّتَيْنِ. [راجع: ٣٧٨]

[2434] **(...)** A *Hadîth* similar to that of Sâlih (no. 2433) from Az-Zuhrî was narrated (by others) from Az-Zuhrî with this chain.

[٢٤٣٤] (...) **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ [بْنِ سَعْدٍ]: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ؛ وَحَدَّثَنَاهُ إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا:

أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، عَلَىٰ مَعْنَىٰ حَدِيثِ صَالِحٍ عَنِ الزُّهْرِيِّ.

[2435] (...) It was narrated that Ismâ'îl bin Muhammad bin Sa'd said: "I heard Muhammad bin Sa'd narrating this" - meaning, the *Hadîth* of Az-Zuhrî which is quoted above (no. 2434) - and in his *Hadîth* he said: "The Messenger of Allâh ﷺ struck me with his hand between my neck and my shoulder, then he said: 'Are you arguing, O Sa'd, because I give something to a man?'"

[٢٤٣٥] (...) **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ [إِبْرَاهِيمَ بْنِ سَعْدٍ]: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سَعْدٍ يُحَدِّثُ هٰذَا - يَعْنِي حَدِيثَ الزُّهْرِيِّ الَّذِي ذَكَرْنَا - فَقَالَ فِي حَدِيثِهِ: فَضَرَبَ رَسُولُ اللهِ ﷺ بِيَدِهِ بَيْنَ عُنُقِي وَكَتِفِي، ثُمَّ قَالَ: «أَقِتَالًا؟ أَيْ سَعْدُ! إِنِّي لَأُعْطِي الرَّجُلَ».

Chapter 46. Giving To Those Whose Hearts Have Been Inclined (Towards Islam) And Urging Those Whose Faith Is Strong To Show Patience)

(المعجم ٤٦) - **(بَابُ إِعطاء المؤلفة قلوبهم على الإسلام وتصبر من قوي إيمانه)** (التحفة ٤٧)

[2436] 132 - (1059) It was narrated from Yûnus, form Ibn Shihâb, who said: "Anas bin Mâlik informed me, that on the day of Hunain, when Allâh granted the wealth of Hawâzin as *Fay'*[1] to His Messenger ﷺ, and the Messenger of Allâh ﷺ started to distribute it, giving one hundred camels to some men of the Quraish, some people among the *Ansâr* said: 'May Allâh

[٢٤٣٦] ١٣٢-(١٠٥٩) **حَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ نَاسًا مِنَ الْأَنْصَارِ قَالُوا يَوْمَ حُنَيْنٍ، حِينَ أَفَاءَ اللهُ عَلَىٰ رَسُولِهِ ﷺ مِنْ أَمْوَالِ هَوَازِنَ مَا أَفَاءَ، فَطَفِقَ رَسُولُ اللهِ ﷺ يُعْطِي رِجَالًا

[1] Normally referring to spoils of war that were acquired without fighting.

forgive the Messenger of Allâh ﷺ, he has given to the Quraish and he has ignored us, while our swords are still dripping with their blood.'"

Anas bin Mâlik said: "The Messenger of Allâh ﷺ was told about what they had said, and he summoned the *Anṣâr* to a tent made of leather. When they had gathered, he came to them and addressed them, and said: 'What is this that I have heard you are saying?' The *Fuqahâ'* (the learned and wise) among the *Anṣâr* said: 'As for the wise ones among us, O Messenger of Allâh ﷺ, they did not say anything, but some of us are young in age, and they said: "May Allâh forgive the Messenger of Allâh ﷺ, he has given to the Quraish and he has ignored us, while our swords are still dripping with their blood."'

"The Messenger of Allâh ﷺ said: 'I give to men who have only recently left disbelief behind, so as to incline their hearts (towards faith). Does it not please you that the people are leaving with the wealth while you are leaving with the Messenger of Allâh ﷺ? By Allâh, what you are returning with is better than what they are returning with.' They said: 'Yes, O Messenger of Allâh, we are pleased.' He said: 'You are going to see others being preferred over you, so be patient until you meet Allâh and His

مِنْ قُرَيْشٍ الْمِائَةَ مِنَ الْإِبِلِ، فَقَالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ ﷺ، يُعْطِي قُرَيْشًا وَيَتْرُكُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ.

قَالَ أَنَسُ بْنُ مَالِكٍ: فَحُدِّثَ ذَٰلِكَ رَسُولُ اللهِ ﷺ، مِنْ قَوْلِهِمْ، فَأَرْسَلَ إِلَى الْأَنْصَارِ، فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ، فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللهِ ﷺ، فَقَالَ: «مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَقَالَ لَهُ فُقَهَاءُ الْأَنْصَارِ: أَمَّا ذَوُو رَأْيِنَا يَا رَسُولَ اللهِ! فَلَمْ يَقُولُوا شَيْئًا، وَأَمَّا أُنَاسٌ مِنَّا حَدِيثَةٌ أَسْنَانُهُمْ، قَالُوا: يَغْفِرُ اللهُ لِرَسُولِهِ ﷺ، يُعْطِي قُرَيْشًا وَيَتْرُكُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ! فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِنِّي أُعْطِي رِجَالًا حَدِيثِي عَهْدٍ بِكُفْرٍ، أَتَأَلَّفُهُمْ، أَفَلَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ، وَتَرْجِعُونَ إِلَى رِحَالِكُمْ بِرَسُولِ اللهِ - ﷺ -؟ فَوَاللهِ! لَمَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ» فَقَالُوا: بَلَى، يَا رَسُولَ اللهِ! قَدْ رَضِينَا، قَالَ: «فَإِنَّكُمْ سَتَجِدُونَ أُثْرَةً شَدِيدَةً، فَاصْبِرُوا حَتَّى تَلْقَوُا اللهَ وَرَسُولَهُ، فَإِنِّي عَلَى الْحَوْضِ»، قَالُوا: سَنَصْبِرُ.

Messenger, for I will be at the Cistern (*Hauḍ Al-Kauthar*).' They said: 'We will be patient.'"

[2437] (...) It was narrated from Ṣâliḥ, from Ibn Shihâb, (who said): "Anas bin Mâlik narrated to me; he said: 'When Allâh granted the wealth of Hawâzin to His Messenger as *Fay'*...'" and he quoted a similar *Ḥadîth* (as no. 2437), except that he said: "Anas said: 'We could not bear it.'" And he said: "As for some people who were young in age..."

[٢٤٣٧] (...) **حَدَّثَنَا** الْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّهُ قَالَ: لَمَّا أَفَاءَ اللهُ عَلَىٰ رَسُولِهِ مَا أَفَاءَ مِنْ أَمْوَالِ هَوَازِنَ، وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: قَالَ أَنَسٌ: فَلَمْ نَصْبِرْ، وَقَالَ: فَأَمَّا أُنَاسٌ حَدِيثَةٌ أَسْنَانُهُمْ.

[2438] (...) The nephew of Ibn Abî Shihâb narrated that his paternal uncle said: "Anas bin Mâlik told me..." and he quoted a similar *Ḥadîth* (as no. 2437), except that he said: "Anas said: They said: "We will be patient" - like the report of Yûnus from Az-Zuhrî.

[٢٤٣٨] (...) **وحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ، إِلَّا أَنَّهُ قَالَ: قَالَ أَنَسٌ: قَالُوا: نَصْبِرُ، كَرِوَايَةِ يُونُسَ عَنِ الزُّهْرِيِّ.

[2439] 133 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ gathered the *Anṣâr* and said: 'Is there anyone else among you?' They said: 'No, except the son of a sister of ours.' The Messenger of Allâh ﷺ said: 'The son of the sister of a people is one of them.' Then he said: 'The Quraish have only recently left *Jâhiliyyah* behind and have suffered a calamity, and I wanted to help

[٢٤٣٩] ١٣٣-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَمَعَ رَسُولُ اللهِ ﷺ الْأَنْصَارَ، فَقَالَ: «أَفِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ؟» قَالُوا: لَا، إِلَّا ابْنُ أُخْتٍ لَنَا، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ ابْنَ أُخْتِ الْقَوْمِ مِنْهُمْ»

them and soften their hearts (towards faith). Does it not please you that the people are going back with worldly gains, and you are going back to your houses with the Messenger of Allâh ﷺ? If the people were to follow a valley and the *Anṣâr* were to follow a mountain pass, I would follow the mountain pass of the *Anṣâr*.'"

[2440] 134 - (...) Anas bin Mâlik said: "When Makkah was conquered, the spoils were divided among the Quraish. The *Anṣâr* said: 'This is strange; our swords are still dripping with their blood and our spoils have been given to them!' News of that reached the Messenger of Allâh ﷺ, so he gathered them together and said: 'What is this that I have heard about you?' They said: 'It is what you have heard;' and they would not tell lies. He said: 'Does it not please you that the people are going back to their houses with worldly gains, while you are going back to your houses with the Messenger of Allâh? If the people were to follow a valley or mountain pass, and the *Anṣâr* were to follow a valley or mountain pass, I would follow the valley or mountain pass of the *Anṣâr*.'"

[2441] 135 - (...) It was narrated that Anas bin Mâlik said: "On the day of (battle of) Ḥunain, Hawâzin, Ghaṭafân and others

فَقَالَ: «إِنَّ قُرَيْشًا حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وَأَتَأَلَّفَهُمْ، أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا، وَتَرْجِعُونَ بِرَسُولِ اللهِ ﷺ إِلَىٰ بُيُوتِكُمْ؟ لَوْ سَلَكَ النَّاسُ وَادِيًا، وَسَلَكَ الْأَنْصَارُ شِعْبًا، لَسَلَكْتُ شِعْبَ الْأَنْصَارِ».

[٢٤٤٠] ١٣٤-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: لَمَّا فُتِحَتْ مَكَّةُ قُسِمَ الْغَنَائِمُ فِي قُرَيْشٍ فَقَالَتِ الْأَنْصَارُ: إِنَّ هَٰذَا لَهُوَ الْعَجَبُ، إِنَّ سُيُوفَنَا تَقْطُرُ مِنْ دِمَائِهِمْ، وَإِنَّ غَنَائِمَنَا تُرَدُّ عَلَيْهِمْ! فَبَلَغَ ذَٰلِكَ رَسُولَ اللهِ ﷺ فَجَمَعَهُمْ، فَقَالَ: «مَا الَّذِي بَلَغَنِي عَنْكُمْ؟» قَالُوا: هُوَ الَّذِي بَلَغَكَ، وَكَانُوا لَا يَكْذِبُونَ، قَالَ: «أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا إِلَىٰ بُيُوتِهِمْ، وَتَرْجِعُونَ بِرَسُولِ اللهِ إِلَىٰ بُيُوتِكُمْ؟ لَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا، وَسَلَكَتِ الْأَنْصَارُ وَادِيًا أَوْ شِعْبًا، لَسَلَكْتُ وَادِيَ الْأَنْصَارِ أَوْ شِعْبَ الْأَنْصَارِ».

[٢٤٤١] ١٣٥-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَإِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ

came with their children and flocks, and on that day the Prophet ﷺ had ten thousand with him, as well as the *Ṭulaqâ'*.[1] They fled from him until he was left on his own. On that day he gave two calls, with nothing in between them. He turned to his right and said: 'O *Anṣâr*!' and they said: 'Here we are at your service, O Messenger of Allâh. Be of good cheer, for we are with you.' Then he turned to his left and said: 'O *Anṣâr*!' and they said: 'Here we are at your service, O Messenger of Allâh. Be of good cheer, for we are with you.' He was riding a white mule, then he dismounted and said: 'I am the slave of Allâh and His Messenger.' Then the idolators were defeated and the Messenger of Allâh ﷺ acquired a great amount of spoils of war. He divided it among the *Muhâjirûn* and the *Ṭulaqâ'*, and he did not give the *Anṣâr* anything.

The *Anṣâr* said: 'At the hour of need we are called, then the spoils are given to others!' News of that reached him (the Messenger of Allâh ﷺ), so he summoned them to a tent and said: 'O *Anṣâr*, what is this that I have heard you are saying?' They remained silent. He said: 'O *Anṣâr*, does it not please you that the people are leaving with

- يَزِيدُ أَحَدُهُمَا عَلَىٰ الْآخَرِ الْحَرْفَ بَعْدَ الْحَرْفِ - قَالَا: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ أَقْبَلَتْ هَوَازِنُ وَغَطَفَانُ وَغَيْرُهُمْ، بِذَرَارِيِّهِمْ وَنَعَمِهِمْ، وَمَعَ النَّبِيِّ ﷺ يَوْمَئِذٍ عَشَرَةُ آلَافٍ، وَمَعَهُ الطُّلَقَاءُ، فَأَدْبَرُوا عَنْهُ، حَتَّىٰ بَقِيَ وَحْدَهُ، قَالَ: فَنَادَىٰ يَوْمَئِذٍ نِدَاءَيْنِ، لَمْ يَخْلِطْ بَيْنَهُمَا شَيْئًا، قَالَ: الْتَفَتَ عَنْ يَمِينِهِ فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ» فَقَالُوا: لَبَّيْكَ، يَارَسُولَ اللهِ! أَبْشِرْ نَحْنُ مَعَكَ، قَالَ: ثُمَّ الْتَفَتَ عَنْ يَسَارِهِ فَقَالَ «يَا مَعْشَرَ الْأَنْصَارِ!» قَالُوا: لَبَّيْكَ يَا رَسُولَ اللهِ! أَبْشِرْ نَحْنُ مَعَكَ، قَالَ: وَهُوَ عَلَىٰ بَغْلَةٍ بَيْضَاءَ، فَنَزَلَ فَقَالَ: أَنَا عَبْدُ اللهِ وَرَسُولُهُ، فَانْهَزَمَ الْمُشْرِكُونَ، وَأَصَابَ رَسُولُ اللهِ ﷺ غَنَائِمَ كَثِيرَةً، فَقَسَمَ فِي الْمُهَاجِرِينَ وَالطُّلَقَاءِ، وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا، فَقَالَتِ الْأَنْصَارُ: إِذَا كَانَتِ الشِّدَّةُ فَنَحْنُ نُدْعَىٰ، وَتُعْطَىٰ الْغَنَائِمُ غَيْرَنَا! فَبَلَغَهُ ذَلِكَ، فَجَمَعَهُمْ فِي قُبَّةٍ، فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ! مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَسَكَتُوا، فَقَالَ: «يَا

[1] Those who had been set free following the Conquest of Makkah.

worldly gains, but you are leaving with Muhammad and taking him to your houses?' They said: 'Yes, O Messenger of Allâh ﷺ, we are pleased.' He said: 'If the people were to follow a valley and the *Anṣâr* were to follow a mountain pass, I would take the mountain pass of the *Anṣâr*.'"

Hishâm (a narrator) said: "I said: 'O Abû Ḥamzah,[1] did you witness that?' He said: 'How could I be elsewhere?'"

[2442] 136 - (...) It was narrated that Anas bin Mâlik said: "We conquered Makkah, then we attacked Ḥunain, and the idolators came in the best ranks I have ever seen. They lined up their cavalry, then the infantry, then the women behind them, then the sheep, then the other livestock. We were a large number of people, some six thousand, and our cavalry was led by Khâlid bin Al-Walîd. Our cavalry scattered behind our backs, and we could hardly stand firm when we were exposed by our cavalry. The Bedouin and those whom we know among the people fled, and the Messenger of Allâh ﷺ called out: 'O *Muhâjirûn*! O *Muhâjirûn*!' Then he called out: 'O *Anṣâr*! O *Anṣâr*!'" Anas said: "This is the *Ḥadîth* of *'Ummayyah*."[2] He

مَعْشَرَ الْأَنْصَارِ! أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا وَتَذْهَبُونَ بِمُحَمَّدٍ تَحُوزُونَهُ إِلَىٰ بُيُوتِكُمْ؟» قَالُوا: بَلَىٰ يَا رَسُولَ اللهِ! رَضِينَا، قَالَ: فَقَالَ: «لَوْ سَلَكَ النَّاسُ وَادِيًا، وَسَلَكَتِ الْأَنْصَارُ شِعْبًا، لَأَخَذْتُ شِعْبَ الْأَنْصَارِ».

قَالَ هِشَامٌ فَقُلْتُ: يَا أَبَا حَمْزَةَ! أَنْتَ شَاهِدٌ ذَاكَ؟ قَالَ: وَأَيْنَ أَغِيبُ عَنْهُ؟.

[٢٤٤٢] ١٣٦-(...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ وَحَامِدُ بْنُ عُمَرَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ - قَالَ ابْنُ مُعَاذٍ: حَدَّثَنَا - الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي السُّمَيْطُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: افْتَتَحْنَا مَكَّةَ، ثُمَّ إِنَّا غَزَوْنَا حُنَيْنًا، فَجَاءَ الْمُشْرِكُونَ بِأَحْسَنِ صُفُوفٍ رَأَيْتُ، قَالَ: فَصُفَّتِ الْخَيْلُ، ثُمَّ الْمُقَاتِلَةُ، ثُمَّ صُفَّتِ النِّسَاءُ مِنْ وَرَاءِ ذَلِكَ، ثُمَّ صُفَّتِ الْغَنَمُ، ثُمَّ صُفَّتِ النَّعَمُ، قَالَ: وَنَحْنُ بَشَرٌ كَثِيرٌ، قَدْ بَلَغْنَا سِتَّةَ آلَافٍ، وَعَلَىٰ مُجَنِّبَةِ خَيْلِنَا خَالِدُ بْنُ الْوَلِيدِ، قَالَ: فَجَعَلَتْ خَيْلُنَا تَلْوِي خَلْفَ ظُهُورِنَا، فَلَمْ نَلْبَثْ أَنِ انْكَشَفَتْ خَيْلُنَا، وَفَرَّتِ الْأَعْرَابُ وَمَنْ

[1] Referring to Anas bin Mâlik.

[2] This word has been interpreted and recited in different ways.

said: "We said: 'Here we are at your service, O Messenger of Allâh.' The Messenger of Allâh ﷺ advanced, and we did not come to them before Allâh defeated them. We seized that wealth, then we set off towards Aṭ-Ṭâ'if, which we besieged for forty days. Then we went back to Makkah and stayed there, and the Messenger of Allâh ﷺ started to give some men one hundred [camels]."

Then he mentioned the rest of the *Ḥadîth*, similar to the *Aḥâdîth* of Qatâdah, Abû At-Tayyâḥ and Hishâm bin Zaid (no. 2439, 2440, 2441).

نَعْلَمُ مِنَ النَّاسِ، قَالَ: فَنَادَىٰ رَسُولُ اللهِ ﷺ: «يَالَ الْمُهَاجِرِينَ!، يَالَ الْمُهَاجِرِينَ!»، ثُمَّ قَالَ: «يَالَ الْأَنْصَارِ! يَالَ الْأَنْصَارِ!»، قَالَ: قَالَ أَنَسٌ: هٰذَا حَدِيثُ عُمِّيَّةٍ، قَالَ: قُلْنَا: لَبَّيْكَ، يَا رَسُولَ اللهِ! قَالَ: فَتَقَدَّمَ رَسُولُ اللهِ ﷺ، قَالَ: فَايْمُ اللهِ مَا أَتَيْنَاهُم حَتَّىٰ هَزَمَهُمُ اللهُ، قَالَ: فَقَبَضْنَا ذَلِكَ الْمَالَ، ثُمَّ انْطَلَقْنَا إِلَىٰ الطَّائِفِ فَحَاصَرْنَاهُمْ أَرْبَعِينَ لَيْلَةً، ثُمَّ رَجَعْنَا إِلَىٰ مَكَّةَ فَنَزَلْنَا، قَالَ: فَجَعَلَ رَسُولُ اللهِ ﷺ يُعْطِي الرَّجُلَ الْمِائَةَ [مِنَ الْإِبِلِ].

ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ كَنَحْوِ حَدِيثِ قَتَادَةَ، وَأَبِي التَّيَّاحِ، وهِشَامِ بْنِ زَيْدٍ.

[2443] 137 - (1060) It was narrated that Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ gave one hundred camels each to Abû Sufyân bin Ḥarb, Ṣafwân bin Umayyah, 'Uyaynah bin Ḥiṣn and Al-Aqra' bin Ḥâbis, and he gave less than that to 'Abbâs bin Mirdâs. 'Abbâs bin Mirdâs said (in verse):

'You allot my share of the spoils and that of my horse between 'Uyaynah and Al-Aqra' -

But neither 'Uyaynah nor Al-Aqra' are of any higher standing than Mirdâs in the assembly -

[٢٤٤٣] ١٣٧-(١٠٦٠) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: أَعْطَىٰ رَسُولُ اللهِ ﷺ أَبَا سُفْيَانَ بْنَ حَرْبٍ، وَصَفْوَانَ بْنَ أُمَيَّةَ، وَعُيَيْنَةَ بْنَ حِصْنٍ، والْأَقْرَعَ بْنَ حَابِسٍ، كُلَّ إِنْسَانٍ مِنْهُمْ، مِائَةً مِنَ الْإِبِلِ، وَأَعْطَىٰ عَبَّاسَ بْنَ مِرْدَاسٍ دُونَ ذَلِكَ، فَقَالَ عَبَّاسُ بْنُ مِرْدَاسٍ:

I am in no way inferior to either of them, and he who accepts a lower status today will not be elevated.'

So the Messenger of Allâh ﷺ completed one hundred for him.

أَتَـجْـعَـلُ نَـهْـبِـي وَنَـهْـبَ الْـعُـبَـيْـدِ بَـيْـنَ عُـيَـيْـنَـةَ وَالْأَقْـرَعِ؟

فَـمَـا كَـانَ بَـدْرٌ وَلَا حَـابِـسٌ يَـفُـوقَـانِ مِـرْدَاسَ فِـي الْـمَـجْـمَـعِ

وَمَـا كُـنْـتُ دُونَ امْـرِئٍ مِـنْـهُـمَـا وَمَـنْ يُـخْـفَـضِ الْـيَـوْمَ لَا يُـرْفَـعِ

قَالَ: فَأَتَمَّ لَهُ رَسُولُ اللهِ ﷺ مِائَةً.

[2444] 138 - (...) It was narrated from 'Umar bin Sa'eed bin Masrûq with this chain: "The Prophet ﷺ distributed the spoils of Hunain, and he gave Abû Sufyân bin Harb one hundred camels..." and he quoted a similar *Hadîth* (as no. 2443), and added: and he gave 'Alqamah bin 'Ulâthah one hundred.

[٢٤٤٤] ١٣٨-(...) وحَدَّثَنَاهُ أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ مَسْرُوقٍ بِهَٰذَا الْإِسْنَادِ: أَنَّ النَّبِيَّ ﷺ قَسَمَ غَنَائِمَ حُنَيْنٍ، فَأَعْطَىٰ أَبَا سُفْيَانَ بْنَ حَرْبٍ مِائَةً مِنَ الْإِبِلِ، وَسَاقَ الْحَدِيثَ بِنَحْوِهِ، وَزَادَ: وَأَعْطَىٰ عَلْقَمَةَ بْنَ عُلَاثَةَ مِائَةً.

[2445] (...) 'Umar bin Sa'eed narrated it with this chain, but he did not mention 'Alqamah bin 'Ulâthah or Safwân bin Umayyah in his *Hadîth*, nor did he quote the poetry.

[٢٤٤٥] (...) حَدَّثَنَاهُ مَخْلَدُ بْنُ خَالِدٍ الشَّعِيرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عُمَرُ بْنُ سَعِيدٍ بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ فِي الْحَدِيثِ عَلْقَمَةَ بْنَ عُلَاثَةَ، وَلَا صَفْوَانَ بْنَ أُمَيَّةَ، وَلَمْ يَذْكُرِ الشِّعْرَ فِي حَدِيثِهِ.

[2446] 139 - (1061) It was narrated from 'Abdullâh bin Zaid that when the Messenger of Allâh ﷺ conquered Hunain, he distributed the spoils and he gave to those whose hearts had been

[٢٤٤٦] ١٣٩-(١٠٦١) حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ:

inclined (towards Islam). Then he heard that the *Anṣâr* would have liked to have got what the people had got. The Messenger of Allâh ﷺ stood up and addressed them; he praised and glorified Allâh, then he said: "O *Anṣâr*, did I not find you astray, then Allâh guided you through me? Were you not destitute, then Allâh made you rich through me? Were you not divided, then Allâh united you through me?" They said: "Allâh and His Messenger are most generous." He said: "Are you not going to answer me?" They said: "Allâh and His Messenger are most generous." He said: "If you wish you may say such-and-such, and such-and-such happened" - he mentioned a number of things, but 'Amr said that he did not remember them. Then he said: "Does it not please you that the people are leaving with sheep and camels, and you are leaving with the Messenger of Allâh ﷺ. The *Anṣâr* are inner garments and the people are outer garments. Were it not for the *Hijrah*, I would have been one of the *Anṣâr*. If the people were to follow a valley or mountain pass, I would follow the valley or mountain pass of the *Anṣâr*. After I am gone you are going to see others being preferred to you, but be patient until you meet me at the Cistern."

أَنَّ رَسُولَ اللهِ ﷺ لَمَّا فَتَحَ حُنَيْنًا قَسَمَ الْغَنَائِمَ، فَأَعْطَى الْمُؤَلَّفَةَ قُلُوبُهُمْ، فَبَلَغَهُ أَنَّ الْأَنْصَارَ يُحِبُّونَ أَنْ يُصِيبُوا مَا أَصَابَ النَّاسُ، فَقَامَ رَسُولُ اللهِ ﷺ فَخَطَبَهُمْ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «يَا مَعْشَرَ الْأَنْصَارِ! أَلَمْ أَجِدْكُمْ ضُلَّالًا، فَهَدَاكُمُ اللهُ بِي؟ وَعَالَةً، فَأَغْنَاكُمُ اللهُ بِي؟ وَمُتَفَرِّقِينَ، فَجَمَعَكُمُ اللهُ بِي» وَيَقُولُونَ: اللهُ وَرَسُولُهُ أَمَنُّ، فَقَالَ: «أَلَا تُجِيبُونِي؟» فَقَالُوا: اللهُ وَرَسُولُهُ أَمَنُّ، فَقَالَ: أَمَا إِنَّكُمْ لَوْ شِئْتُمْ أَنْ تَقُولُوا كَذَا وَكَذَا، وَكَانَ مِنَ الْأَمْرِ كَذَا [وَكَذَا]»، - لِأَشْيَاءَ عَدَّدَهَا، زَعَمَ عَمْرٌو أَنْ لَا يَحْفَظُهَا - فَقَالَ: «أَلَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاءِ وَالْإِبِلِ، وَتَذْهَبُونَ بِرَسُولِ اللهِ ﷺ إِلَى رِحَالِكُمْ؟ الْأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ، وَلَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِيًا وَشِعْبًا، لَسَلَكْتُ وَادِيَ الْأَنْصَارِ وَشِعْبَهُمْ، إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

[2447] 140 - (1062) It was narrated that 'Abdullâh said: "On the day of (the battle of) Hunain, the Messenger of Allâh ﷺ showed preference to some people in distributing (the spoils of war). He gave one hundred camels to Al-Aqra' bin Hâbis, and a similar amount to 'Uyaynah, and he gave to some prominent people among the 'Arabs, and he showed preference to them in giving on that day. A man said: 'By Allâh, there is no justice in this division of the spoils of war, and it has not been done for the Face of Allâh!' I said: 'By Allâh, I am going to tell the Messenger of Allâh ﷺ.' So I went to him and told him what (that man) had said. His face changed until it was like blood, then he said: 'Who will be just if Allâh and His Messenger are not just?' Then he said: 'May Allâh have mercy on Mûsâ, for he was troubled with more than this and he remained patient.'

I said: 'I will not tell him of anything that people say after this.'"

[2448] 141 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ distributed (some spoils of war), and a man said: 'This division was not done for the Face of

[٢٤٤٧] ١٤٠ -(١٠٦٢) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ- قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ آثَرَ رَسُولُ اللهِ ﷺ نَاسًا فِي الْقِسْمَةِ، فَأَعْطَى الْأَقْرَعَ ابْنَ حَابِسٍ مِائَةً مِنَ الْإِبِلِ، وَأَعْطَىٰ عُيَيْنَةَ مِثْلَ ذَٰلِكَ، وَأَعْطَىٰ نَاسًا مِنْ أَشْرَافِ الْعَرَبِ، وَآثَرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ، فَقَالَ رَجُلٌ: وَاللهِ! إِنَّ هٰذِهِ لَقِسْمَةٌ مَا عُدِلَ فِيهَا، وَمَا أُرِيدَ فِيهَا وَجْهُ اللهِ، قَالَ: فَقُلْتُ: وَاللهِ! لَأُخْبِرَنَّ رَسُولَ اللهِ ﷺ قَالَ: فَأَتَيْتُهُ فَأَخْبَرْتُهُ بِمَا قَالَ، فَتَغَيَّرَ وَجْهُهُ حَتَّىٰ كَانَ كَالصِّرْفِ، ثُمَّ قَالَ: فَمَنْ يَعْدِلُ إِنْ لَمْ يَعْدِلِ اللهُ وَرَسُولُهُ!» ثُمَّ قَالَ: «يَرْحَمُ اللهُ مُوسَىٰ، قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ».

قَالَ: قُلْتُ: لَا جَرَمَ لَا أَرْفَعُ إِلَيْهِ بَعْدَهَا حَدِيثًا.

[٢٤٤٨] ١٤١ -(. . .) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَسَمَ رَسُولُ اللهِ ﷺ قَسْمًا،

Allâh.' I went to the Prophet ﷺ and whispered to him, and he got very angry at that, and his face turned red, until I wished that I had not told him. Then he said: 'Mûsâ was troubled with more than this and he remained patient.'"

فَقَالَ رَجُلٌ: إِنَّهَا لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللهِ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَسَارَرْتُهُ، فَغَضِبَ مِنْ ذَلِكَ غَضَبًا شَدِيدًا، وَاحْمَرَّ وَجْهُهُ حَتَّىٰ تَمَنَّيْتُ أَنِّي لَمْ أَذْكُرْهُ لَهُ، قَالَ ثُمَّ قَالَ: «قَدْ أُوذِيَ مُوسَىٰ بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ».

Chapter 47. The *Khawârij* And Their Attributes

(المعجم ٤٧) - (بَابُ ذكر الخوارج وصفاتهم) (التحفة ٤٨)

[2449] 142 - (1063) It was narrated that Jâbir bin 'Abdullâh said: "A man came to the Messenger of Allâh ﷺ in Al-Ji'rranâh, when he was on his way back from Ḥunain. In the cloak of Bilâl there was some silver and the Messenger of Allâh ﷺ was giving handfuls of it to the people. He said: 'O Muḥammad, be fair!' He said: 'Woe to you! Who will be fair if I am not fair? I will be doomed and lost if I am not fair.' 'Umar bin Al-Khaṭṭâb (may Allâh he pleased with him) said: 'O Messenger of Allâh, let me kill this hypocrite!' He said: 'Allâh forbid that the people should say that I kill my Companions. This man and his like read the Qur'ân, but it does not go any further than their throats, and they pass through it like an arrow passing through the prey.'"

[٢٤٤٩] ١٤٢-(١٠٦٣) حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: أَتَىٰ رَجُلٌ رَسُولَ اللهِ ﷺ بِالْجِعِرَّانَةِ مُنْصَرَفَهُ مِنْ حُنَيْنٍ، وَفِي ثَوْبِ بِلَالٍ فِضَّةٌ وَرَسُولُ اللهِ ﷺ يَقْبِضُ مِنْهَا يُعْطِي النَّاسَ، فَقَالَ: يَا مُحَمَّدُ! اعْدِلْ، قَالَ: «وَيْلَكَ! وَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ؟ لَقَدْ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَكُنْ أَعْدِلُ»، فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ]: دَعْنِي يَا رَسُولَ اللهِ! فَأَقْتُلَ هٰذَا الْمُنَافِقَ، فَقَالَ: «مَعَاذَ اللهِ! أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي أَقْتُلُ أَصْحَابِي، إِنَّ هٰذَا وَأَصْحَابَهُ يَقْرَءُونَ الْقُرْآنَ، لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنْهُ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[2450] (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ was distributing some spoils of war... and he quoted the same *Hadîth* (as no. 2449).

[٢٤٥٠] (...) حَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ قَالَ: حَدَّثَنِي قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْسِمُ مَغَانِمَ، وَسَاقَ الْحَدِيثَ.

[2451] 143 - (1064) It was narrated that Abû Sa'eed Al-Khudrî said: "While he was in Yemen, 'Alî [may Allâh be pleased with him] sent some gold, still encased in earth, to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ distributed it among four men, Al-Aqra' bin Hâbis Al-Hanzalî, 'Uyaynah bin Badr Al-Fazârî, 'Alqamah bin 'Ulâthah Al-'Âmirî who was one of Banû Kilâb, and Zaid Al-Khair At-Tâ'î who was one of Banû Nabhân. The Quraish got angry and said: 'He gives to the chiefs of Najd and ignores us?' The Messenger of Allâh ﷺ said: 'I only did that in order to incline their hearts (towards faith).' There came a man with a thick beard, prominent cheeks, sunken eyes, a prominent forehead and a shaven

[٢٤٥١] ١٤٣-(١٠٦٤) حَدَّثَنَا هَنَّادُ ابْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَ عَلِيٌّ [رَضِيَ اللهُ عَنْهُ] وَهُوَ بِالْيَمَنِ، بِذَهَبَةٍ فِي تُرْبَتِهَا، إِلَىٰ رَسُولِ اللهِ ﷺ، فَقَسَمَهَا رَسُولُ اللهِ ﷺ بَيْنَ أَرْبَعَةِ نَفَرٍ: الْأَقْرَعُ بْنُ حَابِسٍ الْحَنْظَلِيُّ، وَعُيَيْنَةُ بْنُ بَدْرٍ الْفَزَارِيُّ، وَعَلْقَمَةُ بْنُ عُلَاثَةَ الْعَامِرِيُّ ثُمَّ أَحَدُ بَنِي كِلَابٍ، وَزَيْدُ الْخَيْرِ الطَّائِيُّ ثُمَّ أَحَدُ بَنِي نَبْهَانَ، قَالَ: فَغَضِبَتْ قُرَيْشٌ، فَقَالُوا: أَيُعْطِي صَنَادِيدَ نَجْدٍ وَيَدَعُنَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي إِنَّما فَعَلْتُ ذَلِكَ لِأَتَأَلَّفَهُمْ» فَجَاءَ رَجُلٌ كَثُّ اللِّحْيَةِ، مُشْرِفُ الْوَجْنَتَيْنِ، غَائِرُ الْعَيْنَيْنِ،

head, who said: 'Fear Allâh, O Muḥammad!' The Messenger of Allâh ﷺ said: 'Who will obey Allâh if I disobey Him? Would He trust me with the people of earth but you do not trust me?' Then the man turned and left, and a man who was among the people asked for permission to kill him" - they think that he was Khâlid bin Al-Walîd - "then the Messenger of Allâh ﷺ said: 'Among the progeny of this man will be people who will recite the Qur'ân, but it will not go any further than their throats. They will kill the people of Islam and leave the idol-worshippers alone. They will pass through Islam as an arrow passes through the prey. If I live to see them, then I will certainly kill them like 'Âd.'"

نَاتِىءُ الْجَبِينِ، مَحْلُوقُ الرَّأْسِ، فَقَالَ: اتَّقِ اللهَ يَا مُحَمَّدُ! قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «فَمَنْ يُطِعِ اللهَ إِنْ عَصَيْتُهُ! أَيَأْمَنُنِي عَلَىٰ أَهْلِ الْأَرْضِ وَلَا تَأْمَنُونِي؟» قَالَ: ثُمَّ أَدْبَرَ الرَّجُلُ، فَاسْتَأْذَنَ رَجُلٌ مِنَ الْقَوْمِ فِي قَتْلِهِ، - يُرَوْنَ أَنَّهُ خَالِدُ بْنُ الْوَلِيدِ- فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ ضِئْضِىءِ هٰذَا قَوْمًا يَقْرَءُوْنَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَقْتُلُونَ أَهْلَ الْإِسْلَامِ، وَيَدَعُونَ أَهْلَ الْأَوْثَانِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ عَادٍ».

[2452] 144 - (...) Abû Sa'eed Al-Khudri said: "'Alî bin Abî Ṭâlib sent to the Messenger of Allâh ﷺ some gold from Yemen in a tanned leather bag, that had not been purified of the earth clinging to it. He distributed it among four men: 'Uyaynah bin Badr, Al-Aqra' bin Ḥâbis, Zaid Al-Khail and the fourth, who was either 'Alqamah bin 'Ulâthah or 'Âmir bin Aṭ-Ṭufail. One of his Companions said: 'We had more right to it than these men.' News of that reached the Prophet ﷺ and he said: 'Do you not trust me, when I am the trustee of the One Who is above the heaven

[٢٤٥٢] ١٤٤-(...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ عُمَارَةَ ابْنِ الْقَعْقَاعِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي نُعْمٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَىٰ رَسُولِ اللهِ ﷺ مِنَ الْيَمَنِ، بِذَهَبَةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ تُحَصَّلْ مِنْ تُرَابِهَا، قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عُيَيْنَةَ بْنِ بَدْرٍ، وَالْأَقْرَعِ بْنِ حَابِسٍ، وَزَيْدِ الْخَيْلِ، وَالرَّابِعُ إِمَّا عَلْقَمَةُ بْنُ عُلَاثَةَ وإِمَّا عَامِرُ بْنُ الطُّفَيْلِ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا

and the news of heaven comes to me morning and evening?' A man with sunken eyes, prominent cheeks, a high forehead, a thick beard and shaven head stood up, folding his *Izâr* up, and said: 'O Messenger of Allâh, fear Allâh!' He said: 'Woe to you! Am I not the one who should fear Allâh the most among the people of earth?' Then the man turned and left, and Khâlid bin Al-Walîd said: 'O Messenger of Allâh, should I not strike his neck (kill him)?' He said: 'No, perhaps he prays.' Khâlid said: 'How many of those who pray say with their tongues what is not in their hearts?' The Messenger of Allâh ﷺ said: 'I have not been commanded to check people's hearts or split open their bellies.' Then he looked at him as he was going back and said: 'From among the progeny of this man will emerge people who recite the Book of Allâh fluently, but it will not go any further than their throats. They will pass out of the religion as an arrow passes out of the prey.''' He (one of the narrators) said: "I think he said: 'If I live to see them, then I will certainly kill them like the killing of Thamûd.'"

[2453] 145 (...) It was narrated from 'Umârah bin Al-Qa'qâ' with this chain (a similar *Hadîth* as no. 2452), and he said... and

نَحْنُ أَحَقَّ بِهٰذَا مِنْ هٰؤُلَاءِ، قَالَ: فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «أَلَا تَأْمَنُونِي؟ وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً» قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُّ اللِّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُشَمَّرُ الْإِزَارِ فَقَالَ: يَا رَسُولَ اللهِ! اتَّقِ اللهَ، فَقَالَ: «وَيْلَكَ! أَوَ لَسْتُ أَحَقَّ أَهْلِ الْأَرْضِ أَنْ يَتَّقِيَ اللهَ» قَالَ: ثُمَّ وَلَّى الرَّجُلُ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللهِ! أَلَا أَضْرِبُ عُنُقَهُ؟ فَقَالَ: «لَا، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي». قَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَمْ أُومَرْ أَنْ أُنَقِّبَ عَنْ قُلُوبِ النَّاسِ، وَلَا أَشُقَّ بُطُونَهُمْ» قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ، فَقَالَ: «إِنَّهُ يَخْرُجُ مِنْ ضِئْضِيءِ هٰذَا قَوْمٌ يَتْلُونَ كِتَابَ اللهِ رَطْبًا، لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ». قَالَ أَظُنُّهُ قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

[٢٤٥٣] ١٤٥-(...) وَحَدَّثَنَاهُ عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ

عُمَارَةَ بْنِ الْقَعْقَاعِ. بِهَٰذَا الْإِسْنَادِ وَقَالَ: وَعَلْقَمَةُ بْنُ عُلَاثَةَ، وَلَمْ يَذْكُرْ عَامِرَ بْنَ الطُّفَيْلِ، وَقَالَ: نَاتِيءُ الْجَبْهَةِ، وَلَمْ يَقُلْ: نَاشِزُ، وَزَادَ: فَقَامَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ] فَقَالَ: يَا رَسُولَ اللهِ! أَلَا أَضْرِبُ عُنُقَهُ؟ قَالَ «لَا»، ثُمَّ أَدْبَرَ فَقَامَ إِلَيْهِ خَالِدٌ سَيْفُ اللهِ فَقَالَ: يَا رَسُولَ اللهِ! أَلَا أَضْرِبُ عُنُقَهُ؟ قَالَ «لَا»، «إِنَّهُ سَيَخْرُجُ مِنْ ضِئْضِيءِ هَٰذَا قَوْمٌ يَتْلُونَ كِتَابَ اللهِ لَيِّنًا رَطْبًا»، وَقَالَ: قَالَ عُمَارَةُ: حَسِبْتُهُ قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

'Alqamah bin 'Ulâthah, and he did not mention 'Âmir bin Aṭ-Ṭufail. And he said: "Prominent forehead," he did not say: "High." And he added: "'Umar bin Al-Khaṭṭâb [may Allâh be pleased with him] stood up and said: 'O Messenger of Allâh, shall I not strike his neck?' He said: 'No.' Then he turned away and Khâlid, the Sword of Allâh, stood up and said: 'O Messenger of Allâh, shall I not strike his neck?' He said: 'No. There will emerge from the progeny of this man people who recite the Book of Allâh fluently.'" And 'Umârah said: "I think he said: 'If I live to see them, then I will certainly kill them like the killing of Thamûd.'"

[٢٤٥٤] ١٤٦-(...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بِهَٰذَا الْإِسْنَادِ وَقَالَ: بَيْنَ أَرْبَعَةِ نَفَرٍ: زَيْدُ الْخَيْلِ، وَالْأَقْرَعُ بْنُ حَابِسٍ، وَعُيَيْنَةُ بْنُ حِصْنٍ، وَعَلْقَمَةُ بْنُ عُلَاثَةَ أَوْ عَامِرُ بْنُ الطُّفَيْلِ، وَقَالَ: نَاشِزُ الْجَبْهَةِ، كَرِوَايَةِ عَبْدِ الْوَاحِدِ، وَقَالَ: إِنَّهُ سَيَخْرُجُ مِنْ ضِئْضِيءِ هَٰذَا قَوْمٌ وَلَمْ يَذْكُرْ: «لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

[2454] 146 - (...) It was narrated from 'Umârah bin Al-Qa'qâ' with this chain (a similar *Ḥadîth* as no. 2452) and he said: "... between four men: Zaid Al-Khail, Al-Aqra' bin Ḥâbis, 'Uyaynah bin Ḥiṣn and 'Alqamah bin 'Ulâthah or 'Âmir bin Aṭ-Ṭufail." And he said: "A high forehead," like the report of 'Abdul-Wâḥid. And he said: "There will emerge from the progeny of this man people who..." but he did not say: "If I live to see them then I will certainly kill them like the killing of Thamûd."

[٢٤٥٥] ١٤٧-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ

[2455] 147 - (...) It was narrated from Abû Salamah and 'Aṭâ' bin Yasâr that they came to Abû

Sa'eed Al-Khudrî and asked him about *Al-Ḥarûriyyah* "Did you hear the Messenger of Allâh ﷺ mention them?" He said: "I do not know who *Al-Ḥarûriyyah* are, but I heard the Messenger of Allâh ﷺ say: 'There will emerge among this *Ummah*' - and he did not say: 'from them' - 'people in comparison to whose prayer you will regard your prayer as insignificant. They will recite the Qur'ân but it will not go any further than their throats. They will pass out of Islam like an arrow passes out of the prey, then the archer looks at his arrow, at its tip and at its end, and at its notch, wondering whether there are any traces of blood on it.'"

قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ وَعَطَاءِ بْنِ يَسَارٍ أَنَّهُمَا أَتَيَا أَبَا سَعِيدٍ الْخُدْرِيَّ فَسَأَلَاهُ عَنِ الْحَرُورِيَّةِ؟ هَلْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُهَا؟ قَالَ: لَا أَدْرِي مَنِ الْحَرُورِيَّةُ، وَلٰكِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَخْرُجُ فِي هٰذِهِ الْأُمَّةِ - وَلَمْ يَقُلْ: مِنْهَا - قَوْمٌ تَحْقِرُونَ صَلَاتَكُمْ مَعَ صَلَاتِهِمْ، فَيَقْرَأُونَ الْقُرْآنَ، لَا يُجَاوِزُ حُلُوقَهُمْ - أَوْ حَنَاجِرَهُمْ - يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، فَيَنْظُرُ الرَّامِي إِلَىٰ سَهْمِهِ، إِلَىٰ نَصْلِهِ، إِلَىٰ رِصَافِهِ فَيَتَمَارَىٰ فِي الْفُوقَةِ، هَلْ عَلِقَ بِهَا مِنَ الدَّمِ شَيْءٌ».

[2456] 148 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "While we were with the Messenger of Allâh ﷺ and he was distributing some wealth, Dhul-Khuwaysirah, a man from Banû Tamîm, came and said: 'O Messenger of Allâh, be fair!' The Messenger of Allâh ﷺ said: 'Woe to you! Who will be fair if I am not fair? I will be doomed and lost if I am not fair.' 'Umar bin Al-Khaṭṭâb [may Allâh be pleased with him] said: 'O Messenger of Allâh, give me permission to strike his neck.' The Messenger of Allâh ﷺ said:

[٢٤٥٦] ١٤٨-(...) **حَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ الْفِهْرِيُّ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَالضَّحَّاكُ الْهَمْدَانِيُّ: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ

'Let him be, for he has companions, in comparison to whose prayer one of you would regard his prayer as insignificant, and he would regard his fasting as insignificant in comparison to their fasting. They recite the Qur'ân but it does not go any further than their collarbones. They will pass out of Islam as an arrow passes out of the prey, and he (the archer) looks at the tip of it and there is nothing on it, then he looks at the sinews (which tie the arrowhead to the shaft) and there is nothing on them, then he looks at its base and there is nothing on it, then he looks at its feathers and there is nothing on them, because it has gone too fast to be smeared with excrement or blood. Their sign will be a black man, one of whose upper arms will be like a woman's breast, or like a piece of quivering flesh. They will emerge when there is division among the people.'"

Abû Sa'eed said: "I bear witness that I heard this from the Messenger of Allâh ﷺ, and I bear witness that 'Alî bin Abî Ṭâlib ﷺ fought them when I was with him. He ordered that this man be sought, and he was found and brought, and I looked at him and saw that he was just as the Messenger of Allâh ﷺ had described him."

اللهِ ﷺ وَهُوَ يَقْسِمُ قَسْمًا، أَتَاهُ ذُو الْخُوَيْصِرَةِ، وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: يَا رَسُولَ اللهِ! اعْدِلْ، قَالَ رَسُولُ اللهِ ﷺ: «وَيْلَكَ! وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ قَدْ خِبْتَ وَخَسِرْتَ إِنْ لَمْ أَعْدِلْ». فَقَالَ عُمَرُ بْنُ الْخَطَّابِ [رَضِي اللهِ عَنْهُ]: يَا رَسُولَ اللهِ! إِئْذَنْ لِي فِيهِ أَضْرِبْ عُنُقَهُ، قَالَ رَسُولُ اللهِ ﷺ: «دَعْهُ، فَإِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، وَيَقْرَءُونَ الْقُرْآنَ، لَا يَجُوزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ إِلَىٰ نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَىٰ رِصَافِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَىٰ نَضِيِّهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ - وَهُوَ الْقِدْحُ - ثُمَّ يُنْظَرُ إِلَىٰ قُذَذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، سَبَقَ الْفَرْثَ وَالدَّمَ، آيَتُهُمْ رَجُلٌ أَسْوَدُ، إِحْدَىٰ عَضُدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ، يَخْرُجُونَ عَلَىٰ حِينِ فُرْقَةٍ مِنَ النَّاسِ»، قَالَ أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّي سَمِعْتُ هٰذَا مِنْ رَسُولِ اللهِ ﷺ، وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ [رَضِيَ اللهُ عَنْهُ] قَاتَلَهُمْ وَأَنَا مَعَهُ، فَأَمَرَ بِذَلِكَ الرَّجُلِ

فَالْتُمِسَ، فَوُجِدَ، فَأُتِيَ بِهِ، حَتَّىٰ نَظَرْتُ إِلَيْهِ، عَلَىٰ نَعْتِ رَسُولِ اللهِ ﷺ الَّذِي نَعَتَ.

[٢٤٥٧] **١٤٩**-(١٠٦٥) **وحَدَّثني** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ ذَكَرَ قَوْمًا يَكُونُونَ فِي أُمَّتِهِ، يَخْرُجُونَ فِي فُرْقَةٍ مِنَ النَّاسِ، سِيمَاهُمُ التَّحَالُقُ، قَالَ: «هُمْ شَرُّ الْخَلْقِ- أَوْ مِنْ أَشَرِّ الْخَلْقِ - يَقْتُلُهُمْ أَدْنَى الطَّائِفَتَيْنِ إِلَىٰ الْحَقِّ»، قَالَ: فَضَرَبَ النَّبِيُّ ﷺ لَهُمْ مَثَلًا، أَوْ قَالَ قَوْلًا: «الرَّجُلُ يَرْمِي الرَّمِيَّةَ - أَوْ قَالَ الغَرَضَ - فَيَنْظُرُ فِي النَّصْلِ فَلَا يَرَىٰ بَصِيرَةً، وَيَنْظُرُ فِي النَّضِيِّ فَلَا يَرَىٰ بَصِيرَةً، وَيَنْظُرُ فِي الفُوقِ فَلَا يَرَىٰ بَصِيرَةً»، قَالَ: قَالَ أَبُو سَعِيدٍ: وَأَنْتُمْ قَتَلْتُمُوهُمْ يَا أَهْلَ الْعِرَاقِ!.

[2457] 149 - (1065) It was narrated from Abû Sa'eed that the Prophet ﷺ mentioned some people who would be among his *Ummah*; they would emerge when there was division among the people, and their distinguishing feature would be shaving.[1] He said: "They are the most evil of people -" or said "they are among the most evil of people" - "and the group that is closer to the truth will kill them." The Prophet ﷺ gave a likeness of them, or he said: "A man shoots at the prey" - or "the target" - "then he looks at the arrow and does not see any sign (of blood); he looks at the lowest end of the arrow and does not see any sign (of blood); he looks at the notch and does not see any sign (of blood)." Abû Sa'eed said: "And you have killed them, O people of Al-'Irâq."

[٢٤٥٨] **١٥٠**-(. . .) **حَدَّثَنَا** شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا الْقَاسِمُ وَهُوَ ابْنُ الْفَضْلِ الْحُدَّانِيُّ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَمْرُقُ مَارِقَةٌ عِنْدَ فُرْقَةٍ مِنَ الْمُسْلِمِينَ، يَقْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ».

[2458] 150 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'A group will secede from my *Ummah* at a time of division among the Muslims, and they will be killed by the group that is closer to the truth.'"

[1] Meaning, shaving their heads, see no. 2472.

[2459] 151 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'There will be among my *Ummah* two groups, from among whom (a third) group will secede, and they will be killed by those who are closer to the truth.'"

[٢٤٥٩] ١٥١-(...) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ قُتَيْبَةُ: حَدَّثَنَا - أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَكُونُ فِي أُمَّتِي فِرْقَتَانِ فَيَخْرُجُ مِنْ بَيْنِهِمَا مَارِقَةٌ، يَلِي قَتْلَهُمْ أَوْلَاهُمْ بِالْحَقِّ».

[2460] 152 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "A group will secede at a time of division among the people, and they will be killed by the group that is closer to the truth."

[٢٤٦٠] ١٥٢-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ [الْخُدْرِيِّ] أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَمْرُقُ مَارِقَةٌ فِي فُرْقَةٍ مِنَ النَّاسِ، فَيَلِي قَتْلَهُمْ أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ».

[2461] 153 - (...) It was narrated from Abû Sa'eed Al-Khudrî in a *Hadîth* from the Prophet ﷺ in which he mentioned people who would emerge at a time of division, and they would be killed by the group that is closer to the truth.

[٢٤٦١] ١٥٣-(...) حَدَّثَنَا عُبَيْدُ اللهِ الْقَوَارِيرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ الزُّبَيْرِ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ الضَّحَّاكِ الْمِشْرَقِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ فِي حَدِيثٍ ذَكَرَ فِيهِ قَوْمًا يَخْرُجُونَ عَلَىٰ فُرْقَةٍ مُخْتَلِفَةٍ، يَقْتُلُهُمْ أَقْرَبُ الطَّائِفَتَيْنِ مِنَ الْحَقِّ.

Chapter 48. Exhortation To Kill The *Khawârij*

(المعجم ٤٨) - (بَابُ التحريض على قتل الخوارج) (التحفة ٤٩)

[2462] 154 - (1066) 'Alî said:

[٢٤٦٢] ١٥٤-(١٠٦٦) حَدَّثَنَا

"When I narrate to you from the Messenger of Allâh ﷺ, it would be dearer to me to be thrown down from the sky than to attribute to him something that he did not say. But if I speak between you and I, then war is deceit. I heard the Messenger of Allâh ﷺ say: 'There will emerge at the end of time people who are young in age and foolishly immature, but their speech will be like the best of people. They will recite the Qur'ân but it will not go any further than their throats, and they will pass out of the religion as an arrow passes out of the prey. If you encounter them, then kill them, for killing them brings to the one who kills them reward with Allâh on the Day of Resurrection."

مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَعَبْدُ اللهِ بْنُ سَعِيدٍ الْأَشَجُّ، جَمِيعًا عَنْ وَكِيعٍ - قَالَ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ -: حَدَّثَنَا الْأَعْمَشُ عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ ﷺ، فَلَأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ عَلَيْهِ مَا لَمْ يَقُلْ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خُدْعَةٌ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «سَيَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الْأَسْنَانِ، سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَقْرَؤُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ، عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ».

[2463] **(...)** A similar report (as no. 2462) was narrated from Al-A'mash with this chain.

[٢٤٦٣] (...) **حَدَّثَنَا** إِسْحَقُ [بْنُ إِبْرَاهِيمَ]: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[2464] **(...)** It was narrated from Al-A'mash with this chain (a Ḥadîth similar to no. 2462), but

[٢٤٦٤] (...) **وَحَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ

their *Ḥadîth* does not say: "They will pass out of the faith like an arrow passes out of the prey."

ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِهِمَا: «يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[2465] 155 - (...) It was narrated from 'Abîdah that 'Alî mentioned the *Khawârij* and said: "Among them is a man with a defective arm," or "a small arm. If you would exercise restraint, I would tell you what Allâh promised on the tongue of Muḥammad ﷺ to those who kill them." I said: "Did you hear that from Muḥammad ﷺ?" He said: "Yes, by the Lord of the *Ka'bah*; yes, by the Lord of the *Ka'bah*; yes, by the Lord of the *Ka'bah*."

[٢٤٦٥] ١٥٥-(...) وحَدَّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا ابْنُ عُلَيَّةَ وَحَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُمَا - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ - قَالَ: - ذَكَرَ الْخَوَارِجَ فَقَالَ: فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ، أَوْ مُودَنُ الْيَدِ، أَوْ مَثْدُونُ الْيَدِ، لَوْلَا أَنْ تَبْطَرُوا لَحَدَّثْتُكُمْ بِمَا وَعَدَ اللهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَىٰ لِسَانِ مُحَمَّدٍ ﷺ، قَالَ قُلْتُ: آنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ ﷺ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ!

[2466] (...) It was narrated that 'Abîdah said: "I only tell you what I heard from him." Then he narrated from 'Alî a *Ḥadîth* similar to that of Ayyûb (no. 2464).

[٢٤٦٦] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ قَالَ: لَا أُحَدِّثُكُمْ إِلَّا مَا سَمِعْتُ مِنْهُ، فَذَكَرَ عَنْ عَلِيٍّ نَحْوَ حَدِيثِ أَيُّوبَ مَرْفُوعًا.

[2467] 156 - (...) Zaid bin Wahb Al-Juhanî narrated that he was in the army that was with 'Alî [may Allâh be pleased with him] which went to deal with the *Khawârij*. 'Alî said: "O people, I heard the Messenger of Allâh ﷺ say: 'There will emerge some people from my *Ummah* who will recite the Qur'ân, and your recitation would seem insignificant in comparison to theirs, and your prayer would seem insignificant in comparison to theirs, and your fasting would seem insignificant in comparison to theirs. They will recite the Qur'ân, thinking that it is in their favor, when in fact it is against them, and their prayer will not go any further than their collarbones. They will pass out of Islam as an arrow passes out of the prey.' If the army which encounters them knew what has been decreed for them on the tongue of their Prophet ﷺ, they would rely upon that action. The sign of that is that among them there is a man who has an upper arm but no forearm, and the end of his upper arm is like a nipple with white hairs. You will go to Mu'âwiyah and the people of Ash-Shâm and you will leave these people to look after your families and wealth. By Allâh, I believe that these are the people in question, for they have shed

[٢٤٦٧] ١٥٦-(...) حَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ قَالَ: حَدَّثَنِي زَيْدُ ابْنُ وَهْبٍ الْجُهَنِيُّ، أَنَّهُ كانَ فِي الْجَيْشِ الَّذِي كَانُوا مَعَ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ]، الَّذِينَ سَارُوا إِلَىٰ الْخَوَارِجِ، فَقَالَ عَلِيٌّ: أَيُّهَا النَّاسُ! إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَقْرَءُونَ الْقُرْآنَ، لَيسَ قِرَاءَتُكُمْ إِلَىٰ قِرَاءَتِهِمْ بِشَيْءٍ، وَلَا صَلَاتُكُمْ إِلَىٰ صَلَاتِهِمْ بِشَيْءٍ، وَلَا صِيَامُكُمْ إِلَىٰ صِيَامِهِمْ بِشَيْءٍ، يَقْرَءُونَ الْقُرْآنَ، يَحْسِبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ، لَا تُجَاوِزُ صَلَاتُهُمْ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ»، لَوْ يَعْلَمُ الْجَيْشُ الَّذِينَ يُصِيبُونَهُمْ، مَا قُضِيَ لَهُمْ عَلَىٰ لِسَانِ نَبِيِّهِمْ ﷺ لَاتَّكَلُوا عَنِ الْعَمَلِ، وَآيَةُ ذَلِكَ أَنَّ فِيهِمْ رَجُلًا - لَعَلَّهُ قَالَ: - لَهُ عَضُدٌ، لَيْسَ لَهُ ذِرَاعٌ، عَلَىٰ رَأْسِ عَضُدِهِ مِثْلُ حَلَمَةِ الثَّدْيِ، عَلَيْهِ شَعَرَاتٌ بِيضٌ، فَتَذْهَبُونَ إِلَىٰ مُعَاوِيَةَ وَأَهْلِ الشَّامِ، وَتَتْرُكُونَ هَٰؤُلَاءِ يَخْلُفُونَكُمْ فِي ذَرَارِيِّكُمْ وَأَمْوَالِكُمْ، وَاللهِ! إِنِّي لَأَرْجُو أَنْ يَكُونُوا

forbidden blood and raided the flocks of the people. So march forth, in the Name of Allâh."

Salamah bin Kuhail said: "Zaid bin Wahb described to me the stops (made by the army) until he said: 'Then we crossed a bridge, and when we met (the *Khawârij*), who were being led that day by 'Abdullâh bin Wahb Ar-Râsibî, he ('Abdullâh) said to (his men): "Throw your spears and draw your swords from their sheaths, for I am afraid that they may urge you to negotiate as they did on the day of (the battle of) Ḥarûrâ'." So they went back and threw their spears and unsheathed their swords, and (the companions of 'Alî) fought back with their spears, and they (the *Khawârij*) were killed and piled up one on top of another, but only two of the people (companions of 'Alî) were killed that day. 'Alî [may Allâh be pleased with him] said: "See if the deformed one is among them." So they looked but they did not find him, 'Alî [may Allâh be pleased with him] stood up himself and (looked) until he came to some people who had been killed and piled up one on top of another, and he said: "Search them till the last man." They found him next to the earth (at the bottom of the heap) and 'Alî said the *Takbîr*, then he said: "Allâh spoke the truth and His

هَؤُلَاءِ الْقَوْمَ، فَإِنَّهُمْ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ، وَأَغَارُوا فِي سَرْحِ النَّاسِ، فَسِيرُوا عَلَىٰ اسْمِ اللهِ.

قَالَ سَلَمَةُ بْنُ كُهَيْلٍ: فَنَزَّلَنِي زَيْدُ بْنُ وَهْبٍ مَنْزِلًا، حَتَّىٰ قَالَ: مَرَرْنَا عَلَىٰ قَنْطَرَةٍ، فَلَمَّا الْتَقَيْنَا، وَعَلَى الْخَوَارِجِ يَوْمَئِذٍ عَبْدُ اللهِ بْنُ وَهْبٍ الرَّاسِبِيُّ، فَقَالَ لَهُمْ: أَلْقُوا الرِّمَاحَ، وَسُلُّوا سُيُوفَكُمْ مِنْ جُفُونِهَا، فَإِنِّي أَخَافُ أَنْ يُنَاشِدُوكُمْ كَمَا نَاشَدُوكُمْ يَوْمَ حَرُوراءَ، فَرَجَعُوا فَوَحَّشُوا بِرِمَاحِهِمْ وَسَلُّوا السُّيُوفَ، وَشَجَرَهُمُ النَّاسُ بِرِمَاحِهِمْ، قَالَ: وَقُتِلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ، وَمَا أُصِيبَ مِنَ النَّاسِ يَوْمَئِذٍ إِلَّا رَجُلَانِ، فَقَالَ عَلِيٌّ [رَضِيَ اللهُ عَنْهُ]: الْتَمِسُوا فِيهِمُ الْمُخْدَجَ، فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ، فَقَامَ عَلِيٌّ [رَضِيَ اللهُ عَنْهُ] بِنَفْسِهِ حَتَّىٰ أَتَىٰ نَاسًا قَدْ قُتِلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ، قَالَ: أَخِّرُوهُمْ، فَوَجَدُوهُ مِمَّا يَلِي الْأَرْضَ، فَكَبَّرَ، ثُمَّ قَالَ: صَدَقَ اللهُ، وَبَلَّغَ رَسُولُهُ، قَالَ: فَقَامَ إِلَيْهِ عَبِيدَةُ السَّلْمَانِيُّ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَللَّهَ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ لَسَمِعْتَ هَٰذَا الْحَدِيثَ مِنْ رَسُولِ اللهِ ﷺ؟ فَقَالَ: إِي، وَاللهِ الَّذِي

Messenger conveyed it." Then 'Abîdah As-Salmânî went to him and said: "O Commander of the Believers, by Allâh, besides Whom there is none worthy of worship, did you hear this *Ḥadîth* from the Messenger of Allâh ﷺ?" Then he repeated his question three times, and 'Alî affirmed it each time.'"

لَا إِلَٰهَ إِلَّا هُوَ! حَتَّىٰ اسْتَحْلَفَهُ ثَلَاثًا، وَهُوَ يَحْلِفُ لَهُ.

[2468] 157 - (...) It was narrated from 'Ubaidullâh bin Abî Râfi', the freed slave of the Messenger of Allâh ﷺ, that when the *Ḥarûriyyah* rebelled, he was with 'Alî bin Abî Ṭâlib [may Allâh be pleased with him]. They said: "There is no command but that of Allâh." 'Alî said: "These are true words being used for false purposes. The Messenger of Allâh ﷺ described some people, and I recognize their characteristics in these people. 'They will speak the truth on their tongues but it will not go any further than this' - and he pointed to his throat - 'and they are the most hated of Allâh's creation to Him. Among them will be a black man, one of whose arms is like the teat of a sheep' or 'a nipple.'" When 'Alî bin Abî Ṭâlib [may Allâh be pleased with him] killed them, he said: "Look (for that man)." They looked but did not find anything. He told them: "Go back, for by Allâh, I did not lie nor was I lied to" - (he said this) two or three times.

[٢٤٦٨] ١٥٧-(...) حَدَّثَنِي أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو ابْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ مَوْلَىٰ رَسُولِ اللهِ ﷺ: أَنَّ الْحَرُورِيَّةَ لَمَّا خَرَجَتْ، وَهُوَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ [رَضِيَ اللهُ عَنْهُ]، قَالُوا: لَا حُكْمَ إِلَّا لِلَّهِ، قَالَ عَلِيٌّ: كَلِمَةُ حَقٍّ أُرِيدَ بِهَا بَاطِلٌ، إِنَّ رَسُولَ اللهِ ﷺ وَصَفَ نَاسًا، إِنِّي لَأَعْرِفُ صِفَتَهُمْ فِي هٰؤُلَاءِ، «يَقُولُونَ الْحَقَّ بِأَلْسِنَتِهِمْ لَا يَجُوزُ هٰذَا، مِنْهُمْ - وَأَشَارَ إِلَىٰ حَلْقِهِ - مِنْ أَبْغَضِ خَلْقِ اللهِ إِلَيْهِ، مِنْهُمْ أَسْوَدُ إِحْدَىٰ يَدَيْهِ طُبْيُ شَاةٍ أَوْ حَلَمَةُ ثَدْيٍ»، فَلَمَّا قَتَلَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: انْظُرُوا، فَنَظَرُوا فَلَمْ يَجِدُوا شَيْئًا، فَقَالَ: ارْجِعُوا، فَوَاللهِ! مَا كَذَبْتُ وَلَا كُذِبْتُ، مَرَّتَيْنِ أَوْ

Then they found him in a ruin, and they brought him and placed him before him.

'Ubaidullâh said: "I was present when that happened and 'Alî said that to them."

Yûnus added in his report: Bukair said: 'And a man narrated to me from Ibn Ḥunain that he said: 'I saw that black man.'"

ثَلَاثًا، ثُمَّ وَجَدُوهُ فِي خَرِبَةٍ، فَأَتَوْا بِهِ حَتَّىٰ وَضَعُوهُ بَيْنَ يَدَيْهِ.

قَالَ عُبَيْدُ اللهِ: وَأَنَا حَاضِرُ ذَٰلِكَ مِنْ أَمْرِهِمْ، وَقَوْلِ عَلِيٍّ فِيهِمْ.

زَادَ يُونُسُ فِي رِوَايَتِهِ: قَالَ بُكَيْرٌ: وَحَدَّثَنِي رَجُلٌ عَنِ ابْنِ حُنَيْنٍ أَنَّهُ قَالَ: رَأَيْتُ ذَٰلِكَ الْأَسْوَدَ.

Chapter 49. The *Khawârij* Are The Most Evil Of People And Of All Creation

(المعجم ٤٩) - (بَابُ الخوارج شر الخلق والخليقة) (التحفة ٥٠)

[2469] 158 - (1067) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'After me among my *Ummah* there will be people who recite the Qur'ân, but it does not go any further than their throats. They will pass out of the religion as an arrow passes out of the prey, then they will not return to it. They are the most evil of mankind and of all creation.'"

Ibn Aṣ-Ṣâmit said: "I met Râfi' bin 'Amr Al-Ghifârî, the brother of Al-Ḥakam Al-Ghifârî, and I said: 'What is this *Ḥadîth* that I have heard from Abû Dharr, (saying) such and such?' And I quoted this *Ḥadîth* to him. He said: 'I heard it from the Messenger of Allâh ﷺ too.'"

[٢٤٦٩] ١٥٨-(١٠٦٧) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ بَعْدِي مِنْ أُمَّتِي - أَوْ سَيَكُونُ بَعْدِي مِنْ أُمَّتِي - قَوْمٌ يَقْرَءُونَ الْقُرْآنَ، لَا يُجَاوِزُ حَلَاقِيمَهُمْ، يَخْرُجُونَ مِنَ الدِّينِ كَمَا يَخْرُجُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لَا يَعُودُونَ فِيهِ، هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ».

فَقَالَ ابْنُ الصَّامِتِ: فَلَقِيتُ رَافِعَ بْنَ عَمْرٍو الْغِفَارِيَّ أَخَا الْحَكَمِ الْغِفَارِيِّ، قُلْتُ: مَا حَدِيثٌ سَمِعْتُهُ مِنْ أَبِي ذَرٍّ: كَذَا وَكَذَا؟ فَذَكَرْتُ لَهُ هَٰذَا الْحَدِيثَ، فَقَالَ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

[2470] 159 - (1068) It was narrated that Yusair bin 'Amr said: "I asked Sahl bin Hunaif: 'Did you hear the Prophet ﷺ mention the *Khawârij*?' He said: 'I heard him' - and he gestured towards the east - (say:) 'People who recite the Qur'ân on their lips, but it will not go past their collarbones. They will pass out of the religion as an arrow passes out of the prey.'"

[٢٤٧٠] ١٥٩-(١٠٦٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ يُسَيْرِ بْنِ عَمْرٍو قَالَ: سَأَلْتُ سَهْلَ بْنَ حُنَيْفٍ: [هَلْ] سَمِعْتَ النَّبِيَّ ﷺ يَذْكُرُ الْخَوَارِجَ، فَقَالَ: سَمِعْتُهُ - وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ - «قَوْمٌ يَقْرَءُونَ الْقُرْآنَ بِأَلْسِنَتِهِمْ لَا يَعْدُو تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[2471] (...) Sulaimân Ash-Shaibânî narrated it with this chain (a similar *Hadîth* as no. 2470), and he said: "Many groups will emerge therefrom."

[٢٤٧١] (. . .) وحَدَّثَنَاه أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ بِهَذَا الْإِسْنَادِ، وَقَالَ: يَخْرُجُ مِنْهُ أَقْوَامٌ.

[2472] 160 - (...) It was narrated from Sahl bin Hunaif that the Prophet ﷺ said: "There will be people in the east who will go astray; they have shaven heads."

[٢٤٧٢] ١٦٠-(. . .) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَقُ، جَمِيعًا عَنْ يَزِيدَ، - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ - عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ أُسَيْرِ بْنِ عَمْرٍو، عَنْ سَهْلِ بْنِ حُنَيْفٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَتِيهُ قَوْمٌ قِبَلَ الْمَشْرِقِ مُحَلَّقَةٌ رُءُوسُهُمْ».

Chapter 50. *Zakât* Is Forbidden For The Messenger Of Allâh ﷺ And His Family, And They Are Banû Hâshim And Banû Al-Muttalib, And No One Else

(المعجم ٥٠) - (بَابُ تحريم الزكاة على رسول الله صلّى اللهُ عليه وسلّم وعلى آله، وهم بنو هاشم وبنو المطلب دون غيرهم) (التحفة ٥١)

[2473] 161 - (1069) Abû

[٢٤٧٣] ١٦١-(١٠٦٩) حَدَّثَنَا عُبَيْدُ

Hurairah said: "Al-Ḥasan bin 'Alî took a date from the dates that had been given in charity and put it in his mouth. The Messenger of Allâh ﷺ said: 'No, no, put it down! Don't you know that we do not consume charity?'"

اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلَهَا فِي فِيهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «كَخْ كَخْ ارْمِ بِهَا، أَمَا عَلِمْتَ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ؟».

[2474] (...) It was narrated from Shu'bah with this chain (a similar *Ḥadîth* as no. 2473), and he said: "The charity is not permissible for us."

[٢٤٧٤] (...) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ وَكِيعٍ، عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ وَقَالَ: «أَنَّا لَا تَحِلُّ لَنَا الصَّدَقَةُ؟».

[2475] (...) It was narrated from Shu'bah with this chain (a similar *Ḥadîth* as no. 2473), as Ibn Mu'âdh said: "We do not consume chairy."

[٢٤٧٥] (...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ فِي هَٰذَا الْإِسْنَادِ، كَمَا قَالَ ابْنُ مُعَاذٍ: «أَنَّا لَا نَأْكُلُ الصَّدَقَةَ».

[2476] 162 - (1070) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I go to my family and I find a date lying on my bed, and I pick it up to eat it, then I fear that it may be charity, so I put it down."

[٢٤٧٦] **١٦٢-(١٠٧٠)** **حَدَّثَنِي** هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو أَنَّ أَبَا يُونُسَ مَوْلَىٰ أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِنِّي لَأَنْقَلِبُ إِلَىٰ أَهْلِي، فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَىٰ فِرَاشِي، ثُمَّ أَرْفَعُهَا لِآكُلَهَا، ثُمَّ أَخْشَىٰ أَنْ تَكُونَ صَدَقَةً، فَأُلْقِيهَا».

[2477] 163 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated from Muhammad the Messenger of Allâh ﷺ" - and he quoted a number of *Ahadîth*, including the following: "And he said: The Messenger of Allâh ﷺ said: 'By Allâh, I go back to my family and I find a date lying on my bed' - or 'in my house' - 'and I pick it up to eat it, then I fear that it may be charity [or from the charity], so I put it down.'"

[٢٤٧٧] **١٦٣**-(. . .) **حَدَّثَنَا** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا - وَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَاللهِ! إِنِّي لَأَنْقَلِبُ إِلَىٰ أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَىٰ فِرَاشِي - أَوْ فِي بَيْتِي - فَأَرْفَعُهَا لِآكُلَهَا، ثُمَّ أَخْشَىٰ أَنْ تَكُونَ صَدَقَةً [أَوْ مِنَ الصَّدَقَةِ] فَأُلْقِيهَا».

[2478] 164 - (1071) It was narrated from Anas bin Mâlik that the Prophet ﷺ found a date and said: "Were it not that it may be from the charity, I would eat it."

[٢٤٧٨] **١٦٤**-(١٠٧١) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ وَجَدَ تَمْرَةً، فَقَالَ: «لَوْلَا أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكَلْتُهَا».

[2479] 165 - (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ passed by a date on the road and said: "Were it not that it may be from the charity, I would eat it."

[٢٤٧٩] **١٦٥**-(. . .) **وحَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِتَمْرَةٍ بِالطَّرِيقِ فَقَالَ: «لَوْلَا أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكَلْتُهَا».

[2480] 166 - (...) It was narrated from Anas that the Prophet ﷺ found a date and said: "Were it

[٢٤٨٠] **١٦٦**-(. . .) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُعَاذُ

not that it may be charity, I would eat it."

ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ وَجَدَ تَمْرَةً فَقَالَ: «لَوْلَا أَنْ تَكُونَ صَدَقَةً لَأَكَلْتُهَا».

Chapter 51. Not Appointing The Family Of The Prophet ﷺ In Charge Of The Charity

(المعجم ٥١) - (بَابُ ترك استعمال آل النبي على الصدقة) (التحفة ٥٢)

[2481] 167 - (1072) 'Abdul-Muttalib bin Rabî'ah bin Al-Hârith narrated: "Rabî'ah bin Al-Hârith and Al-'Abbâs bin 'Abdul-Muttalib got together and said: 'By Allâh, why don't we send these two young men - meaning myself and Al-Fadl bin 'Abbâs - to the Messenger of Allâh ﷺ to speak to him, so that he will appoint them in charge of this charity, then they would do what the people do and get what the people get.' While they were discussing that, 'Alî bin Abî Tâlib came and stood in front of them. They mentioned that to him, and 'Alî bin Abî Tâlib said: 'Do not do that, for by Allâh, he will not do that.' Rabî'ah bin Al-Hârith turned to him and said: 'By Allâh, you are only saying this because you feel jealous of us. By Allâh, when you became the son-in-law of the Messenger of Allâh ﷺ we did not feel jealous of you.' 'Alî said: 'Send them.' So they went, and 'Alî lay down." He said: "When the Messenger of Allâh ﷺ had prayed *Zuhr*, we went ahead of him to the

[٢٤٨١] ١٦٧-(١٠٧٢) حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ؛ أَنَّ عَبْدَ اللهِ بْنَ عَبْدِ اللهِ بْنِ نَوْفَلِ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ حَدَّثَهُ، أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ حَدَّثَهُ قَالَ: اجْتَمَعَ رَبِيعَةُ بْنُ الْحَارِثِ وَالْعَبَّاسُ ابْنُ عَبْدِ الْمُطَّلِبِ فَقَالَا: وَاللهِ! لَوْ بَعَثْنَا هٰذَيْنِ الْغُلَامَيْنِ - قَالَا لِي وَلِلْفَضْلِ بْنِ عَبَّاسٍ - إِلَىٰ رَسُولِ اللهِ ﷺ فَكَلَّمَاهُ، فَأَمَّرَهُمَا عَلَىٰ هٰذِهِ الصَّدَقَاتِ، فَأَدَّيَا مَا يُؤَدِّي النَّاسُ، وَأَصَابَا مِمَّا يُصِيبُ النَّاسُ! قَالَ: فَبَيْنَمَا هُمَا فِي ذٰلِكَ جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ، فَوَقَفَ عَلَيْهِمَا، فَذَكَرَا لَهُ ذٰلِكَ، فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: لَا تَفْعَلَا، فَوَاللهِ! مَا هُوَ بِفَاعِلٍ، فَانْتَحَاهُ رَبِيعَةُ بْنُ الْحَارِثِ فَقَالَ: وَاللهِ! مَا تَصْنَعُ هٰذَا إِلَّا نَفَاسَةً مِنْكَ عَلَيْنَا، فَوَاللهِ! لَقَدْ نِلْتَ صِهْرَ رَسُولِ اللهِ ﷺ فَمَا نَفِسْنَاهُ عَلَيْكَ. قَالَ عَلِيٌّ: أَرْسِلُوهُمَا، فَانْطَلَقَا،

apartment and stood at the door until he came. He took hold of our ears then said: 'Tell me what you want to say.' Then he went in and we entered upon him, and on that day he was at the house of Zainab bint Jaḥsh. Each of us urged the other to speak, then one of us spoke and said: 'O Messenger of Allâh, you are the kindest of people and the best in upholding ties of kinship. We have reached the age of marriage, and we have come so that you might appoint us in charge of some of this charity, so that we may do for you what the people do, and get what they get.' He remained silent for a long time, until we wanted to speak again, but Zainab gestured to us from behind the curtain not to speak. Then he said: 'The charity is not appropriate for the family of Muḥammad, rather it is the dirt of the people. Call Maḥmiyah for me' - who was in charge of the *Khums* - 'and Nawfal bin Al-Ḥârith bin 'Abdu-Muṭṭalib.' They came, and he said to Maḥmiyah: 'Give your daughter in marriage to this young man' - meaning Al-Faḍl bin 'Abbâs, and he did so. And he said to Nawfal bin Al-Ḥârith: 'Give your daughter in marriage to this young man,' meaning myself - and he did so. And he said to Maḥmiyah: 'Give the gift (the *Mahr*) for them from the

وَاضْطَجَعَ عَلِيٌّ، قَالَ: فَلَمَّا صَلَّىٰ رَسُولُ اللهِ ﷺ الظُّهْرَ سَبَقَاهُ إِلَىٰ الْحُجْرَةِ، فَقُمْنَا عِنْدَهَا، حَتَّىٰ جَاءَ فَأَخَذَ بِآذَانِنَا، ثُمَّ قَالَ: «أَخْرِجَا مَا تُصَرِّرَانِ» ثُمَّ دَخَلَ وَدَخَلْنَا عَلَيْهِ، وَهُوَ يَوْمَئِذٍ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، قَالَ: فَتَوَاكَلْنَا الْكَلَامَ، ثُمَّ تَكَلَّمَ أَحَدُنَا فَقَالَ: يَا رَسُولَ اللهِ! أَنْتَ أَبَرُّ النَّاسِ وَأَوْصَلُ النَّاسِ، وَقَدْ بَلَغْنَا النِّكَاحَ، فَجِئْنَا لِتُؤَمِّرَنَا عَلَىٰ بَعْضِ هٰذِهِ الصَّدَقَاتِ، فَنُؤَدِّيَ إِلَيْكَ كَمَا يُؤَدِّي النَّاسُ، وَنُصِيبَ كَمَا يُصِيبُونَ قَالَ: فَسَكَتَ طَوِيلًا حَتَّىٰ أَرَدْنَا أَنْ نُكَلِّمَهُ، قَالَ: وَجَعَلَتْ زَيْنَبُ تُلْمِعُ عَلَيْنَا مِنْ وَرَاءِ الْحِجَابِ أَنْ لَا تُكَلِّمَاهُ، قَالَ: ثُمَّ قَالَ: «إِنَّ الصَّدَقَةَ لَا تَنْبَغِي لِآلِ مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ، ادْعُوَا لِي مَحْمِيَةَ - وَكَانَ عَلَىٰ الْخُمُسِ - وَنَوْفَلَ بْنَ الْحَارِثِ ابْنِ عَبْدِ الْمُطَّلِبِ»، قَالَ: فَجَاءَاهُ، فَقَالَ لِمَحْمِيَةَ: «أَنْكِحْ هٰذَا الْغُلَامَ ابْنَتَكَ» - لِلْفَضْلِ بْنِ عَبَّاسٍ - فَأَنْكَحَهُ، وَقَالَ لِنَوْفَلِ ابْنِ الْحَارِثِ: «أَنْكِحْ هٰذَا الْغُلَامَ ابْنَتَكَ» - لِي - فَأَنْكَحَنِي، وَقَالَ لِمَحْمِيَةَ: «أَصْدِقْ عَنْهُمَا مِنَ الْخُمُسِ كَذَا وَكَذَا».

قَالَ الزُّهْرِيُّ: وَلَمْ يُسَمِّهِ لِي

Khums, such-and-such an amount.'"

Az-Zuhrî (one of the narrators) said: "And he did not tell me how much it was."

[2482] 168 - (...) 'Abdul-Muttalib bin Rabî'ah bin Al-Hârith bin 'Abdul-Muttalib narrated that his father Rabî'ah bin Al-Hârith [bin 'Abdul-Muttalib] and Al-'Abbâs bin 'Abdul-Muttalib said to 'Abdul-Muttalib bin Rabî'ah and Al-Fadl bin 'Abbâs: "Go to the Messenger of Allâh ﷺ..." and he quoted a *Hadîth* like that of Mâlik (no. 2481). And he said in it: "'Alî spread his *Ridâ'* and lay down on it, and he said: 'I am Abû Hasan, the chief, and by Allâh I will not move from my place until your two sons come back to you with the reply to the request with which you sent them to the Messenger of Allâh ﷺ.'"

And he said in the *Hadîth*: "Then he said to us: 'This charity is the dirt of the people, and it is not permissible for Muhammad nor for the family of Muhammad ﷺ.'" And he said: "Then the Messenger of Allâh ﷺ said: 'Call Mahmiyah bin Jaz' for me.' He was a man from Banû Asad whom the Messenger of Allâh ﷺ had appointed in charge of the *Khums*."

[٢٤٨٢] ١٦٨-(. . .) حَدَّثَنَا هَٰرُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ الْهَاشِمِيِّ: أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَخْبَرَهُ، أَنَّ أَبَاهُ رَبِيعَةَ بْنَ الْحَارِثِ [بْنِ عَبْدِ الْمُطَّلِبِ] وَالعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ، قَالَا لِعَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ وَلِلْفَضْلِ بْنِ عَبَّاسٍ: ائْتِيَا رَسُولَ اللهِ ﷺ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ مَالِكٍ، وَقَالَ فِيهِ: فَأَلْقَىٰ عَلِيٌّ رِدَاءَهُ ثُمَّ اضْطَجَعَ عَلَيْهِ، وَقَالَ: أَنَا أَبُو حَسَنٍ الْقَرْمُ، وَاللهِ! لَا أَرِيمُ مَكَانِي حَتَّىٰ يَرْجِعَ إِلَيْكُمَا أَبْنَاكُمَا، بِحَوْرِ مَا بَعَثْتُمَا بِهِ إِلَىٰ رَسُولِ اللهِ ﷺ.

وَقَالَ فِي الْحَدِيثِ، ثُمَّ قَالَ لَنَا: «إِنَّ هٰذِهِ الصَّدَقَاتِ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ، وَإِنَّهَا لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِآلِ مُحَمَّدٍ» ﷺ، وَقَالَ أَيْضًا: ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «ادْعُوا لِي مَحْمِيَةَ بْنَ جَزْءٍ» وَهُوَ رَجُلٌ مِنْ بَنِي أَسَدٍ كَانَ رَسُولُ اللهِ ﷺ اسْتَعْمَلَهُ عَلَى الْأَخْمَاسِ.

Chapter 52. Gifts Are Permissible For The Prophet ﷺ And Banû Hâshim And Banû Al-Muttalib, Even If The Giver Acquired It By Way Of Charity. When The Recipient Takes Possession Of Charity, It Is No Longer Described As Charity, And It Is Permissible For Anyone For Whom Charity Is Otherwise Unlawful

(المعجم ٥٢) - (بَابُ إباحة الهدية للنبيّ ﷺ ولبني هاشم وبني المطلب، وإن كان المهدي ملكها بطريق الصدقة، وبيان أن الصدقة إذا قبضها المتصدّقُ عليه، زال عنها وصف الصدقة، وحلت لكل أحد ممن كانت الصدقة محرمة عليه) (التحفة ٥٣)

[2483] 169 - (1073) 'Ubaid bin As-Sabbâq said: "Juwairiyah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ entered upon her and said: 'Is there any food?' She said: 'No by Allâh, O Messenger of Allâh, we do not have any food except a bone of mutton that was given to our freed slave woman from the charity.' He said: 'Bring it, for it has reached its destination.'"

[٢٤٨٣] ١٦٩-(١٠٧٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنِ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ أَنَّ عُبَيْدَ بْنَ السَّبَّاقِ قَالَ: إِنَّ جُوَيْرِيَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ؛ أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَيْهَا فَقَالَ: «هَلْ مِنْ طَعَامٍ؟» قَالَتْ: لَا وَاللهِ! يَا رَسُولَ اللهِ! مَا عِنْدَنَا طَعَامٌ إِلَّا عَظْمٌ مِنْ شَاةٍ أُعْطِيَتْهُ مَوْلَاتِي مِنَ الصَّدَقَةِ، فَقَالَ: «قَرِّبِيهِ، فَقَدْ بَلَغَتْ مَحِلَّهَا».

[2484] (...) A similar report (as no. 2483) was narrated from Az-Zuhrî with this chain.

[٢٤٨٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[2485] 170 - (1074) Anas bin Mâlik said: "Barîrah gave the Prophet ﷺ some meat that had been given to her in charity, and

[٢٤٨٥] ١٧٠-(١٠٧٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ

he said: 'It is charity for her and a gift for us.'''

وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ: أَهْدَتْ بَرِيرَةُ إِلَى النَّبِيِّ ﷺ لَحْمًا تُصُدِّقَ بِهِ عَلَيْهَا، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ».

[2486] 171 - (1075) It was narrated from 'Âishah: "Some beef was brought to the Prophet ﷺ and it was said: 'This is what was given in charity to Barîrah.' He said: 'It is charity for her and a gift for us.'''

[٢٤٨٦] **١٧١-(١٠٧٥) حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: وَأُتِيَ النَّبِيُّ ﷺ بِلَحْمِ بَقَرٍ، فَقِيلَ: هٰذَا مَا تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

[2487] 172 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "Three rulings were issued with regard to Barîrah. The people used to give her charity, and she would give it to us as gifts. I mentioned that to the Prophet ﷺ and he said: 'It is charity for her and a gift for you, so eat it.'''

[٢٤٨٧] **١٧٢-(...) حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: كَانَتْ فِي بَرِيرَةَ ثَلَاثُ قَضِيَّاتٍ، كَانَ النَّاسُ يَتَصَدَّقُونَ عَلَيْهَا، وَتُهْدِى لَنَا، فَذَكَرْتُ

ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَلَكُمْ هَدِيَّةٌ، فَكُلُوهُ».

[2488] 173 - (...) A similar report was narrated from 'Âishah, from the Prophet ﷺ.

[٢٤٨٨] ١٧٣-(...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذَلِكَ.

[2489] (...) A similar report (as no. 2487, with a different chain) was narrated from 'Âishah from the Prophet ﷺ, except that he said: 'It is a gift to us from her.'"

[٢٤٨٩] (...) **وحَدَّثَنِي** أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ رَبِيعَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذَلِكَ، غَيْرَ أَنَّهُ قَالَ: «وَهُوَ لَنَا مِنْهَا هَدِيَّةٌ».

[2490] 174 - (...) It was narrated that Umm 'Aṭiyyah said: "The Messenger of Allâh ﷺ sent a sheep from the charity to me, and I sent some of it to 'Âishah. When the Messenger of Allâh ﷺ came to 'Âishah he said: 'Do you have anything (to eat)?' She said: 'No, except that Nusaibah sent us some of the sheep which you had sent to her.' He said: 'It has reached its destination.'"

[٢٤٩٠] ١٧٤-(١٠٧٦) **حَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ خَالِدٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: بَعَثَ إِلَيَّ رَسُولُ اللهِ ﷺ بِشَاةٍ مِنَ الصَّدَقَةِ، فَبَعَثْتُ إِلَىٰ عَائِشَةَ مِنْهَا بِشَيْءٍ، فَلَمَّا جَاءَ رَسُولُ اللهِ ﷺ إِلَىٰ عَائِشَةَ قَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» قَالَتْ: لَا، إِلَّا أَنَّ نُسَيْبَةَ بَعَثَتْ إِلَينا مِنَ الشَّاةِ

التِي بَعَثْتُمْ بِهَا إِلَيْهَا، قَالَ: «إِنَّهَا قَدْ بَلَغَتْ مَحِلَّهَا».

Chapter 53. The Prophet ﷺ Accepted Gifts But Refused Charity

(المعجم ٥٣) - (بَابُ قبول النبيّ الهدية وردّه الصدقة) (التحفة ٥٤)

[2491] 175 - (1077) It was narrated from Abû Hurairah that when food was brought to the Prophet ﷺ, he would ask about it. If it was said that it was a gift, he would eat from it, but if it was said that it was charity, he would not eat from it.

[٢٤٩١] ١٧٥-(١٠٧٧) حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَّامٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا أُتِيَ بِطَعَامٍ، سَأَلَ عَنْهُ، فَإِنْ قِيلَ: هَدِيَّةٌ، أَكَلَ مِنْهَا، وَإِنْ قِيلَ: صَدَقَةٌ لَمْ يَأْكُلْ مِنْهَا.

Chapter 54. The Supplication For The One Who Brings Charity

(المعجم ٥٤) - (بَابُ الدُّعاء لمن أَتَى بِصَدَقَة) (التحفة ٥٥)

[2492] 176 - (1087) 'Abdullâh bin Abî Awfa said: "When people brought their charity to him, the Messenger of Allâh ﷺ would say: '*Allâhumma ṣalli 'alaihim* (O Allâh, bless them).' My father Abû Awfa brought some charity to him and he said: '*Allâhumma ṣalli 'ala âli awfa* (O Allâh, bless the family of Abû Awfa).'"

[٢٤٩٢] ١٧٦-(١٠٧٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - قَالَ يَحْيَىٰ: أَخْبَرَنَا - وَكِيعٌ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي أَوْفَىٰ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ، قَالَ: «اللَّهُمَّ! صَلِّ

عَلَيْهِمْ» فَأَتَاهُ أَبِي أَبُو أَوْفَىٰ بِصَدَقَتِهِ، فَقَالَ: «اللَّهُمَّ! صَلِّ عَلَىٰ آلِ أَبِي أَوْفَىٰ».

[2493] (...) It was narrated from Shu'bah with this chain, except that he said: "*ṣalli 'alaihim* (bless them)."[1]

[٢٤٩٣] (...) وحَدَّثَنَاه ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «صَلِّ عَلَيْهِمْ».

Chapter 55. Pleasing The *Zakât* Collector Unless He Asks For Something Unlawful

(المعجم ٥٥) - (بَابُ إرضاء الساعي ما لم يطلب حرامًا) (التحفة ٥٦)

[2494] 177 - (989) It was narrated that Jarîr bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'When the *Muṣaddiq* (*Zakât* collector) comes to you, let him depart from you while he is pleased with you.'"

[٢٤٩٤] ١٧٧-(٩٨٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَأَبُو خَالِدٍ الْأَحْمَرُ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ وَابْنُ أَبِي عَدِيٍّ وَعَبْدُ الْأَعْلَىٰ، كُلُّهُمْ عَنْ دَاوُدَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا دَاوُدُ عَنِ الشَّعْبِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَتَاكُمُ الْمُصَدِّقُ، فَلْيَصْدُرْ عَنْكُمْ وَهُوَ عَنْكُمْ رَاضٍ». [راجع: ٢٢٩٨]

[1] Meaning, rather than "bless the family of Abû Awfa."

13. The Book Of Fasting

٢ - (المعجم ١٣) - كتاب الصيام (التحفة ٦)

Chapter 1. The Virtues Of The Month Of Ramaḍân

(المعجم ١) - (بَابُ فضل شهر رمضان) (التحفة ١)

[2495] 1 - (1079) It was narrated from Abû Hurairah [may Allâh be pleased with him] that the Messenger of Allâh ﷺ said: "When Ramaḍân comes, the gates of Paradise are opened and the gates of the Fire are closed, and the devils are fettered."

[٢٤٩٥] **١-(١٠٧٩) حَدَّثَنَا** يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِي اللهُ عَنْهُ] أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ».

[2496] 2 - (...) Abû Hurairah [may Allâh be pleased with him] said: "The Messenger of Allâh ﷺ said: 'When Ramaḍân comes, the gates of mercy are opened and the gates of Hell are shut, and the devils are put in chains."

[٢٤٩٦] **٢-(...) وحَدَّثَني** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ أَبِي أَنَسٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الرَّحْمَةِ، وَغُلِّقَتْ أَبْوابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ».

[2497] (...) Abû Hurairah [may Allâh be pleased with him] said: The Messenger of Allâh ﷺ said: "When Ramaḍân begins..." a similar report (as no. 2496).

[٢٤٩٧] (...) وحَدَّثني مُحَمَّدُ بْنُ حَاتِمٍ وَالْحُلْوَانِيُّ قَالَا: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي نَافِعُ بْنُ أَبِي أَنَسٍ، أَنَّ أَبَاهُ حَدَّثَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلَ رَمَضَانُ» بِمِثْلِهِ.

Chapter 2. The Obligation To Fast Ramaḍân When The Crescent Is Sighted, And To Break The Fast When The Crescent Is Sighted, And That If It Is Cloudy At The Beginning Or End Of The Month, Then The Month Should Be Completed As Thirty Days

(المعجم ٢) - (بَابُ وجوب صوم رمضان لرؤية الهلال، والفطر لرؤية الهلال وأنه إذا غم في أوله أو آخره أكملت عدة الشهر ثلاثين يومًا) (التحفة ٢)

[2498] 3 - (1080) It was narrated from Ibn 'Umar (may Allâh be pleased with them)[1] that the Prophet ﷺ mentioned Ramaḍân and said: "Do not fast until you see the crescent and do not break the fast until you see it, and if it is cloudy, then count it."

[٢٤٩٨] ٣-(١٠٨٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ أَنَّهُ ذَكَرَ رَمَضَانَ فَقَالَ: «لَا تَصُومُوا حَتَّى تَرَوُا الْهِلَالَ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2499] 4 - (...) It was narrated from Ibn 'Umar (may Allâh be pleased with them) that the Messenger of Allâh ﷺ

[٢٤٩٩] ٤-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ

[1] The Arabic words are: (رضي الله عنهما) which bit. Means may Allâh be pleased with both of them; Meaning In Arabic language plural form are of two kinds (1) when they are (2) and more than two. Here the expression is used for both 'Umar and his son both of them being Companions.

mentioned Ramaḍân and he gestured with his hands and said: "The month is like this and like this and like this," and he tucked his thumb away the third time. "Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy, then count thirty for it."

اللهُ عَنْهُمَا]: أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ رَمَضَانَ، فَضَرَبَ بِيَدَيْهِ فَقَالَ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا،- [وَهٰكَذَا] ثُمَّ عَقَدَ إِبْهَامَهُ فِي الثَّالِثَةِ، - صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاقْدِرُوا لَهُ ثَلَاثِينَ».

[2500] 5 - (...) 'Ubaidullâh narrated with this chain: "The month is like this and like this and like this, and if it is cloudy count thirty," like the *Ḥadîth* of Abû Usâmah (no. 2499).

[٢٥٠٠] ٥-(...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ بِهٰذَا الْإِسْنَادِ: «الشَّهْرُ هٰكَذَا وهٰكَذَا وَهٰكَذَا، قَالَ: فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا ثَلَاثِينَ» نَحْوَ حَدِيثِ أَبِي أُسَامَةَ.

[2501] (...) It was narrated from 'Ubaidullâh with this chain. He said: "The Messenger of Allâh ﷺ mentioned Ramaḍân and said: 'The month is twenty-nine, the month is like this, and like this, and like this.'" And he said: "And count it," but he did not say: "thirty."

[٢٥٠١] (...) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ بِهٰذَا الْإِسْنَادِ وَقَالَ ذَكَرَ رَسُولُ اللهِ ﷺ رَمَضَانَ فَقَالَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ، الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا»، وَقَالَ «فَاقْدُرُوا لَهُ» وَلَمْ يَقُلْ: «ثَلَاثِينَ».

[2502] 6 - (...) It was narrated that Ibn 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: "The month is twenty-nine days, so do not fast until you see it the crescent, and do not break the fast until you see it, and if it is cloudy then count it."

[٢٥٠٢] ٦-(...) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ، فَلَا تَصُومُوا حَتَّىٰ تَرَوْهُ، وَلَا تُفْطِرُوا حَتَّىٰ تَرَوْهُ، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2503] 7 - (...) It was narrated that 'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'The month is twenty-nine, so when you see the crescent, then fast, and when you see it, break the fast, and if it is cloudy then count it.'"

[٢٥٠٣] ٧-(...) وحَدَّثَني حُمَيْدُ ابْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا بِشْرُ ابنُ الْمُفَضَّلِ: حَدَّثَنَا سَلَمَةُ وَهُوَ ابْنُ عَلْقَمَةَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ، فَإِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2504] 8 - (...) It was narrated that 'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say: 'When you see it (the crescent) then fast, and when you see it, then break the fast, and if it is cloudy then count it.'"

[٢٥٠٤] ٨-(...) حَدَّثَني حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَالِمُ ابْنُ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ [رضيَ اللهُ عَنْهُمَا] قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2505] 9 - (...) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar [may Allâh be pleased with them] say: "The Messenger of Allâh ﷺ said: 'The month is twenty-nine nights. Do not fast until you see it (the crescent), and do not break the fast until you see it, unless it is cloudy. If it is cloudy, then count it.'"

[٢٥٠٥] ٩-(...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ [ابْنُ سَعِيدٍ] وَابْنُ حُجْرٍ - قَالَ يَحْيَى [بْنُ يَحْيَىٰ]: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَبْدِ اللهِ ابْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً،

لَا تُصُومُوا حَتَّىٰ تَرَوْهُ، وَلَا تُفْطِرُوا حَتَّىٰ تَرَوْهُ إِلَّا أَنْ يُغَمَّ عَلَيْكُمْ، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2506] 10 - (...) 'Amr bin Dînâr narrated that he heard Ibn 'Umar [may Allâh be pleased with them] say: "I heard the Prophet ﷺ say: 'The month is like this and like this and like this,' and he tucked away his thumb the third time."

[٢٥٠٦] **١٠**-(. . .) **حَدَّثَنَا** هَٰرُونُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَٰقَ: حَدَّثَنَا عَمْرُو ابْنُ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُما] يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الشَّهْرُ هَٰكَذَا وَهَٰكَذَا [وَهَٰكَذَا]» وَقَبَضَ إِبْهَامَهُ فِي الثَّالِثَةِ.

[2507] 11 - (...) Ibn 'Umar [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say: 'The month is twenty-nine.'"

[٢٥٠٧] **١١**-(. . .) **حَدَّثَنِي** حَجَّاجُ ابْنُ الشَّاعِرِ: حَدَّثَنَا حَسَنٌ الْأَشْيَبُ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَىٰ قَالَ: وَأَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

[2508] 12 - (...) It was narrated from 'Abdullâh bin 'Umar [may Allâh be pleased with them] that the Prophet ﷺ said: "The month is like this, and like this, and like this; ten, ten and nine."

[٢٥٠٨] **١٢**-(. . .) **حَدَّثَنَا** سَهْلُ ابْنُ عُثْمَانَ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللهِ الْبَكَّائِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّهْرُ هَٰكَذَا وَهَٰكَذَا وَهَٰكَذَا، عَشْرًا وَعَشْرًا وَتِسْعًا».

[2509] 13 - (...) Ibn 'Umar [may

[٢٥٠٩] **١٣**-(. . .) **وحَدَّثَنَا** عُبَيْدُ

Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'The month is like this, and like this, and like this,' and he clapped his hands twice with all his fingers, but he tucked away his right or left thumb on the third time."

اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ جَبَلَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الشَّهْرُ كَذَا وَكَذَا وَكَذَا» وَصَفَّقَ بِيَدَيْهِ مَرَّتَيْنِ بِكُلِّ أَصَابِعِهِمَا، وَنَقَصَ فِي الصَّفْقَةِ الثَّالِثَةِ - إِبْهَامَ الْيُمْنَىٰ أَوِ الْيُسْرَىٰ.

[2510] 14 - (...) Ibn 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'The month is twenty nine.'" And (one of the narrators) Shu'bah put his hands together three times, and tucked away his thumb on the third time.

'Uqbah said: "I think he said: 'The month is thirty,' and he put his hands together three times."

[٢٥١٠] ١٤-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُقْبَةَ وَهُوَ ابْنُ حُرَيْثٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ» وَطَبَّقَ شُعْبَةُ يَدَيْهِ ثَلَاثَ مِرَارٍ، وَكَسَرَ الْإِبْهَامَ فِي الثَّالِثَةِ.

قَالَ عُقْبَةُ: وَأَحْسِبُهُ قَالَ: «الشَّهْرُ ثَلَاثُونَ» وَطَبَّقَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ.

[2511] 15 - (...) Ibn 'Umar [may Allâh be pleased with them] narrated that the Prophet ﷺ said: "We are an unlettered *Ummah*, we do not write nor calculate. The month is like this, and like this, and like this," and he tucked away his thumb the third time; "and the month is like this, and like this, and like this," indicating a total of thirty.

[٢٥١١] ١٥-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ عَمْرِو بْنِ سَعِيدٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا

نَكْتُبُ وَلَا نَحْسُبُ، الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا» وعَقَدَ الْإِبْهَامَ فِي الثَّالِثَةِ «والشَّهْرُ هٰكَذَا وهٰكَذَا وهٰكَذَا» يَعْنِي تَمَامَ ثَلَاثِينَ.

[2512] (...) It was narrated from Al-Aswad bin Qais with this chain (a *Hadîth* similar to no. 2512), but he did not mention the (example of the) second month, with thirty.

[٢٥١٢] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ بِهٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرِ الشَّهْرَ الثَّانِيَ: ثَلَاثِينَ.

[2513] 16 - (...) It was narrated that Sa'd bin 'Ubaidah said: "Ibn 'Umar [may Allâh be pleased with them] heard a man saying: 'Tonight is halfway (through the month),' and he said to him: 'How do you know that tonight is halfway (through the month)? I heard the Messenger of Allâh ﷺ say: "The month is like this, and like this," and he showed ten with his fingers twice, "and like this," and he showed all his fingers the third time, but he tucked away, or hid his thumb.'"

[٢٥١٣] ١٦-(...) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللهِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ: سَمِعَ ابْنُ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] رَجُلًا يَقُولُ: اللَّيْلَةَ النِّصْفُ، فَقَالَ لَهُ: ما يُدْرِيكَ أَنَّ اللَّيْلَةَ النِّصْفُ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الشَّهْرُ هَكَذَا وَهَكَذَا» وَأَشَارَ بِأَصَابِعِهِ الْعَشْرِ مَرَّتَيْنِ «وَهَكَذَا» فِي الثَّالِثَةِ وَأَشَارَ بِأَصَابِعِهِ كُلِّهَا، وَحَبَسَ أَوْ خَنَسَ إِبْهَامَهُ.

[2514] 17 - (1081) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'When you see the crescent then fast, and when you see it, then break the fast, and if it is cloudy then fast thirty days.'"

[٢٥١٤] ١٧-(١٠٨١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ يَوْمًا».

[2515] 18 - (...) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ said: "Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy then complete the number."

[٢٥١٥] **١٨**-(. . .) **حَدَّثَنَا** عَبْدُ الرَّحْمَٰنِ بْنُ سَلَّامٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] أَنَّ النَّبِيَّ ﷺ قَالَ: «صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِه، فَإِنْ غُمِّيَ عَلَيْكُمْ فَأَكْمِلُوا الْعَدَدَ».

[2516] 19 - (...) Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy then count the month as thirty.'"

[٢٥١٦] **١٩**-(. . .) **وحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُمِّيَ عَلَيْكُمُ الشَّهْرُ، فَعُدُّوا ثَلَاثِينَ».

[2517] 20 - (...) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ mentioned the crescent and said: 'When you see it then fast, and when you see it then break the fast, and if it is cloudy, then count it as thirty.'"

[٢٥١٧] **٢٠**-(. . .) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ الْهِلَالَ فَقَالَ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ».

Chapter 3. Do Not Start Fasting One Or Two Days Before Ramaḍân

(المعجم ٣) - (بَابٌ «لا تقدموا رمضان بصوم يوم ولا يومين»)

(التحفة ٣)

[2518] 21 - (1082) It was

[٢٥١٨] **٢١**-(١٠٨٢) **حَدَّثَنَا** أَبُو

narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Do not start fasting one or two days before Ramaḍân, except a man who (observes a regular) fast, then let him fast it.'"

بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا - وَكِيعٌ عَنْ عَلِيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقَدَّمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ، إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْمًا، فَلْيَصُمْهُ».

[2519] (...) A similar report (as no. 2518) was narrated from Yaḥyâ bin Abî Ka<u>th</u>îr with this chain.

[٢٥١٩] (...) **وحَدَّثَنَاه** يَحْيَى بْنُ بِشْرٍ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَّامٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هِشَامٌ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ ابْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، كُلُّهُمْ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ بِهَٰذَا الْإِسْنَادِ نَحْوَهُ.

Chapter 4. The Month May Be Twenty-Nine Days

(المعجم ٤) - (**بَابُ الشهر يكون تسعا وعشرين**) (التحفة ٤)

[2520] 22 - (1083) It was narrated from Az-Zuhrî that the Prophet ﷺ swore not to enter upon his wives for a month. Az-Zuhrî said: "'Urwah informed me that 'Âi<u>sh</u>ah [may Allâh be pleased with her] said: 'When twenty-nine nights had passed,

[٢٥٢٠] **٢٢-(١٠٨٣) حَدَّثَنَا** عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَنَّ النَّبِيَّ ﷺ أَقْسَمَ أَنْ لَا يَدْخُلَ عَلَىٰ أَزْوَاجِهِ شَهْرًا، قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ

which I had counted, the Messenger of Allâh ﷺ entered upon me. He started with me. I said: "O Messenger of Allâh, you swore that you would not enter upon us for a month, and now you have entered after twenty-nine days which I have counted." He said: "The month may be twenty-nine days."

[رَضِيَ اللهُ عَنْهَا] قَالَتْ: لَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ لَيْلَةً أَعُدُّهُنَّ، دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ. - قَالَتْ - بَدَأَ بِي فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّكَ أَقْسَمْتَ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا، وَإِنَّكَ دَخَلْتَ مِنْ تِسْعٍ وَعِشْرِينَ أَعُدُّهُنَّ، فَقَالَ: «إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ».

[2521] 23 - (1084) It was narrated that Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ stayed away from his wives for a month. He came out to us after twenty-nine days and we said: 'Today is twenty-nine.' He said: 'The month,' and he clapped his hands together three times, tucking away one thumb the third time."

[٢٥٢١] **٢٣**-(١٠٨٤) **حَدَّثَنَا** مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ- وَاللَّفْظُ لَهُ -: حَدَّثَنَا لَيْثٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ [رَضِيَ اللهُ عَنْهُ] أَنَّهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ اعْتَزَلَ نِسَاءَهُ شَهْرًا، فَخَرَجَ إِلَيْنَا فِي تِسْعَةٍ وَعِشْرِينَ، فَقُلْنَا: إِنَّمَا الْيَوْمُ تِسْعَةٌ وَعِشْرُونَ، فَقَالَ: «إِنَّمَا الشَّهْرُ» وَصَفَّقَ بِيَدَيْهِ ثَلَاثَ مَرَّاتٍ، وَحَبَسَ إِصْبَعًا وَاحِدَةً فِي الْآخِرَةِ.

[2522] 24 - (...) Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "The Prophet ﷺ stayed away from his wives for a month, then he came out to us on the morning of the twenty-ninth, and some of the people said to him: 'O Messenger of Allâh, it is the twenty-ninth.' The Prophet ﷺ said: 'The month may be twenty nine,' then the Prophet ﷺ brought his hands together three times, twice with all his

[٢٥٢٢] **٢٤**-(...) **حَدَّثَنِي** هَٰرُونُ ابْنُ عَبْدِ اللهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِأَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: اعْتَزَلَ النَّبِيُّ ﷺ نِسَاءَهُ شَهْرًا، فَخَرَجَ إِلَيْنَا صَبَاحَ تِسْعٍ وَعِشْرِينَ، فَقَالَ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللهِ! إِنَّمَا أَصْبَحْنَا لِتِسْعٍ

fingers and the third time with nine fingers."

وَعِشْرِينَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ» ثُمَّ طَبَّقَ النَّبِيُّ ﷺ بِيَدَيْهِ ثَلَاثًا: مَرَّتَيْنِ بِأَصَابِعِ يَدَيْهِ كُلِّهَا، وَالثَّالِثَةَ بِتِسْعٍ مِنْهَا.

[2523] 25 - (1085) Umm Salamah [may Allâh be pleased with her] narrated that the Prophet ﷺ swore that he would not enter upon some of his wives for a month. When twenty-nine days had passed, he came to them in the morning - or in the evening - and it was said to him: "You swore, O Prophet of Allâh, that you would not enter upon us for a month." He said: "The month may be only twenty-nine days."

[٢٥٢٣] ٢٥-(١٠٨٥) حَدَّثَنِي هَٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللهِ بْنُ مُحَمَّدِ بْنِ صَيْفِيٍّ، أَنَّ عِكْرِمَةَ بْنَ عَبْدِ الرَّحْمَٰنِ بْنِ الْحَارِثِ أَخْبَرَهُ، أَنَّ أُمَّ سَلَمَةَ [رَضِيَ اللهُ عَنْهَا] أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ حَلَفَ أَنْ لَا يَدْخُلَ عَلَىٰ بَعْضِ أَهْلِهِ شَهْرًا، فَلَمَّا مَضَىٰ تِسْعٌ وَعِشْرُونَ يَوْمًا، غَدَا عَلَيْهِمْ - أَوْ رَاحَ - فَقِيلَ لَهُ: حَلَفْتَ، يَا نَبِيَّ اللهِ! لَا تَدْخُلُ عَلَيْنَا شَهْرًا، قَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ يَوْمًا».

[2524] (...) A similar report (as no. 2523) was narrated from Ibn Juraij with this chain.

[٢٥٢٤] (...) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا الضَّحَّاكُ يَعْنِي أَبَا عَاصِمٍ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[2525] 26 - (1086) It was narrated that Sa'd bin Abî Waqqâṣ said: "The Messenger of Allâh ﷺ struck one hand against

[٢٥٢٥] ٢٦-(١٠٨٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنِي

the other and said: 'The month is like this, and like this,' then he tucked away one digit the third time."

مُحَمَّدُ بْنُ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: ضَرَبَ رَسُولُ اللهِ ﷺ بِيَدِهِ عَلَىٰ الْأُخْرَىٰ، فَقَالَ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا» ثُمَّ نَقَصَ فِي الثَّالِثَةِ إِصْبَعًا.

[2526] 27 - (...) It was narrated from Muhammad bin Sa'd, from his father ﷺ, that the Prophet ﷺ said: "The month is like this, and like this and like this," ten, ten, and nine.

[٢٥٢٦] ٢٧-(...) وحَدَّثَني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ [رَضِيَ اللهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا [وَهَكَذَا]». عَشْرًا وَعَشْرًا وَتِسْعًا، مَرَّةً.

[2527] (...) Ismâ'îl bin Abî Khâlid narrated a similar *Hadîth* (as no. 2526) with the same chain.

[٢٥٢٧] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ ابْنِ شَقِيقٍ وَسَلَمَةُ بْنُ سُلَيْمَانَ قَالَا: أَخْبَرَنَا عَبْدُ اللهِ يَعْنِي ابْنَ الْمُبَارَكِ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ فِي هَٰذَا الْإِسْنَادِ، بِمَعْنَىٰ حَدِيثِهِمَا.

Chapter 5. Each Land Has Its Own Sighting Of The Moon, And If They See The Crescent In One Land, That Does Not Necessarily Apply To Regions That Are Far Away From It

(المعجم ٥) - (بَابُ بيان أن لكل بلد رؤيتهم، وأنهم إذا رأوا الهلال ببلد لا يثبت حكمه لما بعد عنهم)

(التحفة ٥)

[2528] 28 - (1087) It was narrated from Kuraib that Umm Al-Fadl bint Al-Hârith sent him to Mu'âwiyah in Ash-Shâm. He said: "I arrived in Ash-Shâm and

[٢٥٢٨] ٢٨-(١٠٨٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا وَقَالَ

I finished her errand, and the crescent of Ramaḍân appeared while I was in Ash-Shâm, where I saw the crescent moon on the night of Friday. Then I came to Al-Madînah at the end of the month, and I asked 'Abdullâh bin 'Abbâs [may Allâh be pleased with them], who mentioned the crescent and said: 'When did you see the crescent?' I said: 'We saw it on the night of Friday.' He said: 'Did you see it?' I said: 'Yes, and the people saw it, and they fasted, and Mu'âwiyah fasted.' He said: 'But we saw it on the night of Saturday, and we will keep fasting until we complete thirty days, or we see it.' I said: 'Is the sighting and fasting of Mu'âwiyah not sufficient for you?' He said: 'No, this is what the Messenger of Allâh ﷺ enjoined upon us.'"

الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ أَبِي حَرْمَلَةَ عَنْ كُرَيْبٍ؛ أَنَّ أُمَّ الفَضْلِ بِنْتَ الْحَارِثِ بَعَثَتْهُ إِلَىٰ مُعَاوِيَةَ بِالشَّامِ، قَالَ: فَقَدِمْتُ الشَّامَ، فَقَضَيْتُ حَاجَتَهَا، وَاسْتُهِلَّ عَلَيَّ رَمَضَانُ وَأَنَا بِالشَّامِ، فَرَأَيْتُ الْهِلَالَ لَيْلَةَ الْجُمُعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ، فَسَأَلَنِي عَبْدُ اللهِ ابْنُ عَبَّاسٍ [رَضِي الله عنهما]، ثُمَّ ذَكَرَ الْهِلَالَ فَقَالَ: مَتَىٰ رَأَيْتُمُ الْهِلَالَ؟ فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ، فَقَالَ: أَنْتَ رَأَيْتَهُ؟ فَقُلْتُ: نَعَمْ، وَرَآهُ النَّاسُ، وَصَامُوا وَصَامَ مُعَاوِيَةُ، فَقَالَ: لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ، فَلَا نَزَالُ نَصُومُ حَتَّىٰ نُكْمِلَ ثَلَاثِينَ، أَوْ نَرَاهُ، فَقُلْتُ: أَوَلَا تَكْتَفِي بِرُؤْيَةِ مُعَاوِيَةَ وَصِيَامِهِ؟ فَقَالَ: لَا، هٰكَذَا أَمَرَنَا رَسُولُ اللهِ ﷺ.

وَشَكَّ يَحْيَى بْنُ يَحْيَىٰ فِي: نَكْتَفِي أَوْ تَكْتَفِي.

Chapter 6. Clarifying That It Does Not Matter Whether The Crescent Is Large Or Small, For Allâh, the Most High, Causes It To Appear For Long Enough That People Can See It, And If It Is Cloudy Then Thirty Days Should Be Completed

(المعجم ٦) - **(بَابُ بيان أنه لا اعتبار بكبر الهلال وصغره، وأن الله تعالى أمده للرؤية فإن غم فليكمل ثلاثون)** (التحفة ٦)

[2529] 29 - (1088) It was

[٢٥٢٩] ٢٩-(١٠٨٨) حَدَّثَنَا أَبُو

narrated that Abû Al-Bakhtarî said: "We went out for *'Umrah*, and when we stopped in Baṭn Nakhlah, we looked for the crescent and we saw it. Some of the people said: 'It is three nights old,' and some of them said: 'It is two nights old.' Then we met Ibn 'Abbâs and we said: 'We have spotted the crescent; some of the people said that it was three nights old, and some of the said that it was two nights old.' He said: 'On what night did you see it?' We said: 'On such-and-such a night.' He said: 'The Messenger of Allâh ﷺ [said: "Indeed Allâh] causes it to appear for long enough that it can be seen, so on the night that you saw it, that was when it appeared."'"

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ ابْنُ فُضَيْلٍ عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: خَرَجْنَا لِلْعُمْرَةِ، فَلَمَّا نَزَلْنَا بِبَطْنِ نَخْلَةَ قَالَ: تَرَاءَيْنَا الْهِلَالَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ ثَلَاثٍ، وَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ لَيْلَتَيْنِ، قَالَ: فَلَقِينَا ابْنَ عَبَّاسٍ، فَقُلْنَا: إِنَّا رَأَيْنَا الْهِلَالَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ ثَلَاثٍ، وَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ لَيْلَتَيْنِ، فَقَالَ: أَيَّ لَيْلَةٍ رَأَيْتُمُوهُ؟ قَالَ فَقُلْنَا: لَيْلَةَ كَذَا وَكَذَا، فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ [قَالَ: «إِنَّ اللهَ] مَدَّهُ لِلرُّؤْيَةِ فَهُوَ لِلَيْلَةٍ رَأَيْتُمُوهُ».

[2530] 30 - (...) Abû Al-Bakhtarî said: "We saw the crescent of Ramaḍân when we were in Dhât 'Irq, so we sent a man to Ibn 'Abbâs [may Allâh be pleased with them] to ask him. Ibn 'Abbâs [may Allâh be pleased with them] said: 'The Messenger of Allâh ﷺ said: "Allâh causes it to appear for long enough that it can be seen, and if it is cloudy then complete the number (of days)."

[٢٥٣٠] **٣٠-(...) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ قَالَ: أَهْلَلْنَا رَمَضَانَ وَنَحْنُ بِذَاتِ عِرْقٍ، فَأَرْسَلْنَا رَجُلًا إِلَىٰ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] يَسْأَلُهُ، فَقَالَ ابْنُ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُما]: قَالَ

رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ قَدْ أَمَدَّهُ لِرُؤْيَتِهِ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ».

Chapter 7. The Meaning Of The Prophet's Words: "The Two Months Of *'Îd* Cannot Both Be Incomplete"[1]

(المعجم ٧) - (بَابُ بيان معنى قوله ﷺ: «شهرا عيد لا ينقصان»)
(التحفة ٧)

[2531] 31 - (1089) It was narrated from 'Abdur-Raḥmân bin Abî Bakrah from his father [may Allâh be pleased with him] that the Prophet ﷺ said: "The two months of *'Îd*; Ramaḍân and Dhul-Ḥijjah, cannot both be incomplete."

[٢٥٣١] ٣١-(١٠٨٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ [رَضِيَ اللهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ: «شَهْرَا عِيدٍ لَا يَنْقُصَانِ: رَمَضَانُ وَذُو الْحِجَّةِ».

[2532] 32 - (...) It was narrated from Abî Bakrah that the Prophet of Allâh ﷺ said: "The two months of *'Îd* cannot both be incomplete."

According to the *Ḥadîth* of Khâlid: "The two months of *'Îd*; Ramaḍân and Dhul-Ḥijjah."

[٢٥٣٢] ٣٢-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ إِسْحَٰقَ بْنِ سُوَيْدٍ وَخَالِدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «شَهْرَا عِيدٍ لَا يَنْقُصَانِ».

فِي حَدِيثِ خَالِدٍ: «شَهْرَا عِيدٍ رَمَضَانُ وَذُو الْحِجَّةِ».

[1] The popular interpretation of *Lâ yanquṣân* is incomplete of virtue and reward; even if one of them is only twenty-nine days, the reward of those twenty-nine is like the reward for thirty.

Chapter 8. Clarifying That Fasting Begins At Dawn, And A Person May Eat And Other Than That Until Dawn Begins; And Clarifying The Dawn Which Has To Do With The Rulings Concerning The Beginning Of Fasting And The Beginning Of The Time For The *Ṣubḥ* Prayer, And Other Than That, Which Is The Second Dawn, Which Is Called The True Dawn. The First Dawn, Which Is The False Dawn, Has Nothing To Do With The Rulings

(المعجم ٨) - (**بَابُ بيان أن الدخول في الصوم يحصل بطلوع الفجر، وأن له الأكل وغيره حتى يطلع الفجر، وبيان صفة الفجر الذي يتعلق به الأحكام من الدخول في الصوم، ودخول وقت صلاة الصبح، وغير ذلك، وهو الفجر الثاني ويسمى الصادق والمستطير وأنه لا أثر للفجر الأول في الأحكام وهو الفجر الكاذب المستطيل - باللام - كذنب السرحان وهو الذئب**) (التحفة ٨)

[2533] 33 - (1090) It was narrated from 'Adiyy bin Ḥâtim: "When the verse "Until the white thread appears to you distinct from the black thread of dawn"[1] was revealed, 'Adiyy [bin Ḥâtim] said to him: 'O Messenger of Allâh, I put two strings under my pillow, a white string and a black string, so that I can tell night from day.' The Messenger of Allâh ﷺ said: 'Your pillow must be very big, for that refers to the blackness of the night and the whiteness of the day.'"

[٢٥٣٣] ٣٣-(١٠٩٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ [رَضِيَ اللهُ عَنْهُ] قَالَ لَمَّا نَزَلَتْ: ﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ﴾ [البقرة:١٨٧]. قَالَ لَهُ عَدِيٌّ [بْنُ حَاتِمٍ]: يَا رَسُولَ اللهِ! إِنِّي أَجْعَلُ تَحْتَ وِسَادَتِي عِقَالَيْنِ: عِقَالًا أَبْيَضَ وَعِقَالًا أَسْوَدَ، أَعْرِفُ اللَّيْلَ مِنَ النَّهَارِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ وِسَادَكَ لَعَرِيضٌ، إِنَّمَا هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ».

[1] *Al-Baqarah* 2:187.

[2534] 34 - (1092) Sahl bin Sa'd said: "When this Verse was revealed - "And eat and drink until the white thread appears to you distinct from the black thread"[1] - a man would take a white thread and a black thread and he would eat until he could tell them apart, until Allâh, the Mighty and Sublime, revealed: "of dawn" then it became clear."

[٢٥٣٤] ٣٤-(١٠٩١) حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾، قَالَ: كَانَ الرَّجُلُ يَأْخُذُ خَيْطًا أَبْيَضَ وَخَيْطًا أَسْوَدَ، فَيَأْكُلُ حَتَّىٰ يَسْتَبِينَهُمَا، حَتَّىٰ أَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿مِنَ الْفَجْرِ﴾: فَبَيَّنَ ذٰلِكَ.

[2535] 35 - (...) It was narrated that Sahl bin Sa'd [may Allâh be pleased with him] said: "When this verse was revealed - "And eat and drink until the white thread appears to you distinct from the black thread"[2] - if a man wanted to fast, he would tie a white thread to one foot and a black thread to the other, then he would carry on eating and drinking until he could tell them apart when he saw them. Then after that, Allâh revealed: "of dawn" then they realized that what was meant by that was night and day."

[٢٥٣٥] ٣٥-(...) حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحٰقَ قَالَا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا أَبُو غَسَّانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ قَالَ: فَكَانَ الرَّجُلُ إِذَا أَرَادَ الصَّوْمَ، رَبَطَ أَحَدُهُمْ فِي رِجْلَيْهِ الْخَيْطَ الْأَسْوَدَ وَالْخَيْطَ الْأَبْيَضَ، فَلَا يَزَالُ يَأْكُلُ وَيَشْرَبُ حَتَّىٰ يَتَبَيَّنَ لَهُ رِئْيُهُمَا، فَأَنْزَلَ اللهُ بَعْدَ ذٰلِكَ: ﴿مِنَ الْفَجْرِ﴾ فَعَلِمُوا أَنَّمَا يَعْنِي بِذٰلِكَ، اللَّيْلَ وَالنَّهَارَ.

[1] *Al-Baqarah* 2:187.

[2] *Al-Baqarah* 2:187.

[2536] 36 - (1092) It was narrated from 'Abdullâh [may Allâh be pleased with him] that the Messenger of Allâh ﷺ said: "Bilâl calls the *Adhân* at night, so eat and drink until you hear the *Adhân* of Ibn Umm Maktûm."

[٢٥٣٦] ٣٦-(١٠٩٢) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُ]، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّىٰ تَسْمَعُوا تَأْذِينَ ابْنِ أُمِّ مَكْتُومٍ».

[2537] 37 - (...) It was narrated that 'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say: 'Bilâl calls the *Adhân* at night, so eat and drink until you hear the *Adhân* of Ibn Umm Maktûm.'"

[٢٥٣٧] ٣٧-(...) **حَدَّثَنِي** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّىٰ تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ».

[2538] 38 - (...) It was narrated that Ibn 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ had two *Mu'adhdhin*, Bilâl and Ibn Umm Maktûm, the blind man. The Messenger of Allâh ﷺ said: 'Bilâl calls the *Adhân* at night, so eat and drink until Ibn Umm Maktûm calls the *Adhân*." And there was no more between them than the time it took for one to climb down and the other to climb up.

[٢٥٣٨] ٣٨-(...) **حَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: كَانَ لِرَسُولِ اللهِ ﷺ مُؤَذِّنَانِ: بِلَالٌ وَابْنُ أُمِّ مَكْتُومٍ الْأَعْمَىٰ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّىٰ يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ»، قَالَ: وَلَمْ يَكُنْ بَيْنَهُمَا إِلَّا أَنْ يَنْزِلَ هٰذَا وَيَرْقَىٰ هٰذَا.

[2539] (...) A similar report (as no. 2538) was narrated from 'Âishah [may Allâh be pleased with her], from the Prophet ﷺ.

[٢٥٣٩] (...) **وحدَّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ: حَدَّثَنَا الْقَاسِمُ عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْها] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[2540] (...) A *Hadîth* similar to that of Ibn Numair (no. 2538) was narrated from 'Ubaidullâh.

[٢٥٤٠] (...) **وحدَّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا إِسْحٰقُ: أَخْبَرَنَا عَبْدَةُ؛ وَحَدَّثَنا ابْنُ الْمُثَنَّى: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ بِالْإِسْنَادَيْنِ كِلَيْهِمَا نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ.

[2541] 39 - (1093) It was narrated that Ibn Mas'ûd [may Allâh be pleased with them] said, "Allâh's Messenger ﷺ said: 'No one of you should let the *Adhân* of Bilâl' - or 'the call of Bilâl' - prevent him from eating his *Sahûr*. Rather he calls the *Adhân*' - or 'gives the call' - 'so that the standing (one who is praying *Qiyâm*) may return (to rest) and the one who is asleep may awaken.'" Then he said: "'It is not when it is like this,'" and he moved his hand up and down, "'rather it is when it is like this,'" and he spread his fingers out.

[٢٥٤١] **٣٩-(١٠٩٣) حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَمْنَعَنَّ أَحَدًا مِنْكُمْ أَذَانُ بِلَالٍ - أَوْ قَالَ: نِدَاءُ بِلَالٍ - مِنْ سُحُورِهِ فَإِنَّهُ يُؤَذِّنُ - أَوْ قَالَ: يُنَادِي - لِيَرْجِعَ قَائِمَكُمْ وَيُوقِظَ نَائِمَكُمْ». وَقَالَ: «لَيْسَ أَنْ يَقُولَ هٰكَذَا وَهٰكَذَا - وَصَوَّبَ يَدَهُ وَرَفَعَهَا - حَتَّى يَقُولَ هٰكَذَا» - وَفَرَّجَ بَيْنَ إِصْبَعَيْهِ -.

[2542] (...) It was narrated from Sulaimân At-Taimî with this chain (a *Hadîth* similar to no.

٢٥٤٢] (...) **وحدثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي الْأَحْمَرَ عَنْ

2541), except that he said: "Dawn is not the one that is like this," and he held his fingers together and pointed them down towards the ground, "rather it is the one that is like this", and he put one index finger next to the other and spread his fingers.

سُلَيْمَانَ التَّيْمِيِّ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «إِنَّ الْفَجْرَ لَيْسَ الَّذِي يَقُولُ هٰكَذَا - وَجَمَعَ أَصَابِعَهُ ثُمَّ نَكَسَهَا إِلَىٰ الْأَرْضِ - وَلَٰكِنِ الَّذِي يَقُولُ هٰكَذَا - وَوَضَعَ الْمُسَبِّحَةَ عَلَىٰ الْمُسَبِّحَةِ وَمَدَّ يَدَيْهِ -».

[2543] 40 - (...) It was narrated from Sulaimân At-Taimî with this chain (a *Ḥadîth* similar to no. 2541), but the *Ḥadîth* of Al-Mu'tamir ends with the words: "so that the one who is asleep may wake up and the standing (one who is praying *Qiyâm*) may return (to rest)."

Isḥâq said: "Jarîr said in his *Ḥadîth*: 'It is not when it is like this, rather it is when it is like this' - meaning the dawn - 'It is the horizontal one, not the vertical one.'"

[٢٥٤٣] ٤٠-(...) وحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَالْمُعْتَمِرُ بْنُ سُلَيْمَانَ، كِلَاهُمَا عَنْ سُلَيْمَانَ التَّيْمِيِّ بِهَٰذَا الْإِسْنَادِ، وَانْتَهَىٰ حَدِيثُ الْمُعْتَمِرِ عِنْدَ قَوْلِهِ: «يُنَبِّهُ نَائِمَكُمْ وَيَرْجِعُ قَائِمَكُمْ».

وَقَالَ إِسْحَٰقُ: قَالَ جَرِيرٌ فِي حَدِيثِهِ: «وَلَيْسَ أَنْ يَقُولَ هَٰكَذَا، وَلَٰكِنْ يَقُولُ هَٰكَذَا» - يَعْنِي الْفَجْرَ - «هُوَ الْمُعْتَرِضُ وَلَيْسَ بِالْمُسْتَطِيلِ».

[2544] 41 - (1094) Samurah bin Jundab said: "I heard Muḥammad ﷺ say: 'No one of you should be misled by the call of Bilâl from (taking) *Saḥûr*, nor by this whiteness, until it spreads.'"

[٢٥٤٤] ٤١-(١٠٩٤) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ اللهِ بْنِ سَوَادَةَ الْقُشَيْرِيِّ: حَدَّثَنِي وَالِدِي أَنَّهُ سَمِعَ سَمُرَةَ بْنَ جُنْدُبٍ يَقُولُ: سَمِعْتُ مُحَمَّدًا ﷺ يَقُولُ: «لَا يَغُرَّنَّ أَحَدَكُمْ نِدَاءُ بِلَالٍ مِنَ السَّحُورِ، وَلَا هَٰذَا الْبَيَاضُ حَتَّىٰ يَسْتَطِيرَ».

[2545] 42 - (...) It was narrated that Samurah bin Jundab [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'You should not be misled by the *Adhân* of Bilâl, or by this whiteness - referring to the vertical columns of the (false) dawn - until it spreads like this.'"

[٢٥٤٥] ٤٢-(...) **وحَدَّثنا** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ سَوَادَةَ عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ [رَضِيَ اللهُ عَنْهُ]: قَالَ: قَالَ رَسُولُ اللهِ ﷺ «لَا يَغُرَّنَّكُمْ أَذَانُ بِلَالٍ، وَلَا هَٰذَا الْبَيَاضُ - لِعَمُودِ الصُّبْحِ - حَتَّىٰ يَسْتَطِيرَ هَٰكَذَا».

[2546] 43 - (...) It was narrated that Samurah bin Jundab [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: Do not let the *Adhân* of Bilâl nor the vertical whiteness on the horizon like this distract you from your *Sahûr*, until (the whiteness) is like this."

Hammâd described it with his hands and said: "Meaning, when it is horizontal."

[٢٥٤٦] ٤٣-(...) **وحَدَّثَني** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ حَدَّثَنَا عَبْدُ اللهِ بْنُ سَوَادَةَ الْقُشَيْرِيُّ عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَغُرَّنَّكُمْ مِنْ سَحُورِكُمْ أَذَانُ بِلَالٍ، وَلَا بَيَاضُ الْأُفُقِ الْمُسْتَطِيلُ هَٰكَذَا، حَتَّىٰ يَسْتَطِيرَ هَٰكَذَا».

وَحَكَاهُ حَمَّادٌ بِيَدَيْهِ قَالَ: يَعْنِي مُعْتَرِضًا.

[2547] 44 - (...) Samurah bin Jundab [may Allâh be pleased with them] narrated in a *Khutbah* that the Prophet ﷺ said: "Do not be misled by the call of Bilâl nor this whiteness, until the dawn appears" - or "until dawn breaks."

[٢٥٤٧] ٤٤-(...) **حَدَّثَنا** عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَوَادَةَ قَالَ: سَمِعْتُ سَمُرَةَ بْنَ جُنْدُبٍ [رَضِيَ اللهُ عَنْهُ] - وَهُوَ يَخْطُبُ - يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَغُرَّنَّكُمْ نِدَاءُ بِلَالٍ، وَلَا هَٰذَا الْبَيَاضُ حَتَّى يَبْدُوَ الْفَجْرُ - أَوْ قَالَ -: حَتَّىٰ يَنْفَجِرَ الْفَجْرُ».

[2548] (...) Samurah bin Jundab [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said..." and he mentioned something similar (to no. 2547).

[٢٥٤٨] (...) وحَدَّثَنَاه ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ: أَخْبَرَنِي سَوَادَةُ بْنُ حَنْظَلَةَ الْقُشَيْرِيُّ قَالَ: سَمِعْتُ سَمُرَةَ بْنَ جُنْدُبٍ [رَضِيَ اللهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ فَذَكَرَ هٰذا.

Chapter 9. The Virtue Of *Saḥûr*, Which Is Recommended. It Is Recommended To Delay It And To Hasten The Breaking Of The Fast

(المعجم ٩) - (بَابُ فضل السحور وتأكيد استحبابه، واستحباب تأخيره وتعجيل الفطر) (التحفة ٩)

[2549] 45 - (1095) It was narrated that Anas [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Take *Saḥûr*, for in *Saḥûr* there is blessing.'"

[٢٥٤٩] **٤٥-(١٠٩٥)** حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: أَخْبَرَنَا هُشَيْمٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ عَنِ ابْنِ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ [رَضِيَ اللهُ عَنْهُ]؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً».

[2550] 46 - (1096) It was narrated from 'Amr bin Al-'Âṣ that the Messenger of Allâh ﷺ said: "The difference between our fasting and the fasting of the People of the Book is eating *As-Saḥûr* (the meal before dawn)."

[٢٥٥٠] **٤٦-(١٠٩٦)** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ مُوسَى بْنِ عُلَيٍّ، عَنْ أَبِيهِ، عَنْ أَبِي قَيْسٍ مَوْلَىٰ عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فَصْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ، أَكْلَةُ السَّحَرِ».

[2551]... - (...) It was narrated from Mûsâ bin 'Alî with this chain (a similar *Hadîth* as no. 2550).

[٢٥٥١] (...) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ وَكِيعٍ؛ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، كِلَاهُمَا عَنْ مُوسَى بْنِ عُلَيٍّ بِهَٰذَا الْإِسْنَادِ.

[2552] 47 - (1097) It was narrated from Anas, from Zaid bin Thâbit [may Allâh be pleased with them] who said: "We ate *Sahûr* with the Messenger of Allâh ﷺ, then we got up and offered *As-Salât* (*Fajr*)."

I said: "How long was there between the two?" He said: "(The time it takes to recite) fifty verses."

[٢٥٥٢] ٤٧-(١٠٩٧) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ [رَضِيَ الله عَنه] قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللهِ ﷺ، ثُمَّ قُمْنَا إِلَى الصَّلَاةِ.

قُلْتُ: كَمْ كَانَ قَدْرُ مَا بَيْنَهُمَا؟ قَالَ: خَمْسِينَ آيَةً.

[2553] (...) It was narrated from Qatâdah with this chain (a similar *Hadîth* as no. 2552).

[٢٥٥٣] (...) **وحَدَّثَنَاهُ** عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: أَخْبَرَنَا هَمَّامٌ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ ابْنُ نُوحٍ: حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ، كِلَاهُمَا عَنْ قَتَادَةَ بِهَٰذَا الْإِسْنَادِ.

[2554] 48 - (1098) It was narrated from Sahl bin Sa'd [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said: "The people will remain in goodness so long as they hasten to break the fast."

[٢٥٥٤] ٤٨-(١٠٩٨) **وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ [رَضِي الله عنه]، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ».

[2555] (...) A similar report (as no. 2554) was narrated from Sahl bin Sa'd [may Allâh be pleased with them], from the Prophet ﷺ.

[٢٥٥٥] (...) وحَدَّثَنَاهُ قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، كِلَاهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ [رَضِيَ اللهُ عَنه] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[2556] 49 - (1099) It was narrated that Abû 'Aṭiyyah said: "Masrûq and I entered upon 'Âishah and said: 'O Mother of the Believers, there are two men among the Companions of Muḥammad ﷺ; one of them hastens to break the fast and hastens to offer *Aṣ-Ṣalât*, and the other delays the breaking the fast and delays the prayer.' She said: 'Who is the one who hastens to break the fast and hastens to offer *Aṣ-Ṣalât*?' We said: ''Abdullâh' - meaning bin Mas'ûd. She said: 'That is what the Messenger of Allâh ﷺ used to do.'"

Abû Kuraib added: "The other one was Abû Mûsâ."

[٢٥٥٦] ٤٩-(١٠٩٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَىٰ عَائِشَةَ، فَقُلْنَا: يَا أُمَّ الْمُؤْمِنِينَ! رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ، أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ، وَالْآخَرُ يُؤَخِّرُ الْإِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ، قَالَتْ: أَيُّهُمَا الَّذِي يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ؟ قَالَ قُلْنَا: عَبْدُ اللهِ - يَعْنِي ابْنَ مَسْعُودٍ - قَالَتْ: كَذَلِكَ كَانَ يَصْنَعُ رَسُولُ اللهِ ﷺ.

زَادَ أَبُو كُرَيْبٍ: والْآخَرُ أَبُو مُوسَىٰ.

[2557] 50 - (...) It was narrated that Abû 'Aṭiyyah said: "Masrûq and I entered upon 'Âishah [may Allâh be pleased with her], and Masrûq said to her: 'There are two men among the Companions of the Messenger of Allâh ﷺ, both of whom are striving to do

[٢٥٥٧] ٥٠-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَىٰ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا]، فَقَالَ لَهَا مَسْرُوقٌ:

what is best. One of them hastens to pray *Maghrib* and break the fast, and the other delays *Maghrib* and breaking the fast.' She said: 'Who hastens to pray *Maghrib* and break the fast?' He said: "Abdullâh.' She said: 'That is how the Messenger of Allâh ﷺ used to do it.'"

رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ، كِلَاهُمَا لَا يَأْلُو عَنِ الْخَيْرِ، أَحَدُهُمَا يُعَجِّلُ الْمَغْرِبَ وَالْإِفْطَارَ، وَالْآخَرُ يُؤَخِّرُ الْمَغْرِبَ وَالْإِفْطَارَ، فَقَالَتْ: مَنْ يُعَجِّلُ الْمَغْرِبَ والْإِفْطَارَ؟ قَالَ: عَبْدُ اللهِ، فَقَالَتْ: هَكَذَا كَانَ رَسُولُ اللهِ ﷺ يَصْنَعُ.

Chapter 10. Clarifying The Time For Ending The Fast And The End Of The Day

(المعجم ١٠) - (بَابُ بيان وقت انقضاء الصوم وخروج النهار)

(التحفة ١٠)

[2558] 51 - (1100) It was narrated that 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'When the night comes and the day departs, and the sun sets, then it is time for the fasting person to break his fast.'"

[٢٥٥٨] **٥١**-(١١٠٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ - وَاتَّفَقُوا فِي اللَّفْظِ - قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، وَقَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، وَقَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ- جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ عُمَرَ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَقْبَلَ اللَّيْلُ، وَأَدْبَرَ النَّهَارُ، وَغَابَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ».

لَمْ يَذْكُرِ ابْنُ نُمَيْرٍ «فَقَدْ».

[2559] 52 - (1101) It was narrated that 'Abdullâh bin Abî Awfâ said: "We were with the Messenger of Allâh ﷺ on a

[٢٥٥٩] **٥٢**-(١١٠١) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي إِسْحَٰقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ أَبِي

journey during the month of Ramaḍân. When the sun set he said: 'O so-and-so, dismount and mix something for us.'[1] He said: 'O Messenger of Allâh, it is still day.' He said: 'Dismount and mix something for us.' So he dismounted and mixed something, and brought it to him. The Prophet ﷺ drank some, then he said, gesturing with his hand: 'When the sun sets from here, and the night comes from here, then it is time for the fasting person to break his fast.'"

أَوْفَىٰ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ فِي شَهْرِ رَمَضَانَ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ: «يَا فُلَانُ! انْزِلْ فَاجْدَحْ لَنَا» قَالَ: يَا رَسُولَ اللهِ! إِنَّ عَلَيْكَ نَهَارًا. قَالَ: «انْزِلْ فَاجْدَحْ لَنَا» قَالَ: فَنَزَلَ فَجَدَحَ، فَأَتَاهُ بِهِ، فَشَرِبَ النَّبِيُّ ﷺ، ثُمَّ قَالَ بِيَدِهِ: «إِذَا غَابَتِ الشَّمْسُ مِنْ هٰهُنَا، وَجَاءَ اللَّيْلُ مِنْ هٰهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ».

[2560] 53 - (...) It was narrated that Ibn Abî Awfâ [may Allâh be pleased with them] said: "We were with the Messenger of Allâh ﷺ on a journey, and when the sun set, he said to one man: 'Dismount and mix something for us.' He said: 'O Messenger of Allâh, why not wait till evening?' He said: 'Dismount and mix something for us.' He said: 'It is still day.' But he dismounted and mixed something for him to drink, then he (ﷺ) said: 'When you see that the night has come from here' - and he pointed towards the east - 'then it is time for the fasting person to break his fast.'"

[٢٥٦٠] ٥٣-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبَّادُ بْنُ الْعَوَّامِ عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَىٰ [رَضِيَ اللهُ عَنْه] قَالَ: كُنَّا مَعَ رَسُولِ للهِ ﷺ فِي سَفَرٍ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ لِرَجُلٍ: «انْزِلْ فَاجْدَحْ لَنَا» فَقَالَ: يَا رَسُولَ اللهِ! لَوْ أَمْسَيْتَ، قَالَ: «انْزِلْ فَاجْدَحْ لَنَا» قَالَ: إِنَّ عَلَيْنَا نَهَارًا، فَنَزَلَ فَجَدَحَ لَهُ فَشَرِبَ، ثُمَّ قَالَ «إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هٰهُنَا - وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ - فَقَدْ أَفْطَرَ الصَّائِمُ».

[2561] (...) 'Abdullâh bin Abî Awfâ [may Allâh be pleased with

[٢٥٦١] (...) وحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ

[1] *Ajdaḥ*: It is to mix something with something else. And the meaning here is to mix *Sawîq* with water.

them] said: "We traveled with the Messenger of Allâh ﷺ when he was fasting. When the sun set, he said: 'O so-and-so, dismount and mix something for us.'"... a *Ḥadîth* like that of Ibn Mushir and 'Abbâd bin Al-'Awwâm (no. 2560).

الشَّيْبَانِيُّ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: سِرْنَا مَعَ رَسُولِ اللهِ ﷺ وَهُوَ صَائِمٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ: «يَا فُلَانُ! انْزِلْ فَاجْدَحْ لَنَا» مِثْلَ حَدِيثِ ابْنِ مُسْهِرٍ وَعَبَّادِ بْنِ الْعَوَّامِ.

[2562] 54 - (...) A *Ḥadîth* similar to that of Ibn Mushir, 'Abbâd and 'Abdul-Wâḥid (no. 2561), was narrated from Ibn Abî Awfâ, but it does not say in the *Ḥadîth* of any of them: "During the month of Ramaḍân," nor the words, "when the night has come from here," except in the report of Hushaim alone.

[٢٥٦٢] ٥٤-(...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ؛ وَحَدَّثَنَا إِسْحَٰقُ: أَخْبَرَنَا جَرِيرٌ، كِلَاهُمَا عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَىٰ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَىٰ [رَضِيَ اللهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ. بِمَعْنَىٰ حَدِيثِ ابْنِ مُسْهِرٍ وَعَبَّادٍ وَعَبْدِ الْوَاحِدِ، وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: فِي شَهْرِ رَمَضَانَ، وَلَا قَوْلُهُ «وَجَاءَ اللَّيْلُ مِنْ هَٰهُنَا» إِلَّا فِي رِوَايَةِ هُشَيْمٍ وَحْدَهُ.

Chapter 11. The Prohibition Of *Al-Wiṣâl*[1]

(المعجم ١١) - (بَابُ النهي عن الوصال) (التحفة ١١)

[2563] 55 - (1102) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the Prophet ﷺ forbade *Al-Wiṣâl*.

[٢٥٦٣] ٥٥-(١١٠٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ

[1] Fasting more than one day without breaking the fast at night.

They said: "You perform *Wiṣâl*." He said: "I am not like you; I am fed and given to drink."

نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْوِصَالِ، قَالُوا: إِنَّكَ تُوَاصِلُ، قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أُطْعَمُ وَأُسْقَىٰ»

[2564] 56 - (...) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the Messenger of Allâh ﷺ performed *Wiṣâl* during Ramaḍân, and the people also performed *Wiṣâl*. He told them not to do that and it was said to him: "You perform *Wiṣâl*." He said: "I am not like you; I am fed and given to drink."

[٢٥٦٤] ٥٦-(...) وحَدَّثَناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ رَسُولَ اللهِ ﷺ وَاصَلَ فِي رَمَضَانَ، فَوَاصَلَ النَّاسُ، فَنَهَاهُمْ، قِيلَ لَهُ: أَنْتَ تُوَاصِلُ؟ قَالَ «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وَأُسْقَىٰ».

[2565] (...) A similar report (as no. 2564) was narrated from Ibn 'Umar from the Prophet ﷺ, but he did not say: "In Ramaḍân."

[٢٥٦٥] (...) وحَدَّثَنَاهُ عَبْدُ الْوَارِثِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُما] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَقُلْ: فِي رَمَضَانَ.

[2566] 57 - (1103) Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ forbade *Al-Wiṣâl*. A man among the Muslims said: 'But you practice *Wiṣâl*, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'Who among you is like me? During the night my Lord feeds me and gives me to drink.'

[٢٥٦٦] ٥٧-(١١٠٣) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ أَنَّ أَبَا هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْوِصَالِ، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ: فَإِنَّكَ، يَا رَسُولَ اللهِ! تُوَاصِلُ، قَالَ

When they refused to stop practicing *Wiṣâl*, he fasted continuously with them day after day, then they saw the crescent. He said: 'If the crescent had been delayed, I would have made you fast more,' as if he wanted to teach them a lesson when they refused to stop."

رَسُولُ اللهِ ﷺ «وَأَيُّكُمْ مِثْلِي؟ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا، ثُمَّ رَأَوُا الْهِلَالَ، فَقَالَ: «لَوْ تَأَخَّرَ الْهِلَالُ لَزِدْتُكُمْ» كَالْمُنَكِّلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا.

[2567] 58 - (...) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Do not perform *Wiṣâl*.' They said: 'But you perform *Wiṣâl*, O Messenger of Allâh.' He said: 'You are not like me in that. During the night, my Lord feeds me and gives me to drink. Take upon yourselves only those deeds that you are capable of.'"

[٢٥٦٧] ٥٨-(...) وحَدَّثَني زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحٰقُ - قَالَ زُهَيْرٌ: حَدَّثَنَا - جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عنه] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِيَّاكُمْ وَالْوِصَالَ» قَالُوا: فَإِنَّكَ تُوَاصِلُ، يَا رَسُولَ اللهِ! قَالَ: «إِنَّكُمْ لَسْتُمْ فِي ذَلِكَ مِثْلِي، إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي فَاكْلَفُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ».

[2568] (...) A similar report (as no. 2567) was narrated from Abû Hurairah [may Allâh be pleased with them] from the Messenger of Allâh ﷺ, except that he said: "Take upon yourselves what you are able."

[٢٥٦٨] (...) وحَدَّثَنَا قُتَيْبَةُ [ابْنُ سَعِيدٍ]: حَدَّثَنَا الْمُغِيرَةُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عنه] عَنْ رَسُولِ اللهِ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «فَاكْلَفُوا مَا لَكُمْ بِهِ طَاقَةٌ».

[2569] (...) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ forbade continuous fasting - a *Ḥadîth* like that of 'Umârah from Abî Zur'ah (no. 2567).

[٢٥٦٩] (...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَىٰ عَنِ الْوِصَالِ، بِمِثْلِ حَدِيثِ عُمَارَةَ عَنِ أَبِي زُرْعَةَ.

[2570] 59 - (1104) It was narrated that Anas [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ was praying in Ramaḍân, and I came and stood beside him, and another man came and stood too, until there was a group of us. When the Prophet ﷺ realized that I was behind him, he made his prayer brief. Then he went to his abode and offered a prayer such as he did not pray with us. The next morning, we said to him: 'Did you notice us last night?' He said: 'Yes. That is what made me do what I did.'

"The Messenger of Allâh ﷺ started to perform *Wiṣâl* at the end of the month, and some of his Companions began performing *Wiṣâl*. The Prophet ﷺ said: 'What is the matter with men who perform *Wiṣâl*? You are not like me. By Allâh, if the month were to be lengthened for me, I would fast continuously, and those who go to extremes would give up their extreme ways.'"

[٢٥٧٠] **٥٩**-(١١٠٤) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ [رَضِيَ اللهُ عنه] قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي فِي رَمَضَانَ، فَجِئْتُ فَقُمْتُ إِلَىٰ جَنْبِهِ، وَجَاءَ رَجُلٌ آخَرُ فَقَامَ أَيْضًا، حَتَّىٰ كُنَّا رَهْطًا، فَلَمَّا حَسَّ النَّبِيُّ ﷺ أَنَّا خَلْفَهُ، جَعَلَ يَتَجَوَّزُ فِي الصَّلَاةِ، ثُمَّ دَخَلَ رَحْلَهُ فَصَلَّىٰ صَلَاةً لَا يُصَلِّيهَا عِنْدَنَا - قَالَ: - قُلْنَا لَهُ، حِينَ أَصْبَحْنَا: أَفَطِنْتَ لَنَا اللَّيْلَةَ؟ قَالَ: فَقَالَ: «نَعَمْ، ذٰلِكَ الَّذِي حَمَلَنِي عَلَىٰ الَّذِي صَنَعْتُ».

قَالَ: فَأَخَذَ يُوَاصِلُ رَسُولُ اللهِ ﷺ، وَذَاكَ فِي آخِرِ الشَّهْرِ، فَأَخَذَ رِجَالٌ مِنْ أَصْحَابِهِ يُوَاصِلُونَ، فَقَالَ النَّبِيُّ ﷺ: «مَا بَالُ رِجَالٍ يُوَاصِلُونَ، إِنَّكُمْ لَسْتُمْ مِثْلِي، أَمَا وَاللهِ! لَوْ تَمَادَّ لِيَ الشَّهْرُ لَوَاصَلْتُ وِصَالًا، يَدَعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ».

[2571] 60 - (...) It was narrated that Anas (may Allâh be pleased with him) said: "The Messenger of Allâh ﷺ performed *Wiṣâl* during the beginning of Ramaḍân, and some of the Muslims performed *Wiṣâl*. News of that reached him and he said: 'If the month is lengthened for

[٢٥٧١] **٦٠**-(...) **حَدَّثَنَا** عَاصِمُ ابْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ [رَضِيَ اللهُ عنه] قَالَ: وَاصَلَ رَسُولُ اللهِ ﷺ فِي أَوَّلِ شَهْرِ رَمَضَانَ، فَوَاصَلَ نَاسٌ مِنَ الْمُسْلِمِينَ، فَبَلَغَهُ ذٰلِكَ،

us, we will fast continuously, so that those who go to extremes will give up their extreme ways. You are not like me' - or 'I am not like you' - 'I am continually fed and given to drink by my Lord.'"

فَقَالَ «لَوْ مُدَّ لَنَا الشَّهْرُ لَوَاصَلْنَا وِصَالًا، يَدَعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ، إِنَّكُمْ لَسْتُمْ مِثْلِي - أَوْ قَالَ: إِنِّي لَسْتُ مِثْلَكُمْ - إِنِّي أَظَلُّ يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

[2572] 61 - (1105) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Prophet ﷺ forbade them (the Companions or the Muslims) from *Wiṣâl* out of compassion towards them. They said: 'But you perform *Wiṣâl*.' He said: 'I am not like you; my Lord feeds me and gives me to drink.'"

[٢٥٧٢] ٦١-(١١٠٥) وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ عَبْدَةَ، - قَالَ إِسْحَٰقُ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْها] قَالَتْ: نَهَاهُمُ النَّبِيُّ ﷺ عَنِ الْوِصَالِ رَحْمَةً لَهُمْ، فَقَالُوا: إِنَّكَ تُوَاصِلُ! قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

Chapter 12. Clarifying That Kissing When Fasting Is Not Unlawful For The One Whose Desire Is Not Provoked By That

(المعجم ١٢) - (بَابُ بيان أن القبلة في الصوم ليست محرمة على من لم تحرك شهوته) (التحفة ١٢)

[2573] 62 - (1106) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ would kiss one of his wives while he was fasting." Then she smiled.

[٢٥٧٣] ٦٢-(١١٠٦) حَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْها] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُقَبِّلُ إِحْدَىٰ نِسَائِهِ وَهُوَ صَائِمٌ، ثُمَّ تَضْحَكُ.

[2574] 63 - (...) Sufyân said: "I said to 'Abdur-Raḥmân bin Al-Qâsim: 'Did you hear your father narrating from 'Âishah [may

[٢٥٧٤] ٦٣-(...) حَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِعَبْدِ الرَّحْمَٰنِ بْنِ

Allâh be pleased with her] that the Prophet ﷺ used to kiss her while he was fasting?' He remained silent for a moment, then he said: 'Yes.'"

الْقَاسِمِ: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْها] أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ؟ فَسَكَتَ سَاعَةً، ثُمَّ قَالَ: نَعَمْ.

[2575] 64 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ used to kiss me while he was fasting, but who among you can control his desire as the Messenger of Allâh ﷺ used to control his desire?"

[٢٥٧٥] **٦٤-(...) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْها] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُقَبِّلُنِي وَهُوَ صَائِمٌ، وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللهِ ﷺ يَمْلِكُ إِرْبَهُ؟.

[2576] 65 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ used to kiss and touch (his wife) while he was fasting, but he was the most able of you to control his desire."

[٢٥٧٦] **٦٥-(...) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْها]؛ وَحَدَّثَنَا شُجَاعُ بْنُ مَخْلَدٍ: حَدَّثَنَا يَحْيَى ابْنُ أَبِي زَائِدَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ، وَيُبَاشِرُ وَهُوَ صَائِمٌ، وَلٰكِنَّهُ أَمْلَكُكُمْ لِإِرْبِهِ.

[2577] 66 - (...) It was narrated

[٢٥٧٧] **٦٦-(...) حَدَّثَنَا** عَلِيُّ بْنُ

from 'Âi<u>sh</u>ah [may Allâh be pleased with her] that the Messenger of Allâh ﷺ used to kiss (his wife) while he was fasting, and he was the most able of you to control his desire.

حُجْرٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْها]، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُقَبِّلُ وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكَكُمْ لِإِرْبِهِ.

[2578] 67 - (...) It was narrated from 'Âi<u>sh</u>ah [may Allâh be pleased with her] that the Messenger of Allâh ﷺ used to touch (his wife) while he was fasting.

[٢٥٧٨] ٦٧-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْها] أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُبَاشِرُ وَهُوَ صَائِمٌ.

[2579] 68 - (...) It was narrated that Al-Aswad said: "Masrûq and I went to 'Âi<u>sh</u>ah [may Allâh be pleased with her] and said: 'Did the Messenger of Allâh ﷺ touch (his wife) while he was fasting?' She said: 'Yes, but he was the most able of you to control his desire,' or 'one of the most able of you to control his desire'" - Abû 'Âṣim (a narrator) was not sure.

[٢٥٧٩] ٦٨-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: سَمِعْتُ ابْنَ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: انْطَلَقْتُ أَنَا وَمَسْرُوقٌ إِلَىٰ عَائِشَةَ [رَضِيَ اللهُ عَنْها]، فَقُلْنَا لَهَا: أَكَانَ رَسُولُ اللهِ ﷺ يُبَاشِرُ وَهُوَ صَائِمٌ؟ قَالَتْ: نَعَمْ، وَلٰكِنَّهُ كَانَ أَمْلَكَكُمْ لِإِرْبِهِ أَوْ مِنْ أَمْلَكِكُمْ لِإِرْبِهِ. شَكَّ أَبُو عَاصِمٍ.

[2580]... - (...) It was narrated from Al-Aswad and Masrûq that they entered upon the Mother of the Believers to ask her... and he narrated something similar (to *Ḥadî<u>th</u>* no. 2579).

[٢٥٨٠] (...) وَحَدَّثَنِيهِ يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَمَسْرُوقٍ أَنَّهُمَا دَخَلَا عَلَىٰ أُمِّ الْمُؤْمِنِينَ لِيَسْأَلَانِهَا، فَذَكَرَ نَحْوَهُ.

[2581] 69 - (...) 'Urwah bin Az-Zubair narrated that 'Âishah, the Mother of the Believers [may Allâh be pleased with her] told him that the Messenger of Allâh ﷺ used to kiss her while he was fasting.

[٢٥٨١] **٦٩-(. . .) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ؛ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ [رَضِيَ اللهُ عَنْها] أَخْبَرَتْهُ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ.

[2582] (...) A similar report (as no. 2581) was narrated from Yaḥyâ bin Abî Kathîr with this chain.

[٢٥٨٢] (. . .) **وحَدَّثَنَا** يَحْيَى بْنُ بِشْرٍ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَّامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[2583] 70 - (...) It was narrated from 'Amr bin Maimûn that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ used to kiss (his wife) during the month of fasting."

[٢٥٨٣] **٧٠-(. . .) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْها] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُقَبِّلُ فِي شَهْرِ الصَّوْمِ.

[2584] 71 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Prophet ﷺ used to kiss (his wife) in Ramaḍân while he was fasting."

[٢٥٨٤] **٧١-(. . .) وحَدَّثَنِي** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ: حَدَّثَنَا زِيَادُ بْنُ عِلَاقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْها] قَالَتْ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ، فِي رَمَضَانَ، وَهُوَ صَائِمٌ.

[2585] 72 - (...) It was narrated from 'Âishah [may Allâh be pleased with her] that the Prophet ﷺ used to kiss (his wife) while he was fasting.

[٢٥٨٥] ٧٢-(...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْها] أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُ وَهُوَ صَائِمٌ.

[2586] 73 - (1107) It was narrated from Ḥafṣah [may Allâh be pleased with her], that She said: "Allâh's Messenger ﷺ used to kiss while he was fasting."

[٢٥٨٦] ٧٣-(١١٠٧) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ حَفْصَةَ [رَضِيَ اللهُ عَنْها] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ.

[2587] (...) A similar report (as no. 2587) was narrated from Ḥafṣah [may Allâh be pleased with her] from the Prophet ﷺ.

[٢٥٨٧] (...) **وحَدَّثَنَا** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، كِلَاهُمَا عَنْ مَنْصُورٍ، عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ حَفْصَةَ [رَضِيَ اللهُ عَنْها] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[2588] 74 - (1108) It was narrated from 'Amr bin Abî Salamah that he asked the Messenger of Allâh ﷺ: "May the fasting person kiss (his wife)?" The Messenger of Allâh ﷺ said:

[٢٥٨٨] ٧٤-(١١٠٨) **حَدَّثَنِي** هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو وَهُوَ ابْنُ الْحَارِثِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ

"Ask this one" - meaning Umm Salamah - and she told him that the Messenger of Allâh ﷺ did that. He said: "O Messenger of Allâh, Allâh has forgiven you your past and future sins." The Messenger of Allâh ﷺ said to him: "By Allâh, I am the one who is the most pious and fears Allâh the most among you."

Chapter 13. The Fasting Is Valid For The One Who Is *Junub* When Dawn Comes

[2589] 75 - (1109) It was narrated that Abû Bakr said: "I heard Abû Hurairah [may Allâh be pleased with them] speaking, and one of the things that he said was: 'If dawn comes when a person is *Junub*, he should not fast.' I mentioned that to 'Abdur-Raḥmân bin Al-Ḥâri<u>th</u> - to his father - and he denied that. 'Abdur-Raḥmân set off, and I set off with him, and we entered upon 'Âi<u>sh</u>ah and Umm Salamah, may Allâh be pleased with them both. 'Abdur-Raḥmân asked them about that and they both said: 'The Prophet ﷺ would be *Junub* in the morning, not as the result of a wet dream, then he would fast.' We went and entered upon Marwân, and

كَعْبٍ الْحِمْيَرِيِّ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ، أَيُقَبِّلُ الصَّائِمُ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «سَلْ هٰذِهِ» -لِأُمِّ سَلَمَةَ- فَأَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ يَصْنَعُ ذٰلِكَ، فَقَالَ: يَا رَسُولَ اللهِ! قَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَمَا وَاللهِ! إِنِّي لَأَتْقَاكُمْ للهِ، وَأَخْشَاكُمْ لَهُ».

(المعجم ١٣) - (بَابُ صحة صوم من طلع عليه الفجر وهو جنب)

(التحفة ١٣)

[٢٥٨٩] ٧٥-(١١٠٩) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] يَقُصُّ، يَقُولُ فِي قَصَصِهِ: مَنْ أَدْرَكَهُ الْفَجْرُ جُنُبًا فَلَا يَصُومُ، فَذَكَرْتُ ذٰلِكَ لِعَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ - لِأَبِيهِ - فَأَنْكَرَ ذٰلِكَ. فَانْطَلَقَ عَبْدُ الرَّحْمٰنِ وَانْطَلَقْتُ مَعَهُ، حَتَّىٰ دَخَلْنَا عَلَىٰ عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهُمَا، فَسَأَلَهُمَا عَبْدُ

'Abdur-Raḥmân mentioned that to him. Marwân said: 'I urge you to go to Abû Hurairah and prove to him that he was wrong.' We went to Abû Hurairah, and Abû Bakr was present throughout all that. 'Abdur-Raḥmân told him about that and Abû Hurairah said: 'Did they tell you that?' He said: 'Yes.' He said: 'They know better.'"

"Then Abû Hurairah attributed what he used to say concerning that to Al-Faḍl bin 'Abbâs, and Abû Hurairah said: 'That is from Al-Faḍl; I did not hear it from the Prophet ﷺ.' So Abû Hurairah retracted what he used to say on this issue."

I said[1] to 'Abdul-Mâlik: "Did they say that with regard to Ramaḍân?" He said: "Yes, he (ﷺ) used to wake up *Junub* without that being the result of a wet dream, then he would fast."

الرَّحْمَٰنِ عَنْ ذَٰلِكَ - قَالَ: - فَكِلْتَاهُمَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصْبِحُ جُنُبًا مِنْ غَيْرِ حُلُمٍ ثُمَّ يَصُومُ، قَالَ: فَانْطَلَقْنَا حَتَّىٰ دَخَلْنَا عَلَىٰ مَرْوَانَ، فَذَكَرَ ذَٰلِكَ لَهُ عَبْدُ الرَّحْمَٰنِ، فَقَالَ مَرْوَانُ: عَزَمْتُ عَلَيْكَ إِلَّا مَا ذَهَبْتَ إِلَىٰ أَبِي هُرَيْرَةَ، فَرَدَدْتَ عَلَيْهِ مَا يَقُولُ - قَالَ: - فَجِئْنَا أَبَا هُرَيْرَةَ، وَأَبُو بَكْرٍ حَاضِرُ ذَٰلِكَ كُلِّهِ، قَالَ: فَذَكَرَ لَهُ عَبْدُ الرَّحْمَٰنِ، فَقَالَ أَبُو هُرَيْرَةَ: أَهُمَا قَالَتَاهُ لَكَ؟ قَالَ: نَعَمْ، قَالَ: هُمَا أَعْلَمُ.

ثُمَّ رَدَّ أَبُو هُرَيْرَةَ مَا كَانَ يَقُولُ فِي ذَٰلِكَ إِلَىٰ الْفَضْلِ بْنِ عَبَّاسٍ، فَقَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ ذَٰلِكَ مِنَ الْفَضْلِ، وَلَمْ أَسْمَعْهُ مِنَ النَّبِيِّ ﷺ.

قَالَ: فَرَجَعَ أَبُو هُرَيْرَةَ عَمَّا كَانَ يَقُولُ فِي ذَٰلِكَ الْحَدِيثِ.

قُلْتُ لِعَبْدِ الْمَلِكِ: أَقَالَتَا: فِي رَمَضَانَ؟ قَالَ: كَذَٰلِكَ، كَانَ يُصْبِحُ جُنُبًا مِنْ غَيْرِ حُلُمٍ ثُمَّ يَصُومُ. [انظر: ٢٥٩٤]

[2590] 76 - (...) It was narrated from 'Urwah bin Az-Zubair and Abû Bakr bin 'Abdur-Raḥmân that 'Âishah, the wife of the Prophet ﷺ, said: "Dawn would

[٢٥٩٠] ٧٦-(...) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ

[1] The speaker is Ibn Juraij, who narrated this from 'Abdul-Malik bin Abî Bakr bin 'Abdur-Raḥmân, from Abû Bakr.

عُرْوَةَ بْنِ الزُّبَيْرِ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَٰنِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قَدْ كَانَ رَسُولُ اللهِ ﷺ يُدْرِكُهُ الْفَجْرُ فِي رَمَضَانَ وَهُوَ جُنُبٌ، مِنْ غَيْرِ حُلُمٍ فَيَغْتَسِلُ وَيَصُومُ.

come in Ramaḍân and the Messenger of Allâh ﷺ would be *Junub*, not as the result of a wet dream, and he would perform *Ghusl* and fast."

[٢٥٩١] ٧٧-(. . .) **حَدَّثَنِي** هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو وَهُوَ ابْنُ الْحَارِثِ، عَنْ عَبْدِ رَبِّهِ، عَنْ عَبْدِ اللهِ بْنِ كَعْبٍ الْحِمْيَرِيِّ؛ أَنَّ أَبَا بَكْرٍ حَدَّثَهُ أَنَّ مَرْوَانَ أَرْسَلَهُ إِلَىٰ أُمِّ سَلَمَةَ [رَضِيَ اللهُ عَنْها]، يَسْأَلُ عَنِ الرَّجُلِ يُصْبِحُ جُنُبًا، أَيَصُومُ؟ فَقَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصْبِحُ جُنُبًا مِنْ جِمَاعٍ، لَا [مِنْ] حُلُمٍ، ثُمَّ لَا يُفْطِرُ وَلَا يَقْضِي.

[2591] 77 - (...) Abû Bakr narrated that Marwân sent him to Umm Salamah [may Allâh be pleased with her] to ask about a man who wakes up *Junub* - may he fast? She said: "The Messenger of Allâh ﷺ used to wake up *Junub* following intercourse, not (as the result of) a wet dream, and he did not avoid the fast nor make up that day later on."

[٢٥٩٢] ٧٨-(. . .) **حَدَّثَنِي** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ الْحَارِثِ ابْنِ هِشَامٍ، عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ زَوْجَيِ النَّبِيِّ ﷺ أَنَّهُمَا قَالَتَا: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُصْبِحُ جُنُبًا مِنْ جِمَاعٍ، غَيْرِ احْتِلَامٍ، فِي رَمَضَانَ، ثُمَّ يَصُومُ.

[2592] 78 - (...) It was narrated that 'Âishah and Umm Salamah, the two wives of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ used to wake up *Junub* as the result of intercourse, not as the result of a wet dream, in Ramaḍân, then he would fast."

[٢٥٩٣] ٧٩-(١١١٠) **حَدَّثَنَا** يَحْيَى

[2593] 79 - (1110) It was

narrated from 'Âi<u>sh</u>ah [may Allâh be pleased with her] that a man came to the Prophet ﷺ and asked him a question, while she was listening from behind the door. He said: "O Messenger of Allâh, the time for prayer comes while I am *Junub*; can I fast?" The Messenger of Allâh ﷺ said: "Me too; the time for prayer comes while I am *Junub*, and I fast." He said: "You are not like us, O Messenger of Allâh, for Allâh has forgiven you your past and future sins." He said: "By Allâh, I hope that I am the one who fears Allâh the most among you, and the most knowledgeable of that which I should guard against."

ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ - وَهُوَ ابْنُ مَعْمَرِ بْنِ حَزْمٍ الْأَنْصَارِيُّ أَبُو طُوَالَةَ؛ أَنَّ أَبَا يُونُسَ مَوْلَىٰ عَائِشَةَ أَخْبَرَهُ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْها] أَنَّ رَجُلًا جَاءَ إِلَىٰ النَّبِيِّ ﷺ يَسْتَفْتِيهِ، وَهِيَ تَسْمَعُ مِنْ وَرَاءِ الْبَابِ، فَقَالَ: يَا رَسُولَ اللهِ! تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ، فَأَصُومُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «وَأَنَا تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُومُ» فَقَالَ: لَسْتَ مِثْلَنَا، يَا رَسُولَ اللهِ؛ قَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَقَالَ: «وَاللهِ! إِنِّي لَأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ لِلّهِ، وَأَعْلَمَكُمْ بِمَا أَتَّقِي».

[2594] 80 - (1109) It was narrated from Sulaimân bin Yasâr that he asked Umm Salamah [may Allâh be pleased with her] about a man who wakes up *Junub*: Can he fast? She said: "The Messenger of Allâh ﷺ used to wake up *Junub*, not as the result of a wet dream, and he would fast."

[٢٥٩٤] ٨٠-(١١٠٩) حَدَّثَنَا أَحْمَدُ ابْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ [رَضِيَ اللهُ عَنْها]: عَنِ الرَّجُلِ يُصْبِحُ جُنُبًا، أَيَصُومُ؟ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصْبِحُ جُنُبًا، مِنْ غَيْرِ احْتِلَامٍ، ثُمَّ يَصُومُ. [راجع: ٢٥٨٩]

Chapter 14. The Strict Prohibition Of Intercourse During The Day In Ramaḍân For One Who Is Fasting; And The Obligation Of Offering Major Expiation And The Definition Thereof; And That It Is Obligatory For Both The One Who Can Afford It And The One Who Cannot Afford It, And It Remains An Obligation For The One Who Cannot Afford It Until He Has The Means

(المعجم ١٤) - (بَابُ تغليظ تحريم الجماع في نهار رمضان على الصائم، ووجوب الكفارة الكبرى فيه وبيانها، وأنها تجب على الموسر والمعسر وتثبت في ذمة المعسر حتى يستطيع) (التحفة ١٤)

[2595] 81 - (1111) It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ and said: 'I am doomed, O Messenger of Allâh!' He said: 'What has doomed you?' He said: 'I had intercourse with my wife in Ramaḍân.' He said: 'Do you have the means to free a slave?' He said: 'No.' He said: 'Can you fast for two consecutive months?' He said: 'No.' He said: 'Do you have the means to feed sixty poor people?' He said: 'No.' Then he sat down, and a large basket of dates was brought to the Prophet ﷺ. He said: 'Give this in charity.' He said: 'Is there anyone poorer than us? There is no family between the two fields of volcanic rock (meaning between the two mountains of Al-Madînah) that is more in need of it than us.' The Prophet ﷺ smiled until his eyeteeth were visible, then he said: 'Go and feed it to your family.'"

[٢٥٩٥] ٨١-(١١١١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ وَابْنُ نُمَيْرٍ كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ - قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، قَالَ: هَلَكْتُ، يَا رَسُولَ اللهِ! قَالَ: «وَمَا أَهْلَكَكَ؟» قَالَ: وَقَعْتُ عَلَىٰ امْرَأَتِي فِي رَمَضَانَ، قَالَ: «هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً؟» قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لَا. قَالَ: «فَهَلْ تَجِدُ مَا تُطْعِمُ سِتِّينَ مِسْكِينًا؟» قَالَ: لَا. قَالَ: ثُمَّ جَلَسَ، فَأُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، فَقَالَ: «تَصَدَّقْ بِهٰذَا» قَالَ: أَفْقَرَ مِنَّا؟ فَمَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ إِلَيْهِ

مِنَّا، فَضَحِكَ النَّبِيُّ ﷺ حَتَّىٰ بَدَتْ أَنْيَابُهُ، ثُمَّ قَالَ: «اذْهَبْ فَأَطْعِمْهُ أَهْلَكَ».

[٢٥٩٦] (...) **وَحَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، مِثْلَ رِوَايَةِ ابْنِ عُيَيْنَةَ، وَقَالَ: بِعَرَقٍ فِيهِ تَمْرٌ، وَهُوَ الزِّنْبِيلُ، وَلَمْ يَذْكُرْ: فَضَحِكَ النَّبِيُّ ﷺ حَتَّىٰ بَدَتْ أَنْيَابُهُ.

[2596] (...) A report like that of Ibn 'Uyaynah (no. 2595) was narrated from Muḥammad bin Muslim Az-Zuhrî, and he said: "With a large basket of dates, which was a *Zinbîl* (basket made of palm fibers)." And he did not mention: "The Prophet ﷺ smiled until his eyeteeth were visible."

[٢٥٩٧] **٨٢**-(...) **حَدَّثَنَا** يَحْيَىٰ ابْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ ابْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عنه] أَنَّ رَجُلًا وَقَعَ بِامْرَأَتِهِ فِي رَمَضَانَ، فَاسْتَفْتَىٰ رَسُولَ اللهِ ﷺ عَنْ ذَٰلِكَ. فَقَالَ: «هَلْ تَجِدُ رَقَبَةً»؟ قَالَ: لَا، قَالَ: «وَهَلْ تَسْتَطِيعُ صِيَامَ شَهْرَيْنِ؟» قَالَ: لَا. قَالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِينًا».

[2597] 82 - (...) It was narrated from Abû Hurairah [may Allâh be pleased with them] that a man had intercourse with his wife in Ramaḍân, and he consulted the Prophet ﷺ about that. He said: "Do you have the means to free a slave?" He said: "No." He said: "Can you fast for two consecutive months?" He said: "No." He said: "Then feed sixty poor people."

[٢٥٩٨] **٨٣**-(...) **وَحَدَّثَنَا** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا إِسْحَٰقُ بْنُ عِيسَىٰ: أَخْبَرَنَا مَالِكٌ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، أَنَّ رَجُلًا أَفْطَرَ فِي رَمَضَانَ، فَأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يُكَفِّرَ بِعِتْقِ رَقَبَةٍ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

[2598] 83 - (...) It was narrated from Az-Zuhrî with this chain that a man broke his fast during Ramaḍân and the Messenger of Allâh ﷺ told him to offer expiation by freeing a slave, then he mentioned a *Ḥadîth* like that of Ibn 'Uyaynah (no. 2595).

[2599] 84 - (...) Abû Hurairah narrated that the Prophet ﷺ told a man who broke his fast in Ramaḍân to free a slave, or to fast for two months, or to feed sixty poor people.

[٢٥٩٩] ٨٤-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلًا أَفْطَرَ فِي رَمَضَانَ، أَنْ يُعْتِقَ رَقَبَةً، أَوْ يَصُومَ شَهْرَيْنِ، أَوْ يُطْعِمَ سِتِّينَ مِسْكِينًا.

[2600] (...) A *Ḥadîth* similar to that of Ibn 'Uyaynah (no. 2595) was narrated from Az-Zuhrî with this chain.

[٢٦٠٠] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ.

[2601] 85 - (1112) It was narrated that 'Âishah [may Allâh be pleased with her] said: "A man came to the Messenger of Allâh ﷺ and said: 'I am burned!' The Messenger of Allâh ﷺ said: 'Why?' He said: 'I had intercourse with my wife during the day in Ramaḍân.' He said: 'Give charity, give charity.' He said: 'I do not have anything.' He told him to sit down, then two large baskets of dates were brought to him, and the Messenger of Allâh ﷺ told him to give it in charity."

[٢٦٠١] ٨٥-(١١١٢) حَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] أَنَّهَا قَالَتْ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَ: احْتَرَقْتُ، قَالَ رَسُولُ اللهِ ﷺ: «لِمَ؟» قَالَ: وَطِئْتُ امْرَأَتِي فِي رَمَضَانَ نَهَارًا، قَالَ: «تَصَدَّقْ، تَصَدَّقْ»، قَالَ: مَا عِنْدِي شَيْءٌ، فَأَمَرَهُ أَنْ يَجْلِسَ، فَجَاءَهُ عَرَقَانِ فِيهِمَا طَعَامٌ، فَأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يَتَصَدَّقَ بِهِ.

[2602] 86 - (...) 'Abbâd bin 'Abdullâh bin Az-Zubair narrated that he heard 'Âishah [may Allâh be pleased with her] say: "A man came to the Messenger of Allâh ﷺ..." and he mentioned the *Hadîth* (as no. 2601).

But at the beginning of the *Hadîth* it does not say" "Give charity, give charity." And he does not say: "During the day."

[٢٦٠٢] ٨٦-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: أَخْبَرَنَا عَبْدُ الوَهَّابِ الثَّقَفِيُّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي عَبْدُ الرَّحْمَٰنِ ابْنُ الْقَاسِمِ أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ أَخْبَرَهُ؛ أَنَّ عَبَّادَ بْنَ عَبْدِ اللهِ بْنِ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] تَقُولُ: أَتَىٰ رَجُلٌ إِلَىٰ رَسُولِ اللهِ ﷺ. فَذَكَرَ الْحَدِيثَ.

وَلَيْسَ فِي أَوَّلِ الْحَدِيثِ «تَصَدَّقْ، تَصَدَّقْ». وَلَا قَوْلُهُ: نَهَارًا.

[2603] 87 - (...) 'Abbâd bin 'Abdullâh bin Az-Zubair narrated that he heard 'Âishah, the wife of the Prophet ﷺ, say: "A man came to the Messenger of Allâh ﷺ in the *Masjid* during Ramadân, and said: 'O Messenger of Allâh, I am burned, I am burned.' The Messenger of Allâh ﷺ asked him: 'What is the matter?' He said: 'I had intercourse with my wife.' He said: 'Give charity.' He said: 'By Allâh, O Messenger of Allâh, I do not have anything and I cannot afford anything.' He said: 'Sit down.' So he sat down, and while he was like that, a man came, driving a donkey which was laden with foodstuff. The Messenger of Allâh ﷺ said: 'Where is that burnt one who was just here?' The man

[٢٦٠٣] ٨٧-(...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ الْقَاسِمِ حَدَّثَهُ؛ أَنَّ مُحَمَّدَ ابْنَ جَعْفَرِ بْنِ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّ عَبَّادَ بْنَ عَبْدِ اللهِ بْنِ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: أَتَىٰ رَجُلٌ إِلَىٰ رَسُولِ اللهِ ﷺ فِي الْمَسْجِدِ فِي رَمَضَانَ، فَقَالَ: يَا رَسُولَ اللهِ! احْتَرَقْتُ، احْتَرَقْتُ، فَسَأَلَهُ رَسُولُ اللهِ ﷺ: «مَا شَأْنُهُ؟» فَقَالَ: أَصَبْتُ أَهْلِي، قَالَ: «تَصَدَّقْ» فَقَالَ: وَاللهِ! يَا نَبِيَّ اللهِ! مَا لِي شَيْءٌ، وَمَا أَقْدِرُ عَلَيْهِ، قَالَ: «اجْلِسْ» فَجَلَسَ،

stood up, and the Messenger of Allâh ﷺ said: 'Give this in charity.' He said: 'O Messenger of Allâh, to someone other than me? By Allâh, we are hungry and we do not have anything.' He said: 'Then eat it.'"

فَبَيْنَا هُوَ عَلَىٰ ذَٰلِكَ أَقْبَلَ رَجُلٌ يَسُوقُ حِمَارًا، عَلَيْهِ طَعَامٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَيْنَ الْمُحْتَرِقُ آنِفًا؟» فَقَامَ الرَّجُلُ، فَقَالَ رَسُولُ اللهِ ﷺ: «تَصَدَّقْ بِهَٰذَا» فَقَالَ: يَا رَسُولَ اللهِ! أَغَيْرَنَا؟ فَوَاللهِ! إِنَّا لَجِيَاعٌ، مَا لَنَا شَيْءٌ، قَالَ: «فَكُلُوهُ».

Chapter 15. It Is Permissible To Fast Or Not To Fast During Ramaḍân For One Who Is Travelling For No Sinful Purpose, If His Journey Is Two Stages[1] Or Further, But It Is Better For The One Who Is Able To Fast Without Suffering Any Harm To Do So, And The One For Whom It Is Difficult May Break The Fast

(المعجم ١٥) - (بَابُ جواز الصوم والفطر في شهر رمضان للمسافر في غير معصية، إذا كان سفره مرحلتين فأكثر، وأن الأفضل لمن أطاقه بلا ضرر أن يصوم، ولمن شق عليه أن يفطر) (التحفة ١٥)

[2604] 88 - (1113) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that the Messenger of Allâh ﷺ set out during Ramaḍân to conquer (Makkah) and he fasted until he reached Al-Kadîd, then he broke the fast. And the Companions of the Messenger of Allâh ﷺ always followed the latest command.

[٢٦٠٤] ٨٨-(١١١٣) حَدَّثَنِي يَحْيَىٰ ابْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] أَنَّهُ أَخْبَرَهُ، أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ عَامَ الْفَتْحِ فِي رَمَضَانَ، فَصَامَ حَتَّىٰ

[1] Two *Marḥalah*. A *Marḥalah* is a riding stage. By two *Marḥalah* An-Nawawî means about 48 miles, which is distance required for one to be considered a traveler in the *Shafa'î Madhhâb*.

بَلَغَ الْكَدِيدَ، ثُمَّ أَفْطَرَ، قَالَ: وَكَانَ صَحَابَةُ رَسُولِ اللهِ ﷺ يَتَّبِعُونَ الْأَحْدَثَ فَالْأَحْدَثَ مِنْ أَمْرِهِ.

[2605] (...) A similar report (as no. 2604) was narrated from Az-Zuhrî with this chain.

[٢٦٠٥] (...) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

قَالَ يَحْيَىٰ: قَالَ سُفْيَانُ [بْنُ عُيَيْنَةَ]: لَا أَدْرِي مِنْ قَوْلِ مَنْ هُوَ؟ يَعْنِي: وكَانَ يُؤْخَذُ بِالْآخِرِ مِنْ قَوْلِ رَسُولِ اللهِ ﷺ.

[2606] (...) It was narrated from Az-Zuhrî (a similar *Hadîth* as no. 2604) with this chain. Az-Zuhrî said: "Breaking the fast (when travelling) was the later command, and it is the later command of the Messenger of Allâh ﷺ that is to be followed." Az-Zuhrî said: "The Messenger of Allâh ﷺ reached Makkah when thirteen days of Ramadân had passed."

[٢٦٠٦] (...) **حَدَّثَنِي** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، قَالَ الزُّهْرِيُّ: وَكَانَ الْفِطْرُ آخِرَ الْأَمْرَيْنِ، وَإِنَّمَا يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللهِ ﷺ بِالْآخِرِ فَالْآخِرِ، قَالَ الزُّهْرِيُّ: فَصَبَّحَ رَسُولُ اللهِ ﷺ مَكَّةَ لِثَلَاثَ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ رَمَضَانَ.

[2607] (...) A *Hadîth* similar to that of Al-Laith (no. 2604) was narrated with this chain.

Ibn Shihâb said: "They used to follow the latest command, regarding it as abrogating others, and as being the one to be followed."

[٢٦٠٧] (...) **وحَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ اللَّيْثِ.

قَالَ ابْنُ شِهَابٍ: فَكَانُوا يَتَّبِعُونَ الْأَحْدَثَ فَالْأَحْدَثَ مِنْ أَمْرِهِ وَيَرَوْنَهُ النَّاسِخَ الْمُحْكَمَ.

[2608] **(...)** It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ traveled during Ramaḍân, and he fasted until he reached 'Usfân, then he called for a vessel containing some drink, and he drank it during the day so that the people could see him. Then he did not fast, until he entered Makkah."

Ibn 'Abbâs [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ fasted and (also) he did not fast, so whoever wishes may fast, and whoever wishes may not fast."

[٢٦٠٨] (...) **وحَدَّثَنَا** إِسْحَـٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: سَافَرَ رَسُولُ اللهِ ﷺ فِي رَمَضَانَ، فَصَامَ حَتَّىٰ بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِإِنَاءٍ فِيهِ شَرَابٌ، فَشَرِبَهُ نَهَارًا، لِيَرَاهُ النَّاسُ، ثُمَّ أَفْطَرَ، حَتَّىٰ دَخَلَ مَكَّةَ.

قَالَ ابْنُ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا]: فَصَامَ رَسُولُ اللهِ ﷺ وَأَفْطَرَ، مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ.

[2609] **89 - (...)** It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "Do not criticize the one who fasts or the one who does not fast, for the Messenger of Allâh ﷺ fasted when travelling, and (also) he did not fast (when travelling)."

[٢٦٠٩] **٨٩**-(...) **وحَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: لَا تَعِبْ عَلَىٰ مَنْ صَامَ وَلَا عَلَىٰ مَنْ أَفْطَرَ، قَدْ صَامَ رَسُولُ اللهِ ﷺ. فِي السَّفَرِ، وَأَفْطَرَ.

[2610] **90 - (1114)** It was narrated from Jâbir bin 'Abdullâh [may Allâh be pleased with them] that the Messenger of Allâh ﷺ set out for Makkah in Ramaḍân during the year of the Conquest, and he fasted until he reached Kurâ' Al-Ghamîm, and the people fasted. Then he called for a vessel of water, which he

[٢٦١٠] **٩٠**-(١١١٤) **وَحَدَّثَنِي** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ - يَعْنِي ابْنَ عَبْدِ الْمَجِيدِ -: حَدَّثَنَا جَعْفَرٌ عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ عَامَ الْفَتْحِ إِلَىٰ مَكَّةَ فِي رَمَضَانَ، فَصَامَ حَتَّىٰ

lifted up so that the people could see it, and then he drank it. After that it was said to him that some of the people were still fasting. He said: "Those are the disobedient ones, those are the disobedient ones."

بَلَغَ كُرَاعَ الْغَمِيمِ، فَصَامَ النَّاسُ، ثُمَّ دَعَا بِقَدَحٍ مِنْ مَاءٍ فَرَفَعَهُ، حَتَّىٰ نَظَرَ النَّاسُ إِلَيْهِ، ثُمَّ شَرِبَ، فَقِيلَ لَهُ بَعْدَ ذَٰلِكَ: إِنَّ بَعْضَ النَّاسِ قَدْ صَامَ، فَقَالَ: «أُولَٰئِكَ الْعُصَاةُ، أُولَٰئِكَ الْعُصَاةُ».

[2611] 91 - (...) It was narrated from Ja'far with this chain (a *Hadîth* similar to no. 2610), and he added: "It was said to him (ﷺ): 'Fasting is proving hard for the people, and they are waiting to see what you will do.' He called for a vessel of water after *'Asr*."

[٢٦١١] ٩١-(...) وحَدَّثَنَاه قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ جَعْفَرٍ بِهَٰذَا الْإِسْنَادِ، وَزَادَ: فَقِيلَ لَهُ: إِنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصِّيَامُ، وَإِنَّمَا يَنْظُرُونَ فِيمَا فَعَلْتَ، فَدَعَا بِقَدَحٍ مِنْ مَاءٍ بَعْدَ الْعَصْرِ.

[2612] 92 - (1115) It was narrated that Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ was on a journey, and he saw a man around whom the people had gathered and he was being shaded. He said: 'What is the matter with him?' They said: '(He is) a man who is fasting.' The Messenger of Allâh ﷺ said: 'It is not righteousness to fast when travelling.'"

[٢٦١٢] ٩٢-(١١١٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ، - عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ ابْنِ عَمْرِو بْنِ الْحَسَنِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: كَانَ رَسُولُ اللهِ ﷺ فِي سَفَرٍ، فَرَأَىٰ رَجُلًا قَدِ اجْتَمَعَ النَّاسُ عَلَيْهِ، وَقَدْ ظُلِّلَ عَلَيْهِ، فَقَالَ: «مَا لَهُ؟». قَالُوا: رَجُلٌ صَائِمٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ الْبِرُّ أَنْ تَصُومُوا فِي السَّفَرِ».

[2613]... - (...) Jâbir bin 'Abdullâh [may Allâh be pleased

[٢٦١٣] (...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ

with them] said: "The Messenger of Allâh ﷺ saw a man..." a similar report (as no. 2612).

مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ عَبْدِالرَّحْمٰنِ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَمْرِو بْنِ الْحَسَنِ يُحَدِّثُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: رَأَىٰ رَسُولُ اللهِ ﷺ رَجُلًا، بِمِثْلِهِ.

[2614] (...) It was narrated from Shu'bah with this chain (a *Hadîth* similar to no. 2613), but Shu'bah said: "I was informed about Yahyâ bin Abî Kathîr that he used to add to this *Hadîth*. And with this chain, in it said: 'You should avail yourselves of the concession that Allâh has granted to you.'" He said: "So when I asked him, he did not remember it."

[٢٦١٤] (...) **وحَدَّثَنَاه** أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ. وَزَادَ: قَالَ شُعْبَةُ: وَكَانَ يَبْلُغُنِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ أَنَّهُ كَانَ يَزِيدُ فِي هٰذَا الْحَدِيثِ.

وَفِي هٰذَا الْإِسْنَادِ أَنَّهُ قَالَ: «عَلَيْكُمْ بِرُخْصَةِ اللهِ الَّذِي رَخَّصَ لَكُمْ» قَالَ: فَلَمَّا سَأَلْتُهُ، لَمْ يَحْفَظْهُ.

[2615] 93 - (1116) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "We went out on a campaign with the Messenger of Allâh ﷺ when sixteen days of Ramadân had passed. Some of us fasted and some of us did not. Those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were."

[٢٦١٥] **٩٣-(١١١٦) حَدَّثَنَا** هَدَّابُ ابْنُ خَالِدٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللهُ عنه] قَالَ: غَزَوْنَا مَعَ رَسُولِ اللهِ ﷺ لِسِتَّ عَشْرَةَ مَضَتْ مِنْ رَمَضَانَ، فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ، فَلَمْ يَعِبِ الصَّائِمُ عَلَىٰ الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَىٰ الصَّائِمِ.

[2616] 94 - (...) A *Hadîth* similar to that of Hammâm (no. 2615) was narrated from Qatâdah with this chain.

[٢٦١٦] **٩٤-(...) حَدَّثَنَا** مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى بْنُ

But in the *Hadîth* of At-Taimî and 'Umar bin 'Âmir it says: "when eighteen days had passed." In the *Hadîth* of Sa'eed it says: "when twelve days had passed." (In the *Hadîth* of) Shu'bah it says: "When seventeen or nineteen days had passed."

سَعِيدٍ عَنِ التَّيْمِيِّ؛ وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ وَقَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هِشَامٌ، وَقَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: حَدَّثَنَا عُمَرُ يَعْنِي ابْنَ عَامِرٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ سَعِيدٍ، كُلُّهُمْ عَنْ قَتَادَةَ بِهٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ هَمَّامٍ.

غَيْرَ أَنَّ فِي حَدِيثِ التَّيْمِيِّ وَعُمَرَ بْنِ عَامِرٍ وَهِشَامٍ: لِثَمَانَ عَشْرَةَ خَلَتْ، وَفِي حَدِيثِ سَعِيدٍ: فِي ثِنْتَي عَشْرَةَ، وَشُعْبَةَ: لِسَبْعَ عَشْرَةَ أَوْ تِسْعَ عَشْرَةَ.

[2617] 95 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "We were travelling with the Messenger of Allâh ﷺ in Ramadân, and those who were fasting were not criticized for that, and those who were not fasting were not criticized for that."

[٢٦١٧] **٩٥**-(...) **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ مُفَضَّلٍ، - عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: كُنَّا نُسَافِرُ مَعَ رَسُولِ اللهِ ﷺ فِي رَمَضَانَ، فَمَا يُعَابُ عَلَىٰ الصَّائِمِ صَوْمُهُ، وَلَا عَلَىٰ الْمُفْطِرِ إِفْطَارُهُ.

[2618] 96 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "We went out on a campaign with the Messenger of Allâh ﷺ during Ramadân, and some of us

[٢٦١٨] **٩٦**-(...) **حَدَّثَنِي** عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللهُ عنه] قَالَ: كُنَّا نَغْزُو

were fasting and some were not. Those who were fasting did not find fault with those who were not, and those who were not fasting did not find fault with those who were. They thought that for those who found the strength and fasted, that was good; and they thought that for those who found themselves weak and did not fast, that was good too."

مَعَ رَسُولِ اللهِ ﷺ فِي رَمَضَانَ، فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ، فَلَا يَجِدُ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ، يَرَوْنَ أَنَّ مَنْ وَجَدَ قُوَّةً فَصَامَ، فَإِنَّ ذٰلِكَ حَسَنٌ، وَيَرَوْنَ أَنَّ مَنْ وَجَدَ ضَعْفًا فَأَفْطَرَ، فَإِنَّ ذٰلِكَ حَسَنٌ.

[2619] 97 - (1117) It was narrated that Abû Sa'eed Al-Khudrî and Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "We traveled with the Messenger of Allâh ﷺ and some people fasted and some did not, and neither group criticized the other."

[٢٦١٩] ٩٧-(١١١٧) حَدَّثَنَا سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ وَسَهْلُ بْنُ عُثْمَانَ وَسُوَيْدُ بْنُ سَعِيدٍ وَحُسَيْنُ بْنُ حُرَيْثٍ، كُلُّهُمْ عَنْ مَرْوَانَ، - قَالَ سَعِيدٌ: أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ - عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَجَابِرِ بْنِ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُم] قَالَا: سَافَرْنَا مَعَ رَسُولِ اللهِ ﷺ، فَيَصُومُ الصَّائِمُ وَيُفْطِرُ الْمُفْطِرُ، فَلَا يَعِيبُ بَعْضُهُمْ عَلَى بَعْضٍ.

[2620] 98 - (1118) It was narrated that Humaid said: "Anas [may Allâh be pleased with them] was asked about fasting in Ramadân when travelling. He said: 'We traveled with the Messenger of Allâh ﷺ in Ramadân, and those who fasted did not criticize those who did not, and those who did not fast did not criticize those who did.'"

[٢٦٢٠] ٩٨-(١١١٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسٌ [رَضِيَ اللهُ عَنْهُ]: عَنْ صَوْمِ رَمَضَانَ فِي السَّفَرِ؟ فَقَالَ: سَافَرْنَا مَعَ رَسُولِ اللهِ ﷺ فِي رَمَضَانَ، فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ.

[2621] 99 - (...) It was narrated that Ḥumaid said: "I went out and I was fasting. They said to me: 'Repeat it.' I said: 'Anas told me that the Companions of the Messenger of Allâh ﷺ used to travel, and those who fasted did not criticize those who did not, and those who did not fast did not criticize those who did.'"

Then I met Ibn Abî Mulaikah and he narrated something similar to me from 'Âishah [may Allâh be pleased with her].

[٢٦٢١] **٩٩**-(. . .) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حُمَيْدٍ قَالَ: خَرَجْتُ فَصُمْتُ، فَقَالُوا لِي: أَعِدْ، قَالَ فَقُلْتُ: إِنَّ أَنَسًا أَخْبَرَنِي أَنَّ أَصْحَابَ رَسُولِ اللهِ ﷺ كَانُوا يُسَافِرُونَ، فَلَا يَعِيبُ الصَّائِمُ عَلَىٰ الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَىٰ الصَّائِمِ.

فَلَقِيتُ ابْنَ أَبِي مُلَيْكَةَ فَأَخْبَرَنِي عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] بِمِثْلِهِ.

Chapter 16. The Reward Of The One Who Does Not Fast When Travelling If He Does Any Tasks That Are Required

(المعجم ١٦) - (بَابُ أجر المفطر في السفر إذا تولى العمل) (التحفة ١٦)

[2622] 100 - (1119) It was narrated that Anas [may Allâh be pleased with them] said: "We were with the Prophet ﷺ on a journey, and some of us were fasting and some were not. We made a stop on a hot day, and those of us who had the best shade were those who had garments with which to shade themselves, and some of us shielded themselves from the sun with their hands. Those who were fasting fell down (in exhaustion to rest), and those who were not fasting set up the tents and watered the mounts. The Messenger of Allâh ﷺ said:

[٢٦٢٢] **١٠٠**-(١١١٩) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ مُوَرِّقٍ، عَنْ أَنَسٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي السَّفَرِ، فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ، قَالَ: فَنَزَلْنَا مَنْزِلًا فِي يَوْمٍ حَارٍّ، أَكْثَرُنَا ظِلًّا صَاحِبُ الْكِسَاءِ، وَمِنَّا مَنْ يَتَّقِي الشَّمْسَ بِيَدِهِ، قَالَ: فَسَقَطَ الصُّوَّامُ، وَقَامَ الْمُفْطِرُونَ، فَضَرَبُوا الأَبْنِيَةَ وَسَقَوُا الرِّكَابَ، فَقَالَ رَسُولُ اللهِ ﷺ: «ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالأَجْرِ».

'Today those who are not fasting have taken all the reward.'"

[2623] 101 - (...) It was narrated that Anas [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ was on a journey, and some people fasted and some did not. Those who were not fasting girded their loins and worked, but those who were fasting were too weak to do some of the work. He said concerning that: 'Today those who are not fasting have taken all the reward.'"

[٢٦٢٣] ١٠١-(. . .) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصٌ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ مُوَرِّقٍ، عَنْ أَنَسٍ [رَضِيَ اللهُ عنه] قَالَ: كَانَ رَسُولُ اللهِ ﷺ فِي سَفَرٍ، فَصَامَ بَعْضٌ وَأَفْطَرَ بَعْضٌ، فَتَحَزَّمَ الْمُفْطِرُونَ وَعَمِلُوا، وَضَعُفَ الصُّوَّامُ عَنْ بَعْضِ الْعَمَلِ، قَالَ: فَقَالَ فِي ذَلِكَ: «ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ».

[2624] 102 - (1120) It was narrated that Rabî'ah said: "Qaza'ah narrated to me: 'I came to Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] while he was surrounded by people. When the people dispersed from around him, I said: "I am not going to ask you about what these people were asking." And I asked him about fasting while travelling." He said: "We traveled with the Messenger of Allâh ﷺ to Makkah when we were fasting. We made a stop, and the Messenger of Allâh ﷺ said: 'You have drawn near to your enemy, and breaking the fast will make you stronger.' This was a concession, so some of us fasted and some did not. Then we made another stop and he said: 'In the morning, you are going to meet your enemy. And breaking the fast will make you

[٢٦٢٤] ١٠٢-(١١٢٠) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ قَالَ: حَدَّثَنِي قَزَعَةُ قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ [رَضِيَ اللهُ عَنْهُ] وَهُوَ مَكْثُورٌ عَلَيْهِ، فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ، قُلْتُ: إِنِّي لَا أَسْأَلُكَ عَمَّا يَسْأَلُكَ هٰؤُلَاءِ عَنْهُ: سَأَلْتُهُ عَنِ الصَّوْمِ فِي سَفَرٍ؟ فَقَالَ: سَافَرْنَا مَعَ رَسُولِ اللهِ ﷺ إِلَىٰ مَكَّةَ وَنَحْنُ صِيَامٌ، قَالَ: فَنَزَلْنَا مَنْزِلًا، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّكُمْ قَدْ دَنَوْتُمْ مِنْ عَدُوِّكُمْ، وَالْفِطْرُ أَقْوَىٰ لَكُمْ»، فَكَانَتْ رُخْصَةً، فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ، ثُمَّ نَزَلْنَا مَنْزِلًا آخَرَ، فَقَالَ: «إِنَّكُمْ مُصَبِّحُو عَدُوِّكُمْ، وَالْفِطْرُ أَقْوَىٰ لَكُمْ، فَأَفْطِرُوا» وَكَانَتْ عَزْمَةً،

stronger, so break the fast.' He emphasized it (the second time), so we broke the fast." Then he said: "I remember we fasted with the Messenger of Allâh ﷺ after that, when travelling."

فَأَفْطَرْنَا، ثُمَّ قَالَ: لَقَدْ رَأَيْتُنَا نَصُومُ مَعَ رَسُولِ اللهِ ﷺ بَعْدَ ذَلِكَ، فِي السَّفَرِ.

Chapter 17. The Choice Between Fasting And Not Fasting When Travelling

(المعجم ١٧) - (بَابُ التخيير في الصوم والفطر في السفر) (التحفة ١٧)

[2625] 103 - (1121) It was narrated from 'Âi<u>sh</u>ah [may Allâh be pleased with her] that she said: "Ḥamzah bin 'Amr Al-Aslamî asked the Messenger of Allâh ﷺ about fasting when travelling. He said: 'If you wish, then fast, and if you wish, do not fast.'"

[٢٦٢٥] ١٠٣-(١١٢١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] أَنَّهَا قَالَتْ: سَأَلَ حَمْزَةُ بْنُ عَمْرٍو الْأَسْلَمِيُّ رَسُولَ اللهِ ﷺ: عَنِ الصِّيَامِ فِي السَّفَرِ؟ فَقَالَ: «إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ».

[2626] 104 - (...) It was narrated from 'Âi<u>sh</u>ah [may Allâh be pleased with her] that Ḥamzah bin 'Amr Al-Aslamî asked the Prophet ﷺ: "O Messenger of Allâh, I am a man who fasts a great deal; may I fast when travelling?" He said: "Fast if you wish and do not fast if you wish."

[٢٦٢٦] ١٠٤-(...) وحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا]؛ أَنَّ حَمْزَةَ بْنَ عَمْرٍو الْأَسْلَمِيَّ سَأَلَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ، أَفَأَصُومُ فِي السَّفَرِ؟ قَالَ: «صُمْ إِنْ شِئْتَ، وَأَفْطِرْ إِنْ شِئْتَ».

[2627] 105 - (...) A *Ḥadî<u>th</u>* similar to that of Ḥammâd bin Zaid (no. 2626) was narrated from Hi<u>sh</u>âm: "I am a man who fasts a great deal."

[٢٦٢٧] ١٠٥-(...) وحَدَّثَنَاه يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ مِثْلَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ: إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ.

[2628] 106 - (...) It was narrated from Hi<u>sh</u>âm with this chain (a similar *Ḥadî<u>th</u>* as no. 2626) that Ḥamzah said: "I am a man who fasts; may I fast when travelling?"

[٢٦٢٨] ١٠٦-(...) وحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ - وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ - كِلَاهُمَا عَنْ هِشَامٍ بِهٰذَا الْإِسْنَادِ أَنَّ حَمْزَةَ قَالَ: إِنِّي رَجُلٌ أَصُومُ، أَفَأَصُومُ فِي السَّفَرِ؟.

[2629] 107 - (...) It was narrated from Ḥamzah bin 'Amr Al-Aslamî [may Allâh be pleased with them] that he said: "O Messenger of Allâh, I find that I have the strength to fast when travelling; is there any sin on me for that?" The Messenger of Allâh ﷺ said: "It is a concession from Allâh, so whoever avails himself of it has done well, and whoever wants to fast, there is no blame on him."

Hârûn said in his *Ḥadî<u>th</u>*: "It is a concession," but he did not say: "from Allâh."

[٢٦٢٩] ١٠٧-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ وَهَـٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ - قَالَ هَـٰرُونُ: حَدَّثَنَا، وقَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ حَمْزَةَ بْنِ عَمْرٍو الْأَسْلَمِيِّ [رَضِيَ اللهُ عَنْهُ] أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! أَجِدُ بِي قُوَّةً عَلَىٰ الصِّيَامِ فِي السَّفَرِ، فَهَلْ عَلَيَّ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «هِيَ رُخْصَةٌ مِنَ اللهِ، فَمَنْ أَخَذَ بِهَا فَحَسَنٌ، وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلَا جُنَاحَ عَلَيْهِ».

قَالَ هَـٰرُونُ فِي حَدِيثِهِ «هِيَ رُخْصَةٌ» وَلَمْ يَذْكُرْ: مِنَ اللهِ.

[2630] 108 - (1122) It was narrated that Abû Ad-Dardâ' [may Allâh be pleased with them]

[٢٦٣٠] ١٠٨-(١١٢٢) حَدَّثَنَا دَاوُدُ ابْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ

said: "We set out with the Messenger of Allâh ﷺ in the month of Ramaḍân, the intensity of the heat was so hot that one of us would lay his hand on his head because of the heat, and there was no one among us who was fasting apart from the Messenger of Allâh ﷺ and 'Abdullâh bin Rawâḥah."

سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ [رَضِيَ اللهُ عَنْهُ] قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي شَهْرِ رَمَضَانَ، فِي حَرٍّ شَدِيدٍ، حَتَّىٰ إِنْ كَانَ أَحَدُنَا لَيَضَعُ يَدَهُ عَلَىٰ رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ، وَمَا فِينَا صَائِمٌ، إِلَّا رَسُولُ اللهِ ﷺ وَعَبْدُ اللهِ بْنُ رَوَاحَةَ.

[2631] 109 - (...) It was narrated that Umm Ad-Dardâ' said: "Abû Ad-Dardâ' said: 'I remember when we were with the Messenger of Allâh ﷺ on one of his journeys on an intensely hot day, when a man would put his hand on his head because of the intense heat. Not one of us was fasting, apart from the Messenger of Allâh ﷺ and 'Abdullâh bin Rawâḥah.'"

[٢٦٣١] ١٠٩-(...) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ عُثْمَانَ بْنِ حَيَّانَ الدِّمَشْقِيِّ، عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: قَالَ أَبُو الدَّرْدَاءِ: لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فِي يَوْمٍ شَدِيدِ الْحَرِّ، حَتَّىٰ إِنَّ الرَّجُلَ لَيَضَعُ يَدَهُ عَلَىٰ رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ، وَمَا مِنَّا أَحَدٌ صَائِمٌ، إِلَّا رَسُولُ اللهِ ﷺ وَعَبْدُ اللهِ بْنُ رَوَاحَةَ.

Chapter 18. It Is Recommended For The Person Performing *Hajj* In 'Arafât Not To Fast On The Day Of 'Arafah

(المعجم ١٨) - (بَابُ استحباب الفطر للحاج بعرفات يوم عرفة)

(التحفة ١٨)

[2632] 110 - (1123) It was narrated from 'Umair the freed slave of 'Abdullâh bin 'Abbâs, from Umm Al-Faḍl bint Al-Ḥâriṯh: "Some people argued in

[٢٦٣٢] ١١٠-(١١٢٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي النَّضْرِ، عَنْ عُمَيْرٍ مَوْلَىٰ عَبْدِ اللهِ

her presence on the Day of 'Arafah[1] about the fasting of the Messenger of Allâh ﷺ. Some of them said that he was fasting, and some of them said that he was not fasting. I (Umm Al-Faḍl) sent a vessel of milk to him while he was sitting on his camel (in the *Mawqif* or place of standing at 'Arafah), and he drank it."

بْنِ عَبَّاسٍ، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ؛ أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا، يَوْمَ عَرَفَةَ، فِي صِيَامِ رَسُولِ اللهِ ﷺ، فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ، وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ، فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ، وَهُوَ وَاقِفٌ عَلَىٰ بَعِيرِهِ، بِعَرَفَةَ، فَشَرِبَهُ.

[2633] (...) It was narrated from Abû An-Naḍr with this chain (a *Ḥadîth* similar to no. 2632), but he did not say that he (ﷺ) was sitting on his camel (in the *Mawqif* or place of standing at 'Arafah). And he said: "From 'Umair the freed slave of Umm Al-Faḍl."

[٢٦٣٣] (...) **حَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنْ سُفْيَانَ، عَنْ أَبِي النَّضْرِ بِهَٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: وَهُوَ وَاقِفٌ عَلَىٰ بَعِيرِهِ، وَقَالَ: عَنْ عُمَيْرٍ مَوْلَىٰ أُمِّ الْفَضْلِ.

[2634] (...) A *Ḥadîth* similar to that of Ibn 'Uyaynah was narrated from Sâlim Abû An-Naḍr with this chain, and he said: "From 'Umair, the freed slave of Umm Al-Faḍl."

[٢٦٣٤] (...) **وَحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ أَبِي النَّضْرِ بِهَٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ، وقَالَ: عَنْ عُمَيْرٍ مَوْلَىٰ أُمِّ الْفَضْلِ.

[2635] 111 - (...) 'Umair, the freed slave of Ibn 'Abbâs [may Allâh be pleased with them], narrated that he heard Umm Al-Faḍl [may Allâh be pleased with her] say: "Some of the Companions of the Messenger of Allâh ﷺ were unsure about fasting on the Day of 'Arafah when we were there with the Messenger of Allâh ﷺ. I sent

[٢٦٣٥] ١١١-(...) **وحَدَّثَنِي** هَٰرُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو أَنَّ أَبَا النَّضْرِ حَدَّثَهُ؛ أَنَّ عُمَيْرًا مَوْلَى ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] حَدَّثَهُ؛ أَنَّهُ سَمِعَ أُمَّ الْفَضْلِ [رَضِيَ اللهُ عَنْهَا] تَقُولُ: شَكَّ نَاسٌ مِنْ أَصْحَابِ رَسُولِ

[1] The ninth day of Ḍhul-Ḥkjjah when the Pilgrims are in the plain of 'Arafât.

him a wooden vessel of milk when he was at 'Arafat, and he drank it."

اللهِ ﷺ فِي صِيَامِ يَوْمِ عَرَفَةَ، وَنَحْنُ بِهَا مَعَ رَسُولِ اللهِ ﷺ، فَأَرْسَلْتُ إِلَيْهِ بِقَعْبٍ فِيهِ لَبَنٌ، وَهُوَ بِعَرَفَةَ، فَشَرِبَهُ.

[2636] 112 - (1124) It was narrated from Maimûnah [may Allâh be pleased with her], the wife of the Prophet ﷺ: "The people were not sure whether the Messenger of Allâh ﷺ was fasting on the Day of 'Arafah, so Maimûnah sent him a vessel of milk, while he was standing in the *Mawqif* (place of standing), and he drank from it while the people were looking at him."

[٢٦٣٦] ١١٢-(١١٢٤) وحَدَّثَني هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا]، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: إِنَّ النَّاسَ شَكُّوا فِي صِيَامِ رَسُولِ اللهِ ﷺ يَوْمَ عَرَفَةَ، فَأَرْسَلَتْ إِلَيْهِ مَيْمُونَةُ بِحِلَابِ اللَّبَنِ، وَهُوَ وَاقِفٌ فِي الْمَوْقِفِ، فَشَرِبَ مِنْهُ، وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ.

Chapter 19. Fasting On The Day Of *'Âshûrâ'*

(المعجم ١٩) - (بَابُ صوم يوم عاشوراء) (التحفة ١٩)

[2637] 113 - (1125) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Quraish used to fast on *'Âshûrâ'* during the *Jâhiliyyah*, and the Messenger of Allâh ﷺ used to fast on (that day) too. When he emigrated to Al-Madînah, he fasted this day and ordered that this fast be observed. When (fasting during) the month of Ramaḍân was enjoined, he said: 'Whoever wishes may fast it (this day) and whoever wishes may forsake it.'"

[٢٦٣٧] ١١٣-(١١٢٥) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: كَانَتْ قُرَيْشٌ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللهِ ﷺ يَصُومُهُ، فَلَمَّا هَاجَرَ إِلَى الْمَدِينَةِ، صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ شَهْرُ رَمَضَانَ قَالَ: «مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ».

[2638] 114 - (...) It was narrated from Hi<u>sh</u>âm with this chain (a *Ḥadî<u>th</u>* similar to no. 2637), but he did not say at the beginning of the *Ḥadî<u>th</u>* that the Messenger of Allâh ﷺ used to fast (this day). And he said at the end of the *Ḥadî<u>th</u>*: "He abandoned *'Â<u>sh</u>ûrâ'*, so whoever wishes may fast it and whoever wishes may leave it." And he did not narrate it as the words of the Prophet ﷺ as Jarîr did.

[٢٦٣٨] ١١٤-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ فِي أَوَّلِ الْحَدِيثِ: وَكَانَ رَسُولُ اللهِ ﷺ يَصُومُهُ، وَقَالَ فِي آخِرِ الْحَدِيثِ: وَتَرَكَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ، وَلَمْ يَجْعَلْهُ مِنْ قَوْلِ النَّبِيِّ ﷺ، كَرِوَايَةِ جَرِيرٍ.

[2639] (...) It was narrated from 'Âi<u>sh</u>ah that the fast of *'Â<u>sh</u>ûrâ'* was observed during the *Jâhiliyyah*, then when Islam came, whoever wanted to fasted it and whoever wanted to left it.

[٢٦٣٩] (...) حَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا]؛ أَنَّ يَوْمَ عَاشُورَاءَ كَانَ يُصَامُ فِي الْجَاهِلِيَّةِ، فَلَمَّا جَاءَ الْإِسْلَامُ، مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ.

[2640] 115 -(...) It was narrated that 'Âi<u>sh</u>ah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ used to enjoin fasting it (*'Â<u>sh</u>ûrâ'*) before (fasting during) Ramaḍân was enjoined. When Ramaḍân was enjoined, whoever wanted to fast the day of *'Â<u>sh</u>ûrâ'* did so, and whoever did not want to did not fast it."

[٢٦٤٠] ١١٥-(...) حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُ بِصِيَامِهِ قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ، فَلَمَّا فُرِضَ رَمَضَانُ، كَانَ مَنْ شَاءَ صَامَ يَوْمَ عَاشُورَاءَ، وَمَنْ شَاءَ أَفْطَرَ.

[2641] 116 - (...) 'Urwah narrated that 'Âi<u>sh</u>ah told him that the Quraі<u>sh</u> used to fast

[٢٦٤١] ١١٦-(...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ

'Âshûrâ' during the *Jâhiliyyah*, then the Messenger of Allâh ﷺ was commanded to fast it, until (fasting during) Ramadân was enjoined. Then the Messenger of Allâh ﷺ said: "Whoever wishes, let him fast it, and whoever wishes, let him not fast."

اللَّيْثِ بْنِ سَعْدٍ قَالَ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ عِرَاكًا أَخْبَرَهُ؛ أَنَّ عُرْوَةَ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ؛ أَنَّ قُرَيْشًا كَانَتْ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللهِ ﷺ بِصِيَامِهِ، حَتَّىٰ فُرِضَ رَمَضَانُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَاءَ فَلْيَصُمْهُ، وَمَنْ شَاءَ فَلْيُفْطِرْهُ».

[2642] 117 - (1126) 'Abdullâh bin 'Umar [may Allâh be pleased with them] narrated that the people of the *Jâhiliyyah* used to fast on the day of *'Âshûrâ'*, and the Messenger of Allâh ﷺ and the Muslims fasted it before (fasting during) Ramadân was made obligatory. When the month of Ramadân was made obligatory, the Messenger of Allâh ﷺ said: " *'Âshûrâ'* is one of the days of Allâh, so whoever wishes may fast it and whoever wishes may leave it."

[٢٦٤٢] ١١٧-(١١٢٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ-: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يَصُومُونَ يَوْمَ عَاشُورَاءَ، وَأَنَّ رَسُولَ اللهِ ﷺ صَامَهُ، وَالْمُسْلِمُونَ، قَبْلَ أَنْ يُفْتَرَضَ رَمَضَانُ، فَلَمَّا افْتُرِضَ رَمَضَانُ، قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ عَاشُورَاءَ يَوْمٌ مِنْ أَيَّامِ اللهِ، فَمَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ».

[2643] (...) It was narrated from 'Ubaidullâh with this chain (a *Hadîth* similar to no. 2642).

[٢٦٤٣] (...) وحَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ؛ وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنْ عُبَيْدِ اللهِ بِهَٰذَا الْإِسْنَادِ.

[2644] 118 - (...) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the day of *'Âshûrâ'* was mentioned in the presence of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: "It was a day that was fasted by the people of the *Jâhiliyyah*. Whoever among you wants to fast it, let him do so, and whoever does not want to, let him leave it."

[٢٦٤٤] ١١٨-(...) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] أَنَّهُ ذُكِرَ عِنْدَ رَسُولِ اللهِ ﷺ يَوْمُ عَاشُورَاءَ، فَقَالَ رَسُولُ اللهِ ﷺ «كَانَ يَوْمًا يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ كَرِهَ فَلْيَدَعْهُ».

[2645] 119 - (...) 'Abdullâh bin 'Umar [may Allâh be pleased with them] narrated that he heard the Messenger of Allâh ﷺ say concerning the day of *'Âshûrâ'*: "This day was fasted by the people of *Jâhiliyyah*, so whoever wants to fast it, let him do so, and whoever wants to leave it, let him do so."

'Abdullâh [may Allâh be pleased with them] would not fast it, except when it coincided with a day that he usually fasted.

[٢٦٤٥] ١١٩-(...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ يَعْنِي ابْنَ كَثِيرٍ حَدَّثَنِي نَافِعٌ؛ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] حَدَّثَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ فِي يَوْمِ عَاشُورَاءَ: «إِنَّ هَٰذَا يَوْمٌ كَانَ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَمَنْ أَحَبَّ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ أَحَبَّ أَنْ يَتْرُكَهُ فَلْيَتْرُكْهُ».

وَكَانَ عَبْدُ اللهِ [رَضِيَ اللهُ عَنْهُ] لَا يَصُومُهُ، إِلَّا أَنْ يُوَافِقَ صِيَامَهُ.

[2646] 120 - (...) It was narrated that 'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "Mention was made in the presence of the Prophet ﷺ of fasting on the day of *'Âshûrâ'*..." and he quoted a *Hadîth* the same as that of Al-Laith bin Sa'd (no. 2644).

[٢٦٤٦] ١٢٠-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبُو مَالِكٍ عُبَيْدُ اللهِ بْنُ الْأَخْنَسِ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: ذُكِرَ عِنْدَ

النَّبِيِّ ﷺ صَوْمُ يَوْمِ عَاشُورَاءَ. فَذَكَرَ مِثْلَ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ، سَوَاءً.

[2647] 121 - (...) 'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "The day of *'Âshûrâ'* was mentioned in the presence of the Messenger of Allâh ﷺ and he said: 'That is a day that was fasted by the people of the *Jâhiliyyah*. Whoever wishes may fast it and whoever wishes may leave it.'"

[٢٦٤٧] **١٢١**-(...) **حَدَّثَنَا** أَحْمَدُ ابْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ الْعَسْقَلَانِيُّ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللهِ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللهِ ﷺ يَوْمُ عَاشُورَاءَ، فَقَالَ: «ذَاكَ يَوْمٌ كَانَ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَمَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ».

[2648] 122 - (1127) It was narrated that 'Abdur-Raḥmân bin Yazîd said: "Al-Ash'ath bin Qais entered upon 'Abdullâh when he was eating his lunch. He said: 'O Abû Muḥammad, come and eat.' He said: 'Isn't today *'Âshûrâ'*?' He said: 'Do you know what the day of *'Âshûrâ'* is?' He said: 'What is it?' He said: 'It is a day that the Messenger of Allâh ﷺ used to fast before (fasting during) the month of Ramaḍân was enjoined. When the month of Ramaḍân was enjoined, it was abandoned.'"

Abû Kuraib said: "He abandoned it."

[٢٦٤٨] **١٢٢**-(١١٢٧) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، - عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: دَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ عَلَىٰ عَبْدِ اللهِ، وَهُوَ يَتَغَدَّىٰ، فَقَالَ: يَا أَبَا مُحَمَّدٍ! ادْنُ إِلَىٰ الْغَدَاءِ. فَقَالَ: أَوَ لَيْسَ الْيَوْمُ يَوْمَ عَاشُورَاءَ؟ قَالَ: وَهَلْ تَدْرِي مَا يَوْمُ عَاشُورَاءَ؟ قَالَ: وَمَا هُوَ؟ قَالَ: إِنَّمَا هُوَ يَوْمٌ كَانَ رَسُولُ اللهِ ﷺ يَصُومُهُ قَبْلَ أَنْ يَنْزِلَ شَهْرُ رَمَضَانَ، فَلَمَّا نَزَلَ شَهْرُ رَمَضَانَ تُرِكَ.

وَقَالَ أَبُو كُرَيْبٍ: تَرَكَهُ.

[2649] (...) It was narrated from Al-A'mash with this chain (a *Hadîth* similar to no. 2648), and they (the narrators) said: "When Ramadân was enjoined, he abandoned it."

[٢٦٤٩] (...) وحَدَّثَنَاهُ زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَقَالَا: فَلَمَّا نَزَلَ رَمَضَانُ تَرَكَهُ.

[2650] 123 - (...) It was narrated from Qais bin Sakan that Al-Ash'ath bin Qais entered upon 'Abdullâh on the day of *'Âshûrâ'*, and he was eating. He said: "O Abû Muhammad, come and eat." He said: "I am fasting." He said: "We used to fast (this day), then it was abandoned."

[٢٦٥٠] ١٢٣-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَيَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ سُفْيَانَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي زُبَيْدٌ الْيَامِيُّ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ قَيْسِ بْنِ سَكَنٍ أَنَّ الْأَشْعَثَ بْنَ قَيْسٍ دَخَلَ عَلَى عَبْدِ اللهِ يَوْمَ عَاشُورَاءَ، وَهُوَ يَأْكُلُ، فَقَالَ: يَا أَبَا مُحَمَّدٍ! ادْنُ فَكُلْ، قَالَ: إِنِّي صَائِمٌ، قَالَ: كُنَّا نَصُومُهُ، ثُمَّ تُرِكَ.

[2651] 124 - (...) It was narrated that 'Alqamah said: "Al-Ash'ath bin Qais entered upon Ibn Mas'ûd when he was eating on the day of *'Âshûrâ'*. He said: "O Abû 'Abdur-Rahmân, today is the day of *'Âshûrâ'*." He said: "It was fasted before (fasting during) Ramadân was enjoined, and when Ramadân was enjoined it was abandoned. So if you are not fasting, come and eat."

[٢٦٥١] ١٢٤-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: دَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ عَلَى ابْنِ مَسْعُودٍ، وَهُوَ يَأْكُلُ، يَوْمَ عَاشُورَاءَ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ! إِنَّ الْيَوْمَ [يَوْمُ] عَاشُورَاءُ، فَقَالَ: قَدْ كَانَ يُصَامُ قَبْلَ أَنْ يَنْزِلَ رَمَضَانُ، فَلَمَّا نَزَلَ رَمَضَانُ، تُرِكَ، فَإِنْ كُنْتَ مُفْطِرًا فَاطْعَمْ.

[2652] 125 - (1128) It was narrated that Jâbir bin Samurah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ used to enjoin us, and encourage us, to fast on the day of *'Â<u>sh</u>ûrâ'*, and he used to check on us when that day came. When (fasting during) Ramaḍân was enjoined, he neither commanded us nor forbade us, and he did not check on us."

[٢٦٥٢] ١٢٥-(١١٢٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ: أَخْبَرَنَا شَيْبَانُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ جَعْفَرِ ابْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ [رَضِيَ اللهُ عنه] قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنَا بِصِيَامِ يَوْمِ عَاشُورَاءَ، وَيَحُثُّنَا عَلَيْهِ، وَيَتَعَاهَدُنَا عِنْدَهُ، فَلَمَّا فُرِضَ رَمَضَانُ، لَمْ يَأْمُرْنَا، وَلَمْ يَنْهَنَا، وَلَمْ يَتَعَاهَدْنَا عِنْدَهُ.

[2653] 126 - (1129) Ḥumaid bin 'Abdur-Raḥmân narrated that he heard Mu'âwiyah bin Abî Sufyân delivering a ***<u>Kh</u>uṭbah*** in Al-Madînah - meaning, on one of his visits there - on the day of *'Â<u>sh</u>ûrâ'*, in which he said: "Where are your scholars, O people of Al-Madînah? I heard the Messenger of Allâh ﷺ say concerning this day: 'This is the day of *'Â<u>sh</u>ûrâ'* and Allâh has not enjoined you to fast (on this day) and I am fasting. So whoever among you wants to fast, let him do so, and whoever among you does not want to fast, let him not do so.'"

[٢٦٥٣] ١٢٦-(١١٢٩) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ؛ أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، خَطِيبًا بِالْمَدِينَةِ - يَعْنِي فِي قَدْمَةٍ قَدِمَهَا - خَطَبَهُمْ يَوْمَ عَاشُورَاءَ فَقَالَ: أَيْنَ عُلَمَاؤُكُمْ؟ يَا أَهْلَ الْمَدِينَةِ! سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لِهٰذَا الْيَوْمِ: «هٰذَا يَوْمُ عَاشُورَاءَ، وَلَمْ يَكْتُبِ اللهُ عَلَيْكُمْ صِيَامَهُ، وَأَنَا صَائِمٌ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَ فَلْيَصُمْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُفْطِرَ فَلْيُفْطِرْ».

[2654] (...) A similar report (as no. 2653) was narrated from Anas from Ibn <u>Sh</u>ihâb with this chain.

[٢٦٥٤] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ

ابْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ فِي هَٰذَا الْإِسْنَادِ، بِمِثْلِهِ.

[2655] (...) It was narrated from Az-Zuhrî with this chain that he heard the Prophet ﷺ say on this day: "I am fasting, so whoever wants to fast, let him do so." And he did not mention the rest of the *Ḥadîth* of Mâlik and Yûnus (no. 2653).

[٢٦٥٥] (...) **وحَدَّثَنَاهُ** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي مِثْلِ هَٰذَا الْيَوْمِ: «إِنِّي صَائِمٌ، فَمَنْ شَاءَ أَنْ يَصُومَ فَلْيَصُمْ» وَلَمْ يَذْكُرْ بَاقِيَ حَدِيثِ مَالِكٍ وَيُونُسَ.

[2656] 127 - (1130) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ came to Al-Madînah, and he found the Jews fasting on the day of *'Âshûrâ'*. They were asked about that and they said: 'This is the day on which Allâh granted victory to Mûsâ and the Children of Israel over Fir'awn (Pharaoh). We fast on this day out of reverence for it.' The Prophet ﷺ said: 'We are closer to Mûsâ than you,' and he enjoined fasting on that day."

[٢٦٥٦] ١٢٧-(١١٣٠) **وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ، فَوَجَدَ الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ، فَسُئِلُوا عَنْ ذَٰلِكَ؟ فَقَالُوا: هَٰذَا الْيَوْمُ الَّذِي أَظْهَرَ اللهُ فِيهِ مُوسَىٰ وَبَنِي إِسْرَائِيلَ عَلَىٰ فِرْعَوْنَ، فَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ، فَقَالَ النَّبِيُّ ﷺ: «نَحْنُ أَوْلَىٰ بِمُوسَىٰ مِنْكُمْ». فَأَمَرَ بِصَوْمِهِ.

[2657] (...) It was narrated from Abû Bishr with this chain (a *Ḥadîth* similar to no. 2656), and he said: "And he asked them about that."

[٢٦٥٧] (...) **وحَدَّثَنَا** ابْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ بِهَٰذَا الْإِسْنَادِ، وقَالَ: فَسَأَلَهُمْ عَنْ ذَٰلِكَ.

[2658] 128 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that the

[٢٦٥٨] ١٢٨-(...) **وحَدَّثَني** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ

Messenger of Allâh ﷺ came to Al-Madînah and found the Jews fasting on the day of *'Â<u>sh</u>ûrâ'*. The Messenger of Allâh ﷺ said to them: "What is this day that you are fasting?" They said: "This is a great day, on which Allâh saved Mûsâ and his people, and drowned Fir'awn (Pharaoh) and his people. Mûsâ fasted on this day out of gratitude and we fast it too." The Messenger of Allâh ﷺ said: "We are more entitled to be closer to Mûsâ than you," and the Messenger of Allâh ﷺ fasted (on this day) and enjoined fasting on it.

عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا]، أَنَّ رَسُولَ اللهِ ﷺ قَدِمَ الْمَدِينَةَ، فَوَجَدَ الْيَهُودَ صِيَامًا، يَوْمَ عَاشُورَاءَ. فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَا هٰذَا الْيَوْمُ الَّذِي تَصُومُونَهُ؟» قَالُوا: هٰذَا يَوْمٌ عَظِيمٌ، أَنْجَى اللهُ فِيهِ مُوسَىٰ وَقَوْمَهُ، وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهُ، فَصَامَهُ مُوسَىٰ شُكْرًا، فَنَحْنُ نَصُومُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَنَحْنُ أَحَقُّ وَأَوْلَىٰ بِمُوسَىٰ مِنْكُمْ» فَصَامَهُ رَسُولُ اللهِ ﷺ، وَأَمَرَ بِصِيَامِهِ.

[2659] (...) It was narrated from Ayyûb with this chain.

[٢٦٥٩] (...) وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ بِهٰذَا الْإِسْنَادِ، إِلَّا أَنَّهُ قَالَ: عَنِ ابْنِ سَعِيدِ بْنِ جُبَيْرٍ، لَمْ يُسَمِّهِ.

[2660] 129 - (1131) It was narrated that Abû Mûsâ [may Allâh be pleased with them] said: "The day of *'Â<u>sh</u>ûrâ'* was a day that was venerated by the Jews, who used to take it as a festival. The Messenger of Allâh ﷺ said: 'You (Muslims) should fast (on this day).'"

[٢٦٦٠] ١٢٩-(١١٣١) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ أَبِي مُوسَىٰ [رَضِيَ اللهُ عنه] قَالَ: كَانَ يَوْمُ عَاشُورَاءَ يَوْمًا تُعَظِّمُهُ الْيَهُودُ، تَتَّخِذُهُ عِيدًا، فَقَالَ رَسُولُ اللهِ ﷺ: «صُومُوهُ أَنْتُمْ».

[2661] 130 - (...) It was narrated that Abû Mûsâ [may Allâh be pleased with them] said: "The people of <u>Kh</u>aibar used to fast on

[٢٦٦١] ١٣٠-(...) وحَدَّثَنَا أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ: حَدَّثَنَا أَبُو الْعُمَيْسِ: أَخْبَرَنِي

the day of *'Âshûrâ'*, and they took it as a festival and dressed their women in their jewelry and finery on that day. The Messenger of Allâh ﷺ said: 'Then you (Muslims) should fast (on that day).'"

قَيْسٌ، فَذَكَرَ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، وَزَادَ: قَالَ أَبُو أُسَامَةَ: فَحَدَّثَنِي صَدَقَةُ بْنُ أَبِي عِمْرَانَ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ أَبِي مُوسَىٰ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَانَ أَهْلُ خَيْبَرَ يَصُومُونَ يَوْمَ عَاشُورَاءَ، يَتَّخِذُونَهُ عِيدًا، وَيُلْبِسُونَ نِسَاءَهُمْ فِيهِ حُلِيَّهُمْ وَشَارَتَهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَصُومُوهُ أَنْتُمْ».

[2662] 131 - (1132) It was narrated from 'Ubaidullâh bin Abî Yazîd that he heard Ibn 'Abbâs [may Allâh be pleased with them] being asked about fasting on the day of *'Âshûrâ'*. He said: "I do not know that the Messenger of Allâh ﷺ singled out any day for fasting, regarding it as superior to other days, apart from this day, or any month apart from this month" - meaning Ramaḍân.

[٢٦٦٢] ١٣١-(١١٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنْ سُفْيَانَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ - عَنْ عُبَيْدِ اللهِ بْنِ أَبِي يَزِيدَ، سَمِعَ ابْنَ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا]، وَسُئِلَ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ، فَقَالَ: مَا عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ صَامَ يَوْمًا، يَطْلُبُ فَضْلَهُ عَلَىٰ الْأَيَّامِ، إِلَّا هٰذَا الْيَوْمَ، وَلَا شَهْرًا إِلَّا هَٰذَا الشَّهْرَ، يَعْنِي رَمَضَانَ.

[2663] (...) 'Ubaidullâh bin Abî Yazîd narrated a similar report with this chain.

[٢٦٦٣] (...) وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ أَبِي يَزِيدَ فِي هَٰذَا الْإِسْنَادِ، بِمِثْلِهِ.

Chapter 20. Which Day Should Be Fasted For *'Âshûrâ'*?

(المعجم ٢٠) - (بَابٌ أَيِّ يوم يصام في عاشوراء؟) (التحفة ٢٠)

[2664] 132 - (1132) It was

[٢٦٦٤] ١٣٢-(١١٣٣) حَدَّثَنَا أَبُو

narrated that Al-Ḥakam bin Al-A'raj said: "I came to Ibn 'Abbâs [may Allâh be pleased with them] while he was reclining on his *Ridâ'* at Zamzam and said to him: 'Tell me about the fast of *'Âshûrâ'*.' He said: 'When you see the crescent of Muḥarram, then count, and fast on the ninth day.' I said: 'Is this how the Messenger of Allâh ﷺ used to fast it?' He said: 'Yes.'"

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ حَاجِبِ بْنِ عُمَرَ، عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ قَالَ: انْتَهَيْتُ إِلَى ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا]، وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي زَمْزَمَ، فَقُلْتُ لَهُ: أَخْبِرْنِي عَنْ صَوْمِ عَاشُورَاءَ، فَقَالَ: إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَاعْدُدْ، وَأَصْبِحْ يَوْمَ التَّاسِعِ صَائِمًا. قُلْتُ: هٰكَذَا كَانَ رَسُولُ اللهِ ﷺ يَصُومُهُ؟ قَالَ: نَعَمْ.

[2665] (...) Al-Ḥakam bin Al-A'raj said: "I asked Ibn 'Abbâs [may Allâh be pleased with them], when he was reclining on his *Ridâ'* at Zamzam, about fasting on the day of *'Âshûrâ'*..." a *Ḥadîth* like that of Ḥâjib bin 'Umar (no. 2664).

[٢٦٦٥] (...) وحَدَّثَني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ مُعَاوِيَةَ بْنِ عَمْرٍو: حَدَّثَنِي الْحَكَمُ بْنُ الْأَعْرَجِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا]، وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ عِنْدَ زَمْزَمَ، عَنْ صَوْمِ عَاشُورَاءَ، بِمِثْلِ حَدِيثِ حَاجِبِ بْنِ عُمَرَ.

[2666] 133 - (1134) Abû Ghaṭafân bin Ṭarîf Al-Murrî said: "I heard 'Abdullâh bin 'Abbâs [may Allâh be pleased with them] say: 'When the Messenger of Allâh ﷺ fasted on the day of *'Âshûrâ'* and enjoined this fast, they said: "O Messenger of Allâh, it is a day that is venerated by the Jews and Christians." The Messenger of Allâh ﷺ said: "Next year - if Allâh wills - we will fast on the ninth day."' He

[٢٦٦٦] ١٣٣-(١١٣٤) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ أَنَّهُ سَمِعَ أَبَا غَطَفَانَ بْنَ طَرِيفٍ الْمُرِّيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: حِينَ صَامَ رَسُولُ اللهِ ﷺ يَوْمَ عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ، قَالُوا: يَا رَسُولَ

said: 'But the next year the Messenger of Allâh ﷺ had passed away.'"

اللهِ! إِنَّهُ يَوْمٌ تُعَظِّمُهُ الْيَهُودُ وَالنَّصَارَىٰ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ - إِنْ شَاءَ اللهُ - صُمْنَا الْيَوْمَ التَّاسِعَ».

قَالَ: فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ، حَتَّىٰ تُوُفِّيَ رَسُولُ اللهِ ﷺ.

[2667] 134 - (...) It was narrated that 'Abdullâh bin 'Abbâs [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'If I live until next year, I will certainly fast on the ninth day.'"

According to the report of Abû Bakr: "Meaning, *'Âshûrâ'*."

[٢٦٦٧] ١٣٤-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَيْرٍ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَئِنْ بَقِيتُ إِلَىٰ قَابِلٍ لَأَصُومَنَّ التَّاسِعَ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ: يَعْنِي يَوْمَ عَاشُورَاءَ.

Chapter 21. Whoever Eats On *'Âshûrâ'*, Let Him Refrain (From Eating) For The Rest Of The Day

(المعجم ٢١) - (بَابُ من أكل في عاشوراء فليكفّ بقية يومه)

(التحفة ٢١)

[2668] 135 - (1135) It was narrated that Salamah bin Al-Akwa' said: "The Messenger of Allâh ﷺ sent a man from Aslam on the day of *'Âshûrâ'* and told him to announce to the people: 'Whoever is not fasting, let him fast, and whoever has eaten, let him complete his fast until nightfall.'"

[٢٦٦٨] ١٣٥-(١١٣٥) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ [رَضِيَ اللهُ عَنْهُ] أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ رَجُلًا مِنْ أَسْلَمَ يَوْمَ عَاشُورَاءَ، فَأَمَرَهُ أَنْ يُؤَذِّنَ فِي

النَّاسِ: «مَنْ كَانَ لَمْ يَصُمْ، فَلْيَصُمْ، وَمَنْ كَانَ أَكَلَ، فَلْيُتِمَّ صِيَامَهُ إِلَىٰ اللَّيْلِ».

[2669] 136 - (1136) It was narrated that Ar-Rubayy‘ bint Mu‘âwwidh bin ‘Afrâ’ said: "On the morning of *‘Âshûrâ’*, the Messenger of Allâh ﷺ sent word to the villages of the *Anṣâr* around Al-Madînah, saying: 'Whoever started the day fasting, let him complete his fast, and whoever started the day not fasting, let him complete the rest of the day (without food).'"

"After that, we used to fast on this day, and we would make our children fast too, even the little ones if Allâh wills. And we used to take them to the Masjid. We would make them toys out of wool, and if one of them cried for food, we would give (that toy) to him until it was time to break the fast."

[٢٦٦٩] ١٣٦-(١١٣٦) وحَدَّثَني أَبُو بَكْرِ ابْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ بْنِ لَاحِقٍ: حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ ابْنِ عَفْرَاءَ قَالَتْ: أَرْسَلَ رَسُولُ اللهِ ﷺ غَدَاةَ عَاشُورَاءَ إِلَىٰ قُرَى الْأَنْصَارِ الَّتِي حَوْلَ الْمَدِينَةِ: «مَنْ كَانَ أَصْبَحَ صَائِمًا، فَلْيُتِمَّ صَوْمَهُ، وَمَنْ كَانَ أَصْبَحَ مُفْطِرًا، فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ».

فَكُنَّا، بَعْدَ ذٰلِكَ نَصُومُهُ، وَنُصَوِّمُ صِبْيَانَنَا الصِّغَارَ مِنْهُمْ، إِنْ شَاءَ اللهُ، وَنَذْهَبُ إِلَىٰ الْمَسْجِدِ، فَنَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَىٰ أَحَدُهُمْ عَلَىٰ طَعَامٍ، أَعْطَيْنَاهَا إِيَّاهُ عِنْدَ الْإِفْطَارِ.

[2670] 137 - (...) It was narrated that Khâlid bin Dhakwân said: "I asked Ar-Rubayy‘ bint Mu‘âwwidh about fasting on *‘Âshûrâ’* and she said: "The Messenger of Allâh ﷺ sent his envoys to the villages of the Anṣâr..." and he mentioned a *Ḥadîth* similar to that of Bishr (no. 2669), except that he said: "And we would make them a toy

[٢٦٧٠] ١٣٧-(...) وحَدَّثَنَاه يَحْيَى بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو مَعْشَرٍ الْعَطَّارُ عَنْ خَالِدِ بْنِ ذَكْوَانَ قَالَ: سَأَلْتُ الرُّبَيِّعَ بِنْتَ مُعَوِّذٍ عَنْ صَوْمِ عَاشُورَاءَ؟ قَالَتْ: بَعَثَ رَسُولُ اللهِ ﷺ رُسُلَهُ فِي قُرَى الْأَنْصَارِ، فَذَكَرَ بِمِثْلِ حَدِيثِ بِشْرٍ، غَيْرَ أَنَّهُ قَالَ: وَنَصْنَعُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ،

out of wool, and take it with us, and if they asked us for food, we would give them the toy to play with, until they completed their fast."

فَنَذْهَبُ بِهِ مَعَنَا، فَإِذَا سَأَلُونَا الطَّعَامَ، أَعْطَيْنَاهُمُ اللُّعْبَةَ تُلْهِيهِمْ، حَتَّىٰ يُتِمُّوا صَوْمَهُمْ.

Chapter 22. The Prohibition Of Fasting On The Two Days Of *'Îd*

(المعجم ٢٢) - (بَابُ تحريم صوم يومي العيدين) (التحفة ٢٢)

[2671] 138 - (1137) It was narrated that Abû 'Ubaid, the freed slave of Ibn Azhar, said: "I attended *'Îd* with 'Umar bin Al-Khaṭṭâb [may Allâh be pleased with them]. He came and prayed, then he stood and addressed the people saying: 'These are two days when the Messenger of Allâh ﷺ forbade fasting, the day when you break your fast and the other day, when you eat from your sacrifices.'"

[٢٦٧١] **١٣٨-(١١٣٧)** وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ أَنَّهُ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الخَطَّابِ [رَضِيَ اللهُ عَنْهُ]، فَجَاءَ فَصَلَّىٰ ثُمَّ انْصَرَفَ فَخَطَبَ النَّاسَ، فَقَالَ: إِنَّ هَٰذَانِ يَوْمَانِ، نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ صِيَامِهِمَا يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالْآخَرُ يَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.

[2672] 139 - (1138) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Messenger of Allâh ﷺ forbade fasting on two days: The day of *Al-Aḍḥa* and the day of *Al-Fiṭr*.

[٢٦٧٢] **١٣٩-(١١٣٨)** وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عنه] أَنَّ رَسُولَ اللهِ ﷺ: نَهَىٰ عَنْ صِيَامِ يَوْمَيْنِ: يَوْمِ الْأَضْحَىٰ وَيَوْمِ الْفِطْرِ.

[2673] 140 - (827) It was narrated that Qaza'ah said, concerning Abû Sa'eed Al-Khudrî [may Allâh be pleased with them]: "I heard a *Ḥadîth* from him that impressed me, so I

[٢٦٧٣] **١٤٠-(٨٢٧)** وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ وَهُوَ ابْنُ عُمَيْرٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللهُ عنه] قَالَ: سَمِعْتُ مِنْهُ

said to him: 'Did you hear this from the Messenger of Allâh ﷺ?' He said: 'Would I attribute to the Messenger of Allâh ﷺ something that I did not hear?' He said: 'I heard him say: "Fasting is not good on two days: The day of *Al-Adha* and the day of *Al-Fitr* (breaking the fast) after Ramadân."

حَدِيثًا فَأَعْجَبَنِي، فَقُلْتُ لَهُ: آنْتَ سَمِعْتَ هَٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: فَأَقُولُ عَلَىٰ رَسُولِ اللهِ ﷺ مَا لَمْ أَسْمَعْ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «لَا يَصْلُحُ الصِّيَامُ فِي يَوْمَيْنِ: يَوْمِ الْأَضْحَىٰ، وَيَوْمِ الْفِطْرِ مِنْ رَمَضَانَ». [راجع: ١٩٢٣]

[2674] 141 - (...) It was narrated from Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] that the Messenger of Allâh ﷺ forbade fasting two days, the day of *Al-Fitr* and the day of *An-Nahr* (sacrifice).

[٢٦٧٤] ١٤١-(...) وحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللهُ عنه] أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ صِيَامِ يَوْمَيْنِ: يَوْمِ الْفِطْرِ وَيَوْمِ النَّحْرِ.

[2675] 142 - (1139) It was narrated that Ziyâd bin Khubair said: "A man came to Ibn 'Umar [may Allâh be pleased with them] and said: 'I vowed to fast on a day which coincides with the day of *Al-Adha*, or *Al-Fitr*.' Ibn 'Umar [may Allâh be pleased with them] said: 'Allâh has enjoined fulfillment of vows, but the Messenger of Allâh ﷺ forbade fasting on this day."

[٢٦٧٥] ١٤٢-(١١٣٩) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ عَوْنٍ، عَنْ زِيَادِ بْنِ جُبَيْرٍ قَالَ: جَاءَ رَجُلٌ إِلَىٰ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] فَقَالَ: إِنِّي نَذَرْتُ أَنْ أَصُومَ يَوْمًا، فَوَافَقَ يَوْمَ أَضْحَىٰ أَوْ فِطْرٍ، فَقَالَ ابْنُ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا]: أَمَرَ اللهُ تَعَالَىٰ بِوَفَاءِ النَّذْرِ، وَنَهَىٰ رَسُولُ اللهِ ﷺ عَنْ صَومِ هَٰذَا الْيَوْمِ.

[2676] 143 - (1140) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ forbade

[٢٦٧٦] ١٤٣-(١١٤٠) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَتْنِي عَمْرَةُ عَنْ عَائِشَةَ [رَضِيَ

two fasts: The day of *Al-Fiṭr* and the day of *Al-Aḍha*."

اللهُ عَنْهَا] قَالَتْ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ صَوْمَيْنِ: يَوْمِ الْفِطْرِ وَيَوْمِ الْأَضْحَىٰ.

Chapter 23. The Prohibition Of Fasting The Days Of *At-Tashrîq*, Which Are The Days Of Eating, Drinking And Remembering Allâh, The Mighty And Sublime

(المعجم ٢٣) - **(بَابُ تحريم صوم أيام التشريق، وبيان أنها أيام أكل وشرب وذكر الله عزَّ وَجَلَّ)** (التحفة ٢٣)

[2677] 144 - (1141) It was narrated that Nubaishah Al-Hudhalî said: "The Messenger of Allâh ﷺ said: 'The days of *At-Tashrîq* are days of eating and drinking.'"

[٢٦٧٧] **١٤٤**-(١١٤١) **وحَدَّثَنَا** سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي مَلِيحٍ، عَنْ نُبَيْشَةَ الْهُذَلِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ».

[2678] (...) It was narrated from Khâlid *Al-Ḥadhdhâ'* (who said): "Abû Qilâbah narrated to me, from Abû Al-Malîḥ, from Nubaishah." Khâlid said: "So I met Abû Malîḥ, and I asked him, and he told me..." and he narrated a *Ḥadîth* similar to that of Hushaim (no. 2677) from the Prophet ﷺ, and he added: "and remembrance of Allâh."

[٢٦٧٨] (...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، عَنْ خَالِدٍ الْحَذَّاءِ: حَدَّثَنِي أَبُو قِلَابَةَ عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ، قَالَ خَالِدٌ: فَلَقِيتُ أَبَا مَلِيحٍ فَسَأَلْتُهُ، فَحَدَّثَنِي بِهِ، فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ هُشَيْمٍ، وَزَادَ [فِيهِ]: «وَذِكْرِ اللهِ».

[2679] 145 - (1142) It was narrated from Ibn Ka'b bin Mâlik that his father narrated to him that the Messenger of Allâh ﷺ sent him and Aws bin Al-Ḥadathân during the days of *At-Tashrîq* to call out: "No one will enter Paradise but a believer, and

[٢٦٧٩] **١٤٥**-(١١٤٢) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ حَدَّثَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَهُ وَأَوْسَ

the days of Mina are days of eating and drinking."

بْنَ الْحَدَثَانِ أَيَّامَ التَّشْرِيقِ، فَنَادَىٰ: «أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ، وَأَيَّامُ مِنًى أَيَّامُ أَكْلٍ وَشُرْبٍ».

[2680] (...) Ibrâhîm bin Ṭahmân narrated it with this chain (a *Hadîth* similar to no. 2679), except that he said: "And they called out."

[٢٦٨٠] (...) **وحَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ ابْنُ عَمْرٍو: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَنَادَيَا.

Chapter 24. It Is Disliked To Single Out Friday For Fasting, Unless It Coincides With A Day That One Customarily Fasts

(المعجم ٢٤) - (بَابُ كراهة إفراد يوم الجمعة بصوم لا يوافق عادته) (التحفة ٢٤)

[2681] 146 - (1143) It was narrated from Muhammad bin 'Abbâd bin Ja'far: "I asked Jâbir bin 'Abdullâh [may Allâh be pleased with them] while he was circumambulating the Ka'bah: 'Did the Messenger of Allâh ﷺ forbid fasting on Friday?' He said: 'Yes, by the Lord of this House.'"

[٢٦٨١] **١٤٦-(١١٤٣) وَحَدَّثَنَا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] وَهُوَ يَطُوفُ بِالْبَيْتِ، أَنَهَىٰ رَسُولُ اللهِ ﷺ عَنْ صِيَامِ يَوْمِ الْجُمُعَةِ؟ فَقَالَ: نَعَمْ، وَرَبِّ هَٰذَا الْبَيْتِ.

[2682] (...) Muhammad bin 'Abbâd bin Ja'far narrated that he asked Jâbir bin 'Abdullâh [may Allâh be pleased with them]... a similar report (as no. 2681) from the Prophet ﷺ.

[٢٦٨٢] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ، أَنَّهُ أَخْبَرَهُ مُحَمَّدُ بْنُ عَبَّادِ بْنِ جَعْفَرٍ أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] بِمِثْلِهِ، عَنِ النَّبِيِّ ﷺ.

[2683] 147 - (1144) It was

[٢٦٨٣] **١٤٧-(١١٤٤) وحَدَّثَنَا** أَبُو

narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'None of you should fast on Friday, unless he fasts (a day) before it or after it.'"

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عنه] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَصُمْ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلَّا أَنْ يَصُومَ قَبْلَهُ أَوْ يَصُومَ بَعْدَهُ».

[2684] 148 - (...) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ said: "Do not single out the night of Friday for praying *Qiyâm* and do not single out the day of Friday for fasting, unless that coincides with a fast that one (habitually) observes."

[٢٦٨٤] ١٤٨-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حُسَيْنٌ يَعْنِي الْجُعْفِيَّ عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عنه] عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي، وَلَا تَخُصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ، إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ».

Chapter 25. The Saying Of Allâh Most High: "...And as for those who can fast with difficulty, they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day)"[1] Is Abrogated By His Saying: "...So whoever of you sights (the crescent on the first night of) the month (of Ramaḍan i.e. is present at his home), he must observe *Ṣawm* (fasts) that month"...[2]

(المعجم ٢٥) - (بَابُ بيان نسخ قول الله تعالى: ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ بقوله: ﴿فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ (التحفة ٢٥)

[2685] 149 - (1145) It was

[٢٦٨٥] ١٤٩-(١١٤٥) وَحَدَّثَنَا قُتَيْبَةُ

[1] *Al-Baqarah* 2:184.
[2] *Al-Baqarah* 2:185.

narrated that Salamah bin Al-Akwa' [may Allâh be pleased with them] said: "When the following verse was revealed: '...And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day)...'[1] those who wanted to break the fast and pay the *Fidyah* (did so), until the verse which comes after it was revealed, which abrogated it."

بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ يَزِيدَ مَوْلَىٰ سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ [رَضِيَ اللهُ عنه] قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ: ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ [البقرة: ١٨٤] كَانَ مَنْ أَرَادَ أَنْ يُفْطِرَ وَيَفْتَدِيَ، حَتَّىٰ نَزَلَتِ الْآيَةُ الَّتِي بَعْدَهَا فَنَسَخَتْهَا.

[2686] 150 - (...) It was narrated that Salamah bin Al-Akwa' [may Allâh be pleased with them] said: "During Ramaḍân at the time of the Messenger of Allâh ﷺ, whoever among us wanted to fast did so, and whoever among us wanted to break the fast and pay the *Fidyah* did so, until this verse was revealed: '...So whoever of you sights (the crescent on the first night of) the month (of Ramaḍân i.e. is present at his home), he must observe *Ṣawm* (fasts) that month'..."[2]

[٢٦٨٦] **١٥٠-(...)** وَحَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ يَزِيدَ مَوْلَىٰ سَلَمَةَ ابْنِ الْأَكْوَعِ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ [رَضِيَ اللهُ عَنْهُ] أَنَّهُ قَالَ: كُنَّا فِي رَمَضَانَ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ: مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ فَافْتَدَىٰ بِطَعَامِ مِسْكِينٍ؛ حَتَّىٰ أُنْزِلَتْ هٰذِهِ الْآيَةُ: ﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ﴾ [البقرة: ١٨٥].

Chapter 26. It Is Permissible To Delay Making Up Missed Ramaḍân Fasts Until Before The Next Ramaḍân Comes, And This Is For Those Who Broke The Fast For A Reason Such As Sickness, Travel, Menstruation And The Like

(المعجم ٢٦) - (بَابُ جواز تأخير قضاء رمضان ما لم يجئ رمضان آخر، لمن أفطر بعذر مرض وسفر وحيض ونحو ذلك) (التحفة ٢٦)

[2687] 151 - (1146) It was

[٢٦٨٧] **١٥١-(١١٤٦)** وَحَدَّثَنَا

[1] *Al-Baqarah* 2:184.
[2] *Al-Baqarah* 2:185.

narrated from Zuhair: "Yaḥyâ bin Sa'eed narrated to us from Abû Salamah, who said: 'I heard 'Âishah [may Allâh be pleased with her] say: I would owe Ramaḍân fasts, and I would not be able to make them up until Sha'bân. Because of being busy with the Messenger of Allâh ﷺ, or for the Messenger of Allâh ﷺ.'"

أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] تَقُولُ: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَهُ إِلَّا فِي شَعْبَانَ، الشُّغْلُ مِنْ رَسُولِ اللهِ ﷺ، أَوْ بِرَسُولِ اللهِ ﷺ.

[2688] **(...)** It was narrated from Sulaimân bin Bilâl: "Yaḥyâ bin Sa'eed narrated to us..." - with this chain (a *Ḥadîth* similar to no. 2687), except that in it he said: "That was because circumstances with the Messenger of Allâh ﷺ."

[٢٦٨٨] (...) **وحَدَّثَنَاهُ** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: وَذَٰلِكَ لِمَكَانِ رَسُولِ اللهِ ﷺ.

[2689]... - (...) It was narrated from Ibn Juraij: "Yaḥyâ bin Sa'eed narrated to me..." - with this chain (a *Ḥadîth* similar to no. 2687). He said: "That was because of her status with the Prophet ﷺ" - Yaḥyâ said that.

[٢٦٨٩] (...) **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ بِهَٰذَا الْإِسْنَادِ، قَالَ: فَظَنَنْتُ أَنَّ ذَٰلِكَ لِمَكَانِهَا مِنَ النَّبِيِّ ﷺ - يَحْيَىٰ يَقُولُهُ -.

[2690] **(...)** It was narrated from 'Abdul-Wahhâb (and another chain) from Sufyân, both of them from Yaḥyâ with this chain (a similar *Ḥadîth* as no. 2687). And they did not mention in the *Ḥadîth*: "Being busy with Messenger of Allâh ﷺ."

[٢٦٩٠] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ؛ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ يَحْيَىٰ بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرَا فِي الْحَدِيثِ: الشُّغْلُ بِرَسُولِ اللهِ ﷺ.

[2691] 152 - (...) It was narrated from Muḥammad bin Ibrâhîm, from Abû Salamah bin 'Abdur-

[٢٦٩١] **١٥٢**-(...) **وحَدَّثَنِي** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ

Raḥmân, from 'Âishah [may Allâh be pleased with her] that she said: "If one of us did not fast [in Ramaḍân] during the time of the Messenger of Allâh ﷺ, she would not be able to make it up with the Messenger of Allâh ﷺ, until Sha'bân came."

الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] أَنَّهَا قَالَتْ: إِنْ كَانَتْ إِحْدَانَا لَتُفْطِرُ فِي زَمَانِ رَسُولِ اللهِ ﷺ، فَمَا تَقْدِرُ عَلَىٰ أَنْ تَقْضِيَهُ مَعَ رَسُولِ اللهِ ﷺ، حَتَّىٰ يَأْتِيَ شَعْبَانُ.

Chapter 27. Making Up Fasts On Behalf Of The Deceased

(المعجم ٢٧) - (بَابُ قضاء الصوم عن الميت) (التحفة ٢٧)

[2692] 153 - (1147) It was narrated from 'Âishah [may Allâh be pleased with her] that the Messenger of Allâh ﷺ said: "Whoever dies owing any (obligatory) fasts, his *Walî* (relative) should make them up on his behalf."[1]

[٢٦٩٢] **١٥٣-(١١٤٧)** وحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ ابْنُ عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] أَنَّ رَسُولَ اللهِ ﷺ: قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ، صَامَ عَنْهُ وَلِيُّهُ».

[2693] 154 - (1148) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that a woman came to the Messenger of Allâh ﷺ and said: "My

[٢٦٩٣] **١٥٤-(١١٤٨)** وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى ابْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ

[1] They say that the meaning of *Walî* here is one of his relatives.

mother has died, and she owed one month of fasting." He said: "Don't you think that if she owed a debt, you would pay it off?" She said: "Yes." He said: "The debt owed to Allâh is more deserving of being paid off."

الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللهِ ﷺ فَقَالَتْ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ فَقَالَ: «أَرَأَيْتِ لَوْ كَانَ عَلَيْهَا دَيْنٌ، أَكُنْتِ تَقْضِينَهُ؟» قَالَتْ: نَعَمْ، قَالَ: «فَدَيْنُ اللهِ أَحَقُّ بِالْقَضَاءِ».

[2694] 155 - (...) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, my mother has died and she owed one month's fasting. Shall I make it up on her behalf?' He said: 'Don't you think that if your mother owed a debt, you would pay it off on her behalf?' He said: 'Yes.' He said: 'The debt owed to Allâh is more deserving of being paid off.'"

(One of the narrators) Sulaimân said: "When we were sitting and Muslim[1] narrated this *Hadîth*, Al-Hakam and Salamah bin Kuhail both said: 'We heard Mujâhid quote this from Ibn 'Abbâs.'"

[٢٦٩٤] ١٥٥-(...) وحَدَّثَني أَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ: فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟ فَقَالَ: «[أَرَأَيْتَ] لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ، أَكُنْتَ قَاضِيَهُ عَنْهَا؟» قَالَ: نَعَمْ، قَالَ: «فَدَيْنُ اللهِ أَحَقُّ أَنْ يُقْضَى».

قَالَ سُلَيْمَانُ: فَقَالَ الْحَكَمُ وَسَلَمَةُ بْنُ كُهَيْلٍ جَمِيعًا، وَنَحْنُ جُلُوسٌ حِينَ حَدَّثَ مُسْلِمٌ بِهَٰذَا الْحَدِيثِ، فَقَالَا: سَمِعْنَا مُجَاهِدًا يَذْكُرُ هَٰذَا عَنِ ابْنِ عَبَّاسٍ.

[1] That is, Muslim Al-Batîn, one of the narrators, not the author.

[2695] **(...)** This *Hadîth* was narrated from Ibn 'Abbâs [may Allâh be pleased with them], from the Prophet ﷺ.

[٢٦٩٥] (. . .) **وحَدَّثَنَا** أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ وَالْحَكَمِ بْنِ عُتَيْبَةَ وَمُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَمُجَاهِدٍ وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ.

[2696] 156 - (...) It was narrated that Ibn 'Abbâs said: "A woman came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, my mother has died and she owed a fast that she vowed to observe; shall I fast it on her behalf?' He said: 'Don't you think that if your mother owed a debt and you would pay it off, that would settle the matter on her behalf?' She said: 'Yes.' He said: 'Then fast on behalf of your mother.'"

[٢٦٩٦] ١٥٦-(. . .) وحَدَّثَنَا إِسْحٰقُ بْنُ مَنْصُورٍ وَابْنُ أَبِي خَلَفٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ زَكَرِيَّاءَ بْنِ عَدِيٍّ - قَالَ عَبْدٌ: حَدَّثَنِي زَكَرِيَّاءُ ابْنُ عَدِيٍّ: - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ: حَدَّثَنَا الْحَكَمُ بْنُ عُتَيْبَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: جَاءَتِ امْرَأَةٌ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ نَذْرٍ، أَفَأَصُومُ عَنْهَا؟ قَالَ: «أَرَأَيْتِ لَوْ كَانَ عَلَىٰ أُمِّكِ دَيْنٌ فَقَضَيْتِهِ، أَكَانَ يُؤَدِّي ذٰلِكِ عَنْهَا؟» قَالَتْ: نَعَمْ، قَالَ: «فَصُومِي عَنْ أُمِّكِ».

[2697] 157 - (1149) It was narrated from 'Abdullâh bin Buraidah that his father [may Allâh be pleased with them] said: "While I was sitting with the

[٢٦٩٧] ١٥٧-(١١٤٩) وحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ أَبُو الْحَسَنِ عَنْ عَبْدِ اللهِ بْنِ

Messenger of Allâh ﷺ, a woman came to him and said: 'I gave a slave woman in charity to my mother, then she died.' He said: 'Your reward is assured, and she (the slave woman) has been returned to you as an inheritance.' She said: 'O Messenger of Allâh, she owed one month's fasting, should I fast on her behalf?' He said: 'Fast on her behalf.' She said: She never went for *Ḥajj*, should I perform *Ḥajj* on her behalf? He said: 'Perform *Ḥajj* on her behalf.'"

عَطَاءٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ [رَضِيَ اللهُ عنه] قَالَ: بَيْنَا أَنَا جَالِسٌ عِنْدَ رَسُولِ اللهِ ﷺ، إِذْ أَتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي تَصَدَّقْتُ عَلَىٰ أُمِّي بِجَارِيَةٍ وَإِنَّهَا مَاتَتْ، قَالَ: فَقَالَ: «وَجَبَ أَجْرُكِ، وَرَدَّهَا عَلَيْكِ الْمِيرَاثُ» قَالَتْ: يَا رَسُولَ اللهِ! إِنَّهُ كَانَ عَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَصُومُ عَنْهَا؟ قَالَ: «صُومِي عَنْهَا» قَالَتْ: إِنَّهَا لَمْ تَحُجَّ قَطُّ، أَفَأَحُجُّ عَنْهَا؟ قَالَ: «حُجِّي عَنْهَا».

[2698] 158 - (...) It was narrated from 'Abdullâh bin Buraidah that his father [may Allâh be pleased with them] said: "I was sitting with the Prophet ﷺ..." a *Ḥadîth* like that of Ibn Mushir (no. 2697), except that he said: "Two months' fasting."

[٢٦٩٨] ١٥٨-(...) وحدَّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ [رَضِيَ اللهُ عنه] قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ ابْنِ مُسْهِرٍ، غَيْرَ أَنَّهُ قَالَ: صَوْمُ شَهْرَيْنِ.

[2699] (...) It was narrated from Ibn Buraidah that his father [may Allâh be pleased with them] said: "A woman came to the Prophet ﷺ..." and he mentioned a similar report (as no. 2698), but he said: "One month's fasting."

[٢٦٩٩] (...) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ [رَضِيَ اللهُ عنه] قَالَ: جَاءَتِ امْرَأَةٌ إِلَىٰ النَّبِيِّ ﷺ: فَذَكَرَ بِمِثْلِهِ، وَقَالَ: صَوْمُ شَهْرٍ.

[2700] (...) It was narrated from Sufyân with this chain (a *Ḥadîth*

[٢٧٠٠] (...) وَحَدَّثَنِيهِ إِسْحَٰقُ بْنُ

similar to no. 2697), but he said: "Two months' fasting."

مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ عَنْ سُفْيَانَ، بِهَٰذَا الْإِسْنَادِ، وَقَالَ: صَوْمُ شَهْرَيْنِ.

[2701] (...) It was narrated from Sulaimân bin Buraidah that his father [may Allâh be pleased with him] said: "A woman came to the Prophet ﷺ..." a *Hadîth* like theirs (no. 2697), but he said: "One month's fasting."

[٢٧٠١] (...) **وحَدَّثني** ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا إِسْحَٰقُ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَبْدِ اللهِ ابْنِ عَطَاءٍ الْمَكِّيِّ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ [رَضِيَ اللهُ عنه] قَالَ: أَتَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ: بِمِثْلِ حَدِيثِهِمْ، وَقَالَ: صَوْمُ شَهْرٍ.

Chapter 28. If A Fasting Person Is Invited To Eat And He Does Not Want To Break His Fast, Or Someone Insults Him Or Argues With Him, It Is Recommended For Him To Say: "I Am Fasting," And He Should Protect His Fast From Obscene Speech, Ignorance And The Like

(المعجم ٢٨) - (بَابُ ندب الصائم إذا دعي إلى الطعام ولم يرد الإفطار، أو شُوتم أو قوتل أن يقول: إني صائم وأنه ينزّه صومه عن الرّفث والجهل ونحوه) (التحفة ٢٨)

[2702] 159 - (1150) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ said: "If one of you is invited to eat when he is fasting, let him say: 'I am fasting.'"

[٢٧٠٢] **١٥٩-(١١٥٠) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] - قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: رِوَايَةً. وَقَالَ عَمْرٌو: يَبْلُغُ بِهِ النَّبِيَّ ﷺ. وَقَالَ زُهَيْرٌ: عَنِ النَّبِيِّ ﷺ - قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَىٰ طَعَامٍ، وَهُوَ صَائِمٌ، فَلْيَقُلْ: إِنِّي صَائِمٌ».

Chapter 29. Guarding One's Tongue When Fasting

(المعجم ٢٩) - (بَابُ حفظ اللسان للصائم) (التحفة ٢٩)

[2703] 160 - (1151) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ said: "If one of you starts his day fasting, let him not engage in any obscene or ignorant speech, and if someone insults him or argues with him, let him say: 'I am fasting, I am fasting.'"

[٢٧٠٣] ١٦٠-(١١٥١) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] رِوَايَةً قَالَ: «إِذَا أَصْبَحَ أَحَدُكُمْ يَوْمًا صَائِمًا، فَلَا يَرْفُثْ وَلَا يَجْهَلْ، فَإِنِ امْرُؤٌ شَاتَمَهُ أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ، إِنِّي صَائِمٌ».

Chapter 30. The Virtue Of Fasting

(المعجم ٣٠) - (بَابُ فضل الصيام) (التحفة ٣٠)

[2704] 161 - (...) Abû Hurairah [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say: 'Allâh, the Mighty and Sublime, says: "Every deed of the son of Âdam is for him, except fasting. It is for Me, and I shall reward for it." By the One in Whose Hand is the soul of Muhammad, the smell of the mouth of the fasting person is better to Allâh than the fragrance of musk.'"

[٢٧٠٤] ١٦١-(...) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ اللهُ عنه] قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ، هُوَ لِي وَأَنَا أَجْزِي بِهِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَخُلْفَةُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

[2705] 162 - (...) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The

[٢٧٠٥] ١٦٢-(...) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ

Messenger of Allâh ﷺ said: 'Fasting is a shield.'"

قَالَا: حَدَّثَنَا الْمُغِيرَةُ وَهُوَ الْحِزَامِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عنه] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الصِّيَامُ جُنَّةٌ».

[2706] 163 - (...) Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Allâh, the Most High, said: "Every deed of the son of Âdam is for him, except fasting. It is for Me, and I shall reward for it." Fasting is a shield, so when it is a day when one of you is fasting, let him not utter any obscene speech that day nor raise his voice. If anyone reviles him, or argues with him, let him say: "I am a man who is fasting, I am fasting." By the One in Whose Hand is the soul of Muḥammad! The smell of the mouth of the fasting person will be better to Allâh on the Day of Resurrection than the fragrance of musk. The fasting person has two moments of joy that he rejoices in: When he breaks his fast he rejoices at breaking his fast, and when he meets his Lord he will rejoice in his fasting.'"

[٢٧٠٦] ١٦٣-(...) وحَدَّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ أَبِي صَالِحٍ الزَّيَّاتِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ اللهُ عنه] يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ تَعَالَىٰ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَالصِّيَامُ جُنَّةٌ، فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ، فَلَا يَرْفُثْ يَوْمَئِذٍ وَلَا يَسْخَبْ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي امْرُؤٌ صَائِمٌ، إِنِّي صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ، مِنْ رِيحِ الْمِسْكِ، وَلِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ».

[2707] 164 - (...) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Every deed of the son of Âdam will be multiplied, a *Ḥasanah* will

[٢٧٠٧] ١٦٤-(...) وحَدَّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ؛

وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ - وَاللَّفْظُ لَهُ-: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عنه] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ، الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَىٰ سَبْعِمِائَةِ ضِعْفٍ، قَالَ اللهُ عَزَّ وَجَلَّ: إِلَّا الصَّوْمَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي، لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

be multiplied to ten its like, up to seven hundred times. Allâh, the Mighty and Sublime, said: "Except fasting. It is for Me and I shall reward for it. He gives up his desires and his food for My sake." The fasting person will have two moments of joy: Joy when he breaks his fast, and joy when he meets his Lord. And indeed the smell of his mouth is better to Allâh than the fragrance of musk.'"

[٢٧٠٨] **١٦٥**-(...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ ابْنُ فُضَيْلٍ عَنْ أَبِي سِنَانٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: إِنَّ الصَّوْمَ لِي وَأَنَا أَجْزِي بِهِ، إِنَّ لِلصَّائِمِ فَرْحَتَيْنِ: إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ اللهَ فَرِحَ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

[2708] 165 - (...) It was narrated that Abû Hurairah and Abû Sa'eed [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, says: "Fasting is for Me and I shall reward for it." The fasting person has two moments of joy: When he breaks his fast, he rejoices, and when he meets Allâh he will rejoice. By the One in Whose Hand is the soul of Muḥammad! The smell of the fasting person's mouth is better to Allâh than the fragrance of musk."

[٢٧٠٩] (...) **وَحَدَّثَنِيهِ** إِسْحَقُ بْنُ عُمَرَ بْنِ سَلِيطٍ الْهُذَلِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ

[2709] (...) Ḍirâr bin Murrah, who is Abû Sinân, narrated it with this chain (a *Hadîth* similar

يَعْنِي ابْنَ مُسْلِمٍ: حَدَّثَنَا ضِرَارُ بْنُ مُرَّةَ وَهُوَ أَبُو سِنَانٍ، بِهَٰذَا الْإِسْنَادِ، قَالَ: وَقَالَ «إِذَا لَقِيَ اللهَ فَجَزَاهُ، فَرِحَ».

to no. 2708), and he said: "He said: 'When he meets Allâh and He rewards him, he will rejoice.'"

[٢٧١٠] ١٦٦-(١١٥٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ ابْنُ مَخْلَدٍ الْقَطَوَانِيُّ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ ابْنِ سَعْدٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مَعَهُمْ أَحَدٌ غَيْرُهُمْ، يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَدْخُلُونَ مِنْهُ، فَإِذَا دَخَلَ آخِرُهُمْ، أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ».

[2710] 166 - (1152) It was narrated that Sahl bin Sa'd [may Allâh be pleased with him] said: "The Messenger of Allâh ﷺ said: 'In Paradise there is a gate called *Ar-Rayyân*, through which those who fast will enter on the Day of Resurrection, and no one else will enter it but them. It will be said: "Where are those who used to fast?" And they will enter through it. When the last of them has entered, it will be closed, and no one else will enter through it.'"

(المعجم ٣١) - (بَابُ فضل الصيام في سبيل الله لمن يطيقه، بلا ضرر ولا تفويت حق) (التحفة ٣١)

Chapter 31. The Virtue Of Fasting For In The Cause Of Allâh[1] For Those Who Are Able To Without Suffering Any Harm Or Neglecting Other Duties

[٢٧١١] ١٦٧-(١١٥٣) وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ عَبْدٍ يَصُومُ

[2711] 167 - (1153) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'There is no one who fasts one day in the cause of Allâh, but Allâh will remove his face (the distance of) seventy autumns from the Fire in return for that day.'"

[1] Fasting in the cause of Allâh means: Non-Obligatory fasting observed for the sole purpose of pleasing Allâh and seeking His blessings.

يَوْمًا فِي سَبِيلِ اللهِ، إِلَّا بَاعَدَ اللهُ، بِذَلِكَ الْيَوْمِ، وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

[2712] (...) It was narrated from Suhail with this chain.

[٢٧١٢] (...) **وحَدَّثَنَاه** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ.

[2713] 168 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say: 'Whoever fasts for one day in the cause of Allâh, Allâh will remove his face (the distance of) seventy autumns' from the Fire.'"

[٢٧١٣] **١٦٨**-(...) **وحَدَّثَنِي** إِسْحَاقُ بْنُ مَنْصُورٍ وعَبْدُ الرَّحْمَٰنِ ابْنُ بِشْرٍ الْعَبْدِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ يَحْيَى ابْنِ سَعِيدٍ وَسُهَيْلِ ابْنِ أَبِي صَالِحٍ أَنَّهُمَا سَمِعَا النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ الزُّرَقِيَّ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللهُ عنه] قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللهِ، بَاعَدَ اللهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

Chapter 33. It Is Permissible To Observe A Voluntary Fast With An Intention Formed During The Day Before The Sun Reaches Its Zenith, And It Is Permissible For One Who Is Observing A Voluntary Fast To Break His Fast With No Excuse, Although It Is Better For Him To Complete It

(المعجم ٣٢) - (بَابُ جواز صوم النافلة بنية من النهار قبل الزوال، وجواز فطر الصائم نفلا من غير عذر والأولى إتمامه) (التحفة ٣٢)

[2714] 169 - (1154) It was narrated that 'Âishah, the Mother of the Believers [may Allâh be pleased with her], said:

[٢٧١٤] **١٦٩**-(١١٥٤) **حَدَّثَنَا** أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى

"The Messenger of Allâh ﷺ said to me one day: 'O 'Âishah! Do you have anything (to eat)?' I said: 'O Messenger of Allâh, we do not have anything.' He said: 'Then I am fasting.' The Messenger of Allâh ﷺ went out, then a gift was brought to us - or some visitors came to us. When the Messenger of Allâh ﷺ came back, I said: 'O Messenger of Allâh, a gift was brought to us - or some visitors came to us - and I kept something for you.' He said: 'What is it?' I said: '*Hais*.'[1] He said: 'Bring it.' So I brought it to him and he ate, then he said: 'I woke up this morning fasting.'"

(One of the narrators) Talhah said: "I narrated this *Hadîth* to Mujâhid and he said: 'That is like a man who allocates charity from his wealth: If he wishes, he may give it, and if he wishes, he may keep it.'"

ابْنِ عُبَيْدِ اللهِ: حَدَّثَتْنِي عَائِشَةُ بِنْتُ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ: «يَا عَائِشَةُ! هَلْ عِنْدَكُمْ شَيْءٌ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! مَا عِنْدَنَا شَيْءٌ، قَالَ: «فَإِنِّي صَائِمٌ»، قَالَتْ: فَخَرَجَ رَسُولُ اللهِ ﷺ: فَأُهْدِيَتْ لَنَا هَدِيَّةٌ - أَوْ جَاءَنَا زَوْرٌ- قَالَتْ: فَلَمَّا رَجَعَ رَسُولُ اللهِ ﷺ: قُلْتُ: يَا رَسُولَ اللهِ! أُهْدِيَتْ لَنَا هَدِيَّةٌ - أَوْ جَاءَنَا زَوْرٌ - وَقَدْ خَبَأْتُ لَكَ شَيْئًا، قَالَ: «مَا هُوَ؟»، قُلْتُ: حَيْسٌ، قَالَ: «هَاتِيهِ» فَجِئْتُ بِهِ فَأَكَلَ، ثُمَّ قَالَ: «قَدْ كُنْتُ أَصْبَحْتُ صَائِمًا».

قَالَ طَلْحَةُ: فَحَدَّثْتُ مُجَاهِدًا بِهٰذَا الْحَدِيثِ فَقَالَ: ذَاكَ بِمَنْزِلَةِ الرَّجُلِ يُخْرِجُ الصَّدَقَةَ مِنْ مَالِهِ، فَإِنْ شَاءَ أَمْضَاهَا وَإِنْ شَاءَ أَمْسَكَهَا.

[2715] 170 - (...) It was narrated that 'Âishah, the Mother of the Believers [may Allâh be pleased with her], said: "The Prophet ﷺ entered upon me one day and said: 'Do you have anything (to eat)?' We said: 'No.' He said: 'Then I am fasting.' Then he

[٢٧١٥] ١٧٠-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ طَلْحَةَ ابْنِ يَحْيَىٰ، عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ: ذَاتَ يَوْمٍ فَقَالَ: «هَلْ عِنْدَكُمْ

[1] A dish made with dates, cream, and cottage cheese, and some of them say it contains oil, and also other things.

came to us on another day and we said: 'O Messenger of Allâh, we have been given some *Hais*.' He said: 'Show it to me, for I woke up this morning fasting,' then he ate."

شَيْءٌ؟» فَقُلْنَا: لَا، قَالَ: «فَإِنِّي إِذَنْ صَائِمٌ» ثُمَّ أَتَانَا يَوْمًا آخَرَ فَقُلْنَا: يَا رَسُولَ اللهِ! أُهْدِيَ لَنَا حَيْسٌ، فَقَالَ: «أَرِينِيهِ، فَلَقَدْ أَصْبَحْتُ صَائِمًا» فَأَكَلَ.

Chapter 33. The One Who Eats, Drinks Or Has Intercourse By Mistake Does Not Break His Fast

(المعجم ٣٣) - **(بَابُ أكل الناسي وشربه وجماعه لا يفطر)** (التحفة ٣٣)

[2716] 171 - (1155) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Whoever forgets that he is fasting and eats or drinks, let him complete his fast, for Allâh has fed him and given him to drink.'"

[٢٧١٦] ١٧١-(١١٥٥) وحَدَّثَني عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ عَنْ هِشَامٍ الْقُرْدُوسِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَسِيَ وَهُوَ صَائِمٌ، فَأَكَلَ أَوْ شَرِبَ، فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ».

Chapter 34. The Prophet's Fasts At Times Other Than Ramaḍân; And It Is Recommended To Ensure That No Month Is Free Of Fasting

(المعجم ٣٤) - **(بَابُ صيام النبيّ ﷺ في غير رمضان، واستحباب أن لا يخلى شهر من صوم)** (التحفة ٣٤)

[2717] 172 - (1156) It was narrated that 'Abdullâh bin Shaqîq said: "I said to 'Âishah [may Allâh be pleased with her]: 'Did the Prophet ﷺ fast an entire month other than Ramaḍân?' She said: 'By Allâh, he did not fast any entire month other than Ramaḍân, until he

[٢٧١٧] ١٧٢-(١١٥٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ [رَضِيَ اللهُ عَنْهَا]: هَلْ كَانَ النَّبِيُّ ﷺ يَصُومُ شَهْرًا مَعْلُومًا سِوَىٰ رَمَضَانَ؟ قَالَتْ: وَاللهِ! إِنْ

passed away, and he would not let any month pass without fasting some of it, until he died.'"

صَامَ شَهْرًا مَعْلُومًا سِوَىٰ رَمَضَانَ، حَتَّىٰ مَضَىٰ لِوَجْهِهِ، وَلَا أَفْطَرَهُ حَتَّىٰ يُصِيبَ مِنْهُ.

[2718] 173 - (...) It was narrated that 'Abdullâh bin Shaqîq said: "I said to 'Âishah [may Allâh be pleased with her]: 'Did the Messenger of Allâh ﷺ fast for any entire month?' She said: 'I do not know that he fasted for an entire month except Ramaḍân, and he did not avoid fasting for an entire month, until he passed away.'"

[٢٧١٨] ١٧٣-(...) **وحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ [رَضِيَ اللهُ عَنْهَا]: أَكَانَ رَسُولُ اللهِ ﷺ يَصُومُ شَهْرًا كُلَّهُ؟ قَالَتْ: مَا عَلِمْتُهُ صَامَ شَهْرًا كُلَّهُ إِلَّا رَمَضَانَ، وَلَا أَفْطَرَهُ كُلَّهُ حَتَّىٰ يَصُومَ مِنْهُ، حَتَّىٰ مَضَىٰ لِسَبِيلِهِ، ﷺ.

[2719] 174 - (...) It was narrated that 'Abdullâh bin Shaqîq said: "I asked 'Âishah [may Allâh be pleased with her] about the fasting of the Prophet ﷺ and she said: 'He used to fast until we said: "He has fasted, he has fasted," and he would not fast until we said: "He is not fasting, he is not fasting."' She said: 'And I did not see him fast an entire month, since he came to Al-Madînah, unless it was Ramaḍân.'"

[٢٧١٩] ١٧٤-(...) **وحَدَّثَنِي** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ؛ - قَالَ حَمَّادٌ: وَأَظُنُّ أَيُّوبَ قَدْ سَمِعَهُ مِنْ عَبْدِ اللهِ بْنِ شَقِيقٍ - قَالَ: سَأَلْتُ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] عَنْ صَوْمِ النَّبِيِّ ﷺ: فَقَالَتْ: كَانَ يَصُومُ حَتَّىٰ نَقُولَ: قَدْ صَامَ، قَدْ صَامَ، وَيُفْطِرُ حَتَّىٰ نَقُولَ: قَدْ أَفْطَرَ، قَدْ أَفْطَرَ، قَالَتْ: وَمَا رَأَيْتُهُ صَامَ شَهْرًا كَامِلًا، مُنْذُ قَدِمَ الْمَدِينَةَ، إِلَّا أَنْ يَكُونَ رَمَضَانَ.

[2720] (...) It was narrated that 'Abdullâh bin Shaqîq said: "I asked 'Âishah [may Allâh be

[٢٧٢٠] (...) **وحَدَّثَنَاهُ** قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ ابْنِ شَقِيقٍ

pleased with her]..." a similar report (as no. 2720), but he did not mention Hishâm or Muḥammad in the chain.

قَالَ: سَأَلْتُ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا]، بِمِثْلِهِ، وَلَمْ يَذْكُرْ فِي الْإِسْنَادِ هِشَامًا وَلَا مُحَمَّدًا.

[2721] 175 - (...) It was narrated that 'Âishah, the Mother of the Believers [may Allâh be pleased with her], said: "The Messenger of Allâh ﷺ used to fast until we said: 'He will not break his fast,' and he used not to fast until we said: 'He will not fast'. And I never saw the Messenger of Allâh ﷺ complete a month of fasting except Ramaḍân, and I never saw him fast more in any month than in Sha'bân."

[٢٧٢١] ١٧٥-(...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَىٰ عُمَرَ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ [رَضِيَ اللهُ عَنْهَا] أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ حَتَّىٰ نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّىٰ نَقُولَ: لَا يَصُومُ، وَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلَّا رَمَضَانَ، وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَامًا فِي شَعْبَانَ.

[2722] 176 - (...) It was narrated that Abû Salamah said: "I asked 'Âishah [may Allâh be pleased with her] about the fasting of the Messenger of Allâh ﷺ and she said: 'He used to fast until we would say: "He has fasted," and he used not to fast until we would say: "He is not fasting." And I never saw him fast more in any month than he fasted in Sha'bân. He used to fast all of Sha'bân, he used to fast all of Sha'bân but a little.'"

[٢٧٢٢] ١٧٦-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ؛- قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] عَنْ صِيَامِ رَسُولِ اللهِ ﷺ فَقَالَتْ: كَانَ يَصُومُ حَتَّىٰ نَقُولَ: قَدْ صَامَ، وَيُفْطِرُ حَتَّىٰ نَقُولَ: قَدْ أَفْطَرَ، وَلَمْ أَرَهُ صَائِمًا مِنْ شَهْرٍ قَطُّ أَكْثَرَ مِنْ صِيَامِهِ مِنْ شَعْبَانَ، كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، كَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا.

[2723] 177 - (782) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ did not fast more in any month of the year than he did in Sha'bân, and he used to say: 'Take on as much deeds as you are able to, for Allâh does not grow weary but you do.' And he used to say: 'The dearest of deeds to Allâh are those that a person does regularly, even if they are small.'"

[٢٧٢٣] ١٧٧-(٧٨٢) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ فِي الشَّهْرِ مِنَ السَّنَةِ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ، وَكَانَ يَقُولُ: «خُذُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللهَ لَنْ يَمَلَّ حَتَّىٰ تَمَلُّوا». وَكَانَ يَقُولُ: «أَحَبُّ الْعَمَلِ إِلَىٰ اللهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ، وَإِنْ قَلَّ».

[راجع: ١٨٢٧]

[2724] 178 - (1157) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ did not fast for any whole month apart from Ramaḍân. When he fasted, he would fast until one would say: 'By Allâh, he will never stop fasting.' When he stopped fasting, he would stop for so long that one would say: 'By Allâh, he will never fast.'"

[٢٧٢٤] ١٧٨-(١١٥٧) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: مَا صَامَ رَسُولُ اللهِ ﷺ شَهْرًا كَامِلًا قَطُّ غَيْرَ رَمَضَانَ، وَكَانَ يَصُومُ إِذَا صَامَ، حَتَّىٰ يَقُولَ الْقَائِلُ: لَا وَاللهِ! لَا يُفْطِرُ، وَيُفْطِرُ إِذَا أَفْطَرَ، حَتَّىٰ يَقُولَ الْقَائِلُ: لَا وَاللهِ! لَا يَصُومُ.

[2725] (...) It was narrated from Abû Bishr with this chain (a *Hadîth* similar to no. 2724), and he said:... "for an entire month since he came to Al-Madînah."

[٢٧٢٥] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ عَنْ غُنْدَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ بِهَٰذَا الْإِسْنَادِ، وَقَالَ: شَهْرًا مُتَتَابِعًا مُنْذُ قَدِمَ الْمَدِينَةَ.

[2726] 179 - (...) 'Uthmân bin Ḥakîm Al-Anṣârî said: "I asked Sa'eed bin Jubair about fasting in Rajab, as we were in Rajab at the time, and he said: 'I heard Ibn 'Abbâs [may Allâh be pleased with them] say: "The Messenger of Allâh ﷺ used to fast until we would say: 'He will not stop fasting,' and he would stop fasting until we would say: 'He will not fast.'"'

[٢٧٢٦] **١٧٩**-(...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُاللهِ ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الْأَنْصَارِيُّ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ صَوْمِ رَجَبٍ؟ وَنَحْنُ يَوْمَئِذٍ فِي رَجَبٍ، فَقَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ: لَا يَصُومُ.

[2727] (...) A similar report (as no. 2726) was narrated from 'Uthmân bin Ḥakîm with this chain.

[٢٧٢٧] (...) **وَحَدَّثَنِيهِ** عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنْ عُثْمَانَ ابْنِ حَكِيمٍ فِي هَٰذَا الْإِسْنَادِ بِمِثْلِهِ.

[2728] 180 - (1158) It was narrated from Anas [may Allâh be pleased with them] that the Messenger of Allâh ﷺ used to fast until it would be said: "He is fasting, he is fasting;" and he would stop fasting until it was said: "He has stopped fasting, he has stopped fasting."

[٢٧٢٨] **١٨٠**-(١١٥٨) **وحَدَّثَني** زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي خَلَفٍ قَالَا: حَدَّثَنَا رَوْحُ [بْنُ عُبَادَةَ]: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ [رَضِيَ اللهُ عنه]؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ-: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ [رَضِيَ اللهُ عنه] أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَصُومُ حَتَّىٰ يُقَالَ: قَدْ صَامَ، [قَدْ] صَامَ، وَيُفْطِرُ حَتَّىٰ يُقَالَ: قَدْ أَفْطَرَ، [قَدْ] أَفْطَرَ.

Chapter 35. Prohibition Of Fasting For A Lifetime For The One Who Will Be Harmed By That Or Who Will Neglect Other Duties, Or Does Not Break His Fast On The Two *'Îds* Or During The Days Of *At-Tashrîq*; It Is Better To Fast Alternate Days

(المعجم ٣٥) - **(بَابُ النهي عن صوم الدهر لمن تضرّر به، أو فوّت به حقًّا، أو لم يفطر العيدين والتشريق، وبيان تفضيل صوم يوم وإفطار يوم)** (التحفة ٣٥)

[2729] 181 - (1159) It was narrated that 'Abdullâh bin 'Amr bin Al-'Âṣ said: "The Messenger of Allâh ﷺ was told that he ('Abdullâh) had said: 'I shall most certainly spend my nights in standing (in prayer) and my days fasting for as long as I live.' The Messenger of Allâh ﷺ said: 'Are you the one who said that?' I said to him: 'I did say it, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'You are not able to do that. Fast and break your fast, sleep and get up (to pray). Fast three days every month, for each deed brings a tenfold reward, and that will be like fasting for a lifetime.' I said: 'I am able to do better than that.' He said: 'Fast one day and break your fast for two days.' I said: 'I am able to do better than that, O Messenger of Allâh.' He said: 'Fast one day and break your fast one day (i.e., fast alternate days). That is the fast of Dâwûd, peace be upon him, and it is the best of fasting.' I said: 'I am able to do

[٢٧٢٩] ١٨١-(١١٥٩) وَحَدَّثَنِي أَبُو الطَّاهِرِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ وَهْبٍ يُحَدِّثُ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ؛ أَنَّ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: أُخْبِرَ رَسُولُ اللهِ ﷺ أَنَّهُ يَقُولُ: لَأَقُومَنَّ اللَّيْلَ وَلَأَصُومَنَّ النَّهَارَ، مَا عِشْتُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَنْتَ الَّذِي تَقُولُ ذَٰلِكَ؟» فَقُلْتُ لَهُ: قَدْ قُلْتُهُ، يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِنَّكَ لَا تَسْتَطِيعُ ذَٰلِكَ، فَصُمْ وَأَفْطِرْ، وَنَمْ وَقُمْ، صُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ؛ فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وَذَٰلِكَ مِثْلُ صِيَامِ الدَّهْرِ» قَالَ: قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَٰلِكَ، قَالَ: «صُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ» قَالَ: قُلْتُ: فَإِنِّي

better than that.' The Messenger of Allâh ﷺ said: 'There is nothing better than that.'"

'Abdullâh bin 'Amr [may Allâh be pleased with them] said: "If I had accepted the three days that the Messenger of Allâh ﷺ spoke of, that would have been dearer to me than my family and my wealth."

أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، يَا رَسُولَ اللهِ! قَالَ: «صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، وَذَلِكَ صِيَامُ دَاوُدَ - عَلَيْهِ السَّلَامُ- وَهُوَ أَعْدَلُ الصِّيَامِ» قَالَ: قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ رَسُولُ اللهِ ﷺ: «لَا أَفْضَلَ مِنْ ذَلِكَ».

قَالَ عَبْدُ اللهِ بْنُ عَمْرٍو [رَضِيَ اللهُ عَنْهُمَا]: لَأَنْ أَكُونَ قَبِلْتُ الثَّلَاثَةَ الْأَيَّامَ الَّتِي قَالَ رَسُولُ اللهِ ﷺ، أَحَبُّ إِلَيَّ مِنْ أَهْلِي وَمَالِي.

[2730] 182 - (...) Yaḥyâ said: "'Abdullâh bin Yazîd and I set out and came to Abû Salamah. We sent a messenger to him and he came out to us. At the door of his house there was a *Masjid* and we stayed there until he came out and said: 'If you wish, you may come in, or if you wish, you may sit here.' We said: 'No, we will sit here.' He narrated to us: "'Abdullâh bin 'Amr bin Al-'Âṣ [may Allâh be pleased with them] narrated to me: 'I used to fast every single day, and recite the Qur'ân every night. Either that was mentioned to the Prophet ﷺ, or he sent for me and I came to him. He said to me: "Have I not been informed that you fast every single day and recite the Qur'ân every (the entire) night?" I said: "Yes indeed, O Prophet of

[٢٧٣٠] ١٨٢-(...) وحَدَّثنا عَبْدُ اللهِ [بْنُ مُحَمَّدٍ] الرُّومِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَىٰ قَالَ: انْطَلَقْتُ أَنَا وَعَبْدُ اللهِ ابْنُ يَزِيدَ حَتَّىٰ نَأْتِيَ أَبَا سَلَمَةَ، فَأَرْسَلْنَا إِلَيْهِ رَسُولًا، فَخَرَجَ عَلَيْنَا، وَإِذَا عِنْدَ بَابِ دَارِهِ مَسْجِدٌ قَالَ: فَكُنَّا فِي الْمَسْجِدِ حَتَّىٰ خَرَجَ إِلَيْنَا، فَقَالَ: إِنْ تَشَاءُوا أَنْ تَدْخُلُوا، وَإِنْ تَشَاءُوا أَنْ تَقْعُدُوا هَهُنَا، قَالَ: فَقُلْنَا: لَا، بَلْ نَقْعُدُ هَهُنَا، فَحَدَّثَنَا، قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عَمْرِو ابْنِ الْعَاصِ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: كُنْتُ أَصُومُ الدَّهْرَ، وَأَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ قَالَ: فَإِمَّا ذُكِرْتُ لِلنَّبِيِّ ﷺ، وَإِمَّا أَرْسَلَ

Allâh, and I do not intend anything but good thereby." He said: "It would be sufficient for you to fast three days of every month." I said: "O Prophet of Allâh, I am able to do better than that." He said: "Your wife has a right over you, your guests have a right over you and your body has a right over you." He said: "Observe the fast of Dâwûd, – the Prophet of Allâh ﷺ - for he was the best of people in worship." I said: "O Prophet of Allâh, what is the fast of Dâwûd?" He said: "He used to fast one day and not the next." He said: "And recite the Qur'ân (to completion) once every month." I said: "O Prophet of Allâh, I am able to do better than that." He said: "Then recite it (to completion) once every twenty days." I said: "O Prophet of Allâh, I am able to do better than that." He said: "Then recite it (to completion) once every ten days." I said: "O Prophet of Allâh, I am able to do better than that." He said: "Then recite it (to completion) once every seven days, and do not do any more than that, for your wife has a right over you, your guests have a right over you, and your body has a right over you." He said: "I chose the hard way then it became binding on me. The Prophet ﷺ said: "You do not know, perhaps you will live a long life.'"

إِلَيَّ فَأَتَيْتُهُ، فَقَالَ لِي: «أَلَمْ أُخْبَرْ؟ أَنَّكَ تَصُومُ الدَّهْرَ وَتَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ؟» فَقُلْتُ: بَلَىٰ، يَا نَبِيَّ اللهِ! وَلَمْ أُرِدْ بِذَٰلِكَ إِلَّا الْخَيْرَ، قَالَ: «فَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ [مِنْ] كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ» قُلْتُ: يَا نَبِيَّ اللهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَٰلِكَ، قَالَ: «فَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا، وَلِزَوْرِكَ عَلَيْكَ حَقًّا، وَلِجَسَدِكَ عَلَيْكَ حَقًّا» قَالَ: «فَصُمْ صَوْمَ دَاوُدَ نَبِيِّ اللهِ - ﷺ - فَإِنَّهُ كَانَ أَعْبَدَ النَّاسِ» قَالَ قُلْتُ: يَا نَبِيَّ اللهِ! وَمَا صَوْمُ دَاوُدَ؟ قَالَ: «كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا» قَالَ: «وَاقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ» قَالَ قُلْتُ: يَا نَبِيَّ اللهِ! إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَٰلِكَ، قَالَ: «فَاقْرَأْهُ فِي كُلِّ عِشْرِينَ» قَالَ قُلْتُ: يَا نَبِيَّ اللهِ! إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَٰلِكَ، قَالَ: «فَاقْرَأْهُ فِي كُلِّ عَشْرٍ» قَالَ قُلْتُ: يَا نَبِيَّ اللهِ! إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَٰلِكَ، قَالَ: «فَاقْرَأْهُ فِي كُلِّ سَبْعٍ، وَلَا تَزِدْ عَلَىٰ ذَٰلِكَ، فَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا، وَلِزَوْرِكَ عَلَيْكَ حَقًّا، وَلِجَسَدِكَ عَلَيْكَ حَقًّا»، قَالَ: فَشَدَّدْتُ، فَشُدِّدَ عَلَيَّ، قَالَ: وَقَالَ لِيَ النَّبِيُّ ﷺ: «إِنَّكَ لَا تَدْرِي لَعَلَّكَ يَطُولُ بِكَ عُمْرٌ»، قَالَ: فَصِرْتُ إِلَى الَّذِي قَالَ لِي

"He said: 'It turned out as the Prophet ﷺ had said to me. When I grew old, I wished that I had accepted the concession of the Prophet of Allâh ﷺ.'"

النَّبِيُّ ﷺ، فَلَمَّا كَبِرْتُ وَدِدْتُ أَنِّي كُنْتُ قَبِلْتُ رُخْصَةَ نَبِيِّ اللهِ ﷺ.

[2731] 183 - (...) It was narrated from Yaḥyâ bin Abî Kathîr with this chain (a *Ḥadîth* similar to no. 2730), and after the words "three days of every month" he added: "For every good deed you will have a tenfold reward, so that is like an entire lifetime."

And he said in the *Ḥadîth*: "What is the fast of Dâwûd the Prophet of Allâh?" He said: "Half a lifetime." And he did not mention in the *Ḥadîth* anything about reciting Qur'ân, and he did not say: "Your guests have a right over you," but he said: "Your child has a right over you."

[٢٧٣١] ١٨٣-(...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهٰذَا الْإِسْنَادِ؛ وَزَادَ فِيهِ بَعْدَ قَوْلِهِ: «مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ»، «فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا، فَذَلِكَ الدَّهْرُ كُلُّهُ».

وَقَالَ فِي الْحَدِيثِ: قُلْتُ: وَمَا صَوْمُ نَبِيِّ اللهِ دَاوُدَ؟ قَالَ: «نِصْفُ الدَّهْرِ» وَلَمْ يَذْكُرْ فِي الْحَدِيثِ مِنْ قِرَاءَةِ الْقُرْآنِ شَيْئًا، وَلَمْ يَقُلْ: «وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا» وَلَكِنْ قَالَ: «وَإِنَّ لِوَلَدِكَ عَلَيْكَ حَقًّا».

[2732] 184 - (...) It was narrated that 'Abdullâh bin 'Amr [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said to me: 'Recite the (entire) Qur'ân every month.' I said: 'I find that I have the strength (for more).' He said: 'Recite it every twenty days.' I said: 'I find that I have the strength (for more).' He said: 'Recite it every seven days, but do not do any more than that.'"

[٢٧٣٢] ١٨٤-(...) حَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُوسَىٰ عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ مَوْلَىٰ بَنِي زُهْرَةَ، عَنْ أَبِي سَلَمَةَ قَالَ: - وَأَحْسِبُنِي قَدْ سَمِعْتُهُ أَنَا مِنْ أَبِي سَلَمَةَ - عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو [رَضِيَ اللهُ عَنْهما] قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «اقْرَإِ الْقُرْآنَ فِي كُلِّ

شَهْرٍ» قَالَ قُلْتُ: إِنِّي أَجِدُ قُوَّةً، قَالَ: «فَاقْرَأْهُ فِي عِشْرِينَ لَيْلَةً» قَالَ: قُلْتُ: إِنِّي أَجِدُ قُوَّةً، قَالَ: «فَاقْرَأْهُ فِي سَبْعٍ، وَلَا تَزِدْ عَلَىٰ ذَٰلِكَ».

[2733] 185 - (...) It was narrated that 'Abdullâh bin 'Amr bin Al-'Âṣ [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'O 'Abdullâh, do not be like so-and-so, who used to stand (in prayer) during the night then he abandoned standing (in prayer) at night."

[٢٧٣٣] ١٨٥-(...) وحَدَّثني أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ: حَدَّثَنَا عَمْرُو ابْنُ أَبِي سَلَمَةَ، عَنِ الْأَوْزَاعِيِّ قِرَاءَةً قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنِ ابْنِ الْحَكَمِ بْنِ ثَوْبَانَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَا عَبْدَ اللهِ! لَا تَكُنْ مِثْلَ فُلَانٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ».

[2734] 186 - (...) 'Abdullâh bin 'Amr bin Al-'Âṣ [may Allâh be pleased with them] said: "The Prophet ﷺ heard that I was fasting day after day, and praying at night. Either he sent for me, or I met him, and he said: 'Have I not been informed that you fast and do not break your fast, and you pray the (entire) night?' Do not do that, for your eyes have a share, your self has a share, and your family has a share. Fast, and do not fast, pray, and sleep. Fast one day out of every ten, and you will have the reward for the (other) nine.'" He said: "I feel that I am stronger than that, O

[٢٧٣٤] ١٨٦-(...) وحَدَّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَزْعُمُ أَنَّ أَبَا الْعَبَّاسِ أَخْبَرَهُ، أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ [رَضِيَ اللهُ عَنْهُما] يَقُولُ: بَلَغَ النَّبِيَّ ﷺ أَنِّي أَصُومُ أَسْرُدُ، وَأُصَلِّي اللَّيْلَ، فَإِمَّا أَرْسَلَ إِلَيَّ وَإِمَّا لَقِيتُهُ فَقَالَ: «أَلَمْ أُخْبَرْ؟ أَنَّكَ تَصُومُ وَلَا تُفْطِرُ، وَتُصَلِّي اللَّيْلَ؟ فَلَا تَفْعَلْ، فَإِنَّ لِعَيْنَيْكَ حَظًّا، وَلِنَفْسِكَ حَظًّا، وَلِأَهْلِكَ حَظًّا، فَصُمْ وَأَفْطِرْ، وَصَلِّ وَنَمْ، وَصُمْ

Prophet of Allâh.' He said: 'Then observe the fast of Dâwûd, peace be upon him.'" He said: "How did Dâwûd fast, O Prophet of Allâh?' He said: 'He used to fast one day and not the next, and he did not flee if he encountered (an enemy).' He said: "How can I be like that, O Prophet of Allâh?'" 'Aṭâ' (one of the narrators) said: "I do not know how he mentioned fasting day after day." "And the Prophet ﷺ said: 'He has not fasted who fasts all the time, he has not fasted who fasts all the time, he has not fasted who fasts all the time.'"

[2735] (...) Ibn Juraij narrated it with this chain, and he said: "Abû Al-'Abbâs Ash-Shâ'ir told him."

Muslim said: "Abû Al-'Abbâs As-Sâ'ib bin Farrûkh, who was one of the people of Makkah and was trustworthy and reliable.

[2736] 187 - (...) 'Abdullâh bin 'Amr [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said to me: 'O 'Abdullâh bin 'Amr, you fast all the time and spend your nights in prayer, but if you do that, your eyes will become sunken and will become weak. He has not fasted who fasts all the time. Fasting for three days of every month is like

مِنْ كُلِّ عَشْرَةِ أَيَّامٍ يَوْمًا، وَلَكَ أَجْرُ تِسْعَةٍ» قَالَ: إِنِّي أَجِدُنِي أَقْوَىٰ مِنْ ذَلِكَ يَا نَبِيَّ اللهِ! قَالَ: «فَصُمْ صِيَامَ دَاوُدَ - عَلَيْهِ السَّلَامُ -»: قَالَ: وَكَيْفَ كَانَ دَاوُدُ يَصُومُ؟ يَا نَبِيَّ اللهِ! قَالَ: «كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَىٰ» قَالَ: مَنْ لِي بِهٰذِهِ؟ يَا نَبِيَّ اللهِ! - قَالَ عَطَاءٌ: فَلَا أَدْرِي كَيْفَ ذَكَرَ صِيَامَ الْأَبَدِ - فَقَالَ النَّبِيُّ ﷺ «لَا صَامَ مَنْ صَامَ الْأَبَدَ، لَا صَامَ مَنْ صَامَ الْأَبَدَ، لَا صَامَ مَنْ صَامَ الْأَبَدَ».

[٢٧٣٥] (...) وحَدَّثنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ بِهٰذَا الْإِسْنَادِ، وقَالَ: إِنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ.

قَالَ مُسْلِمٌ: أَبُو الْعَبَّاسِ السَّائِبُ بْنُ فَرُّوخَ، مِنْ أَهْلِ مَكَّةَ، ثِقَةٌ عَدْلٌ.

[٢٧٣٦] ١٨٧-(...) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ، سَمِعَ أَبَا الْعَبَّاسِ، سَمِعَ عَبْدَ اللهِ بْنَ عَمْرٍو [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا عَبْدَ اللهِ ابْنَ عَمْرٍو! إِنَّكَ لَتَصُومُ الدَّهْرَ وَتَقُومُ اللَّيْلَ، وَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ، هَجَمَتْ لَهُ الْعَيْنُ،

fasting for the entire month.' I said: 'I am able to do more than that.' He said: 'Then observe the fast of Dâwûd, for he used to fast one day and not the next, and he would not flee if he encountered (an enemy).'"

[2737] (...) Ḥabîb bin Abî Thâbit narrated it with this chain (a *Ḥadîth* similar to no. 2736), and he (ﷺ) said: "You would exhaust yourself."

[2738] 188 - (...) It was narrated that 'Abdullâh bin 'Amr [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said to me: 'Have I not been informed that you spend your nights in prayer and your days fasting?'" He said: 'I do that.' He said: 'If you do that, your eyes will become sunken and you will exhaust yourself. Your eyes have a right over you, your self has a right over you and your wife has a right over you. Stand (in prayer), and sleep; fast, and break the fast.'"

[2739] 189 - (...) It was narrated that 'Abdullâh bin 'Amr [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'The dearest of fasting to Allâh is the fast of Dâwûd and the dearest of prayer to Allâh is the

وَنَهِكَتْ، لَا صَامَ مَنْ صَامَ الْأَبَدَ، صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنَ الشَّهْرِ، صَوْمُ الشَّهْرِ كُلِّهِ» قُلْتُ: فَإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ، قَالَ: «فَصُمْ صَوْمَ دَاوُدَ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَىٰ».

[٢٧٣٧] (. . .) وحَدَّثَنَاه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ عَنْ مِسْعَرٍ: حَدَّثَنَا حَبِيبُ ابْنُ أَبِي ثَابِتٍ بِهٰذَا الْإِسْنَادِ: [وَ]قَالَ: «وَنَفِهَتِ النَّفْسُ».

[٢٧٣٨] ١٨٨-(. . .) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟» قَالَ: إِنِّي أَفْعَلُ ذٰلِكَ، قَالَ: «فَإِنَّكَ، إِذَا فَعَلْتَ ذٰلِكَ، هَجَمَتْ عَيْنَاكَ، ونَفِهَتْ نَفْسُكَ، لِعَيْنِكَ حَقٌّ، وَلِنَفْسِكَ حَقٌّ، وَلِأَهْلِكَ حَقٌّ، قُمْ وَنَمْ، وَصُمْ وَأَفْطِرْ».

[٢٧٣٩] ١٨٩-(. . .) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو يَعْنِي ابْنَ دِينَارٍ، عَنْ عَمْرِو بْنِ

prayer of Dâwûd, – ﷺ –. He used to sleep for half the night, get up and pray for one third of it, and sleep for one sixth of it, and he used to fast one day and not the next.'"

أَوْسٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحَبَّ الصِّيَامِ إِلَىٰ اللهِ صِيَامُ دَاوُدَ، وَأَحَبَّ الصَّلَاةِ إِلَىٰ اللهِ صَلَاةُ دَاوُدَ - عَلَيْهِ السَّلَامُ- كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

[2740] 190 - (...) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ [may Allâh be pleased with them] that the Prophet ﷺ said: "The dearest of fasting to Allâh is the fast of Dâwûd. He fasted alternate days all his life. And the dearest of prayer to Allâh, the Mighty and Sublime, is the prayer of Dâwûd, – ﷺ –. He used to sleep for half the night, then he would get up and pray, then he would sleep for the last part, and he prayed for one third of the night after (sleeping for) half of it."

I (Ibn Juraij, a narrator) said to 'Amr bin Dînâr: "Did 'Amr bin Aws say: 'He prayed for one third of the night after (sleeping for) half of it?' He said: 'Yes.'"

[٢٧٤٠] ١٩٠-(...) وحَدَّثَني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ عَمْرَو بْنَ أَوْسٍ أَخْبَرَهُ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ قَالَ: «أَحَبُّ الصِّيَامِ إِلَىٰ اللهِ صِيَامُ دَاوُدَ، كَانَ يَصُومُ نِصْفَ الدَّهْرِ، وَأَحَبُّ الصَّلَاةِ إِلَىٰ اللهِ - عَزَّ وَجَلَّ - صَلَاةُ دَاوُدَ - عَلَيْهِ السَّلَامُ- كَانَ يَرْقُدُ شَطْرَ اللَّيْلِ، ثُمَّ يَقُومُ، ثُمَّ يَرْقُدُ آخِرَهُ، وَيَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ».

قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: أَعَمْرُو بْنُ أَوْسٍ كَانَ يَقُولُ: «يَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ؟» قَالَ: نَعَمْ.

[2741] 191 - (...) It was narrated that Abû Qilâbah said: "Abû Al-Malîḥ told me: 'I entered with your father upon 'Abdullâh bin

[٢٧٤١] ١٩١-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ قَالَ:

'Amr, and he narrrated to us: 'Mention of my fasting was made to the Messenger of Allâh ﷺ, so he entered upon me and I gave him a pillow made of leather stuffed with palm fibers, but he sat on the ground and the pillow was left between us. He said to me: "Are not three days of every month sufficient for you?" I said: "O Messenger of Allâh!" He said: "Five." I said: "O Messenger of Allâh!" He said: "Seven." I said: "O Messenger of Allâh!" He said: "Nine." I said: "O Messenger of Allâh!" He said: "Eleven." I said: "O Messenger of Allâh!" The Prophet ﷺ said: "There is no fast better than the fast of Dâwûd, half a lifetime; fasting one day and not the next."

أَخْبَرَنِي أَبُو الْمَلِيحِ قَالَ: دَخَلْتُ مَعَ أَبِيكَ عَلَىٰ عَبْدِ اللهِ بْنِ عَمْرٍو، فَحَدَّثَنَا أَنَّ رَسُولَ اللهِ ﷺ ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ، فَأَلْقَيْتُ لَهُ وِسَادَةً مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، فَجَلَسَ عَلَىٰ الْأَرْضِ، وَصَارَتِ الْوِسَادَةُ بَيْنِي وَبَيْنَهُ، فَقَالَ لِي: «أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةُ أَيَّامٍ؟» قُلْتُ: يَا رَسُولَ اللهِ! قَالَ: «خَمْسًا» قُلْتُ: يَا رَسُولَ اللهِ! قَالَ: «سَبْعًا» قُلْتُ: يَا رَسُولَ اللهِ! قَالَ «تِسْعًا» قُلْتُ: يَا رَسُولَ اللهِ! قَالَ «أَحَدَ عَشَرَ» قُلْتُ: يَا رَسُولَ اللهِ! فَقَالَ النَّبِيُّ ﷺ «لَا صَوْمَ فَوْقَ صَوْمِ دَاوُدَ، شَطْرُ الدَّهْرِ، صِيَامُ يَوْمٍ وَإِفْطَارُ يَوْمٍ».

[2742] 192 - (...) It was narrated from 'Abdullâh bin 'Amr [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said to him: "Fast one day and you will have the reward of the rest." He said: "I am able to do more than that." He said: "Fast two days, and you will have the reward of the rest." He said: "I am able to do more than that." He said: "Fast three days, and you will have the reward of the rest." He said: "I am able to do more than that." He said: "Fast four days and you will have the

[٢٧٤٢] ١٩٢-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ ابْنِ فَيَّاضٍ قَالَ: سَمِعْتُ أَبَا عِيَاضٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو [رَضِيَ اللهُ عَنْهُمَا]، أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ: «صُمْ يَوْمًا، وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَٰلِكَ، قَالَ «صُمْ يَوْمَيْنِ، وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَٰلِكَ،

reward of the rest." He said: "I am able to do more than that." He said: "Observe the best fast before Allâh, the fast of Dâwûd, – ﷺ –. He used to fast one day and not the next."

قَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ، وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: «صُمْ أَرْبَعَةَ أَيَّامٍ، وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ، قَالَ: «صُمْ أَفْضَلَ الصِّيَامِ عِنْدَ اللهِ، صَوْمَ دَاوُدَ - عَلَيْهِ السَّلَامُ - كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

[2743] 193 - (...) 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said to me: 'O 'Abdullâh bin 'Amr, I have heard that you fast all day and pray all night. Do not do that, for your body is entitled to a share from you, your eye is entitled to a share from you, and your wife is entitled to a share from you. Fast and break the fast, fast three days of every month, for that is like fasting for a lifetime.' I said: 'O Messenger of Allâh, I have the strength.' He said: 'Then observe the fast of Dâwûd, – ﷺ –, fast one day and not the next.'"

And he ('Abdullâh bin 'Amr) used to say: "Would that I had accepted the concession."

[٢٧٤٣] ١٩٣-(...) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، جَمِيعًا عَنِ ابْنِ مَهْدِيٍّ، - قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: - حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: قَالَ عَبْدُ اللهِ بْنُ عَمْرٍو: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا عَبْدَ اللهِ بْنَ عَمْرٍو! بَلَغَنِي أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ، فَلَا تَفْعَلْ؛ فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَظًّا، وَلِعَيْنِكَ عَلَيْكَ حَظًّا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَظًّا، صُمْ وَأَفْطِرْ، صُمْ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ، فَذَلِكَ صَوْمُ الدَّهْرِ» قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ بِي قُوَّةً، قَالَ: «فَصُمْ صَوْمَ دَاوُدَ - عَلَيْهِ السَّلَامُ - صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا».

فَكَانَ يَقُولُ: يَا لَيْتَنِي أَخَذْتُ بِالرُّخْصَةِ.

Chapter 36. It Is Recommended To Fast Three Days Of Every Month, And To Fast On The Days Of *'Arafah* And *'Âshûrâ'*, And To Fast On Mondays And Thursdays

(المعجم ٣٦) - (بَابُ استحباب صيام ثلاثة أيام من كل شهر، وصوم يوم عرفة، وعاشوراء، والإثنين والخميس) (التحفة ٣٦)

[2744] 194 - (1160) Mu'âdhah Al-'Adawiyyah narrated that she asked 'Âishah, the wife of the Prophet ﷺ: "Did the Messenger of Allâh ﷺ fast three days of every month?" She said: "Yes." She said to her: "Which three days did he fast?" She said: "He did not mind which days of the month he fasted."

[٢٧٤٤] ١٩٤-(١١٦٠) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ يَزِيدَ الرِّشْكِ قَالَ: حَدَّثَتْنِي مُعَاذَةُ الْعَدَوِيَّةُ أَنَّهَا سَأَلَتْ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ: أَكَانَ رَسُولُ اللهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ؟ قَالَتْ: نَعَمْ، فَقُلْتُ لَهَا: مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ؟ قَالَتْ: لَمْ يَكُنْ يُبَالِي مِنْ أَيِّ أَيَّامِ الشَّهْرِ يَصُومُ.

[2745] 195 - (1161) It was narrated from 'Imrân bin Ḥuṣain [may Allâh be pleased with them] that the Prophet ﷺ said to him - or he said to another man while he was listening -: "O so-and-so, did you fast in the middle of this month?" He said: "No." He said: "When you end the fast (of Ramaḍân), then fast two days."

[٢٧٤٥] ١٩٥-(١١٦١) وحَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا مَهْدِيٌّ وَهُوَ ابْنُ مَيْمُونٍ: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ - أَوْ قَالَ لِرَجُلٍ، وَهُوَ يَسْمَعُ -: «يَا فُلَانُ! أَصُمْتَ مِنْ سُرَّةِ هٰذَا الشَّهْرِ؟» قَالَ: لَا، قَالَ: «فَإِذَا أَفْطَرْتَ، فَصُمْ يَوْمَيْنِ». [انظر: ٢٧٥١]

[2746] 196 - (1162) It was narrated from Abû Qatâdah that a man came to the Prophet ﷺ and said: "How do you fast?"

[٢٧٤٦] ١٩٦-(١١٦٢) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَّادٍ- قَالَ يَحْيَىٰ: أَخْبَرَنَا

The Messenger of Allâh ﷺ got angry at his words, and when 'Umar [may Allâh be pleased with them] saw that he was angry, he said: "We are pleased with Allâh as our Lord, with Islam as our religion and with Muḥammad as our Prophet; we seek refuge with Allâh from the wrath of Allâh and the wrath of His Messenger." 'Umar [may Allâh be pleased with them] started repeating these words until his anger went away, then 'Umar said: "O Messenger of Allâh, what about one who fasts all the time?" He said: "He has neither fasted nor broken the fast." 'Umar said: "What about one who fasts for two days, then breaks his fast for one day?" He ('Umar) said: "Is anyone able to do that?" He said: "What about one who fasts one day and breaks his fast for one day?" He said: "That is the fast of Dâwûd, – عليه السلام." He ('Umar) said: "What about one who fasts one day and breaks his fast for two days?" He said: "I wish that I were able to do that." Then the Messenger of Allâh ﷺ said: "Three days of each month and one Ramaḍân to the next, that is like fasting for an entire lifetime. Fasting on the day of *'Arafah*, I ask Allâh that it may expiate for (the sins of) the year that comes before it, and the year that comes after it. And fasting the Day of *'Âshûrâ'*, I ask Allâh

حَمَّادُ بْنُ زَيْدٍ - عَنْ غَيْلَانَ، عَنْ عَبْدِ اللهِ ابْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ: رَجُلٌ أَتَى النَّبِيَّ ﷺ فَقَالَ: كَيْفَ تَصُومُ؟ فَغَضِبَ رَسُولُ اللهِ ﷺ مِنْ قَوْلِهِ، فَلَمَّا رَأَىٰ عُمَرُ [رَضِيَ اللهُ عَنْهُ] غَضَبَهُ قَالَ: رَضِينَا بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، نَعُوذُ بِاللهِ مِنْ غَضَبِ اللهِ وَغَضَبِ رَسُولِهِ، فَجَعَلَ عُمَرُ [رَضِيَ اللهُ عَنْهُ] يُرَدِّدُ هٰذَا الْكَلَامَ حَتَّىٰ سَكَنَ غَضَبُهُ، فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! كَيْفَ بِمَنْ يَصُومُ الدَّهْرَ كُلَّهُ؟ قَالَ: «لَا صَامَ وَلَا أَفْطَرَ» - أَوْ قَالَ -: «لَمْ يَصُمْ وَلَمْ يُفْطِرْ» قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا؟ قَالَ: «وَيُطِيقُ ذٰلِكَ أَحَدٌ؟» قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا؟ قَالَ: «ذَاكَ صَوْمُ دَاوُدَ - عَلَيْهِ السَّلَامُ -» قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ: «وَدِدْتُ أَنِّي طُوِّقْتُ ذٰلِكَ» ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ مِنْ كُلِّ شَهْرٍ، وَرَمَضَانُ إِلَىٰ رَمَضَانَ، فَهٰذَا صِيَامُ الدَّهْرِ كُلِّهِ، صِيَامُ يَوْمِ عَرَفَةَ، أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ، وَالسَّنَةَ الَّتِي بَعْدَهُ، وَصِيَامُ يَوْمِ عَاشُورَاءَ، أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ».

that it may expiate for (the sins of) the year that comes before it."

[2747] 197 (...) It was narrated from Abû Qatâdah Al-Anṣârî [may Allâh be pleased with them] that the Messenger of Allâh ﷺ was asked about his fasting and the Messenger of Allâh ﷺ got angry. 'Umar [may Allâh be pleased with them] said: "We are pleased with Allâh as our Lord, Islam as our religion, Muḥammad as our Messenger and with our pledge as our oath of allegiance."

Then he (ﷺ) was asked about fasting all the time. He said: "He has neither fasted nor broken his fast." Then he was asked about fasting two days and breaking the fast for one day and he said: "Who is able to do that?" Then he was asked about fasting one day and breaking the fast for two days and he said: "Would that Allâh had given us the strength to do that." Then he was asked about fasting one day, and breaking the fast for one day, and he said: "That is the fast of my brother Dâwûd, – ﷺ –." He (ﷺ) was asked about fasting on Mondays and he said: "That is the day on which I was born and the day on which I was sent" - or "on which Revelation came to me." He said: "Fasting three days of every month, and one Ramaḍân till the next, is like fasting for a lifetime." And he

[٢٧٤٧] ١٩٧-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ غَيْلَانَ ابْنِ جَرِيرٍ، سَمِعَ عَبْدَ اللهِ ٱبْنَ مَعْبَدٍ الزِّمَّانِيَّ، عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ [رَضِيَ اللهُ عَنْهُ]، أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنْ صَوْمِهِ؟ قَالَ: فَغَضِبَ رَسُولُ اللهِ ﷺ، فَقَالَ عُمَرُ [رَضِيَ اللهُ عَنْهُ]: رَضِينَا بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا، وَبِبَيْعَتِنَا بَيْعَةً.

قَالَ: فَسُئِلَ عَنْ صِيَامِ الدَّهْرِ؟ فَقَالَ: «لَا صَامَ وَلَا أَفْطَرَ - أَوْ مَا صَامَ وَمَا أَفْطَرَ -» قَالَ: فَسُئِلَ عَنْ صَوْمِ يَوْمَيْنِ وَإِفْطَارِ يَوْمٍ؟ قَالَ «وَمَنْ يُطِيقُ ذَٰلِكَ؟» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمَيْنِ؟ قَالَ: «لَيْتَ أَنَّ اللهَ قَوَّانَا لِذَٰلِكَ» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ؟ قَالَ: «ذَاكَ صَوْمُ أَخِي دَاوُدَ - عَلَيْهِ السَّلَامُ -» قَالَ: وَسُئِلَ عَنْ صَوْمِ الِاثْنَيْنِ؟ قَالَ: «ذَاكَ يَوْمٌ وُلِدْتُ فِيهِ، وَيَوْمٌ بُعِثْتُ - أَوْ أُنْزِلَ عَلَيَّ - فِيهِ» قَالَ: فَقَالَ: «صَوْمُ

was asked about fasting on the Day of *'Arafah*. He said: "It expiates for the past and coming years." He was asked about fasting on the day of *'Âshûrâ'* and he said: "It expiates for the past year."

Muslim said: In this *Hadîth*, in the narration by Shu'bah, it says: "He was asked about fasting on Mondays and Thursdays" and we refrained from mentioning Thursdays because we believe that this was a mistake.

ثَلَاثَةٍ مِنْ كُلِّ شَهْرٍ، وَرَمَضَانَ إِلَىٰ رَمَضَانَ، صَوْمُ الدَّهْرِ» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ؟ فَقَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ؟ فَقَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ».

قَالَ مُسْلِمٌ: وَفِي هَٰذَا الْحَدِيثِ مِنْ رِوَايَةِ شُعْبَةَ قَالَ: وسُئِلَ عَنْ صَوْمِ يَوْمِ الاِثْنَيْنِ وَالْخَمِيسِ؟ فَسَكَتْنَا عَنْ ذِكْرِ الْخَمِيسِ لَمَّا نُرَاهُ وَهْمًا.

[2748] **(...)** It was narrated from Shu'bah with this chain (a *Hadîth* similar to no. 2747).

[٢٧٤٨] (...) **وحَدَّثَنَاه** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ؛ وَحَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، كُلُّهُمْ عَنْ شُعْبَةَ فِي هَٰذَا الْإِسْنَادِ.

[2749] **(...)** Ghailân bin Jarîr narrated with this chain a *Hadîth* like that of Shu'bah, except that he mentioned Monday but he did not mention Thursday.

[٢٧٤٩] (...) **وحَدَّثَنِي** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا أَبَانٌ الْعَطَّارُ: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ فِي هَٰذَا الْإِسْنَادِ بِمِثْلِ حَدِيثِ شُعْبَةَ، غَيْرَ أَنَّهُ ذَكَرَ فِيهِ الاِثْنَيْنِ، وَلَمْ يَذْكُرِ الْخَمِيسَ.

[2750] 198 - (...) It was narrated from Abû Qatâdah [Al-Ansârî may Allâh be pleased with them] that the Messenger of Allâh ﷺ

[٢٧٥٠] ١٩٨-(...) **وحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ

was asked about fasting on Mondays and he said: "On it I was born and on it Revelation came to me."

غَيْلَانَ، عَنْ عَبْدِ اللهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ [الْأَنْصَارِيِّ رَضِيَ اللهُ عنه] أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنْ صَوْمِ الاثْنَيْنِ؟ فَقَالَ: «فِيهِ وُلِدْتُ، وَفِيهِ أُنْزِلَ عَلَيَّ».

Chapter 37. Fasting At The End Of Sha'bân

(المعجم ٣٧) - (بَابُ صوم سرر شعبان) (التحفة ٣٧)

[2751] 199 - (1161) It was narrated from 'Imrân bin Ḥuṣain [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said to him - or to someone else -: "Did you fast at the end of Sha'bân?" He said: "No." He said: "When you have ended the fast (of Ramaḍân), then fast two days."

[٢٧٥١] **١٩٩**-(١١٦١) **وَحَدَّثَنَا** هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ - وَلَمْ أَفْهَمْ مُطَرِّفًا عَنْ هَدَّابٍ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ - أَوْ لِآخَرَ -: «أَصُمْتَ مِنْ سُرَرِ شَعْبَانَ؟» قَالَ: لَا، قَالَ: «فَإِذَا أَفْطَرْتَ، فَصُمْ يَوْمَيْنِ». [راجع: ٢٧٤٥]

[2752] 200 - (...) It was narrated from 'Imrân bin Ḥuṣain [may Allâh be pleased with them] that the Prophet ﷺ said to a man: "Did you fast at the end of this month at all?" He said: "No." The Messenger of Allâh ﷺ said: "When you have ended the Ramaḍân fast, then fast two days in place of that."

[٢٧٥٢] **٢٠٠**-(...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ [رَضِيَ اللهُ عَنْهُما] أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «هَلْ صُمْتَ مِنْ سُرَرِ هَذَا الشَّهْرِ شَيْئًا؟» فَقَالَ: لَا، قَالَ رَسُولُ اللهِ ﷺ: «فَإِذَا أَفْطَرْتَ مِنْ رَمَضَانَ، فَصُمْ يَوْمَيْنِ مَكَانَهُ».

[2753] 201 - (...) It was narrated from 'Imrân bin Ḥuṣain [may Allâh be pleased with them] that the Prophet ﷺ said to a man: "Did you fast at the end of this month at all?" - meaning Sha'bân. He said: "No." He said to him: "When you have ended the Ramaḍân fast, then fast one or two days" - Shu'bah is the one who was not sure. He (the narrator) said: "But I think he said two days."

[٢٧٥٣] ٢٠١-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ ابْنِ أَخِي مُطَرِّفِ بْنِ الشِّخِّيرِ قَالَ: سَمِعْتُ مُطَرِّفًا يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «هَلْ صُمْتَ مِنْ سَرَرِ هٰذَا الشَّهْرِ شَيْئًا؟» يَعْنِي شَعْبَانَ، قَالَ: لَا. قَالَ فَقَالَ لَهُ: «إِذَا أَفْطَرْتَ رَمَضَانَ، فَصُمْ يَوْمًا أَوْ يَوْمَيْنِ»- شُعْبَةُ الَّذِي شَكَّ فِيهِ - قَالَ: وَأَظُنُّهُ قَالَ يَوْمَيْنِ.

[2754] (...) 'Abdullâh bin Hâni' the son of the brother of Muṭarrif narrated a similar report (as no. 2753) with this chain.

[٢٧٥٤] (...) وحَدَّثَني مُحَمَّدُ بْنُ قُدَامَةَ وَيَحْيَى اللُّؤْلُؤِيُّ قَالَا: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ هَانِيءِ ابْنِ أَخِي مُطَرِّفٍ فِي هٰذَا الْإِسْنَادِ، بِمِثْلِهِ.

Chapter 38. The Virtue Of Fasting Muḥarram

(المعجم ٣٨) - (بَابُ فضل صوم المحرم) (التحفة ٣٨)

[2755] 202 - (1163) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'The best fast after Ramaḍân is Allâh's month, Muḥarram, and the best prayer after the obligatory prayers is prayer at night.'"

[٢٧٥٥] ٢٠٢-(١١٦٣) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيِّ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ، شَهْرُ اللهِ الْمُحَرَّمُ،

وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ، صَلَاةُ اللَّيْلِ».

[2756] 203 - (...) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ was asked: "Which prayer is best after the obligatory prayers, and which fasting is best after the month of Ramaḍân?" He said: "The best prayer after the prescribed prayer is prayer in the middle of the night, and the best fasting after the month of Ramaḍân is fasting in the month of Allâh, Muḥarram."

[٢٧٥٦] ٢٠٣-(...) وحَدَّثَني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] يَرْفَعُهُ، قَالَ: سُئِلَ: أَيُّ الصَّلَاةِ أَفْضَلُ بَعْدَ الْمَكْتُوبَةِ؟ وَأَيُّ الصِّيَامِ أَفْضَلُ بَعْدَ شَهْرِ رَمَضَانَ؟ فَقَالَ: «أَفْضَلُ الصَّلَاةِ بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ، الصَّلَاةُ فِي جَوْفِ اللَّيْلِ، وَأَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ، صِيَامُ شَهْرِ اللهِ الْمُحَرَّمِ».

[2757] (...) A similar report (as no. 2756) was narrated from 'Abdul-Malik with this chain from the Prophet ﷺ about fasting.

[٢٧٥٧] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ بِهَٰذَا الْإِسْنَادِ فِي ذِكْرِ الصِّيَامِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 39. It Is Recommended To Fast Six Days In Shawwâl Following Ramaḍân

(المعجم ٣٩) - (بَابُ استحباب صوم ستة أيام من شوال اتباعًا لرمضان)

(التحفة ٣٩)

[2758] 204 - (1164) It was narrated from Abû Ayyûb Al-Anṣârị [may Allâh be pleased with them] that the Messenger of

[٢٧٥٨] ٢٠٤-(١١٦٤) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ [بْنُ سَعِيدٍ] وَ[عَلِيُّ] بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ

Allâh ﷺ said: "Whoever fasts Ramadân then follows it with six days of Shawwâl, it is as if he fasted a lifetime."

- قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي سَعْدُ بْنُ سَعِيدِ بْنِ قَيْسٍ عَنْ عُمَرَ بْنِ ثَابِتِ بْنِ الْحَارِثِ الْخَزْرَجِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ [رَضِيَ اللهُ عَنْهُ] أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ، كَانَ كَصِيَامِ الدَّهْرِ».

[2759] (...) Abû Ayyûb Al-Anṣârî [may Allâh be pleased with them] narrated: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 2578).

[٢٧٥٩] (...) وحَدَّثَنَاهُ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ أَخُو يَحْيَى بْنِ سَعِيدٍ: أَخْبَرَنَا عُمَرُ بْنُ ثَابِتٍ: أَخْبَرَنَا أَبُو أَيُّوبَ الْأَنْصَارِيُّ [رَضِيَ اللهُ عَنْهُ] قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ بِمِثْلِهِ.

[2760] (...) Abû Ayyûb [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 2758).

[٢٧٦٠] (...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ سَعْدِ بْنِ سَعِيدٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ ثَابِتٍ، قَالَ: سَمِعْتُ أَبَا أَيُّوبَ [رَضِيَ اللهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ.

Chapter 40. The Virtue Of *Lailat Al-Qadr* And The Exhortation To Seek It; When It Is And The Most Likely Times To Seek It

(المعجم ٤٠) - (بَابُ فضل ليلة القدر والحثّ على طلبها، وبيان محلها وأرجىٰ أوقات طلبها) (التحفة ٤٠)

[2761] 205 - (1165) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that

[٢٧٦١] ٢٠٥-(١١٦٥) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ

some men among the Companions of the Prophet ﷺ were shown *Lailat Al-Qadr* in their dreams, during the last seven (days of Ramaḍân). The Messenger of Allâh ﷺ said: "I see that your dreams agree concerning the last seven (nights), so whoever wants to seek it, let him seek it in the last seven (nights)."

عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ رِجَالًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْأَوَاخِرِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَرَىٰ رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الْأَوَاخِرِ، فَمَنْ كَانَ مُتَحَرِّيهَا، فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ».

[2762] 206 - (...) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the Prophet ﷺ said: "Seek *Lailat Al-Qadr* in the last seven (nights)."

[٢٧٦٢] ٢٠٦-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُما] عَنِ النَّبِيِّ ﷺ قَالَ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الْأَوَاخِرِ».

[2763] 207 - (...) It was narrated from Sâlim that his father [may Allâh be pleased with them] said: "A man saw (in a dream) that *Lailat Al-Qadr* was the night of the twenty-seventh. The Prophet ﷺ said: 'I see that your dreams indicate the last ten (nights), so seek it in the odd numbered ones thereof.'"

[٢٧٦٣] ٢٠٧-(...) وحَدَّثَنَا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، - قَالَ زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ [رَضِيَ اللهُ عَنْهُ] قَالَ: رَأَىٰ رَجُلٌ أَنَّ لَيْلَةَ الْقَدْرِ لَيْلَةُ سَبْعٍ وَعِشْرِينَ، فَقَالَ النَّبِيُّ ﷺ: «أَرَىٰ رُؤْيَاكُمْ فِي الْعَشْرِ الْأَوَاخِرِ، فَاطْلُبُوهَا فِي الْوِتْرِ مِنْهَا».

[2764] 208 - (...) Sâlim bin 'Abdullâh bin 'Umar narrated that his father [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say, concerning *Lailat Al-Qadr*: 'Some

[٢٧٦٤] ٢٠٨-(...) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ أَبَاهُ [رَضِيَ

of you have been shown that it is in the first seven (nights), and some of you have been shown that it is in the last seven, so seek it during the last ten (nights).'"

اللهُ عنه] قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لِلَيْلَةِ الْقَدْرِ: «إِنَّ نَاسًا مِنْكُمْ قَدْ أُرُوا أَنَّهَا فِي السَّبْعِ الْأُوَلِ، وَأُرِيَ نَاسٌ مِنْكُمْ أَنَّهَا فِي السَّبْعِ الْغَوَابِرِ، فَالْتَمِسُوهَا فِي الْعَشْرِ الْغَوَابِرِ».

[2765] 209 - (...) It was narrated that 'Uqbah, who is Ibn Ḥuraith, said: "I heard Ibn 'Umar [may Allâh be pleased with them] say: 'The Messenger of Allâh ﷺ said: "Seek it in the last ten (nights)," meaning *Lailat Al-Qadr*, "and if one of you feels weak or tired, that should not cause you to miss the last seven (nights)."'"

[٢٧٦٥] ٢٠٩-(...) وحَدَّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُقْبَةَ وَهُوَ ابْنُ حُرَيْثٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُما] يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ «الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ يَعْنِي لَيْلَةَ الْقَدْرِ فَإِنْ ضَعُفَ أَحَدُكُمْ أَوْ عَجَزَ، فَلَا يُغْلَبَنَّ عَلَىٰ السَّبْعِ الْبَوَاقِي».

[2766] 210 - (...) Ibn 'Umar [may Allâh be pleased with them] narrated that the Prophet ﷺ said: "Whoever wants to seek it, let him seek it in the last ten (nights)."

[٢٧٦٦] ٢١٠-(...) وحَدَّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَبَلَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ كَانَ مُلْتَمِسَهَا فَلْيَلْتَمِسْهَا فِي الْعَشْرِ الْأَوَاخِرِ».

[2767] 211 - (...) It was narrated that Ibn 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Seek *Lailat Al-Qadr* in the last ten (nights)' or he said: 'in the last seven (nights).'"

[٢٧٦٧] ٢١١-(...) وحَدَّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ جَبَلَةَ وَمُحَارِبٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَحَيَّنُوا لَيْلَةَ الْقَدْرِ فِي

الْعَشْرِ الْأَوَاخِرِ» أَوْ قَالَ: «فِي السَّبْعِ الْأَوَاخِرِ».

[٢٧٦٨] ٢١٢-(١١٦٦) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُرِيتُ لَيْلَةَ الْقَدْرِ، ثُمَّ أَيْقَظَنِي بَعْضُ أَهْلِي، فَنُسِّيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الْغَوَابِرِ».

وَقَالَ حَرْمَلَةُ: «فَنَسِيتُهَا».

[2768] 212 - (1166) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said: "I was shown *Lailat Al-Qadr*, then one of my family woke me up and I was caused to forget it, so seek it in the last ten (nights)."

(One of the narrators) Ḥarmalah said: "and I forgot it."

[٢٧٦٩] ٢١٣-(١١٦٧) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ وَهُوَ ابْنُ مُضَرَ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ الَّتِي فِي وَسَطِ الشَّهْرِ، فَإِذَا كَانَ مِنْ حِينِ تَمْضِي عِشْرُونَ لَيْلَةً، وَيَسْتَقْبِلُ إِحْدَىٰ وَعِشْرِينَ، يَرْجِعُ إِلَىٰ مَسْكَنِهِ، وَرَجَعَ مَنْ كَانَ يُجَاوِرُ مَعَهُ، ثُمَّ إِنَّهُ أَقَامَ فِي شَهْرٍ، جَاوَرَ فِيهِ تِلْكَ اللَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا، فَخَطَبَ النَّاسَ، فَأَمَرَهُمْ بِمَا شَاءَ اللهُ، ثُمَّ قَالَ: «إِنِّي كُنْتُ أُجَاوِرُ هَٰذِهِ الْعَشْرَةَ، ثُمَّ بَدَا

[2769] 213 - (1167) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ used to observe *I'tikâf* during the middle ten days of the month. Then when twenty nights had passed, and the twenty-first came, he would go back to his home, and those who had been observing *I'tikâf* with him also went back home. Then one month he observed *I'tikâf* on that night when he used to go home. Then he addressed the people and exhorted them as Allâh willed, then he said: 'I used to observe *I'tikâf* during these ten days, then I decided to observe *I'tikâf* during these last ten days, so whoever was observing *I'tikâf*

with me, let him stay in his place of *I'tikâf*, for I was shown this night, then I was caused to forget it, so seek it in the last ten nights, on every odd-numbered night, for I saw myself prostrating in water and mud.'"

Abû Sa'eed Al-Khudrî said: "It rained on the night of the twenty-first, and the *Masjid* leaked at the place where the Messenger of Allâh ﷺ prayed. I looked at him when he had finished praying *Subh* and his face was wet with mud and water."

لِي أَنْ أُجَاوِرَ هٰذِهِ الْعَشْرَ الْأَوَاخِرَ، فَمَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَبِتْ فِي مُعْتَكَفِهِ، وَقَدْ رَأَيْتُ هٰذِهِ اللَّيْلَةَ فَأُنْسِيتُها، فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ، فِي كُلِّ وِتْرٍ، وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ».

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: مُطِرْنَا لَيْلَةَ إِحْدَىٰ وَعِشْرِينَ، فَوَكَفَ الْمَسْجِدُ فِي مُصَلَّىٰ رَسُولِ اللهِ ﷺ، فَنَظَرْتُ إِلَيْهِ وَقَدِ انْصَرَفَ مِنْ صَلَاةِ الصُّبْحِ، وَوَجْهُهُ مُبْتَلٌّ طِينًا وَمَاءً.

[2770] 214 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ used to observe *I'tikâf* during Ramadân during the middle ten days..." and he quoted a similar *Hadîth* (as no. 2769), except that he said: "Let him stay in his place of *I'tikâf*." And he said: "His forehead was streaked with mud and water."

[٢٧٧٠] ٢١٤-(...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللهُ عَنْهُ] أَنَّهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُجَاوِرُ فِي رَمَضَانَ، الْعَشْرَ الَّتِي فِي وَسَطِ الشَّهْرِ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «فَلْيَثْبُتْ فِي مُعْتَكَفِهِ»، وَقَالَ: وَجَبِينُهُ مُمْتَلِئًا طِينًا وَمَاءً.

[2771] 215 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ observed *I'tikâf* during the first ten days of Ramadân, then he

[٢٧٧١] ٢١٥-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ الْأَنْصَارِيُّ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِبْرَاهِيمَ يُحَدِّثُ عَنْ أَبِي

observed *I'tikâf* during the middle ten days, in a Turkish tent that had a reed mat over the door. He took hold of the mat and put it in the corner of the tent, then he put his head out and spoke to the people, who drew close to him. He said: 'I observed *I'tikâf* during the first ten days, seeking this night, then I observed *I'tikâf* during the middle ten. Then someone came to me and I was told that it is in the last ten nights, so whoever among you wants to observe *I'tikâf*, let him do so.' So the people observed *I'tikâf* with him. And he said: 'I was shown that it is an odd-numbered night, and that I was prostrating the following morning in mud and water.' On the morning of the twenty-first, when he got up to pray *Ṣubḥ*, it had rained and the *Masjid* had leaked. When he came out after praying *Ṣubḥ*, there was water and mud on his forehead and on the tip of his nose, and that was the night of the twenty-first, one of the last ten nights."

سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللهُ عنه] قَالَ: إِنَّ رَسُولَ اللهِ ﷺ اعْتَكَفَ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ، ثُمَّ اعْتَكَفَ الْعَشْرَ الْأَوْسَطَ، فِي قُبَّةٍ تُرْكِيَّةٍ عَلَىٰ سُدَّتِهَا حَصِيرٌ، قَالَ: فَأَخَذَ الْحَصِيرَ بِيَدِهِ فَنَحَّاهَا فِي نَاحِيَةِ الْقُبَّةِ، ثُمَّ أَطْلَعَ رَأْسَهُ فَكَلَّمَ النَّاسَ، فَدَنَوْا مِنْهُ فَقَالَ: «إِنِّي اعْتَكَفْتُ الْعَشْرَ الْأَوَّلَ، أَلْتَمِسُ هٰذِهِ اللَّيْلَةَ، ثُمَّ اعْتَكَفْتُ الْعَشْرَ الْأَوْسَطَ، ثُمَّ أُتِيتُ فَقِيلَ لِي: إِنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَعْتَكِفَ فَلْيَعْتَكِفْ» فَاعْتَكَفَ النَّاسُ مَعَهُ، قَالَ: «وَإِنِّي أُرِيتُهَا لَيْلَةَ وِتْرٍ، وَأَنِّي أَسْجُدُ صَبِيحَتَهَا فِي طِينٍ وَمَاءٍ»، فَأَصْبَحَ مِنْ لَيْلَةِ إِحْدَىٰ وَعِشْرِينَ، وَقَدْ قَامَ إِلَىٰ الصُّبْحِ، فَمَطَرَتِ السَّمَاءُ فَوَكَفَ الْمَسْجِدُ، فَأَبْصَرْتُ الطِّينَ وَالْمَاءَ، فَخَرَجَ حِينَ فَرَغَ مِنْ صَلَاةِ الصُّبْحِ، وَجَبِينُهُ وَرَوْثَةُ أَنْفِهِ فِيهِمَا الطِّينُ وَالْمَاءُ، وَإِذَا هِيَ لَيْلَةُ إِحْدَىٰ وَعِشْرِينَ مِنَ الْعَشْرِ الْأَوَاخِرِ.

[2772] 216 - (...) It was narrated that Abû Salamah said: "We were talking about *Lailat Al-Qadr*, so I went to Abû Sa'eed Al-Khudrî [may Allâh be pleased with them], who was a friend of

[٢٧٧٢] ٢١٦-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ قَالَ تَذَاكَرْنَا لَيْلَةَ الْقَدْرِ، فَأَتَيْتُ أَبَا سَعِيدٍ

mine, and said: 'Let's go out to the palm trees.' So he came out, wearing a *Khamîṣah*, and I said to him: "Did you hear the Messenger of Allâh ﷺ mention *Lailat Al-Qadr*?" He said: "Yes; we observed *I'tikâf* with the Messenger of Allâh ﷺ during the middle ten days of Ramaḍân, and we came out on the morning of the twentieth. The Messenger of Allâh ﷺ addressed us and said: 'I was shown *Lailat Al-Qadr* but I forgot it' - or 'I was caused to forget it, so seek it in the last ten nights, on the odd-numbered nights. And I saw that I was prostrating in water and mud, so whoever was observing *I'tikâf* with the Messenger of Allâh ﷺ, let him go back.' So we went back and we did not see any clouds in the sky, then a cloud came and it rained, until the roof of the *Masjid*, which was made of palm branches, flowed with water. The *Iqâmah* was called for the prayer, and I saw the Messenger of Allâh ﷺ prostrating in water and mud, until I saw the traces of mud on his forehead."

الْخُدْرِيَّ [رَضِيَ اللهُ عَنْهُ] وَكَانَ لِي صَدِيقًا، فَقُلْتُ: أَلَا تَخْرُجُ بِنَا إِلَى النَّخْلِ؟ فَخَرَجَ وَعَلَيْهِ خَمِيصَةٌ، فَقُلْتُ لَهُ: سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ لَيْلَةَ الْقَدْرِ؟ فَقَالَ: نَعَمْ، اعْتَكَفْنَا مَعَ رَسُولِ اللهِ ﷺ الْعَشْرَ الْوُسْطَى مِنْ رَمَضَانَ، فَخَرَجْنَا صَبِيحَةَ عِشْرِينَ، فَخَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ، وَإِنِّي نَسِيتُهَا - أَوْ أُنْسِيتُهَا - فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ كُلِّ وِتْرٍ، وَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللهِ ﷺ فَلْيَرْجِعْ» قَالَ: فَرَجَعْنَا وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً، قَالَ: وَجَاءَتْ سَحَابَةٌ فَمُطِرْنَا، حَتَّى سَالَ سَقْفُ الْمَسْجِدِ، وَكَانَ مِنْ جَرِيدِ النَّخْلِ، وَأُقِيمَتِ الصَّلَاةُ، فَرَأَيْتُ رَسُولَ اللهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ، قَالَ: حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ.

[2773] (...) A similar report (as no. 2772) was narrated from Yaḥyâ bin Abî Kathîr with this chain. In their *Ḥadîth* it says: "I saw the Messenger of Allâh ﷺ when he had finished (praying) and on his forehead and the tip of his nose there were traces of mud."

[٢٧٧٣] (...) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَٰذَا الْإِسْنَادِ نَحْوَهُ، وَفِي حَدِيثِهِمَا:

رَأَيْتُ رَسُولَ اللهِ ﷺ حِينَ انْصَرَفَ، وعَلَىٰ جَبْهَتِهِ وَأَرْنَبَتِهِ أَثَرُ الطِّينِ.

[2774] 217 - (...) It was narrated from Abû Naḍrah, that Abû Sa'eed Al-Khudrî [may Allâh be pleased with him] said: "The Messenger of Allâh ﷺ observed *I'tikâf* during the middle ten days of Ramaḍân, seeking *Lailat Al-Qadr* before it was shown to him. When they were over, he ordered that the tent be taken down, then he was shown that it (*Lailat Al-Qadr*) was in the last ten nights, so he ordered that the tent be put back, then he came out to the people and said: 'O people, *Lailat Al-Qadr* was shown to me, and I came out to tell you about it, but two men came disputing, and the *Shaiṭân* was with them, and I was caused to forget it. So seek it in the last ten nights of Ramaḍân, seek it on the ninth, the seventh and the fifth.'" I (Abû Naḍrah) said: "O Abû Sa'eed, you know more about numbers than I do." He said: "Yes, we are bound to." I said: "What are the ninth, the seventh and the fifth?" He said: "When twenty-one nights have passed and the next night is the twenty-second, that is the ninth. When twenty-three have passed, the next night is the seventh. And when twenty-five have passed, the next night is the fifth."

[٢٧٧٤] ٢١٧-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَأَبُو بَكْرِ بْنُ خَلَّادٍ قَالَا: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللهُ عَنْهُ] قَالَ: اعْتَكَفَ رَسُولُ اللهِ ﷺ الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ، يَلْتَمِسُ لَيْلَةَ الْقَدْرِ قَبْلَ أَنْ تُبَانَ لَهُ، فَلَمَّا انْقَضَيْنَ، أَمَرَ بِالْبِنَاءِ فَقُوِّضَ، ثُمَّ أُبِينَتْ لَهُ أَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ، فَأَمَرَ بِالْبِنَاءِ فَأُعِيدَ، ثُمَّ خَرَجَ عَلَىٰ النَّاسِ فَقَالَ ﷺ: «يَا أَيُّهَا النَّاسُ! إِنَّها كَانَتْ أُبِينَتْ لِي لَيْلَةُ الْقَدْرِ، وَإِنِّي خَرَجْتُ لِأُخْبِرَكُمْ بِهَا، فَجَاءَ رَجُلَانِ يَحْتَقَّانِ، مَعَهُمَا الشَّيْطَانُ، فَنُسِّيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، الْتَمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ» قَالَ قُلْتُ: يَا أَبَا سَعِيدٍ! إِنَّكُمْ أَعْلَمُ بِالْعَدَدِ مِنَّا، قَالَ: أَجَلْ، نَحْنُ أَحَقُّ بِذَلِكَ مِنْكُمْ، قَالَ قُلْتُ: مَا التَّاسِعَةُ وَالسَّابِعَةُ وَالْخَامِسَةُ؟ قَالَ: إِذَا مَضَتْ وَاحِدَةٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا ثِنْتَيْنِ وَعِشْرِينَ، وَهِيَ التَّاسِعَةُ، فَإِذَا مَضَتْ ثَلَاثٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا

السَّابِعَةُ، فَإِذَا مَضَىٰ خَمْسٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا الْخَامِسَةُ.

وَقَالَ ابْنُ خَلاَّدٍ مَكَانَ يَحْتَقَّانِ: يَخْتَصِمَانِ.

[٢٧٧٥] ٢١٨-(١١٦٨) وحَدَّثَنَا سَعِيدُ بْنُ عَمْرِو بْنِ سَهْلِ بْنِ إِسْحَٰقَ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ بْنِ قَيْسٍ الْكَنْدِيُّ وَعَلِيُّ بْنُ خَشْرَمٍ قَالاَ: أَخْبَرَنَا أَبُو ضَمْرَةَ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ - [وَ]قَالَ ابْنُ خَشْرَمٍ: عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ - عَنْ أَبِي النَّضْرِ مَوْلَىٰ عُمَرَ بْنِ عُبَيْدِ اللهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ أُنَيْسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُرِيتُ لَيْلَةَ الْقَدْرِ ثُمَّ أُنْسِيتُهَا، وَأَرَانِي صَبِيحَتَهَا أَسْجُدُ فِي مَاءٍ وَطِينٍ» قَالَ: فَمُطِرْنَا لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ، فَصَلَّىٰ بِنَا رَسُولُ اللهِ ﷺ، فَانْصَرَفَ وَإِنَّ أَثَرَ الْمَاءِ وَالطِّينِ عَلَىٰ جَبْهَتِهِ وَأَنْفِهِ.

قَالَ: وَكَانَ عَبْدُ اللهِ بْنُ أُنَيْسٍ يَقُولُ: ثَلَاثٍ وَعِشْرِينَ.

[2775] 218 - (1168) It was narrated from ‘Abdullâh bin Unais that the Messenger of Allâh ﷺ said: “I was shown *Lailat Al-Qadr* then I was caused to forget it, but I was shown that on the (following) morning I would be prostrating in water and mud.” It rained on the night of the twenty-third, and the Messenger of Allâh ﷺ led us in prayer; when he finished, the traces of water and mud were on his forehead and nose.

Busr (a narrator) said: “ ‘Abdullâh bin Unais used to say: ‘The twenty-third.’”

[٢٧٧٦] ٢١٩-(١١٦٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَوَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: -

[2776] 219 - (169) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ said: ‘Seek *Lailat Al-Qadr* in the last ten nights of Ramaḍân.’”

قَالَ ابْنُ نُمَيْرٍ: «الْتَمِسُوا»؛ وَقَالَ وَكِيعٌ: - «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ».

[2777] 220 - (762) Zirr bin Ḥubaish said: "I asked Ubayy bin Ka'b [may Allâh be pleased with them]: 'Your brother Ibn Mas'ûd says that whoever prays *Qiyâm* (night prayers) all year, he will find *Lailat Al-Qadr*.' He said: 'May Allâh have mercy on him, he intended that the people should not rely (on just one night). But he knew that it is in Ramaḍân, and that it is in the last ten nights, and that it is the night of the twenty-seventh.' Then he swore unequivocally that it is the twenty-seventh. I said: 'On what basis do you say that, O Abû Al-Mundhir?' He said: 'By the sign of which the Messenger of Allâh ﷺ told us: "On that day the sun rises with no rays."'

[٢٧٧٧] ٢٢٠-(٧٦٢) وحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي عُمَرَ، كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ: قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدَةَ وعَاصِمِ بْنِ أَبِي النَّجُودِ، سَمِعَا زِرَّ بْنَ حُبَيْشٍ يَقُولُ: سَأَلْتُ أُبَيَّ بْنَ كَعْبٍ [رَضِيَ اللهُ عَنْهُ] فَقُلْتُ: إِنَّ أَخَاكَ ابْنَ مَسْعُودٍ يَقُولُ: مَنْ يَقُمِ الْحَوْلَ يُصِبْ لَيْلَةَ الْقَدْرِ، فَقَالَ: رَحِمَهُ اللهُ، أَرَادَ أَنْ لَا يَتَّكِلَ النَّاسُ، أَمَا إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ، وَأَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ، وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ، ثُمَّ حَلَفَ لَا يَسْتَثْنِي، أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ، فَقُلْتُ: بِأَيِّ شَيْءٍ تَقُولُ ذَلِكَ؟ يَا أَبَا الْمُنْذِرِ! قَالَ: بِالْعَلَامَةِ، أَوْ بِالْآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللهِ ﷺ: «أَنَّهَا تَطْلُعُ يَوْمَئِذٍ، لَا شُعَاعَ لَهَا». [راجع: ١٧٨٥]

[2778] 221 - (...) It was narrated that Ubayy bin Ka'b [may Allâh be pleased with them] said concerning *Lailat Al-Qadr*: "By Allâh, I know it" - (one of the narrators) Shu'bah said: "To the best of my knowledge" - "it is the

[٢٧٧٨] ٢٢١-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَةَ ابْنَ أَبِي لُبَابَةَ يُحَدِّثُ عَنْ زِرِّ بْنِ حُبَيْشٍ،

night which the Messenger of Allâh ﷺ commanded us to spend in prayer, it is the night of the twenty-seventh."

Shu'bah was uncertain about this phrase: "It is the night which the Messenger of Allâh ﷺ commanded us (to spend in prayer)." He said: "A friend of mine narrated it to me from him."

عَنْ أُبَيِّ بْنِ كَعْبٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ أُبَيٌّ فِي لَيْلَةِ الْقَدْرِ: وَاللهِ! إِنِّي لَأَعْلَمُهَا - قَالَ شُعْبَةُ: - وَأَكْثَرُ عِلْمِي هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللهِ ﷺ بِقِيَامِهَا، هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ.

وَإِنَّمَا شَكَّ شُعْبَةُ فِي هَٰذَا الْحَرْفِ: هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللهِ ﷺ. قَالَ: وَحَدَّثَنِي بِهَا صَاحِبٌ لِي عَنْهُ.

[2779] 222 - (1170) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "We were talking about *Lailat Al-Qadr* in the presence of the Messenger of Allâh ﷺ, and he said: 'Who among you remembers when the moon rose looking like part of a bowl?'"

[٢٧٧٩] ٢٢٢-(١١٧٠) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ وَهُوَ الْفَزَارِيُّ عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عنه] قَالَ: تَذَاكَرْنَا لَيْلَةَ الْقَدْرِ عِنْدَ رَسُولِ اللهِ ﷺ، فَقَالَ: «أَيُّكُمْ يَذْكُرُ، حِينَ طَلَعَ الْقَمَرُ، وَهُوَ مِثْلُ شِقِّ جَفْنَةٍ؟».

14. The Book Of *I'tikâf*

٣ - (المعجم ١٤) - كتاب الاعتكاف (التحفة ...)

Chapter 1. *I'tikâf* During The Last Ten Days Of Ramaḍân

(المعجم ١) - (بَابُ اعتكاف العشر الأواخر من رمضان) (التحفة ٤١)

[2780] 1 - (1171) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the Prophet ﷺ used to observe *I'tikâf* during the last ten days of Ramaḍân.

[٢٧٨٠] **١**-(١١٧١) **وَحَدَّثَنَا** مُحَمَّدُ ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا حَاتِمُ ابْنُ إِسْمَاعِيلَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا]: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ.

[2781] 2 - (...) It was narrated from 'Abdullâh bin 'Umar [may Allâh be pleased with them] that the Messenger of Allâh ﷺ used to observe *I'tikâf* during the last ten days of Ramaḍân. Nâfi' said: "'Abdullâh showed me the place where the Messenger of Allâh ﷺ used to observe *I'tikâf* in the *Masjid*."

[٢٧٨١] **٢**-(. . .) **وحَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ أَنَّ نَافِعًا حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ، قَالَ نَافِعٌ: وَقَدْ أَرَانِي عَبْدُ اللهِ [رَضِيَ اللهُ عَنْهُ] الْمَكَانَ الَّذِي كَانَ يَعْتَكِفُ فِيهِ رَسُولُ اللهِ ﷺ، مِنَ الْمَسْجِدِ.

[2782] 3 - (1172) It was narrated that 'Âishah [may Allâh

[٢٧٨٢] **٣**-(١١٧٢) **وحَدَّثَنَا** سَهْلُ

ابْنُ عُثْمَانَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ.

be pleased with her] said: "The Messenger of Allâh ﷺ used to observe *I'tikâf* during the last ten days of Ramaḍân."

[٢٧٨٣] ٤-(...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا سَهْلُ ابْنُ عُثْمَانَ: أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ، جَمِيعًا عَنْ هِشَامٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُمَا - قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ.

[2783] 4 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ used to observe *I'tikâf* during the last ten days of Ramaḍân."

[٢٧٨٤] ٥-(...) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ، حَتَّىٰ تَوَفَّاهُ اللهُ عَزَّ وَجَلَّ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

[2784] 5 - (...) It was narrated from 'Âishah [may Allâh be pleased with her] that the Prophet ﷺ used to observe *I'tikâf* during the last ten days of Ramaḍân, until Allâh took his soul in death, then his wives observed *I'tikâf* after him.

Chapter 2. When Should The One Who Wants To Observe *I'tikâf* Enter His Place Of *I'tikâf*?

(المعجم ٢) - (بَابُ متى يدخل من أراد الاعتكاف في معتكفه)
(التحفة ٤٢)

[2785] 6 - (1173) It was narrated that 'Âishah [may Allâh be pleased with her] said: "When the Messenger of Allâh ﷺ wanted to observe *I'tikâf*, he prayed *Fajr* then he entered his place of *I'tikâf*. He commanded that his tent be set up - when he wanted to observe *I'tikâf* during the last ten days of Ramaḍân - and Zainab ordered that her tent be set up, and other wives of the Prophet ﷺ ordered that their tents be set up. When the Messenger of Allâh ﷺ prayed *Fajr*, he looked and saw the tents, and he said: 'Is it righteousness that they seek?' He ordered that his tent be taken down and he did not observe *I'tikâf* during (that) Ramaḍân, until he observed *I'tikâf* during the first ten days of Shawwâl."

[٢٧٨٥] ٦-(١١٧٣) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا أَرَادَ أَنْ يَعْتَكِفَ، صَلَّى الْفَجْرَ، ثُمَّ دَخَلَ مُعْتَكَفَهُ، وَإِنَّهُ أَمَرَ بِخِبَائِهِ فَضُرِبَ - لَمَّا أَرَادَ الِاعْتِكَافَ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ - فَأَمَرَتْ زَيْنَبُ بِخِبَائِهَا فَضُرِبَ، وَأَمَرَ غَيْرُهَا مِنْ أَزْوَاجِ النَّبِيِّ ﷺ بِخِبَائِهَا فَضُرِبَ، فَلَمَّا صَلَّىٰ رَسُولُ اللهِ ﷺ الْفَجْرَ نَظَرَ، فَإِذَا الْأَخْبِيَةُ، فَقَالَ: «آلْبِرَّ يُرِدْنَ؟» فَأَمَرَ بِخِبَائِهِ فَقُوِّضَ، وَتَرَكَ الِاعْتِكَافَ فِي شَهْرِ رَمَضَانَ، حَتَّىٰ اعْتَكَفَ فِي الْعَشْرِ الْأَوَّلِ مِنْ شَوَّالٍ.

[2786] (...) A *Hadîth* similar to that of Abû Mu'âwiyah (no. 2785) was narrated from 'Âishah [may Allâh be pleased with her] from the Prophet ﷺ.

In the *Hadîth* of Ibn 'Uyaynah, 'Amr bin Al-Ḥârith and Ibn Isḥâq, it mentions 'Âishah, Ḥafṣah and Zainab [may Allâh be pleased with them] setting up tents for *I'tikâf*.

[٢٧٨٦] (...) وحَدَّثَنَاه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو ابْنُ الْحَارِثِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ:

حَدَّثَنَا الْأَوْزَاعِيُّ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحٰقَ، كُلُّ هَٰؤُلَاءِ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] عَنِ النَّبِيِّ ﷺ بِمَعْنَىٰ حَدِيثِ أَبِي مُعَاوِيَةَ.

وَفِي حَدِيثِ ابْنِ عُيَيْنَةَ وَعَمْرِو بْنِ الْحَارِثِ وَابْنِ إِسْحٰقَ ذِكْرُ عَائِشَةَ وَحَفْصَةَ وَزَيْنَبَ [رَضِيَ اللهُ عَنْهُنَّ] أَنَّهُنَّ ضَرَبْنَ الْأَخْبِيَةَ لِلِاعْتِكَافِ.

Chapter 3. Striving Harder In Worship During The Last Ten Days Of Ramaḍân

(المعجم ٣) - (بَابُ الاجتهاد في العشر الأواخر من شهر رمضان)

(التحفة ٤٣)

[2787] 7 - (1174) It was narrated that 'Âishah [may Allâh be pleased with her] said: "When the (last) ten (nights) began, the Messenger of Allâh ﷺ would stay awake at night, wake his family, strive hard (in worship) and tighten his *Izâr*."[1]

[٢٧٨٧] ٧-(١١٧٤) وَحَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ إِسْحٰقُ: أَخْبَرَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ]- عَنْ أَبِي يَعْفُورٍ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا دَخَلَ الْعَشْرُ، أَحْيَا اللَّيْلَ وَأَيْقَظَ أَهْلَهُ، وَجَدَّ، وَشَدَّ الْمِئْزَرَ.

[1] "Tighten his *Izâr*" — they say its meaning is striving hard in worship, or avoiding intimacy with his wives during this period.

[2788] 8 - (1175) 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ used to strive harder in the last ten (nights of Ramaḍân) than at any other time."

[٢٧٨٨] ٨-(١١٧٥) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، كِلَاهُمَا عَنْ عَبْدِ الْوَاحِدِ بْنِ زِيَادٍ - قَالَ قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ - عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يَقُولُ: سَمِعْتُ الْأَسْوَدَ بْنَ يَزِيدَ يَقُولُ: قَالَتْ عَائِشَةُ [رَضِيَ اللهُ عَنْهَا]: كَانَ رَسُولُ اللهِ ﷺ يَجْتَهِدُ فِي الْعَشْرِ الْأَوَاخِرِ، مَا لَا يَجْتَهِدُ فِي غَيْرِهِ.

Chapter 4. Fasting The (First) Ten Days Of Dhul-Ḥijjah

(المعجم ٤) - (بَابُ صوم عشر ذي الحجة) (التحفة ٤٤)

[2789] 9 - (1176) It was narrated that 'Âishah [may Allâh be pleased with them] said: "I never saw the Messenger of Allâh ﷺ fasting in the ten days (of Dhul-Ḥijjah)."

[٢٧٨٩] ٩-(١١٧٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَٰقُ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ [رضِيَ اللهُ عَنْهَا] قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ صَائِمًا فِي الْعَشْرِ قَطُّ.

[2790] 10 - (...) It was narrated from 'Âishah [may Allâh be pleased with her] that the Prophet ﷺ did not fast the ten days (of Dhul-Ḥijjah).

[٢٧٩٠] ١٠-(...) وحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] أَنَّ النَّبِيَّ ﷺ لَمْ يَصُمِ الْعَشْرَ.

15. The Book Of *Ḥajj*

٤ - (المعجم ١٥) - كتاب الحج (التحفة ٧)

Chapter 1. What One Who Has Entered *Iḥrâm* For *Ḥajj* Or *'Umrah* Is Permitted To Wear, And What Is Not Permissible, And Perfume Is Forbidden For Him

(المعجم ١) - (بَابُ ما يباح للمحرم بحج أو عمرة لبسه، وما لا يباح، وبيان تحريم الطيب عليه) (التحفة ١)

[2791] 1 - (1177) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that a man asked the Messenger of Allâh ﷺ: "What clothes may the *Muḥrim* wear?" The Messenger of Allâh ﷺ said: "Do not wear shirts, turbans, trousers, burnoos or *Khuff*, except for one who cannot find sandals, in which case he may wear *Khuff* but he should cut them (so that they come) lower than the ankles. And do not wear any clothes that have been dyed with saffron or *Wars*."'

[٢٧٩١] ١-(١١٧٧) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَلْبَسُوا الْقَمِيصَ، وَلَا الْعَمَائِمَ، وَلَا السَّرَاوِيلَاتِ، وَلَا الْبَرَانِسَ، وَلَا الْخِفَافَ، إِلَّا أَحَدٌ لَا يَجِدُ النَّعْلَيْنِ، فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ الزَّعْفَرَانُ وَلَا الْوَرْسُ».

[2792] 2 - (...) It was narrated from Sâlim that his father [may Allâh be pleased with them] said: "The Prophet ﷺ was asked: 'What may the pilgrim in *Iḥrâm* wear?' He said: 'The pilgrim in

[٢٧٩٢] ٢-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ - قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ

Iḥrâm should not wear a shirt, or a turban, or a burnoose, or trousers, or any garment that has been dyed with *Wars* or saffron, or *Khuff*, unless he cannot find any sandals, in which case he should cut them, so that they come lower than the ankles.'"

سَالِمٍ، عَنْ أَبِيهِ [رَضِيَ اللهُ عنه] قَالَ: سُئِلَ النَّبِيُّ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ؟ قَالَ: «لَا يَلْبَسُ الْمُحْرِمُ الْقَمِيصَ، وَلَا الْعِمَامَةَ، وَلَا الْبُرْنُسَ، وَلَا السَّرَاوِيلَ، وَلَا ثَوْبًا مَسَّهُ وَرْسٌ وَلَا زَعْفَرَانٌ، وَلَا الْخُفَّيْنِ، إِلَّا أَنْ لَا يَجِدَ نَعْلَيْنِ فَلْيَقْطَعْهُمَا، حَتَّىٰ يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

[2793] 3 - (...) It was narrated that Ibn 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ forbade the pilgrim in *Iḥrâm* to wear any garment dyed with saffron or *Wars*, and he said: 'Whoever cannot find any sandals, let him wear *Khuff*, and cut them (so that they come) lower than the ankles.'"

[٢٧٩٣] ٣-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] أَنَّهُ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْبًا مَصْبُوغًا بِزَعْفَرَانٍ أَوْ وَرْسٍ وَقَالَ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

[2794] 4 - (1178) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "When delivering a *Khuṭbah*, I heard the Messenger of Allâh ﷺ say: 'Trousers, for the one who cannot find an *Izâr*, and *Khuff*, for the one who cannot find sandals' - referring to the pilgrim in *Iḥrâm*."

[٢٧٩٤] ٤-(١١٧٨) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَّادٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ وَهُوَ يَخْطُبُ يَقُولُ: «السَّرَاوِيلُ، لِمَنْ لَمْ يَجِدِ الْإِزَارَ، وَالْخُفَّانِ، لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ» يَعْنِي الْمُحْرِمَ.

[2795] (...) It was narrated from 'Amr bin Dînâr with this chain, that he (Ibn 'Abbâs) heard the Prophet ﷺ deliver a *Khutbah* in 'Arafât, and he mentioned this *Hadîth* (a *Hadîth* similar to no. 2794).

[٢٧٩٥] (...) **وَحَدَّثَنَاهُ** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ؛ وَحَدَّثَنِي أَبُو غَسَّانَ الرَّازِيُّ: حَدَّثَنَا بَهْزٌ قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ بِهٰذَا الْإِسْنَادِ؛ [أَنَّهُ] سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفَاتٍ، فَذَكَرَ هٰذَا الْحَدِيثَ.

[2796] (...) It was narrated from 'Amr bin Dînâr with this chain (a *Hadîth* similar to no. 2794), but none of them (the narrators) mention that he was delivering a *Khutbah* in 'Arafat, except Shu'bah alone.

[٢٧٩٦] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، كُلُّ هٰؤُلَاءِ عَنْ عَمْرِو بْنِ دِينَارٍ بِهٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ: يَخْطُبُ بِعَرَفَاتٍ، غَيْرُ شُعْبَةَ وَحْدَهُ.

[2797] 5 - (1179) It was narrated that Jâbir [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Whoever cannot find any sandals, let him wear *Khuff*, and whoever cannot find an *Izâr*, let him wear trousers.'"

[٢٧٩٧] **٥-(١١٧٩) وحَدَّثَنَا** أَحْمَدُ ابْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسْ سَرَاوِيلَ».

[2798] 6 - (1180) It was narrated from Safwân bin Ya'la bin Munyah that his father [may

[٢٧٩٨] **٦-(١١٨٠) وَحَدَّثَنَا** شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءُ بْنُ

Allâh be pleased with them] said: "A man came to the Prophet ﷺ wearing a *Jubbah* on which was some *Khalûq* (a kind of perfume)" - or he said: "Traces of *Ṣufrah* - while he was at Al-Ji'rânah.' He said: 'What do you command me to do during my *'Umrah*?' The Revelation came upon the Prophet ﷺ so he was covered with a garment.'"

Ya'la used to say: "I wish that I could see the Prophet ﷺ when the Revelation comes upon him." "He ('Umar bin Al-Khaṭṭâb) said: 'Would you like to see the Prophet ﷺ when the Revelation has come upon him?' 'Umar lifted the edge of the garment and I saw him breathing deeply." "When it was over, he (ﷺ) said:

'Where is the one who was asking about *'Umrah*? Wash the traces of *Ṣufrah*' - or he said: 'the traces of *Khalûq* - from you and take off your *Jubbah*, and do in your *'Umrah* what you would do in your *Ḥajj*.'"

[2799] 7 - (...) It was narrated from Ṣafwân bin Ya'la that his father said: "A man came to the Prophet ﷺ wearing a *Jubbah* and perfumed with *Khalûq*, when he was in Al-Ji'rânah, and I was with the Prophet ﷺ. He said: 'I have entered *Iḥrâm* for *'Umrah* wearing this, and I have perfumed myself with *Khalûq*.' The Prophet ﷺ said to him: 'What would you do in

أَبِي رَبَاحٍ عَنْ صَفْوَانَ بْنِ يَعْلَى ابْنِ مُنْيَةَ، عَنْ أَبِيهِ [رَضِيَ اللهُ عَنْهُ] قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ بِالْجِعْرَانَةِ، عَلَيْهِ جُبَّةٌ وَعَلَيْهَا خَلُوقٌ - أَوْ قَالَ أَثَرُ صُفْرَةٍ - فَقَالَ: كَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فِي عُمْرَتِي؟ قَالَ: وَأُنْزِلَ عَلَى النَّبِيِّ ﷺ الْوَحْيُ فَسُتِرَ بِثَوْبٍ، وَكَانَ يَعْلَى يَقُولُ: وَدِدْتُ أَنِّي أَرَى النَّبِيَّ ﷺ، وَقَدْ نَزَلَ عَلَيْهِ الْوَحْيُ، قَالَ فَقَالَ: أَيَسُرُّكَ أَنْ تَنْظُرَ إِلَى النَّبِيِّ ﷺ وَقَدْ أُنْزِلَ عَلَيْهِ الْوَحْيُ؟ قَالَ فَرَفَعَ عُمَرُ طَرَفَ الثَّوْبِ، فَنَظَرْتُ إِلَيْهِ، لَهُ غَطِيطٌ - قَالَ وَأَحْسِبُهُ [قَالَ]: - كَغَطِيطِ الْبَكْرِ - قَالَ-: فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «أَيْنَ السَّائِلُ عَنِ الْعُمْرَةِ؟ اغْسِلْ عَنْكَ أَثَرَ الصُّفْرَةِ - أَوْ قَالَ: أَثَرَ الْخَلُوقِ - وَاخْلَعْ عَنْكَ جُبَّتَكَ، وَاصْنَعْ فِي عُمْرَتِكَ مَا أَنْتَ صَانِعٌ فِي حَجِّكَ».

[٢٧٩٩] ٧-(...) **وحَدَّثَنَا** ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ وَهُوَ بِالْجِعْرَانَةِ، وَأَنَا عِنْدَ النَّبِيِّ ﷺ، وَعَلَيْهِ مُقَطَّعَاتٌ يَعْنِي جُبَّةً، وَهُوَ مُتَضَمِّخٌ بِالْخَلُوقِ، فَقَالَ: إِنِّي أَحْرَمْتُ بِالْعُمْرَةِ

your *Ḥajj*?' He said: 'I would take off this garment and wash off this *Khalûq*.' The Prophet ﷺ said to him: 'What you would do in your *Ḥajj*, do in your *'Umrah*.'"

وَعَلَيَّ هَـٰذَا، وَأَنَا مُتَضَمِّخٌ بِالْخَلُوقِ، فَقَالَ لَهُ النَّبِيُّ ﷺ «مَا كُنْتَ صَانِعًا فِي حَجِّكَ؟» قَالَ: أَنْزِعُ عَنِّي هَـٰذِهِ الثِّيَابَ، وَأَغْسِلُ عَنِّي هَـٰذَا الْخَلُوقَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا كُنْتَ صَانِعًا فِي حَجِّكَ، فَاصْنَعْهُ فِي عُمْرَتِكَ».

[2800] 8 - (...) Ṣafwân bin Ya'la bin Umayyah narrated that Ya'la used to say to 'Umar bin Al-Khaṭṭâb [may Allâh be pleased with them]: "Would that I could see the Prophet of Allâh ﷺ while the Revelation comes to him." When the Prophet ﷺ was at Al-Ji'rânah, and there was a cloth over the Prophet ﷺ with which he was being shaded, and some of his Companions, including 'Umar, were with him, a man came to him wearing a woolen *Jubbah* that was daubed with perfume. He said: "O Messenger of Allâh, what do you think of a man who enters *Iḥrâm* for *'Umrah* wearing a *Jubbah* after daubing it with perfume?" The Prophet ﷺ looked at him for a moment, then he fell silent. The Revelation came to him and 'Umar gestured to Ya'la bin Umayyah, telling him to come. Ya'la came, and he put his head in, and he saw the Prophet ﷺ red in the face and breathing deeply. Then he was relieved of that and he said: "Where is the

[٢٨٠٠] ٨-(...) **وَحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ - وَاللَّفْظُ لَهُ-: أَخْبَرَنَا عِيسَىٰ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ؛ أَنَّ صَفْوَانَ بْنَ يَعْلَى بْنِ أُمَيَّةَ أَخْبَرَهُ؛ أَنَّ يَعْلَىٰ كَانَ يَقُولُ لِعُمَرَ بْنِ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ]: لَيْتَنِي أَرَىٰ نَبِيَّ اللهِ ﷺ حِينَ يُنْزَلُ عَلَيْهِ، فَلَمَّا كَانَ النَّبِيُّ ﷺ بِالْجِعْرَانَةِ، وَعَلَى النَّبِيِّ ﷺ ثَوْبٌ قَدْ أُظِلَّ بِهِ عَلَيْهِ، مَعَهُ نَاسٌ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ، إِذْ جَاءَهُ رَجُلٌ، عَلَيْهِ جُبَّةُ [صُوفٍ] مُتَضَمِّخٌ بِطِيبٍ، فَقَالَ: يَا رَسُولَ اللهِ! كَيْفَ تَرَىٰ فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ فِي جُبَّةٍ بَعْدَمَا تَضَمَّخَ بِطِيبٍ؟ فَنَظَرَ إِلَيْهِ النَّبِيُّ ﷺ سَاعَةً ثُمَّ سَكَتَ، فَجَاءَهُ الْوَحْيُ، فَأَشَارَ عُمَرُ بِيَدِهِ إِلَىٰ يَعْلَى بْنِ

one who asked me about *'Umrah* just now?" The man was sought, and brought, and the Prophet ﷺ said: "As for the perfume that is on you, wash it off three times, and as for the *Jubbah*, take it off, then do in your *'Umrah* what you would do in your *Ḥajj*."

أُمَيَّةَ: تَعَالَ، فَجَاءَ يَعْلَى، فَأَدْخَلَ رَأْسَهُ، فَإِذَا النَّبِيُّ ﷺ مُحْمَرُّ الْوَجْهِ، يَغِطُّ سَاعَةً، ثُمَّ سُرِّيَ عَنْهُ فَقَالَ: «أَيْنَ الَّذِي سَأَلَنِي عَنِ الْعُمْرَةِ آنِفًا؟» فَالْتُمِسَ الرَّجُلُ، فَجِيءَ بِهِ، فَقَالَ النَّبِيُّ ﷺ: «أَمَّا الطِّيبُ الَّذِي بِكَ، فَاغْسِلْهُ ثَلَاثَ مَرَّاتٍ، وَأَمَّا الْجُبَّةُ، فَانْزِعْهَا، ثُمَّ اصْنَعْ فِي عُمْرَتِكَ مَا تَصْنَعُ فِي حَجِّكَ».

[2801] 9 - (...) It was narrated from Ṣafwân bin Ya'la bin Umayyah, from his father [may Allâh be pleased with them], that a man came to the Prophet ﷺ when he was at Al-Ji'rânah. He had entered *Iḥrâm* for *'Umrah* and he had put *Ṣufrah* (*Khalûq*) in his hair and beard, and was wearing a *Jubbah*. He said: "O Messenger of Allâh, I have entered *Iḥrâm* for *'Umrah*, and I am as you see." He said: "Take off the *Jubbah* and wash off the *Ṣufrah*, and what you would do in your *Ḥajj*, do it in your *'Umrah*."

[٢٨٠١] **٩**-(...) **وحَدَّثَنَا** عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ - لِابْنِ رَافِعٍ - قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَيْسًا يُحَدِّثُ عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ [رَضِيَ اللهُ عَنْهُ] أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَهُوَ بِالْجِعْرَانَةِ، قَدْ أَهَلَّ بِالْعُمْرَةِ، وَهُوَ مُصَفِّرٌ لِحْيَتَهُ وَرَأْسَهُ، وَعَلَيْهِ جُبَّةٌ، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَحْرَمْتُ بِعُمْرَةٍ، وَأَنَا كَمَا تَرَى، فَقَالَ: «انْزِعْ عَنْكَ الْجُبَّةَ، وَاغْسِلْ عَنْكَ الصُّفْرَةَ، وَمَا كُنْتَ صَانِعًا فِي حَجِّكَ، فَاصْنَعْهُ فِي عُمْرَتِكَ».

[2802] 10 - (...) Ṣafwân bin Ya'la narrated that his father [may Allâh be pleased with them] said: "We were with the Messenger of Allâh ﷺ and a

[٢٨٠٢] **١٠**-(...) **وحَدَّثَنِي** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَلِيٍّ عُبَيْدُ اللهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا رَبَاحُ بْنُ أَبِي

man came to him wearing a *Jubbah* and bearing traces of *Khalûq*. He said: 'O Messenger of Allâh, I entered *Iḥrâm* for *'Umrah*; what should I do?' He remained silent and did not answer him. 'Umar used to cover him when the Revelation came upon him, to shade him. I said to 'Umar [may Allâh be pleased with them]: 'I would like, when the Revelation comes upon him, to put my head under the cloth with him.' When the Revelation came upon him, 'Umar [may Allâh be pleased with them] covered him with the cloth, and I came and put my head under the cloth with him, and I looked at him. When it was over, he said: 'Where is the one who was asking about *'Umrah* just now?' The man stood up and he said: 'Take off your *Jubbah*, and wash off the traces of *Khalûq* that are on you, and do in your *'Umrah* what you would do in your *Ḥajj*.'"

مَعْرُوفٍ قَالَ: سَمِعْتُ عَطَاءً قال: أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَىٰ عَنْ أَبِيهِ [رَضِيَ اللهُ عنه] قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَأَتَاهُ رَجُلٌ عَلَيْهِ جُبَّةٌ، بِهَا أَثَرٌ مِنْ خَلُوقٍ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَحْرَمْتُ بِعُمْرَةٍ، فَكَيْفَ أَفْعَلُ؟ فَسَكَتَ عَنْهُ، فَلَمْ يَرْجِعْ إِلَيْهِ، وَكَانَ عُمَرُ يَسْتُرُهُ، إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ يُظِلُّهُ، فَقُلْتُ لِعُمَرَ [رَضِيَ اللهُ عَنْهُ]: إِنِّي أُحِبُّ، إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ، أَنْ أُدْخِلَ رَأْسِي مَعَهُ فِي الثَّوْبِ، فَلَمَّا أُنْزِلَ عَلَيْهِ الْوَحْيُ، خَمَّرَهُ عُمَرُ [رَضِيَ اللهُ عَنْهُ] بِالثَّوْبِ، فَجِئْتُهُ فَأَدْخَلْتُ رَأْسِي مَعَهُ فِي الثَّوْبِ، فَنَظَرْتُ إِلَيْهِ، فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «أَيْنَ السَّائِلُ آنِفًا عَنِ الْعُمْرَةِ؟» فَقَامَ إِلَيْهِ الرَّجُلُ، فَقَالَ: «انْزِعْ عَنْكَ جُبَّتَكَ، وَاغْسِلْ أَثَرَ الْخَلُوقِ الَّذِي بِكَ، وَافْعَلْ فِي عُمْرَتِكَ مَا كُنْتَ فَاعِلًا فِي حَجِّكَ».

Chapter 2. The *Mawâqît* Of *Ḥajj*

(المعجم ٢) - (بَابُ مواقيت الحج) (التحفة ٢)

[2803] 11 - 1181 It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ defined the *Mîqât* of the people of Al-Madînah as Dhul-Ḥulaifah; that of the people of Ash-Shâm as Al-Juḥfah; that of the people of

[٢٨٠٣] ١١-(١١٨١) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَخَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ، جَمِيعًا عَنْ حَمَّادٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ

Najd as Qarn Al-Manâzil; and that of the people of Yemen as Yalamlam. And he said: 'And these *Mawâqît* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah*; and whoever is living within these boundaries can (begin the *Talbiyah*) from the place he starts, and the people of Makkah can start from Makkah.'"

[رَضِي اللهُ عَنْهُمَا] قَالَ: وَقَّتَ رَسُولُ اللهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ [الْمَنَازِلِ]، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، قَالَ: «فَهُنَّ لَهُنَّ، وَلِمَنْ أَتَىٰ عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ، وَكَذَا فَكَذَلِكَ، حَتَّىٰ أَهْلُ مَكَّةَ يُهِلُّونَ مِنْهَا».

[2804] 12 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that the Messenger of Allâh ﷺ defined the *Mîqât* of the people of Al-Madînah as Dhul-Hulaifah; that of the people of Ash-Shâm as Al-Juhfah; that of the people of Najd as Qarn Al-Manâzil; and that of the people of Yemen as Yalamlam. And he said: "And these *Mîqât* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah*; and whoever is living within these boundaries can enter (*Ihram*) from the place he starts, and the people of Makkah can start from Makkah."

[٢٨٠٤] ١٢-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عنهما]؛ أَنَّ رَسُولَ اللهِ ﷺ وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، وَقَالَ: «هُنَّ لَهُمْ، وَلِكُلِّ آتٍ أَتَىٰ عَلَيْهِنَّ مِنْ غَيْرِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّىٰ أَهْلُ مَكَّةَ مِنْ مَكَّةَ».

[2805] 13 - (1182) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said:

[٢٨٠٥] ١٣-(١١٨٢) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ

"The people of Al-Madînah should (begin the *Talbiyah*) from Dhul-Hulaifah, the people of *Ash-Shâm* from Al-Juhfah and the people of Najd from Qarn."

'Abdullâh said: "And it was conveyed to me that the Messenger of Allâh ﷺ said: 'And the people of Yemen should (begin the *Talbiyah*) from Yalamlam.'"

عَنْهُمَا]؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ».

قَالَ عَبْدُ اللهِ: وَبَلَغَنِي أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ».

[2806] 14 - (...) It was narrated from Sâlim bin 'Abdullâh bin 'Umar bin Al-Khattâb [may Allâh be pleased with them] that his father said: "I heard the Messenger of Allâh ﷺ say: 'The *Mîqât* for the people of Al-Madînah is Dhul-Hulaifah, the *Mîqât* for the people of *Ash-Shâm* is Mahya'ah - which is Al-Juhfah - and the *Mîqât* for the people of Najd is Qarn.'"

'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "And they said that the Messenger of Allâh ﷺ said - although I did not hear that from him: 'And the *Mîqât* for the people of Yemen is Yalamlam.'"

[٢٨٠٦] ١٤-(...) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ ابْنِ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُمَا]، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مُهَلُّ أَهْلِ الْمَدِينَةِ ذُو الْحُلَيْفَةِ، وَمُهَلُّ أَهْلِ الشَّامِ مَهْيَعَةُ - وَهِيَ الْجُحْفَةُ - وَمُهَلُّ أَهْلِ نَجْدٍ قَرْنٌ».

قَالَ عَبْدُ اللهِ بْنُ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا]: وَزَعَمُوا أَنَّ رَسُولَ اللهِ ﷺ - وَلَمْ أَسْمَعْ ذَلِكَ مِنْهُ - قَالَ: «وَمُهَلُّ أَهْلِ الْيَمَنِ يَلَمْلَمُ».

[2807] 15 - (...) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar [may Allâh be pleased with them] say: "The Messenger of Allâh ﷺ commanded the people of Al-Madînah to (begin the *Talbiyah*)

[٢٨٠٧] ١٥-(...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ [بْنُ سَعِيدٍ] [وَعَلِيُّ] بْنُ حُجْرٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللهِ بْنِ

from Dhul-Hulaifah, the people of *Ash-Shâm* from Al-Juhfah and the people of Najd from Qarn."

'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "And I was told that he said: 'The people of Yemen should (begin the *Talbiyah*) from Yalamlam.'"

دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: «أَمَرَ رَسُولُ اللهِ ﷺ أَهْلَ الْمَدِينَةِ أَنْ يُهِلُّوا مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلَ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلَ نَجْدٍ مِنْ قَرْنٍ».

وَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا]: وَأُخْبِرْتُ أَنَّهُ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ».

[2808] 16 - (1183) Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh [may Allâh be pleased with them] being asked about the *Mîqât*. He said: "I heard" - then he stopped and said: "I think he meant the Prophet ﷺ."

[٢٨٠٨] ١٦-(١١٨٣) حَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] يُسْأَلُ عَنِ الْمُهَلِّ؟ فَقَالَ: سَمِعْتُ - ثُمَّ انْتَهَىٰ فَقَالَ: أُرَاهُ يَعْنِي النَّبِيَّ ﷺ -.

[2809] 17 - (...) It was narrated from Sâlim, from his father [may Allâh be pleased with them], that the Messenger of Allâh ﷺ said: "The people of Al-Madînah should (begin the *Talbiyah*) from Dhul-Hulaifah, the people of *Ash-Shâm* should enter *Ihrâm* from Al-Juhfah and the people of Najd should (begin the *Talbiyah*) from Qarn."

Ibn 'Umar [may Allâh be pleased with them] said: "And it was mentioned to me, although I did not hear it, that the Messenger of Allâh ﷺ said: 'And

[٢٨٠٩] ١٧-(. . .) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا - سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ [رَضِيَ اللهُ عَنْهُ]، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَيُهِلُّ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ».

قَالَ ابْنُ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا]: وَذُكِرَ لِي - وَلَمْ أَسْمَعْ - أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ».

the people of Yemen should (begin the *Talbiyah*) from Yalamlam.'"

[٢٨١٠] ١٨-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ بَكْرٍ، قَالَ عَبْدٌ: أَخْبَرَنَا مُحَمَّدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] يُسْأَلُ عَنِ الْمُهَلِّ؟ فَقَالَ: سَمِعْتُ - أَحْسَبُهُ رَفَعَ إِلَىٰ النَّبِيِّ ﷺ - فَقَالَ: «مُهَلُّ أَهْلِ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَالطَّرِيقُ الْآخَرُ الْجُحْفَةُ، وَمُهَلُّ أَهْلِ الْعِرَاقِ مِنْ ذَاتِ عِرْقٍ، وَمُهَلُّ أَهْلِ نَجْدٍ مِنْ قَرْنٍ، وَمُهَلُّ أَهْلِ الْيَمَنِ مِنْ يَلَمْلَمَ».

[2810] 18 - (...) Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh being asked about the *Mîqât*. He said: "I heard" - and I think he attributed it to the Prophet ﷺ - and said: "The *Mîqât* of the people of Al-Madînah is from Dhul-Hulaifah, and the other way is Al-Juhfah, and the *Mîqât* for the people of Al-'Irâq is from Dhât 'Irq, and the *Mîqât* for the people of Najd is from Qarn, and the *Mîqât* for the people of Yemen is Yalamlam."

(المعجم ٣) - (بَابُ التلبية وصفتها ووقتها) (التحفة ٣)

Chapter 3. The *Talbiyah*, Its Description And Timing

[٢٨١١] ١٩-(١١٨٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ تَلْبِيَةَ رَسُولِ اللهِ ﷺ: «لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ».

وَقَالَ: وَكَانَ عَبْدُ اللهِ بْنُ عُمَرَ [رَضِيَ

[2811] 19 - (1184) It was narrated from 'Abdullâh bin 'Umar [may Allâh be pleased with them] that the *Talbiyah* of the Messenger of Allâh ﷺ was: "*Labbaik Allâhumma labbaik, labbaika lâ sharîka laka labbaik, inna al-hamda wan-ni'matah laka wal-mulk, lâ sharîka lak* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner)."

'Abdullâh bin 'Umar [may Allâh be pleased with them] used to add to it (the words): "*Labbaika labbaika labbaika wa sa'daika wal-khair fî yadaika, labbaika warraghbâu' ilaika wal-'aml* (Here I am, here I am, and at Your service; all good is in Your hands, here I am, seeking Your pleasure and striving for Your sake)."

اللهِ عَنْهُمَا] يَزِيدُ فِيهَا: لَبَّيْكَ لَبَّيْكَ، وَسَعْدَيْكَ، وَالْخَيْرُ بِيَدَيْكَ، لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

[2812] 20 - (...) It was narrated from 'Abdullâh bin 'Umar [may Allâh be pleased with them] that the when the camel of the Messenger of Allâh ﷺ stood up with him at the *Masjid* of Dhul-Ḥulaifah, he would begin the *Talbiyah* saying: "*Labbaik Allâhumma labbaik, labbaika lâ sharîka laka labbaik, inna al-ḥamda wan-ni'matah laka wal-mulk, lâ sharîka lak* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner)."

They said: "And 'Abdullâh bin 'Umar [may Allâh be pleased with them] used to say: 'This is the *Talbiyah* of the Messenger of Allâh ﷺ.'"

Nâfi' said: "'Abdullâh bin 'Umar [may Allâh be pleased with them] used to add to this the words: '*Labbaika labbaika wa sa'daika wal-khayr fi yadaika, labbaika war-raghbâu' ilaika wal-'aml* (Here I am, here I am, and at Your

[٢٨١٢] ٢٠-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، وَنَافِعٍ مَوْلَىٰ عَبْدِ اللهِ، وَحَمْزَةَ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا]: أَنَّ رَسُولَ اللهِ ﷺ كَانَ، إِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ، أَهَلَّ فَقَالَ: «لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ والنِّعْمَةَ لَكَ والْمُلْكَ لَا شَرِيكَ لَكَ».

قَالُوا: وَكَانَ عَبْدُ اللهِ بْنُ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: هَٰذِهِ تَلْبِيَةُ رَسُولِ اللهِ ﷺ،

قَالَ: قَالَ نَافِعٌ: كَانَ عَبْدُ اللهِ [رَضِيَ اللهُ عَنْهُ] يَزِيدُ مَعَ هٰذَا: لَبَّيْكَ لَبَّيْكَ، وَسَعْدَيْكَ، وَالْخَيْرُ بِيَدَيْكَ، لَبَّيْكَ، وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

service; all good is in Your hands, here I am, seeking Your pleasure and striving for Your sake).'"

[2813] (...) It was narrated that Ibn 'Umar [may Allâh be pleased with them] said: "I learned the *Talbiyah* from the mouth of the Messenger of Allâh ﷺ..." and he mentioned a similar *Hadîth* (as no. 2812).

[٢٨١٣] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: تَلَقَّفْتُ التَّلْبِيَةَ مِنْ فِي رَسُولِ اللهِ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِهِمْ.

[2814] 21 - (...) Sâlim bin 'Abdullâh bin 'Umar narrated that his father [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ (begin the *Talbiyah*) *Mulabidan*,[1] saying: '*Labbaik Allâhumma labbaik, labbaika lâ sharîka laka labbaik, inna al-hamda wan-ni'matah laka wal-mulk, lâ sharîka lak* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner).'" And he did not add anything to these words.

'Abdullâh bin 'Umar [may Allâh be pleased with them] used to say: "The Messenger of Allâh ﷺ used to pray two *Rak'ah* in Dhul-Hulaifah, then when his camel rose up with him by the *Masjid* of Dhul-Hulaifah, he would (begin

[٢٨١٤] ٢١-(...) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: فَإِنَّ سَالِمَ بْنَ عَبْدِ اللهِ بْنِ عُمَرَ أَخْبَرَنِي عَنْ أَبِيهِ [رَضِيَ اللهُ عَنْهُ]، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يُهِلُّ مُلَبِّدًا يَقُولُ: «لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ» لَا يَزِيدُ عَلَىٰ هٰؤُلَاءِ الْكَلِمَاتِ.

وَإِنَّ عَبْدَ اللهِ بْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] كَانَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ: يَرْكَعُ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، ثُمَّ إِذَا اسْتَوَتْ بِهِ النَّاقَةُ قَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ، أَهَلَّ بِهٰؤُلَاءِ الْكَلِمَاتِ.

[1] Having a gum like substance applied to the head to keep the hair matted together.

the *Talbiyah*) by saying these words."

'Abdullâh bin 'Umar [may Allâh be pleased with them] used to say: "'Umar bin Al-Khaṭṭâb [may Allâh be pleased with them] used to (begin the *Talbiyah*) of the Messenger of Allâh ﷺ, with these words, and he would say: '*Labbaika Allâhumma labbaika Allâhumma labbaika wa sa'daika wal-khair fî yadaika, labbaika war-raghbâu' ilaika wal-'aml* (Here I am, here I am, here I am, and at Your service; all good is in Your hands, here I am, seeking Your pleasure and striving for Your sake)'"

وَكَانَ عَبْدُ اللهِ بْنُ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: كَانَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ] يُهِلُّ بِإِهْلَالِ رَسُولِ اللهِ ﷺ مِنْ هٰؤُلَاءِ الْكَلِمَاتِ، وَيَقُولُ: لَبَّيْكَ اللّٰهُمَّ! لَبَّيْكَ، لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

[2815] 22 - (1185) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "The idolators used to say: '*Labbaika lâ sharîka lak* (Here we are, You have no partner).' The Messenger of Allâh ﷺ would say: "Woe to you, stop there." But they would continue: 'Except a partner that You have, and You control him and all that he possesses'. And they would say this as they circumambulated the Ka'bah.'"

[٢٨١٥] ٢٢-(١١٨٥) وحَدَّثني عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ يَعْنِي ابْنَ عَمَّارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: كَانَ الْمُشْرِكُونَ يَقُولُونَ: لَبَّيْكَ لَا شَرِيكَ لَكَ، قَالَ فَيَقُولُ رَسُولُ اللهِ ﷺ: «وَيْلَكُمْ! قَدْ قَدْ» فَيَقُولُونَ: إِلَّا شَرِيكًا هُوَ لَكَ، تَمْلِكُهُ وَمَا مَلَكَ. يَقُولُونَ هٰذَا وَهُمْ يَطُوفُونَ بِالْبَيْتِ.

Chapter 4. The Command To The People Of Al-Madînah To Enter *Iḥrâm* From The *Masjid* At Ḍhul-Ḥulaifah

(المعجم ٤) - (بَابُ أمر أهل المدينة بالإحرام من عند مسجد ذي الحليفة)

(التحفة ٤)

[2816] 23 - (1186) It was

[٢٨١٦] ٢٣-(١١٨٦) وَحَدَّثَنَا

narrated from Sâlim bin 'Abdullâh that he heard his father [may Allâh be pleased with them] say: "This Baidâ' of yours is the one concerning which you attribute a lie to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ only (began the *Talbiyah*) from the *Masjid*, meaning at Dhul-Ḥulaifah."

يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ؛ أَنَّهُ سَمِعَ أَبَاهُ [رَضِيَ اللهُ عَنْهُ] يَقُولُ: بَيْدَاؤُكُمْ هَٰذِهِ الَّتِي تَكْذِبُونَ عَلَىٰ رَسُولِ اللهِ ﷺ فِيهَا، مَا أَهَلَّ رَسُولُ اللهِ ﷺ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ، يَعْنِي ذَا الْحُلَيْفَةِ.

[2817] 24 - (...) It was narrated that Sâlim said: "When it was said to Ibn 'Umar [may Allâh be pleased with them] that they should enter *Iḥrâm* from Al-Baidâ', he said: 'Al-Baidâ' is that concerning which you attribute a lie to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ only (began the *Talbiyah*) from beside the tree, when his camel stood up with him.'"

[٢٨١٧] ٢٤-(...) وحَدَّثَناه قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ قَالَ: كَانَ ابْنُ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] إِذَا قِيلَ لَهُ: الْإِحْرَامُ مِنَ الْبَيْدَاءِ، قَالَ: الْبَيْدَاءُ الَّتِي تَكْذِبُونَ فِيهَا عَلَىٰ رَسُولِ اللهِ ﷺ! مَا أَهَلَّ رَسُولُ اللهِ ﷺ إِلَّا مِنْ عِنْدِ الشَّجَرَةِ، حِينَ قَامَ بِهِ بَعِيرُهُ.

Chapter 5. Clarifying That It Is Better To Enter *Iḥrâm* When A Person's Mount Sets Off With Him, Heading Towards Makkah, Not Straight After The Two *Rak'ah*

(المعجم ٥) - (بَابُ بيان أن الأفضل أن يحرم حين تنبعث به راحلته متوجها إلى مكة لا عقب الركعتين) (التحفة ٥)

[2818] 25 - (1187) It was narrated from 'Ubaid bin Juraij that he said to 'Abdullâh bin 'Umar [may Allâh be pleased with them]: "O Abû 'Abdur-Raḥmân! I have seen you doing

[٢٨١٨] ٢٥-(١١٨٧) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ؛ أَنَّهُ قَالَ لِعَبْدِ اللهِ بْنِ عُمَرَ

four things that I have not seen any of your companions doing." He said: "What are they, O Ibn Juraij?" He said: "I saw that you do not touch any of the corners (of the Ka'bah) except the two Yemeni corners, and I saw you wearing *Sibtiyyah* sandals, and I saw you applying *Sufrah*, and when you were in Makkah, I saw the people (beginning the *Talbiyah*) when they saw the crescent, but you did not (begin the *Talbiyah*) until the day of *At-Tarwiyah*."

'Abdullâh bin 'Umar said: "As for the corners, I did not see the Messenger of Allâh ﷺ touch any but the two Yemeni corners. As for the *Sibtiyyah* sandals, I saw the Messenger of Allâh ﷺ wearing sandals on which there was no hair and performing *Wudû'* in them, so I like to wear them. As for the *Sufrah*, I saw the Messenger of Allâh ﷺ using it and I like to use it. As for (beginning the *Talbiyah*), I did not see the Messenger of Allâh ﷺ (begin the *Talbiyah*) until his mount set off with him."

[رَضِيَ اللهُ عَنْهُمَا]: يَا أَبَا عَبْدِ الرَّحْمَٰنِ! رَأَيْتُكَ تَصْنَعُ أَرْبَعًا، لَمْ أَرَ أَحَدًا مِنْ أَصْحَابِكَ يَصْنَعُهَا، قَالَ: مَا هُنَّ! يَا ابْنَ جُرَيْجٍ؟ قَالَ: رَأَيْتُكَ لَا تَمَسُّ مِنَ الْأَرْكَانِ إِلَّا الْيَمَانِيَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ، وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ، وَرَأَيْتُكَ، إِذَا كُنْتَ بِمَكَّةَ، أَهَلَّ النَّاسُ إِذَا رَأَوُا الْهِلَالَ وَلَمْ تُهِلَّ أَنْتَ حَتَّىٰ يَكُونَ يَوْمُ التَّرْوِيَةِ.

فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ: أَمَّا الْأَرْكَانُ، فَإِنِّي لَمْ أَرَ رَسُولَ اللهِ ﷺ يَمَسُّ إِلَّا الْيَمَانِيَيْنِ، وَأَمَّا النِّعَالُ السِّبْتِيَّةُ، فَإِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا شَعَرٌ، وَيَتَوَضَّأُ فِيهَا، فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا، وَأَمَّا الصُّفْرَةُ، فَإِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْبُغُ بِهَا، فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا، وَأَمَّا الْإِهْلَالُ، فَإِنِّي لَمْ أَرَ رَسُولَ اللهِ ﷺ يُهِلُّ حَتَّىٰ تَنْبَعِثَ بِهِ رَاحِلَتُهُ.

[2819] 26 - (...) It was narrated that 'Ubaid bin Juraij said: "I performed *Hajj* with 'Abdullâh bin 'Umar bin Al-Khattâb [may Allâh be pleased with them] twelve times between *Hajj* and *'Umrah*. I said: 'O Abû 'Abdur-Rahmân, I saw you do four

[٢٨١٩] ٢٦-(...) حَدَّثَنِي هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو صَخْرٍ عَنِ ابْنِ قُسَيْطٍ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ قَالَ: حَجَجْتُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ [رَضِيَ اللهُ

things...'" and he quoted a similar *Hadîth* (as no. 2819), except that with regard to (beginning the *Talbiyah*) he differed from the report of Al-Maqburî (a narrator), and he mentioned something similar.

عَنْهُمَا] بَيْنَ حَجٍّ وَعُمْرَةٍ، ثِنْتَيْ عَشْرَةَ مَرَّةً، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ! لَقَدْ رَأَيْتُ مِنْكَ أَرْبَعَ خِصَالٍ، وَسَاقَ الْحَدِيثَ بِهٰذَا الْمَعْنَىٰ، إِلَّا فِي قِصَّةِ الْإِهْلَالِ، فَإِنَّهُ خَالَفَ رِوَايَةَ الْمَقْبُرِيِّ، فَذَكَرَهُ بِمَعْنًى سِوَىٰ ذِكْرِهِ إِيَّاهُ.

[2820] 28 - (...) It was narrated that Ibn 'Umar [may Allâh be pleased with them] said: "When the Messenger of Allâh ﷺ put his foot in the stirrup and his mount rose with him, he (began the *Talbiyah*) from Dhul-Hulaifah."

[٢٨٢٠] **٢٧-(. . .) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا وَضَعَ رِجْلَهُ فِي الْغَرْزِ، وَانْبَعَثَتْ بِهِ رَاحِلَتُهُ قَائِمَةً، أَهَلَّ مِنْ ذِي الْحُلَيْفَةِ.

[2821] 28 - (...) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the Prophet ﷺ (began the *Talbiyah*) when his camel stood up with him.

[٢٨٢١] **٢٨-(. . .) وحَدَّثَنِي** هَٰرُونُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عنهما] أَنَّهُ كَانَ يُخْبِرُ: أَنَّ النَّبِيَّ ﷺ أَهَلَّ حِينَ اسْتَوَتْ بِهِ نَاقَتُهُ قَائِمَةً.

[2822] 29 - (...) 'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "I saw the Messenger of Allâh ﷺ getting onto his mount at Dhul-Hulaifah, then he (began the *Talbiyah*) when it stood up with him."

[٢٨٢٢] **٢٩-(. . .) وحَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، أَنَّ سَالِمَ ابْنَ عَبْدِ اللهِ أَخْبَرَهُ، أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: رَأَيْتُ رَسُولَ

اللهِ ﷺ رَكِبَ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ، ثُمَّ يُهِلُّ حِينَ تَسْتَوِي بِهِ قَائِمَةً.

Chapter 6. Praying at the *Masjid* of Dhul-Hulaifah

(المعجم ٦) - **(بَابُ الصلاة في مسجد ذي الحليفة)** (التحفة ٦)

[2823] 30 - (1188) It was narrated that 'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ stayed in Dhul-Hulaifah overnight when starting his *Hajj*, and he prayed in its *Masjid*.

[٢٨٢٣] ٣٠-(١١٨٨) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عِيسَىٰ - قَالَ أَحْمَدُ: حَدَّثَنَا، وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ ابْنِ عُمَرَ أَخْبَرَهُ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] أَنَّهُ قَالَ: بَاتَ رَسُولُ اللهِ ﷺ بِذِي الْحُلَيْفَةِ مَبْدَأَهُ، وَصَلَّىٰ فِي مَسْجِدِهَا.

Chapter 7. It Is Recommended To Apply Perfume Just Before Entering *Ihrâm*, And It Is Recommended To Use Musk, And It Does Not Matter If Its Glistening Traces Remain

(المعجم ٧) - **(بَابُ استحباب الطيب قبيل الإحرام في البدن واستحبابه بالمسك وأنه لا بأس ببقاء وبيصه وهو بريقه ولمعانه)** (التحفة ٧)

[2824] 31 - (1189) It was narrated from Az-Zuhrî, from 'Urwah, from 'Âishah [may Allâh be pleased with her] that she said: "I put perfume on the Messenger of Allâh ﷺ when he entered *Ihrâm*, and when he exited *Ihrâm* before circumambulating the Ka'bah."

[٢٨٢٤] ٣١-(١١٨٩) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ لِحُرْمِهِ حِينَ أَحْرَمَ، وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

[2825] 32 - (...) Aflaḥ bin Ḥumaid narrated, from Al-Qâsim bin Muḥammad, from 'Âishah the wife of the Prophet ﷺ, who said: "I put perfume on the Messenger of Allâh ﷺ with my hand for his *Iḥrâm* and when he exited *Iḥrâm*, before he circumambulated the Ka'bah."

[٢٨٢٥] **٣٢-(...) وحَدَّثَنا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ بِيَدِي لِحُرْمِهِ حِينَ أَحْرَمَ، وَلِحِلِّهِ حِينَ حَلَّ، قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

[2826] 33 - (...) It was narrated from 'Abdur-Raḥmân bin Al-Qâsim, from his father, from 'Âishah [may Allâh be pleased with her], that she said: "I used to put perfume on the Messenger of Allâh ﷺ for *Iḥrâm*, before he entered *Iḥrâm*, and when he exited *Iḥrâm*, before he circumambulated the Ka'bah."

[٢٨٢٦] **٣٣-(...) وحَدَّثَنا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ الرَّحْمَٰنِ ٱبْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] أَنَّهَا قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ، وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

[2827] 34 - (...) It was narrated from 'Ubaidullâh bin 'Umar, who said: "I heard Al-Qâsim (narrate) from 'Âishah [may Allâh be pleased with her] who said: 'I put perfume on the Messenger of Allâh ﷺ when he exited *Iḥrâm* and for his *Iḥrâm*.'"

[٢٨٢٧] **٣٤-(...) حَدَّثَنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ قَالَ: سَمِعْتُ الْقَاسِمَ عَنْ عائِشَةَ [رضي اللهُ عَنْهَا] قَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ لِحِلِّهِ وَلِحُرْمِهِ.

[2828] 35 - (...) It was narrated from 'Umar bin 'Abdullâh bin 'Urwah, that he heard 'Urwah and Al-Qâsim narrating from 'Âishah [may Allâh be pleased with her] who said: "I put perfume on the Messenger of Allâh ﷺ with my hand in *Dharîrah*, during the Farewell Pilgrimage, when he exited *Iḥrâm* and for *Iḥrâm*."

[٢٨٢٨] **٣٥-(...) وحَدَّثَني** مُحَمَّدُ ابْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا - مُحَمَّدُ ابْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ اللهِ بْنِ عُرْوَةَ أَنَّهُ سَمِعَ عُرْوَةَ وَالْقَاسِمَ يُخْبِرَانِ عَنْ عائشةَ [رضي اللهُ عنها] قَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ بِيَدِي

بِذَرِيرَةٍ، فِي حَجَّةِ الْوَدَاعِ، لِلْحِلِّ وَالْإِحْرَامِ.

[2829] 36 - (...) 'U<u>th</u>mân bin 'Urwah narrated that his father said: "I asked 'Âi<u>sh</u>ah [may Allâh be pleased with her]: 'With what did you perfume the Messenger of Allâh ﷺ for his *Iḥrâm*?' She said: 'With the best of perfume.'"

[٢٨٢٩] ٣٦-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ: - حَدَّثَنَا عُثْمَانُ ابْنُ عُرْوَةَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ عائشةَ [رضي الله عنها]: بِأَيِّ شَيْءٍ طَيَّبْتِ رَسُولَ اللهِ ﷺ عِنْدَ حُرْمِهِ؟ قَالَتْ: بِأَطْيَبِ الطِّيبِ.

[2830] 37 - (...) It was narrated that 'Uthmân bin 'Urwah said: "I heard 'Urwah narrating that 'Âi<u>sh</u>ah [may Allâh be pleased with her] said: 'I used to put perfume on the Messenger of Allâh ﷺ, using the best perfume that I could find before he entered *Iḥrâm*, then he entered *Iḥrâm*.'"

[٢٨٣٠] ٣٧-(...) وحَدَّثَنَاه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ قَالَ: سَمِعْتُ عُرْوَةَ يُحَدِّثُ عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ بِأَطْيَبِ مَا أَقْدِرُ عَلَيْهِ قَبْلَ أَنْ يُحْرِمَ ثُمَّ يُحْرِمُ.

[2831] 38 - (...) It was narrated from Aḍ-Ḍaḥḥâk from Abû Rijâl from his mother, from 'Âi<u>sh</u>ah [may Allâh be pleased with her] that she said: "I put perfume on the Messenger of Allâh ﷺ for his *Iḥrâm* when he entered *Iḥrâm* and for his exiting *Iḥrâm* before (he performed *Ṭawâf Al-Ifâḍah*), using the best perfume that I could find."

[٢٨٣١] ٣٨-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ أَبِي الرِّجَالِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] أَنَّهَا قَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ لِحُرْمِهِ حِينَ أَحْرَمَ، وَلِحِلِّهِ قَبْلَ أَنْ يُفِيضَ، بِأَطْيَبِ مَا وَجَدْتُ.

[2832] 39 - (1190) It was narrated from Ibrâhîm from Al-Aswad, from 'Âi<u>sh</u>ah [may Allâh

[٢٨٣٢] ٣٩-(١١٩٠) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو

اللهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يُحْرِمَ، يَتَطَيَّبُ بِأَطْيَبِ مَا أَجِدُ، ثُمَّ أَرَىٰ وَبِيصَ الدُّهْنِ فِي رَأْسِهِ وَلِحْيَتِهِ، بَعْدَ ذَٰلِكَ.

[2839] 45 - (...) It was narrated that Al-Aswad said: "'Âishah [may Allâh be pleased with her] said: 'It is as if I can see the gleam of the perfume in the parting (of hair) of the Messenger of Allâh ﷺ, when he was in *Ihrâm*.'"

[٢٨٣٩] ٤٥-(...) وحَدَّثنا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ: حَدَّثَنَا إِبْرَاهِيمُ عَنِ الْأَسْوَدِ قَالَ: قَالَتْ عَائِشَةُ [رَضِيَ اللهُ عَنْهَا]: كَأَنِّي أَنْظُرُ إِلَىٰ وَبِيصِ الْمِسْكِ فِي مَفْرِقِ رَسُولِ اللهِ ﷺ، وَهُوَ مُحْرِمٌ.

[2840] (...) A similar report (as no. 2839) was narrated from Al-Hasan bin 'Ubaidullâh with this chain.

[٢٨٤٠] (...) وحَدَّثَناه إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[2841] 46 - (1191) It was narrated that 'Âishah [may Allâh be pleased with her] said: "I used to put perfume on the Prophet ﷺ before he entered *Ihrâm*, and on the Day of Sacrifice before he circumambulated the Ka'bah, using perfume that contained musk."

[٢٨٤١] ٤٦-(١١٩١) وحَدَّثني أَحْمَدُ بْنُ مَنِيعٍ وَيَعْقُوبُ الدَّوْرَقِيُّ قَالَا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَت: كُنْتُ أُطَيِّبُ النَّبِيَّ ﷺ قَبْلَ أَنْ يُحْرِمَ، وَيَوْمَ النَّحْرِ، قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ، بِطِيبٍ فِيهِ مِسْكٌ.

[2842] 47 - (1192) It was narrated from Ibrâhîm bin Muhammad bin Al-Muntashir

[٢٨٤٢] ٤٧-(١١٩٢) وحَدَّثنا سَعِيدُ ابْنُ مَنْصُورٍ وَأَبُو كَامِلٍ، جَمِيعًا عَنْ أَبِي

that his father said: "I asked 'Abdullâh bin 'Umar [may Allâh be pleased with them] about a man putting on perfume then entering *Iḥrâm* in the morning. He said: 'I would not like to enter *Iḥrâm* reeking of perfume. If I were to rub pitch onto myself, that is dearer to me than doing that.' Then I entered upon 'Âishah [may Allâh be pleased with her] and told her that Ibn 'Umar has said: 'I would not like to enter *Iḥrâm* reeking of perfume. If I were to rub pitch onto myself, that is dearer to me than doing that.' 'Âishah said: 'I put perfume on the Messenger of Allâh ﷺ for his *Iḥrâm*, then he went around to his wives, then in the morning he entered *Iḥrâm*.'"

عَوَانَةَ، قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ عُمَرَ [رَضِي اللهُ عَنْهُمَا] عَنِ الرَّجُلِ يَتَطَيَّبُ ثُمَّ يُصْبِحُ مُحْرِمًا؟ فَقَالَ: مَا أُحِبُّ أَنْ أُصْبِحَ مُحْرِمًا أَنْضَخُ طِيبًا، لَأَنْ أُطَّلَى بِقَطِرَانٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْعَلَ ذٰلِكَ، فَدَخَلْتُ عَلَىٰ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] فَأَخْبَرْتُهَا أَنَّ ابْنَ عُمَرَ قَالَ: مَا أُحِبُّ أَنْ أُصْبِحَ مُحْرِمًا أَنْضَخُ طِيبًا، لَأَنْ أُطَّلَى بِقَطِرَانٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْعَلَ ذٰلِكَ، فَقَالَتْ عَائِشَةُ: أَنَا طَيَّبْتُ رَسُولَ اللهِ ﷺ عِنْدَ إِحْرَامِهِ، ثُمَّ طَافَ فِي نِسَائِهِ، ثُمَّ أَصْبَحَ مُحْرِمًا.

[2843] 48 - (...) It was narrated that Ibrâhîm bin Muḥammad bin Al-Muntashir said: "I heard my father narrating from 'Âishah [may Allâh be pleased with her] that she said: 'I used to put perfume on the Messenger of Allâh ﷺ, then he would go around to his wives, then he would enter *Iḥrâm* in the morning, smelling of perfume.'"

[٢٨٤٣] ٤٨-(...) وحَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ ابْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] أَنَّهَا قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ، ثُمَّ يَطُوفُ عَلَىٰ نِسَائِهِ، ثُمَّ يُصْبِحُ مُحْرِمًا يَنْضَخُ طِيبًا.

[2844] 49 - (...) It was narrated from Ibrâhîm bin Muḥammad bin Al-Muntashir that his father said: "I heard Ibn 'Umar [may Allâh be pleased with them] say: 'If I

[٢٨٤٤] ٤٩-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنْ إِبْرَاهِيمَ ٱبْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ

were to rub pitch onto myself, that is dearer to me than entering *Iḥrâm* reeking of perfume.' Then I entered upon 'Âishah [may Allâh be pleased with her] and told her what he had said. She said: 'I put perfume on the Messenger of Allâh ﷺ then he went around to his wives, then in the morning he entered *Iḥrâm*.'"

أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: لَأَنْ أُصْبِحَ مُطَّلِيًا بِقَطِرَانٍ، أَحَبُّ إِلَيَّ مِنْ أَنْ أُصْبِحَ مُحْرِمًا أَنْضَخُ طِيبًا، قَالَ فَدَخَلْتُ عَلَىٰ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا]، فَأَخْبَرْتُهَا بِقَوْلِهِ، فَقَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ فَطَافَ فِي نِسَائِهِ، ثُمَّ أَصْبَحَ مُحْرِمًا.

Chapter 8. The Prohibition Of Hunting Game For The One Who Has Entered *Iḥrâm* For *Ḥajj* Or For *'Umrah* Or For Both

(المعجم ٨) - (بَابُ تحريم الصيد المأكول البري، وما أصله ذلك على المحرم بحجّ أو عمرة أو بهما) (التحفة ٨)

[2845] 50 - (1193) It was narrated from Ibn 'Abbâs that Aṣ-Ṣa'b bin Jaththâmah Al-Laithî gave the Messenger of Allâh ﷺ a gift of some onager meat when he was at Al-Abwâ' - or at Waddân - and the Messenger of Allâh ﷺ refused it.

When the Messenger of Allâh ﷺ saw the (expression) on his face, he said: "We would not have refused it, except that we have entered *Iḥrâm*."

[٢٨٤٥] ٥٠-(١١٩٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ اللَّيْثِيِّ أَنَّهُ أَهْدَىٰ لِرَسُولِ اللهِ ﷺ حِمَارًا وَحْشِيًّا، وَهُوَ بِالْأَبْوَاءِ - أَوْ بِوَدَّانَ - فَرَدَّهُ عَلَيْهِ رَسُولُ اللهِ ﷺ.

قَالَ: فَلَمَّا أَنْ رَأَىٰ رَسُولُ اللهِ ﷺ مَا فِي وَجْهِي، قَالَ: «إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ، إِلَّا أَنَّا حُرُمٌ».

[2846] 51 - (...) It was narrated from Az-Zuhrî (a *Ḥadîth* similar to no. 2845) with this chain in which he said: "I gave him a gift

[٢٨٤٦] ٥١-(...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ وَقُتَيْبَةُ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ

of some onager meat," as Mâlik said. In the *Ḥadîth* of Al-Laith and Ṣâliḥ it says that Aṣ-Ṣa'b bin Jaththâmah told him.

حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ: أَهْدَيْتُ لَهُ حِمَارَ وَحْشٍ كَمَا قَالَ مَالِكٌ، وَفِي حَدِيثِ اللَّيْثِ وَصَالِحٍ أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ أَخْبَرَهُ.

[2847] 52 - (...) It was narrated from Az-Zuhrî with this chain (a *Ḥadîth* similar to no. 2845), and he said: "I gave him a gift of some onager meat."

[٢٨٤٧] ٥٢-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ، وَقَالَ: أَهْدَيْتُ لَهُ مِنْ لَحْمِ حِمَارِ وَحْشٍ.

[2848] 53 - (1194) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "Aṣ-Ṣa'b bin Jaththâmah gave the Prophet ﷺ a gift of some onager meat when he was in *Iḥrâm*, and he refused it and said: 'Were it not that we are in *Iḥrâm*, we would have accepted it from you.'"

[٢٨٤٨] ٥٣-(١١٩٤) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: أَهْدَى الصَّعْبُ ابْنُ جَثَّامَةَ إِلَى النَّبِيِّ ﷺ حِمَارَ وَحْشٍ، وَهُوَ مُحْرِمٌ، فَرَدَّهُ عَلَيْهِ وَقَالَ: «لَوْلَا أَنَّا مُحْرِمُونَ، لَقَبِلْنَاهُ مِنْكَ».

[2849] 54 - (...) It was narrated from Sa'eed bin Jubair, from Ibn 'Abbâs [may Allâh be pleased with them] (a *Ḥadîth* similar to no. 2845).

[٢٨٤٩] ٥٤-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ مَنْصُورًا يُحَدِّثُ عَنِ الْحَكَمِ؛ وَحَدَّثَنَا [مُحَمَّدُ] ابْنُ الْمُثَنَّى

According to the report of Manṣûr from Al-Ḥakam: "Aṣ-Ṣa'b bin Jaththâmah gave the Prophet ﷺ a gift of a leg of onager."

According to the report of Shu'bah from Al-Ḥakam: "The rump of an onager that was dripping with blood."

According to the report of Shu'bah from Ḥabîb: "The Prophet ﷺ was given a piece of onager meat and he refused it."

وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا].

فِي رِوَايَةِ مَنْصُورٍ عَنِ الْحَكَمِ: أَهْدَى الصَّعْبُ بْنُ جَثَّامَةَ إِلَى النَّبِيِّ ﷺ رِجْلَ حِمَارِ [وَحْشٍ].

وَفِي رِوَايَةِ شُعْبَةَ عَنِ الْحَكَمِ: عَجُزَ حِمَارِ وَحْشٍ يَقْطُرُ دَمًا.

وَفِي رِوَايَةِ شُعْبَةَ عَنْ حَبِيبٍ: أُهْدِيَ لِلنَّبِيِّ ﷺ شِقُّ حِمَارِ وَحْشٍ فَرَدَّهُ.

[2850] 55 - (1195) It was narrated fromṬâwûs from Ibn 'Abbâs [may Allâh be pleased with them], he said: "Zaid bin Arqam came and 'Abdullâh bin 'Abbâs said to him reminding him: 'What did you tell me about the game meat that was given to the Messenger of Allâh ﷺ when he was in *Iḥrâm*?' He said: 'He was given a leg of game meat but he refused it, and (he ﷺ) said: "We cannot eat it, we are in *Iḥrâm*."

[٢٨٥٠] ٥٥-(١١٩٥) وحَدَّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَدِمَ زَيْدُ بْنُ أَرْقَمَ، فَقَالَ لَهُ عَبْدُ اللهِ بْنُ عَبَّاسٍ يَسْتَذْكِرُهُ: كَيْفَ أَخْبَرْتَنِي عَنْ لَحْمِ صَيْدٍ أُهْدِيَ إِلَى رَسُولِ اللهِ ﷺ وَهُوَ حَرَامٌ؟ قَالَ: قَالَ: أُهْدِيَ لَهُ عُضْوٌ مِنْ لَحْمِ صَيْدٍ فَرَدَّهُ، فَقَالَ: «إِنَّا لَا نَأْكُلُهُ، إِنَّا حُرُمٌ».

[2851] 56 - (1196) Abû Qatâdah said: "We went out with the Prophet ﷺ and when we were in

[٢٨٥١] ٥٦-(١١٩٦) وحَدَّثَنا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ صَالِحِ بْنِ

Al-Qâḥah, some of us were in *Iḥrâm* and some of us were not. Then I saw my companions looking at something, so I looked, and there was an onager. I saddled my horse and took up my spear, then I mounted and I dropped my whip. I said to my companions, who were in *Iḥrâm*: 'Pass me the whip.' They said: 'By Allâh, we will not help you with it in any way.' So I dismounted and picked it up, then I mounted again. I caught up with the onager from behind, when it was behind a hillock, and I stabbed it with my spear and killed it. I brought it to my companions and some of them said: 'Eat it,' and others said: 'Do not eat it.' The Prophet ﷺ was ahead of us, so I spurred my horse on and caught up with him, and he said: 'It is lawful; eat it.'"

كَيْسَانَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ قَالَ: سَمِعْتُ أَبَا مُحَمَّدٍ مَوْلَىٰ أَبِي قَتَادَةَ يَقُولُ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ حَتَّىٰ إِذَا كُنَّا بِالْقَاحَةِ، فَمِنَّا الْمُحْرِمُ وَمِنَّا غَيْرُ الْمُحْرِمِ، إِذْ بَصُرْتُ بِأَصْحَابِي يَتَرَاءَوْنَ شَيْئًا، فَنَظَرْتُ فَإِذَا حِمَارُ وَحْشٍ، فَأَسْرَجْتُ فَرَسِي وَأَخَذْتُ رُمْحِي، ثُمَّ رَكِبْتُ، فَسَقَطَ مِنِّي سَوْطِي، فَقُلْتُ لِأَصْحَابِي، وَكَانُوا مُحْرِمِينَ: نَاوِلُونِي السَّوْطَ، فَقَالُوا: وَاللهِ! لَا نُعِينُكَ عَلَيْهِ بِشَيْءٍ، فَنَزَلْتُ فَتَنَاوَلْتُهُ، ثُمَّ رَكِبْتُ، فَأَدْرَكْتُ الْحِمَارَ مِنْ خَلْفِهِ وَهُوَ وَرَاءَ أَكَمَةٍ، فَطَعَنْتُهُ بِرُمْحِي فَعَقَرْتُهُ، فَأَتَيْتُ بِهِ أَصْحَابِي، فَقَالَ بَعْضُهُمْ: كُلُوهُ، وَقَالَ بَعْضُهُمْ: لَا تَأْكُلُوهُ، وَكَانَ النَّبِيُّ ﷺ أَمَامَنَا، فَحَرَّكْتُ فَرَسِي فَأَدْرَكْتُهُ، فَقَالَ: «هُوَ حَلَالٌ، فَكُلُوهُ».

[2852] 57 - (...) It was narrated from Abû Qatâdah that he was with the Messenger of Allâh ﷺ, and when they were partway along the road to Makkah, he lagged behind with some companions of his who were in *Iḥrâm*, and he was not in *Iḥrâm*.

[٢٨٥٢] ٥٧-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ؛ وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ - فِيمَا قُرِىءَ عَلَيْهِ - عَنْ أَبِي النَّضْرِ، عَنْ نَافِعٍ مَوْلَىٰ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ [رَضِيَ اللهُ عَنْهُ] أَنَّهُ

He saw an onager, so he mounted his horse and asked his companions to hand him his whip, but they refused to do so. He asked them for his spear, and they refused to give it to him. He picked it up and chased the onager and killed it, and some of the Companions of the Prophet ﷺ ate from it and some of them refused. They caught up with the Messenger of Allâh ﷺ and asked him about that, and he said: "It is food that Allâh has provided for you."

كَانَ مَعَ رَسُولِ اللهِ ﷺ، حَتَّىٰ إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ، وَهُوَ غَيْرُ مُحْرِمٍ، فَرَأَىٰ حِمَارًا وَحْشِيًّا، فَاسْتَوَىٰ عَلَىٰ فَرَسِهِ، فَسَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ، فَأَبَوْا عَلَيْهِ، فَسَأَلَهُمْ رُمْحَهُ، فَأَبَوْا عَلَيْهِ، فَأَخَذَهُ ثُمَّ شَدَّ عَلَىٰ الْحِمَارِ فَقَتَلَهُ، فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ، وَأَبَىٰ بَعْضُهُمْ فَأَدْرَكُوا رَسُولَ اللهِ ﷺ، فَسَأَلُوهُ عَنْ ذَلِكَ؟ فَقَالَ: «إِنَّما هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللهُ».

[2853] 58 - (...) A *Ḥadîth* like that of Abû An-Naḍr (no. 2852) about the onager was narrated from Abû Qatâdah, except that in the *Ḥadîth* of Zaid bin Aslam it says that the Messenger of Allâh ﷺ said: "Do you have any of its meat with you?"

[٢٨٥٣] ٥٨-(...) وحَدَّثنا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ [رَضِيَ اللهُ عَنْهُ] فِي حِمَارِ الْوَحْشِ، مِثْلَ حَدِيثِ أَبِي النَّضْرِ، غَيْرَ أَنَّ فِي حَدِيثِ زَيْدِ بْنِ أَسْلَمَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ؟».

[2854] 59 - (...) 'Abdullâh bin Abî Qatâdah said: "My father set out with the Messenger of Allâh ﷺ during the year of Al-Ḥudaybiyah, and his Companions entered *Iḥrâm* but he did not. The Messenger of Allâh ﷺ was told that there was an enemy in Ghaiqah, so the Messenger of Allâh ﷺ set out." He said:

[٢٨٥٤] ٥٩-(...) وحَدَّثنا صَالِحُ ابْنُ مِسْمَارٍ السُّلَمِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي قَتَادَةَ قَالَ: انْطَلَقَ أَبِي مَعَ رَسُولِ اللهِ ﷺ عَامَ الْحُدَيْبِيَةِ، فَأَحْرَمَ أَصْحَابُهُ وَلَمْ يُحْرِمْ،

"While I was with his Companions, one of them smiled at me. I looked and there I saw an onager, so I attacked it, stabbed it and held on to it. I asked them to help me but they refused to do so. We ate some of its meat, and we were afraid that we would be separated (from the people), so I set out to catch up with the Messenger of Allâh ﷺ. I made my horse go fast sometimes and slow sometimes, then I met a man from Banû Ghifâr in the middle of the night and I said: 'Where did you meet the Messenger of Allâh ﷺ?' He said: 'I left him in Ta'hin, but he was intending to stop at As-Suqyâ.' So I caught up with him and I said: 'O Messenger of Allâh, your Companions send greetings of *Salâm* and the mercy of Allâh to you, and they are afraid lest they get separated from you, so wait for them.' He waited for them, and I said: 'O Messenger of Allâh, I caught some game and I have some of it left over.' The Messenger of Allâh ﷺ said to the people: 'Eat,' and they were in *Iḥrâm*."

وَحُدِّثَ رَسُولُ اللهِ ﷺ أَنَّ عَدُوًّا بِغَيْقَةَ، فَانْطَلَقَ رَسُولُ اللهِ ﷺ قَالَ: فَبَيْنَمَا أَنَا مَعَ أَصْحَابِهِ يَضْحَكُ بَعْضُهُمْ إِلَيَّ، إِذْ نَظَرْتُ فَإِذَا أَنَا بِحِمَارِ وَحْشٍ، فَحَمَلْتُ عَلَيْهِ، فَطَعَنْتُهُ فَأَثْبَتُّهُ، فَاسْتَعَنْتُهُمْ فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْ لَحْمِهِ، وَخَشِينَا أَنْ نُقْتَطَعَ، فَانْطَلَقْتُ أَطْلُبُ رَسُولَ اللهِ ﷺ أُرَفِّعُ فَرَسِي - شَأْوًا وَأَسِيرُ شَأْوًا، فَلَقِيتُ رَجُلًا مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ، فَقُلْتُ: أَيْنَ لَقِيتَ رَسُولَ اللهِ ﷺ؟ قَالَ: تَرَكْتُهُ بِتَعْهِنَ، وَهُوَ قَائِلٌ السُّقْيَا، فَلَحِقْتُهُ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ أَصْحَابَكَ يَقْرَءُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللهِ، وَإِنَّهُمْ قَدْ خَشُوا أَنْ يُقْتَطَعُوا دُونَكَ، انْتَظِرْهُمْ، فَانْتَظَرَهُمْ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي اَصَّدْتُ وَمَعِيَ مِنْهُ فَاضِلَةٌ، فَقَالَ النَّبِيُّ ﷺ لِلْقَوْمِ: «كُلُوا» وَهُمْ مُحْرِمُونَ.

[2855] 60 - (...) It was narrated from 'Abdullâh bin Abî Qatâdah that his father [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ set out for *Ḥajj*, and we set out with him. He told some of his Companions, among whom was Abû Qatâdah,

[٢٨٥٥] ٦٠-(...) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ [رَضِيَ اللهُ عَنْهُ] قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ حَاجًّا،

to take a different route, and he said: 'Follow the coast until you meet me.' So they followed the coast, and when they went on ahead of the Messenger of Allâh ﷺ, they all entered *Ihrâm*, except Abû Qatâdah, who did not enter *Ihrâm*. While they were travelling, they saw some onagers, so Abû Qatâdah pursued them and killed a female onager. They dismounted and ate some of its meat, then they said: 'We have eaten meat while we are in *Ihrâm*.' So they took what was left of the meat of the female onager, and when they reached the Messenger of Allâh ﷺ they said: 'O Messenger of Allâh, we had entered *Ihrâm*, but Abû Qatâdah did not enter *Ihrâm*, and we saw some onagers; Abû Qatâdah pursued them and killed a female onager, and we dismounted and ate some of its meat. Then we said: "We are eating game meat while we are in *Ihrâm*." So we brought what was left of its meat.' He said: 'Did any of you tell him (to hunt it) or gesture to him in any way?' They said: 'No.' He said: 'Then eat what is left of its meat.'"

وَخَرَجْنَا مَعَهُ، قَالَ: فَصَرَفَ مِنْ أَصْحَابِهِ فِيهِمْ أَبُو قَتَادَةَ، فَقَالَ: «خُذُوا سَاحِلَ الْبَحْرِ حَتَّىٰ تَلْقَونِي» قَالَ: فَأَخَذُوا سَاحِلَ الْبَحْرِ، فَلَمَّا انْصَرَفُوا قِبَلَ رَسُولِ اللهِ ﷺ أَحْرَمُوا كُلُّهُمْ، إِلَّا أَبَا قَتَادَةَ، فَإِنَّهُ لَمْ يُحْرِمْ، فَبَيْنَمَا هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمُرَ وَحْشٍ، فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ، فَعَقَرَ مِنْهَا أَتَانًا، فَنَزَلُوا فَأَكَلُوا مِنْ لَحْمِهَا، قَالَ فَقَالُوا: أَكَلْنَا لَحْمًا وَنَحْنُ مُحْرِمُونَ، قَالَ: فَحَمَلُوا مَا بَقِيَ مِنْ لَحْمِ الْأَتَانِ، فَلَمَّا أَتَوْا رَسُولَ اللهِ ﷺ قَالُوا: يَا رَسُولَ اللهِ! إِنَّا كُنَّا أَحْرَمْنَا، وَكَانَ أَبُو قَتَادَةَ لَمْ يُحْرِمْ، فَرَأَيْنَا حُمُرَ وَحْشٍ، فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ، فَعَقَرَ مِنْهَا أَتَانًا، فَنَزَلْنَا فَأَكَلْنَا مِنْ لَحْمِهَا، فَقُلْنَا: نَأْكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِهَا، فَقَالَ: «هَلْ مِنْكُمْ أَحَدٌ أَمَرَهُ، أَوْ أَشَارَ إِلَيْهِ بِشَيْءٍ؟» قَالَ: قَالُوا: لَا، قَالَ: «فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا».

[2856] 61 - (...) It was narrated from 'Uthmân bin 'Abdullâh bin Mawhab with this chain (a *Hadîth* similar to no. 2855).

According to the report of Shaibân: "The Messenger of Allâh ﷺ said: 'Did any of you

[٢٨٥٦] ٦١-(...) وحَدَّثَنَاه مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ شَيْبَانَ،

tell him to catch it, or gesture to him?'"

According to the report of Shu'bah he said: "Did you suggest it to him or help him to tell him to catch it?"

Shu'bah said: "I do not know if he said: 'Did you help him' - or 'did you tell him to catch it?'"

جَمِيعًا عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ بِهَٰذَا الْإِسْنَادِ.

فِي رِوَايَةِ شَيْبَانَ: فَقَالَ رَسُولُ اللهِ ﷺ: «أَمِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا، أَوْ أَشَارَ إِلَيْهَا».

وَفِي رِوَايَةِ شُعْبَةَ قَالَ: «أَشَرْتُمْ أَوْ أَعَنْتُمْ أَوْ أَصَدْتُمْ؟».

قَالَ شُعْبَةُ: وَلَا أَدْرِي قَالَ «أَعَنْتُمْ - أَوْ - أَصَدْتُمْ».

[2857] 62 - (...) 'Abdullâh bin Abî Qatâdah narrated that his father [may Allâh be pleased with them] told him, that he went out with the Messenger of Allâh ﷺ on the campaign of Al-Ḥudaybiyah. He said: "They entered *Iḥrâm* for *'Umrah* apart from me. Then I hunted an onager and I fed my companions who were in *Iḥrâm*. Then I came to the Messenger of Allâh ﷺ and told him that we had some of the leftover meat, and he said: 'Eat it,' and they were in *Iḥrâm*."

[٢٨٥٧] ٦٢-(...) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَّامٍ: أَخْبَرَنِي يَحْيَىٰ: أَخْبَرَنِي عَبْدُ اللهِ ابْنُ أَبِي قَتَادَةَ أَنَّ أَبَاهُ [رَضِيَ اللهُ عَنْهُ] أَخْبَرَهُ أَنَّهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ غَزْوَةَ الْحُدَيْبِيَةِ، قَالَ: فَأَهَلُّوا بِعُمْرَةٍ، غَيْرِي، قَالَ: فَاصْطَدْتُ حِمَارَ وَحْشٍ، فَأَطْعَمْتُ أَصْحَابِي وَهُمْ مُحْرِمُونَ، ثُمَّ أَتَيْتُ رَسُولَ اللهِ ﷺ فَأَنْبَأْتُهُ أَنَّ عِنْدَنَا مِنْ لَحْمِهِ فَاضِلَةً، فَقَالَ: «كُلُوهُ» وَهُمْ مُحْرِمُونَ.

[2858] 63 - (...) It was narrated from 'Abdullâh bin Abî Qatâdah, from his father [may Allâh be pleased with them], that they went out with the Messenger of Allâh ﷺ and they were in *Iḥrâm*,

[٢٨٥٨] ٦٣-(...) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا فُضَيْلُ ابْنُ سُلَيْمَانَ النُّمَيْرِيُّ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ [رَضِيَ

but Abû Qatâdah was not... and he quoted the same *Hadîth*, (no. 2885) according to which (the Prophet ﷺ) said: "Do you have any of it with you?" They said: "We have its leg." The Messenger of Allâh ﷺ took it and ate it.

الله عنه] أنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللهِ ﷺ وَهُمْ مُحْرِمُونَ، وَأَبُو قَتَادَةَ مُحِلٌّ، وَسَاقَ الْحَدِيثَ، وَفِيهِ، فَقَالَ: «هَلْ مَعَكُمْ مِنْهُ شَيْءٌ» قَالُوا: مَعَنَا رِجْلُهُ، قَالَ: فَأَخَذَهَا رَسُولُ اللهِ ﷺ فَأَكَلَهَا.

[2859] 64 - (...) It was narrated that 'Abdullâh bin Abî Qatâdah said: "Abû Qatâdah was with a group of people who were in *Ihrâm*, but Abû Qatâdah was not in *Ihrâm*..." He quoted the same *Hadîth* (no. 2855), according to which (the Prophet ﷺ) said: "Did any of you suggest it to him, or tell him to do something?" They said: "No, O Messenger of Allâh." He said: "Then eat it."

[٢٨٥٩] ٦٤-(...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا قُتَيْبَةُ وَإِسْحٰقُ عَنْ جَرِيرٍ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ ابْنِ رُفَيْعٍ، عَنْ عَبْدِ اللهِ ابْنِ أَبِي قَتَادَةَ قَالَ: كَانَ أَبُو قَتَادَةَ فِي نَفَرٍ مُحْرِمِينَ، وَأَبُو قَتَادَةَ مُحِلٌّ، وَاقْتَصَّ الْحَدِيثَ، وَفِيهِ، قَالَ: «هَلْ أَشَارَ إِلَيْهِ إِنْسَانٌ مِنْكُمْ أَوْ أَمَرَهُ بِشَيْءٍ؟» قَالُوا: لَا يَا رَسُولَ اللهِ! قَالَ: «فَكُلُوهُ».

[2860] 65 - (1197) It was narrated from Mu'âdh bin 'Abdur-Rahmân bin 'Uthmân At-Taimî that his father said: "We were with Talhah bin 'Ubaidullâh and we were in *Ihrâm*. He was given a (cooked) bird while Talhah was sleeping. Some of us ate and some of us refrained. When Talhah woke up, he approved of those who had eaten and said: 'We ate that with the Messenger of Allâh ﷺ.'"

[٢٨٦٠] ٦٥-(١١٩٧) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ مُعَاذِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عُثْمَانَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ طَلْحَةَ بْنِ عُبَيْدِ اللهِ وَنَحْنُ حُرُمٌ، فَأُهْدِيَ لَهُ طَيْرٌ، وَطَلْحَةُ رَاقِدٌ، فَمِنَّا مَنْ أَكَلَ، وَمِنَّا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَيْقَظَ طَلْحَةُ وَفَّقَ مَنْ أَكَلَهُ، وَقَالَ: أَكَلْنَاهُ مَعَ رَسُولِ اللهِ ﷺ.

Chapter 9. What Animals It Is Recommended For The *Muhrim* And Others To Kill Inside And Outside The Sanctuary

(المعجم ٩) - (بَابُ ما يندب للمحرم وغيره قتله من الدواب في الحلّ والحرم) (التحفة ٩)

[2861] 66 - (1198) 'Âishah, the wife of the Prophet ﷺ, said: "I heard the Messenger of Allâh ﷺ say: 'There are four (creatures), all of which are vermin and may be killed inside the sanctuary and outside: Kites, crows, mice, and vicious dogs."

He (the narrator) said: "I said to Al-Qâsim: 'What do you think of snakes?' He said: 'They may be killed.'"

[٢٨٦١] ٦٦-(١١٩٨) وَحَدَّثَنَا هَـٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ ابْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُبَيْدَ اللهِ ابْنَ مِقْسَمٍ يَقُولُ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ يَقُولُ: سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَرْبَعٌ كُلُّهُنَّ فَوَاسِقُ، يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْحِدَأَةُ، وَالْغُرَابُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ».

قَالَ فَقُلْتُ لِلْقَاسِمِ: أَفَرَأَيْتَ الْحَيَّةَ؟ قَالَ: تُقْتَلُ بِصُغْرٍ لَهَا.

[2862] 67 - (...) It was narrated from 'Âishah [may Allâh be pleased with her] that the Prophet ﷺ said: "There are five vermin which may be killed inside the sanctuary and outside: Snakes, crows, speckled crows, mice, vicious dogs and kites."

[٢٨٦٢] ٦٧-(. . .) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْحَيَّةُ، وَالْغُرَابُ الأَبْقَعُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْحُدَيَّا».

[2863] 68 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ said: 'There are five vermin which may be killed in the sanctuary: Scorpions, mice, kites, crows and vicious dogs.'"

[2864] (...) Hishâm narrated it with this chain.

[2865] 69 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ said: 'There are five vermin which may be killed in the sanctuary: Mice, scorpions, crows, kites and vicious dogs.'"

[2866] 70 - (...) It was narrated from Az-Zuhrî with this chain. She ('Âishah) said: "The Messenger of Allâh ﷺ ordered that five vermin be killed inside the sanctuary and outside..." then he mentioned a *Hadîth* like that of Yazîd bin Zuray' (no. 2865).

[٢٨٦٣] ٦٨-(. . .) وحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ: الْعَقْرَبُ، وَالْفَأْرَةُ، وَالْحُدَيَّا، وَالْغُرَابُ، وَالْكَلْبُ الْعَقُورُ».

[٢٨٦٤] (. . .) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ بِهَٰذَا الْإِسْنَادِ.

[٢٨٦٥] ٦٩-(. . .) وحَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ: الْفَأْرَةُ، وَالْعَقْرَبُ، وَالْغُرَابُ، وَالْحُدَيَّا، وَالْكَلْبُ الْعَقُورُ».

[٢٨٦٦] ٧٠-(. . .) وحَدَّثَنَاه عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ. قَالَتْ: أَمَرَ رَسُولُ اللهِ ﷺ بِقَتْلِ خَمْسٍ فَوَاسِقَ فِي الْحِلِّ وَالْحَرَمِ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ.

[2867] 71 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ said: 'There are five creatures which are all vermin and may be killed inside the sanctuary: Crows, kites, vicious dogs, scorpions and mice.'"

[٢٨٦٧] **٧١-(...) وحَدَّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ كُلُّهَا فَوَاسِقُ، تُقْتَلُ فِي الْحَرَمِ: الْغُرَابُ، وَالْحِدَأَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْعَقْرَبُ، وَالْفَارَةُ».

[2868] 72 - (1199) It was narrated from Sâlim, from his father [may Allâh be pleased with them], that the Prophet ﷺ said: "There are five for which there is no sin on the one who kills them in the sanctuary or when he is in *Ihrâm*: Mice, scorpions, crows, kites and vicious dogs."

Ibn Abî 'Umar said in his narration: "In the sanctuary and when in *Ihrâm*."

[٢٨٦٨] **٧٢-(١١٩٩) وحَدَّثَني** زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ [رَضِيَ اللهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ لَا جُنَاحَ عَلَىٰ مَنْ قَتَلَهُنَّ فِي الْحَرَمِ وَالْإِحْرَامِ: الْفَارَةُ، وَالْعَقْرَبُ، وَالْغُرَابُ، وَالْحِدَأَةُ، وَالْكَلْبُ الْعَقُورُ».

وَقَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: «فِي الْحُرُمِ وَالْإِحْرَامِ». [انظر: ٢٨٧٢]

[2869] 73 - (1200) 'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "Hafsah, the wife of the Prophet ﷺ, said: 'The Messenger of Allâh ﷺ said: There are five creatures all of which are vermin and there is no sin on the one who kills them:

[٢٨٦٩] **٧٣-(١٢٠٠) وحَدَّثَني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَالَتْ حَفْصَةُ

Scorpions, crows, kites, mice and vicious dogs.'"

زَوْجُ النَّبِيِّ ﷺ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ كُلُّهَا فَاسِقٌ، لَا حَرَجَ عَلَىٰ مَنْ قَتَلَهُنَّ: الْعَقْرَبُ، وَالْغُرَابُ، وَالْحِدَأَةُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

[2870] 74 - (...) Zaid bin Jubair narrated that a man asked Ibn 'Umar: "What creatures may the *Muhrim* kill?" He said: "One of the wives of the Messenger of Allâh ﷺ told me that he commanded" - "or was commanded" - "that mice, scorpions, kites, vicious dogs and crows should be killed."

[٢٨٧٠] **٧٤-(. . .) وَحَدَّثَنَا** أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا زَيْدُ بْنُ جُبَيْرٍ أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ: مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ؟ فَقَالَ: أَخْبَرَتْنِي إِحْدَىٰ نِسْوَةِ رَسُولِ اللهِ ﷺ أَنَّهُ أَمَرَ - أَوْ أُمِرَ - أَنْ تُقْتَلَ الْفَارَةُ، وَالْعَقْرَبُ، وَالْحِدَأَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْغُرَابُ.

[2871] 75 - (...) It was narrated that Zaid bin Jubair said: "A man asked Ibn 'Umar: 'What creatures may a man kill when he is in *Ihrâm*?' He said: 'One of the wives of the Prophet ﷺ told me that he used to order that vicious dogs, mice, scorpions, kites, crows and snakes be killed.'"

He said: "And in prayer too."

[٢٨٧١] **٧٥-(. . .) وَحَدَّثَنَا** شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زَيْدِ بْنِ جُبَيْرٍ قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ: مَا يَقْتُلُ الرَّجُلُ مِنَ الدَّوَابِّ وَهُوَ مُحْرِمٌ؟ قَالَ: حَدَّثَتْنِي إِحْدَىٰ نِسْوَةِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَأْمُرُ بِقَتْلِ الْكَلْبِ الْعَقُورِ، وَالْفَارَةِ، وَالْعَقْرَبِ، وَالْحُدَيَّا، وَالْغُرَابِ، وَالْحَيَّةِ.

قَالَ: وَفِي الصَّلَاةِ أَيْضًا.

[2872] 76 - (1199) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said: "There are five creatures for which there is no sin on the

[٢٨٧٢] **٧٦-(١١٩٩) وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «خَمْسٌ

Muḥrim if he kills them: Crows, kites, scorpions, mice and vicious dogs."

مِنَ الدَّوَابِّ، لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ: الْغُرَابُ، وَالْحِدَأَةُ، وَالْعَقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

[راجع: ٢٨٦٨]

[2873] 77 - (...) Ibn Juraij said: "I said to Nâfi': 'What creatures did you hear Ibn 'Umar say it is permissible to kill when in *Iḥrâm*?' Nâfi' said to me: "Abdullâh said: "I heard the Prophet ﷺ say: 'There are five creatures for which there is no sin on the one who kills them: Crows, kites, scorpions, mice, and vicious dogs.'"

[٢٨٧٣] ٧٧-(...) وحَدَّثَنَا هَٰرُونُ بْنُ عَبْدِ اللهِ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِنَافِعٍ: مَاذَا سَمِعْتَ ابْنَ عُمَرَ يُحِلُّ لِلْحَرَامِ قَتْلَهُ مِنَ الدَّوَابِّ؟ فَقَالَ لِي نَافِعٌ: قَالَ عَبْدُ اللهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خَمْسٌ مِنَ الدَّوَابِّ، لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ، فِي قَتْلِهِنَّ: الْغُرَابُ، وَالْحِدَأَةُ، وَالْعَقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

[2874] (...) A *Ḥadîth* like that of Mâlik and Ibn Juraij (no. 2873) was narrated from Ibn 'Umar from the Prophet ﷺ, but none of them (the sub-narration) said: "From Nâfi' from Ibn 'Umar [may Allâh be pleased with them]: 'I heard the Prophet ﷺ say...'" except Ibn Juraij only, and Ibn Isḥâq followed Ibn Juraij in that.

[٢٨٧٤] (...) وحَدَّثَنَاه قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ، جَمِيعًا عَنْ نَافِعٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنِي أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَزِيدُ ابْنُ هَٰرُونَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، كُلُّ هَٰؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ

الله عَنْهُمَا] عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ مَالِكٍ وَابْنِ جُرَيْجٍ، وَلَمْ يَقُلْ أَحَدٌ مِنْهُمْ: عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ [رَضِيَ الله عَنْهُمَا]: سَمِعْتُ النَّبِيَّ ﷺ، إِلَّا ابْنُ جُرَيْجٍ وَحْدَهُ، وَقَدْ تَابَعَ ابْنَ جُرَيْجٍ - عَلَىٰ ذَٰلِكَ - ابْنُ إِسْحَٰقَ.

[2875] 78 - (...) It was narrated that Ibn 'Umar [may Allâh be pleased with them] said: "I heard the Prophet ﷺ say: 'There are five for which there in no sin for killing those of them that are killed in the sanctuary,' and he quoted a similar report (as no. 2872)."

[٢٨٧٥] **٧٨-(. . .) وَحَدَّثَنِيهِ فَضْلُ** ابْنُ سَهْلٍ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَٰقَ عَنْ نَافِعٍ وَعُبَيْدِ الله بْنِ عَبْدِ الله، عَنِ ابْنِ عُمَرَ [رَضِيَ الله عَنْهُمَا] قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خَمْسٌ لَا جُنَاحَ فِي قَتْلِ مَا قُتِلَ مِنْهُنَّ فِي الْحَرَمِ»، فَذَكَرَ بِمِثْلِهِ.

[2876] 79 - (...) It was narrated from 'Abdullâh bin Dînâr that he heard 'Abdullâh bin 'Umar [may Allâh be pleased with them] say: "There are five for which there is no sin on the one who kills them when he is in *Ihrâm*: Scorpions, mice, vicious dogs, crows and kites."

[٢٨٧٦] **٧٩-(. . .) وحَدَّثَنَا يَحْيَى** ابْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ الله بْنِ دِينَارٍ أَنَّهُ سَمِعَ عَبْدَ الله بْنَ عُمَرَ [رَضِيَ الله عَنْهُمَا] يَقُولُ: قَالَ رَسُولُ الله ﷺ: «خَمْسٌ، مَنْ قَتَلَهُنَّ وَهُوَ حَرَامٌ فَلَا جُنَاحَ عَلَيْهِ فِيهِنَّ: الْعَقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْغُرَابُ، والْحُدَيٰ» - وَاللَّفْظُ لِيَحْيَى بْنِ يَحْيَىٰ -.

Chapter 10. It Is Permissible For A *Muhrim* To Shave His Head If There Is A Problem, But It Is Obligatory To Offer A *Fidyah* For Shaving It, And Clarifying What The *Fidyah* Is

(المعجم ١٠) - (بَابُ جواز حلق الرأس للمحرم إذا كان به أذىٰ، ووجوب الفدية لحلقه، وبيان قدرها) (التحفة ١٠)

[2877] 80 - (1201) It was narrated that Ka'b bin 'Ujrah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ came to me at the time of Al-Hudaybiyah while I was lighting a fire under a kettle or pot, and lice were crawling over my face. He said: 'Are these vermin on your head bothering you?' I said: 'Yes.' He said: 'Shave your head, and fast for three days, or feed six poor persons, or offer a sacrifice.'"

Ayyûb said: "I do not know with which of them he started."

[٢٨٧٧] ٨٠-(١٢٠١) وحَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ أَيُّوبَ؛ وَحَدَّثَنِي أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: أَتَىٰ عَلَيَّ رَسُولُ اللهِ ﷺ زَمَنَ الْحُدَيْبِيَةِ، وَأَنَا أُوقِدُ تَحْتَ - قَالَ الْقَوَارِيرِيُّ: قِدْرٍ لِي، وَقَالَ أَبُو الرَّبِيعِ: بُرْمَةٍ لِي - وَالْقَمْلُ يَتَنَاثَرُ عَلَىٰ وَجْهِي، فَقَالَ: «أَتُؤْذِيكَ هَوَامُّ رَأْسِكَ؟» قَالَ قُلْتُ: نَعَمْ، قَالَ: «فَاحْلِقْ، وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوِ انْسُكْ نَسِيكَةً».

قَالَ أَيُّوبُ: فَلَا أَدْرِي بِأَيِّ ذٰلِكَ بَدَأَ.

[2878] (...) A similar report (as no. 2877) was narrated from Ayyûb with this chain.

[٢٨٧٨] (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ [السَّعْدِيُّ] وَزُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ ابْنُ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، عَنْ أَيُّوبَ فِي هٰذَا الْإِسْنَادِ، بِمِثْلِهِ.

[2879] 81 - (...) It was narrated that Ka'b bin 'Ujrah [may Allâh be pleased with them] said: "This verse was revealed concerning me: "...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Ṣawm* (fasts) (three days) or giving *Ṣadaqah* or offering sacrifice (one sheep)...[1] I came to him (ﷺ) and he said: 'Come closer.' I came closer and he said: 'Come closer,' so I came closer. Then he ﷺ said: 'Are these vermin bothering you?'"

(one of the narrators) Ibn 'Awn said: "I think he said: 'Yes.'" - He said: "And he commanded me to offer a *Fidyah* by fasting, or giving charity, or offering a sacrifice, whichever was easiest."

[2880] 82 - (...) Ka'b bin 'Ujrah [may Allâh be pleased with them] narrated that the Messenger of Allâh ﷺ stood near him while lice were falling from his head, and he said: "Are these vermin bothering you?" He said: "Yes." He said: "Shave your head." He said: "It was concerning me that this verse was revealed: "...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Ṣawm* (fasts) (three days) or

[٢٨٧٩] ٨١-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: فِيَّ أُنْزِلَتْ هٰذِهِ الْآيَةُ: ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة:١٩٦]، قَالَ: فَأَتَيْتُهُ، فَقَالَ: «ادْنُهْ» فَدَنَوْتُ [فَقَالَ: «ادْنُهْ» فَدَنَوْتُ] فَقَالَ ﷺ: «أَيُؤْذِيكَ هَوَامُّكَ؟».

قَالَ ابْنُ عَوْنٍ: وَأَظُنُّهُ قَالَ: نَعَمْ، قَالَ: فَأَمَرَنِي بِفِدْيَةٍ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ، مَا تَيَسَّرَ.

[٢٨٨٠] ٨٢-(...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي لَيْلَىٰ: حَدَّثَنِي كَعْبُ بْنُ عُجْرَةَ [رَضِيَ اللهُ عَنْهُ] أَنَّ رَسُولَ اللهِ ﷺ وَقَفَ عَلَيْهِ وَرَأْسُهُ يَتَهَافَتُ قَمْلًا، فَقَالَ: «أَتُؤْذِيكَ هَوَامُّكَ؟» قُلْتُ: نَعَمْ، قَالَ: «فَاحْلِقْ رَأْسَكَ» قَالَ: فَفِيَّ نَزَلَتْ هٰذِهِ الْآيَةُ: ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ

[1] *Al-Baqarah* 2:196.

giving *Ṣadaqah* or offering sacrifice (one sheep)...[1] "The Messenger of Allâh ﷺ said to me: 'Fast for three days or give a *Faraq* (three *Ṣâ'*) to be shared between six poor persons, or offer whatever you can afford as a sacrifice.'"

أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة:١٩٦] فَقَالَ لِي رَسُولُ اللهِ ﷺ: «صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ تَصَدَّقْ بِفَرَقٍ بَيْنَ سِتَّةِ مَسَاكِينَ، أَوِ انْسُكْ مَا تَيَسَّرَ».

[2881] 83 - (...) It was narrated from Ka'b bin 'Ujrah [may Allâh be pleased with them] that the Prophet ﷺ passed by him when he was in Al-Ḥudaybiyah, before he entered Makkah, and he was in *Iḥrâm*, and he was lighting a fire beneath a cooking pot, with lice crawling on his face. He said: "Are these vermin bothering you?" He said: "Yes." He said: "Shave your head and give a *Faraq* (three *Ṣâ'*) of food to be shared between six poor persons, or fast for three days, or offer a sacrifice."

Ibn Abî Najîḥ said: "Or slaughter a sheep."

[٢٨٨١] ٨٣-(. . .) وحَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ وَأَيُّوبَ وَحُمَيْدٍ وَعَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ ابْنِ عُجْرَةَ [رَضِيَ اللهُ عَنْهُ] أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ بِالْحُدَيْبِيَةِ، قَبْلَ أَنْ يَدْخُلَ مَكَّةَ، وَهُوَ مُحْرِمٌ، وَهُوَ يُوقِدُ تَحْتَ قِدْرٍ، وَالْقَمْلُ يَتَهَافَتُ عَلَىٰ وَجْهِهِ، فَقَالَ: «أَتُؤْذِيكَ هَوَامُّكَ هَٰذِهِ؟» قَالَ: نَعَمْ، قَالَ: «فَاحْلِقْ رَأْسَكَ، وَأَطْعِمْ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِينَ - وَالْفَرَقُ ثَلَاثَةُ آصُعٍ - أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ، أَوِ انْسُكْ نَسِيكَةً».

قَالَ ابْنُ أَبِي نَجِيحٍ: «أَوِ اذْبَحْ شَاةً».

[2882] 84 - (...) It was narrated from Ka'b bin 'Ujrah [may Allâh be pleased with them] that the Messenger of Allâh ﷺ passed by him at the time of Al-Ḥudaybiyah and said to him: "Are the vermin on your head bothering you?" He said: "Yes." The Prophet ﷺ said

[٢٨٨٢] ٨٤-(. . .) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ [رَضِيَ اللهُ عَنْهُ] أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِهِ زَمَنَ الْحُدَيْبِيَةِ،

[1] *Al-Baqarah* 2:196.

to him: "Shave your head, then slaughter a sheep as a sacrifice, or fast for three days, or give three *Ṣâ'* of dates to six poor persons."

فَقَالَ [لَهُ]: «آذَاكَ هَوَامُّ رَأْسِكَ؟» قَالَ: نَعَمْ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «احْلِقْ، ثُمَّ اذْبَحْ شَاةً نُسُكًا، أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ ثَلَاثَةَ آصُعٍ مِنْ تَمْرٍ عَلَىٰ سِتَّةِ مَسَاكِينَ».

[2883] 85 - (...) It was narrated that 'Abdullâh bin Ma'qil said: "I sat with Ka'b [may Allâh be pleased with them] when he was in the *Masjid*, and I asked him about this verse: 'He must pay a *Fidyah* (ransom) of either observing *Ṣawm* (fasts) (three days) or giving *Ṣadaqah* or offering sacrifice (one sheep)...[1] Ka'b [may Allâh be pleased with them] said: 'It was revealed concerning me. I had a problem in my scalp and I was brought to the Messenger of Allâh ﷺ with lice crawling on my face. He said: "I did not think that your problem had become as bad as I see it. Can you afford a sheep?" I said: "No." Then this verse was revealed: "...He must pay a *Fidyah* (ransom) of either observing *Ṣawm* (fasts) (three days) or giving *Ṣadaqah* or offering sacrifice (one sheep)...[2] He said: "Fasting for three days, or feeding six poor persons, half a *Ṣâ'* of food for each one." He said: "It was revealed specifically concerning me, but it applies to all of you."

[٢٨٨٣] ٨٥-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَعْقِلٍ قَالَ: قَعَدْتُ إِلَىٰ كَعْبٍ [رَضِيَ اللهُ عَنْهُ]، وَهُوَ فِي الْمَسْجِدِ، فَسَأَلْتُهُ عَنْ هَٰذِهِ الْآيَةِ: ﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾؟ فَقَالَ كَعْبٌ [رَضِيَ اللهُ عَنْهُ]: نَزَلَتْ فِيَّ، كَانَ بِي أَذًى مِنْ رَأْسِي، فَحُمِلْتُ إِلَىٰ رَسُولِ اللهِ ﷺ وَالْقَمْلُ يَتَنَاثَرُ عَلَىٰ وَجْهِي، فَقَالَ: «مَا كُنْتُ أُرَىٰ أَنَّ الْجَهْدَ بَلَغَ مِنْكَ مَا أَرَىٰ، أَتَجِدُ شَاةً؟» فَقُلْتُ: لَا، فَنَزَلَتْ هَٰذِهِ الْآيَةُ: ﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾، قَالَ: صَوْمُ ثَلَاثَةِ أَيَّامٍ، أَوْ إِطْعَامُ سِتَّةِ مَسَاكِينَ، نِصْفَ صَاعٍ طَعَامًا لِكُلِّ مِسْكِينٍ، قَالَ: فَنَزَلَتْ فِيَّ خَاصَّةً، وَهِيَ لَكُمْ عَامَّةً.

[1] *Al-Baqarah* 2:196.
[2] *Al-Baqarah* 2:196.

[2884] 86 - (...) Ka'b bin 'Ujrah [may Allâh be pleased with her] narrated that he went out with the Prophet ﷺ in *Ihrâm*, and his head and beard were infested with lice. News of that reached the Prophet ﷺ and he sent for him and called the barber to shave his head, then he said to him: "Do you have an animal to sacrifice?" He said: "I cannot afford that." So he told him to fast for three days, or to feed six poor persons, giving one *Sâ'* to each two poor persons. Then Allâh revealed the verse "And whosoever of you is ill or has an ailment in his scalp (necessitating shaving)"[1] specifically about him, then it applied to all the Muslims in general.

[٢٨٨٤] ٨٦-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ الْأَصْبَهَانِيِّ: حَدَّثَنِي عَبْدُ اللهِ بْنُ مَعْقِلٍ: حَدَّثَنِي كَعْبُ بْنُ عُجْرَةَ [رَضِيَ اللهُ عَنْهُ] أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ مُحْرِمًا فَقَمِلَ رَأْسُهُ وَلِحْيَتُهُ، فَبَلَغَ ذَٰلِكَ النَّبِيَّ ﷺ، فَأَرْسَلَ إِلَيْهِ، فَدَعَا الْحَلَّاقَ فَحَلَقَ رَأْسَهُ، ثُمَّ قَالَ [لَهُ]: «هَلْ عِنْدَكَ نُسُكٌ؟» قَالَ: مَا أَقْدِرُ عَلَيْهِ، فَأَمَرَهُ أَنْ يَصُومَ ثَلَاثَةَ أَيَّامٍ، أَوْ يُطْعِمَ سِتَّةَ مَسَاكِينَ، لِكُلِّ مِسْكِينَيْنِ صَاعٌ. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ فِيهِ خَاصَّةً: ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ﴾ [البقرة:١٩٦]، ثُمَّ كَانَتْ لِلْمُسْلِمِينَ عَامَّةً.

Chapter 11. Cupping Is Permissible For The *Muhrim* (pilgrim in *Ihrâm*)

(المعجم ١١) - (بَابُ جواز الحجامة للمحرم) (التحفة ١١)

[2885] 87 - (1202) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that the Prophet ﷺ was treated by cupping while he was a *Muhrim*.

[٢٨٨٥] ٨٧-(١٢٠٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ

[1] *Al-Baqarah* 2:196.

وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ. [انظر: ٤٠٤١، ٤٠٤٢، ٥٧٤٩]

[2886] 88 - (1203) It was narrated from Ibn Buhainah that the Prophet ﷺ was treated with cupping on the way to Makkah, while he was a *Muhrim*, in the middle of his head.

[٢٨٨٦] ٨٨-(١٢٠٣) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْمُعَلَّى ابْنُ مَنْصُورٍ: حَدَّثَنَا سُلَيمَانُ بْنُ بِلَالٍ عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ، عَنِ ابْنِ بُحَيْنَةَ أَنَّ النَّبِيَّ ﷺ احْتَجَمَ بِطَرِيقِ مَكَّةَ، وَهُوَ مُحْرِمٌ، وَسَطَ رَأْسِهِ.

Chapter 12. It Is Permissible For A *Muhrim* To Treat His Eyes

(المعجم ١٢) - (بَابُ جواز مداواة المحرم عينيه) (التحفة ١٢)

[2887] 89 - (1204) It was narrated that Nubaih bin Wahb said: "We went out with Abân bin 'Uthmân, and when we were at Malal, the eyes of 'Umar bin 'Ubaidullâh became sore. When we were in Ar-Rawhâ' the pain got worse. He sent word to Abân bin 'Uthmân asking him (about that). He sent word back to him, telling him to apply aloes to them, for 'Uthmân narrated that the Messenger of Allâh ﷺ had said, concerning a man whose eyes became sore when he was in *Ihrâm*, that he should apply aloes to them."

[٢٨٨٧] ٨٩-(١٢٠٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وعَمْرٌو النَّاقِدُ وزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ-: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَىٰ عَنْ نُبَيْهِ بْنِ وَهْبٍ قَالَ: خَرَجْنَا مَعَ أَبَانِ بْنِ عُثْمَانَ، حَتَّىٰ إِذَا كُنَّا بِمَلَلٍ، اشْتَكَىٰ عُمَرُ بْنُ عُبَيْدِ اللهِ عَيْنَيْهِ، فَلَمَّا كُنَّا بِالرَّوْحَاءِ اشْتَدَّ وَجَعُهُ، فَأَرْسَلَ إِلَىٰ أَبَانِ بْنِ عُثْمَانَ يَسْأَلُهُ، فَأَرْسَلَ إِلَيْهِ أَنِ اضْمِدْهُمَا بِالصَّبِرِ، فَإِنَّ عُثْمَانَ [رَضِيَ اللهُ عَنْهُ] حَدَّثَ عَنْ رَسُولِ اللهِ ﷺ، فِي الرَّجُلِ إِذَا اشْتَكَىٰ عَيْنَيْهِ وَهُوَ مُحْرِمٌ: ضَمَّدَهُمَا بِالصَّبِرِ.

[2888] 90 - (...) Nubaih bin Wahb narrated that the eyes of 'Umar bin 'Ubaidullâh bin Ma'mar became inflamed, and he wanted to apply kohl to them, but Abân bin 'Uthmân told him not to; he told him to apply aloes to them, and he narrated from 'Uthmân bin 'Affân that the Prophet ﷺ had done that.

[٢٨٨٨] **٩٠-(...) وحَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَىٰ: حَدَّثَنِي نُبَيْهُ بْنُ وَهْبٍ أَنَّ عُمَرَ بْنَ عُبَيْدِ اللهِ بْنِ مَعْمَرٍ، رَمِدَتْ عَيْنُهُ، فَأَرَادَ أَنْ يَكْحُلَهَا فَنَهَاهُ أَبَانُ بْنُ عُثْمَانَ، وَأَمَرَهُ أَنْ يُضَمِّدَهَا بِالصَّبْرِ، وَحَدَّثَ عَنْ عُثْمَانَ بْنِ عَفَّانَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ فَعَلَ ذَٰلِكَ.

Chapter 13. It Is Permissible For The *Muhrim* To Wash His Body And Head

(المعجم ١٣) - (بَابُ جواز غسل المحرم بدنه ورأسه) (التحفة ١٣)

[2889] 91 - (1205) It was narrated from Ibrâhîm bin 'Abdullâh bin Hunain, from his father, that 'Abdullâh bin 'Abbâs and Al-Miswar bin Makhramah had a difference of opinion while in Al-Abwâ'. 'Abdullâh bin 'Abbâs said: "The *Muhrim* may wash his head," and Al-Miswar said: "The *Muhrim* may not wash his head." Ibn 'Abbâs sent me to Abû Ayyûb Al-Ansârî to ask him about that, and I found him washing himself between the two poles of a well, screened with a cloth. I greeted him with *Salâm* and he said: "Who is this?" I said: "I am 'Abdullâh bin Hunain. 'Abdullâh bin 'Abbâs has sent me to you to ask you

[٢٨٨٩] **٩١-(١٢٠٥) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وعَمْرٌو النَّاقِدُ وزُهَيْرُ بْنُ حَرْبٍ وقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زَيْدِ ابْنِ أَسْلَمَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَهَٰذَا حَدِيثُهُ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِىءَ عَلَيْهِ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ وَالْمِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّهُمَا اخْتَلَفَا بِالْأَبْوَاءِ، فَقَالَ عَبْدُ اللهِ بْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ، وَقَالَ الْمِسْوَرُ: لَا يَغْسِلُ الْمُحْرِمُ رَأْسَهُ، فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَىٰ

how the Messenger of Allâh ﷺ used to wash his head while he was in *Ihrâm*." Abû Ayyûb [may Allâh be pleased with them] put his hand on the cloth and lowered it until his head became visible, then he said to the person who was pouring water for him: "Pour some water." He poured it onto his head, then he rubbed his head with his hands, moving them forwards and backwards. Then he said: "This is what I saw him (ﷺ) doing."

أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَسْأَلُهُ عَنْ ذٰلِكَ، فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ، وَهُوَ يَسْتَتِرُ بِثَوْبٍ، قَالَ: فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَنْ هٰذَا؟ فَقُلْتُ: أَنَا عَبْدُ اللهِ بْنُ حُنَيْنٍ، أَرْسَلَنِي إِلَيْكَ عَبْدُ اللهِ بْنُ عَبَّاسٍ، أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ [رَضِيَ اللهُ عَنْه] يَدَهُ عَلَىٰ الثَّوْبِ، فَطَأْطَأَهُ حَتَّىٰ بَدَا لِي رَأْسُهُ، ثُمَّ قَالَ لِإِنْسَانٍ يَصُبُّ: [اصْبُبْ]، فَصَبَّ عَلَىٰ رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، ثُمَّ قَالَ: هٰكَذَا رَأَيْتُهُ - ﷺ - يَفْعَلُ.

[2890] 92 - (...) Zaid bin Aslam narrated it with this chain (a *Hadîth* similar to no. 2889), and said: "Abû Ayyûb passed his hands over his entire head, over his entire head, moving them forwards and backwards. Al-Miswar said to Ibn 'Abbâs: 'I will never dispute with you again.'"

[٢٨٩٠] ٩٢-(...) وحَدَّثَناه إِسْحٰقُ بْنُ إِبْرَاهِيمَ وعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ بِهٰذَا الْإِسْنَادِ، وَقَالَ: فَأَمَرَّ أَبُو أَيُّوبَ بِيَدَيْهِ عَلَىٰ رَأْسِهِ جَمِيعًا، عَلَىٰ جَمِيعِ رَأْسِهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، فَقَالَ الْمِسْوَرُ لِابْنِ عَبَّاسٍ: لَا أُمَارِيكَ أَبَدًا.

Chapter 14. What Should Be Done With A *Muhrim* If He Dies ?

(المعجم ١٤) - (بَابُ ما يفعل بالمحرم إذا مات) (التحفة ١٤)

[2891] 93 - (1206) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that

[٢٨٩١] ٩٣-(١٢٠٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ

a man fell from his camel and his neck was broken, and he died. The Prophet ﷺ said: "Wash him with water and lote tree leaves, and shroud him in his two garments, but do not cover his head, for Allâh will raise him on the Day of Resurrection reciting the *Talbiyah*."

عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ خَرَّ رَجُلٌ مِنْ بَعِيرِهِ، فَوُقِصَ، فَمَاتَ، فَقَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

[2892] 94 - (...) It was narrated that Ibn 'Abbâs [may Allâh be pleased with him] said: "While a man was standing with the Messenger of Allâh ﷺ at 'Arafah, he fell from his mount." -(one of the narrators) Ayyûb said: "and it broke his neck." - "Mention of that was made to the Prophet ﷺ and he said: 'Wash him with water and lotus leaves, and shroud him in his two garments, but do not put *Ḥanûṭ*[1] on him, nor cover his head, for Allâh will raise him on the Day of Resurrection reciting the *Talbiyah*.'"

[٢٨٩٢] ٩٤-(...) وحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو بْنِ دِينَارٍ وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: بَيْنَمَا رَجُلٌ وَاقِفٌ مَعَ رَسُولِ اللهِ ﷺ بِعَرَفَةَ، إِذْ وَقَعَ مِنْ رَاحِلَتِهِ، قَالَ أَيُّوبُ: فَأَوْقَصَتْهُ - أَوْ قَالَ فَأَقْعَصَتْهُ - وَقَالَ عَمْرٌو: فَوَقَصَتْهُ، فَذُكِرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلَا تُحَنِّطُوهُ، وَلَا تُخَمِّرُوا رَأْسَهُ، - قَالَ أَيُّوبُ - فَإِنَّ اللهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا، - وَقَالَ عَمْرٌو - فَإِنَّ اللهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ يُلَبِّي».

[2893] 95 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that a man was standing with the Prophet ﷺ

[٢٨٩٣] ٩٥-(...) وحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ قَالَ: نُبِّئْتُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ،

[1] *Ḥanûṭ*: A mixture of perfumes used for embalming the dead.

while he was in *Iḥrâm*... and he mentioned a report similar to that of Ḥammâd from Ayyûb (no. 2892).

عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ رَجُلًا كَانَ وَاقِفًا مَعَ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ. فَذَكَرَ نَحْوَ مَا ذَكَرَ حَمَّادٌ عَنْ أَيُّوبَ.

[2894] 96 - (...) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "A man came in *Iḥrâm* with the Prophet ﷺ; he fell from his mount, broke his neck and died. The Messenger of Allâh ﷺ said: 'Wash him with water and lote tree leaves, and dress him in his two garments, but do not cover his head, for he will come on the Day of Resurrection reciting the *Talbiyah*.'"

[٢٨٩٤] ٩٦-(...) وحَدَّثَنا عَلِيُّ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ يَعْنِي ابْنَ يُونُسَ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو ابْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: أَقْبَلَ رَجُلٌ حَرَامًا مَعَ النَّبِيِّ ﷺ، فَخَرَّ مِنْ بَعِيرِهِ، فَوُقِصَ وَقْصًا، فَمَاتَ، فَقَالَ رَسُولُ اللهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَأَلْبِسُوهُ ثَوْبَيْهِ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ يُلَبِّي».

[2895] 97 - (...) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "A man came in *Iḥrâm* with the Messenger of Allâh ﷺ..." a similar report (as no. 2894), until he said: "For he will be raised on the Day of Resurrection reciting the *Talbiyah*."

And he (the narrator) added: "Sa'eed bin Jubair did not say where he fell."

[٢٨٩٥] ٩٧-(...) وحَدَّثَناه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: أَقْبَلَ رَجُلٌ حَرَامٌ مَعَ رَسُولِ اللهِ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

وَزَادَ: لَمْ يُسَمِّ سَعِيدُ بْنُ جُبَيْرٍ حَيْثُ خَرَّ.

[2896] 98 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that a man's neck was broken by his mount when he was in *Ihrâm*, and he died. The Messenger of Allâh ﷺ said: "Wash him with water and lote tree leaves, and shroud him in his two garments, but do not cover his head or his face, for he will be raised on the Day of Resurrection reciting the *Talbiyah*."

[٢٨٩٦] **٩٨-(...) وحَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ رَجُلًا أَوْقَصَتْهُ رَاحِلَتُهُ، وَهُوَ مُحْرِمٌ، فَمَاتَ، فَقَالَ رَسُولُ اللهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلَا تُخَمِّرُوا رَأْسَهُ وَلَا وَجْهَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

[2897] 99 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that a man was with the Messenger of Allâh ﷺ in *Ihrâm*, and his camel broke his neck and he died. The Messenger of Allâh ﷺ said: "Wash him with water and lote tree leaves, and shroud him in his two garments, but do not put any perfume on him nor cover his head, for he will be raised on the Day of Resurrection with his hair matted together."[1]

[٢٨٩٧] **٩٩-(...) وحَدَّثَنَا** مُحَمَّدُ ابْنُ الصَّبَّاحِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا]؛ وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى - وَاللَّفْظُ لَهُ-: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ رَجُلًا كَانَ مَعَ رَسُولِ اللهِ ﷺ مُحْرِمًا، فَوَقَصَتْهُ نَاقَتُهُ، فَمَاتَ، فَقَالَ رَسُولُ اللهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلَا تَمَسُّوهُ بِطِيبٍ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّدًا».

[2898] 100 - (...) It was narrated

[٢٨٩٨] **١٠٠-(...) وحَدَّثَنِي** أَبُو

[1] *Mulabbadan*: With his hair matted together. It is recommended for the *Muhrim* to use some sticky substance to stick his hair together in order to keep it orderly and protect against lice.

from Ibn 'Abbâs [may Allâh! be pleased with them] that a man's mount broke his neck while he was in *Ihrâm* with the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ ordered that he be washed with water and lote tree leaves, but no perfume should be put on him, and his head should not be covered, because he would be raised on the Day of Resurrection with his hair matted together.

[2899] 101 - (...) It was narrated from Abû Bishr from Sa'eed bin Jubair, that he heard Ibn 'Abbâs [may Allâh! be pleased with them] narrating that a man came to the Prophet ﷺ while he was in *Ihrâm*, then he fell from his camel and it broke his neck. The Prophet ﷺ ordered that he be washed with water and lote tree leaves, and shrouded in his two garments, but no perfume was to be put on him, and his head was to be left uncovered.

Shu'bah said: "Then he narrated it to me after that and said: 'His head and face were to be left uncovered, for he would be raised on the Day of Resurrection with his hair matted together.'"

[2900] 102 - (...) Ibn 'Abbâs [may Allâh! be pleased with them] said: "A man's mount broke his neck while he was with the Messenger of Allâh ﷺ, and

كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ رَجُلًا وَقَصَهُ بَعِيرُهُ وَهُوَ مُحْرِمٌ مَعَ رَسُولِ اللهِ ﷺ، فَأَمَرَ بِهِ رَسُولُ اللهِ ﷺ أَنْ يُغْسَلَ بِمَاءٍ وَسِدْرٍ، وَلَا يُمَسَّ طِيبًا، وَلَا يُخَمَّرَ رَأْسُهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّدًا.

[٢٨٩٩] ١٠١-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وأَبُو بَكْرِ بْنُ نَافِعٍ - قَالَ ابْنُ نَافِعٍ: أَخْبَرَنَا - غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا بِشْرٍ يُحَدِّثُ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] يُحَدِّثُ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَهُوَ مُحْرِمٌ، فَوَقَعَ مِنْ نَاقَتِهِ فَأَقْعَصَتْهُ، فَأَمَرَ النَّبِيُّ ﷺ أَنْ يُغْسَلَ بِمَاءٍ وَسِدْرٍ، وَأَنْ يُكَفَّنَ فِي ثَوْبَيْنِ، وَلَا يُمَسَّ طِيبًا، خَارِجٌ رَأْسُهُ.

قَالَ شُعْبَةُ: ثُمَّ حَدَّثَنِي بِهِ بَعْدَ ذَلِكَ: خَارِجٌ رَأْسُهُ وَوَجْهُهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّدًا.

[٢٩٠٠] ١٠٢-(...) وَحَدَّثَنَا هَـٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا الْأَسْوَدُ ابْنُ عَامِرٍ عَنْ زُهَيْرٍ، عَنْ أَبِي الزُّبَيْرِ قَالَ:

the Messenger of Allâh ﷺ told them to wash him with water and lote tree leaves, and to leave his face" - and I think he said his head - "uncovered, for he would be raised (on the Day of Resurrection) saying the *Talbiyah*."

سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا]: وَقَصَتْ رَجُلًا رَاحِلَتُهُ، وَهُوَ مَعَ رَسُولِ اللهِ ﷺ، فَأَمَرَهُمْ رَسُولُ اللهِ ﷺ أَنْ يَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَأَنْ يَكْشِفُوا وَجْهَهُ.- حَسِبْتُهُ قَالَ - وَرَأْسَهُ، فَإِنَّهُ يُبْعَثُ [يَوْمَ الْقِيَامَةِ] وَهُوَ يُهِلُّ.

[2901] 103 - (...) It was narrated that Ibn 'Abbâs [may Allâh! be pleased with them] said: "There was a man with the Messenger of Allâh ﷺ, and his mount broke his neck and he died. The Prophet ﷺ said: 'Wash him but do not put any perfume on him, and do not cover his face, for he will be raised reciting the *Talbiyah*.'"

[٢٩٠١] ١٠٣-(...) وحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: كَانَ مَعَ النَّبِيِّ ﷺ رَجُلٌ، فَوَقَصَتْهُ نَاقَتُهُ، فَمَاتَ، فَقَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ وَلَا تُقَرِّبُوهُ طِيبًا، وَلَا تُغَطُّوا وَجْهَهُ، فَإِنَّهُ يُبْعَثُ يُلَبِّي».

Chapter 15. It Is Permissible For The *Muḥrim* To Stipulate A Condition For Exiting *Iḥrâm* Because Of Sickness And The Like

(المعجم ١٥) - (بَابُ جواز اشتراط المحرم التحلل بعذر المرض ونحوه) (التحفة ١٥)

[2902] 104 - (1207) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ entered upon Ḍubâ'ah bint Az-Zubair and said to her: 'Do you want to perform *Ḥajj*?' She said: 'By Allâh, I am often in pain.' He said to her: 'Go for *Ḥajj*, but stipulate a

[٢٩٠٢] ١٠٤-(١٢٠٧) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: دَخَلَ رَسُولُ اللهِ ﷺ عَلَىٰ ضُبَاعَةَ بِنْتِ الزُّبَيْرِ، فَقَالَ لَهَا: «أَرَدْتِ الْحَجَّ؟» قَالَتْ: وَاللهِ!

condition and say: "*Allâhumma, mahillî haithu habastanî* (O Allâh, my place of exiting *Ihrâm* is wherever You prevent me.)"' And she was married to Al-Miqdâd."

مَا أَجِدُنِي إِلَّا وَجِعَةً، فَقَالَ لَهَا: «حُجِّي وَاشْتَرِطِي وَقُولِي: اللَّهُمَّ! مَحِلِّي حَيْثُ حَبَسْتَنِي» وَكَانَتْ تَحْتَ الْمِقْدَادِ.

[2903] 105 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Prophet ﷺ entered upon Dubâ'ah bint Az-Zubair bin 'Abdul-Muttalib, and she said: 'O Messenger of Allâh, I want to perform *Hajj*, but I am ill.' The Prophet ﷺ said: 'Go for *Hajj*, but stipulate the condition that "*Mahillî haithu habastanî* (My place of exiting *Ihrâm* is wherever You prevent me)."'

[٢٩٠٣] ١٠٥-(...) وحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَىٰ ضُبَاعَةَ بِنْتِ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أُرِيدُ الْحَجَّ، وَأَنَا شَاكِيَةٌ، فَقَالَ النَّبِيُّ ﷺ: «حُجِّي، وَاشْتَرِطِي أَنَّ مَحِلِّي حَيْثُ حَبَسْتَنِي».

[2904] (...) A similar report (as no. 2903) was narrated from 'Âishah [may Allâh be pleased with her].

[٢٩٠٤] (...) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] مِثْلَهُ.

[2905] 106 - (1208) It was narrated from Ibn 'Abbâs, that Dubâ'ah bint Az-Zubair bin 'Abdul-Muttalib [may Allâh be pleased with them] came to the Messenger of Allâh ﷺ and said: "I am a heavy woman but I want to perform *Hajj*. What do you advise me to do?" He said: "Enter *Ihrâm* for *Hajj*, but stipulate the condition that: '*Mahillî haithu habastanî* (My place of exiting *Ihrâm* is wherever You prevent me).'"

[٢٩٠٥] ١٠٦-(١٢٠٨) وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ وَأَبُو عَاصِمٍ وَمُحَمَّدُ بْنُ بَكْرٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا وَعِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ ضُبَاعَةَ بِنْتَ

الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ [رَضِيَ اللهُ عَنْهُمَا] أَتَتْ رَسُولَ اللهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ ثَقِيلَةٌ، وَإِنِّي أُرِيدُ الْحَجَّ، فَمَا تَأْمُرُنِي؟ قَالَ: «أَهِلِّي بِالْحَجِّ، وَاشْتَرِطِي أَنَّ مَحِلِّي حَيْثُ تَحْبِسُنِي».

قَالَ: فَأَدْرَكَتْ.

He said: "But she was able to do it all."

[٢٩٠٦] ١٠٧-(...) حَدَّثَنَا هَٰرُونُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا حَبِيبُ بْنُ يَزِيدَ عَنْ عَمْرِو بْنِ هَرِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وعِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ ضُبَاعَةَ أَرَادَتِ الْحَجَّ فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَشْتَرِطَ، فَفَعَلَتْ ذَٰلِكَ عَنْ أَمْرِ رَسُولِ اللهِ ﷺ.

[2906] 107 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that Ḍubâ'ah wanted to perform *Ḥajj* and the Prophet ﷺ told her to stipulate a condition, and she did that on the command of the Messenger of Allâh ﷺ.

[٢٩٠٧] ١٠٨-(...) وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وأَبُو أَيُّوبَ الْغَيْلَانِيُّ وأَحْمَدُ بْنُ خِرَاشٍ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو عَامِرٍ، وَهُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو حَدَّثَنَا رَبَاحٌ وَهُوَ ابْنُ أَبِي مَعْرُوفٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ قَالَ لِضُبَاعَةَ [رَضِيَ اللهُ عَنْهَا]: «حُجِّي، وَاشْتَرِطِي أَنَّ مَحِلِّي حَيْثُ تَحْبِسُنِي».

وَفِي رِوَايَةِ إِسْحَٰقَ: أَمَرَ ضُبَاعَةَ.

[2907] 108 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that the Prophet ﷺ said to Ḍubâ'ah [may Allâh be pleased with her]: "Go for *Ḥajj*, but stipulate the condition that: '*Maḥillî ḥaithu ḥabastanî* (My place of exiting *Iḥrâm* is wherever You prevent me).'"

According to the report of Isḥâq: "He commanded Ḍubâ'ah."

Chapter 16. The Soundness Of *Ihrâm* For The Woman In *Nifâs*; It Is Recommended For Her To Perform *Ghusl* Before Entering *Ihrâm*, And The Same Applies To One Who Is Menstruating

(المعجم ١٦) - **(بَابُ صحة إحرام النفساء واستحباب اغتسالها للإحرام، وكذا الحائض)** (التحفة ١٦)

[2908] 109 - (1209) It was narrated that 'Âishah [may Allâh be pleased with her] said: "Asmâ' bint 'Umais experienced *Nifâs* from giving birth to Muhammad bin Abî Bakr in Ash-Shajarah. The Messenger of Allâh ﷺ told Abû Bakr to tell her to perform *Ghusl* and enter *Ihrâm*."

[٢٩٠٨] **١٠٩**-(١٢٠٩) **وَحَدَّثَنِي** هَنَّادُ بْنُ السَّرِيِّ وزُهَيْرُ بْنُ حَرْبٍ وعُثْمَانُ ابْنُ أَبِي شَيْبَةَ، كُلُّهُمْ عَنْ عَبْدَةَ-، قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ - عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِي اللهُ عَنْهَا] قَالَتْ: نُفِسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ، بِالشَّجَرَةِ، فَأَمَرَ رَسُولُ اللهِ ﷺ أَبَا بَكْرٍ، يَأْمُرُهَا أَنْ تَغْتَسِلَ وَتُهِلَّ.

[2909] 110 - (1210) It was narrated from Jâbir bin 'Abdullâh [may Allâh be pleased with them] in the *Hadîth* of Asmâ' bint 'Umais, when she experienced *Nifâs* after giving birth at Dhul-Hulaifah, that the Messenger of Allâh ﷺ told Abû Bakr [may Allâh be pleased with them] to tell her to perform *Ghusl* and enter *Ihrâm*.

[٢٩٠٩] **١١٠**-(١٢١٠) **وَحَدَّثَنَا** أَبُو غَسَّانَ مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ [رَضِي اللهُ عَنْهُمَا] فِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ، حِينَ نُفِسَتْ بِذِي الْحُلَيْفَةِ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ أَبَا بَكْرٍ [رَضِيَ اللهُ عَنْهُ]، فَأَمَرَهَا أَنْ تَغْتَسِلَ وَتُهِلَّ.

Chapter 17. Clarifying The Types Of *Iḥrâm*; And That It Is Permissible To Perform *Ḥajj* That Is *Ifrâd, Tamattu'* and *Qirân*. It is Permissible To Join *Ḥajj* to *'Umrah*. And When The Pilgrim Who Is Performing *Qirân* Should Exit *Iḥrâm*

[2910] 111 - (1211) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ during the year of the Farewell Pilgrimage, and we entered *Iḥrâm* for *'Umrah*. Then the Messenger of Allâh ﷺ said: 'Whoever has a *Hadî* (sacrificial animal) with him, let him enter *Iḥrâm* for *Ḥajj* with *'Umrah*, then not exit *Iḥrâm* until he exits *Iḥrâm* from both.'

"I came to Makkah and I was menstruating, and I did not circumambulate the House nor go between Aṣ-Ṣafâ and Al-Marwah. I complained about that to the Messenger of Allâh ﷺ and he said: 'Undo your hair and comb it, and enter *Iḥrâm* for *Ḥajj*, and leave *'Umrah* for now.' I did that. Then, when we had finished *Ḥajj*, the Messenger of Allâh ﷺ sent me with 'Abdur-Raḥmân bin Abî Bakr to At-Tan'îm and I performed *'Umrah*. He said: 'This is the place of your *'Umrah*.' And those who had entered *Iḥrâm* for *'Umrah* circumambulated the House and

(المعجم ١٧) - (بَابُ بيان وجوه الْإِحرام، وأنه يجوز إفراد الحج والتمتع والقران، وجواز إدخال الحج على العمرة، ومتى يحلّ القارن من نسكه) (التحفة ١٧)

[٢٩١٠] ١١١-(١٢١١) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحِلَّ حَتَّىٰ يَحِلَّ مِنْهُمَا جَمِيعًا» قَالَتْ: فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ، لَمْ أَطُفْ بِالْبَيْتِ، وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَشَكَوْتُ ذَٰلِكَ إِلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَ: «انْقُضِي رَأْسَكِ وَامْتَشِطِي، وَأَهِلِّي بِالْحَجِّ وَدَعِي الْعُمْرَةَ» قَالَتْ فَفَعَلْتُ، فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي رَسُولُ اللهِ ﷺ مَعَ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرٍ إِلَىٰ التَّنْعِيمِ فَاعْتَمَرْتُ، فَقَالَ: «هَٰذِهِ مَكَانُ عُمْرَتِكِ» فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ؛ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ

went between Aṣ-Ṣafâ and Al-Marwah. Then they exited *Iḥrâm*, then they performed another *Ṭawâf* after they returned from Minâ for their *Ḥajj*. As for those who joined *Ḥajj* and *'Umrah*, they performed one *Ṭawâf*."

حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى لِحَجِّهِمْ، وَأَمَّا الَّذِينَ كَانُوا جَمَعُوا الْحَجَّ وَالْعُمْرَةَ، فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا. [انظر: ٣٢٢٢]

[2911] 112 - (...) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "We set out with the Messenger of Allâh ﷺ during the year of the Farewell Pilgrimage, and some of us entered *Iḥrâm* for *'Umrah* and some of us entered *Iḥrâm* for *Ḥajj* (only). When we came to Makkah, the Messenger of Allâh ﷺ said: 'Whoever entered *Iḥrâm* for *'Umrah* and did not bring a sacrificial animal with him, let him exit *Iḥrâm*, and whoever entered *Iḥrâm* for *'Umrah* and did bring a sacrificial animal, let him not exit *Iḥrâm* until he has offered his sacrifice. And whoever entered *Iḥrâm* for *Ḥajj*, let him complete his *Ḥajj*.''' 'Âishah [may Allâh be pleased with her] said: "My menses began, and I continued to menstruate until the day of 'Arafah, and I only entered *Iḥrâm* for *'Umrah*. The Messenger of Allâh ﷺ told me to undo my hair and comb it, and enter *Iḥrâm* for *Ḥajj*, and to forget about *'Umrah*. I did that, until, when I had completed my *Ḥajj*, the Messenger of Allâh ﷺ

[٢٩١١] ١١٢-(...) وحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ [عَامَ] حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ، حَتَّىٰ قَدِمْنَا مَكَّةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحْرَمَ بِعُمْرَةٍ، وَلَمْ يُهْدِ، فَلْيَحْلِلْ، وَمَنْ أَحْرَمَ بِعُمْرَةٍ وَأَهْدَىٰ، فَلَا يَحِلُّ حَتَّىٰ يَنْحَرَ هَدْيَهُ، وَمَنْ أَهَلَّ بِحَجٍّ، فَلْيُتِمَّ حَجَّهُ» قَالَتْ عَائِشَةُ [رَضِيَ اللهُ عَنْهَا]: فَحِضْتُ، فَلَمْ أَزَلْ حَائِضًا حَتَّىٰ كَانَ يَوْمُ عَرَفَةَ، وَلَمْ أُهْلِلْ إِلَّا بِعُمْرَةٍ، فَأَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أَنْقُضَ رَأْسِي، وَأَمْتَشِطَ، وَأُهِلَّ بِحَجٍّ، وَأَتْرُكَ الْعُمْرَةَ، قَالَتْ: فَفَعَلْتُ ذٰلِكَ، حَتَّىٰ إِذَا قَضَيْتُ حَجِّي، بَعَثَ مَعِي رَسُولُ اللهِ ﷺ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ، وَأَمَرَنِي أَنْ أَعْتَمِرَ مِنَ

sent 'Abdur-Rahmân bin Abî Bakr with me and told me to perform *'Umrah* from At-Tan'îm, to make up for the *'Umrah* that I had abandoned when the time for *Hajj* came."

التَّنْعِيمِ، مَكَانَ عُمْرَتِي الَّتِي أَدْرَكَنِي الْحَجُّ وَلَمْ أَحْلِلْ مِنْهَا.

[2912] 113 - (...) It was narrated that 'Âishah said: "We set out with the Prophet ﷺ during the year of the Farewell Pilgrimage, and I entered *Ihrâm* for *'Umrah* and I did not bring a sacrificial animal with me. The Prophet ﷺ said: 'Whoever has a sacrificial animal with him, let him enter *Ihrâm* for *Hajj* along with his *'Umrah*, then not exit *Ihrâm* until he exits *Ihrâm* of them both.' My menses began, and when the Night of 'Arafah began, I said: 'O Messenger of Allâh, I had entered *Ihrâm* for *'Umrah*, so what should I do about my *Hajj*?' He said: 'Undo your hair, comb it, stop *'Umrah* and enter *Ihrâm* for *Hajj*.'" She said: "When I finished my *Hajj*, he told 'Abdur-Rahmân bin Abî Bakr to let me ride behind him and to take me for *'Umrah* from At-Tan'îm, to make up for the *'Umrah* that I had abandoned."

[٢٩١٢] ١١٣-(...) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَأَهْلَلْتُ بِعُمْرَةٍ، وَلَمْ أَكُنْ سُقْتُ الْهَدْيَ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ، فَلْيُهْلِلْ بِالْحَجِّ مَعَ عُمْرَتِهِ، [ثُمَّ] لَا يَحِلَّ حَتَّىٰ يَحِلَّ مِنْهُمَا جَمِيعًا». قَالَتْ: فَحِضْتُ، فَلَمَّا دَخَلَتْ لَيْلَةُ عَرَفَةَ، قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي كُنْتُ أَهْلَلْتُ بِعُمْرَةٍ، فَكَيْفَ أَصْنَعُ بِحَجَّتِي؟ قَالَ «انْقُضِي رَأْسَكِ، وَامْتَشِطِي، وَأَمْسِكِي عَنِ الْعُمْرَةِ، وَأَهِلِّي بِالْحَجِّ» قَالَتْ: فَلَمَّا قَضَيْتُ حَجَّتِي أَمَرَ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي، فَأَعْمَرَنِي مِنَ التَّنْعِيمِ، مَكَانَ عُمْرَتِي الَّتِي أَمْسَكْتُ عَنْهَا.

[2913] 114 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh

[٢٩١٣] ١١٤-(...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا]

ﷺ and he said: 'Whoever among you wanted to enter *Ihrâm* for *Hajj* and *'Umrah*, let him do so, and whoever wanted to enter *Ihrâm* for *Hajj* let him do so, and whoever wanted to enter *Ihrâm* for *'Umrah*, let him do so.'" 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ entered *Ihrâm* for *Hajj* and some people did the same, and some people entered *Ihrâm* for *'Umrah* and *Hajj*, and some people entered *Ihrâm* for *'Umrah*. I was one of those who entered *Ihrâm* for *'Umrah*."

قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ، فَقَالَ «مَنْ أَرَادَ مِنْكُمْ أَنْ يُهِلَّ بِحَجٍّ وَعُمْرَةٍ فَلْيَفْعَلْ، وَمَنْ أَرَادَ أَنْ يُهِلَّ بِحَجٍّ فَلْيُهِلَّ، وَمَنْ أَرَادَ أَنْ يُهِلَّ بِعُمْرَةٍ، فَلْيُهِلَّ» قَالَتْ عَائِشَةُ [رَضِيَ اللهُ عَنْهَا]: فَأَهَلَّ رَسُولُ اللهِ ﷺ بِحَجٍّ وَأَهَلَّ بِهِ نَاسٌ مَعَهُ، وَأَهَلَّ نَاسٌ بِالْعُمْرَةِ وَالْحَجِّ، وَأَهَلَّ نَاسٌ بِعُمْرَةٍ، وَكُنْتُ فِيمَنْ أَهَلَّ بِالْعُمْرَةِ.

[2914] 115 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ for the Farewell Pilgrimage, near the time of the appearance of the crescent of Dhul-Hijjah. The Messenger of Allâh ﷺ said: 'Whoever among you wants to enter *Ihrâm* for *'Umrah*, let him do so. Were it not that I have brought the sacrificial animal with me, I would have entered *Ihrâm* for *'Umrah*.' Among the people there were some who entered *Ihrâm* for *'Umrah*, and some who entered *Ihrâm* for *Hajj*. I was one of those who entered *Ihrâm* for *'Umrah*. We set out until we came to Makkah, but on the Day of 'Arafah my menses began, and I did not exit *Ihrâm* for my *'Umrah*. I

[٢٩١٤] ١١٥-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، مُوَافِينَ لِهِلَالِ ذِي الْحِجَّةِ، قَالَتْ: فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَرَادَ مِنْكُمْ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ، فَلَوْلَا أَنِّي أَهْدَيْتُ لَأَهْلَلْتُ بِعُمْرَةٍ» قَالَتْ: فَكَانَ مِنَ الْقَوْمِ مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنْهُمْ مَنْ أَهَلَّ بِالْحَجِّ، قَالَتْ: فَكُنْتُ أَنَا مِمَّنْ أَهَلَّ بِعُمْرَةٍ، فَخَرَجْنَا حَتَّىٰ قَدِمْنَا مَكَّةَ، فَأَدْرَكَنِي يَوْمُ عَرَفَةَ وَأَنَا حَائِضٌ، لَمْ أَحِلَّ مِنْ عُمْرَتِي، فَشَكَوْتُ ذَٰلِكَ إِلَىٰ النَّبِيِّ ﷺ، فَقَالَ «دَعِي

complained about that to the Prophet ﷺ and he said: 'Forget about your *'Umrah*. Undo your hair and comb it, and enter *Ihrâm* for *Hajj*.' She said: 'I did that, then when it was the night of *Al-Hasbah*, and Allâh had enabled us to complete our *Hajj*, he sent 'Abdur-Rahmân bin Abî Bakr with me. He made me ride behind him and he took me out to At-Tan'îm, and I entered *Ihrâm* for *'Umrah*, and Allâh enabled us to complete our *Hajj* and our *'Umrah*."

"And there was no sacrifice, charity or fasting required because of that."[1]

عُمْرَتَكِ، وَانْقُضِي رَأْسَكِ، وَامْتَشِطِي، وَأَهِلِّي بِالْحَجِّ» قَالَتْ: فَفَعَلْتُ: فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ، وَقَدْ قَضَى اللهُ حَجَّنَا، أَرْسَلَ مَعِي عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي وَخَرَجَ بِي إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ، فَقَضَى اللهُ حَجَّنَا وَعُمْرَتَنَا.

وَلَمْ يَكُنْ فِي ذَلِكَ هَدْيٌ وَلَا صَدَقَةٌ وَلَا صَوْمٌ.

[2915] 116 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ at the time of the crescent moon of Dhul-Hijjah, not thinking of anything but *Hajj*. The Messenger of Allâh ﷺ said: 'Whoever among you wants to enter *Ihrâm* for *'Umrah*, let him enter *Ihrâm* for *'Umrah*.'" And he quoted a *Hadîth* like that of 'Abdah (no. 2914).

[٢٩١٥] ١١٦-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: خَرَجْنَا مُوَافِينَ مَعَ رَسُولِ اللهِ ﷺ لِهِلَالِ ذِي الْحِجَّةِ، لَا نُرَى إِلَّا الْحَجَّ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ مِنْكُمْ أَنْ يُهِلَّ بِعُمْرَةٍ، فَلْيُهِلَّ بِعُمْرَةٍ» وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ عَبْدَةَ.

[2916] 117 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ at the time of the crescent moon of Dhul-Hijjah. Some of us entered *Ihrâm* for *'Umrah*, some

[٢٩١٦] ١١٧-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ مُوَافِينَ لِهِلَالِ

[1] They say that the last sentence is a statement of one of the narrators.

of us entered *Iḥrâm* for *Ḥajj* and *'Umrah*, and some of us entered *Iḥrâm* for *Ḥajj*. I was one of those who entered *Iḥrâm* for *'Umrah*..." and he quoted a *Ḥadîth* like theirs, and he said therein: "'Urwah said concerning that: 'Allâh enabled her to complete her *Ḥajj* and *'Umrah*.'" Hishâm said: "And no sacrifice, fasting or charity was required because of that."

ذِي الْحِجَّةِ، مِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ، فَكُنْتُ فِيمَنْ أَهَلَّ بِعُمْرَةٍ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمَا وَقَالَ فِيهِ: قَالَ عُرْوَةُ فِي ذَلِكَ: إِنَّهُ قَضَى اللهُ حَجَّهَا وَعُمْرَتَهَا، قَالَ هِشَامٌ: وَلَمْ يَكُنْ فِي ذَلِكَ هَدْيٌ وَلَا صِيَامٌ وَلَا صَدَقَةٌ.

[2917] 118 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ during the year of the Farewell Pilgrimage. Some of us entered *Iḥrâm* for *'Umrah*, some of us entered *Iḥrâm* for *Ḥajj* and *'Umrah*, and some of us entered *Iḥrâm* for *Ḥajj*. The Messenger of Allâh ﷺ entered *Iḥrâm* for *Ḥajj*. Those who had entered *Iḥrâm* for *'Umrah* exited *Iḥrâm*, but those who had entered *Iḥrâm* for *Ḥajj* or for both *Ḥajj* and *'Umrah*, did not exit *Iḥrâm* until the Day of Sacrifice."

[٢٩١٧] ١١٨-(...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ ابْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِالْحَجِّ، وَأَهَلَّ رَسُولُ اللهِ ﷺ بِالْحَجِّ، فَأَمَّا مَنْ أَهَلَّ بِعُمْرَةٍ فَحَلَّ، وَأَمَّا مَنْ أَهَلَّ بِحَجٍّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ، فَلَمْ يَحِلُّوا، حَتَّىٰ كَانَ يَوْمُ النَّحْرِ.

[2918] 119 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Prophet ﷺ, not thinking of anything but *Ḥajj*. When we were in Sarif, or close to it, my menses began. The Prophet ﷺ entered upon me and found me weeping. He said, 'Have your menses begun?' I

[٢٩١٨] ١١٩-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ، وَلَا

said: 'Yes.' He said: 'This is something that Allâh has decreed for the daughters of Âdam. Do what the pilgrims do, but do not circumambulate the House until you have performed *Ghusl*.' And the Messenger of Allâh ﷺ sacrificed cows on behalf of his wives."

نُرَىٰ إِلَّا الْحَجَّ، حَتَّىٰ إِذَا كُنَّا بِسَرِفَ، أَوْ قَرِيبٍ مِنْهَا، حِضْتُ، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «أَنَفِسْتِ» - يَعْنِي الْحَيْضَةَ قَالَتْ - قُلْتُ: نَعَمْ، قَالَ: «إِنَّ هٰذِهِ شَيْءٌ كَتَبَهُ اللهُ عَلَىٰ بَنَاتِ آدَمَ، فَاقْضِي مَا يَقْضِي الْحَاجُّ، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّىٰ تَغْتَسِلِي» قَالَتْ: وَضَحَّىٰ رَسُولُ اللهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ.

[2919] 120 - (...) It was narrated that 'Âi<u>sh</u>ah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ not thinking of anything but *Hajj*, until we came to Sarif, where my menses began. The Messenger of Allâh ﷺ entered upon me and found me weeping. He said: 'Why are you weeping?' I said: 'By Allâh, I wish that I had not come out this year.' He said: 'What is the matter with you? Have your menses begun?' I said: 'Yes.' He said: 'This is something that Allâh has decreed for the daughters of Âdam, - peace be upon him. Do what the pilgrims do, but do not circumambulate the House until you have purified yourself.' When I came to Makkah, the Messenger of Allâh ﷺ said to his Companions: 'Make it *'Umrah*.' So the people exited *Ihrâm* (after performing *'Umrah*) except those who had sacrificial animals with

[٢٩١٩] ١٢٠-(...) حَدَّثَنِي سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ أَبُو أَيُّوبَ الْغَيْلَانِيُّ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ لَا نَذْكُرُ إِلَّا الْحَجَّ، حَتَّىٰ جِئْنَا سَرِفَ فَطَمِثْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «مَا يُبْكِيكِ؟» فَقُلْتُ: وَاللهِ! لَوَدِدْتُ أَنِّي لَمْ أَكُنْ خَرَجْتُ الْعَامَ، قَالَ: «مَا لَكِ؟ لَعَلَّكِ نَفِسْتِ؟» قُلْتُ: نَعَمْ، قَالَ: «هٰذَا شَيْءٌ كَتَبَهُ اللهُ عَلَىٰ بَنَاتِ آدَمَ - عَلَيْهِ السَّلَامُ - افْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّىٰ تَطْهُرِي» قَالَتْ: فَلَمَّا قَدِمْتُ مَكَّةَ، قَالَ رَسُولُ

them. The Prophet ﷺ, Abû Bakr, 'Umar and those who were well off had sacrificial animals with them. Then they entered *Ihrâm* for *'Umrah* when they went to Minâ. On the Day of Sacrifice my menses ended, and the Messenger of Allâh ﷺ told me to perform *Tawâf Al-ifâdah*. Some beef was brought to us, and I said: 'What is this?' They said: 'The Messenger of Allâh ﷺ has sacrificed cows on behalf of his wives.' When it was the night of *Al-Hasbah* I said: 'O Messenger of Allâh, the people are going back having performed *Hajj* and *'Umrah*, and I am going back having performed *Hajj* (only).' So he told 'Abdur-Rahmân bin Abî Bakr to let me ride behind him on his camel. I remember that I was a young girl and I got sleepy and my face touched the back of the saddle. Then we came to At-Tan'îm where I entered *Ihrâm* for *'Umrah*, to make up for the *'Umrah* that the people had already done."

اللهِ ﷺ لِأَصْحَابِهِ: «اجْعَلُوهَا عُمْرَةً» فَأَهَلَّ النَّاسُ إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ، قَالَتْ: فَكَانَ الْهَدْيُ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَذَوِي الْيَسَارَةِ، ثُمَّ أَهَلُّوا حِينَ رَاحُوا، قَالَتْ: فَلَمَّا كَانَ يَوْمُ النَّحْرِ طَهُرْتُ، فَأَمَرَنِي رَسُولُ اللهِ ﷺ فَأَفَضْتُ، قَالَتْ: فَأُتِينَا بِلَحْمِ بَقَرٍ، فَقُلْتُ: مَا هٰذَا؟ فَقَالُوا: أَهْدَىٰ رَسُولُ اللهِ ﷺ عَنْ نِسَائِهِ الْبَقَرَ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ قُلْتُ: يَا رَسُولَ اللهِ! يَرْجِعُ النَّاسُ بِحَجَّةٍ وَعُمْرَةٍ وَأَرْجِعُ بِحَجَّةٍ؟ قَالَتْ: فَأَمَرَ عَبْدَ الرَّحْمٰنِ ابْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي عَلَىٰ جَمَلِهِ، قَالَتْ: فَإِنِّي لَأَذْكُرُ وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ أَنْعُسُ فَيُصِيبُ وَجْهِي مُؤْخِرَةَ الرَّحْلِ، حَتَّىٰ جِئْنَا إِلَىٰ التَّنْعِيمِ، فَأَهْلَلْتُ مِنْهَا بِعُمْرَةٍ جَزَاءً بِعُمْرَةِ النَّاسِ الَّتِي اعْتَمَرُوا.

[2920] 121 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We said *Talbiyah* for *Hajj*, then when we were in Sarif my menses began. The Messenger of Allâh ﷺ entered upon me and found me weeping..." And he quoted a *Hadîth* like that of Al-Mâjishûn (no. 2919), except that it does not

[٢٩٢٠] ١٢١-(...) وحَدَّثَنِي أَبُو أَيُّوبَ الْغَيْلَانِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: لَبَّيْنَا بِالْحَجِّ، حَتَّىٰ إِذَا كُنَّا بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أَبْكِي، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ الْمَاجِشُونِ، غَيْرَ

say in the *Ḥadîth* of Ḥammâd: "The Prophet ﷺ, Abû Bakr, 'Umar and those who were well off had sacrificial animals with them. Then they entered *Iḥrâm* for *'Umrah* when they went to Mina," nor the words of 'Âishah: "I was a young girl and I got sleepy and my face touched the back of the saddle."

أَنَّ حَمَّادًا لَيْسَ فِي حَدِيثِهِ: فَكَانَ الْهَدْيُ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَذَوِي الْيَسَارَةِ، ثُمَّ أَهَلُّوا حِينَ رَاحُوا. وَلَا قَوْلُهَا: وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ أَنْعُسُ فَتُصِيبُ وَجْهِي مُؤْخِرَةُ الرَّحْلِ.

[2921] 122 - (...) It was narrated from 'Âishah [may Allâh be pleased with her] that the Messenger of Allâh performed *Ḥajj* only.

[٢٩٢١] ١٢٢-(...) وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي خَالِي مَالِكُ بْنُ أَنَسٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] أَنَّ رَسُولَ اللهِ ﷺ أَفْرَدَ الْحَجَّ.

[2922] 123 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ, entering *Iḥrâm* for *Ḥajj*, during the month of *Ḥajj*, in the places of *Ḥajj*, and in the nights of *Ḥajj*, until we camped at Sarif. He came out to his Companions and said: 'Whoever among you does not have a sacrificial animal with him and wants to make it *'Umrah*, let him do so, and whoever has a sacrificial animal with him, let him not do that.' Some of them followed that, and some did not, among those who did not have a sacrificial animal with them. As for the Messenger

[٢٩٢٢] ١٢٣-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْحَٰقُ بْنُ سُلَيْمَانَ عَنْ أَفْلَحَ بْنِ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ مُهِلِّينَ بِالْحَجِّ، فِي أَشْهُرِ الْحَجِّ، وَفِي حُرُمِ الْحَجِّ، وَلَيَالِي الْحَجِّ، حَتَّىٰ نَزَلْنَا بِسَرِفَ، فَخَرَجَ إِلَىٰ أَصْحَابِهِ فَقَالَ: «مَنْ لَمْ يَكُنْ مَعَهُ مِنْكُمْ هَدْيٌ فَأَحَبَّ أَنْ يَجْعَلَهَا عُمْرَةً، فَلْيَفْعَلْ، وَمَنْ كَانَ مَعَهُ هَدْيٌ، فَلَا» فَمِنْهُمُ الْآخِذُ بِهَا وَالتَّارِكُ لَهَا، مِمَّنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، فَأَمَّا رَسُولُ اللهِ ﷺ

of Allâh ﷺ, he had a sacrificial animal with him, and some of his Companions could also afford it. The Messenger of Allâh ﷺ entered upon me and found me weeping. He said: 'Why are you weeping?' I said: 'I heard what you said to your Companions, and I heard about *'Umrah*, [and I have been prevented from performing *'Umrah*].' He said: 'What is the matter with you?' I said: 'I am not praying (meaning: I am in menses).' He said: 'That does not matter. Do (the rituals of) *Ḥajj*, and perhaps Allâh will compensate you for this. You are one of the daughters of Âdam, and Allâh has decreed for you what He has decreed for them.' So I went out for my *Ḥajj*, until we camped in Minâ, where I purified myself, then we circumambulated the House. The Messenger of Allâh ﷺ camped at Al-Muḥaṣṣab, and he called 'Abdur-Raḥmân bin Abî Bakr and said: 'Take your sister out of the sanctuary and let her enter *Iḥrâm* for *'Umrah*, then let her circumambulate the House, and I will wait for you here.' So we went out and I entered *Iḥrâm*, then I circumambulated the House and went between Aṣ-Ṣafâ and Al-Marwah, then we came to the Messenger of Allâh ﷺ in his tent in the middle of the night. He said: 'Have you finished?' I said: 'Yes.' He gave his

فَكَانَ مَعَهُ الْهَدْيُ، وَمَعَ رِجَالٍ مِنْ أَصْحَابِهِ لَهُمْ قُوَّةٌ، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «مَا يُبْكِيكِ؟» قُلْتُ: سَمِعْتُ كَلَامَكَ مَعَ أَصْحَابِكَ فَسَمِعْتُ بِالْعُمْرَةِ [فَمُنِعْتُ الْعُمْرَةَ] قَالَ: «وَمَا لَكِ؟» قُلْتُ: لَا أُصَلِّي، قَالَ: «فَلَا يَضُرُّكِ، فَكُونِي فِي حَجِّكِ، فَعَسَى اللهُ أَنْ يَرْزُقَكِيهَا، وَإِنَّمَا أَنْتِ مِنْ بَنَاتِ آدَمَ، كَتَبَ اللهُ عَلَيْكِ مَا كَتَبَ عَلَيْهِنَّ» قَالَتْ: فَخَرَجْتُ فِي حَجَّتِي حَتَّىٰ نَزَلْنَا مِنًى فَتَطَهَّرْتُ، ثُمَّ طُفْنَا بِالْبَيْتِ، وَنَزَلَ رَسُولُ اللهِ ﷺ الْمُحَصَّبَ، فَدَعَا عَبْدَ الرَّحْمَٰنِ ابْنَ أَبِي بَكْرٍ فَقَالَ: «اخْرُجْ بِأُخْتِكَ مِنَ الْحَرَمِ فَلْتُهِلَّ بِعُمْرَةٍ، ثُمَّ لِتَطُفْ بِالْبَيْتِ، فَإِنِّي أَنْتَظِرُكُمَا هٰهُنَا» قَالَتْ: فَخَرَجْنَا فَأَهْلَلْتُ، ثُمَّ طُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، فَجِئْنَا رَسُولَ اللهِ ﷺ وَهُوَ فِي مَنْزِلِهِ مِنْ جَوْفِ اللَّيْلِ، فَقَالَ: «هَلْ فَرَغْتِ؟» قُلْتُ: نَعَمْ، فَآذَنَ فِي أَصْحَابِهِ بِالرَّحِيلِ، فَخَرَجَ فَمَرَّ بِالْبَيْتِ فَطَافَ بِهِ قَبْلَ صَلَاةِ الصُّبْحِ، ثُمَّ خَرَجَ إِلَى الْمَدِينَةِ.

Companions permission to move on, and he passed by the Ka'bah and circumambulated it before praying *Ṣubḥ*, then he left for Al-Madînah."

[٢٩٢٣] ١٢٤-(...) **وَحَدَّثَنِي** يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: مِنَّا مَنْ أَهَلَّ بِالْحَجِّ مُفْرَدًا، وَمِنَّا مَنْ قَرَنَ، وَمِنَّا مَنْ تَمَتَّعَ.

[2923] 124 - (...) It was narrated that the Mother of the Believers, 'Âishah [may Allâh be pleased with her] said: "Some of us entered *Iḥrâm* for *Ḥajj* alone, and some of us entered *Iḥrâm* for *Qirân* and some of us entered *Iḥrâm* for *Ḥajj Tamattu*".

[٢٩٢٤] (...) **وَحَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: جَاءَتْ عَائِشَةُ حَاجَّةً.

[2924] (...) It was narrated by Al-Qâsim bin Muḥammad who said: "'Âishah came for *Ḥajj*."

[٢٩٢٥] ١٢٥-(...) **وحَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ، عَنْ عَمْرَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ، لَا نُرَىٰ إِلَّا أَنَّهُ الْحَجُّ، حَتَّىٰ إِذَا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، إِذَا طَافَ بِالْبَيْتِ وَبَيْنَ

[2925] 125 - (...) It was narrated that 'Amrah said: "I heard 'Âishah [may Allâh be pleased with her] say: 'We set out with the Messenger of Allâh ﷺ five days before the end of Dhul-Qa'dah, not thinking of anything but *Ḥajj*. When we drew near to Makkah, the Messenger of Allâh ﷺ ordered those who did not have sacrificial animals with them to exit *Iḥrâm* after circumambulating the House and (running) between Aṣ-Ṣafâ and Al-Marwah.' 'Âishah [may Allâh be pleased with her]

said: 'Then some beef was brought to us on the day of sacrifice and I said: 'What is this?' It was said: 'The Messenger of Allâh ﷺ has offered a sacrifice on behalf of his wives.'"

Yaḥyâ said: "I mentioned this *Ḥadîth* of Al-Qâsim bin Muḥammad and he said: 'She has narrated the *Ḥadîth* correctly to you.'"

الصَّفَا وَالْمَرْوَةِ، أَنْ يَحِلَّ، قَالَتْ عَائِشَةُ [رَضِيَ اللهُ عَنها]: فَدُخِلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ، فَقُلْتُ: مَا هَٰذَا؟ فَقِيلَ: ذَبَحَ رَسُولُ اللهِ ﷺ عَنْ أَزْوَاجِهِ.

قَالَ يَحْيَىٰ: فَذَكَرْتُ هَٰذَا الْحَدِيثَ لِلْقَاسِمِ بْنِ مُحَمَّدٍ، فَقَالَ: أَتَتْكَ، وَاللهِ! بِالْحَدِيثِ عَلَىٰ وَجْهِهِ.

[2926] (...) A similar report (as no. 2925) was narrated from Yaḥyâ with this chain.

[٢٩٢٦] (...) وحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَتْنِي عَمْرَةُ أَنَّهَا سَمِعَتْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا]؛ وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَىٰ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[2927] 126 - (...) It was narrated that the Mother of the Believers said: "I said: 'O Messenger of Allâh, the people are leaving, having done two rituals, and I am leaving having done only one.' He said: 'Wait and when you have become pure, go out to At-Tan'îm and enter *Iḥrâm* from there, then meet us at such-and-such a place'" - he (the narrator) said: "I think he said: 'Tomorrow'" - "'and you will have a reward (for *'Umrah*) equivalent to your effort or your expenditure.'"

[٢٩٢٧] ١٢٦-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ أُمِّ الْمُؤْمِنِينَ؛ وَعَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! يَصْدُرُ النَّاسُ بِنُسُكَيْنِ وَأَصْدُرُ بِنُسُكٍ وَاحِدٍ؟ قَالَ «انْتَظِرِي! فَإِذَا طَهَرْتِ فَاخْرُجِي إِلَىٰ التَّنْعِيمِ، فَأَهِلِّي مِنْهُ، ثُمَّ الْقَيْنَا عِنْدَ كَذَا وَكَذَا - قَالَ: أَظُنُّهُ قَالَ غَدًا - وَلَٰكِنَّهَا عَلَىٰ قَدْرِ نَصَبِكِ أَوْ - قَالَ - نَفَقَتِكِ».

[2928] 127 - (...) The Mother of the Believers [may Allâh be pleased with her] said: "O Messenger of Allâh, the people are leaving having done two rituals..." a similar *Ḥadîth* (as no. 2927).

[٢٩٢٨] ١٢٧-(...) **وَحَدَّثَنَا** ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنِ الْقَاسِمِ وَإِبْرَاهِيمَ قَالَ: لَا أَعْرِفُ حَدِيثَ أَحَدِهِمَا مِنَ الْآخَرِ، أَنَّ أُمَّ الْمُؤْمِنِينَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: يَا رَسُولَ اللهِ! يَصْدُرُ النَّاسُ بِنُسُكَيْنِ، فَذَكَرَ الْحَدِيثَ.

[2929] 128 - (...) It was narrated that 'Âi<u>sh</u>ah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ, not thinking of anything but *Ḥajj*. When we came to Makkah, we circumambulated the House, then the Messenger of Allâh ﷺ ordered those who had not brought sacrificial animals with them to exit *Iḥrâm*. Those who had not brought sacrificial animals with them exited *Iḥrâm*, and his wives had not brought sacrificial animals with them, so they exited *Iḥrâm*." 'Âi<u>sh</u>ah said: "Then my menses began so I did not circumambulate the House. When it was the night of *Al-Ḥaṣbah*, I said: 'O Messenger of Allâh, the people are going back having done *'Umrah* and *Ḥajj*, but I am going back having done *Ḥajj* only.' He said: 'Did you not circumambulate the House the night we came to Makkah?' I said: 'No.' He said: 'Then go with your brother to At-Tan'îm, and

[٢٩٢٩] ١٢٨-(...) **وَحَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - قَالَ زُهَيْرٌ: حَدَّثَنَا، وَقَالَ إِسْحَٰقُ: أَخْبَرَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ وَلَا نَرَىٰ إِلَّا أَنَّهُ الْحَجُّ، فَلَمَّا قَدِمْنَا [مَكَّةَ] تَطَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ رَسُولُ اللهِ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ أَنْ يَحِلَّ، قَالَتْ: فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ، وَنِسَاؤُهُ لَمْ يَسُقْنَ [الْهَدْيَ]، فَأَحْلَلْنَ، قَالَتْ عَائِشَةُ: فَحِضْتُ، فَلَمْ أَطُفْ بِالْبَيْتِ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ قَالَتْ: قُلْتُ يَا رَسُولَ اللهِ! يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةٍ، وَأَرْجِعُ أَنَا بِحَجَّةٍ؟ قَالَ: «أَوَ مَا كُنْتِ طُفْتِ لَيَالِيَ قَدِمْنَا مَكَّةَ؟» قَالَتْ: قُلْتُ: لَا، قَالَ: «فَاذْهَبِي مَعَ أَخِيكِ إِلَى

enter *Iḥrâm* for *'Umrah*, then we will meet at such-and-such a place.'"

"Ṣafiyyah said: 'I think that I have detained you.' He said: '(May you become) barren and shaven-headed![1] Did you not perform *Ṭawâf* on the day of sacrifice?' She said: 'Yes.' He said: 'It doesn't matter then, move on.'"

'Âishah said: "The Messenger of Allâh ﷺ met me as he was going up from Makkah and I was coming down to it - or as I was going up and he was coming down from it."

التَّنْعِيمِ، فَأَهِلِّي بِعُمْرَةٍ، ثُمَّ مَوْعِدُكِ مَكَانَ كَذَا وَكَذَا».

قَالَتْ صَفِيَّةُ: مَا أُرَانِي إِلَّا حَابِسَتَكُمْ، قَالَ: «عَقْرَىٰ حَلْقَىٰ، أَوَ مَا كُنْتِ طُفْتِ يَوْمَ النَّحْرِ؟» قَالَتْ: بَلَىٰ. قَالَ: «لَا بَأْسَ، انْفِرِي».

قَالَتْ عَائِشَةُ: فَلَقِيَنِي رَسُولُ اللهِ ﷺ وَهُوَ مُصْعِدٌ مِنْ مَكَّةَ وَأَنَا مُنْهَبِطَةٌ عَلَيْهَا - أَوْ أَنَا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ مِنْهَا -.

وَقَالَ إِسْحَاقُ: مُتَهَبِّطَةٌ وَمُتَهَبِّطٌ.

[2930] 129 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ, reciting the *Talbiyah* but not mentioning *Ḥajj* or *'Umrah*..." and he quoted a *Ḥadîth* similar to that of Manṣûr (no. 2929).

[٢٩٣٠] ١٢٩-(...) وحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ نُلَبِّي، لَا نَذْكُرُ حَجًّا وَلَا عُمْرَةً، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ مَنْصُورٍ.

[2931] 130 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ came on the fourth or fifth day of Dhul-Hijjah, and he entered upon me in an angry state. I said: 'Who has made you angry, O Messenger of Allâh? May Allâh cause him to

[٢٩٣١] ١٣٠-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ غُنْدَرٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ-: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ ذَكْوَانَ مَوْلَىٰ عَائِشَةَ، عَنْ عَائِشَةَ

[1] This is not meant in any literal sense, rather it is an expression indicating disapproval.

enter the Fire!' He said: 'Do you not realize that I ordered the people to do something and they are hesitating? If I had known before what I know now, I would not have brought the sacrificial animal with me, and I would have bought it (in Makkah), and I would have exited *Ihrâm* as they have done."'

[رَضِيَ اللهُ عَنْهَا] أَنَّهَا قَالَتْ: قَدِمَ رَسُولُ اللهِ ﷺ لِأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ، أَوْ خَمْسٍ، فَدَخَلَ عَلَيَّ وَهُوَ غَضْبَانُ، فَقُلْتُ: مَنْ أَغْضَبَكَ يَا رَسُولَ اللهِ! أَدْخَلَهُ اللهُ النَّارَ، قَالَ: «أَوَمَا شَعَرْتِ أَنِّي أَمَرْتُ النَّاسَ بِأَمْرٍ فَإِذَا هُمْ يَتَرَدَّدُونَ - قَالَ الْحَكَمُ: كَأَنَّهُمْ يَتَرَدَّدُونَ أَحْسِبُ - وَلَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ، مَا سُقْتُ الْهَدْيَ مَعِي حَتَّىٰ أَشْتَرِيَهُ، ثُمَّ أَحِلُّ كَمَا حَلُّوا».

[2932] 131 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Prophet ﷺ came on the fourth or fifth (day) of Dhul-Hijjah..." a *Hadîth* similar to that of Ghundar (no. 2931).

[٢٩٣٢] ١٣١-(...) وحَدَّثَنَاه عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، سَمِعَ عَلِيَّ بْنَ الْحُسَيْنِ، عَنْ ذَكْوَانَ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: قَدِمَ النَّبِيُّ ﷺ لِأَرْبَعٍ أَوْ خَمْسٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ بِمِثْلِ حَدِيثِ غُنْدَرٍ، وَلَمْ يَذْكُرِ الشَّكَّ مِنَ الْحَكَمِ فِي قَوْلِهِ: يَتَرَدَّدُونَ.

[2933] 132 - (...) It was narrated from 'Âishah [may Allâh be pleased with her] that she entered *Ihrâm* for *'Umrah*, then she arrived at Makkah but she did not circumambulate the House before she got her menses. She did all of the rituals, as she had entered *Ihrâm* for

[٢٩٣٣] ١٣٢-(...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] أَنَّهَا أَهَلَّتْ بِعُمْرَةٍ، فَقَدِمَتْ وَلَمْ تَطُفْ بِالْبَيْتِ حَتَّىٰ حَاضَتْ فَنَسَكَتِ الْمَنَاسِكَ كُلَّهَا،

Ḥajj. The Prophet ﷺ said to her on the day of departing from Minâ: "Your *Ṭawâf* will suffice for your *Ḥajj* and your *'Umrah*." But she insisted, so he sent her with 'Abdur-Raḥmân to At-Tan'îm, and she performed *'Umrah* after performing *Ḥajj*.

وَقَدْ أَهَلَّتْ بِالْحَجِّ، فَقَالَ لَهَا النَّبِيُّ ﷺ يَوْمَ النَّفْرِ: «يَسَعُكِ طَوَافُكِ لِحَجِّكِ وَعُمْرَتِكِ» فَأَبَتْ، فَبَعَثَ بِهَا مَعَ عَبْدِ الرَّحْمَٰنِ إِلَىٰ التَّنْعِيمِ، فَاعْتَمَرَتْ بَعْدَ الْحَجِّ.

[2934] 133 - (...) It was narrated from 'Âi<u>sh</u>ah [may Allâh be pleased with her] that her menses began in Sarif, and she became pure in 'Arafah, and the Messenger of Allâh ﷺ said: "Your going between Aṣ-Ṣafâ and Al-Marwah will suffice for your *Ḥajj* and your *'Umrah*."

[٢٩٣٤] ١٣٣-(...) وحَدَّثَني حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ نَافِعٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] أَنَّهَا حَاضَتْ بِسَرِفَ، فَتَطَهَّرَتْ بِعَرَفَةَ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «يُجْزِىءُ عَنْكِ طَوَافُكِ بِالصَّفَا وَالْمَرْوَةِ، عَنْ حَجِّكِ وَعُمْرَتِكِ».

[2935] 134 - (...) Ṣafiyyah bint <u>Sh</u>aibah said: "Âi<u>sh</u>ah [may Allâh be pleased with her] said: 'O Messenger of Allâh, are the people going to go back with two rewards while I go back with only one?' So he commanded 'Abdur-Raḥmân bin Abî Bakr to take her out to At-Tan'îm. She said: 'So he made me ride behind him on his camel, and I started to lift my *<u>Kh</u>imâr* up off my neck. He struck my leg as if he was striking the camel, and I said to him: 'Do you see anyone?' She said: 'And I entered *Iḥrâm* for *'Umrah*, then

[٢٩٣٥] ١٣٤-(...) وحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ: حَدَّثَتْنَا صَفِيَّةُ بِنْتُ شَيْبَةَ قَالَتْ: قَالَتْ عَائِشَةُ [رَضِيَ اللهُ عَنْهَا]: يَا رَسُولَ اللهِ! أَيَرْجِعُ النَّاسُ بِأَجْرَيْنِ وَأَرْجِعُ بِأَجْرٍ؟ فَأَمَرَ عَبْدَ الرَّحْمَٰنِ ابْنَ أَبِي بَكْرٍ أَنْ يَنْطَلِقَ بِهَا إِلَىٰ التَّنْعِيمِ، قَالَتْ: فَأَرْدَفَنِي خَلْفَهُ عَلَىٰ جَمَلٍ لَهُ، قَالَتْ: فَجَعَلْتُ أَرْفَعُ خِمَارِي أَحْسُرُهُ عَنْ

we came back to the Messenger of Allâh ﷺ while he was in Al-Ḥaṣbah.'"

عُنُقِي، فَيَضْرِبُ رِجْلِي بِعِلَّةِ الرَّاحِلَةِ، قُلْتُ لَهُ: وَهَلْ تَرَىٰ مِنْ أَحَدٍ؟ قَالَتْ: فَأَهْلَلْتُ بِعُمْرَةٍ، ثُمَّ أَقْبَلْنَا حَتَّىٰ انْتَهَيْنَا إِلَىٰ رَسُولِ اللهِ ﷺ وَهُوَ بِالْحَصْبَةِ.

[2936] 135 - (1212) 'Abdur-Raḥmân bin Abî Bakr narrated that the Prophet ﷺ told him to let 'Âi<u>sh</u>ah ride behind him, and to take her for *'Umrah* from At-Tan'îm.

[٢٩٣٦] **١٣٥**-(١٢١٢) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو: أَخْبَرَهُ عَمْرُو بْنُ أَوْسٍ: أَخْبَرَنِي عَبْدُالرَّحْمَٰنِ بْنُ أَبِي بَكْرٍ أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ، فَيُعْمِرَهَا مِنَ التَّنْعِيمِ.

[2937] 136 - (1213) It was narrated that Jâbir [may Allâh be pleased with them] said: "We entered *Iḥrâm* with the Messenger of Allâh ﷺ for *Ḥajj* only, and 'Âi<u>sh</u>ah [may Allâh be pleased with her] entered *Iḥrâm* for *'Umrah*. Then, when we were in Sarif, her menses began. When we came, we circumambulated the Ka'bah and went between Aṣ-Ṣafâ and Al-Marwah. Then the Messenger of Allâh ﷺ commanded those of us who did not have sacrificial animals with us to exit *Iḥrâm*." Jâbir said: "We said: 'To what extent?' He said: 'Completely.' So we had intercourse with our wives and put on perfume and wore our regular clothes, and there were only four nights between us and 'Arafah. Then we entered *Iḥrâm*

[٢٩٣٧] **١٣٦**-(١٢١٣) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ، - قَالَ قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ [رَضِيَ اللهُ عنه] أَنَّهُ قَالَ: أَقْبَلْنَا مُهِلِّينَ مَعَ رَسُولِ اللهِ ﷺ بِحَجٍّ مُفْرَدٍ، وَأَقْبَلَتْ عَائِشَةُ [رَضِيَ اللهُ عَنْهَا] بِعُمْرَةٍ، حَتَّىٰ إِذَا كُنَّا بِسَرِفَ عَرَكَتْ، حَتَّىٰ إِذَا قَدِمْنَا طُفْنَا بِالْكَعْبَةِ وَالصَّفَا وَالْمَرْوَةِ، فَأَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ يَحِلَّ مِنَّا مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، قَالَ فَقُلْنَا: حِلُّ مَاذَا؟ قَالَ: «الْحِلُّ كُلُّهُ» فَوَاقَعْنَا النِّسَاءَ، وَتَطَيَّبْنَا بِالطِّيبِ، وَلَبِسْنَا ثِيَابَنَا، وَلَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا أَرْبَعُ لَيَالٍ، ثُمَّ أَهْلَلْنَا يَوْمَ

on the day of *At-Tarwiyah*. Then the Messenger of Allâh ﷺ entered upon 'Âi<u>sh</u>ah [may Allâh be pleased with her] and found her weeping. He said: 'What is the matter with you?' She said: 'The matter with me, is that my menses began, and the people have exited *Iḥrâm*, but I did not do so, and I did not circumambulate the House, and the people are going for *Ḥajj* now.' He said: 'That is something that Allâh has decreed for the daughters of Âdam. Perform *Ghusl*, then enter *Iḥrâm* for *Ḥajj*.' So she did that, and went to all the places of *Ḥajj*. Then when she became pure, she circumambulated the House and went between Aṣ-Ṣafâ and Al-Marwah. Then he said: 'You have exited *Iḥrâm* from your *Ḥajj* and *'Umrah* together.' She said: 'O Messenger of Allâh, I feel upset because I did not circumambulate the House before I performed *Ḥajj*.' He said: 'Take her, O 'Abdur-Raḥmân, and let her perform *'Umrah* from At-Tan'îm.' And that was on the night of Al-Ḥaṣbah."

التَّرْوِيَةِ، ثُمَّ دَخَلَ رَسُولُ اللهِ ﷺ عَلَىٰ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا]، فَوَجَدَهَا تَبْكِي، فَقَالَ: «مَا شَأْنُكِ؟» قَالَتْ: شَأْنِي أَنِّي قَدْ حِضْتُ، وَقَدْ حَلَّ النَّاسُ، وَلَمْ أَحْلِلْ، وَلَمْ أَطُفْ بِالْبَيْتِ، وَالنَّاسُ يَذْهَبُونَ إِلَىٰ الْحَجِّ الْآنَ، فَقَالَ: «إِنَّ هَٰذَا أَمْرٌ كَتَبَهُ اللهُ عَلَىٰ بَنَاتِ آدَمَ، فَاغْتَسِلِي ثُمَّ أَهِلِّي بِالْحَجِّ» فَفَعَلَتْ وَوَقَفَتِ الْمَوَاقِفَ، حَتَّىٰ إِذَا طَهَرَتْ طَافَتْ بِالْكَعْبَةِ وَالصَّفَا وَالْمَرْوَةِ، ثُمَّ قَالَ: «قَدْ حَلَلْتِ مِنْ حَجِّكِ وَعُمْرَتِكِ جَمِيعًا» فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أَجِدُ فِي نَفْسِي أَنِّي لَمْ أَطُفْ بِالْبَيْتِ حَتَّىٰ حَجَجْتُ، قَالَ: «فَاذْهَبْ بِهَا يَا عَبْدَ الرَّحْمَٰنِ! فَأَعْمِرْهَا مِنَ التَّنْعِيمِ» وذَلِكَ لَيْلَةَ الْحَصْبَةِ.

[2938] **(...)** Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "The Prophet ﷺ entered upon 'Âi<u>sh</u>ah [may Allâh be pleased with her] and found her weeping..." and he mentioned a *Ḥadî<u>th</u>* like that of Al-Lai<u>th</u> (no.

[٢٩٣٨] (...) وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا، وَقَالَ عَبْدٌ: أَخْبَرَنَا - مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ [رَضِيَ

2937), to the end, but he did not mention what came before this of the *Ḥadîth* of Al-Laith.

الله عَنْهُمَا] يَقُولُ: دَخَلَ النَّبِيُّ ﷺ عَلَىٰ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا]، وَهِيَ تَبْكِي، فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ إِلَىٰ آخِرِهِ، وَلَمْ يَذْكُرْ مَا قَبْلَ هَٰذَا مِنْ حَدِيثِ اللَّيْثِ.

[2939] 137 - (...) It was narrated from Jâbir bin 'Abdullâh that during the *Ḥajj* of the Prophet of Allâh ﷺ, 'Âishah [may Allâh be pleased with her] entered *Iḥrâm* for *'Umrah*, and he quoted a *Ḥadîth* like that of Al-Laith (no. 2938), but he added: "And he said: 'The Messenger of Allâh ﷺ was a man of gentle disposition, and when she wanted something he would agree to it. So he sent her with 'Abdur-Raḥmân bin Abî Bakr, and she entered *Iḥrâm* for *'Umrah* from At-Tan'îm.'"

Maṭar said: "Abû Az-Zubair said: 'When 'Âishah performed *Ḥajj*, she did what she had done with the Prophet of Allâh ﷺ.'"

[٢٩٣٩] ١٣٧-(...) وحَدَّثَني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ يَعْنِي ابْنَ هِشَامٍ، حَدَّثَنِي أَبِي عَنْ مَطَرٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا]، فِي حَجَّةِ نَبِيِّ اللهِ ﷺ، أَهَلَّتْ بِعُمْرَةٍ، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ اللَّيْثِ، وَزَادَ فِي الْحَدِيثِ، قَالَ: وَكَانَ رَسُولُ اللهِ ﷺ رَجُلًا سَهْلًا، إِذَا هَوِيَتِ الشَّيْءَ تَابَعَهَا عَلَيْهِ، فَأَرْسَلَهَا مَعَ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرٍ فَأَهَلَّتْ بِعُمْرَةٍ، مِنَ التَّنْعِيمِ.

قَالَ مَطَرٌ، قَالَ أَبُو الزُّبَيْرِ: فَكَانَتْ عَائِشَةُ إِذَا حَجَّتْ صَنَعَتْ كَمَا صَنَعَتْ مَعَ نَبِيِّ اللهِ ﷺ.

[2940] 138 - (...) It was narrated that Jâbir [may Allâh be pleased with them] said: "We set out with the Messenger of Allâh ﷺ, entering *Iḥrâm* for *Ḥajj*, and the women and children were with us. When we came to Makkah, we circumambulated the House and went between Aṣ-Ṣafâ and

[٢٩٤٠] ١٣٨-(...) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ [رَضِيَ اللهُ عَنْهُ]؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: خَرَجْنَا مَعَ

Al-Marwah. Then the Messenger of Allâh ﷺ said to us: 'Whoever does not have a sacrificial animal with him, let him exit *Iḥrâm*.' We said: 'To what extent?' He said: 'Completely.' So we had intercourse with our wives, and we wore our regular clothes, and put on perfume. When the day of *At-Tarwiyah* came, we entered *Iḥrâm* for *Ḥajj*, and our first going between Aṣ-Ṣafâ and Al-Marwah sufficed for us. The Messenger of Allâh ﷺ ordered us to share camels and cows, one (animal) between seven of us."

رَسُولِ اللهِ ﷺ مُهِلِّينَ بِالْحَجِّ، مَعَنَا النِّسَاءُ وَالْوِلْدَانُ، فَلَمَّا قَدِمْنَا مَكَّةَ طُفْنَا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، فَقَالَ لَنَا رَسُولُ اللهِ ﷺ: «مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيَحْلِلْ» قَالَ: قُلْنَا: أَيُّ الْحِلِّ؟ قَالَ: «الْحِلُّ كُلُّهُ» قَالَ: فَأَتَيْنَا النِّسَاءَ، وَلَبِسْنَا الثِّيَابَ، وَمَسِسْنَا الطِّيبَ، فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ أَهْلَلْنَا بِالْحَجِّ، وَكَفَانَا الطَّوَافُ الْأَوَّلُ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَشْتَرِكَ فِي الْإِبِلِ وَالْبَقَرِ: كُلُّ سَبْعَةٍ مِنَّا فِي بَدَنَةٍ.

[2941] 139 - (1214) It was narrated that Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "The Prophet ﷺ commanded us, when we exited *Iḥrâm*, to enter *Iḥrâm* when we set out for Minâ, so we entered *Iḥrâm* from Al-Abṭaḥ."

[٢٩٤١] ١٣٩-(١٢١٤) وحَدَّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: أَمَرَنَا النَّبِيُّ ﷺ، لَمَّا أَحْلَلْنَا، أَنْ نُحْرِمَ إِذَا تَوَجَّهْنَا إِلَىٰ مِنًى، قَالَ: فَأَهْلَلْنَا مِنَ الْأَبْطَحِ.

[2942] 140 - (1215) Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "The Prophet ﷺ and his Companions only went between Aṣ-Ṣafâ and Al-Marwah once."

[٢٩٤٢] ١٤٠-(١٢١٥) وحَدَّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: لَمْ

يطُفِ النَّبِيُّ ﷺ وَلَا أَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ، إِلَّا طَوَافًا وَاحِدًا.

زَادَ فِي حَدِيثِ مُحَمَّدِ بْنِ بَكْرٍ: طَوَافَهُ الْأَوَّلَ.

[2943] 141 - (1216) 'Aṭâ' said: "I heard Jâbir bin 'Abdullâh [may Allâh be pleased with them], along with some people who were with me, say: 'We, the Companions of Muḥammad ﷺ, entered *Iḥrâm* for *Ḥajj* only.'"

'Aṭâ' said: "Jâbir said: 'The Prophet ﷺ came on the morning of the fourth of Dhul-Ḥijjah and told us to exit *Iḥrâm*.'' 'Aṭâ' said: "He said: 'Exit *Iḥrâm* and you may have intercourse with your wives.'"

'Aṭâ' said: "He did not insist on that for them, but he made it permissible for them. We said: 'When there are only five days between us and 'Arafah, he told us to have intercourse with our wives, so we will come to 'Arafah with our private parts still dripping with semen!'" He said: "Jâbir gestured with his hand, and it is as if I can see his hand moving." He said: "The Prophet ﷺ stood up among us and said: 'You know that I am the one who fears Allâh the most among you, and I am the most truthful among you and the most righteous. Were it not for my sacrificial animal, I would have

[٢٩٤٣] ١٤١-(١٢١٦) وحَدَّثَني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا]، فِي نَاسٍ مَعِي، قَالَ: أَهْلَلْنَا، أَصْحَابَ مُحَمَّدٍ ﷺ، بِالْحَجِّ خَالِصًا وَحْدَهُ، قَالَ عَطَاءٌ: قَالَ جَابِرٌ: فَقَدِمَ النَّبِيُّ ﷺ صُبْحَ رَابِعَةٍ مَضَتْ مِنْ ذِي الْحِجَّةِ، فَأَمَرَنَا أَنْ نَحِلَّ، قَالَ عَطَاءٌ: قَالَ: «حِلُّوا وَأَصِيبُوا النِّسَاءَ» قَالَ عَطَاءٌ: وَلَمْ يَعْزِمْ عَلَيْهِمْ، وَلٰكِنْ أَحَلَّهُنَّ لَهُمْ، فَقُلْنَا: لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا خَمْسٌ، أَمَرَنَا أَنْ نُفْضِيَ إِلَىٰ نِسَائِنَا، فَنَأْتِيَ عَرَفَةَ تَقْطُرُ مَذَاكِيرُنَا الْمَنِيَّ! قَالَ يَقُولُ جَابِرٌ بِيَدِهِ - كَأَنِّي أَنْظُرُ إِلَىٰ قَوْلِهِ بِيَدِهِ: يُحَرِّكُهَا - قَالَ: فَقَامَ النَّبِيُّ ﷺ فِينَا، فَقَالَ: «قَدْ عَلِمْتُمْ أَنِّي أَتْقَاكُمْ لِلّٰهِ وَأَصْدَقُكُمْ وَأَبَرُّكُمْ، وَلَوْلَا هَدْيِي لَحَلَلْتُ كَمَا تَحِلُّونَ، وَلَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ، فَحِلُّوا» فَحَلَلْنَا

exited *Iḥrâm* as you have done. If I had known before what I know now, I would not have brought the sacrificial animal. Exit *Iḥrâm*.' So we exited *Iḥrâm*, and we listened and obeyed."

'Aṭâ' said: "Jâbir said: 'Then 'Alî came from his (*Zakât*) collecting mission and he (the Prophet ﷺ) said: 'For what did you enter *Iḥrâm*?' He said: 'For the same as the Prophet ﷺ entered *Iḥrâm*.' The Messenger of Allâh ﷺ said to him: 'Bring your sacrificial animal and remain in *Iḥrâm*.' So 'Alî brought him a sacrificial animal. Surâqah bin Mâlik said: 'O Messenger of Allâh, is it just for this year or forever?' He said: 'Forever.'"

وَسَمِعْنَا وَأَطَعْنَا، قَالَ عَطَاءٌ: قَالَ جَابِرٌ: فَقَدِمَ عَلِيٌّ مِنْ سِعَايَتِهِ، فَقَالَ: «بِمَ أَهْلَلْتَ؟» قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ، قَالَ لَهُ رَسُولُ اللهِ ﷺ: «فَأَهْدِ وَامْكُثْ حَرَامًا» قَالَ: وَأَهْدَىٰ لَهُ عَلِيٌّ هَدْيًا، فَقَالَ سُرَاقَةُ بْنُ مَالِكِ ابْنِ جُعْشُمٍ: يَا رَسُولَ اللهِ! أَلِعَامِنَا هٰذَا أَمْ لِأَبَدٍ؟ قَالَ: «لِأَبَدٍ».

[انظر: ٢٩٤٩]

[2944] 142 - (...) It was narrated that Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "We entered *Iḥrâm* for *Ḥajj* with the Messenger of Allâh ﷺ, but when we came to Makkah he told us to exit *Iḥrâm* and make it *'Umrah*. We found that hard and felt anxious about it. News of that reached the Prophet ﷺ, and we did not know whether he heard of it from heaven, or from the people. He said: 'O people, exit *Iḥrâm*. Were it not for the sacrificial animal that is with me, I would do what you are doing.' So we exited *Iḥrâm* and had intercourse with our wives, and we did what those who are not in *Iḥrâm* do, until the day of *At-*

[٢٩٤٤] ١٤٢-(...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: أَهْلَلْنَا مَعَ رَسُولِ اللهِ ﷺ بِالْحَجِّ، فَلَمَّا قَدِمْنَا مَكَّةَ أَمَرَنَا أَنْ نَحِلَّ وَنَجْعَلَهَا عُمْرَةً، فَكَبُرَ ذٰلِكَ عَلَيْنَا، وَضَاقَتْ بِهِ صُدُورُنَا، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ، فَمَا نَدْرِي أَشَيْءٌ بَلَغَهُ مِنَ السَّمَاءِ، أَمْ شَيْءٌ مِنْ قِبَلِ النَّاسِ فَقَالَ: «أَيُّهَا النَّاسُ! أَحِلُّوا، فَلَوْلَا الْهَدْيُ الَّذِي مَعِي، فَعَلْتُ كَمَا فَعَلْتُمْ» قَالَ: فَأَحْلَلْنَا حَتَّىٰ وَطِئْنَا النِّسَاءَ، وَفَعَلْنَا مَا يَفْعَلُ

Tarwiyah came, when we put Makkah behind us (to go to Minâ and 'Arafat) and entered *Iḥrâm* for *Ḥajj*."

[2945] 143 - (...) Mûsâ bin Nâfi' said: "I came to Makkah to perform *'Umrah* for *Tamattu'*, four days before the day of *At-Tarwiyah*. The people said: 'Now your *Ḥajj* is like that of the Makkans.'[1] I entered upon 'Aṭâ' bin Abî Rabâḥ and asked him about that. 'Aṭâ' said: 'Jâbir bin 'Abdullâh Al-Anṣârî [may Allâh be pleased with them] told me that he performed *Ḥajj* with the Messenger of Allâh ﷺ in the year when he brought the sacrificial animal with him. They entered *Iḥrâm* for *Ḥajj* only, then the Messenger of Allâh ﷺ said: "Exit your *Iḥrâm*, circumambulate the House and go between Aṣ-Ṣafâ and Al-Marwah, then cut your hair and remain out of *Iḥrâm* until the day of *At-Tarwiyah* comes. Then enter *Iḥrâm* for *Ḥajj*, and make what you did before *Tamattu'*." They said: "How can we make it *Tamattu'* when we have named it as *Ḥajj*?" He said: "Do what I am telling you to do. Were it not that I have brought the sacrificial animal with me, I would do what I am telling you to do, but it is not permissible for me to exit *Iḥrâm* until the sacrificial animal reaches its destination."

الْحَلَالُ، حَتَّىٰ إِذَا كَانَ يَوْمُ التَّرْوِيَةِ، وَجَعَلْنَا مَكَّةَ بِظَهْرٍ، أَهْلَلْنَا بِالْحَجِّ.

[٢٩٤٥] ١٤٣-(...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مُوسَى بْنُ نَافِعٍ قَالَ: قَدِمْتُ مَكَّةَ مُتَمَتِّعًا بِعُمْرَةٍ، قَبْلَ التَّرْوِيَةِ بِأَرْبَعَةِ أَيَّامٍ، فَقَالَ النَّاسُ: تَصِيرُ حَجَّتُكَ الْآنَ مَكِّيَّةً، فَدَخَلْتُ عَلَىٰ عَطَاءِ ابْنِ أَبِي رَبَاحٍ فَاسْتَفْتَيْتُهُ، فَقَالَ عَطَاءٌ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللهِ الْأَنْصَارِيُّ [رَضِيَ اللهُ عَنْهُمَا] أَنَّهُ حَجَّ مَعَ رَسُولِ اللهِ ﷺ عَامَ سَاقَ الْهَدْيَ مَعَهُ، وَقَدْ أَهَلُّوا بِالْحَجِّ مُفْرَدًا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَحِلُّوا مِنْ إِحْرَامِكُمْ، فَطُوفُوا بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَصِّرُوا، وأَقِيمُوا حَلَالًا حَتَّىٰ إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهِلُّوا بِالْحَجِّ، وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتْعَةً»، قَالُوا: كَيْفَ نَجْعَلُهَا مُتْعَةً وَقَدْ سَمَّيْنَا الْحَجَّ؟ قَالَ: «افْعَلُوا مَا آمُرُكُمْ بِهِ، فَإِنِّي لَوْلَا أَنِّي سُقْتُ الْهَدْيَ، لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ بِهِ، وَلٰكِنْ لَا يَحِلُّ مِنِّي حَرَامٌ، حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ» فَفَعَلُوا.

[1] Because he would be entering *Iḥrâm* for *Ḥajj* from Makkah, not from the *Mîqât*.

[2946] 144 - (...) It was narrated that Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "We came with the Messenger of Allâh ﷺ, entering *Ihrâm* for *Hajj*, then the Messenger of Allâh ﷺ told us to make it *'Umrah* and exit *Ihrâm*. He had the sacrificial animal with him, so he could not make it *'Umrah*."

[٢٩٤٦] ١٤٤-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ عَنْ أَبِي عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَدِمْنَا مَعَ رَسُولِ اللهِ ﷺ مُهِلِّينَ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً، وَنَحِلَّ، قَالَ: وَكَانَ مَعَهُ الْهَدْيُ، فَلَمْ يَسْتَطِعْ أَنْ يَجْعَلَهَا عُمْرَةً.

Chapter 18. *Tamattu'* With *Hajj* And *'Umrah*

(المعجم ١٨) - (بَابٌ فِي المتعة بالحج والعمرة) (التحفة ١٨)

[2947] 145 - (1217) It was narrated that Abû Nadrah said: "Ibn 'Abbâs used to enjoin *Mut'ah*, and Ibn Az-Zubair used to forbid it. I mentioned that to Jâbir bin 'Abdullâh and he said: 'It is through me that this *Hadîth* was circulated. We performed *Tamattu'* with the Messenger of Allâh ﷺ, but when 'Umar (became the *Khalîfah*), he said: "Allâh permitted to His Messenger whatever He willed, however He willed, and the revelation of the Qur'ân has been completed. So complete *Hajj* and *'Umrah* for Allâh, as Allâh has commanded you,[1] and make a

[٢٩٤٧] ١٤٥-(١٢١٧) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ- قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَبِي نَضْرَةَ قَالَ: كَانَ ابْنُ عَبَّاسٍ يَأْمُرُ بِالْمُتْعَةِ، وَكَانَ ابْنُ الزُّبَيْرِ يَنْهَى عَنْهَا، قَالَ: فَذَكَرْتُ ذَلِكَ لِجَابِرِ بْنِ عَبْدِ اللهِ، فَقَالَ: عَلَى يَدَيَّ دَارَ الْحَدِيثُ، تَمَتَّعْنَا مَعَ رَسُولِ اللهِ ﷺ، فَلَمَّا قَامَ عُمَرُ قَالَ: إِنَّ اللهَ كَانَ يُحِلُّ لِرَسُولِهِ مَا شَاءَ بِمَا شَاءَ، وَإِنَّ الْقُرْآنَ قَدْ نَزَلَ مَنَازِلَهُ، فَأَتِمُّوا الْحَجَّ

[1] Meaning that *Tamattu'* is allowed for *Hajj* and *'Umrah* while *Mut'ah* is not allowed for marriage.

decision about your marriages to these women, for no man will be brought to me having married a woman for a specific length of time, but I will have him stoned.

وَالْعُمْرَةَ [للهِ]، كَمَا أَمَرَكُمُ اللهُ، وَأَبِتُّوا نِكَاحَ هٰذِهِ النِّسَاءِ، فَلَنْ أُوتَىٰ بِرَجُلٍ نَكَحَ امْرَأَةً إِلَىٰ أَجَلٍ، إِلَّا رَجَمْتُهُ بِالْحِجَارَةِ.

[2948] (...) Qatâdah narrated it with this chain (a *Ḥadîth* similar to no. 2947), and he said in the *Ḥadîth*: "Separate your *Ḥajj* from your *'Umrah*, for that is most proper for your *Ḥajj*, and most proper for your *'Umrah*."

[٢٩٤٨] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ بِهٰذَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: فَافْصِلُوا حَجَّكُمْ مِنْ عُمْرَتِكُمْ، فَإِنَّهُ أَتَمُّ لِحَجِّكُمْ، وَأَتَمُّ لِعُمْرَتِكُمْ.

[2949] 146 - (1216) It was narrated that Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "We came with the Messenger of Allâh ﷺ saying: '*Labbâik bil-Ḥajj* (Here we are at Your service for *Ḥajj*),' then the Messenger of Allâh ﷺ told us to make it *'Umrah*."

[٢٩٤٩] ١٤٦-(١٢١٦) وحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ، جَمِيعًا عَنْ حَمَّادٍ - قَالَ خَلَفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ أَيُّوبَ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَدِمْنَا مَعَ رَسُولِ اللهِ ﷺ وَنَحْنُ نَقُولُ: لَبَّيْكَ بِالْحَجِّ فَأَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً.

[راجع: ٢٩٤٣]

Chapter 19. The *Ḥajj* Of The Prophet ﷺ

(المعجم ١٩) - (بَابُ حجة النبيِّ ﷺ) (التحفة ١٩)

[2950] 147 - (1218) It was narrated from Ja'far bin Muḥammad, that his father said: "We entered upon Jâbir bin 'Abdullâh, and he asked about the people, until he came to me. I said: 'I am Muḥammad bin 'Alî

[٢٩٥٠] ١٤٧-(١٢١٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ حَاتِمٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ الْمَدَنِيُّ - عَنْ جَعْفَرِ

bin Ḥusain.' He placed his hand on my head, then he undid my upper button and my lower button, then he placed his hand on my chest. At that time I was a young boy. He said: 'Welcome to you, O son of my brother. Ask whatever you want.' So I asked him. He was blind, and the time for prayer became due, so he got up, wearing a blanket which he wrapped around himself; every time he put it over his shoulders, the ends slipped back down, because it was too small, and his *Ridâ'* was hanging beside him on the clothes hook. He led us in prayer, then I said: 'Tell us about the *Ḥajj* of the Messenger of Allâh ﷺ.' He gestured with his hand and counted nine, and said: 'The Messenger of Allâh ﷺ stayed for nine years (in Madînah) during which he did not perform *Ḥajj*, then in the tenth year he announced to the people that the Messenger of Allâh ﷺ was going for *Ḥajj*. Many people came to Al-Madînah, all of them seeking to follow the Messenger of Allâh ﷺ and do what he did.

"We set out with him until we came to D̲h̲ul-Ḥulaifah, where Asmâ' bint 'Umais gave birth to Muḥammad bin Abî Bakr. She sent word to the Messenger of Allâh ﷺ, asking; "What should I do?" He said: "Perform *Ghusl*, wrap your private part in a cloth,

ابْنِ مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: دَخَلْنَا عَلَىٰ جَابِرِ بْنِ عَبْدِ اللهِ، فَسَأَلَ عَنِ الْقَوْمِ حَتَّىٰ انْتَهَىٰ إِلَيَّ، فَقُلْتُ: أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حُسَيْنٍ، فَأَهْوَىٰ بِيَدِهِ إِلَىٰ رَأْسِي فَنَزَعَ زِرِّي الأَعْلَىٰ، ثُمَّ نَزَعَ زِرِّي الأَسْفَلَ، ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيَيَّ وَأَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ، فَقَالَ: مَرْحَبًا بِكَ يَا ابْنَ أَخِي! سَلْ عَمَّ شِئْتَ، فَسَأَلْتُهُ، وَهُوَ أَعْمَىٰ، وَحَضَرَ وَقْتُ الصَّلَاةِ، فَقَامَ فِي نِسَاجَةٍ مُلْتَحِفًا بِهَا، كُلَّمَا وَضَعَهَا عَلَىٰ مَنْكِبِهِ رَجَعَ طَرَفَاهَا إِلَيْهِ مِنْ صِغَرِهَا، وَرِدَاؤُهُ عَلَىٰ جَنْبِهِ عَلَىٰ الْمِشْجَبِ، فَصَلَّىٰ بِنَا، فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللهِ ﷺ، فَقَالَ بِيَدِهِ، فَعَقَدَ تِسْعًا، فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ، ثُمَّ أَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ أَنَّ رَسُولَ اللهِ ﷺ حَاجٌّ، فَقَدِمَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ، كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللهِ ﷺ، وَيَعْمَلَ مِثْلَ عَمَلِهِ، فَخَرَجْنَا مَعَهُ، حَتَّىٰ أَتَيْنَا ذَا الْحُلَيْفَةِ، فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَىٰ رَسُولِ اللهِ ﷺ، كَيْفَ أَصْنَعُ؟ قَالَ: «اغْتَسِلِي، وَاسْتَثْفِرِي بِثَوْبٍ وَأَحْرِمِي» فَصَلَّىٰ رَسُولُ اللهِ ﷺ فِي

and enter *Iḥrâm*." The Messenger of Allâh ﷺ prayed in the *Masjid*, then he rode Al-Qaṣwâ' until he reached Al-Baidâ'.

"I looked as far as I could see in front of him, and saw people riding and walking. To his right it was the same, to his left it was the same, and behind him it was the same. The Messenger of Allâh ﷺ was among us and the Qur'ân was being revealed to him, and he was the best one to interpret it. So whatever he did, we did too, and he (began the *Talbiyah*) of *Tawḥîd*, saying: "*Labbaika Allâhumma labbaik, labbaika lâ sharîka laka labbaik. Inna al-ḥamda wan-ni'mata laka wal-mulk, lâ sharîka lak* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)." The people said this *Talbiyah* that they say nowadays, and the Messenger of Allâh ﷺ did not object to any of that, but the Messenger of Allâh ﷺ kept to his own *Talbiyah*.'

"Jâbir [may Allâh be pleased with them] said: 'We did not intend anything other than *Ḥajj*, and we were not thinking of *'Umrah*. When we came to the Ka'bah with him, he touched the corner then walked quickly (*Raml*) for three circuits, and

الْمَسْجِدِ، ثُمَّ رَكِبَ الْقَصْوَاءَ، حَتَّىٰ إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ عَلَىٰ الْبَيْدَاءِ، نَظَرْتُ إِلَىٰ مَدِّ بَصَرِي بَيْنَ يَدَيْهِ، مِنْ رَاكِبٍ وَمَاشٍ، وَعَنْ يَمِينِهِ مِثْلَ ذَٰلِكَ، وَعَنْ يَسَارِهِ مِثْلَ ذَٰلِكَ، وَمِنْ خَلْفِهِ مِثْلَ ذَٰلِكَ، وَرَسُولُ اللهِ ﷺ بَيْنَ أَظْهُرِنَا، وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ، وَهُوَ يَعْرِفُ تَأْوِيلَهُ، وَمَا عَمِلَ مِنْ شَيْءٍ عَمِلْنَا بِهِ. فَأَهَلَّ بِالتَّوْحِيدِ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ» وَأَهَلَّ النَّاسُ بِهٰذَا الَّذِي يُهِلُّونَ بِهِ، فَلَمْ يَرُدَّ رَسُولُ اللهِ ﷺ عَلَيْهِمْ شَيْئًا مِنْهُ، وَلَزِمَ رَسُولُ اللهِ ﷺ تَلْبِيَتَهُ، قَالَ جَابِرٌ [رَضِيَ اللهُ عَنْهُ]: لَسْنَا نَنْوِي إِلَّا الْحَجَّ: لَسْنَا نَعْرِفُ الْعُمْرَةَ، حَتَّىٰ إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ، اسْتَلَمَ الرُّكْنَ فَرَمَلَ ثَلَاثًا وَمَشَىٰ أَرْبَعًا، ثُمَّ تَقَدَّمَ إِلَىٰ مَقَامِ إِبْرَاهِيمَ [عَلَيْهِ السَّلَامُ] فَقَرَأَ ﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة:١٢٥] فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَكَانَ أَبِي يَقُولُ - وَلَا أَعْلَمُهُ ذَكَرَهُ إِلَّا عَنِ النَّبِيِّ ﷺ -: كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَ﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ﴾، ثُمَّ رَجَعَ إِلَىٰ الرُّكْنِ فَاسْتَلَمَهُ، ثُمَّ خَرَجَ مِنَ

walked normally for four. Then he came to the Station of Ibrâhîm (*Maqâm Ibrâhîm*) and recited the verse: "...And take you (people) the *Maqâm* of Ibrâhîm as a place of prayer..."[1] He stood with the *Maqâm* between himself and the House."'

- (Ja'far bin Muhammad said) My father used to say - and I do not think he was narrating it from anyone but the Prophet ﷺ - that he (ﷺ) used to recite in these two *Rak'ah Qul Huwa Allâhu Ahad* and *Qul yâ ayyuhal-kâfirûn*.-

"'Then he went back to the corner and touched it, then he went out through the gate to Aṣ-Ṣafâ. When he drew near to Aṣ-Ṣafâ he recited: "Verily, As-Ṣafâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh..."[2] "I will start with that with which Allâh started." So he started with Aṣ-Ṣafâ, climbing up until he could see the Ka'bah. Then he turned to face the *Qiblah* and singled out Allâh, and extolled His greatness, and he said: "*Lâ ilâha illallâh wahdahu lâ sharîka lah, lahul-mulk wa lahul-hamdu wa huwa 'ala kulli shay'in qadîr; Lâ ilâha illallâh wahdahu anjaza wa'dah wa naṣara 'abdah wa hazama al-ahzâba wahdah* (There is none worthy of worship but Allâh alone, with no partner or associate, His is the dominion

الْبَابِ إِلَى الصَّفَا، فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ [البقرة:١٥٨] «أَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ» فَبَدَأَ بِالصَّفَا، فَرَقِيَ عَلَيْهِ، حَتَّى رَأَى الْبَيْتَ، فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَ اللهَ، وَكَبَّرَهُ، وَقَالَ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ» ثُمَّ دَعَا بَيْنَ ذٰلِكَ، قَالَ مِثْلَ هٰذَا ثَلَاثَ مَرَّاتٍ، ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ، حَتَّى [إِذَا] انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي سَعَى، حَتَّى إِذَا صَعِدَتَا مَشَى، حَتَّى أَتَى الْمَرْوَةَ، فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا، حَتَّى إِذَا كَانَ آخِرُ طَوَافٍ عَلَى الْمَرْوَةِ فَقَالَ: «لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ، وَجَعَلْتُهَا عُمْرَةً، فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحِلَّ، وَلْيَجْعَلْهَا عُمْرَةً»، فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ، فَقَالَ: يَا رَسُولَ اللهِ! أَلِعَامِنَا هٰذَا أَمْ لِأَبَدٍ؟ فَشَبَّكَ رَسُولُ اللهِ ﷺ أَصَابِعَهُ

[1] *Al-Baqarah* 2:125.

[2] *Al-Baqarah* 2:158.

and to Him be praise, and He is able to do all things; there is none worthy of worship but Allâh alone, He fulfilled His promises and granted victory to His slave and defeated the confederates alone)." Then he supplicated between that, and repeated this three times.'"

"'Then he came down towards Al-Marwah and when his feet reached the bottom of the valley he ran until the ground started to rise, then he walked until he came to Al-Marwah, and he did at Al-Marwah as he had done at Aṣ-Ṣafâ. Then when it was the last lap and he was at Al-Marwah he said: "If I had known before what I know now, I would not have brought the sacrificial animal with me, and I would have made it *'Umrah*. Whoever among you does not have a sacrificial animal with him, let him exit *Iḥrâm* and make it *'Umrah*."'

"'Surâqah bin Mâlik bin Ju'sham stood up and said: "O Messenger of Allâh, is it just for this year or is it forever?" The Messenger of Allâh ﷺ interlaced the fingers of his hands and said: "*'Umrah* has been incorporated into *Ḥajj*," twice. "No, it is for ever and ever."'

"'Alî came from Yemen with the sacrificial animals of the Prophet ﷺ and he found Fâṭimah [may Allâh be pleased

وَاحِدَةً فِي الْأُخْرَىٰ، وَقَالَ: «دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ» مَرَّتَيْنِ «لَا بَلْ لِأَبَدِ أَبَدٍ» وَقَدِمَ عَلِيٌّ مِنَ الْيَمَنِ بِبُدْنِ النَّبِيِّ ﷺ فَوَجَدَ فَاطِمَةَ [رَضِيَ اللهُ عَنْهَا] مِمَّنْ حَلَّ، وَلَبِسَتْ ثِيَابًا صَبِيغًا، وَاكْتَحَلَتْ فَأَنْكَرَ ذَٰلِكَ عَلَيْهَا، فَقَالَتْ: إِنَّ أَبِي أَمَرَنِي بِهَٰذَا، قَالَ: فَكَانَ عَلِيٌّ يَقُولُ بِالْعِرَاقِ: فَذَهَبْتُ إِلَىٰ رَسُولِ اللهِ ﷺ مُحَرِّشًا عَلَىٰ فَاطِمَةَ، لِلَّذِي صَنَعَتْ، مُسْتَفْتِيًا لِرَسُولِ اللهِ ﷺ فِيمَا ذَكَرَتْ عَنْهُ، فَأَخْبَرْتُهُ أَنِّي أَنْكَرْتُ ذَٰلِك عَلَيْهَا، فَقَالَ: «صَدَقَتْ صَدَقَتْ، مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ؟» قَالَ: قُلْتُ: اللَّهُمَّ! إِنِّي أُهِلُّ بِمَا أَهَلَّ بِهِ رَسُولُكَ، قَالَ: «فَإِنَّ مَعِيَ الْهَدْيَ فَلَا تَحِلُّ» قَالَ: فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي قَدِمَ بِهِ عَلِيٌّ مِنَ الْيَمَنِ، وَالَّذِي أَتَىٰ بِهِ النَّبِيُّ ﷺ مِائَةً، قَالَ: فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا، إِلَّا النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهُ هَدْيٌ، فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوا إِلَىٰ مِنًى، فَأَهَلُّوا بِالْحَجِّ وَرَكِبَ رَسُولُ اللهِ ﷺ فَصَلَّىٰ بِهَا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ، ثُمَّ مَكَثَ قَلِيلًا حَتَّىٰ طَلَعَتِ الشَّمْسُ، وَأَمَرَ بِقُبَّةٍ مِنْ شَعَرٍ تُضْرَبُ لَهُ بِنَمِرَةَ، فَسَارَ رَسُولُ

with her] among those who had exited *Ihrâm*. She was wearing dyed clothes and had put kohl on her eyes. He rebuked her for that and she said: "My father told me to do that."

"'Alî used to say in Al-'Irâq: "I went to the Messenger of Allâh ﷺ, complaining about Fâṭimah for what she had done, and to ask the Messenger of Allâh ﷺ about what she had told me about. I told him that I had rebuked her for that, and he said: 'She spoke the truth, she spoke the truth. What did you say when you decided to go for *Hajj*?' I said: 'O Allâh, I enter *Ihrâm* for that for which Your Messenger entered *Ihrâm*.' He said: 'I have the *Hadî* with me; do not exit *Ihrâm*.'"

"'The total number of sacrificial animals that 'Alî brought from Yemen, and that the Prophet ﷺ brought with him, was one hundred. The people all exited *Ihrâm* and cut their hair, except the Prophet ﷺ and those who had brought sacrificial animals with them.'"

"'When the day of *At-Tarwiyah* came, they set out for Minâ and entered *Ihrâm* for *Hajj*. The Messenger of Allâh ﷺ rode and prayed *Zuhr*, *'Asr*, *Maghrib*, *'Ishâ'* and *Fajr* there, then he waited for a while until the sun rose. He ordered that a tent of hair be pitched for him in Namirah.

اللهِ ﷺ وَلَا تَشُكُّ قُرَيْشٌ إِلَّا أَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ، كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ، فَأَجَازَ رَسُولُ اللهِ ﷺ حَتَّىٰ أَتَىٰ عَرَفَةَ، فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ، فَنَزَلَ بِهَا، حَتَّىٰ إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ، فَرُحِلَتْ لَهُ، فَأَتَىٰ بَطْنَ الْوَادِي، فَخَطَبَ النَّاسَ وَقَالَ: «إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمٍ أَضَعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ، كَانَ مُسْتَرْضِعًا فِي بَنِي سَعْدٍ فَقَتَلَتْهُ هُذَيْلٌ، وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رِبًا أَضَعُ رِبَانَا، رِبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ، فَاتَّقُوا اللهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذٰلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ، وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ، كِتَابُ

Then the Messenger of Allâh ﷺ moved on, and the Quraish did not doubt that he would halt at *Al-Mash'ar Al-Ḥarâm*, as Quraish used to do during the *Jâhiliyyah*, but the Messenger of Allâh ﷺ carried on until he reached 'Arafat, where he found that the tent had been pitched for him in Namirah, and he stopped there.'"

"'When the sun passed its zenith, he ordered that Al-Qaṣwâ' be saddled for him, and he came to the bottom of the valley, where he addressed the people and said: "Your blood and your wealth are sacred to one another, as sacred as this day of yours, in this month of yours, in this land of yours. All matters of the *Jâhiliyyah* are abolished beneath my feet. The blood feuds of the *Jâhiliyyah* are abolished, and the first blood feud that I abolish is that of Rabî'ah bin Al-Ḥârith, who was nursed among Banû Laith and killed by Hudhail. The *Ribâ* of the *Jâhiliyyah* is abolished, and the first *Ribâ* that I abolish is that of 'Abbâs bin 'Abdul-Muṭṭalib; it is all abolished. Fear Allâh with regard to women, for you have taken them as a trust from Allâh, and intimacy with them has become permissible to you by the Word of Allâh. Your rights over them are that they should not allow anyone whom you dislike to tread on your bedding. If they do that, then hit them, but in a manner that does not cause injury or leave

اللهِ، وَأَنْتُمْ تُسْأَلُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟» قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ، فَقَالَ بِإِصْبَعِهِ السَّبَّابَةِ، يَرْفَعُهَا إِلَىٰ السَّمَاءِ وَيَنْكُتُهَا إِلَىٰ النَّاسِ: «اللَّهُمَّ! اشْهَدْ، اللَّهُمَّ! اشْهَدْ» ثَلَاثَ مَرَّاتٍ، ثُمَّ أَذَّنَ، ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا، ثُمَّ رَكِبَ رَسُولُ اللهِ ﷺ حَتَّىٰ أَتَى الْمَوْقِفَ، فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءِ إِلَىٰ الصَّخَرَاتِ، وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَلَمْ يَزَلْ وَاقِفًا حَتَّىٰ غَرَبَتِ الشَّمْسُ، وَذَهَبَتِ الصُّفْرَةُ قَلِيلًا حَتَّىٰ غَابَ الْقُرْصُ، وَأَرْدَفَ أُسَامَةَ خَلْفَهُ، وَدَفَعَ رَسُولُ اللهِ ﷺ وَقَدْ شَنَقَ لِلْقَصْوَاءِ الزِّمَامَ، حَتَّىٰ إِنَّ رَأْسَهَا لَيُصِيبُ مَوْرِكَ رَحْلِهِ، وَيَقُولُ بِيَدِهِ الْيُمْنَىٰ: «أَيُّهَا النَّاسُ! السَّكِينَةَ السَّكِينَةَ» كُلَّمَا أَتَىٰ حَبْلًا مِنَ الْحِبَالِ أَرْخَىٰ لَهَا قَلِيلًا، حَتَّىٰ تَصْعَدَ، حَتَّىٰ أَتَى الْمُزْدَلِفَةَ، فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ، وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا، ثُمَّ اضْطَجَعَ رَسُولُ اللهِ ﷺ حَتَّىٰ طَلَعَ الْفَجْرُ، فَصَلَّى الْفَجْرَ، حِينَ تَبَيَّنَ لَهُ الصُّبْحُ، بِأَذَانٍ وَإِقَامَةٍ، ثُمَّ رَكِبَ الْقَصْوَاءَ، حَتَّىٰ أَتَى

a mark. Their rights over you are that you should provide for them and clothe them in a reasonable manner. I have left you something which, if you adhere to it, you will never go astray: The Book of Allâh. You will be asked about me. What will you say?" They said: "We bear witness that you have conveyed (the Message) and fulfilled (your duty) and offered sincere advice." He gestured with his forefinger towards the sky and then towards the people, (and said) "O Allâh, bear witness, O Allâh bear witness," three times.

Then the *Adhân* was called, then the *Iqâmah*, and he prayed *Zuhr*, then the *Iqâmah* was called and he prayed *'Asr*, and he did not offer any prayer in between them. Then the Messenger of Allâh ﷺ rode until he reached the *Mawqif* (place of standing), and he made his she-camel face *Assakharât*[1] with people walking in front of him, and he turned to face the *Qiblah*. Then he remained standing until the sun had set, after its rays had started to diminish and until the disk of the sun had disappeared.'"

"'Then he seated Usâmah on his mount behind him, and the Messenger of Allâh ﷺ moved on, pulling Al-Qaswâ's reins tight until her head was touching the front of the saddle, and he gestured with his right hand: "O

الْمَشْعَرَ الْحَرَامَ، فَاسْتَقْبَلَ الْقِبْلَةَ، فَدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ، فَلَمْ يَزَلْ وَاقِفًا حَتَّىٰ أَسْفَرَ جِدًّا، فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، وَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ، وَكَانَ رَجُلًا حَسَنَ الشَّعْرِ أَبْيَضَ وَسِيمًا، فَلَمَّا دَفَعَ رَسُولُ اللهِ ﷺ مَرَّتْ بِهِ ظُعُنٌ يَجْرِينَ، فَطَفِقَ الْفَضْلُ يَنْظُرُ إِلَيْهِنَّ، فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ عَلَىٰ وَجْهِ الْفَضْلِ، فَحَوَّلَ الْفَضْلُ وَجْهَهُ إِلَىٰ الشِّقِّ الْآخَرِ يَنْظُرُ، فَحَوَّلَ رَسُولُ اللهِ ﷺ يَدَهُ مِنَ الشِّقِّ الْآخَرِ عَلَىٰ وَجْهِ الْفَضْلِ، فَصَرَفَ وَجْهَهُ مِنَ الشِّقِّ الْآخَرِ يَنْظُرُ، حَتَّىٰ أَتَىٰ بَطْنَ مُحَسِّرٍ، فَحَرَّكَ قَلِيلًا، ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَىٰ الَّتِي تَخْرُجُ عَلَىٰ الْجَمْرَةِ الْكُبْرَىٰ، حَتَّىٰ أَتَى الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ، فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا، مِثْلِ حَصَى الْخَذْفِ، رَمَىٰ مِنْ بَطْنِ الْوَادِي، ثُمَّ انْصَرَفَ إِلَىٰ الْمَنْحَرِ، فَنَحَرَ ثَلَاثًا وَسِتِّينَ بِيَدِهِ، ثُمَّ أَعْطَىٰ عَلِيًّا، فَنَحَرَ مَا غَبَرَ، وَأَشْرَكَهُ فِي هَدْيِهِ، ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ، فَجُعِلَتْ فِي قِدْرٍ، فَطُبِخَتْ، فَأَكَلَا مِنْ لَحْمِهَا وَشَرِبَا مِنْ مَرَقِهَا، ثُمَّ

[1] The rocks at the bottom of Jabal Ar-Rahmah — *the Mount of Mercy.*

people, calmly, calmly!" Every time he came to a small hill, he released the reins a little so that she could climb. Then he came to Al-Muzdalifah where he prayed *Maghrib* and *'Ishâ'* with one *Adhân* and two *Iqâmah*, offering no prayer in between.'"

"'Then the Messenger of Allâh ﷺ lay down until dawn came, and he prayed *Fajr*, when he saw that dawn had come, with one *Adhân* and one *Iqâmah*. Then he rode Al-Qaṣwâ' until he came to *Al-Mash'ar Al-Ḥarâm*. He turned to face the *Qiblah* and called upon Him, and proclaimed His greatness and Oneness. Then he remained standing until it had become quite bright, then he moved on before the sun rose. He seated Al-Faḍl bin Al-'Abbâs behind him, who was a man with lovely hair, white and handsome. When the Messenger of Allâh ﷺ moved on, he passed some women riding camels. Al-Faḍl started to look at them, so the Messenger of Allâh ﷺ put his hand on the face of Al-Faḍl. Al-Faḍl turned his face to the other side to look, and the Messenger of Allâh ﷺ moved his hand to the other side of Al-Faḍl's face. Al-Faḍl again turned his face to the other side to look, until he came to the bottom of Muḥassir, where he sped up a little.'"

"'Then he followed the middle road that comes out at *Al-Jamrat Al-Kubra*, until he reached the

رَكِبَ رَسُولُ اللهِ ﷺ فَأَفَاضَ إِلَى الْبَيْتِ، فَصَلَّى بِمَكَّةَ الظُّهْرَ، فَأَتَى بَنِي عَبْدِ الْمُطَّلِبِ يَسْقُونَ عَلَى زَمْزَمَ، فَقَالَ: «انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ! فَلَوْلَا أَنْ يَغْلِبَكُمُ النَّاسُ عَلَى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ» فَنَاوَلُوهُ دَلْوًا فَشَرِبَ مِنْهُ.

Jamrah that is by the tree. Then he stoned it with seven pebbles, saying the *Takbîr* with each throw - pebbles the size of broad beans - throwing from the bottom of the valley. Then he went to the place of slaughter, and slaughtered sixty-three (animals) with his own hand. Then he handed over to 'Alî who slaughtered the rest, and he gave him a share in his sacrifice. Then he ordered that a piece from each be brought; (the pieces) were put in a pot and cooked, and they (the Prophet ﷺ and 'Alî) ate from the meat and drank from the soup.

Then the Messenger of Allâh ﷺ rode and headed towards the House (and performed *Tawâf Al-Ifâdah), and prayed Zuhr* in Makkah. He came to Banû 'Abdul-Muttalib, who were providing water to the pilgrims at Zamzam, and said: "Carry on drawing water, O Banû 'Abdul-Muttalib. Were it not that the people would overwhelm you I would have drawn water with you." So they drew up a bucket for him and he drank from it.'"

[2951] 148 - (...) Ja'far bin Muhammad said: "My father told me: 'I went to Jâbir bin 'Abdullâh and asked him about the pilgrimage of the Messenger of Allâh ﷺ...'" and he quoted a *Hadîth* similar to that of Hâtim bin Ismâ'îl (no. 2950). He added: "... When the Messenger of Allâh ﷺ passed by Muzdalifah at *Al-*

[٢٩٥١] ١٤٨-(...) وحَدَّثَنَا عُمَرُ ابْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ: حَدَّثَنِي أَبِي قَالَ: أَتَيْتُ جَابِرَ بْنَ عَبْدِ اللهِ فَسَأَلْتُهُ عَنْ حَجَّةِ رَسُولِ اللهِ ﷺ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ حَاتِمِ بْنِ إِسْمَاعِيلَ، وَزَادَ فِي الْحَدِيثِ:

Mash'ar Al-Ḥarâm, the Quraish did not doubt that he would halt there and camp there, but he carried on and did not pay any attention to it, until he came to 'Arafat, where he stopped."

وَكَانَتِ الْعَرَبُ يَدْفَعُ بِهِمْ أَبُو سَيَّارَةَ عَلَىٰ حِمَارٍ عُرْيٍ، فَلَمَّا أَجَازَ رَسُولُ اللهِ ﷺ مِنَ الْمُزْدَلِفَةِ بِالْمَشْعَرِ الْحَرَامِ، لَمْ تَشُكَّ قُرَيْشٌ أَنَّهُ سَيَقْتَصِرُ عَلَيْهِ، وَيَكُونُ مَنْزِلُهُ ثَمَّ، فَأَجَازَ وَلَمْ يَعْرِضْ لَهُ، حَتَّىٰ أَتَىٰ عَرَفَاتٍ فَنَزَلَ.

Chapter 20. All Of 'Arafat Is A Place Of Standing

(المعجم ٢٠) - (بَابُ ما جاء أن عرفة كلها موقف) (التحفة ٢٠)

[2952] 149 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "I have offered my sacrifice here, and all of Minâ is the place of sacrifice, so offer your sacrifices where you are staying. And I have stood here, and all of 'Arafat is the place of standing. And I have stopped here, and all of Muzdalifah is the place of stopping."

[٢٩٥٢] ١٤٩-(...) وَحَدَّثَنَا عُمَرُ ابْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنْ جَعْفَرٍ: حَدَّثَنِي أَبِي عَنْ جَابِرٍ فِي حَدِيثِهِ ذَلِكَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «نَحَرْتُ هٰهُنَا، وَمِنًى كُلُّهَا مَنْحَرٌ، فَانْحَرُوا فِي رِحَالِكُمْ، وَوَقَفْتُ هٰهُنَا، وَعَرَفَةُ كُلُّهَا مَوْقِفٌ، وَوَقَفْتُ هٰهُنَا، وَجَمْعٌ كُلُّهَا مَوْقِفٌ».

[2953] 150 - (...) It was narrated from Jâbir bin 'Abdullâh [may Allâh be pleased with them], that when the Messenger of Allâh ﷺ came to Makkah, he came to the Black Stone and touched it, then he walked to the right, walking quickly (*Raml*) in three circuits and walking normally in four.

[٢٩٥٣] ١٥٠-(...) وحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] أَنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ مَكَّةَ أَتَى الْحَجَرَ فَاسْتَلَمَهُ، ثُمَّ مَشَىٰ عَلَىٰ يَمِينِهِ، فَرَمَلَ ثَلَاثًا وَمَشَىٰ أَرْبَعًا.

Chapter 21. The Standing And The Saying Of Allâh, The Most High: "Then depart from the place whence all the people depart"[1]

(المعجم ٢١) - (بَابٌ في الوقوف وقوله تعالى: ﴿ثُمَّ أَفِيضُواْ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ﴾ [البقرة:١٩٩] (التحفة ٢١)

[2954] 151 - (1219) It was narrated that 'Âishah said: "The Quraish and those who followed their way used to stand at Al-Muzdalifah, and they were called *Al-Hums* and the rest of the Arabs used to stand in 'Arafat. When Islam came, Allâh commanded His Prophet ﷺ to go to 'Arafat and stand there, then depart from there. That is the verse in which Allâh says: "Then depart from the place whence all the people depart."[2]

[٢٩٥٤] ١٥١-(١٢١٩) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: كَانَ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ بِالْمُزْدَلِفَةِ، وَكَانُوا يُسَمَّوْنَ الْحُمْسَ، وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَةَ، فَلَمَّا جَاءَ الْإِسْلَامُ أَمَرَ اللهُ عَزَّ وَجَلَّ نَبِيَّهُ ﷺ أَنْ يَأْتِيَ عَرَفَاتٍ فَيَقِفَ بِهَا، ثُمَّ يُفِيضَ مِنْهَا، فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿ثُمَّ أَفِيضُواْ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ﴾ [البقرة:١٩٩].

[2955] 152 - (...) Hishâm narrated that his father said: "The Arabs used to circumambulate the Ka'bah naked, except the *Hums*, and the *Hums* were the Quraish and their descendents. They used to circumambulate naked, unless the *Hums* gave them some clothes - men would give to men and

[٢٩٥٥] ١٥٢-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ قَالَ: كَانَتِ الْعَرَبُ تَطُوفُ بِالْبَيْتِ عُرَاةً، إِلَّا الْحُمْسَ، وَالْحُمْسُ قُرَيْشٌ وَمَا وَلَدَتْ - كَانُوا يَطُوفُونَ عُرَاةً، إِلَّا أَنْ تُعْطِيَهُمُ الْحُمْسُ ثِيَابًا، فَيُعْطِي

[1] *Al-Baqarah* 2:199.

[2] *Al-Baqarah* 2:199.

women to women. The *Hums* did not go out of Al-Muzdalifah, but the people all went to 'Arafat."

Hishâm said: "My father told me that 'Âishah said: 'The *Hums* were those concerning whom Allâh revealed the words: "Then depart from the place whence all the people depart..."[1] She said: 'The people used to depart from 'Arafât, and the *Hums* used to depart from Al-Muzdalifah, saying: "We will not depart except from within the sanctuary." When the following was revealed: "Then depart from the place whence all the people depart..."[2] they went back to 'Arafât."'

الرِّجَالُ الرِّجَالَ وَالنِّسَاءُ النِّسَاءَ، وَكَانَتِ الْحُمْسُ لَا يَخْرُجُونَ مِنَ الْمُزْدَلِفَةِ، وَكَانَ النَّاسُ كُلُّهُمْ يَبْلُغُونَ عَرَفَاتٍ، قَالَ هِشَامٌ: فَحَدَّثَنِي أَبِي عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: الْحُمْسُ، هُمُ الَّذِينَ أَنْزَلَ اللهُ عَزَّ وَجَلَّ فِيهِمْ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [البقرة:١٩٩] قَالَتْ: كَانَ النَّاسُ يُفِيضُونَ مِنْ عَرَفَاتٍ، وَكَانَتِ الْحُمْسُ يُفِيضُونَ مِنَ الْمُزْدَلِفَةِ، يَقُولُونَ: لَا نُفِيضُ إِلَّا مِنَ الْحَرَمِ، فَلَمَّا نَزَلَتْ: ﴿أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ رَجَعُوا إِلَى عَرَفَاتٍ.

[2956] 153 - (1220) Muhammad bin Jubair bin Mut'im narrated that his father, Jubair bin Mut'im said: "I lost a camel of mine, so I went and looked for it on the Day of 'Arafat. I saw the Messenger of Allâh ﷺ standing with the people in 'Arafat, and I said: 'By Allâh, he is one of the *Hums*, what is he doing here?' The Quraish were regarded as being among the *Hums*."

[٢٩٥٦] ١٥٣ -(١٢٢٠) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنْ عَمْرٍو، سَمِعَ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ يُحَدِّثُ عَنْ أَبِيهِ جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ: أَضْلَلْتُ بَعِيرًا لِي، فَذَهَبْتُ أَطْلُبُهُ يَوْمَ عَرَفَةَ، فَرَأَيْتُ رَسُولَ اللهِ ﷺ وَاقِفًا مَعَ النَّاسِ بِعَرَفَةَ، فَقُلْتُ: وَاللهِ! إِنَّ هٰذَا لَمِنَ الْحُمْسِ، فَمَا شَأْنُهُ هٰهُنَا؟ وَكَانَتْ قُرَيْشٌ تُعَدُّ مِنَ الْحُمْسِ.

[1] *Al-Baqarah* 2:199.

[2] *Al-Baqarah* 2:199.

Chapter 22. It Is Permissible To Base One's Intention For *Ihrâm* On The Intention Of Another

(المعجم ٢٢) - (بَابُ جواز تعليق الإحرام وهو أن يحرم بإحرام كإحرام فلان فيصير محرمًا بإحرام مثل إحرام فلان) (التحفة ٢٢)

[2957] 154 - (1221) It was narrated that Abû Mûsâ said: "I came to the Messenger of Allâh ﷺ while he was halting in Al-Bathâ', and he said to me: 'Did you intend to perform *Hajj*?' I said: 'Yes.' He said: 'For what did you enter *Ihrâm*?' I said: 'I said: "Here I am at Your service, for the same as the Prophet ﷺ has entered *Ihrâm*."' He said: 'You have done well. Circumambulate the House and go between As-Safâ and Al-Marwah, then exit *Ihrâm*.' I circumambulated the Ka'bah and went between As-Safâ and Al-Marwah, then I came to a woman of Banû Qais who rid my head of lice. Then I entered *Ihrâm* for *Hajj*. I continued to state *Fatwa* (religious rulings) to that effect for the people until the *Khilâfah* of 'Umar [may Allâh be pleased with them]."

A man said to him: "O Abû Mûsâ," or: "O 'Abdullâh bin Qais, exercise restraint in your *Fatwa*, for you do not know what the Commander of the Believers has introduced with regard to the rituals after you." He said: "O people, whoever heard a *Fatwa*

[٢٩٥٧] ١٥٤-(١٢٢١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَىٰ قَالَ: قَدِمْتُ عَلَىٰ رَسُولِ اللهِ ﷺ وَهُوَ مُنِيخٌ بِالْبَطْحَاءِ، فَقَالَ لِي: «أَحَجَجْتَ؟» فَقُلْتُ: نَعَمْ. فَقَالَ: «بِمَ أَهْلَلْتَ؟» قَالَ قُلْتُ: لَبَّيْكَ بِإِهْلَالٍ كَإِهْلَالِ النَّبِيِّ ﷺ، قَالَ: «فَقَدْ أَحْسَنْتَ، طُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَأَحِلَّ» قَالَ: طُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ بَنِي قَيْسٍ، فَفَلَتْ رَأْسِي، ثُمَّ أَهْلَلْتُ بِالْحَجِّ، قَالَ: فَكُنْتُ أُفْتِي بِهِ النَّاسَ، حَتَّىٰ كَانَ فِي خِلَافَةِ عُمَرَ [رَضِيَ اللهُ عَنْهُ]، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا مُوسَىٰ! أَوْ يَا عَبْدَ اللهِ بْنَ قَيْسٍ! رُوَيْدَكَ بَعْضَ فُتْيَاكَ، فَإِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النُّسُكِ بَعْدَكَ، فَقَالَ: يَا أَيُّهَا النَّاسُ! مَنْ كُنَّا أَفْتَيْنَاهُ فُتْيَا فَلْيَتَّئِدْ، فَإِنَّ أَمِيرَ

from us (about exiting *Ihrâm*) let him wait, for the Commander of the Believers is coming to you, so follow him." Then 'Umar [may Allâh be pleased with them] came and I mentioned that to him, and he said: 'We follow the Book of Allâh, and the Book of Allâh enjoins completing *Hajj* and *'Umrah*. And we follow the *Sunnah* of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ did not exit *Ihrâm* until the sacrifice reached its destination.'"

الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ، فَبِهِ فَائْتَمُّوا، قَالَ: فَقَدِمَ عُمَرُ [رَضِيَ اللهُ عَنْه] فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: إِنْ نَأْخُذْ بِكِتَابِ اللهِ فَإِنَّ كِتَابَ اللهِ يَأْمُرُ بِالتَّمَامِ، وَإِنْ نَأْخُذْ بِسُنَّةِ رَسُولِ اللهِ ﷺ فَإِنَّ رَسُولَ اللهِ ﷺ لَمْ يَحِلَّ حَتَّىٰ بَلَغَ الْهَدْيُ مَحِلَّهُ.

[2958] **(...)** Shu'bah narrated a similar report (as no. 2957) with this chain.

[٢٩٥٨] **(...) وحَدَّثَنَاه عُبَيْدُ اللهِ بْنُ** مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ فِي هَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[2959] 155 - (...) It was narrated that Abû Mûsâ [may Allâh be pleased with them] said: "I came to the Messenger of Allâh ﷺ when he was halting in Al-Bathâ', and he said: 'For what have you entered *Ihrâm*?' I said: 'I have entered *Ihrâm* for the same as the Prophet ﷺ has entered *Ihrâm*.' He said: 'Have you brought a sacrificial animal?' I said: 'No.' He said: 'Circumambulate the House and go between As-Safâ and Al-Marwah, then exit *Ihrâm*.' So I circumambulated the House and went between As-Safâ and Al-Marwah, then I went to a woman among my people who combed my hair and washed my head. I used to give the people

[٢٩٥٩] **١٥٥-(...) وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَىٰ [رضي اللهُ عنه] قَالَ: قَدِمْتُ عَلَىٰ رَسُولِ اللهِ ﷺ وَهُوَ مُنِيخٌ بِالْبَطْحَاءِ، فَقَالَ: «بِمَا أَهْلَلْتَ؟» قَالَ قُلْتُ: أَهْلَلْتُ بِإِهْلَالِ النَّبِيِّ ﷺ، قَالَ: «هَلْ سُقْتَ مِنْ هَدْيٍ؟» قُلْتُ: لَا، قَالَ: «فَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ حِلَّ» فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَشَطَتْنِي وَغَسَلَتْ رَأْسِي، فَكُنْتُ

Fatwas to that effect during the leadership of Abû Bakr and the leadership of 'Umar. It was during *Ḥajj* season that a man came to me and said: 'You do not know what the Commander of the Believers has introduced concerning the rituals.' I said: 'O people, whoever heard a *Fatwa* from us (about exiting *Iḥrâm*) let him wait, for the Commander of the Believers is coming to you, so follow him.' When he came I said: 'O Commander of the Believers, what is this that you have introduced concerning the rituals?' He said: 'We follow the Book of Allâh, and Allâh says, "And perform properly the *Ḥajj* and *'Umrah*..."[1] And we follow the *Sunnah* of our Prophet ﷺ, and the Prophet ﷺ did not exit *Iḥrâm* until he had offered the sacrifice."'

أُفْتِي النَّاسَ بِذَلِكَ فِي إِمَارَةِ أَبِي بَكْرٍ وَإِمَارَةِ عُمَرَ، فَإِنِّي لَقَائِمٌ بِالْمَوْسِمِ إِذْ جَاءَنِي رَجُلٌ فَقَالَ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأْنِ النُّسُكِ، فَقُلْتُ: أَيُّهَا النَّاسُ! مَنْ كُنَّا أَفْتَيْنَاهُ بِشَيْءٍ فَلْيَتَّئِدْ، فَهٰذَا أَمِيرُ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ، فَبِهِ فَأْتَمُّوا، فَلَمَّا قَدِمَ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا هٰذَا الَّذِي أَحْدَثْتَ فِي شَأْنِ النُّسُكِ؟ قَالَ: إِنْ نَأْخُذْ بِكِتَابِ اللهِ فَإِنَّ اللهَ عَزَّ وَجَلَّ قَالَ: ﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ [البقرة:١٩٦] وَإِنْ نَأْخُذْ بِسُنَّةِ نَبِيِّنَا - ﷺ - فَإِنَّ النَّبِيَّ ﷺ لَمْ يَحِلَّ حَتَّىٰ نَحَرَ الْهَدْيَ.

[2960] 156 - (...) It was narrated that Abû Mûsâ [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ had sent me to Yemen, and I came back during the year when he went for *Ḥajj*. The Messenger of Allâh ﷺ said to me: 'O Abû Mûsâ, what did you say when you entered *Iḥrâm*?' I said: 'I said: "Here I am at Your service, for the same purpose as the Prophet ﷺ entered *Iḥrâm*."' He said: 'Have you brought a sacrificial animal?'

[٢٩٦٠] ١٥٦-(...) وحَدَّثَني إِسْحٰقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى [رضي الله عنه] قَالَ: كَانَ رَسُولُ اللهِ ﷺ بَعَثَنِي إِلَىٰ الْيَمَنِ، قَالَ: فَوَافَقْتُهُ فِي الْعَامِ الَّذِي حَجَّ فِيهِ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «يَا أَبَا

[1] *Al-Baqarah* 2:196.

I said: 'No.' He said: 'Then go and circumambulate the House and go between Aṣ-Ṣafâ and Al-Marwah, then exit *Iḥrâm*.'" Then he quoted a *Ḥadîth* like that of Shu'bah and Sufyân (no. 2957, 2959).

مُوسَىٰ! كَيْفَ قُلْتَ حِينَ أَحْرَمْتَ؟» قَالَ: قُلْتُ: لَبَّيْكَ إِهْلَالًا كَإِهْلَالِ النَّبِيِّ ﷺ، فَقَالَ: «هَلْ سُقْتَ هَدْيًا؟» فَقُلْتُ: لَا، قَالَ: «فَانْطَلِقْ فَطُفْ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ أَحِلَّ» - ثُمَّ سَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ شُعْبَةَ وَسُفْيَانَ.

[2961] 157 - (1222) It was narrated from Abû Mûsâ that he used to issue *Fatwa* allowing *Mut'ah*,[1] and a man said to him: "Exercise restraint in some of your *Fatwa*, for you do not know what the Commander of the Believers has introduced concerning the rituals." After that I met him and asked him about that. 'Umar said: 'I know that the Prophet ﷺ and his Companions did that, but I did not want married people to have intercourse beneath the trees and then go out for *Hajj* with their heads dripping.'"

[٢٩٦١] ١٥٧-(١٢٢٢) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ-: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُوسَىٰ، عَنْ أَبِي مُوسَىٰ أَنَّهُ كَانَ يُفْتِي بِالْمُتْعَةِ، فَقَالَ لَهُ رَجُلٌ: رُوَيْدَكَ بِبَعْضِ فُتْيَاكَ، فَإِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النُّسُكِ بَعْدُ، حَتَّىٰ لَقِيَهُ بَعْدُ، فَسَأَلَهُ، فَقَالَ عُمَرُ: قَدْ عَلِمْتُ أَنَّ النَّبِيَّ ﷺ قَدْ فَعَلَهُ وَأَصْحَابُهُ، وَلَكِنْ كَرِهْتُ أَنْ يَظَلُّوا مُعْرِسِينَ بِهِنَّ فِي الْأَرَاكِ، ثُمَّ يَرُوحُونَ فِي الْحَجِّ تَقْطُرُ رُؤُسُهُمْ.

Chapter 23. The Permissibility Of *Tamattu'*

(المعجم ٢٣) - (بَابُ جواز التمتّع) (التحفة ٢٣)

[2962] 158 - (1223) 'Abdullâh bin Shaqîq said: "'Uthmân used

[٢٩٦٢] ١٥٨-(١٢٢٣) حَدَّثَنَا

[1] That is the *Tamattu'* with *Hajj* and *'Umrah*.

to forbid *Mut'ah* (*Tamattu'*) and 'Alî used to enjoin it. 'U<u>th</u>mân said something to 'Alî, then 'Alî said: 'You know that we did *Tamattu'* with the Messenger of Allâh ﷺ.' He said: 'Yes, but we were afraid then.'"

مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: قَالَ عَبْدُ اللهِ بْنُ شَقِيقٍ: كَانَ عُثْمَانُ يَنْهَىٰ عَنِ الْمُتْعَةِ، وَكَانَ عَلِيٌّ يَأْمُرُ بِهَا، فَقَالَ عُثْمَانُ لِعَلِيٍّ كَلِمَةً، ثُمَّ قَالَ عَلِيٌّ: لَقَدْ عَلِمْتَ أَنَّا قَدْ تَمَتَّعْنَا مَعَ رَسُولِ اللهِ ﷺ، فَقَالَ: أَجَلْ، وَلَٰكِنَّا كُنَّا خَائِفِينَ.

[2963]... - (...) <u>Sh</u>u'bah narrated a similar report with this chain.

[٢٩٦٣] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[2964] 159 - (...) It was narrated that Sa'eed bin Al-Mûsâyyab said: "'Alî and 'U<u>th</u>mân [may Allâh be pleased with them] met in 'Usfân, and 'U<u>th</u>mân used to forbid *Tamattu'* and *'Umrah* (during the *Ḥajj* season). 'Alî said: 'What do you mean by forbidding something that the Messenger of Allâh ﷺ did?' 'U<u>th</u>mân said: 'Leave us alone.' He said: 'I cannot leave you alone.' When 'Alî saw that, he entered *Iḥrâm* for both of them together."

[٢٩٦٤] ١٥٩-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: اجْتَمَعَ عَلِيٌّ وَعُثْمَانُ [رَضِيَ اللهُ عَنْهُمَا] بِعُسْفَانَ، فَكَانَ عُثْمَانُ يَنْهَىٰ عَنِ الْمُتْعَةِ أَوِ الْعُمْرَةِ، فَقَالَ عَلِيٌّ: مَا تُرِيدُ إِلَىٰ أَمْرٍ فَعَلَهُ رَسُولُ اللهِ ﷺ، تَنْهَىٰ عَنْهُ!؟ فَقَالَ عُثْمَانُ: دَعْنَا مِنْكَ، فَقَالَ: إِنِّي لَا أَسْتَطِيعُ أَنْ أَدَعَكَ، فَلَمَّا أَنْ رَأَىٰ عَلِيٌّ ذَٰلِكَ، أَهَلَّ بِهِمَا جَمِيعًا.

[2965] 160 - (1224) It was narrated that Abû <u>D</u>harr [may Allâh be pleased with them] said:

[٢٩٦٥] ١٦٠-(١٢٢٤) وحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ

"*Al-Mut'ah* in *Hajj* was just for the Companions of Muhammad ﷺ."

[2966] 161 - (...) It was narrated that Abû Dharr [may Allâh be pleased with them] said: "We had a concession," meaning, *Al-Mut'ah* in *Hajj*.

[2967] 162 - (...) Abû Dharr [may Allâh be pleased with them] said: "Two *Al-Mut'ah* were permitted to us only" - meaning *Mut'ah* (temporary marriage) with women and *Mut'ah* (*Tamattu'*) in *Hajj*.

[2968] 163 - (...) It was narrated that 'Abdur-Rahmân bin Abî Ash-Sha'thâ' said: "I came to Ibrâhîm An-Nakha'î and Ibrâhîm At-Taimî and said: 'I intend to combine *'Umrah* and *Hajj* this year.' Ibrâhîm An-Nakha'î said: 'Your father would not have intended to do that.'"

Qutaibah said: "Jarîr narrated to us from Bayân, from Ibrâhîm At-

وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَانَتِ الْمُتْعَةُ فِي الْحَجِّ لِأَصْحَابِ مُحَمَّدٍ ﷺ خَاصَّةً.

[٢٩٦٦] ١٦١-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَيَّاشٍ الْعَامِرِيِّ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَانَتْ لَنَا رُخْصَةً يَعْنِي الْمُتْعَةَ فِي الْحَجِّ.

[٢٩٦٧] ١٦٢-(...) وحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا جَرِيرٌ عَنْ فُضَيْلٍ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ أَبُو ذَرٍّ [رَضِيَ اللهُ عَنْهُ]: لَا تَصْلُحُ الْمُتْعَتَانِ إِلَّا لَنَا خَاصَّةً، يَعْنِي مُتْعَةَ النِّسَاءِ وَمُتْعَةَ الْحَجِّ.

[٢٩٦٨] ١٦٣-(...) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَانٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي الشَّعْثَاءِ قَالَ: أَتَيْتُ إِبْرَاهِيمَ النَّخَعِيَّ وَإِبْرَاهِيمَ التَّيْمِيَّ، فَقُلْتُ: إِنِّي أَهُمُّ أَنْ أَجْمَعَ الْعُمْرَةَ وَالْحَجَّ، الْعَامَ، فَقَالَ إِبْرَاهِيمُ النَّخَعِيُّ: لَكِنْ أَبُوكَ لَمْ يَكُنْ لِيَهُمَّ بِذَلِكَ.

Taimî, from his father, that he passed by Abû Dharr [may Allâh be pleased with them] in Ar-Rabdhah, and he mentioned that to him, and he said: 'It was allowed specifically for us but not for you.'"

قَالَ قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَانٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ أَنَّهُ مَرَّ بِأَبِي ذَرٍّ [رَضِيَ اللهُ عَنْهُ] بِالرَّبَذَةِ، فَذَكَرَ لَهُ ذَلِكَ، فَقَالَ: إِنَّمَا كَانَتْ لَنَا خَاصَّةً دُونَكُمْ.

[2969] 164 - (1225) It was narrated that Ghunaim bin Qais said: "I asked Sa'd bin Abî Waqqâs [may Allâh be pleased with them] about *Mut'ah* (*Tamattu'*) and he said: 'We did that, and at that time he was a disbeliever in the houses of Makkah.'"[1]

[٢٩٦٩] ١٦٤-(١٢٢٥) **وحَدَّثَنَا** سَعِيدُ بْنُ مَنْصُورٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ الْفَزَارِيِّ، - قَالَ سَعِيدٌ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ -: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ غُنَيْمِ بْنِ قَيْسٍ قَالَ: سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ [رَضِيَ اللهُ عَنْهُ] عَنِ الْمُتْعَةِ؟ فَقَالَ: فَعَلْنَاهَا، وَهٰذَا يَوْمَئِذٍ كَافِرٌ بِالْعُرُشِ، يَعْنِي بُيُوتَ مَكَّةَ.

[2970] (...) It was narrated from Sulaimân At-Taimî with this chain (a *Ḥadîth* similar to no. 2969), and he said in his report: "meaning, Mu'âwiyah."

[٢٩٧٠] (...) **وحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ بِهٰذَا الْإِسْنَادِ، وَقَالَ فِي رِوَايَتِهِ: يَعْنِي مُعَاوِيَةَ.

[2971] (...) A similar *Ḥadîth* (as no. 2969) was narrated from Sulaimân At-Taimî with this chain. In the *Ḥadîth* of Sufyân it says: "*Mut'ah* in *Ḥajj* (*Tamattu'*)."

[٢٩٧١] (...) **وحَدَّثَنِي** عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنْ سُلَيْمَانَ التَّيْمِيِّ بِهٰذَا الْإِسْنَادِ

[1] The meaning is understood more clearly by the next narrations, and the meaning of "he was a disbeliever" is that he had recently accepted Islam.

مِثْلَ حَدِيثِهِمَا، وَفِي حَدِيثِ سُفْيَانَ: الْمُتْعَةُ فِي الْحَجِّ.

[2972] 165 - (1226) It was narrated that Mutarrif said: "'Imrân bin Husain said to me: 'I will tell you a *Hadîth* today, by means of which Allâh will benefit you after today. Know that the Messenger of Allâh ﷺ allowed some of his family to perform *'Umrah* in the first ten days of Dhul-Hijjah, and no verse was revealed which abrogated that, and he did not forbid it before he passed away. After that, it doesn't matter what anyone else thinks.'"

[٢٩٧٢] ١٦٥-(١٢٢٦) وحَدَّثَني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ قَالَ: قَالَ لِي عِمْرَانُ ابْنُ حُصَيْنٍ: إِنِّي لَأُحَدِّثُكَ بِالْحَدِيثِ، الْيَوْمَ، يَنْفَعُكَ اللهُ بِهِ بَعْدَ الْيَوْمِ، وَاعْلَمْ أَنَّ رَسُولَ اللهِ ﷺ قَدْ أَعْمَرَ طَائِفَةً مِنْ أَهْلِهِ فِي الْعَشْرِ، فَلَمْ تَنْزِلْ آيَةٌ تَنْسَخُ ذَلِكَ، وَلَمْ يَنْهَ عَنْهُ حَتَّىٰ مَضَىٰ لِوَجْهِهِ، ٱرْتَأَىٰ كُلُّ امْرِىءٍ، بَعْدُ، مَا شَاءَ أَنْ يَرْتَئِيَ.

[2973] 166 - (...) It was narrated from Al-Jurairî with this chain (a *Hadîth* similar to no. 2972). Ibn Hâtim said in his report: "It doesn't matter what anyone else thinks," meaning 'Umar.

[٢٩٧٣] ١٦٦-(...) وحَدَّثَناه إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ، كِلَاهُمَا عَنْ وَكِيعٍ: حَدَّثَنَا سُفْيَانُ عَنِ الْجُرَيْرِيِّ فِي هَٰذَا الْإِسْنَادِ، وَقَالَ ابْنُ حَاتِمٍ فِي رِوَايَتِهِ: ارْتَأَىٰ رَجُلٌ بِرَأْيِهِ مَا شَاءَ، يَعْنِي عُمَرَ.

[2974] 167 - (...) It was narrated that Mutarrif said: "'Imrân bin Husain said to me: 'I will tell you a *Hadîth* by means of which Allâh may benefit you. The Messenger of Allâh ﷺ joined *Hajj* and *'Umrah*, then he did not forbid it until he died, and no Qur'ân (*Âyat*) was revealed forbidding

[٢٩٧٤] ١٦٧-(...) وحَدَّثَني عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ مُطَرِّفٍ قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ: أُحَدِّثُكَ حَدِيثًا عَسَى اللهُ أَنْ يَنْفَعَكَ بِهِ: إِنَّ رَسُولَ اللهِ ﷺ جَمَعَ بَيْنَ حَجَّةٍ وَعُمْرَةٍ، ثُمَّ لَمْ

that. And I was always greeted[1] until I was cauterized, then the greetings ceased, then when I stopped (being cauterized), the greetings returned.'"

يَنْهَ عَنْهُ حَتَّى مَاتَ، وَلَمْ يَنْزِلْ فِيهِ قُرْآنٌ يُحَرِّمُهُ، وَقَدْ كَانَ يُسَلَّمُ عَلَيَّ حَتَّى اكْتَوَيْتُ، فَتُرِكْتُ، ثُمَّ تَرَكْتُ الْكَيَّ فَعَادَ.

[2975] (...) Muṭarrif said: "'Imrân bin Ḥuṣain said to me..." a *Hadîth* like that of Mu'âdh (no. 2974).

[٢٩٧٥] (...) **وَحَدَّثَنَاه** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ هِلَالٍ قَالَ: سَمِعْتُ مُطَرِّفًا قَالَ: قَالَ لِي عِمْرَانُ ابْنُ حُصَيْنٍ بِمِثْلِ حَدِيثِ مُعَاذٍ.

[2976] 168 - (...) Muṭarrif said: "'Imrân bin Ḥuṣain sent for me during his final illness and said: 'I am going to tell you some *Aḥâdîth* by means of which Allâh may benefit you after I am gone. If I live, then conceal them, but if I die, then narrate them if you wish. I have been greeted (by the Angels). The Prophet of Allâh ﷺ combined *Hajj* and *'Umrah*, then no (words of) the Book of Allâh were revealed concerning that, and the Prophet of Allâh ﷺ did not forbid it. And it doesn't matter what anyone else says about it.'"

[٢٩٧٦] ١٦٨-(...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ قَالَ: بَعَثَ إِلَيَّ عِمْرَانُ بْنُ حُصَيْنٍ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ، فَقَالَ: إِنِّي مُحَدِّثُكَ بِأَحَادِيثَ، لَعَلَّ اللهَ أَنْ يَنْفَعَكَ بِهَا بَعْدِي، فَإِنْ عِشْتُ فَاكْتُمْ عَنِّي، وَإِنْ مُتُّ فَحَدِّثْ بِهَا إِنْ شِئْتَ: إِنَّهُ قَدْ سُلِّمَ عَلَيَّ، وَاعْلَمْ أَنَّ نَبِيَّ اللهِ ﷺ قَدْ جَمَعَ بَيْنَ حَجٍّ وَعُمْرَةٍ، ثُمَّ لَمْ يَنْزِلْ فِيهَا كِتَابُ اللهِ، وَلَمْ يَنْهَ عَنْهَا نَبِيُّ اللهِ ﷺ، قَالَ رَجُلٌ بِرَأْيِهِ فِيهَا مَا شَاءَ.

[2977] 169 (...) It was narrated that 'Imrân bin Al-Ḥuṣain [may Allâh be pleased with them] said: "Know that the Messenger of

[٢٩٧٧] ١٦٩-(...) **وحَدَّثَنَا** إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ

[1] The meaning is; "by the Angels."

Allâh ﷺ combined *Ḥajj* and *'Umrah*, then no (words of) the Book of Allâh were revealed concerning that, and the Messenger of Allâh ﷺ did not forbid it. And it doesn't matter what anyone else says about it."

يُونُسَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ ابْنِ الشِّخِّيرِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ [رَضِيَ اللهُ عَنْه] قَالَ: اعْلَمْ أَنَّ رَسُولَ اللهِ ﷺ جَمَعَ بَيْنَ حَجٍّ وَعُمْرَةٍ، ثُمَّ لَمْ يَنْزِلْ فِيهَا كِتَابُ اللهِ، وَلَمْ يَنْهَنَا عَنْهُمَا رَسُولُ اللهِ ﷺ، قَالَ فِيهَا رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

[2978] 170 - (...) It was narrated that 'Imrân bin Ḥuṣain [may Allâh be pleased with them] said: "We performed *Tamattu'* with the Messenger of Allâh ﷺ and no Qur'ân (*Âyat*) was revealed concerning that. And it doesn't matter what anyone else says about it."

[٢٩٧٨] ١٧٠-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ [رَضِيَ اللهُ عنه] قَالَ: تَمَتَّعْنَا مَعَ رَسُولِ اللهِ ﷺ، وَلَمْ يَنْزِلْ فِيهِ الْقُرْآنُ، قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

[2979] 171 - (...) This *Ḥadîth* was narrated from 'Imrân bin Ḥuṣain. He said: "The Prophet of Allâh ﷺ performed *Tamattu'* and we did *Tamattu'* with him."

[٢٩٧٩] ١٧١-(...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ: حَدَّثَنِي مُحَمَّدُ بْنُ وَاسِعٍ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ [رَضِيَ اللهُ عَنْهُ] بِهَٰذَا الْحَدِيثِ، قَالَ: تَمَتَّعَ نَبِيُّ اللهِ ﷺ وَتَمَتَّعْنَا مَعَهُ.

[2980] 172 - (...) It was narrated that Abû Rajâ' said: "'Imrân bin Ḥuṣain said: 'The verse of *Mut'ah* was revealed in the Book of Allâh, meaning *Tamattu'* in *Ḥajj*.

[٢٩٨٠] ١٧٢-(...) وَحَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَا: حَدَّثَنَا بِشْرُ بْنُ

The Messenger of Allâh ﷺ told us to do that, then no verse was revealed abrogating the verse of *Tamattu'*, and the Messenger of Allâh ﷺ did not forbid it until he died. And after that it doesn't matter what anyone else says about it.'"

الْمُفَضَّلِ: أَخْبَرَنَا عِمْرَانُ بْنُ مُسْلِمٍ عَنْ أَبِي رَجَاءٍ قَالَ: قَالَ عِمْرَانُ بْنُ حُصَيْنٍ: نَزَلَتْ آيَةُ الْمُتْعَةِ فِي كِتَابِ اللهِ يَعْنِي مُتْعَةَ الْحَجِّ، وَأَمَرَنَا بِهَا رَسُولُ اللهِ ﷺ، ثُمَّ لَمْ تَنْزِلْ آيَةٌ تَنْسَخُ آيَةَ مُتْعَةِ الْحَجِّ، وَلَمْ يَنْهَ عَنْهَا رَسُولُ اللهِ ﷺ حَتَّىٰ مَاتَ، قَالَ رَجُلٌ بِرَأْيِهِ، بَعْدُ، مَا شَاءَ.

[2981] 173 - (...) A similar report (as no. 2981) was narrated from 'Imrân bin Ḥuṣain, except that he said: "And we did that with the Messenger of Allâh ﷺ," and he did not say: "He told us to do that."

[٢٩٨١] ١٧٣-(...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عِمْرَانَ الْقَصِيرِ: حَدَّثَنَا أَبُو رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: وَفَعَلْنَاهَا مَعَ رَسُولِ اللهِ ﷺ، وَلَمْ يَقُلْ: وَأَمَرَنَا بِهَا.

Chapter 24. The Obligation For The Pilgrim Who Is Performing *Tamattu'* To Offer A Sacrifice; If He Has No Animal To Sacrifice, He Must Fast For Three Days During *Ḥajj* And Seven Days When He Goes Back To His Family

(المعجم ٢٤) - (بَابُ وجوب الدم على المتمتع، وأنه إذا عدمه لزمه صوم ثلاثة أيام في الحج، وسبعة إذا رجع إلى أهله) (التحفة ٢٤)

[2982] 174 - (1227) 'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ performed *Tamattu'* during the Farewell Pilgrimage, joining *'Umrah* to *Ḥajj*, and he offered a sacrifice. He brought the sacrificial animal with him from Dhul-Ḥulaifah. The

[٢٩٨٢] ١٧٤-(١٢٢٧) حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا]

Messenger of Allâh ﷺ started by (beginning the *Talbiyah*) for *'Umrah*, then he (began the *Talbiyah*) for *Hajj*. The people also performed *Tamattu'* with the Messenger of Allâh ﷺ, following *'Umrah* with *Hajj*.

"Those who offered a sacrifice brought the sacrificial animal with them, and some of them did not offer a sacrifice. When the Messenger of Allâh ﷺ came to Makkah he said to the people: 'Whoever among you has brought a sacrificial animal, nothing that has been forbidden to him (in *Ihrâm*) will become permissible until he has completed his *Hajj*. Whoever among you did not bring a sacrificial animal, let him circumambulate the House and go between Aṣ-Ṣafâ and Al-Marwah, then cut his hair and exit *Ihrâm*, then let him enter *Ihrâm* for *Hajj* and offer a sacrifice. Whoever cannot find an animal to sacrifice, let him fast for three days during *Hajj* and seven days if he returns to his family.' The Messenger of Allâh ﷺ performed *Ṭawâf* when he arrived at Makkah. He touched the Corner (the Black Stone) when he began, then he walked rapidly in three of the seven circuits and walked (at a normal pace) in the last four. Then when he had completed *Ṭawâf* he prayed two *Rak'ah* at the *Maqâm*, then he said *Salâm* and left. He

قَالَ: تَمَتَّعَ رَسُولُ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، وَأَهْدَى، فَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ، وَبَدَأَ رَسُولُ اللهِ ﷺ فَأَهَلَّ بِالْعُمْرَةِ، ثُمَّ أَهَلَّ بِالْحَجِّ، وَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ اللهِ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَدْيَ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ مَكَّةَ قَالَ لِلنَّاسِ: «مَنْ كَانَ مِنْكُمْ أَهْدَى، فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى، فَلْيَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيُقَصِّرْ وَلْيَحْلِلْ، ثُمَّ لِيُهِلَّ بِالْحَجِّ وَلْيُهْدِ، فَمَنْ لَمْ يَجِدْ هَدْيًا، فَلْيَصُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ» وَطَافَ رَسُولُ اللهِ ﷺ حِينَ قَدِمَ مَكَّةَ، فَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ، ثُمَّ خَبَّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ، وَمَشَى أَرْبَعَةَ أَطْوَافٍ، ثُمَّ رَكَعَ، حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ، رَكْعَتَيْنِ، ثُمَّ سَلَّمَ فَانْصَرَفَ، فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ، ثُمَّ لَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى قَضَى حَجَّهُ، وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ وَأَفَاضَ، فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُمَ

went to Aṣ-Ṣafâ and performed seven circuits between Aṣ-Ṣafâ and Al-Marwah. Then he did not regard as permissible anything that had become forbidden to him (in *Iḥrâm*) until he had completed his *Ḥajj*. He offered his sacrifice on the Day of Sacrifice, then he hastened to circumambulate the House, then he exited *Iḥrâm* completely. Those people who had brought sacrificial animals with them did what the Messenger of Allâh ﷺ did."

مِنْهُ، وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللهِ ﷺ مَنْ أَهْدَىٰ وَسَاقَ الْهَدْيَ، مِنَ النَّاسِ.

[2983] 175 (1228) It was narrated from 'Urwah bin Az-Zubair, that 'Âishah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ followed *'Umrah* with *Ḥajj* (*Tamattu'*). And the people did *Tamattu'* with him, as was informed to me by Sâlim bin 'Abdullâh from 'Abdullâh [may Allâh be pleased with them] from the Messenger of Allâh ﷺ.

[٢٩٨٣] ١٧٥-(١٢٢٨) وَحَدَّثَنِيهِ عَبْدُ المَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ عَنْ رَسُولِ اللهِ ﷺ فِي تَمَتُّعِهِ بِالْحَجِّ إِلَى الْعُمْرَةِ، وَتَمَتُّعِ النَّاسِ مَعَهُ، بِمِثْلِ الَّذِي أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ عَنْ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُ] عَنْ رَسُولِ اللهِ ﷺ.

Chapter 25. The Pilgrim Performing *Qirân* Should Not Exit *Iḥrâm* Except When The Pilgrims Performing *Ifrâd* Exit *Iḥrâm*

(المعجم ٢٥) - (بَابُ بيان أن القارن لا يتحلل إلا في وقت تحلل الحاجّ المفرد) (التحفة ٢٥)

[2984] 176 - (1229) It was narrated from 'Abdullâh bin 'Umar that Ḥafṣah [may Allâh be pleased with her], the wife of the Prophet ﷺ, said: "O Messenger

[٢٩٨٤] ١٧٦-(١٢٢٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ

of Allâh, why have the people exited *Iḥrâm* when you have not exited from *Iḥrâm* following your *'Umrah*?" He said: "I have matted my hair together and garlanded my sacrificial animal,[1] so I will not exit *Iḥrâm* until I offer the sacrifice."

حَفْصَةَ [رَضِيَ اللهُ عَنْهُمْ] زَوْجَ النَّبِيِّ ﷺ قَالَتْ: يَا رَسُولَ اللهِ! مَا شَأْنُ النَّاسِ حَلُّوا، وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلَا أَحِلُّ حَتَّىٰ أَنْحَرَ».

[2985] (...) It was narrated that Ḥafṣah [may Allâh be pleased with her] said: "I said: O Messenger of Allâh, why have you not exited *Iḥrâm*?..." a similar report (as no. 2984).

[٢٩٨٥] (...) وحَدَّثَناه ابْنُ نُمَيْرٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ [رَضِيَ اللهُ عَنْهُمْ] قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! مَا لَكَ لَمْ تَحِلَّ؟ بِنَحْوِهِ.

[2986] 177 - (...) It was narrated from Ibn 'Umar that Ḥafṣah [may Allâh be pleased with them] said: "I said to the Prophet ﷺ: 'Why have the people exited *Iḥrâm* while you have not exited *Iḥrâm* following your *'Umrah*?' He said: 'I have garlanded my sacrificial animal and matted my hair together, so I will not exit *Iḥrâm* until I exit *Iḥrâm* following *Ḥajj*.'"

[٢٩٨٦] ١٧٧-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ [رَضِيَ اللهُ عَنْهُمْ] قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ: مَا شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحِلَّ مِنْ عُمْرَتِكَ؟ قَالَ «إِنِّي قَلَّدْتُ هَدْيِي، وَلَبَّدْتُ رَأْسِي، فَلَا أَحِلُّ حَتَّىٰ أَحِلَّ مِنَ الْحَجِّ».

[2987] 178 - (...) It was narrated from Ibn 'Umar that Ḥafṣah [may Allâh be pleased with them] said: "O Messenger of Allâh..." a *Ḥadîth* like that of Mâlik (no. 2984). "So I will not exit *Iḥrâm* until I have offered my sacrifice."

[٢٩٨٧] ١٧٨-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ حَفْصَةَ [رَضِيَ اللهُ عَنْهُمْ] قَالَتْ: يَا رَسُولَ اللهِ! بِمِثْلِ حَدِيثِ مَالِكٍ «فَلَا أَحِلُّ حَتَّىٰ أَنْحَرَ».

[1] See no. 3016 for details on this matter.

[2988] 179 - (...) It was narrated that Ibn 'Umar said: "Hafsah [may Allâh be pleased with her] told me that the Prophet ﷺ ordered his wives to exit *Ihrâm* during the Farewell Pilgrimage. Hafsah said: 'I said: "What is keeping you from exiting *Ihrâm* too?" He said: "I have matted my hair together and garlanded my sacrificial animal, so I will not exit *Ihrâm* until I have offered my sacrifice."'"

[٢٩٨٨] **١٧٩**-(...) **وحَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ الْمَخْزُومِيُّ وَعَبْدُ الْمَجِيدِ عَنِ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: حَدَّثَتْنِي حَفْصَةُ [رَضِيَ اللهُ عَنْهَا] أَنَّ النَّبِيَّ ﷺ أَمَرَ أَزْوَاجَهُ أَنْ يَحْلِلْنَ عَامَ حَجَّةِ الْوَدَاعِ، قَالَتْ حَفْصَةُ: فَقُلْتُ: مَا يَمْنَعُكَ أَنْ تَحِلَّ؟ قَالَ: «إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلَا أَحِلُّ حَتَّىٰ أَنْحَرَ هَدْيِي».

Chapter 26. It Is Permissible To Exit *Ihrâm* If One Is Prevented From Completing *Hajj*; It Is Permissible To Perform *Qirân* And The Pilgrim Performing *Qirân* Should Perform Just One *Tawâf* And One *Sa'î*

(المعجم ٢٦) - (بَابُ جواز التحلل بالإحصار وجواز القران واقتصار القارن على طواف واحد وسعي واحد) (التحفة ٢٦)

[2989] 180 - (1230) It was narrated from Nâfi' that 'Abdullâh bin 'Umar [may Allâh be pleased with them] set out to perform *'Umrah* during the *Fitnah* of Al-Hajjâj and he said: 'If we are prevented from reaching the House, we will do what we did with the Messenger of Allâh ﷺ.' He set out and entered *Ihrâm* for *'Umrah*, and he traveled until he reached Al-Baidâ', where he turned to his

[٢٩٨٩] **١٨٠**-(١٢٣٠) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] خَرَجَ فِي الْفِتْنَةِ مُعْتَمِرًا، وَقَالَ: إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللهِ ﷺ، فَخَرَجَ فَأَهَلَّ بِعُمْرَةٍ، وَسَارَ حَتَّىٰ إِذَا ظَهَرَ عَلَىٰ الْبَيْدَاءِ الْتَفَتَ إِلَىٰ أَصْحَابِهِ فَقَالَ: مَا أَمْرُهُمَا إِلَّا

companions and said: 'They are both the same.' I ask you to bear witness that I have committed myself to performing *Ḥajj* with *'Umrah*. He set out, and when he reached the House, he circumambulated it seven times, and went between Aṣ-Ṣafâ and Al-Marwah seven times, and he did not do more than that, believing that it would be sufficient for him, then he offered the sacrifice."[1]

[2990] 181 - (...) Nâfi' narrated that 'Abdullâh bin 'Abdullâh and Sâlim bin 'Abdullâh spoke to 'Abdullâh when Al-Ḥajjâj came to fight Ibn Az-Zubair, and said: "It does not matter if you do not do *Ḥajj* this year; we are afraid that there will be fighting among the people and you will not be able to reach the House." He said: "If I am prevented from reaching the House, I will do what the Messenger of Allâh ﷺ did when I was with him, when the disbelievers of the Quraish prevented him from reaching the House. I ask you to bear witness that I have committed myself to perform *'Umrah*."

He set off until he reached Dhul-Ḥulaifah, where he recited the *Talbiyah* for *'Umrah*, then he said: "If the way is clear for me, I will complete my *'Umrah*, and if the way is blocked, I will do what

وَاحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْحَجَّ مَعَ الْعُمْرَةِ، فَخَرَجَ حَتَّىٰ إِذَا جَاءَ الْبَيْتَ طَافَ بِهِ سَبْعًا، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعًا لَمْ يَزِدْ عَلَيْهِ، وَرَأَىٰ أَنَّهُ مُجْزِىءٌ عَنْهُ، وَأَهْدَىٰ.

[٢٩٩٠] ١٨١-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ: حَدَّثَنِي نَافِعٌ؛ أَنَّ عَبْدَ اللهِ بْنَ عَبْدِ اللهِ وَسَالِمَ بْنَ عَبْدِ اللهِ، كَلَّمَا عَبْدَ اللهِ حِينَ نَزَلَ الْحَجَّاجُ لِقِتَالِ ابْنِ الزُّبَيْرِ قَالَا: لَا يَضُرُّكَ أَنْ لَا تَحُجَّ الْعَامَ، فَإِنَّا نَخْشَىٰ أَنْ يَكُونَ بَيْنَ النَّاسِ قِتَالٌ وَيُحَالُ بَيْنَكَ وَبَيْنَ الْبَيْتِ، قَالَ: إِنْ حِيلَ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ رَسُولُ اللهِ ﷺ وَأَنَا مَعَهُ، حِينَ حَالَتْ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً، فَانْطَلَقَ حَتَّىٰ أَتَىٰ ذَا الْحُلَيْفَةِ فَلَبَّىٰ بِالْعُمْرَةِ، ثُمَّ قَالَ: إِنْ خُلِّيَ سَبِيلِي قَضَيْتُ عُمْرَتِي، وَإِنْ حِيلَ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ رَسُولُ اللهِ ﷺ وَأَنَا

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[1] That is, he slaughtered the *Hadî* on the tenth of Dhul-Ḥijjah, the Day of *An-Naḥr*.

the Messenger of Allâh ﷺ did when I was with him." Then he recited: "Indeed in the Messenger of Allâh you have a good example to follow"...[1] Then he traveled on until he reached Ẕahr Al-Baidâ', where he said: "They are both the same. If I am prevented from performing *'Umrah*, then I will be prevented from performing *Ḥajj*. I ask you to bear witness that I have committed myself to performing *Ḥajj* with *'Umrah*."

He traveled on and bought a sacrificial animal in Qudaid, then he performed one *Ṭawâf* for both around the House and between Aṣ-Ṣafâ and Al-Marwah, then he did not exit *Iḥrâm* until he exited *Iḥrâm* from both on the Day of Sacrifice."

مَعَهُ، ثُمَّ تَلَا: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١] ثُمَّ سَارَ حَتَّىٰ إِذَا كَانَ بِظَهْرِ الْبَيْدَاءِ قَالَ: مَا أَمْرُهُمَا إِلَّا وَاحِدٌ، إِنْ حِيلَ بَيْنِي وَبَيْنَ الْعُمْرَةِ حِيلَ بَيْنِي وَبَيْنَ الْحَجِّ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَةٍ، فَانْطَلَقَ حَتَّىٰ ابْتَاعَ بِقُدَيْدٍ هَدْيًا، ثُمَّ طَافَ لَهُمَا طَوَافًا وَاحِدًا بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ لَمْ يَحِلَّ مِنْهُمَا حَتَّىٰ أَحَلَّ مِنْهُمَا بِحَجَّةٍ، يَوْمَ النَّحْرِ.

[2991] (...) It was narrated that Nâfi' said: "Ibn 'Umar wanted to perform *Ḥajj* when Al-Ḥajjâj attacked Ibn Az-Zubair..." and he quoted a *Ḥadîth* like this (no. 2990), and at the end of the *Ḥadîth* he said: "And he used to say: 'Whoever joins *Ḥajj* and *'Umrah*, one *Ṭawâf* is sufficient for him. And he should not exit *Iḥrâm* until he exits *Iḥrâm* from both."

[٢٩٩١] (...) **وحَدَّثَناه** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ قَالَ: أَرَادَ ابْنُ عُمَرَ الْحَجَّ حِينَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ، وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ هَٰذِهِ الْقِصَّةِ، وَقَالَ فِي آخِرِ الْحَدِيثِ، وَكَانَ يَقُولُ: مَنْ جَمَعَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ كَفَاهُ طَوَافٌ وَاحِدٌ، وَلَمْ يَحِلَّ حَتَّىٰ يَحِلَّ مِنْهُمَا جَمِيعًا.

[2992] 182 - (...) It was narrated from Nâfi' that Ibn 'Umar wanted to perform *Ḥajj* in the

[٢٩٩٢] **١٨٢**-(...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا

[1] *Al-Aḥzâb* 33:21.

year when Al-Ḥajjâj attacked Ibn Az-Zubair. It was said to him: "There will be fighting among the people and we are afraid that you will be prevented." He said: "You have a good example to follow in the Messenger of Allâh ﷺ. I will do what the Messenger of Allâh ﷺ did. I ask you to bear witness that I have committed myself to performing *'Umrah*." Then he set out, and when he was in Zâhir Al-Baidâ' he said: "*Ḥajj* and *'Umrah* are the same. Bear witness" - (one of the narrators) Ibn Rumḥ said: "I ask you to bear witness" - "that I have committed myself to performing *Ḥajj* along with my *'Umrah*." He slaughtered a sacrificial animal that he had bought in Qudaid, then he set out, entering *Iḥrâm* for both together, until he came to Makkah, where he circumambulated the House and went between Aṣ-Ṣafâ and Al-Marwah, and he did not do more than that. And he did not offer a sacrifice nor shave his head nor cut his hair nor regard as permissible anything that had become forbidden to him (in *Iḥrâm*) until the Day of Sacrifice came, when he slaughtered sacrificial animal shaved his head, and he thought that his first *Ṭawâf* was sufficient for *Ḥajj* and *'Umrah*.

Ibn 'Umar said: "This is what the Messenger of Allâh ﷺ did."

قُتَيْبَةُ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ أَرَادَ الْحَجَّ عَامَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ، فَقِيلَ لَهُ: إِنَّ النَّاسَ كَائِنٌ بَيْنَهُمْ قِتَالٌ، وَإِنَّا نَخَافُ أَنْ يَصُدُّوكَ، فَقَالَ: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ، أَصْنَعُ كَمَا صَنَعَ رَسُولُ اللهِ ﷺ، إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً، ثُمَّ خَرَجَ حَتَّىٰ إِذَا كَانَ بِظَاهِرِ الْبَيْدَاءِ قَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلَّا وَاحِدٌ، اشْهَدُوا - قَالَ ابْنُ رُمْحٍ: أُشْهِدُكُمْ - أَنِّي قَدْ أَوْجَبْتُ حَجًّا مَعَ عُمْرَتِي، وَأَهْدَىٰ هَدْيًا اشْتَرَاهُ بِقُدَيْدٍ، ثُمَّ انْطَلَقَ يُهِلُّ بِهِمَا جَمِيعًا، حَتَّىٰ قَدِمَ مَكَّةَ، فَطَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلَمْ يَزِدْ عَلَىٰ ذَٰلِكَ، وَلَمْ يَنْحَرْ، وَلَمْ يَحْلِقْ، وَلَمْ يُقَصِّرْ، وَلَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ، حَتَّىٰ كَانَ يَوْمُ النَّحْرِ فَنَحَرَ وَحَلَقَ، وَرَأَىٰ أَنْ قَدْ قَضَىٰ طَوَافَ الْحَجِّ وَالْعُمْرَةِ بِطَوَافِهِ الْأَوَّلِ.

وَقَالَ ابْنُ عُمَرَ: كَذَٰلِكَ فَعَلَ رَسُولُ اللهِ ﷺ.

[2993] 183 - (...) This narration was narrated from Nâfi', from Ibn 'Umar, but he only mentioned the Prophet ﷺ at the beginning of the *Hadîth*, when it was said to him: "You will be prevented from reaching the House." He said: "Then I will do what the Messenger of Allâh ﷺ did." And it does not say at the end of the *Hadîth*: "This is what the Messenger of Allâh ﷺ did," as Al-Laith said (in no. 2992).

[٢٩٩٣] ١٨٣-(...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ بِهَٰذِهِ الْقِصَّةِ، وَلَمْ يَذْكُرِ النَّبِيَّ ﷺ إِلَّا فِي أَوَّلِ الْحَدِيثِ، حِينَ قِيلَ لَهُ: يَصُدُّوكَ عَنِ الْبَيْتِ، قَالَ: إِذًا أَفْعَلَ كَمَا فَعَلَ رَسُولُ اللهِ ﷺ، وَلَمْ يَذْكُرْ فِي آخِرِ الْحَدِيثِ: هَٰكَذَا فَعَلَ رَسُولُ اللهِ ﷺ، كَمَا ذَكَرَهُ اللَّيْثُ.

Chapter 27. *Ifrâd* And *Qirân*

(المعجم ٢٧) - (بَابٌ فِي الإِفراد والقِران) (التحفة ٢٧)

[2994] 184 - (1231) It was narrated that Ibn 'Umar - according to the report of Yahyâ - said: "We entered *Ihrâm* with the Messenger of Allâh ﷺ for *Hajj* only." According to the report of Ibn 'Awn: "The Messenger of Allâh ﷺ entered *Ihrâm* for *Hajj* only."

[٢٩٩٤] ١٨٤-(١٢٣١) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَعَبْدُ اللهِ بْنُ عَوْنٍ الْهِلَالِيُّ قَالَا: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ - فِي رِوَايَةِ يَحْيَىٰ - قَالَ: أَهْلَلْنَا مَعَ رَسُولِ اللهِ ﷺ بِالْحَجِّ مُفْرَدًا، وَفِي رِوَايَةِ ابْنِ عَوْنٍ: أَنَّ رَسُولَ اللهِ ﷺ أَهَلَّ بِالْحَجِّ مُفْرَدًا.

[2995] 185 - (1232) It was narrated from Bakr, that Anas [may Allâh be pleased with them] said: "I heard the Prophet ﷺ reciting the *Talbiyah* for *Hajj* and *'Umrah* together."

[٢٩٩٥] ١٨٥-(١٢٣٢) وحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُمَيْدٌ عَنْ بَكْرٍ، عَنْ أَنَسٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يُلَبِّي بِالْحَجِّ وَالْعُمْرَةِ جَمِيعًا.

Bakr said: "So I narrated that to Ibn 'Umar, and he said: 'He recited the *Talbiyah* for *Hajj* only.' Then I met Anas and I told him what Ibn 'Umar had said. Anas said: 'You are treating us like little children!' I heard the Messenger of Allâh ﷺ say: "*Labbayka 'Umratan wa Hajjân* (Here I am, O Allâh, for *Hajj* and *'Umrah*)."

قَالَ بَكْرٌ: فَحَدَّثْتُ بِذَلِكَ ابْنَ عُمَرَ، فَقَالَ: لَبَّىٰ بِالْحَجِّ وَحْدَهُ، فَلَقِيتُ أَنَسًا فَحَدَّثْتُهُ بِقَوْلِ ابْنِ عُمَرَ فَقَالَ أَنَسٌ: مَا تَعُدُّونَا إِلَّا صِبْيَانًا! سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا».

[2996] 186 - (...) It was narrated from Bakr bin 'Abdullâh: "Anas [may Allâh be pleased with them] told us that he saw the Prophet ﷺ joining them" - *Hajj* and *'Umrah* - he said: "I asked Ibn 'Umar and he said: 'We entered *Ihrâm* for *Hajj*.' I went back to Anas and told him what Ibn 'Umar had said, and he said: 'It is as if we were little children!'"

[٢٩٩٦] ١٨٦-(. . .) وحَدَّثَني أُمَيَّةُ ابْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا حَبِيبُ بْنُ الشَّهِيدِ عَنْ بَكْرِ بْنِ عَبْدِ اللهِ: حَدَّثَنَا أَنَسٌ [رَضِيَ اللهُ عَنْهُ] أَنَّهُ رَأَى النَّبِيَّ ﷺ جَمَعَ بَيْنَهُمَا - بَيْنَ الْحَجِّ وَالْعُمْرَةِ - قَالَ: فَسَأَلْتُ ابْنَ عُمَرَ، فَقَالَ: أَهْلَلْنَا بِالْحَجِّ، فَرَجَعْتُ إِلَى أَنَسٍ فَأَخْبَرْتُهُ مَا قَالَ ابْنُ عُمَرَ، فَقَالَ: كَأَنَّمَا كُنَّا صِبْيَانًا!.

Chapter 28. It Is Recommended For The Pilgrim To Perform *Tawâf Al-Qudûm*[1] And *As-Sa'î* After It

(المعجم ٢٨) - (بَابُ استحباب طواف القدوم للحاج والسعي بعده) (التحفة ٢٨)

[2997] 187 - (1233) It was narrated that Wabarah said: "I was sitting with Ibn 'Umar when a man came and said: 'Is it right for me to circumambulate the

[٢٩٩٧] ١٨٧-(١٢٣٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْثَرٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ وَبَرَةَ قَالَ:

[1] The *Tawâf* of arrival, performed upon the arrival to Makkah.

House before I go to the place of standing (*Al-Mawqif*)?' He said: 'Yes.' He said: 'Ibn 'Abbâs says: "Do not circumambulate the House until you have gone to the place of standing."' Ibn 'Umar said: 'The Messenger of Allâh ﷺ performed *Hajj*, and he circumambulated the House before going to the place of standing; is the word of the Messenger of Allâh ﷺ more deserving of being followed, or the word of Ibn 'Abbâs, if you are sincere?'"

كُنْتُ جَالِسًا عِنْدَ ابْنِ عُمَرَ، فَجَاءَهُ رَجُلٌ فَقَالَ: أَيَصْلُحُ لِي أَنْ أَطُوفَ بِالْبَيْتِ قَبْلَ أَنْ آتِيَ الْمَوْقِفَ، فَقَالَ: نَعَمْ، فَقَالَ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: لَا تَطُفْ بِالْبَيْتِ حَتَّىٰ تَأْتِيَ الْمَوْقِفَ، فَقَالَ ابْنُ عُمَرَ: فَقَدْ حَجَّ رَسُولُ اللهِ ﷺ فَطَافَ بِالْبَيْتِ قَبْلَ أَنْ يَأْتِيَ الْمَوْقِفَ، فَبِقَوْلِ رَسُولِ اللهِ ﷺ أَحَقُّ أَنْ تَأْخُذَ، أَوْ بِقَوْلِ ابْنِ عَبَّاسٍ، إِنْ كُنْتَ صَادِقًا؟.

[2998] 188 - (...) It was narrated that Wabarah said: "A man asked Ibn 'Umar [may Allâh be pleased with them]: 'Should I circumambulate the House once I have entered *Ihrâm* for *Hajj*?' He said: 'What is stopping you?' He said: 'I saw the son of so-and-so disapproving of it, but you are dearer to us than him; we see that he is tempted by this world.' He said: 'Which of us' - or 'which of you' - 'is not tempted by this world?' Then he said: 'We saw the Messenger of Allâh ﷺ enter *Ihrâm* for *Hajj*, circumambulate the House and perform *Sa'î* between Aṣ-Ṣafâ and Al-Marwah. The way of Allâh and the way of His Messenger ﷺ are more deserving of being followed than the way of so-and-so, if you are sincere."

[٢٩٩٨] ١٨٨-(...) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَانٍ، عَنْ وَبَرَةَ قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] أَطُوفُ بِالْبَيْتِ وَقَدْ أَحْرَمْتُ بِالْحَجِّ؟ فَقَالَ: وَمَا يَمْنَعُكَ؟ قَالَ: إِنِّي رَأَيْتُ ابْنَ فُلَانٍ يَكْرَهُهُ وَأَنْتَ أَحَبُّ إِلَيْنَا مِنْهُ، رَأَيْنَاهُ قَدْ فَتَنَتْهُ الدُّنْيَا، فَقَالَ: وَأَيُّنَا - أَوْ أَيُّكُمْ - لَمْ تَفْتِنْهُ الدُّنْيَا؟ ثُمَّ قَالَ: رَأَيْنَا رَسُولَ اللهِ ﷺ أَحْرَمَ بِالْحَجِّ، وَطَافَ بِالْبَيْتِ، وَسَعَىٰ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَسُنَّةُ اللهِ وَسُنَّةُ رَسُولِهِ ﷺ أَحَقُّ أَنْ تَتَّبِعَ، مِنْ سُنَّةِ فُلَانٍ، إِنْ كُنْتَ صَادِقًا؟.

Chapter 29. Clarifying That The Pilgrim Who Has Entered *Ihrâm* For *'Umrah* Should Not Exit *Ihrâm* After Performing *Tawâf* Before *Sa'î*; And The Pilgrim Who Has Entered *Ihrâm* For *Hajj* Should Not Exit *Ihrâm* After Performing *Tawâf Al-Qudûm*, And The Same Applies To The Pilgrim Performing *Qirân*

(المعجم ٢٩) - (بَابُ بيان أن المحرم بعمرة لا يتحلل بالطواف قبل السعي وأن المحرم بحج لا يتحلل بطواف القدوم وكذلك القارن) (التحفة ٢٩)

[2999] 189 - (1234) It was narrated that 'Amr bin Dînâr said: "We asked Ibn 'Umar about a man who comes to perform *'Umrah* and he circumambulates the House but he does not go between Aṣ-Ṣafâ and Al-Marwah - can he have intercourse with his wife?" He said: "The Messenger of Allâh ﷺ came and circumambulated the House seven times, and he prayed two *Rak'ah* behind the *Maqâm*, and he went between Aṣ-Ṣafâ and Al-Marwah seven times, and you have the best example in the Messenger of Allâh ﷺ."

[٢٩٩٩] ١٨٩-(١٢٣٤) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَأَلْنَا ابْنَ عُمَرَ عَنْ رَجُلٍ قَدِمَ بِعُمْرَةٍ، فَطَافَ بِالْبَيْتِ وَلَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، أَيَأْتِي امْرَأَتَهُ؟ فَقَالَ: قَدِمَ رَسُولُ اللهِ ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعًا، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ.

[3000] (...) A *Hadîth* similar to that of Ibn 'Uyaynah (no. 2999) was narrated from 'Amr bin Dînâr, from Ibn 'Umar [may Allâh be pleased with them], from the Prophet ﷺ.

[٣٠٠٠] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو الرَّبِيعِ [الزَّهْرَانِيُّ] عَنْ حَمَّادِ ابْنِ زَيْدٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، جَمِيعًا عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ.

[3001] 190 - (1235) It was narrated from Muhammad bin 'Abdur-Rahmân that a man from Al-'Iraq said to him: "Ask 'Urwah bin Az-Zubair for me about a man who enters *Ihrâm* for *Hajj* - when he has circumambulated the House, can he exit *Ihrâm* or not? If he says to you that he should not exit *Ihrâm*, tell him: 'There is a man who says that it may be done.'" He said: "I asked him, and he said: 'The one who has entered *Ihrâm* for *Hajj* cannot exit *Ihrâm* except by completing *Hajj*.' I said: 'There is a man who says that it may be done.' He said: 'What a bad thing he has said.' Then that man met me and asked me, and I told him. He said: 'Tell him that a man used to narrate that the Messenger of Allâh ﷺ did that, and how come Asmâ' and Az-Zubair do that?'"

He said: "I went to him and told him that. He said: 'Who is that?' I said: 'I do not know.' He said: 'Why doesn't he come to me himself and ask me? I think he is an 'Irâqî.' I said: 'I do not know.' He said: 'He is lying. The Messenger of Allâh ﷺ performed *Hajj*, and 'Âishah [may Allâh be pleased with her] told me that the first thing he did when he came to Makkah was perform *Wudû'*, then he circumambulated the House.'"

[٣٠٠١] ١٩٠-(١٢٣٥) وَحَدَّثَنِي هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو وَهُوَ ابْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ؛ أَنَّ رَجُلًا مِنْ أَهْلِ الْعِرَاقِ قَالَ لَهُ: سَلْ لِي عُرْوَةَ ابْنَ الزُّبَيْرِ عَنْ رَجُلٍ يُهِلُّ بِالْحَجِّ، فَإِذَا طَافَ بِالْبَيْتِ أَيَحِلُّ أَمْ لَا؟ فَإِنْ قَالَ لَكَ: لَا يَحِلُّ، فَقُلْ لَهُ: إِنَّ رَجُلًا يَقُولُ ذَٰلِكَ، قَالَ: فَسَأَلْتُهُ فَقَالَ: لَا يَحِلُّ مَنْ أَهَلَّ بِالْحَجِّ إِلَّا بِالْحَجِّ، قُلْتُ: فَإِنَّ رَجُلًا كَانَ يَقُولُ ذَاكَ، قَالَ: بِئْسَ مَا قَالَ، فَتَصَدَّانِي الرَّجُلُ فَسَأَلَنِي فَحَدَّثْتُهُ، فَقَالَ، فَقُلْ لَهُ: فَإِنَّ رَجُلًا كَانَ يُخْبِرُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ فَعَلَ ذَٰلِكَ، وَمَا شَأْنُ أَسْمَاءَ وَالزُّبَيْرِ قَدْ فَعَلَا ذَٰلِكَ. قَالَ: فَجِئْتُه فَذَكَرْتُ لَهُ ذَٰلِكَ، فَقَالَ: مَنْ هَٰذَا؟ فَقُلْتُ: لَا أَدْرِي، قَالَ: فَمَا بَالُهُ لَا يَأْتِينِي بِنَفْسِهِ يَسْأَلُنِي؟ أَظُنُّهُ عِرَاقِيًّا، قُلْتُ: لَا أَدْرِي، قَالَ: فَإِنَّهُ قَدْ كَذَبَ، قَدْ حَجَّ رَسُولُ اللهِ ﷺ فَأَخْبَرَتْنِي عَائِشَةُ [رَضِيَ اللهُ عَنْهَا] أَنَّهُ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ مَكَّةَ أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ بِالْبَيْتِ، ثُمَّ حَجَّ أَبُو بَكْرٍ فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ يَكُنْ غَيْرُهُ، ثُمَّ عُمَرُ، مِثْلُ ذَٰلِكَ، ثُمَّ

'"Then Abû Bakr performed *Hajj* and the first thing he did was circumambulate the House, and nothing else. Then 'Umar did likewise, then 'Uthmân performed *Hajj* and the first thing I saw him do was circumambulate the House and nothing else."'

"'Then Mu'âwiyah and 'Abdullâh bin 'Umar (performed *Hajj*), then I performed *Hajj* with Abû Az-Zubair bin Al-'Awwâm, and the first thing he did was circumambulate the House, and nothing else. Then I saw the *Muhâjirûn* and *Ansâr* doing that, and nothing else. Then the last one whom I saw doing that was Ibn 'Umar, and he did not alter it to *'Umrah*. Ibn 'Umar is with them, so why don't they ask him? No one among those who have passed away started with anything else other than circumambulating the House as soon as they arrived in Makkah, then they did not exit *Ihrâm*.'"

"'I saw my mother and my maternal aunt, when they came (to Makkah), they did not start with anything other than the House, which they circumambulated, then they did not exit *Ihrâm*. My mother told me that she and her sister and Az-Zubair and others came to perform *'Umrah* only, and when they had touched the Corner (the Black Stone) they exited *Ihrâm*. So

حَجَّ عُثْمَانُ فَرَأَيْتُهُ أَوَّلُ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ يَكُنْ غَيْرُهُ، ثُمَّ مُعَاوِيَةُ وَعَبْدُ اللهِ بْنُ عُمَرَ، ثُمَّ حَجَجْتُ مَعَ أَبِي الزُّبَيْرِ بْنِ الْعَوَّامِ، فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ يَكُنْ غَيْرُهُ، ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالْأَنْصَارَ يَفْعَلُونَ ذٰلِكَ ثُمَّ لَمْ يَكُنْ غَيْرُهُ، ثُمَّ آخِرُ مَنْ رَأَيْتُ فَعَلَ ذٰلِكَ ابْنُ عُمَرَ ثُمَّ لَمْ يَنْقُضْهَا بِعُمْرَةٍ، وَهٰذَا ابْنُ عُمَرَ عِنْدَهُمْ أَفَلَا يَسْأَلُونَهُ؟ وَلَا أَحَدٌ مِمَّنْ مَضَىٰ، مَا كَانُوا يَبْدَأُونَ بِشَيْءٍ حِينَ يَضَعُونَ أَقْدَامَهُمْ أَوَّلَ مِنَ الطَّوَافِ بِالْبَيْتِ ثُمَّ لَا يَحِلُّونَ، وَقَدْ رَأَيْتُ أُمِّي وَخَالَتِي حِينَ تَقْدَمَانِ لَا تَبْدَآنِ بِشَيْءٍ أَوَّلَ مِنَ الْبَيْتِ تَطُوفَانِ بِهِ ثُمَّ لَا تَحِلَّانِ، وَقَدْ أَخْبَرَتْنِي أُمِّي أَنَّهَا أَقْبَلَتْ هِيَ وَأُخْتُهَا وَالزُّبَيْرُ وَفُلَانٌ وَفُلَانٌ بِعُمْرَةٍ قَطُّ، فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا، وَقَدْ كَذَبَ فِيمَا ذَكَرَ مِنْ ذٰلِكَ.

he was lying when he told you that.'"

[3002] 191 - (1236) It was narrated that Asmâ' bint Abî Bakr said: "We set out in *Ihrâm*, and the Messenger of Allâh ﷺ said: 'Whoever has a sacrificial animal with him, let him remain in *Ihrâm*, and whoever does not have a sacrificial animal with him, let him exit *Ihrâm*.' I did not have a sacrificial animal with me, so I exited *Ihrâm*, but Az-Zubair had a sacrificial animal with him so he did not exit *Ihrâm*."

She said: "I put on my ordinary clothes then I went out and sat beside Az-Zubair. He said: 'Go away from me.' I said: 'Are you afraid that I am going to jump on you?!'"

[٣٠٠٢] ١٩١-(١٢٣٦) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ ابْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ -وَاللَّفْظُ لَهُ-: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مَنْصُورُ ابْنُ عَبْدِ الرَّحْمَٰنِ عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَتْ: خَرَجْنَا مُحْرِمِينَ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيَقُمْ عَلَىٰ إِحْرَامِهِ، وَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيَحْلِلْ» فَلَمْ يَكُنْ مَعِيَ هَدْيٌ فَحَلَلْتُ: وَكَانَ مَعَ الزُّبَيْرِ هَدْيٌ فَلَمْ يَحْلِلْ.

قَالَتْ: فَلَبِسْتُ ثِيَابِي ثُمَّ خَرَجْتُ فَجَلَسْتُ إِلَىٰ الزُّبَيْرِ، فَقَالَ: قُومِي عَنِّي، فَقُلْتُ: أَتَخْشَىٰ أَنْ أَثِبَ عَلَيْكَ!؟.

[3003] 192 - (...) It was narrated that Asmâ' bint Abî Bakr [may Allâh be pleased with them] said: "We came with the Messenger of Allâh ﷺ, having entered *Ihrâm* for *Hajj*." Then he (a narrator) narrated a *Hadîth* similar to that of Ibn Juraij (no. 3002), except that he said: "He said: 'Keep away from me, keep away from me.' She said: 'Are you afraid

[٣٠٠٣] ١٩٢-(...) وحَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَتْ: قَدِمْنَا مَعَ رَسُولِ اللهِ ﷺ مُهِلِّينَ بِالْحَجِّ، ثُمَّ ذَكَرَ

that I am going to jump on you?!'"

بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ غَيْرَ أَنَّهُ قَالَ، فَقَالَ: اسْتَرْخِي عَنِّي، اسْتَرْخِي عَنِّي، فَقُلْتُ: أَتَخْشَىٰ أَنْ أَثِبَ عَلَيْكَ!؟.

[3004] 193 - (1237) It was narrated from Abû Al-Aswad that 'Abdullâh, the freed slave of Asmâ' bint Abî Bakr [may Allâh be pleased with them], told him that he used to hear Asmâ' say, every time she passed by Al-Hajûn: "May Allâh send blessings and peace upon His Messenger. We stayed here with him, and at that time our burdens were light and our mounts were few, and we had few provisions. I performed *'Umrah* along with my sister 'Âishah, and Az-Zubair, and others. When we had touched the House (i.e., completed the *Tawâf* and *Sa'î*) we exited *Ihrâm*, then we entered *Ihrâm* for *Hajj* in the evening."

Hârûn said in his report: "The freed slave of Asmâ'," and he did not name him as 'Abdullâh.

[٣٠٠٤] ١٩٣-(١٢٣٧) وحَدَّثني هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ ابْنُ عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو عَنْ أَبِي الْأَسْوَدِ؛ أَنَّ عَبْدَ اللهِ مَوْلَىٰ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ [رَضِيَ اللهُ عَنْهُمَا] حَدَّثَهُ أَنَّهُ كَانَ يَسْمَعُ أَسْمَاءَ، كُلَّمَا مَرَّتْ بِالْحَجُونِ تَقُولُ: صَلَّى اللهُ عَلَىٰ رَسُولِهِ [وَسَلَّمَ!] لَقَدْ نَزَلْنَا مَعَهُ هَٰهُنَا، وَنَحْنُ يَوْمَئِذٍ خِفَافُ الْحَقَائِبِ، قَلِيلٌ ظَهْرُنَا، قَلِيلَةٌ أَزْوَادُنَا، فَاعْتَمَرْتُ أَنَا وَأُخْتِي عَائِشَةُ وَالزُّبَيْرُ وَفُلَانٌ وَفُلَانٌ، فَلَمَّا مَسَحْنَا الْبَيْتَ أَحْلَلْنَا، ثُمَّ أَهْلَلْنَا مِنَ الْعَشِيِّ بِالْحَجِّ.

قَالَ هَٰرُونُ فِي رِوَايَتِهِ: أَنَّ مَوْلَىٰ أَسْمَاءَ، وَلَمْ يُسَمِّ: عَبْدَ اللهِ.

Chapter 30. *Tamattu'* In *Hajj*

(المعجم ٣٠) - (بَابٌ فِي متعة الحج) (التحفة ٣٠)

[3005] 194 - (1238) Shu'bah narrated that Muslim Al-Qurrî said: "I asked Ibn 'Abbâs [may Allâh be pleased with them] about *Mut'ah* (*Tamattu'*) in *Hajj*, and he said it was allowed, but

[٣٠٠٥] ١٩٤-(١٢٣٨) حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ عَنْ مُسْلِمٍ الْقُرِّيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] عَنْ

Ibn Az-Zubair used to say that it was not allowed." He said: "The mother of Ibn Az-Zubair narrated that the Messenger of Allâh ﷺ allowed it, so they entered upon her and asked her. He said: 'We entered upon her and we saw a large, blind woman who said: The Messenger of Allâh ﷺ allowed it.'"

مُتْعَةِ الْحَجِّ؟ فَرَخَّصَ فِيهَا، وَكَانَ ابْنُ الزُّبَيْرِ يَنْهَىٰ عَنْهَا، فَقَالَ: هَٰذِهِ أُمُّ ابْنِ الزُّبَيْرِ تُحَدِّثُ أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِيهَا، فَادْخُلُوا عَلَيْهَا فَاسْأَلُوهَا قَالَ: فَدَخَلْنَا عَلَيْهَا، فَإِذَا امْرَأَةٌ ضَخْمَةٌ عَمْيَاءُ، فَقَالَتْ: قَدْ رَخَّصَ رَسُولُ اللهِ ﷺ فِيهَا.

[3006] 195 - (...) It was narrated from Shu'bah with this chain (a *Hadîth* similar to no. 3005). As for (the narration of) 'Abdur-Rahmân, it mentions *Mut'ah* but it does not say "*Mut'ah* in *Hajj*." As for Ibn Ja'far, he said: "Shu'bah said: 'Muslim said: "I do not know whether it is *Mut'ah* (*Tamattu'*) in *Hajj* or *Mut'ah* with women."

[٣٠٠٦] ١٩٥-(...) وحَدَّثَنَاه ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ؛ وَحَدَّثَنَاهُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، جَمِيعًا عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ، فَأَمَّا عَبْدُ الرَّحْمَٰنِ فَفِي حَدِيثِهِ الْمُتْعَةُ، وَلَمْ يَقُلْ: مُتْعَةُ الْحَجِّ، وَأَمَّا ابْنُ جَعْفَرٍ فَقَالَ، قَالَ شُعْبَةُ: قَالَ مُسْلِمٌ: لَا أَدْرِي مُتْعَةُ الْحَجِّ أَوْ مُتْعَةُ النِّسَاءِ.

[3007] 196 - (1239) Muslim al-Qurri heard Ibn 'Abbâs [may Allâh be pleased with them] say: "The Prophet ﷺ entered *Ihrâm* for *'Umrah*, and his Companions entered *Ihrâm* for *Hajj*. The Prophet ﷺ did not exit *Ihrâm* and neither did those of his Companions who had brought sacrificial animals, but the rest of them exited *Ihrâm*. Talhah bin 'Ubaidullâh was one of those who had brought a sacrificial animal, so he did not exit *Ihrâm*."

[٣٠٠٧] ١٩٦-(١٢٣٩) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُسْلِمٌ الْقُرِّيُّ سَمِعَ ابْنَ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: أَهَلَّ النَّبِيُّ ﷺ بِعُمْرَةٍ، وَأَهَلَّ أَصْحَابُهُ بِحَجٍّ، فَلَمْ يَحِلَّ النَّبِيُّ ﷺ وَلَا مَنْ سَاقَ مَعَهُ الْهَدْيَ مِنْ أَصْحَابِهِ، وَحَلَّ بَقِيَّتُهُمْ، فَكَانَ طَلْحَةُ بْنُ عُبَيْدِ اللهِ فِيمَنْ سَاقَ الْهَدْيَ، فَلَمْ يَحِلَّ.

[3008] 197 - (...) Shu'bah narrated it with this chain (a *Ḥadîth* similar to no. 3007), but he said: "Among those who did not have sacrificial animals with them were Ṭalḥah bin 'Ubaidullâh and another man, so they exited *Iḥrâm*."

[٣٠٠٨] ١٩٧-(...) وحَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: وَكَانَ مِمَّنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ طَلْحَةُ بْنُ عُبَيْدِ اللهِ، وَرَجُلٌ آخَرُ، فَأَحَلَّا.

Chapter 31. It Is Permissible To Perform *'Umrah* During The Months Of *Ḥajj*

(المعجم ٣١) - (بَابُ جواز العمرة في أشهر الحج) (التحفة ٣١)

[3009] 198 - (1240) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "They used to think that *'Umrah* during the months of *Ḥajj* was one of the greatest evils on earth, and they would make Muḥarram Ṣafar.[1] They would say: 'When the backs of the camels have healed and the tracks of the pilgrims have become erased and Ṣafar is over, *'Umrah* becomes permissible for those who want to perform *'Umrah*.' Then the Prophet ﷺ and his Companions came on the fourth (of Dhul-Ḥijjah), reciting the *Talbiyah* for *Ḥajj*, and he told them to make it *'Umrah*. This was too hard for them, and they said: 'O Messenger of Allâh, exiting *Iḥrâm* to what extent?' He said: 'Completely.'"

[٣٠٠٩] ١٩٨-(١٢٤٠) وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الْأَرْضِ، وَيَجْعَلُونَ الْمُحَرَّمَ صَفَرًا، وَيَقُولُونَ: إِذَا بَرَأَ الدَّبَرْ، وَعَفَا الْأَثَرْ، وَانْسَلَخَ صَفَرْ، حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرْ، [فَـ]قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ، مُهِلِّينَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَتَعَاظَمَ ذَٰلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللهِ! أَيُّ الْحِلِّ؟ قَالَ: «الْحِلُّ كُلُّهُ».

[1] That is, changing the name of the month.

[3010] 199 - (...) It was narrated from Abû Al-'Âliyah Al-Barâ' that he heard Ibn 'Abbâs [may Allâh be pleased with them] say: "The Messenger of Allâh ﷺ entered *Iḥrâm* for *Ḥajj*, then he came on the fourth day of Dhul-Ḥijjah and prayed *Ṣubḥ*." He said: "When he had prayed *Ṣubḥ*, he said: 'Whoever wishes to make it *'Umrah*, let him make it *'Umrah*.'"

[٣٠١٠] ١٩٩-(...) حَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] يَقُولُ: أَهَلَّ رَسُولُ اللهِ ﷺ بِالْحَجِّ، فَقَدِمَ لِأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ، فَصَلَّى الصُّبْحَ، وَقَالَ، لَمَّا صَلَّى الصُّبْحَ: «مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً، فَلْيَجْعَلْهَا عُمْرَةً».

[3011] 200 - (...) It was narrated from Shu'bah with this chain (a *Ḥadîth* similar to no. 3010). As for (the narration) Rawḥ and Yaḥyâ bin Kathîr, they said what Naṣr said: "The Messenger of Allâh ﷺ entered *Iḥrâm* for *Ḥajj*." As for Abû Shihâb, in his report it says: "We set out with the Messenger of Allâh ﷺ, reciting the *Talbiyah* for *Ḥajj*." In the *Ḥadîth* of both of them it says: "He prayed *Ṣubḥ* in Al-Baṭḥâ'," except for Al-Jahḍamî, who did not say that.

[٣٠١١] ٢٠٠-(...) وحَدَّثَنَاهُ إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا رَوْحٌ؛ وَحَدَّثَنَا أَبُو دَاوُدَ الْمُبَارَكِيُّ: حَدَّثَنَا أَبُو شِهَابٍ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى ابْنُ كَثِيرٍ، كُلُّهُمْ عَنْ شُعْبَةَ فِي هَٰذَا الْإِسْنَادِ، أَمَّا رَوْحٌ وَيَحْيَى بْنُ كَثِيرٍ فَقَالَا كَمَا قَالَ نَصْرٌ: أَهَلَّ رَسُولُ اللهِ ﷺ بِالْحَجِّ. وَأَمَّا أَبُو شِهَابٍ فَفِي رِوَايَتِهِ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ نُهِلُّ بِالْحَجِّ، وَفِي حَدِيثِهِمْ جَمِيعًا: فَصَلَّى الصُّبْحَ بِالْبَطْحَاءِ، خَلَا الْجَهْضَمِيَّ فَإِنَّهُ لَمْ يَقُلْهُ.

[3012] 201 - (...) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "The Prophet ﷺ and his Companions came when four of the ten days (of Dhul-Ḥijjah) had passed, reciting *Talbiyah* for *Ḥajj*, and he told them to make it *'Umrah*."

[٣٠١٢] ٢٠١-(...) وحَدَّثَنَا هَٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا مُحَمَّدُ ابْنُ الْفَضْلِ السَّدُوسِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَدِمَ

النَّبِيُّ ﷺ وَأَصْحَابُهُ لِأَرْبَعٍ خَلَوْنَ مِنَ الْعَشْرِ، وَهُمْ يُلَبُّونَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً.

[3013] 202 - (...) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ prayed *Subh* in Dhu Tuwa, and he came on the fourth day of Dhul-Hijjah. He told his Companions to change their *Ihrâm* to that for *'Umrah*, except for those who had sacrificial animals with them."

[٣٠١٣] ٢٠٢-(...) حَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: صَلَّىٰ رَسُولُ اللهِ ﷺ الصُّبْحَ بِذِي طَوًى، وَقَدِمَ لِأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ، وَأَمَرَ أَصْحَابَهُ أَنْ يُحَوِّلُوا إِحْرَامَهُمْ بِعُمْرَةٍ، إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ.

[3014] 203 - (1241) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'This is an *'Umrah* which we have joined to *Hajj*. Whoever does not have a sacrificial animal with him, let him exit *Ihrâm* completely, for *'Umrah* has been incorporated into *Hajj* until the Day of Resurrection.'"

[٣٠١٤] ٢٠٣-(١٢٤١) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ عِنْدَهُ الْهَدْيُ فَلْيَحِلَّ الْحِلَّ كُلَّهُ، فَإِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلَىٰ يَوْمِ الْقِيَامَةِ».

[3015] 204 - (1242) Muhammad bin Ja'far narrated: "Shu'bah told us: 'I heard Abû Hamzah Ad-Duba'î say: "I performed *Tamattu'* and some people told

[٣٠١٥] ٢٠٤-(١٢٤٢) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ:

me not to do that. I went to Ibn 'Abbâs and asked him about that, and he told me to do it."

He said: "Then I went to the Ka'bah and slept, and someone came to me in my dream and said: '(Your) *'Umrah* is accepted and so is your *Ḥajj*.' I went to Ibn 'Abbâs and told him about what I had seen, and he said: '*Allâhu Akbar, Allâhu Akbar*! The *Sunnah* of Abû Al-Qâsim ﷺ.'"

سَمِعْتُ أَبَا جَمْرَةَ الضُّبَعِيَّ قَالَ: تَمَتَّعْتُ فَنَهَانِي نَاسٌ عَنْ ذٰلِك، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عَنْ ذَلِكَ؟ فَأَمَرَنِي بِهَا.

قَالَ: ثُمَّ انْطَلَقْتُ إِلَىٰ الْبَيْتِ فَنِمْتُ، فَأَتَانِي آتٍ فِي مَنَامِي فَقَالَ: عُمْرَةٌ مُتَقَبَّلَةٌ وَحَجٌّ مَبْرُورٌ، قَالَ: فَأَتَيْتُ ابْنَ عَبَّاسٍ فَأَخْبَرْتُهُ بِالَّذِي رَأَيْتُ، فَقَالَ: اللهُ أَكْبَرُ! اللهُ أَكْبَرُ! سُنَّةُ أَبِي الْقَاسِمِ ﷺ.

Chapter 32. Marking And Garlanding The Sacrificial Animal When Entering *Iḥrâm*

(المعجم ٣٢) - (بَابُ إشعارالبدن وتقليده عند الإحرام) (التحفة ٣٢)

[3016] 205 - (1243) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ prayed *Ẕuhr* in D͟hul-Ḥulaifah, then he called for his camel and he marked it on the right side of its hump and the blood flowed, then he garlanded it with two sandals, then he rode his mount. When he reached Al-Baidâ', he entered *Iḥrâm* for *Ḥajj*."

[٣٠١٦] ٢٠٥-(١٢٤٣) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعًا عَنِ ابْنِ أَبِي عَدِيٍّ، قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: صَلَّى رَسُولُ اللهِ ﷺ الظُّهْرَ بِذِي الْحُلَيْفَةِ، ثُمَّ دَعَا بِنَاقَتِهِ فَأَشْعَرَهَا فِي صَفْحَةِ سَنَامِهَا الأَيْمَنِ، وَسَلَتَ الدَّمَ، وَقَلَّدَهَا نَعْلَيْنِ، ثُمَّ رَكِبَ رَاحِلَتَهُ، فَلَمَّا اسْتَوَتْ بِهِ عَلَىٰ الْبَيْدَاءِ، أَهَلَّ بِالْحَجِّ.

[3017] (...) A *Ḥadîth* like that of S͟hu'bah was narrated from Qatâdah with this chain, except that he said: "When the Prophet of Allâh ﷺ came to D͟hul-

[٣٠١٧] (...) حَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ فِي هَـٰذَا الإِسْنَادِ بِمَعْنَىٰ

Hulaifah," and he did not say: "He prayed *Zuhr* there."

حَدِيثِ شُعْبَةَ، غَيْرَ أَنَّهُ قَالَ: إِنَّ نَبِيَّ اللهِ ﷺ لَمَّا أَتَىٰ ذَا الْحُلَيْفَةِ، وَلَمْ يَقُلْ: صَلَّىٰ بِهَا الظُّهْرَ.

[3018] 306 - (1244) It was narrated that Qatâdah said: "I heard Abû Hassân Al-A'raj say: "A man from Banû Al-Hujaim said to Ibn 'Abbâs: 'What are these religious rulings (*Fatwa*) with which you are confusing the people, saying that whoever circumambulates the House may exit *Ihrâm*?' He said: 'This is the *Sunnah* of your Prophet ﷺ, whether you like it or not.'"

[٣٠١٨] ٣٠٦-(١٢٤٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ قال: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا حَسَّانَ الْأَعْرَجَ قَالَ: قَالَ رَجُلٌ مِنْ بَنِي الْهُجَيْمِ لِابْنِ عَبَّاسٍ: مَا هٰذِهِ الْفُتْيَا الَّتِي قَدْ تَشَغَّفَتْ أَوْ تَشَغَّبَتْ بِالنَّاسِ، أَنَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ؟ فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ، وَإِنْ رَغِمْتُمْ.

[3019] 207 - (...) It was narrated that Abû Hassân said: "It was said to Ibn 'Abbâs: 'This idea is appealing to many people, that the one who circumambulates the House may exit *Ihrâm*, as *Tawâf* is *'Umrah*.' He said: 'It is the *Sunnah* of your Prophet ﷺ, whether you like it or not.'"

[٣٠١٩] ٢٠٧-(...) وحَدَّثَني أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا أَحْمَدُ ابْنُ إِسْحٰقَ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ: إِنَّ هٰذَا الْأَمْرَ قَدْ تَفَشَّغَ النَّاسَ، مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ، الطَّوَافُ عُمْرَةٌ، فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ، وَإِنْ رَغِمْتُمْ.

[3020] 208 - (1245) It was narrated from Ibn Juraij: "'Atâ' informed me: 'Ibn 'Abbâs used to say: "No one circumambulates the House, whether he is a pilgrim or not, but he may exit

[٣٠٢٠] ٢٠٨-(١٢٤٥) وحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ ابْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ قَالَ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: لَا يَطُوفُ

Ihrâm." "I said to 'Aṭâ': 'On what basis did he say that?' He said: 'On the basis of the words of Allâh [the Most High]: ...And afterwards they are brought for sacrifice unto the ancient House.[1] He said: "I said: 'It is after returning from 'Arafat.' He said: 'Ibn 'Abbâs used to say: "It is after returning from 'Arafat and before, and he took that from the command of the Prophet ﷺ, when he told them to exit *Ihrâm* during the Farewell Pilgrimage."

بِالْبَيْتِ حَاجٌّ وَلَا غَيْرُ حَاجٍّ إِلَّا حَلَّ، قُلْتُ لِعَطَاءٍ: مِنْ أَيْنَ يَقُولُ ذَلِكَ؟ قَالَ: مِنْ قَوْلِ اللهِ [تَعَالَىٰ]: ﴿ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ﴾ [الحج: ٣٣] قَالَ: قُلْتُ: فَإِنَّ ذَلِكَ بَعْدَ الْمُعَرَّفِ فَقَالَ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: هُوَ بَعْدَ الْمُعَرَّفِ وَقَبْلَهُ، وَكَانَ يَأْخُذُ ذَلِكَ مِنْ أَمْرِ النَّبِيِّ ﷺ، حِينَ أَمَرَهُمْ أَنْ يَحِلُّوا فِي حَجَّةِ الْوَدَاعِ.

Chapter 33. It Is Permissible For The Pilgrim Performing *'Umrah* To Shorten His Hair And He Does Not Have To Shave It. It Is Recommended For Him To Shave His Hair Or Shorten It At Al-Marwah

(المعجم ٣٣) - (بَابُ جواز تقصير المعتمر من شعره وأنه لا يجب حلقه، وأنه يستحب كون حلقه أو تقصيره عند المروة) (التحفة ٣٣)

[3021] 209 - (1246) It was narrated that Ṭawûs said: "Ibn 'Abbâs said: 'Mu'âwiyah said to me: "Do you know that I cut the hair of the Messenger of Allâh ﷺ at Al-Marwah with the head of an arrow?" I said to him: "All I know is that this is evidence against you."

[٣٠٢١] ٢٠٩-(١٢٤٦) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ لِي مُعَاوِيَةُ: أَعَلِمْتَ أَنِّي قَصَّرْتُ مِنْ رَأْسِ رَسُولِ اللهِ ﷺ عِنْدَ الْمَرْوَةِ بِمِشْقَصٍ؟ فَقُلْتُ لَهُ: لَا أَعْلَمُ هَٰذِهِ إِلَّا حُجَّةً عَلَيْكَ.

[3022] 210 - (...) It was narrated from Ibn 'Abbâs that Mu'âwiyah

[٣٠٢٢] ٢١٠-(...) وحَدَّثَني

[1] *Al-Hajj* 22:33.

bin Abî Sufyân told him: "I cut the hair of the Messenger of Allâh ﷺ with the head of an arrow when he was atop Al-Marwah," or "I saw him having his hair cut with the head of an arrow when he was atop Al-Marwah."

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ أَخْبَرَهُ قَالَ: قَصَّرْتُ عَنْ رَسُولِ اللهِ ﷺ بِمِشْقَصٍ، وَهُوَ عَلَى الْمَرْوَةِ، أَوْ رَأَيْتُهُ يُقَصَّرُ عَنْهُ بِمِشْقَصٍ، وَهُوَ عَلَى الْمَرْوَةِ.

Chapter: *Tamattu'* And *Qirân* Are Permissible In *Hajj*

(المعجم . . .) - (بَابُ جواز التمتع في الحج والقران) (التحفة . . .)

[3023] 211 - (1247) It was narrated that Abû Sa'eed said: "We set out with the Messenger of Allâh ﷺ, reciting the *Talbiyah* loudly for *Hajj*. When we came to Makkah, he told us to make it *'Umrah*, except for those who had brought sacrificial animals with them. On the day of *Tarwiyah*, we went to Minâ, and entered *Ihrâm* for *Hajj*."

[٣٠٢٣] ٢١١-(١٢٤٧) حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ نَصْرُخُ بِالْحَجِّ صُرَاخًا، فَلَمَّا قَدِمْنَا مَكَّةَ أَمَرَنَا أَنْ نَجْعَلَهَا عُمْرَةً، إِلَّا مَنْ سَاقَ الْهَدْيَ، فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ، وَرُحْنَا إِلَى مِنًى، أَهْلَلْنَا بِالْحَجِّ.

[3024] 212 - (1248) It was narrated that Jâbir and Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "We came with the Messenger of Allâh ﷺ and we were reciting the *Talbiyah* for *Hajj* loudly."

[٣٠٢٤] ٢١٢-(١٢٤٨) وحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى ابْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرٍ وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللهُ عَنْهُمَا] قَالَا: قَدِمْنَا مَعَ رَسُولِ اللهِ ﷺ وَنَحْنُ نَصْرُخُ بِالْحَجِّ صُرَاخًا.

[3025] (1249) It was narrated that Abû Nadrah said: "I was with Jâbir bin 'Abdullâh, and someone came to him and said: 'Ibn 'Abbâs and Ibn Az-Zubair differed concerning the two *Mut'ah*.' Jâbir said: 'They did them both with the Messenger of Allâh ﷺ, then 'Umar forbade them to us, and we did not do them again.'"

[٣٠٢٥] (١٢٤٩) **حَدَّثَنِي** حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ عَاصِمٍ، عَنْ أَبِي نَضْرَةَ قَالَ: كُنْتُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللهِ، فَأَتَاهُ آتٍ فَقَالَ: إِنَّ ابْنَ عَبَّاسٍ وَابْنَ الزُّبَيْرِ اخْتَلَفَا فِي الْمُتْعَتَيْنِ، فَقَالَ جَابِرٌ: فَعَلْنَاهُمَا مَعَ رَسُولِ اللهِ ﷺ، ثُمَّ نَهَانَا عَنْهُمَا عُمَرُ، فَلَمْ نَعُدْ لَهُمَا.

Chapter 34. The *Ihrâm* And *Hadî* Of The Prophet ﷺ

(المعجم ٣٤) - (بَابُ إهلال النَّبِيِّ ﷺ وهديه) (التحفة ٣٤)

[3026] 213 - (1250) It was narrated from Anas [may Allâh be pleased with them] that 'Alî came from Yemen and the Prophet ﷺ said to him: "For what did you enter *Ihrâm*?" He said: "I entered *Ihrâm* for the same as the Prophet ﷺ." He said: "Were it not that I have the sacrificial animal with me, I would have exited *Ihrâm*."

[٣٠٢٦] **٢١٣**-(١٢٥٠) **وَحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنِي سَلِيمُ بْنُ حَيَّانَ عَنْ مَرْوَانَ الْأَصْغَرِ، عَنْ أَنَسٍ [رَضِيَ اللهُ عنه] أَنَّ عَلِيًّا قَدِمَ مِنَ الْيَمَنِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِمَ أَهْلَلْتَ؟» فَقَالَ: أَهْلَلْتُ بِإِهْلَالِ النَّبِيِّ ﷺ، قَالَ: «لَوْلَا أَنَّ مَعِيَ الْهَدْيَ، لَأَحْلَلْتُ».

[3027] (...) Salîm bin Hayyân narrated a similar report (as no. 3026) with this chain.

[٣٠٢٧] (...) **وَحَدَّثَنِيهِ** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ؛ وَحَدَّثَنِي عَبْدُ اللهِ بْنُ هَاشِمٍ: حَدَّثَنَا بَهْزٌ قَالَا: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي رِوَايَةِ بَهْزٍ «لَحَلَلْتُ».

[3028] 214 - (1251) It was narrated from Yaḥyâ bin Abî Isḥâq, 'Abdul-'Azîz bin Ṣuhaib and Ḥumaid that they heard Anas [may Allâh be pleased with them] say: "I heard the Messenger of Allâh ﷺ entering *Iḥrâm* for them both and saying: '*Labbayka 'umratan wa ḥajjan, labbayka 'umratan wa ḥajjan* (here I am for *'Umrah* and *Ḥajj*, here I am for *'Umrah* and *Ḥajj*).'"

[٣٠٢٨] ٢١٤-(١٢٥١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ يَحْيَى ابْنِ أَبِي إِسْحَٰقَ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ وحُمَيْدٍ أَنَّهُمْ سَمِعُوا أَنَسًا [رَضِيَ اللهُ عَنْهُ] قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ أَهَلَّ بِهِمَا جَمِيعًا «لَبَّيْكَ عُمْرَةً وَحَجًّا، لَبَّيْكَ عُمْرَةً وَحَجًّا».

[3029] 215 - (...) Anas said: "I heard the Prophet ﷺ say: '*Labbayka 'umratan wa ḥajjan* (here I am for *'Umrah* and *Ḥajj*).'" Ḥumaid said: "Anas said: 'I heard the Messenger of Allâh ﷺ say: "*Labbayka bi 'umratin wa ḥajj* (here I am for *'Umrah* and *Ḥajj*)."'"

[٣٠٢٩] ٢١٥-(...) وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ عَنْ يَحْيَى بْنِ أَبِي إِسْحَٰقَ وَحُمَيْدٍ الطَّوِيلِ قَالَ يَحْيَىٰ: سَمِعْتُ أَنَسًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا». وَقَالَ حُمَيْدٌ: قَالَ أَنَسٌ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَبَّيْكَ بِعُمْرَةٍ وَحَجٍّ».

[3030] 216 - (1252) It was narrated that Ḥanẓalah Al-Aslamî said: "I heard Abû Hurairah [may Allâh be pleased with them] narrating that the Prophet ﷺ said: 'By the One in Whose Hand is my soul, the son of Mariam will certainly enter *Iḥrâm* in the valley of Ar-Rawḥâ', as a pilgrim performing *Ḥajj* or *'Umrah*, or both.'"

[٣٠٣٠] ٢١٦-(١٢٥٢) وحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ سَعِيدٌ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ]: حَدَّثَنِي الزُّهْرِيُّ عَنْ حَنْظَلَةَ الْأَسْلَمِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَيُهِلَّنَّ ابْنُ مَرْيَمَ بِفَجِّ الرَّوْحَاءِ، حَاجًّا أَوْ مُعْتَمِرًا، أَوْ لَيَثْنِيَنَّهُمَا».

[3031] **(...)** A similar report (as no. 3030) was narrated from Ibn Shihâb with this chain. He (ﷺ) said: "By the One in Whose Hand is the soul of Muhammad."

[٣٠٣١] (...) وحَدَّثَنَاه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ!».

[3032] **(...)** It was narrated from Hanzalah bin 'Alî Al-Aslamî that he heard Abû Hurairah [may Allâh be pleased with them] say: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul...'" a similar *Hadîth* (as no. 3030).

[٣٠٣٢] (...) وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ الْأَسْلَمِيِّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ «وَالَّذِي نَفْسِي بِيَدِهِ!» بِمِثْلِ حَدِيثِهِمَا.

Chapter 35. The Number Of *'Umrahs* Performed By The Prophet ﷺ And When He Performed Them

(المعجم ٣٥) - (بَابُ بيان عدد عمر النبيّ ﷺ وزمانهن) (التحفة ٣٥)

[3033] **217 - (1253)** Qatâdah narrated that Anas [may Allâh be pleased with them] told him, that the Messenger of Allâh ﷺ performed *'Umrah* four times, all of them in Dhul-Qa'dah apart from the one, which he did with his *Hajj*: The *'Umrah* from Al-Hudaybiyah or at the time of Al-Hudaybiyah, in Dhul-Qa'dah; the *'Umrah* the following year, in Dhul-Qa'dah; *'Umrah* from Ji'rânah, when he divided the spoils of Hunain in Dhul-Qa'dah; and *'Umrah* with his *Hajj*.

[٣٠٣٣] ٢١٧-(١٢٥٣) وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسًا [رَضِيَ اللهُ عَنْهُ] أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ، كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي مَعَ حَجَّتِهِ: عُمْرَةً مِنَ الْحُدَيْبِيَةِ، أَوْ زَمَنَ الْحُدَيْبِيَةِ، فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ، فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنْ جِعْرَانَةَ، حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ، فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ.

[3034] **(...)** Qatâdah narrated: "I

[٣٠٣٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

asked Anas: 'How many times did the Messenger of Allâh ﷺ perform *Hajj*?' He said: 'One *Hajj*, and he performed *'Umrah* four times,'" then he mentioned something like the *Hadîth* of Haddâb (no. 3034).

الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ: سَأَلْتُ أَنَسًا: كَمْ حَجَّ رَسُولُ اللهِ ﷺ؟ قَالَ: حَجَّةً وَاحِدَةً، وَاعْتَمَرَ أَرْبَعَ عُمَرٍ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ هَدَّابٍ.

[3035] 218 - (1254) It was narrated that Abû Ishâq said: "I asked Zaid bin Arqam: 'How many times did you go out on military campaigns with the Messenger of Allâh ﷺ?' He said: 'Seventeen.'" He said: "And Zaid bin Arqam told me that the Messenger of Allâh ﷺ went out on nineteen campaigns, and after he emigrated he performed *Hajj* only once, the Farewell Pilgrimage."

Abû Ishâq said: "And he performed another while he was in Makkah."

[٣٠٣٥] ٢١٨-(١٢٥٤) وحَدَّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ ابْنُ مُوسَىٰ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحٰقَ قَالَ: سَأَلْتُ زَيْدَ بْنَ أَرْقَمَ: كَمْ غَزَوْتَ مَعَ رَسُولِ اللهِ ﷺ؟ قَالَ: سَبْعَ عَشْرَةَ، قَالَ: وَحَدَّثَنِي زَيْدُ بْنُ أَرْقَمَ أَنَّ رَسُولَ اللهِ ﷺ غَزَا تِسْعَ عَشْرَةَ، وَأَنَّهُ حَجَّ بَعْدَ مَا هَاجَرَ حَجَّةً وَاحِدَةً حَجَّةَ الْوَدَاعِ.

قَالَ أَبُو إِسْحٰقَ: وَبِمَكَّةَ أُخْرَىٰ.

[انظر: ٤٦٩٢]

[3036] 219 - (1255) 'Atâ' said: "'Urwah bin Az-Zubair told me: 'Ibn 'Umar and I were leaning on the wall outside the apartment of 'Âishah, and we could hear the sound of her brushing her teeth. I said: "O Abû 'Abdur-Rahmân, did the Prophet ﷺ perform *'Umrah* in Rajab?" He said: "Yes." I said to 'Âishah: "O my mother, did you not hear what Abû 'Abdur-Rahmân said?" She said: "What did he say?" I said: "He said that the Prophet ﷺ

[٣٠٣٦] ٢١٩-(١٢٥٥) وحَدَّثني هٰرُونُ بْنُ عَبْدِ اللهِ: أَخْبَرَنَا مُحَمَّدُ ابْنُ بَكْرٍ الْبُرْسَانِيُّ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يُخْبِرُ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ قَالَ: كُنْتُ أَنَا وَابْنُ عُمَرَ مُسْتَنِدَيْنِ إِلَىٰ حُجْرَةِ عَائِشَةَ، وَإِنَّا لَنَسْمَعُ ضَرْبَهَا بِالسِّوَاكِ تَسْتَنُّ، قَالَ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! أَعْتَمَرَ النَّبِيُّ ﷺ فِي

performed *'Umrah* in Rajab." She said: "May Allâh forgive Abû 'Abdur-Rahmân. By Allâh, he did not perform *'Umrah* in Rajab, and he did not perform *'Umrah* except that he was with him."

He said: "Ibn 'Umar was listening, and he did not deny it or affirm it; he remained silent."

رَجَبٍ؟ قَالَ: نَعَمْ، فَقُلْتُ لِعَائِشَةَ: أَيْ أُمَّتَاهُ! أَلَا تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَٰنِ؟ قَالَتْ: وَمَا يَقُولُ؟ قُلْتُ، يَقُولُ: اعْتَمَرَ النَّبِيُّ ﷺ فِي رَجَبٍ، فَقَالَتْ: يَغْفِرُ اللهُ لِأَبِي عَبْدِ الرَّحْمَٰنِ، لَعَمْرِي! مَا اعْتَمَرَ فِي رَجَبٍ، وَمَا اعْتَمَرَ مِنْ عُمْرَةٍ إِلَّا وَإِنَّهُ لَمَعَهُ.

قَالَ: وَابْنُ عُمَرَ يَسْمَعُ، فَمَا قَالَ: لَا، وَلَا نَعَمْ، سَكَتَ.

[3037] 220 - (...) It was narrated that Mujâhid said: "'Urwah bin Az-Zubair and I entered the *Masjid* and we saw 'Abdullâh bin 'Umar sitting beside the apartment of 'Âishah, and the people were praying *Duha* in the *Masjid*. We asked him about their prayer and he said: 'It is an innovation.'[1] 'Urwah said to him: 'O Abû 'Abdur-Rahmân, how many times did the Messenger of Allâh ﷺ perform *'Umrah*?' He said: 'Four times, one of which was in Rajab.' We did not want to deny him or reject what he said. We heard the sound of 'Âishah brushing her teeth in the apartment, and 'Urwah said: 'O Mother of the believers, did you

[٣٠٣٧] ٢٢٠-(...) وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قَالَ: دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الزُّبَيْرِ الْمَسْجِدَ، فَإِذَا عَبْدُ اللهِ ابْنُ عُمَرَ جَالِسٌ إِلَىٰ حُجْرَةِ عَائِشَةَ، وَالنَّاسُ يُصَلُّونَ الضُّحَىٰ فِي الْمَسْجِدِ، فَسَأَلْنَاهُ عَنْ صَلَاتِهِمْ؟ فَقَالَ: بِدْعَةٌ، فَقَالَ لَهُ عُرْوَةُ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ! كَمِ اعْتَمَرَ رَسُولُ اللهِ ﷺ؟ فَقَالَ: أَرْبَعَ عُمَرٍ، إِحْدَاهُنَّ فِي رَجَبٍ، فَكَرِهْنَا أَنْ نُكَذِّبَهُ وَنَرُدَّ عَلَيْهِ، وَسَمِعْنَا اسْتِنَانَ عَائِشَةَ فِي الْحُجْرَةِ، فَقَالَ عُرْوَةُ: أَلَا تَسْمَعِينَ يَا أُمَّ

[1] In *Fath Al-Bârî, Al-Hâfiz* Ibn Hajar said: "Ibn 'Umar only rebuked their persistence with it and their public demonstration of it in the *Masjid* and praying it in congregation, not that the basis of the prayer contradicts the *Sunnah*."

not hear what Abû 'Abdur-Rahmân said?' She said: 'What did he say?' He said: 'He said that the Prophet ﷺ performed *'Umrah* four times, one of which was in Rajab.' She said: 'May Allâh have mercy on Abû 'Abdur-Rahmân. The Messenger of Allâh ﷺ did not perform *'Umrah* except he was with him, and he never performed *'Umrah* in Rajab.'"

الْمُؤْمِنِينَ! إِلَىٰ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَٰنِ؟ فَقَالَتْ: وَمَا يَقُولُ؟ قَالَ يَقُولُ: اعْتَمَرَ النَّبِيُّ ﷺ أَرْبَعَ عُمَرٍ إِحْدَاهُنَّ فِي رَجَبٍ، فَقَالَتْ: يَرْحَمُ اللهُ أَبَا عَبْدِ الرَّحْمَٰنِ! مَا اعْتَمَرَ رَسُولُ اللهِ ﷺ إِلَّا وَهُوَ مَعَهُ، وَمَا اعْتَمَرَ فِي رَجَبٍ قَطُّ.

Chapter 36. The Virtue Of The *'Umrah* Performed During Ramadân

(المعجم ٣٦) - (بَابُ فضل العمرة في رمضان) (التحفة ٣٦)

[3038] 221 - (1256) 'Atâ' said: "I heard Ibn 'Abbâs say: 'The Messenger of Allâh ﷺ said to a woman from among the *Ansâr* - Ibn 'Abbâs mentioned her name but I forgot it - "What kept you from performing *Hajj* with us?" She said: "We only have two camels," and the father of her son and her son had gone for *Hajj* on one camel, "and he left us the other camel so that we could carry water on it." He said: "When Ramadân comes, go for *'Umrah*, for *'Umrah* in (that month) is equivalent to *Hajj*."

[٣٠٣٨] ٢٢١-(١٢٥٦) وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ قال: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُنَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِامْرَأَةٍ مِنَ الْأَنْصَارِ - سَمَّاهَا ابْنُ عَبَّاسٍ فَنَسِيتُ اسْمَهَا -: «مَا مَنَعَكِ أَنْ تَحُجِّي مَعَنَا؟» قَالَتْ: لَمْ يَكُنْ لَنَا إِلَّا نَاضِحَانِ فَحَجَّ أَبُو وَلَدِهَا وَابْنُهَا عَلَىٰ نَاضِحٍ، وَتَرَكَ لَنَا نَاضِحًا نَنْضِحُ عَلَيْهِ، قَالَ: «فَإِذَا جَاءَ رَمَضَانُ فَاعْتَمِرِي، فَإِنَّ عُمْرَةً فِيهِ تَعْدِلُ حَجَّةً».

[3039] 222 - (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said to a woman from among the *Ansâr*, whose name was Umm Sinân: "What kept you from performing *Hajj* with us?" She

[٣٠٣٩] ٢٢٢-(...) وحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا حَبِيبٌ الْمُعَلِّمُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ

said: "Abû Fulân" - her husband - "has two camels; he and his son went for *Ḥajj* on one of them, and our slave uses the other one to bring water." He said: "'*Umrah* in Ramaḍân is equivalent (in reward) to *Ḥajj*" - or he said: "to *Ḥajj* with me."

لِامْرَأَةٍ مِنَ الْأَنْصَارِ، يُقَالُ لَهَا أُمُّ سِنَانٍ: «مَا مَنَعَكِ أَنْ تَكُونِي حَجَجْتِ مَعَنَا؟» قَالَتْ: نَاضِحَانِ كَانَا لِأَبِي فُلَانٍ - زَوْجِهَا - حَجَّ هُوَ وَابْنُهُ عَلَىٰ أَحَدِهِمَا، وَكَانَ الْآخَرُ يَسْقِي عَلَيْهِ غُلَامُنَا، قَالَ: «فَعُمْرَةٌ فِي رَمَضَانَ تَقْضِي حَجَّةً، أَوْ حَجَّةً مَعِي».

Chapter 37. It Is Recommended To Enter Makkah From The Upper Mountain Pass And To Leave From The Lower Mountain Pass; Entering A City Via A Route Different Than The One By Which You Leave It

(المعجم ٣٧) - (بَابُ استحباب دخول مكة من الثنية العليا والخروج منها من الثنية السفلىٰ، ودخول بلده من طريق غير التي خرج منها) (التحفة ٣٧)

[3040] 223 - (1257) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to leave via A<u>sh</u>-<u>Sh</u>ajarah and enter via Al-Mu'arris. When he entered Makkah, he entered from the upper mountain pass and exited from the lower mountain pass.

[٣٠٤٠] **٢٢٣**-(١٢٥٧) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ، وَإِذَا دَخَلَ مَكَّةَ دَخَلَ مِنَ الثَّنِيَّةِ الْعُلْيَا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَىٰ. [انظر: ٣٢٨٢]

[3041] (...) It was narrated from 'Ubaidullâh with this chain (a *Ḥadî<u>th</u>* similar to no. 3040). In the report of Zuhair he said: "The upper mountain pass which is in Al-Baṭḥâ'."

[٣٠٤١] (...) **وَحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ بِهَٰذَا

الْإِسْنَادِ، وَقَالَ فِي رِوَايَةِ زُهَيْرٍ: الْعُلْيَا الَّتِي بِالْبَطْحَاءِ.

[3042] 224 - (1258) It was narrated from 'Âishah that when the Prophet ﷺ came to Makkah, he entered from the upper mountain pass, and departed from the lower mountain pass.

[٣٠٤٢] ٢٢٤-(١٢٥٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا سُفْيَانُ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ لَمَّا جَاءَ إِلَىٰ مَكَّةَ، دَخَلَهَا مِنْ أَعْلَاهَا، وَخَرَجَ مِنْ أَسْفَلِهَا.

[3043] 225 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ entered from Kadâ', in the upper part of Makkah, in the Year of the Conquest.

Hishâm said: "My father used to enter from both, but my father usually entered from Kadâ'."

[٣٠٤٣] ٢٢٥-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءٍ مِنْ أَعْلَىٰ مَكَّةَ.

قَالَ هِشَامٌ: فَكَانَ أَبِي يَدْخُلُ مِنْهُمَا كِلَيْهِمَا، وَكَانَ أَبِي أَكْثَرَ مَا يَدْخُلُ مِنْ كَدَاءٍ.

Chapter 38. It Is Recommended To Stay Overnight In Dhu Tuwa When Intending To Enter Makkah, And To Perform *Ghusl* Before Entering It, And To Enter It By Day

(المعجم ٣٨) - (بَابُ استحباب المبيت بذي طوى عند إرادة دخول مكة، والاغتسال لدخولها، ودخولها نهارًا) (التحفة ٣٨)

[3044] 226 - (1259) It was narrated from Nâfi', from Ibn 'Umar, that the Messenger of Allâh ﷺ stayed overnight in Dhu Tuwa until morning, then he entered Makkah.

[٣٠٤٤] ٢٢٦-(١٢٥٩) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ

He said: "'Abdullâh used to do that." In the report of (one of the narrators) Ibn Sa'eed it says: "Until he prayed *Subh*." Yahyâ said: "Or he said: 'Until morning came.'"

[3045] 227 - (...) It was narrated from Nâfi' that Ibn 'Umar did not come to Makkah without staying overnight in Dhu Tuwa, until morning came. Then he would perform *Ghusl* and then enter Makkah by day, and he mentioned that the Prophet ﷺ did that.

[3046] 228 - (...) It was narrated from Nâfi' that 'Abdullâh told him, that the Messenger of Allâh ﷺ used to stop in Dhu Tuwa and stay there overnight until he prayed *Subh*, when he came to Makkah. The place where the Messenger of Allâh ﷺ offered prayers was atop a rough hillock, not in the *Masjid* which has been built there, but lower than that, on a rough hillock.

[3047] 229 - (1260) It was narrated from Nâfi' that 'Abdullâh told him that the Messenger of Allâh ﷺ turned to face two prominent points in the mountain that were between

اللهِ ﷺ بَاتَ بِذِي طِوًى حَتَّىٰ أَصْبَحَ، ثُمَّ دَخَلَ مَكَّةَ.

قَالَ: وَكَانَ عَبْدُ اللهِ يَفْعَلُ ذَلِكَ، وَفِي رِوَايَةِ ابْنِ سَعِيدٍ: حَتَّىٰ صَلَّى الصُّبْحَ، قَالَ يَحْيَىٰ: أَوْ قَالَ: حَتَّىٰ أَصْبَحَ.

[٣٠٤٥] ٢٢٧-(...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ لَا يَقْدَمُ مَكَّةَ إِلَّا بَاتَ بِذِي طِوًى، حَتَّىٰ يُصْبِحَ وَيَغْتَسِلَ، ثُمَّ يَدْخُلُ مَكَّةَ نَهَارًا، وَيَذْكُرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ فَعَلَهُ.

[٣٠٤٦] ٢٢٨-(...) وحَدَّثَنا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسٌ يَعْنِي ابْنَ عِيَاضٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللهِ حَدَّثَهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَنْزِلُ بِذِي طِوًى، وَيَبِيتُ بِهِ حَتَّىٰ يُصَلِّيَ الصُّبْحَ، حِينَ يَقْدَمُ مَكَّةَ، وَمُصَلَّىٰ رَسُولِ اللهِ ﷺ ذَلِكَ عَلَىٰ أَكَمَةٍ غَلِيظَةٍ، لَيْسَ فِي الْمَسْجِدِ الَّذِي بُنِيَ ثَمَّ، وَلَكِنْ أَسْفَلَ مِنْ ذَلِكَ عَلَىٰ أَكَمَةٍ غَلِيظَةٍ.

[٣٠٤٧] ٢٢٩-(١٢٦٠) وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسٌ - يَعْنِي ابْنَ عِيَاضٍ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللهِ أَخْبَرَهُ أَنَّ

himself and the tall mountain, in the direction of the Ka'bah, putting the *Masjid* that has been built there to the left of the *Masjid* that is on the edge of the rough hillock. The place where the Messenger of Allâh ﷺ offered prayers was lower than that, on the black hillock, ten cubits or so from the rough hillock. Then he (Ibn 'Umar) would pray facing the two prominent points in the tall mountain, which is between you and the Ka'bah.

رَسُولَ اللهِ ﷺ اسْتَقْبَلَ فُرْضَتَيِ الْجَبَلِ الَّذِي بَيْنَهُ وَبَيْنَ الْجَبَلِ الطَّوِيلِ، نَحْوَ الْكَعْبَةِ، يَجْعَلُ الْمَسْجِدَ، الَّذِي بُنِيَ ثَمَّ، يَسَارَ الْمَسْجِدِ الَّذِي بِطَرَفِ الْأَكَمَةِ، وَمُصَلَّىٰ رَسُولِ اللهِ ﷺ أَسْفَلَ مِنْهُ عَلَىٰ الْأَكَمَةِ السَّوْدَاءِ، يَدَعُ مِنَ الْأَكَمَةِ عَشْرَةَ أَذْرُعٍ أَوْ نَحْوَهَا، ثُمَّ يُصَلِّي مُسْتَقْبِلَ الْفُرْضَتَيْنِ مِنَ الْجَبَلِ الطَّوِيلِ، الَّذِي بَيْنَكَ وَبَيْنَ الْكَعْبَةِ ﷺ.

Chapter 39. *Raml* (Walking Rapidly) Is Recommended In The *Ṭawâf* Of *'Umrah*, And In The First *Ṭawâf* Of *Ḥajj*

(المعجم ٣٩) - (بَابُ استحباب الرمل في الطواف في العمرة، وفي الطواف الأول في الحج) (التحفة ٣٩)

[3048] 230 - (1261) It was narrated from Ibn 'Umar that when the Messenger of Allâh ﷺ circumambulated the Ka'bah in the first *Ṭawâf*, he would walk rapidly in three circuits, and at a normal pace in (the remaining) four. When he went between Aṣ-Ṣafâ and Al-Marwah, he ran in the bottom of the valley, and Ibn 'Umar did likewise.

[٣٠٤٨] ٢٣٠-(١٢٦١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَافَ الْأَوَّلَ، خَبَّ ثَلَاثًا وَمَشَىٰ أَرْبَعًا، وَكَانَ يَسْعَىٰ بِبَطْنِ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذَٰلِكَ.

[3049] 231 - (...) It was narrated from Nâfi', from Ibn 'Umar, that when the Messenger of Allâh ﷺ performed *Ṭawâf* in *Ḥajj* and

[٣٠٤٩] ٢٣١-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ

'Umrah upon his arrival, he would walk rapidly for three circuits of the House, then he would walk normally in (the remaining) four, then he would pray two *Ra'kah*, then he would go between Aṣ-Ṣafâ and Al-Marwah.

إِسْمَاعِيلَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا طَافَ فِي الْحَجِّ وَالْعُمْرَةِ، أَوَّلَ مَا يَقْدَمُ، فَإِنَّهُ يَسْعَىٰ ثَلَاثَةَ أَطْوَافٍ بِالْبَيْتِ، ثُمَّ يَمْشِي أَرْبَعَةً، ثُمَّ يُصَلِّي سَجْدَتَيْنِ، ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

[3050] 232 - (...) 'Abdullâh bin 'Umar said: "I saw the Messenger of Allâh ﷺ, when he came to Makkah, when he touched the Black Corner, when he first performed *Ṭawâf* upon his arrival, he walked rapidly for (the first) three circuits out of seven.

[٣٠٥٠] ٢٣٢-(...) وحَدَّثَني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ - قَالَ حَرْمَلَةُ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمَ ابْنَ عَبْدِ اللهِ أَخْبَرَهُ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ حِينَ يَقْدَمُ مَكَّةَ، إِذَا اسْتَلَمَ الرُّكْنَ الْأَسْوَدَ، أَوَّلَ مَا يَطُوفُ حِينَ يَقْدَمُ، يَخُبُّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

[3051] 233 - (1262) It was narrated that Ibn 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ walked rapidly from the Stone to the Stone three times, and walked normally four times."

[٣٠٥١] ٢٣٣-(١٢٦٢) وحَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ بْنِ أَبَانٍ الْجُعْفِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا] قَالَ: رَمَلَ رَسُولُ اللهِ ﷺ مِنَ الْحَجَرِ إِلَى الْحَجَرِ ثَلَاثًا، وَمَشَىٰ أَرْبَعًا.

[3052] 234 - (...) It was narrated from Nâfi' that Ibn 'Umar walked rapidly from the Stone to the Stone, and he said that the Messenger of Allâh ﷺ had done that.

[٣٠٥٢] ٢٣٤-(...) وحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا سُلَيْمُ ابْنُ أَخْضَرَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ رَمَلَ مِنَ الْحَجَرِ إِلَى

الْحَجَرِ، وَذَكَرَ أَنَّ رَسُولَ اللهِ ﷺ فَعَلَهُ.

[3053] 235 - (1263) It was narrated that Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "I saw the Messenger of Allâh ﷺ walking rapidly from the Black Stone until he came back to it in (the first) three circuits."

[٣٠٥٣] ٢٣٥-(١٢٦٣) وحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُمَا] أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ رَمَلَ مِنَ الْحَجَرِ الْأَسْوَدِ حَتَّىٰ انْتَهَىٰ إِلَيْهِ، ثَلَاثَةَ أَطْوَافٍ.

[3054] 236 - (...) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ walked rapidly in three circuits, from the Stone to the Stone.

[٣٠٥٤] ٢٣٦-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ وَابْنُ جُرَيْجٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ رَمَلَ الثَّلَاثَةَ أَطْوَافٍ، مِنَ الْحَجَرِ إِلَىٰ الْحَجَرِ.

[3055] 237 - (1264) It was narrated that Abû Aṭ-Ṭufail said: "I said to Ibn 'Abbâs: 'Do you think that this walking rapidly around the House for (the first) three circuits and walking normally for four is *Sunnah*? For your people are saying that it is *Sunnah*.' He said: 'They are telling the truth and they are lying.' I said: 'What do you mean, they are telling the truth and they are lying?' He said: 'The Messenger of Allâh ﷺ came

[٣٠٥٥] ٢٣٧-(١٢٦٤) حَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: أَرَأَيْتَ هَـٰذَا الرَّمَلَ بِالْبَيْتِ ثَلَاثَةَ أَطْوَافٍ، وَمَشْيَ أَرْبَعَةِ أَطْوَافٍ، أَسُنَّةٌ هُوَ؟ فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهُ سُنَّةٌ، قَالَ: فَقَالَ: صَدَقُوا، وَكَذَبُوا. قَالَ: قُلْتُ: مَا

to Makkah and the idolators said: "Muḥammad and his Companions will not be able to circumambulate the House because they are unfit." They were jealous. So the Messenger of Allâh ﷺ commanded them to walk rapidly in three circuits and to walk normally in four.' I said to him: 'Tell us about going between Aṣ-Ṣafâ and Al-Marwah while riding - is it *Sunnah*? For your people are saying that it is *Sunnah*.' He said: 'They are telling the truth and they are lying.' I said: 'What do you mean, they are telling the truth and they are lying?' He said: 'The people had crowded around the Messenger of Allâh ﷺ, saying: "This is Muḥammad, this is Muḥammad," until even the adolescent girls came out of their houses. People were not beaten to make way for the Messenger of Allâh ﷺ, so when they crowded around him too much, he rode, but walking and walking rapidly are better.'"

قَوْلُكَ: صَدَقُوا وَكَذَبُوا؟ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَدِمَ مَكَّةَ، فَقَالَ الْمُشْرِكُونَ: إِنَّ مُحَمَّدًا وَأَصْحَابَهُ لَا يَسْتَطِيعُونَ أَنْ يَطُوفُوا بِالْبَيْتِ مِنَ الْهُزْلِ، وَكَانُوا يَحْسُدُونَهُ، قَالَ: فَأَمَرَهُمْ رَسُولُ اللهِ ﷺ أَنْ يَرْمُلُوا ثَلَاثًا، وَيَمْشُوا أَرْبَعًا، قَالَ: قُلْتُ لَهُ: أَخْبِرْنِي عَنِ الطَّوَافِ بَيْنَ الصَّفَا وَالْمَرْوَةِ رَاكِبًا، أَسُنَّةٌ هُوَ؟ فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهُ سُنَّةٌ، قَالَ: صَدَقُوا وَكَذَبُوا، قَالَ: قُلْتُ: مَا قَوْلُكَ: صَدَقُوا وَكَذَبُوا؟ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَثُرَ عَلَيْهِ النَّاسُ يَقُولُونَ: هٰذَا مُحَمَّدٌ، هٰذَا مُحَمَّدٌ، حَتَّىٰ خَرَجَ الْعَوَاتِقُ مِنَ الْبُيُوتِ، قَالَ: وَكَانَ رَسُولُ اللهِ ﷺ لَا يُضْرَبُ النَّاسُ بَيْنَ يَدَيْهِ، فَلَمَّا كَثُرَ عَلَيْهِ رَكِبَ، وَالْمَشْيُ وَالسَّعْيُ أَفْضَلُ.

[3056] (...) Al-Jurairî narrated a similar report (as no. 3055) with this chain, except that he said: "The people of Makkah were jealous people," and he did not say: "They were jealous of him."

[٣٠٥٦] (...) [**وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْجُرَيْرِيُّ بِهٰذَا الْإِسْنَادِ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: وَكَانَ أَهْلُ مَكَّةَ قَوْمًا حُسَّدًا، وَلَمْ يَقُلْ: يَحْسُدُونَهُ.]

[3057] 238 - (...) It was narrated that Abû Aṭ-Ṭufail said: "I said to Ibn 'Abbâs: 'Your people are saying that the Messenger of

[٣٠٥٧] ٢٣٨-(...) **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي حُسَيْنٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ

Allâh ﷺ walked rapidly around the House and between As-Safâ and Al-Marwah, and that it is *Sunnah*.' He said: 'They are telling the truth and they are lying.'"

عَبَّاسٍ: إِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّ رَسُولَ اللهِ ﷺ رَمَلَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَهِيَ سُنَّةٌ، قَالَ: صَدَقُوا وَكَذَبُوا.

[3058] 239 - (1265) It was narrated that Abû At-Tufail said: "I said to Ibn 'Abbâs: 'I think I saw the Messenger of Allâh ﷺ.' He said: 'Describe him to me.' I said: 'I saw him at Al-Marwah on a camel, and the people had crowded around him.' Ibn 'Abbâs said: 'That was the Messenger of Allâh ﷺ. No one pushed people aside from or turned them away from him.'"

[٣٠٥٨] ٢٣٩-(١٢٦٥) وحَدَّثَني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ الْأَبْجَرِ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: أُرَانِي قَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ، قَالَ: فَصِفْهُ لِي، قَالَ قُلْتُ: رَأَيْتُهُ عِنْدَ الْمَرْوَةِ عَلَىٰ نَاقَةٍ، وَقَدْ كَثُرَ النَّاسُ عَلَيْهِ، قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: ذَاكَ رَسُولُ اللهِ ﷺ إِنَّهُمْ كَانُوا لَا يُدَعُّونَ عَنْهُ وَلَا يُكْهَرُونَ.

Chapter 40. It Is Recommended To Touch The Two Yemeni Corners In *Tawâf* And Not The Other Two Corners

(المعجم ٤٠) - (بَابُ استحباب استلام الركنين اليمانيين في الطواف، دون الركنين الآخرين) (التحفة ٤٠)

[3059] 240 - (1266) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ and his Companions came to Makkah, and they had been weakened by the fever of Yathrib. The idolators said: 'Tomorrow there will come to you people who have been weakened by fever and they have suffered greatly because of it,' and they (the idolators) sat beside the

[٣٠٥٩] ٢٤٠-(١٢٦٦) وحَدَّثَني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ مَكَّةَ، وَقَدْ وَهَنَتْهُمْ حُمَّىٰ يَثْرِبَ، قَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدَمُ عَلَيْكُمْ غَدًا قَوْمٌ قَدْ وَهَنَتْهُمُ الْحُمَّىٰ، وَلَقُوا مِنْهَا

Hijr. The Prophet ﷺ commanded them (the Companions) to walk rapidly in three circuits, and to walk normally between the two Corners, so that the idolators could see their endurance. The idolators said: 'These people whom you said had been weakened by fever are stronger than such-and-such.'"

Ibn 'Abbâs said: "Nothing prevented him from ordering them to walk rapidly in all the circuits except his kindness towards them."

شِدَّةً، فَجَلَسُوا مِمَّا يَلِي الْحِجْرَ، وَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا ثَلَاثَةَ أَشْوَاطٍ، وَيَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، لِيُرِيَ الْمُشْرِكِينَ جَلَدَهُمْ، فَقَالَ الْمُشْرِكُونَ: هٰؤُلَاءِ الَّذِينَ زَعَمْتُمْ أَنَّ الْحُمَّىٰ قَدْ وَهَنَتْهُمْ، هٰؤُلَاءِ أَجْلَدُ مِنْ كَذَا وَكَذَا.

قَالَ ابْنُ عَبَّاسٍ: وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا، إِلَّا الْإِبْقَاءُ عَلَيْهِمْ.

[3060] 241 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ walked rapidly and walked quickly around the House in order to show the idolators his strength."

[٣٠٦٠] ٢٤١-(...) وحَدَّثني عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ وَأَحْمَدُ ابْنُ عَبْدَةَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ ابْنُ عَبْدَةَ: حَدَّثَنَا سُفْيَانُ - عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا سَعَىٰ رَسُولُ اللهِ ﷺ وَرَمَلَ بِالْبَيْتِ، لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ.

[3061] 242 - (1267) It was narrated that 'Abdullâh bin 'Umar said: "I did not see the Messenger of Allâh ﷺ touch any part of the House, apart from the two Yemeni Corners."

[٣٠٦١] ٢٤٢-(١٢٦٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ قَالَ: لَمْ أَرَ رَسُولَ اللهِ ﷺ يَمْسَحُ مِنَ الْبَيْتِ، إِلَّا الرُّكْنَيْنِ الْيَمَانِيَيْنِ.

[3062] 243 - (...) It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ did

[٣٠٦٢] ٢٤٣-(...) وحَدَّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ - قَالَ أَبُو الطَّاهِرِ:

not touch any of the corners of the House except the Black Corner and that which is next to it, in the direction of the houses of the Jumahis."

أَخْبَرَنَا - عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَسْتَلِمُ مِنْ أَرْكَانِ الْبَيْتِ إِلَّا الرُّكْنَ الْأَسْوَدَ وَالَّذِي يَلِيهِ، مِنْ نَحْوِ دُورِ الْجُمَحِيِّينَ.

[3063] 244 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ used to touch only the (Black) Stone and the Yemeni Corner."

[٣٠٦٣] ٢٤٤-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ ذَكَرَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ لَا يَسْتَلِمُ إِلَّا الْحَجَرَ وَالرُّكْنَ الْيَمَانِيَ.

[3064] 245 - (1268) It was narrated that Ibn 'Umar said: "I did not stop touching these two Corners, the Yemeni and the Stone, since I saw the Messenger of Allâh ﷺ touching them, in hardship and in ease."

[٣٠٦٤] ٢٤٥-(١٢٦٨) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى - عَنْ عُبَيْدِ اللهِ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: مَا تَرَكْتُ اسْتِلَامَ هَٰذَيْنِ الرُّكْنَيْنِ؛ الْيَمَانِيَ وَالْحَجَرَ، مُذْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَسْتَلِمُهُمَا، فِي شِدَّةٍ وَلَا رَخَاءٍ.

[3065] 246 - (...) It was narrated that Nâfi' said: "I saw Ibn 'Umar touching the Stone with his hand, then he kissed his hand and said: 'I did not stop this since I saw the Messenger of Allâh ﷺ doing it.'"

[٣٠٦٥] ٢٤٦-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ أَبِي خَالِدٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ - عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَسْتَلِمُ الْحَجَرَ بِيَدِهِ،

ثُمَّ قَبَّلَ يَدَهُ، وَقَالَ: مَا تَرَكْتُهُ مُنْذُ رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُهُ.

[3066] 247 - (1269) Ibn 'Abbâs said: "I did not see the Messenger of Allâh ﷺ touch any but the two Yemeni Corners."

[٣٠٦٦] **٢٤٧-(١٢٦٩) وحَدَّثَني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ قَتَادَةَ بْنَ دِعَامَةَ حَدَّثَهُ أَنَّ أَبَا الطُّفَيْلِ الْبَكْرِيَّ حَدَّثَهُ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: لَمْ أَرَ رَسُولَ اللهِ ﷺ يَسْتَلِمُ غَيْرَ الرُّكْنَيْنِ الْيَمَانِيَيْنِ.

Chapter 41. It Is Recommended To Kiss The Black Stone During Circumambulation (*Ṭawâf*)

(المعجم ٤١) - (بَابُ استحباب تقبيل الحجر الأسود في الطواف)

(التحفة ٤١)

[3067] 248 - (1270) It was narrated from Sâlim that his father told him: "'Umar bin Al-Khaṭṭâb kissed the (Black) Stone, then he said: 'By Allâh, I know that you are just a stone, and were it not that I saw the Messenger of Allâh ﷺ kissing you I would not have kissed you.'"

Hârûn added in his report: "'Amr said: 'And Zaid bin Aslam narrated a similar report to me from his father Aslam.'"

[٣٠٦٧] **٢٤٨-(١٢٧٠) وحَدَّثَني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَعَمْرٌو؛ وَحَدَّثَنِي هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: قَبَّلَ عُمَرُ بْنُ الْخَطَّابِ الْحَجَرَ، ثُمَّ قَالَ: أَمَ وَاللهِ! لَقَدْ عَلِمْتُ أَنَّكَ حَجَرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يُقَبِّلُكَ مَا قَبَّلْتُكَ.

زَادَ هَٰرُونُ فِي رِوَايَتِهِ: قَالَ عَمْرٌو: وَحَدَّثَنِي بِمِثْلِهَا زَيْدُ بْنُ أَسْلَمَ عَنْ أَبِيهِ أَسْلَمَ.

[3068] 249 - (...) It was narrated from Ibn 'Umar that 'Umar kissed the Stone and said: "I am kissing you, although I know that you are just a stone, but I saw the Messenger of Allâh ﷺ kiss you."

[٣٠٦٨] ٢٤٩-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ قَبَّلَ الْحَجَرَ، وَقَالَ: إِنِّي لَأُقَبِّلُكَ وَإِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ، وَلَكِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يُقَبِّلُكَ.

[3069] 250 - (...) It was narrated that 'Abdullâh bin Sarjis said: "I saw the bald one" - meaning 'Umar bin Al-Khattâb - "kissing the Stone and saying: 'By Allâh, I am kissing you, although I know that you are just a stone, and you can neither cause harm nor bring benefit. Were it not that I saw the Messenger of Allâh ﷺ kiss you, I would not have kissed you.'"

[٣٠٦٩] ٢٥٠-(...) وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ وَالْمُقَدَّمِيُّ وَأَبُو كَامِلٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ حَمَّادٍ، قَالَ خَلَفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عَبْدِاللهِ بْنِ سَرْجِسَ قَالَ: رَأَيْتُ الْأَصْلَعَ يَعْنِي عُمَرَ [بْنَ الْخَطَّابِ]، يُقَبِّلُ الْحَجَرَ وَيَقُولُ: وَاللهِ! إِنِّي لَأُقَبِّلُكَ، وَإِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، وَأَنَّكَ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ قَبَّلَكَ مَا قَبَّلْتُكَ.

وَفِي رِوَايَةِ الْمُقَدَّمِيِّ وَأَبِي كَامِلٍ: رَأَيْتُ الْأُصَيْلِعَ.

[3070] 251 - (...) It was narrated that 'Âbis bin Rabî'ah said: "I saw 'Umar kissing the Stone and saying: 'I am kissing you although I know that you are just a stone. Were it not that I saw the Messenger of Allâh ﷺ kissing you, I would not have kissed you.'"

[٣٠٧٠] ٢٥١-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، - قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ

يُقَبِّلُ الْحَجَرَ وَيَقُولُ: إِنِّي لأُقَبِّلُكَ، وَأَعْلَمُ أَنَّكَ حَجَرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يُقَبِّلُكَ لَمْ أُقَبِّلْكَ.

[3071] 252 - (1271) It was narrated that Suwaid bin Ghafalah said: "I saw 'Umar kissing the Stone and clinging to it, and he said: 'I saw the Messenger of Allâh ﷺ taking an interest in you.'"

[٣٠٧١] **٢٥٢-(١٢٧١) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ وَكِيعٍ،- قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ - عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَىٰ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: رَأَيْتُ عُمَرَ قَبَّلَ الْحَجَرَ وَالْتَزَمَهُ، وَقَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ بِكَ حَفِيًّا.

[3072] (...) 'Abdur-Rahmân narrated from Sufyân with this chain (a *Hadîth* similar to no. 3071) . He said: "But I saw Abû Al-Qâsim ﷺ showing great interest in you," and he did not mention clinging to it.

[٣٠٧٢] (. . .) **وحَدَّثَنِيهِ** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ بِهَٰذَا الْإِسْنَادِ،- قَالَ -: وَلَكِنِّي رَأَيْتُ أَبَا الْقَاسِمِ ﷺ بِكَ حَفِيًّا، وَلَمْ يَقُلْ: وَالْتَزَمَهُ.

Chapter 42. It Is Permissible To Circumambulate The Ka'bah On A Camel And The Like, And For One Who Is Riding To Touch The (Black) Stone With A Crooked Staff And The Like

(المعجم ٤٢) - (بَابُ جواز الطواف على بعير وغيره، واستلام الحجر بمحجن ونحوه للراكب) (التحفة ٤٢)

[3073] 253 - (1272) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ circumambulated (the Ka'bah) during the Farewell Pilgrimage on a camel, and he touched the Corner with a crooked staff.

[٣٠٧٣] **٢٥٣-(١٢٧٢) وحَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ

عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَىٰ بَعِيرٍ، يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ.

[3074] 254 - (1273) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ circumambulated the House during the Farewell Pilgrimage, on his mount, touching the (Black) Stone with his crooked staff, so that the people could see him and so that he could see them, and so that they could ask him questions, for the people had crowded around him."

[٣٠٧٤] ٢٥٤-(١٢٧٣) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: طَافَ رَسُولُ اللهِ ﷺ بِالْبَيْتِ، فِي حَجَّةِ الْوَدَاعِ، عَلَىٰ رَاحِلَتِهِ، يَسْتَلِمُ الْحَجَرَ بِمِحْجَنِهِ، لِأَنْ يَرَاهُ النَّاسُ، وَلِيُشْرِفَ، وَلِيَسْأَلُوهُ، فَإِنَّ النَّاسَ غَشُوهُ.

[3075] 255 - (...) Jâbir bin 'Abdullâh said: "During the Farewell Pilgrimage, the Prophet ﷺ circumambulated the House and went between Aṣ-Ṣafâ and Al-Marwah on his mount, so that the people could see him and so that he could see them, and so that they could ask him questions, for the people had crowded around him."

[٣٠٧٥] ٢٥٥-(...) وحَدَّثَنَا عَلِيُّ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ بَكْرٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَىٰ رَاحِلَتِهِ، بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، لِيَرَاهُ النَّاسُ، وَلْيُشْرِفَ وَلِيَسْأَلُوهُ، فَإِنَّ النَّاسَ غَشُوهُ.

وَلَمْ يَذْكُرِ ابْنُ خَشْرَمٍ: وَلِيَسْأَلُوهُ، فَقَطْ.

[3076] 256 - (1274) It was narrated that 'Âishah said: "During

[٣٠٧٦] ٢٥٦-(١٢٧٤) وحَدَّثَنِي الْحَكَمُ بْنُ مُوسَى الْقَنْطَرِيُّ: حَدَّثَنَا

the Farewell Pilgrimage the Prophet ﷺ circumambulated the Ka'bah on his camel and touched the Corner, lest the people be beaten away from him."

شُعَيْبُ بْنُ إِسْحَٰقَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ حَوْلَ الْكَعْبَةِ، عَلَىٰ بَعِيرِهِ، يَسْتَلِمُ الرُّكْنَ، كَرَاهِيَةَ أَنْ يُضْرَبَ عَنْهُ النَّاسُ.

[3077] 257 - (1275) Ma'rûf bin Kharrabûdh said: "I heard Abû Aṭ-Ṭufail say: 'I saw the Messenger of Allâh ﷺ circumambulating the House and touching the Corner with a crooked staff that he had with him, and kissing the crooked staff.'"

[٣٠٧٧] ٢٥٧-(١٢٧٥) وَحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سُلَيْمَانُ ابْنُ دَاوُدَ أَبُو دَاوُدَ: حَدَّثَنَا مَعْرُوفُ بْنُ خَرَّبُوذَ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَطُوفُ بِالْبَيْتِ، وَيَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ مَعَهُ، وَيُقَبِّلُ الْمِحْجَنَ.

[3078] 258 - (1276) It was narrated that Umm Salamah said: "I complained to the Messenger of Allâh ﷺ that I was sick and he said: 'Circumambulate behind the people riding.'" She said: "So I circumambulated (the Ka'bah), and at that time the Messenger of Allâh ﷺ was praying beside the House, and reciting: By the *Ṭûr* (Mount). And by the Book Inscribed."[1]

[٣٠٧٨] ٢٥٨-(١٢٧٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ: شَكَوْتُ إِلَىٰ رَسُولِ اللهِ ﷺ أَنِّي أَشْتَكِي، فَقَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ» قَالَتْ: فَطُفْتُ، وَرَسُولُ اللهِ ﷺ حِينَئِذٍ يُصَلِّي إِلَىٰ جَنْبِ الْبَيْتِ، وَهُوَ يَقْرَأُ: ﴿وَالطُّورِ وَكِتَابٍ مَّسْطُورٍ﴾.

[1] *Aṭ-Ṭûr* 52.

Chapter 43. Clarifying That *Sâ'î* Between Aṣ-Ṣafâ And Al-Marwah Is A Pillar Of *Ḥajj*, Without Which *Ḥajj* Is Not Valid

[3079] 259 - (1277) It was narrated from Hi<u>sh</u>âm bin 'Urwah that his father said: "I said to 'Âi<u>sh</u>ah: 'I think that if a man does not go between Aṣ-Ṣafâ and Al-Marwah, it does not matter.' She said: 'Why?' I said: 'Because Allâh, the Most High, says: "Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs *Ḥajj* or *'Umrah* of the House to perform the going (*Ṭawâf*) between them (Aṣ-Ṣafâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower".'[1] She said: 'A person's *Ḥajj* or *'Umrah* is not complete if he does not go between Aṣ-Ṣafâ and Al-Marwah. If it was as you say, then it would be: "It is not a sin on him if he does not go between them." Do you know what that was revealed about? That was revealed about the *Anṣâr* (the People of Ya<u>th</u>rib) who during the *Jâhiliyyah* used to enter *Iḥrâm* for two idols by the sea shore, which were called Isâf and Nâ'ilah. Then they would come and run between Aṣ-Ṣafâ

(المعجم ٤٣) - (بَابُ بيان أن السعي بين الصفا والمروة ركن لا يصح الحج إلا به) (التحفة ٤٣)

[٣٠٧٩] ٢٥٩-(١٢٧٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَ قُلْتُ لَهَا: إِنِّي لَأَظُنُّ رَجُلًا، لَوْ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، مَا ضَرَّهُ، قَالَتْ: لِمَ؟ قُلْتُ: لِأَنَّ اللهَ تَعَالَىٰ يَقُولُ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ [البقرة: ١٥٨] إِلَىٰ آخِرِ الْآيَةِ، فَقَالَتْ: مَا أَتَمَّ اللهُ حَجَّ امْرِئٍ وَلَا عُمْرَتَهُ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَوْ كَانَ كَمَا تَقُولُ لَكَانَ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا، وَهَلْ تَدْرِي فِيمَا كَانَ ذَاكَ؟ إِنَّمَا كَانَ ذَاكَ أَنَّ الْأَنْصَارَ كَانُوا يُهِلُّونَ فِي الْجَاهِلِيَّةِ لِصَنَمَيْنِ عَلَىٰ شَطِّ الْبَحْرِ، يُقَالُ لَهُمَا إِسَافٌ وَنَائِلَةُ، ثُمَّ يَجِيئُونَ فَيَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ يَحْلِقُونَ، فَلَمَّا جَاءَ الْإِسْلَامُ كَرِهُوا أَنْ يَطُوفُوا بَيْنَهُمَا، لِلَّذِي كَانُوا يَصْنَعُونَ فِي الْجَاهِلِيَّةِ، قَالَتْ: فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلصَّفَا

[1] *Al-Baqarah* 2:158.

and Al-Marwah, then they would shave their heads. When Islam came, they did not like to go between them, because of what they used to do during the *Jâhiliyyah*.' She said: 'Then Allâh, the Mighty and Sublime, revealed: "Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh...", then they went between them.'"

وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾، إِلَىٰ آخِرِهَا، قَالَتْ: فَطَافُوا.

[3080] 260 - (...) Hishâm bin 'Urwah said: My father told me: I said to 'Âishah: "I do not think there is any sin on me if I do not go between Aṣ-Ṣafâ and Al-Marwah." She said: "Why?" I said: "Because Allâh, the Mighty and Sublime, says: "Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh..."[1] -mentioning the verse. She said: "If it was as you say, then it would be: 'It is not a sin on him if he does not go between them.' This was revealed concerning some of the *Anṣâr* who, when they entered *Iḥrâm* during the *Jâhiliyyah*, they entered *Iḥrâm* for Manât, and they thought that it was not permissible for them to go between Aṣ-Ṣafâ and Al-Marwah. When they came with the Prophet ﷺ for *Ḥajj*, they mentioned that to him, and Allâh, the Mighty and Sublime, revealed this verse. By Allâh, a person's *Ḥajj* is not complete if he does not go between Aṣ-Ṣafâ and Al-Marwah."

[٣٠٨٠] ٢٦٠-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي قَالَ: قُلْتُ لِعَائِشَةَ: مَا أَرَىٰ عَلَيَّ جُنَاحًا أَنْ لَا أَتَطَوَّفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، قَالَتْ: لِمَ؟ قُلْتُ: لِأَنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ الْآيَةَ، فَقَالَتْ: لَوْ كَانَ كَمَا تَقُولُ، لَكَانَ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا، إِنَّمَا أُنْزِلَ هَٰذَا فِي أُنَاسٍ مِنَ الْأَنْصَارِ، كَانُوا إِذَا أَهَلُّوا، أَهَلُّوا لِمَنَاةَ فِي الْجَاهِلِيَّةِ، فَلَا يَحِلُّ لَهُمْ أَنْ يَطَّوَّفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَلَمَّا قَدِمُوا مَعَ النَّبِيِّ ﷺ لِلْحَجِّ ذَكَرُوا ذَٰلِكَ لَهُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ هَٰذِهِ الْآيَةَ، فَلَعَمْرِي مَا أَتَمَّ اللهُ حَجَّ مَنْ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

[1] *Al-Baqarah* 2:158.

[3081] 261 - (...) It was narrated that 'Urwah bin Az-Zubair said: "I said to 'Âishah, the wife of the Prophet ﷺ: 'I do not think it matters if someone does not go between Aṣ-Ṣafâ and Al-Marwah, and I do not mind if I do not go between them.' She said: 'What a bad thing you have said, O son of my sister! The Messenger of Allâh ﷺ went between them and so did the Muslims, and it became *Sunnah* (prescribed). Rather those who entered *Iḥrâm* for the false goddess Manât who was in Al-Mushallal did not go between Aṣ-Ṣafâ and Al-Marwah. When Islam came, we asked the Prophet ﷺ about that, and Allâh, the Mighty and Sublime, revealed: "Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs *Ḥajj* or *'Umrah* of the House to perform the going (*Ṭawâf*) between them (Aṣ-Ṣafâ and Al-Marwah)..."[1] If it was as you say, it would be: 'It is not a sin on him if he does not go between them.'"

Az-Zuhrî said: "I mentioned that to Abû Bakr bin 'Abdur-Raḥmân bin Al-Ḥârith bin Hishâm, and he was impressed by it, and said: 'This is knowledge. I heard some of the scholars say: "Those among the Arabs who did not go between Aṣ-Ṣafâ and Al-

[٣٠٨١] ٢٦١-(. . .) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ- قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ - قَالَ: سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قُلْتُ لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: مَا أَرَىٰ عَلَىٰ أَحَدٍ، لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، شَيْئًا، وَمَا أُبَالِي أَنْ لَا أَطُوفَ بَيْنَهُمَا، قَالَتْ: بِئْسَ مَا قُلْتَ، يَا ابْنَ أُخْتِي! طَافَ رَسُولُ اللهِ ﷺ، وَطَافَ الْمُسْلِمُونَ، فَكَانَتْ سُنَّةً، وَإِنَّمَا كَانَ مَنْ أَهَلَّ لِمَنَاةَ الطَّاغِيَةِ، الَّتِي بِالْمُشَلَّلِ، لَا يَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَلَمَّا كَانَ الْإِسْلَامُ سَأَلْنَا النَّبِيَّ ﷺ عَنْ ذَلِكَ؟ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ وَلَوْ كَانَتْ كَمَا تَقُولُ، لَكَانَتْ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا.

قَالَ الزُّهْرِيُّ: فَذَكَرْتُ ذَلِكَ لِأَبِي بَكْرِ ابْنِ عَبْدِ الرَّحْمَٰنِ بْنِ الْحَارِثِ ابْنِ هِشَامٍ، فَأَعْجَبَهُ ذَلِكَ، وَقَالَ: إِنَّ هَٰذَا الْعِلْمُ، وَلَقَدْ سَمِعْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ يَقُولُونَ: إِنَّمَا كَانَ مَنْ لَا يَطُوفُ

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[1] *Al-Baqarah* 2:158.

Marwah said that going between these two rocks was a matter of *Jâhiliyyah*. Others among the *Anṣâr* said: 'We are only commanded to circumambulate the House, and we are not commanded to go between Aṣ-Ṣafâ and Al-Marwah.' Then Allâh, the Mighty and Sublime, revealed: "Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh..."[1]

Abû Bakr bin 'Abdur-Raḥmân said: "I think that it was revealed concerning both groups."

بَيْنَ الصَّفَا وَالْمَرْوَةِ مِنَ الْعَرَبِ، يَقُولُونَ: إِنَّ طَوَافَنَا بَيْنَ هَٰذَيْنِ الْحَجَرَيْنِ مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَقَالَ الْآخَرُونَ مِنَ الْأَنْصَارِ: إِنَّمَا أُمِرْنَا بِالطَّوَافِ بِالْبَيْتِ، وَلَمْ نُؤْمَرْ بِهِ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾.

قَالَ أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَٰنِ: فَأُرَاهَا قَدْ نَزَلَتْ فِي هٰؤُلَاءِ وَهٰؤُلَاءِ.

[3082] 262 - (...) It was narrated that Ibn Shihâb said: "'Urwah bin Az-Zubair said: 'I asked 'Âishah...''' and he quoted a similar *Ḥadîth* (as no. 3081). He said in the *Ḥadîth*: "When they asked the Messenger of Allâh ﷺ about that they said: 'O Messenger of Allâh, we used to feel reluctant to go between Aṣ-Ṣafâ and Al-Marwah.' Then Allâh, the Mighty and Sublime, revealed: "Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs *Ḥajj* or *'Umrah* of the House to perform the going (*Ṭawâf*) between them (Aṣ-Ṣafâ and Al-Marwah)..."[2] 'Âishah said: 'The Messenger of Allâh ﷺ established the going between them as *Sunnah*, so no one should forsake going between them.'"

[٣٠٨٢] ٢٦٢-(...) وحَدَّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ قَالَ: سَأَلْتُ عَائِشَةَ، وَسَاقَ الْحَدِيثَ بِنَحْوِهِ، وَقَالَ فِي الْحَدِيثِ: فَلَمَّا سَأَلُوا رَسُولَ اللهِ ﷺ عَنْ ذَٰلِكَ فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّا كُنَّا نَتَحَرَّجُ أَنْ نَطُوفَ بِالصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾.

قَالَتْ عَائِشَةُ: قَدْ سَنَّ رَسُولُ اللهِ ﷺ الطَّوَافَ بَيْنَهُمَا، فَلَيْسَ لِأَحَدٍ أَنْ يَتْرُكَ الطَّوَافَ بِهِمَا.

[1] *Al-Baqarah* 2:158.

[2] *Al-Baqarah* 2:158.

[3083] 263 - (...) It was narrated from 'Urwah bin Az-Zubair that 'Âishah told him that before the *Ansâr* became Muslim, they and (the tribe of) Ghassân used to enter *Ihrâm* for Manât, and they felt reluctant to go between As-Safâ and Al-Marwah, because that had been the practice of their forefathers; the one who entered *Ihrâm* for Manât did not go between As-Safâ and Al-Marwah. They asked the Messenger of Allâh ﷺ about that when they accepted Islam, and Allâh, the Mighty and Sublime, revealed: "Verily, As-Safâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or *'Umrah* of the House to perform the going (*Tawâf*) between them (As-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower".[1]

[٣٠٨٣] ٢٦٣-(...) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ الْأَنْصَارَ كَانُوا قَبْلَ أَنْ يُسْلِمُوا، هُمْ وَغَسَّانُ، يُهِلُّونَ لِمَنَاةَ، فَتَحَرَّجُوا أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَكَانَ ذَلِكَ سُنَّةً فِي آبَائِهِمْ، مَنْ أَحْرَمَ لِمَنَاةَ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَإِنَّهُمْ سَأَلُوا رَسُولَ اللهِ ﷺ عَنْ ذَلِكَ حِينَ أَسْلَمُوا، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ فِي ذَلِكَ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ﴾.

[3084] 264 - (1278) It was narrated that Anas said: "The *Ansâr* did not like to go between As-Safâ and Al-Marwah until Allâh revealed: "Verily, As-Safâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or *'Umrah* of the House to perform the going (*Tawâf*) between them (As-Safâ and Al-Marwah)..."[2]

[٣٠٨٤] ٢٦٤-(١٢٧٨) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَنَسٍ قَالَ: كَانَتِ الْأَنْصَارُ يَكْرَهُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ، حَتَّىٰ نَزَلَتْ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾.

[1] *Al-Baqarah* 2:158.

[2] *Al-Baqarah* 2:158.

Chapter 44. Clarifying That *Sâ'î* Should Not Be Repeated

(المعجم ٤٤) - (بَابُ بيان أن السعي لا يكرر) (التحفة ٤٤)

[3085] 265 - (1279) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ and his Companions did not go between Aṣ-Ṣafâ and Al-Marwah except once."

[٣٠٨٥] ٢٦٥-(١٢٧٩) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: لَمْ يَطُفِ النَّبِيُّ ﷺ وَلَا أَصْحَابُهُ، بَيْنَ الصَّفَا وَالْمَرْوَةِ، إِلَّا طَوَافًا وَاحِدًا.

[3086] (...) Ibn Juraij narrated a similar *Hadîth* (as no. 3085) with this chain, and he said:... "except once; the first *Tawâf*."[1]

[٣٠٨٦] (...) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَـٰذَا الْإِسْنَادِ مِثْلَهُ، وَقَالَ: إِلَّا طَوَافًا وَاحِدًا، طَوَافَهُ الْأَوَّلَ.

Chapter 45. It Is Recommended For The Pilgrim To Continue Reciting The *Talbiyah* Until He Starts Stoning *Jamrat Al-'Aqabah* On The Day Of Sacrifice

(المعجم ٤٥) - (بَابُ استحباب إدامة الحاج التلبية حتى يشرع في رمي جمرة العقبة يوم النحر) (التحفة ٤٥)

[3087] 266 - (1280) It was narrated that Usâmah bin Zaid said: "I rode behind the Messenger of Allâh ﷺ from 'Arafât. When the Messenger of Allâh ﷺ reached the left-hand pass that is before Al-Al-Muzdalifah, he dismounted and urinated, then he came, and I poured water for *Wuḍû'* for him, and he did a light

[٣٠٨٧] ٢٦٦-(١٢٨٠) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَلَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ

[1] The meaning is performing *Sa'î* as they call the going between Aṣ-Ṣafâ and Al-Marwah *Tawâf* as well as *Sa'î*.

Wuḍû'. Then I said: 'The prayer, O Messenger of Allâh.' He said: 'The prayer is still ahead of you.' Then the Messenger of Allâh ﷺ rode until he came to Al-Al-Muzdalifah, where he prayed. Then Al-Faḍl rode behind the Messenger of Allâh ﷺ on the morning of *Jam'* (Al-Muzdalifah).

عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: رَدِفْتُ رَسُولَ اللهِ ﷺ مِنْ عَرَفَاتٍ، فَلَمَّا بَلَغَ رَسُولُ اللهِ ﷺ الشِّعْبَ الأَيْسَرَ الَّذِي دُونَ الْمُزْدَلِفَةِ، أَنَاخَ فَبَالَ، ثُمَّ جَاءَ فَصَبَبْتُ عَلَيْهِ الْوَضُوءَ، فَتَوَضَّأَ وُضُوءًا خَفِيفًا، ثُمَّ قُلْتُ: الصَّلَاةَ، يَا رَسُولَ اللهِ! فَقَالَ: «الصَّلَاةُ أَمَامَكَ» فَرَكِبَ رَسُولُ اللهِ ﷺ حَتَّىٰ أَتَى الْمُزْدَلِفَةَ، فَصَلَّىٰ، ثُمَّ رَدِفَ الْفَضْلُ رَسُولَ اللهِ ﷺ غَدَاةَ جَمْعٍ. [انظر: ٣٠٩٩]

(1281) It was narrated from Al-Faḍl that the Messenger of Allâh ﷺ continued reciting the *Talbiyah* until he reached the *Jamrah*.

(١٢٨١) قَالَ كُرَيْبٌ: فَأَخْبَرَنِي عَبْدُ اللهِ بْنُ عَبَّاسٍ عَنِ الْفَضْلِ أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّىٰ بَلَغَ الْجَمْرَةَ.

[3088] 267 - (...) It was narrated from 'Aṭâ': "Ibn 'Abbâs informed me that Al-Faḍl rode behind the Prophet ﷺ from *Jam'* (Al-Muzdalifah)." He said: "And Ibn 'Abbâs told me that Al-Faḍl told him, that the Prophet continued to recite the *Talbiyah* until he stoned *Jamrat Al-'Aqabah*."

[٣٠٨٨] ٢٦٧-(...) وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، كِلَاهُمَا عَنْ عِيسَى بْنِ يُونُسَ، قَالَ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ: أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ أَرْدَفَ الْفَضْلَ مِنْ جَمْعٍ - قَالَ-: فَأَخْبَرَنِي ابْنُ عَبَّاسٍ؛ أَنَّ الْفَضْلَ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّىٰ رَمَىٰ جَمْرَةَ الْعَقَبَةِ.

[3089] 268 - (1282) It was narrated from Ibn 'Abbâs, from

[٣٠٨٩] ٢٦٨-(١٢٨٢) وحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ

Al-Faḍl bin 'Abbâs, who rode behind the Messenger of Allâh ﷺ, that he (the Messenger of Allâh ﷺ) said - on the evening of 'Arafat and the morning of *Jam'* (Al-Muzdalifah) - to the people as they were moving on: "Keep calm." He was restraining his she-camel, until he entered Muḥassir, which is part of Minâ. He said: "Pick up the pebbles the size of broad beans with which to stone the *Jamrah.*"

He said: And the Messenger of Allâh ﷺ continued to recite the *Talbiyah* until he stoned the *Jamrah.*

رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ وَكَانَ رَدِيفَ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَغَدَاةِ جَمْعٍ، لِلنَّاسِ حِينَ دَفَعُوا: «عَلَيْكُمْ بِالسَّكِينَةِ» وَهُوَ كَافٌّ نَاقَتَهُ، حَتَّىٰ دَخَلَ مُحَسِّرًا - وَهُوَ مِنْ مِنًى - قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي تُرْمَىٰ بِهِ الْجَمْرَةُ».

وَقَالَ: لَمْ يَزَلْ رَسُولُ اللهِ ﷺ يُلَبِّي حَتَّىٰ رَمَى الْجَمْرَةَ.

[3090] (...) Abû Az-Zubair narrated it with this chain (a *Ḥadîth* similar to no. 3089), except that he did not mention in the *Ḥadîth* that the Messenger of Allâh ﷺ continued to recite the *Talbiyah* until he stoned the *Jamrah*. And he added in his *Ḥadîth*: "And the Prophet ﷺ demonstrated with his hand how to throw the pebbles."

[٣٠٩٠] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِي الْحَدِيثِ: لَمْ يَزَلْ رَسُولُ اللهِ ﷺ يُلَبِّي حَتَّىٰ رَمَى الْجَمْرَةَ، وَزَادَ فِي حَدِيثِهِ: وَالنَّبِيُّ ﷺ يُشِيرُ بِيَدِهِ كَمَا يَخْذِفُ الْإِنْسَانُ.

[3091] 269 - (1283) It was narrated that 'Abdur-Raḥmân bin Yazîd said: "'Abdullâh said, when we were in *Jam'* (Al-Muzdalifah): 'I heard the one to whom *Sûrat Al-Baqarah* was revealed, saying in this place: "*Labbayk Allâhumma labbayk.*"

[٣٠٩١] ٢٦٩-(١٢٨٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ حُصَيْنٍ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللهِ - وَنَحْنُ بِجَمْعٍ -: سَمِعْتُ الَّذِي أُنْزِلَتْ

عَلَيْهِ سُورَةُ الْبَقَرَةِ، يَقُولُ فِي هَـٰذَا الْمَقَامِ «لَبَّيْكَ اللّٰهُمَّ! لَبَّيْكَ».

[3092] 270 - (...) It was narrated from 'Abdur-Raḥmân bin Yazîd that 'Abdullâh recited the *Talbiyah* when he departed from *Jam'* (Al-Muzdalifah), and it was said: "Is he a Bedouin?" 'Abdullâh said: "Have the people forgotten or gone astray? I heard the one to whom *Sûrat Al-Baqarah* was revealed, saying in this place: '*Labbayk Allâhumma labbayk.*'"

[٣٠٩٢] ٢٧٠-(...) وحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ كَثِيرِ بْنِ مُدْرِكٍ الأَشْجَعِيِّ، عَنْ عَبْدِ الرَّحْمَـٰنِ بْنِ يَزِيدَ أَنَّ عَبْدَ اللهِ لَبَّىٰ حِينَ أَفَاضَ مِنْ جَمْعٍ، فَقِيلَ: أَعْرَابِيٌّ هٰذَا؟ فَقَالَ عَبْدُ اللهِ: أَنَسِيَ النَّاسُ أَمْ ضَلُّوا؟ سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ، يَقُولُ فِي هٰذَا الْمَكَانِ: «لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ».

[3093] (...) It was narrated from Ḥuṣiyn with this chain (a similar *Ḥadîth* as no. 3092).

[٣٠٩٣] (...) وحَدَّثَنَاه حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ حُصَيْنٍ بِهَـٰذَا الإِسْنَادِ.

[3094] 271 - (...) It was narrated that 'Abdur-Raḥmân bin Yazîd and Al-Aswad bin Yazîd said: "We heard 'Abdullâh bin Mas'ûd say in *Jam'* (Al-Muzdalifah): 'I heard the one to whom *Sûrat Al-Baqarah* was revealed, saying here: "*Labbayk Allâhumma labbayk.*"' Then he recited the *Talbiyah* and we recited it with him."

[٣٠٩٤] ٢٧١-(...) وَحَدَّثَنِيهِ يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا زِيَادٌ يَعْنِي الْبَكَّائِيَّ عَنْ حُصَيْنٍ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ الأَشْجَعِيِّ، عَنْ عَبْدِ الرَّحْمَـٰنِ بْنِ يَزِيدَ وَالأَسْوَدِ بْنِ يَزِيدَ قَالَا: سَمِعْنَا عَبْدَ اللهِ بْنَ مَسْعُودٍ يَقُولُ بِجَمْعٍ: سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ، هَـٰهُنَا يَقُولُ: «لَبَّيْكَ اللّٰهُمَّ! لَبَّيْكَ» ثُمَّ لَبَّىٰ وَلَبَّيْنَا مَعَهُ.

Chapter 46. The *Talbiyah* and The *Takbîr* When Going From Minâ to 'Arafât On The Day Of 'Arafat

(المعجم ٤٦) - (بَابُ التلبية والتكبير في الذهاب من منى إلى عرفات في يوم عرفة) (التحفة ٤٦)

[3095] 272 - (1284) It was narrated from 'Abdullâh bin 'Abdullâh bin 'Umar that his father said: "We set out in the morning with the Messenger of Allâh ﷺ from Minâ to 'Arafât, some of us reciting the *Talbiyah* and some of us saying the *Takbîr*."

[٣٠٩٥] ٢٧٢-(١٢٨٤) وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنِي أَبِي قَالَا جَمِيعًا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: غَدَوْنَا مَعَ رَسُولِ اللهِ ﷺ مِنْ مِنًى إِلَىٰ عَرَفَاتٍ، مِنَّا الْمُلَبِّي، وَمِنَّا الْمُكَبِّرُ.

[3096] 273 - (...) It was narrated from 'Abdullâh bin 'Abdullâh bin 'Umar that his father said: "We were with the Messenger of Allâh ﷺ on the morning of 'Arafat, and some of us were saying the *Takbîr* and some were reciting the *Talbiyah*. As for us, we were reciting the *Takbîr*." I (the narrator) said: "By Allâh, how strange it is that you did not ask him: 'What did you see the Messenger of Allâh ﷺ doing?'"

[٣٠٩٦] ٢٧٣-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَهَٰرُونُ بْنُ عَبْدِ اللهِ وَيَعْقُوبُ الدَّوْرَقِيُّ قَالُوا: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ عُمَرَ بْنِ حُسَيْنٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي غَدَاةِ عَرَفَةَ، فَمِنَّا الْمُكَبِّرُ وَمِنَّا الْمُهَلِّلُ، فَأَمَّا نَحْنُ فَنُكَبِّرُ، قَالَ قُلْتُ: وَاللهِ! لَعَجَبًا مِنْكُمْ، كَيْفَ لَمْ تَقُولُوا لَهُ: مَاذَا رَأَيْتَ رَسُولَ اللهِ ﷺ يَصْنَعُ؟.

[3097] 274 - (1285) It was

[٣٠٩٧] ٢٧٤-(١٢٨٥) وحَدَّثَنَا

narrated from Muhammad bin Abî Bakr Ath-Thaqafî that he asked Anas bin Mâlik, when they were going from Minâ to 'Arafat in the morning: 'What did you do on this day with the Messenger of Allâh ﷺ?' He said: 'Some of us recited the *Talbiyah* and no one criticized them, and some of us recited the *Takbîr* and no one criticized them."'

يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الثَّقَفِيِّ أَنَّهُ سَأَلَ أَنَسَ بْنَ مَالِكٍ، وَهُمَا غَادِيَانِ مِنْ مِنًى إِلَىٰ عَرَفَةَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ فِي هٰذَا الْيَوْمِ مَعَ رَسُولِ اللهِ ﷺ؟ فَقَالَ: كَانَ يُهِلُّ الْمُهِلُّ مِنَّا فَلَا يُنْكَرُ عَلَيْهِ، وَيُكَبِّرُ الْمُكَبِّرُ مِنَّا فَلَا يُنْكَرُ عَلَيْهِ.

[3098] 275 - (...) Muhammad bin Abî Bakr said: "I said to Anas bin Mâlik on the morning of 'Arafat: 'What do you say about reciting *Talbiyah* on this day?' He said: 'I traveled this road with the Prophet ﷺ and his Companions, and some of us recited the *Takbîr* and some of us recited the *Talbiyah*, and none of us criticized his Companion."'

[٣٠٩٨] ٢٧٥-(...) وحَدَّثَني سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ رَجَاءٍ عَنْ مُوسَى بْنِ عُقْبَةَ: حَدَّثَنِي مُحَمَّدُ ابْنُ أَبِي بَكْرٍ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ، غَدَاةَ عَرَفَةَ: مَا تَقُولُ فِي التَّلْبِيَةِ هٰذَا الْيَوْمَ؟ قَالَ: سِرْتُ هٰذَا الْمَسِيرَ مَعَ النَّبِيِّ ﷺ وَأَصْحَابِهِ، فَمِنَّا الْمُكَبِّرُ وَمِنَّا الْمُهَلِّلُ، وَلَا يَعِيبُ أَحَدُنَا عَلَىٰ صَاحِبِهِ.

Chapter 47. Departing From 'Arafât to Al-Muzdalifah. It is Recommended To Pray *Maghrib* and *'Ishâ'* Together In Al-Muzdalifah On This Night

(المعجم ٤٧) - (بَابُ الإفاضة من عرفات إلى المزدلفة، واستحباب صلاتي المغرب والعشاء جميعًا بالمزدلفة في هذه الليلة) (التحفة ٤٧)

[3099] 276 - (1280) It was narrated from Kuraib, the freed slave of Ibn 'Abbâs, that he heard Usâmah bin Zaid say: "The Messenger of Allâh ﷺ set out from 'Arafat, and when he was in the mountain pass he dismounted and urinated, then

[٣٠٩٩] ٢٧٦-(١٢٨٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللهِ ﷺ مِنْ عَرَفَةَ،

حَتَّىٰ إِذَا كَانَ بِالشِّعْبِ نَزَلَ فَبَالَ، ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغِ الْوُضُوءَ فَقُلْتُ لَهُ: الصَّلَاةَ، قَالَ: «الصَّلَاةُ أَمَامَكَ» فَرَكِبَ، فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ، فَأَسْبَغَ الْوُضُوءَ، ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلَّاهَا، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا. [راجع: ٣٠٨٧]

he performed *Wuḍû'*, but not thoroughly. I said to him: 'The prayer.' He said: 'The prayer is still ahead of you.' Then he rode, and when he came to Al-Muzdalifah he dismounted and performed *Wuḍû'* thoroughly. Then the *Iqâmah* for prayer was called and he prayed *Maghrib*, then each person made his camel kneel down in his place, then the *Iqâmah* for *'Ishâ'* was called, and he prayed it, and he did not offer any prayer in between."

[٣١٠٠] ٢٧٧-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ مُوسَى بْنِ عُقْبَةَ مَوْلَى الزُّبَيْرِ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: انْصَرَفَ رَسُولُ اللهِ ﷺ بَعْدَ الدَّفْعَةِ مِنْ عَرَفَاتٍ إِلَىٰ بَعْضِ تِلْكَ الشِّعَابِ، لِحَاجَتِهِ، فَصَبَبْتُ عَلَيْهِ مِنَ الْمَاءِ، فَقُلْتُ: أَتُصَلِّي؟ فَقَالَ «الْمُصَلَّىٰ أَمَامَكَ».

[3100] 277 - (...) It was narrated that Usâmah bin Zaid said: "After departing from 'Arafât, the Messenger of Allâh ﷺ went to one of these mountain passes and relieved himself, then I poured water for him, and I said: 'Are you going to pray?' He said: 'The prayer is still ahead of you.'"

[٣١٠١] ٢٧٨-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ؛ وحَدَّثَنَا أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ يَقُولُ: أَفَاضَ رَسُولُ اللهِ ﷺ مِنْ عَرَفَاتٍ، فَلَمَّا انْتَهَىٰ

[3101] 278 - (...) It was narrated that Kuraib, the freed slave of Ibn 'Abbâs, said: "I heard Usâmah bin Zaid say: 'The Messenger of Allâh ﷺ departed from 'Arafât, and when he reached the pass he dismounted and urinated' - and Usâmah did not say that he passed water. He said: 'He called for water and performed *Wuḍû'*, but not

thoroughly.' I said: "O Messenger of Allâh, the prayer." He said: "The prayer is still ahead of you." Then he traveled on until he reached *Jam'* (Al-Muzdalifah), and he prayed *Maghrib* and *'Ishâ'*.'"

إِلَىٰ الشِّعْبِ نَزَلَ فَبَالَ - وَلَمْ يَقُلْ أُسَامَةُ: أَرَاقَ الْمَاءَ - قَالَ: فَدَعَا بِمَاءٍ فَتَوَضَّأَ وُضُوءًا لَيْسَ بِالبَالِغِ، قَالَ فَقُلْتُ: يَا رَسُولَ اللهِ! الصَّلَاةَ، قَالَ «الصَّلَاةُ أَمَامَكَ» قَالَ: ثُمَّ سَارَ حَتَّىٰ بَلَغَ جَمْعًا، فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ.

[3102] 279 - (...) Kuraib narrated that he asked Usâmah bin Zaid: "What did you do when you rode behind the Messenger of Allâh ﷺ on the night of 'Arafat?" He said: "We came to the pass where the people halt their camels for *Maghrib*, and the Messenger of Allâh ﷺ halted his camel and urinated"- and he did not say: "he passed water." "Then he called for water for *Wudû'*, and he performed *Wudû'*, but not thoroughly. I said: 'O Messenger of Allâh, the prayer.' He said: 'The prayer is still ahead of you.' Then he rode until we came to Al-Muzdalifah, and he prayed *Maghrib*. Then the people halted in their places, but they did not unload their camels until he prayed *'Ishâ'*. Then they unloaded them." I said: "What did you do the next morning?" He said: "Al-Fadl bin 'Abbâs rode behind him, and I went on foot with those of the Quraish who went on ahead."

[٣١٠٢] ٢٧٩-(...) وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ أَبُو خَيْثَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُقْبَةَ: أَخْبَرَنِي كُرَيْبٌ أَنَّهُ سَأَلَ أُسَامَةَ بْنَ زَيْدٍ: كَيْفَ صَنَعْتُمْ حِينَ رَدِفْتَ رَسُولَ اللهِ ﷺ عَشِيَّةَ عَرَفَةَ؟ فَقَالَ: جِئْنَا الشِّعْبَ الَّذِي يُنِيخُ النَّاسُ فِيهِ لِلْمَغْرِبِ، فَأَنَاخَ رَسُولُ اللهِ ﷺ نَاقَتَهُ وَبَالَ - وَمَا قَالَ: أَهَرَاقَ الْمَاءَ - ثُمَّ دَعَا بِالْوَضُوءِ فَتَوَضَّأَ وُضُوءًا لَيْسَ بِالْبَالِغِ، فَقُلْتُ: يَا رَسُولَ اللهِ! الصَّلَاةَ، فَقَالَ: «الصَّلَاةُ أَمَامَكَ» فَرَكِبَ حَتَّىٰ جِئْنَا الْمُزْدَلِفَةَ، فَأَقَامَ الْمَغْرِبَ، ثُمَّ أَنَاخَ النَّاسُ فِي مَنَازِلِهِمْ، وَلَمْ يَحُلُّوا حَتَّىٰ أَقَامَ الْعِشَاءَ الآخِرَةَ، فَصَلَّىٰ، ثُمَّ حَلُّوا، قُلْتُ: فَكَيْفَ فَعَلْتُمْ حِينَ أَصْبَحْتُمْ؟ قَالَ: رَدِفَهُ الْفَضْلُ بْنُ عَبَّاسٍ، وَانْطَلَقْتُ أَنَا فِي سُبَّاقِ قُرَيْشٍ عَلَىٰ رِجْلَيَّ.

[3103] 280 - (...) It was narrated from Usâmah bin Zaid that when the Messenger of Allâh ﷺ came to the mountain pass in which the leaders used to halt, he dismounted and urinated - and he did not say: he passed water. Then he called for water for *Wuḍû'* and he performed a light *Wuḍû'*. I said: "O Messenger of Allâh, the prayer." He said: "The prayer is still ahead of you."

[٣١٠٣] ٢٨٠-(...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّ رَسُولَ اللهِ ﷺ لَمَّا أَتَى النَّقْبَ الَّذِي يَنْزِلُهُ الْأُمَرَاءُ نَزَلَ فَبَالَ - وَلَمْ يَقُلْ: أَهْرَاقَ - ثُمَّ دَعَا بِوَضُوءٍ فَتَوَضَّأَ وُضُوءًا خَفِيفًا، فَقُلْتُ: يَا رَسُولَ اللهِ! الصَّلَاةَ، فَقَالَ «الصَّلَاةُ أَمَامَكَ».

[3104] 281 - (...) It was narrated from Usâmah bin Zaid that he was riding behind the Messenger of Allâh ﷺ when he departed from 'Arafat. When he came to the pass he halted his mount, then he went to relieve himself. When he came back, I poured water for him from the jug and he performed *Wuḍû'*, then he rode and came to Al-Muzdalifah, where he joined *Maghrib* and *'Ishâ'* (prayer).

[٣١٠٤] ٢٨١-(...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءٍ مَوْلَىٰ سِبَاعٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللهِ ﷺ حِينَ أَفَاضَ مِنْ عَرَفَةَ، فَلَمَّا جَاءَ الشِّعْبَ أَنَاخَ رَاحِلَتَهُ، ثُمَّ ذَهَبَ إِلَى الْغَائِطِ، فَلَمَّا رَجَعَ صَبَبْتُ عَلَيْهِ مِنَ الْإِدَاوَةِ فَتَوَضَّأَ، ثُمَّ رَكِبَ، ثُمَّ أَتَى الْمُزْدَلِفَةَ، فَجَمَعَ بِهَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

[3105] 282 - (1286) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ moved on from 'Arafat, and Usâmah rode behind him. Usâmah said: "He kept travelling in this manner until he reached *Jam'* (Al-Muzdalifah)."

[٣١٠٥] ٢٨٢-(١٢٨٦) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ أَفَاضَ مِنْ عَرَفَةَ، وَأُسَامَةُ رِدْفُهُ، قَالَ أُسَامَةُ: فَمَا زَالَ يَسِيرُ عَلَىٰ هَيْئَتِهِ حَتَّىٰ أَتَى جَمْعًا.

[3106] 283 - (...) Hishâm narrated that his father said: "Usâmah was asked, when I was present" - or he said: "I asked Usâmah bin Zaid, whom the Messenger of Allâh ﷺ had made ride behind him from 'Arafât: 'How did the Messenger of Allâh ﷺ travel when he departed from 'Arafat?' He said: 'He made his camel trot, then when he found an open space he made it gallop.'"

[٣١٠٦] ٢٨٣-(...) وحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَّادِ بْنِ زَيْدٍ، - قَالَ أَبُو الرَّبِيعِ حَدَّثَنَا حَمَّادٌ-: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ قَالَ: سُئِلَ أُسَامَةُ، وَأَنَا شَاهِدٌ، - أَوْ قَالَ: سَأَلْتُ أُسَامَةَ ابْنَ زَيْدٍ، - وَكَانَ رَسُولُ اللهِ ﷺ أَرْدَفَهُ مِنْ عَرَفَاتٍ، [قُلْتُ]: كَيْفَ كَانَ يَسِيرُ رَسُولُ اللهِ ﷺ حِينَ أَفَاضَ مِنْ عَرَفَةَ؟ قَالَ: كَانَ يَسِيرُ الْعَنَقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ.

[3107] 284 - (...) It was narrated from Hishâm bin 'Urwah with this chain (a *Ḥadîth* similar to no. 3106). And in the *Ḥadîth* of Ḥumaid, he added: "Hishâm said: 'Galloping is faster than trotting.'"

[٣١٠٧] ٢٨٤-(...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ وَعَبْدُ اللهِ بْنُ نُمَيْرٍ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَٰذَا الْإِسْنَادِ، وَزَادَ فِي حَدِيثِ حُمَيْدٍ: قَالَ هِشَامٌ: وَالنَّصُّ فَوْقَ الْعَنَقِ.

[3108] 285 - (1287) Abû Ayyûb narrated that he prayed *Maghrib* and *'Ishâ'* at Al-Muzdalifah with the Messenger of Allâh ﷺ during the Farewell Pilgrimage.

[٣١٠٨] ٢٨٥-(١٢٨٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ ابْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ أَنَّ عَبْدَ اللهِ بْنَ يَزِيدَ الْخَطْمِيَّ حَدَّثَهُ أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ، أَنَّهُ صَلَّىٰ مَعَ رَسُولِ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ.

[3109] **(...)** It was narrated from Yahyâ bin Sa'eed with this chain (a *Hadîth* similar to no. 3108). Ibn Rumh said in his report: "It was narrated from 'Abdullâh bin Yazîd Al-Khatmî, who was governor of Al-Kûfah during the time of Ibn Az-Zubair."

[٣١٠٩] (. . .) **وحَدَّثَنَاه** قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَٰذَا الْإِسْنَادِ، قَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ الْخَطْمِيِّ، وَكَانَ أَمِيرًا عَلَى الْكُوفَةِ عَلَىٰ عَهْدِ ابْنِ الزُّبَيْرِ.

[3110] **286 - (703)** It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ prayed *Maghrib* and *'Ishâ'* together in Al-Muzdalifah.

[٣١١٠] ٢٨٦-(٧٠٣) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ، جَمِيعًا.

[راجع: ١٦٢١]

[3111] **287 - (1288)** It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Umar that his father said: "The Messenger of Allâh ﷺ joined *Maghrib* and *'Ishâ'* (prayers) in Al-Muzdalifah, with no prostration (meaning, no other prayer) between them. He prayed *Maghrib* with three *Ra'kah* and he prayed *'Ishâ'* with two *Ra'kah*."

'Abdullâh used to pray like that in *Jam'* (Al-Muzdalifah), until he met Allâh the Most High.

[٣١١١] ٢٨٧-(١٢٨٨) **وحَدَّثَني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ بْنِ عُمَرَ أَخْبَرَهُ أَنَّ أَبَاهُ قَالَ: جَمَعَ رَسُولُ اللهِ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، لَيْسَ بَيْنَهُمَا سَجْدَةٌ، وَصَلَّى الْمَغْرِبَ ثَلَاثَ رَكَعَاتٍ، وَصَلَّى الْعِشَاءَ رَكْعَتَيْنِ.

فَكَانَ عَبْدُ اللهِ يُصَلِّي بِجَمْعٍ كَذٰلِكَ، حَتَّىٰ لَحِقَ بِاللهِ تَعَالَىٰ.

[3112] **288 - (...)** It was narrated from Ibn 'Umar that he prayed like that (as in *Hadîth* no. 3111),

[٣١١٢] ٢٨٨-(. . .) **وَحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ ابْنُ

and Ibn 'Umar narrated that the Prophet ﷺ did that.

مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ وَسَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ صَلَّى الْمَغْرِبَ بِجَمْعٍ، وَالْعِشَاءَ بِإِقَامَةٍ، ثُمَّ حَدَّثَ عَنِ ابْنِ عُمَرَ أَنَّهُ صَلَّى مِثْلَ ذَلِكَ، وَحَدَّثَ ابْنُ عُمَرَ أَنَّ النَّبِيَّ ﷺ صَنَعَ مِثْلَ ذَلِكَ.

[3113] 289 - (...) Shu'bah narrated it with this chain (a *Ḥadîth* similar to no. 3111) and said: He (ﷺ) prayed them with one *Iqâmah*.

[٣١١٣] **٢٨٩-(...) وحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، وَقَالَ: صَلَّاهُمَا بِإِقَامَةٍ وَاحِدَةٍ.

[3114] 290 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ joined *Maghrib* and *'Ishâ'* in *Jam'* (Al-Muzdalifah); he prayed *Maghrib* with three *Ra'kah* and *'Ishâ'* with two *Ra'kah*, with one *Iqâmah*.

[٣١١٤] **٢٩٠-(...) وحَدَّثَنَا** عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: جَمَعَ رَسُولُ اللهِ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، صَلَّى الْمَغْرِبَ ثَلَاثًا وَالْعِشَاءَ رَكْعَتَيْنِ، بِإِقَامَةٍ وَاحِدَةٍ.

[3115] 291 (...) Sa'eed bin Jubair said: "We moved on with Ibn 'Umar until we reached *Jam'* (Al-Muzdalifah), then he led us in praying *Maghrib* and *'Ishâ'*, with one *Iqâmah*, then he finished (the prayer) and said: 'This is how the Messenger of Allâh ﷺ led us in prayer in this place.'"

[٣١١٥] **٢٩١-(...) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ: أَفَضْنَا مَعَ ابْنِ عُمَرَ حَتَّى أَتَيْنَا جَمْعًا، فَصَلَّى بِنَا الْمَغْرِبَ وَالْعِشَاءَ بِإِقَامَةٍ وَاحِدَةٍ، ثُمَّ انْصَرَفَ، فَقَالَ: هَكَذَا صَلَّى بِنَا رَسُولُ اللهِ ﷺ فِي هَذَا الْمَكَانِ.

Chapter 48. It Is Recommended To Pray *Ṣubḥ* When It Is Still Dark On The Day Of Sacrifice In Al-Muzdalifah, And To Do It Very Early After Ascertaining That Dawn Has Broken

(المعجم ٤٨) - (بَابُ استحباب زيادة التغليس بصلاة الصبح يوم النحر بالمزدلفة، والمبالغة فيه بعد تحقق طلوع الفجر) (التحفة ٤٨)

[3116] 292 - (1289) It was narrated that 'Abdullâh said: "I did not see the Messenger of Allâh ﷺ offer any prayer except at the regular time, except in two cases: *Maghrib* and *'Ishâ'* in *Jam'* (Al-Muzdalifah) and he prayed *Fajr* on that day before the time he regularly prayed it."

[٣١١٦] **٢٩٢**-(١٢٨٩) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ صَلَّىٰ صَلَاةً إِلَّا لِمِيقَاتِهَا، إِلَّا صَلَاتَيْنِ: صَلَاةَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا.

[3117] (...) It was narrated from Al-A'mash with this chain (a *Ḥadîth* similar to no. 3116) . He said: "Before the time (he regularly prayed it), when it was still dark."

[٣١١٧] (. . .) وحَدَّثَنَاهُ عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، وَقَالَ: قَبْلَ وَقْتِهَا بِغَلَسٍ.

Chapter 49. It Is Recommended To Send The Weak Among Women And Others Ahead From Al-Muzdalifah To Minâ At The End Of The Night, Before It Gets Crowded, But It Is Recommended For Others To Stay There Until They Have Prayed *Ṣubḥ* In Al-Muzdalifah

(المعجم ٤٩) - (بَابُ استحباب تقديم دفع الضعفة من النساء وغيرهن من مزدلفة إلى منى في أواخر الليل قبل زحمة الناس، واستحباب المكث لغيرهم حتى يصلّوا الصبح بمزدلفة) (التحفة ٤٩)

[3118] 293 - (1290) It was

[٣١١٨] **٢٩٣**-(١٢٩٠) وحَدَّثَنَا

narrated that 'Âi<u>sh</u>ah said: "On the night of Al-Muzdalifah, Sawdah asked the Messenger of Allâh ﷺ for permission to move on ahead of him and ahead of the mass of people, as she was a heavy woman, and he gave her permission. She set out before he did, and we waited until dawn came, then we set out when he did. If I had asked the Messenger of Allâh ﷺ for permission as Sawdah did, and had moved on with his permission, that would be dearer to me than anything else."

عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ يَعْنِي ابْنَ حُمَيْدٍ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: اسْتَأْذَنَتْ سَوْدَةُ رَسُولَ اللهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ، تَدْفَعُ قَبْلَهُ، وَقَبْلَ حَطْمَةِ النَّاسِ وَكَانَتِ امْرَأَةً ثَبِطَةً،- يَقُولُ الْقَاسِمُ: والثَّبِطَةُ: الثَّقِيلَةُ - قَالَ: فَأَذِنَ لَهَا، فَخَرَجَتْ قَبْلَ دَفْعِهِ، وَحَبَسَنَا حَتَّىٰ أَصْبَحْنَا فَدَفَعْنَا بِدَفْعِهِ.

وَلَأَنْ أَكُونَ اسْتَأْذَنْتُ رَسُولَ اللهِ ﷺ، كَمَا اسْتَأْذَنَتْهُ سَوْدَةُ، فَأَكُونَ أَدْفَعُ بِإِذْنِهِ، أَحَبُّ إِلَيَّ مِنْ مَفْرُوحٍ بِهِ.

[3119] 294 - (...) It was narrated that 'Âi<u>sh</u>ah said: "Sawdah was a large and heavy woman, so she asked the Messenger of Allâh ﷺ for permission to depart from *Jam'* (Al-Muzdalifah) at night, and he gave her permission."

'Âi<u>sh</u>ah said: "Would that I had asked the Messenger of Allâh ﷺ for permission as Sawdah did." 'Âi<u>sh</u>ah used to depart only with the *Imâm*.

[٣١١٩] ٢٩٤-(...) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، جَمِيعًا عَنِ الثَّقَفِيِّ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ-: حَدَّثَنَا أَيُّوبُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ سَوْدَةُ امْرَأَةً ضَخْمَةً ثَبِطَةً، فَاسْتَأْذَنَتْ رَسُولَ اللهِ ﷺ أَنْ تُفِيضَ مِنْ جَمْعٍ بِلَيْلٍ، فَأَذِنَ لَهَا.

فَقَالَتْ عَائِشَةُ: فَلَيْتَنِي كُنْتُ اسْتَأْذَنْتُ رَسُولَ اللهِ ﷺ، كَمَا اسْتَأْذَنَتْهُ سَوْدَةُ، وَكَانَتْ عَائِشَةُ لَا تُفِيضُ إِلَّا مَعَ الْإِمَامِ.

[3120] 295 - (...) It was narrated that 'Âishah said: "I wish that I had asked the Messenger of Allâh ﷺ for permission as Sawdah did, then I would pray *Subh* in Minâ and stone the *Jamrah* before the people come."

It was said to 'Âishah: "Did Sawdah ask him for permission?" She said: "Yes. She was a large and heavy woman, so she asked the Messenger of Allâh ﷺ for permission, and he gave her permission."

[٣١٢٠] **٢٩٥-(...) وحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: وَدِدْتُ أَنِّي كُنْتُ اسْتَأْذَنْتُ رَسُولَ اللهِ ﷺ، كَمَا اسْتَأْذَنَتْهُ سَوْدَةُ، فَأُصَلِّي الصُّبْحَ بِمِنًى، فَأَرْمِي الْجَمْرَةَ قَبْلَ أَنْ يَأْتِيَ النَّاسُ.

فَقِيلَ لِعَائِشَةَ: فَكَانَتْ سَوْدَةُ اسْتَأْذَنَتْهُ؟ قَالَتْ: نَعَمْ، إِنَّهَا كَانَتِ امْرَأَةً ثَقِيلَةً ثَبِطَةً، فَاسْتَأْذَنَتْ رَسُولَ اللهِ ﷺ فَأَذِنَ لَهَا.

[3121] 296 - (...) A similar report (as no. 3120) was narrated from 'Abdur-Raḥmân bin Al-Qâsim with this chain.

[٣١٢١] **٢٩٦-(...) وحَدَّثَنَاهُ** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، كِلَاهُمَا عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ بِهَٰذَا الْإِسْنَادِ نَحْوَهُ.

[3122] 297 - (1291) 'Abdullâh, the freed slave of Asmâ', said: "Asmâ' said to me, while she was in the area of Al-Muzdalifah: 'Has the moon set?' I said: 'No.' So she prayed for a while, then she said: 'O my son, has the moon set?' I said: 'Yes.' She said: 'Set out with me.' So we set out until she stoned the *Jamrah*, then

[٣١٢٢] **٢٩٧-(١٢٩١) وَحَدَّثَنَا** مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي عَبْدُ اللهِ مَوْلَىٰ أَسْمَاءَ قَالَ: قَالَتْ لِي أَسْمَاءُ، وَهِيَ عِنْدَ دَارِ الْمُزْدَلِفَةِ: هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: لَا.

she prayed where she had stopped. I said to her: 'O my lady, we set out when it was still dark.' She said: 'No, O my son. The Prophet ﷺ gave permission to the women.'"

فَصلَّتْ سَاعَةً، ثُمَّ قَالَتْ: يَا بُنَيَّ! هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: نَعَمْ. قَالَتْ: ارْحَلْ بِي، فَارْتَحَلْنَا حَتَّىٰ رَمَتِ الْجَمْرَةَ، ثُمَّ صَلَّتْ فِي مَنْزِلِهَا، فَقُلْتُ لَهَا: أَيْ هَنْتَاهْ! لَقَدْ غَلَّسْنَا، قَالَتْ: كَلَّا، أَيْ بُنَيَّ! إِنَّ النَّبِيَّ ﷺ أَذِنَ لِلظُّعُنِ.

[3123] (...) It was narrated from Ibn Juraij with this chain (a *Ḥadîth* similar to no. 3122). According to his report: she said: "No, O my son. The Prophet of Allâh ﷺ gave permission to his womenfolk."

[٣١٢٣] (...) **حَدَّثَنِيهِ** عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ ابْنِ جُرَيْجٍ بِهَٰذَا الْإِسْنَادِ، وَفِي رِوَايَتِهِ: قَالَتْ: لَا، أَيْ بُنَيَّ! إِنَّ نَبِيَّ اللهِ ﷺ أَذِنَ لِظُعُنِهِ.

[3124] 298 - (1292) It was narrated from Ibn Juraij: "'Aṭâ' informed me that Ibn Shawwâl informed him, that he entered upon Umm Ḥabîbah, and she told him that the Prophet ﷺ sent her from *Jam'* (Al-Muzdalifah) at night."

[٣١٢٤] **٢٩٨-(١٢٩٢) وَحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ قَالَ: أَخْبَرَنَا عِيسَىٰ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ أَنَّ ابْنَ شَوَّالٍ أَخْبَرَهُ، أَنَّهُ دَخَلَ عَلَىٰ أُمِّ حَبِيبَةَ، فَأَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ بَعَثَ بِهَا مِنْ جَمْعٍ بِلَيْلٍ.

[3125] 299 - (...) It was narrated that Umm Ḥabîbah said: "We used to do that at the time of the Prophet ﷺ, we would set out from *Jam'* (Al-Muzdalifah) to Minâ when it was still dark." In the narration of An-Nâqid: "From Al-Muzdalifah when it was still dark."

[٣١٢٥] **٢٩٩-(...) وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ؛ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَالِمِ بْنِ شَوَّالٍ، عَنْ أُمِّ حَبِيبَةَ

قَالَتْ: كُنَّا نَفْعَلُهُ عَلَىٰ عَهْدِ النَّبِيِّ ﷺ، نُغَلِّسُ مِنْ جَمْعٍ إِلَىٰ مِنًى.

وَفِي رِوَايَةِ النَّاقِدِ: نُغَلِّسُ مِنْ مُزْدَلِفَةَ.

[3126] 300 - (1293) It was narrated that 'Ubaidullâh bin Abî Yazîd said: "I heard Ibn 'Abbâs say: 'The Messenger of Allâh ﷺ sent me with the luggage' - or he said: 'with the weak ones' - from *Jam'* (Al-Muzdalifah) at night.'"

[٣١٢٦] ٣٠٠-(١٢٩٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَّادٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ عُبَيْدِ اللهِ بْنِ أَبِي يَزِيدَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: بَعَثَنِي رَسُولُ اللهِ ﷺ فِي الثَّقَلِ - أَوْ قَالَ فِي الضَّعَفَةِ - مِنْ جَمْعٍ بِلَيْلٍ.

[3127] 301 - (...) Ibn 'Abbâs said: "I am one of those whom the Messenger of Allâh ﷺ sent on ahead with the weak ones of his family."

[٣١٢٧] ٣٠١-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ أَبِي يَزِيدَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَنَا مِمَّنْ قَدَّمَ رَسُولُ اللهِ ﷺ فِي ضَعَفَةِ أَهْلِهِ.

[3128] 302 - (...) It was narrated that Ibn 'Abbâs said: "I was among those whom the Messenger of Allâh ﷺ sent on ahead with the weak ones of his family."

[٣١٢٨] ٣٠٢-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرٌو عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ فِيمَنْ قَدَّمَ رَسُولُ اللهِ ﷺ فِي ضَعَفَةِ أَهْلِهِ.

[3129] 303 - (1294) It was narrated from 'Aṭâ' that Ibn 'Abbâs said: "The Messenger of

[٣١٢٩] ٣٠٣-(١٢٩٤) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ

Allâh ﷺ sent me before dawn from *Jam'* (Al-Muzdalifah) with the luggage of the Prophet of Allâh ﷺ."

I (one of the narrators) said: "Have you heard that Ibn 'Abbâs said: 'He sent me in the latter part of the night.'" He said: "No, it was just what I said: 'before dawn.'" I said to him: "Ibn 'Abbâs said: 'We stoned the *Jamrah* before dawn.' But where did he pray *Fajr*?" He said: "No, that's all he told me."

بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ أَنَّ ابْنَ عَبَّاسٍ قَالَ: بَعَثَ بِي رَسُولُ اللهِ ﷺ بِسَحَرٍ مِنْ جَمْعٍ فِي ثَقَلِ نَبِيِّ اللهِ ﷺ، قُلْتُ: أَبَلَغَكَ أَنَّ ابْنَ عَبَّاسٍ قَالَ: بَعَثَ بِي بِلَيْلٍ طَوِيلٍ؟ قَالَ: لَا، إِلَّا كَذَلِكَ، بِسَحَرٍ، قُلْتُ لَهُ: فَقَالَ ابْنُ عَبَّاسٍ: رَمَيْنَا الْجَمْرَةَ قَبْلَ الْفَجْرِ، وَأَيْنَ صَلَّى الْفَجْرَ؟ قَالَ: لَا، إِلَّا كَذَلِكَ.

[3130] 304 - (1295) Sâlim bin 'Abdullâh narrated that 'Abdullâh bin 'Umar used to send the weak ones among his family on ahead, and they would stay at *Al-Mash'ar Al-Harâm* in Al-Muzdalifah at night, remembering Allâh as much as they wanted. Then they would move on before the *Imâm* stood and before he moved on. Some of them arrived in Minâ for *Fajr* prayer, and some arrived after that. When they arrived, they stoned the *Jamrah*. Ibn 'Umar used to say: "The Messenger of Allâh ﷺ granted a concession for them."

[٣١٣٠] ٣٠٤-(١٢٩٥) وحَدَّثَني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمَ بْنَ عَبْدِ اللهِ أَخْبَرَهُ، أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ يُقَدِّمُ ضَعَفَةَ أَهْلِهِ، فَيَقِفُونَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمُزْدَلِفَةِ بِاللَّيْلِ، فَيَذْكُرُونَ اللهَ مَا بَدَا لَهُمْ، ثُمَّ يَدْفَعُونَ قَبْلَ أَنْ يَقِفَ الْإِمَامُ، وَقَبْلَ أَنْ يَدْفَعَ، فَمِنْهُمْ مَنْ يَقْدَمُ مِنًى لِصَلَاةِ الْفَجْرِ، وَمِنْهُمْ مَنْ يَقْدَمُ بَعْدَ ذَلِكَ، فَإِذَا قَدِمُوا رَمَوُا الْجَمْرَةَ، وَكَانَ ابْنُ عُمَرَ يَقُولُ: أَرْخَصَ فِي أُولَئِكَ رَسُولُ اللهِ ﷺ.

Chapter 50. Stoning *Jamrat Al-'Aqabah* From The Bottom Of The Valley; Makkah Should Be To On One's Left And One Should Say *Takbîr* With Each Throw

(المعجم ٥٠) - (بَابُ رمي جمرة العقبة من بطن الوادي، وتكون مكة عن يساره، ويكبر مع كل حصاة) (التحفة ٥٠)

[3131] 305 (1296) It was narrated that 'Abdur-Raḥmân bin Yazîd said: "'Abdullâh bin Mas'ûd stoned *Jamrat Al-'Aqabah* from the bottom of the valley with seven pebbles, saying the *Takbîr* with each throw."

It was said to him: "Some people are stoning it from above." 'Abdullâh bin Mas'ûd said: 'By the One besides Whom there is none worthy of worship, this is where the one to whom *Sûrat Al-Baqarah* was revealed stood.'"

[٣١٣١] ٣٠٥-(١٢٩٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ يَزِيدَ قَالَ: رَمَىٰ عَبْدُ اللهِ بْنُ مَسْعُودٍ جَمْرَةَ الْعَقَبَةِ، مِنْ بَطْنِ الْوَادِي، بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ.

قَالَ فَقِيلَ لَهُ: إِنَّ أُنَاسًا يَرْمُونَهَا مِنْ فَوْقِهَا، فَقَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ: هَٰذَا وَالَّذِي لَا إِلَٰهَ غَيْرُهُ، مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

[3132] 306 - (...) It was narrated that Al-A'mash said: "I heard Al-Ḥajjâj bin Yûsuf say - while he was delivering a *Khuṭbah* on the *Minbar*: 'Observe the order of the Qur'ân as it was observed by Jibrîl: The *Sûrah* in which the cow is mentioned, the *Sûrah* in which women are mentioned, and the *Sûrah* in which the family of 'Imrân are mentioned.'"

"So I met Ibrâhîm and told him what he had said, so he criticized him, and he said: "Abdur-

[٣١٣٢] ٣٠٦-(...) وحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنِي ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ الْحَجَّاجَ بْنَ يُوسُفَ يَقُولُ، وَهُوَ يَخْطُبُ عَلَى الْمِنْبَرِ: أَلِّفُوا الْقُرْآنَ كَمَا أَلَّفَهُ جِبْرِيلُ: السُّورَةُ الَّتِي يُذْكَرُ فِيهَا الْبَقَرَةُ، وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا النِّسَاءُ، وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا آلُ عِمْرَانَ.

قَالَ: فَلَقِيتُ إِبْرَاهِيمَ فَأَخْبَرْتُهُ بِقَوْلِهِ،

Raḥmân bin Yazîd narrated to me that he was with 'Abdullâh bin Mas'ûd, and he came to *Jamrat Al-'Aqabah*. He went to the bottom of the valley and turned to face it, and he stoned it from the bottom of the valley with seven pebbles, saying the *Takbîr* with each throw. I said: "O Abû 'Abdur-Raḥmân, the people are stoning it from above." He said: "This, by the One beside Whom there is none worthy of worship, is the place where the one to whom *Sûrat Al-Baqarah* was revealed stood."

فَسَبَّهُ وَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ ابْنُ يَزِيدَ أَنَّهُ كَانَ مَعَ عَبْدِ اللهِ بْنِ مَسْعُودٍ، فَأَتَىٰ جَمْرَةَ الْعَقَبَةِ، فَاسْتَبْطَنَ الْوَادِيَ، فَاسْتَعْرَضَهَا، فَرَمَاهَا مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، قَالَ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! إِنَّ النَّاسَ يَرْمُونَهَا مِنْ فَوْقِهَا، فَقَالَ: هٰذَا، وَالَّذِي لَا إِلٰهَ غَيْرُهُ! مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

[3133] (...) It was narrated that Al-A'mash said: "I heard Al-Ḥajjâj say: 'Do not say *Sûrat Al-Baqarah*...'" and he narrated a *Ḥadîth* like that of Ibn Mushir (no. 3132).

[٣١٣٣] وحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ كِلَاهُمَا عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ الْحَجَّاجَ يَقُولُ: لَا تَقُولُوا: سُورَةُ الْبَقَرَةِ، وَاقْتَصَّا الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ مُسْهِرٍ.

[3134] 307 - (...) It was narrated from 'Abdur-Raḥmân bin Yazîd that he performed *Ḥajj* with 'Abdullâh. He said: "He stoned the *Jamrah* with seven pebbles, putting the Ka'bah at his left and Minâ at his right, and he said: 'This is the place where the one to whom *Sûrat Al-Baqarah* was revealed stood.'"

[٣١٣٤] ٣٠٧-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ أَنَّهُ حَجَّ مَعَ عَبْدِ اللهِ قَالَ: فَرَمَى الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ، وَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ،

وَمِنًى عَنْ يَمِينِهِ، وَقَالَ: هَـٰذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

[3135] 308 - (...) Shu'bah narrated it with this chain (a *Hadîth* similar to no. 3134), except that he said: "When he came to *Jamrat Al-'Aqabah.*"

[٣١٣٥] **٣٠٨-(...) وحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهَـٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَلَمَّا أَتَىٰ جَمْرَةَ الْعَقَبَةِ.

[3136] 309 - (...) It was narrated that 'Abdur-Rahmân bin Yazîd said: "It was said to 'Abdullâh: 'Some people are stoning the *Jamrah* from above *Al-'Aqabah*. He said: "'Abdullâh stoned it from the bottom of the valley, then he said: 'From here, by the One beside Whom there is none worthy of worship, the one to whom *Sûrat Al-Baqarah* was revealed stoned it."

[٣١٣٦] **٣٠٩-(...) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْمُحَيَّاةِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا يَحْيَى بْنُ يَعْلَىٰ أَبُو الْمُحَيَّاةِ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَبْدِ الرَّحْمَـٰنِ بْنِ يَزِيدَ قَالَ: قِيلَ لِعَبْدِ اللهِ: إِنَّ أُنَاسًا يَرْمُونَ الْجَمْرَةَ مِنْ فَوْقِ الْعَقَبَةِ، قَالَ: فَرَمَاهَا عَبْدُ اللهِ مِنْ بَطْنِ الْوَادِي، ثُمَّ قَالَ: مِنْ هَـٰهُنَا، وَالَّذِي لَا إِلَـٰهَ غَيْرُهُ! رَمَاهَا الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

Chapter 51. It Is Recommended To Stone *Jamrat Al-'Aqabah*, On The Day Of Sacrifice, Riding. And The Prophet ﷺ Said: "Learn Your Rituals (Of *Hajj*) From Me"

(المعجم ٥١) - (بَابُ استحباب رمي جمرة العقبة يوم النحر راكبًا، وبيان قوله ﷺ: «لتأخذوا عني مناسككم»)

(التحفة ٥١)

[3137] 310 - (1297) Abû Az-Zubair narrated that he heard Jâbir say: "I saw the Prophet ﷺ stoning (the *Jamrah*) while riding on the Day of Sacrifice, and

[٣١٣٧] **٣١٠-(١٢٩٧) وَحَدَّثَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ، قَالَ ابْنُ

saying, 'Learn your rituals (of *Ḥajj*) from me, for I do not know, perhaps I will not perform *Ḥajj* again after this *Ḥajj* of mine.'"

خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ يَرْمِي عَلَىٰ رَاحِلَتِهِ يَوْمَ النَّحْرِ، وَيَقُولُ: «لِتَأْخُذُوا مَنَاسِكَكُمْ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هٰذِهِ».

[3138] 311 - (1298) Yaḥyâ bin Ḥuṣain narrated from his grandmother Umm Al-Ḥuṣain, saying: "I performed the Farewell Pilgrimage with the Messenger of Allâh ﷺ, and I saw him when he stoned *Jamrat Al-'Aqabah* on his mount and departed, accompanied by Bilâl and Usâmah. One of them leading his mount, and the other holding up his garment over the head of the Messenger of Allâh ﷺ (to shield him) from the sun. And the Messenger of Allâh ﷺ said many things, then I heard him say: 'Even if a slave who is missing some limbs is appointed over you' - and I think he said: 'who is black' - 'but he leads you according to the Book of Allâh, then listen to him and obey.'"

[٣١٣٨] ٣١١-(١٢٩٨) وحَدَّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ ابْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ يَحْيَى بْنِ حُصَيْنٍ، عَنْ جَدَّتِهِ أُمِّ الْحُصَيْنِ قَالَ: سَمِعْتُهَا تَقُولُ: حَجَجْتُ مَعَ رَسُولِ اللهِ ﷺ حَجَّةَ الْوَدَاعِ، فَرَأَيْتُهُ حِينَ رَمَىٰ جَمْرَةَ الْعَقَبَةِ وَانْصَرَفَ وَهُوَ عَلَىٰ رَاحِلَتِهِ، وَمَعَهُ بِلَالٌ وَأُسَامَةُ، أَحَدُهُمَا يَقُودُ بِهِ رَاحِلَتَهُ، وَالْآخَرُ رَافِعٌ ثَوْبَهُ عَلَىٰ رَأْسِ رَسُولِ اللهِ ﷺ مِنَ الشَّمْسِ قَالَتْ: فَقَالَ رَسُولُ اللهِ ﷺ قَوْلًا كَثِيرًا، ثُمَّ سَمِعْتُهُ يَقُولُ: «إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ - حَسِبْتُهَا قَالَتْ - أَسْوَدُ، يَقُودُكُمْ بِكِتَابِ اللهِ تَعَالَىٰ، فَاسْمَعُوا لَهُ وَأَطِيعُوا».

[3139] 312 - (...) It was narrated from Yaḥyâ bin Ḥuṣain that his grandmother Umm Al-Ḥuṣain said: "I performed the Farewell

[٣١٣٩] ٣١٢-(...) وحَدَّثني أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِالرَّحِيمِ، عَنْ زَيْدِ بْنِ أَبِي

Pilgrimage with the Messenger of Allâh ﷺ, and I saw Usâmah and Bilâl, one of them holding the reins of the Prophet's camel, and the other holding up his garment to shield him from the heat, until he stoned *Jamrat Al-'Aqabah*.

أُنَيْسَةَ، عَنْ يَحْيَى بْنِ الْحُصَيْنِ، عَنْ أُمِّ الْحُصَيْنِ جَدَّتِهِ قَالَتْ: حَجَجْتُ مَعَ النَّبِيِّ ﷺ حَجَّةَ الْوَدَاعِ، فَرَأَيْتُ أُسَامَةَ وَبِلَالًا وَأَحَدُهُمَا آخِذٌ بِخِطَامِ نَاقَةِ النَّبِيِّ ﷺ، وَالْآخَرُ رَافِعٌ ثَوْبَهُ يَسْتُرُهُ مِنَ الْحَرِّ، حَتَّىٰ رَمَىٰ جَمْرَةَ الْعَقَبَةِ.

قَالَ مُسْلِمٌ: وَاسْمُ أَبِي عَبْدِ الرَّحِيمِ خَالِدُ بْنُ أَبِي يَزِيدَ، وَهُوَ خَالُ مُحَمَّدِ بْنِ سَلَمَةَ، رَوَىٰ عَنْهُ وَكِيعٌ وَالْحَجَّاجُ الْأَعْوَرُ.

Chapter 52. It Is Recommended For The Pebbles Used For Stoning To Be The Size Of Broad Beans

(المعجم ٥٢) - (بَابُ استحباب كون حصى الجمار بقدر حصى الخذف) (التحفة ٥٢)

[3140] 313 - (1299) Jâbir bin 'Abdullâh said: "I saw the Prophet ﷺ stoning the *Jamrah* with something the size of broad beans."

[٣١٤٠] **٣١٣-(١٢٩٩) وحَدَّثَني** مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ، - قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا - مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ رَمَى الْجَمْرَةَ بِمِثْلِ حَصَى الْخَذْفِ.

Chapter 53. The Time When It Is Recommended To Stone The *Jamrah*

(المعجم ٥٣) - (بَابُ بيان وقت استحباب الرمي) (التحفة ٥٣)

[3141] 314 - (...) It was narrated that Jâbir said: "The Messenger

[٣١٤١] **٣١٤-(...) وحَدَّثَنَا** أَبُو

of Allâh ﷺ stoned the *Jamrah* in the forenoon on the Day of Sacrifice, but after that (he stoned it) after the sun had passed its zenith."

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ وَابْنُ إِدْرِيسَ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: رَمَىٰ رَسُولُ اللهِ ﷺ الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحًى، وَأَمَّا بَعْدُ، فَإِذَا زَالَتِ الشَّمْسُ.

[3142] (...) Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh say:... a similar report (as no. 3141).

[٣١٤٢] (...) وحَدَّثَناه عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بنُ يُونُسَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: كَانَ النَّبِيُّ ﷺ بِمِثْلِهِ.

Chapter 54. The Number Of Pebbles For Stoning The *Jamrahs* Is Seven At A Time

(المعجم ٥٤) - (بَابُ بيان أن حصى الجمار سبع سبع)

(التحفة ٥٤)

[3143] 315 - (1300) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'The number of stones used for cleaning oneself (after defecating) is odd, and the number of stones used for stoning the *Jamrah* is odd, and the number of times for *Sa'î* between Aṣ-Ṣafâ and Al-Marwah is odd, and the number of circuits around the Ka'bah is odd, so when one of you cleans himself with stones, let him use an odd number."

[٣١٤٣] ٣١٥-(١٣٠٠) وحَدَّثَني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ ابْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللهِ الْجَزَرِيُّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الاسْتِجْمَارُ تَوٌّ، وَرَمْيُ الْجِمَارِ تَوٌّ، وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ تَوٌّ، وَالطَّوَافُ تَوٌّ، وَإِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيَسْتَجْمِرْ بِتَوٍّ».

Chapter 55. Shaving The Head Is Preferable To Cutting The Hair, Although Cutting The Hair Is Permissible

(المعجم ٥٥) - (بَابُ تفضيل الحلق على التقصير وجواز التقصير)

(التحفة ٥٥)

[3144] 316 - (1301) It was narrated from Nâfi' that 'Abdullâh said: "The Messenger of Allâh ﷺ shaved his head, as did a number of his Companions, and some of them cut their hair."

'Abdullâh said: "The Messenger of Allâh ﷺ said: 'May Allâh have mercy on those who shaved their heads,' once or twice, then he said: 'And those who cut their hair.'"

[٣١٤٤] ٣١٦-(١٣٠١) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ أَنَّ عَبْدَ اللهِ قَالَ: حَلَقَ رَسُولُ اللهِ ﷺ وَحَلَقَ طَائِفَةٌ مِنْ أَصْحَابِهِ، وَقَصَّرَ بَعْضُهُمْ.

قَالَ عَبْدُ اللهِ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «رَحِمَ اللهُ الْمُحَلِّقِينَ» مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ قَالَ: «وَالْمُقَصِّرِينَ».

[3145] 317 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "O Allâh, have mercy on those who shaved their heads." They said: "And those who cut their hair, O Messenger of Allâh?" He said: "May Allâh have mercy on those who shaved their heads." They said: "And those who cut their hair, O Messenger of Allâh?" He said: "And those who cut their hair."

[٣١٤٥] ٣١٧-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اللَّهُمَّ! ارْحَمِ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ؟ يَا رَسُولَ اللهِ! قَالَ «اللَّهُمَّ! ارْحَمِ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ؟ يَا رَسُولَ اللهِ! قَالَ «وَالْمُقَصِّرِينَ».

[3146] 318 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "May Allâh have mercy on those who shaved their heads." They said: "And those who cut their

[٣١٤٦] ٣١٨-(...) أَخْبَرَنَا أَبُو إِسْحَٰقَ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سُفْيَانَ عَنْ مُسْلِمِ بْنِ الْحَجَّاجِ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ

hair, O Messenger of Allâh?" He said: "May Allâh have mercy on those who shaved their heads." They said: "And those who cut their hair, O Messenger of Allâh?" He said: "May Allâh have mercy on those who shaved their heads." They said: "And those who cut their hair, O Messenger of Allâh? He said: "And those who cut their hair."

[3147] 319 - (...) 'Ubaidullâh narrated it with this chain (a *Ḥadîth* similar to no. 3146) and said in the *Ḥadîth*: "The fourth time he said, 'And those who cut their hair.'"

[3148] 320 - (1302) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O Allâh, forgive those who shaved their heads.' They said: 'O Messenger of Allâh, and those who cut their hair?' He said: 'O Allâh, forgive those who shaved their heads.' They said: 'O Messenger of Allâh, and those who cut their hair?' He said: 'O Allâh, forgive those who shaved their heads.' They said: 'O Messenger of Allâh, and those who cut their hair?' He said: 'And those who cut their hair.'"

[3149] (...) A *Ḥadîth* similar to

نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «رَحِمَ اللهُ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ؟ يَا رَسُولَ اللهِ! قَالَ: «رَحِمَ اللهُ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ؟ يَا رَسُولَ اللهِ! قَالَ: «رَحِمَ اللهُ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ؟ يَا رَسُولَ اللهِ! قَالَ: «وَالْمُقَصِّرِينَ».

[٣١٤٧] ٣١٩-(...) وحَدَّثَنَاه ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللهِ بِهَذَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: فَلَمَّا كَانَتِ الرَّابِعَةُ، قَالَ: «وَالْمُقَصِّرِينَ».

[٣١٤٨] ٣٢٠-(١٣٠٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنِ ابْنِ فُضَيْلٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ -: حَدَّثَنَا عُمَارَةُ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: يَا رَسُولَ اللهِ! وَلِلْمُقَصِّرِينَ؟ قَالَ: «اللَّهُمَّ! اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: يَا رَسُولَ اللهِ! وَلِلْمُقَصِّرِينَ؟ قَالَ: «اللَّهُمَّ! اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: يَا رَسُولَ اللهِ! وَلِلْمُقَصِّرِينَ؟ قَالَ: «وَلِلْمُقَصِّرِينَ».

[٣١٤٩] (...) وحَدَّثَنِي أُمَيَّةُ بْنُ

that of Abû Zur'ah (no. 3148) was narrated from Abû Hurairah, from the Prophet ﷺ.

بِسْطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَىٰ حَدِيثِ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ.

[3150] 321 - (1303) It was narrated from Yaḥyâ bin Al-Ḥuṣain from his grandmother, that she heard the Prophet ﷺ during the Farewell Pilgrimage, supplicate for those who shaved their heads three times, and for those who cut their hair once.

[٣١٥٠] **٣٢١-(١٣٠٣) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ الْحُصَيْنِ، عَنْ جَدَّتِهِ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ فِي حَجَّةِ الْوَدَاعِ، دَعَا لِلْمُحَلِّقِينَ ثَلَاثًا، وَلِلْمُقَصِّرِينَ مَرَّةً، وَلَمْ يَقُلْ وَكِيعٌ: [في] حَجَّةِ الْوَدَاعِ.

[3151] 322 - (1304) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ shaved his head during the Farewell Pilgrimage.

[٣١٥١] **٣٢٢-(١٣٠٤) وحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَٰنِ الْقَارِيُّ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ، كِلَاهُمَا عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ.

Chapter 56. The *Sunnah* On The Day Of Sacrifice Is To Stone The *Jamrah* Then Offer The Sacrifice Then Shave The Head, And Shaving Should Be Started On The Right Side Of The Head

(المعجم ٥٦) - (بَابُ بيان أن السنة يوم النحر أن يرمي ثم ينحر ثم يحلق والابتداء في الحلق بالجانب الأيمن من رأس المحلوق) (التحفة ٥٦)

[3152] 323 - (1305) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ

[٣١٥٢] **٣٢٣-(١٣٠٥) وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ

came to Minâ, and he came to the *Jamrah* and stoned it, then he came to the place where he was staying in Minâ and offered his sacrifice, then he said to the barber: "Take," and he pointed to the right side (of his head) then the left side, then he started giving (the hair) to the people.

عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ أَتَىٰ مِنًى، فَأَتَى الْجَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَىٰ مَنْزِلَهُ بِمِنًى وَنَحَرَ، ثُمَّ قَالَ لِلْحَلَّاقِ: «خُذْ» وَأَشَارَ إِلَىٰ جَانِبِهِ الْأَيْمَنِ، ثُمَّ الْأَيْسَرِ، ثُمَّ جَعَلَ يُعْطِيهِ النَّاسَ.

[3153] 324 - (...) It was narrated from Hi<u>sh</u>âm with this chain (a *Hadî<u>th</u>* similar to no. 3152). Abû Bakr said in his report: "He (ﷺ) said to the barber: 'Here,' and pointed with his hand to the right side like this, and he distributed his hair among those who were near to him. Then he gestured to the barber and to the left side, and he shaved him and he gave it to Umm Sulaim."

In the report of Abû Kuraib it says: "He (ﷺ) started with the right side, and distributed it, one or two hairs at a time, among the people. Then he gestured to the left side and did likewise, then he said: 'Is Abû Talhah here?' and he gave it to Abû Talhah."

[٣١٥٣] ٣٢٤-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ، أَمَّا أَبُو بَكْرٍ فَقَالَ فِي رِوَايَتِهِ: قَالَ: لِلْحَلَّاقِ «هَا» وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبِ الْأَيْمَنِ هَكَذَا، فَقَسَمَ شَعَرَهُ بَيْنَ مَنْ يَلِيهِ - قَالَ-: ثُمَّ أَشَارَ إِلَى الْحَلَّاقِ وَإِلَى الْجَانِبِ الْأَيْسَرِ، فَحَلَقَهُ فَأَعْطَاهُ أُمَّ سُلَيْمٍ.

وَأَمَّا فِي رِوَايَةِ أَبِي كُرَيْبٍ قَالَ: فَبَدَأَ بِالشِّقِّ الْأَيْمَنِ، فَوَزَّعَهُ الشَّعَرَةَ وَالشَّعَرَتَيْنِ بَيْنَ النَّاسِ، ثُمَّ قَالَ بِالْأَيْسَرِ فَصَنَعَ [بِهِ] مِثْلَ ذَلِكَ، ثُمَّ قَالَ: «هَٰهُنَا أَبُو طَلْحَةَ؟» فَدَفَعَهُ إِلَى أَبِي طَلْحَةَ.

[3154] 325 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ stoned *Jamrat Al-'Aqabah*, then he went to the sacrificial camels and slaughtered them, and the cupper

[٣١٥٤] ٣٢٥-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ رَمَىٰ جَمْرَةَ

الْعَقَبَةِ، ثُمَّ انْصَرَفَ إِلَى الْبُدْنِ فَنَحَرَهَا، وَالْحَجَّامُ جَالِسٌ، وَقَالَ بِيَدِهِ عَنْ رَأْسِهِ، فَحَلَقَ شِقَّهُ الأَيْمَنَ فَقَسَمَهُ فِيمَنْ يَلِيهِ، ثُمَّ قَالَ: «احْلِقِ الشِّقَّ الآخَرَ» فَقَالَ: «أَيْنَ أَبُو طَلْحَةَ؟» فَأَعْطَاهُ إِيَّاهُ.

was sitting there. He pointed to his head with his hand, and he shaved the right side and distributed it among those who were near him. Then he said: 'Shave the other side.' And he said: 'Where is Abû Ṭalḥah?' and he gave it to him."

[٣١٥٥] ٣٢٦-(...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: سَمِعْتُ هِشَامَ ابْنَ حَسَّانَ يُخْبِرُ عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا رَمَى رَسُولُ اللهِ ﷺ الْجَمْرَةَ، وَنَحَرَ نُسُكَهُ وَحَلَقَ، نَاوَلَ الْحَالِقَ شِقَّهُ الأَيْمَنَ فَحَلَقَهُ، ثُمَّ دَعَا أَبَا طَلْحَةَ الأَنْصَارِيَّ فَأَعْطَاهُ إِيَّاهُ، ثُمَّ نَاوَلَهُ الشِّقَّ الأَيْسَرَ فَقَالَ: «احْلِقْ» فَحَلَقَهُ، فَأَعْطَاهُ أَبَا طَلْحَةَ فَقَالَ: «اقْسِمْهُ بَيْنَ النَّاسِ».

[3155] 326 - (...) It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ stoned the *Jamrah* and offered his sacrifice and shaved his head, he showed his right side to the barber and he shaved it. Then he called Abû Ṭalḥah Al-Anṣârî and gave it to him. Then he showed him the left side and said: 'Shave it.' So he shaved it, and he gave it to Abû Ṭalḥah and said: 'Distribute it among the people.'"

(المعجم ٥٧) - (بَابُ جواز تقديم الذبح على الرمي، والحلق على الذبح وعلى الرمي، وتقديم الطواف عليها كلها) (التحفة ٥٧)

Chapter 57. It Is Permissible To Offer The Sacrifice Before Stoning The *Jamrah*, Or To Shave Before Offering The Sacrifice Or Stoning The *Jamrah*, Or To Perform *Ṭawâf* Before Any Of Them

[٣١٥٦] ٣٢٧-(١٣٠٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللهِ، عَنْ عَبْدِ اللهِ ابْنِ عَمْرِو

[3156] 327 - (1306) It was narrated that 'Abdullâh bin 'Amr bin Al-'Âṣ said: "During the Farewell Pilgrimage, the Messenger of Allâh ﷺ stopped in Minâ and the people asked him questions. A

man came and said: 'O Messenger of Allâh, I didn't realize and I shaved my head before offering the sacrifice.' He said: 'Offer your sacrifice, it doesn't matter.' Then another man came and said: 'O Messenger of Allâh, I didn't realize and I offered my sacrifice before stoning the *Jamrah*.' He said: 'Stone it, it doesn't matter.'"

He said: "The Messenger of Allâh ﷺ was not asked about anything that was done sooner or later, but he said: 'Do it, it doesn't matter.'"

بْنِ الْعَاصِ قَالَ: وَقَفَ رَسُولُ اللهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ، بِمِنًى، لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! لَمْ أَشْعُرْ، فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، فَقَالَ: «اذْبَحْ وَلَا حَرَجَ» ثُمَّ جَاءَهُ رَجُلٌ آخَرُ فَقَالَ: يَا رَسُولَ اللهِ! لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، فَقَالَ: «ارْمِ وَلَا حَرَجَ».

قَالَ: فَمَا سُئِلَ رَسُولُ اللهِ ﷺ عَنْ شَيْءٍ قُدِّمَ وَلَا أُخِّرَ، إِلَّا قَالَ: «افْعَلْ وَلَا حَرَجَ».

[3157] 328 - (...) 'Abdullâh bin 'Amr bin Al-'Âṣ said: "The Messenger of Allâh ﷺ stopped on his mount, and the people started to ask him questions. One of them said: 'O Messenger of Allâh, I did not realize that the stoning comes before the sacrifice, and I offered my sacrifice before stoning the *Jamrah*.' The Messenger of Allâh ﷺ said: 'Stone it, it doesn't matter.' Another said: 'I did not realize that the sacrifice comes before shaving, and I shaved (my head) before I offered my sacrifice.' He said: 'Offer your sacrifice, it doesn't matter.' I did not hear him being asked about anything that day where a man had forgotten or was unaware of

[٣١٥٧] ٣٢٨-(...) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ التَّيْمِيُّ أَنَّهُ سَمِعَ عَبْدَ اللهِ ابْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: وَقَفَ رَسُولُ اللهِ ﷺ عَلَىٰ رَاحِلَتِهِ، وَطَفِقَ نَاسٌ يَسْأَلُونَهُ، فَيَقُولُ الْقَائِلُ مِنْهُمْ: يَا رَسُولَ اللهِ! إِنِّي لَمْ أَكُنْ أَشْعُرُ أَنَّ الرَّمْيَ قَبْلَ النَّحْرِ، فَنَحَرْتُ قَبْلَ الرَّمْيِ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَارْمِ وَلَا حَرَجَ» قَالَ: وَطَفِقَ آخَرُ يَقُولُ: إِنِّي لَمْ أَشْعُرْ أَنَّ النَّحْرَ قَبْلَ الْحَلْقِ، فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، فَيَقُولُ: «انْحَرْ وَلَا حَرَجَ» قَالَ: فَمَا سَمِعْتُهُ سُئِلَ

which things came before which, and so on, but the Messenger of Allâh ﷺ said: 'Do that, and it doesn't matter.'"

يَوْمَئِذٍ عَنْ أَمْرٍ، مِمَّا يَنْسَى الْمَرْءُ وَيَجْهَلُ، مِنْ تَقْدِيمِ بَعْضِ الْأُمُورِ قَبْلَ بَعْضٍ، وَأَشْبَاهِهَا، إِلَّا قَالَ رَسُولُ اللهِ ﷺ: «افْعَلُوا ذَلِكَ وَلَا حَرَجَ».

[3158] **(...)** A *Hadîth* similar to that of Yûnus (no. 3157) was narrated from Az-Zuhrî.

[٣١٥٨] (...) **وَحَدَّثَنَا** حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ. بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ إِلَىٰ آخِرِهِ.

[3159] 329 - (...) 'Abdullâh bin 'Amr bin Al-'Âs narrated that while the Prophet was delivering the *Khutbah* on the Day of Sacrifice, a man stood up and said: "I did not know, O Messenger of Allâh, that such-and-such comes before such-and-such." Then another came and said: "O Messenger of Allâh, I thought that such-and-such came before such-and-such" - referring to these three (stoning, sacrificing and shaving). He said: "Do it, and it doesn't matter."

[٣١٥٩] **٣٢٩**-(...) **وحَدَّثَنَاهُ** عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ شِهَابٍ يَقُولُ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ عَمْرِو بْنِ الْعَاصِ: أَنَّ النَّبِيَّ ﷺ بَيْنَا هُوَ يَخْطُبُ يَوْمَ النَّحْرِ، فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: مَا كُنْتُ أَحْسِبُ، يَا رَسُولَ اللهِ! أَنَّ كَذَا وَكَذَا قَبْلَ كَذَا وَكَذَا، ثُمَّ جَاءَ آخَرُ فَقَالَ: يَا رَسُولَ اللهِ! كُنْتُ أَحْسِبُ أَنَّ كَذَا قَبْلَ كَذَا وَكَذَا - لِهٰؤُلَاءِ الثَّلَاثِ- قَالَ: «افْعَلْ وَلَا حَرَجَ».

[3160] 330 - (...) It was narrated from Ibn Juraij with this chain (a *Hadîth* similar to no. 3159). The report of Ibn Bakr is like the report of 'Îsâ (no. 3159), apart from the phrase: "referring to these three," which he does not mention. In the report of Yahyâ

[٣١٦٠] **٣٣٠**-(...) **وحَدَّثَنَاه** عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ؛ وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنِي أَبِي، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ بِهٰذَا الْإِسْنَادِ، أَمَّا رِوَايَةُ ابْنِ بَكْرٍ فَكَرِوَايَةِ

Al-Umawî it says: "I shaved my head before offering the sacrifice, and I offered the sacrifice before stoning (the *Jamrah*)" and so on.

عِيسَىٰ، إِلَّا قَوْلَهُ: لِهَٰؤُلَاءِ الثَّلَاثِ، فَإِنَّهُ لَمْ يَذْكُرْ ذَلِكَ، وَأَمَّا يَحْيَى الْأُمَوِيُّ فَفِي رِوَايَتِهِ: حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، وَأَشْبَاهَ ذَلِكَ.

[3161] 331 - (...) It was narrated that 'Abdullâh bin 'Amr said: "A man came to the Prophet ﷺ and said: 'I shaved (my head) before offering the sacrifice.' He said: 'Offer your sacrifice, it doesn't matter.' He said: 'I offered the sacrifice before stoning (the *Jamrah*).' He said: 'Stone it, it doesn't matter.'"

[٣١٦١] ٣٣١-(...) وحَدَّثَناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا - ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ، قَالَ: «فَاذْبَحْ وَلَا حَرَجَ» قَالَ: ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ، قَالَ «ارْمِ وَلَا حَرَجَ».

[3162] 332 - (...) It was narrated from Az-Zuhrî with this chain: "I saw the Messenger of Allâh ﷺ on a camel in Minâ, and a man came to him..." a *Ḥadîth* like that of Ibn 'Uyaynah (no. 3161).

[٣١٦٢] ٣٣٢-(...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ وعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الْإِسْنَادِ: رَأَيْتُ رَسُولَ اللهِ ﷺ عَلَىٰ نَاقَةٍ بِمِنًى، فَجَاءَهُ رَجُلٌ، بِمَعْنَىٰ حَدِيثِ ابْنِ عُيَيْنَةَ.

[3163] 333 - (...) It was narrated that 'Abdullâh bin 'Amr bin Al-'Âṣ said: "I heard the Messenger of Allâh ﷺ, when a man came to him on the Day of Sacrifice, when he was standing by the *Jamrah* and said: 'O Messenger of Allâh, I shaved (my head) before stoning (the *Jamrah*).' He said: 'Stone it, and it doesn't

[٣١٦٣] ٣٣٣-(...) وحَدَّثَني مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ: حَدَّثَنَا عَلِيُّ ابْنُ الْحَسَنِ عَنْ عَبْدِ اللهِ بْنِ الْمُبَارَكِ: أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: سَمِعْتُ

matter.' Another man came to him and said: 'I offered the sacrifice before stoning (the *Jamrah*).' He said: 'Stone it, it doesn't matter.' Another man came to him and said: 'I went to the Ka'bah (and did *Ṭawâf Al-Ifâḍah*) before stoning (the *Jamrah*).' He said: 'Stone it, it doesn't matter.'"

He said: "I did not see him being asked about anything that day but he said: 'Do it, it doesn't matter.'"

رَسُولَ اللهِ ﷺ، وَأَتَاهُ رَجُلٌ يَوْمَ النَّحْرِ، وَهُوَ وَاقِفٌ عِنْدَ الْجَمْرَةِ، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي حَلَقْتُ قَبْلَ أَنْ أَرْمِيَ، قَالَ: «ارْمِ وَلَا حَرَجَ» وَأَتَاهُ آخَرُ فَقَالَ: إِنِّي ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: «ارْمِ وَلَا حَرَجَ» وَأَتَاهُ آخَرُ فَقَالَ: إِنِّي أَفَضْتُ إِلَى الْبَيْتِ قَبْلَ أَنْ أَرْمِيَ. قَالَ: «ارْمِ وَلَا حَرَجَ».

قَالَ: فَمَا رَأَيْتُهُ سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ، إِلَّا قَالَ: «افْعَلُوا وَلَا حَرَجَ».

[3164] 334 - (1307) It was narrated from Ibn 'Abbâs that it was said to the Prophet ﷺ concerning the sacrifice, shaving, and stoning, that people had done one before the other, or, one after the other, and he said: 'It doesn't matter.'"

[٣١٦٤] ٣٣٤-(١٣٠٧) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ فِي الذَّبْحِ، وَالْحَلْقِ، وَالرَّمْيِ، وَالتَّقْدِيمِ، وَالتَّأْخِيرِ، فَقَالَ: «لَا حَرَجَ».

Chapter 58. It Is Recommended To Perform *Ṭawâf Al-Ifâḍah* On The Day Of Sacrifice

(المعجم ٥٨) - (بَابُ استحباب طواف الإفاضة يوم النحر) (التحفة ٥٨)

[3165] 335 - (1308) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ performed *Ṭawâf Al-Ifâḍah* on the Day of Sacrifice, then he went back and prayed *Zuhr* in Minâ.

Nâfi' said: "Ibn 'Umar used to perform *Ṭawâf Al-Ifâḍah* on the

[٣١٦٥] ٣٣٥-(١٣٠٨) وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ أَفَاضَ يَوْمَ النَّحْرِ، ثُمَّ رَجَعَ فَصَلَّى الظُّهْرَ بِمِنًى.

Day of Sacrifice, then he went back and prayed *Zuhr* in Minâ, and he said that the Prophet ﷺ had done that."

قَالَ نَافِعٌ: فَكَانَ ابْنُ عُمَرَ يُفِيضُ يَوْمَ النَّحْرِ، ثُمَّ يَرْجِعُ فَيُصَلِّي الظُّهْرَ بِمِنًى، وَيَذْكُرُ أَنَّ النَّبِيَّ ﷺ فَعَلَهُ.

Chapter 59. It Is Recommended To Halt At Al-Muhassab On The Day Of Departing From Minâ And To Perform *Zuhr* And Subsequent Prayers There

(المعجم ٥٩) - (بَابُ استحباب نزول المحصب يوم النفر، وصلاة الظهر وما بعدها به) (التحفة ٥٩)

[3166] 336 - (1309) It was narrated that 'Abdul-'Azîz bin Rufaî' said: "I asked Anas bin Mâlik: 'Tell me something you know about the Messenger of Allâh ﷺ: Where did he pray *Zuhr* on the day of *At-Tarwiyah*?' He said: 'In Minâ.' I said: 'And where did he pray *'Asr* on the day of departure from Minâ?' He said: 'In Al-Abtah.' Then he said: 'Do what your leaders do.'"

[٣١٦٦] ٣٣٦-(١٣٠٩) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَقُ ابْنُ يُوسُفَ الأَزْرَقُ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ، قُلْتُ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنْ رَسُولِ اللهِ ﷺ، أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: بِمِنًى، قُلْتُ: فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ؟ قَالَ: بِالأَبْطَحِ، ثُمَّ قَالَ: افْعَلْ مَا يَفْعَلُ أُمَرَاؤُكَ.

[3167] 337 - (1310) It was narrated from Ibn 'Umar that the Prophet ﷺ, Abû Bakr and 'Umar used to stop in Al-Abtah.

[٣١٦٧] ٣٣٧-(١٣١٠) وَحَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَنْزِلُونَ الأَبْطَحَ.

[3168] 338 - (...) It was narrated from Nâfi' that Ibn 'Umar used to think that (stopping in) Al-Hasbah was *Sunnah*, and he used to pray *Zuhr* on the day of

[٣١٦٨] ٣٣٨-(...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا رَوْحُ ابْنُ عُبَادَةَ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ عَنْ

departure from Minâ in Al-Haṣbah.

Nâfi' said: The Messenger of Allâh ﷺ and the caliphs after him stopped in Al-Haṣbah.

نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ كَانَ يَرَى التَّحْصِيبَ سُنَّةً، وَكَانَ يُصَلِّي الظُّهْرَ يَوْمَ النَّفْرِ بِالْحَصْبَةِ.

قَالَ نَافِعٌ: قَدْ حَصَّبَ رَسُولُ اللهِ ﷺ وَالْخُلَفَاءُ بَعْدَهُ.

[3169] 339 - (1311) It was narrated that 'Âishah said: "Stopping in Al-Abṭaḥ is not *Sunnah*, rather the Messenger of Allâh ﷺ stopped there because it was easier for him to depart (for Al-Madînah) from there."

[٣١٦٩] **٣٣٩-(١٣١١) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: نُزُولُ الْأَبْطَحِ لَيْسَ بِسُنَّةٍ، إِنَّمَا نَزَلَهُ رَسُولُ اللهِ ﷺ، لِأَنَّهُ كَانَ أَسْمَحَ لِخُرُوجِهِ إِذَا خَرَجَ.

[3170] (...) A similar report (as no. 3169) was narrated from Hishâm with this chain.

[٣١٧٠] **(...) حَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ؛ وَحَدَّثَنِيهِ أَبُو الرَّبِيعِ [الزَّهْرَانِيُّ]: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حَبِيبٌ الْمُعَلِّمُ كُلُّهُمْ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[3171] 340 - (...) It was narrated from Sâlim that Abû Bakr, 'Umar and Ibn 'Umar used to halt in Al-Abṭaḥ.

Az-Zuhrî said: "'Urwah informed me from 'Âishah, that she did not do that, and she said: 'The Messenger of Allâh ﷺ only halted there because it was a place from which it was easy to depart.'"

[٣١٧١] **٣٤٠-(...) وَحَدَّثَنَا** عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ؛ أَنَّ أَبَا بَكْرٍ وَعُمَرَ وَابْنَ عُمَرَ كَانُوا يَنْزِلُونَ الْأَبْطَحَ.

قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ: أَنَّهَا لَمْ تَكُنْ تَفْعَلُ ذَلِكَ،

وَقَالَتْ: إِنَّمَا نَزَلَهُ رَسُولُ اللهِ ﷺ. لِأَنَّهُ كَانَ مَنْزِلًا أَسْمَحَ لِخُرُوجِهِ.

[3172] 341 - (1312) It was narrated that Ibn 'Abbâs said: "Stopping at Al-Muhassab is not important, it is just a place where the Messenger of Allâh ﷺ halted."

[٣١٧٢] ٣٤١-(١٣١٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَبْدَةَ - وَاللَّفْظُ لِأَبِي بَكْرٍ -: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ التَّحْصِيبُ بِشَيْءٍ، إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللهِ ﷺ.

[3173] 342 - (1313) It was narrated that Sulaimân bin Yasâr said: "Abû Râfi' said: 'The Messenger of Allâh ﷺ did not tell me to stop in Al-Abtah when he departed from Minâ, but I went there and set up his tent, and he came and halted.'"

Abû Bakr said in the report of Sâlih: "I heard Sulaimân bin Yasâr (say)" - and in the report of Qutaibah it says: "From Abû Râfi' - and he was in charge of the luggage of the Prophet ﷺ."

[٣١٧٣] ٣٤٢-(١٣١٣) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ - عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: قَالَ أَبُو رَافِعٍ: لَمْ يَأْمُرْنِي رَسُولُ اللهِ ﷺ أَنْ أَنْزِلَ الْأَبْطَحَ حِينَ خَرَجَ مِنْ مِنًى، وَلَكِنِّي جِئْتُ فَضَرَبْتُ قُبَّتَهُ، فَجَاءَ فَنَزَلَ.

قَالَ أَبُو بَكْرٍ فِي رِوَايَةِ صَالِحٍ: قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ؛ وَفِي رِوَايَةِ قُتَيْبَةَ قَالَ: عَنْ أَبِي رَافِعٍ: وَكَانَ عَلَىٰ ثَقَلِ النَّبِيِّ ﷺ.

[3174] 343 - (1314) It was

[٣١٧٤] ٣٤٣-(١٣١٤) حَدَّثَنِي

narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "We will halt tomorrow, if Allâh wills, in Khaif of Banû Kinânah, where they (the disbelievers) swore an oath of disbelief."

حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ ابْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «نَنْزِلُ إِنْ شَاءَ اللهُ، غَدًا بِخَيْفِ بَنِي كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَىٰ الْكُفْرِ».

[3175] 344 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said to us, while we were in Minâ- 'Tomorrow we will halt at Khaif of Banû Kinânah, where they (the disbelievers) swore an oath of disbelief.'"

That was when the Quraish and Banû Kinânah swore a pledge against Banû Hâshim and Banû Al-Muttalib, vowing not to intermarry with them nor engage in any transactions with them until they handed the Messenger of Allâh ﷺ over to them." What was meant by that was Al-Muhassab.

[٣١٧٥] ٣٤٤-(...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الْأَوْزَاعِيُّ: حَدَّثَنِي الزُّهْرِيُّ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ، وَنَحْنُ بِمِنًى: «نَازِلُونَ غَدًا بِخَيْفِ بَنِي كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَىٰ الْكُفْرِ».

وَذَلِكَ إِنَّ قُرَيْشًا وَبَنِي كِنَانَةَ حَالَفَتْ عَلَىٰ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ، أَنْ لَا يُنَاكِحُوهُمْ، وَلَا يُبَايِعُوهُمْ، حَتَّىٰ يُسَلِّمُوا إِلَيْهِمْ رَسُولَ اللهِ ﷺ. يَعْنِي، بِذَلِكَ، الْمُحَصَّبَ.

[3176] 345 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Our halting place, if Allâh wills, when Allâh grants us victory, will be Al-Khaif, where they (the disbelievers) swore an oath of disbelief."

[٣١٧٦] ٣٤٥-(...) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْزِلُنَا، إِنْ شَاءَ اللهُ، إِذَا فَتَحَ اللهُ، الْخَيْفُ، حَيْثُ تَقَاسَمُوا عَلَىٰ الْكُفْرِ».

Chapter 60. It Is Obligatory To Stay Overnight In Minâ During The Nights Of The Days Of *At-Tashrîq*, And The Concession Allowing Those Who Supply Water To Leave

(المعجم ٦٠) - (بَابُ وجوب المبيت بمنى ليالي أيام التشريق، والترخيص في تركه لأهل السقاية) (التحفة ٦٠)

[3177] 346 - (1315) It was narrated from Ibn 'Umar, that Al-'Abbâs bin 'Abdul-Muttalib asked the Messenger of Allâh ﷺ for permission to stay overnight in Makkah during the days of Minâ, because he was a supplier or water, and he gave him permission.

[٣١٧٧] **٣٤٦**-(١٣١٥) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ؛ أَنَّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ اسْتَأْذَنَ رَسُولَ اللهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ لَيَالِيَ مِنًى، مِنْ أَجْلِ سِقَايَتِهِ، فَأَذِنَ لَهُ.

[3178] (...) A similar report (as no. 3177) was narrated from 'Ubaidullâh bin 'Umar.

[٣١٧٨] (. . .) **وحَدَّثَنَاه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ، كِلَاهُمَا عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ بِهٰذَا الْإِسْنَادِ مِثْلَهُ.

Chapter... The Virtue Of Supplying Water And Praise For Those Who Do That, And It Is Recommended To Drink From It

(المعجم . . .) - (بَابُ فضل القيام بالسقاية والثناء على أهلها واستحباب الشرب منها) (التحفة . . .)

[3179] 347 - (1316) It was

[٣١٧٩] **٣٤٧**-(١٣١٦) **وحَدَّثَنِي**

narrated that Bakr bin 'Abdullâh Al-Muzanî said: "I was sitting with Ibn 'Abbâs at the Ka'bah, and a Bedouin came to him and said: 'Why do I see the sons of your paternal uncle supplying honey and milk, and you supply *Nabîdh*? Is it because of poverty on your part, or because of miserliness?' Ibn 'Abbâs said: 'Praise be to Allâh, we are neither poor nor miserly. The Prophet ﷺ came on his mount, with Usâmah behind him, and asked for something to drink. We gave him a vessel of *Nabîdh*, and he drank it, and he gave his remaining to Usâmah to drink. And he said (to us): "You have done good and have done well. Carry on doing that." And we do not want to change what the Messenger of Allâh ﷺ commanded us to do.'"

Chapter 61. Giving The Meat, Skin And Blankets Of The *Hadî* In Charity; The Butcher Should Not Be Given Any Of It; It Is Permissible To Delegate Someone Else To Offer The Sacrifice

[3180] 348 - (1317) It was narrated that 'Alî said: "The Messenger of Allâh ﷺ commanded me to take care of his sacrificial animals, and to give their meat, skins and blankets in charity, and not to give the butcher any of it (as wages). He said: 'We will pay him ourselves.'"

مُحَمَّدُ بْنُ الْمِنْهَالِ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنْ بَكْرِ ابْنِ عَبْدِ اللهِ الْمُزَنِيِّ قَالَ: كُنْتُ جَالِسًا مَعَ ابْنِ عَبَّاسٍ عِنْدَ الْكَعْبَةِ، فَأَتَاهُ أَعْرَابِيٌّ فَقَالَ: مَا لِي أَرَىٰ بَنِي عَمِّكُمْ يَسْقُونَ الْعَسَلَ وَاللَّبَنَ وَأَنْتُمْ تَسْقُونَ النَّبِيذَ؟ أَمِنْ حَاجَةٍ بِكُمْ أَمْ مِنْ بُخْلٍ؟ فَقَالَ ابْنُ عَبَّاسٍ: الْحَمْدُ للهِ مَا بِنَا [مِنْ] حَاجَةٍ وَلَا بُخْلٍ، قَدِمَ النَّبِيُّ ﷺ عَلَىٰ رَاحِلَتِهِ وَخَلْفَهُ أُسَامَةُ، فَاسْتَسْقَىٰ فَأَتَيْنَاهُ بِإِنَاءٍ مِنْ نَبِيذٍ فَشَرِبَ، وَسَقَىٰ فَضْلَهُ أُسَامَةَ، وَقَالَ: «أَحْسَنْتُمْ وَأَجْمَلْتُمْ، كَذَا فَاصْنَعُوا» فَلَا نُرِيدُ نُغَيِّرُ مَا أَمَرَ بِهِ رَسُولُ اللهِ ﷺ.

(المعجم ٦١) - (بَابُ الصدقة بلحوم الهدايا وجلودها وجلالها وأن لَا يعطي الجزار منها شيئًا وجواز الاستنابة في القيام عليها) (التحفة ٦١)

[٣١٨٠] ٣٤٨-(١٣١٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أَقُومَ عَلَىٰ بُدْنِهِ،

وَأَنْ أَتَصَدَّقَ بِلَحْمِهَا وَجُلُودِهَا وَأَجِلَّتِهَا، وَأَنْ لَا أُعْطِيَ الْجَزَّارَ مِنْهَا، وَقَالَ: «نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا».

[3181] **(...)** A similar report (as no. 3180) was narrated from 'Abdul-Karîm Al-Jazarî with this chain.

[٣١٨١] (...) **وحَدَّثَناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[3182] **(...)** It was narrated from 'Alî from the Prophet (a similar *Hadîth* as no. 3180), but their *Hadîth* made no mention of the butcher's wages.

[٣١٨٢] (...) **وحَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ - وَقَالَ إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ - قَالَ: أَخْبَرَنِي أَبِي، كِلَاهُمَا عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ وَلَيْسَ فِي حَدِيثِهِمَا أَجْرُ الْجَازِرِ.

[3183] 349 - (...) 'Alî bin Abî Tâlib narrated that the Prophet of Allâh ﷺ told him to take care of his sacrificial camels. And he told him to distribute them all; their meat, skins and blankets, among the poor, but not to give anything of them to the butcher (as his wages).

[٣١٨٣] **٣٤٩**-(...) **وحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ [بْنِ مَيْمُونٍ] وَمُحَمَّدُ بْنُ مَرْزُوقٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - مُحَمَّدُ ابْنُ بَكْرٍ أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ أَنَّ مُجَاهِدًا أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي لَيْلَىٰ أَخْبَرَهُ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ نَبِيَّ اللهِ ﷺ أَمَرَهُ أَنْ يَقُومَ عَلَىٰ بُدْنِهِ، وَأَمَرَهُ أَنْ يَقْسِمَ بُدْنَهُ كُلَّهَا، لُحُومَهَا وَجُلُودَهَا

وَجِلَالَهَا، فِي الْمَسَاكِينِ، وَلَا يُعْطِيَ فِي جِزَارَتِهَا مِنْهَا شَيْئًا.

[3184] (...) 'Alî bin Abî Țâlib narrated that the Prophet ﷺ told him... a similar report.

[٣١٨٤] (...) وحَدَّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ بْنُ مَالِكٍ الْجَزَرِيُّ، أَنَّ مُجَاهِدًا أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي لَيْلَىٰ أَخْبَرَهُ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ، بِمِثْلِهِ.

Chapter 62. It Is Permissible To Share In The Sacrifice, And A Camel Or Cow Is Sufficient For Seven People

(المعجم ٦٢) - (بَابُ جواز الاشتراك في الهدي، وإجزاء البدنة والبقرة كل واحدة منهما عن سبعة) (التحفة ٦٢)

[3185] 350 - (1318) It was narrated that Jâbir bin 'Abdullâh said: "In the year of Al-Hudaybiyah we offered the sacrifice with the Messenger of Allâh ﷺ; a camel on behalf of seven, and a cow on behalf of seven."

[٣١٨٥] **٣٥٠**-(١٣١٨) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: نَحَرْنَا مَعَ رَسُولِ اللهِ ﷺ عَامَ الْحُدَيْبِيَةِ الْبَدَنَةَ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ.

[3186] 351 - (...) It was narrated that Jâbir said: "We set out with the Messenger of Allâh ﷺ entering *Ihrâm* for *Hajj*, and the Messenger of Allâh ﷺ told us to share (in sacrificing) camels and cattle, every seven of us sharing an animal."

[٣١٨٦] **٣٥١**-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ

عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ مُهِلِّينَ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَشْتَرِكَ فِي الْإِبِلِ وَالْبَقَرِ، كُلُّ سَبْعَةٍ مِنَّا فِي بَدَنَةٍ.

[3187] 352 - (...) It was narrated that Jâbir bin 'Abdullâh said: "We performed *Hajj* with the Messenger of Allâh ﷺ, and we sacrificed a camel on behalf of seven, and a cow on behalf of seven."

[٣١٨٧] **٣٥٢**-(...) **وحَدَّثَني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ: حَجَجْنَا مَعَ رَسُولِ اللهِ ﷺ فَنَحَرْنَا الْبَعِيرَ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ.

[3188] 353 - (...) It was narrated that Jâbir bin 'Abdullâh said: "We participated in *Hajj* and *'Umrah* with the Prophet ﷺ, every seven sharing a camel (for sacrifice)."

Jâbir was present at Al-Hudaybiyah. He said: "On that day we sacrificed seventy camels, every seven of us sharing a camel."

[٣١٨٨] **٣٥٣**-(...) **وحَدَّثَني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: اشْتَرَكْنَا مَعَ النَّبِيِّ ﷺ فِي الْحَجِّ وَالْعُمْرَةِ، كُلُّ سَبْعَةٍ فِي بَدَنَةٍ، فَقَالَ رَجُلٌ لِجَابِرٍ: أَيُشْتَرَكُ فِي الْبَدَنَةِ مَا يُشْتَرَكُ فِي الْجَزُورِ؟ قَالَ: مَا هِيَ إِلَّا مِنَ الْبُدْنِ.

وَحَضَرَ جَابِرٌ الْحُدَيْبِيَةَ قَالَ: نَحَرْنَا يَوْمَئِذٍ سَبْعِينَ بَدَنَةً، اشْتَرَكْنَا كُلُّ سَبْعَةٍ فِي بَدَنَةٍ.

[3189] 354 - (...) Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh narrating about the *Hajj* of the Prophet ﷺ. He said:

[٣١٨٩] **٣٥٤**-(...) **وحَدَّثَني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا أَبُو الزُّبَيْرِ أَنَّهُ

"When we exited *Iḥrâm* he told us to offer a sacrifice, and said that a group of us could share in a sacrifice." That was when he told them to exit *Iḥrâm* for *Ḥajj*.

سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يُحَدِّثُ عَنْ حَجَّةِ النَّبِيِّ ﷺ قَالَ: فَأَمَرَنَا إِذَا أَحْلَلْنَا أَنْ نُهْدِيَ، وَيَجْتَمِعَ النَّفَرُ مِنَّا فِي الْهَدِيَّةِ، وَذَلِكَ حِينَ أَمَرَهُمْ أَنْ يَحِلُّوا مِنْ حَجِّهِمْ، فِي هَذَا الْحَدِيثِ.

[3190] 355 - (...) It was narrated that Jâbir bin 'Abdullâh said: "We did *Tamattu'* with the Messenger of Allâh ﷺ for *'Umrah*, and we sacrificed a cow on behalf of seven, sharing it."

[٣١٩٠] ٣٥٥-(. . .) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا نَتَمَتَّعُ مَعَ رَسُولِ اللهِ ﷺ بِالْعُمْرَةِ، فَنَذْبَحُ الْبَقَرَةَ عَنْ سَبْعَةٍ، نَشْتَرِكُ فِيهَا.

[3191] 356 - (1319) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sacrificed a cow on behalf of 'Âishah on the Day of Sacrifice."

[٣١٩١] ٣٥٦-(١٣١٩) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: ذَبَحَ رَسُولُ اللهِ ﷺ عَنْ عَائِشَةَ بَقَرَةً يَوْمَ النَّحْرِ.

[3192] 357 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sacrificed on behalf of his wives" - in the *Ḥadîth* of Ibn Bakr: "On behalf of 'Âishah - a cow during his *Ḥajj*."

[٣١٩٢] ٣٥٧-(. . .) وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ يَقُولُ: نَحَرَ رَسُولُ اللهِ ﷺ عَنْ نِسَائِهِ، وَفِي حَدِيثِ ابْنِ بَكْرٍ: عَنْ عَائِشَةَ، بَقَرَةً فِي حَجَّتِهِ.

Chapter 63. It Is Recommended To Sacrifice The Camel When It Is Standing And Tied

(المعجم ٦٣) - (بَابُ استحباب نحر الإبل قيامًا معقولة) (التحفة ٦٣)

[3193] 358 - (1320) It was narrated from Ziyâd bin Jubair that Ibn 'Umar came to a man who was slaughtering his sacrificial camel as it was sitting. He said: "Make it stand up and tie it, the way of your Prophet ﷺ."

[٣١٩٣] ٣٥٨-(١٣٢٠) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ يُونُسَ، عَنْ زِيَادِ بْنِ جُبَيْرٍ؛ أَنَّ ابْنَ عُمَرَ أَتَىٰ عَلَىٰ رَجُلٍ وَهُوَ يَنْحَرُ بَدَنَتَهُ بَارِكَةً فَقَالَ: ابْعَثْهَا قِيَامًا مُقَيَّدَةً، سُنَّةَ نَبِيِّكُمْ ﷺ.

Chapter 64. It Is Recommended To Send The Sacrificial Animal To The *Haram* For One Who Does Not Intend To Go There Himself; It Is Recommended To Garland It And To Make The Garlands, But The One Who Sends It Does Not Enter A State Of *Ihrâm*, And Nothing Is Forbidden To Him Because Of That

(المعجم ٦٤) - (بَابُ استحباب بعث الهدي إلى الحرم لمن لا يريد الذهاب بنفسه، واستحباب تقليده وفتل القلائد، وأن باعثه لا يصير محرمًا، ولا يحرم عليه شيء بسبب ذَلِكَ) (التحفة ٦٤)

[3194] 359 - (1321) It was narrated from 'Urwah bin Az-Zubair and 'Amrah bint 'Abdur-Rahmân that 'Âishah said: "The Messenger of Allâh ﷺ used to send sacrificial animals from Al-Madînah (to *Haram*), and I would twist the garlands for his sacrificial animals, then he would not avoid anything that the *Muhrim* must avoid."

[٣١٩٤] ٣٥٩-(١٣٢١) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَٰنِ؛ أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ، فَأَفْتِلُ قَلَائِدَ هَدْيِهِ، ثُمَّ لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ الْمُحْرِمُ.

[3195] (...) A similar report (as no. 3194) was narrated from Ibn Shihâb with this chain.

[٣١٩٥] (. . .) وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[3196] 360 - (...) It was narrated that 'Âishah said: "It is as if I can see myself twisting the garlands for the sacrificial animals of the Messenger of Allâh ﷺ..." a similar report (as no. 3194).

[٣١٩٦] ٣٦٠-(. . .) وحَدَّثَناه سَعِيدُ بْنُ مَنْصُورٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ وَخَلَفُ بْنُ هِشَامٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَيَّ، أَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ ﷺ، بِنَحْوِهِ.

[3197] 361 - (...) It was narrated from 'Abdur-Raḥmân bin Al-Qâsim that his father said: "I heard 'Âishah say: 'I used to twist the garlands for the sacrificial animals of the Messenger of Allâh ﷺ with these two hands of mine, then he did not avoid anything or give up anything.'"

[٣١٩٧] ٣٦١-(. . .) وحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كُنْتُ أَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ ﷺ بِيَدَيَّ هَاتَيْنِ، ثُمَّ لَا يَعْتَزِلُ شَيْئًا وَلَا يَتْرُكُهُ.

[3198] 362 - (...) It was narrated that 'Âishah said: "I twisted the garlands for the sacrificial animals of the Messenger of Allâh ﷺ with my hands. Then he marked them, and garlanded them, then he sent them to the Ka'bah, and he stayed in Al-Madînah, and nothing became

[٣١٩٨] ٣٦٢-(. . .) وحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: فَتَلْتُ قَلَائِدَ بُدْنِ رَسُولِ اللهِ ﷺ بِيَدَيَّ، ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا، ثُمَّ بَعَثَ بِهَا إِلَى الْبَيْتِ، وَأَقَامَ بِالْمَدِينَةِ، فَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حِلًّا.

forbidden to him that had been permissible for him."

[3199] 363 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to send the sacrificial animals, and I would twist their garlands with my own hands, then he would not abstain from anything that the non *Muhrim* did not abstain from."

[٣١٩٩] ٣٦٣-(...) وحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَيَعْقُوبُ ابْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ - قَالَ ابْنُ حُجْرٍ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ وَأَبِي قِلَابَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَبْعَثُ بِالْهَدْيِ، أَفْتِلُ قَلَائِدَهَا بِيَدَيَّ، ثُمَّ لَا يُمْسِكُ عَنْ شَيْءٍ، لَا يُمْسِكُ عَنْهُ الْحَلَالُ.

[3200] 364 - (...) It was narrated that the Mother of the Believers said: "I twisted those garlands from colored wool that we had, and the Messenger of Allâh ﷺ stayed among us as a non *Muhrim*, doing all that the non *Muhrim* does with his wife, or doing all that a man does with his wife."

[٣٢٠٠] ٣٦٤-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَنَا فَتَلْتُ تِلْكَ الْقَلَائِدَ مِنْ عِهْنٍ كَانَ عِنْدَنَا، فَأَصْبَحَ فِينَا رَسُولُ اللهِ ﷺ حَلَالًا، يَأْتِي مَا يَأْتِي الْحَلَالُ مِنْ أَهْلِهِ، أَوْ يَأْتِي مَا يَأْتِي الرَّجُلُ مِنْ أَهْلِهِ.

[3201] 365 - (...) It was narrated that 'Âishah said: "I remember twisting the garlands for the sacrificial animals of the Messenger of Allâh ﷺ, which were sheep, then he sent them, and stayed among us as a non *Muhrim*."

[٣٢٠١] ٣٦٥-(...) وحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَفْتِلُ الْقَلَائِدَ لِهَدْيِ رَسُولِ اللهِ ﷺ مِنَ الْغَنَمِ، فَيَبْعَثُ بِهِ، ثُمَّ يُقِيمُ فِينَا حَلَالًا.

[3202] 366 - (...) It was narrated that 'Âishah said: "I often twisted the garlands for the sacrificial animals of the Messenger of Allâh ﷺ. And he garlanded his sacrificial animals, then sent them, then he remained (in Al-Madînah), not avoiding anything that the *Muḥrim* must avoid."

[٣٢٠٢] **٣٦٦**-(...) وحَدَّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: رُبَّمَا فَتَلْتُ الْقَلَائِدَ لِهَدْيِ رَسُولِ اللهِ ﷺ، فَيُقَلِّدُ هَدْيَهُ ثُمَّ يَبْعَثُ بِهِ ثُمَّ يُقِيمُ، لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ الْمُحْرِمُ.

[3203] 367 - (...) It was narrated that 'Âishah said: "On one occasion the Messenger of Allâh ﷺ sent sheep as sacrificial animals to the Ka'bah, and he garlanded them."

[٣٢٠٣] **٣٦٧**-(...) وحَدَّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: أَهْدَىٰ رَسُولُ اللهِ ﷺ مَرَّةً إِلَىٰ الْبَيْتِ غَنَمًا، فَقَلَّدَهَا.

[3204] 368 - (...) It was narrated that 'Âishah said: "We used to garland sheep and send them to Ka'bah, and the Messenger of Allâh ﷺ was not in *Iḥrâm*, and nothing was forbidden to him."

[٣٢٠٤] **٣٦٨**-(...) وحَدَّثنا إِسْحَٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نُقَلِّدُ الشَّاءَ فَنُرْسِلُ بِهَا، وَرَسُولُ اللهِ ﷺ حَلَالٌ، لَمْ يَحْرُمْ مِنْهُ شَيْءٌ.

[3205] 369 - (...) It was narrated from 'Amrah bint 'Abdur-Raḥmân that Ibn Ziyâd wrote to

[٣٢٠٥] **٣٦٩**-(...) وَحَدَّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ

'Âishah, saying that 'Abdullâh bin 'Abbâs said: "Whoever sends a *Hadî*, the same things are forbidden for him as are forbidden for the pilgrim on *Hajj*, until his *Hadî* is sacrificed. I have sent a sacrificial animal, so write to me and tell me what to do." 'Amrah said: "Âishah said: 'It is not as Ibn 'Abbâs says. I twisted the garlands for the sacrificial animals of the Messenger of Allâh ﷺ with my own hands, then the Messenger of Allâh ﷺ garlanded them with his own hands, then he sent them with my father (to Ka'bah). And nothing was forbidden to the Messenger of Allâh ﷺ that Allâh had permitted to him, until the *Hadî* was sacrificed."

عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَٰنِ، أَنَّهَا أَخْبَرَتْهُ أَنَّ ابْنَ زِيَادٍ كَتَبَ إِلَىٰ عَائِشَةَ، أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ قَالَ: مَنْ أَهْدَىٰ هَدْيًا حَرُمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ، حَتَّىٰ يُنْحَرَ الْهَدْيُ، وَقَدْ بَعَثْتُ بِهَدْيِي فَاكْتُبِي إِلَيَّ بِأَمْرِكِ، قَالَتْ عَمْرَةُ: قَالَتْ عَائِشَةُ: لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ، أَنَا فَتَلْتُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ ﷺ بِيَدَيَّ، ثُمَّ قَلَّدَهَا رَسُولُ اللهِ ﷺ بِيَدِهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَىٰ رَسُولِ اللهِ ﷺ شَيْءٌ أَحَلَّهُ اللهُ لَهُ، حَتَّىٰ نُحِرَ الْهَدْيُ.

[3206] 370 - (...) It was narrated that Masrûq said: "I heard 'Âishah from behind the screen, clapping and saying: 'I used to twist the garlands for the sacrificial animals of the Messenger of Allâh ﷺ with my own hands, then he would send them (to Ka'bah). And he did not abstain from anything from which the *Muhrim* must abstain, until his *Hadî* was sacrificed.'"

[٣٢٠٦] ٣٧٠-(...) وحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: سَمِعْتُ عَائِشَةَ، وَهِيَ مِنْ وَرَاءِ الْحِجَابِ تُصَفِّقُ وَتَقُولُ: كُنْتُ أَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ ﷺ بِيَدَيَّ، ثُمَّ يَبْعَثُ بِهَا، وَمَا يُمْسِكُ عَنْ شَيْءٍ مِمَّا يُمْسِكُ عَنْهُ الْمُحْرِمُ، حَتَّىٰ يُنْحَرَ هَدْيُهُ.

[3207] (...) A similar report was narrated from Masrûq, from 'Âishah, from the Prophet ﷺ.

[٣٢٠٧] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا دَاوُدُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي:

حَدَّثَنَا زَكَرِيَّاءُ، كِلَاهُمَا عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ بِمِثْلِهِ، عَنِ النَّبِيِّ ﷺ.

Chapter 65. It Is Permissible To Ride The Sacrificial Animal If Necessary

(المعجم ٦٥) - (بَابُ جواز ركوب البدنة المهداة لمن احتاج إليها) (التحفة ٦٥)

[3208] 371 - (1322) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ saw a man driving a camel and he said: "Ride it." He said: "O Messenger of Allâh, it is a sacrificial camel." He said: "Ride it, woe to you!" the second or third time.

[٣٢٠٨] ٣٧١-(١٣٢٢) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ رَأَىٰ رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ: «ارْكَبْهَا» قَالَ: يَا رَسُولَ اللهِ! إِنَّهَا بَدَنَةٌ، فَقَالَ: «ارْكَبْهَا، وَيْلَكَ!» فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ.

[3209] (...) It was narrated from Abû Az-Zinnâd (from Al-A'raj) with this chain (a *Ḥadîth* similar to no. 3208), and he said: "While a man was driving a garlanded sacrificial camel."

[٣٢٠٩] (...) وحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيُّ عَنْ أَبِي الزِّنَادِ [عَنِ الْأَعْرَجِ] بِهَٰذَا الْإِسْنَادِ، وَقَالَ: بَيْنَا رَجُلٌ يَسُوقُ بَدَنَةً مُقَلَّدَةً.

[3210] 372 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated from Muḥammad, the Messenger of Allâh ﷺ" - and he quoted a number of *Aḥadîth*, including the following: "He said: 'While a man was driving a garlanded camel, the Messenger

[٣٢١٠] ٣٧٢-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ - فَذَكَرَ أَحَادِيثَ مِنْهَا -

of Allâh ﷺ said to him: "Woe to you, ride it!" He said: "It is a sacrificial camel, O Messenger of Allâh." He said: "Woe to you, ride it! Woe to you, ride it!"

وَقَالَ: بَيْنَا رَجُلٌ يَسُوقُ بَدَنَةً مُقَلَّدَةً، قَالَ لَهُ رَسُولُ اللهِ ﷺ «وَيْلَكَ! ارْكَبْهَا» فَقَالَ: بَدَنَةٌ يَا رَسُولَ اللهِ! قَالَ «وَيْلَكَ! ارْكَبْهَا، وَيْلَكَ! ارْكَبْهَا».

[3211] 373 - (1323) It was narrated that Anas said: "The Messenger of Allâh ﷺ passed by a man who was driving a camel, and he said: 'Ride it.' He said: 'It is a sacrificial camel.' He said: 'Ride it,' two or three times."

[٣٢١١] ٣٧٣-(١٣٢٣) وحَدَّثني عَمْرٌو النَّاقِدُ وَسُرَيْجُ بْنُ يُونُسَ قَالَا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: وَأَظُنُّنِي قَدْ سَمِعْتُهُ مِنْ أَنَسٍ؛ وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا هُشَيْمٌ عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِرَجُلٍ يَسُوقُ بَدَنَةً، فَقَالَ: «ارْكَبْهَا» فَقَالَ: إِنَّهَا بَدَنَةٌ، قَالَ: «ارْكَبْهَا» مَرَّتَيْنِ أَوْ ثَلَاثًا.

[3212] 374 - (...) Bukair bin Al-Akhnas said that Anas said: "He passed by the Prophet ﷺ with a sacrificial camel, or a sacrificial animal. He said: 'Ride it.' He said: 'It is a sacrificial camel,' or 'a sacrificial animal.' He said: 'Even so.'"

[٣٢١٢] ٣٧٤-(...) وحَدَّثنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ أَنَسٍ قَالَ: سَمِعْتُهُ يَقُولُ: مُرَّ عَلَىٰ النَّبِيِّ ﷺ بِبَدَنَةٍ أَوْ هَدْيَةٍ، فَقَالَ: «ارْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ أَوْ هَدْيَةٌ، فَقَالَ: «وَإِنْ».

[3213] (...) Bukair bin Al-Akhnas said that Anas said: "He passed by the Prophet ﷺ with a sacrificial camel..." and he mentioned a similar report (as no. 3212).

[٣٢١٣] (...) وحَدَّثَنَاه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ عَنْ مِسْعَرٍ: حَدَّثَنِي بُكَيْرُ ابْنُ الْأَخْنَسِ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: مُرَّ عَلَىٰ النَّبِيِّ ﷺ بِبَدَنَةٍ، فَذَكَرَ مِثْلَهُ.

[3214] 375 - (1324) Jâbir bin 'Abdullâh was asked about riding the sacrificial animal. He said: "I heard the Prophet ﷺ say: 'Ride it gently if you need to, until you find another mount.'"

[٣٢١٤] ٣٧٥-(١٣٢٤) وحَدَّثَني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ سُئِلَ عَنْ رُكُوبِ الْهَدْيِ؟ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أُلْجِئْتَ إِلَيْهَا، حَتَّىٰ تَجِدَ ظَهْرًا».

[3215] 376 - (...) It was narrated that Abû Az-Zubair said: "I asked Jâbir about riding the sacrificial animal. He said: 'I heard the Prophet ﷺ say: "Ride it gently, until you find another mount."

[٣٢١٥] ٣٧٦-(...) وحَدَّثَني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ قَالَ: سَأَلْتُ جَابِرًا عَنْ رُكُوبِ الْهَدْيِ؟ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ارْكَبْهَا بِالْمَعْرُوفِ، حَتَّىٰ تَجِدَ ظَهْرًا».

Chapter 66. What Should Be Done With The Sacrificial Animal If It Gets Injured On The Way?

(المعجم ٦٦) - (بَابُ ما يفعل بالهدي إذا عطب في الطريق) (التحفة ٦٦)

[3216] 377 - (1325) Mûsâ bin Salamah Al-Hudhalî said: "Sinân bin Salamah and I set out for *'Umrah*." He said: "Sinân set out with a sacrificial camel that he was driving, and it stopped on the road due to exhaustion. He was confused about what to with it: If it was too exhausted to move, how could he bring it? He said: 'When I reach the city I shall certainly find out about it.'" He (Mûsâ) said: "The next morning

[٣٢١٦] ٣٧٧-(١٣٢٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ: حَدَّثَنِي مُوسَى بْنُ سَلَمَةَ الْهُذَلِيُّ قَالَ: انْطَلَقْتُ أَنَا وَسِنَانُ بْنُ سَلَمَةَ مُعْتَمِرَيْنِ، قَالَ: وَانْطَلَقَ سِنَانٌ مَعَهُ بِبَدَنَةٍ يَسُوقُهَا، فَأَزْحَفَتْ عَلَيْهِ بِالطَّرِيقِ، فَعَيِيَ بِشَأْنِهَا، إِنْ هِيَ أُبْدِعَتْ كَيْفَ يَأْتِي بِهَا، فَقَالَ: لَئِنْ قَدِمْتُ الْبَلَدَ

we stopped at Al-Baṭḥâ' and he said: 'Go to Ibn 'Abbâs and speak to him.'" ("I went to him and) told him about his camel, and he said: 'You have come to one who is well informed. The Messenger of Allâh ﷺ sent sixteen camels with a man, and put him in charge of them. He set out, then he came back and said: "O Messenger of Allâh, what should I do if any of them becomes too exhausted to move?" He said: "Slaughter it, then dip the shoes (on the garland) in its blood, and put them on its hump, but neither you nor any of the people who are with you should eat from it."

لأَسْتَحْفِيَنَّ عَنْ ذٰلِكَ، قَالَ: فَأَضْحَيْتُ، فَلَمَّا نَزَلْنَا الْبَطْحَاءَ قَالَ: انْطَلِقْ إِلَىٰ ابْنِ عَبَّاسٍ نَتَحَدَّثْ إِلَيْهِ، قَالَ: فَذَكَرَ لَهُ شَأْنَ بَدَنَتِهِ، فَقَالَ: عَلَىٰ الْخَبِيرِ سَقَطْتَ، بَعَثَ رَسُولُ اللهِ ﷺ بِسِتَّ عَشْرَةَ بَدَنَةً مَعَ رَجُلٍ وَأَمَّرَهُ فِيهَا، قَالَ: مَضَىٰ ثُمَّ رَجَعَ، فَقَالَ: يَا رَسُولَ اللهِ! كَيْفَ أَصْنَعُ بِمَا أُبْدِعَ عَلَيَّ مِنْهَا؟ قَالَ: «انْحَرْهَا، ثُمَّ اصْبَغْ نَعْلَيْهَا فِي دَمِهَا، ثُمَّ اجْعَلْهُ عَلَىٰ صَفْحَتِهَا، وَلَا تَأْكُلْ مِنْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ».

[3217] (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ sent eighteen camels with a man... then he mentioned a *Ḥadîth* similar to that of 'Abdul-Wârith, but he did not mention the beginning of the *Ḥadîth*.

[٣٢١٧] (...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ أَبِي التَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ بِثَمَانَ عَشْرَةَ بَدَنَةً مَعَ رَجُلٍ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ عَبْدِ الْوَارِثِ، وَلَمْ يَذْكُرْ أَوَّلَ الْحَدِيثِ.

[3218] 378 - (1326) It was narrated from Ibn 'Abbâs that Dhu'aib Abû Qabîṣah told him that the Messenger of Allâh ﷺ sent the sacrificial camels with him, then he (ﷺ) said: "If any of

[٣٢١٨] ٣٧٨-(١٣٢٦) حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سِنَانِ بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ ذُؤَيْبًا أَبَا قَبِيصَةَ

them become exhausted and you fear that it may die, slaughter it, then dip the shoes (on the garland) in its blood and strike its hump with them, but neither you nor any of those who are with you should eat from it."

حَدَّثَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَبْعَثُ مَعَهُ بِالْبُدْنِ ثُمَّ يَقُولُ: «إِنْ عَطِبَ مِنْهَا شَيْءٌ، فَخَشِيتَ عَلَيْهِ مَوْتًا، فَانْحَرْهَا، ثُمَّ اغْمِسْ نَعْلَهَا فِي دَمِهَا، ثُمَّ اضْرِبْ بِهِ صَفْحَتَهَا، وَلَا تَطْعَمْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ».

Chapter 67. The Farewell *Ṭawâf* Is Obligatory, But It Is Waived In The Case Of Menstruating Women

(المعجم ٦٧) - (بَابُ وجوب طواف الوداع وسقوطه عن الحائض)

(التحفة ٦٧)

[3219] 379 - (1327) It was narrated that Ibn 'Abbâs said: "The people used to depart from all points, and the Messenger of Allâh ﷺ said: 'No one should leave until the last thing he has done is to circumambulate the House.'"

[٣٢١٩] ٣٧٩-(١٣٢٧) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّاسُ يَنْصَرِفُونَ فِي كُلِّ وَجْهٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا يَنْفِرَنَّ أَحَدٌ حَتَّىٰ يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ».

قَالَ زُهَيْرٌ: يَنْصَرِفُونَ كُلَّ وَجْهٍ، وَلَمْ يَقُلْ: فِي.

[3220] 380 - (1328) It was narrated that Ibn 'Abbâs said: "The people were commanded that the last thing they should do is to circumambulate the House, but an exception was made for menstruating women."

[٣٢٢٠] ٣٨٠-(١٣٢٨) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِسَعِيدٍ- قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالْبَيْتِ، إِلَّا أَنَّهُ خُفِّفَ عَنِ الْمَرْأَةِ الْحَائِضِ.

[3221] 381 - (...) It was narrated that Ṭâwûs said: "I was with Ibn 'Abbâs, when Zaid bin Thâbit said: 'Are you ruling that a menstruating woman may leave before the last thing she does is to circumambulate the House?' Ibn 'Abbâs said to him: 'If you want to be certain, ask so-and-so, the *Anṣârî* woman, whether the Messenger of Allâh ﷺ told her to do that?' Zaid bin Thâbit came back to Ibn 'Abbâs smiling and said: 'I see that you were telling the truth.'"

[٣٢٢١] **٣٨١-(...)** حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ، إِذْ قَالَ زَيْدُ بْنُ ثَابِتٍ: تُفْتِي أَنْ تَصْدُرَ الْحَائِضُ قَبْلَ أَنْ يَكُونَ آخِرُ عَهْدِهَا بِالْبَيْتِ؟ فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِمَّا لَا! فَسَلْ فُلَانَةَ الْأَنْصَارِيَّةَ؟ هَلْ أَمَرَهَا بِذَلِكَ رَسُولُ اللهِ ﷺ؟ قَالَ: فَرَجَعَ زَيْدُ بْنُ ثَابِتٍ إِلَى ابْنِ عَبَّاسٍ يَضْحَكُ، وَهُوَ يَقُولُ: مَا أَرَاكَ إِلَّا قَدْ صَدَقْتَ.

[3222] 382 - (1211) It was narrated from Abû Salamah and 'Urwah that 'Âishah said: "Ṣafiyyah bint Ḥuyayy got her menses after she had done *Ṭawâf Al-Ifâḍah*." 'Âishah said: "I mentioned her menses to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: 'Is she going to detain us?'" She said: "I said: 'O Messenger of Allâh, she has already departed (from Minâ) and circumambulated the House, then she got her menses after *Ṭawâf Al-Ifâḍah*.' The Messenger of Allâh ﷺ said: 'Then let her leave.'"

[٣٢٢٢] **٣٨٢-(١٢١١)** حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَعُرْوَةَ؛ أَنَّ عَائِشَةَ قَالَتْ: حَاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ بَعْدَمَا أَفَاضَتْ، قَالَتْ عَائِشَةُ: فَذَكَرْتُ حِيضَتَهَا لِرَسُولِ اللهِ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «أَحَابِسَتُنَا هِيَ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّهَا قَدْ كَانَتْ أَفَاضَتْ وَطَافَتْ بِالْبَيْتِ، ثُمَّ حَاضَتْ بَعْدَ الْإِفَاضَةِ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَلْتَنْفِرْ». [راجع: ٢٩١٠]

[3223] 383 - (...) It was narrated from Ibn Shihâb with this chain. She said: "Ṣafiyyah bint Ḥuyayy,

[٣٢٢٣] **٣٨٣-(...)** حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى وَأَحْمَدُ ابْنُ

the wife of the Prophet ﷺ, got her menses during the Farewell Pilgrimage, after she had done *Tawâf Al-Ifâdah* in a state of purity..." a *Hadîth* like that of Al-Laith (no. 3223).

عِيسَىٰ - قَالَ أَحْمَدُ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ بِهَٰذَا الْإِسْنَادِ، قَالَتْ: طَمِثَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ، زَوْجُ النَّبِيِّ ﷺ، فِي حَجَّةِ الْوَدَاعِ، بَعْدَمَا أَفَاضَتْ طَاهِرًا، بِمِثْلِ حَدِيثِ اللَّيْثِ.

[3224] **(...)** It was narrated from 'Âishah that she told the Messenger of Allâh ﷺ that Safiyyah had got her menses... a *Hadîth* like that of (ibn Shihâb) Az-Zuhrî (no. 3222).

[٣٢٢٤] (...) **وحَدَّثَنَا** قُتَيْبَةُ يَعْنِي ابْنَ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، كُلُّهُمْ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا ذَكَرَتْ لِرَسُولِ اللهِ ﷺ أَنَّ صَفِيَّةَ قَدْ حَاضَتْ، بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ.

[3225] 384 - (...) It was narrated that 'Âishah said: "We were afraid that Safiyyah would get her menses before she did *Tawâf Al-Ifâdah*." She said: "The Messenger of Allâh ﷺ came to us and said: 'Is Safiyyah going to detain us?' We said: 'She has already done *Tawâf Al-Ifâdah*.' He said: 'No, then.'"

[٣٢٢٥] ٣٨٤-(...) وحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نَتَخَوَّفُ أَنْ تَحِيضَ صَفِيَّةُ قَبْلَ أَنْ تُفِيضَ، قَالَتْ: فَجَاءَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «أَحَابِسَتُنَا صَفِيَّةُ؟» قُلْنَا: قَدْ أَفَاضَتْ، قَالَ «فَلَا، إِذًا».

[3226] 385 - (...) It was narrated from 'Âishah that she said to the Messenger of Allâh ﷺ: "O Messenger of Allâh, Safiyyah bint Huyayy has got her menses." The

[٣٢٢٦] ٣٨٥-(...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ

Messenger of Allâh ﷺ said: "Perhaps she is going to detain us. Did she not circumambulate the House with you?" They said: "Yes she did." He said: "Then depart."

عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ لِرَسُولِ اللهِ ﷺ: يَا رَسُولَ اللهِ! إِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حَاضَتْ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَعَلَّهَا تَحْبِسُنَا، أَلَمْ تَكُنْ [قَدْ] طَافَتْ مَعَكُنَّ بِالْبَيْتِ؟» قَالُوا: بَلَىٰ. قَالَ: «فَاخْرُجْنَ».

[3227] 386 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ wanted from Safiyyah bint Huyayy what a man wants from his wife, and they said: "She is menstruating, O Messenger of Allâh." He said: "Is she going to detain us?" They said: "O Messenger of Allâh, she visited (the Ka'bah or *Tawâf Al-Ifâdah*) on the Day of Sacrifice." He said: "Then let her depart with you."

[٣٢٢٧] ٣٨٦-(...) وَحَدَّثَنِي الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنِي يَحْيَى ابْنُ حَمْزَةَ عَنِ الْأَوْزَاعِيِّ - لَعَلَّهُ قَالَ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ أَرَادَ مِنْ صَفِيَّةَ بَعْضَ مَا يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ، فَقَالُوا: إِنَّهَا حَائِضٌ، يَا رَسُولَ اللهِ! قَالَ: «وَإِنَّهَا لَحَابِسَتُنَا؟» قَالُوا: يَا رَسُولَ اللهِ! إِنَّهَا قَدْ زَارَتْ يَوْمَ النَّحْرِ، قَالَ: «فَلْتَنْفِرْ مَعَكُمْ».

[3228] 387 - (...) It was narrated that 'Âishah said: "When the Prophet ﷺ wanted to depart, he saw Safiyyah at the door of her tent, looking sad and sorrowful. He said: '(May you become) barren and shaven-headed,[1] you are going to detain us.' Then he said to her: 'Did you perform *Tawâf Al-Ifâdah* on the Day of

[٣٢٢٨] ٣٨٧-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْفِرَ، إِذَا صَفِيَّةُ عَلَىٰ بَابِ

[1] This is not meant in any literal sense, rather it is an expression indicating disapproval.

Sacrifice?' She said: 'Yes.' He said: 'Then depart.'"

خِبَائِهَا كَئِيبَةً حَزِينَةً، فَقَالَ: «عَقْرَىٰ حَلْقَىٰ إِنَّكِ لَحَابِسَتُنَا» ثُمَّ قَالَ لَهَا: «أَكُنْتِ أَفَضْتِ يَوْمَ النَّحْرِ؟» قَالَتْ: نَعَمْ، قَالَ: «فَانْفِرِي».

[3229] (...) A *Hadîth* similar to that of Al-Hakam (no. 3228) was narrated from 'Âishah, except that it does not mention that she looked sad and sorrowful.

[٣٢٢٩] (...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، جَمِيعًا عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ الْحَكَمِ، غَيْرَ أَنَّهُمَا لَا يَذْكُرَانِ: كَئِيبَةً حَزِينَةً.

Chapter 68. It Is Recommended For Pilgrims And Others To Enter The Ka'bah And Pray Therein, And Supplicate In All Its Corners

(المعجم ٦٨) - **(بَابُ استحباب دخول الكعبة للحاج وغيره، والصلاة فيها، والدعاء في نواحيها كلها)** (التحفة ٦٨)

[3230] 388 - (1329) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ entered the Ka'bah, accompanied by Usâmah, Bilâl and 'Uthmân bin Talhah Al-Hajabî. He closed the door and remained inside. Ibn 'Umar said: "I asked Bilâl when he came out: 'What did the Messenger of Allâh ﷺ do?' He said: 'He put two pillars on his left, one pillar on his right, and three pillars behind him' - and at

[٣٢٣٠] ٣٨٨-(١٣٢٩) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ الْكَعْبَةَ، هُوَ وَأُسَامَةُ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ، فَأَغْلَقَهَا عَلَيْهِ، ثُمَّ مَكَثَ فِيهَا، قَالَ ابْنُ عُمَرَ: فَسَأَلْتُ بِلَالًا حِينَ خَرَجَ: مَا صَنَعَ رَسُولُ اللهِ ﷺ؟ قَالَ: جَعَلَ عَمُودَيْنِ عَنْ يَسَارِهِ،

that time the House was built on six pillars - 'then he prayed.'"

وَعَمُودًا عَنْ يَمِينِهِ، وَثَلَاثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَىٰ سِتَّةِ أَعْمِدَةٍ، ثُمَّ صَلَّىٰ.

[3231] 389 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ came on the Day of the Conquest and dismounted in the courtyard of the Ka'bah. He sent for 'Uthmân bin Talhah, who brought the key and opened the door. Then the Prophet ﷺ, Bilâl, Usâmah bin Zaid and 'Uthmân bin Talhah entered and he ordered that the door be closed. They stayed inside for a while, then he opened the door." 'Abdullâh (ibn 'Umar) said: "I went ahead of the people and I met the Messenger of Allâh ﷺ coming out, with Bilâl right behind him. I said to Bilâl: 'Did the Messenger of Allâh ﷺ pray inside?' He said: 'Yes.' I said: 'Where?' He said: 'Between the two pillars that were in front of him.'" He said: "And I forgot to ask him how many (*Ra'kah*) he prayed."

[٣٢٣١] ٣٨٩-(...) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، كُلُّهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ - قَالَ أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ -: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ يَوْمَ الْفَتْحِ، فَنَزَلَ بِفِنَاءِ الْكَعْبَةِ، وَأَرْسَلَ إِلَىٰ عُثْمَانَ بْنِ طَلْحَةَ، فَجَاءَ بِالْمِفْتَحِ، فَفَتَحَ الْبَابَ،- قَالَ-: ثُمَّ دَخَلَ النَّبِيُّ ﷺ وَبِلَالٌ وَأُسَامَةُ ابْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ، وَأَمَرَ بِالْبَابِ فَأُغْلِقَ، فَلَبِثُوا فِيهِ مَلِيًّا ثُمَّ فَتَحَ الْبَابَ، قَالَ عَبْدُ اللهِ: فَبَادَرْتُ النَّاسَ، فَتَلَقَّيْتُ رَسُولَ اللهِ ﷺ خَارِجًا، وَبِلَالٌ عَلَىٰ إِثْرِهِ، فَقُلْتُ لِبِلَالٍ: هَلْ صَلَّىٰ فِيهِ رَسُولُ اللهِ ﷺ؟ قَالَ: نَعَمْ، قُلْتُ: أَيْنَ؟ قَالَ: بَيْنَ الْعَمُودَيْنِ تِلْقَاءَ وَجْهِهِ، قَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُ: كَمْ صَلَّىٰ.

[3232] 390 - (...) It was narrated that Ibn 'Umar said: "In the Year of the Conquest, the Messenger of Allâh ﷺ came on a camel belonging to Usâmah bin Zaid, until he made it kneel in the

[٣٢٣٢] ٣٩٠-(...) حَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَقْبَلَ رَسُولُ اللهِ ﷺ عَامَ الْفَتْحِ عَلَىٰ

courtyard of the Ka'bah. Then he called 'Uthmân bin Talhah and said: 'Bring me the key.' He went to his mother, who refused to give it to him. He said: 'By Allâh, you will give it to me, or else this sword will come out through my back.' So she gave it to him, and he brought it to the Prophet ﷺ and gave it to him, and he opened the door..." then he mentioned a *Hadîth* like that of Hammâd bin Zaid (no. 3231).

نَاقَةٍ لِأُسَامَةَ بْنِ زَيْدٍ، حَتَّىٰ أَنَاخَ بِفِنَاءِ الْكَعْبَةِ، ثُمَّ دَعَا عُثْمَانَ ابْنَ طَلْحَةَ، فَقَالَ: «ائْتِنِي بِالْمِفْتَاحِ» فَذَهَبَ إِلَىٰ أُمِّهِ، فَأَبَتْ أَنْ تُعْطِيَهُ فَقَالَ: وَاللهِ! لَتُعْطِيِنَّهُ أَوْ لَيَخْرُجَنَّ هٰذَا السَّيْفُ مِنْ صُلْبِي، قَالَ: فَأَعْطَتْهُ إِيَّاهُ، فَجَاءَ بِهِ إِلَىٰ النَّبِيِّ ﷺ فَدَفَعَهُ إِلَيْهِ، فَفَتَحَ الْبَابَ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

[3233] 391 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ entered the House, accompanied by Usâmah, Bilâl and 'Uthmân bin Talhah. They kept the door closed for a long time, then it was opened. I was the first one to go in, and I met Bilâl. I said: 'Where did the Messenger of Allâh ﷺ pray?' He said: 'Between the two front pillars.' But I forgot to ask him how many (*Ra'kah*) the Messenger of Allâh ﷺ prayed."

[٣٢٣٣] ٣٩١-(...) وحَدَّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ الْبَيْتَ، وَمَعَهُ أُسَامَةُ وَبِلَالٌ وَعُثْمَانُ ابْنُ طَلْحَةَ، فَأَجَافُوا عَلَيْهِمُ الْبَابَ طَوِيلًا ثُمَّ فُتِحَ، فَكُنْتُ أَوَّلَ مَنْ دَخَلَ، فَلَقِيتُ بِلَالًا فَقُلْتُ: أَيْنَ صَلَّىٰ رَسُولُ اللهِ ﷺ؟ فَقَالَ: بَيْنَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ، فَنَسِيتُ أَنْ أَسْأَلَهُ: كَمْ صَلَّىٰ رَسُولُ اللهِ ﷺ؟.

[3234] 392 - (...) It was narrated from 'Abdullâh bin 'Umar that he went to the Ka'bah, where the Prophet ﷺ, Bilâl and Usâmah had entered it, and 'Uthmân bin

[٣٢٣٤] ٣٩٢-(...) وحَدَّثني حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَوْنٍ عَنْ

Ṭalḥah had closed the door on them. He said: "They stayed inside for a while, then the door was opened and the Prophet ﷺ came out. I went up the stairs and entered the House, and said: 'Where did the Prophet ﷺ pray?' They said: 'Here." He said: "But I forgot to ask them how many *Ra'kah* he prayed."

نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ انْتَهَىٰ إِلَىٰ الْكَعْبَةِ، وَقَدْ دَخَلَهَا النَّبِيُّ ﷺ وَبِلَالٌ وَأُسَامَةُ، وَأَجَافَ عَلَيْهِمْ عُثْمَانُ بْنُ طَلْحَةَ الْبَابَ، قَالَ: فَمَكَثُوا فِيهِ مَلِيًّا ثُمَّ فُتِحَ الْبَابُ، فَخَرَجَ النَّبِيُّ ﷺ وَرَقِيتُ الدَّرَجَةَ، فَدَخَلْتُ الْبَيْتَ، فَقُلْتُ: أَيْنَ صَلَّى النَّبِيُّ ﷺ؟ قَالُوا: هٰهُنَا، قَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُمْ: كَمْ صَلَّىٰ؟.

[3235] 393 - (...) It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ entered the House, accompanied by Usâmah bin Zaid, Bilâl and 'Uthmân bin Ṭalḥah. The door was closed on them, and when they opened it, I was the first one to go in. I met Bilâl and asked him: 'Did the Messenger of Allâh ﷺ pray inside?' He said: 'Yes, he prayed between the two Yemeni pillars.'"

[٣٢٣٥] ٣٩٣-(...) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ الْبَيْتَ، هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ، فَأَغْلَقُوا عَلَيْهِمُ الْبَابَ، فَلَمَّا فَتَحُوا كُنْتُ فِي أَوَّلِ مَنْ وَلَجَ، فَلَقِيتُ بِلَالًا فَسَأَلْتُهُ: هَلْ صَلَّىٰ فِيهِ رَسُولُ اللهِ ﷺ؟ قَالَ: نَعَمْ، صَلَّىٰ بَيْنَ الْعَمُودَيْنِ الْيَمَانِيَيْنِ.

[3236] 394 - (...) Sâlim bin 'Abdullâh narrated that his father said: "I saw the Messenger of Allâh ﷺ enter the Ka'bah, accompanied by Usâmah bin Zaid, Bilâl, and 'Uthmân bin Ṭalḥah, and no one else entered with them. Then the door was locked behind them."

'Abdullâh bin 'Umar said:

[٣٢٣٦] ٣٩٤-(...) وحَدَّثَني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ دَخَلَ الْكَعْبَةَ، هُوَ وَأُسَامَةُ ابْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ، وَلَمْ

"Bilâl" - or "'Uthmân bin Talhah" - "told me that the Messenger of Allâh ﷺ prayed inside the Ka'bah, between the two Yemeni pillars."

يَدْخُلْهَا مَعَهُمْ أَحَدٌ، ثُمَّ أُغْلِقَتْ عَلَيْهِمْ، قَالَ عَبْدُ اللهِ بْنُ عُمَرَ: فَأَخْبَرَنِي بِلَالٌ - أَوْ عُثْمَانُ بْنُ طَلْحَةَ - أَنَّ رَسُولَ اللهِ ﷺ صَلَّىٰ فِي جَوْفِ الْكَعْبَةِ، بَيْنَ الْعَمُودَيْنِ الْيَمَانِيَيْنِ.

[3237] 395 - (1330) Ibn Juraij said: "I said to 'Atâ': 'Did you hear Ibn 'Abbâs say: "You have only been commanded to circumambulate it, you have not been commanded to enter it?" He said: "He did not forbid (people) to enter it, rather I heard him say: 'Usâmah bin Zaid told me that when the Prophet ﷺ entered the House, he (ﷺ) supplicated on all its sides, but he did not pray therein, until he came out. When he came out, he prayed two *Ra'kah* in front of the House and said: 'This is the *Qiblah*.''' I (Ibn Juraij) said to him ('Atâ'): "What are 'its sides?' Was that in its corners?' He said: "No, in every direction of the House."

[٣٢٣٧] ٣٩٥-(١٣٣٠) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنِ ابْنِ بَكْرٍ، - قَالَ عَبْدٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ -: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: أَسَمِعْتَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّمَا أُمِرْتُمْ بِالطَّوَافِ وَلَمْ تُؤْمَرُوا بِدُخُولِهِ، قَالَ: لَمْ يَكُنْ يَنْهَىٰ عَنْ دُخُولِهِ، وَلَكِنِّي سَمِعْتُهُ يَقُولُ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ، أَنَّ النَّبِيَّ ﷺ لَمَّا دَخَلَ الْبَيْتَ دَعَا فِي نَوَاحِيهِ كُلِّهَا، وَلَمْ يُصَلِّ فِيهِ، حَتَّىٰ خَرَجَ، فَلَمَّا خَرَجَ رَكَعَ فِي قُبُلِ الْبَيْتِ رَكْعَتَيْنِ وَقَالَ: «هَٰذِهِ الْقِبْلَةُ»، قُلْتُ لَهُ: مَا نَوَاحِيهَا؟ أَفِي زَوَايَاهَا؟ قَالَ: بَلْ فِي كُلِّ قِبْلَةٍ مِنَ الْبَيْتِ.

[3238] 396 - (1331) It was narrated from Ibn 'Abbâs that the Prophet ﷺ entered the Ka'bah, in which there were six pillars. He stood by a pillar and supplicated, but he did not pray.

[٣٢٣٨] ٣٩٦-(١٣٣١) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ الْكَعْبَةَ وَفِيهَا سِتُّ سَوَارٍ، فَقَامَ عِنْدَ سَارِيَةٍ فَدَعَا وَلَمْ يُصَلِّ.

[3239] 397 - (1332) Ismâ'îl bin Abî Khâlid said: "I said to 'Abdullâh bin Abî Awfâ, the Companion of the Messenger of Allâh ﷺ: 'Did the Prophet ﷺ enter the House during his *'Umrah*?' He said: 'No.'"

[٣٢٣٩] **٣٩٧-(١٣٣٢)** حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: قُلْتُ لِعَبْدِ اللهِ بْنِ أَبِي أَوْفَىٰ، صَاحِبِ رَسُولِ اللهِ ﷺ: أَدَخَلَ النَّبِيُّ ﷺ الْبَيْتَ فِي عُمْرَتِهِ؟ قَالَ: لَا.

Chapter 69. Demolishing The Ka'bah And Rebuilding It

(المعجم ٦٩) - (بَابُ نقض الكعبة وبنائها) (التحفة ٦٩)

[3240] 398 - (1333) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said to me: 'Were it not that your people have only recently left disbelief behind, I would have demolished the Ka'bah and rebuilt it on the foundations of Ibrâhîm. For when the Quraish rebuilt the House, they reduced its size. And I would have given it a rear door.'"

[٣٢٤٠] **٣٩٨-(١٣٣٣)** حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «لَوْلَا حَدَاثَةُ عَهْدِ قَوْمِكِ بِالْكُفْرِ، لَنَقَضْتُ الْكَعْبَةَ، وَلَجَعَلْتُهَا عَلَىٰ أَسَاسِ إِبْرَاهِيمَ، فَإِنَّ قُرَيْشًا، حِينَ بَنَتِ الْبَيْتَ، اسْتَقْصَرَتْ، وَلَجَعَلْتُ لَهَا خَلْفًا».

[3241] (...) It was narrated from Hishâm with this chain (a *Hadîth* similar to no. 3240).

[٣٢٤١] (...) **وحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ.

[3242] 399 - (...) It was narrated from 'Âishah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "Do you not see that when your people rebuilt the Ka'bah, they made it smaller than the foundations of Ibrâhîm?" She

[٣٢٤٢] **٣٩٩-(...)** **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ؛ أَنَّ عَبْدَ اللهِ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ أَخْبَرَ عَبْدَ اللهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ زَوْجِ

said: "I said: 'O Messenger of Allâh, why don't you restore it or the foundations of Ibrâhîm?' The Messenger of Allâh ﷺ said: 'Were it not that your people have only recently left disbelief behind, I would have done that.'"

'Abdullâh bin 'Umar said: "If 'Âishah heard this from the Messenger of Allâh ﷺ, I would not think that the Messenger of Allâh ﷺ stopped touching the two corners that are next to the Hijr, except that the House was not completed on the foundations of Ibrâhîm."

النَّبِيِّ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلَمْ تَرَيْ أَنَّ قَوْمَكِ حِينَ بَنَوُا الْكَعْبَةَ، اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! أَفَلَا تَرُدُّهَا عَلَىٰ قَوَاعِدِ إِبْرَاهِيمَ! فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْلَا حِدْثَانُ قَوْمِكِ بِالْكُفْرِ [لَفَعَلْتُ]».

فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ: لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هٰذَا مِنْ رَسُولِ اللهِ ﷺ، مَا أُرَىٰ رَسُولَ اللهِ ﷺ تَرَكَ اسْتِلَامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ، إِلَّا أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَىٰ قَوَاعِدِ إِبْرَاهِيمَ.

[3243] 400 - (...) It was narrated that 'Âishah, the wife of the Prophet ﷺ said: "I heard the Messenger of Allâh ﷺ say: 'Were it not that your people have only recently left *Jâhiliyyah* - or disbelief - behind, I would have spent the treasure of the Ka'bah in the cause of Allâh, and I would have put its door at ground level, and I would have incorporated the Hijr into it.'"

[٣٢٤٣] ٤٠٠-(...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ مَخْرَمَةَ؛ وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ نَافِعًا مَوْلَى ابْنِ عُمَرَ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي بَكْرِ بْنِ أَبِي قُحَافَةَ، يُحَدِّثُ عَبْدَ اللهِ بْنَ عُمَرَ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَوْلَا أَنَّ قَوْمَكِ حَدِيثُو عَهْدٍ بِجَاهِلِيَّةٍ - أَوْ قَالَ بِكُفْرٍ - لَأَنْفَقْتُ كَنْزَ الْكَعْبَةِ فِي سَبِيلِ اللهِ، وَلَجَعَلْتُ بَابَهَا بِالْأَرْضِ، وَلَأَدْخَلْتُ فِيهَا مِنَ الْحِجْرِ».

[3244] 401 - (...) 'Abdullâh bin Az-Zubair said: "My maternal aunt" - meaning 'Âishah - "told me: 'The Prophet ﷺ said: "O 'Âishah, were it not that your people have only recently left *Shirk* behind, I would have demolished the Ka'bah and razed it to the ground (and rebuilt it). And I would have given it two doors; an eastern door and a western door, and I would have added six cubits of the Ḥijr to it, for Quraish reduced its size when they rebuilt the Ka'bah."

[٣٢٤٤] ٤٠١-(...) وحَدَّثَني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَني ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ عَنْ سَعِيدٍ يَعْني ابْنَ مِينَآءَ قَالَ: سَمِعْتُ عَبْدَاللهِ بْنَ الزُّبَيْرِ يَقُولُ: حَدَّثَتْني خَالَتِي يَعْني عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «يَا عَائِشَةُ! لَوْلَا أَنَّ قَوْمَكِ حَدِيثُو عَهْدٍ بِشِرْكٍ، لَهَدَمْتُ الْكَعْبَةَ، فَأَلْزَقْتُهَا بِالْأَرْضِ، وَجَعَلْتُ لَهَا بَابَيْنِ بَابًا شَرْقِيًّا وَبَابًا غَرْبِيًّا، وَزِدْتُ فِيهَا سِتَّةَ أَذْرُعٍ مِنَ الْحِجْرِ، فَإِنَّ قُرَيْشًا اقْتَصَرَتْهَا حَيْثُ بَنَتِ الْكَعْبَةَ».

[3245] 402 - (...) It was narrated that 'Aṭâ' said: "When the Ka'bah was burned during the time of Yazîd bin Mu'âwiyah, while it was raided by the people of Ash-Shâm, and what happened, Ibn Az-Zubair left it until the people came for *Ḥajj*, seeking to exhort them - or incite them - to fight the people of Ash-Shâm. When the people arrived, he said: 'O people, advise me with regard to the Ka'bah. Should I demolish it and then rebuild it, or should I repair the damage that has been done to it?' Ibn 'Abbâs said: 'An idea has occurred to me concerning it. I think that you should repair the damage that has been done to it and leave it in the state it was when the people embraced Islam

[٣٢٤٥] ٤٠٢-(...) وَحَدَّثَنَا هَنَّادُ ابْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنِي ابْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ قَالَ: لَمَّا احْتَرَقَ الْبَيْتُ زَمَنَ يَزِيدَ بْنِ مُعَاوِيَةَ، حِينَ غَزَاهُ أَهْلُ الشَّامِ، فَكَانَ مِنْ أَمْرِهِ مَا كَانَ، تَرَكَهُ ابْنُ الزُّبَيْرِ، حَتَّىٰ قَدِمَ النَّاسُ الْمَوْسِمَ، يُرِيدُ أَنْ يُجَرِّئَهُمْ - أَوْ يُحَرِّبَهُمْ - عَلَىٰ أَهْلِ الشَّامِ، فَلَمَّا صَدَرَ النَّاسُ قَالَ: يَا أَيُّهَا النَّاسُ! أَشِيرُوا عَلَيَّ فِي الْكَعْبَةِ، أَنْقُضُهَا ثُمَّ أَبْنِي بِنَاءَهَا، أَوْ أُصْلِحُ مَا وَهَىٰ مِنْهَا؟ قَالَ ابْنُ عَبَّاسٍ: فَإِنِّي قَدْ فُرِقَ لِي رَأْيٌ فِيهَا، أَرَىٰ أَنْ تُصْلِحَ مَا وَهَىٰ مِنْهَا، وَتَدَعَ بَيْتًا أَسْلَمَ

and the Prophet ﷺ was sent.' Ibn Az-Zubair said: 'If the house of one of you was burned, would he be happy unless he rebuilt it? Then what about the House of your Lord? I will pray for guidance to my Lord (*Istikhârah*) three times, then I will make up my mind.'"

"When he had prayed *Istikhârah* three times, he made up his mind to demolish it. The people were afraid that some punishment would come down from heaven upon the first one to climb up onto it (to start the demolition), until one man climbed up and threw down one stone. When the people saw that nothing happened to him, they followed suit and demolished it until it was razed to the ground. Then Ibn Az-Zubair set up pillars and hung curtains around them, until the construction was completed."

"Ibn Az-Zubair said: 'I heard 'Âishah say: "The Prophet ﷺ said: 'Were it not that your people have only recently left disbelief behind, and that I do not have the means to rebuild it, I would have incorporated five cubits of the Hijr into it, and I would have given it a door through which the people could enter, and a door through which they could exit.'"

"He said: 'Today I have the means, and I do not fear the people.' So he added five cubits of

النَّاسُ عَلَيْهِ، وَأَحْجَارًا أَسْلَمَ النَّاسُ عَلَيْهَا، وَبُعِثَ عَلَيْهَا النَّبِيُّ ﷺ، فَقَالَ ابْنُ الزُّبَيْرِ: لَوْ كَانَ أَحَدُكُمُ احْتَرَقَ بَيْتُهُ، مَا رَضِيَ حَتَّىٰ يُجِدَّهُ، فَكَيْفَ بَيْتُ رَبِّكُمْ؟ إِنِّي مُسْتَخِيرٌ رَبِّي ثَلَاثًا، ثُمَّ عَازِمٌ عَلَىٰ أَمْرِي، فَلَمَّا مَضَى الثَّلَاثُ أَجْمَعَ رَأْيَهُ عَلَىٰ أَنْ يَنْقُضَهَا، فَتَحَامَاهُ النَّاسُ أَنْ يَنْزِلَ، بِأَوَّلِ النَّاسِ - يَصْعَدُ فِيهِ - أَمْرٌ مِنَ السَّمَاءِ، حَتَّىٰ صَعِدَهُ رَجُلٌ فَأَلْقَىٰ مِنْهُ حِجَارَةً، فَلَمَّا لَمْ يَرَهُ النَّاسُ أَصَابَهُ شَيْءٌ تَتَابَعُوا، فَنَقَضُوهُ حَتَّىٰ بَلَغُوا بِهِ الْأَرْضَ، فَجَعَلَ ابْنُ الزُّبَيْرِ أَعْمِدَةً، فَسَتَّرَ عَلَيْهَا السُّتُورَ، حَتَّىٰ ارْتَفَعَ بِنَاؤُهُ.

وَقَالَ ابْنُ الزُّبَيْرِ: إِنِّي سَمِعْتُ عَائِشَةَ تَقُولُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَوْلَا أَنَّ النَّاسَ حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، وَلَيْسَ عِنْدِي مِنَ النَّفَقَةِ مَا يُقَوِّينِي عَلَىٰ بِنَائِهِ، لَكُنْتُ أَدْخَلْتُ فِيهِ مِنَ الْحِجْرِ خَمْسَةَ أَذْرُعٍ، وَلَجَعَلْتُ لَهَا بَابًا يَدْخُلُ النَّاسُ مِنْهُ، وَبَابًا يَخْرُجُونَ مِنْهُ».

قَالَ: فَأَنَا الْيَوْمَ أَجِدُ مَا أُنْفِقُ، وَلَسْتُ أَخَافُ النَّاسَ، قَالَ: فَزَادَ فِيهِ خَمْسَ أَذْرُعٍ مِنَ الْحِجْرِ، حَتَّىٰ أَبْدَىٰ أُسًّا نَظَرَ النَّاسُ إِلَيْهِ، فَبَنَىٰ عَلَيْهِ الْبِنَاءَ، وَكَانَ طُولُ

the Ḥijr to it, and he excavated the (original) foundations of (the Ḥijr) and the people looked at them, and he built on top of them."

The length of the Ka'bah was eighteen cubits, and he added ten cubits to its length, and he gave it two doors; one for entering, and one for exiting. When Ibn Az-Zubair was killed, Al-Ḥajjâj wrote to 'Abdul-Malik bin Marwân telling him of that, and telling him that Ibn Az-Zubair had built it on foundations that had been seen by witnesses of good character among the people of Makkah. 'Abdul-Malik wrote to him saying: 'We do not approve of what Ibn Az-Zubair did. As for what he added to its length, leave it as it is, and as for what he added to it of the Ḥijr, put it back as it was, and block up the door that he opened.' So he demolished it and rebuilt it."

الْكَعْبَةِ ثَمَانِيَ عَشْرَةَ ذِرَاعًا، فَلَمَّا زَادَ فِيهِ اسْتَقْصَرَهُ، فَزَادَ فِي طُولِهِ عَشَرَةَ أَذْرُعٍ، وَجَعَلَ لَهُ بَابَيْنِ: أَحَدُهُمَا يُدْخَلُ مِنْهُ، وَالْآخَرُ يُخْرَجُ مِنْهُ، فَلَمَّا قُتِلَ ابْنُ الزُّبَيْرِ كَتَبَ الْحَجَّاجُ إِلَىٰ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يُخْبِرُهُ بِذَلِكَ، وَيُخْبِرُهُ أَنَّ ابْنَ الزُّبَيْرِ قَدْ وَضَعَ الْبِنَاءَ عَلَىٰ أُسٍّ نَظَرَ إِلَيْهِ الْعُدُولُ مِنْ أَهْلِ مَكَّةَ، فَكَتَبَ إِلَيْهِ عَبْدُ الْمَلِكِ: إِنَّا لَسْنَا مِنْ تَلْطِيخِ ابْنِ الزُّبَيْرِ فِي شَيْءٍ، أَمَّا مَا زَادَ فِي طُولِهِ فَأَقِرَّهُ، وَأَمَّا مَا زَادَ فِيهِ مِنَ الْحِجْرِ فَرُدَّهُ إِلَىٰ بِنَائِهِ، وَسُدَّ الْبَابَ الَّذِي فَتَحَهُ، فَنَقَضَهُ وَأَعَادَهُ إِلَىٰ بِنَائِهِ.

[3246] 403 - (...) 'Abdullâh bin 'Ubaid said: "Al-Ḥârith bin 'Abdullâh came to 'Abdul-Malik bin Marwân during his *Khilâfah* and 'Abdul-Malik said: 'I do not think that Abû Khubaib' - meaning Ibn Az-Zubair - 'heard from 'Âishah what he claimed to have heard from her.' Al-Ḥârith said: 'No, I heard it from her too.' He said: 'What did you hear her say?' He said: 'She said: "The Messenger of Allâh ﷺ said: 'Your people reduced its size

[٣٢٤٦] ٤٠٣-(...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ ابْنَ عُبَيْدِ بْنِ عُمَيْرٍ وَالْوَلِيدَ بْنَ عَطَاءٍ يُحَدِّثَانِ عَنِ الْحَارِثِ بْنِ عَبْدِ اللهِ بْنِ أَبِي رَبِيعَةَ قَالَ عَبْدُ اللهِ بْنُ عُبَيْدٍ: وَفَدَ الْحَارِثُ بْنُ عَبْدِ اللهِ عَلَىٰ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ فِي خِلَافَتِهِ، فَقَالَ عَبْدُ الْمَلِكِ: مَا أَظُنُّ أَبَا خُبَيْبٍ يَعْنِي ابْنَ الزُّبَيْرِ سَمِعَ مِنْ

when they rebuilt the House. Were it not that they have only recently left *Shirk* behind, I would have re-incorporated into it what they left out. If, after I am gone, your people decide to rebuild it, come with me so that I can show you what they left out of it.'" And he showed her nearly seven cubits. This is the *Hadîth* of 'Abdullâh bin 'Ubaid.

Al-Walîd bin 'Atâ' added: "The Prophet ﷺ said: 'And I would have given it two doors at ground level, on the east and west. Do you know why your people made its door so high?' She said: I said: 'No.' He said: 'Out of arrogance, so that no one could enter it except whomever they wanted. If a man wanted to enter it, they would let him climb up, then when he was about to enter, they would push him and he would fall.'"

'Abdul-Malik said to Al-Hârith: "Did you hear her say that?" He said: "Yes." He said: "He scratched the ground with his stick for a moment, then he said: 'I wish that I had left him responsible for his action.'"

عَائِشَةَ مَا كَانَ يَزْعُمُ أَنَّهُ سَمِعَهُ مِنْهَا، قَالَ الْحَارِثُ: بَلَىٰ! أَنَا سَمِعْتُهُ مِنْهَا، قَالَ: سَمِعْتَهَا تَقُولُ مَاذَا؟ قَالَ: قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ قَوْمَكِ اسْتَقْصَرُوا مِنْ بُنْيَانِ الْبَيْتِ، وَلَوْلَا حَدَاثَةُ عَهْدِهِمْ بِالشِّرْكِ أَعَدْتُ مَا تَرَكُوا مِنْهُ، فَإِنْ بَدَا لِقَوْمِكِ، مِنْ بَعْدِي، أَنْ يَبْنُوهُ فَهَلُمِّي لِأُرِيَكِ مَا تَرَكُوا مِنْهُ». فَأَرَاهَا قَرِيبًا مِنْ سَبْعَةِ أَذْرُعٍ، هَٰذَا حَدِيثُ عَبْدِ اللهِ بْنِ عُبَيْدٍ؛ وَزَادَ عَلَيْهِ الْوَلِيدُ بْنُ عَطَاءٍ: قَالَ النَّبِيُّ ﷺ: «وَلَجَعَلْتُ لَهَا بَابَيْنِ مَوْضُوعَيْنِ فِي الْأَرْضِ شَرْقِيًّا وَغَرْبِيًّا، وَهَلْ تَدْرِينَ لِمَ كَانَ قَوْمُكِ رَفَعُوا بَابَهَا؟» قَالَتْ: قُلْتُ: لَا، قَالَ: «تَعَزُّزًا أَنْ لَا يَدْخُلَهَا إِلَّا مَنْ أَرَادُوا، فَكَانَ الرَّجُلُ إِذَا هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدَعُونَهُ يَرْتَقِي، حَتَّىٰ إِذَا كَادَ أَنْ يَدْخُلَ دَفَعُوهُ فَسَقَطَ».

قَالَ عَبْدُ الْمَلِكِ لِلْحَارِثِ: أَنْتَ سَمِعْتَهَا تَقُولُ هٰذَا؟ قَالَ: نَعَمْ، قَالَ: فَنَكَتَ سَاعَةً بِعَصَاهُ ثُمَّ قَالَ: وَدِدْتُ أَنِّي تَرَكْتُهُ وَمَا تَحَمَّلَ.

[3247] (...) A *Hadîth* similar to that of (Muhammad) Ibn Bakr (no. 3246) was narrated from Ibn Juraij with this chain.

[٣٢٤٧] (. . .) **وحَدَّثَناه** مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو عَاصِمٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ

الرَّزَّاقِ، كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ ابْنِ بَكْرٍ.

[٣٢٤٨] ٤٠٤-(...) وحَدَّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بَكْرٍ السَّهْمِيُّ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنْ أَبِي قَزَعَةَ: أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ، بَيْنَمَا هُوَ يَطُوفُ بِالْبَيْتِ إِذْ قَالَ: قَاتَلَ اللهُ ابْنَ الزُّبَيْرِ! حَيْثُ يَكْذِبُ عَلَىٰ أُمِّ الْمُؤْمِنِينَ، يَقُولُ: سَمِعْتُهَا تَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَا عَائِشَةُ! لَوْلَا حِدْثَانُ قَوْمِكِ بِالْكُفْرِ لَنَقَضْتُ الْبَيْتَ حَتَّىٰ أَزِيدَ فِيهِ مِنَ الْحِجْرِ، فَإِنَّ قَوْمَكِ قَصَّرُوا فِي الْبِنَاءِ» فَقَالَ الْحَارِثُ بْنُ عَبْدِ اللهِ ابْنِ أَبِي رَبِيعَةَ: لَا تَقُلْ هَٰذَا يَا أَمِيرَ الْمُؤْمِنِينَ! فَأَنَا سَمِعْتُ أُمَّ الْمُؤْمِنِينَ تُحَدِّثُ هَٰذَا.

قَالَ: لَوْ كُنْتُ سَمِعْتُهُ قَبْلَ أَنْ أَهْدِمَهُ، لَتَرَكْتُهُ عَلَىٰ مَا بَنَى ابْنُ الزُّبَيْرِ.

[3248] 404 - (...) It was narrated from Abû Qaza'ah that while 'Abdul-Malik bin Marwân was circumambulating the Ka'bah, he said: "May Ibn Az-Zubair be doomed! For he told a lie about the Mother of the Believers when he said: 'I heard her say: "The Messenger of Allâh ﷺ said: 'O 'Âishah, were it not that your people have only recently left disbelief behind, I would have demolished the House and added part of the Hijr to it, for your people reduced its size when they rebuilt it.'" Al-Hârith bin 'Abdullâh bin Abî Rabî'ah said: "Do not say that, O Commander of the Believers, for I heard the Mother of the Believers narrating that."

He said: "If I had heard it before I demolished it, I would have left it as Ibn Az-Zubair built it."

(المعجم ٧٠) - (بَابُ جدر الكعبة وبابها) (التحفة ٧٠)

Chapter 70. The Wall And Door Of The Ka'bah

[٣٢٤٩] ٤٠٥-(...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا أَشْعَثُ بْنُ أَبِي الشَّعْثَاءِ عَنِ الْأَسْوَدِ ابْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ

[3249] 405 - (...) It was narrated that 'Âishah said: "I asked the Messenger of Allâh ﷺ about the wall (meaning, the Hijr), is it part of the Ka'bah?" He said: "Yes." I said: "Why did they not include it in the House?" He said: "Your

people ran short of funds." I said: "Why is its door so high?" He said: "Your people did that so that they could admit whomever they wanted, and keep out whomever they wanted. Were it not that your people have only recently left *Jâhiliyyah* behind, and I am afraid that they would resent it, I was thinking of incorporating the wall into the House, and making its door at ground level."

رَسُولَ اللهِ ﷺ، عَنِ الْجَدْرِ؟ أَمِنَ الْبَيْتِ هُوَ؟ قَالَ: «نَعَمْ» قُلْتُ: فَلِمَ لَمْ يُدْخِلُوهُ الْبَيْتَ؟ قَالَ: «إِنَّ قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ» قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعٌ؟ قَالَ: «فَعَلَ ذٰلِكِ قَوْمُكِ لِيُدْخِلُوا مَنْ شَآءُوْا وَيَمْنَعُوا مَنْ شَآءُوْا، وَلَوْلَا أَنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ فِي الْجَاهِلِيَّةِ، فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ، لَنَظَرْتُ أَنْ أُدْخِلَ الْجَدْرَ فِي الْبَيْتِ، وَأَنْ أُلْزِقَ بَابَهُ بِالْأَرْضِ».

[3250] 406 - (...) It was narrated that 'Âishah said: "I asked the Messenger of Allâh ﷺ about the Hijr..." and he quoted a *Hadîth* like that of Abû Al-Ahwas (no. 3249), and he said in it: "I ('Âishah) said: 'Why is its door so high that it can only be reached by a ladder?' And he (ﷺ) said: 'For fear of causing resentment in their hearts.'"

[٣٢٥٠] ٤٠٦-(...) حَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ يَعْنِي ابْنَ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْحِجْرِ - وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ أَبِي الْأَحْوَصِ، وَقَالَ فِيهِ: [فَقُلْتُ فَـ]ـمَا شَأْنُ بَابِهِ مُرْتَفِعًا لَا يُصْعَدُ إِلَيْهِ إِلَّا بِسُلَّمٍ؟ وَقَالَ: «مَخَافَةَ أَنْ تَنْفِرَ قُلُوبُهُمْ».

Chapter 71. *Hajj* On Behalf Of One Who Is Incapable Of Doing It Because Of Chronic Illness, Old Age And The Like, Or On Behalf Of One Who Has Died

(المعجم ٧١) - (بَابُ الحج عن العاجز لزمانة وهرم ونحوهما، أو للموت) (التحفة ٧١)

[3251] 407 - (1334) It was narrated from 'Abdullâh bin

[٣٢٥١] ٤٠٧-(١٣٣٤) وَحَدَّثَنَا

'Abbâs that he said: "Al-Faḍl bin 'Abbâs was riding behind the Messenger of Allâh ﷺ, and a woman of Khath'am came to him to ask him a question. Al-Faḍl started looking at her and she at him, and the Messenger of Allâh ﷺ turned Al-Faḍl's face to the other side. She said: 'O Messenger of Allâh, the obligation of *Ḥajj* has come while my father is an old man who cannot sit firmly on his mount. Can I perform *Ḥajj* on his behalf?' He said: 'Yes.' That was during the Farewell Pilgrimage."

يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ: كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللهِ ﷺ، فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَىٰ الشِّقِّ الْآخَرِ، قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ فَرِيضَةَ اللهِ عَلَىٰ عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَىٰ الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ» وَذٰلِكَ فِي حَجَّةِ الْوَدَاعِ.

[3252] 408 - (1335) It was narrated from Ibn 'Abbâs, from Al-Faḍl, that a woman from Khath'am said: "O Messenger of Allâh, my father is an old man and he still has to perform the obligation of *Ḥajj*, but he cannot sit up straight on the back of his camel." The Prophet ﷺ said: "Perform *Ḥajj* on his behalf."

[٣٢٥٢] ٤٠٨-(١٣٣٥) وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنَا سُلَيْمَانُ ابْنُ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ؛ أَنَّ امْرَأَةً مِنْ خَثْعَمَ قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أَبِي شَيْخٌ كَبِيرٌ، عَلَيْهِ فَرِيضَةُ اللهِ فِي الْحَجِّ، وَهُوَ لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَىٰ ظَهْرِ بَعِيرِهِ، فَقَالَ النَّبِيُّ ﷺ: «فَحُجِّي عَنْهُ».

Chapter 72. Validity Of A Child's *Ḥajj*, And The Reward Of The One Who Takes Him For *Ḥajj*

(المعجم ٧٢) - **(بَابُ صحة حج الصبيّ، وأجر من حج به)** (التحفة ٧٢)

[3253] 409 - (1336) It was

[٣٢٥٣] ٤٠٩-(١٣٣٦) وَحَدَّثَنَا أَبُو

narrated from Ibn 'Abbâs that the Prophet ﷺ met some riders in Ar-Rawhâ', and he said: "Who are these people?" They said: "Muslims." They said: "Who are you?" He said: "The Messenger of Allâh." A woman lifted up a child and said: "Is there *Hajj* for this one?" He said: "Yes, and you shall have a reward."

بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ - عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ [مَوْلَى ابْنِ عَبَّاسٍ]، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ لَقِيَ رَكْبًا بِالرَّوْحَاءِ، فَقَالَ: «مَنِ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ، فَقَالُوا: مَنْ أَنْتَ؟ قَالَ: «رَسُولُ اللهِ» فَرَفَعَتْ إِلَيْهِ امْرَأَةٌ صَبِيًّا فَقَالَتْ: أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ».

[3254] 410 - (...) It was narrated that Ibn 'Abbâs said: "A woman lifted up a child of hers and said: 'O Messenger of Allâh, is there *Hajj* for this one?' He said: 'Yes, and you shall have a reward.'"

[٣٢٥٤] ٤١٠-(...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَفَعَتِ امْرَأَةٌ صَبِيًّا لَهَا، فَقَالَتْ: يَا رَسُولَ اللهِ! أَلِهٰذَا حَجٌّ؟ قَالَ «نَعَمْ، وَلَكِ أَجْرٌ».

[3255] 411 - (...) It was narrated from Kuraib that a woman lifted up a child and said: "O Messenger of Allâh, is there *Hajj* for this one?" He said: "Yes, and you shall have a reward."

[٣٢٥٥] ٤١١-(...) وحَدَّثَني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ؛ أَنَّ امْرَأَةً رَفَعَتْ صَبِيًّا فَقَالَتْ: يَا رَسُولَ اللهِ! أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ».

[3256] (...) A similar report (as *Hadîth* no. 3254) was narrated from Ibn 'Abbâs.

[٣٢٥٦] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا

سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، بِمِثْلِهِ.

Chapter 73. *Ḥajj* Is Obligatory Once In A Lifetime

(المعجم ٧٣) - (بَابُ فرض الحج مرة في العمر) (التحفة ٧٣)

[3257] 412 - (1337) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ addressed us and said: 'O people, *Ḥajj* has been enjoined upon you, so perform *Ḥajj*.' A man said: 'Is it every year, O Messenger of Allâh?' He remained silent, until the man said it three times. Then the Messenger of Allâh ﷺ said: 'If I said yes, it would become obligatory, and you would not be able to do it.' Then he said: 'Leave me as I have left you; for those who came before you were doomed because of their questions and differences with their Prophets. If I command you to do something, then do as much of it as you can, and if I forbid you to do something, then refrain from it.'"

[٣٢٥٧] ٤١٢-(١٣٣٧) وحَدَّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: أَخْبَرَنَا الرَّبِيعُ بْنُ مُسْلِمٍ الْقُرَشِيُّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «أَيُّهَا النَّاسُ! قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا» فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ؟ يَا رَسُولَ اللهِ! فَسَكَتَ، حَتَّىٰ قَالَهَا ثَلَاثًا، فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ قُلْتُ: نَعَمْ، لَوَجَبَتْ، وَلَمَا اسْتَطَعْتُمْ»، ثُمَّ قَالَ: «ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَىٰ أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ». [انظر: ٦١١٣]

Chapter 74. A Woman Travelling With A *Maḥram* For *Ḥajj* And Other Purposes

(المعجم ٧٤) - (بَابُ سفر المرأة مع محرم إلى حج وغيره) (التحفة ٧٤)

[3258] 413 - (1338) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "No

[٣٢٥٨] ٤١٣-(١٣٣٨) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا:

woman should travel for three (days) unless she has a *Maḥram* with her."

حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تُسَافِرِ الْمَرْأَةُ ثَلَاثًا، إِلَّا وَمَعَهَا ذُو مَحْرَمٍ».

[3259] (...) It was narrated from 'Ubaidullâh with this chain (a *Ḥadîth* similar to no. 3258).

According to the report of Abû Bakr: "for more than three days." Ibn Numair said in his report from his father: "Three days unless she has a *Maḥram* with her."

[٣٢٥٩] (...) وحَدَّثنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عُبَيْدِ اللهِ بِهَٰذَا الْإِسْنَادِ.

فِي رِوَايَةِ أَبِي بَكْرٍ: فَوْقَ ثَلَاثٍ، وَقَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ عَنْ أَبِيهِ: «ثَلَاثَةً إِلَّا وَمَعَهَا ذُو مَحْرَمٍ».

[3260] 414 - (...) It was narrated from 'Abdullâh bin 'Umar that the Prophet ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day to travel for a distance of three nights, unless she has a *Maḥram* with her."

[٣٢٦٠] ٤١٤-(...) وحَدَّثنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ، تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، تُسَافِرُ مَسِيرَةَ ثَلَاثِ لَيَالٍ، إِلَّا وَمَعَهَا ذُو مَحْرَمٍ».

[3261] 415 - (827) It was narrated that Qaza'ah said: "I heard a *Ḥadîth* from Abû Sa'eed that I liked, and I said to him: 'Did you hear this from the Messenger of Allâh ﷺ?' He said: 'Would I attribute to the Messenger of Allâh ﷺ something that I did not hear?' Qaza'ah said: 'I heard him say: "The

[٣٢٦١] ٤١٥-(٨٢٧) حَدَّثنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ وَهُوَ ابْنُ عُمَيْرٍ عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: سَمِعْتُ مِنْهُ حَدِيثًا فَأَعْجَبَنِي، فَقُلْتُ لَهُ: أَنْتَ سَمِعْتَ هَٰذَا

Messenger of Allâh ﷺ said: 'Do not set out on a journey to visit any *Masjid* except three: This *Masjid* of mine, *Al-Masjid Al-Harâm* and *Al-Masjid Al-Aqsa.'* And I heard him say: 'No woman should travel for two days time unless she has a *Mahram* with her, or her husband.'"

مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: فَأَقُولُ عَلَىٰ رَسُولِ اللهِ ﷺ مَا لَمْ أَسْمَعْ؟ قَالَ سَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَشُدُّوا الرِّحَالَ إِلَّا إِلَىٰ ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي هَٰذَا، وَالْمَسْجِدِ الْحَرَامِ، وَالْمَسْجِدِ الْأَقْصَىٰ»، وَسَمِعْتُهُ يَقُولُ: «لَا تُسَافِرِ الْمَرْأَةُ يَوْمَيْنِ مِنَ الدَّهْرِ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ مِنْهَا، أَوْ زَوْجُهَا». [راجع: ١٩٢٣]

[3262] 416 - (...) Qaza'ah said: "I heard Abû Sa'eed Al-Khudrî say: 'I heard four things from the Messenger of Allâh ﷺ that I liked and which captivated me: He forbade a woman to travel two days' distance unless she had her husband or a *Mahram* with her,'" and he quoted the rest of the *Hadîth* (a *Hadîth* similar to no. 3267).

[٣٢٦٢] ٤١٦-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ قَزَعَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ أَرْبَعًا فَأَعْجَبْنَنِي [وَآنَقْنَنِي]: نَهَىٰ أَنْ تُسَافِرَ الْمَرْأَةُ مَسِيرَةَ يَوْمَيْنِ إِلَّا وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَاقْتَصَّ بَاقِيَ الْحَدِيثِ.

[3263] 417 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'No woman should travel for three days, unless she has a *Mahram* with her.'"

[٣٢٦٣] ٤١٧-(...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مِنْجَابٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «لَا تُسَافِرِ الْمَرْأَةُ ثَلَاثًا، إِلَّا مَعَ ذِي مَحْرَمٍ».

[3264] 418 - (...) It was narrated

[٣٢٦٤] ٤١٨-(...) حَدَّثَنِي أَبُو

from Abû Sa'eed Al-Khudrî that the Prophet of Allâh ﷺ said: "No woman should travel for more than three nights, except with a *Mahram*."

غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنْ مُعَاذِ بْنِ هِشَامٍ، - قَالَ أَبُو غَسَّانَ: حَدَّثَنَا مُعَاذٌ -: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «لَا تُسَافِرِ امْرَأَةٌ فَوْقَ ثَلَاثِ لَيَالٍ، إِلَّا مَعَ ذِي مَحْرَمٍ».

[3265] (...) It was narrated from Qatâdah with this chain (a *Hadîth* similar to no. 3261). He said: "More than three, except with a *Mahram*."

[٣٢٦٥] (...) **وحَدَّثَناه** ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ بِهٰذَا الْإِسْنَادِ، وَقَالَ «أَكْثَرَ مِنْ ثَلَاثٍ، إِلَّا مَعَ ذِي مَحْرَمٍ».

[3266] 419 - (1339) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'It is not permissible for a Muslim woman to travel the distance of one night, unless she has with her a man who is her *Mahram*.'"

[٣٢٦٦] **٤١٩-(١٣٣٩) وَحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَحِلُّ لِامْرَأَةٍ مُسْلِمَةٍ تُسَافِرُ مَسِيرَةَ لَيْلَةٍ، إِلَّا وَمَعَهَا رَجُلٌ ذُو حُرْمَةٍ مِنْهَا».

[3267] 420 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day to travel the distance of one day, except with a *Mahram*."

[٣٢٦٧] **٤٢٠-(...) وَحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ أَبِي ذِئْبٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، تُسَافِرُ مَسِيرَةَ يَوْمٍ، إِلَّا مَعَ ذِي مَحْرَمٍ».

[3268] 421 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day to travel the distance of one day and one night, except with a *Mahram* of hers."

[٣٢٦٨] **٤٢١**-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، تُسَافِرُ مَسِيرَةَ يَومٍ وَلَيْلَةٍ، إِلَّا مَعَ ذِي مَحْرَمٍ عَلَيْهَا».

[3269] 422 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'It is not permissible for a woman to travel for three days, unless she has a *Mahram* of hers with her.'"

[٣٢٦٩] **٤٢٢**-(...) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَحِلُّ لِامْرَأَةٍ أَنْ تُسَافِرَ ثَلَاثًا، إِلَّا وَمَعَهَا ذُو مَحْرَمٍ مِنْهَا».

[3270] 423 - (1340) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'It is not permissible for a woman who believes in Allâh and the Last Day to travel a journey of three days or more, unless she has her father with her, or her son, her husband, her brother or a *Mahram* of hers.'"

[٣٢٧٠] **٤٢٣**-(١٣٤٠) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُسَافِرَ سَفَرًا يَكُونُ ثَلَاثَةَ أَيَّامٍ فَصَاعِدًا، إِلَّا وَمَعَهَا أَبُوهَا أَوِ ابْنُهَا أَوْ زَوْجُهَا أَوْ أَخُوهَا أَوْ ذُو مَحْرَمٍ مِنْهَا».

[3271] (...) Wakî' narrated: "Al-

[٣٢٧١] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ

A'ma<u>sh</u> narrated a similar (as no. 3270) report with this chain."

أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[3272] 424 - (1341) It was narrated from Abû Ma'bad: I heard Ibn 'Abbâs say: I heard the Prophet ﷺ delivering a *<u>Kh</u>uṭbah* and saying: "No man should be alone with a woman without there being a *Maḥram* present, and no woman should travel unless she has a *Maḥram* with her." A man stood up and said: "O Messenger of Allâh, my wife has set out for *Ḥajj* and I have enlisted for such and such a campaign." He said: "Go and perform *Ḥajj* with your wife."

[٣٢٧٢] ٤٢٤-(١٣٤١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنْ سُفْيَانَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - قَالَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ أَبِي مَعْبَدٍ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ يَقُولُ: «لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ، وَلَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ امْرَأَتِي خَرَجَتْ حَاجَّةً، وَإِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا، قَالَ: «انْطَلِقْ فَحُجَّ مَعَ امْرَأَتِكَ».

[3273] (...) A similar report (as no. 3272) was narrated from 'Amr with this chain.

[٣٢٧٣] (...) وحَدَّثَنَاهُ أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو بِهَٰذَا الْإِسْنَادِ نَحْوَهُ.

[3274] (...) A similar report (as no. 3272) was narrated from Ibn Juraij with this chain, but he did not mention (the words): "No man should be alone with a woman without there being a *Maḥram* present."

[٣٢٧٤] (...) وحَدَّثَنَاه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامٌ - يَعْنِي ابْنَ سُلَيْمَانَ - الْمَخْزُومِيُّ، عَنِ ابْنِ جُرَيْجٍ بِهَٰذَا الْإِسْنَادِ نَحْوَهُ، وَلَمْ يَذْكُرْ «لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ».

Chapter 75. It Is Recommended To Recite Statements Of Remembrance When Setting Out For *Ḥajj* Or Any Other Purpose, And The Best Of This Remembrances

[3275] 425 - (1342) 'Alî Al-Azdî narrated that Ibn 'Umar taught them that when the Messenger of Allâh ﷺ mounted his camel and set out on a journey, he would say the *Takbîr* three times, then say: "*Subḥân Allâh alla<u>dh</u>î sak<u>h</u>k<u>h</u>ara lanâ hâ<u>dh</u>â wamâ kunnâ lahu muqrinîn, wa innâ ilâ rabbinnâ l-munqalibûn Allâhumma [innâ] nas'aluka fî safarinâ hâ<u>dh</u>â al-birra wat-taqwa, wa min al-'amali mâ tarḍa. Allâhumma hawwin 'alainâ safaranâ hâ<u>dh</u>â wâṭwi 'annâ bu'dahu. Allâhumma antaṣ-ṣâḥibu fîs-safari, wal-<u>kh</u>alîfatu fil-ahli Allâhumma innî a'û<u>dh</u>u bika min wa'<u>th</u>â'is-safari wa kâbatil-manẕari wa suw'il-munqalab fîl-mâli wal-ahli* (Glory be to Allâh Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allâh, [we] ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allâh, make our journey easy and let us cover its distance quickly. O Allâh, You are the Companion on the journey and the Successor

(المعجم ٧٥) - (بَابُ استحباب الذكر إذا ركب دابته متوجهًا لسفر حج أو غيره وبيان الأفضل من ذلك الذكر)

(التحفة ٧٥)

[٣٢٧٥] ٤٢٥-(١٣٤٢) وَحَدَّثَنِي هَرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّ عَلِيًّا الْأَزْدِيَّ أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ عَلَّمَهُمْ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا اسْتَوَىٰ عَلَىٰ بَعِيرِهِ خَارِجًا إِلَىٰ سَفَرٍ، كَبَّرَ ثَلَاثًا، قَالَ: «سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَـٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ! [إِنَّا] نَسْأَلُكَ فِي سَفَرِنَا هَـٰذَا الْبِرَّ وَالتَّقْوَىٰ، وَمِنَ الْعَمَلِ مَا تَرْضَىٰ، اللَّهُمَّ! هَوِّنْ عَلَيْنَا سَفَرَنَا هَـٰذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ»، وَإِذَا رَجَعَ قَالَهُنَّ، وَزَادَ فِيهِنَّ: «آيِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ».

(the One Who guards them in a person's absence) over the family. O Allâh, I seek refuge with You from the difficulties of travel, from becoming distressed and an ill-fated outcome with regard to wealth and family.)" And when he returned, he said the same words and added: "*Â'ibûna tâ'ibûna 'âbidûna lirabbinâ ḥâmidûn* (Returning, repenting, worshipping and praising our Lord.)"

[3276] 426 - (1343) It was narrated that 'Abdullâh bin Sarjis said: "When the Messenger of Allâh ﷺ traveled, he would seek refuge with Allâh from the hardships of travel, from bad consequences, from a bad situation after a good situation, from the supplication of one who has been wronged, and from an ill-fated outcome with regard to family and wealth."

[٣٢٧٦] ٤٢٦-(١٣٤٣) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عَبْدِ اللهِ ابْنِ سَرْجِسَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَافَرَ، يَتَعَوَّذُ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْنِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ.

[3277] 427 - (...) A similar report (as no. 3276) was narrated from 'Âṣim with this chain, except that in the *Ḥadîth* of 'Abdul-Wâḥid (a narrator) it says: "with regard to wealth and family." In the report of Muḥammad bin Ḥâzim it says family first when he returns. And in the report of both it says: "*Allâhumma, innî a'ûdhu bika min wa'thâ'is-safar* (O Allâh, I seek refuge with You from the difficulties of travel.)"

[٣٢٧٧] ٤٢٧-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، كِلَاهُمَا عَنْ عَاصِمٍ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِ عَبْدِ الْوَاحِدِ: «فِي الْمَالِ وَالْأَهْلِ»، وَفِي رِوَايَةِ مُحَمَّدِ بْنِ حَازِمٍ قَالَ: يَبْدَأُ بِالْأَهْلِ إِذَا رَجَعَ، وَفِي

رِوَايَتِهِمَا جَمِيعًا: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ».

Chapter 76. What Should Be Said When Returning From *Ḥajj* And Other Journeys

(المعجم ٧٦) - (بَابُ ما يقول إذا رجع من سفر الحج وغيره) (التحفة ٧٦)

[3278] 428 - (1344) It was narrated that 'Abdullâh bin 'Umar said: "When the Messenger of Allâh ﷺ returned from a battle or expedition, or from *Ḥajj* or *'Umrah*, when he reached the top of a hillock or high ground, he would say the *Takbîr* three times, then he would say: *'Lâ ilâha illâ Allahu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu wa huwa 'ala kulli shay'in qadîr, â'ibûna tâ'ibûna 'âbidûna sâjidûna lirabbinâ ḥâmidûn, ṣadaq Allâhu wa'dahu wa naṣara 'abdahu wa hazamal-aḥzâba waḥdah* (There is none worthy of worship but Allâh alone, with no partner or associate, His is the Dominion, to Him be praise, and He has power over all things. Returning, repenting, worshipping and prostrating to our Lord and praising Him. Allâh has fulfilled His promise, supported His slave and defeated the confederates alone.)'"

[٣٢٧٨] ٤٢٨-(١٣٤٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ-: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ [عُمَرَ] قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا قَفَلَ مِنَ الْجُيُوشِ أَوِ السَّرَايَا، أَوِ الْحَجِّ أَوِ الْعُمْرَةِ، إِذَا أَوْفَىٰ عَلَىٰ ثَنِيَّةٍ أَوْ فَدْفَدٍ، كَبَّرَ ثَلَاثًا، ثُمَّ قَالَ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ».

[3279] (...) A similar report (as no. 3278) was narrated from Ibn 'Umar, from the Prophet ﷺ, but

[٣٢٧٩] (...) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ

in the *Hadîth* of Ayyûb (a narrator) it says that he said the *Takbîr* twice.

عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا مَعْنٌ عَنْ مَالِكٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، إِلَّا حَدِيثَ أَيُّوبَ، فَإِنَّ فِيهِ التَّكْبِيرَ مَرَّتَيْنِ.

[3280] 429 - (1345) Anas bin Mâlik said: "We came with the Prophet ﷺ, Abû Talhah and I, and Safiyyah was riding behind him on his camel. Then when we were on the outskirts of Al-Madînah he said: *'Â'ibûna tâ'ibûna 'âbidûna lirabbinâ hâmidûn* (Returning, repenting, worshipping and praising our Lord,)' and he kept saying it until we entered Al-Madînah."

[٣٢٨٠] ٤٢٩-(١٣٤٥) وحَدَّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ، أَنَا وَأَبُو طَلْحَةَ، وَصَفِيَّةُ رَدِيفَتُهُ عَلَىٰ نَاقَتِهِ، حَتَّىٰ إِذَا كُنَّا بِظَهْرِ الْمَدِينَةِ قَالَ: «آئِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ» فَلَمْ يَزَلْ يَقُولُ ذَٰلِكَ حَتَّىٰ قَدِمْنَا الْمَدِينَةَ.

[3281] (...) A similar report (as no. 3280) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

[٣٢٨١] (...) وحَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 77. It Is Recommended To Stop In Bathâ' Of Dhul-Hulaifah And Pray There When Departing From *Hajj* And *'Umrah*, Or Any Time One Passes Through It

(المعجم ٧٧) - (بَابُ استحباب النزول ببطحاء ذي الحليفة والصلاة بها إذا صدر من الحج والعمرة وغيرهما فمر بها) (التحفة ٧٧)

[3282] 430 (1257) It was narrated from 'Abdullâh bin

[٣٢٨٢] ٤٣٠-(١٢٥٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ

'Umar that the Messenger of Allâh ﷺ made his camel kneel down in Al-Baṭḥâ' which is in Dhul-Ḥulaifah, and he prayed there. And 'Abdullâh also used to do that.

عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ، فَصَلَّىٰ بِهَا. قَالَ: وَكَانَ عَبْدُ اللهِ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ. [راجع: ٣٠٤٠]

[3283] 431 - (...) It was narrated that Nâfi' said: "Ibn 'Umar used to stop in Al-Baṭḥâ' which is in Dhul-Ḥulaifah, where the Messenger of Allâh ﷺ used to stop and pray."

[٣٢٨٣] ٤٣١-(...) وحَدَّثني مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُنِيخُ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ، الَّتِي كَانَ رَسُولُ اللهِ ﷺ يُنِيخُ بِهَا وَيُصَلِّي بِهَا.

[3284] 432 - (...) It was narrated from Nâfi' that whenever 'Abdullâh bin 'Umar came back from *Hajj* or *'Umrah*, he would stop in Al-Baṭḥâ' which is in Dhul-Ḥulaifah, where the Messenger of Allâh ﷺ used to stop.

[٣٢٨٤] ٤٣٢-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسٌ يَعْنِي أَبَا ضَمْرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ إِذَا صَدَرَ مِنَ الْحَجِّ أَوِ الْعُمْرَةِ، أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ، الَّتِي كَانَ يُنِيخُ بِهَا رَسُولُ اللهِ ﷺ.

[3285] 433 - (1346) It was narrated from Sâlim, from his father, that someone came to the Messenger of Allâh ﷺ when he stopped in Dhul-Ḥulaifah and it was said to him: "You are on blessed stony ground (*Baṭḥâ'*)."

[٣٢٨٥] ٤٣٣-(١٣٤٦) وَحَدَّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ مُوسَىٰ وَهُوَ ابْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ فِي مُعَرَّسِهِ بِذِي الْحُلَيْفَةِ، فَقِيلَ لَهُ: إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ.

[3286] 434 - (...) It was narrated from Sâlim bin 'Abdullâh bin 'Umar, from his father, that someone came to the Prophet ﷺ when he stopped in Dhul-Hulaifah at the bottom of the valley, and it was said: "You are on blessed stony ground (Baṭḥâ')."

Mûsâ said: "Sâlim made his camel kneel near the *Masjid* where 'Abdullâh used to stop, seeking the place where the Messenger of Allâh ﷺ stopped, which is lower than the *Masjid* in the bottom of the valley, between it and the *Qiblah*, in the middle."

[٣٢٨٦] **٤٣٤**-(...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ وَسُرَيْجُ بْنُ يُونُسَ - وَاللَّفْظُ لِسُرَيْجٍ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ أُتِيَ، وَهُوَ فِي مُعَرَّسِهِ مِنْ ذِي الْحُلَيْفَةِ فِي بَطْنِ الْوَادِي، فَقِيلَ: إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ.

قَالَ مُوسَىٰ: وَقَدْ أَنَاخَ بِنَا سَالِمٌ بِالْمُنَاخِ مِنَ الْمَسْجِدِ الَّذِي كَانَ عَبْدُ اللهِ يُنِيخُ بِهِ، يَتَحَرَّىٰ مُعَرَّسَ رَسُولِ اللهِ ﷺ، وَهُوَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِي بِبَطْنِ الْوَادِي، بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، وَسَطًا مِنْ ذَلِكَ.

Chapter 78. No Idolator May Circumambulate The House, And No One May Circumambulate The House Naked, And When The Greatest Day Of *Hajj* Is

(المعجم ٧٨) - **(بَابٌ لا يحج البيت مشرك، ولا يطوف بالبيت عريان، وبيان يوم الحج الأكبر)** (التحفة ٧٨)

[3287] 435 - (1347) It was narrated that Abû Hurairah said: "During the *Hajj* that the Messenger of Allâh ﷺ appointed him in charge of, before the Farewell Pilgrimage, Abû Bakr Aṣ-Ṣiddîq sent me among a group of people to announce to the people on the Day of

[٣٢٨٧] **٤٣٥**-(١٣٤٧) **وَحَدَّثَنِي** هَارُون بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرٌو عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى

Sacrifice: 'After this year, no idolator may perform *Ḥajj*, and no naked person may circumambulate the House.'"

Ibn Shihâb said: "Ḥumaid bin 'Abdur-Raḥmân used to say: 'The Day of Sacrifice is the greatest day of *Ḥajj*, according to the *Ḥadîth* of Abû Hurairah.'"

التُّجِيبِيُّ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ عَنْ حُمَيْدِ بْنِ عَبْدِالرَّحْمَٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَنِي أَبُو بَكْرٍ الصِّدِّيقُ فِي الْحَجَّةِ الَّتِي أَمَّرَهُ عَلَيْهَا رَسُولُ اللهِ ﷺ، قَبْلَ حَجَّةِ الْوَدَاعِ، فِي رَهْطٍ، يُؤَذِّنُونَ فِي النَّاسِ يَوْمَ النَّحْرِ: لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ.

قَالَ ابْنُ شِهَابٍ: فَكَانَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ يَقُولُ: يَوْمُ النَّحْرِ يَوْمُ الْحَجِّ الْأَكْبَرِ، مِنْ أَجْلِ حَدِيثِ أَبِي هُرَيْرَةَ.

Chapter 79. The Virtue Of The Day Of 'Arafat

(المعجم ٧٩) - (بَابُ فضل يوم عرفة) (التحفة ٧٩)

[3288] 436 - (1348) It was narrated that Ibn Al-Mûsâyyab said: "'Âishah said: 'The Messenger of Allâh ﷺ said: "There is no day when Allâh ransoms more slaves from the Fire than the day of 'Arafat. He draws near, then He boasts about them before the Angels and says: 'What do these people want?'"

[٣٢٨٨] ٤٣٦-(١٣٤٨) حَدَّثَنَا هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ ابْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ يُونُسَ بْنَ يُوسُفَ يَقُولُ عَنِ ابْنِ الْمُسَيَّبِ قَالَ: قَالَتْ عَائِشَةُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللهُ عَزَّ وَجَلَّ فِيهِ عَبْدًا مِنَ النَّارِ، مِنْ يَوْمِ عَرَفَةَ، وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ، فَيَقُولُ: مَا أَرَادَ هٰؤُلَاءِ؟».

Chapter... The Virtue Of *Ḥajj* And *'Umrah*

(المعجم . . .) - (بَابُ فضل الحج والعمرة) (التحفة . . .)

[3289] 437 - (1349) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "From one *'Umrah* to the next is an expiation for whatever (of sin) comes in between, and an accepted *Ḥajj* (*Al-Ḥajjul-Mabrûr*) brings no reward but Paradise."

[٣٢٨٩] ٤٣٧-(١٣٤٩) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْعُمْرَةُ إِلَىٰ الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ، لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

[3290] (...) A *Ḥadîth* similar to that of Mâlik bin Anas (no. 3298) was narrated from Abû Hurairah from the Prophet ﷺ.

[٣٢٩٠] (. . .) وحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ عَنْ سُهَيْلٍ؛ وَحَدَّثَنِي ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، جَمِيعًا عَنْ سُفْيَانَ، كُلُّ هَٰؤُلَاءِ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ مَالِكِ بْنِ أَنَسٍ.

[3291] 438 - (1350) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

[٣٢٩١] ٤٣٨-(١٣٥٠) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَزُهَيْرُ بْنُ حَرْبٍ - قال

'Whoever comes to this House and does not utter any obscene speech or do any evil deed, will go back (sinless) as his mother bore him.'"

يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَتَىٰ هَـٰذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».

[3292] (...) It was narrated from Manṣûr (and other) with this chain (a *Ḥadîth* similar to no. 3291). And in all their *Aḥadîth* it says: "Whoever performs *Ḥajj* and does not utter any obscene speech or do any evil deed..."

[٣٢٩٢] (...) **وَحَدَّثَناه** سَعِيدُ بْنُ مَنْصُورٍ عَنْ أَبِي عَوَانَةَ وَأَبِي الْأَحْوَصِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ وَسُفْيَانَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّ هَـٰؤُلَاءِ عَنْ مَنْصُورٍ بِهَـٰذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمْ جَمِيعًا: «مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ».

[3293] (...) A similar report (as no. 3291) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٣٢٩٣] (...) **حَدَّثَنَا** سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

Chapter 80. Pilgrims Staying In Makkah, And Inheriting Its Houses

(المعجم ٨٠) - (بَابُ نزول الحاج بمكة وتوريث دورها) (التحفة ٨٠)

[3294] 439 - (1351) It was narrated from Usâmah bin Zaid bin Ḥâri<u>th</u>ah that he said: "O Messenger of Allâh, will you stay in your house in Makkah?" He said: "Did 'Aqîl leave us any house?"

[٣٢٩٤] **٤٣٩**-(١٣٥١) **وَحَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ، أَنَّ عَلِيَّ ابْنَ حُسَيْنٍ أَخْبَرَهُ، أَنَّ عَمْرَو بْنَ عُثْمَانَ بْنِ عَفَّانَ، أَخْبَرَهُ عَنْ

'Aqîl and Ṭâlib had inherited from Abû Ṭâlib, and Ja'far and 'Alî did not inherit anything, because they were Muslims and 'Aqîl and Ṭâlib were disbelievers.

أُسَامَةَ بْنِ زَيْدِ بْنِ حَارِثَةَ، أَنَّهُ قَالَ يَا رَسُولَ اللهِ! أَتَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ قَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورٍ».

وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ هُوَ وَطَالِبٌ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلَا عَلِيٌّ شَيْئًا، لِأَنَّهُمَا كَانَا مُسْلِمَيْنِ، وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ.

[3295] 440 - (...) It was narrated from Usâmah bin Zaid: "I said: 'O Messenger of Allâh, where will you stay tomorrow?' That was during his pilgrimage, when we drew close to Makkah. He said: 'Has 'Aqîl left any house for us?'"

[٣٢٩٥] ٤٤٠-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ وَابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، قَالَ ابْنُ مِهْرَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ ابْنِ زَيْدٍ: قُلْتُ: يَا رَسُولَ اللهِ! أَيْنَ تَنْزِلُ غَدًا؟ وَذَلِكَ فِي حَجَّتِهِ، حِينَ دَنَوْنَا مِنْ مَكَّةَ، فَقَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلًا؟».

[3296] (...) It was narrated from Usâmah bin Zaid that he said: "O Messenger of Allâh, where will you stay tomorrow, if Allâh wills?" That was at the time of the Conquest. He said: "Has 'Aqîl left any house for us?"

[٣٢٩٦] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ وَزَمْعَةُ بْنُ صَالِحٍ قَالَا: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ ابْنِ زَيْدٍ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! أَيْنَ تَنْزِلُ غَدًا، إِنْ شَاءَ اللهُ تَعَالَى؟ وَذَلِكَ زَمَنَ

الْفَتْحِ، قَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ مَنْزِلٍ؟». [انظر: ٤٨٢٩]

Chapter 81. It Is Permissible For The One Who Emigrated From Makkah To Stay There For Three Days After Completing *Ḥajj* And *'Umrah*, And No More Than That

(المعجم ٨١) - **(بَابُ جواز الإقامة بمكة، للمهاجر منها بعد فراغ الحج والعمرة، ثلاثة أيام بلا زيادة)**

(التحفة ٨١)

[3297] 441 - (1352) Al-'Alâ' bin Al-Ḥaḍramî said: "I heard the Messenger of Allâh ﷺ say: 'The *Muhâjir* may stay in Makkah for three (days) after completing *Ḥajj*,' and it is as if he said: 'and no more than that.'"

[٣٢٩٧] **٤٤١** -(١٣٥٢) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: هَلْ سَمِعْتَ فِي الْإِقَامَةِ بِمَكَّةَ شَيْئًا؟ فَقَالَ السَّائِبُ: سَمِعْتُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لِلْمُهَاجِرِ إِقَامَةُ ثَلَاثٍ، بَعْدَ الصَّدَرِ، بِمَكَّةَ» كَأَنَّهُ يَقُولُ: لَا يَزِيدُ عَلَيْهَا.

[3298] 442 - (...) Al-'Alâ' bin Al-Ḥaḍramî said: "The Messenger of Allâh ﷺ said: 'The *Muhâjir* may stay in Makkah, after completing his *Ḥajj* rituals, for three (days).'"

[٣٢٩٨] **٤٤٢** -(...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ لِجُلَسَائِهِ: مَا سَمِعْتُمْ فِي سُكْنَىٰ مَكَّةَ؟ فَقَالَ السَّائِبُ بْنُ يَزِيدَ: سَمِعْتُ الْعَلَاءَ - أَوْ قَالَ: الْعَلَاءَ ابْنَ الْحَضْرَمِيِّ - قَالَ رَسُولُ اللهِ ﷺ:

«يُقِيمُ الْمُهَاجِرُ بِمَكَّةَ، بَعْدَ قَضَاءِ نُسُكِهِ، ثَلَاثًا».

[٣٢٩٩] ٤٤٣-(...) وحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ حُمَيْدٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ السَّائِبَ بْنَ يَزِيدَ، فَقَالَ السَّائِبُ: سَمِعْتُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ثَلَاثُ لَيَالٍ يَمْكُثُهُنَّ الْمُهَاجِرُ بِمَكَّةَ، بَعْدَ الصَّدَرِ».

[3299] 443 - (...) Al-'Alâ' bin Al-Ḥaḍramî said: "I heard the Prophet ﷺ say: 'Three nights the *Muhâjir* may stay in Makkah, after completing *Ḥajj*.'"

[٣٣٠٠] ٤٤٤-(...) وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، وَأَمْلَاهُ عَلَيْنَا إِمْلَاءً: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ أَخْبَرَهُ، أَنَّ السَّائِبَ ابْنَ يَزِيدَ أَخْبَرَهُ؛ أَنَّ الْعَلَاءَ ابْنَ الْحَضْرَمِيِّ أَخْبَرَهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مُكْثُ الْمُهَاجِرِ بِمَكَّةَ، بَعْدَ قَضَاءِ نُسُكِهِ، ثَلَاثًا».

[3300] 444 - (...) Al-'Alâ' bin Al-Ḥaḍramî narrated that the Messenger of Allâh ﷺ said: "The *Muhâjir* may stay in Makkah, after completing his *Ḥajj* rituals, for three (days)."

[٣٣٠١] (...) حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[3301] (...) A similar *Ḥadîth* (as no. 3300) was narrated by Ibn Juraij with this chain.

Chapter 82. The Sanctity Of Makkah And The Sanctity Of Its Game, Grasses, Trees And Lost Property, Except For The One Who Announces It, Is Forever

[3302] 445 - (1353) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said on the Day of the Conquest of Makkah: 'There is no *Hijrah* (emigration), but there is *Jihâd* and intention. And if you are mobilized, then go forth.' And he said on the day of the Conquest of Makkah: 'This land was made sacred by Allâh the Day He created the heavens and the earth, so it is sacred by the sanctity decreed by Allâh until the Day of Resurrection. It was not permitted for anyone before me to fight therein and it was only permitted to me for part of a day, and it is sacred by the sanctity decreed by Allâh until the Day of Resurrection. Its thorns are not to be cut, and its game is not to be disturbed, and its lost property is not to be picked up, except by the one who announces it, and its grasses are not to be cut.' Al-'Abbâs said: 'O Messenger of Allâh, except *Idhkhir* (a kind of grass), for it is used by their blacksmiths and in their houses.' He said: 'Except *Idhkhir*.'"

[3303] (...) A similar report (as no. 3302) was narrated by

(المعجم ٨٢) - (بَابُ تحريم مكة وتحريم صيدها وخلاها وشجرها ولقطتها، إلا لمنشد، على الدوام)

(التحفة ٨٢)

[٣٣٠٢] ٤٤٥-(١٣٥٣) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ يَوْمَ الْفَتْحِ، فَتْحِ مَكَّةَ: «لَا هِجْرَةَ. وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا»، وَقَالَ يَوْمَ الْفَتْحِ، فَتْحِ مَكَّةَ، «إِنَّ هٰذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَىٰ يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَىٰ يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنَفَّرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَّفَهَا، وَلَا يُخْتَلَىٰ خَلَاهَا» فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللهِ! إِلَّا الْإِذْخِرَ، فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ، فَقَالَ: «إِلَّا الْإِذْخِرَ». [انظر: ٤٨١٩]

[٣٣٠٣] (...) وحَدَّثني مُحَمَّدُ بْنُ

Manṣûr with this chain, but he did not mention: "The day He created the heavens [and the earth]." And instead of fighting, he said: "killing". And he said: "No one should pick up its lost property except the one who announces it."

رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ عَنْ مَنْصُورٍ فِي هَٰذَا الْإِسْنَادِ بِمِثْلِهِ، وَلَمْ يَذْكُرْ «يَوْمَ خَلَقَ السَّمَاوَاتِ [وَالْأَرْضَ]» وقَالَ: بَدَلَ الْقِتَالِ «الْقَتْلَ» وَقَالَ: «لَا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَّفَهَا».

[3304] 446 - (1354) It was narrated from Abû Shuraiḥ Al-'Adawî that he said to 'Amr bin Sa'eed - while he was sending troops to Makkah: "O commander, let me tell the people of something that the Messenger of Allâh ﷺ said on the day following the Conquest (of Makkah), that my ears heard and my heart understood, and my eyes saw him as he said it. He praised and extolled Allâh, then he said: 'Makkah was declared sacred by Allâh and not by people. It is not permissible for any man who believes in Allâh and the Last Day to shed blood therein or to cut down its trees. If anyone seeks a concession based on the fact that the Messenger of Allâh ﷺ fought therein, tell him that Allâh granted permission to His Messenger ﷺ but He did not grant you permission. Rather I was only given permission for part of one day, and today its sanctity has been restored as it was before. Let those who are present convey it to those who are absent.'" It was said to Abû

[٣٣٠٤] ٤٤٦-(١٣٥٤) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ، وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَىٰ مَكَّةَ: ائذَنْ لِي، أَيُّهَا الْأَمِيرُ! أُحَدِّثْكَ قَوْلًا قَامَ بِهِ رَسُولُ اللهِ ﷺ الْغَدَ مِنْ يَوْمِ الْفَتْحِ، سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي، وَأَبْصَرَتْهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ، أَنَّهُ حَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَّمَهَا اللهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَحِلُّ لِامْرِئٍ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهِ ﷺ فِيهَا فَقُولُوا لَهُ: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ ﷺ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّما أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ» فَقِيلَ لِأَبِي شُرَيْحٍ: مَا قَالَ لَكَ عَمْرٌو؟ قَالَ: أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ، يَا أَبَا

Shuraih: "What did 'Amr say to you?" He said: "I know more about that than you, O Abû Shuraih. The sanctuary does not give protection to one who is disobedient, or to one who is fleeing after shedding blood, or one who is fleeing after committing a theft."

شُرَيْحٍ! إِنَّ الْحَرَمَ لَا يُعِيذُ عَاصِيًا وَلَا فَارًّا بِدَمٍ وَلَا فَارًّا بِخَرْبَةٍ.

[3305] 447 - (1355) Abû Hurairah said: "When Allâh enabled His Messenger to conquer Makkah, he (ﷺ) stood before the people and praised and extolled Allâh, then he said: 'Allâh held the elephant back from Makkah, and He caused His Messenger and the believers to prevail over it. It was not permissible (to shed blood therein) for anyone before me, and it was only made permissible to me for part of a day, and it will never be permissible for anyone after me. Its game is not to be disturbed, its thorns are not to be cut, and its lost property is not permissible for anyone (to be picked up) but the one who announces it. If a person is killed he (relative) has a choice: Either to be given the blood money or to have the killer killed in retaliation.' Al-'Abbâs said: 'Except *Idhkhir*, O Messenger of Allâh, for we use it in our graves and in our houses.' The Messenger of Allâh ﷺ said: 'Except *Idhkhir*.' Abû Shâh, a man from Yemen, stood up and said:

[٣٣٠٥] ٤٤٧-(١٣٥٥) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وعُبَيْدُ اللهِ بْنُ سَعِيدٍ، جَمِيعًا عَنِ الْوَلِيدِ،- قَالَ زُهَيْرٌ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ-: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ - هُوَ ابْنُ عَبْدِ الرَّحْمَٰنِ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: لَمَّا فَتَحَ اللهُ [عَزَّ وَجَلَّ] عَلَىٰ رَسُولِهِ ﷺ مَكَّةَ، قَامَ فِي النَّاسِ فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ اللهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّهَا لَنْ تَحِلَّ لِأَحَدٍ كَانَ قَبْلِي، وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، وَإِنَّهَا لَنْ تَحِلَّ لِأَحَدٍ بَعْدِي، فَلَا يُنَفَّرُ صَيْدُهَا، وَلَا يُخْتَلَىٰ شَوْكُهَا، وَلَا تَحِلُّ سَاقِطَتُهَا إِلَّا لِمُنْشِدٍ، وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ، إِمَّا أَنْ يُفْدَىٰ وَإِمَّا أَنْ يُقْتَلَ» فَقَالَ الْعَبَّاسُ: إِلَّا الْإِذْخِرَ يَا رَسُولَ اللهِ! فَإِنَّا نَجْعَلُهُ فِي قُبُورِنَا

'Write it for me, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'Write it for Abû Shâh.'"

Al-Walîd said: "I said to Al-Awzâ'î: 'What did he mean: "Write it for me, O Messenger of Allâh?"' He said: 'This speech that he heard from the Messenger of Allâh ﷺ.'"

وَبُيُوتِنَا، فَقَالَ رَسُولُ اللهِ ﷺ: «إِلَّا الْإِذْخِرَ»، فَقَامَ أَبُو شَاهٍ، رَجُلٌ مِنْ أَهْلِ الْيَمَنِ، فَقَالَ: اكْتُبُوا لِي يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «اكْتُبُوا لِأَبِي شَاهٍ».

قَالَ الْوَلِيدُ: فَقُلْتُ لِلْأَوْزَاعِيِّ: مَا قَوْلُهُ: اكْتُبُوا لِي يَا رَسُولَ اللهِ!؟ قَالَ: هٰذِهِ الْخُطْبَةَ الَّتِي سَمِعَهَا مِنْ رَسُولِ اللهِ ﷺ.

[3306] 448 - (...) Abû Hurairah said: "(The tribe of) Khuzâ'ah killed a man from Banû Laith in the year when Makkah was conquered, in retaliation for one of their people whom they had killed. The Messenger of Allâh ﷺ was told about that, then he rode on his mount and addressed them, saying: 'Allâh held the elephant back from Makkah, and He caused His Messengers and the believers to prevail over it. It was not permissible (to shed blood therein) for anyone before me and it is not permissible for anyone after me; it was only permitted to me for part of a day. Now, at this very hour, it is sacred; its thorns are not to be cut, its trees are not to be cut down and its lost property is not to be picked up except by the one who announces it. Anyone whose (relative) has been killed has one of two choices: Either he may be given the *Diyah* or he may retaliate.' A man from Yemen,

[٣٣٠٦] ٤٤٨-(...) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُوسَىٰ عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ: أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ خُزَاعَةَ قَتَلُوا رَجُلًا مِنْ بَنِي لَيْثٍ عَامَ فَتْحِ مَكَّةَ، بِقَتِيلٍ مِنْهُمْ قَتَلُوهُ، فَأُخْبِرَ بِذَٰلِكَ رَسُولُ اللهِ ﷺ، فَرَكِبَ رَاحِلَتَهُ فَخَطَبَ فَقَالَ: «إِنَّ اللهَ [عَزَّ وَجَلَّ] حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، أَلَا! وَإِنَّهَا لَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَلَمْ تَحِلَّ لِأَحَدٍ بَعْدِي، أَلَا وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنَ النَّهَارِ، أَلَا وَإِنَّهَا، سَاعَتِي هٰذِهِ، حَرَامٌ، لَا يُخْبَطُ شَوْكُهَا، وَلَا يُعْضَدُ شَجَرُهَا، وَلَا يَلْتَقِطُ سَاقِطَتَهَا إِلَّا مُنْشِدٌ، وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ، إِمَّا أَنْ يُعْطَىٰ - يَعْنِي الدِّيَةَ - وَإِمَّا أَنْ يُقَادَ - أَهْلُ الْقَتِيلِ -» قَالَ: فَجَاءَ رَجُلٌ مِنْ أَهْلِ

who was called Abû Shâh, came to him and said: 'Write it for me, O Messenger of Allâh.' He said: 'Write it for Abû Shâh.' A man of the Quraish said: 'Except *Idhkhir*, for we use it in our houses and in our graves.' The Messenger of Allâh ﷺ said: 'Except *Idhkhir*.'"

الْيَمَنِ يُقَالُ لَهُ أَبُو شَاهٍ، فَقَالَ: اكْتُبْ لِي يَا رَسُولَ اللهِ! فَقَالَ: «اكْتُبُوا لِأَبِي شَاهٍ»، فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ: إِلَّا الْإِذْخِرَ، فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا، فَقَالَ رَسُولُ اللهِ ﷺ: «إِلَّا الْإِذْخِرَ».

Chapter 83. The Prohibition Of Carrying Weapons In Makkah When There Is No Need For That

(المعجم ٨٣) - (بَابُ النهي عن حمل السلاح بمكة، من غير حاجة) (التحفة ٨٣)

[3307] 449 - (1356) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'It is not permissible for any one of you to carry a weapon in Makkah.'"

[٣٣٠٧] **٤٤٩**-(١٣٥٦) وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا ابْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَحِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السِّلَاحَ».

Chapter 84. It Is Permissible To Enter Makkah Without *Ihrâm*

(المعجم ٨٤) - (بَابُ جواز دخول مكة بغير إحرام) (التحفة ٨٤)

[3308] 450 - (1357) It was narrated from Yahyâ - and this is his wording: "I said to Mâlik: 'Did Ibn Shihâb narrate to you from Anas bin Mâlik that the Prophet ﷺ entered Makkah in the Year of the Conquest with a helmet on his head, and when he took it off, a man came to him and said: "Ibn Khatal is clinging to the cover of the Ka'bah." He said: "Kill him."- ? [Mâlik] said: 'Yes.'"

[٣٣٠٨] **٤٥٠**-(١٣٥٧) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ وَيَحْيَى ابْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ - أَمَّا الْقَعْنَبِيُّ فَقَالَ: قَرَأْتُ عَلَىٰ مَالِكِ بْنِ أَنَسٍ؛ وَأَمَّا قُتَيْبَةُ فَقَالَ: حَدَّثَنَا مَالِكٌ وَقَالَ يَحْيَىٰ: - وَاللَّفْظُ لَهُ - قُلْتُ لِمَالِكٍ: أَحَدَّثَكَ ابْنُ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ

دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَىٰ رَأْسِهِ مِغْفَرٌ، فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ فَقَالَ: ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «اقْتُلُوهُ»؟ فَقَالَ [مَالِكٌ]: نَعَمْ.

[3309] 451 - (1358) It was narrated from Jâbir bin 'Abdullâh Al-Anṣârî that the Messenger of Allâh ﷺ entered Makkah - Qutaibah said: he entered on the Day of the Conquest of Makkah - wearing a black turban and not in *Iḥrâm*.

[٣٣٠٩] ٤٥١-(١٣٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ - قَالَ يَحْيَىٰ: أَخْبَرَنَا وَقَالَ قُتَيْبَةُ: حَدَّثَنَا - مُعَاوِيَةُ بْنُ عَمَّارٍ الدُّهْنِيُّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ مَكَّةَ - وَقَالَ قُتَيْبَةُ: دَخَلَ يَوْمَ فَتْحِ مَكَّةَ - وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ إِحْرَامٍ.

وَفِي رِوَايَةِ قُتَيْبَةَ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ.

[3310] (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ entered Makkah on the Day of the Conquest wearing a black turban.

[٣٣١٠] (...) حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

[3311] 452 - (1359) It was narrated from Ja'far bin 'Amr bin Ḥuraith, from his father, that the Messenger of Allâh ﷺ addressed the people wearing a black turban.

[٣٣١١] ٤٥٢-(١٣٥٩) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ. قَالَا: أَخْبَرَنَا وَكِيعٌ عَنْ مُسَاوِرٍ الْوَرَّاقِ، عَنْ جَعْفَرِ ابْنِ عَمْرِو بْنِ حُرَيْثٍ عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ خَطَبَ النَّاسَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

[3312] 453 - (...) Ja'far bin 'Amr bin Huraith narrated that his father said: "It is as if I can see the Messenger of Allâh ﷺ on the *Minbar*, wearing a black turban with its edges hanging between his shoulders." (In his narration) Abû Bakr did not say: "On the *Minbar*."

[٣٣١٢] **٤٥٣**-(. . .) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَالْحَسَنُ الْحُلْوَانِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُسَاوِرٍ الْوَرَّاقِ - قَالَ: حَدَّثَنِي - وَفِي رِوَايَةِ الْحُلْوَانِيِّ قَالَ: سَمِعْتُ جَعْفَرَ بْنَ عَمْرِو بْنِ حُرَيْثٍ - عَنْ أَبِيهِ قَالَ: كَأَنِّي أَنْظُرُ إِلَىٰ رَسُولِ اللهِ ﷺ عَلَىٰ الْمِنْبَرِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أَرْخَىٰ طَرَفَيْهَا بَيْنَ كَتِفَيْهِ. وَلَمْ يَقُلْ أَبُو بَكْرٍ: عَلَىٰ الْمِنْبَرِ.

Chapter 85. The Virtue Of Al-Madînah And The Prophet's Prayer For It To Be Blessed. Its Sanctity And The Sanctity Of Its Game And Trees. The Boundaries Of Its Sanctuary

(المعجم ٨٥) - (بَابُ فضل المدينة، ودعاء النبيّ ﷺ فيها بالبركة، وبيان تحريمها وتحريم صيدها وشجرها، وبيان حدود حرمها) (التحفة ٨٥)

[3313] 454 - (1360) It was narrated from 'Abdullâh bin Zaid bin 'Âsim that the Messenger of Allâh ﷺ said: "(Prophet) Ibrâhîm declared Makkah sacred and supplicated for its people, and I declare Al-Madînah sacred as Ibrâhîm declared Makkah sacred, and I supplicated concerning its *Sâ'* and *Mudd* (units of measurement) twice (the blessings) Ibrâhîm supplicated for the people of Makkah."

[٣٣١٣] **٤٥٤**-(١٣٦٠) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ الدَّرَاوَرْدِيَّ عَنْ عَمْرِو بْنِ يَحْيَىٰ الْمَازِنِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ عَبْدِ اللهِ بْنِ زَيْدِ بْنِ عَاصِمٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لِأَهْلِهَا، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، وَإِنِّي دَعَوْتُ فِي صَاعِهَا وَمُدِّهَا بِمِثْلَي مَا دَعَا بِهِ إِبْرَاهِيمُ لِأَهْلِ مَكَّةَ».

[3314] 455 - (...) It was narrated from 'Amr bin Yahyâ - Al-Mâzinî - with this chain (a *Hadîth* similar to no. 3313). As for the *Hadîth* of Wuhaib, it is like the report of Ad-Darâwardî: "Twice the supplication of Ibrâhîm, peace and blessings be upon him." As for Sulaimân bin Bilâl and 'Abdul-'Azîz bin Al-Mukhtâr, in their report it says: "Like that for which Ibrâhîm supplicated."

[٣٣١٤] ٤٥٥-(...) حَدَّثَنِيهِ أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ الْمُخْتَارِ؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ، كُلُّهُمْ عَنْ عَمْرِو بْنِ يَحْيَىٰ - [هُوَ الْمَازِنِيُّ] - بِهَٰذَا الْإِسْنَادِ؛ أَمَّا حَدِيثُ وُهَيْبٍ فَكَرِوَايَةِ الدَّرَاوَرْدِيِّ: «[بِـ]مِثْلَيْ مَا دَعَا [بِهِ] إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ والسَّلَامُ»؛ وَأَمَّا سُلَيْمَانُ بْنُ بِلَالٍ وَعَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، فَفِي رِوَايَتِهِمَا: «مِثْلَ مَا دَعَا بِهِ إِبْرَاهِيمُ».

[3315] 456 - (1361) It was narrated that Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ said: 'Ibrâhîm, peace and blessings be upon him, declared Makkah sacred, and I declare what is between the two lava fields sacred" - meaning Al-Madînah.

[٣٣١٥] ٤٥٦-(١٣٦١) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ عَنِ ابْنِ الْهَادِ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ عُثْمَانَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ والسَّلَامُ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا» - يُرِيدُ الْمَدِينَةَ -.

[3316] 457 - (...) It was narrated from Nâfi' bin Jubair that Marwân bin Al-Hakam addressed the people, and he mentioned Makkah and its people and its

[٣٣١٦] ٤٥٧-(...) وحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ابْنُ بِلَالٍ عَنْ عُتْبَةَ بْنِ مُسْلِمٍ،

sanctity, but he did not mention Al-Madînah and its people and its sanctity. Râfi' bin Khadîj called out to him and said: "Why do I hear you mention Makkah and its people and its sanctity, but you do not mention Al-Madînah and its people and its sanctity, when the Messenger of Allâh ﷺ declared what is between its two lava fields sacred? That is (recorded) with us on a piece of Khawlânî leather, if you wish I will read it to you." He said: "Marwân remained silent, then he said: 'I heard some of that.'"

عَنْ نَافِعِ بْنِ جُبَيْرٍ؛ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ خَطَبَ النَّاسَ، فَذَكَرَ مَكَّةَ وَأَهْلَهَا وَحُرْمَتَهَا [وَلَمْ يَذْكُرِ الْمَدِينَةَ وَأَهْلَهَا وَحُرْمَتَهَا] فَنَادَاهُ رَافِعُ بْنُ خَدِيجٍ فَقَالَ: مَا لِي أَسْمَعُكَ ذَكَرْتَ مَكَّةَ وَأَهْلَهَا وَحُرْمَتَهَا، وَلَمْ تَذْكُرِ الْمَدِينَةَ وَأَهْلَهَا وَحُرْمَتَهَا، [وَ]قَدْ حَرَّمَ رَسُولُ اللهِ ﷺ مَا بَيْنَ لَابَتَيْهَا، وَذَلِكَ عِنْدَنَا فِي أَدِيمٍ خَوْلَانِيٍّ إِنْ شِئْتَ أَقْرَأْتُكَهُ، قَالَ: فَسَكَتَ مَرْوَانُ ثُمَّ قَالَ: قَدْ سَمِعْتُ بَعْضَ ذَلِكَ.

[3317] 458 - (1362) It was narrated that Jâbir said: "The Prophet ﷺ said: '(Prophet) Ibrâhîm declared Makkah sacred, and I declare Al-Madînah between the two lava fields to be sacred; its thorny shrubs are not to be cut down and its game is not to be hunted.'"

[٣٣١٧] ٤٥٨-(١٣٦٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، كِلَاهُمَا عَنْ أَبِي أَحْمَدَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْأَسْدِيُّ -: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لَابَتَيْهَا، لَا يُقْطَعُ عِضَاهُهَا وَلَا يُصَادُ صَيْدُهَا».

[3318] 459 - (1363) 'Âmir bin Sa'd narrated that his father said: "The Messenger of Allâh ﷺ said: 'I declare sacred what is between the two lava fields of Al-Madînah, (and I forbid) cutting of its thorny shrubs or killing of its game.' And he said: 'Al-

[٣٣١٨] ٤٥٩-(١٣٦٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

Madînah is better for them, if only they knew. No one leaves it out of dislike for it but Allâh will put someone better than him in his place, and no one stands firm despite its hardships and difficulties, but I will intercede for him, or be a witness for him, on the Day of Resurrection.'"

«إِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ، أَنْ يُقْطَعَ عِضَاهُهَا، أَوْ يُقْتَلَ صَيْدُهَا» وَقَالَ: «الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، لَا يَدَعُهَا أَحَدٌ رَغْبَةً عَنْهَا إِلَّا أَبْدَلَ اللهُ فِيهَا مَنْ هُوَ خَيْرٌ مِنْهُ، وَلَا يَثْبُتُ أَحَدٌ عَلَىٰ لَأْوَائِهَا وَجَهْدِهَا، إِلَّا كُنْتُ لَهُ شَفِيعًا، أَوْ شَهِيدًا، يَوْمَ الْقِيَامَةِ».

[3319] 460 - (...) 'Âmir bin Sa'd bin Abî Waqqâṣ narrated from his father that the Messenger of Allâh ﷺ said... then he mentioned a *Ḥadîth* like that of Ibn Numair (no. 3318), and he added: "No one intends ill towards the people of Al-Madînah but Allâh will melt him in the Fire like lead, or like salt, dissolving in water."

[٣٣١٩] ٤٦٠-(. . .) وحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الْأَنْصَارِيُّ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ، ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ ابْنِ نُمَيْرٍ، وَزَادَ فِي الْحَدِيثِ: «وَلَا يُرِيدُ أَحَدٌ أَهْلَ الْمَدِينَةِ بِسُوءٍ إِلَّا أَذَابَهُ اللهُ فِي النَّارِ ذَوْبَ الرَّصَاصِ، أَوْ ذَوْبَ الْمِلْحِ فِي الْمَاءِ».

[3320] 461 - (1346) It was narrated from 'Âmir bin Sa'd that Sa'd rode to his fortress in Al-'Aqîq, where he found a slave cutting down a tree or hitting it to make its leaves fall, and he stripped him of his belongings. When Sa'd came back, the owners of that slave came to him and asked him to return to their slave, or to them, what he had taken from him. He said: "Allâh forbid that I should return

[٣٣٢٠] ٤٦١-(١٣٦٤) وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنِ الْعَقَدِيِّ - قَالَ عَبْدٌ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو - قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، أَنَّ سَعْدًا رَكِبَ إِلَىٰ قَصْرِهِ بِالْعَقِيقِ، فَوَجَدَ عَبْدًا يَقْطَعُ شَجَرًا أَوْ يَخْبِطُ، فَسَلَبَهُ، فَلَمَّا رَجَعَ سَعْدٌ، جَاءَهُ

something that the Messenger of Allâh ﷺ granted to me as booty" and he refused to return it to them.

أَهْلُ الْعَبْدِ فَكَلَّمُوهُ أَنْ يَرُدَّ عَلَىٰ غُلَامِهِمْ، أَوْ عَلَيْهِمْ، مَا أَخَذَ مِنْ غُلَامِهِمْ، فَقَالَ: مَعَاذَ اللهِ! أَنْ أَرُدَّ شَيْئًا نَفَّلَنِيهِ رَسُولُ اللهِ ﷺ، وَأَبَىٰ أَنْ يَرُدَّ عَلَيْهِمْ.

[3321] 462 - (1365) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said to Abû Talhah: 'Find me one of your boys serve me.' So Abû Talhah took to me with him and made me sit behind him, and I served the Messenger of Allâh ﷺ every time he dismounted." And he said in the *Hadîth*: "Then he came, and when he could see Uhud, he said: 'This mountain loves us and we love it.' When he came close to Al-Madînah he said: 'O Allâh, I declare sacred what is between its two mountains as (Prophet) Ibrâhîm, peace and blessings be upon him, declared Makkah sacred. O Allâh, bless them in their *Mudd* and *Sâ'*.'"

[٣٣٢١] **٤٦٢-(١٣٦٥) وَحَدَّثَنَا** يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ [بْنُ سَعِيدٍ] وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ-: أَخْبَرَنِي عَمْرُو بْنُ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ بْنِ عَبْدِ اللهِ بْنِ حَنْطَبٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ لِأَبِي طَلْحَةَ «الْتَمِسْ لِي غُلَامًا مِنْ غِلْمَانِكُمْ يَخْدُمُنِي»، فَخَرَجَ بِي أَبُو طَلْحَةَ يُرْدِفُنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللهِ ﷺ كُلَّمَا نَزَلَ، وَقَالَ فِي الْحَدِيثِ: ثُمَّ أَقْبَلَ، حَتَّىٰ إِذَا بَدَا لَهُ أُحُدٌ قَالَ: «هٰذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ» فَلَمَّا أَشْرَفَ عَلَىٰ الْمَدِينَةِ قَالَ: «اللّٰهُمَّ! إِنِّي أُحَرِّمُ مَا بَيْنَ جَبَلَيْهَا مِثْلَ مَا حَرَّمَ بِهِ إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ والسَّلَامُ مَكَّةَ، اللّٰهُمَّ! بَارِكْ لَهُمْ فِي مُدِّهِمْ وَصَاعِهِمْ». [انظر: ٣٤٩٧، ٣٥٠٠، ٤٦٦٥]

[3322] (...) A similar report (as no. 3321) was narrated from Anas bin Mâlik, from the

[٣٣٢٢] (...) **وحَدَّثَناه** سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا

Prophet ﷺ, except that he said: "I declare sacred what is between the two lava fields."

يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَٰنِ الْقَارِيُّ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «إِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا».

[3323] 463 - (1366) 'Âṣim said: "I said to Anas bin Mâlik: 'Did the Messenger of Allâh ﷺ declare Al-Madînah sacred?' He said: 'Yes, what is between such-and-such, and such-and-such. And whoever introduces any *Hadath*[1] in it' - He said: "Then he said to me: 'This is a serious matter: "Whoever introduces any *Hadath* in it, upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept from him any *Ṣarf* nor *'Adl*."'[2] Ibn Anas said: "Or (anyone) who grants refuge to a *Muhdith*."[3]

[٣٣٢٣] ٤٦٣-(١٣٦٦) وحَدَّثَنَاه حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: أَحَرَّمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ؟ قَالَ: نَعَمْ، مَا بَيْنَ كَذَا إِلَىٰ كَذَا. فَمَنْ أَحْدَثَ فِيهَا حَدَثًا، قَالَ: ثُمَّ قَالَ لِي: هٰذِهِ شَدِيدَةٌ: «مَنْ أَحْدَثَ فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا» قَالَ فَقَالَ ابْنُ أَنَسٍ: أَوْ آوَىٰ مُحْدِثًا.

[3324] 464 - (1367) 'Âṣim Al-Ahwal said: "I asked Anas: 'Did the Messenger of Allâh ﷺ declare Al-Madînah sacred?' He said: 'Yes, it is sacred and its grass is not to be cut. Whoever does that, upon him be the curse of Allâh, the Angels and all the people.'"

[٣٣٢٤] ٤٦٤-(١٣٦٧) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَاصِمٌ الْأَحْوَلُ قَالَ: سَأَلْتُ أَنَسًا، أَحَرَّمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ؟ قَالَ: نَعَمْ، هِيَ حَرَامٌ، لَا يُخْتَلَىٰ خَلَاهَا، فَمَنْ فَعَلَ ذٰلِكَ فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ.

[1] Meaning any evil or any innovation, be it in custom, practice or religion.

[2] They say that these two words mean the obligatory and voluntary; or the voluntary and the obligatory; or repentance and just behavior.

[3] The one who does the *Hadath*.

[3325] 465 - (1368) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "O Allâh, bless them in their weights and measures, bless them in their *Sâ'*, bless them in their *Mudd*."

[٣٣٢٥] ٤٦٥-(١٣٦٨) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اللَّهُمَّ! بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ، وَبَارِكْ لَهُمْ فِي صَاعِهِمْ، وَبَارِكْ لَهُمْ فِي مُدِّهِمْ».

[3326] 466 - (1269) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'O Allâh, give Al-Madînah twice the blessings of Makkah.'"

[٣٣٢٦] ٤٦٦-(١٣٦٩) وحَدَّثَني زُهَيْرُ بْنُ حَرْبٍ وَإِبْرَاهِيمُ بْنُ مُحَمَّدٍ السَّامِيُّ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يُونُسَ يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَيْ مَا بِمَكَّةَ مِنَ الْبَرَكَةِ».

[3327] 467 - (1370) It was narrated from Ibrâhîm At-Taimî that his father said: "'Alî bin Abî Țâlib addressed us and said: 'Whoever claims that we have something that we recite apart from the Book of Allâh and this *Sahîfah*' - a document that was hanging from the sheath of his sword - 'is lying. In it are the ages of camels and rulings concerning (the compansation for) injuries, and in it the Prophet ﷺ said: Al-Madînah is sacred, the area between 'Ayr and Thawr. Whoever introduces any *Hadath*

[٣٣٢٧] ٤٦٧-(١٣٧٠) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ-: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: خَطَبَنَا عَلِيُّ ابْنُ أَبِي طَالِبٍ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَقْرَأُهُ إِلَّا كِتَابَ اللهِ وَهٰذِهِ الصَّحِيفَةَ - قَالَ: وَصَحِيفَةٌ مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ - فَقَدْ كَذَبَ، فِيهَا أَسْنَانُ الْإِبِلِ، وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ،

or gives refuge to a *Muḥdi_th_*, upon him will be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any *Ṣarf* nor *'Adl* from him. Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever claims to belong to someone other than his father or to belong to someone other than his *Mawla*, upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any *Ṣarf* nor *'Adl* from him.'"

The *Ḥadî_th_* of Abû Bakr and Zuhair ends with the words, "and may be given by the humblest of them" and in their *Ḥadî_th_* it does not mention: "hanging from the sheath of his sword."

[3328] 468 - (...) A *Ḥadî_th_* similar to that of Abû Kuraib (no. 3327) from Abû Mu'âwiyah, was narrated by Al-A'ma_sh_ until its end, with this chain, and he added: (The Prophet ﷺ said:) "Whoever breaks the covenant of a Muslim, upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any *Ṣarf* nor *'Adl* from him." But in their *Ḥadî_th_* it does not mention: "Whoever claims to

وَفِيهَا قَالَ النَّبِيُّ صَلَّى اللهُ [تَعَالَىٰ] عَلَيْهِ وَسَلَّمَ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَىٰ ثَوْرٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا، أَوْ آوَىٰ مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَىٰ بِهَا أَدْنَاهُمْ، وَمَنِ ادَّعَىٰ إِلَىٰ غَيْرِ أَبِيهِ، أَوِ انْتَمَىٰ إِلَىٰ غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا».

وَانْتَهَىٰ حَدِيثُ أَبِي بَكْرٍ وَزُهَيْرٍ عِنْدَ قَوْلِهِ: «يَسْعَىٰ بِهَا أَدْنَاهُمْ» [وَ]لَمْ يَذْكُرَا مَا بَعْدَهُ، وَلَيْسَ فِي حَدِيثِهِمَا: مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ. [انظر: ٣٧٩٤]

[٣٣٢٨] ٤٦٨-(...) وحَدَّثَني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ، جَمِيعًا عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ نَحْوَ حَدِيثِ أَبِي كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ إِلَىٰ آخِرِهِ، وَزَادَ فِي الْحَدِيثِ: «فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ» وَلَيْسَ فِي حَدِيثِهِمَا:

belong to anyone other than his father." And in the *Hadîth* of Wakî' it does not mention the Day of Resurrection.

«مَنِ ادَّعَىٰ إِلَىٰ غَيْرِ أَبِيهِ» وَلَيْسَ فِي رِوَايَةِ وَكِيعٍ ذِكْرُ يَوْمِ الْقِيَامَةِ.

[3329] **(...)** A *Hadîth* similar to that of Ibn Mushir and Wakî' (no. 3328) was narrated by Al-A'mash with this chain, except the phrase "Whoever claims to belong to someone other than his *Mawla*" and the mention of the curse that is upon him.

[٣٣٢٩] (...) وحَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ مُسْهِرٍ وَوَكِيعٍ، إِلَّا قَوْلَهُ: «مَنْ تَوَلَّىٰ غَيْرَ مَوَالِيهِ» وَذِكْرَ اللَّعْنَةِ لَهُ.

[3330] **469 - (1371)** It was narrated from Abû Hurairah that the Prophet ﷺ said: "Al-Madînah is sacred, and whoever introduces any *Hadath* in it or grants refuge to *Muhdith*, upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any *'Adl* nor *Sarf* from him."

[٣٣٣٠] ٤٦٩ - (١٣٧١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَدِينَةُ حَرَمٌ، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا، أَوْ آوَىٰ مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ عَدْلٌ وَلَا صَرْفٌ».

[3331] **470 - (...)** A similar report (as no. 3330) was narrated from Al-A'mash with this chain, but he did not say "the Day of Resurrection." And he added: (The Prophet ﷺ said:) "Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever breaks the covenant of a Muslim,

[٣٣٣١] ٤٧٠ - (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عُبَيْدُ اللهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، وَلَمْ يَقُلْ: «يَوْمَ الْقِيَامَةِ» وَزَادَ: «وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَىٰ بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللهِ

upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any *'Adl* nor *Ṣarf* from him."

وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ عَدْلٌ وَلَا صَرْفٌ».

[3332] 471 - (1372) It was narrated that Abû Hurairah used to say: "If I saw gazelles grazing in Al-Madînah I would not disturb them. The Messenger of Allâh ﷺ said: 'The area between its two lava fields is a sanctuary.'"

[٣٣٣٢] ٤٧١-(١٣٧٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: لَوْ رَأَيْتُ الظِّبَاءَ تَرْتَعُ بِالْمَدِينَةِ مَا ذَعَرْتُهَا، قَالَ رَسُولُ اللهِ ﷺ: «مَا بَيْنَ لَابَتَيْهَا حَرَامٌ».

[3333] 472 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ declared what is between the two lava fields of Al-Madînah sacred." Abû Hurairah said: "If I found gazelles between the two lava fields, I would not disturb them." And he made twelve miles around Al-Madînah a *Ḥima* (sanctuary).

[٣٣٣٣] ٤٧٢-(...) وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: حَرَّمَ رَسُولُ اللهِ ﷺ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ، قَالَ أَبُو هُرَيْرَةَ: فَلَوْ وَجَدْتُ الظِّبَاءَ مَا بَيْنَ لَابَتَيْهَا مَا ذَعَرْتُهَا، وَجَعَلَ اثْنَيْ عَشَرَ مِيلًا حَوْلَ الْمَدِينَةِ، حِمًى.

[3334] 473 - (1373) It was narrated from Abû Hurairah that he said: "When the people saw the first fruits (of the season), they would bring them to the Prophet ﷺ, and when the Messenger of Allâh ﷺ took them he said: 'O Allâh, bless us in our produce, bless us in our city, bless us in our *Ṣâ'* and bless us in

[٣٣٣٤] ٤٧٣-(١٣٧٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاءُوا بِهِ إِلَىٰ النَّبِيِّ ﷺ، فَإِذَا أَخَذَهُ رَسُولُ اللهِ ﷺ

our *Mudd*. O Allâh, Ibrâhîm, peace and blessings be upon him, was Your slave, Your Close Friend and Your Prophet, and I am Your slave and Your Prophet. He supplicated to You for Makkah and I supplicate to You for Al-Madînah as he supplicated to You for Makkah, and the same again.' Then he would call the youngest child and give him that fruit."

قَالَ: «اللَّهُمَّ! بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مُدِّنَا، اللَّهُمَّ! إِنَّ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ والسَّلَامُ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ، وَإِنَّهُ دَعَاكَ لِمَكَّةَ، وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ لِمَكَّةَ، وَمِثْلِهِ مَعَهُ» - قَالَ: ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ لَهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ.

[3335] 474 - (...) It was narrated from Abû Hurairah that (the season's) the first fruit would be brought to the Messenger of Allâh ﷺ and he would say: "O Allâh, bless us in our city and in our produce, and in our *Mudd* and in our *Sâ'*, blessing upon blessing." Then he would give it to the youngest of the children present.

[٣٣٣٥] ٤٧٤-(...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ الْمَدَنِيُّ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُؤْتَىٰ بِأَوَّلِ الثَّمَرِ فَيَقُولُ: «اللَّهُمَّ! بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثِمَارِنَا، وَفِي مُدِّنَا وَفِي صَاعِنَا بَرَكَةً مَعَ بَرَكَةٍ». ثُمَّ يُعْطِيهِ أَصْغَرَ مَنْ يَحْضُرُهُ مِنَ الْوِلْدَانِ.

Chapter 86. Encouragement To Live In Al-Madînah And To Be Patient In Bearing Its Distress And Hardships

(المعجم ٨٦) - (بَابُ الترغيب في سكنى المدينة، والصبر على لأوائها وشدتها) (التحفة ٨٦)

[3336] 475 - (1374) It was narrated from Abû Sa'eed, the freed slave of Al-Mahrî, that he experienced distress and hardship in Al-Madînah. He came to Abû Sa'eed Al-Khudrî and said to him: "I have many dependents and we are experiencing

[٣٣٣٦] ٤٧٥-(١٣٧٤) وَحَدَّثَنَا حَمَّادُ بْنُ إِسْمَاعِيلَ بْنِ عُلَيَّةَ: حَدَّثَنَا أَبِي عَنْ وُهَيْبٍ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَٰقَ، أَنَّهُ حَدَّثَ عَنْ أَبِي سَعِيدٍ مَوْلَى الْمَهْرِيِّ، أَنَّهُ أَصَابَهُمْ بِالْمَدِينَةِ جَهْدٌ وَشِدَّةٌ، وَأَنَّهُ

hardship, so I want to move my family to a rural area." Abû Sa'eed said: "Do not do that; stay in Al-Madînah, for we went out with the Messenger of Allâh ﷺ" - I think he said - "until we reached 'Usfân, where he stayed for several nights. The people said: 'By Allâh, we are not doing anything here, and our families are left behind with no protection.' News of that reached the Prophet ﷺ and he said: 'What is this that I have heard of what you are saying?'" - I do not know how he said it: "'by the One by Whom I swear,'" or "'by the One in Whose Hand is my soul'" - "'I was thinking,'" or "'if you wish'" - I am not sure which of them he said - "'I will order that my she-camel be prepared and I would let her keep going until I come to Al-Madînah.' And he said: 'O Allâh! Ibrâhîm, peace and blessings be upon him, declared Makkah sacred and made it a sanctuary. I declare Al-Madînah sacred, the area between its two mountains is a sanctuary. No blood is to be shed therein and no weapons are to be carried for fighting, and the leaves are not to be shaken from its trees, except for fodder. O Allâh, bless us in our city. O Allâh, bless us in our *Sâ'*. O Allâh, bless us in our *Mudd*. O Allâh, bless us in our *Sâ'*. O Allâh, bless us in our *Mudd*. O

أَتَىٰ أَبَا سَعِيدٍ الْخُدْرِيَّ، فَقَالَ لَهُ: إِنِّي كَثِيرُ الْعِيَالِ، وَقَدْ أَصَابَتْنَا شِدَّةٌ، فَأَرَدْتُ أَنْ أَنْقُلَ عِيَالِي إِلَىٰ بَعْضِ الرِّيفِ، فَقَالَ أَبُو سَعِيدٍ: لَا تَفْعَلْ، الْزَمِ الْمَدِينَةَ، فَإِنَّا خَرَجْنَا مَعَ نَبِيِّ اللهِ ﷺ - أَظُنُّ أَنَّهُ قَالَ - حَتَّىٰ قَدِمْنَا عُسْفَانَ، فَأَقَامَ بِهَا لَيَالِيَ، فَقَالَ النَّاسُ: وَاللّٰهِ! مَا نَحْنُ هٰهُنَا فِي شَيْءٍ، وَإِنَّ عِيَالَنَا لَخُلُوفٌ مَا نَأْمَنُ عَلَيْهِمْ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «مَا هٰذَا الَّذِي بَلَغَنِي مِنْ حَدِيثِكُمْ؟ - مَا أَدْرِي كَيْفَ قَالَ -: وَالَّذِي أَحْلِفُ بِهِ، أَوْ وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ هَمَمْتُ، أَوْ إِنْ شِئْتُمْ - لَا أَدْرِي أَيَّتَهُمَا قَالَ -: لَآمُرَنَّ بِنَاقَتِي تُرْحَلُ، ثُمَّ لَا أَحُلُّ لَهَا عُقْدَةً حَتَّىٰ أَقْدَمَ الْمَدِينَةَ»، وَقَالَ: «اللّٰهُمَّ! إِنَّ إِبْرَاهِيمَ - عليهِ الصَّلاةُ والسَّلامُ - حَرَّمَ مَكَّةَ فَجَعَلَهَا حَرَمًا، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ حَرَامًا مَا بَيْنَ مَأْزِمَيْهَا، أَنْ لَا يُهْرَاقَ فِيهَا دَمٌ، وَلَا يُحْمَلَ فِيهَا سِلَاحٌ لِقِتَالٍ، وَلَا تُخْبَطَ فِيهَا شَجَرَةٌ إِلَّا لِعَلْفٍ، اللّٰهُمَّ! بَارِكْ لَنَا فِي مَدِينَتِنَا، اللّٰهُمَّ! بَارِكْ لَنَا فِي صَاعِنَا، اللّٰهُمَّ! بَارِكْ لَنَا فِي مُدِّنَا، اللّٰهُمَّ! بَارِكْ لَنَا فِي صَاعِنَا، اللّٰهُمَّ! بَارِكْ لَنَا فِي

Allâh, bless us in our city. To each blessing add two more. By the One in Whose Hand is my soul, there is no mountain pass nor road around Al-Madînah but there are two Angels standing guard over it, until you return to it.' Then he said to the people: 'Move on,' so we moved on and we came to Al-Madînah. By the One by Whom we swear," or "by Whom oaths are sworn" - Ḥammâd (a narrator) was not sure - "hardly had we put down our saddles after entering Al-Madînah but Banû 'Abdullâh bin 'Ghaṭafân attacked us, and they had no reason to have attacked before that."

مُدِّنَا، اللَّهُمَّ! بَارِكْ لَنَا فِي مَدِينَتِنَا، اللَّهُمَّ! اجْعَلْ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ، وَالَّذِي نَفْسِي بِيَدِهِ! مَا مِنَ الْمَدِينَةِ شِعْبٌ وَلَا نَقْبٌ إِلَّا عَلَيْهِ مَلَكَانِ يَحْرُسَانِهَا حَتَّىٰ تَقْدَمُوا إِلَيْهَا». - ثُمَّ قَالَ لِلنَّاسِ - «ارْتَحِلُوا» فَارْتَحَلْنَا، فَأَقْبَلْنَا إِلَىٰ الْمَدِينَةِ، فَوَالَّذِي نَحْلِفُ بِهِ أَوْ يُحْلَفُ بِهِ - الشَّكُّ مِنْ حَمَّادٍ - مَا وَضَعْنَا رِحَالَنَا حِينَ دَخَلْنَا الْمَدِينَةَ حَتَّىٰ أَغَارَ عَلَيْنَا بَنُو عَبْدِ اللهِ بْنِ غَطَفَانَ، وَمَا يَهِيجُهُمْ قَبْلَ ذَٰلِكَ شَيْءٌ.

[3337] 476 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "O Allâh, bless us in our *Mudd* and *Ṣâ'*, and to each blessing add two more."

[٣٣٣٧] ٤٧٦-(. . .) وحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى الْمَهْرِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اللَّهُمَّ! بَارِكْ لَنَا فِي مُدِّنَا وصَاعِنَا وَاجْعَلْ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ».

[3338] (...) A similar report (as no. 3337) was narrated from Yaḥyâ bin Abî Kathîr with this chain.

[٣٣٣٨] (. . .) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ: أَخْبَرَنَا شَيْبَانُ؛ قَالَ: وَحَدَّثَنِي إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ يَعْنِي ابْنَ شَدَّادٍ، كِلَاهُمَا عَنْ يَحْيَىَ ابْنِ أَبِي كَثِيرٍ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[3339] 477 - (...) It was narrated from Abû Sa'eed, the freed slave of Al-Mahrî, that he came to Abû Sa'eed Al-Khudrî during the nights of Al-Harrah, when he consulted him about leaving Al-Madînah, complaining to him about its prices and his large number of dependents, and telling him that he could not bear the hardships and difficulties of Al-Madînah. He said to him: "Woe to you! I do not advise you to do that. I heard the Messenger of Allâh ﷺ say: 'No one bears its hardships with patience and dies, but I will intercede for him, or, I will be a witness for him, on the Day of Resurrection, if he is Muslim.'"

[3340] 478 - (...) 'Abdur-Rahmân narrated from his father Abû Sa'eed, that he heard the Messenger of Allâh ﷺ say: "I declare sacred what is between the two lava fields of Al-Madînah as (Prophet) Ibrâhîm declared Makkah sacred."

[٣٣٣٩] ٤٧٧-(. . .) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ مَوْلَى الْمَهْرِيِّ؛ أَنَّهُ جَاءَ أَبَا سَعِيدٍ الْخُدْرِيَّ، لَيَالِيَ الْحَرَّةِ فَاسْتَشَارَهُ فِي الْجَلَاءِ مِنَ الْمَدِينَةِ، وَشَكَا إِلَيْهِ أَسْعَارَهَا وَكَثْرَةَ عِيَالِهِ، وَأَخْبَرَهُ أَنْ لَا صَبْرَ لَهُ عَلَىٰ جَهْدِ الْمَدِينَةِ وَلَأْوَائِهَا، فَقَالَ لَهُ: وَيْحَكَ! لَا آمُرُكَ بِذَلِكَ، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَصْبِرُ أَحَدٌ عَلَىٰ لَأْوَائِهَا فَيَمُوتَ، إِلَّا كُنْتُ لَهُ شَفِيعًا، أَوْ شَهِيدًا، يَوْمَ الْقِيَامَةِ، إِذَا كَانَ مُسْلِمًا».

[٣٣٤٠] ٤٧٨-(. . .) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي أُسَامَةَ - وَاللَّفْظُ لِأَبِي بَكْرٍ وَابْنِ نُمَيْرٍ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي سَعِيدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ عَبْدَ الرَّحْمَٰنِ حَدَّثَهُ عَنْ أَبِيهِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنِّي حَرَّمْتُ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ، كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ» -قَالَ-: ثُمَّ كَانَ أَبُو سَعِيدٍ يَأْخُذُ - وَقَالَ أَبُو بَكْرٍ: يَجِدُ - أَحَدَنَا فِي يَدِهِ الطَّيْرُ، فَيَفُكُّهُ مِنْ يَدِهِ، ثُمَّ يُرْسِلُهُ.

[3341] 479 - (1375) It was narrated that Sahl bin Ḥunaif said: "The Messenger of Allâh ﷺ pointed with his hand towards Al-Madînah and said: 'It is a secure sanctuary.'"

[٣٣٤١] ٤٧٩-(١٣٧٥) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ يُسَيْرِ بْنِ عَمْرٍو، عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ: أَهْوَىٰ رَسُولُ اللهِ ﷺ بِيَدِهِ إِلَىٰ الْمَدِينَةِ فَقَالَ: «إِنَّهَا حَرَمٌ آمِنٌ».

[3342] 480 - (1376) It was narrated that 'Âishah said: "We came to Al-Madînah and it was filled with an epidemic. Abû Bakr fell sick and Bilâl fell sick. When the Messenger of Allâh ﷺ saw that his Companions were getting sick, he said: 'O Allâh, make Al-Madînah dear to us as you made Makkah dear, and more so. Make it healthy and bless us in its *Ṣâ'* and *Mudd*, and transfer its fever to Al-Juḥfah.'"

[٣٣٤٢] ٤٨٠-(١٣٧٦) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمْنَا الْمَدِينَةَ وَهِيَ وَبِيئَةٌ، فَاشْتَكَىٰ أَبُو بَكْرٍ وَاشْتَكَىٰ بِلَالٌ، فَلَمَّا رَأَىٰ رَسُولُ اللهِ ﷺ شَكْوَىٰ أَصْحَابِهِ قَالَ: «اللَّهُمَّ! حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَّبْتَ مَكَّةَ أَوْ أَشَدَّ، وَصَحِّحْهَا، وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا، وَحَوِّلْ حُمَّاهَا إِلَىٰ الْجُحْفَةِ».

[3343] (...) A similar report (as no. 3342) was narrated from Hishâm bin 'Urwah with this chain.

[٣٣٤٣] (...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَٰذَا الْإِسْنَادِ نَحْوَهُ.

[3344] 481 - (1377) It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Whoever bears its Madînah's hardship with patience, I will intercede for him, or will be a witness for him, on the Day of Resurrection.'"

[٣٣٤٤] ٤٨١-(١٣٧٧) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنِي عِيسَى بْنُ حَفْصِ بْنِ عَاصِمٍ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَبَرَ عَلَىٰ لَأْوَائِهَا، كُنْتُ لَهُ شَفِيعًا، أَوْ شَهِيدًا، يَوْمَ الْقِيَامَةِ».

[3345] 482 - (...) It was narrated from Yuhannis, the freed slave of Az-Zubair, that he was sitting with 'Abdullâh bin 'Umar during the *Fitnah* (turmoil), and a freed slave woman of his came to him and greeted him with *Salâm*, then she said: "I want to leave, O Abû 'Abdur-Rahmân, for times are too hard for us." 'Abdullâh said: "Stay here, O foolish one![1] I heard the Messenger of Allâh ﷺ say: 'No one bears its hardship and difficulties with patience but I will be a witness, or will intercede, for him on the Day of Resurrection.'"

[٣٣٤٥] ٤٨٢-(...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ قَطَنِ بْنِ وَهْبِ بْنِ عُوَيْمِرِ بْنِ الْأَجْدَعِ، عَنْ يُحَنِّسَ مَوْلَى الزُّبَيْرِ أَخْبَرَهُ، أَنَّهُ كَانَ جَالِسًا عِنْدَ عَبْدِ اللهِ بْنِ عُمَرَ فِي الْفِتْنَةِ، فَأَتَتْهُ مَوْلَاةٌ لَهُ تُسَلِّمُ عَلَيْهِ، فَقَالَتْ: إِنِّي أَرَدْتُ الْخُرُوجَ، يَا أَبَا عَبْدِ الرَّحْمٰنِ! اشْتَدَّ عَلَيْنَا الزَّمَانُ، فَقَالَ لَهَا عَبْدُ اللهِ: اقْعُدِي، لَكَاعِ! فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَصْبِرُ عَلَىٰ لَأْوَائِهَا وَشِدَّتِهَا [أَحَدٌ]، إِلَّا كُنْتُ لَهُ شَهِيدًا، أَوْ شَفِيعًا، يَوْمَ الْقِيَامَةِ».

[3346] 483 - (...) It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Whoever bears its (Madînah's) hardship and difficulties with patience, I will be a witness for him, or will intercede for him, on the Day of Resurrection,'" referring to Al-Madînah.

[٣٣٤٦] ٤٨٣-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ قَطَنٍ الْخُزَاعِيِّ، عَنْ يُحَنِّسَ مَوْلَىٰ مُصْعَبٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَبَرَ عَلَىٰ لَأْوَائِهَا وَشِدَّتِهَا، كُنْتُ لَهُ شَهِيدًا، أَوْ شَفِيعًا، يَوْمَ الْقِيَامَةِ» يَعْنِي الْمَدِينَةَ.

[3347] 484 - (1378) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No one of my *Ummah* bears the hardship and distress of Al-Madînah with patience, but I will

[٣٣٤٧] ٤٨٤-(١٣٧٨) وَحَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِيهِ، عَنْ

[1] The word *Lakâ'* is used to show love and affection and not it's apparent meaning. His advice to her is one of what comes from a person of goodwill to the other.

intercede for him on the Day of Resurrection," or "I will bear witness."

أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَصْبِرُ عَلَىٰ لَأْوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ مِنْ أُمَّتِي، إِلَّا كُنْتُ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ أَوْ شَهِيدًا».

[3348] (...) Abû 'Abdullâh Al-Qarrâz said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ said:...'" a similar *Ḥadîth* (as no. 3347).

[٣٣٤٨] (...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي هَارُونَ مُوسَى بْنِ أَبِي عِيسَىٰ؛ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللهِ الْقَرَّاظَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ بِمِثْلِهِ.

[3349] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one bears the hardships of Al-Madînah with patience...'" a similar *Ḥadîth* (as no. 3347).

[٣٣٤٩] (...) وحَدَّثَنَا يُوسُفُ بْنُ عِيسَىٰ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ صَالِحِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَصْبِرُ أَحَدٌ عَلَىٰ لَأْوَاءِ الْمَدِينَةِ» بِمِثْلِهِ.

Chapter 87. Al-Madînah Is Protected Against The Plague And The *Dajjâl* Entering It

(المعجم ٨٧) - (بَابُ صيانة المدينة من دخول الطاعون والدجال إليها) (التحفة ٨٧)

[3350] 485 - (1379) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'On the roads leading to Al-Madînah there are Angels and neither the plague nor the *Dajjâl* will enter it.'"

[٣٣٥٠] ٤٨٥-(١٣٧٩) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلَى أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاعُونُ وَلَا الدَّجَّالُ».

[3351] 486 - (1380) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The *Dajjâl* will come from the east, heading for Al-Madînah, until he camps behind Uhud. Then the Angels will turn his face towards *Ash-Shâm*, and there he will perish."

[٣٣٥١] ٤٨٦-(١٣٨٠) وحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَأْتِي الْمَسِيحُ مِنْ قِبَلِ الْمَشْرِقِ، هِمَّتُهُ الْمَدِينَةُ، حَتَّىٰ يَنْزِلَ دُبُرَ أُحُدٍ، ثُمَّ تَصْرِفُ الْمَلَائِكَةُ وَجْهَهُ قِبَلَ الشَّامِ، وَهُنَالِكَ يَهْلِكُ».

Chapter 88. Al-Madînah Eliminates Its Dross And It Is Also Called Tâbah, And Taibah

(المعجم ٨٨) - **(بَابُ المدينة تنفي خبثها وتسمى طابة وطيبة)** (التحفة ٨٨)

[3352] 487 - (1381) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There will come a time when a man will call his paternal cousin and his relative, saying: 'Come to a life of ease, come to a life of ease,' but Al-Madînah is better for them, if only they knew. By the One in Whose Hand is my soul, no one of them departs out of dislike for it, but Allâh will replace him therein with one who is better than him. Verily Al-Madînah is like a bellows: It eliminates dross. The Hour will not begin until Al-Madînah eliminates its evil ones as the bellows eliminate the impurities of iron."

[٣٣٥٢] ٤٨٧-(١٣٨١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَأْتِي عَلَىٰ النَّاسِ زَمَانٌ يَدْعُو الرَّجُلُ ابْنَ عَمِّهِ وَقَرِيبَهُ: هَلُمَّ إِلَىٰ الرَّخَاءِ! هَلُمَّ إِلَىٰ الرَّخَاءِ! وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَخْرُجُ مِنْهُمْ أَحَدٌ رَغْبَةً عَنْهَا إِلَّا أَخْلَفَ اللهُ فِيهَا خَيْرًا مِنْهُ، أَلَا! إِنَّ الْمَدِينَةَ كَالْكِيرِ، تُخْرِجُ الْخَبِيثَ، لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَنْفِيَ الْمَدِينَةُ شِرَارَهَا، كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ».

[3353] 488 - (1382) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I have been enjoined (to go to) a town which supercedes other towns. They say "Yathrib," but it is Al-Madînah. It purifies people as the bellows eliminate the impurities of iron.'"

[٣٣٥٣] ٤٨٨-(١٣٨٢) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا الْحُبَابِ سَعِيدَ بْنَ يَسَارٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَىٰ، يَقُولُونَ يَثْرِبَ، وَهِيَ الْمَدِينَةُ، تَنْفِي النَّاسَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ».

[3354] (...) It was narrated from Yaḥyâ bin Sa'eed with this chain (a *Ḥadîth* similar to no. 3353), and they [the narrators] said: "as the bellows eliminate impurities," but they did not mention iron.

[٣٣٥٤] (...) وحَدَّثَنَا عَمْرٌو النَّاقِدُ وابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ؛ قَالَ: وَحَدَّثَنِي ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، جَمِيعًا عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَٰذَا الْإِسْنَادِ وَقَالَا: «كَمَا يَنْفِي الْكِيرُ الْخَبَثَ» وَلَمْ يَذْكُرَا الْحَدِيدَ.

[3355] 489 - (1383) It was narrated from Jâbir bin 'Abdullâh that a Bedouin pledged allegiance to the Messenger of Allâh ﷺ, then the Bedouin suffered a severe fever in Al-Madînah. He came to the Prophet ﷺ and said: "O Muḥammad, cancel my oath of allegiance," but the Prophet ﷺ refused to do so. He came (a second time and) said: "O Muḥammad, cancel my oath of allegiance," but the Messenger of Allâh ﷺ refused to do so. Then he came to him (a third time) and

[٣٣٥٥] ٤٨٩-(١٣٨٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللهِ ﷺ، فَأَصَابَ الْأَعْرَابِيَّ وَعَكٌ بِالْمَدِينَةِ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا مُحَمَّدُ! أَقِلْنِي بَيْعَتِي، فَأَبَىٰ رَسُولُ اللهِ ﷺ، ثُمَّ جَاءَهُ فَقَالَ: أَقِلْنِي بَيْعَتِي فَأَبَىٰ، ثُمَّ جَاءَهُ فَقَالَ: يَا مُحَمَّدُ! أَقِلْنِي بَيْعَتِي فَأَبَىٰ، فَخَرَجَ

said: "Cancel my oath of allegiance," but he refused. Then he came to him (another time) and said: "O Muḥammad, cancel my oath of allegiance," but he refused. The Bedouin departed (left Al-Madînah) and the Messenger of Allâh ﷺ said: "Al-Madînah is like a bellows, it eliminates its impurities and purifies what is good."

الْأَعْرَابِيُّ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْمَدِينَةُ كَالْكِيرِ، تَنْفِي خَبَثَهَا وَيَنْصَعُ طَيِّبُهَا».

[3356] 490 - (1384) It was narrated from Zaid bin Thâbit that the Prophet ﷺ said: "It - meaning Al-Madînah - is Ṭaibah and it eliminates impurities as fire eliminates the impurities of silver."

[٣٣٥٦] ٤٩٠-(١٣٨٤) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ - وَهُوَ ابْنُ ثَابِتٍ - سَمِعَ عَبْدَ اللهِ بْنَ يَزِيدَ عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّهَا طَيْبَةُ - يَعْنِي الْمَدِينَةَ - وَإِنَّهَا تَنْفِي الْخَبَثَ كَمَا تَنْفِي النَّارُ خَبَثَ الْفِضَّةِ».

[3357] 491 - (1385) It was narrated that Jâbir bin Samurah said: "I heard the Messenger of Allâh ﷺ say: 'Allâh [Most High] called Al-Madînah Ṭâbah.'"

[٣٣٥٧] ٤٩١-(١٣٨٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَهَنَّادُ بْنُ السَّرِيِّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالُوا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ ابْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ [تَعَالَىٰ] سَمَّى الْمَدِينَةَ طَابَةَ».

Chapter 89. The Prohibition Of Wishing Ill Towards The People Of Al-Madînah, And That The One Who Wishes Them Ill Will Be Caused To Melt By Allâh

(المعجم ٨٩) - (بَابُ تحريم إرادة أهل المدينة بسوء وأن من أرادهم به أذابه الله) (التحفة ٨٩)

[3358] 492 - (1386) It was

[٣٣٥٨] ٤٩٢-(١٣٨٦) حَدَّثَنِي

narrated that Abû 'Abdullâh Al-Qarrâz said: "I bear witness that Abû Hurairah said: 'Abû Al-Qâsim ﷺ said: "Whoever wishes ill towards the people of this city" - meaning Al-Madînah - "Allâh will cause him to melt like salt dissolving in water."

مُحَمَّدُ بْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ يُحَنِّسَ عَنْ أَبِي عَبْدِ اللهِ الْقَرَّاظِ أَنَّهُ قَالَ: أَشْهَدُ عَلَىٰ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ أَرَادَ أَهْلَ هٰذِهِ الْبَلْدَةِ بِسُوءٍ - يَعْنِي الْمَدِينَةَ - أَذَابَهُ اللهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

[3359] 493 - (...) 'Amr bin Yaḥyâ bin 'Umârah narrated that he heard Al-Qarrâz - who was one of the companions of Abû Hurairah - say that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'Whoever wishes ill towards its people' - meaning Al-Madînah - 'Allâh will cause him to melt like salt dissolving in water.'"

[٣٣٥٩] ٤٩٣-(...) وحَدَّثني مُحَمَّدُ بْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ قَالَا: حَدَّثَنَا حَجَّاجٌ؛ وَحَدَّثَنِيهِ [مُحَمَّدُ] بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى ابْنِ عُمَارَةَ، أَنَّهُ سَمِعَ الْقَرَّاظَ - وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ - يَزْعُمُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَرَادَ أَهْلَهَا بِسُوءٍ - يُرِيدُ الْمَدِينَةَ - أَذَابَهُ اللهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

قَالَ ابْنُ حَاتِمٍ - فِي حَدِيثِ ابْنِ يُحَنِّسَ - بَدَلَ قَوْلِهِ بِسُوءٍ: شَرًّا.

[3360] (...) A similar report (as no. 3359) was narrated from Abû 'Abdullâh Al-Qarrâẓ (He said) that Abû Hurairah heard it from the Prophet ﷺ.

[٣٣٦٠] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي هَٰرُونَ مُوسَى بْنِ أَبِي عِيسَىٰ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا

الدَّرَاوَرْدِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، جَمِيعًا سَمِعَا أَبَا عَبْدِ اللهِ الْقَرَّاظَ، سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[3361] 494 - (1387) Dînâr Al-Qarrâz said: "I heard Sa'd bin Abî Waqqâș say: 'The Messenger of Allâh ﷺ said: Whoever wishes ill towards the people of Al-Madînah, Allâh will cause him to melt like salt dissolving in water.'"

[٣٣٦١] ٤٩٤-(١٣٨٧) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ عُمَرَ بْنِ نُبَيْهٍ: أَخْبَرَنِي دِينَارٌ الْقَرَّاظُ قَالَ: سَمِعْتُ سَعْدَ ابْنَ أَبِي وَقَّاصٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِسُوءٍ، أَذَابَهُ اللهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

[3362] (...) It was narrated from Abû 'Abdullâh Al-Qarrâz that he heard Sa'd bin Mâlik say: "The Messenger of Allâh ﷺ said..." a similar report (as no. 3361), except that he said: "Whoever wishes a calamity or wishes ill to the people of Al-Madînah."

[٣٣٦٢] (...) وحَدَّثَنَاهُ قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ جَعْفَرٍ عَنْ عُمَرَ بْنِ نُبَيْهٍ الْكَعْبِيِّ، عَنْ أَبِي عَبْدِ اللهِ الْقَرَّاظِ أَنَّهُ سَمِعَ سَعْدَ ابْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «بِدَهْمٍ أَوْ بِسُوءٍ».

[3363] 495 - (...) It was narrated that Abû 'Abdullâh Al-Qarrâz said: I heard Abû Hurairah and Sa'd say: "The Messenger of Allâh ﷺ said: 'O Allâh, bless the people of Al-Madînah in their *Mudd*,'" and he quoted the *Hadîth*, in which he said: "Whoever wishes ill towards its people, Allâh will melt him like salt dissolving in water."

[٣٣٦٣] ٤٩٥-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ عَنْ أَبِي عَبْدِ اللهِ الْقَرَّاظِ قَالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ وَسَعْدًا يَقُولَانِ: قَالَ رَسُولُ اللهِ ﷺ: «اللّٰهُمَّ! بَارِكْ لِأَهْلِ الْمَدِينَةِ فِي مُدِّهِمْ»، وَسَاقَ الْحَدِيثَ، وَفِيهِ: «مَنْ أَرَادَ أَهْلَهَا بِسُوءٍ، أَذَابَهُ اللهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

Chapter 90. Encouraging People To Stay In Al-Madînah When The Regions Were Conquered

[3364] 496 - (1388) It was narrated that Sufyân bin Abî Zuhair said: "The Messenger of Allâh ﷺ said: '*Ash-Shâm* will be conquered and some people will go out from Al-Madînah with their families, driving their livestock, but Al-Madînah is better for them, if only they knew. Then Yemen will be conquered, and some people will go out from Al-Madînah with their families, driving their livestock, but Al-Madînah is better for them, if only they knew. Then Al-'Irâq will be conquered, and some people will go out from Al-Madînah with their families, driving their livestock, but Al-Madînah is better for them, if only they knew.'"

[3365] 497 - (...) It was narrated that Sufyân bin Abî Zuhair said: "I heard the Messenger of Allâh ﷺ say: 'Yemen will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madînah is better for them, if only they knew. Then *Ash-Shâm* will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madînah

(المعجم ٩٠) - (بَابُ ترغيب الناس في المدينة عند فتح الأمصار)

(التحفة ٩٠)

[٣٣٦٤] ٤٩٦-(١٣٨٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ سُفْيَانَ ابْنِ أَبِي زُهَيْرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُفْتَحُ الشَّامُ، فَيَخْرُجُ مِنَ الْمَدِينَةِ قَوْمٌ بِأَهْلِيهِمْ يُبِسُّونَ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ تُ يفْتَحُ الْيَمَنُ، فَيَخْرُجُ [مِنَ الْمَدِينَةِ] قَوْمٌ بِأَهْلِيهِمْ يَبِسُّونَ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الْعِرَاقُ فَيَخْرُجُ مِنَ الْمَدِينَةِ قَوْمٌ بِأَهْلِيهِمْ يَبِسُّونَ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ».

[٣٣٦٥] ٤٩٧-(. . .) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ ابْنِ الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يُفْتَحُ الْيَمَنُ فَيَأْتِي قَوْمٌ يَبِسُّونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الشَّامُ فَيَأْتِي قَوْمٌ يَبِسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ،

is better for them, if only they knew. Then Al-'Irâq will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madînah is better for them, if only they knew.'"

وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الْعِرَاقُ فَيَأْتِي قَوْمٌ يُبِسُّونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ».

Chapter 91. The Prophet ﷺ Foretold That The People Will Abandon Al-Madînah When It Is The Best It Ever Was

(المعجم ٩١) - (بَابُ إخباره ﷺ بترك الناس المدينة على خير ما كانت) (التحفة ٩١)

[3366] 498 - (1389) It was narrated from Sa'eed bin Al-Mûsâyyab that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said of Al-Madînah: 'Its people will abandon it when it is the best it ever was, and it will be taken over by wild animals and birds.'"

Muslim said: This Abû Ṣafwân (one of the narrators) is 'Abdullâh bin 'Abdul-Malik, an orphan who lived under the care of Ibn Juraij for ten years.

[٣٣٦٦] ٤٩٨-(١٣٨٩) وحَدَّثَني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ يعني عَبْدَ اللهِ بْنَ عَبْدِ الْمَلِكِ الْأُمَوِيَّ عَنْ يُونُسَ بْنِ يَزِيدَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ لِلْمَدِينَةِ: «لَيَتْرُكَنَّهَا أَهْلُهَا عَلَىٰ خَيْرِ مَا كَانَتْ مُذَلَّلَةً لِلْعَوَافِي» يَعْنِي السِّبَاعَ وَالطَّيْرَ.

قَالَ مُسْلِمٌ: أَبُو صَفْوَانَ [هٰذَا، هُوَ] عَبْدُ اللهِ بْنُ عَبْدِ الْمَلِكِ، يَتِيمُ ابْنِ جُرَيْجٍ عَشْرَ سِنِينَ، كَانَ فِي حَجْرِهِ.

[3367] 499 - (...) Sa'eed bin Al-Mûsâyyab narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'They will leave Al-Madînah when it is the best it ever was, and nothing will live there but wild animals

[٣٣٦٧] ٤٩٩-(...) وحَدَّثَني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ

and birds. Then two shepherds will come from Muzainah, heading for Al-Madînah, tending their flocks, and they will find it desolate, then when they reach Thaniyyat Al-Wadâ', they will fall down on their faces."

يَقُولُ: «يَتْرُكُونَ الْمَدِينَةَ عَلَىٰ خَيْرِ مَا كَانَتْ، لَا يَغْشَاهَا إِلَّا الْعَوَافِي - يُرِيدُ عَوَافِيَ السِّبَاعِ وَالطَّيْرِ - ثُمَّ يَخْرُجُ رَاعِيَانِ مِنْ مُزَيْنَةَ، يُرِيدَانِ الْمَدِينَةَ، يَنْعِقَانِ بِغَنَمِهِمَا، فَيَجِدَانِهَا وَحْشًا، حَتَّىٰ إِذَا بَلَغَا ثَنِيَّةَ الْوَدَاعِ، خَرَّا عَلَىٰ وُجُوهِهِما».

Chapter 92. The Virtue Of The Area Between The Prophet's Grave And His *Minbar*, And The Virtue Of The Spot Where His *Minbar* Is

(المعجم ٩٢) - (بَابُ فضل ما بين قبره ﷺ ومنبره وفضل موضع منبره) (التحفة ٩٢)

[3368] 500 - (1390) It was narrated from 'Abdullâh bin Zaid Al-Mâzinî that the Messenger of Allâh ﷺ said: "The area between my house and my *Minbar* is one of the gardens of Paradise."

[٣٣٦٨] ٥٠٠-(١٣٩٠) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِىءَ عَلَيْهِ - عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ الْمَازِنِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

[3369] 501 - (...) It was narrated from 'Abdullâh bin Zaid Al-Ansârî that he heard the Messenger of Allâh ﷺ say: "The area between my *Minbar* and my house is one of the gardens of Paradise."

[٣٣٦٩] ٥٠١-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ الْمَدَنِيُّ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ الْأَنْصَارِيِّ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا بَيْنَ مِنْبَرِي وَبَيْتِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

[3370] 501 - (1391) It was narrated from Abû Hurairah that

[٣٣٧٠] ٥٠٢-(١٣٩١) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ ومُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا:

the Messenger of Allâh ﷺ said: "The area between my house and my *Minbar* is one of the gardens of Paradise, and my *Minbar* is upon my cistern (*Ḥawḍ*)."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا ابْنُ نُمَيرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَىٰ حَوْضِي».

Chapter 93. The Virtue Of Uḥud

(المعجم ٩٣) - (بَابُ فضل أحد)

(التحفة ٩٣)

[3371] 503 - (1392) It was narrated that Abû Ḥumaid said: "We set out with the Messenger of Allâh ﷺ on the campaign of Tâbûk..." and he quoted the *Ḥadîth*, in which he said: "Then we came to the valley of Al-Qura, and the Messenger of Allâh ﷺ said: "I am hastening, so whoever among you wants to, let him hasten with me, and whoever among you wants to, let him proceed slowly." Then we went out until we looked out over Al-Madînah and he said: "This is Tâbah, and this is Uḥud; it is a mountain that loves us and we love it."

[٣٣٧١] ٥٠٣-(١٣٩٢) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ عَبَّاسِ بْنِ سَهْلٍ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ [فِي] غَزْوَةِ تَبُوكَ، وَسَاقَ الْحَدِيثَ، وَفِيهِ: ثُمَّ أَقْبَلْنَا حَتَّىٰ قَدِمْنَا وَادِيَ الْقُرَىٰ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي مُسْرِعٌ، فَمَنْ شَاءَ مِنْكُمْ فَلْيُسْرِعْ مَعِيَ، وَمَنْ شَاءَ فَلْيَمْكُثْ»، فَخَرَجْنَا حَتَّىٰ أَشْرَفْنَا عَلَىٰ الْمَدِينَةِ، فَقَالَ: «هَٰذِهِ طَابَةُ، وَهَٰذَا أُحُدٌ، وَهُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ». [انظر: ٥٩٤٨]

[3372] 504 - (1393) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Uḥud is a mountain that loves us and we love it.'"

[٣٣٧٢] ٥٠٤-(١٣٩٣) وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أُحُدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

[3373] (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ looked towards Uḥud and said: 'Uḥud is a mountain that loves us and we love it.'"

[٣٣٧٣] (. . .) وَحَدَّثَنِيهِ عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنِي حَرَمِيُّ ابْنُ عُمَارَةَ: حَدَّثَنَا قُرَّةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: نَظَرَ رَسُولُ اللهِ ﷺ إِلَىٰ أُحُدٍ فَقَالَ: «إِنَّ أُحُدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

Chapter 94. The Virtue Of Praying In The *Masâjid* Of Makkah And Al-Madînah

(المعجم ٩٤) - (بَابُ فضل الصلاة بمسجدي مكة والمدينة) (التحفة ٩٤)

[3374] 505 - (1394) It was narrated from Abû Hurairah that the Prophet ﷺ said: "One prayer in this *Masjid* of mine is better than a thousand prayers anywhere else, except *Al-Masjid Al-Ḥarâm*."

[٣٣٧٤] ٥٠٥-(١٣٩٤) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِعَمْرٍو - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ. قَالَ: «صَلَاةٌ فِي مَسْجِدِي هَٰذَا، أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ».

[3375] 506 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'One prayer in this *Masjid* of mine is better than a thousand prayers in any other *Masjid*, except *Al-Masjid Al-Ḥarâm*.'"

[٣٣٧٥] ٥٠٦-(. . .) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ [سَعِيدِ] بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلَاةٌ فِي مَسْجِدِي هَٰذَا، خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ، إِلَّا الْمَسْجِدَ الْحَرَامَ».

[3376] 507 - (...) It was narrated from Abû Salamah bin 'Abdur-Raḥmân and Abû 'Abdullâh Al-

[٣٣٧٦] ٥٠٧-(. . .) وَحَدَّثَنِي إِسْحَٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عِيسَى ابْنُ

Agharr, the freed slave of the Juhanis - who were companions of Abû Hurairah - that they heard Abû Hurairah say: "One prayer in the *Masjid* of the Messenger of Allâh ﷺ is better than a thousand prayers in any other *Masjid*, except *Al-Masjid Al-Harâm*, and the Messenger of Allâh ﷺ is the last of the Prophets, and his *Masjid* is the last of the *Masâjid*."

Abû Salamah and Abû 'Abdur-Rahmân said: "We did not doubt that Abû Hurairah was narrating the words of the Messenger of Allâh ﷺ, and this kept us from asking him for proof of that *Hadîth*. Then when Abû Hurairah died, we discussed that and blamed one another for not speaking to Abû Hurairah about that, so that he could have attributed it to the Messenger of Allâh ﷺ if he heard it from him. While we were like that, 'Abdullâh bin Ibrâhîm bin Qâriz sat down with us and we told him this *Hadîth* and how we had neglected to ascertain whether Abû Hurairah was narrating it directly from the Prophet ﷺ. 'Abdullâh bin Ibrâhîm bin Qâriz said to us: 'I bear witness that I heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'I am the last of the Prophets and my *Masjid* is the last of the *Masâjid*.'"

الْمُنْذِرِ الْحِمْصِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، وأَبِي عَبْدِ اللهِ الْأَغَرِّ مَوْلَى الْجُهَنِيِّينَ - وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ - أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: «صَلَاةٌ فِي مَسْجِدِ رَسُولِ اللهِ ﷺ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا الْمَسْجِدَ الْحَرَامَ، فَإِنَّ رَسُولَ اللهِ ﷺ آخِرُ الْأَنْبِيَاءِ، وَإِنَّ مَسْجِدَهُ آخِرُ الْمَسَاجِدِ».

قَالَ أَبُو سَلَمَةَ وَأَبُو عَبْدِ اللهِ: لَمْ نَشُكَّ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ عَنْ حَدِيثِ رَسُولِ اللهِ ﷺ، فَمَنَعَنَا ذَلِكَ أَنْ نَسْتَثْبِتَ أَبَا هُرَيْرَةَ عَنْ ذَلِكَ الْحَدِيثِ، حَتَّىٰ إِذَا تُوُفِّيَ أَبُو هُرَيْرَةَ، تَذَاكَرْنَا ذَلِكَ، وَتَلَاوَمْنَا أَنْ لَا نَكُونَ كَلَّمْنَا أَبَا هُرَيْرَةَ فِي ذَلِكَ، حَتَّى يُسْنِدَهُ إِلَىٰ رَسُولِ اللهِ ﷺ، إِنْ كَانَ سَمِعَهُ مِنْهُ، فَبَيْنَا نَحْنُ عَلَىٰ ذَلِكَ، جَالَسَنَا عَبْدُ اللهِ بْنُ إِبْرَاهِيمَ بْنِ قَارِظٍ، فَذَكَرْنَا ذَلِكَ الْحَدِيثَ، وَالَّذِي فَرَّطْنَا فِيهِ مِنْ نَصِّ أَبِي هُرَيْرَةَ عَنْهُ، فَقَالَ لَنَا عَبْدُ اللهِ بْنُ إِبْرَاهِيمَ ابْنِ قَارِظٍ: أَشْهَدُ أَنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «فَإِنِّي آخِرُ الْأَنْبِيَاءِ، وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ».

[3377] 508 - (...) Yaḥyâ bin Sa'eed said: "I asked Abû Ṣâliḥ: 'Did you hear Abû Hurairah mention the virtue of praying in the *Masjid* of the Messenger of Allâh ﷺ?' He said: 'No, but 'Abdullâh bin Ibrâhîm bin Qâriẕ told me that he heard Abû Hurairah narrating that the Messenger of Allâh ﷺ said: "One prayer in this *Masjid* of mine is better than a thousand prayers" - or "it is like a thousand prayers - in any other *Masjid*, unless it is *Al-Masjid Al-Ḥarâm*."

[٣٣٧٧] ٥٠٨-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ - قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: سَأَلْتُ أَبَا صَالِحٍ: هَلْ سَمِعْتَ أَبَا هُرَيْرَةَ يَذْكُرُ فَضْلَ الصَّلَاةِ فِي مَسْجِدِ رَسُولِ اللهِ ﷺ؟ فَقَالَ: لَا، وَلَكِنْ أَخْبَرَنِي عَبْدُ اللهِ بْنُ إِبْرَاهِيمَ بْنِ قَارِظٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هَٰذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ - أَوْ كَأَلْفِ صَلَاةٍ - فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا أَنْ يَكُونَ الْمَسْجِدَ الْحَرَامَ».

[3378] (...) It was narrated from Yaḥyâ bin Sa'eed with this chain (a *Ḥadîth* similar to no. 3377).

[٣٣٧٨] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ وَمُحَمَّدُ ابْنُ حَاتِمٍ قَالُوا: حَدَّثَنَا يَحْيَى الْقَطَّانُ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَٰذَا الْإِسْنَادِ.

[3379] 509 - (1395) It was narrated from Ibn 'Umar, may Allâh be pleased with them, that the Prophet ﷺ said: "One prayer in this *Masjid* of mine is better than a thousand prayers offered anywhere else except *Al-Masjid Al-Ḥarâm*."

[٣٣٧٩] ٥٠٩-(١٣٩٥) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عنهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هَٰذَا، أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ».

[3380] (...) It was narrated from 'Ubaidullâh with this chain (a *Ḥadîth* similar to no. 3379).

[٣٣٨٠] (...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ؛

وَحَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ بِهَٰذَا الْإِسْنَادِ.

[3381] **(...)** It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say something similar (to *Ḥadîth* no 3379)."

[٣٣٨١] (...) **وحَدَّثَني** إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَخْبَرَنِي ابْنُ أَبِي زَائِدَةَ عَنْ مُوسَى الْجُهَنِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ بِمِثْلِهِ.

[3382] **(...)** A similar report (as no. 3379) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٣٣٨٢] (...) **وحَدَّثَناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[3383] **510 - (1396)** It was narrated that Ibn 'Abbâs said: "A woman fell sick and said: 'If Allâh heals me, I will certainly go and pray in *Bayt Al-Maqdis* (Jerusalem).' She recovered, then she made preparations to set out. She came to Maimûnah, the wife of the Prophet ﷺ, to greet her, and told her about that. Maimûnah said to her: 'Stay here and eat what you have prepared,[1] and pray in the *Masjid* of the Messenger ﷺ, for I heard the Messenger of Allâh ﷺ say: One prayer therein is better than a thousand prayers offered in any other *Masjid*, except the *Masjid* of the Ka'bah.'"

[٣٣٨٣] **٥١٠-(١٣٩٦) وحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ، قَالَ قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ ابْنِ عَبْدِ اللهِ ابْنِ مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: إِنَّ امْرَأَةً اشْتَكَتْ شَكْوَىٰ، فَقَالَتْ: إِنْ شَفَانِي اللهُ لَأَخْرُجَنَّ فَلَأُصَلِّيَنَّ فِي بَيْتِ الْمَقْدِسِ، فَبَرَأَتْ، ثُمَّ تَجَهَّزَتْ تُرِيدُ الْخُرُوجَ، فَجَاءَتْ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ تُسَلِّمُ عَلَيْهَا، فَأَخْبَرَتْهَا ذَلِكَ، فَقَالَتْ [لَهَا مَيْمُونَةُ]: اجْلِسِي فَكُلِي مَا صَنَعْتِ، وَصَلِّي فِي مَسْجِدِ الرَّسُولِ ﷺ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «صَلَاةٌ فِيهِ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا مَسْجِدَ الْكَعْبَةِ».

[1] For the journey.

Chapter 95. The Virtue Of The Three *Masâjid*

(المعجم ٩٥) - (بَابُ فضل المساجد الثلاثة) (التحفة ٩٥)

[3384] 511 - (1397) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No journey should be undertaken to visit any *Masjid* but three: This *Masjid* of mine, *Al-Masjid Al-Ḥarâm* and *Al-Masjid Al-Aqṣa*."

[٣٣٨٤] ٥١١-(١٣٩٧) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ - عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَىٰ ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي هَٰذَا، وَمَسْجِدِ الْحَرَامِ وَمَسْجِدِ الْأَقْصَىٰ».

[3385] 512 - (...) It was narrated from Az-Zuhrî with this chain (a *Ḥadîth* similar to no. 3384), except that he said: "Undertake journeys to visit three *Masâjid*."

[٣٣٨٥] ٥١٢-(...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «تُشَدُّ الرِّحَالُ إِلَىٰ ثَلَاثَةِ مَسَاجِدَ».

[3386] 513 - (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Journeys should only be made to three *Masâjid*: The *Masjid* of the Ka'bah, my *Masjid* and the *Masjid* of Îliyâ' (Jerusalem)."

[٣٣٨٦] ٥١٣-(...) وحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ؛ أَنَّ عِمْرَانَ بْنَ أَبِي أَنَسٍ حَدَّثَهُ أَنَّ سَلْمَانَ الْأَغَرَّ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُخْبِرُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا يُسَافَرُ إِلَىٰ ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْكَعْبَةِ، وَمَسْجِدِي، وَمَسْجِدِ إِيلِيَاءَ».

Chapter 96. The *Masjid* Whose Foundation Was Founded Upon Piety Is The *Masjid* Of The Prophet ﷺ In Al-Madînah

(المعجم ٩٦) - (بَابُ بيان المسجد الذي أسس على التقوى هو مسجد النبيّ ﷺ بالمدينة) (التحفة ٩٦)

[3387] 514 - (1398) Abû Salamah bin 'Abdur-Rahmân said: "'Abdur-Rahmân bin Abî Sa'eed Al-Khudrî passed by me, and I said to him: What did your father say about the *Masjid* whose foundation was laid upon piety? He said: My father said: "I entered upon the Messenger of Allâh ﷺ in the house of one of his wives and I said: 'O Messenger of Allâh, which of the two *Masâjid* is the *Masjid* whose foundation was laid upon piety?' He picked up a handful of pebbles then he threw them on the ground and said: 'It is this *Masjid* of yours' - referring to the *Masjid* of Al-Madînah. I said: 'I bear witness that I heard your father saying that.'"

[٣٣٨٧] ٥١٤-(١٣٩٨) **وَحَدَّثَني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُمَيْدٍ الْخَرَّاطِ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَٰنِ قَالَ: مَرَّ بِي عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قُلْتُ لَهُ: كَيْفَ سَمِعْتَ أَبَاكَ يَذْكُرُ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَىٰ التَّقْوَىٰ؟ قَالَ: قَالَ أَبِي: دَخَلْتُ عَلَىٰ رَسُولِ اللهِ ﷺ فِي بَيْتِ بَعْضِ نِسَائِهِ، فَقُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الْمَسْجِدَيْنِ الَّذِي أُسِّسَ عَلَىٰ التَّقْوَىٰ؟ قَالَ: فَأَخَذَ كَفًّا مِنْ حَصْبَاءَ فَضَرَبَ بِهِ الْأَرْضَ، ثُمَّ قَالَ: «هُوَ مَسْجِدُكُمْ هَٰذَا» - لِمَسْجِدِ الْمَدِينَةِ - قَالَ فَقُلْتُ: أَشْهَدُ أَنِّي سَمِعْتُ أَبَاكَ هَكَذَا يَذْكُرُهُ.

[3388] (...) A similar report (as no. 3387) was narrated from Abû Sa'eed from the Prophet ﷺ, but 'Abdur-Rahmân bin Abî Sa'eed is not mentioned in the chain.

[٣٣٨٨] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ - قَالَ سَعِيدٌ: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ حُمَيْدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَذْكُرْ عَبْدَ الرَّحْمَٰنِ ابْنَ أَبِي سَعِيدٍ فِي الْإِسْنَادِ.

Chapter 97. The Virtue Of The *Masjid* Of Qubâ', And The Virtue Of Praying Therein And Visiting It

(المعجم ٩٧) - (بَابُ فضل مسجد قباء، وفضل الصلاة فيه وزيارته) (التحفة ٩٧)

[3389] 515 - (1399) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to visit Qubâ', riding and walking.

[٣٣٨٩] ٥١٥-(١٣٩٩) وَحَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَزُورُ قُبَاءً، رَاكِبًا وَمَاشِيًا.

[3390] 516 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to go to the *Masjid* of Qubâ', riding and walking, and pray two *Rak'ah* there."

Abû Bakr said in his report: "Ibn Numair said: 'And he would pray two *Rak'ah* there.'"

[٣٣٩٠] ٥١٦-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا [مُحَمَّدُ بْنُ عَبْدِ اللهِ] ابْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يأْتِي مَسْجِدَ قُبَاءٍ، رَاكِبًا ومَاشِيًا، فَيُصَلِّي فِيهِ رَكْعَتَينِ.

قال أَبُو بَكْرٍ فِي رِوَايَتِهِ، قَالَ ابنُ نُمَيْرٍ: فَيُصَلِّي فِيهِ رَكْعَتَيْنِ.

[3391] 517 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to go to Qubâ', riding and walking.

[٣٣٩١] ٥١٧-(...) وحَدَّثَنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا عُبَيْدُ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْتِي قُبَاءً، رَاكِبًا وَمَاشِيًا.

[3392] (...) A *Ḥadîth* like that of Yaḥyâ Al-Qaṭṭân (no. 3391) was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.

[٣٣٩٢] (...) وحَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ زَيْدُ بْنُ يزِيدَ الثَّقَفِيُّ - بَصْرِيٌّ ثِقَةٌ -: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ عَنِ ابْنِ عَجْلَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ يَحْيَى الْقَطَّانِ.

[3393] 518 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ used to go to Qubâ', riding and walking.

[٣٣٩٣] **٥١٨**-(. . .) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْتِي قُبَاءَ، رَاكِبًا وَمَاشِيًا.

[3394] 519 - (...) 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ used to go to Qubâ', riding and walking."

[٣٣٩٤] **٥١٩**-(. . .) **وحَدَّثَنَا** يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ دِينَارٍ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَأْتِي قُبَاءَ، رَاكِبًا وَمَاشِيًا.

[3395] 520 - (...) It was narrated from 'Abdullâh bin Dînâr that Ibn 'Umar used to go to Qubâ' every Saturday and he used to say: "I saw the Prophet ﷺ going there every Saturday."

[٣٣٩٥] **٥٢٠**-(. . .) **وحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَأْتِي قُبَاءَ كُلَّ سَبْتٍ، وَكَانَ يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ يَأْتِيهِ كُلَّ سَبْتٍ.

[3396] 521 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ used to go to Qubâ', meaning every Saturday. He used to go riding and walking.

Ibn Dînâr said: "And Ibn 'Umar used to do that."

[٣٣٩٦] **٥٢١**-(. . .) **وحَدَّثَنَاه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْتِي قُبَاءَ، يَعْنِي كُلَّ سَبْتٍ، كَانَ يَأْتِيهِ رَاكِبًا وَمَاشِيًا.

قَالَ ابْنُ دِينَارٍ: وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

[3397] 522 - (...) It was narrated from Ibn Dînâr with this chain (a *Ḥadîth* similar to no. 3396), but he did not mention every Saturday.

[٣٣٩٧] **٥٢٢**-(. . .) **وحَدَّثَنِيه** عَبْدُ اللهِ بْنُ هَاشِمٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ دِينَارٍ بِهَٰذَا الْإِسْنَادِ؛ وَلَمْ يَذْكُرْ كُلَّ سَبْتٍ.

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In the Name of Allāh, the Most Beneficent, the Most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

16. The Book Of Marriage

١ - (المعجم ١٦) - كتاب النكاح (التحفة ٨)

Chapter 1. Marriage Is Recommended For The One Who Desires It And Can Afford It, And The One Who Cannot Afford It Should Distract Himself By Fasting

(المعجم ١) - (بَابُ استحباب النِكاح لمن تاقت نفسه إليه ووجد مؤنة، واشتغال من عجز عن المؤن بالصوم) (التحفة ١)

[3398] 1 - (1400) It was narrated that 'Alqamah said: "I was walking with 'Abdullâh in Minâ when he was met by 'U<u>th</u>mân. He stood and talked with him and 'U<u>th</u>mân said to him: 'O Abû 'Abdur-Raḥmân, shall we not marry you to a young girl who can remind you of times past?' 'Abdullâh said: 'If that is what you are telling me, (let me tell you that) the Messenger of Allâh ﷺ said to us: O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him.'"

[٣٣٩٨] ١-(١٤٠٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ. جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - وَاللَّفْظُ لِيَحْيَىٰ - أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللهِ بِمِنًى، فَلَقِيَهُ عُثْمَانُ، فَقَامَ مَعَهُ يُحَدِّثُهُ. فَقَالَ لَهُ عُثْمَانُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! أَلَا نُزَوِّجُكَ جَارِيَةً شَابَّةً، لَعَلَّهَا تُذَكِّرُكَ بَعْضَ مَا مَضَىٰ مِنْ زَمَانِكَ. - قَالَ - فَقَالَ عَبْدُ اللهِ: لَئِنْ قُلْتَ ذَاكَ، لَقَدْ قَالَ لَنَا رَسُولُ اللهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ! مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ».

[3399] 2 - (...) It was narrated that 'Alqamah said: "I was walking with 'Abdullâh bin Mas'ûd in Minâ when he was met by 'Uthmân bin 'Affân who said: 'Come here, O Abû 'Abdur-Rahmân.' He took him aside, and when 'Abdullâh saw that there was no need for that, he said to me: 'Come here, O 'Alqamah.' So I came. 'Uthmân said to him: 'Shall we not marry you, O Abû 'Abdur-Rahmân, to a young virgin hoping that you might regain some of that which you had in the past?' 'Abdullâh said: 'If you are telling me that...'" and he mentioned a *Hadîth* similar to that of Abû Mu'âwiyah (no. 3398).

[٣٣٩٩] ٢-(...) **حَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: إِنِّي لَأَمْشِي مَعَ عَبْدِ اللهِ بْنِ مَسْعُودٍ بِمِنًى، إِذْ لَقِيَهُ عُثْمَانُ بْنُ عَفَّانَ قَالَ، فَقَالَ، هَلُمَّ! يَا أَبَا عَبْدِ الرَّحْمٰنِ! قَالَ: فَاسْتَخْلَاهُ، فَلَمَّا رَأَى عَبْدُ اللهِ أَن لَّيْسَتْ لَهُ حَاجَةٌ قَالَ: قَالَ لِي: تَعَالَ يَا عَلْقَمَةُ! قَالَ: فَجِئْتُ. فَقَالَ لَهُ عُثْمَانُ: أَلَا نُزَوِّجُكَ، يَا أَبَا عَبْدِ الرَّحْمٰنِ! جَارِيَةً بِكْرًا، لَعَلَّهُ يَرْجِعُ إِلَيْكَ مِنْ نَفْسِكَ مَا كُنْتَ تَعْهَدُ؟ فَقَالَ عَبْدُ اللهِ: لَئِنْ قُلْتَ ذَاكَ، فَذَكَر بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ.

[3400] 3 - (...) It was narrated that 'Abdullâh said: The Messenger of Allâh ﷺ said to us: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it, let him fast, for it will be a shield for him."

[٣٤٠٠] ٣-(...) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ! مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ، فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ».

[3401] 4 - (...) It was narrated that 'Abdur-Rahmân bin Yazîd said: "My paternal uncle

[٣٤٠١] ٤-(...) **حَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ

'Alqamah, Al-Aswad and I entered upon 'Abdullâh bin Mas'ûd who said: 'I was a young man in those days,' and he narrated a *Ḥadîth* which he seemed to narrate for my sake. He said: 'The Messenger of Allâh ﷺ said...''' a *Ḥadîth* like that of Abû Mu'âwiyah (no. 3398), and he added: "'It was not long before I got married.'"

عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: دَخَلْتُ أَنَا وَعَمِّي عَلْقَمَةُ وَالْأَسْوَدُ، عَلَىٰ عَبْدِاللهِ بْنِ مَسْعُودٍ. قَالَ: وَأَنَا شَابٌّ يَوْمَئِذٍ. فَذَكَرَ حَدِيثًا رُئِيتُ أَنَّهُ حَدَّثَ بِهِ مِنْ أَجْلِي. قَالَ: قَالَ رَسُولُ اللهِ ﷺ. بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ. وَزَادَ: قَالَ: فَلَمْ أَلْبَثْ حَتَّىٰ تَزَوَّجْتُ.

[3402] (...) It was narrated that 'Abdullâh said: "We entered upon him and I was the youngest of the people..." a *Ḥadîth* like theirs (no. 3401), but he did not mention (the phrase): "It was not long before I got married."

[٣٤٠٢] (...) **حَدَّثَنِي** عَبْدُ اللهِ بْنُ سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ، قَالَ: دَخَلْنَا عَلَيْهِ وَأَنَا أَحْدَثُ الْقَوْمِ، بِمِثْلِ حَدِيثِهِمْ، وَلَمْ يَذْكُرْ: فَلَمْ أَلْبَثْ حَتَّىٰ تَزَوَّجْتُ.

[3403] 5 - (1401) It was narrated from Anas that a group of Companions of the Prophet asked the wives of the Prophet ﷺ about what he did in private. One of them said: "I will not marry women." Another said: "I will not eat meat." Another said: "I will not sleep in a bed." He (the Prophet ﷺ) praised and extolled Allâh, then he said: 'What is the matter with people who say such and such? I pray and I sleep, I fast and I break the fast, and I marry women.

[٣٤٠٣] ٥-(١٤٠١) **وَحَدَّثَنِي** أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ حَدَّثَنَا بَهْزٌ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ سَأَلُوا أَزْوَاجَ النَّبِيِّ ﷺ عَنْ عَمَلِهِ فِي السِّرِّ؟ فَقَالَ بَعْضُهُمْ: لَا أَتَزَوَّجُ النِّسَاءَ. وَقَالَ بَعْضُهُمْ: لَا آكُلُ اللَّحْمَ. وَقَالَ بَعْضُهُمْ: لَا أَنَامُ عَلَىٰ فِرَاشٍ، فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ فَقَالَ: «مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا؟

Whoever turns away from my *Sunnah* is not of me.'"

لٰكِنِّي أُصَلِّي وَأَنَامُ، وَأَصُومُ وَأُفْطِرُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي».

[3404] 6 - (1402) It was narrated that Sa'd bin Abî Waqqâṣ said: "The Messenger of Allâh ﷺ forbade 'Uthmân bin Maz'ûn to be celibate. If he had given him permission, we would have gotten ourselves castrated."

[٣٤٠٤] ٦-(١٤٠٢) **وَحَدَّثَنِي** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ الْمُبَارَكِ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - واللَّفْظُ لَهُ -: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: رَدَّ رَسُولُ اللهِ ﷺ عَلَىٰ عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ، لَاخْتَصَيْنَا.

[3405] 7 - (...) It was narrated that Sa'eed bin Al-Mûsâyyab said: "I heard Sa'd say: 'He forbade 'Uthmân bin Maz'ûn to be celibate. If he had given him permission, we would have gotten ourselves castrated.'"

[٣٤٠٥] ٧-(...) **وَحَدَّثَنِي** أَبُو عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَمِعْتُ سَعْدًا يَقُولُ: رُدَّ عَلَىٰ عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلُ، وَلَوْ أُذِنَ لَهُ لَاخْتَصَيْنَا.

[3406] 8 - (...) Sa'îd bin Al-Mûsâyyab narrated that he heard Sa'd bin Abî Waqqâṣ say: "'Uthmân bin Maz'ûn wanted to be celibate, but the Messenger of Allâh ﷺ told him not to. If he had allowed him to do that, we would have gotten ourselves castrated."

[٣٤٠٦] ٨-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ. حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيَّبِ؛ أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: أَرَادَ عُثْمَانُ بْنُ مَظْعُونٍ [أَنْ] يَتَبَتَّلَ. فَنَهَاهُ

رَسُولُ اللهِ ﷺ. وَلَوْ أَجَازَ لَهُ ذَلِكَ، لَاخْتَصَيْنَا.

Chapter 2. Recommendation To The One Who Sees A Woman And Is Attracted To Her, To Go To His Wife Or Slave Woman And Have Intercourse With Her

(المعجم ٢) - (بَابُ ندب من رأى امرأة، فوقعت في نفسه، إلى أن يأتي امرأته أو جاريته فيواقعها) (التحفة ٢)

[3407] 9 - (1403) It was narrated from Jâbir that the Messenger of Allâh ﷺ saw a woman, then he came to his wife Zainab who was tanning a leather, and fulfilled his desire, then he went out to his Companions and said: "A woman comes in the form of a devil and goes in the form of a devil. If one of you sees a woman, let him go to his wife, for that will repel what he feels in his heart."

[٣٤٠٧] **٩**-(١٤٠٣) **حَدَّثَنَا** عَمْرُو ابْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا هِشَامُ ابْنُ أَبِي عَبْدِ اللهِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللهِ ﷺ رَأَىٰ امْرَأَةً، فَأَتَى امْرَأَتَهُ زَيْنَبَ، وَهِيَ تَمْعَسُ مَنِيئَةً لَهَا، فَقَضَى حَاجَتَهُ، ثُمَّ خَرَجَ إِلَىٰ أَصْحَابِهِ فَقَالَ: «إِنَّ الْمَرْأَةَ تُقْبِلُ فِي صُورَةِ شَيْطَانٍ، وَتُدْبِرُ فِي صُورَةِ شَيْطَانٍ، فَإِذَا أَبْصَرَ أَحَدُكُمْ امْرَأَةً فَلْيَأْتِ أَهْلَهُ، فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ».

[3408] (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ saw a woman... and he mentioned a similar report (as no. 3407), except that he said: "He came to his wife Zainab who was tanning a leather," and he did not mention (the phrase): "And goes in the form of a devil."

[٣٤٠٨] (...) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا حَرْبُ بْنُ أَبِي الْعَالِيَةِ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ النَّبِيَّ ﷺ رَأَى امْرَأَةً. فَذَكَرَ بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: فَأَتَى امْرَأَتَهُ زَيْنَبَ وَهِيَ تَمْعَسُ مَنِيئَةً، وَلَمْ يَذْكُرْ: تُدْبِرُ فِي صُورَةِ شَيْطَانٍ.

[3409] 10 - (...) Jâbir said: "I heard the Prophet ﷺ say: 'If one of you likes a woman and feels attracted to her, let him go to his wife and have intercourse with her, for that will repel what is in his heart.'"

[٣٤٠٩] ١٠-(...) وحَدَّثَني سَلَمَةُ ابْنُ شَبِيبٍ: الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ قَالَ: قَالَ جَابِرٌ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا أَحَدُكُمْ أَعْجَبَتْهُ الْمَرْأَةُ، فَوَقَعَتْ فِي قَلْبِهِ فَلْيَعْمِدْ إِلَىٰ امْرَأَتِهِ فَلْيُوَاقِعْهَا؟ فَإِنَّ ذَٰلِكَ يَرُدُّ مَا فِي نَفْسِهِ».

Chapter 3. *Mut'ah* Marriage: It Was Permitted Then Abrogated, Then Permitted Then Abrogated, And It Will Remain Forbidden Until The Day Of Resurrection

(المعجم ٣) - (بَابُ نكاح المتعة وبيان أنه أبيحَ ثم نُسخ ثم أُبيح ثم نسخ، واستقر تحريمه إلى يوم القيامة) (التحفة ٣)

[3410] 11 - (1404) 'Abdullâh said: "We were on a campaign with the Messenger of Allâh ﷺ, and we had no women with us. We said: 'Why don't we get ourselves castrated?' But he forbade us to do that, then he granted us a concession allowing us to marry women in return for a garment, for a set period of time." Then 'Abdullâh recited the verse: "O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors."[1]

[٣٤١٠] ١١-(١٤٠٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبِي وَوَكِيعٌ وَابْنُ بِشْرٍ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ يَقُولُ: كُنَّا نَغْزُو مَعَ رَسُولِ اللهِ ﷺ، لَيْسَ لَنَا نِسَاءٌ. فَقُلْنَا: أَلَا نَسْتَخْصِي؟ فَنَهَانَا عَنْ ذَٰلِكَ، ثُمَّ رَخَّصَ لَنَا أَنْ نَنْكِحَ الْمَرْأَةَ بِالثَّوْبِ إِلَىٰ أَجَلٍ، ثُمَّ قَرَأَ عَبْدُ اللهِ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا۟ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ﴾ [المَائِدَة: ٨٧]

[1] *Al-Mâ'idah* 5:87.

[3411] (...) A similar report (as no. 3410) narrated from Ismâ'îl bin Abî Khâlid with this chain, and he said: "Then he recited this verse to us," and he did not say: "'Abdullâh recited."

[٣٤١١] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ. وَقَالَ: ثُمَّ قَرَأَ عَلَيْنَا هَٰذِهِ الْآيَةَ. وَلَمْ يَقُلْ: قَرَأَ عَبْدُ اللهِ.

[3412] 12 - (...) It was narrated from Ismâ'îl with this chain (a *Hadîth* similar to no. 3410). He said: "When we were young men, we said: 'O Messenger of Allâh, should we not get ourselves castrated?'" And he did not mention: "We were on a campaign."

[٣٤١٢] ١٢-(...) وحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ، بِهَٰذَا الْإِسْنَادِ، قَالَ: كُنَّا، وَنَحْنُ شَبَابٌ، فَقُلْنَا: يَا رَسُولَ اللهِ! أَلَا نَسْتَخْصِي؟ وَلَمْ يَقُلْ: نَغْزُو.

[3413] 13 - (1405) It was narrated that Jâbir bin 'Abdullâh and Salamah bin Al-Akwâ' said: "The caller of the Messenger of Allâh ﷺ came out to us and said: 'The Messenger of Allâh ﷺ has given you permission to enter into *Mut'ah* marriages with women.'"

[٣٤١٣] ١٣-(١٤٠٥) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ وَسَلَمَةَ بْنِ الْأَكْوَعِ، قَالَا: خَرَجَ عَلَيْنَا مُنَادِي رَسُولِ اللهِ ﷺ، فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ أَذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا. يَعْنِي مُتْعَةَ النِّسَاءِ.

[3414] 14 - (...) It was narrated from Salamah bin Al-Akwâ' and Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ came to us and gave us permission for *Mut'ah*.

[٣٤١٤] ١٤-(...) وَحَدَّثَنِي أُمَيَّةُ ابْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وهُوَ ابْنُ الْقَاسِمِ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ وَجَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ أَتَانَا، فَأَذِنَ لَنَا فِي الْمُتْعَةِ.

[3415] 15 - (...) 'Aṭâ' said: "Jâbir bin 'Abdullâh came for *'Umrah* and we went to him where he was staying, and the people asked him about various things. Then they mentioned *Mut'ah* and he said: 'Yes, we engaged in *Mut'ah* at the time of the Messenger of Allâh ﷺ, Abû Bakr and 'Umar.'"

[٣٤١٥] ١٥-(...) وَحدّثنا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ: قَدِمَ جَابِرُ ابْنُ عَبْدِ اللهِ مُعْتَمِرًا، فَجِئْنَاهُ فِي مَنْزِلِهِ، فَسَأَلَهُ الْقَوْمُ عَنْ أَشْيَاءَ، ثُمَّ ذَكَرُوا الْمُتْعَةَ. فَقَالَ: نَعَم، اسْتَمْتَعْنَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، وَأَبِي بَكْرٍ وَعُمَرَ.

[3416] 16 - (...) Jâbir bin 'Abdullâh said: "We used to engage in *Mut'ah* in exchange for a handful of dates or flour, for several days, at the time of the Messenger of Allâh ﷺ and Abû Bakr, until 'Umar forbade it in the case of 'Amr bin Ḥuraith."

[٣٤١٦] ١٦-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَاعَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: كُنَّا نَسْتَمْتِعُ، بِالْقُبْضَةِ مِنَ التَّمْرِ وَالدَّقِيقِ، الْأَيَّامَ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، وَأَبِي بَكْرٍ، حَتَّى نَهَى عَنْهُ عُمَرُ، فِي شَأْنِ عَمْرِو بْنِ حُرَيْثٍ.

[3417] 17 - (...) It was narrated that Abû Naḍrah said: "I was with Jâbir bin 'Abdullâh when someone came to him and said: 'Ibn 'Abbâs and Ibn Az-Zubair disagreed concerning the two *Mut'ah*.'[1] Jâbir said: 'We did them both at the time of the Messenger of Allâh ﷺ, then 'Umar forbade us to do them, and we did not do them again.'"

[٣٤١٧] ١٧-(...) حَدَّثَنَا حَامِدُ ابْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَاعَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ، عَنْ عَاصِمٍ، عَنْ أَبِي نَضْرَةَ قَالَ: كُنْتُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللهِ فَأَتَاهُ آتٍ فَقَالَ: ابْنُ عَبَّاسٍ وَابْنُ الزُّبَيْرِ اخْتَلَفَا فِي الْمُتْعَتَيْنِ. فَقَالَ جَابِرٌ: فَعَلْنَاهُمَا مَعَ رَسُولِ اللهِ ﷺ، ثُمَّ نَهَانَا عَنْهُمَا عُمَرُ، فَلَمْ نَعُدْ لَهُمَا.

[1] Meaning, *Tamattu'* in *Ḥajj* and *Mut'ah* marriage.

[3418] 18 - (...) It was narrated from Iyâs bin Salamah that his father said: "During the year of Awṭâs, the Messenger of Allâh ﷺ granted a concession allowing *Mut'ah* three,[1] then he forbade it."

[٣٤١٨] **١٨**-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَايُونُسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا أَبُو عُمَيْسٍ، عَنْ إِيَاسِ ابْنِ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: رَخَّصَ رَسُولُ اللهِ ﷺ، عَامَ أَوْطَاسٍ، فِي الْمُتْعَةِ ثَلَاثًا، ثُمَّ نَهَىٰ عَنْهَا.

[3419] 19 - (1406) It was narrated from Ar-Rabî' bin Sabrah Al-Juhanî that his father said: "The Messenger of Allâh ﷺ gave us permission for *Mut'ah*, so I went with another man to a woman of Banû 'Âmir, who was like a young long-necked camel, and we proposed to her. She said: 'What will you give me?' I said: 'My *Ridâ'*.' My companion said: 'My *Ridâ'*.' My companion's *Ridâ'* was better than mine, but I was younger than him. When she looked at my companion's *Ridâ'* she liked it, and when she looked at me she liked me. Then she said: 'You and your *Ridâ'* are sufficient for me.' I stayed with her for three (days), then the Messenger of Allâh ﷺ said: 'Whoever has any of these women with him, with whom he has engaged in *Mut'ah*, he should let her go.'"

[٣٤١٩] **١٩**-(١٤٠٦) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ سَبْرَةَ؛ أَنَّه قَالَ: أَذِنَ لَنَا رَسُولُ اللهِ ﷺ بِالْمُتْعَةِ، فَانْطَلَقْتُ أَنَا وَرَجُلٌ إِلَىٰ امْرَأَةٍ مِنْ بَنِي عَامِرٍ، كَأَنَّهَا بَكْرَةٌ عَيْطَاءُ، فَعَرَضْنَا عَلَيْهَا أَنْفُسَنَا، فَقَالَتْ: مَا تُعْطِي؟ فَقُلْتُ: رِدَائِي. وَقَالَ صَاحِبِي: رِدَائِي. وَكَانَ رِدَاءُ صَاحِبِي أَجْوَدَ مِنْ رِدَائِي، وَكُنْتُ أَشَبَّ مِنْهُ، فَإِذَا نَظَرَتْ إِلَى رِدَاءِ صَاحِبِي أَعْجَبَهَا، وَإِذَا نَظَرَتْ إِلَيَّ أَعْجَبْتُهَا، ثُمَّ قَالَتْ: أَنْتَ وَرِدَاؤُكَ يَكْفِينِي، فَمَكَثْتُ مَعَهَا ثَلَاثًا، ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ مِنْ هَـٰذِهِ النِّسَاءِ الَّتِي يَتَمَتَّعُ، فَلْيُخَلِّ سَبِيلَهَا».

[1] Times or days.

[3420] 20 - (...) It was narrated from Ar-Rabî' bin Sabrah that his father went out with the Messenger of Allâh ﷺ to conquer Makkah. He said: "We stayed there for fifteen - thirty between night and day - and the Messenger of Allâh ﷺ gave us permission to engage in *Mut'ah* marriages with women. I went out with a man from among my people, and I had an advantage over him in terms of good looks, as he was almost ugly. Each of us had a *Burd*. But my *Burd* was worn out whereas the *Burd* of my cousin was quite new. When we reached the lower part of Makkah, or the upper part, we were met by a girl like a long-necked young camel. We said: 'Will you let one of us engage in *Mut'ah* with you?' She said: 'What will you give me?' Each of us spread out his *Burd* and she started looking at the two men, and my companion saw her turning away from him. He said: 'This man's cloak is worn out but my cloak is quite new.' She said: 'There is nothing wrong with his cloak,' (she said this) three times or two times. Then I engaged in *Mut'ah* with her, and I did not come out until the Messenger of Allâh ﷺ forbade it."

[٣٤٢٠] ٢٠-(...) حَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ أَنَّ أَبَاهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ فَتْحَ مَكَّةَ. قَالَ: فَأَقَمْنَا بِهَا خَمْسَ عَشْرَةَ - ثَلَاثِينَ بَيْنَ لَيْلَةٍ وَيَوْمٍ - فَأَذِنَ لَنَا رَسُولُ اللهِ ﷺ فِي مُتْعَةِ النِّسَاءِ، فَخَرَجْتُ أَنَا وَرَجُلٌ مِنْ قَوْمِي، وَلِي عَلَيْهِ فَضْلٌ فِي الْجَمَالِ، وَهُوَ قَرِيبٌ مِنَ الدَّمَامَةِ، مَعَ كُلِّ وَاحِدٍ مِنَّا بُرْدٌ، فَبُرْدِي خَلَقٌ. وَأَمَّا بُرْدُ ابْنِ عَمِّي فَبُرْدٌ جَدِيدٌ، غَضٌّ، حَتَّى إِذَا كُنَّا بِأَسْفَلِ مَكَّةَ، أَوْ بِأَعْلَاهَا، فَتَلَقَّتْنَا فَتَاةٌ مِثْلُ الْبَكْرَةِ الْعَنَطْنَطَةِ، فَقُلْنَا: هَلْ لَكِ أَنْ يَسْتَمْتِعَ مِنْكِ أَحَدُنَا؟ قَالَتْ: وَمَاذَا تَبْذُلَانِ؟ فَنَشَرَ كُلُّ وَاحِدٍ مِنَّا بُرْدَهُ، فَجَعَلَتْ تَنْظُرُ إِلَى الرَّجُلَيْنِ، وَيَرَاهَا صَاحِبِي يَنْظُرُ إِلَى عِطْفِهَا، فَقَالَ: إِنَّ بُرْدَ هٰذَا خَلَقٌ وَبُرْدِي جَدِيدٌ غَضٌّ. فَتَقُولُ: بُرْدُ هٰذَا لَا بَأْسَ بِهِ، ثَلَاثَ مِرَارٍ أَوْ مَرَّتَيْنِ، ثُمَّ اسْتَمْتَعْتُ مِنْهَا، فَلَمْ أَخْرُجْ حَتَّى حَرَّمَهَا رَسُولُ اللهِ ﷺ.

[3421] (...) Ar-Rabî' bin Sabrah Al-Juhanî narrated that his father said: "We went out with the

[٣٤٢١] (...) وَحَدَّثَنِي أَحْمَدُ [بْنُ سَعِيدِ] بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا أَبُو

Messenger of Allâh ﷺ to Makkah during the Year of the Conquest..." and he mentioned a *Hadîth* like that of Bishr (no. 3420), but he added: "She said: 'Can that be possible?'" And in (the report) it says: "He said: 'This man's *Burd* is old and worn out.'"

النُّعْمَانِ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ، عَنْ أَبِيهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ عَامَ الْفَتْحِ إِلَىٰ مَكَّةَ، فَذَكَرَ بِمِثْلِ حَدِيثِ بِشْرٍ. وَزَادَ: قَالَتْ: وَهَلْ يَصْلُحُ ذَٰلِكَ؟ وَفِيهِ: قَالَ: إِنَّ بُرْدَ هَـٰذَا خَلَقٌ مَحٌّ.

[3422] 21 - (...) Ar-Rabî' bin Sabrah Al-Juhanî narrated that his father told him that he was with the Messenger of Allâh ﷺ and he said: "O people, I had given you permission to engage in *Mut'ah* marriages with women, but now Allâh has forbidden that until the Day of Resurrection, so whoever has any of them with him, he should let her go, and do not take back anything that you gave to them."

[٣٤٢٢] ٢١-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ كَانَ مَعَ رَسُولِ اللهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنِّي قَدْ كُنْتُ أَذِنْتُ لَكُمْ فِي الِاسْتِمْتَاعِ مِنَ النِّسَاءِ، وَإِنَّ اللهَ قَدْ حَرَّمَ ذَٰلِكَ إِلَىٰ يَوْمِ الْقِيَامَةِ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ سَبِيلَهُ، وَلَا تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا».

[3423] (...) It was narrated from 'Abdul-'Azîz bin 'Umar, with this chain. He said: "I saw the Messenger of Allâh ﷺ standing between the Corner and the door, saying..." a *Hadîth* like that of Ibn Numair (no. 3422).

[٣٤٢٣] (...) وَحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، بِهٰذَا الْإِسْنَادِ. قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ قَائِمًا بَيْنَ الرُّكْنِ وَالْبَابِ، وَهُوَ يَقُولُ: بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

[3424] 22 - (...) It was narrated from 'Abdul-Malik bin Sabrah Al-Juhanî, from his father, that

[٣٤٢٤] ٢٢-(...) وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ:

his grandfather said: "The Messenger of Allâh ﷺ permitted us to engage in *Mut'ah* during the Year of the Conquest, when we entered Makkah, then we did not leave Makkah before he forbade us to do that."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ، بِالْمُتْعَةِ، عَامَ الْفَتْحِ، حِينَ دَخَلْنَا مَكَّةَ، ثُمَّ لَمْ نَخْرُجْ مِنْهَا حَتَّى نَهَانَا عَنْهَا.

[3425] 23 - (...) It was narrated from Sabrah bin Ma'bad that during the year of the conquest of Makkah, the Prophet of Allâh ﷺ permitted his Companions to engage in *Mut'ah* marriage with women. He said: "I went out with a companion of mine from Banû Sulaim, and we found a girl from Banû 'Âmir who was like a long-necked young camel. We proposed marriage to her, and showed her our *Burd*, and she started looking. She found me more handsome than my companion, but she saw that my companion's *Burd* was better than mine. She thought for a while, then she chose me over my companion. They were with us for three days, then the Messenger of Allâh ﷺ ordered us to part company with them."

[٣٤٢٥] ٢٣-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الرَّبِيعِ ابْنِ سَبْرَةَ بْنِ مَعْبَدٍ قَالَ: سَمِعْتُ أَبِي، رَبِيعَ بْنَ سَبْرَةَ يُحَدِّثُ عَنْ أَبِيهِ سَبْرَةَ بْنِ مَعْبَدٍ: أَنَّ نَبِيَّ اللهِ ﷺ، عَامَ فَتْحِ مَكَّةَ، أَمَرَ أَصْحَابَهُ بِالتَّمَتُّعِ مِنَ النِّسَاءِ. قَالَ: فَخَرَجْتُ أَنَا وَصَاحِبٌ لِي مِنْ بَنِي سُلَيْمٍ؛ حَتَّى وَجَدْنَا جَارِيَةً مِنْ بَنِي عَامِرٍ، كَأَنَّهَا بَكْرَةٌ عَيْطَاءُ؛ فَخَطَبْنَاهَا إِلَىٰ نَفْسِهَا، وَعَرَضْنَا عَلَيْهَا بُرْدَيْنَا، فَجَعَلَتْ تَنْظُرُ فَتَرَانِي أَجْمَلَ مِنْ صَاحِبِي، وَتَرَىٰ بُرْدَ صَاحِبِي أَحْسَنَ مِنْ بُرْدِي، فَآمَرَتْ نَفْسَهَا سَاعَةً ثُمَّ اخْتَارَتْنِي عَلَىٰ صَاحِبِي، فَكُنَّ مَعَنَا ثَلَاثًا، ثُمَّ أَمَرَنَا رَسُولُ اللهِ ﷺ بِفِرَاقِهِنَّ.

[3426] 24 - (...) It was narrated from Ar-Rabî' bin Sabrah, from his father, that the Prophet ﷺ forbade *Mut'ah* marriage.

[٣٤٢٦] ٢٤-(...) حَدَّثَنَا عَمْرٌو النَّاقِدُ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ نِكَاحِ الْمُتْعَةِ.

[3427] 25 - (...) It was narrated from Ar-Rabî' bin Sabrah, from his father, that on the day of the conquest of Makkah, the Messenger of Allâh ﷺ forbade *Mut'ah* marriage with women.

[٣٤٢٧] ٢٥-(...) [وَ]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ، يَوْمَ الْفَتْحِ، عَنْ مُتْعَةِ النِّسَاءِ.

[3428] 26 - (...) It was narrated from Ar-Rabî' bin Sabrah Al-Juhanî that his father told him that the Messenger of Allâh ﷺ forbade *Mut'ah* at the time of the Conquest, i.e., *Mut'ah* with women, and that his father had engaged in a *Mut'ah* marriage in exchange for two red *Burd*.

[٣٤٢٨] ٢٦-(...) وَحَدَّثَنِيهِ حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ ابْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ؛ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ، عَنِ الْمُتْعَةِ زَمَانَ الْفَتْحِ، مُتْعَةِ النِّسَاءِ، وَأَنَّ أَبَاهُ كَانَ تَمَتَّعَ بِبُرْدَيْنِ أَحْمَرَيْنِ.

[3429] 27 - (...) 'Urwah bin Az-Zubair narrated that 'Abdullâh bin Az-Zubair stood up in Makkah and said: "Allâh has made some people's hearts blind as He has made their eyes blind; they issue *Fatwa* in favor of *Mut'ah*." He was referring to a man who called him and said: "You are uncouth and lacking in manners. By Allâh, *Mut'ah* was done during the time of the leader of the pious" - meaning the Messenger of Allâh ﷺ. Ibn Az-Zubair said to him: "Just try to do it yourself. By Allâh, if you do it, I will stone you."

Ibn Shihâb said: "Khâlid bin Al-

[٣٤٢٩] ٢٧-(...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ قَامَ بِمَكَّةَ فَقَالَ: إِنَّ نَاسًا، أَعْمَى اللهُ قُلُوبَهُمْ، كَمَا أَعْمَىٰ أَبْصَارَهُمْ، يُفْتُونَ بِالْمُتْعَةِ، يُعَرِّضُ بِرَجُلٍ. فَنَادَاهُ فَقَالَ: إِنَّكَ لَجِلْفٌ جَافٍ، فَلَعَمْرِي لَقَدْ كَانَتِ الْمُتْعَةُ تُفْعَلُ فِي عَهْدِ إِمَامِ الْمُتَّقِينَ - يُرِيدُ بِهِ رَسُولَ اللهِ ﷺ - فَقَالَ لَهُ ابْنُ الزُّبَيْرِ: فَجَرِّبْ بِنَفْسِكَ. فَوَاللهِ! لَئِنْ فَعَلْتَهَا لَأَرْجُمَنَّكَ بِأَحْجَارِكَ.

Muhâjir bin Ṣaifullâh told me that while he was sitting with a man, another man came to him and asked him about *Mut'ah*, and he gave him permission for that. Ibn Abî 'Amrah Al-Anṣârî said to him: 'Wait a minute!' He said: 'What is it? By Allâh, I did that at the time of the leader of the pious.' Ibn Abî 'Amrah said: 'It was permitted in the early days of Islam, in cases of necessity, like dead meat, blood and pork, then Allâh completed His religion and forbade it.'"

Ibn Shihâb said: "Rabî' bin Sabrah Al-Juhanî told me that his father said: 'At the time of the Prophet ﷺ, I engaged in *Mut'ah* with a woman from Banû 'Âmir, in return for two red *Burd*, then the Messenger of Allâh ﷺ forbade *Mut'ah* to us.'"

Ibn Shihâb said: "And I heard Rabî' bin Sabrah narrating that to 'Umar bin 'Abdul-'Azîz when I was sitting there."

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي خَالِدُ بْنُ الْمُهَاجِرِ بْنِ سَيْفِ اللهِ: أَنَّهُ بَيْنَا هُوَ جَالِسٌ عِنْدَ رَجُلٍ جَاءَهُ رَجُلٌ فَاسْتَفْتَاهُ فِي الْمُتْعَةِ، فَأَمَرَهُ بِهَا. فَقَالَ لَهُ ابْنُ أَبِي عَمْرَةَ الْأَنْصَارِيُّ: مَهْلًا! قَالَ: مَا هِيَ؟ وَاللهِ! لَقَدْ فَعَلْتُ فِي عَهْدِ إِمَامِ الْمُتَّقِينَ.

قَالَ ابْنُ أَبِي عَمْرَةَ: إِنَّهَا كَانَتْ رُخْصَةً فِي أَوَّلِ الْإِسْلَامِ لِمَنِ اضْطُرَّ إِلَيْهَا، كَالْمَيْتَةِ وَالدَّمِ وَلَحْمِ الْخِنْزِيرِ، ثُمَّ أَحْكَمَ اللهُ الدِّينَ وَنَهَىٰ عَنْهَا.

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي رَبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ أَنَّ أَبَاهُ قَالَ: قَدْ كُنْتُ اسْتَمْتَعْتُ فِي عَهْدِ النَّبِيِّ ﷺ امْرَأَةً مِنْ بَنِي عَامِرٍ، بِبُرْدَيْنِ أَحْمَرَيْنِ، ثُمَّ نَهَانَا رَسُولُ اللهِ ﷺ عَنِ الْمُتْعَةِ.

قَالَ ابْنُ شِهَابٍ: وَسَمِعْتُ رَبِيعَ بْنَ سَبْرَةَ يُحَدِّثُ ذٰلِكَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، وَأَنَا جَالِسٌ.

[3430] 28 - (...) It was narrated that 'Umar bin 'Abdul-'Azîz said: "Ar-Rabî' bin Sabrah Al-Juhanî told me, from his father, that the Messenger of Allâh ﷺ forbade *Mut'ah*, and said: 'It is unlawful from this day of yours until the Day of Resurrection, and

[٣٤٣٠] ٢٨-(...) وحَدَّثَني سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنِ ابْنِ أَبِي عَبْلَةَ، عَنْ عُمَرَ ابْنِ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ

whoever had given them something, he should not take it back.'"

نَهَىٰ عَنِ الْمُتْعَةِ. وَقَالَ «أَلَا إِنَّهَا حَرَامٌ مِنْ يَوْمِكُمْ هَٰذَا إِلَىٰ يَوْمِ الْقِيَامَةِ. وَمَنْ كَانَ أَعْطَىٰ شَيْئًا فَلَا يَأْخُذْهُ».

[3431] 29 - (1407) It was narrated from 'Alî bin Abî Ṭâlib that the Messenger of Allâh ﷺ forbade *Mut'ah* marriage with women on the Day of Khaibar, and (he forbade) the meat of domestic donkeys.

[٣٤٣١] ٢٩-(١٤٠٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ وَالْحَسَنِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ مُتْعَةِ النِّسَاءِ، يَوْمَ خَيْبَرَ؛ وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ. [انظر: ٥٠٠٥]

[3432] (...) It was narrated from Mâlik with this chain, and he said: "He heard 'Alî bin Abî Ṭâlib say to so-and-so: 'You are a man who has been led astray. The Messenger of Allâh ﷺ forbade...'" a *Ḥadîth* like that of Yaḥyâ bin Yaḥyâ, from Mâlik (no. 3431).

[٣٤٣٢] (...) وحَدَّثَنَاه عَبْدُ اللهِ بْنُ مُحَمَّدِ ابْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، بِهَٰذَا الْإِسْنَادِ. وَقَالَ: سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ لِفُلَانٍ: إِنَّكَ رَجُلٌ تَائِهٌ، نَهَىٰ رَسُولُ اللهِ ﷺ، بِمِثْلِ حَدِيثِ يَحْيَى بْنِ يَحْيَىٰ، عَنْ مَالِكٍ.

[3433] 30 - (...) It was narrated from 'Alî that the Prophet ﷺ forbade *Mut'ah* marriage on the Day of Khaibar, and (he forbade) the meat of domestic donkeys.

[٣٤٣٣] ٣٠-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ ابْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنِ الْحَسَنِ وَعَبْدِ اللهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ نِكَاحِ الْمُتْعَةِ يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ

[3434] 31 - (...) It was narrated from 'Alî that he heard Ibn 'Abbâs being lenient about *Mut'ah* marriage with women. He said: "Wait a minute, O Ibn 'Abbâs! The Messenger of Allâh ﷺ forbade it on the Day of Khaibar and (he forbade) the meat of domestic donkeys."

[٣٤٣٤] ٣١-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنِ ابْنِ شِهَابٍ، عَنِ الْحَسَنِ وَعَبْدِ اللهِ ابْنَيْ مُحَمَّدِ ابْنِ عَلِيٍّ؛ عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُلَيِّنُ فِي مُتْعَةِ النِّسَاءِ. فَقَالَ: مَهْلًا، يَا ابْنَ عَبَّاسٍ! فَإِنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْهَا يَوْمَ خَيْبَرَ. وَعَنْ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ.

[3435] 32 - (...) 'Alî bin Abî Ṭâlib said to Ibn 'Abbâs: "The Messenger of Allâh ﷺ forbade *Mut'ah* marriage with women on the Day of Khaibar, and (he forbade) the meat of domestic donkeys."

[٣٤٣٥] ٣٢-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ [بْنُ يَحْيَىٰ] قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ الْحَسَنِ وَعَبْدِ اللهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِمَا أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ لِابْنِ عَبَّاسٍ: نَهَىٰ رَسُولُ اللهِ ﷺ، عَنْ مُتْعَةِ النِّسَاءِ، يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ.

Chapter 4. The Prohibition Of Being Married To A Woman And Her Paternal Aunt Or Maternal Aunt At The Same Time

(المعجم ٤) - (بَابُ تحريم الجمع بين المرأة وعمتها أو خالتها في النكاح) (التحفة ٤)

[3436] 33 - (1408) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'One should not be married to a woman and her paternal aunt, or

[٣٤٣٦] ٣٣-(١٤٠٨) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ عَنِ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ

a woman and her maternal aunt, at the same time.'"

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا».

[3437] 34 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade being married to four women at the same time: A woman and her paternal aunt, and a woman and her maternal aunt.

[٣٤٣٧] ٣٤-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ [بْنِ مَالِكٍ]، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ أَرْبَعِ نِسْوَةٍ، أَنْ يُجْمَعَ بَيْنَهُنَّ: الْمَرْأَةِ وَعَمَّتِهَا، وَالْمَرْأَةِ وَخَالَتِهَا.

[3438] 35 - (...) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Do not marry a paternal aunt when you are already married to her brother's daughter, and do not marry the sister's daughter when you are already married to the maternal aunt.'"

[٣٤٣٨] ٣٥-(...) وحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ عَبْدِ الْعَزِيزِ - قَالَ: ابْنُ مَسْلَمَةَ مَدَنِيٌّ مِنَ الْأَنْصَارِ مِنْ وَلَدِ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ - عَنِ ابْنِ شِهَابٍ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تُنْكَحُ الْعَمَّةُ عَلَىٰ بِنْتِ الْأَخِ، وَلَا ابْنَةُ الْأُخْتِ عَلَىٰ الْخَالَةِ».

[3439] 36 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ forbade a man to be married to a woman and her paternal aunt, or to a woman and her maternal aunt."

Ibn Shihâb said: "We think that the maternal aunt of her father

[٣٤٣٩] ٣٦-(...) وحَدَّثَنِي حَرْمَلَةُ [بْنُ يَحْيَىٰ]: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ الْكَعْبِيُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ

and the paternal aunt of her father come under the same ruling."

يَجْمَعَ الرَّجُلُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا.

قَالَ ابْنُ شِهَابٍ: فَنُرَىٰ خَالَةَ أَبِيهَا وَعَمَّةَ أَبِيهَا بِتِلْكَ الْمَنْزِلَةِ.

[3440] 37 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'A man should not be married to a woman and her paternal aunt or maternal aunt at the same time.'"

[٣٤٤٠] ٣٧-(...) وحَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَىٰ؛ أَنَّهُ كَتَبَ إِلَيْهِ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «لَا تُنْكَحُ الْمَرْأَةُ عَلَىٰ عَمَّتِهَا وَلَا عَلَىٰ خَالَتِهَا».

[3441] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a similar *Hadîth* (as no. 3440).

[٣٤٤١] (...) وحَدَّثَنِي إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ: حَدَّثَنِي أَبُو سَلَمَةَ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ.

[3442] 38 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "A man should not propose marriage to a woman to whom his brother has already proposed, and he should not outbid his brother. A man should not marry a woman if he is already married to her paternal aunt or maternal aunt. A woman should not ask for her sister to be divorced so as to deprive her of what is rightfully hers, and so that she may be married in her stead; rather she will have what Allâh has decreed for her."

[٣٤٤٢] ٣٨-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَخْطُبُ الرَّجُلُ عَلَىٰ خِطْبَةِ أَخِيهِ، وَلَا يَسُومُ عَلَىٰ سَوْمِ أَخِيهِ، وَلَا تُنْكَحُ الْمَرْأَةُ عَلَىٰ عَمَّتِهَا وَلَا عَلَىٰ خَالَتِهَا، وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِيءَ صَحْفَتَهَا، وَلْتَنْكِحْ، فَإِنَّمَا لَهَا مَا كَتَبَ اللهُ لَهَا».

[3443] 39 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade marrying a woman when one is already married to her paternal aunt or maternal aunt, (and he forbade) a woman asking for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself, for Allâh [the Mighty and Sublime] is her Sustainer."

[٣٤٤٣] ٣٩-(. . .) وحَدَّثني مُحْرِزُ ابْنُ عَوْنِ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَىٰ عَمَّتِهَا أَوْ خَالَتِهَا، أَوْ [أَنْ] تَسْأَلَ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِيءَ مَا فِي صَحْفَتِهَا، فَإِنَّ اللهَ [عَزَّ وَجَلَّ] رَازِقُهَا.

[3444] 40 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade being married to a woman and her paternal aunt or maternal aunt at the same time."

[٣٤٤٤] ٤٠-(. . .) حَدَّثَنا [مُحَمَّدُ] ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ: - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ وَابْنِ نَافِعٍ - قَالُوا: أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا.

[3445]... - (...) A similar report (as no. 3444) was narrated from 'Amr bin Dînâr with this chain.

[٣٤٤٥] (. . .) وحَدَّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهَـٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 5. The Prohibition Of Marriage For One Who Is In *Ihrâm*, And It Is Disliked For Him To Propose Marriage

(المعجم ٥) - (بَابُ تحريم نكاح المحرم، وكراهة خطبته) (التحفة ٥)

[3446] 41 - (1409) It was narrated from Nubaih bin Wahb

[٣٤٤٦] ٤١-(١٤٠٩) حَدَّثنا يَحْيَى

that 'Umar bin 'Ubaidullâh wanted to marry Ṭalḥah bin 'Umar to the daughter of Shaibah bin Jubair, and he sent for Abân bin 'Uthmân, who was the Commander of *Ḥajj*, to attend the wedding. Abân said: "I heard 'Uthmân bin 'Affân say: 'The Messenger of Allâh ﷺ said: The *Muḥrim* should not get married, have a marriage arranged for him, nor propose marriage.'"

ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ: أَنَّ عُمَرَ بْنَ عُبَيْدِ اللهِ أَرَادَ أَنْ يُزَوِّجَ طَلْحَةَ بْنَ عُمَرَ، بِنْتَ شَيْبَةَ بْنِ جُبَيْرٍ، فَأَرْسَلَ إِلَىٰ أَبَانَ بْنِ عُثْمَانَ فَحَضَرَ ذَٰلِكَ وَهُوَ أَمِيرُ الْحَجِّ. فَقَالَ أَبَانٌ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ».

[3447] 42 - (...) Nubaiḥ bin Wahb said: "'Umar bin 'Ubaidullâh bin Ma'mar, who had proposed the marriage of his son to the daughter of Shaibah bin 'Uthmân, sent me to Abân bin 'Uthmân who was in charge of the *Ḥajj*. He said: 'I regard him as no more than a Bedouin, for; "The *Muḥrim* should not get married nor have a marriage arranged for him." 'Uthmân narrated that to us from the Messenger of Allâh ﷺ.'"

[٣٤٤٧] ٤٢-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ: حَدَّثَنِي نُبَيهُ بْنُ وَهْبٍ قَالَ: بَعَثَنِي عُمَرُ بْنُ عُبَيْدِ اللهِ بْنِ مَعْمَرٍ، وَكَانَ يَخْطُبُ بِنْتَ شَيْبَةَ بْنِ عُثْمَانَ عَلَىٰ ابْنِهِ، فَأَرْسَلَنِي إِلَىٰ أَبَانَ بْنِ عُثْمَانَ وَهُوَ عَلَىٰ الْمَوْسِمِ. فَقَالَ: أَلَا أُرَاهُ أَعْرَابِيًّا «إِنَّ الْمُحْرِمَ لَا يَنْكِحُ وَلَا يُنْكَحُ». أَخْبَرَنَا بِذَٰلِكَ عُثْمَانُ عَنْ رَسُولِ اللهِ ﷺ.

[3448] 43 - (...) It was narrated from Nubaih bin Wahb, from Abân bin 'Uthmân, from 'Uthmân bin 'Affân, that the Messenger of Allâh ﷺ said: "The *Muḥrim* should not get married, have a marriage arranged for him, nor propose marriage."

[٣٤٤٨] ٤٣-(...) وحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى؛ قَالَ: وَحَدَّثَنِي أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ ابْنُ سَوَاءٍ. قَالَا جَمِيعًا: حَدَّثَنَا سَعِيدٌ عَنْ مَطَرٍ وَيَعْلَى بْنِ حَكِيمٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ بْنِ

عَفَّانَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ».

[3449] 44 - (...) It was narrated from Nubaih bin Wahb, from Abân bin 'U<u>th</u>mân, from 'U<u>th</u>mân, that the Prophet ﷺ said: "The *Muḥrim* should not get married nor have a marriage arranged for him."

[٣٤٤٩] ٤٤-(...) وحدَّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ. قَالَ: «الْمُحْرِمُ لَا يَنْكِحُ وَلَا يَخْطُبُ».

[3450] 45 - (...) It was narrated from Nubaih bin Wahb, that 'Umar bin 'Ubaidullâh bin Ma'mar wanted to marry his son Ṭalḥah to the daughter of <u>Sh</u>aibah bin Jubair during the *Ḥajj*. At that time Abân bin 'U<u>th</u>mân was the Commander of *Ḥajj*. He sent word to Abân saying: "I would like to arrange the marriage of Ṭalḥah bin 'Umar and I would like you to attend." Abân said to him: "I think you are no more than an ill-mannered 'Irâqî. I heard 'U<u>th</u>mân bin 'Affân say: 'The Messenger of Allâh ﷺ said: The *Muḥrim* should not get married.'"

[٣٤٥٠] ٤٥-(...) وَحَدَّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلَالٍ عَنْ نُبَيْهِ بْنِ وَهْبٍ؛ أَنَّ عُمَرَ بْنَ عُبَيْدِ اللهِ بْنِ مَعْمَرٍ أَرَادَ أَنْ يُنْكِحَ ابْنَهُ طَلْحَةَ، بِنْتَ شَيْبَةَ بْنِ جُبَيْرٍ، فِي الْحَجِّ، وَأَبَانُ بْنُ عُثْمَانَ يَوْمَئِذٍ أَمِيرُ الْحَاجِّ، فَأَرْسَلَ إِلَىٰ أَبَانٍ: إِنِّي قَدْ أَرَدْتُ أَنْ أُنْكِحَ طَلْحَةَ بْنَ عُمَرَ، فَأُحِبُّ أَنْ تَحْضُرَ ذَلِكَ. فَقَالَ لَهُ أَبَانٌ: أَلَا أُرَاكَ عِرَاقِيًّا جَافِيًا، إِنِّي سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَنْكِحُ الْمُحْرِمُ».

[3451] 46 - (1410) It was

[٣٤٥١] ٤٦-(١٤١٠) حَدَّثَنَا أَبُو

narrated from Abû Ash-Sha'thâ' that Ibn 'Abbâs told him, that the Prophet ﷺ married Maimûnah while he was in *Iḥrâm*.

Ibn Numair added: "I narrated that to Az-Zuhrî and he said: 'Yazîd bin Al-Aṣamm told me that he married her when he was not in *Iḥrâm*.'"

بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَإِسْحٰقُ الْحَنْظَلِيُّ: جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ [مَيْمُونَةَ] وَهُوَ مُحْرِمٌ.

زَادَ ابْنُ نُمَيْرٍ: فَحَدَّثْتُ بِهِ الزُّهْرِيَّ فَقَالَ: أَخْبَرَنِي يَزِيدُ بْنُ الْأَصَمِّ؛ أَنَّهُ نَكَحَهَا وَهُوَ حَلَالٌ.

[3452] 47 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ married Maimûnah when he was in *Iḥrâm*."

[٣٤٥٢] ٤٧-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ قَالَ: تَزَوَّجَ رَسُولُ اللهِ ﷺ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

[3453] 48 - (1411) It was narrated from Yazîd bin Al-Aṣamm: "Maimûnah bint Al-Ḥârith told me that the Messenger of Allâh ﷺ married her when he was not in *Iḥrâm*." He said: "She was my maternal aunt and the maternal aunt of Ibn 'Abbâs."

[٣٤٥٣] ٤٨-(١٤١١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا أَبُو فَزَارَةَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ: حَدَّثَتْنِي مَيْمُونَةُ بِنْتُ الْحَارِثِ؛ أَنَّ رَسُولَ اللهِ ﷺ تَزَوَّجَهَا وَهُوَ حَلَالٌ.

قَالَ: وَكَانَتْ خَالَتِي وَخَالَةَ ابْنِ عَبَّاسٍ.

Chapter 6. The Prohibition Of Proposing Marriage When One's Brother Has Already Proposed, Unless He Gives Permission Or Gives Up The Idea

(المعجم ٦) - (بَابُ تحريم الخطبة على خطبة أخيه حتى يأذن أو يترك) (التحفة ٦)

[3454] 49 - (1412) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Do not outbid one another, and do not propose marriage when someone else has already proposed."

[٣٤٥٤] ٤٩-(١٤١٢) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ، وَلَا يَخْطُبْ بَعْضُكُمْ عَلَىٰ خِطْبَةِ بَعْضٍ». [انظر: ٣٨١١]

[3455] 50 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "No man should outbid his brother, nor should he propose marriage when his brother has already proposed, unless he gives him permission."

[٣٤٥٥] ٥٠-(...) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ - قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللهِ -: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا يَبِعِ الرَّجُلُ عَلَىٰ بَيْعِ أَخِيهِ، وَلَا يَخْطُبْ عَلَىٰ خِطْبَةِ أَخِيهِ، إِلَّا أَنْ يَأْذَنَ لَهُ».

[3456] (...) It was narrated from 'Ubaidullâh with this chain (a *Hadîth* similar to no. 3455).

[٣٤٥٦] (...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللهِ، بِهَٰذَا الْإِسْنَادِ.

[3457] (...) It was narrated from Nâfi' with this chain (a *Hadîth* similar to no. 3455).

[٣٤٥٧] (...) وَحَدَّثَنِيهِ أَبُو كَامِلٍ [الْجَحْدَرِيُّ]: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، بِهَٰذَا الْإِسْنَادِ.

[3458] 51 - (1413) It was narrated from Abû Hurairah that the Prophet ﷺ forbade a town-dweller to sell on behalf of a Bedouin, or artificially inflating prices, or a man to propose when his brother has already proposed, or outbidding one's brother, or a woman to ask for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself.

[٣٤٥٨] ٥١-(١٤١٣) وحَدَّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ-: قَالَ زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، أَوْ يَتَنَاجَشُوا، أَوْ يَخْطُبَ الرَّجُلُ عَلَىٰ خِطْبَةِ أَخِيهِ، أَوْ يَبِيعَ عَلَىٰ بَيْعِ أَخِيهِ، وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِيءَ مَا فِي إِنَائِهَا، أَوْ مَا فِي صَحْفَتِهَا.

زَادَ عَمْرٌو فِي حَدِيثِهِ: وَلَا يَسُمِ الرَّجُلُ عَلَىٰ سَوْمِ أَخِيهِ.

[3459] 52 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not artificially inflate prices; no man should outbid his brother, and no towndweller should sell on behalf of a Bedouin, and no man should propose marriage when his brother has already proposed, and no woman should ask for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself.'"

[٣٤٥٩] ٥٢-(...) وحَدَّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَنَاجَشُوا، وَلَا يَبِعِ الْمَرْءُ عَلَىٰ بَيْعِ أَخِيهِ، وَلَا يَبِعْ حَاضِرٌ لِبَادٍ، وَلَا يَخْطُبِ الْمَرْءُ عَلَىٰ خِطْبَةِ أَخِيهِ، وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ الْأُخْرَىٰ لِتَكْتَفِيءَ مَا فِي إِنَائِهَا».

[3460] 53 - (...) A similar report (as no. 3459) was narrated from Az-Zuhrî with this chain, except that in the *Hadîth* of Ma'mar it says: "And no man should outbid his brother."

[٣٤٦٠] ٥٣-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ،

بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ «وَلَا يَزِدِ الرَّجُلُ عَلَىٰ بَيْعِ أَخِيهِ».

[3461] 54 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No Muslim should offer a higher price than his brother or propose marriage when another Muslim has already proposed marriage."

[٣٤٦١] **٥٤**-(. . .) **حَدَّثَنَا** يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ-: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَسُمِ الْمُسْلِمُ عَلَىٰ سَوْمِ الْمُسْلِمِ، وَلَا يَخْطُبْ عَلَىٰ خِطْبَتِهِ».

[3462] 55 - (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a *Ḥadîth* similar to no. 3461).

[٣٤٦٢] **٥٥**-(. . .) **وحَدَّثَني** أَحْمَدُ ابْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الْعَلَاءِ وَسُهَيْلٍ عَنْ أَبِيهِمَا، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

[3463]... - (...) It was narrated from Shu'bah and others from Abû Hurairah from the Prophet ﷺ (a *Ḥadîth* similar to no. 3461), except that they said: "... offer a higher price than his brother, or propose marriage when his brother has already proposed."

[٣٤٦٣] (. . .) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَّا أَنَّهُمْ قَالُوا: «عَلَى سَوْمِ أَخِيهِ، وَخِطْبَةِ أَخِيهِ».

[3464] 56 - (1414) It was narrated from 'Abdur-Raḥmân bin Shumâsah that he heard 'Uqbah bin 'Âmir on the *Minbar* saying: "The Messenger of Allâh ﷺ said: 'The believer is the brother of another believer, and it is not permissible for a believer to outbid his brother or propose

[٣٤٦٤] **٥٦**-(١٤١٤) **وَحَدَّثَني** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنِ اللَّيْثِ وَغَيْرِهِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شُمَاسَةَ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ عَلَى الْمِنْبَرِ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْمُؤْمِنُ أَخُو

marriage when his brother has already proposed, unless the latter gives up the idea.'"

الْمُؤْمِنِ، فَلَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَبْتَاعَ عَلَىٰ بَيْعِ أَخِيهِ، وَلَا يَخْطُبَ عَلَىٰ خِطْبَةِ أَخِيهِ حَتَّىٰ يَذَرَ».

Chapter 7. Prohibition And Invalidity Of *Shighâr* Marriage

(المعجم ٧) - (**بَابُ تحريم نكاح الشغار وبطلانه**) (التحفة ٧)

[3465] 57 - (1415) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Shighâr* marriage.
Shighâr is when a man gives his daughter in marriage to another man in return for marrying the latter's daughter, with no dowry given.

[٣٤٦٥] ٥٧-(١٤١٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الشِّغَارِ.

وَالشِّغَارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ، عَلَىٰ أَنْ يُزَوِّجَهُ ابْنَتَهُ، وَلَيْسَ بَيْنَهُمَا صَدَاقٌ.

[3466] 58 - (...) A similar report (as no. 3465) was narrated from Ibn 'Umar from the Prophet ﷺ, except that in the *Hadîth* of 'Ubaidullâh it says: "I said to Nâfi': 'What is *Shighâr*?'"

[٣٤٦٦] ٥٨-(. . .) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ ابْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. غَيْرَ أَنَّ فِي حَدِيثِ عُبَيْدِ اللهِ قَالَ: قُلْتُ لِنَافِعٍ: مَا الشِّغَارُ؟.

[3467] 59 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Shighâr*.

[٣٤٦٧] ٥٩-(. . .) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الرَّحْمٰنِ السَّرَّاجِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الشِّغَارِ.

[3468] 60 - (...) It was narrated from Ibn 'Umar that the Prophet

[٣٤٦٨] ٦٠-(. . .) وحَدَّثَنَا مُحَمَّدُ

ﷺ said: "There is no *Shighâr* in Islam."

ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا شِغَارَ فِي الْإِسْلَامِ».

[3469] 61 - (1416) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade *Shighâr*."

Ibn Numair added: "*Shighâr* is when a man says to another: 'Give me your daughter in marriage and I will give you my daughter in marriage, or give me your sister in marriage and I will give you my sister in marriage.'"

[٣٤٦٩] ٦١-(١٤١٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الشِّغَارِ.

زَادَ ابْنُ نُمَيْرٍ: وَالشِّغَارُ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ: زَوِّجْنِي ابْنَتَكَ وَأُزَوِّجُكَ ابْنَتِي، وَزَوِّجْنِي أُخْتَكَ وَأُزَوِّجُكَ أُخْتِي.

[3470] (...) It was narrated from 'Ubaidullâh [who is the son of 'Umar] with this chain (a *Hadîth* similar to no. 3469), but he did not mention the addition of Ibn Numair.

[٣٤٧٠] (...) وحَدَّثَنَاه أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللهِ [وَهُوَ ابْنُ عُمَرَ] بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ زِيَادَةَ ابْنِ نُمَيْرٍ.

[3471] 62 - (1417) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade *Shighâr*."

[٣٤٧١] ٦٢-(١٤١٧) وحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَاهُ إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الشِّغَارِ.

Chapter 8. Fulfilling The Conditions Stipulated In The Marriage

(المعجم ٨) - (بَابُ الوفاء بالشروط في النكاح) (التحفة ٨)

[3472] 63 - (1418) It was narrated that 'Uqbah bin 'Âmir said: "The Messenger of Allâh ﷺ said: 'The condition which most deserves to be fulfilled is that by means of which intimacy becomes permissible for you.'"

This is the wording of the *Hadîth* of Abû Bakr and Ibn Al-Muthanna, except that Ibn Al-Muthanna said: "conditions".

[٣٤٧٢] ٦٣-(١٤١٨) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ؛ وَحَدَّثَنِي ابْنُ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللهِ الْيَزَنِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحَقَّ الشَّرْطِ أَنْ يُوفَىٰ بِهِ، مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ». هٰذَا لَفْظُ حَدِيثِ أَبِي بَكْرٍ وَابْنِ الْمُثَنَّىٰ، غَيْرَ أَنَّ ابْنَ الْمُثَنَّىٰ قَالَ: «الشُّرُوطِ».

Chapter 9. Seeking Permission Of A Previously-Married Woman In Words, And Of A Virgin By Silence

(المعجم ٩) - (بَابُ استئذان الثيب في النكاح بالنطق، والبكر بالسكوت) (التحفة ٩)

[3473] 64 - (1419) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "A previously-married woman should not be married until she has been consulted, and a virgin should not be married until her permission has been sought." They said: "O Messenger of Allâh, what is her permission?" He said: "If she remains silent."

[٣٤٧٣] ٦٤-(١٤١٩) حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تُنْكَحُ الْأَيِّمُ حَتَّىٰ تُسْتَأْمَرَ، وَلَا

تُنْكَحُ الْبِكْرُ حَتَّىٰ تُسْتَأْذَنَ» قَالُوا: يَا رَسُولَ اللهِ! وَكَيْفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ».

[3474] (...) A *Hadîth* similar to that of Hishâm (no. 3473) with its chain was narrated from Ibn Abî Kathîr. The wording of the *Ahadîth* of Hishâm, Shaibân and Mu'âwiyah bin Salâm are all the same.

[٣٤٧٤] (...) حَدَّثَني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ؛ وَحَدَّثَني إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَخْبَرَنَا عِيسَىٰ يَعْني ابْنَ يُونُسَ، عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَني زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا شَيْبَانُ؛ قَالَ: وَحَدَّثَني عَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. بِمِثْلِ مَعْنَىٰ حَدِيثِ هِشَامٍ وَإِسْنَادِهِ. وَاتَّفَقَ لَفْظُ حَدِيثِ هِشَامٍ وَشَيْبَانَ وَمُعَاوِيَةَ بْنِ سَلَّامٍ فِي هَٰذَا الْحَدِيثِ.

[3475] 65 - (1420) Zakwân, the freed slave of 'Âishah, said: "I heard 'Âishah say: 'I asked the Messenger of Allâh ﷺ about a virgin whose family arranges her marriage: "Should she be consulted or not?" The Messenger of Allâh ﷺ said to her: "Yes, she should be consulted." 'Âishah said: 'I said

[٣٤٧٥] ٦٥-(١٤٢٠) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: - وَاللَّفْظُ لِابْنِ رَافِعٍ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ

to him: "She will feel too shy." The Messenger of Allâh ﷺ said: "That is her permission, if she remains silent."'

قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: قَالَ ذَكْوَانُ مَوْلَىٰ عَائِشَةَ: سَمِعْتُ عَائِشَةَ تَقُولُ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْجَارِيَةِ يُنْكِحُهَا أَهْلُهَا، أَتُسْتَأْمَرُ أَمْ لَا؟ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «نَعَمْ، تُسْتَأْمَرُ» فَقَالَتْ عَائِشَةُ: فَقُلْتُ لَهُ: فَإِنَّهَا تَسْتَحْيِي. فَقَالَ رَسُولُ اللهِ ﷺ: «فَذَٰلِكَ إِذْنُهَا إِذَا هِيَ سَكَتَتْ».

[3476] 66 - (1421) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The previously-married woman has more right concerning herself than her guardian does, and the virgin should be asked for permission, and her permission is her silence."

[٣٤٧٦] ٦٦-(١٤٢١) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ عَبْدُ اللهِ ابْنُ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا» قَالَ: نَعَمْ.

[3477] 67 - (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The previously-married woman has more right concerning herself than her guardian does, and the virgin should be consulted, and her permission is her silence."

[٣٤٧٧] ٦٧-(...) **وحَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللهِ بْنِ الْفَضْلِ: سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ، وَإِذْنُهَا سُكُوتُهَا».

[3478] 68 - (...) Sufyân narrated it with this chain and he said: (The Prophet ﷺ said:) "The

[٣٤٧٨] ٦٨-(...) **وحَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، بِهَٰذَا الْإِسْنَادِ.

previously-married woman has more right concerning herself than her guardian does, and the father of a virgin should ask her permission, and her permission is her silence." Or perhaps he said: "Her silence is her approval."

وَقَالَ: «الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ يَسْتَأْذِنُهَا أَبُوهَا فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا» وَرُبَّمَا قَالَ: «وَصَمْتُهَا إِقْرَارُهَا».

Chapter 10. It Is Permissible For A Father To Arrange The Marriage Of A Young Virgin

(المعجم ١٠) - (بَابُ جواز تزويج الأب البكر الصغيرة) (التحفة ١٠)

[3479] 69 - (1422) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ married me when I was six years old and he lived with me when I was nine years old."

She said: "We came to Al-Madînah and I fell sick for a month and my hair came down to my neck. Umm Rûmân came to me when I was on a swing and some of my friends were with me. She called me loudly and I went to her, and I did not know what she wanted of me. She took me by the hand and made me stand at the door. I said: '*Hâh, Hâh* (as if gasping for breath)' until I had calmed down, then she took me into a house where there were some women of the *Anṣâr* who said: 'With good wishes, and blessings, and good fortune.' She handed me over to them and they washed my hair and adorned me, and then suddenly the Messenger of Allâh ﷺ was there, and they handed me over to him."

[٣٤٧٩] ٦٩-(١٤٢٢) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: وَجَدْتُ فِي كِتَابِي، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: تَزَوَّجَنِي رَسُولُ اللهِ ﷺ لِسِتِّ سِنِينَ، وَبَنَىٰ بِي وَأَنَا ابْنَةُ تِسْعِ سِنِينَ.

قَالَتْ: فَقَدِمْنَا الْمَدِينَةَ فَوُعِكْتُ شَهْرًا، فَوَفَىٰ شَعْرِي جُمَيْمَةً، فَأَتَتْنِي أُمُّ رُومَانَ، وَأَنَا عَلَىٰ أُرْجُوحَةٍ، وَمَعِي صَوَاحِبِي، فَصَرَخَتْ بِي فَأَتَيْتُهَا، وَمَا أَدْرِي مَا تُرِيدُ بِي، فَأَخَذَتْ بِيَدِي، فَأَوْقَفَتْنِي عَلَىٰ الْبَابِ. فَقُلْتُ: هَهْ هَهْ، حَتَّى ذَهَبَ نَفَسِي، فَأَدْخَلَتْنِي بَيْتًا، فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ، فَقُلْنَ: عَلَىٰ الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرٍ، فَأَسْلَمَتْنِي إِلَيْهِنَّ،

فَغَسَلْنَ رَأْسِي وَأَصْلَحْنَنِي، فَلَمْ يَرُعْنِي إِلَّا وَرَسُولُ اللهِ ﷺ ضُحًى، فَأَسْلَمْنَنِي إِلَيْهِ.

[3480] 70 - (...) It was narrated that 'Âishah said: "The Prophet ﷺ married me when I was six years old, and consummated the marriage with me when I was nine years old."

[٣٤٨٠] **٧٠**-(...) **وحَدَّثنا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ ابْنِ عُرْوَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدَةُ [هُوَ ابْنُ سُلَيْمَانَ] عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ وَأَنَا بِنْتُ سِتِّ سِنِينَ، وَبَنَى بِي وَأَنَا بِنْتُ تِسْعٍ.

[3481] 71 - (...) It was narrated from 'Âishah that the Prophet ﷺ married her when she was seven years old and she was taken to him as a bride when she was nine years old, and she took her dolls with her. He died when she was eighteen years old.

[٣٤٨١] **٧١**-(...) **وحَدَّثنا** عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَهَا وَهِيَ بِنْتُ سَبْعِ سِنِينَ، وَزُفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ، وَلُعَبُهَا مَعَهَا، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ.

[3482] 72 - (...) It was narrated from 'Âishah that: "The Messenger of Allâh ﷺ married her when she was six years old and consummated the marriage with her when she was nine years old, and he died when she was eighteen years old."

[٣٤٨٢] **٧٢**-(...) **وحَدَّثنا** يَحْيَى ابْنُ يَحْيَىٰ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَىٰ وَإِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَهَا رَسُولُ اللهِ ﷺ وَهِيَ بِنْتُ سِتٍّ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ.

Chapter 11. It Is Recommended To Get Married And Arrange Marriages In Shawwâl, And It Is Recommended To Consummate The Marriage In That Month

(المعجم ١١) - (بَابُ استحباب التزوج والتزويج في شوال، واستحباب الدخول فيه) (التحفة ١١)

[3483] 73 - (1423) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ married me in Shawwâl and consummated the marriage with me in Shawwâl, and which of the wives of the Messenger of Allâh ﷺ was dearer to him than me?" And 'Âishah liked for marriages with her women folk to be consummated in Shawwâl.

[٣٤٨٣] ٧٣-(١٤٢٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ ابْنِ أُمَيَّةَ، عَنْ عَبْدِ اللهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللهِ ﷺ فِي شَوَّالٍ، وَبَنَىٰ بِي فِي شَوَّالٍ، فَأَيُّ نِسَاءِ رَسُولِ اللهِ ﷺ كَانَ أَحْظَىٰ عِنْدَهُ مِنِّي؟. قَالَ: وَكَانَتْ عَائِشَةُ تَسْتَحِبُّ أَنْ تُدْخِلَ نِسَاءَهَا فِي شَوَّالٍ.

[3484] (...) Sufyân narrated with this chain (a *Hadîth* similar to no. 3483), but he did not mention what 'Âishah did (liked).

[٣٤٨٤] (...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، بِهَٰذَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ فِعْلَ عَائِشَةَ.

Chapter 12. It Is Recommended For The One Who Wants To Marry A Woman To Look At Her Face And Hands Before Proposing Marriage To Her

(المعجم ١٢) - (بَابُ ندب من أراد نكاح امرأة إلى أن ينظر إلى وجهها وكفيها قبل خطبتها) (التحفة ١٢)

[3485] 74 - (1424) It was narrated that Abû Hurairah said: I was with the Prophet ﷺ when a man came to him and told him that he had gotten married to a woman from among the *Ansâr*. The Messenger of Allâh ﷺ said:

[٣٤٨٥] ٧٤-(١٤٢٤) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ. فَأَتَاهُ رَجُلٌ

"Did you look at her?" He said: "No." He said: "Go and look at her, for there is something in the eyes of the *Anṣâr*."

فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الْأَنْصَارِ. فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَنَظَرْتَ إِلَيْهَا؟» قَالَ: لَا. قَالَ: «فَاذْهَبْ فَانْظُرْ إِلَيْهَا، فَإِنَّ فِي أَعْيُنِ الْأَنْصَارِ شَيْئًا».

[3486] 75 - (...) It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ and said: 'I have married a woman from among the *Anṣâr*.' The Prophet ﷺ said to him: 'Did you look at her? For there is something in the eyes of the *Anṣâr*.' He said: 'I looked at her.' He said: 'For how much did you marry her?' He said: 'For four *Uqiyah*.' The Prophet ﷺ said to him: 'For four *Uqiyah*? It is as if you are going to dig the silver out from the side of this mountain. We do not have anything to give you, but perhaps we will send you on an expedition and you will get something from it.' And he sent an expedition to Banû 'Abs, and he sent that man with them."

[٣٤٨٦] ٧٥-(...) وحَدَّثَنِي يَحْيَى ابْنُ مَعِينٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ نَظَرْتَ إِلَيْهَا؟ فَإِنَّ فِي عُيُونِ الْأَنْصَارِ شَيْئًا» قَالَ: قَدْ نَظَرْتُ إِلَيْهَا. قَالَ: «عَلَى كَمْ تَزَوَّجْتَهَا؟» قَالَ: عَلَى أَرْبَعِ أَوَاقٍ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «عَلَى أَرْبَعِ أَوَاقٍ؟ كَأَنَّمَا تَنْحِتُونَ الْفِضَّةَ مِنْ عُرْضِ هَٰذَا الْجَبَلِ، مَا عِنْدَنَا مَا نُعْطِيكَ، وَلَٰكِنْ عَسَى أَنْ نَبْعَثَكَ فِي بَعْثٍ تُصِيبُ مِنْهُ» قَالَ: فَبَعَثَ بَعْثًا إِلَى بَنِي عَبْسٍ، بَعَثَ ذَلِكَ الرَّجُلَ فِيهِمْ.

Chapter 13. The Dowry. It Is Permissible For The Dowry To Be Teaching Qur'ân, A Ring Of Iron Or Anything Else, A Small Or Large Amount, And It Is Recommended For It To Be Five Hundred *Dirham*

(المعجم ١٣) - (بَابُ الصداق وجواز كونه تعليم قرآن وخاتم حديد، وغير ذلك من قليل وكثير واستحباب كونه خمسمائة درهم لمن لا يجحف به)

(التحفة ١٣)

[3487] 76 - (1425) It was

[٣٤٨٧] ٧٦-(١٤٢٥) حَدَّثَنَا قُتَيْبَةُ

narrated that Sahl bin Sa'd As-Sâ'idî said: "A woman came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh ﷺ, I have come to give myself to you (in marriage).' The Messenger of Allâh ﷺ looked her up and down, then the Messenger of Allâh ﷺ lowered his head. When the woman saw that he had not made any decision about her, she sat down. A man among his Companions stood up and said: 'O Messenger of Allâh, if you have no need of her then marry her to me.' He said: 'Do you have anything?' He said: 'No, by Allâh, O Messenger of Allâh.' He said: 'Go to your family and see if you can find something.' So he went, then he came back and said: 'No, by Allâh, O Messenger of Allâh, not even a ring of iron, only this *Izâr* (lower garment) of mine'" - Sahl said: "He did not have a *Ridâ'* (upper garment) - 'and she may have half of it.' The Messenger of Allâh ﷺ said: 'What will she do with your *Izâr*? If you wear it she will not have anything of it and if she wears it you will not have anything of it.' The man sat down, and after he had sat for a long time, he got up (to leave). The Messenger of Allâh ﷺ saw him turning away, and he ordered that he be called to him. When he came, he said: 'What do you know of the Qur'ân?' He said: 'I know *Sûrah*	ابْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُالْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جَاءَتِ امْرَأَةٌ إِلَىٰ رَسُولِ اللهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللهِ جِئْتُ أَهَبُ لَكَ نَفْسِي، فَنَظَرَ إِلَيْهَا رَسُولُ اللهِ ﷺ، فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ، ثُمَّ طَأْطَأَ رَسُولُ اللهِ ﷺ رَأْسَهُ، فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا، جَلَسَتْ. فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللهِ! إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا. فَقَالَ: «فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟» فَقَالَ: لَا، وَاللهِ! يَا رَسُولَ اللهِ! فَقَالَ: «اذْهَبْ إِلَىٰ أَهْلِكَ، فَانْظُرْ هَلْ تَجِدُ شَيْئًا؟» فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لَا، وَاللهِ! مَا وَجَدْتُ شَيْئًا. فَقَالَ رَسُولُ اللهِ ﷺ: «انْظُرْ وَلَوْ خَاتَمٌ مِنْ حَدِيدٍ» فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لَا، وَاللهِ! يَا رَسُولَ اللهِ! وَلَا خَاتَمٌ مِنْ حَدِيدٍ، وَلَٰكِنْ هَٰذَا إِزَارِي - قَالَ سَهْلٌ مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «مَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ

such-and-such and *Sûrah* such-and-such' - and he listed them. He said: 'Do you recite them by heart?' He said: 'Yes.' He said: 'Go. You have been given her (in marriage) for what you know of the Qur'ân."' This is the *Ḥadîth* of Ibn Abî Ḥâzim (a narrator), and the *Ḥadîth* of Ya'qûb (another narrator) is very similar in wording.

لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ» فَجَلَسَ الرَّجُلُ، حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ، فَرَآهُ رَسُولُ اللهِ ﷺ مُوَلِّيًا، فَأَمَرَ بِهِ فَدُعِيَ لَهُ. فَلَمَّا جَاءَ قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا - عَدَّدَهَا - فَقَالَ: «تَقْرَأُهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟» قَالَ: نَعَمْ. قَالَ: «اذْهَبْ فَقَدْ مُلِّكْتَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ» هٰذَا حَدِيثُ ابْنِ أَبِي حَازِمٍ، وَحَدِيثُ يَعْقُوبَ يُقَارِبُهُ فِي اللَّفْظِ.

[3488] 77 - (...) This *Ḥadîth* was narrated from Sahl bin Sa'd (a *Ḥadîth* similar to no. 3487); some of them added material to one another's reports, but in the *Ḥadîth* there is an addition which says: "Go, for I have married her to you, so teach her Qur'ân."

[٣٤٨٨] ٧٧-(...) وحَدَّثَنَاه خَلَفُ ابْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ عَنِ الدَّرَاوَرْدِيِّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ. كُلُّهُمْ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، بِهٰذَا الْحَدِيثِ. يَزِيدُ بَعْضُهُمْ عَلَىٰ بَعْضٍ، غَيْرَ أَنَّ فِي حَدِيثِ زَائِدَةَ قَالَ: «انْطَلِقْ فَقَدْ زَوَّجْتُكَهَا، فَعَلِّمْهَا مِنَ الْقُرْآنِ».

[3489] 78 - (1426) It was narrated that Abû Salamah bin 'Abdur-Raḥmân said: "I asked

[٣٤٨٩] ٧٨-(١٤٢٦) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ

'Âishah, the wife of the Prophet ﷺ: 'How much was the dowry of the Messenger of Allâh ﷺ?' She said: 'The dowry that he gave to his wives was twelve *Uqiyah* and a *Nashsh*.' She said: 'Do you know what a *Nashsh* is?' I said: 'No.' She said: 'Half an *Uqiyah*; and that (the whole amount) was equal to five hundred *Dirham*. That was the dowry of the Messenger of Allâh ﷺ to his wives.'"

الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللهِ بْنِ أُسَامَةَ بْنِ الْهَادِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ؛ أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ: كَمْ كَانَ صَدَاقُ رَسُولِ اللهِ ﷺ؟ قَالَتْ: كَانَ صَدَاقُهُ لِأَزْوَاجِهِ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً وَنَشًّا. قَالَتْ: أَتَدْرِي مَا النَّشُّ؟ قَالَ: قُلْتُ: لَا. قَالَتْ: نِصْفُ أُوقِيَّةٍ. فَتِلْكَ خَمْسُمِائَةِ دِرْهَمٍ، فَهٰذَا صَدَاقُ رَسُولِ اللهِ ﷺ لِأَزْوَاجِهِ.

[3490] 79 - (1427) It was narrated from Anas bin Mâlik that the Prophet ﷺ saw on 'Abdur-Raḥmân bin 'Awf traces of *Ṣufrah* and he said: "What is this?" He said: "O Messenger of Allâh, I got married to a woman for a date-stone's weight of gold." He said: "May Allâh bless you. Give a wedding feast, even if it is with a sheep."

[٣٤٩٠] ٧٩-(١٤٢٧) حَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَىٰ عَلَىٰ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ. قَالَ: «مَا هٰذَا؟» قَالَ: يَا رَسُولَ اللهِ! إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَىٰ وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ: «فَبَارَكَ اللهُ لَكَ، أَوْلِمْ وَلَوْ بِشَاةٍ».

[3491] 80 - (...) It was narrated from Anas bin Mâlik that 'Abdur-Raḥmân bin 'Awf got married at the time of the Messenger of Allâh ﷺ, for a date-stone's weight of gold. The Messenger of Allâh ﷺ said to him: "Give a feast, even if it is with a sheep."

[٣٤٩١] ٨٠-(. . .) وحَدَّثَنَا مُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ تَزَوَّجَ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، عَلَىٰ وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

[3492] 81 - (...) It was narrated from Anas that 'Abdur-Raḥmân bin 'Awf married a woman for a date-stone's weight of gold, and the Prophet ﷺ said to him: "Give a feast, even if it is with a sheep."

[٣٤٩٢] ٨١-(. . .) وحَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ وَحُمَيْدٍ، عَنْ أَنَسٍ؛ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَىٰ وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ وَأَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

[3493] (...) It was narrated from Ḥumaid with this chain (a *Ḥadîth* similar to no. 3492), except that in the *Ḥadîth* of Wahb it says: "'Abdur-Raḥmân said: 'I got married to a woman.'"

[٣٤٩٣] (. . .) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ وَهٰرُونُ بْنُ عَبْدِ اللهِ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ خِرَاشٍ: حَدَّثَنَا شَبَابَةُ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ حُمَيْدٍ، بِهٰذَا الْإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ وَهْبٍ قَالَ: قَالَ عَبْدُ الرَّحْمٰنِ: تَزَوَّجْتُ امْرَأَةً.

[3494] 82 - (...) Anas said: 'Abdur-Raḥmân bin 'Awf said: "The Messenger of Allâh ﷺ saw on me the signs of happiness of a bridegroom. I said: 'I have got married to a woman from among

[٣٤٩٤] ٨٢-(. . .) وحَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ قُدَامَةَ قَالَا: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ:

the *Anṣâr*.' He said: "'How much did you give her as a dowry?'" He said: "A date-stone." In the *Ḥadîth* of Isḥâq (another narrator) it says: "Of gold."

سَمِعْتُ أَنَسًا يَقُولُ: قَالَ عَبْدُ الرَّحْمَٰنِ بْنُ عَوْفٍ: رَآنِي رَسُولُ اللهِ ﷺ وَعَلَيَّ بَشَاشَةُ الْعُرْسِ فَقُلْتُ: تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ. فَقَالَ «كَمْ أَصْدَقْتَهَا؟» فَقُلْتُ: نَوَاةً. [وَ]فِي حَدِيثِ إِسْحَاقَ: مِنْ ذَهَبٍ.

[3495] 83 - (...) It was narrated from Anas bin Mâlik that 'Abdur-Raḥmân married a woman for a date-stone's weight of gold.

[٣٤٩٥] **٨٣**-(...) **وحَدَّثَنَا** ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْزَةَ - قَالَ شُعْبَةُ: وَاسْمُهُ عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي عَبْدِ اللهِ - عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ عَبْدَ الرَّحْمَٰنِ تَزَوَّجَ امْرَأَةً عَلَىٰ وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ.

[3496] (...) Shu'bah narrated it with this chain (a *Ḥadîth* similar to no. 3495), except that he said: "One of the sons of Abdur-Raḥmân bin 'Awf said: 'Of gold.'"

[٣٤٩٦] (...) **وَحَدَّثَنِيهِ** [مُحَمَّدُ] ابْنُ رَافِعٍ: حَدَّثَنَا وَهْبٌ: أَخْبَرَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ مِنْ وَلَدِ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ: مِنْ ذَهَبٍ.

Chapter 14. The Virtue Of Manumitting One's Slave Girl Then Marrying Her

(المعجم ١٤) - (بَابُ فضيلة إعتاقه أمته ثم يتزوجها) (التحفة ١٤)

[3497] 84 - (1365) It was narrated from Anas that the Messenger of Allâh ﷺ launched a campaign against Khaibar. "We prayed *Al-Ghadâh* (*Fajr*) there when it was still dark, then the Prophet of Allâh ﷺ rode and Abû Ṭalḥah rode, and I was seated behind Abû Ṭalḥah (on his mount). The Prophet ﷺ let

[٣٤٩٧] **٨٤**-(١٣٦٥) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللهِ ﷺ غَزَا خَيْبَرَ. قَالَ: فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ بِغَلَسٍ، فَرَكِبَ نَبِيُّ اللهِ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي

his mount run through the narrow streets of Khaibar, and my knee was touching the thigh of the Prophet of Allâh ﷺ. The *Izâr* slipped from the thigh of the Prophet of Allâh ﷺ and I could see the whiteness of the thigh of the Prophet of Allâh ﷺ. When he entered the town, he said: '*Allâhu Akbar*! Khaibar is destroyed! Then, when we descend in their courtyard (near to them), evil will be the morning for those who had been warned!'[1] He said it three times. The people had come out to their work and they said: 'Muhammad! [by Allâh!]'" - (one of the narrators) 'Abdul-'Azîz said: 'Some of our companions said: 'Muhammad and the army!' - "We seized Khaibar by force, and the prisoners were gathered together. Dihyah came to him and said: 'O Messenger of Allâh, give me a woman from among the prisoners.' He said: 'Go and take a woman.' He chose Safiyyah bint Huyayy, then a man came to the Prophet of Allâh ﷺ and said: 'O Prophet of Allâh, you have given Dihyah Safiyyah bint Huyayy, the first lady of Quraizah and An-Nadîr? She is fit only for you.' He said: 'Call him to bring her here.' So he brought her, and when the Prophet ﷺ saw her, he said:

طَلْحَةَ، فَأَجْرَىٰ نَبِيُّ اللهِ ﷺ فِي زُقَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللهِ ﷺ وَانْحَسَرَ الْإِزَارُ عَنْ فَخِذِ نَبِيِّ اللهِ ﷺ، وَإِنِّي لَأَرَىٰ بَيَاضَ فَخِذِ نَبِيِّ اللهِ ﷺ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ، فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَهَا ثَلَاثَ مَرَّاتٍ. قَالَ: وَقَدْ خَرَجَ الْقَوْمُ إِلَىٰ أَعْمَالِهِمْ. فَقَالُوا: مُحَمَّدٌ - [وَاللهِ!] قَالَ عَبْدُ الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا: [مُحَمَّدٌ]، - وَالْخَمِيسُ . قَالَ: وَأَصَبْنَاهَا عَنْوَةً، وَجُمِعَ السَّبْيُ، فَجَاءَهُ دِحْيَةُ فَقَالَ: يَا رَسُولَ اللهِ! أَعْطِنِي جَارِيَةً مِنَ السَّبْيِ. فَقَالَ: «اذْهَبْ فَخُذْ جَارِيَةً» فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَيٍّ. فَجَاءَ رَجُلٌ إِلَىٰ نَبِيِّ اللهِ ﷺ فَقَالَ: يَا نَبِيَّ اللهِ! أَعْطَيْتَ دِحْيَةَ، صَفِيَّةَ بِنْتَ حُيَيٍّ، سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ؟ مَا تَصْلُحُ إِلَّا لَكَ. قَالَ: «ادْعُوهُ بِهَا» قَالَ: فَجَاءَ بِهَا، فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ: «خُذْ جَارِيَةً مِنَ السَّبْيِ غَيْرَهَا» قَالَ: وَأَعْتَقَهَا وَتَزَوَّجَهَا.

فَقَالَ لَهُ ثَابِتٌ: يَا أَبَا حَمْزَةَ! مَا أَصْدَقَهَا؟ قَالَ: نَفْسَهَا، أَعْتَقَهَا

[1] Similar to Allâh's saying in *Sûrat As-Saffât* (37:177).

'Take another woman from among the prisoners.' And he set her free and married her."

Thâbit said to him: "O Abû Ḥamzah, what dowry did he give her?" He said: "Herself; he set her free then married her. Then when he was on the road, Umm Sulaim prepared her for him and gave her to him at night, and the following morning the Prophet ﷺ was a bridegroom, and he said: 'Whoever has anything (of food) let him bring it.' He spread out a cloth and men started bringing cottage cheese, dates and cooking fat. They made *Ḥais*, and that was the wedding feast of the Messenger of Allâh ﷺ."

وَتَزَوَّجَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ، فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ، فَأَصْبَحَ النَّبِيُّ ﷺ عَرُوسًا. فَقَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِئْ بِهِ» قَالَ: وَبَسَطَ نِطَعًا. قَالَ: فَجَعَلَ الرَّجُلُ يَجِيءُ بِالْأَقِطِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالسَّمْنِ، فَحَاسُوا حَيْسًا، فَكَانَتْ وَلِيمَةَ رَسُولِ اللهِ ﷺ.

[راجع: ٣٣٢١]

[3498] 85 - (...) It was narrated from Anas that the Prophet ﷺ manumitted Ṣafiyyah and made her manumission her dowry. In the *Ḥadîth* of Mu'âdh from his father it says: "He married Ṣafiyyah and her manumission was her dowry."

[٣٤٩٨] ٨٥-(...) وحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ ثَابِتٍ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ وَشُعَيْبِ بْنِ حَبْحَابٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسٍ؛

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَعُمَرُ بْنُ سَعْدٍ وَعَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ سُفْيَانَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسٍ. كُلُّهُمْ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَعْتَقَ صَفِيَّةَ وَجَعَلَ عِتْقَهَا صَدَاقَهَا. وَفِي حَدِيثِ مُعَاذٍ عَنْ أَبِيهِ: تَزَوَّجَ صَفِيَّةَ وَأَصْدَقَهَا عِتْقَهَا.

[3499] 86 - (154) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said concerning the one who frees his slave woman then marries her: 'He will have two rewards.'"

[٣٤٩٩] ٨٦-(١٥٤) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، فِي الَّذِي يُعْتِقُ جَارِيَتَهُ ثُمَّ يَتَزَوَّجُهَا: «لَهُ أَجْرَانِ». [راجع: ٣٨٧]

[3500] 87 - (1365) It was narrated that Anas said: "I was riding behind Abû Ṭalḥah on the Day of Khaibar, and my foot was touching the foot of the Messenger of Allâh ﷺ. We came to them (the people of Khaibar) when the sun had risen, and they had brought out their livestock and their axes, large baskets and hatchets. They said: 'Muḥammad and the army!' The Messenger of Allâh ﷺ said: 'Khaibar is destroyed! When we descend in their courtyard (near to them), evil will be the morning for those who had been warned!' Allâh, [the Mighty and Sublime],

[٣٥٠٠] ٨٧-(١٣٦٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: كُنْتُ رِدْفَ أَبِي طَلْحَةَ يَوْمَ خَيْبَرَ، وَقَدَمِي تَمَسُّ قَدَمَ رَسُولِ اللهِ ﷺ. قَالَ: فَأَتَيْنَاهُمْ حِينَ بَزَغَتِ الشَّمْسُ، وَقَدْ أَخْرَجُوا مَوَاشِيَهُمْ وَخَرَجُوا بِفُؤُوسِهِمْ وَمَكَاتِلِهِمْ وَمُرُورِهِمْ. فَقَالُوا: مُحَمَّدٌ وَالْخَمِيسُ قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ «خَرِبَتْ خَيْبَرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَ: وَهَزَمَهُمُ اللهُ

defeated them. There fell to the lot of Diḥyah a beautiful slave woman, and the Messenger of Allâh ﷺ bought her for seven slaves, then he gave her to Umm Sulaim to prepare her and adorn her for him" - he (the narrator) said: "I think he said: 'And so that she could observe her *'Iddah* in her house.'"

"That was Ṣafiyyah bint Ḥuyayy. The Messenger of Allâh ﷺ made her wedding feast dates, cottage cheese, and cooking fat. Shallow pits were dug in the ground and leather mats were placed in them, and cottage cheese and cooking fat were brought and the people ate their fill. The people said: 'We do not know if he has married her or taken her as a concubine.' They said: 'If he veils her then she is his wife, and if he does not veil her then she is a concubine.' When he wanted to ride, he veiled her, and she sat on the back of the camel, so they knew that he had married her. When they drew near Al-Madînah, the Messenger of Allâh ﷺ sped up and we sped up too. The she-camel Al-Aḍbâ' stumbled and the Messenger of Allâh ﷺ fell, and she (Ṣafiyyah) fell too, then he got up and screend her. The women were looking on and they said: 'May Allâh keep the Jewess away from us!'"

I (the narrator) said: "O Abû

[عَزَّ وَجَلَّ] وَوَقَعَتْ فِي سَهْمِ دِحْيَةَ جَارِيَةٌ جَمِيلَةٌ، فَاشْتَرَاهَا رَسُولُ اللهِ ﷺ بِسَبْعَةِ أَرْؤُسٍ، ثُمَّ دَفَعَهَا إِلَىٰ أُمِّ سُلَيْمٍ تُصَنِّعُهَا لَهُ وَتُهَيِّئُهَا - قَالَ: وَأَحْسِبُهُ قَالَ- وَتَعْتَدُّ فِي بَيْتِهَا، وَهِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ.

قَالَ: وَجَعَلَ رَسُولُ اللهِ ﷺ وَلِيمَتَهَا التَّمْرَ وَالْأَقِطَ وَالسَّمْنَ، فُحِصَتِ الْأَرْضُ أَفَاحِيصَ، وَجِيءَ بِالْأَنْطَاعِ، فَوُضِعَتْ فِيهَا، وَجِيءَ بِالْأَقِطِ وَالسَّمْنِ فَشَبِعَ النَّاسُ. قَالَ: وَقَالَ النَّاسُ: لَا نَدْرِي أَتَزَوَّجَهَا أَمِ اتَّخَذَهَا أُمَّ وَلَدٍ، قَالُوا: إِنْ حَجَبَهَا فَهِيَ امْرَأَتُهُ، وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ أُمُّ وَلَدٍ، فَلَمَّا أَرَادَ أَنْ يَرْكَبَ حَجَبَهَا، فَقَعَدَتْ عَلَىٰ عَجُزِ الْبَعِيرِ فَعَرَفُوا أَنَّهُ قَدْ تَزَوَّجَهَا، فَلَمَّا دَنَوْا مِنَ الْمَدِينَةِ دَفَعَ رَسُولُ اللهِ ﷺ، وَدَفَعْنَا. قَالَ: فَعَثَرَتِ النَّاقَةُ الْعَضْبَاءُ، وَنَدَرَ رَسُولُ اللهِ ﷺ وَنَدَرَتْ، فَقَامَ فَسَتَرَهَا، وَقَدْ أَشْرَفَتِ النِّسَاءُ. يَقُلْنَ: أَبْعَدَ اللهُ الْيَهُودِيَّةَ.

قَالَ: قُلْتُ: يَا أَبَا حَمْزَةَ! أَوَقَعَ رَسُولُ اللهِ ﷺ؟ قَالَ: إِي وَاللَّهِ! لَقَدْ وَقَعَ.

قَالَ أَنَسٌ: وَشَهِدْتُ وَلِيمَةَ زَيْنَبَ، فَأَشْبَعَ النَّاسَ خُبْزًا وَلَحْمًا، وَكَانَ يَبْعَثُنِي

Ḥamzah, did the Messenger of Allâh ﷺ fall?" He said: "Yes, by Allâh, he fell."

Anas said: "And I attended the *Walîmah* (wedding feast) of Zainab. The people ate their fill of bread and meat, and he used to send me to invite the people. When he had finished (eating), he got up and I followed him. Two men stayed behind, talking, and they did not leave. He went around to his wives and greeted each one of them, saying: 'Peace be upon you, how are you, O members of the household?' And they would say: 'We are fine, O Messenger of Allâh. How did you find your wife?' And he said: 'Fine.' When he had finished, he went back and I went back with him. When he reached the door, those two men were still there, talking. When they saw that he had come back, they got up and left. By Allâh, I do not know whether I told him or whether it was revealed to him that they had left. So he went back, and I went back with him, and when he put his foot on the threshold of the door he drew the curtain between myself and himself, and Allâh [the Most High] revealed this verse:

"O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and

فَأَدْعُو النَّاسَ، فَلَمَّا فَرَغَ قَامَ وَتَبِعْتُهُ، فَتَخَلَّفَ رَجُلَانِ اسْتَأْنَسَ بِهِمَا الْحَدِيثُ، لَمْ يَخْرُجَا، فَجَعَلَ يَمُرُّ عَلَىٰ نِسَائِهِ، فَيُسَلِّمُ عَلَىٰ كُلِّ وَاحِدَةٍ مِنْهُنَّ: «سَلَامٌ عَلَيْكُمْ، كَيْفَ أَنْتُمْ يَا أَهْلَ الْبَيْتِ؟» فَيَقُولُونَ: بِخَيْرٍ. يَا رَسُولَ اللهِ! كَيْفَ وَجَدْتَ أَهْلَكَ؟ فَيَقُولُ: «بِخَيْرٍ» فَلَمَّا فَرَغَ رَجَعَ وَرَجَعْتُ مَعَهُ، فَلَمَّا بَلَغَ الْبَابَ إِذَا هُوَ بِالرَّجُلَيْنِ قَدِ اسْتَأْنَسَ بِهِمَا الْحَدِيثُ، فَلَمَّا رَأَيَاهُ قَدْ رَجَعَ قَامَا فَخَرَجَا، فَوَاللهِ! مَا أَدْرِي أَنَا أَخْبَرْتُهُ أَمْ أُنْزِلَ عَلَيْهِ الْوَحْيُ بِأَنَّهُمَا قَدْ خَرَجَا، فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَلَمَّا وَضَعَ رِجْلَهُ فِي أُسْكُفَّةِ الْبَابِ أَرْخَى الْحِجَابَ بَيْنِي وَبَيْنَهُ، وَأَنْزَلَ اللهُ [تَعَالَىٰ] هَٰذِهِ الْآيَةَ: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ﴾ [الأحزاب: ٥٣] الْآيَةَ. [راجع: ٣٣٢١، ٣٤٩٧]

when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allâh that shall be an enormit."[1]

[3501] 88 - (1365) Anas said: "Ṣafiyyah fell to the lot of Diḥyah and they started praising her before the Messenger of Allâh ﷺ. They said: 'We have never seen any captive like her.' He sent word to Diḥyah and gave him whatever he wanted, then he gave her to my mother, and said: 'Prepare her.' Then the Messenger of Allâh ﷺ left Khaibar, and when it was behind him, he halted and put up a tent for her. The next morning the Messenger of Allâh ﷺ said: 'Whoever has any surplus provisions, let him bring it.' Men started bringing surplus dates and surplus *Sawîq* until they made a pile of *Ḥais*. They started eating from that *Ḥais* and drinking from a cistern of rainwater that was beside them." Anas said: "And that was the wedding feast of the

[٣٥٠١] ٨٨-(١٣٦٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنِيهِ عَبْدُ اللهِ بْنُ هَاشِمِ بْنِ حَيَّانَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ: حَدَّثَنَا أَنَسٌ قَالَ: صَارَتْ صَفِيَّةُ لِدَحْيَةَ فِي مَقْسَمِهِ، وَجَعَلُوا يَمْدَحُونَهَا عِنْدَ رَسُولِ اللهِ ﷺ. قَالَ: وَيَقُولُونَ: مَا رَأَيْنَا فِي السَّبْيِ مِثْلَهَا. قَالَ: فَبَعَثَ إِلَىٰ دِحْيَةَ فَأَعْطَاهُ بِهَا مَا أَرَادَ، ثُمَّ دَفَعَهَا إِلَىٰ أُمِّي فَقَالَ «أَصْلِحِيهَا» قَالَ: ثُمَّ خَرَجَ رَسُولُ اللهِ ﷺ مِنْ خَيْبَرَ، حَتَّىٰ إِذَا جَعَلَهَا فِي ظَهْرِهِ نَزَلَ، ثُمَّ ضَرَبَ عَلَيْهَا الْقُبَّةَ، فَلَمَّا أَصْبَحَ قَالَ رَسُولُ

[1] *Al-Aḥzâb* 33:53.

Messenger of Allâh ﷺ when he married her. Then we set out, and when we saw the walls of Al-Madînah we were excited and made our mounts go faster. The Messenger of Allâh ﷺ also made his mount go faster. Ṣafiyyah was riding behind the Messenger of Allâh ﷺ and the mount of the Messenger of Allâh ﷺ stumbled and he fell, and she fell too. No one among the people looked at him or her until the Messenger of Allâh ﷺ got up and screened her. Then we came to him, and he said: 'We are not hurt.' Then we entered Al-Madînah, and the young ones among his wives came out to have a look at her, and they expressed joy at her fall."

اللهِ ﷺ «مَنْ كَانَ عِنْدَهُ فَضْلُ زَادٍ فَلْيَأْتِنَا بِهِ» قَالَ: فَجَعَلَ الرَّجُلُ يَجِيءُ بِفَضْلِ التَّمْرِ وَفَضْلِ السَّوِيقِ، حَتَّى جَعَلُوا مِنْ ذٰلِكَ سَوَادًا حَيْسًا، فَجَعَلُوا يَأْكُلُونَ مِنْ ذٰلِكَ الْحَيْسِ، وَيَشْرَبُونَ مِنْ حِيَاضٍ إِلَىٰ جَنْبِهِمِ مِنْ مَاءِ السَّمَاءِ. قَالَ: فَقَالَ أَنَسٌ: فَكَانَتْ تِلْكَ وَلِيمَةَ رَسُولِ اللهِ ﷺ عَلَيْهَا. قَالَ: فَانْطَلَقْنَا، حَتَّى إِذَا رَأَيْنَا جُدُرَ الْمَدِينَةِ هِشْنَا إِلَيْهَا، فَرَفَعْنَا مَطِيَّنَا، وَرَفَعَ رَسُولُ اللهِ ﷺ مَطِيَّتَهُ. قَالَ: وَصَفِيَّةُ خَلْفَهُ قَدْ أَرْدَفَهَا [رَسُولُ اللهِ ﷺ]. قَالَ: فَعَثَرَتْ مَطِيَّةُ رَسُولِ اللهِ ﷺ. فَصُرِعَ وَصُرِعَتْ. قَالَ: فَلَيْسَ أَحَدٌ مِنَ النَّاسِ يَنْظُرُ إِلَيْهِ وَلَا إِلَيْهَا، حَتَّى قَامَ رَسُولُ اللهِ ﷺ فَسَتَرَهَا. قَالَ: فَأَتَيْنَاهُ فَقَالَ «لَمْ نُضَرَّ» قَالَ: فَدَخَلْنَا الْمَدِينَةَ، فَخَرَجَ جَوَارِي نِسَائِهِ يَتَرَاءَيْنَهَا وَيَشْمَتْنَ بِصَرْعَتِهَا. [راجع: ٣٣٢١، ٣٤٩٧، ٣٥٠٠]

Chapter 15. The Marriage Of Zainab Bint Jaḥsh, The Revelation Of (The Verse Of) *Ḥijâb*, And Confirmation Of The Importance Of The Wedding Feast

(المعجم ١٥) - (بَابُ زواج زينب بنت جحش، ونزول الحجاب، وإثبات وليمة العرس) (التحفة ١٥)

[3502] 89 - (1428) It was narrated, and this is the *Ḥadîth* of Bahz, that, Anas said: "When the

[٣٥٠٢] ٨٩-(١٤٢٨) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا بَهْزٌ؛

'Iddah of Zainab was over, the Messenger of Allâh ﷺ said to Zaid: 'Make mention of me to her (for marriage).' Zaid set out, and came to her when she was adding yeast to her dough. He said: When I saw her, I felt a great deal of respect for her, and I could not look at her, because the Messenger of Allâh ﷺ had mentioned her. So I turned my back on her and stepped backwards, and I said: "O Zainab, the Messenger of Allâh ﷺ has sent a proposal of marriage to you." She said: "I will not do anything until I consult my Lord.' Then she went to her prayer place. Then Qur'ân was revealed, and the Messenger of Allâh ﷺ came and entered upon her without permission." He said: "And I remember the Messenger of Allâh ﷺ gave us bread and meat to eat when it was daylight, then the people left, but some men stayed behind in the house, talking after the meal. The Messenger of Allâh ﷺ went out and I followed him. He started going around to the apartments of his wives, greeting them, and they said: 'O Messenger of Allâh, how did you find your wife?' I do not know whether I told him that those people had left or he told me. He went and entered the house, and I went to enter with him, but he drew the curtain between myself

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ، قَالَا جَمِيعًا: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ وَهٰذَا حَدِيثُ بَهْزٍ قَالَ: لَمَّا انْقَضَتْ عِدَّةُ زَيْنَبَ قَالَ رَسُولُ اللهِ ﷺ لِزَيْدٍ: «فَاذْكُرْهَا عَلَيَّ» قَالَ: فَانْطَلَقَ زَيْدٌ حَتَّى أَتَاهَا وَهِيَ تُخَمِّرُ عَجِينَهَا. قَالَ: فَلَمَّا رَأَيْتُهَا عَظُمَتْ فِي صَدْرِي، حَتَّى مَا أَسْتَطِيعُ أَنْ أَنْظُرَ إِلَيْهَا أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَهَا، فَوَلَّيْتُهَا ظَهْرِي وَنَكَصْتُ عَلَىٰ عَقِبِي. فَقُلْتُ: يَا زَيْنَبُ! أَرْسَلَ رَسُولُ اللهِ ﷺ يَذْكُرُكِ. قَالَتْ: مَا أَنَا بِصَانِعَةٍ شَيْئًا حَتَّى أُوَامِرَ رَبِّي، فَقَامَتْ إِلَىٰ مَسْجِدِهَا، وَنَزَلَ الْقُرْآنُ، وَجَاءَ رَسُولُ اللهِ ﷺ فَدَخَلَ عَلَيْهَا بِغَيْرِ إِذْنٍ. قَالَ: فَقَالَ: وَلَقَدْ رَأَيْتُنَا أَنَّ رَسُولَ اللهِ ﷺ أَطْعَمَنَا الْخُبْزَ وَاللَّحْمَ حِينَ امْتَدَّ النَّهَارُ، فَخَرَجَ النَّاسُ وَبَقِيَ رِجَالٌ يَتَحَدَّثُونَ فِي الْبَيْتِ بَعْدَ الطَّعَامِ، فَخَرَجَ رَسُولُ اللهِ ﷺ وَاتَّبَعْتُهُ، فَجَعَلَ يَتَتَبَّعُ حُجَرَ نِسَائِهِ يُسَلِّمُ عَلَيْهِنَّ. وَيَقُلْنَ: يَا رَسُولَ اللهِ! كَيْفَ وَجَدْتَ أَهْلَكَ؟ قَالَ: فَمَا أَدْرِي أَنَا أَخْبَرْتُهُ أَنَّ الْقَوْمَ قَدْ خَرَجُوا أَوْ أَخْبَرَنِي. قَالَ: فَانْطَلَقَ حَتَّى دَخَلَ الْبَيْتَ، فَذَهَبْتُ

and himself, and the verse of *Ḥijâb* was revealed, and the people were exhorted with what they were exhorted."

Ibn Râfi' added in his *Ḥadîth*: "Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation" up to His saying: "Allâh is not shy of (telling you) the truth."

أَدْخُلُ مَعَهُ فَأَلْقَى السِّتْرَ بَيْنِي وَبَيْنَهُ، وَنَزَلَ الْحِجَابُ. قَالَ: وَوُعِظَ الْقَوْمُ بِمَا وُعِظُوا بِهِ.

زَادَ ابْنُ رَافِعٍ فِي حَدِيثِهِ: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ﴾ إِلَىٰ قَوْلِهِ: ﴿وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ﴾.

[3503] 90 - (...) It was narrated that Anas said: "I did not see the Messenger of Allâh ﷺ give a wedding feast for any of his wives like the feast he gave for Zainab, for which he slaughtered a sheep."

[٣٥٠٣] ٩٠-(...) حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ فُضَيْلُ ابْنُ حُسَيْنٍ وَقُتَيْبَةُ [ابْنُ سَعِيدٍ] قَالُوا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ - وَفِي رِوَايَةِ أَبِي كَامِلٍ: سَمِعْتُ أَنَسًا - قَالَ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ أَوْلَمَ عَلَىٰ امْرَأَةٍ - وَقَالَ أَبُو كَامِلٍ: عَلَىٰ شَيْءٍ - مِنْ نِسَائِهِ، مَا أَوْلَمَ عَلَىٰ زَيْنَبَ، فَإِنَّهُ ذَبَحَ شَاةً.

[3504] 91 - (...) It was narrated that 'Abdul-'Azîz bin Suhaib said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ did not give a wedding feast for any of his wives greater or better than the feast he gave for Zainab." Thâbit Al-Bunânî said: "What did he give them?" He said: "He gave them bread and meat, until they had eaten their fill."

[٣٥٠٤] ٩١-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَا: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَا أَوْلَمَ رَسُولُ اللهِ ﷺ عَلَىٰ امْرَأَةٍ مِنْ نِسَائِهِ أَكْثَرَ أَوْ أَفْضَلَ مِمَّا أَوْلَمَ

عَلَىٰ زَيْنَبَ. فَقَالَ ثَابِتٌ الْبُنَانِيُّ: بِمَا أَوْلَمَ؟ قَالَ: أَطْعَمَهُمْ خُبْزًا وَلَحْمًا حَتَّى تَرَكُوهُ.

[3505] 92 - (...) It was narrated that Anas bin Mâlik said: "When the Prophet ﷺ married Zainab bint Jahsh, he invited the people and they ate, then they sat and talked. He made a move as if to stand up, but they did not get up. When he saw that, he got up, and when he got up, some of the people got up and left."

'Âṣim and Ibn 'Abdul-A'la added in their *Hadîth*: "Three men remained sitting, and when the Prophet ﷺ came to enter the apartment, they were still sitting there, then they got up and left. I came and told the Prophet ﷺ that they had left, so he came and went in. I went to go in as well, but he drew the curtain between myself and himself, and Allâh, [the Mighty and Sublime] revealed: O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. up to His saying: Verily, with Allâh that shall be an enormity."[1]

[٣٥٠٥] ٩٢-(...) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ وعَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، ومُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ، كُلُّهُمْ عَنْ مُعْتَمِرٍ - وَاللَّفْظُ لِابْنِ حَبِيبٍ -: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو مِجْلَزٍ عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: لَمَّا تَزَوَّجَ النَّبِيُّ ﷺ زَيْنَبَ بِنْتَ جَحْشٍ، دَعَا الْقَوْمَ فَطَعِمُوا، ثُمَّ جَلَسُوا يَتَحَدَّثُونَ. قَالَ: فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأَى ذَٰلِكَ قَامَ، فَلَمَّا قَامَ، قَامَ مَنْ قَامَ مِنَ الْقَوْمِ.

زَادَ عَاصِمٌ وَابْنُ عَبْدِ الْأَعْلَىٰ فِي حَدِيثِهِمَا قَالَ: فَقَعَدَ ثَلَاثَةٌ، وَإِنَّ النَّبِيَّ ﷺ جَاءَ لِيَدْخُلَ فَإِذَا الْقَوْمُ جُلُوسٌ، ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقُوا. قَالَ: فَجِئْتُ فَأَخْبَرْتُ النَّبِيَّ ﷺ أَنَّهُمْ قَدِ انْطَلَقُوا. قَالَ: فَجَاءَ حَتَّى دَخَلَ، فَذَهَبْتُ أَدْخُلُ فَأَلْقَى الْحِجَابَ بَيْنِي وَبَيْنَهُ. قَالَ: وَأَنْزَلَ اللهُ [عَزَّ وَجَلَّ]: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ

[1] *Al-Aḥzâb* 33:53.

لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ﴾ إِلَىٰ قَوْلِهِ: ﴿إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا﴾.

[3506] 93 - (...) Anas bin Mâlik said: "I am the most knowledgeable of the people concerning *Hijâb*. Ubayy bin Ka'b used to ask me about it." Anas said: "The day after the Messenger of Allâh ﷺ married Zainab bint Jahsh, whom he married in Al-Madînah, he invited the people to come and eat in the mid-morning. The Messenger of Allâh ﷺ sat and some men sat with him after the people had left. Then the Messenger of Allâh ﷺ got up and walked, and I walked with him, until he reached the door of 'Âishah's apartment. Then he thought that they had left, so he went back, and I went back with him, and they were still sitting there. Then he went back to 'Âishah's door a second time, and I went with him, then he went back and I went back, and they had left. Then he drew the curtain between myself and himself, and the verse of *Hijâb* was revealed."

[٣٥٠٦] ٩٣-(...) وحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ. قَالَ ابْنُ شِهَابٍ: إِنَّ أَنَسَ بْنَ مَالِكٍ قَالَ: أَنَا أَعْلَمُ النَّاسِ بِالْحِجَابِ، لَقَدْ كَانَ أُبَيُّ بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ. قَالَ أَنَسٌ: أَصْبَحَ رَسُولُ اللهِ ﷺ عَرُوسًا بِزَيْنَبَ بِنْتِ جَحْشٍ. قَالَ: وَكَانَ تَزَوَّجَهَا بِالْمَدِينَةِ، فَدَعَا النَّاسَ لِلطَّعَامِ بَعْدَ ارْتِفَاعِ النَّهَارِ، فَجَلَسَ رَسُولُ اللهِ ﷺ وَجَلَسَ مَعَهُ رِجَالٌ بَعْدَمَا قَامَ الْقَوْمُ، حَتَّى قَامَ رَسُولُ اللهِ ﷺ، فَمَشَىٰ فَمَشَيْتُ مَعَهُ حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ قَدْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ جُلُوسٌ مَكَانَهُمْ، فَرَجَعَ فَرَجَعْتُ الثَّانِيَةَ، حَتَّى بَلَغَ حُجْرَةَ عَائِشَةَ، فَرَجَعَ فَرَجَعْتُ، فَإِذَا هُمْ قَدْ قَامُوا، فَضَرَبَ بَيْنِي وَبَيْنَهُ السِّتْرَ، وَأُنْزِلَ آيَةُ الْحِجَابِ.

[3507] 94 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ got married, then entered with his wife. My mother Umm Sulaim

[٣٥٠٧] ٩٤-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرٌ يَعْنِي ابْنَ سُلَيْمَانَ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

made some *Hais* and put it in a stone vessel, then she said: 'O Anas, take this to the Messenger of Allâh ﷺ and say: "My mother has sent this to you, and she sends greetings of *Salâm* to you," and tell him she says: "This is a small gift to you from us, O Messenger of Allâh."' So I took it to the Messenger of Allâh ﷺ and said: 'My mother sends greetings of *Salâm* to you and she says: "This is a small gift to you from us, O Messenger of Allâh."' He said: 'Put it down.' Then he said: 'Go and invite so-and-so for me, and whomever you meet,' and he mentioned some men by name. I invited those whom he had named, and whoever else I met." He (the narrator) said: "I said to Anas: 'How many were they?' He said: 'Around three hundred.'"

And the Messenger of Allâh ﷺ said to me: "O Anas, bring the stone vessel." They came in until they filled the courtyard and the apartment. The Messenger of Allâh ﷺ said: "Let them make circles of ten, and let each man eat from what is nearest to him." Groups came one after another and they all ate until they were full, then he said to me: "O Anas, clear it away." I picked it up, and I do not know whether it held more when I put it down or when I picked it up. Some of them sat talking in the house of the Messenger of Allâh ﷺ, and the

تَزَوَّجَ رَسُولُ اللهِ ﷺ فَدَخَلَ بِأَهْلِهِ. قَالَ: فَصَنَعَتْ أُمِّي أُمُّ سُلَيْمٍ حَيْسًا فَجَعَلَتْهُ فِي تَوْرٍ. فَقَالَتْ: يَا أَنَسُ! اذْهَبْ بِهٰذَا إِلَىٰ رَسُولِ اللهِ ﷺ. فَقُلْ بَعَثَتْ بِهٰذَا إِلَيْكَ أُمِّي، وَهِيَ تُقْرِئُكَ السَّلَامَ. وَتَقُولُ: إِنَّ هٰذَا لَكَ مِنَّا قَلِيلٌ، يَا رَسُولَ اللهِ! قَالَ: فَذَهَبْتُ بِهَا إِلَىٰ رَسُولِ اللهِ ﷺ. فَقُلْتُ: إِنَّ أُمِّي تُقْرِئُكَ السَّلَامَ وَتَقُولُ: إِنَّ هٰذَا لَكَ مِنَّا قَلِيلٌ، [يَا رَسُولَ اللهِ!] فَقَالَ: «ضَعْهُ» ثُمَّ قَالَ: «اذْهَبْ فَادْعُ لِي فُلَانًا وَفُلَانًا وَفُلَانًا، وَمَنْ لَقِيتَ» وَسَمَّىٰ رِجَالًا. قَالَ: فَدَعَوْتُ مَنْ سَمَّىٰ وَمَنْ لَقِيتُ. قَالَ: قُلْتُ لِأَنَسٍ: عَدَدَ كَمْ كَانُوا؟ قَالَ: زُهَاءَ ثَلَاثِمِائَةٍ.

وَقَالَ لِي رَسُولُ اللهِ ﷺ: «يَا أَنَسُ! هَاتِ التَّوْرَ» قَالَ: فَدَخَلُوا حَتَّى امْتَلَأَتِ الصُّفَّةُ وَالْحُجْرَةُ. فَقَالَ رَسُولُ اللهِ ﷺ: «لِيَتَحَلَّقْ عَشَرَةٌ عَشَرَةٌ وَلْيَأْكُلْ كُلُّ إِنْسَانٍ مِمَّا يَلِيهِ» قَالَ: فَأَكَلُوا حَتَّى شَبِعُوا. قَالَ: فَخَرَجَتْ طَائِفَةٌ وَدَخَلَتْ طَائِفَةٌ حَتَّى أَكَلُوا كُلُّهُمْ. فَقَالَ لِي: «يَا أَنَسُ! ارْفَعْ» قَالَ: فَرَفَعْتُ، فَمَا أَدْرِي حِينَ وَضَعْتُ كَانَ أَكْثَرَ أَمْ حِينَ رَفَعْتُ. قَالَ: وَجَلَسَ طَوَائِفُ مِنْهُمْ يَتَحَدَّثُونَ فِي بَيْتِ رَسُولِ اللهِ ﷺ، وَرَسُولُ اللهِ ﷺ جَالِسٌ،

Messenger of Allâh ﷺ was sitting there, and his wife had her face turned towards the wall. They were bothering the Messenger of Allâh ﷺ, so the Messenger of Allâh ﷺ went out and greeted his wives, then he came back. When they saw that the Messenger of Allâh ﷺ had come back, they realized that they were bothering him. So they all rushed to the door and left. The Messenger of Allâh ﷺ came and hung up a curtain and went in, and I was sitting in the apartment. It was not long before he came out to me, and this verse had been revealed. The Messenger of Allâh ﷺ went out and recited it to the people: "O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet"[1]

Al-Ja'd said: "Anas bin Mâlik said: 'I was the first among the people to hear these verses, and the wives of the Prophet ﷺ observed *Ḥijâb*.'"

[3508] 95 - (...) It was narrated that Anas said: "When the Prophet ﷺ married Zainab, Umm Sulaim gave him a gift of some *Ḥais* in a stone vessel."

وَزَوْجَتُهُ مُوَلِّيَةٌ وَجْهَهَا إِلَى الْحَائِطِ، فَثَقُلُوا عَلَىٰ رَسُولِ اللهِ ﷺ، فَخَرَجَ رَسُولُ اللهِ ﷺ [فَسَلَّمَ] عَلَىٰ نِسَائِهِ، ثُمَّ رَجَعَ، فَلَمَّا رَأَوْا رَسُولَ اللهِ ﷺ قَدْ رَجَعَ ظَنُّوا أَنَّهُمْ قَدْ ثَقُلُوا عَلَيْهِ. قَالَ: فَابْتَدَرُوا الْبَابَ فَخَرَجُوا كُلُّهُمْ، وَجَاءَ رَسُولُ اللهِ ﷺ حَتَّى أَرْخَى السِّتْرَ وَدَخَلَ، وَأَنَا جَالِسٌ فِي الْحُجْرَةِ، فَلَمْ يَلْبَثْ إِلَّا يَسِيرًا حَتَّى خَرَجَ عَلَيَّ، وَأُنْزِلَتْ هَٰذِهِ الْآيَةُ، فَخَرَجَ رَسُولُ اللهِ ﷺ وَقَرَأَهُنَّ عَلَى النَّاسِ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ﴾ إِلَىٰ آخِرِ الْآيَةِ.

قَالَ الْجَعْدُ: قَالَ أَنَسٌ [بْنُ مَالِكٍ]: أَنَا أَحْدَثُ النَّاسِ عَهْدًا بِهَٰذِهِ الْآيَاتِ، وَحُجِبْنَ نِسَاءُ النَّبِيِّ ﷺ.

[٣٥٠٨] ٩٥-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسٍ قَالَ: لَمَّا تَزَوَّجَ

[1] *Al-Aḥzâb* 33:53.

Anas said: "The Prophet ﷺ said: 'Go and invite for me whoever you meet of the Muslims.' So I invited for him whomever I met. They started coming in, eating, and leaving, and the Prophet ﷺ kept his hand on that food and prayed for blessing for it, saying whatever Allâh willed he should say. I did not leave anyone whom I met but I invited him, and they ate their fill and left, but a few of them stayed behind and chatted at length. The Prophet ﷺ felt too shy to say anything to them, so he went out and left them in the house. Then Allâh [Most High] revealed the words: "O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation." - Qatâdah said: "Not waiting for the time for food." - "But when you are invited, enter" until he reached "that is purer for your hearts and for their hearts."[1]

النَّبِيُّ ﷺ زَيْنَبَ أَهْدَتْ لَهُ أُمُّ سُلَيْمٍ حَيْسًا فِي تَوْرٍ مِنْ حِجَارَةٍ. فَقَالَ أَنَسٌ: فَقَالَ النَّبِيُّ ﷺ: «اذْهَبْ فَادْعُ لِي مَنْ لَقِيتَ مِنَ الْمُسْلِمِينَ» فَدَعَوْتُ لَهُ مَنْ لَقِيتُ، فَجَعَلُوا يَدْخُلُونَ عَلَيْهِ فَيَأْكُلُونَ وَيَخْرُجُونَ، وَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى الطَّعَامِ فَدَعَا فِيهِ، وَقَالَ فِيهِ مَا شَاءَ اللهُ أَنْ يَقُولَ، وَلَمْ أَدَعْ أَحَدًا لَقِيتُهُ إِلَّا دَعَوْتُهُ، فَأَكَلُوا حَتَّى شَبِعُوا، وَخَرَجُوا، وَبَقِيَ طَائِفَةٌ مِنْهُمْ فَأَطَالُوا عَلَيْهِ الْحَدِيثَ، فَجَعَلَ النَّبِيُّ ﷺ يَسْتَحْيِي مِنْهُمْ أَنْ يَقُولَ لَهُمْ شَيْئًا، فَخَرَجَ وَتَرَكَهُمْ فِي الْبَيْتِ، فَأَنْزَلَ اللهُ تَعَالَى: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَـٰظِرِينَ إِنَىٰهُ﴾ - قَالَ قَتَادَةُ: غَيْرَ مُتَحَيِّنِينَ طَعَامًا - ﴿وَلَـٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟﴾ حَتَّى بَلَغَ: ﴿لِقُلُوبِكُمْ وَقُلُوبِهِنَّ﴾.

Chapter 16. The Command To Accept Invitations

(المعجم ١٦) - (بَابُ الأمر بإجابة الداعي إلى دعوة) (التحفة ١٦)

[3509] 96 -(1429) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'If one of you is invited to a feast, let him accept.'"

[٣٥٠٩] ٩٦-(١٤٢٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ

[1] *Al-Ahzâb* 33:53.

اللهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَىٰ الْوَلِيمَةِ فَلْيَأْتِهَا».

[3510] 97 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "If one of you is invited to a feast, let him accept."

[٣٥١٠] ٩٧-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَىٰ الْوَلِيمَةِ فَلْيُجِبْ».

قَالَ خَالِدٌ: فَإِذَا عُبَيْدُ اللهِ يُنَزِّلُهُ عَلَىٰ الْعُرْسِ.

[3511] 98 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "If one of you is invited to a wedding feast, let him accept."

[٣٥١١] ٩٨-(...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَىٰ وَلِيمَةِ عُرْسٍ فَلْيُجِبْ».

[3512] 99 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Accept the invitation when you are invited.'"

[٣٥١٢] ٩٩-(...) حَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «ائْتُوا الدَّعْوَةَ إِذَا دُعِيتُمْ».

[3513] 100 - (...) It was narrated from Nâfi' that Ibn 'Umar used to say, narrating from the Prophet ﷺ: "If one of you invites his brother, let him accept, whether it is for a wedding or something similar."

[٣٥١٣] ١٠٠-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ عَنِ النَّبِيِّ ﷺ «إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ، عُرْسًا كَانَ أَوْ نَحْوَهُ».

[3514] 101 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever is invited to a wedding and the like, let him accept.'"

[٣٥١٤] ١٠١-(...) وحَدَّثني إِسْحٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عِيسَى ابْنُ الْمُنْذِرِ: حَدَّثَنا بَقِيَّةُ: حَدَّثَنَا الزُّبَيْدِيُّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «مَنْ دُعِيَ إِلَىٰ عُرْسٍ أَوْ نَحْوِهِ فَلْيُجِبْ».

[3515] 102 - (...) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'Accept invitations if you are invited.'"

[٣٥١٥] ١٠٢-(...) حَدَّثني حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ [بْنِ عُمَرَ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ «ائْتُوا الدَّعْوَةَ إِذَا دُعِيتُمْ».

[3516] 103 - (...) It was narrated that Nâfi' said: 'I heard 'Abdullâh bin 'Umar say: 'Accept this invitation if you are invited.'"

He said: "And 'Abdullâh used to accept invitations to weddings and other events, and he would come even if he was fasting."

[٣٥١٦] ١٠٣-(...) وحَدَّثني هٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ ابْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ «أَجِيبُوا هٰذِهِ الدَّعْوَةَ إِذَا دُعِيتُمْ لَهَا»

قَالَ: وَكَانَ عَبْدُ اللهِ [بْنُ عُمَرَ] يَأْتِي الدَّعْوَةَ فِي الْعُرْسِ وَغَيْرِ الْعُرْسِ، وَيَأْتِيهَا وَهُوَ صَائِمٌ.

[3517] 104 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "If you are invited to (a meal of) a sheep's foot, accept it."

[٣٥١٧] ١٠٤-(...) وحَدَّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ «إِذَا دُعِيتُمْ إِلَىٰ كُرَاعٍ فَأَجِيبُوا».

[3518] 105 - (1430) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'If one of you is invited to a feast, let him respond, then if he wishes he may eat and if he wishes he may refrain.'" And Ibn Al-Muthanna (a narrator) did not mention the words "to a feast."

[٣٥١٨] ١٠٥-(١٤٣٠) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَىٰ طَعَامٍ فَلْيُجِبْ فَإِنْ شَاءَ طَعِمَ، وَإِنْ شَاءَ تَرَكَ» وَلَمْ يَذْكُرِ ابْنُ الْمُثَنَّىٰ «إِلَىٰ طَعَامٍ».

[3519] (...) A similar report (as no. 3518) was narrated from Abû Az-Zubair with this chain.

[٣٥١٩] (...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، بِهَٰذَا الْإِسْنَادِ. مِثْلَهُ.

[3520] 106 - (1431) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you is invited let him respond; if he is fasting let him pray (for the people), and if he is not fasting let him eat.'"

[٣٥٢٠] ١٠٦-(١٤٣١) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ، فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ».

[3521] 107 - (1432) It was narrated from Abû Hurairah that he used to say: "The worst of food is the food of a (wedding) feast to which the rich are invited and the poor are ignored. Whoever does not accept an invitation has disobeyed Allâh and His Messenger."

[٣٥٢١] ١٠٧-(١٤٣٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: بِئْسَ الطَّعَامُ طَعَامُ الْوَلِيمَةِ يُدْعَىٰ إِلَيْهِ الْأَغْنِيَاءُ وَيُتْرَكُ الْمَسَاكِينُ، فَمَنْ لَمْ يَأْتِ الدَّعْوَةَ، فَقَدْ عَصَى اللهَ وَرَسُولَهُ.

[3522] 108 - (...) Sufyân said: "I said to Az-Zuhrî: 'O Abû Bakr, what does this *Hadîth* mean - "The worst of food is the food of the rich?" He laughed and said: It is not: 'The worst of food is the food of the rich.'"

Sufyân said: "My father was rich, and this *Hadîth* troubled me when I heard it, so I asked Az-Zuhrî about it. He said: ''Abdur-Rahmân Al-A'raj told me that he heard Abû Hurairah say: "The worst of food is the food of a (wedding) feast..." then he quoted a *Hadîth* like that of Mâlik (no. 3521).'"

[٣٥٢٢] ١٠٨-(...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِلزُّهْرِيِّ: يَا أَبَا بَكْرٍ! كَيْفَ هَٰذَا الْحَدِيثُ: شَرُّ الطَّعَامِ طَعَامُ الْأَغْنِيَاءِ؟ فَضَحِكَ فَقَالَ: لَيْسَ هُوَ: شَرُّ الطَّعَامِ طَعَامُ الْأَغْنِيَاءِ.

قَالَ سُفْيَانُ: وَكَانَ أَبِي غَنِيًّا، فَأَفْزَعَنِي هَٰذَا الْحَدِيثُ حِينَ سَمِعْتُ بِهِ، فَسَأَلْتُ عَنْهُ الزُّهْرِيَّ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ الْأَعْرَجُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ مَالِكٍ.

[3523] 109 - (...) It was narrated that Abû Hurairah said: "The worst of food is the food of a (wedding) feast..." a *Hadîth* like that of Mâlik (no. 3521).

[٣٥٢٣] ١٠٩-(...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، نَحْوَ حَدِيثِ مَالِكٍ.

[3524] (...) A similar report (as no. 3521) was narrated from Abû Hurairah.

[٣٥٢٤] وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، نَحْوَ ذٰلِكَ.

[3525] 110 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The worst of food is the food of a feast from which those who come to it are

[٣٥٢٥] ١١٠-(...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ زِيَادَ بْنَ سَعْدٍ قَالَ: سَمِعْتُ ثَابِتًا الْأَعْرَجَ

turned away and those who refuse to come are invited to it. Whoever does not accept an invitation has disobeyed Allâh and His Messenger."

يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، يُمْنَعُهَا مَنْ يَأْتِيهَا وَيُدْعَىٰ إِلَيْهَا مَنْ يَأْبَاهَا، وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ، فَقَدْ عَصَى اللهَ عَزَّ وَجَلَّ وَرَسُولَهُ».

Chapter 17. It Is Not Permissible For A Woman Who Has Been Thrice-Divorced To Return To The One Who Divorced Her Until She Marries Another Husband Who Has Intercourse With Her, Then Divorces Her, And She Completes The *'Iddah*

(المعجم ١٧) - **(باب لا تحل المطلقة ثلاثًا لمطلقها حتى تنكح زوجًا غيره ويطأها، ثم يفارقها، وتنقضي عدّتها)** (التحفة ١٧)

[3526] 111 - (1433) It was narrated that 'Âishah said: "The wife of Rifâ'ah came to the Prophet ﷺ and said: 'I was married to Rifâ'ah, then he divorced me and made the divorce irrevocable. Then I married 'Abdur-Raḥmân bin Az-Zubair, and what he has is like the edge of a garment.' The Messenger of Allâh ﷺ smiled and said: 'Do you want to go back to Rifâ'ah? No, not until you taste his ('Abdur-Raḥmân's) sweetness and he tastes your sweetness.'"

She said: "And Abû Bakr was with him, and Khâlid was at the door, waiting to be given permission to enter. He called out: 'O Abû Bakr, do you not

[٣٥٢٦] ١١١ -(١٤٣٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ - وَاللَّفْظُ لِعَمْرٍو - قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتِ امْرَأَةُ رِفَاعَةَ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: كُنْتُ عِنْدَ رِفَاعَةَ، فَطَلَّقَنِي فَبَتَّ طَلَاقِي، فَتَزَوَّجْتُ عَبْدَ الرَّحْمٰنِ بْنَ الزَّبِيرِ، وَإِنَّمَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ، فَتَبَسَّمَ رَسُولُ اللهِ ﷺ. فَقَالَ: «أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَىٰ رِفَاعَةَ؟ لَا. حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ».

قَالَتْ: وَأَبُو بَكْرٍ عِنْدَهُ، وَخَالِدٌ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤْذَنَ لَهُ، فَنَادَىٰ: يَا أَبَا بَكْرٍ!

hear what this woman dares to say in the presence of the Messenger of Allâh ﷺ?'"

[3527] 112 - (...) 'Urwah bin Az-Zubair narrated that 'Âishah, the wife of the Prophet ﷺ, told him that Rifâ'ah Al-Quraẕî divorced his wife and made the divorce irrevocable, then after that she married 'Abdur-Raḥmân bin Az-Zubair. She came to the Prophet ﷺ and said: 'O Messenger of Allâh, I was married to Rifâ'ah, then he issued the last of three divorces to me. Then after that I married 'Abdur-Raḥmân bin Az-Zubair, and by Allâh all he has is like the edge (of a garment)' - and she held up the edge of her *Jilbâb*. The Messenger of Allâh ﷺ smiled and said: 'Perhaps you want to go back to Rifâ'ah? No, not until he ('Abdur-Raḥmân) tastes your sweetness and you taste his sweetness.' Abû Bakr Aṣ-Ṣiddîq was sitting with the Messenger of Allâh ﷺ, and Khâlid bin Sa'eed bin Al-'Âs was sitting at the door of the apartment, and had not been given permission to enter. Khâlid called out to Abû Bakr: 'Will you not rebuke this woman for what she dares to say in the presence of the Messenger of Allâh ﷺ?'"

أَلَا تَسْمَعُ هَـٰذِهِ مَا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللهِ ﷺ.

[٣٥٢٧] ١١٢-(...) حَدَّثَنِي أَبُو الطَّاهِرِ وحَرْمَلَةُ بْنُ يَحْيَىٰ - وَاللَّفْظُ لِحَرْمَلَةَ، قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا، وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلَاقَهَا، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمٰنِ بْنَ الزَّبِيرِ، فَجَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّهَا كَانَتْ تَحْتَ رِفَاعَةَ، فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ، فَتَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمٰنِ بْنَ الزَّبِيرِ، وَإِنَّهُ، وَاللهِ! مَا مَعَهُ إِلَّا مِثْلُ الْهُدْبَةِ، فَأَخَذَتْ بِهُدْبَةٍ مِنْ جِلْبَابِهَا. قَالَ: فَتَبَسَّمَ رَسُولُ اللهِ ﷺ ضَاحِكًا. فَقَالَ: «لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَىٰ رِفَاعَةَ، لَا، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ». وَأَبُو بَكْرٍ الصِّدِّيقُ جَالِسٌ عِنْدَ رَسُولِ اللهِ ﷺ، وَخَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لَمْ يُؤْذَنْ لَهُ. قَالَ: فَطَفِقَ خَالِدٌ يُنَادِي أَبَا بَكْرٍ: أَلَا تَزْجُرُ هَـٰذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللهِ ﷺ؟.

[3528] 113 - (...) It was narrated from 'Âishah that Rifâ'ah Al-Qurazî divorced his wife, then she married 'Abdur-Rahmân bin Az-Zubair. She came to the Prophet ﷺ and said: 'O Messenger of Allâh, Rifâ'ah issued the last of three divorces...'" a *Hadîth* like that of Yûnus (no. 3527).

[٣٥٢٨] ١١٣-(...) وَحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَتَزَوَّجَهَا عَبْدُ الرَّحْمٰنِ بْنُ الزَّبِيرِ. فَجَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ رِفَاعَةَ طَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ، بِمِثْلِ حَدِيثِ يُونُسَ.

[3529] 114 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ was asked about a woman who got married to a man, then he divorced her, then another man married her, and divorced her before consummating the marriage - is it permissible for her to go back to her first husband? He said: 'No, not until he (the second husband) has tasted her sweetness.'"

[٣٥٢٩] ١١٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ الْمَرْأَةِ يَتَزَوَّجُهَا الرَّجُلُ، فَيُطَلِّقُهَا، فَتَزَوَّجَ رَجُلًا، فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا، أَتَحِلُّ لِزَوْجِهَا الْأَوَّلِ؟ قَالَ: «لَا، حَتَّى يَذُوقَ عُسَيْلَتَهَا».

[3530] (...) It was narrated from Hishâm with this chain (a *Hadîth* similar to no. 3529).

[٣٥٣٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعًا عَنْ هِشَامٍ، بِهٰذَا الْإِسْنَادِ.

[3531] 115 - (...) It was narrated that 'Âishah said: "A man divorced his wife three times, then another man married her and divorced her before consummating the marriage with her. Her first husband wanted

[٣٥٣١] ١١٥-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ:

to remarry her, and the Prophet ﷺ was asked about that. He said: 'No, not until the second husband tastes of her sweetness what the first one tasted.'"

طَلَّقَ رَجُلٌ امْرَأَتَهُ ثَلَاثًا، فَتَزَوَّجَهَا رَجُلٌ ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا، فَأَرَادَ زَوْجُهَا الْأَوَّلُ أَنْ يَتَزَوَّجَهَا، فَسُئِلَ رَسُولُ اللهِ ﷺ عَنْ ذٰلِكَ. فَقَالَ: «لَا، حَتَّى يَذُوقَ الْآخِرُ مِنْ عُسَيْلَتِهَا، مَا ذَاقَ الْأَوَّلُ».

[3532] (...) A similar report (as no. 3531) was narrated with this *Hadîth* from 'Ubaidullâh.

[٣٥٣٢] (. . .) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ. جَمِيعًا عَنْ عُبَيْدِ اللهِ، بِهٰذَا الْإِسْنَادِ مِثْلَهُ. وَفِي حَدِيثِ يَحْيَىٰ، عَنْ عُبَيْدِ اللهِ: حَدَّثَنَا الْقَاسِمُ، عَنْ عَائِشَةَ.

Chapter 18. What It Is Recommended To Say When Having Intercourse

(المعجم ١٨) - (بَابُ ما يستحب أن يقوله عند الجماع) (التحفة ١٨)

[3533] 116 - (1434) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'If one of you says, when he wants to have intercourse with his wife, "*Bismillâh, Allâhumma! Jannibnâsh-Shaitân; wa jannibish-Shaitâna mâ razaqtanâ.* (In the name of Allâh, O Allâh, keep the *Shaitân* away from us and keep the *Shaitân* away from that with which You provide us,' then if it is decreed that they should have a child from that, the *Shaitân* will never harm him."

[٣٥٣٣] ١١٦ -(١٤٣٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَا: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ أَنَّ أَحَدَهُمْ، إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ، قَالَ: بِاسْمِ اللهِ، اللَّهُمَّ! جَنِّبْنَا الشَّيْطَانَ؛ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ، إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِي ذٰلِكَ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا».

[3534] (...) A *Ḥadîth* similar to that of Jarîr (no. 3533) was narrated from Manṣûr, except that in the *Ḥadîth* of Shu'bah it does not mention the words "In the name of Allâh." In the report of 'Abdur-Razzâq from Ath-Thawrî it does say "In the name of Allâh." In the report of Ibn Numair, Manṣûr said: "I think he said: 'In the name of Allâh.'"

[٣٥٣٤] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. جَمِيعًا، عَنِ الثَّوْرِيِّ. كِلَاهُمَا، عَنْ مَنْصُورٍ بِمَعْنَىٰ حَدِيثِ جَرِيرٍ، غَيْرَ أَنَّ شُعْبَةَ لَيْسَ فِي حَدِيثِهِ ذِكْرُ «بِاسْمِ اللهِ». وَفِي رِوَايَةِ عَبْدِ الرَّزَّاقِ عَنِ الثَّوْرِيِّ «بِاسْمِ اللهِ». وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ: قَالَ مَنْصُورٌ: أُرَاهُ قَالَ «بِاسْمِ اللهِ».

Chapter 19. It Is Permissible For A Man To Have Intercourse With His Wife From The Front Or From The Back, Without Entering The Behind

(المعجم ١٩) - (بَابُ جواز جماعه امرأته في قبلها، من قدامها ومن ورائها، من غير تعرض للدبر) (التحفة ١٩)

[3535] 117 - (1435) Jâbir said: "The Jews used to say that if a man had intercourse with a woman from the back, in the vagina, the child would have a squint. Then the following was revealed: 'Your wives are a tilth for you, so go to your tilth, when or how you will...'"[1]

[٣٥٣٥] ١١٧-(١٤٣٥) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ سَمِعَ جَابِرًا يَقُولُ: كَانَتِ الْيَهُودُ تَقُولُ: إِذَا أَتَى الرَّجُلُ امْرَأَتَهُ، مِنْ دُبُرِهَا، فِي قُبُلِهَا، كَانَ الْوَلَدُ أَحْوَلَ. فَنَزَلَتْ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ [البقرة: ٢٢٣].

[1] *Al-Baqarah* 2:223.

[3536] 118 - (...) It was narrated from Jâbir bin 'Abdullâh that the Jews used to say: "If a man has intercourse with a woman in her vagina from the back, then she gets pregnant, her child will have a squint." Then the following was revealed: "Your wives are a tilth for you, so go to your tilth, when or how you will...".[1]

[٣٥٣٦] ١١٨-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ أَبِي حَازِمٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ يَهُودَ كَانَتْ تَقُولُ: إِذَا أُتِيَتِ الْمَرْأَةُ مِنْ دُبُرِهَا، فِي قُبُلِهَا، ثُمَّ حَمَلَتْ كَانَ وَلَدُهَا أَحْوَلَ. قَالَ: فَأُنْزِلَتْ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾.

[3537] 119 - (...) This *Ḥadîth* was narrated from Jâbir (a *Ḥadîth* similar to no. 3536). The *Ḥadîth* of An-Nu'mân from Az-Zuhrî adds: "...if he wishes, while she is lying on her front, and if he wishes while she is not lying on her front, so long as that is in only one opening."

[٣٥٣٧] ١١٩-(...) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي عُبَيْدُ اللهِ بْنُ سَعِيدٍ وَهَارُونُ بْنُ عَبْدِ اللهِ وَأَبُو مَعْنٍ الرَّقَاشِيُّ. قَالُوا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ رَاشِدٍ يُحَدِّثُ عَنِ الزُّهْرِي؛ وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ الْمُخْتَارِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ،

[1] *Al-Baqarah* 2:223.

كُلُّ هَٰؤُلَاءِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، بِهَٰذَا الْحَدِيثِ. وَزَادَ فِي حَدِيثِ النُّعْمَانِ عَنِ الزُّهْرِيِّ: إِنْ شَاءَ مُجَبِّيَةً، وَإِنْ شَاءَ غَيْرَ مُجَبِّيَةٍ، غَيْرَ أَنَّ ذَٰلِكَ فِي صِمَامٍ وَاحِدٍ.

Chapter 20. It Is Unlawful For The Wife To Refuse To Come To Her Husband's Bed

(المعجم ٢٠) - (بَابُ تحريم امتناعها من فراش زوجها) (التحفة ٢٠)

[3538] 120 - (1436) It was narrated from Abû Zuhrah that the Prophet ﷺ said: "If a woman spends the night forsaking her husband's bed, the Angels will curse her until morning."

[٣٥٣٨] ١٢٠-(١٤٣٦) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ».

[3539] (...) Shu'bah narrated it with this chain (a *Hadîth* similar to no. 3538) and said: "...until she goes back."

[٣٥٣٩] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الْإِسْنَادِ. وَقَالَ «حَتَّى تَرْجِعَ».

[3540] 121 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, there is no man who calls his wife to his bed and she refuses, but the One Who is in

[٣٥٤٠] ١٢١-(...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ عَنْ يَزِيدَ يَعْنِي ابْنَ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي

heaven will be angry with her, until he is pleased with her."

نَفْسِي بِيَدِهِ! مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَىٰ فِرَاشِهَا، فَتَأْبَىٰ عَلَيْهِ، إِلَّا كَانَ الَّذِي فِي السَّمَاءِ سَاخِطًا عَلَيْهَا، حَتَّىٰ يَرْضَىٰ عَنْهَا».

[3541] 122 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a man calls his wife to his bed and she does not come to him, and he spends the night angry with her, the Angels will curse her until morning.'"

[٣٥٤١] ١٢٢-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا جَرِيرٌ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَىٰ فِرَاشِهِ، فَلَمْ تَأْتِهِ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّىٰ تُصْبِحَ».

Chapter 21. The Prohibition Of Disclosing A Woman's Secrets

(المعجم ٢١) - (بَابُ تحريم إفشاء سر المرأة) (التحفة ٢١)

[3542] 123 - (1437) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'One of the most evil people before Allâh on the Day of Resurrection will be a man who is intimate with his wife and she is intimate with him, then he publicizes her secrets.'"

[٣٥٤٢] ١٢٣-(١٤٣٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ عُمَرَ بْنِ حَمْزَةَ الْعُمَرِيِّ حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ سَعْدٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ، الرَّجُلَ

يُفْضِي إِلَىٰ امْرَأَتِهِ، وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا».

[3543] 124 - (...) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'The most serious breach of trust before Allâh on the Day of Resurrection will be a man who is intimate with his wife and she is intimate with him, then he publicizes her secrets.'"

[٣٥٤٣] ١٢٤-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَعْظَمِ الْأَمَانَةِ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ، الرَّجُلَ يُفْضِي إِلَىٰ امْرَأَتِهِ وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا» وَقَالَ ابْنُ نُمَيْرٍ: «إِنَّ أَعْظَمَ».

Chapter 22. The Ruling On Coitus Interruptus (*'Azl*)

(المعجم ٢٢) - (بَابُ حكم العزل)
(التحفة ٢٢)

[3544] 125 - (1438) It was narrated from Ibn Muhairîz that he said: "Abû Ṣirmah and I entered upon Abû Sa'eed Al-Khudrî, and Abû Ṣirmah asked him: 'Did you hear the Messenger of Allâh ﷺ speak about *'Azl*?' He said: 'Yes. We went on a campaign with the Messenger of Allâh ﷺ to Banû Al-Muṣṭaliq, and we captured some noble Arab women. We had been away from our wives for too long, but we also wanted the ransom, so we wanted to have intercourse with them then withdraw (coitus interruptus). Then we said: "How could we do

[٣٥٤٤] ١٢٥-(١٤٣٨) وحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي رَبِيعَةُ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ أَنَّهُ قَالَ: دَخَلْتُ أَنَا وَأَبُو صِرْمَةَ عَلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ، فَسَأَلَهُ أَبُو صِرْمَةَ فَقَالَ: يَا أَبَا سَعِيدٍ! هَلْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ الْعَزْلَ؟ فَقَالَ: نَعَمْ، غَزَوْنَا مَعَ رَسُولِ اللهِ ﷺ غَزْوَةَ بَلْمُصْطَلِقِ، فَسَبَيْنَا كَرَائِمَ الْعَرَبِ، فَطَالَتْ عَلَيْنَا الْعُزْبَةُ

this when the Messenger of Allâh ﷺ is among us, and we have not asked him?" So we asked the Messenger of Allâh ﷺ and he said: It does not matter if you do not do it, for Allâh has not decreed that any soul will exist, until the Day of Resurrection, but it will come into being.'"

وَرَغِبْنَا فِي الْفِدَاءِ، فَأَرَدْنَا أَنْ نَسْتَمْتِعَ وَنَعْزِلَ. فَقُلْنَا: نَفْعَلُ وَرَسُولُ اللهِ ﷺ بَيْنَ أَظْهُرِنَا لَا نَسْأَلُهُ فَسَأَلْنَا رَسُولَ اللهِ ﷺ فَقَالَ: «لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا، مَا كَتَبَ اللهُ خَلْقَ نَسَمَةٍ هِيَ كَائِنَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ، إِلَّا سَتَكُونُ».

[3545] 126 - (...) A *Ḥadîth* similar to that of Rabî'ah (no. 3554) was narrated from Muḥammad bin Yaḥyâ bin Ḥabbân with this chain, except that he said: "For Allâh has decreed whom He is going to create until the Day of Resurrection."

[٣٥٤٥] ١٢٦-(...) حَدَّثَنِي مُحَمَّدُ بْنُ الْفَرَجِ مَوْلَىٰ بَنِي هَاشِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الزِّبْرِقَانِ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، بِهَٰذَا الْإِسْنَادِ، فِي مَعْنَىٰ حَدِيثِ رَبِيعَةَ، غَيْرَ أَنَّهُ قَالَ: «فَإِنَّ اللهَ كَتَبَ مَنْ هُوَ خَالِقٌ إِلَىٰ يَوْمِ الْقِيَامَةِ».

[3546] 127 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "We captured some female prisoners and we engaged in coitus interruptus, then we asked the Messenger of Allâh ﷺ about that, and he said to us: 'Do you do that? Do you do that? Do you do that? There is no soul that is to exist, until the Day of Resurrection, but it will come into being.'"

[٣٥٤٦] ١٢٧-(...) وَحَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ أَخْبَرَهُ قَالَ: أَصَبْنَا سَبَايَا فَكُنَّا نَعْزِلُ، ثُمَّ سَأَلْنَا رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ؟ فَقَالَ لَنَا: «وَإِنَّكُمْ لَتَفْعَلُونَ؟ وَإِنَّكُمْ لَتَفْعَلُونَ؟ وَإِنَّكُمْ لَتَفْعَلُونَ؟ مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَىٰ يَوْمِ الْقِيَامَةِ إِلَّا هِيَ كَائِنَةٌ».

[3547] 128 - (...) It was narrated from Anas bin Sîrîn, from Ma'bad bin Sîrîn, from Abû Sa'eed Al-Khudrî. He (one of the narrators) said: "I said to him: 'Did you hear

[٣٥٤٧] ١٢٨-(...) وَحَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ،

it from Abû Sa'eed?' He said: 'Yes, from the Prophet ﷺ who said: It does not matter if you do not do it, for it is only the Divine Decree (that decides).'"

عَنْ مَعْبَدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قُلْتُ لَهُ: سَمِعْتَهُ مِنْ أَبِي سَعِيدٍ؟ قَالَ: نَعَمْ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا، فَإِنَّمَا هُوَ الْقَدَرُ».

[3548] 129 - (...) A similar report (as no. 3546) was narrated from Anas bin Sîrîn with this chain, except that in their *Ḥadîth* it says: "From the Prophet ﷺ who said concerning *'Azl*: 'It does not matter if you do not do it, for it is only the Divine Decree (that decides).'"

According to the report of Bahz, Shu'bah said: "I said to him: 'Did you hear it from Abû Sa'eed?' He said: 'Yes.'"

[٣٥٤٨] ١٢٩-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ [بْنُ مَهْدِيٍّ] وَبَهْزٌ، قَالُوا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ، بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ: عَنِ النَّبِيِّ ﷺ، قَالَ فِي الْعَزْلِ؟ «لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا ذَٰلِكُمْ، فَإِنَّمَا هُوَ الْقَدَرُ».

وَفِي رِوَايَةِ بَهْزٍ قَالَ شُعْبَةُ: قُلْتُ لَهُ: سَمِعْتَهُ مِنْ أَبِي سَعِيدٍ؟ قَالَ: نَعَمْ.

[3549] 130 - (...) It was narrated from 'Abdur-Raḥmân bin Bishr bin Mas'ûd who attributed it to Abû Sa'eed Al-Khudrî, who said: "The Prophet ﷺ was asked about *'Azl* and he said: 'It does not matter if you do not do it, for it is only the Divine Decree (that decides).'"

(One of the narrators) Muḥammad said: "The words: 'It does not matter' are more likely to mean that it is not allowed."

[٣٥٤٩] ١٣٠-(...) حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ بِشْرِ بْنِ مَسْعُودٍ رَدَّهُ إِلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْعَزْلِ؟ فَقَالَ: «لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا ذَاكُمْ، فَإِنَّمَا هُوَ الْقَدَرُ».

قَالَ مُحَمَّدٌ: وَقَوْلُهُ «لَا عَلَيْكُمْ» أَقْرَبُ إِلَى النَّهْيِ.

[3550] 131 - (...) Abû Sa'eed Al-Khudrî said: "Mention of *'Azl* was made in the presence of the Prophet ﷺ and he said: 'Why do you do that?' They said: 'A man may have a wife who is breast-feeding and he has intercourse with her, but he does not want her to become pregnant. And a man may have a slave woman and he has intercourse with her, but he does not want her to become pregnant.' He said: 'It does not matter if you do not do it, for it is only the Divine Decree (that decides).'"

Ibn 'Awn said: "I narrated this to Al-Ḥasan, and he said: 'By Allâh, it is as if it is a rebuke.'"

[٣٥٥٠] ١٣١-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ بِشْرٍ الْأَنْصَارِيِّ قَالَ: فَرَدَّ الْحَدِيثَ حَتَّى رَدَّهُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: ذُكِرَ الْعَزْلُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «وَمَا ذَاكُمْ؟» قَالُوا: الرَّجُلُ تَكُونُ لَهُ الْمَرْأَةُ تُرْضِعُ فَيُصِيبُ مِنْهَا، وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ، وَالرَّجُلُ تَكُونُ لَهُ الْأَمَةُ فَيُصِيبُ مِنْهَا، وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ. قَالَ: «فَلَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا ذَاكُمْ، فَإِنَّمَا هُوَ الْقَدَرُ».

قَالَ ابْنُ عَوْنٍ: فَحَدَّثْتُ بِهِ الْحَسَنَ فَقَالَ: وَاللهِ! لَكَأَنَّ هٰذَا زَجْرٌ.

[3551] (...) The *Ḥadîth* of 'Abdur-Raḥmân bin Bishr (no. 3550) was narrated from Ibrâhîm, meaning, the *Ḥadîth* about *'Azl*. He said: "It was to me that 'Abdur-Raḥmân bin Bishr narrated it."

[٣٥٥١] (...) وحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ ابْنِ عَوْنٍ قَالَ: حَدَّثْتُ مُحَمَّدًا عَنْ إِبْرَاهِيمَ بِحَدِيثِ عَبْدِ الرَّحْمٰنِ بْنِ بِشْرٍ. يَعْنِي حَدِيثَ الْعَزْلِ، فَقَالَ: إِيَّايَ حَدَّثَهُ عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ.

[3552] (...) It was narrated that Mab'ad bin Sîrîn said: "We said to Abû Sa'eed: 'Did you hear the Messenger of Allâh ﷺ mention anything about *'Azl*?' He said:

[٣٥٥٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ مَعْبَدِ بْنِ سِيرِينَ قَالَ:

'Yes...'" and he quoted a *Ḥadîth* like that of Ibn 'Awn (no. 3550), as far as the words: "Divine Decree."

قُلْنَا لِأَبِي سَعِيدٍ: هَلْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ فِي الْعَزْلِ شَيْئًا؟ قَالَ: نَعَمْ. وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ ابْنِ عَوْنٍ، إِلَىٰ قَوْلِهِ «الْقَدَرُ».

[3553] 132 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "Mention of *'Azl* was made to the Messenger of Allâh ﷺ and he said: 'Why would one of you do that?' - but he did not say, one of you should not do that - 'There is no soul that is meant to be created but Allâh will definitely create it.'"

[٣٥٥٣] ١٣٢-(...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَحْمَدُ ابْنُ عَبْدَةَ - قَالَ ابْنُ عَبْدَةَ: أَخْبَرَنَا، وَقَالَ عُبَيْدُ اللهِ: حَدَّثَنَا - سُفْيَانُ ابْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: ذُكِرَ الْعَزْلُ لِرَسُولِ اللهِ ﷺ. فَقَالَ: «وَلِمَ يَفْعَلُ ذٰلِكَ أَحَدُكُمْ؟ - وَلَمْ يَقُلْ: فَلَا يَفْعَلْ ذٰلِكَ أَحَدُكُمْ - فَإِنَّهُ لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إِلَّا اللهُ خَالِقُهَا».

[3554] 133 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ was asked about *'Azl* and he said: 'The child does not come from all the water; if Allâh wants to create something nothing can prevent it.'"

[٣٥٥٤] ١٣٣-(...) حَدَّثَنِي هٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ يَعْنِي ابْنَ صَالِحٍ، عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ سَمِعَهُ يَقُولُ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْعَزْلِ؟ فَقَالَ «مَا مِنْ كُلِّ الْمَاءِ يَكُونُ الْوَلَدُ، وَإِذَا أَرَادَ اللهُ خَلْقَ شَيْءٍ لَمْ يَمْنَعْهُ شَيْءٌ».

[3555] (...) A similar report (as no. 3554) was narrated from Abû Sa'eed Al-Khudrî, from the Prophet ﷺ.

[٣٥٥٥] (...) وَحَدَّثَنِيهِ أَحْمَدُ بْنُ الْمُنْذِرِ الْبَصْرِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ: أَخْبَرَنِي عَلِيُّ بْنُ أَبِي

طَلْحَةَ الْهَاشِمِيُّ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ [الْخُدْرِيِّ] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[3556] 134 - (1439) It was narrated from Jâbir that a man came to the Messenger of Allâh ﷺ and said: "I have a slave woman who is our servant and brings water for us. I have intercourse with her, but I do not want her to become pregnant." He said: "Withdraw from her (*'Azl*) if you wish, but what has been decreed for her will come to her." Some time passed, then the man came to him and said that the slave woman had become pregnant. He said: "I told you that what had been decreed for her would come to her."

[٣٥٥٦] ١٣٤-(١٤٣٩) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ رَجُلًا أَتَى رَسُولَ اللهِ ﷺ فَقَالَ: إِنَّ لِي جَارِيَةً هِيَ خَادِمُنَا وَسَانِيَتُنَا، وَأَنَا أَطُوفُ عَلَيْهَا وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ. فَقَالَ: «اعْزِلْ عَنْهَا إِنْ شِئْتَ، فَإِنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا» فَلَبِثَ الرَّجُلُ، ثُمَّ أَتَاهُ فَقَالَ: إِنَّ الْجَارِيَةَ قَدْ حَبِلَتْ. فَقَالَ «قَدْ أَخْبَرْتُكَ أَنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا».

[3557] 135 - (...) It was narrated that Jâbir bin 'Abdullâh said: "A man asked the Prophet ﷺ: 'I have a slave woman and I withdraw from her (*'Azl*).' The Messenger of Allâh ﷺ said: 'That does not prevent anything that Allâh wills.' The man came (a second time) and said: 'O Messenger of Allâh, the slave woman whom I mentioned to you has become pregnant.' The Messenger of Allâh ﷺ said: 'I am the slave of Allâh and His Messenger.'"

[٣٥٥٧] ١٣٥-(. . .) حَدَّثَنَا سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سَعِيدِ بْنِ حَسَّانَ، عَنْ عُرْوَةَ بْنِ عِيَاضٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: إِنَّ عِنْدِي جَارِيَةً لِي، وَأَنَا أَعْزِلُ عَنْهَا. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ ذٰلِكَ لَمْ يَمْنَعْ شَيْئًا أَرَادَهُ اللهُ» قَالَ: فَجَاءَ الرَّجُلُ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ الْجَارِيَةَ الَّتِي كُنْتُ ذَكَرْتُهَا لَكَ حَمَلَتْ. فَقَالَ رَسُولُ اللهِ ﷺ «أَنَا عَبْدُ اللهِ وَرَسُولُهُ».

[3558] (...) It was narrated that Jâbir bin 'Abdullâh said: "A man came to the Prophet ﷺ..." a *Hadîth* like that of Sufyân (no. 3557).

[٣٥٥٨] (. . .) **وحَدَّثَني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سَعِيدُ بْنُ حَسَّانَ، قَاصُّ أَهْلِ مَكَّةَ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ عِيَاضِ بْنِ عَدِيِّ ابْنِ الْخِيَارِ النَّوْفَلِيُّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِ سُفْيَانَ.

[3559] 136 - (1440) It was narrated that Jâbir said: "We used to engage in *'Azl* (and) the Qur'ân was being revealed." Ishâq added: "Sufyân said: 'If anything were to have forbidden it, we would have been forbidden it by the Qur'ân.'"

[٣٥٥٩] **١٣٦-(١٤٤٠) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَعْزِلُ وَالْقُرْآنُ يَنْزِلُ. زَادَ إِسْحَاقُ: قَالَ سُفْيَانُ: لَوْ كَانَ شَيْئًا يُنْهَىٰ عَنْهُ، لَنَهَانَا عَنْهُ الْقُرْآنُ.

[3560] 137 - (...) Jâbir said: "We used to engage in *'Azl* at the time of the Messenger of Allâh ﷺ."

[٣٥٦٠] **١٣٧-(. . .) وحَدَّثَني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: لَقَدْ كُنَّا نَعْزِلُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ.

[3561] 138 - (...) It was narrated that Jâbir said: "We used to engage in *'Azl* at the time of the Messenger of Allâh ﷺ. News of that reached the Messenger of Allâh ﷺ and he did not forbid us to do it."

[٣٥٦١] **١٣٨-(. . .) وحَدَّثَني** أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ يَعْنِي ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا نَعْزِلُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ فَبَلَغَ ذٰلِكَ نَبِيَّ اللهِ ﷺ. فَلَمْ يَنْهَنَا عَنْهُ.

Chapter 23. The Prohibition Of Intercourse With A Pregnant Captive Woman

(المعجم ٢٣) - (بَابُ تحريم وطئ الحامل المسبية) (التحفة ٢٣)

[3562] 139 - (1441) It was narrated from Abû Ad-Dardâ' that the Prophet ﷺ passed by a heavily pregnant (captive) woman, at the door of a tent and he said: "Perhaps he (the owner) wants to have intercourse with her?" They said: "Yes." The Messenger of Allâh ﷺ said: "I was thinking of cursing him with a curse that would go to his grave with him. How can he make him his heir when that is not permissible for him? How can he make him his slave when that is not permissible for him?"

[٣٥٦٢] ١٣٩-(١٤٤١) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرٍ. قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَتَىٰ بِامْرَأَةٍ مُجِحٍّ عَلَىٰ بَابِ فُسْطَاطٍ، فَقَالَ: «لَعَلَّهُ يُرِيدُ أَنْ يُلِمَّ بِهَا؟» فَقَالُوا: نَعَمْ. فَقَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ أَلْعَنَهُ لَعْنًا يَدْخُلُ مَعَهُ قَبْرَهُ، كَيْفَ يُوَرِّثُهُ وَهُوَ لَا يَحِلُّ لَهُ؟ كَيْفَ يَسْتَخْدِمُهُ وَهُوَ لَا يَحِلُّ لَهُ؟».

[3563] (...) It was narrated from Shu'bah with this chain (a *Hadîth* similar to no. 3562).

[٣٥٦٣] (...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هٰرُونَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ، جَمِيعًا عَنْ شُعْبَةَ، فِي هَٰذَا الْإِسْنَادِ.

Chapter 24. It Is Permissible To Have Intercourse With A Breastfeeding Woman (*Ghîlah*), And *'Azl* Is Disliked

(المعجم ٢٤) - (بَابُ جواز الغيلة وهي وطئ المرضع، وكراهة العزل) (التحفة ٢٤)

[3564] 140 - (1442) It was narrated from Judâmah bint Wahb Al-Asadiyyah that she heard the Messenger of Allâh ﷺ say: "I was thinking of forbidding

[٣٥٦٤] ١٤٠-(١٤٤٢) وحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ:

intercourse with a breastfeeding woman, until it occurred to me that the Romans and Persians do that and it does not harm their children."

قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهْبٍ الْأَسَدِيَّةِ؛ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَىٰ عَنِ الْغِيلَةِ، حَتَّى ذَكَرْتُ أَنَّ الرُّومَ وَفَارِسَ يَصْنَعُونَ ذٰلِكَ فَلَا يَضُرُّ أَوْلَادَهُمْ».

وَأَمَّا خَلَفٌ فَقَالَ: عَنْ جُذَامَةَ الْأَسَدِيَّةِ، قَالَ مُسْلِمٌ: وَالصَّحِيحُ مَا قَالَهُ يَحْيَى: بِالدَّالِ غَيْرِ مَنْقُوطَةٍ.

[3565] 141 - (...) It was narrated from 'Âishah that Judâmah bint Wahb, the sister of 'Ukâshah, said: "I came to the Messenger of Allâh ﷺ along with some other people and he was saying: 'I was thinking of forbidding intercourse with a breastfeeding woman, then I looked at the Romans and Persians; they have intercourse with their wives during the breastfeeding period and their children are not harmed by that at all.' Then they asked him about *'Azl* and the Messenger of Allâh ﷺ said: 'It is a hidden form of burying alive.'" Ubaidullâh added in his *Hadîth* from Al-Muqri': This is a reference to (the verse): "And when the female (infant) buried alive is questioned."[1]

[٣٥٦٥] ١٤١-(...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا الْمُقْرِىءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو الْأَسْوَدِ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهْبٍ، أُخْتِ عُكَّاشَةَ قَالَتْ: حَضَرْتُ رَسُولَ اللهِ ﷺ فِي أُنَاسٍ، وَهُوَ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَىٰ عَنِ الْغِيلَةِ، فَنَظَرْتُ فِي الرُّومِ وَفَارِسَ، فَإِذَا هُمْ يُغِيلُونَ أَوْلَادَهُمْ، فَلَا يَضُرُّ أَوْلَادَهُمْ ذٰلِكَ شَيْئًا». ثُمَّ سَأَلُوهُ عَنِ الْعَزْلِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «ذٰلِكَ الْوَأْدُ الْخَفِيُّ».

زَادَ عُبَيْدُ اللهِ فِي حَدِيثِهِ عَنِ الْمُقْرِىءِ [وَهِيَ]: ﴿وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ﴾ [التكوير: ٨].

[1] *At-Takwîr* 81:6.

[3566] 142 - (...) It was narrated from 'Âishah that Judâmah bint Wahb Al-Asadiyyah said: "I heard the Messenger of Allâh ﷺ say:..." and he (the narrator) mentioned a *Hadîth* like that of Sa'eed bin Abî Ayyûb (no. 3565) about *'Azl* and *Ghîlah*.

[٣٥٦٦] ١٤٢-(. . .) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحٰقَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ الْقُرَشِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهْبٍ الْأَسَدِيَّةِ أَنَّها قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ، وَذَكَرَ بِمِثْلِ حَدِيثِ سَعِيدِ بْنِ أَبِي أَيُّوبَ، فِي الْعَزْلِ وَالْغِيلَةِ، غَيْرَ أَنَّهُ قَالَ: «الْغِيَالِ».

[3567] 143 - (1443) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâṣ that Usâmah bin Zaid told his father Sa'd bin Abî Waqqâṣ that a man came to the Prophet ﷺ and said: "I withdraw (*'Azl*) from my wife." The Messenger of Allâh ﷺ said to him: "Why do you do that?" The man said: "Out of compassion towards her child, or, her children." The Messenger of Allâh ﷺ said: "If that was harmful, it would have harmed the Persians and Romans."

Zuhair said in his report: "If it is because of that, then no (do not do it), for that does not harm the Persians and Romans."

[٣٥٦٧] ١٤٣-(١٤٤٣) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ [الْمَقْبُرِيُّ]: حَدَّثَنَا حَيْوَةُ: حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ؛ أَنَّ أَبَا النَّضْرِ حَدَّثَهُ، عَنْ عَامِرِ بْنِ سَعْدٍ، أَنَّ أُسَامَةَ بْنَ زَيْدٍ أَخْبَرَ وَالِدَهُ سَعْدَ بْنَ أَبِي وَقَّاصٍ؛ أَنَّ رَجُلًا جَاءَ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: إِنِّي أَعْزِلُ عَنِ امْرَأَتِي، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «لِمَ تَفْعَلُ ذٰلِكَ؟» فَقَالَ الرَّجُلُ: أُشْفِقُ عَلَىٰ وَلَدِهَا، أَوْ عَلَىٰ أَوْلَادِهَا. فَقَالَ رَسُولُ اللهِ ﷺ «لَوْ كَانَ ذٰلِكَ ضَارًّا، ضَرَّ فَارِسَ وَالرُّومَ».

وَقَالَ زُهَيْرٌ فِي رِوَايَتِهِ «إِنْ كَانَ لِذٰلِكَ فَلَا، مَا ضَارَّ ذٰلِكَ فَارِسَ وَلَا الرّومَ».

17. The Book Of Breastfeeding

٢ - (المعجم ١٧) - كتاب الرضاع (التحفة ...)

Chapter 1. "Breastfeeding Makes Unlawful What Birth Makes Unlawful."

(المعجم ١) - (بَابُ يحرم من الرضاعة ما يحرم من الولادة) (التحفة ٢٥)

[3568] 1 - (1444) It was narrated from 'Amrah that 'Âishah told her, that the Messenger of Allâh ﷺ was with her, and she heard the voice of a man asking permission to enter Ḥafṣah's house. 'Âishah said: "I said: 'O Messenger of Allâh, there is a man asking permission to enter your house.' The Messenger of Allâh ﷺ said: 'I think it is so-and-so' - Ḥafṣah's paternal uncle through breastfeeding. 'Âishah said: 'O Messenger of Allâh, if so-and-so' - her paternal uncle through breastfeeding - were still alive, 'could he enter upon me?' The Messenger of Allâh ﷺ said: 'Yes, for breastfeeding makes unlawful what birth makes unlawful."

[٣٥٦٨] ١ -(١٤٤٤) حَدَّثَنِي يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهَا؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ عِنْدَهَا، وَإِنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ. قَالَتْ عَائِشَةُ فَقُلْتُ: يَا رَسُولَ اللهِ! هٰذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ. فَقَالَ رَسُولُ اللهِ ﷺ «أُرَاهُ فُلَانًا» - لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ - قَالَتْ عَائِشَةُ: يَا رَسُولَ اللهِ! لَوْ كَانَ فُلَانٌ حَيًّا - لِعَمِّهَا مِنَ الرَّضَاعَةِ - دَخَلَ عَلَيَّ؟ قَالَ رَسُولُ اللهِ ﷺ «نَعَمْ، إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ».

[3569] 2 - (...) It was narrated from 'Amrah that 'Âishah said: "The Messenger of Allâh ﷺ said to me: 'What becomes unlawful through breastfeeding is that which becomes unlawful through birth."

[٣٥٦٩] ٢ -(...) وحَدَّثَنَاه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمِ بْنِ الْبَرِيدِ،

جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ [لِي] رَسُولُ اللهِ ﷺ: «يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ».

[3570] **(...)** 'Abdullâh bin Abî Bakr narrated a *Hadîth* similar to that of Hishâm bin 'Urwah (no. 3569), with this chain.

[٣٥٧٠] (...) **وَحَدَّثَنِيهِ** إِسْحَقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ، بِهٰذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

Chapter 2. The Prohibition That Results From Breastfeeding Is Related To The Issue Of The Male

(المعجم ٢) - (بَابُ تحريم الرضاعة من ماء الفحل) (التحفة ٢٦)

[3571] 3 - (1445) It was narrated from 'Âishah that Aflah, the brother of Abû Al-Qu'ais, came and asked for permission to enter upon her, who was her paternal uncle through breastfeeding, after (the command of) *Hijâb* had been revealed. She said: "I refused to let him in, and when the Messenger of Allâh ﷺ came, I told him what I had done, and he told me to let him in."

[٣٥٧١] ٣-(١٤٤٥) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّهَا أَخْبَرَتْهُ؛ أَنَّ أَفْلَحَ، أَخَا أَبِي الْقُعَيْسِ، جَاءَ يَسْتَأْذِنُ عَلَيْهَا، وَهُوَ عَمُّهَا مِنَ الرَّضَاعَةِ، بَعْدَ أَنْ أُنْزِلَ الْحِجَابُ، قَالَتْ: فَأَبَيْتُ أَنْ آذَنَ لَهُ، فَلَمَّا جَاءَ رَسُولُ اللهِ ﷺ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ، فَأَمَرَنِي أَنْ آذَنَ لَهُ عَلَيَّ.

[3572] 4 - (...) It was narrated that 'Âishah said: "My paternal uncle through breastfeeding,

[٣٥٧٢] ٤-(...) **وحَدَّثَنَاه** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ

Aflah bin Abû Al-Qu'ais, came to me..." and he mentioned a *Hadîth* similar to that of Mâlik (no. 3571) and added: "I said: 'It is the woman who breastfed me, not the man.' He ﷺ said: 'May your hands' - or 'your right hand - be rubbed with dust.'"

[3573] 5 - (...) It was narrated from 'Urwah that 'Âishah told him that Aflah, the brother of Abû Al-Qu'ais, came and asked for permission to enter upon her, after the (command of) *Hijâb* had been revealed. Abû Al-Qu'ais was 'Âishah's father through breastfeeding. 'Âishah said: "I said: 'By Allâh, I will not give permission to Aflah until I seek permission from the Messenger of Allâh ﷺ, for Abû Al-Qu'ais is not the one who breastfed me, rather his wife breastfed me.'" 'Âishah said: "When the Messenger of Allâh ﷺ came in, I said: 'O Messenger of Allâh, Aflah, the brother of Abû Al-Qu'ais, came to me and asked permission to enter upon me, but I did not want to give him permission until I asked your permission.' The Prophet ﷺ said: 'Give him permission.'"

'Urwah said: "Because of that, 'Âishah used to say: 'Regard as unlawful through breastfeeding that which you regard as unlawful through lineage.'"

الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: أَتَانِي عَمِّي مِنَ الرَّضَاعَةِ، أَفْلَحُ بْنُ أَبِي قُعَيْسٍ، فَذَكَرَ بِمَعْنَىٰ حَدِيثِ مَالِكٍ. وَزَادَ: قُلْتُ: إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ، قَالَ: «تَرِبَتْ يَدَاكِ، أَوْ يَمِينُكِ».

[٣٥٧٣] ٥-(...) وحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ؛ أَنَّهُ جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا، بَعْدَ مَا نَزَلَ الْحِجَابُ، وَكَانَ أَبُو الْقُعَيْسِ أَبَا عَائِشَةَ مِنَ الرَّضَاعَةِ، قَالَتْ عَائِشَةُ: فَقُلْتُ: وَاللهِ! لَا آذَنُ لِأَفْلَحَ، حَتَّى أَسْتَأْذِنَ رَسُولَ اللهِ ﷺ، فَإِنَّ أَبَا الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي، وَلَٰكِنْ أَرْضَعَتْنِي امْرَأَتُهُ، قَالَتْ عَائِشَةُ: فَلَمَّا دَخَلَ رَسُولُ اللهِ ﷺ قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ جَاءَنِي يَسْتَأْذِنُ عَلَيَّ فَكَرِهْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْذِنَكَ، قَالَ: قَالَتْ: فَقَالَ النَّبِيُّ ﷺ: «ائْذَنِي لَهُ».

قَالَ عُرْوَةُ: فَبِذٰلِكَ كَانَتْ عَائِشَةُ تَقُولُ: حَرِّمُوا مِنَ الرَّضَاعَةِ مَا تُحَرِّمُونَ مِنَ النَّسَبِ.

[3574] 6 - (...) It was narrated from Az-Zuhrî with this chain: "Aflaḥ, the brother of Abû Al-Qu'ais, came and asked permission to enter upon her..." a similar *Ḥadîth* (as no. 3572), in which it says: "He is your paternal uncle, may your right hand be rubbed with dust." Abû Al-Qu'ais was the husband of the woman who breastfed 'Âishah.

[3575] 7 - (...) It was narrated that 'Âishah said: "My paternal uncle through breastfeeding came and asked permission to enter upon me, and I refused to give him permission until I consulted the Messenger of Allâh ﷺ. When the Messenger of Allâh ﷺ came, I said: 'My paternal uncle through breastfeeding came and asked for permission to enter upon me, but I refused to give him permission.' The Messenger of Allâh ﷺ said: 'Let your uncle enter upon you.' I said: 'But it is the woman who breastfed me; the man did not breastfeed me.' He said: 'He is your uncle, let him enter upon you.'"

[3576] (...) Hishâm narrated with this chain that the brother of Abû Qu'ais asked for permission to enter upon her... a similar report (as no. 3575).

[3577] (...) A similar report (as no. 3575) was narrated from

[٣٥٧٤] ٦-(. . .) وحَدَّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الْإِسْنَادِ، جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا، بِنَحْوِ حَدِيثِهِمْ، وَفِيهِ «فَإِنَّهُ عَمُّكِ تَرِبَتْ يَمِينُكِ». وَكَانَ أَبُو الْقُعَيْسِ زَوْجَ الْمَرْأَةِ الَّتِي أَرْضَعَتْ عَائِشَةَ.

[٣٥٧٥] ٧-(. . .) وحَدَّثنا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَ عَمِّي مِنَ الرَّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ، فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْمِرَ رَسُولَ اللهِ ﷺ، فَلَمَّا جَاءَ رَسُولُ اللهِ ﷺ قُلْتُ: إِنَّ عَمِّي مِنَ الرَّضَاعَةِ اسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «فَلْيَلِجْ عَلَيْكِ عَمُّكِ» قُلْتُ: إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ، قَالَ: «إِنَّهُ عَمُّكِ، فَلْيَلِجْ عَلَيْكِ».

[٣٥٧٦] (. . .) حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا هِشَامٌ، بِهَٰذَا الْإِسْنَادِ أَنَّ أَخَا أَبِي قُعَيْسٍ اسْتَأْذَنَ عَلَيْهَا. فَذَكَرَ نَحْوَهُ.

[٣٥٧٧] (. . .) وحَدَّثَنَاهُ يَحْيَى بْنُ

Hishâm, with this chain, except that he said: "Abû Al-Qu'ais asked for permission to enter upon her."

يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ، بِهٰذَا الْإِسْنَادِ، نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ: اسْتَأْذَنَ عَلَيْهَا أَبُو الْقُعَيْسِ.

[3578] 8 - (...) It was narrated from Ibn Juraij from 'Atâ', who said: "'Urwah bin Az-Zubair informed me that 'Âishah told him: 'My paternal uncle through breastfeeding, Abû Al-Ja'd, asked for permission to enter upon me, and I refused.'" - Hishâm said to me: "In fact it was Abû Al-Qu'ais." - "When the Prophet ﷺ came, I told him about that and he said: 'Why didn't you let him in, may your right hand - or your hand - be rubbed with dust?'"

[٣٥٧٨] ٨-(...) **وحَدَّثَني** الْحَسَنُ ابْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ، قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتِ: اسْتَأْذَنَ عَلَيَّ عَمِّي مِنَ الرَّضَاعَةِ، أَبُو الْجَعْدِ، فَرَدَدْتُهُ - قَالَ لِي هِشَامٌ: إِنَّمَا هُوَ أَبُو الْقُعَيْسِ - فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرْتُهُ ذٰلِكَ. قَالَ «فَهَلَّا أَذِنْتِ لَهُ؟ تَرِبَتْ يَمِينُكِ أَوْ يَدُكِ».

[3579] 9 - (...) It was narrated from 'Âishah that her paternal uncle through breastfeeding, who was called Aflah, asked for permission to enter upon her, and she did not give him permission to enter until she had put on *Hijâb*. She told the Messenger of Allâh ﷺ, and he said to her: "Do not observe *Hijâb* before him, for what becomes unlawful through breastfeeding is that which becomes unlawful through lineage."

[٣٥٧٩] ٩-(...) **وَحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا أَخْبَرَتْهُ؛ أَنَّ عَمَّهَا مِنَ الرَّضَاعَةِ يُسَمَّىٰ أَفْلَحَ، اسْتَأْذَنَ عَلَيْهَا فَحَجَبَتْهُ، فَأَخْبَرَتْ رَسُولَ اللهِ ﷺ. فَقَالَ لَهَا: «لَا تَحْتَجِبِي مِنْهُ، فَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ».

[3580] 10 - (...) It was narrated that 'Âishah said: "Aflah bin Qu'ais asked for permission to enter upon me, and I refused to let him in. He sent word saying:

[٣٥٨٠] ١٠-(...) **وحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عِرَاكِ بْنِ مَالِكٍ،

'I am your paternal uncle, my brother's wife breastfed you.' But she refused to let him in. Then the Messenger of Allâh ﷺ came, and she told him about that, and he said: 'Let him enter upon you, for he is your paternal uncle.'"

عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتِ: اسْتَأْذَنَ عَلَيَّ أَفْلَحُ بْنُ قُعَيْسٍ، فَأَبَيْتُ أَنْ آذَنَ لَهُ، فَأَرْسَلَ: إِنِّي عَمُّكِ، أَرْضَعَتْكِ امْرَأَةُ أَخِي، فَأَبَيْتُ أَنْ آذَنَ لَهُ، فَجَاءَ رَسُولُ اللهِ ﷺ، فَذَكَرْتُ ذٰلِكَ لَهُ. فَقَالَ: «لِيَدْخُلْ عَلَيْكِ، فَإِنَّهُ عَمُّكِ».

Chapter 3. The Daughter Of One's Brother Through Breastfeeding Is Forbidden In Marriage

(المعجم ٣) - (بَابُ تحريم ابنة الأخ من الرضاعة) (التحفة ٢٧)

[3581] 11 - (1446) It was narrated that 'Alî said: "I said: 'O Messenger of Allâh, why do you insist on choosing a wife from among the Quraish and you ignore us?' He said: 'Have you anything to suggest?' I said: 'Yes, the daughter of Hamzah.' The Messenger of Allâh ﷺ said: 'She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding.'"

[٣٥٨١] ١١-(١٤٤٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْعَلَاءِ- وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مَا لَكَ تَنَوَّقُ فِي قُرَيْشٍ وَتَدَعُنَا؟ فَقَالَ: «وَعِنْدَكُمْ شَيْءٌ؟» قُلْتُ: نَعَمْ، بِنْتُ حَمْزَةَ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّهَا لَا تَحِلُّ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ».

[3582] (...) A similar report (as no. 3581) was narrated from Al-A'mash with this chain.

[٣٥٨٢] (. . .) **وحَدَّثَنَاهُ** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عَبْدُ

الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، كُلُّهُمْ، عَنِ الْأَعْمَشِ، بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[٣٥٨٣] ١٢-(١٤٤٧) وحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ أُرِيدَ عَلَىٰ ابْنَةِ حَمْزَةَ، فَقَالَ: «إِنَّهَا لَا تَحِلُّ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّحِمِ».

[3583] 12 - (1447) It was narrated from Ibn 'Abbâs that it was suggested that the Prophet ﷺ marry the daughter of Ḥamzah. He said: "She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding, and what becomes unlawful through breastfeeding is that which becomes unlawful through ties of kinship."

[٣٥٨٤] ١٣-(. . .) وحَدَّثَنَاه زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مِهْرَانَ الْقُطَعِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، جَمِيعًا، عَنْ شُعْبَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، كِلَيْهِمَا عَنْ قَتَادَةَ بِإِسْنَادِ هَمَّامٍ سَوَاءً غَيْرَ أَنَّ حَدِيثَ شُعْبَةَ انْتَهَىٰ عِنْدَ قَوْلِهِ «ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». وَفِي حَدِيثِ سَعِيدٍ «وَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ». وَفِي رِوَايَةِ بِشْرِ بْنِ عُمَرَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ.

[3584] 13 - (...) The same report (no. 3583) was narrated from Qatâdah with the chain of Hammâm, except that the *Ḥadîth* of Shu'bah ends with the words "...the daughter of my brother through breastfeeding." In the *Ḥadîth* of Sa'eed it says: "Verily what becomes unlawful through breastfeeding is that which becomes unlawful through blood ties"

[٣٥٨٥] ١٤-(١٤٤٨) وحَدَّثَنَا هٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ، قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي

[3585] 1◦ - (1448) Umm Salamah, th wife of the Prophet ﷺ said: "꞉ was said to the Messenger ◦f Allâh ﷺ: 'What do you think, (◦ Messenger of Allâh,

about the daughter of Ḥamzah?' Or it was said: 'Why don't you propose marriage to the daughter of Ḥamzah bin 'Abdul-Muṭṭalib?' He said: 'Ḥamzah is my brother through breastfeeding.'"

مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مُسْلِمٍ يَقُولُ: سَمِعْتُ مُحَمَّدَ ابْنَ مُسْلِمٍ يَقُولُ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَٰنِ يَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: قِيلَ لِرَسُولِ اللهِ ﷺ: أَيْنَ أَنْتَ؟ يَا رَسُولَ اللهِ! عَنِ ابْنَةِ حَمْزَةَ؟ أَوْ قِيلَ: أَلَا تَخْطُبُ بِنْتَ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ؟ قَالَ: «إِنَّ حَمْزَةَ أَخِي مِنَ الرَّضَاعَةِ».

Chapter 4. The Prohibition Of Marriage To One's Stepdaughter And The Sister Of One's Wife

(المعجم ٤) - (بَابُ تحريم الربيبة وأخت المرأة) (التحفة ٢٨)

[3586] 15 - (1449) It was narrated that Umm Ḥabîbah bint Abî Sufyân said: "The Messenger of Allâh ﷺ entered upon me and I said to him: 'What about my sister, the daughter of Abû Sufyân?' He said: 'What should I do?' I said: 'Marry her.' He said: 'Would you like that?' I said: 'I am not your only wife, and I would like my sister to share with me in this goodness.' He said: 'She is not permissible for me (to marry).' I said: 'I have been told that you proposed marriage to Durrah bint Abî Salamah.' He said: 'The daughter of Umm Salamah?' I said: 'Yes.' He said: 'Even if she was not my stepdaughter under my care, she

[٣٥٨٦] ١٥-(١٤٤٩) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامٌ: أَخْبَرَنِي أَبِي عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقُلْتُ لَهُ: هَلْ لَكَ فِي أُخْتِي بِنْتِ أَبِي سُفْيَانَ؟ فَقَالَ: «أَفْعَلُ مَاذَا؟» قُلْتُ: تَنْكِحُهَا. قَالَ: «أَوَ تُحِبِّينَ ذٰلِكِ؟» قُلْتُ: لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَرِكَنِي فِي الْخَيْرِ أُخْتِي. قَالَ: «فَإِنَّهَا لَا تَحِلُّ لِي» قُلْتُ: فَإِنِّي أُخْبِرْتُ أَنَّكَ تَخْطُبُ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ: «بِنْتَ أُمِّ سَلَمَةَ؟»

would not be permissible for me (to marry); her father and I were both breastfed by Thuwaibah. Do not offer your daughters or sisters to me in marriage.'"

قُلْتُ: نَعَمْ. قَالَ: «لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي، مَا حَلَّتْ لِي. إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ، فَلَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ».

[3587] (...) A similar report (as no. 3586) was narrated from Hishâm bin 'Urwah with this chain.

[٣٥٨٧] (...) **وَحَدَّثَنِيهِ** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا زُهَيْرٌ، كِلَاهُمَا، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَٰذَا الْإِسْنَادِ، سَوَاءً.

[3588] 16 - (...) Umm Habîbah, the wife of the Prophet ﷺ, narrated that she said to the Messenger of Allâh ﷺ: "O Messenger of Allâh, marry my sister 'Azzah." The Messenger of Allâh ﷺ said: "Would you like that?" She said: "Yes, O Messenger of Allâh. I am not your only wife, and I would like my sister to share with me in the goodness." The Messenger of Allâh ﷺ said: "That is not permissible for me." I said: "O Messenger of Allâh, we have been told that you want to marry Durrah bint Abî Salamah." He said: "The daughter of Abû Salamah?" She said: "Yes." The Messenger of Allâh ﷺ said: "Even if she were not my stepdaughter under my care, she would not be permissible for me (to marry), for she is the

[٣٥٨٨] ١٦-(...) **وحَدَّثَنَا** مُحَمَّدُ ابْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ مُحَمَّدَ بْنَ شِهَابٍ كَتَبَ يَذْكُرُ؛ أَنَّ عُرْوَةَ حَدَّثَهُ؛ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ؛ أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهَا؛ أَنَّهَا قَالَتْ لِرَسُولِ اللهِ ﷺ: يَا رَسُولَ اللهِ! انْكِحْ أُخْتِي عَزَّةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَتُحِبِّينَ ذٰلِكِ» فَقَالَتْ: نَعَمْ، يَا رَسُولَ اللهِ! لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَرِكَنِي فِي خَيْرٍ، أُخْتِي. فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِنَّ ذٰلِكِ لَا يَحِلُّ لِي». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! فَإِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ «أَبِنْتَ

daughter of my brother through breastfeeding. Her father Abû Salamah and I were both breastfed by Thuwaibah. Do not offer your daughters or sisters to me in marriage."

أَبِي سَلَمَةَ؟» قَالَتْ: نَعَمْ، قَالَ رَسُولُ اللهِ ﷺ «لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وأَبَاهَا أَبَا سَلَمَةَ ثُوَيْبَةُ، فَلَا تَعرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ».

[3589] (...) A similar *Hadîth* (as no. 3588) was narrated from Az-Zuhrî with the chain of Ibn Abî Habîbah, but none of them mentioned 'Azzah by name except Yazîd bin Abî Habîbah.

[٣٥٨٩] (...) وَحَدَّثَنِيهِ عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ؛ وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الزُّهْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ مُسْلِمٍ، كِلَاهُمَا، عَنِ الزُّهْرِيِّ بِإِسْنَادِ ابْنِ أَبِي حَبِيبٍ عَنْهُ، نَحْوَ حَدِيثِهِ، وَلَمْ يُسَمِّ أَحَدٌ مِنْهُمْ فِي حَدِيثِهِ، عَزَّةَ، غَيْرُ يَزِيدَ بْنِ أَبِي حَبِيبٍ.

Chapter 5. One Or Two Sucks

(المعجم ٥) - (بَابٌ فِي المصة والمصتان) (التحفة ٢٩)

[3590] 17 - (1450) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'One or two sucks do not make anything forbidden.'"

[٣٥٩٠] ١٧-(١٤٥٠) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ؛ وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، كِلَاهُمَا عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ

رَسُولُ اللهِ ﷺ: - وَقَالَ سُوَيْدٌ وَزُهَيْرٌ: إِنَّ النَّبِيَّ ﷺ قَالَ -: «لَا تُحَرِّمُ الْمَصَّةُ وَالْمَصَّتَانِ».

[3591] 18 - (1451) It was narrated that Umm Al-Faḍl said: "A Bedouin entered upon the Prophet of Allâh ﷺ when he was in my house, and said: 'O Prophet of Allâh, I have a wife and I took another wife. My first wife claims that she breastfed my new wife once or twice.' The Prophet of Allâh ﷺ said: 'One or two sucks do not make anything forbidden.'" 'Amr said in his report: "It was narrated from 'Abdullâh bin Al-Ḥâri<u>th</u> bin Nawfal."

[٣٥٩١] ١٨-(١٤٥١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَعَمْرٌو النَّاقِدُ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ كُلُّهُمْ، عَنِ الْمُعْتَمِرِ - وَاللَّفْظُ لِيَحْيَىٰ - أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَيُّوبَ، يُحَدِّثُ عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ أُمِّ الْفَضْلِ قَالَتْ: دَخَلَ أَعْرَابِيٌّ عَلَىٰ نَبِيِّ اللهِ ﷺ وَهُوَ فِي بَيْتِي. فَقَالَ: يَا نَبِيَّ اللهِ! إِنِّي كَانَتْ لِي امْرَأَةٌ فَتَزَوَّجْتُ عَلَيْهَا أُخْرَىٰ، فَزَعَمَتِ امْرَأَتِي الْأُولَىٰ أَنَّهَا أَرْضَعَتِ امْرَأَتِي الْحُدْثَىٰ رَضْعَةً أَوْ رَضْعَتَيْنِ، فَقَالَ نَبِيُّ اللهِ ﷺ: «لَا تُحَرِّمُ الْإِمْلَاجَةُ وَالْإِمْلَاجَتَانِ» قَالَ عَمْرٌو فِي رِوَايَتِهِ: عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ.

[3592] 19 - (...) It was narrated from Umm Al-Faḍl that a man from Banû 'Âmir bin Ṣa'ṣa'ah said: "O Prophet of Allâh, does a single breastfeeding make anything forbidden?" He said: "No."

[٣٥٩٢] ١٩-(...) حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُعَاذُ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ صَالِحِ ابْنِ أَبِي مَرْيَمَ، أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ أُمِّ الْفَضْلِ؛ أَنَّ رَجُلًا مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ قَالَ: يَا

نَبِيَّ اللهِ! هَلْ تُحَرِّمُ الرَّضْعَةُ الْوَاحِدَةُ؟ قَالَ: «لَا».

[3593] 20 - (...) Umm Al-Faḍl narrated that the Prophet of Allâh ﷺ said: "One or two breastfeedings, or one or two sucks, do not make anything forbidden."

[٣٥٩٣] ٢٠-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ؛ أَنَّ أُمَّ الْفَضْلِ حَدَّثَتْ؛ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «لَا تُحَرِّمُ الرَّضْعَةُ أَوِ الرَّضْعَتَانِ، أَوِ الْمَصَّةُ أَوِ الْمَصَّتَانِ».

[3594] 21 - (...) It was narrated from Ibn 'Abî 'Arûbah, with this chain (a *Ḥadîth* similar to no. 3593). As for Isḥâq, he said, as in the report of Ibn Bishr: "...or two breastfeedings or two sucks." As for Ibn Abî Shaibah, he said: "...and two breastfeedings and two sucks."

[٣٥٩٤] ٢١-(...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ عَبْدَةَ بْنِ سُلَيْمَانَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، بِهٰذَا الْإِسْنَادِ. أَمَّا إِسْحَاقُ فَقَالَ كَرِوَايَةِ ابْنِ بِشْرٍ: «أَوِ الرَّضْعَتَانِ أَوِ الْمَصَّتَانِ» وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ: «وَالرَّضْعَتَانِ وَالْمَصَّتَانِ».

[3595] 22 - (...) It was narrated from Umm Al-Faḍl that the Prophet ﷺ said: "One or two sucks do not make anything forbidden."

[٣٥٩٥] ٢٢-(...) وحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ أُمِّ الْفَضْلِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُحَرِّمُ الْإِمْلَاجَةُ وَالْإِمْلَاجَتَانِ».

[3596] 23 - (...) It was narrated from Umm Al-Faḍl that a man asked the Prophet ﷺ: "Does one

[٣٥٩٦] ٢٣-(...) حَدَّثَنِي أَحْمَدُ ابْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا

suck make anything forbidden?" He said: "No."

هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ أُمِّ الْفَضْلِ سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: أَتُحَرِّمُ الْمَصَّةُ؟ فَقَالَ: «لَا».

Chapter 6. Becoming *Mahram* Is Established By Five Breastfeedings

(المعجم ٦) - (بَابُ التحريم بخمس رضعات) (التحفة ٣٠)

[3597] 24 - (1452) It was narrated that 'Âishah said: "Among the things that were revealed of the Qur'ân was that ten definite breastfeedings make a person a *Mahram*, then that was abrogated and replaced with five definite breastfeedings, and the Messenger of Allâh ﷺ passed away when this was among the things that were recited of the Qur'ân."

[٣٥٩٧] ٢٤-(١٤٥٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: كَانَ فِيمَا أُنْزِلَ مِنَ الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ، ثُمَّ نُسِخْنَ: بِخَمْسٍ مَعْلُومَاتٍ، فَتُوُفِّيَ رَسُولُ اللهِ ﷺ وَهِيَ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ.

[3598] 25 - (...) It was narrated from 'Amrah that she heard 'Âishah say - when she was mentioning what kind of breastfeeding makes a person a *Mahram* - Ten definite breastfeedings were revealed in the Qur'ân, then five definite breastfeedings were revealed too.

[٣٥٩٨] ٢٥-(...) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ - عَنْ عَمْرَةَ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ - وَهِيَ تَذْكُرُ الَّذِي يُحَرِّمُ مِنَ الرَّضَاعَةِ - قَالَتْ عَمْرَةُ: فَقَالَتْ عَائِشَةُ: نَزَلَ فِي الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ، ثُمَّ نَزَلَ أَيْضًا: خَمْسٌ مَعْلُومَاتٌ.

[3599] (...) 'Amrah narrated that she heard 'Âishah say... a similar report (as no. 3597).

[٣٥٩٩] (...) وحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ

يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرَتْنِي عَمْرَةُ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ بِمِثْلِهِ.

Chapter 7. Breastfeeding An Adult

(المعجم ٧) - (بَابُ رضاعة الكبير)

(التحفة ٣١)

[3600] 26 - (1453) It was narrated that 'Âi<u>sh</u>ah said: "Sahlah bint Suhail came to the Prophet ﷺ and said: 'O Messenger of Allâh, I see (signs of displeasure) on the face of Abû Ḥu<u>dh</u>aifah when Sâlim - who was his ally[1] - comes in. The Prophet ﷺ said: 'Breastfeed him.' She said: 'How can I breastfeed him? He is a grown man.' The Messenger of Allâh ﷺ smiled and said: 'I know that he is a grown man.'"

'Amr added in his *Ḥadî<u>th</u>*: "He was one of those who had been present at Badr." In the report of Ibn Abî 'Umar: "The Messenger of Allâh ﷺ laughed."

[٣٦٠٠] ٢٦-(١٤٥٣) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أَرَىٰ فِي وَجْهِ أَبِي حُذَيْفَةَ مِنْ دُخُولِ سَالِمٍ - وَهُوَ حَلِيفُهُ - فَقَالَ النَّبِيُّ ﷺ: «أَرْضِعِيهِ» قَالَتْ: وَكَيْفَ أُرْضِعُهُ؟ وَهُوَ رَجُلٌ كَبِيرٌ، فَتَبَسَّمَ رَسُولُ اللهِ ﷺ وَقَالَ: «قَدْ عَلِمْتُ أَنَّهُ رَجُلٌ كَبِيرٌ».

زَادَ عَمْرٌو فِي حَدِيثِهِ: وَكَانَ قَدْ شَهِدَ بَدْرًا. وَفِي رِوَايَةِ ابْنِ أَبِي عُمَرَ: فَضَحِكَ رَسُولُ اللهِ ﷺ.

[3601] 27 - (...) It was narrated from 'Âi<u>sh</u>ah that Sâlim, the freed slave of Abû Ḥu<u>dh</u>aifah,

[٣٦٠١] ٢٧-(...) وحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ أَبِي

[1] Sâlim bin 'Ubaid bin Rabî'ah was adopted by Abû Ḥu<u>dh</u>aifah, as was the custom of the Arabs, and he was brought up under the care of Abû Ḥu<u>dh</u>aifah and his wife as if he was their son. When the verse: "Call them (adopted sons) by (the names of) their fathers." [*Al-Aḥzâb* 33:5] was revealed, the idea of adoption was abolished and it became hard on them to prevent him from entering upon them because he was like a son to them. So Sahlah asked him about that.

was with Abû Ḥudhaifah and his family in their house. She - meaning the daughter of Suhail (ans wife od Abû Ḥudhaifah)- came to the Prophet ﷺ and said: "Sâlim has attained what men attain (puberty) and he understands what they understand. He enters upon us and I think that Abû Ḥudhaifah feels some (discomfort) in his heart because of that." The Prophet ﷺ said to her: "Breastfeed him and he will be unlawful for you, and what Abû Ḥudhaifah feels in his heart will disappear." She came back to him and said: "I breastfed him, and what Abû Ḥudhaifah felt in his heart has disappeared."

عُمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ،- قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ - عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ؛ أَنَّ سَالِمًا مَوْلَىٰ أَبِي حُذَيْفَةَ كَانَ مَعَ أَبِي حُذَيْفَةَ وَأَهْلِهِ فِي بَيْتِهِمْ. فَأَتَتْ يَعْنِي بِنْتَ سُهَيْلٍ، النَّبِيَّ ﷺ. فَقَالَتْ: إِنَّ سَالِمًا قَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ، وَعَقَلَ مَا عَقَلُوا، وَإِنَّهُ يَدْخُلُ عَلَيْنَا، وَإِنِّي أَظُنُّ أَنَّ فِي نَفْسِ أَبِي حُذَيْفَةَ مِنْ ذٰلِكَ شَيْئًا. فَقَالَ لَهَا النَّبِيُّ ﷺ «أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ، وَيَذْهَبِ الَّذِي فِي نَفْسِ أَبِي حُذَيْفَةَ» فَرَجَعَتْ إِلَيْهِ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُهُ، فَذَهَبَ الَّذِي فِي نَفْسِ أَبِي حُذَيْفَةَ.

[3602] 28 - (...) It was narrated from 'Âishah that Sahlah bint Suhail bin 'Amr came to the Prophet ﷺ and said: "O Messenger of Allâh, Sâlim - meaning Sâlim, the freed slave of Abû Ḥudhaifah - is with us in our house, and he has attained what men attain and knows what men know." He said: "Breastfeed him and he will be unlawful for you." He (Ibn Abî Mulaikah, a narrator) said: "For a year or so I did not narrate this out of fear, then I met Al-Qâsim and said to him: 'You told me a *Ḥadîth* that I have not narrated yet.' He said: 'What is it?' And I told him. He

[٣٦٠٢] ٢٨-(...) وحَدَّثَنَا إِسْحَـٰقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا ابْنُ أَبِي مُلَيْكَةَ؛ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ؛ أَنَّ سَهْلَةَ بِنْتَ سُهَيْلِ بْنِ عَمْرٍو جَاءَتِ النَّبِيَّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ سَالِمًا - لِسَالِمٍ مَوْلَىٰ أَبِي حُذَيْفَةَ - مَعَنَا فِي بَيْتِنَا، وَقَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ وَعَلِمَ مَا يَعْلَمُ الرِّجَالُ قَالَ: «أَرْضِعِيهِ

said: 'Narrate from me that 'Âishah told me that.'"

تَحْرُمِي عَلَيْهِ» قَالَ: فَمَكَثْتُ سَنَةً أَوْ قَرِيبًا مِنْهَا لَا أُحَدِّثُ بِهِ رَهِبْتُهُ، ثُمَّ لَقِيتُ الْقَاسِمَ فَقُلْتُ لَهُ: لَقَدْ حَدَّثْتَنِي حَدِيثًا مَا حَدَّثْتُهُ بَعْدُ. قَالَ: مَا هُوَ؟ فَأَخْبَرْتُهُ. قَالَ: فَحَدِّثْهُ عَنِّي أَنَّ عَائِشَةَ أَخْبَرَتْنِيهِ.

[3603] 29 - (...) It was narrated that Zainab bint Umm Salamah said: Umm Salamah said to Âishah: 'There enters upon you a slave boy who is close to puberty, and I would not like him to enter upon me. 'Âishah said: Do you not have a good example in the Messenger of Allâh ﷺ? She said: The wife of Abû Ḥudhaifah said: "O Messenger of Allâh, Sâlim enters upon me and he is a man, and there is some (discomfort) in the heart of Abû Ḥudhaifah about that." The Messenger of Allâh ﷺ said: "Breastfeed him so that he may enter upon you."

[٣٦٠٣] ٢٩-(...) وحَدَّثنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ قَالَتْ: قَالَتْ أُمُّ سَلَمَةَ لِعَائِشَةَ: إِنَّهُ يَدْخُلُ عَلَيْكِ الْغُلَامُ الْأَيْفَعُ الَّذِي مَا أُحِبُّ أَنْ يَدْخُلَ عَلَيَّ. قَالَ: فَقَالَتْ عَائِشَةُ: أَمَا لَكِ فِي رَسُولِ اللهِ ﷺ أُسْوَةٌ حَسَنَةٌ؟ قَالَتْ: إِنَّ امْرَأَةَ أَبِي حُذَيْفَةَ قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ سَالِمًا يَدْخُلُ عَلَيَّ وَهُوَ رَجُلٌ، وَفِي نَفْسِ أَبِي حُذَيْفَةَ مِنْهُ شَيْءٌ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَرْضِعِيهِ حَتَّىٰ يَدْخُلَ عَلَيْكِ».

[3604] 30 - (...) Zainab bint Abî Salamah said: I heard Umm Salamah, the wife of the Prophet ﷺ say to 'Âishah: By Allâh, I do not like a boy who has passed the age of breastfeeding to see me. She said: Why? Sahlah bint Sa'd came to the Messenger of Allâh

[٣٦٠٤] ٣٠-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ - وَاللَّفْظُ لِهَارُونَ - قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ حُمَيْدَ بْنَ نَافِعٍ يَقُولُ:

ﷺ and said: "O Messenger of Allâh, by Allâh, I see some (discomfort) in the face of Abû Ḥudhaifah when Sâlim comes in." The Messenger of Allâh ﷺ said: "Breastfeed him." She said: "He has a beard." He said: "Breastfeed him, and that which is in the face of Abû Ḥudhaifah will disappear." She said: "By Allâh, I did not see it in the face of Abû Ḥudhaifah (after that)."

سَمِعْتُ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ تَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ لِعَائِشَةَ: وَاللهِ! مَا تَطِيبُ نَفْسِي أَنْ يَرَانِي الْغُلَامُ قَدِ اسْتَغْنَىٰ عَنِ الرَّضَاعَةِ. فَقَالَتْ: لِمَ؟ قَدْ جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ إِلَىٰ رَسُولِ اللهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللهِ! وَاللهِ! إِنِّي لَأَرَىٰ فِي وَجْهِ أَبِي حُذَيْفَةَ مِنْ دُخُولِ سَالِمٍ. قَالَتْ: فَقَالَ رَسُولُ اللهِ ﷺ: «أَرْضِعِيهِ». فَقَالَتْ: إِنَّهُ ذُو لِحْيَةٍ. فَقَالَ: «أَرْضِعِيهِ يَذْهَبْ مَا فِي وَجْهِ أَبِي حُذَيْفَةَ». فَقَالَتْ: وَاللهِ! مَا عَرَفْتُهُ فِي وَجْهِ أَبِي حُذَيْفَةَ.

[3605] 31 - (1454) Zainab bint Abî Salamah narrated that her mother Umm Salamah, the wife of the Prophet ﷺ, used to say: "The other wives of the Prophet ﷺ used to refuse to admit anyone on the basis of that breastfeeding (of a grown-up). They said to 'Âishah, 'By Allâh, we think that this is a concession which the Messenger of Allâh ﷺ granted only in the case of Sâlim. No one will enter upon us or see us on the basis of this type of breastfeeding.'"

[٣٦٠٥] ٣١-(١٤٥٤) حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي أَبُو عُبَيْدَةَ ابْنُ عَبْدِ اللهِ بْنِ زَمْعَةَ؛ أَنَّ أُمَّهُ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ؛ أَنَّ أُمَّهَا أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ كَانَتْ تَقُولُ: أَبَىٰ سَائِرُ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يُدْخِلْنَ عَلَيْهِنَّ أَحَدًا بِتِلْكَ الرَّضَاعَةِ، وَقُلْنَ لِعَائِشَةَ: وَاللهِ! مَا نَرَىٰ هٰذَا إِلَّا رُخْصَةً أَرْخَصَهَا رَسُولُ اللهِ ﷺ لِسَالِمٍ خَاصَّةً، فَمَا هُوَ بِدَاخِلٍ عَلَيْنَا أَحَدٌ بِهٰذِهِ الرَّضَاعَةِ، وَلَا رَائِينَا.

Chapter 8. Breastfeeding Is Because Of Hunger (Meaning, During Infancy)

[3606] 32 - (1455) It was narrated that Masrûq said: "Âishah said: The Messenger of Allâh ﷺ entered upon me and there was a man sitting in my house. He felt upset because of that and I saw signs of anger in his face. I said: "O Messenger of Allâh, he is my brother through breastfeeding." He said: "Consider who are your brothers through breastfeeding,[1] for breastfeeding is only through hunger."

[3607] (...) A similar *Hadîth* (as no. 3606) was narrated from Ash'ath bin Abî Ash-Sha'thâ' with the chain of Abû Al-Ahwas.

(المعجم ٨) - (بَابٌ إنما الرضاعة من المجاعة) (التحفة ٣٢)

[٣٦٠٦] ٣٢-(١٤٥٥) وَحَدَّثَنِي هَنَّادُ ابْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَعِنْدِي رَجُلٌ قَاعِدٌ، فَاشْتَدَّ ذٰلِكَ عَلَيْهِ، وَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّهُ أَخِي مِنَ الرَّضَاعَةِ. قَالَتْ: فَقَالَ: «انْظُرْنَ إِخْوَتَكُنَّ مِنَ الرَّضَاعَةِ، فَإِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ».

[٣٦٠٧] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، جَمِيعًا عَنْ سُفْيَانَ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ عَنْ زَائِدَةَ، كُلُّهُمْ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ بِإِسْنَادِ أَبِي الْأَحْوَصِ،

[1] Meaning, verify what really happened and whether the breastfeeding met the conditions such as there having been five full feedings within the first two years of life, etc.

كَمَعْنَىٰ حَدِيثِهِ، غَيْرَ أَنَّهُمْ قَالُوا «مِنَ الْمَجَاعَةِ».

Chapter 9. It Is Permissible To Have Intercourse With A Female Captive After It Is Established That She Is Not Pregnant, And If She Has A Husband Then Her Marriage Is Annulled When She Is Captured

[3608] 33 - (1456) It was narrated from Abû Sa'eed Al-Khudrî that on the Day of Hunain, the Messenger of Allâh ﷺ sent an army to Awtâs, where they met the enemy, fought them and prevailed over them. They captured some female prisoners, and it was as if the Companions of the Messenger of Allâh ﷺ felt reluctant to have intercourse with them because of their idolator husbands. Then Allâh, the Mighty and Sublime, revealed: "Also (forbidden are) women already married, except those (slaves) whom your right hands possess",[1] meaning, they are permissible for you once their *'Iddah* has ended.

(المعجم ٩) - (بَابُ جواز وطئ المسبية بعد الاستبراء، وإن كان لها زوج انفسخ نكاحه بالسبي)

(التحفة ٣٣)

[٣٦٠٨] ٣٣-(١٤٥٦) وحَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ صَالِحٍ، أَبِي الْخَلِيلِ، عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ، يَوْمَ حُنَيْنٍ، بَعَثَ جَيْشًا إِلَىٰ أَوْطَاسٍ، فَلَقُوا عَدُوًّا، فَقَاتَلُوهُمْ، فَظَهَرُوا عَلَيْهِمْ، وَأَصَابُوا لَهُمْ سَبَايَا، فَكَأَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ تَحَرَّجُوا مِنْ غِشْيَانِهِنَّ مِنْ أَجْلِ أَزْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ فِي ذَٰلِكَ: ﴿وَالْمُحْصَنَٰتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾ [النساء: ٢٤]. أَيْ فَهُنَّ لَكُمْ حَلَالٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ.

[1] *An-Nisâ'* 4:24.

[3609] 34 - (...) Abû Sa'eed Al-Khudrî narrated that on the Day of Hunain the Prophet of Allâh ﷺ sent out a party... a *Hadîth* like that of Yazîd bin Zuray', (no. 3608) except that he said: "Except those whom your right hands possess" for they are permissible for you. And he did not mention: "When their *'Iddah* is over."

[٣٦٠٩] **٣٤-(...) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ؛ أَنَّ أَبَا عَلْقَمَةَ الْهَاشِمِيَّ حَدَّثَ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُمْ أَنَّ نَبِيَّ اللهِ ﷺ بَعَثَ يَوْمَ حُنَيْنٍ سَرِيَّةً. بِمَعْنَىٰ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ غَيْرَ أَنَّهُ قَالَ: إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ مِنْهُنَّ فَحَلَالٌ لَكُمْ، وَلَمْ يَذْكُرْ: إِذَا انْقَضَتْ عِدَّتُهُنَّ.

[3610] (...) A similar report (as no. 3609) was narrated from Qatâdah with this chain.

[٣٦١٠] (...) **وَحَدَّثَنِيهِ** يَحْيَى بْنُ حَبِيبٍ [الْحَارِثِيُّ]: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[3611] 35 - (...) It was narrated that Abû Sa'eed said: 'They captured some female prisoners on the Day of Awtâs, who had husbands, so they were worried, then this verse was revealed: "Also (forbidden are) women already married, except those (slaves) whom your right hands possess..."[1]

[٣٦١١] **٣٥-(...) وَحَدَّثَنِيهِ** يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي سَعِيدٍ قَالَ: أَصَابُوا سَبْيًا يَوْمَ أَوْطَاسٍ، لَهُنَّ أَزْوَاجٌ، فَتَخَوَّفُوا، فَأُنْزِلَتْ هَٰذِهِ الْآيَةُ: ﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾ [النساء: ٢٤].

[3612] (...) A similar report (as no. 3611) was narrated from Qatâdah with this chain.

[٣٦١٢] (...) **وحَدَّثَني** يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ:

[1] *An-Nisâ'* 4:24.

حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 10. The Child Belongs To (The Owner Of) The Bed And Suspicion Must Be Avoided

(المعجم ١٠) - (بَابُ الولد للفراش، وتوقي الشبهات) (التحفة ٣٤)

[3613] 36 - (1457) It was narrated that 'Âishah said: "Sa'd bin Abî Waqqâṣ and 'Abd bin Zam'ah disputed concerning a boy. Sa'd said: 'O Messenger of Allâh, this is the son of my brother, 'Utbah bin Abî Waqqâṣ, who stated to me that he is his child. See how he resembles him.' 'Abd bin Zam'ah said: 'This is my brother, O Messenger of Allâh, he was born on my father's bed of his slave woman.' The Messenger of Allâh ﷺ looked to see who he resembled, and he saw a clear resemblance to 'Utbah. But he said: 'He is yours, O 'Abd. The child is for the (owner of the) bed and the fornicator gets the *Ḥajar*.[1] Observe *Ḥijâb* from him, O Sawdah bint Zam'ah.'" She said: "And he never saw Sawdah." Muḥammad bin Rumḥ did not mention the words: "O 'Abd."

[٣٦١٣] ٣٦-(١٤٥٧) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلَامٍ، فَقَالَ سَعْدٌ: هَٰذَا، يَا رَسُولَ اللهِ! ابْنُ أَخِي، عُتْبَةَ بْنِ أَبِي وَقَّاصٍ، عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ، انْظُرْ إِلَىٰ شَبَهِهِ. وَقَالَ عَبْدُ بْنُ زَمْعَةَ: هَٰذَا أَخِي، يَا رَسُولَ اللهِ! وُلِدَ عَلَىٰ فِرَاشِ أَبِي، مِنْ وَلِيدَتِهِ، فَنَظَرَ رَسُولُ اللهِ إِلَىٰ شَبَهِهِ، فَرَأَىٰ شَبَهًا بَيِّنًا بِعُتْبَةَ، فَقَالَ: «هُوَ لَكَ يَا عَبْدُ! الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتُ زَمْعَةَ». قَالَتْ: فَلَمْ يَرَ سَوْدَةَ قَطُّ، وَلَمْ يَذْكُرْ مُحَمَّدُ بْنُ رُمْحٍ قَوْلَهُ «يَا عَبْدُ».

[3614] (...) A similar report (as no. 3613) was narrated from Az-Zuhrî with this chain, except that Ma'mar and Ibn 'Uyaynah said in their *Ḥadîth*: "The child is for the

[٣٦١٤] (...) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛

[1] "The stone" and they say that its meaning is "nothing."

(owner of the) bed," and they did not mention "and the fornicator gets the *Ḥajar*."

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، بِهٰذَا الْإِسْنَادِ، نَحْوَهُ. غَيْرَ أَنَّ مَعْمَرًا وَابْنَ عُيَيْنَةَ، فِي حَدِيثِهِمَا «الْوَلَدُ لِلْفِرَاشِ» وَلَمْ يَذْكُرَا «لِلْعَاهِرِ الْحَجَرُ».

[3615] 37 - (1458) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The child is for the (owner of the) bed and the fornicator gets the *Ḥajar*."

[٣٦١٥] ٣٧-(١٤٥٨) وحَدَّثَني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ».

[3616] (...) A *Ḥadîth* like that of Ma'mar (no. 3615) was narrated from Abû Hurairah from the Prophet ﷺ.

[٣٦١٦] (...) وحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَزُهَيْرُ بْنُ حَرْبٍ؛ وَعَبْدُ الْأَعْلَى ابْنُ حَمَّادٍ، وَعَمْرٌو النَّاقِدُ قَالُوا: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ- أَمَّا ابْنُ مَنْصُورٍ فَقَالَ: عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ. وَأَمَّا عَبْدُ الْأَعْلَىٰ فَقَالَ: عَنْ أَبِي سَلَمَةَ، أَوْ عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ. وَقَالَ زُهَيْرٌ: عَنْ سَعِيدٍ أَوْ عَنْ أَبِي سَلَمَةَ. أَحَدُهُمَا أَوْ كِلَاهُمَا، عَنْ أَبِي هُرَيْرَةَ. وَقَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ مَرَّةً، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ. وَمَرَّةً عَنْ سَعِيدٍ أَوْ أَبِي سَلَمَةَ. وَمَرَّةً عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ مَعْمَرٍ.

Chapter 11. Detecting Relationships From Physical Features

(المعجم ١١) - (بَابُ العمل بإلحاق القائف الولد) (التحفة ٣٥)

[3617] 38 - (1459) It was narrated from 'Âishah that she said: "The Messenger of Allâh ﷺ entered upon me one day happily, with his face shining. He said: 'Did you not see that Mujazziz looked at Zaid bin Hârithah and Usâmah bin Zaid just now, and he said: These feet belong to one another.'"

[٣٦١٧] ٣٨-(١٤٥٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: إِنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَيَّ مَسْرُورًا، تَبْرُقُ أَسَارِيرُ وَجْهِهِ. فَقَالَ: «أَلَمْ تَرَيْ أَنَّ مُجَزِّزًا نَظَرَ آنِفًا إِلَىٰ زَيْدِ بْنِ حَارِثَةَ وَأُسَامَةَ بْنِ زَيْدٍ. فَقَالَ: إِنَّ بَعْضَ هَٰذِهِ الْأَقْدَامِ لَمِنْ بَعْضٍ».

[3618] 39 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ entered upon me happy one day and said: 'O 'Âishah, did you not see that Mujazziz Al-Mudlaji entered upon me and he saw Usâmah and Zaid with a piece of velvet cloth over them that was covering their heads, but their feet were showing, and he said: These feet belong to one another.'"

[٣٦١٨] ٣٩-(...) وحَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: - وَاللَّفْظُ لِعَمْرٍو - قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ مَسْرُورًا. فَقَالَ: «يَا عَائِشَةُ! أَلَمْ تَرَيْ أَنَّ مُجَزِّزًا الْمُدْلِجِيَّ دَخَلَ عَلَيَّ، فَرَأَىٰ أُسَامَةَ وَزَيْدًا وَعَلَيْهِمَا قَطِيفَةٌ قَدْ غَطَّيَا رُءُوسَهُمَا، وَبَدَتْ أَقْدَامُهُمَا. فَقَالَ: إِنَّ هَٰذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ».

[3619] 40 - (...) It was narrated that 'Âishah said: "A *Qâ'if* (one who detects family resemblance) entered when the Messenger of Allâh ﷺ was present, and Usâmah bin Zaid and Zaid bin

[٣٦١٩] ٤٠-(...) وحَدَّثَنَاه مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ قَائِفٌ وَرَسُولُ اللهِ ﷺ

Ḥârithah were lying down. He said: 'These feet belong to one another.' The Prophet ﷺ was pleased by this and liked it, and he told 'Âishah about it."

شَاهِدٌ، وَأُسَامَةُ بْنُ زَيْدٍ وَزَيْدُ بْنُ حَارِثَةَ مُضْطَجِعَانِ. فَقَالَ: إِنَّ هٰذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ، فَسُرَّ بِذَلِكَ النَّبِيُّ ﷺ وَأَعْجَبَهُ، وَأَخْبَرَ بِهِ عَائِشَةَ.

[3620] (...) A similar *Ḥadîth* (as no. 3619) was narrated from Az-Zuhrî with this chain, and in the *Ḥadîth* of Yûnus it adds: "And Mujazziz was a *Qâ'if*."

[٣٦٢٠] (...) **وحَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ وَابْنُ جُرَيْجٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ، بِمَعْنَىٰ حَدِيثِهِمْ. وَزَادَ فِي حَدِيثِ يُونُسَ: وَكَانَ مُجَزِّزٌ قَائِفًا.

Chapter 12. How Long A Virgin And A Previously-Married Woman Are Entitled To Have The Husband Stay With Them After Marriage

(المعجم ١٢) - (بَابُ قدر ما تستحقه البكر والثيب من إقامة الزوج عندها عقب الزفاف) (التحفة ٣٦)

[3621] 41 - (1460) It was narrated from Umm Salamah that when the Messenger of Allâh ﷺ married Umm Salamah, he stayed with her for three days, and he said: "There is no lack of esteem on the part of your husband towards you. If you wish, I will stay with you for seven days, but if I stay with you for seven days, then I will have to stay with each of my wives for seven days."

[٣٦٢١] ٤١-(١٤٦٠) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ- وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ لَمَّا تَزَوَّجَ أُمَّ سَلَمَةَ أَقَامَ عِنْدَهَا ثَلَاثًا، وَقَالَ: «إِنَّهُ لَيْسَ بِكِ عَلَىٰ أَهْلِكِ هَوَانٌ، إِنْ شِئْتِ سَبَّعْتُ لَكِ، وَإِنْ سَبَّعْتُ لَكِ سَبَّعْتُ لِنِسَائِي».

[3622] 42 - (...) It was narrated from Abû Bakr bin 'Abdur-Raḥmân that when the Messenger of Allâh ﷺ married Umm Salamah, the following morning he said to her: "There is no lack of esteem on the part of your husband towards you. If you wish, I will stay with you for seven days, or if you wish I will stay with you for three, then I will visit (each of you) in turn." She said: "Make it three."

[٣٦٢٢] **٤٢-(...) وَحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ عَنْ أَبِي بَكْرِ ابْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ رَسُولَ اللهِ ﷺ حِينَ تَزَوَّجَ أُمَّ سَلَمَةَ، وَأَصْبَحَتْ عِنْدَهُ فَقَالَ لَهَا: «لَيْسَ بِكِ عَلَىٰ أَهْلِكِ هَوَانٌ، إِنْ شِئْتِ سَبَّعْتُ عِنْدَكِ، وَإِنْ شِئْتِ ثَلَّثْتُ ثُمَّ دُرْتُ» قَالَتْ: ثَلِّثْ.

[3623] (...) It was narrated from Abû Bakr bin 'Abdur-Raḥmân that when the Messenger of Allâh ﷺ married Umm Salamah, he went to stay with her, then he wanted to leave and she took hold of his garment. The Messenger of Allâh ﷺ said: "If you wish, I will stay longer and count it. For a virgin seven days, and for a previously-married woman, three."

[٣٦٢٣] (...) **حَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ [الْقَعْنَبِيُّ]: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ رَسُولَ اللهِ ﷺ حِينَ تَزَوَّجَ أُمَّ سَلَمَةَ فَدَخَلَ عَلَيْهَا، فَأَرَادَ أَنْ يَخْرُجَ أَخَذَتْ بِثَوْبِهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنْ شِئْتِ زِدْتُكِ وَحَاسَبْتُكِ بِهِ، لِلْبِكْرِ سَبْعٌ وَلِلثَّيِّبِ ثَلَاثٌ».

[3624] (...) A similar report (as no. 3623) was narrated from 'Abdur-Raḥmân bin Ḥumaid with this chain.

[٣٦٢٤] (...) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو ضَمْرَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ، بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[3625] 43 - (...) It was narrated from Abû Bakr bin 'Abdur-Raḥmân bin Al-Ḥârith bin Hishâm, from Umm Salamah. He (ﷺ) said that the Messenger of Allâh ﷺ married her, and he mentioned some things, including this: He said: "If you wish, I will stay with

[٣٦٢٥] **٤٣-(...) حَدَّثَنِي** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ، عَنْ عَبْدِ الْوَاحِدِ بْنِ أَيْمَنَ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أُمِّ سَلَمَةَ؛ ذَكَرَ أَنَّ رَسُولَ

you (to Umm Salamah) for seven days, and then spend seven days with each of my wives, for if I spend seven days with you I will spend seven days with each of my wives."

[3626] 44 - (1461) It was narrated that Anas bin Mâlik said: "If (a man) marries a virgin in addition to a previously-married woman, he should stay with her for seven days, and if he marries a previously-married woman in addition to a virgin, he should stay with her for three." Khâlid (a narrator) said: "If I were to say that he attributed it to the Prophet ﷺ I would be speaking the truth, but he said: 'That is the *Sunnah*.'"

[3627] 45 - (...) It was narrated that Anas said: "It is *Sunnah* to stay with a virgin for seven days."
Khâlid (a narrator) said: "If you wish, I will say that he attributed it to the Prophet ﷺ."

Chapter 13. Dividing One's Time Among Wives; The *Sunnah* Is For Each One To Have One Night And One Day

[3628] 46 - (1462) It was narrated that Anas said: "The Prophet ﷺ had nine wives, and when he divided his time among

اللهِ ﷺ تَزَوَّجَها، وَذَكَرَ أَشْيَاءَ، هٰذَا فِيهِ. قَالَ «إِنْ شِئْتِ أَنْ أُسبِّعَ لَكِ وَأُسَبِّعَ لِنِسَائِي، وَإِنْ سَبَّعْتُ لَكِ سَبَّعْتُ لِنِسَائِي».

[٣٦٢٦] ٤٤-(١٤٦١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ [ابْنِ مَالِكٍ] قَالَ: إِذَا تَزَوَّجَ الْبِكْرَ عَلَى الثَّيِّبِ أَقَامَ عِنْدَهَا سَبْعًا، وَإِذَا تَزَوَّجَ الثَّيِّبَ عَلَى الْبِكْرِ أَقَامَ عِنْدَهَا ثَلَاثًا. قَالَ خَالِدٌ: وَلَوْ قُلْتُ: إِنَّهُ رَفَعَهُ لَصَدَقْتُ، وَلَكِنَّهُ قَالَ: السُّنَّةُ كَذٰلِكَ.

[٣٦٢٧] ٤٥-(...) وحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ وَخَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: مِنَ السُّنَّةِ أَنْ يُقِيمَ عِنْدَ الْبِكْرِ سَبْعًا.

قَالَ خَالِدٌ: وَلَوْ شِئْتُ قُلْتُ: رَفَعَهُ إِلَى النَّبِيِّ ﷺ.

(المعجم ١٣) - (بَابُ القسم بين الزوجات، وبيان أن السنة أن تكون لكل واحدة ليلة مع يومها) (التحفة ٣٧)

[٣٦٢٨] ٤٦-(١٤٦٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا

them, he did not come back to the first one until the ninth day. Every night they used to gather in the house of the one whose night it was. He was in 'Âishah's house, and Zainab came and he reached out his hand towards her. 'Âishah said: 'This is Zainab, and the Prophet ﷺ withdrew his hand.' They argued and raised their voices, and the *Iqâmah* was called for prayer. Abû Bakr came past at that point and heard their voices, so he said: 'Come out for the prayer, O Messenger of Allâh ﷺ, and throw dust in their mouths.' The Prophet ﷺ came out, and 'Âishah said: 'Now the Prophet ﷺ will finish his prayer and come, and Abû Bakr will come and do such-and-such to me.' When the Prophet ﷺ had finished his prayer, Abû Bakr came to her and spoke sternly to her, and said: 'Do you behave like this?'"

سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ لِلنَّبِيِّ ﷺ تِسْعُ نِسْوَةٍ، فَكَانَ إِذَا قَسَمَ بَيْنَهُنَّ لَا يَنْتَهِي إِلَى الْمَرْأَةِ الْأُولَى إِلَّا فِي تِسْعٍ، فَكُنَّ يَجْتَمِعْنَ كُلَّ لَيْلَةٍ فِي بَيْتِ الَّتِي يَأْتِيهَا، فَكَانَ فِي بَيْتِ عَائِشَةَ، فَجَاءَتْ زَيْنَبُ، فَمَدَّ يَدَهُ إِلَيْهَا، فَقَالَتْ: هٰذِهِ زَيْنَبُ، فَكَفَّ النَّبِيُّ ﷺ يَدَهُ، فَتَقَاوَلَتَا حَتَّى اسْتَخَبَتَا، وَأُقِيمَتِ الصَّلَاةُ، فَمَرَّ أَبُو بَكْرٍ عَلَى ذٰلِكَ، فَسَمِعَ أَصْوَاتَهُمَا، فَقَالَ: اخْرُجْ، يَا رَسُولَ اللهِ! إِلَى الصَّلَاةِ، وَاحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ. فَخَرَجَ النَّبِيُّ ﷺ فَقَالَتْ عَائِشَةُ: الْآنَ يَقْضِي النَّبِيُّ ﷺ صَلَاتَهُ فَيَجِيءُ أَبُو بَكْرٍ فَيَفْعَلُ لِي وَيَفْعَلُ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ أَتَاهَا أَبُو بَكْرٍ، فَقَالَ لَهَا قَوْلًا شَدِيدًا، وَقَالَ: أَتَصْنَعِينَ هٰذَا؟.

Chapter 14. It Is Permissible For A Wife To Give Her Turn To A Co-Wife

(المعجم ١٤) - **(بَابُ جواز هبتها نوبتها لضرتها)** (التحفة ٣٨)

[3629] 47 - (1463) It was narrated that 'Âishah said: "I never saw a woman whose position I wished I could be in more than Sawdah bint Zam'ah, a woman of strong character." When she grew old, she gave her day with the Messenger of Allâh ﷺ to 'Âishah. She said: "O Messenger of Allâh, I

[٣٦٢٩] ٤٧-(١٤٦٣) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ امْرَأَةً أَحَبَّ إِلَيَّ أَنْ أَكُونَ فِي مِسْلَاخِهَا مِنْ سَوْدَةَ بِنْتِ زَمْعَةَ، مِنِ امْرَأَةٍ فِيهَا حِدَّةٌ، قَالَتْ: فَلَمَّا كَبِرَتْ جَعَلَتْ

have given my day with you to 'Âishah." So the Messenger of Allâh ﷺ gave 'Âishah two days, her day, and Sawdah's day.

يَوْمَهَا مِنْ رَسُولِ اللهِ ﷺ لِعَائِشَةَ، قَالَتْ: يَا رَسُولَ اللهِ! قَدْ جَعَلْتُ يَوْمِي مِنْكَ لِعَائِشَةَ، فَكَانَ رَسُولُ اللهِ ﷺ يَقْسِمُ لِعَائِشَةَ يَوْمَيْنِ: يَوْمَهَا، وَيَوْمَ سَوْدَةَ.

[3630] 48 - (...) It was narrated from Hishâm with this chain, that when Sawdah grew old... a *Hadîth* like that of Jarîr (no. 3629). In the *Hadîth* of Sharîk it adds: "She was the first woman whom he married after me."

[٣٦٣٠] **٤٨-(...) وَحَدَّثَنَاهُ** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ؛ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا زُهَيْرٌ؛ وَحَدَّثَنَا مُجَاهِدُ بْنُ مُوسَىٰ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَرِيكٌ، كُلُّهُمْ، عَنْ هِشَامٍ، بِهٰذَا الْإِسْنَادِ؛ أَنَّ سَوْدَةَ لَمَّا كَبِرَتْ، بِمَعْنَىٰ حَدِيثِ جَرِيرٍ، وَزَادَ فِي حَدِيثِ شَرِيكٍ قَالَتْ: وَكَانَتْ أَوَّلَ امْرَأَةٍ تَزَوَّجَهَا بَعْدِي.

[3631] 49 - (1464) It was narrated that 'Âishah said: "I used to feel jealous of the women who offered themselves (in marriage) to the Messenger of Allâh ﷺ, and I would say: 'Would a woman offer herself?' When Allâh, the Most High, revealed the words: "You can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), ...,"[1] I said: 'By Allâh, I see that your

[٣٦٣١] **٤٩-(١٤٦٤) وَحَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغَارُ عَلَىٰ اللَّاتِي وَهَبْنَ أَنْفُسَهُنَّ لِرَسُولِ اللهِ ﷺ. وَأَقُولُ: أَوَتَهَبُ الْمَرْأَةُ نَفْسَهَا؟ فَلَمَّا أَنْزَلَ اللهُ تَعَالَىٰ: ﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِيٓ إِلَيْكَ مَن تَشَآءُ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ﴾ [الأحزاب: ٥١] قَالَتْ قُلْتُ: وَاللهِ! مَا أَرَىٰ رَبَّكَ إِلَّا يُسَارِعُ لَكَ فِي هَوَاكَ.

[1] *Al-Ahzâb* 33:51.

Lord is quick to respond to your wishes.'"

[3632] 50 - (...) It was narrated from 'Âishah that she used to say: "Wouldn't a woman feel too shy to offer herself to a man?" Until Allâh [the Mighty and Sublime] revealed: "You can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will"[1] Then she said: "Your Lord is quick to respond to your wishes.'"

[٣٦٣٢] ٥٠-(...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَقُولُ: أَمَا تَسْتَحْيِي امْرَأَةٌ تَهَبُ نَفْسَهَا لِرَجُلٍ؟ حَتَّى أَنْزَلَ اللهُ [عَزَّ وَجَلَّ]: ﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ﴾ [الأحزاب: ٥١] فَقُلْتُ: إِنَّ رَبَّكَ لَيُسَارِعُ لَكَ فِي هَوَاكَ.

[3633] 51 - (1465) 'Aṭâ' said: "We attended the funeral of Maimûnah, the wife of the Prophet ﷺ, in Sarif with Ibn 'Abbâs. Ibn 'Abbâs said: 'This is the wife of the Prophet ﷺ, so when you lift her, do not shake her nor disturb her; be gentle with her. The Messenger of Allâh ﷺ had nine wives, and he used to divide his time between eight of them, and he did not allot a share of his time to one of them. The one to whom he did not allot a share of his time was Ṣafiyyah bint Ḥuyayy bin Akhṭab.'"

[٣٦٣٣] ٥١-(١٤٦٥) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ، - قَالَ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا - مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ قَالَ: حَضَرْنَا، مَعَ ابْنِ عَبَّاسٍ، جِنَازَةَ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، بِسَرِفَ. فَقَالَ ابْنُ عَبَّاسٍ: هٰذِهِ زَوْجُ النَّبِيِّ ﷺ فَإِذَا رَفَعْتُمْ نَعْشَهَا فَلَا تُزَعْزِعُوا، وَلَا تُزَلْزِلُوا، وَارْفُقُوا، فَإِنَّهُ كَانَ عِنْدَ رَسُولِ اللهِ ﷺ تِسْعٌ، فَكَانَ يَقْسِمُ لِثَمَانٍ وَلَا يَقْسِمُ لِوَاحِدَةٍ. قَالَ عَطَاءٌ: الَّتِي لَا يَقْسِمُ لَهَا صَفِيَّةُ بِنْتُ حُيَيِّ بْنِ أَخْطَبَ.

[3634] 52 - (...) It was narrated from Ibn Juraij with this chain (a *Ḥadîth* similar to no. 3633), and

[٣٦٣٤] ٥٢-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ وعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا، عَنْ

[1] *Al-Aḥzâb* 33:51.

he added: 'Aṭâ' said: "...She was the last of them to die, and she died in Al-Madînah."

عَبْدِ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الْإِسْنَادِ. وَزَادَ: قَالَ عَطَاءٌ: كَانَتْ آخِرُهُنَّ مَوْتًا. مَاتَتْ بِالْمَدِينَةِ.

Chapter 15. It Is Recommended To Marry One Who Is Religiously Committed

(المعجم ١٥) - (بَابُ استحباب نكاح ذات الدين) (التحفة ٣٩)

[3635] 53 - (1466) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Women are married for four things: Their wealth, their lineage, their beauty and their religion. Choose the one with religion, may your hands be rubbed with dust."[1]

[٣٦٣٥] ٥٣-(١٤٦٦) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ ابْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ».

[3636] 54 - (715) Jâbir bin 'Abdullâh said: "I married a woman at the time of the Messenger of Allâh ﷺ, and I met the Prophet ﷺ and he said: 'O Jâbir, have you gotten married?' I said: 'Yes.' He said: 'A virgin or a previously-married woman?' I said: 'A previously-married woman.' He said: 'Why not a virgin so you could play with her?' I said: 'O Messenger of Allâh, I have sisters, and I was afraid that she might cause trouble between myself and them.' He said: 'That's fine then. A woman is

[٣٦٣٦] ٥٤-(٧١٥) وحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللهِ قَالَ: تَزَوَّجْتُ امْرَأَةً فِي عَهْدِ رَسُولِ اللهِ ﷺ، فَلَقِيتُ النَّبِيَّ ﷺ فَقَالَ: «يَا جَابِرُ! تَزَوَّجْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «بِكْرٌ أَمْ ثَيِّبٌ؟» قُلْتُ: ثَيِّبٌ، قَالَ: «فَهَلَّا بِكْرًا تُلَاعِبُهَا؟» قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ لِي أَخَوَاتٍ، فَخَشِيتُ

[1] Meaning, may you prosper.

married for her religion, her wealth or her beauty. Choose the one with religion, may your hands be rubbed with dust.'"

أَنْ تَدْخُلَ بَيْنِي وَبَيْنَهُنَّ، قَالَ: «فَذَاكَ إِذًا، إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَىٰ دِينِهَا، وَمَالِهَا، وَجَمَالِهَا، فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ». [راجع: ١٦٥٦]

Chapter 16. It Is Recommended To Marry Virgins

(المعجم ١٦) - (بَابُ استحباب نكاح البكر) (التحفة ٤٠)

[3637] 55 - (...) It was narrated that Jâbir bin 'Abdullâh said: "I married a woman and the Messenger of Allâh ﷺ said to me: 'Have you gotten married?' I said: 'Yes.' He said: 'A virgin or a previously-married woman?' I said: 'A previously-married woman.' He said: 'What about virgins and playing with them?'"

Shu'bah said: "I mentioned this to 'Amr bin Dînâr and he said: 'I heard it from Jâbir, but he said: "Why not a young virgin, so you could play with her and she could play with you?"

[٣٦٣٧] ٥٥-(...) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: تَزَوَّجْتُ امْرَأَةً، فَقَالَ لِي رَسُولُ اللهِ ﷺ «هَلْ تَزَوَّجْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «أَبِكْرًا أَمْ ثَيِّبًا؟» قُلْتُ: ثَيِّبًا، قَالَ: «فَأَيْنَ أَنْتَ مِنَ الْعَذَارَىٰ وَلِعَابِهَا؟».

قَالَ شُعْبَةُ: فَذَكَرْتُهُ لِعَمْرِو بْنِ دِينَارٍ، فَقَالَ: قَدْ سَمِعْتُهُ مِنْ جَابِرٍ، وَإِنَّمَا قَالَ: «فَهَلَّا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ؟».

[راجع: ١٦٥٦، ٣٦٣٦]

[3638] 56 - (...) It was narrated from Jâbir bin 'Abdullâh, that 'Abdullâh (his father) died and left behind nine - or seven - daughters, and I married a previously-married woman. The Messenger of Allâh ﷺ said to me: "O Jâbir, have you gotten married?" I said: "Yes." He said: "A virgin or a previously-married woman?" I said: "A previously-

[٣٦٣٨] ٥٦-(...) حَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَىٰ وأَبُو الرَّبِيعِ الزَّهْرَانِيُّ - قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ عَبْدَ اللهِ هَلَكَ وَتَرَكَ تِسْعَ بَنَاتٍ - أَوْ قَالَ سَبْعَ - فَتَزَوَّجْتُ امْرَأَةً ثَيِّبًا، فَقَالَ لِي رَسُولُ اللهِ ﷺ «يَا جَابِرُ! تَزَوَّجْتَ؟»:

married woman, O Messenger of Allâh." He said: "Why not a young virgin whom you could play with, and she could play with you?" - or he said: "Whom you could make laugh, and she could make you laugh?" - I said to him: "'Abdullâh died and left behind nine - or seven - daughters, and I did not like to bring to them one who was like them. I wanted to bring a woman who could look after them and take care of them." He said: "Then may Allâh bless you," or he said good words to me.

قَالَ قُلْتُ: نَعَمْ، قَالَ: «فَبِكْرٌ أَمْ ثَيِّبٌ؟» قَالَ قُلْتُ: بَلْ ثَيِّبٌ، يَا رَسُولَ اللهِ! قَالَ: «فَهَلَّا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ» - أَوْ قَالَ: «تُضَاحِكُهَا وَتُضَاحِكُكَ»- قَالَ: قُلْتُ لَهُ: إِنَّ عَبْدَ اللهِ هَلَكَ وَتَرَكَ تِسْعَ بَنَاتٍ - أَوْ سَبْعَ - وَإِنِّي كَرِهْتُ أَنْ آتِيَهُنَّ أَوْ أَجِيئَهُنَّ بِمِثْلِهِنَّ، فَأَحْبَبْتُ أَنْ أَجِيءَ بِامْرَأَةٍ تَقُومُ عَلَيْهِنَّ وَتُصْلِحُهُنَّ. قَالَ: «فَبَارَكَ اللهُ لَكَ» أَوْ قَالَ لِي خَيْرًا.

وَفِي رِوَايَةِ أَبِي الرَّبِيعِ «تُلَاعِبُهَا وَتُلَاعِبُكَ وَتُضَاحِكُهَا وَتُضَاحِكُكَ».

[راجع: ١٦٥٦، ٣٦٣٦، ٣٦٣٧]

[3639] **(...)** It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said to me: 'Did you get married, O Jâbir?'"... and he quoted the *Hadîth* (similar to no. 3638) as far as the words: "A woman who would look after them and comb their hair." He said: "You have done well," and he did not mention the words that come after that.

[٣٦٣٩] (...) **وحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «هَلْ نَكَحْتَ يَا جَابِرُ؟» وَسَاقَ الْحَدِيثَ إِلَىٰ قَوْلِهِ: امْرَأَةً تَقُومُ عَلَيْهِنَّ وَتَمْشُطُهُنَّ. قَالَ: «أَصَبْتَ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ. [راجع: ١٦٥٦، ٣٦٣٦]

[3640] 57 - (...) It was narrated that Jâbir bin 'Abdullâh said: "We were with the Messenger of Allâh ﷺ on a campaign, and when we were heading back I urged my camel on because it was slow. A rider behind me caught up with me and prodded

[٣٦٤٠] ٥٧-(...) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي غَزَاةٍ، فَلَمَّا أَقْبَلْنَا تَعَجَّلْتُ عَلَىٰ بَعِيرٍ لِي قَطُوفٍ، فَلَحِقَنِي

my camel with an *'Anazah*[1] that he had with him, and my camel moved forward like the best camel you have ever seen. I turned around and there was the Messenger of Allâh ﷺ. He said: 'Why are you in such a hurry, O Jâbir?' I said: 'O Messenger of Allâh, I have recently got married.' He said: 'Did you marry a virgin or a previously-married woman?' I said: 'A previously-married woman.' He said: 'Why not a young virgin who you could play with and she could play with you?'"

"When we came to Al-Madînah, we wanted to enter but he said: 'Slow down so we can enter at night, so that the women whose hair is disheveled may comb their hair, and the women whose husbands have been away may shave their pubes.' And he said: 'When you arrive, be smart, be smart.'"[2]

[3641] (...) It was narrated that Jâbir bin 'Abdullâh said: "I went out on a campaign with the Messenger of Allâh ﷺ and my camel held me back. The Messenger of Allâh ﷺ came to me and said: 'O Jâbir.' I said: 'Yes.' He said: 'What is the matter with you?' I said: 'My camel is holding me back; it is tired and I fell behind.' He dismounted and

رَاكِبٌ خَلْفِي، فَنَخَسَ بَعِيرِي بِعَنَزَةٍ كَانَتْ مَعَهُ، فَانْطَلَقَ بَعِيرِي كَأَجْوَدِ مَا أَنْتَ رَاءٍ مِنَ الْإِبِلِ، فَالْتَفَتُّ فَإِذَا أَنَا بِرَسُولِ اللهِ ﷺ، فَقَالَ «مَا يُعْجِلُكَ يَا جَابِرُ؟» قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ. فَقَالَ: «أَبِكْرًا تَزَوَّجْتَهَا أَمْ ثَيِّبًا؟» قَالَ: قُلْتُ: بَلْ ثَيِّبًا. قَالَ: «هَلَّا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ؟».

قَالَ: فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَهَبْنَا لِنَدْخُلَ. فَقَالَ: «أَمْهِلُوا حَتَّى نَدْخُلَ لَيْلًا - أَيْ عِشَاءً، - كَيْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ». قَالَ: وَقَالَ: «إِذَا قَدِمْتَ فَالْكَيْسَ! الْكَيْسَ!». [راجع: ١٦٥٦، ٣٦٣٦]

[٣٦٤١] (...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ عَبْدِ الْمَجِيدِ الثَّقَفِيَّ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ فِي غَزَاةٍ. فَأَبْطَأَ بِي جَمَلِي، فَأَتَى عَلَيَّ رَسُولُ اللهِ ﷺ فَقَالَ لِي: «يَا جَابِرُ»

[1] A short, iron-tipped spear.

[2] Be smart: This may mean either "be smart and have intercourse with your wife (for the purpose of having children)" or "be smart and do not rush to have intercourse with your wife until you are sure that she is not menstruating etc."

prodded it with a crooked stick, then he said: 'Ride.' So I rode, and I remember that I had to restrain it from passing the Messenger of Allâh ﷺ. He said: 'Have you gotten married?' I said: 'Yes.' He said: 'A virgin or a previously-married woman?' I said: 'A previously-married woman.' He said: 'Why not a girl whom you could play with and she could play with you?' I said: 'I have sisters and I wanted to marry a woman who could keep them together and comb their hair and take care of them.' He said: 'You are going home, and when you arrive, be smart, be smart.' Then he said: 'Will you sell your camel?' I said: 'Yes.' So he bought it from me for an *Uqiyah*, then the Messenger of Allâh ﷺ arrived and I arrived in the morning. I came to the *Masjid* and found him at the door of the *Masjid*. He said: 'Have you just arrived now?' I said: 'Yes.' He said: 'Leave your camel and go inside and pray two *Rak'ah*.' So I went inside and prayed, then I came back. He told Bilâl to weigh out an *Uqiyah* for me and Bilâl did that, and added a little more. Then I left, then when I was on my way he said: 'Call Jâbir for me.' I was called and I said: 'Now he will return the camel to me, and there was nothing I disliked more than it.' He said: 'Take your camel, and keep its price for yourself.'"

قُلْتُ: نَعَمْ. قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: أَبْطَأَ بِي عَلَيَّ جَمَلِي وَأَعْيَا فَتَخَلَّفْتُ، فَنَزَلَ فَحَجَنَهُ بِمِحْجَنِهِ. ثُمَّ قَالَ: «ارْكَبْ» فَرَكِبْتُ، فَلَقَدْ رَأَيْتُنِي أَكُفُّهُ عَنْ رَسُولِ اللهِ ﷺ. فَقَالَ: «[أ]تَزَوَّجْتَ؟» فَقُلْتُ: نَعَمْ. فَقَالَ: «أَبِكْرًا أَمْ ثَيِّبًا؟» فَقُلْتُ: بَلْ ثَيِّبٌ. قَالَ: «فَهَلَّا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ؟» قُلْتُ: إِنَّ لِي أَخَوَاتٍ، فَأَحْبَبْتُ أَنْ أَتَزَوَّجَ امْرَأَةً تَجْمَعُهُنَّ وَتَمْشُطُهُنَّ وَتَقُومُ عَلَيْهِنَّ. قَالَ: «أَمَا إِنَّكَ قَادِمٌ، فَإِذَا قَدِمْتَ فَالْكَيْسَ الْكَيْسَ!». ثُمَّ قَالَ «أَتَبِيعُ جَمَلَكَ؟» قُلْتُ: نَعَمْ، فَاشْتَرَاهُ مِنِّي بِأُوقِيَّةٍ، ثُمَّ قَدِمَ رَسُولُ اللهِ ﷺ وَقَدِمْتُ بِالْغَدَاةِ، فَجِئْتُ الْمَسْجِدَ فَوَجَدْتُهُ عَلَىٰ بَابِ الْمَسْجِدِ. فَقَالَ: «الْآنَ حِينَ قَدِمْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «فَدَعْ جَمَلَكَ وَادْخُلْ فَصَلِّ رَكْعَتَيْنِ» قَالَ: فَدَخَلْتُ فَصَلَّيْتُ ثُمَّ رَجَعْتُ، فَأَمَرَ بِلَالًا أَنْ يَزِنَ لِي أُوقِيَّةً، فَوَزَنَ لِي بِلَالٌ، فَأَرْجَحَ فِي الْمِيزَانِ. قَالَ: فَانْطَلَقْتُ. فَلَمَّا وَلَّيْتُ قَالَ: «ادْعُ لِي جَابِرًا» فَدُعِيتُ. فَقُلْتُ: الْآنَ يَرُدُّ عَلَيَّ الْجَمَلَ، وَلَمْ يَكُنْ شَيْءٌ أَبْغَضَ إِلَيَّ مِنْهُ. فَقَالَ: «خُذْ جَمَلَكَ، وَلَكَ ثَمَنُهُ». [راجع: ١٦٥٦، ٣٦٣٦]

[3642] 58 - (...) It was narrated that Jâbir bin 'Abdullâh said: "We were on a journey with the Messenger of Allâh ﷺ and I was on a camel that lagged behind the people. The Messenger of Allâh ﷺ struck it," or prodded it - I think he said, "with something that he had with him. After that it started going ahead of the people and I was struggling to restrain it. The Messenger of Allâh ﷺ said: 'Will you sell it to me for such-and-such, may Allâh forgive you?' I said: 'It is yours, O Prophet of Allâh.' He said: 'Will you sell it to me for such-and-such, may Allâh forgive you?' I said: 'It is yours, O Prophet of Allâh.' He said to me: 'Did you get married after your father died?' I said: 'Yes.' He said: 'A previously-married woman or a virgin?' I said: 'A previously-married woman.' He said: 'Why didn't you marry a virgin who could make you laugh and you could make her laugh, and she could play with you and you could play with her?'"

Abû Naḍrah said: "That was a phrase that the Muslims used to say: 'Do such and such, may Allâh forgive you.'"

[٣٦٤٢] ٥٨-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ: كُنَّا فِي مَسِيرٍ مَعَ رَسُولِ اللهِ ﷺ وَأَنَا عَلَىٰ نَاضِحٍ، إِنَّمَا هُوَ فِي أُخْرَيَاتِ النَّاسِ. قَالَ فَضَرَبَهُ رَسُولُ اللهِ ﷺ. أَوْ قَالَ نَخَسَهُ - أُرَاهُ قَالَ بِشَيْءٍ كَانَ مَعَهُ. قَالَ: فَجَعَلَ بَعْدَ ذٰلِكَ يَتَقَدَّمُ النَّاسَ يُنَازِعُنِي حَتَّىٰ إِنِّي لَأَكُفُّهُ. قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَبِيعُنِيهِ بِكَذَا وَكَذَا؟ وَاللهُ يَغْفِرُ لَكَ» قَالَ: قُلْتُ: هُوَ لَكَ، يَا نَبِيَّ اللهِ! قَالَ: «أَتَبِيعُنِيهِ بِكَذَا وَكَذَا؟ وَاللهُ يَغْفِرُ لَكَ». قَالَ: قُلْتُ: هُوَ لَكَ. [يَا نَبِيَّ اللهِ!] قَالَ: وَقَالَ لِي: «أَتَزَوَّجْتَ بَعْدَ أَبِيكَ؟» قُلْتُ: نَعَمْ. قَالَ: «ثَيِّبًا أَمْ بِكْرًا؟» قَالَ: قُلْتُ: ثَيِّبًا. قَالَ: «فَهَلَّا تَزَوَّجْتَ بِكْرًا تُضَاحِكُكَ وَتُضَاحِكُهَا، وَتُلَاعِبُكَ وَتُلَاعِبُهَا؟».

قَالَ أَبُو نَضْرَةَ: وَكَانَتْ كَلِمَةً يَقُولُهَا الْمُسْلِمُونَ، افْعَلْ كَذَا وَكَذَا، وَاللهُ يَغْفِرُ لَكَ. [راجع: ١٦٥٦، ٣٦٣٦]

Chapter 17. Advice With Regard To Women

(المعجم ١٧) - (بَابُ الوصية بالنساء)

(التحفة ٤٢)

[3643] 59 - (...) It was narrated

[٣٦٤٣] ٥٩-(...) حَدَّثَنَا عَمْرٌو

that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Woman was created from a rib, it will never become straight for you in any way. If you wish to benefit from her then you may benefit from her, along with her crookedness, but if you try to straighten her you will break her, and breaking her is divorcing her.'"

النَّاقِدُ وَابْنُ أَبِي عُمَرَ: - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، لَنْ تَسْتَقِيمَ لَكَ عَلَىٰ طَرِيقَةٍ، فَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا، وَبِهَا عِوَجٌ، وَإِنْ ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا، وَكَسْرُهَا طَلَاقُهَا».

[3644] 60 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever believes in Allâh and the Last Day, if he witnesses something let him speak good or else keep silent. Deal kindly with women, for woman was created from a rib, and the most crooked part of a rib is its upper part. If you try to straighten it you will break it, and if you leave it alone it will remain crooked. Deal (kindly) with women."

[٣٦٤٤] ٦٠-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَإِذَا شَهِدَ أَمْرًا فَلْيَتَكَلَّمْ بِخَيْرٍ أَوْ لِيَسْكُتْ، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ، إِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، اسْتَوْصُوا بِالنِّسَاءِ [خَيْرًا]».

[3645] 61 - (1467) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No believing man should hate a believing woman. If he dislikes one of her characteristics, he may be pleased with another.'"

[٣٦٤٥] ٦١-(١٤٦٧) وحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ يَعْنِي ابْنَ جَعْفَرٍ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَفْرَكْ مُؤْمِنٌ

مُؤْمِنَةً، إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ» أَوْ قَالَ: «غَيْرَهُ».

[3646] (...) A similar report (as no. 3645) was narrated from Abû Hurairah from the Prophet ﷺ.

[٣٦٤٦] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنَا عِمْرَانُ بْنُ أَبِي أَنَسٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 18. Were It Not For Ḥawwâ', No Female Would Ever Betray Her Husband

(المعجم ١٨) - (بَابُ لولا حواء لم تخن أنثى زوجها الدهر) (التحفة ٤٣)

[3647] 62 - (1468) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Were it not for Ḥawâ', no female would ever have betrayed her husband."

[٣٦٤٧] ٦٢-(١٤٦٨) حَدَّثَنَا هَٰرُونُ ابْنُ مَعْرُوفٍ: حَدَّثَنَا بِهِ عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ أَبَا يُونُسَ، مَوْلَىٰ أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَوْلَا حَوَّاءُ، لَمْ تَخُنْ أُنْثَىٰ زَوْجَهَا الدَّهْرَ».

[3648] 63 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ. He mentioned a number of *Aḥadîth*, including the following: "The Messenger of Allâh ﷺ said: 'Were it not for the Children of Israel, no food would go bad and no meat would turn rotten, and were it not for Ḥawwâ' no female would ever betray her husband.'"

[٣٦٤٨] ٦٣-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ. : فَذَكَرَ أَحَادِيثَ. مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «لَوْلَا بَنُو إِسْرَائِيلَ، لَمْ يَخْبُثِ الطَّعَامُ، وَلَمْ يَخْنَزِ اللَّحْمُ، وَلَوْلَا حَوَّاءُ، لَمْ تَخُنْ أُنْثَىٰ زَوْجَهَا الدَّهْرَ».

Chapter 19. The Best Temporary Joy Of This World Is The Righteous Woman

(المعجم ١٩) - (بَابٌ خير متاع الدنيا المرأة الصالحة) (التحفة ٤١)

[3649] 64 - (1469) It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "This world is no more than temporary joys, and there is no temporary joy of this world that is better than the righteous wife."

[٣٦٤٩] ٦٤-(١٤٦٩) حَدَّثَني مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ؛ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ يُحَدِّثُ عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ».

Chapter 20. Advice With Regard To Women

(المعجم ٢٠) - (بَابُ الوصية بالنساء) (التحفة ٤٢)

[3650] 65 - (1470) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Woman is like a rib. If you try to straighten her you will break her, but if you leave her alone you will benefit from her even though there is some crookedness in her.'"

[٣٦٥٠] ٦٥-(١٤٧٠) وحَدَّثَني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي ابْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمَرْأَةَ كَالضِّلَعِ. إِذَا ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا، وَإِنْ تَرَكْتَهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ».

[3651] (...) A similar report (as no. 3650) was narrated from the nephew of Az-Zuhrî, from his paternal uncle, with this chain.

[٣٦٥١] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَيْهِمَا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ ابْنِ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ، بِهٰذَا الْإِسْنَادِ، مِثْلَهُ سَوَاءً.

18. The Book Of Divorce

٣ - (المعجم ١٨) - كتاب الطلاق (التحفة ٩)

Chapter 1. The Prohibition Of Divorcing A Menstruating Woman Without Her Consent; If A Man Breaks This Rule It Still Counts As A Divorce, And He Should Be Ordered To Take Her Back

(المعجم ١) - (بَابُ تحريم طلاق الحائض بغير رضاها، وأنه لو خالف وقع الطلاق ويؤمر برجعتها) (التحفة ١)

[3652] 1 - (1471) It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating, at the time of the Messenger of Allâh ﷺ. 'Umar bin Al-Khaṭṭâb asked the Messenger of Allâh ﷺ about that and the Messenger of Allâh ﷺ said to him: "Tell him to take her back, then wait until she has become pure, then menstruated again, then become pure again. Then if he wishes he may keep her, or if he wishes he may divorce her before he has intercourse with her. That is the *'Iddah* (prescribed periods) for which Allâh has enjoined the divorce of women."

[٣٦٥٢] ١-(١٤٧١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكِ بْنِ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فِي عَهْدِ رَسُولِ اللهِ ﷺ، فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيَتْرُكْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ، ثُمَّ تَطْهُرَ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللهُ [عَزَّ وَجَلَّ] أَنْ يُطَلَّقَ لَهَا النِّسَاءُ».

[3653] (...) It was narrated from 'Abdullâh that he divorced one of his wives while she was menstruating, with a single divorce. The Messenger

[٣٦٥٣] (...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمْحٍ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ:

of Allâh ﷺ ordered him to take her back and keep her until she had become pure then menstruated again in his house. Then he should wait until she became pure again, then if he wished he could divorce her when she became pure, before having intercourse with her. That is the *'Iddah* (prescribed periods) for which Allâh has enjoined the divorce of women.

وَقَالَ الْآخَرَانِ: أَخْبَرَنَا- اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ؛ أَنَّهُ طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً، فَأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكَهَا حَتَّىٰ تَطْهُرَ، ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَىٰ، ثُمَّ يُمْهِلَهَا حَتَّىٰ تَطْهُرَ مِنْ حَيْضَتِهَا، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ.

Ibn Rumḥ added in his report: "When 'Abdullâh was asked about that, he said to one of them: 'But if you have divorced your wife once or twice, the Messenger of Allâh ﷺ told me to do that (i.e., take her back), but if you have divorced her three times, then she becomes unlawful to you until she marries another husband; and you have disobeyed Allâh with regard to His commands about divorcing your wife.'"

وَزَادَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ: وَكَانَ عَبْدُ اللهِ إِذَا سُئِلَ عَنْ ذٰلِكَ، قَالَ لِأَحَدِهِمْ: أَمَّا أَنْتَ طَلَّقْتَ امْرَأَتَكَ مَرَّةً أَوْ مَرَّتَيْنِ، فَإِنَّ رَسُولَ اللهِ ﷺ أَمَرَنِي بِهٰذَا، وَإِنْ كُنْتَ طَلَّقْتَهَا ثَلَاثًا فَقَدْ حَرُمَتْ عَلَيْكَ حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ وَعَصَيْتَ اللهَ فِيمَا أَمَرَكَ مِنْ طَلَاقِ امْرَأَتِكَ.

Muslim said: Al-Laith did well with his saying: "A single divorce (a narrator)."

قَالَ مُسْلِمٌ: جَوَّدَ اللَّيْثُ فِي قَوْلِهِ: تَطْلِيقَةً وَاحِدَةً.

[3654] 2 - (...) It was narrated that Ibn 'Umar said: "I divorced my wife at the time of the Messenger of Allâh ﷺ while she was menstruating. 'Umar mentioned that to the Messenger of Allâh ﷺ and he said: 'Tell him to take her back, then let him wait until she becomes pure, then menstruates again, then when she becomes

[٣٦٥٤] ٢-(...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ وَهِيَ حَائِضٌ، فَذَكَرَ ذٰلِكَ عُمَرُ لِرَسُولِ اللهِ ﷺ، فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ

pure again, let him divorce her before having intercourse with her, or let him keep her. That is the *'Iddah* (prescribed periods) for which Allâh has enjoined the divorce of women."'

'Ubaidullâh said: "I said to Nâfi': 'What happened to that divorce?' He said: 'It was one divorce that was counted as such.'"

لِيَدَعْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَىٰ، فَإِذَا طَهُرَتْ فَلْيُطَلِّقْهَا قَبْلَ أَنْ يُجَامِعَهَا، أَوْ يُمْسِكْهَا، فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ».

قَالَ عُبَيْدُ اللهِ: قُلْتُ لِنَافِعٍ: مَا صُنِعَتِ التَّطْلِيقَةُ؟ قَالَ: وَاحِدَةٌ اعْتُدَّ بِهَا.

[3655] **(...)** A similar report (as no. 3654) was narrated from 'Ubaidullâh with this chain, but he did not mention what 'Ubaidullâh said to Nâfi'.

[٣٦٥٥] (...) **وحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللهِ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ. وَلَمْ يَذْكُرْ قَوْلَ عُبَيْدِ اللهِ لِنَافِعٍ.

قَالَ ابْنُ الْمُثَنَّىٰ فِي رِوَايَتِهِ: فَلْيَرْجِعْهَا، وَقَالَ أَبُو بَكْرٍ: فَلْيُرَاجِعْهَا.

[3656] 3 - (...) It was narrated from Nâfi' that Ibn 'Umar divorced his wife while she was menstruating, and 'Umar asked the Prophet ﷺ about that. He (ﷺ) ordered him to take her back, then wait until she had menstruated again, then wait until she became pure, then he could divorce her before having intercourse with her. That is the *'Iddah* (prescribed periods) for which Allâh has enjoined the divorce of women. He said: "When Ibn 'Umar was asked about a man who divorces his wife while she is menstruating, he

[٣٦٥٦] **٣**-(...) **وحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا ثُمَّ يُمْهِلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَىٰ، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللهُ عَزَّ وَجَلَّ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ، قَالَ: فَكَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ وَهِيَ حَائِضٌ يَقُولُ: أَمَّا أَنْتَ

would say: 'If you have divorced her once or twice, the Messenger of Allâh ﷺ told him to take her back, then wait until she menstruated again, then wait until she became pure, then divorce her before having intercourse with her. If you divorced her three times, then you have disobeyed your Lord with regard to the manner in which He commanded you to divorce your wife, and the divorce is irrevocable.'"

طَلَّقْتَهَا وَاحِدَةً أَوِ اثْنَتَيْنِ، إِنَّ رَسُولَ اللهِ ﷺ أَمَرَهُ أَنْ يُرَاجِعَهَا، ثُمَّ يُمْهِلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَىٰ، ثُمَّ يُمْهِلَهَا حَتَّىٰ تَطْهُرَ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا، وَأَمَّا أَنْتَ طَلَّقْتَهَا ثَلَاثًا، فَقَدْ عَصَيْتَ رَبَّكَ فِيمَا أَمَرَكَ بِهِ مِنْ طَلَاقِ امْرَأَتِكَ، وَبَانَتْ مِنْكَ.

[3657] 4 - (...) 'Abdullâh bin 'Umar said: "I divorced my wife while she was menstruating. 'Umar mentioned that to the Prophet ﷺ and the Messenger of Allâh ﷺ got angry and said: 'Tell him to take her back until she has menstruated again, a menses other than that in which he divorced her. Then if he wants to divorce her, let him divorce her when she is pure of menses and before he has intercourse with her. That is divorce at the time prescribed by Allâh.'" 'Abdullâh had divorced her once, and that was counted as one divorce. And 'Abdullâh took her back as the Messenger of Allâh ﷺ commanded him.

[٣٦٥٧] ٤-(...) وحَدَّثَني عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ: أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللهِ، أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ، فَذَكَرَ ذٰلِكَ عُمَرُ لِلنَّبِيِّ ﷺ، فَتَغَيَّظَ رَسُولُ اللهِ ﷺ، ثُمَّ قَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، حَتَّى تَحِيضَ حَيْضَةً [أُخْرَىٰ] مُسْتَقْبَلَةً، سِوَىٰ حَيْضَتِهَا الَّتِي طَلَّقَهَا فِيهَا، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا، فَلْيُطَلِّقْهَا طَاهِرًا مِنْ حَيْضَتِهَا قَبْلَ أَنْ يَمَسَّهَا، فَذٰلِكَ الطَّلَاقُ لِلْعِدَّةِ كَمَا أَمَرَ اللهُ» وَكَانَ عَبْدُ اللهِ طَلَّقَهَا تَطْلِيقَةً [وَاحِدَةً]، فَحُسِبَتْ مِنْ طَلَاقِهَا، وَرَاجَعَهَا عَبْدُ اللهِ كَمَا أَمَرَهُ رَسُولُ اللهِ ﷺ.

[3658] (...) It was narrated from Az-Zuhrî with this chain (a *Hadîth* similar to no. 3657), except that he

[٣٦٥٨] (...) وَحَدَّثَنِيهِ إِسْحٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا

said: "...Ibn 'Umar said: 'So I took her back, and that was counted as one divorce that I had given her.'"

مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: قَالَ ابْنُ عُمَرَ: فَرَاجَعْتُهَا، وَحُسِبَتْ لَهَا التَّطْلِيقَةُ الَّتِي طَلَّقْتُهَا.

[3659] 5 - (...) It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating. 'Umar mentioned that to the Prophet ﷺ who said: "Tell him to take her back, then divorce her when she is pure or pregnant."

[٣٦٥٩] ٥-(...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ، مَوْلَىٰ آلِ طَلْحَةَ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَذَكَرَ ذَٰلِكَ عُمَرُ لِلنَّبِيِّ ﷺ، فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لْيُطَلِّقْهَا طَاهِرًا أَوْ حَامِلًا».

[3660] 6 - (...) It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating. 'Umar asked the Messenger of Allâh ﷺ about that and he said: "Tell him to take her back until she becomes pure, then menstruates again, then becomes pure, then he may divorce her after that or keep her."

[٣٦٦٠] ٦-(...) **وحَدَّثَنِي** أَحْمَدُ ابْنُ عُثْمَانَ بْنِ حَكِيمٍ الْأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرُ عَنْ ذَٰلِكَ رَسُولَ اللهِ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا حَتَّىٰ تَطْهُرَ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَىٰ، ثُمَّ تَطْهُرَ ثُمَّ يُطَلِّقَ بَعْدُ، أَوْ يُمْسِكَ».

[3661] 7 - (...) It was narrated that Ibn Sîrîn said: For twenty years those whom I trust narrated

[٣٦٦١] ٧-(...) **وحَدَّثَنِي** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ

to me that Ibn 'Umar divorced his wife thrice while she was menstruating and he was told to take her back. I did not doubt them, but I did not hear the *Hadîth* from anyone else either, until I met Abû Ghallâb, Yûnus bin Jubair Al-Bâhilî, who was very reliable. He told me that he asked Ibn 'Umar, who told him that he had divorced his wife with one divorce while she was menstruating, and he was commanded to take her back. He said: I said: " 'Was that counted as a divorce?' He said: 'Of course; it must be counted even if he failed and acted foolishly."[1]

إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ قَالَ: مَكَثْتُ عِشْرِينَ سَنَةً يُحَدِّثُنِي مَنْ لَا أَتَّهِمُ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ ثَلَاثًا وَهِيَ حَائِضٌ. فَأُمِرَ أَنْ يُرَاجِعَهَا، فَجَعَلْتُ لَا أَتَّهِمُهُمْ، وَلَا أَعْرِفُ الْحَدِيثَ، حَتَّى لَقِيتُ أَبَا غَلَّابٍ، يُونُسَ بْنَ جُبَيْرٍ الْبَاهِلِيَّ، وَكَانَ ذَا ثَبَتٍ، فَحَدَّثَنِي أَنَّهُ سَأَلَ ابْنَ عُمَرَ، فَحَدَّثَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ تَطْلِيقَةً وَهِيَ حَائِضٌ، فَأُمِرَ أَنْ يُرَاجِعَهَا قَالَ: قُلْتُ: أَفَحُسِبَتْ عَلَيْهِ؟ قَالَ: فَمَهْ، أَوَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟.

[3662] (...) A similar report (as no. 3661) was narrated from Ayyûb with this chain, except that he said: " 'Umar asked the Prophet ﷺ and he told him..."

[٣٦٦٢] (...) **وحَدَّثَنَاه** أَبُو الرَّبِيعِ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ فَأَمَرَهُ.

[3663] 8 - (...) It was narrated from Ayyûb with this chain (a *Hadîth* similar to no. 3661), and he said in the *Hadîth*: "Umar asked the Prophet ﷺ about that, and he told him to take her back, until he could divorce her when she was pure, without having had intercourse with her. And he said: 'Divorce her at the beginning of her *'Iddah*.'"

[٣٦٦٣] ٨-(...) **وحَدَّثَنَاهُ** عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ بِهَٰذَا الْإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ: فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ عَنْ ذَٰلِكَ؟ فَأَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ، وَقَالَ: «يُطَلِّقُهَا فِي قُبُلِ عِدَّتِهَا».

[1] These are the words of Ibn 'Umar himself, referring to himself in the third person, as is clear in subsequent narrations.

[3664] 9 - (...) It was narrated that Yûnus bin Jubair said: "I said to Ibn 'Umar: 'A man divorced his wife while she was menstruating.' He said: 'Do you know 'Abdullâh bin 'Umar? He divorced his wife while she was menstruating, and 'Umar went to the Prophet ﷺ and asked him (about that), and he told him to take her back, so that she might start her *'Iddah*.'"[1] He said: "I said to him: 'If a man divorces his wife while she is menstruating, does that count as a divorce?' He said: 'Of course; it must be counted even if he failed and acted foolishly.'"

[٣٦٦٤] ٩-(...) وحَدَّثَنِي يَعْقُوبُ ابْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ عَنِ ابْنِ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَقَالَ: أَتَعْرِفُ عَبْدَ اللهِ بْنَ عُمَرَ؟ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَأَتَى عُمَرُ النَّبِيَّ ﷺ فَسَأَلَهُ؟ فَأَمَرَهُ أَنْ يَرْجِعَهَا، ثُمَّ تَسْتَقْبِلَ عِدَّتَهَا، قَالَ: فَقُلْتُ لَهُ: إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ وَهِيَ حَائِضٌ، أَيُعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ؟ فَقَالَ: فَمَهْ أَوَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟.

[3665] 10 - (...) Ibn 'Umar said: "I divorced my wife while she was menstruating, and 'Umar went to the Prophet ﷺ and told him about that. The Prophet ﷺ said: 'Let him take her back, then when she becomes pure, if he wishes he may divorce her.' He (the narratror) said: "I said to Ibn 'Umar: 'Was that counted (as a divorce)?' He said: 'Why wouldn't it be? It must be counted even if he failed and acted foolishly.'"

[٣٦٦٥] ١٠-(...) حَدَّثَنَا [مُحَمَّدُ] ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ، فَأَتَى عُمَرُ النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «لِيُرَاجِعْهَا، فَإِذَا طَهُرَتْ، فَإِنْ شَاءَ فَلْيُطَلِّقْهَا» قَالَ: قُلْتُ لِابْنِ عُمَرَ: أَفَتَحْتَسِبُ بِهَا؟ فَقَالَ: مَا يَمْنَعُهُ، أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟.

[1] Meaning, her *'Iddah* starts when he divorces her while she is not menstruating.

[3666] 11 - (...) It was narrated that Anas bin Sîrîn said: "I asked Ibn 'Umar about his wife whom he divorced. He said: 'I divorced her while she was menstruating, and I told 'Umar about that, and he told the Prophet ﷺ, who said: "Tell him to take her back, then when she becomes pure, he may divorce her when she is pure." He said: 'So I took her back, then I divorced her when she was pure.' I said: 'Was that divorce that you gave her while she was menstruating counted as such? He said: 'Why wouldn't I count it? It must be counted even if I failed and acted foolishly.'"

[٣٦٦٦] ١١-(. . .) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ عَبْدِ الْمَلِكِ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ امْرَأَتِهِ الَّتِي طَلَّقَ؟ قَالَ: طَلَّقْتُهَا وَهِيَ حَائِضٌ، فَذَكَرْتُ ذٰلِكَ لِعُمَرَ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ، فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، فَإِذَا طَهَرَتْ فَلْيُطَلِّقْهَا لِطُهْرِهَا» قَالَ: فَرَاجَعْتُهَا ثُمَّ طَلَّقْتُهَا لِطُهْرِهَا، قُلْتُ: فَاعْتَدَدْتَ بِتِلْكَ التَّطْلِيقَةِ الَّتِي طَلَّقْتَ وَهِيَ حَائِضٌ؟ قَالَ: مَا لِي لَا أَعْتَدُّ بِهَا؟ وَإِنْ كُنْتُ عَجَزْتُ وَاسْتَحْمَقْتُ.

[3667] 12 - (...) It was narrated from Anas bin Sîrîn that he heard Ibn 'Umar said: "I divorced my wife while she was menstruating. 'Umar went to the Prophet ﷺ and told him about that, and he said: 'Tell him to take her back, then when she becomes pure, let him divorce her.' I said to Ibn 'Umar: 'Did you count that divorce as such?' He said: 'Of course.'"

[٣٦٦٧] ١٢-(. . .) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ- قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ، فَأَتَى عُمَرُ النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُم إِذَا طَهُرَتْ فَلْيُطَلِّقْهَا» قُلْتُ لِابْنِ عُمَرَ: أَفَحَسِبْتَ بِتِلْكَ التَّطْلِيقَةِ؟ قَالَ: فَمَهْ.

[3668] (...) Shu'bah narrated with this chain (a *Hadîth* similar to no. 3667), except that in their *Hadîth* it says: "...Let him take her back." And in their *Hadîth* (it

[٣٦٦٨] (. . .) وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنِيهِ عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ: حَدَّثَنَا

says): He said: "I said to him: 'Did you count it as such?' He said: 'Of course.'"

بَهْزٌ قَالَا: حَدَّثَنَا شُعْبَةُ؛ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا «لِيَرْجِعْهَا»، وَفِي حَدِيثِهِمَا: قَالَ: قُلْتُ لَهُ: أَتَحْتَسِبُ بِهَا؟ قَالَ: فَمَهْ.

[3669] 13 - (...) Ibn Ṭawûs narrated from his father that he heard Ibn 'Umar being asked about a man who divorced his wife while she was menstruating. He said: "Do you know 'Abdullâh bin 'Umar?" He said: "Yes." He said: "He divorced his wife while she was menstruating, and 'Umar went to the Prophet ﷺ and told him the news. He told him to take her back." He (Ibn Ṭawûs) said: "I did not hear him - his father - say any more than that."

[٣٦٦٩] ١٣-(...) وحَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ: عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُسْأَلُ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا؟ فَقَالَ: أَتَعْرِفُ عَبْدَ اللهِ بْنَ عُمَرَ؟ قَالَ: نَعَمْ، قَالَ: فَإِنَّهُ طَلَّقَ امْرَأَتَهُ حَائِضًا، فَذَهَبَ عُمَرُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ الْخَبَرَ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا. قَالَ: لَمْ أَسْمَعْهُ يَزِيدُ عَلَىٰ ذَٰلِكَ - لِأَبِيهِ. -

[3670] 14 - (...) Abû Az-Zubair narrated that he heard 'Abdur-Raḥmân bin Ayman, the freed slave of 'Azzah, asking Ibn 'Umar, and Abû Az-Zubair heard that: "What do you think of a man who divorces his wife when she is menstruating?" He said: "Ibn 'Umar divorced his wife while she was menstruating, at the time of the Messenger of Allâh ﷺ." 'Umar asked the Messenger of Allâh ﷺ (about it), saying: ''Abdullâh bin 'Umar has divorced his wife when she is menstruating.' The Prophet ﷺ said to him: 'Let him take her back.' So he took her back. And

[٣٦٧٠] ١٤-(...) حَدَّثَنِي هَٰرُونُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَٰنِ بْنَ أَيْمَنَ مَوْلَىٰ عَزَّةَ، يَسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ يَسْمَعُ [ذَٰلِكَ]، كَيْفَ تَرَىٰ فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا؟ فَقَالَ: طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَسَأَلَ عُمَرُ رَسُولَ اللهِ ﷺ؟ فَقَالَ: إِنَّ عَبْدَ اللهِ بنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ:

he said: 'When she becomes pure, let him divorce her or let him keep her.'"

Ibn 'Umar said: "And the Prophet ﷺ recited the words: O Prophet! When you divorce women, divorce them at their *'Iddah* (prescribed periods)..."[1]

«لِيُرَاجِعْهَا» فَرَدَّهَا، وقَالَ: «إِذَا طَهُرتْ فَلْيُطَلِّقْ أَوْ لِيُمْسِكْ».

قَالَ ابْنُ عُمَرَ: وَقَرَأَ النَّبِيُّ ﷺ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ﴾ [الطلاق: ١].

[3671] (...) A similar story (as no. 3670) was narrated from Ibn 'Umar.

[٣٦٧١] (...) **حَدَّثَنِي** هَرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ عُمَرَ نَحْوَ هَٰذِهِ الْقِصَّةِ،

[3672] (...) Abû Az-Zubair narrated that he heard 'Abdur-Raḥmân bin Ayman, the freed slave of 'Urwah, asking Ibn 'Umar, when Abû Az-Zubair was listening... a *Ḥadîth* like that of Ḥajjâj (no. 3670), with some additions.

Muslim said: He made a mistake when he said "...the freed slave of 'Urwah"; he was the freed slave of 'Azzah.

[٣٦٧٢] (...) **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَٰنِ بْنَ أَيْمَنَ مَوْلَىٰ عُرْوَةَ، يَسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ يَسْمَعُ، بِمِثْلِ حَدِيثِ حَجَّاجٍ، وَفِيهِ بَعْضُ الزِّيَادَةِ.

قَالَ مُسْلِمٌ: أَخْطَأَ حَيْثُ قَالَ: مَوْلَىٰ عُرْوَةَ، إِنَّمَا هُوَ مَوْلَىٰ عَزَّةَ.

Chapter 2. Threefold Divorce

(المعجم ٢) - (بَابُ طلاق الثلاث)

(التحفة ٢)

[3673] 15 - (1472) It was narrated that Ibn 'Abbâs said: "During the time of the Messenger of Allâh ﷺ, Abû Bakr and the first two years of 'Umar's *Khilâfah*, a threefold[2] divorce was counted

[٣٦٧٣] **١٥**-(١٤٧٢) **حَدَّثَنَا** إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ: - وَاللَّفْظُ لِابْنِ رَافِعٍ- قَالَ إِسْحَٰقُ: أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا

[1] *Aṭ-Ṭalâq* 65:1.

[2] Giving divorce thrice in one sitting.

as one. Then 'Umar bin Al-Khaṭṭâb said: 'People have become hasty in a matter in which they should take their time. I am thinking of holding them to it.' So he made it binding upon them."

مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الطَّلَاقُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ وَسَنَتَيْنِ مِنْ خِلَافَةِ عُمَرَ، طَلَاقُ الثَّلَاثِ وَاحِدَةً، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّاسَ قَدِ اسْتَعْجَلُوا فِي أَمْرٍ [قَدْ] كَانَتْ لَهُمْ فِيهِ أَنَاةٌ، فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ فَأَمْضَاهُ عَلَيْهِمْ.

[3674] 16 - (...) Ibn Ṭawûs narrated from his father that Abû Aṣ-Ṣahbâ' said to Ibn 'Abbâs: "Do you know that the threefold divorce was regarded as one at the time of the Messenger of Allâh ﷺ and Abû Bakr, and for three years of 'Umar's leadership?" He said: "Yes."

[٣٦٧٤] ١٦-(...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ؛ أَنَّ أَبَا الصَّهْبَاءِ قَالَ لِابْنِ عَبَّاسٍ: أَتَعْلَمُ أَنَّمَا كَانَتِ الثَّلَاثُ تُجْعَلُ وَاحِدَةً عَلَىٰ عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ، وَثَلَاثًا مِنْ إِمَارَةِ عُمَرَ فَقَالَ ابْنُ عَبَّاسٍ: نَعَمْ.

[3675] 17 - (...) It was narrated from Ṭawûs that Abû Aṣ-Ṣahbâ' said to Ibn 'Abbâs: "Tell us of something interesting that you know. Wasn't the threefold divorce counted as one at the time of the Messenger of Allâh ﷺ and Abû Bakr?" He said: "That was so, then at the time of 'Umar the people began to issue divorces frequently, so he made it binding upon them."

[٣٦٧٥] ١٧-(...) وحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ؛ أَنَّ أَبَا الصَّهْبَاءِ قَالَ لِابْنِ عَبَّاسٍ: هَاتِ مِنْ هَنَاتِكَ! أَلَمْ يَكُنِ الطَّلَاقُ الثَّلَاثُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ

وَأَبِي بَكْرٍ وَاحِدَةً؟ فَقَالَ: قَدْ كَانَ ذٰلِكَ، فَلَمَّا كَانَ فِي عَهْدِ عُمَرَ تَتَايَعَ النَّاسُ فِي الطَّلَاقِ، فَأَجَازَهُ عَلَيْهِمْ.

Chapter 3. Expiation Must Be Offered By One Who Declares His Wife To Be Unlawful For Him But Does Not Intend Divorce Thereby

(المعجم ٣) - (بَابُ وجوب الكفارة على من حرّم امرأته ولم ينوِ الطلاق) (التحفة ٣)

[3676] 18 - (1473) It was narrated from Ibn 'Abbâs that he used to say concerning declaring one's wife to be unlawful: "It is an oath for which expiation must be offered."

Ibn 'Abbâs said: "Indeed in the Messenger of Allâh you have a good example to follow for him..."[1]

[٣٦٧٦] ١٨-(١٤٧٣) وحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ يَعْنِي الدَّسْتَوَائِيَّ قَالَ: كَتَبَ إِلَيَّ يَحْيَى بْنُ أَبِي كَثِيرٍ يُحَدِّثُ عَنْ يَعْلَى ابْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ كَانَ يَقُولُ فِي الْحَرَامِ: يَمِينٌ يُكَفِّرُهَا.

وَقَالَ ابْنُ عَبَّاسٍ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[3677] 19 - (...) Sa'eed bin Jubair narrated that he heard Ibn 'Abbâs say: "If a man declares his wife to be unlawful for him, this is an oath for which expiation must be offered." And he said: "Indeed in the Messenger of Allâh you have a good example to follow for him..."[2]

[٣٦٧٧] ١٩-(...) وحَدَّثَنَا يَحْيَى ابْنُ بِشْرٍ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ [يَعْنِي] ابْنُ سَلَّامٍ: عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ؛ أَنَّ يَعْلَى بْنَ حَكِيمٍ أَخْبَرَهُ أَنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ قَالَ: إِذَا حَرَّمَ الرَّجُلُ عَلَيْهِ امْرَأَتَهُ فَهِيَ يَمِينٌ

[1] *Al-Ahzâb* 33:21.

[2] *Al-Ahzâb* 33:21.

[3678] 20 - (1474) 'Âi<u>sh</u>ah narrated that the Prophet ﷺ used to stay with Zainab bint Jaḥ<u>sh</u> and drink honey in her house. She said: "Ḥafṣah and I agreed that whichever of us the Prophet ﷺ entered upon first, she should say: 'I can smell *Maghâfir* on you; have you eaten *Maghâfir*?'[1] He entered upon one of them and she said that to him. He said: 'No, I drank honey at the house of Zainab bint Jaha<u>sh</u>, but I will never do it again.' Then the following verses were revealed: "Why do you forbid (for yourself) that which Allâh has allowed to you" up to the words, "If you two turn in repentance to Allh"[2] - addressing 'Âi<u>sh</u>ah and Ḥafṣah - The phrase "And (remember) when the Prophet disclosed a matter in confidence to one of his wives" (in verse 3) refers to him saying: 'No, I drank honey.'"

[3679] 21 - (...) It was narrated that 'Âi<u>sh</u>ah said: "The Messenger of Allâh ﷺ liked sweets and honey, and when he had prayed *'Aṣr*, he would go around to his wives and get close to them. He entered upon Ḥafṣah and stayed there longer than he usually did. I

يُكَفِّرُهَا وَقَالَ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾.

[٣٦٧٨] ٢٠-(١٤٧٤) وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ؛ أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ يُخْبِرُ؛ أَنَّهُ سَمِعَ عَائِشَةَ تُخْبِرُ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرَبُ عِنْدَهَا عَسَلًا، قَالَتْ: فَتَوَاطَيْتُ أَنَا وَحَفْصَةُ أَنَّ أَيَّتَنَا مَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، أَكَلْتَ مَغَافِيرَ؟ فَدَخَلَ عَلَىٰ إِحْدَاهُمَا فَقَالَتْ ذٰلِكَ لَهُ. فَقَالَ: «بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ» فَنَزَلَ: ﴿لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ إِلَىٰ قَوْلِهِ ﴿إِن تَتُوبَآ﴾-: لِعَائِشَةَ وَحَفْصَةَ - [التحريم ١-٤] ﴿وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا﴾ - لِقَوْلِهِ: بَلْ شَرِبْتُ عَسَلًا.

[٣٦٧٩] ٢١-(...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَهَٰرُونُ بْنُ عَبْدِ اللهِ: قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ، فَكَانَ إِذَا

[1] A sweet resin with a bad smell which comes out of a tree or thorny shrub called *'Urfûṭ*.

[2] *At-Taḥrîm* 66:1-4.

asked about that and I was told that a woman from among her people had given her a small vessel of honey as a gift, and she had poured some for the Prophet ﷺ to drink. I said: 'By Allâh, we will play a trick on him.' I mentioned that to Sawdah and said: 'When he enters upon you, he will get close to you, so say to him: "O Messenger of Allâh, have you eaten *Maghâfir*?" He will say to you: "No." So say to him: "What is this smell?" - for the Messenger of Allâh ﷺ hated to have any smell coming from him - He will tell you: "Ḥafṣah poured me a drink of honey." Say to him: "The bees must have sipped the nectar of *Al-'Urfuṭ*." I will say that to him too, and you say it as well, O Ṣafiyyah.' Then he entered upon Sawdah." She said: "Sawdah used to say: 'By the One besides Whom there is none worthy of worship, I nearly decided to tell him what you had told me to say, when he was at the door, but I was afraid of you.' When the Messenger of Allâh ﷺ drew close, she said: 'O Messenger of Allâh, have you eaten *Maghâfir*?' He said: 'No.' She said: 'Then what is this smell?' He said: 'Ḥafṣah poured me a drink of honey.' She said: 'The bees must have sipped the nectar of *Al-'Urfuṭ*.' When he entered upon me, I said the same thing, then he entered upon Ṣafiyyah and she said the same thing. When he

صَلَّى الْعَصْرَ، دَارَ عَلَىٰ نِسَائِهِ، فَيَدْنُو مِنْهُنَّ، فَدَخَلَ عَلَىٰ حَفْصَةَ فَاحْتَبَسَ عِنْدَهَا أَكْثَرَ مَا كَانَ يَحْتَبِسُ، فَسَأَلْتُ عَنْ ذٰلِكَ، فَقِيلَ لِي: أَهْدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِهَا عُكَّةً مِنْ عَسَلٍ، فَسَقَتْ رَسُولَ اللهِ ﷺ مِنْهُ شَرْبَةً، فَقُلْتُ: أَمَا وَاللهِ! لَنَحْتَالَنَّ لَهُ، فَذَكَرْتُ ذٰلِكَ لِسَوْدَةَ، وَقُلْتُ: إِذَا دَخَلَ عَلَيْكِ فَإِنَّهُ سَيَدْنُو مِنْكِ، فَقُولِي لَهُ: يَا رَسُولَ اللهِ! أَكَلْتَ مَغَافِيرَ؟ فَإِنَّهُ سَيَقُولُ لَكِ: لَا. فَقُولِي لَهُ: مَا هٰذِهِ الرِّيحُ؟- وَكَانَ رَسُولُ اللهِ ﷺ يَشْتَدُّ عَلَيْهِ أَنْ يُوجَدَ مِنْهُ الرِّيحُ - فَإِنَّهُ سَيَقُولُ لَكِ: سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ، فَقُولِي لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ، وَسَأَقُولُ ذٰلِكَ لَهُ، وَقُولِيهِ أَنْتِ يَا صَفِيَّةُ! فَلَمَّا دَخَلَ عَلَىٰ سَوْدَةَ، قَالَتْ: تَقُولُ سَوْدَةُ: وَالَّذِي لَا إِلٰهَ إِلَّا هُوَ! لَقَدْ كِدْتُ أَنْ أُبَادِيَهُ بِالَّذِي قُلْتِ لِي - وَإِنَّهُ لَعَلَى الْبَابِ - فَرَقًا مِنْكِ، فَلَمَّا دَنَا رَسُولُ اللهِ ﷺ قَالَتْ: يَا رَسُولَ اللهِ! أَكَلْتَ مَغَافِيرَ؟ قَالَ: «لَا». قَالَتْ: فَمَا هٰذِهِ الرِّيحُ؟ قَالَ: «سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ»، قَالَتْ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ. فَلَمَّا دَخَلَ عَلَيَّ قُلْتُ لَهُ مِثْلَ ذٰلِكَ، ثُمَّ دَخَلَ عَلَىٰ صَفِيَّةَ فَقَالَتْ مِثْلَ ذٰلِكَ، فَلَمَّا

entered upon Ḥafṣah she said: 'O Messenger of Allâh, shall I pour you some?' He said: 'I have no need of it.'"

"Sawdah said: '*Subḥân-Allâh*, we have deprived him of it.' I said to her: 'Be quiet!'"

دَخَلَ عَلَىٰ حَفْصَةَ قَالَتْ: يَا رَسُولَ اللهِ! أَلَا أَسْقِيكَ مِنْهُ؟ قَالَ: «لَا حَاجَةَ لِي بِهِ».

قَالَتْ تَقُولُ سَوْدَةُ: سُبْحَانَ اللهِ! وَاللهِ! لَقَدْ حَرَمْنَاهُ، قَالَتْ: قُلْتُ لَهَا: اسْكُتِي.

- قَالَ أَبُو إِسْحَٰقَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ [بْنِ الْقَاسِمِ]: حَدَّثَنَا أَبُو أُسَامَةَ بِهَٰذَا سَوَاءً.

[3680] **(...)** A similar report (as no. 3679) was narrated from Hi<u>sh</u>âm bin 'Urwah with this chain.

[٣٦٨٠] (. . .) **وَحَدَّثَنِيهِ** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، بِهَٰذَا الْإِسْنَادِ نَحْوَهُ.

Chapter 4. Giving One's Wife The Choice Does Not Count As A Divorce, Unless It Is Intended As Such

(المعجم ٤) - (بَابُ بيان أن تخييرهُ امرأته لا يكون طلاقًا إلا بالنّية)

(التحفة ٤)

[3681] 22 - (1475) 'Â<u>ish</u>ah said: "When the Messenger of Allâh ﷺ was commanded to give his wives the choice, he started with me. He said: 'I am going to tell you something, and you must not hasten to decide until you consult your parents.' He knew that my parents would never tell me to leave him. Then he said: 'Allâh [the Mighty and Sublime] says: O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allâh

[٣٦٨١] **٢٢-(١٤٧٥) وحَدَّثَني** أَبُو الطَّاهِرِ: حَدَّثَنَا ابنُ وَهْبٍ؛ قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ؛ أَنَّ عَائِشَةَ قَالَتْ: لَمَّا أُمِرَ رَسُولُ اللهِ ﷺ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ: «إِنِّي ذَاكِرٌ لَكِ أَمْرًا، فَلَا عَلَيْكِ أَنْ لَا تَعْجَلِي حَتَّىٰ تَسْتَأْمِرِي أَبَوَيْكِ». قَالَتْ:

and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward.'"[1] She said: I told him: 'Why would I need to consult my parents about this? For surely I desire Allâh and His Messenger and the Home of the Hereafter.' Then the wives of the Messenger of Allâh ﷺ all did the same as I had done."

قَدْ عَلِمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ، قَالَتْ: ثُمَّ قَالَ: «إِنَّ اللهَ [عَزَّ وَجَلَّ] قَالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْـَٔاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا﴾ [الأحزاب: ٢٨ و٢٩] قَالَتْ قُلْتُ: فِي أَيِّ هَٰذَا أَسْتَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ، قَالَتْ: ثُمَّ فَعَلَ أَزْوَاجُ رَسُولِ اللهِ ﷺ مِثْلَ مَا فَعَلْتُ. [انظر: ٣٦٩٦]

[3682] 23 - (1476) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to ask us for permission - if it was the day of one of us - after the verse "You can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will."[2] was revealed. Mu'âdhah said to her: 'What did you say to the Messenger of Allâh ﷺ when he asked you for permission?' She said: 'If it had been up to me I would not have shown preference to anyone over myself.'"

[٣٦٨٢] ٢٣-(١٤٧٦) حَدَّثَنَا سُرَيْجُ ابْنُ يُونُسَ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَسْتَأْذِنُنَا - إِذَا كَانَ فِي يَوْمِ الْمَرْأَةِ مِنَّا - بَعْدَ مَا نَزَلَتْ: ﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِيٓ إِلَيْكَ مَن تَشَآءُ﴾ [الأحزاب: ٥١] فَقَالَتْ لَهَا مُعَاذَةُ: فَمَا كُنْتِ تَقُولِينَ لِرَسُولِ اللهِ ﷺ إِذَا اسْتَأْذَنَكِ؟ قَالَتْ كُنْتُ أَقُولُ: إِنْ كَانَ ذَٰلِكَ إِلَيَّ لَمْ أُوثِرْ أَحَدًا عَلَىٰ نَفْسِي.

[1] *Al-Ahzâb* 33:28, 29.

[2] *Al-Ahzâb* 33:51.

[3683] (...) A similar report (as no. 3682) was narrated by 'Âṣim.

[٣٦٨٣] (. . .) وحَدَّثَنَاه الْحَسَنُ بْنُ عِيسَىٰ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا عَاصِمٌ بِهٰذَا الْإِسْنَادِ نَحْوَهُ،

[3684] 24 - (1477) It was narrated that Masrûq said: "'Âishah said: 'The Messenger of Allâh ﷺ gave us the choice but we did not count it as a divorce.'"

[٣٦٨٤] ٢٤-(١٤٧٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبْثَرٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ: قَدْ خَيَّرَنَا رَسُولُ اللهِ ﷺ فَلَمْ نَعُدَّهُ طَلَاقًا.

[3685] 25 - (...) It was narrated that Masrûq said: "I would not care if I gave my wife the choice once or a hundred times or a thousand times, after she has chosen me. I asked 'Âishah and she said: 'The Messenger of Allâh ﷺ gave us the choice - was that a divorce?'"

[٣٦٨٥] ٢٥-(. . .) حَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: مَا أُبَالِي خَيَّرْتُ امْرَأَتِي وَاحِدَةً أَوْ مِائَةً أَوْ أَلْفًا، بَعْدَ أَنْ تَخْتَارَنِي، وَلَقَدْ سَأَلْتُ عَائِشَةَ فَقَالَتْ: قَدْ خَيَّرَنَا رَسُولُ اللهِ ﷺ، أَفَكَانَ طَلَاقًا!؟.

[3686] 26 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ gave his wives the choice, and that was not a divorce.

[٣٦٨٦] ٢٦-(. . .) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ خَيَّرَ نِسَاءَهُ، فَلَمْ يَكُنْ طَلَاقًا.

[3687] 27 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ gave us the choice and

[٣٦٨٧] ٢٧-(. . .) وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَٰنِ، عَنْ

we chose him, and he did not count that as a divorce."

سُفْيَانَ، عَنْ عَاصِمٍ الْأَحْوَلِ وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللهِ ﷺ فَاخْتَرْنَاهُ، فَلَمْ يَعُدَّهُ طَلَاقًا.

[3688] 28 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ gave us the choice and we chose him, and he did not count that as anything against us."

[٣٦٨٨] ٢٨-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللهِ ﷺ فَاخْتَرْنَاهُ، فَلَمْ يَعْدُدْهَا عَلَيْنَا شَيْئًا.

[3689] (...) A similar report (as no. 3688) was narrated from 'Âishah.

[٣٦٨٩] (...) حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ - وَعَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ بِمِثْلِهِ.

[3690] 29 - (1478) It was narrated that Jâbir bin 'Abdullâh said: "Abû Bakr came in, seeking permission to enter upon the Messenger of Allâh ﷺ, and he found the people sitting at his door, and they were not given permission to enter. Permission was given to Abû Bakr and he entered. Then 'Umar came and asked for permission, and

[٣٦٩٠] ٢٩-(١٤٧٨) وحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَٰقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: دَخَلَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَىٰ رَسُولِ اللهِ ﷺ، فَوَجَدَ النَّاسَ جُلُوسًا بِبَابِهِ، لَمْ يُؤْذَنْ لِأَحَدٍ مِنْهُمْ- قَالَ -: فَأُذِنَ لِأَبِي بَكْرٍ فَدَخَلَ،

permission was granted. He found the Messenger of Allâh ﷺ sitting silently, with his wives around him. He said: 'I am going to say something to you which will make the Prophet ﷺ smile.' He said: 'O Messenger of Allâh, if you had seen the daughter of Khârijah asking me for (more) maintenance, and I got up and poked her on the neck.' The Messenger of Allâh ﷺ smiled and said: 'They are around me, as you can see, asking me for (more) maintenance.' Abû Bakr got up and poked 'Âishah on the neck, and 'Umar got up and poked Ḥafṣah on the neck, and both of them said: 'Are you asking the Messenger of Allâh ﷺ for that which he does not have?' They said: 'By Allâh, we will never ask the Messenger of Allâh ﷺ for something that he does not have.' Then he (ﷺ) stayed away from them for a month or twenty-nine days, then this verse was revealed to him: O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allâh and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muḥsinât*[1] (good doers) amongst you an enormous reward." He started with 'Âishah.

ثُمَّ أَقْبَلَ عُمَرُ فَاسْتَأْذَنَ فَأُذِنَ لَهُ، فَوَجَدَ النَّبِيَّ ﷺ جَالِسًا - حَوْلَهُ نِسَاؤُهُ - وَاجِمًا سَاكِتًا - قَالَ -: فَقَالَ: لَأَقُولَنَّ شَيْئًا أُضْحِكُ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! لَوْ رَأَيْتَ بِنْتَ خَارِجَةَ سَأَلَتْنِي النَّفَقَةَ فَقُمْتُ إِلَيْهَا فَوَجَأْتُ عُنُقَهَا، فَضَحِكَ رَسُولُ اللهِ ﷺ وَقَالَ: «هُنَّ حَوْلِي كَمَا تَرَىٰ، يَسْأَلْنَنِي النَّفَقَةَ، فَقَامَ أَبُو بَكْرٍ إِلَىٰ عَائِشَةَ يَجَأُ عُنُقَهَا، وَقَامَ عُمَرُ إِلَىٰ حَفْصَةَ يَجَأُ عُنُقَهَا، كِلَاهُمَا يَقُولُ: تَسْأَلْنَ رَسُولَ اللهِ ﷺ مَا لَيْسَ عِنْدَهُ. قُلْنَ: وَاللهِ! لَا نَسْأَلُ رَسُولَ اللهِ ﷺ شَيْئًا أَبَدًا لَيْسَ عِنْدَهُ، ثُمَّ اعْتَزَلَهُنَّ شَهْرًا أَوْ تِسْعًا وَعِشْرِينَ، ثُمَّ نَزَلَتْ عَلَيْهِ هَٰذِهِ الْآيَةُ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ﴾ - حَتَّىٰ بَلَغَ- ﴿لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا﴾ قَالَ: فَبَدَأَ بِعَائِشَةَ فَقَالَ: «يَا عَائِشَةُ! إِنِّي أُرِيدُ أَنْ أَعْرِضَ عَلَيْكِ أَمْرًا أُحِبُّ أَنْ لَا تَعْجَلِي فِيهِ حَتَّىٰ تَسْتَشِيرِي أَبَوَيْكِ» قَالَتْ: وَمَا هُوَ؟ يَا رَسُولَ اللهِ! فَتَلَا عَلَيْهَا هَٰذِهِ الْآيَةَ. قَالَتْ: أَفِيكَ، يَا رَسُولَ اللهِ! أَسْتَشِيرُ أَبَوَيَّ؟ بَلْ أَخْتَارُ اللهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ، وَأَسْأَلُكَ أَنْ لَا تُخْبِرَ

[1] *Al-Aḥzâb* 33:28-29.

He said: 'O 'Âishah, I want to suggest something to you, but I want you not to rush to answer until you consult your parents.' She said: 'What is it, O Messenger of Allâh?' He recited this verse to her and she said: 'Do I need to consult my parents (concerning you), O Messenger of Allâh? No, I choose Allâh and His Messenger and the Home of the Hereafter. But I ask you not to tell any of your wives what I have said.' He said: 'None of them will ask, but I will tell her. Allâh did not send me to make things hard for people in the hope that they would make mistakes, rather He sent me to teach and make things easy.'"

امْرَأَةً مِنْ نِسَائِكَ بِالَّذِي قُلْتُ. قَالَ: «لَا تَسْأَلُنِي امْرَأَةٌ مِنْهُنَّ إِلَّا أَخْبَرْتُهَا، إِنَّ اللهَ تَعَالَىٰ لَمْ يَبْعَثْنِي مُعَنِّتًا وَلَا مُتَعَنِّتًا، وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُيَسِّرًا».

Chapter 5. *Îlâ'*,[1] Keeping Away From One's Wives And Giving Them The Choice, And The Saying Of Allâh, The Most High: "But If You Help One Another Against Him..."[2]

(المعجم ٥) - (بَابٌ فِي الإيلاء واعتزال النساء وتخييرهن، وقوله تعالى: وإن تظاهرا عليه) (التحفة ٥)

[3691] 30 - (1479) 'Abdullâh bin 'Abbâs narrated: "'Umar bin Al-Khaṭṭâb told me: 'When the Prophet of Allâh ﷺ stayed away from his wives, I entered the *Masjid* and saw the people striking the ground with pebbles and saying: "The Messenger of Allâh ﷺ has divorced his wives." That was before *Ḥijâb* had been enjoined upon them.' 'Umar said:

[٣٦٩١] ٣٠-(١٤٧٩) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ سِمَاكٍ أَبِي زُمَيْلٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا اعْتَزَلَ نَبِيُّ اللهِ ﷺ نِسَاءَهُ قَالَ: دَخَلْتُ الْمَسْجِدَ، فَإِذَا النَّاسُ يَنْكُتُونَ

[1] Vowing to stay away from one's wife for a certain period of time.

[2] *At-Taḥrîm* 66:4.

'I said: "I must find out about this today." So I entered upon 'Âishah and said: "O daughter of Abû Bakr, have you gone so far that you annoy the Messenger of Allâh ﷺ?" She said: "What have I to do with you, O son of Al-Khaṭṭâb? You should pay attention to your own daughter." So I entered upon Ḥafṣah bint 'Umar and said to her: "O Ḥafṣah, have you gone so far that you annoy the Messenger of Allâh ﷺ? By Allâh you know that the Messenger of Allâh ﷺ does not love you, and were it not for me the Messenger of Allâh ﷺ would have divorced you." She began to weep bitterly, and I said to her: "Where is the Messenger of Allâh ﷺ?" She said: "He is in his store room in the loft."

I went in and I saw Rabâḥ, the slave of the Messenger of Allâh ﷺ, sitting at the threshold of the loft, with his legs dangling on the hollow wood of the tree trunk on which the Messenger of Allâh ﷺ used to climb up and down. I called out: "O Rabâḥ, ask the Messenger of Allâh ﷺ for permission for me to enter." Rabâḥ looked into the room, then he looked at me and did not say anything. Then I said: "O Rabâḥ, ask the Messenger of Allâh ﷺ for permission for me to enter." Rabâḥ looked into the room, then he looked at me and

بِالْحَصَىٰ وَيَقُولُونَ: طَلَّقَ رَسُولُ اللهِ ﷺ نِسَاءَهُ، وَذٰلِكَ قَبْلَ أَنْ يُؤْمَرْنَ بِالْحِجَابِ - قَالَ عُمَرُ - فَقُلْتُ: لَأَعْلَمَنَّ ذٰلِكَ الْيَوْمَ - قَالَ -: فَدَخَلْتُ عَلَىٰ عَائِشَةَ، فَقُلْتُ: يَا بِنْتَ أَبِي بَكْرٍ! أَقَدْ بَلَغَ مِنْ شَأْنِكِ أَنْ تُؤْذِي رَسُولَ اللهِ ﷺ؟ فَقَالَتْ: مَا لِي وَمَا لَكَ يَا ابْنَ الْخَطَّابِ؟ عَلَيْكَ بِعَيْبَتِكَ. قَالَ: فَدَخَلْتُ عَلَىٰ حَفْصَةَ بِنْتِ عُمَرَ، فَقُلْتُ لَهَا: يَا حَفْصَةُ! أَقَدْ بَلَغَ مِنْ شَأْنِكِ أَنْ تُؤْذِي رَسُولَ اللهِ ﷺ؟ وَاللهِ! لَقَدْ عَلِمْتِ أَنَّ رَسُولَ اللهِ ﷺ لَا يُحِبُّكِ، وَلَوْلَا أَنَا لَطَلَّقَكِ رَسُولُ اللهِ ﷺ، فَبَكَتْ أَشَدَّ الْبُكَاءِ، فَقُلْتُ لَهَا: أَيْنَ رَسُولُ اللهِ ﷺ؟ قَالَتْ: هُوَ فِي خِزَانَتِهِ فِي الْمَشْرُبَةِ، فَدَخَلْتُ فَإِذَا أَنَا بِرَبَاحٍ غُلَامِ رَسُولِ اللهِ ﷺ قَاعِدًا عَلَىٰ أُسْكُفَّةِ الْمَشْرُبَةِ، مُدَلٍّ رِجْلَيْهِ عَلَىٰ نَقِيرٍ مِنْ خَشَبٍ، وَهُوَ جِذْعٌ يَرْقَىٰ عَلَيْهِ رَسُولُ اللهِ ﷺ وَيَنْحَدِرُ، فَنَادَيْتُ: يَا رَبَاحُ! اسْتَأْذِنْ لِي عِنْدَكَ عَلَىٰ رَسُولِ اللهِ ﷺ، فَنَظَرَ رَبَاحٌ إِلَى الْغُرْفَةِ ثُمَّ نَظَرَ إِلَيَّ فَلَمْ يَقُلْ شَيْئًا، ثُمَّ قُلْتُ: يَا رَبَاحُ! اسْتَأْذِنْ لِي عِنْدَكَ عَلَىٰ رَسُولِ اللهِ ﷺ، فَنَظَرَ رَبَاحٌ إِلَى الْغُرْفَةِ ثُمَّ نَظَرَ إِلَيَّ فَلَمْ يَقُلْ شَيْئًا، ثُمَّ

did not say anything. Then I raised my voice and said: "O Rabâh! Ask for the Messenger of Allâh ﷺ for permission for me to enter, for I think that the Messenger of Allâh ﷺ thinks that I have come because of Hafsah, but by Allâh, if the Messenger of Allâh ﷺ tells me to strike her neck, I will certainly do it." I raised my voice, then he gestured to me to climb up. I entered upon the Messenger of Allâh ﷺ and found him lying on a reed mat. I sat down, and he drew his *Izâr* up over him. He was not wearing anything else and I could see that the reed mat had left marks on his side. I looked around the store room of the Messenger of Allâh ﷺ and all I saw was a handful of barley, about a *Sâ'*, and an equal amount of *Qaraz*[1] in the corner of the room, and I saw a half-tanned piece of leather hanging up. My eyes filled with tears and he said: "Why are you weeping, O son of Al-Khattâb?" I said: "O Prophet of Allâh, why shouldn't I weep when this reed mat has left marks on your side, and this is your store room, and all I see in it is what I see, when this Caesar and this Kisra are living lives of plenty, but you are the Messenger of Allâh ﷺ and His chosen one, and this is your store

رَفَعْتُ صَوْتِي فَقُلْتُ: يَا رَبَاحُ! اسْتَأْذِنْ لِي عِنْدَكَ عَلَىٰ رَسُولِ اللهِ ﷺ، فَإِنِّي أَظُنُّ أَنَّ رَسُولَ اللهِ ﷺ ظَنَّ أَنِّي جِئْتُ مِنْ أَجْلِ حَفْصَةَ، وَاللهِ! لَئِنْ أَمَرَنِي رَسُولُ اللهِ ﷺ بِضَرْبِ عُنُقِهَا لَأَضْرِبَنَّ عُنُقَهَا، وَرَفَعْتُ صَوْتِي، فَأَوْمَأَ إِلَيَّ أَنِ ارْقَهْ، فَدَخَلْتُ عَلَىٰ رَسُولِ اللهِ ﷺ وَهُوَ مُضْطَجِعٌ عَلَىٰ حَصِيرٍ فَجَلَسْتُ، فَأَدْنَىٰ عَلَيْهِ إِزَارَهُ، وَلَيْسَ عَلَيْهِ غَيْرُهُ، وَإِذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِهِ، فَنَظَرْتُ بِبَصَرِي فِي خِزَانَةِ رَسُولِ اللهِ ﷺ، فَإِذَا أَنَا بِقَبْضَةٍ مِنْ شَعِيرٍ نَحْوِ الصَّاعِ، وَمِثْلِهَا قَرَظًا فِي نَاحِيَةِ الْغُرْفَةِ، وَإِذَا أَفِيقٌ مُعَلَّقٌ،- قَالَ -: فَابْتَدَرَتْ عَيْنَايَ. قَالَ: «مَا يُبْكِيكَ؟ يَا ابْنَ الْخَطَّابِ!» قُلْتُ: يَا نَبِيَّ اللهِ! وَمَا لِي لَا أَبْكِي؟ وَهٰذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِكَ، وَهٰذِهِ خِزَانَتُكَ لَا أَرَىٰ فِيهَا إِلَّا مَا أَرَىٰ، وَذَاكَ قَيْصَرُ وَكِسْرَىٰ فِي الثِّمَارِ وَالْأَنْهَارِ، وَأَنْتَ رَسُولُ اللهِ ﷺ وَصَفْوَتُهُ، وَهٰذِهِ خِزَانَتُكَ. فَقَالَ: «يَا ابْنَ الْخَطَّابِ! أَلَا تَرْضَىٰ أَنْ تَكُونَ لَنَا الْآخِرَةُ وَلَهُمُ الدُّنْيَا؟» قُلْتُ: بَلَىٰ. قَالَ: وَدَخَلْتُ عَلَيْهِ حِينَ دَخَلْتُ وَأَنَا أَرَىٰ فِي وَجْهِهِ

[1] Leaves of *mimosa flava* used for dyeing.

room?" He said: "O son of Al-Khaṭṭâb, does it not please you that the Hereafter is for us and this world is for them?" I said: "Yes." And when I entered upon him I saw signs of anger on his face. I said: "O Messenger of Allâh, why are you so upset about these women? If you divorce them, Allâh is with you, and the Angels and Jibrîl and Mikâ'îl, and myself and Abû Bakr and the believers will be with you." Seldom did I speak words - praise be to Allâh - but I hoped that Allah would confirm what I said. Then this verse, the verse of choice, was revealed: "It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you...",[1] "...But if you help one another against him, then verily, Allâh is his *Maulâ* (Lord, or Master, or Protector), and Jibrîl (Gabriel), and the righteous among the believers; and furthermore, the Angels are his helpers".[2] 'Âishah bint Abî Bakr and Ḥafṣah had helped one another against the other wives of the Prophet ﷺ."

I said: "O Messenger of Allâh, have you divorced them?" He said: "No." I said: "O Messenger of Allâh, I entered the *Masjid* and the Muslims were striking the ground with the pebbles and

الْغَضَبَ، فَقُلْتُ: يَا رَسُولَ اللهِ! مَا يَشُقُّ عَلَيْكَ مِنْ شَأْنِ النِّسَاءِ؟ فَإِنْ كُنْتَ طَلَّقْتَهُنَّ فَإِنَّ اللهَ مَعَكَ وَمَلَائِكَتَهُ وَجِبْرِيلَ وَمِيكَائِيلَ، وَأَنَا وَأَبُو بَكْرٍ وَالْمُؤْمِنُونَ مَعَكَ، وَقَلَّمَا تَكَلَّمْتُ - وَأَحْمَدُ اللهَ - بِكَلَامٍ إِلَّا رَجَوْتُ أَنْ يَكُونَ اللهُ يُصَدِّقُ قَوْلِي الَّذِي أَقُولُ. وَنَزَلَتْ هَٰذِهِ الْآيَةُ آيَةُ التَّخْيِيرِ: ﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ﴾ [التحريم: ٥] ﴿وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ﴾ [التحريم: ٤] وَكَانَتْ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ وَحَفْصَةُ تَظَاهَرَانِ عَلَىٰ سَائِرِ نِسَاءِ النَّبِيِّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللهِ! أَطَلَّقْتَهُنَّ؟ قَالَ: «لَا» قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي دَخَلْتُ الْمَسْجِدَ وَالْمُسْلِمُونَ يَنْكُتُونَ بِالْحَصَىٰ، يَقُولُونَ: طَلَّقَ رَسُولُ اللهِ ﷺ نِسَاءَهُ، أَفَأَنْزِلُ فَأُخْبِرَهُمْ أَنَّكَ لَمْ تُطَلِّقْهُنَّ؟ قَالَ: «نَعَمْ، إِنْ شِئْتَ» فَلَمْ أَزَلْ أُحَدِّثُهُ حَتَّىٰ تَحَسَّرَ الْغَضَبُ عَنْ وَجْهِهِ، وَحَتَّىٰ كَشَرَ فَضَحِكَ، وَكَانَ مِنْ أَحْسَنِ النَّاسِ ثَغْرًا، ثُمَّ نَزَلَ نَبِيُّ اللهِ ﷺ فَنَزَلْتُ

[1] *At-Taḥrîm* 66:5.

[2] *At-Taḥrîm* 66:4.

saying that the Messenger of Allâh ﷺ has divorced his wives. Shall I go down and tell them that you have not divorced them?" He said: "Yes, if you wish." I kept on talking to him until the signs of anger disappeared from his face, and until he began to smile, and he had the most handsome teeth of any people. Then the Prophet of Allâh ﷺ went down and I went down clinging to the tree trunk, while the Messenger of Allâh ﷺ went down as if he was walking on the ground, not holding on with his hand. I said: "O Messenger of Allâh, you were in that room for twenty-nine days."

He said: "The month may be twenty-nine days." I stood at the door of the *Masjid* and called out at the top of my voice: "The Messenger of Allâh ﷺ has not divorced his wives, and this verse has been revealed: When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly)..."[1] I understood this matter, and Allâh [the Mighty and Sublime] revealed the verse of choice.

أَتَشَبَّثُ بِالْجِذْعِ، وَنَزَلَ رَسُولُ اللهِ ﷺ كَأَنَّمَا يَمْشِي عَلَىٰ الْأَرْضِ مَا يَمَسُّهُ بِيَدِهِ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّما كُنْتَ فِي الْغُرْفَةِ تِسْعَةً وَعِشْرِينَ. قَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ» فَقُمْتُ عَلَىٰ بَابِ الْمَسْجِدِ، فَنَادَيْتُ بِأَعْلَىٰ صَوتِي: لَمْ يُطَلِّقْ [رَسُولُ اللهِ ﷺ] نِسَاءَهُ، وَنَزَلَتْ هَٰذِهِ الْآيَةُ: ﴿وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ﴾ [النساء: ٨٣] فَكُنْتُ أَنَا اسْتَنْبَطْتُ ذٰلِكَ الْأَمْرَ، وَأَنْزَلَ اللهُ [عَزَّ وَجَلَّ] آيَةَ التَّخْيِيرِ.

[3692] 31 - (...) 'Abdullâh bin 'Abbâs narrated: "For one year I

[٣٦٩٢] ٣١-(...) حَدَّثَنَا هَٰرُونُ

[1] *An-Nisâ'* 83.

wanted to ask ‘Umar bin Al-Khaṭṭâb about a verse, but I could not ask him out of respect for him, until he went out for *Hajj*, and I went with him. When he came back, while we were partway along the road, he went aside to an *Arâk* tree to relieve himself. I waited until he had finished, then I walked with him and said: ‘O Commander of the Believers, who are the two wives who helped one another against the Messenger of Allâh ﷺ?’ He said: ‘That was Ḥafṣah and ‘Âishah.’I said to him: ‘By Allâh, I wanted to ask you about that for a year but I could not, out of respect for you.’ He said: ‘Do not do that. If you think that I have any knowledge, then ask me about it, and if I know I will tell you.”

And ‘Umar said: ‘By Allâh, during the *Jâhiliyyah* we had no regard for woman, until Allâh revealed what He revealed concerning them, and allotted to them what He allotted to them. While I was thinking about some matter, my wife said to me: I wish that you had done such-and-such. I said to her: What does it have to do with you? Why are you worried about what I want to do? She said to me: How strange it is, O son of Al-Khaṭṭâb, that you do not want me to argue with you! Your daughter argues with the Messenger of Allâh ﷺ until he spends the whole day angry.’”

“Umar said: ‘I picked up my

ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ: أَخْبَرَنِي يَحْيَىٰ: أَخْبَرَنِي عُبَيْدُ بْنُ حُنَيْنٍ؛ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَبَّاسٍ يُحَدِّثُ قَالَ: مَكَثْتُ سَنَةً وَأَنَا أُرِيدُ أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنْ آيَةٍ، فَمَا أَسْتَطِيعُ أَنْ أَسْأَلَهُ هَيْبَةً لَهُ، حَتَّى خَرَجَ حَاجًّا فَخَرَجْتُ مَعَهُ، فَلَمَّا رَجَعَ، فَكُنَّا بِبَعْضِ الطَّرِيقِ، عَدَلَ إِلَىٰ الْأَرَاكِ لِحَاجَةٍ لَهُ، فَوَقَفْتُ لَهُ حَتَّى فَرَغَ ثُمَّ سِرْتُ مَعَهُ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَنِ اللَّتَانِ تَظَاهَرَتَا عَلَىٰ رَسُولِ اللهِ ﷺ مِنْ أَزْوَاجِهِ؟ فَقَالَ: تِلْكَ حَفْصَةُ وَعَائِشَةُ- قَالَ - فَقُلْتُ لَهُ: وَاللهِ! إِنْ كُنْتُ لَأُرِيدُ أَنْ أَسْأَلَكَ عَنْ هَٰذَا مُنْذُ سَنَةٍ فَمَا أَسْتَطِيعُ هَيْبَةً لَكَ. قَالَ: فَلَا تَفْعَلْ، مَا ظَنَنْتَ أَنَّ عِنْدِي مِنْ عِلْمٍ فَسَلْنِي عَنْهُ، فَإِنْ كُنْتُ أَعْلَمُهُ أَخْبَرْتُكَ - قَالَ -: وَقَالَ عُمَرُ: وَاللهِ! إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعُدُّ لِلنِّسَاءِ أَمْرًا، حَتَّى أَنْزَلَ اللهُ [تَعَالَىٰ] فِيهِنَّ مَا أَنْزَلَ، وَقَسَمَ لَهُنَّ مَا قَسَمَ - قَالَ -: فَبَيْنَمَا أَنَا فِي أَمْرٍ أَأْتَمِرُهُ، إِذْ قَالَتْ لِي امْرَأَتِي: لَوْ صَنَعْتَ كَذَا وَكَذَا! فَقُلْتُ لَهَا: وَمَا لَكِ أَنْتِ وَلِمَا هٰهُنَا؟ وَمَا تَكَلُّفُكِ فِي أَمْرٍ أُرِيدُهُ؟ فَقَالَتْ لِي: عَجَبًا

Ridâ' (cloak) and came out of my house, and I went to Ḥafṣah. I said to her: "O my daughter, do you argue with the Messenger of Allâh ﷺ until he spends the whole day angry?" Ḥafṣah said: "By Allâh, we argue with him." I said: "I am warning you of the punishment of Allâh and the wrath of His Messenger. Do not be misled by this one is amazed with her beauty, and the love of the Messenger of Allâh ﷺ for her." Then I went and entered upon Umm Salamah, because I was related to her, and I spoke to her. Umm Salamah said to me: "How strange it is, O son of Al-Khaṭṭâb, that you interfere with everything to such an extent that now you want to intervene between the Messenger of Allâh ﷺ and his wives." That astonished me so much that my anger subsided, and I left. I had a friend among the *Anṣâr*; if I was absent he would bring me the news, and if he was absent, I would bring him the news. At that time we were worried about one of the kings of Ghassân, as we had been told that he wanted to attack us, and our hearts were filled with that (worry).

'"The *Anṣârî* came and knocked at the door, saying: "Open up, open up!" I said: "Has the Ghassânî come?" He said: "It is worse than that. The Messenger of Allâh ﷺ has decided to stay away from his wives." I said:

لَكَ، يَا ابْنَ الْخَطَّابِ! مَا تُرِيدُ أَنْ تُرَاجَعَ أَنْتَ، وَإِنَّ ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللهِ ﷺ حَتَّى يَظَلَّ يَوْمَهُ غَضْبَانَ، قَالَ عُمَرُ: فَآخُذُ رِدَائِي ثُمَّ أَخْرُجُ مَكَانِي، حَتَّى أَدْخُلَ عَلَىٰ حَفْصَةَ، فَقُلْتُ لَهَا يَا بُنَيَّةُ! إِنَّكِ لَتُرَاجِعِينَ رَسُولَ اللهِ ﷺ حَتَّى يَظَلَّ يَوْمَهُ غَضْبَانَ، فَقَالَتْ حَفْصَةُ: وَاللهِ! إِنَّا لَنُرَاجِعُهُ، فَقُلْتُ: تَعْلَمِينَ أَنِّي أُحَذِّرُكِ عُقُوبَةَ اللهِ وَغَضَبَ رَسُولِهِ، يَا بُنَيَّةُ! لَا يَغُرَّنَّكِ هٰذِهِ الَّتِي قَدْ أَعْجَبَهَا حُسْنُهَا وَحُبُّ رَسُولِ اللهِ ﷺ إِيَّاهَا، ثُمَّ خَرَجْتُ حَتَّى أَدْخُلَ عَلَىٰ أُمِّ سَلَمَةَ، لِقَرَابَتِي مِنْهَا، فَكَلَّمْتُهَا، فَقَالَتْ لِي أُمُّ سَلَمَةَ: عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ! قَدْ دَخَلْتَ فِي كُلِّ شَيْءٍ حَتَّى تَبْتَغِي أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللهِ ﷺ وَبَيْنَ أَزْوَاجِهِ قَالَ: فَأَخَذَتْنِي أَخْذًا كَسَرَتْنِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ، فَخَرَجْتُ مِنْ عِنْدِهَا، وَكَانَ لِي صَاحِبٌ مِنَ الْأَنْصَارِ، إِذَا غِبْتُ أَتَانِي بِالْخَبَرِ، وَإِذَا غَابَ كُنْتُ أَنَا آتِيهِ بِالْخَبَرِ، وَنَحْنُ حِينَئِذٍ نَتَخَوَّفُ مَلِكًا مِنْ مُلُوكِ غَسَّانَ، ذُكِرَ لَنَا أَنَّهُ يُرِيدُ أَنْ يَسِيرَ إِلَيْنَا، فَقَدِ امْتَلَأَتْ صُدُورُنَا مِنْهُ فَأَتَىٰ صَاحِبِي الْأَنْصَارِيُّ يَدُقُّ الْبَابَ، وَقَالَ: افْتَحِ، افْتَحْ. فَقُلْتُ جَاءَ

"May the noses of Ḥafṣah and 'Âishah be rubbed with dust!" Then I picked up my garment and went out. I came and found the Messenger of Allâh ﷺ was in his loft, to which he climbed up via a ladder made of date palm. A black slave of the Messenger of Allâh ﷺ was at the top of the ladder, and I said: "This is 'Umar." I was given permission (to enter) and I told the Messenger of Allâh ﷺ what had happened. When I reached the words of Umm Salamah the Messenger of Allâh ﷺ smiled. He was lying on a reed mat with nothing between him and it, and beneath his head was a pillow of leather, stuffed with palm fibers. At his feet was a pile of *Qaraz* and by his head there was a hide hanging. I saw the marks of the reed mat on the side of the Messenger of Allâh ﷺ, and I wept. He said: "Why are you weeping?" I said: "O Messenger of Allâh, Kisra and Caesar are living the lives they live, but you are the Messenger of Allâh ﷺ." The Messenger of Allâh ﷺ said: "Does it not please you that this world is for them and the Hereafter is for you?'"

[3693] 32 - (...) It was narrated that Ibn 'Abbâs said: I came with 'Umar, then when we were in Marr Az-Zahrân... and he quoted the complete *Ḥadîth*, like the *Ḥadîth* of Sulaimân bin Bilâl (no. 3692), except that he said: "I said: 'What about the two women?' He

الْغَسَّانِيُّ؟ فَقَالَ: أَشَدُّ مِنْ ذٰلِكَ، اعْتَزَلَ رَسُولُ اللهِ ﷺ أَزْوَاجَهُ. فَقُلْتُ: رَغِمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ، ثُمَّ آخُذُ ثَوْبِي فَأَخْرُجُ، حَتَّى جِئْتُ، فَإِذَا رَسُولُ اللهِ ﷺ فِي مَشْرُبَةٍ لَهُ يُرْتَقَىٰ إِلَيْهَا بِعَجَلِهَا، وَغُلَامٌ لِرَسُولِ اللهِ ﷺ أَسْوَدُ عَلَىٰ رَأْسِ الدَّرَجَةِ، فَقُلْتُ: هٰذَا عُمَرُ. فَأُذِنَ لِي- قَالَ عُمَرُ-: فَقَصَصْتُ عَلَىٰ رَسُولِ اللهِ ﷺ هٰذَا الْحَدِيثَ، فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللهِ ﷺ، وَإِنَّهُ لَعَلَىٰ حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وَتَحْتَ رَأْسِهِ وِسَادَةٌ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، وَإِنَّ عِنْدَ رِجْلَيْهِ قَرَظًا مَصْبُورًا، وَعِنْدَ رَأْسِهِ أُهُبًا مُعَلَّقَةً، فَرَأَيْتُ أَثَرَ الْحَصِيرِ فِي جَنْبِ رَسُولِ اللهِ ﷺ، فَبَكَيْتُ، فَقَالَ: «مَا يُبْكِيكَ؟» فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ كِسْرَىٰ وَقَيْصَرَ فِيمَا هُمَا فِيهِ، وَأَنْتَ رَسُولُ اللهِ ﷺ: فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَكَ الْآخِرَةُ؟».

[٣٦٩٣] ٣٢-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ: عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ مَعَ عُمَرَ، حَتَّىٰ إِذَا كُنَّا بِمَرِّ

said: 'Ḥafṣah and Umm Salamah.'" And he added: "And I came to the apartments and in every house there was some weeping." And he also added: "He had vowed to stay away from them for a month, then when it was the twenty-ninth day, he came to them."

الظَّهْرَانِ، وَسَاقَ الْحَدِيثَ بِطُولِهِ، كَنَحْوِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ، غَيْرَ أَنَّهُ قَالَ قُلْتُ: شَأْنُ الْمَرْأَتَيْنِ؟ قَالَ: حَفْصَةُ وَأُمُّ سَلَمَةَ. وَزَادَ فِيهِ: فَأَتَيْتُ الْحُجَرَ فَإِذَا فِي كُلِّ بَيْتٍ بُكَاءٌ. وَزَادَ أَيْضًا: وَكَانَ آلَىٰ مِنْهُنَّ شَهْرًا، فَلَمَّا كَانَ تِسْعًا وَعِشْرِينَ نَزَلَ إِلَيْهِنَّ.

[3694] 33 - (...) Ibn 'Abbâs said: "I wanted to ask 'Umar about the two women who helped one another at the time of the Messenger of Allâh ﷺ, but for one year I could not find any opportunity, until I accompanied him to Makkah. When he was in Marr Az-Zahrân, he went to relieve himself, and he said: 'Bring me a jug of water.' So I brought it to him, and when he had relieved himself and came back, I went to pour water for him, then I remembered and said to him: 'O Commander of the Believers, who were the two women?' And I did not finish what I was saying before he said: ''Âishah and Ḥafṣah.'"

[٣٦٩٤] ٣٣-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، سَمِعَ عُبَيْدَ ابْنَ حُنَيْنٍ وَهُوَ مَوْلَى الْعَبَّاسِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ أُرِيدُ أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرْأَتَيْنِ اللَّتَيْنِ تَظَاهَرَتَا عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَلَبِثْتُ سَنَةً مَا أَجِدُ لَهُ مَوْضِعًا حَتَّىٰ صَحِبْتُهُ إِلَىٰ مَكَّةَ، فَلَمَّا كَانَ بِمَرِّ الظَّهْرَانِ [ذَهَبَ] يَقْضِي حَاجَتَهُ، فَقَالَ: أَدْرِكْنِي بِإِدَاوَةٍ مِنْ مَاءٍ، فَأَتَيْتُهُ بِهَا، فَلَمَّا قَضَىٰ حَاجَتَهُ وَرَجَعَ ذَهَبْتُ أَصُبُّ عَلَيْهِ، وَذَكَرْتُ فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَنِ الْمَرْأَتَانِ؟ فَمَا قَضَيْتُ كَلَامِي حَتَّىٰ قَالَ: عَائِشَةُ وَحَفْصَةُ.

[3695] 34 - (...) It was narrated that Ibn 'Abbâs said: "I was eager to ask 'Umar about the two wives of the Prophet ﷺ concerning whom Allâh, the Most High said:

[٣٦٩٥] ٣٤-(...) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ قَالَ ابْنُ

"If you two turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined...,"[1] until 'Umar went for *Hajj* and I went with him. When we were partway there, 'Umar turned aside, and I turned aside with him, bringing the jug. He relieved himself, then he came to me and I poured water onto his hands, and he performed *Wuḍû'*.

I said: 'O Commander of the Believers, who are the two wives of the Prophet ﷺ, about whom Allâh the Mighty and Sublime said: "If you two turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined..."?'[2] 'Umar said: 'How strange of you, O Ibn 'Abbâs!'" - Az-Zuhrî (a narrator) said: "By Allâh, he did not like the question, but he did not conceal anything" - "He said: 'They were Ḥafṣah and 'Âishah.' Then he started to narrate the *Ḥadîth* and said: 'We people of the Quraish were a people who dominated women, but when we came to Al-Madînah we found a people who were dominated by their women, and our women started to learn from their women. My house was among Banû Umayyah bin Zaid in Al-'Awâlî. One day I got angry with my wife, and she argued with me. I did not like her to argue with me. But she said: "Do you not like me to argue

أَبِي عُمَرَ: حَدَّثَنَا، وَقَالَ إِسْحَقُ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ بْنِ أَبِي ثَوْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ أَزَلْ حَرِيصًا أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللهُ تَعَالَىٰ: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [التحريم :٤]، حَتَّىٰ حَجَّ عُمَرُ وَحَجَجْتُ مَعَهُ، فَلَمَّا كُنَّا بِبَعْضِ الطَّرِيقِ عَدَلَ عُمَرُ وَعَدَلْتُ مَعَهُ بِالْإِدَاوَةِ، فَتَبَرَّزَ، ثُمَّ أَتَانِي فَسَكَبْتُ عَلَىٰ يَدَيْهِ، فَتَوَضَّأَ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَنِ الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللهُ عَزَّ وَجَلَّ [لَهُمَا] ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾؟ قَالَ عُمَرُ: وَاعَجَبًا لَكَ يَا ابْنَ عَبَّاسٍ! - قَالَ الزُّهْرِيُّ: كَرِهَ، وَاللهِ! مَاسَأَلَهُ عَنْهُ وَلَمْ يَكْتُمْهُ - قَالَ: هِيَ حَفْصَةُ وَعَائِشَةُ، ثُمَّ أَخَذَ يَسُوقُ الْحَدِيثَ قَالَ: كُنَّا، مَعْشَرَ قُرَيْشٍ، قَوْمًا نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ - قَالَ -: وَكَانَ مَنْزِلِي فِي

[1] *At-Taḥrîm* 66:4.

[2] *At-Taḥrîm* 66:4.

with you? By Allâh, the wives of the Prophet ﷺ argue with him, and one of them will forsake him all day until night comes." I went and entered upon Ḥafṣah, and I said: "Do you argue with the Messenger of Allâh ﷺ?" She said: "Yes." I said: "Does one of you forsake him all day until night comes?" She said: "Yes." I said: "Any one of you who does that is doomed and lost. Does any one of you feel assured that Allâh will not be angry with her because of the anger of His Messenger ﷺ, for then she will be doomed? Do not argue with the Messenger of Allâh ﷺ and do not ask him for anything. Ask me for whatever you want. And do not be misled by the fact that your neighbor is more beautiful than you and more beloved to the Messenger of Allâh ﷺ than you'" - referring to 'Âishah.

"And 'Umar said: 'I had a neighbor among the *Anṣâr*. We used to take turns going down to the Messenger of Allâh ﷺ. He would go down one day and I would go down the next. He would bring me the news of the Revelation and other things, and I would do likewise. We were saying that Ghassân were shoeing their horses to attack us. My friend went to visit, then he came to me at night and knocked on my door, then he called out to me. I went out to him and he said: "Something terrible has

بَنِي أُمَيَّةَ بْنِ زَيْدٍ بِالْعَوَالِي، فَتَغَضَّبْتُ يَوْمًا عَلَىٰ امْرَأَتِي، فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ: مَا تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللهِ! إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَىٰ اللَّيْلِ، فَانْطَلَقْتُ فَدَخَلْتُ عَلَىٰ حَفْصَةَ فَقُلْتُ: أَتُرَاجِعِينَ رَسُولَ اللهِ ﷺ؟ فَقَالَتْ: نَعَمْ. فَقُلْتُ: أَتَهْجُرُهُ إِحْدَاكُنَّ الْيَوْمَ إِلَىٰ اللَّيْلِ؟ قَالَتْ: نَعَمْ. قُلْتُ: قَدْ خَابَ مَنْ فَعَلَ ذٰلِكَ مِنْكُنَّ وَخَسِرَ، أَفَتَأْمَنُ إِحْدَاكُنَّ أَنْ يَغْضَبَ اللهُ عَلَيْهَا لِغَضَبِ رَسُولِهِ ﷺ، فَإِذَا هِيَ قَدْ هَلَكَتْ، لَا تُرَاجِعِي رَسُولَ اللهِ ﷺ وَلَا تَسْأَلِيهِ شَيْئًا، وَسَلِينِي مَا بَدَا لَكِ وَلَا يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْسَمُ وَأَحَبُّ إِلَىٰ رَسُولِ اللهِ ﷺ مِنْكِ -يُرِيدُ عَائِشَةَ، قَالَ-: وَكَانَ لِي جَارٌ مِنَ الْأَنْصَارِ - قَالَ - فَكُنَّا نَتَنَاوَبُ النُّزُولَ إِلَىٰ رَسُولِ اللهِ ﷺ، فَيَنْزِلُ يَوْمًا وَأَنْزِلُ يَوْمًا، فَيَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ، وَآتِيهِ بِمِثْلِ ذٰلِكَ، فَكُنَّا نَتَحَدَّثُ أَنَّ غَسَّانَ تُنْعِلُ الْخَيْلَ لِتَغْزُونَا، فَنَزَلَ صَاحِبِي، ثُمَّ أَتَانِي عِشَاءً فَضَرَبَ بَابِي ثُمَّ نَادَانِي، فَخَرَجْتُ إِلَيْهِ فَقَالَ: حَدَثَ أَمْرٌ عَظِيمٌ، قُلْتُ: مَاذَا؟ أَجَاءَتْ غَسَّانُ؟

happened!" I said: "What? Have the Ghassân come?" He said: "No, it is more terrible than that, and worse. The Prophet ﷺ has divorced his wives." I said: "Ḥafṣah is doomed and lost. I thought that this would happen." Then when I had prayed *Ṣubḥ*, I got dressed, then I went down and entered upon Ḥafṣah, who was weeping. I said: "Has the Messenger of Allâh ﷺ divorced you?" She said: "I do not know. He has secluded himself in this loft." I went to a black slave of his, and I said: "Ask for permission for 'Umar to enter." He went in, then he came out to me and said: "I mentioned you to him but he did not say anything.'"

'"I went away and came to the *Minbar*, where I sat down. By it was a group of people, some of whom were weeping. I sat for a little while, then I could not bear it any longer, so I went to the slave and said: "Ask for permission for 'Umar to enter." He went in. Then he came out to me. He said: "I mentioned you to him but he did not say anything." I turned to leave. Then the slave called me, and he said: "Go in, he has given you permission." So I went in and greeted the Messenger of Allâh ﷺ with *Salâm*. He was resting on a reed mat that had left marks on his side. I said: "O Messenger of Allâh, have you divorced your

قَالَ: لَا، بَلْ أَعْظَمُ مِنْ ذٰلِكَ وَأَطْوَلُ، طَلَّقَ النَّبِيُّ ﷺ نِسَاءَهُ. فَقُلْتُ: قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ، وَقَدْ كُنْتُ أَظُنُّ هٰذَا كَائِنًا، حَتَّىٰ إِذَا صَلَّيْتُ الصُّبْحَ شَدَدْتُ عَلَيَّ ثِيَابِي، ثُمَّ نَزَلْتُ فَدَخَلْتُ عَلَىٰ حَفْصَةَ وَهِيَ تَبْكِي، فَقُلْتُ: أَطَلَّقَكُنَّ رَسُولُ اللهِ ﷺ؟ فَقَالَتْ: لَا أَدْرِي، هَا هُوَ ذَا مُعْتَزِلٌ فِي هٰذِهِ الْمَشْرُبَةِ، فَأَتَيْتُ غُلَامًا لَهُ أَسْوَدَ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ، فَقَالَ: فَذَكَرْتُكَ لَهُ فَصَمَتَ. فَانْطَلَقْتُ حَتَّى انْتَهَيْتُ إِلَىٰ الْمِنْبَرِ فَجَلَسْتُ، فَإِذَا عِنْدَهُ رَهْطٌ جُلُوسٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ قَلِيلًا، ثُمَّ غَلَبَنِي مَا أَجِدُ، ثُمَّ أَتَيْتُ الْغُلَامَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ، فَوَلَّيْتُ مُدْبِرًا، فَإِذَا الْغُلَامُ يَدْعُونِي فَقَالَ: ادْخُلْ، فَقَدْ أَذِنَ لَكَ. فَدَخَلْتُ فَسَلَّمْتُ عَلَىٰ رَسُولِ اللهِ ﷺ، فَإِذَا هُوَ مُتَّكِىءٌ عَلَىٰ رَمْلِ حَصِيرٍ قَدْ أَثَّرَ فِي جَنْبِهِ، فَقُلْتُ: أَطَلَّقْتَ، يَا رَسُولَ اللهِ نِسَاءَكَ؟ فَرَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ «لَا» فَقُلْتُ: اللهُ أَكْبَرُ! لَوْ رَأَيْتَنَا، يَا رَسُولَ اللهِ! وَكُنَّا مَعْشَرَ قُرَيْشٍ، قَوْمًا نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا

wives?" He looked up at me and said: "No." I said: "*Allâhu Akbar!* If you had seen us, O Messenger of Allâh, we the Quraish, were a people who dominated women, but when we came to Al-Madînah we found a people who were dominated by their women, and our women started to learn from their women. I got angry with my wife one day, and she started to argue with me. I did not like her to argue with me, but she said: "Do you not like me to argue with you? By Allâh, the wives of the Prophet ﷺ argue with him, and one of them will forsake him all day until night comes." I said: "Any one of them who does that is doomed and lost. Does one of them feel assured that Allâh will not be angry with her because of the anger of His Messenger ﷺ, then she will be doomed?" The Messenger of Allâh ﷺ smiled. I said: "O Messenger of Allâh, I entered upon Ḥafṣah and I said: 'Do not be misled by the fact that your neighbor is more beautiful than you and more beloved to the Messenger of Allâh ﷺ than you.'" The Messenger of Allâh ﷺ smiled again.'"

'"I said: "O Messenger of Allâh, may I talk to you freely?" He said: "Yes." So I sat down and looked around the room, and by Allâh, I did not see anything in it to please the eye except three

قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ، فَتَغَضَّبْتُ عَلَىٰ امْرَأَتِي يَوْمًا، فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي. فَقَالَتْ: مَا تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللهِ! إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وَتَهْجُرُ[هُ] إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ. فَقُلْتُ: قَدْ خَابَ مَنْ فَعَلَ ذٰلِكَ مِنْهُنَّ وَخَسِرَ، أَفَتَأْمَنُ إِحْدَاهُنَّ أَنْ يَغْضَبَ اللهُ عَلَيْهَا لِغَضَبِ رَسُولِهِ ﷺ، فَإِذَا هِيَ قَدْ هَلَكَتْ؟ فَتَبَسَّمَ رَسُولُ اللهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللهِ! قَدْ دَخَلْتُ عَلَىٰ حَفْصَةَ فَقُلْتُ: لَا يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْسَمُ مِنْكِ وَأَحَبُّ إِلَىٰ رَسُولِ اللهِ ﷺ مِنْكِ فَتَبَسَّمَ أُخْرَىٰ فَقُلْتُ: أَسْتَأْنِسُ، يَا رَسُولَ اللهِ! قَالَ: «نَعَمْ» فَجَلَسْتُ، فَرَفَعْتُ رَأْسِي فِي الْبَيْتِ فَوَاللهِ! مَا رَأَيْتُ فِيهِ شَيْئًا يَرُدُّ الْبَصَرَ، إِلَّا أُهُبًا ثَلَاثَةً، فَقُلْتُ: ادْعُ اللهَ يَا رَسُولَ اللهِ! أَنْ يُوَسِّعَ عَلَىٰ أُمَّتِكَ، فَقَدْ وُسِّعَ عَلَىٰ فَارِسَ وَالرُّومِ، وَهُمْ لَا يَعْبُدُونَ اللهَ عَزَّ وَجَلَّ - فَاسْتَوَىٰ جَالِسًا ثُمَّ قَالَ: «أَفِي شَكٍّ أَنْتَ؟ يَا ابْنَ الْخَطَّابِ! أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا» فَقُلْتُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللهِ! وَكَانَ أَقْسَمَ أَنْ لَا

hides. I said: "Pray to Allâh, O Messenger of Allâh, to make life prosperous for your *Ummah*, for He has made life prosperous for the Persians and Romans, but they do not worship Allâh, the Mighty and Sublime." He sat up straight and said: "Are you doubting, O son of Al-Khaṭṭâb? Their good things have been granted to them in this world." I said: "Pray for forgiveness for me, O Messenger of Allâh." He had sworn that he would not enter upon them for a month, because he was so annoyed with them, until Allâh [the Mighty and Sublime] rebuked him.'"

يَدْخُلَ عَلَيْهِنَّ شَهْرًا مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ حَتَّى عَاتَبَهُ اللهُ [عَزَّ وَجَلَّ].

[3696] 35 - (1475) Az-Zuhrî said: 'Urwah told me that 'Âishah said: "When twenty-nine nights had passed, the Messenger of Allâh ﷺ entered upon me; he started with me. I said: 'O Messenger of Allâh, you swore that you would not enter upon us for a month, but now you have entered on the twenty-ninth day; I have been counting them.' He said: 'The month may be twenty-nine days.' Then he said: 'O 'Âishah, I am going to tell you something, but you do not have to hasten to decide until you consult your parents.'"

"Then he recited to me the verse: O Prophet! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you

[٣٦٩٦] ٣٥-(١٤٧٥) قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: لَمَّا مَضَىٰ تِسْعٌ وَعِشْرُونَ لَيْلَةً، دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ، بَدَأَ بِي، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّكَ أَقْسَمْتَ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا، وَإِنَّكَ دَخَلْتَ مِنْ تِسْعٍ وَعِشْرِينَ، أَعُدُّهُنَّ. فَقَالَ: «إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ» ثُمَّ قَالَ: «يَا عَائِشَةُ! إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلَا عَلَيْكِ أَنْ لَا تَعْجَلِي فِيهِ حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ». ثُمَّ قَرَأَ عَلَيَّ الْآيَةَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ﴾ حَتَّى بَلَغَ ﴿أَجْرًا عَظِيمًا﴾. قَالَتْ عَائِشَةُ: قَدْ عَلِمَ، وَاللهِ! أَنَّ أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ - قَالَتْ - فَقُلْتُ: أَوَ فِي

and set you free in a handsome manner (divorce). But if you desire Allâh and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muḥsinât* (good-doers) amongst you an enormous reward.'".[1] 'Âishah said: "He knew, by Allâh, that my parents would never tell me to leave him. I said: 'Do I need to consult my parents about this? I desire Allâh and His Messenger and the Home of the Hereafter.'"

Ma'mar said: "Ayyûb told me that 'Âishah said: 'Do not tell your wives that I have chosen you.' The Prophet ﷺ said to her: 'Allâh has sent me to convey (the message); He did not send me to make things hard for people in the hope that they would make mistakes.'"

هَٰذَا أَسْتَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ.

قَالَ مَعْمَرٌ: فَأَخْبَرَنِي أَيُّوبُ أَنَّ عَائِشَةَ قَالَتْ: لَا تُخْبِرْ نِسَاءَكَ أَنِّي اخْتَرْتُكَ. فَقَالَ لَهَا النَّبِيُّ ﷺ: «إِنَّ اللهَ أَرْسَلَنِي مُبَلِّغًا وَلَمْ يُرْسِلْنِي مُتَعَنِّتًا».

قَالَ قَتَادَةُ: ﴿صَغَتْ قُلُوبُكُمَا﴾ قال: مَالَتْ قُلُوبُكُمَا. [راجع: ٣٦٨١]

Chapter 6. The Woman Who Has Been Irrevocably Divorced Is Not Entitled To Maintenance

(المعجم ٦) - (بَابُ المطلقة البائن لا نفقة لها) (التحفة ٦)

[3697] 36 - (1480) It was narrated from Fâṭimah bint Qais that Abû 'Amr bin Ḥafṣ divorced her irrevocably when he was absent. He sent some barley to her via his agent, and she was angry with that.

He said: "By Allâh, you are not entitled to anything from us." She came to the Messenger of Allâh ﷺ and told him about that, and he said: "You are not

[٣٦٩٧] ٣٦-(١٤٨٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّ أَبَا عَمْرِو بْنَ حَفْصٍ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ، فَأَرْسَلَ إِلَيْهَا وَكِيلُهُ بِشَعِيرٍ، فَسَخِطَتْهُ، فَقَالَ:

[1] *Al-Aḥzâb* 33:28, 29.

entitled to maintenance from him." He told her to observe her *'Iddah* in the house of Umm Sharîk, then he said: "She is a woman whom my Companions visit. Observe your *'Iddah* in the house of Ibn Umm Maktûm, for he is a blind man and you can take off your garments. And when your *'Iddah* is over, let me know."

She said: "When my *'Iddah* ended, I told him that Mu'âwiyah bin Abî Sufyân and Abû Jahm had proposed marriage to me. The Messenger of Allâh ﷺ said: 'As for Abû Jahm, his stick never leaves his shoulder.[1] As for Mu'âwiyah, he is very poor and has no wealth. Marry Usâmah bin Zaid.' I did not like that, but he said: 'Marry Usâmah bin Zaid.' So I married him, and Allâh caused it to be good and I was envied for that."

[3698] 37 - (...) It was narrated from Fâṭimah bint Qais that her husband divorced her at the time of the Prophet ﷺ, and the maintenance he gave her was very little. When she saw that she said: "By Allâh, I am going to tell the Messenger of Allâh ﷺ. If I am entitled to maintenance I will take what is enough for me, and if I am not entitled to maintenance I will not take anything from him." She said: "I told the Messenger of Allâh ﷺ about that and he said:

وَاللهِ! مَا لَكِ عَلَيْنَا مِنْ شَيْءٍ؛ فَجَاءَتْ رَسُولَ اللهِ ﷺ فَذَكَرَتْ ذٰلِكَ لَهُ، فَقَالَ: «لَيْسَ لَكِ عَلَيْهِ نَفَقَةٌ». فَأَمَرَهَا أَنْ تَعْتَدَّ فِي بَيْتِ أُمِّ شَرِيكٍ، ثُمَّ قَالَ: «تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي، اعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَعْمَىٰ، تَضَعِينَ ثِيَابَكِ، فَإِذَا حَلَلْتِ فَآذِنِينِي» - قَالَتْ -: فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ، أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ، وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لَا مَالَ لَهُ، انْكِحِي أُسَامَةَ بْنَ زَيْدٍ» فَكَرِهْتُهُ، ثُمَّ قَالَ: «انْكِحِي أُسَامَةَ» فَنَكَحْتُهُ، فَجَعَلَ اللهُ فِيهِ خَيْرًا وَاغْتَبَطْتُ [بِهِ].

[٣٦٩٨] ٣٧-(...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ.

وَقَالَ قُتَيْبَةُ أَيْضًا: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، - كِلَيْهِمَا - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّهُ طَلَّقَهَا زَوْجُهَا فِي عَهْدِ النَّبِيِّ ﷺ، وَكَانَ أَنْفَقَ عَلَيْهَا نَفَقَةَ دُونٍ، فَلَمَّا رَأَتْ ذٰلِكَ قَالَتْ: وَاللهِ! لَأُعْلِمَنَّ

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[1] See no. 3712.

'You are not entitled to maintenance or accommodation.'"

رَسُولَ اللهِ ﷺ، فَإِنْ كَانَتْ لِي نَفَقَةٌ أَخَذْتُ الَّذِي يُصْلِحُنِي، وَإِنْ لَمْ تَكُنْ لِي نَفَقَةٌ لَمْ آخُذْ مِنْهُ شَيْئًا، قَالَتْ: فَذَكَرْتُ ذَٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «لَا نَفَقَةَ لَكِ، وَلَا سُكْنَىٰ».

[3699] (...) It was narrated that Abû Salamah said: "I asked Fâṭimah bint Qais, and she told me that her Makhzûmî husband divorced her and refused to give her any maintenance. She went to the Messenger of Allâh ﷺ and told him, and the Messenger of Allâh ﷺ said: 'You are not entitled to any maintenance. Go and stay with Ibn Umm Maktûm, for he is a blind man and you can take off your garments there.'"

[٣٦٩٩] (...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ أَبِي سَلَمَةَ أَنَّهُ قَالَ: سَأَلْتُ فَاطِمَةَ بِنْتَ قَيْسٍ، فَأَخْبَرَتْنِي أَنَّ زَوْجَهَا الْمَخْزُومِيَّ طَلَّقَهَا، فَأَبَىٰ أَنْ يُنْفِقَ عَلَيْهَا، فَجَاءَتْ إِلَىٰ رَسُولِ اللهِ ﷺ فَأَخْبَرَتْهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا نَفَقَةَ لَكِ، فَانْتَقِلِي، فَاذْهَبِي إِلَىٰ ابْنِ أُمِّ مَكْتُومٍ، فَكُونِي عِنْدَهُ، فَإِنَّهُ رَجُلٌ أَعْمَىٰ، تَضَعِينَ ثِيَابَكِ عِنْدَهُ».

[3700] 38 - (...) Abû Salamah narrated that Fâṭimah bint Qais, the sister of Aḍ-Ḍaḥḥâk bin Qais, told him, that Abû Ḥafṣ bin Al-Mughîrah Al-Makhzûmî divorced her three times, then he went to Yemen. His people said to her: "You are not entitled to maintenance from us." Khâlid bin Al-Walîd came with a group of people to the Messenger of Allâh ﷺ in the house of Maimûnah and said: "Abû Ḥafṣ has divorced his wife three times; is she entitled to

[٣٧٠٠] ٣٨-(...) **وحَدَّثَنِي** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَىٰ وَهُوَ ابْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي أَبُو سَلَمَةَ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أُخْتَ الضَّحَّاكِ بْنِ قَيْسٍ أَخْبَرَتْهُ؛ أَنَّ أَبَا حَفْصِ بْنَ الْمُغِيرَةِ الْمَخْزُومِيَّ طَلَّقَهَا ثَلَاثًا، ثُمَّ انْطَلَقَ إِلَىٰ الْيَمَنِ، فَقَالَ لَهَا أَهْلُهُ: لَيْسَ لَكِ عَلَيْنَا نَفَقَةٌ، فَانْطَلَقَ خَالِدُ بْنُ الْوَلِيدِ فِي نَفَرٍ،

maintenance?" The Messenger of Allâh ﷺ said: "She is not entitled to maintenance, but she has to observe the *'Iddah*." And he sent word to her, saying: "Do not be hasty in making a decision concerning yourself (without consulting me)." He told her to move to (the house of) Umm Sharîk, then he sent word saying: "Umm Sharîk is visited by the first *Muhâjirîn*. Go to Ibn Umm Maktûm, the blind man, for if you take off your *Khimâr* (head cover) he will not see you." So she went and stayed there, and when her *'Iddah* was over, the Messenger of Allâh ﷺ married her to Usâmah bin Zaid bin Ḥârithah.

فَأَتَوْا رَسُولَ اللهِ ﷺ فِي بَيْتِ مَيْمُونَةَ، فَقَالُوا: إِنَّ أَبَا حَفْصٍ طَلَّقَ امْرَأَتَهُ ثَلَاثًا، فَهَلْ لَهَا مِنْ نَفَقَةٍ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَيْسَتْ لَهَا نَفَقَةٌ، وَعَلَيْهَا الْعِدَّةُ». وَأَرْسَلَ إِلَيْهَا: «أَنْ لَا تَسْبِقِينِي بِنَفْسِكِ»، وَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَىٰ أُمِّ شَرِيكٍ، ثُمَّ أَرْسَلَ إِلَيْهَا «أَنَّ أُمَّ شَرِيكٍ يَأْتِيهَا الْمُهَاجِرُونَ الْأَوَّلُونَ، فَانْطَلِقِي إِلَىٰ ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَىٰ، فَإِنَّكِ إِذَا وَضَعْتِ خِمَارَكِ، لَمْ يَرَكِ» فَانْطَلَقَتْ إِلَيْهِ، فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا رَسُولُ اللهِ ﷺ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ.

[3701] 39 - (...) Abû Salamah narrated that he wrote down what Fâṭimah bint Qais said: "I was married to a man from Banû Makhzûm, and he divorced me irrevocably. I sent word to his people asking for maintenance..." and they quoted a *Ḥadîth* like that of Yaḥyâ bin Abî Kathîr from Abû Salamah (no. 3700), except that in the *Ḥadîth* of Muḥammad bin 'Amr (a narrator) it says: "Do not hasten to make a decision without letting us know."

[٣٧٠١] ٣٩-(...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ وَحَدَّثَنَاه أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَ: كَتَبْتُ ذٰلِكَ مِنْ فِيهَا كِتَابًا. قَالَتْ: كُنْتُ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ فَطَلَّقَنِي الْبَتَّةَ، فَأَرْسَلْتُ إِلَىٰ أَهْلِهِ أَبْتَغِي النَّفَقَةَ، وَاقْتَصُّوا الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي

سَلَمَةَ، غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو: «لَا تَفُوتِينَا بِنَفْسِكِ».

[3702] 40 - (...) Fâṭimah bint Qais narrated that she was married to Abû 'Amr bin Ḥafṣ bin Al-Mughîrah, and he issued the last of three divorces to her. She said that she came to the Messenger of Allâh ﷺ to consult him about leaving her house, and he told her to go to Ibn Umm Maktûm, the blind man. Marwân refused to believe him about a divorced woman leaving her house, and 'Urwah said: "'Âishah objected to that regarding Fâṭimah bint Qais."[1]

[٣٧٠٢] ٤٠-(...) **حَدَّثَنَا** حَسَنُ ابْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَٰنِ ابْنِ عَوْفٍ أَخْبَرَهُ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أَخْبَرَتْهُ؛ أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ، فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ، فَزَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ اللهِ ﷺ تَسْتَفْتِيهِ فِي خُرُوجِهَا مِنْ بَيْتِهَا، فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَىٰ ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَىٰ، فَأَبَىٰ مَرْوَانُ أَنْ يُصَدِّقَهُ فِي خُرُوجِ الْمُطَلَّقَةِ مِنْ بَيْتِهَا، وَقَالَ عُرْوَةُ: إِنَّ عَائِشَةَ أَنْكَرَتْ ذَٰلِكَ عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ.

[3703] (...) A similar report (as no. 3702) was narrated from Shihâb with this chain, as well of the comment of 'Urwah about 'Âishah's objection to Fâṭimah bint Qais.

[٣٧٠٣] (...) **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، مَعَ قَوْلِ عُرْوَةَ: إِنَّ عَائِشَةَ أَنْكَرَتْ ذَٰلِكَ عَلَىٰ فَاطِمَةَ.

[1] Meaning, later after the death of the Prophet ﷺ, when she heard that Fâṭimah narrated this about a woman observing her *'Iddah* in other than her husband's house.

[3704] 41 - (...) It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that Abû 'Amr bin Ḥafṣ bin Al-Mughîrah set out with 'Alî bin Abî Ṭâlib for Yemen, and he sent word to his wife Fâṭimah bint Qais with her final divorce, and told Al-Ḥârith bin Hishâm and 'Ayyâsh bin Abî Rabî'ah to give her some maintenance. They said to her: "By Allâh, you will not have any maintenance unless you are pregnant." She came to the Prophet ﷺ and told him what they had said, and he said: "There is no maintenance for you." She asked him for permission to move, and he gave her permission. She said: "Where, O Messenger of Allâh?" He said: "To Ibn Umm Maktûm." He was blind, so she could take off her garments in his house and he would not see her. When her *'Iddah* was over, the Prophet ﷺ married her to Usâmah bin Zaid. Marwân sent Qabîṣah bin Dhuwaib to her to ask her about this *Ḥadîth*, and she narrated it to him. Marwân said: "We have only heard this *Ḥadîth* from a woman, so we will follow what we are certain of, which is what we found the people following." When news of what Marwân said reached Fâṭimah she said: "Between you and I is the Qur'ân. Allâh, Most High, says: "...And turn them

[٣٧٠٤] ٤١-(...) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدٍ - قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ أَبَا عَمْرِو بْنَ حَفْصِ بْنِ الْمُغِيرَةِ خَرَجَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَىٰ الْيَمَنِ، فَأَرْسَلَ إِلَىٰ امْرَأَتِهِ فَاطِمَةَ بِنْتِ قَيْسٍ بِتَطْلِيقَةٍ كَانَتْ بَقِيَتْ مِنْ طَلَاقِهَا، وَأَمَرَ لَهَا الْحَارِثَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِنَفَقَةٍ فَقَالَا لَهَا: وَاللهِ! مَا لَكِ نَفَقَةٌ إِلَّا أَنْ تَكُونِي حَامِلًا، فَأَتَتِ النَّبِيَّ ﷺ فَذَكَرَتْ لَهُ قَوْلَهُمَا، فَقَالَ: «لَا نَفَقَةَ لَكِ» فَاسْتَأْذَنَتْهُ فِي الْانْتِقَالِ فَأَذِنَ لَهَا، فَقَالَتْ: أَيْنَ؟ يَا رَسُولَ اللهِ! قَالَ: «إِلَىٰ ابْنِ أُمِّ مَكْتُومٍ» وَكَانَ أَعْمَىٰ، تَضَعُ ثِيَابَهَا عِنْدَهُ وَلَا يَرَاهَا، فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا النَّبِيُّ ﷺ أُسَامَةَ بْنَ زَيْدٍ، فَأَرْسَلَ إِلَيْهَا مَرْوَانُ قَبِيصَةَ بْنَ ذُوَيْبٍ يَسْأَلُهَا عَنِ الْحَدِيثِ، فَحَدَّثَتْهُ بِهِ، فَقَالَ مَرْوَانُ: لَمْ نَسْمَعْ هٰذَا الْحَدِيثَ إِلَّا مِنِ امْرَأَةٍ، سَنَأْخُذُ بِالْعِصْمَةِ الَّتِي وَجَدْنَا النَّاسَ عَلَيْهَا، فَقَالَتْ فَاطِمَةُ - حِينَ بَلَغَهَا قَوْلُ مَرْوَانَ -: فَبَيْنِي وَبَيْنَكُمُ الْقُرْآنُ، قَالَ اللهُ تَعَالَىٰ: ﴿لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ﴾

not out of their (husband's) homes...".[1] She said: "This is for one whose divorce is revocable, so what new thing will Allâh bring to pass after the third (irrevocable divorce)? How can you say that she is not entitled to maintenance if she is not pregnant? On what grounds do you detain her?"

[الطلاق :١] الْآيَة. قَالَتْ: هٰذَا لِمَنْ كَانَتْ لَهُ مُرَاجَعَةٌ، فَأَيُّ أَمْرٍ يَحْدُثُ بَعْدَ الثَّلَاثِ؟ فَكَيْفَ تَقُولُونَ: لَا نَفَقَةَ لَهَا إِذَا لَمْ تَكُنْ حَامِلًا؟ فَعَلَامَ تَحْبِسُونَهَا؟.

[3705] 42 - (...) It was narrated that Ash-Sha'bî said: "I entered upon Fâṭimah bint Qais, and I asked her about the ruling of the Messenger of Allâh ﷺ concerning her. She said: 'My husband divorced me irrevocably, and I referred my dispute with him about maintenance and accommodation to the Messenger of Allâh ﷺ. He did not grant me any accommodation nor maintenance, and he told me to observe my *'Iddah* in the house of Ibn Umm Maktûm.'"

[٣٧٠٥] ٤٢-(. . .) **وَحَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ وَحُصَيْنٌ وَمُغِيرَةُ وَأَشْعَثُ وَمُجَالِدٌ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَدَاوُدُ - قَالَ دَاوُدُ حَدَّثَنَا - كُلُّهُمْ عَنِ الشَّعْبِيِّ قَالَ: دَخَلْتُ عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْتُهَا عَنْ قَضَاءِ رَسُولِ اللهِ ﷺ عَلَيْهَا، قَالَتْ: طَلَّقَهَا زَوْجُهَا الْبَتَّةَ، فَقَالَتْ: فَخَاصَمْتُهُ إِلَىٰ رَسُولِ اللهِ ﷺ فِي السُّكْنَىٰ وَالنَّفَقَةِ، قَالَتْ: فَلَمْ يَجْعَلْ لِي سُكْنَىٰ وَلَا نَفَقَةً، وَأَمَرَنِي أَنْ أَعْتَدَّ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ.

[3706] (...) It was narrated from Ash-Sha'bî that he said: "I entered upon Fâṭimah bint Qais..." a *Hadîth* like that of Zuhair from Hushaim (no. 3705).

[٣٧٠٦] (. . .) **وحَدَّثَنَاهُ** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ حُصَيْنٍ وَدَاوُدَ وَمُغِيرَةَ وَإِسْمَاعِيلَ وَأَشْعَثَ، عَنِ الشَّعْبِيِّ؛ أَنَّهُ قَالَ: دَخَلْتُ عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ، بِمِثْلِ حَدِيثِ زُهَيْرٍ عَنْ هُشَيْمٍ.

[1] *Aṭ-Ṭalâq* 65:1.

[3707] 43 - (...) Ash-Sha'bî said: "We entered upon Fâṭimah bint Qais and she offered us fresh dates and *Sawîq*. We asked her about the woman who has been thrice divorced - where should she observe her *'Iddah*? She said: 'My husband divorced me three times, and the Prophet ﷺ gave me permission to observe my *'Iddah* among my family.'"

[٣٧٠٧] ٤٣-(...) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: دَخَلْنَا عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتْحَفَتْنَا بِرُطَبِ ابْنِ طَابٍ، وَسَقَتْنَا سَوِيقَ سُلْتٍ، فَسَأَلْتُهَا عَنِ الْمُطَلَّقَةِ ثَلَاثًا أَيْنَ تَعْتَدُّ؟ قَالَتْ: طَلَّقَنِي بَعْلِي ثَلَاثًا، فَأَذِنَ لِي النَّبِيُّ ﷺ أَنْ أَعْتَدَّ فِي أَهْلِي.

[3708] 44 - (...) It was narrated from Ash-Sha'bî, from Fâṭimah bint Qais, that concerning a woman who has been thrice divorced, the Prophet ﷺ said: "She is not entitled to accommodation nor maintenance."

[٣٧٠٨] ٤٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ عَنِ النَّبِيِّ ﷺ فِي الْمُطَلَّقَةِ ثَلَاثًا، قَالَ: «لَيْسَ لَهَا سُكْنَىٰ وَلَا نَفَقَةٌ».

[3709] 45 - (...) It was narrated from Ash-Sha'bî that Fâṭimah bint Qais said: "My husband divorced me three times, and I wanted to move. I went to the Prophet ﷺ and he said: 'Move to the house of your cousin 'Amr bin Umm Maktûm, and observe your *'Iddah* there.'"

[٣٧٠٩] ٤٥-(...) وحَدَّثَنِي إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَٰقَ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: طَلَّقَنِي زَوْجِي ثَلَاثًا، فَأَرَدْتُ النُّقْلَةَ، فَأَتَيْتُ النَّبِيَّ ﷺ، فَقَالَ: «انْتَقِلِي إِلَىٰ بَيْتِ ابْنِ عَمِّكِ عَمْرِو بْنِ أُمِّ مَكْتُومٍ، فَاعْتَدِّي عِنْدَهُ».

[3710] 46 - (...) It was narrated that Abû Isḥâq said: "I was with Al-Aswad bin Yazîd, sitting in the grand *Masjid*,[1] and Ash-Sha'bî was with us. Ash-Sha'bî narrated the *Ḥadîth* of Fâṭimah bint Qais, that the Messenger of Allâh ﷺ did not grant to her any accommodation nor maintenance. Then Al-Aswad took a handful of pebbles and threw them at him, and said: 'Woe to you for narrating such a thing. 'Umar said: We will not leave the Book of Allâh and the *Sunnah* of our Prophet ﷺ for the words of a woman when we do not know whether she remembered or forgot. She is entitled to accommodation and maintenance. And he recited the verse: "...And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open *Fâḥishah*...'"[2]

[٣٧١٠] ٤٦-(...) وحَدَّثَناه مُحَمَّدُ ابْنُ عَمْرِو بْنِ جَبَلَةَ: أَخْبَرَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَقَ قَالَ: كُنْتُ مَعَ الْأَسْوَدِ بْنِ يَزِيدَ جَالِسًا فِي الْمَسْجِدِ الْأَعْظَمِ، وَمَعَنَا الشَّعْبِيُّ، فَحَدَّثَ الشَّعْبِيُّ بِحَدِيثِ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَجْعَلْ لَهَا سُكْنَىٰ وَلَا نَفَقَةً، ثُمَّ أَخَذَ الْأَسْوَدُ كَفًّا مِنْ حَصًى فَحَصَبَهُ بِهِ، فَقَالَ: وَيْلَكَ! تُحَدِّثُ بِمِثْلِ هٰذَا، قَالَ عُمَرُ: لَا نَتْرُكُ كِتَابَ اللهِ وَسُنَّةَ نَبِيِّنَا ﷺ لِقَوْلِ امْرَأَةٍ، لَا نَدْرِي لَعَلَّهَا حَفِظَتْ أَوْ نَسِيَتْ لَهَا السُّكْنَىٰ وَالنَّفَقَةُ، [وَتَلَا الْآيَةَ] قَالَ اللهُ عَزَّ وَجَلَّ: ﴿لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ﴾ [الطلاق: ١].

[3711] (...) A *Ḥadîth* similar to that of Abû Aḥmad from 'Ammâr bin Ruzaiq (no. 3710) was narrated from Abû Isḥâq with this chain.

[٣٧١١] (...) وحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ عَنْ أَبِي إِسْحَقَ بِهٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي أَحْمَدَ عَنْ عَمَّارِ بْنِ رُزَيْقٍ بِقِصَّتِهِ.

[1] Meaning the grand *Masjid* of Al-Kûfah, for Abû Isḥâq, Al-Aswad, and Ash-Sh'abî were all in Al-Kûfah.

[2] *Aṭ-Ṭalâq 65:1.*

[3712] 47 - (...) It was narrated that Abû Bakr bin Abî Al-Jahm bin Ṣukhair Al-'Adawî said: "I heard Fâṭimah bint Qais say that her husband divorced her thrice, and the Messenger of Allâh ﷺ did not grant her any accommodation or maintenance. She said: 'The Messenger of Allâh ﷺ said to me: "When your *'Iddah* is over, let me know." So she let him know, and Mu'âwiyah, Abû Jahm and Usâmah bin Zaid proposed to her. The Messenger of Allâh ﷺ said: "As for Mu'âwiyah, he is a poor man who has no wealth. As for Abû Jahm, he is a man who beats women. But (choose) Usâmah bin Zaid." She gestured with her hand like this, (as if expressing disapproval), saying said: "Usâmah!? Usâmah!?" But the Messenger of Allâh ﷺ said to her: "Obedience to Allâh and obedience to His Messenger is better for you." She said: 'So I married him and I was envied.'"

[٣٧١٢] ٤٧-(...) وحَدَّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرٍ الْعَدَوِيِّ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: إِنَّ زَوْجَهَا طَلَّقَهَا ثَلَاثًا، فَلَمْ يَجْعَلْ لَهَا رَسُولُ اللهِ ﷺ سُكْنَىٰ وَلَا نَفَقَةً - قَالَتْ -: قَالَ لِي رَسُولُ اللهِ ﷺ «إِذَا حَلَلْتِ فَآذِنِينِي» فَآذَنْتُهُ، فَخَطَبَهَا مُعَاوِيَةُ وَأَبُو جَهْمٍ وَأُسَامَةُ بْنُ زَيْدٍ، فَقَالَ رَسُولُ اللهِ ﷺ «أَمَّا مُعَاوِيَةُ فَرَجُلٌ تَرِبٌ لَا مَالَ لَهُ، وَأَمَّا أَبُو جَهْمٍ فَرَجُلٌ ضَرَّابُ النِّسَاءِ، وَلٰكِنْ أُسَامَةُ [بْنُ زَيْدٍ]» فَقَالَتْ بِيَدِهَا هٰكَذَا: أُسَامَةُ! أُسَامَةُ! فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «طَاعَةُ اللهِ وَطَاعَةُ رَسُولِهِ خَيْرٌ لَكِ» قَالَتْ: فَتَزَوَّجْتُهُ فَاغْتُبِطْتُ.

[3713] 48 - (...) It was narrated that Abû Bakr bin Abî Al-Jahm said: "I heard Fâṭimah bint Qais say: 'My husband Abû 'Amr bin Ḥafṣ bin Al-Mughîrah sent 'Ayyâsh bin Abî Rabî'ah to me with word of my divorce, and he sent with him five *Ṣâ's* of dates and five *Ṣâ's* of barley. I said: "Do I get no maintenance other than this? And am I not to observe my *'Iddah* in your home?" He said: "No." She said:

[٣٧١٣] ٤٨-(...) وحَدَّثني إِسْحٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: أَرْسَلَ إِلَيَّ زَوْجِي أَبُو عَمْرِو بْنُ حَفْصِ بْنِ الْمُغِيرَةِ، عَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِطَلَاقِي: [وَ] أَرْسَلَ مَعَهُ بِخَمْسَةِ آصُعِ تَمْرٍ، وَخَمْسَةِ آصُعِ شَعِيرٍ، فَقُلْتُ: أَمَا لِي نَفَقَةٌ

"I got dressed and went to the Messenger of Allâh ﷺ. He said: 'How many times has he divorced you?' I said: 'Three.' He said: 'He is right, you are not entitled to maintenance. Observe your *'Iddah* in the house of your cousin 'Amr bin Umm Maktûm, for he is blind and you can take off your garments there. When your *'Iddah* is over, let me know.' Some men proposed to me, including Mu'âwiyah and Abû Al-Jahm. The Prophet ﷺ said to me: 'Mu'âwiyah is poor and destitute, and Abû Al-Jahm is harsh towards women' - or 'he beats women,' or words to that effect - 'but you should marry Usâmah bin Zaid.'"

إِلَّا هَٰذَا؟ وَلَا أَعْتَدُّ فِي مَنْزِلِكُمْ؟ قَالَ: لَا، قَالَتْ: فَشَدَدْتُ عَلَيَّ ثِيَابِي، وَأَتَيْتُ رَسُولَ اللهِ ﷺ، فَقَالَ: «كَمْ طَلَّقَكِ؟» قُلْتُ: ثَلَاثًا. قَالَ: «صَدَقَ، لَيْسَ لَكِ نَفَقَةٌ، اعْتَدِّي فِي بَيْتِ ابْنِ عَمِّكِ [عَمْرِو ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ ضَرِيرُ الْبَصَرِ، تُلْقِي ثَوْبَكِ عِنْدَهُ، فَإِذَا انْقَضَتْ عِدَّتُكِ فَآذِنِينِي» قَالَتْ: فَخَطَبَنِي خُطَّابٌ، مِنْهُمْ مُعَاوِيَةُ وَأَبُو الْجَهْمِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مُعَاوِيَةَ تَرِبٌ خَفِيفُ الْحَالِ، وَأَبُو الْجُهَيْمِ مِنْهُ شِدَّةٌ عَلَى النِّسَاءِ- أَوْ يَضْرِبُ النِّسَاءَ، أَوْ نَحْوَ هَٰذَا - وَلَٰكِنْ عَلَيْكِ بِأُسَامَةَ ابْنِ زَيْدٍ».

[3714] 49 - (...) Abû Bakr bin Abî Al-Jahm said: "Abû Salamah bin 'Abdur-Raḥmân and I entered upon Fâṭimah bint Qais. We asked her and she said: 'I was married to Abû 'Amr bin Ḥafṣ bin Al-Mughîrah. He went out on the campaign to Najrân...'" and he quoted a *Ḥadîth* like that of Ibn Mahdî (no. 3713), and added: "She said: 'So I married him and Allâh honored me with Abû Zaid and Allâh blessed me with Abû Zaid.'"

[٣٧١٤] ٤٩-(...) وحَدَّثَني إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ: حَدَّثَنِي أَبُو بَكْرِ ابْنُ أَبِي الْجَهْمِ قَالَ: دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْنَاهَا فَقَالَتْ: كُنْتُ عِنْدَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ، فَخَرَجَ فِي غَزْوَةِ نَجْرَانَ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ مَهْدِيٍّ، وَزَادَ: قَالَتْ: فَتَزَوَّجْتُهُ فَشَرَّفَنِي اللهُ بِأَبِي زَيْدٍ، وَكَرَّمَنِي اللهُ بِأَبِي زَيْدٍ.

[3715] 50 - (...) Abû Bakr said: "Abû Salamah and I entered upon Fâṭimah bint Qais during the time of Ibn Az-Zubair, and she told us that her husband had divorced her irrevocably..." a *Ḥadîth* like that of Sufyân (no. 3714).

[٣٧١٥] **٥٠-(...) وحَدَّثَنَا عُبَيْدُ** اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو بَكْرٍ قَالَ: دَخَلْتُ أَنَا وأَبُو سَلَمَةَ عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ، زَمَنَ ابْنِ الزُّبَيْرِ، فَحَدَّثَتْنَا أَنَّ زَوْجَهَا طَلَّقَهَا طَلَاقًا بَاتًّا، بِنَحْوِ حَدِيثِ سُفْيَانَ.

[3716] 51 - (...) It was narrated that Fâṭimah bint Qais said: "My husband divorced me three times, and the Messenger of Allâh ﷺ did not grant me any accommodation nor maintenance."

[٣٧١٦] **٥١-(...) وحَدَّثَنِي** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ عَنِ السُّدِّيِّ، عَنِ الْبَهِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: طَلَّقَنِي زَوْجِي ثَلَاثًا، فَلَمْ يَجْعَلْ لِي رَسُولُ اللهِ ﷺ سُكْنَىٰ وَلَا نَفَقَةً.

[3717] 52 - (1481) It was narrated from Hi<u>sh</u>âm: "My father told me: 'Yaḥyâ bin Sa'eed bin Al-'Aṣ married the daughter of 'Abdur-Raḥmân bin Al-Ḥakam, then he divorced her and expelled her out of his house. 'Urwah criticized them for that, and they said: "Fâṭimah went out (of her husband's house)." 'Urwah said: "I went to 'Âi<u>sh</u>ah and told her about that. She said: 'There is nothing good for Fâṭimah bint Qais in narrating this *Ḥadî<u>th</u>*.'"

[٣٧١٧] **٥٢-(١٤٨١) وحَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ: حَدَّثَنِي أَبِي قَالَ: تَزَوَّجَ يَحْيَى بْنُ سَعِيدِ ابْنِ الْعَاصِ بِنْتَ عَبْدِ الرَّحْمَٰنِ بْنِ الْحَكَمِ، فَطَلَّقَهَا فَأَخْرَجَهَا مِنْ عِنْدِهِ، فَعَابَ ذٰلِكَ عَلَيْهِمْ عُرْوَةُ، فَقَالُوا: إِنَّ فَاطِمَةَ قَدْ خَرَجَتْ. قَالَ عُرْوَةُ: فَأَتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا بِذٰلِكَ فَقَالَتْ: مَا لِفَاطِمَةَ بِنْتِ قَيْسٍ خَيْرٌ [فِي] أَنْ تَذْكُرَ هٰذَا الْحَدِيثَ. [انظر: ٣٧١٩]

[3718] 53 - (1482) It was narrated that Fâṭimah bint Qais said: "I said: 'O Messenger of Allâh, my husband has divorced me three times, and I am afraid that someone may break in.' So he told her to move."

[٣٧١٨] **٥٣-(١٤٨٢) وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! زَوْجِي طَلَّقَنِي ثَلَاثًا، وَأَخَافُ أَنْ يُقْتَحَمَ عَلَيَّ. قَالَ: فَأَمَرَهَا فَتَحَوَّلَتْ.

[3719] 54 - (1481) [1] It was narrated from 'Âishah that she said: "There is nothing good for Fâṭimah in narrating this" (a *Hadîth* similar to no. 3717)- meaning, that she had no accommodation or maintenance.

[٣٧١٩] **٥٤-(١٤٨١) وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مَا لِفَاطِمَةَ خَيْرٌ أَنْ تَذْكُرَ هٰذَا- تَعْنِي قَوْلَهَا: لَا سُكْنَىٰ وَلَا نَفَقَةَ. [راجع: ٣٧١٧]

[3720]... - (...) It was narrated from 'Abdur-Raḥmân bin Al-Qâsim that his father said: "'Urwah bin Az-Zubair said to 'Âishah: 'Do you not see so-and-so the daughter of Al-Ḥakam? Her husband divorced her three times and she left.' She said: 'It is a bad thing that she has done.' He said: 'Have you not heard what Fâṭimah says?' She said: 'There is nothing good for her in mentioning that.'"

[٣٧٢٠] **(...) وحَدَّثَنِي** إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ لِعَائِشَةَ: أَلَمْ تَرَيْ إِلَىٰ فُلَانَةَ بِنْتِ الْحَكَمِ؟ طَلَّقَهَا زَوْجُهَا الْبَتَّةَ فَخَرَجَتْ، فَقَالَتْ: بِئْسَمَا صَنَعَتْ، فَقَالَ: أَلَمْ تَسْمَعِي إِلَىٰ قَوْلِ فَاطِمَةَ؟ فَقَالَتْ: أَمَا إِنَّهُ لَا خَيْرَ لَهَا فِي ذِكْرِ ذَاكَ.

[1] The sequence is like this in the text.

Chapter 7. It Is Permissible For A Women Who Is Observing *'Iddah* After An Irrevocable Divorce Or The Death Of Her Husband To Go Out During The Day If She Needs To

(المعجم ٧) - **(بَابُ جواز خروج المعتدة البائن والمتوفى عنها زوجها في النهار لحاجتها)** (التحفة ٧)

[3721] 55 - (1483) Jâbir bin 'Abdullâh said: "My maternal aunt was divorced and she wanted to harvest her date palms. A man rebuked her for going out, so she went to the Prophet ﷺ (inquiring about going out during *'Iddah*) and he said: 'No, go and harvest your date palms, for perhaps you will give charity or do an act of kindness.'"

[٣٧٢١] ٥٥-(١٤٨٣) وحَدَّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنِي ابْنُ جُرَيْجٍ؛ قَالَ: وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: طُلِّقَتْ خَالَتِي، فَأَرَادَتْ أَنْ تَجُدَّ نَخْلَهَا، فَزَجَرَهَا رَجُلٌ أَنْ تَخْرُجَ، فَأَتَتِ النَّبِيَّ ﷺ فَقَالَ: «بَلَى، فَجُدِّي نَخْلَكِ، فَإِنَّكِ عَسَى أَنْ تَصَدَّقِي أَوْ تَفْعَلِي مَعْرُوفًا».

Chapter 8. The *'Iddah* Of A Woman Whose Husband Had Died, And The Like, Ends When She Gives Birth

(المعجم ٨) - **(بَابُ انقضاء عدة المتوفى عنها وغيرها، بوضع الحمل)** (التحفة ٨)

[3722] 56 - (1484) 'Ubaidullâh bin 'Abdullâh bin 'Utbah bin Mas'ûd narrated that his father wrote to 'Umar bin 'Abdullâh bin Al-Arqam Az-Zuhrî, telling him to go to Subai'ah bint Al-Ḥâri<u>th</u> Al-Aslamiyyah to ask her about

[٣٧٢٢] ٥٦-(١٤٨٤) وحَدَّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى - وَتَقَارَبَا فِي اللَّفْظِ قَالَ حَرْمَلَةُ: حَدَّثَنَا، وَقَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: حَدَّثَنِي

her *Ḥadîth*, and what the Messenger of Allâh ﷺ said to her when she consulted him. 'Umar bin 'Abdullâh wrote back to 'Abdullâh bin 'Utbah telling him that Subai'ah told him that she was married to Sa'd bin Khawlah, one of Banû 'Amir bin Lu'ayy, who was one of those who had been present at (the Battle of) Badr. He died during the Farewell Pilgrimage while she was pregnant, and she gave birth shortly after he died. When her *Nifâs* ended, she adorned herself to receive offers of marriage. Abû As-Sanâbil bin Ba'kak - a man from Banû 'Abd Ad-Dâr - entered upon her and said to her: "Why do I see you beautified? Perhaps you are hoping to get married? By Allâh, you will not get married until four months and ten days have passed!" Subai'ah said: "When he said that to me, I got dressed that evening and went to the Messenger of Allâh ﷺ and asked him about that. He advised me that my *'Iddah* had ended when I gave birth, and he told me to get married if I wanted to."

Ibn Shihâb said: "I do not see anything wrong with (a woman) getting married after she has given birth, even if she is still bleeding, but her husband should not come close to her until she becomes pure."

يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ [بْنِ مَسْعُودٍ]؛ أَنَّ أَبَاهُ كَتَبَ إِلَىٰ عُمَرَ بْنِ عَبْدِ اللهِ بْنِ الْأَرْقَمِ الزُّهْرِيِّ، يَأْمُرُهُ أَنْ يَدْخُلَ عَلَىٰ سُبَيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ، فَيَسْأَلَهَا عَنْ حَدِيثِهَا وَعَمَّا قَالَ لَهَا رَسُولُ اللهِ ﷺ، حِينَ اسْتَفْتَتْهُ، فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللهِ إِلَىٰ عَبْدِ اللهِ بْنِ عُتْبَةَ يُخْبِرُهُ أَنَّ سُبَيْعَةَ أَخْبَرَتْهُ؛ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ، وَهُوَ فِي بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا، فَتُوُفِّيَ عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ - رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ - فَقَالَ لَهَا: مَا لِي أَرَاكِ مُتَجَمِّلَةً؟ لَعَلَّكِ تَرْجِينَ النِّكَاحَ، إِنَّكِ وَاللهِ! مَا أَنْتِ بِنَاكِحٍ حَتَّىٰ تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. قَالَتْ سُبَيْعَةُ: فَلَمَّا قَالَ لِي ذَٰلِكَ، جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ، فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَسَأَلْتُهُ عَنْ ذَٰلِكَ؟ فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّزَوُّجِ إِنْ بَدَا لِي.

قَالَ ابْنُ شِهَابٍ: فَلَا أَرَىٰ بَأْسًا أَنْ تَتَزَوَّجَ حِينَ وَضَعَتْ، وَإِنْ كَانَتْ فِي دَمِهَا، غَيْرَ أَنَّهُ لَا يَقْرَبُهَا زَوْجُهَا حَتَّىٰ تَطْهُرَ.

[3723] 57 - (1485) Sulaimân bin Yasâr narrated that Abû Salamah bin 'Abdur-Raḥmân and Ibn 'Abbâs met in the house of Abû Hurairah, and they were talking about a woman who gives birth a few days after her husband has died. Ibn 'Abbâs said: "Her *'Iddah* is the longer of the two periods." Abû Salamah said: "Her *'Iddah* is over." They started to dispute about that. Then Abû Hurairah said: "I am with my nephew" - meaning Abû Salamah. So they sent Kuraib, the freed slave of Ibn 'Abbâs, to Umm Salamah to ask her about that. He came to them and told them that Umm Salamah said: "Subai'ah Al-Aslamiyyah gave birth a few days after her husband died, and she mentioned that to the Messenger of Allâh ﷺ, who told her to get married."

[٣٧٢٣] ٥٧-(١٤٨٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ؛ أَنَّ أَبَا سَلَمَةَ ابْنَ عَبْدِ الرَّحْمَٰنِ وَابْنَ عَبَّاسٍ اجْتَمَعَا عِنْدَ أَبِي هُرَيْرَةَ، وَهُمَا يَذْكُرَانِ الْمَرْأَةَ تُنْفَسُ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ، فَقَالَ ابْنُ عَبَّاسٍ: عِدَّتُهَا آخِرُ الْأَجَلَيْنِ، وَقَالَ أَبُو سَلَمَةَ: قَدْ حَلَّتْ، فَجَعَلَا يَتَنَازَعَانِ ذٰلِكَ - قَالَ - فَقَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَخِي - يَعْنِي أَبَا سَلَمَةَ - فَبَعَثُوا كُرَيْبًا مَوْلَىٰ ابْنِ عَبَّاسٍ إِلَىٰ أُمِّ سَلَمَةَ يَسْأَلُهَا عَنْ ذٰلِكَ؟ فَجَاءَهُمْ فَأَخْبَرَهُمْ أَنَّ أُمَّ سَلَمَةَ قَالَتْ: إِنَّ سُبَيْعَةَ الْأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ، وَإِنَّهَا ذَكَرَتْ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَأَمَرَهَا أَنْ تَتَزَوَّجَ.

[3724] (...) It was narrated from Yaḥyâ bin Sa'eed with this chain (a *Ḥadîth* similar to no. 3723), except that Al-Laith said in his *Ḥadîth*: "They sent word to Umm

[٣٧٢٤] (...) وحَدَّثَنَاه مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ

Salamah," and he did not mention Kuraib by name.

هَـٰرُونَ، كِلَاهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَـٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ اللَّيْثَ قَالَ فِي حَدِيثِهِ: فَأَرْسَلُوا إِلَىٰ أُمِّ سَلَمَةَ، وَلَمْ يُسَمِّ كُرَيْبًا.

Chapter 9. The Obligation To Mourn During The *'Iddah* Following The Death Of One's Husband, But It Is Forbidden To Mourn For More Than Three Days In Other Cases

(المعجم ٩) - (بَابُ وجوب الإحداد في عدة الوفاة، وتحريمه في غير ذلك، إلا ثلاثة أيام) (التحفة ٩)

[3725] 58 - (1486) It was narrated from Ḥumaid bin Nâfi', from Zainab bint Abî Salamah, that she told him these three *Aḥâdîth*. He said: "Zainab said: 'I entered upon Umm Ḥabîbah, the wife of the Prophet ﷺ, when her father Abû Sufyân died. Umm Ḥabîbah called for some perfume that had a yellowish color, *Khalûq* or something else, and she put some of it on a girl, then she wiped her cheeks with it and said: "By Allâh, I have no need of perfume, but I heard the Messenger of Allâh ﷺ saying on the *Minbar*: 'It is not permissible for a women who believes in Allâh and the Last Day to mourn for more than three days for anyone who dies, except for a husband; four months and ten days.'"

[٣٧٢٥] ٥٨-(١٤٨٦) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ أَنَّهَا أَخْبَرَتْهُ هَـٰذِهِ الْأَحَادِيثَ الثَّلَاثَةَ قَالَ: قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَىٰ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ، حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ، فَدَعَتْ أُمُّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ، خَلُوقٌ أَوْ غَيْرُهُ، فَدَهَنَتْ مِنْهُ جَارِيَةً، ثُمَّ مَسَّتْ بِعَارِضَيْهَا ثُمَّ قَالَتْ: وَاللهِ! مَا لِي بِالطِّيبِ [مِنْ] حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، تُحِدُّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [انظر: ٣٧٢٩ و ٣٧٣٤]

[3726] (1487) Zainab said: "Then I entered upon Zainab bint Jahsh when her brother died. She called for some perfume and put on some of it, then she said: 'By Allâh, I have no need of perfume, but I heard the Messenger of Allâh ﷺ saying on the *Minbar*: "It is not permissible for a woman who believes in Allâh and the Last Day to mourn for more than three days for anyone who dies, except for a husband; four months and ten days."

[٣٧٢٦] (١٤٨٧) **قَالَتْ زَيْنَبُ** : ثُمَّ دَخَلْتُ عَلَىٰ زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوهَا، فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ ثُمَّ قَالَتْ: وَاللهِ! مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلَىٰ الْمِنْبَرِ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، تُحِدُّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [انظر: ٣٧٣٠]

[3727] (1488) Zainab said: "I heard my mother Umm Salamah say: A woman came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, my daughter's husband has died, and she has trouble in her eye; can we apply kohl for her?" The Messenger of Allâh ﷺ said: "No," two or three times, then he said: "It is only four months and ten days. During the *Jâhiliyyah* one of you would throw a piece of dung at the end of one year."

[٣٧٢٧] (١٤٨٨) **قَالَتْ زَيْنَبُ** : سَمِعْتُ أُمِّي أُمَّ سَلَمَةَ تَقُولُ: جَاءَتِ امْرَأَةٌ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا، وَقَدِ اشْتَكَتْ عَيْنُهَا، أَفَنَكْحُلُهَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا» - مَرَّتَيْنِ أَوْ ثَلَاثًا، كُلَّ ذٰلِكَ يَقُولُ: «لَا» -، ثُمَّ قَالَ: «إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ، وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعَرَةِ عَلَىٰ رَأْسِ الْحَوْلِ».

[3728] (1489) Humaid said: "I said to Zainab: 'What is this throwing a piece of dung at the end of one year?[1] Zainab said: 'If a woman's husband died, she would go into a hut and wear her worst clothes, and she would not put on perfume or anything until

[٣٧٢٨] (١٤٨٩) **قَالَ حُمَيْدٌ** : فَقُلْتُ لِزَيْنَبَ: وَمَا تَرْمِي بِالْبَعَرَةِ عَلَىٰ رَأْسِ الْحَوْلِ؟ فَقَالَتْ زَيْنَبُ: كَانَتِ الْمَرْأَةُ، إِذَا تُوُفِّيَ عَنْهَا زَوْجُهَا دَخَلَتْ حِفْشًا، وَلَبِسَتْ شَرَّ ثِيَابِهَا، وَلَمْ تَمَسَّ طِيبًا وَلَا شَيْئًا حَتَّىٰ

[1] See *Hadîth* no. 3727.

one year had passed. Then an animal would be brought - a donkey or a sheep or a bird - she would rub her hands over it, and rarely did (such a woman) rub her hands over anything but it died. Then she would be given a piece of dung which she would throw, then she would go back to whatever she wanted to of perfume and other things.'"

تَيمُرَّ بِهَا سَنَةٌ، ثُمَّ تُؤْتَىٰ بِدَابَّةٍ - حِمَارٍ أَوْ شَاةٍ أَوْ طَيْرٍ - فَتَفْتَضُّ بِهِ، فَقَلَّمَا تَفْتَضُّ بِشَيْءٍ إِلَّا مَاتَ، ثُمَّ تَخْرُجُ فَتُعْطَىٰ بَعَرَةً فَتَرْمِي بِهَا، ثُمَّ تُرَاجِعُ، بَعْدُ، مَا شَاءَتْ مِنْ طِيبٍ أَوْ غَيْرِهِ.

[3729] 59 - (1486) It was narrated that Ḥumaid bin Nâfi' said: I heard Zainab, the daughter of Umm Salamah, say: A close relative of Umm Ḥabîbah died, and she called for some yellow perfume and put it on her forearms, and she said: "I only did this because I heard the Messenger of Allâh ﷺ say: 'It is not permissible for a woman who believes in Allâh and the Last Day to mourn for more than three days, except for a husband, four months and ten days.'"

[٣٧٢٩] ٥٩-(١٤٨٦) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ نَافِعٍ قَالَ: سَمِعْتُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ قَالَتْ: تُوُفِّيَ حَمِيمٌ لِأُمِّ حَبِيبَةَ، فَدَعَتْ بِصُفْرَةٍ فَمَسَحَتْهُ بِذِرَاعَيْهَا وَقَالَتْ: إِنَّمَا أَصْنَعُ هٰذَا لِأَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ فَوْقَ ثَلَاثٍ، إِلَّا عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [راجع: ٣٧٢٥]

[3730] (1487/1488) Zainab narrated it from her mother, and from Zainab the wife of the Prophet ﷺ - or from one of the wives of the Prophet ﷺ (a *Ḥadîth* similar to no. 3729).

[٣٧٣٠] (١٤٨٧/١٤٨٨) وَحَدَّثَتْهُ زَيْنَبُ عَنْ أُمِّهَا، وَعَنْ زَيْنَبَ زَوْجِ النَّبِيِّ ﷺ - أَوْ عَنِ امْرَأَةٍ مِنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ. [راجع: ٣٧٢٦]

[3731] 60 - (1488) It was narrated that Ḥumaid bin Nâfi' said: "I heard Zainab, the daughter of Umm Salamah, narrating from her mother, that a woman's husband died, and they

[٣٧٣١] ٦٠-(١٤٨٨) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ نَافِعٍ قَالَ: سَمِعْتُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ تُحَدِّثُ عَنْ أُمِّهَا أَنَّ امْرَأَةً تُوُفِّيَ

were worried about her (diseased) eye. They came to the Prophet ﷺ and asked him for permission to use kohl, and the Messenger of Allâh ﷺ said: 'One of you used to stay in the worst part of her house, in her worst garments' - or 'in her worst garments in her house - for a year, then if a dog passed by she would throw a piece of dung and then come out. Isn't it only four months and ten days?'"

زَوْجُهَا، فَخَافُوا عَلَىٰ عَيْنِهَا، فَأَتَوُا النَّبِيَّ ﷺ، فَاسْتَأْذَنُوهُ فِي الْكُحْلِ، فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَكُونُ فِي شَرِّ بَيْتِهَا فِي أَحْلَاسِهَا - أَوْ فِي شَرِّ أَحْلَاسِهَا فِي بَيْتِهَا - حَوْلًا، فَإِذَا مَرَّ كَلْبٌ رَمَتْ بِبَعَرَةٍ فَخَرَجَتْ أَفَلَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا؟».

[3732] (...) Both *Aḥadîth* (no. 3729, 2730) were narrated from Ḥumaid bin Nâfi', the *Ḥadîth* of Umm Salamah about kohl and the *Ḥadîth* of Umm Salamah and another of the wives of the Prophet ﷺ, except that he did not name her as Zainab, similar to the *Ḥadîth* of Muḥammad bin Ja'far.

[٣٧٣٢] (. . .) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ ابْنِ نَافِعٍ بِالْحَدِيثَيْنِ جَمِيعًا حَدِيثِ أُمِّ سَلَمَةَ فِي الْكُحْلِ، وَحَدِيثِ أُمِّ سَلَمَةَ وَأُخْرَىٰ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، غَيْرَ أَنَّهُ لَمْ تُسَمِّهَا زَيْنَبُ، نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ.

[3733] 61 - (1486/1488) It was narrated from Ḥumaid bin Nâfi' that he heard Zainab bint Abî Salamah narrate that Umm Salamah and Umm Ḥabîbah mentioned that a woman came to the Messenger of Allâh ﷺ and told him that the husband of a daughter of hers had died, and she had a problem in her eye and wanted to use kohl. The Messenger of Allâh ﷺ said: "One of you used to throw a piece of dung at the end of a year. It is only four months and ten days."

[٣٧٣٣] ٦١-(١٤٨٨/١٤٨٦) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هٰرُونَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُمَيْدِ بْنِ نَافِعٍ؛ أَنَّهُ سَمِعَ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ تُحَدِّثُ عَنْ أُمِّ سَلَمَةَ وَأُمِّ حَبِيبَةَ تَذْكُرَانِ [أَنَّ] امْرَأَةً أَتَتْ رَسُولَ اللهِ ﷺ، فَذَكَرَتْ [لَهُ] أَنَّ ابْنَةً لَهَا تُوُفِّيَ عَنْهَا زَوْجُهَا، فَاشْتَكَتْ عَيْنُهَا فَهِيَ تُرِيدُ أَنْ تَكْحُلَهَا فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَرْمِي بِالْبَعَرَةِ عِنْدَ رَأْسِ الْحَوْلِ وَإِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا».

[3734] 62 - (1486) It was narrated that Zainab bint Abî Salamah said: "When news of the death of Abû Sufyân came to Umm Ḥabîbah, on the third day she called for some yellowish perfume and wiped some of it on her forearms and cheeks, and said: 'I have no need of this, but I heard the Prophet ﷺ say: It is not permissible for a woman who believes in Allâh and the Last Day, to mourn for more than three days, except for a husband, for whom she should mourn for four months and ten days.'"

[٣٧٣٤] ٦٢-(١٤٨٦) حَدَّثَنَا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعَمْرٍو - قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ ابْنِ مُوسَىٰ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ قَالَتْ: لَمَّا أَتَىٰ أُمَّ حَبِيبَةَ نَعِيُّ أَبِي سُفْيَانَ دَعَتْ - فِي الْيَوْمِ الثَّالِثِ - بِصُفْرَةٍ، فَمَسَحَتْ بِهِ ذِرَاعَيْهَا وَعَارِضَيْهَا. وَقَالَتْ: كُنْتُ عَنْ هٰذَا غَنِيَّةً، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُحِدَّ فَوْقَ ثَلَاثٍ، إِلَّا عَلَىٰ زَوْجٍ، فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [راجع: ٣٧٢٥]

[3735] 63 - (1490) It was narrated from Nâfi' that Ṣafiyyah bint Abî 'Ubaid narrated to him from Ḥafṣah, or from 'Âishah, or from them both, that the Messenger of Allâh ﷺ said: "It is not permissible for any woman who believes in Allâh and the Last Day, or who believes in Allâh and His Messenger, to mourn for more than three days for anyone, except for her husband."

[٣٧٣٥] ٦٣-(١٤٩٠) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ نَافِعٍ؛ أَنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ حَدَّثَتْهُ عَنْ حَفْصَةَ، أَوْ عَنْ عَائِشَةَ أَوْ عَنْ كِلْتَيْهِمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ واليَوْمِ الْآخِرِ - أَوْ تُؤْمِنُ بِاللهِ وَرَسُولِهِ - أَنْ تُحِدَّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلَاثَةِ أَيَّامٍ، إِلَّا عَلَىٰ زَوْجِهَا».

[3736] (...) A *Ḥadîth* similar to that of Al-Laith (no. 3735) was narrated from Nâfi' with this chain.

[٣٧٣٦] (...) وحَدَّثَنَاه شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دِينَارٍ، عَنْ نَافِعٍ بِإِسْنَادِ حَدِيثِ اللَّيْثِ، مِثْلَ رِوَايَتِهِ.

[3737] 64 - (...) It was narrated from Ṣafiyyah bint Abî 'Ubaid that she heard Ḥafṣah bint 'Umar, the wife of the Prophet ﷺ, narrating a *Ḥadîth* from the Prophet ﷺ that was similar to that of Al-Laith and Ibn Dînâr (no. 3735), and he added: "She should mourn for him for four months and ten days."

[٣٧٣٧] ٦٤-(...) وحَدَّثَناه أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى ابْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ نَافِعًا يُحَدِّثُ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ؛ أَنَّهَا سَمِعَتْ حَفْصَةَ بِنْتَ عُمَرَ، زَوْجَ النَّبِيِّ ﷺ تُحَدِّثُ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ اللَّيْثِ وَابْنِ دِينَارٍ، وَزَادَ «فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

[3738] (...) A *Ḥadîth* similar to theirs (i.e. Nâfi' and Al-Laith) was narrated from Ṣafiyyah bint Abî 'Ubaid, from one of the wives of the Prophet ﷺ, from the Prophet ﷺ.

[٣٧٣٨] (...) وحَدَّثَنَاهُ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ، جَمِيعًا عَنْ نَافِعٍ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ بِمَعْنَىٰ حَدِيثِهِمْ.

[3739] 65 - (1491) It was narrated from 'Âishah that the Prophet ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day to mourn for more than three days for anyone who dies, except for her husband."

[٣٧٣٩] ٦٥-(١٤٩١) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ يَحْيَىٰ: أَخْبَرَنَا وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُحِدَّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَىٰ زَوْجِهَا».

[3740] 66 - (938 [sic]) It was narrated from Umm 'Aṭiyyah that the Messenger of Allâh ﷺ

[٣٧٤٠] ٦٦-(٩٣٨) وحَدَّثَنَا حَسَنُ ابْنُ الرَّبِيعِ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ

said: "No woman should mourn for more than three days for anyone who dies, except for her husband; four months and ten days, when she should not wear any dyed clothes except a garment made of *'Asb*,[1] and she should not put on kohl or perfume except in the case of purifying herself after menses, when she may use a little *Qusṭ* or *Azfâr*."[2]

هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تُحِدُّ امْرَأَةٌ عَلَىٰ مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا تَلْبَسُ ثَوْبًا مَصْبُوغًا إِلَّا ثَوْبَ عَصْبٍ، وَلَا تَكْتَحِلُ، وَلَا تَمَسُّ طِيبًا، إِلَّا - إِذَا طَهُرَتْ - نُبْذَةً مِنْ قُسْطٍ أَوْ أَظْفَارٍ».

[راجع: ٢١٦٦، ٢١٦٧]

[3741] (...) It was narrated from Hi<u>sh</u>âm with this chain (a *Ḥadî<u>th</u>* similar to no. 3740), and he said: "...As soon as her menses end, a little of *Qusṭ* or *A<u>z</u>fâr*."

[٣٧٤١] (. . .) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هٰرُونَ، كِلَاهُمَا عَنْ هِشَامٍ بِهٰذَا الْإِسْنَادِ وَقَالَا: «عِنْدَ أَدْنَىٰ طُهْرِهَا: نُبْذَةً مِنْ قُسْطٍ وَأَظْفَارٍ».

[3742] 67 - (...) It was narrated that Umm 'Aṭiyyah said: "We were forbidden to mourn for more than three days for anyone who dies, except for a husband, four months and ten days, when we were not to put on kohl or perfume, or wear dyed garments. But a concession was granted to a woman when she purifies herself - when one of us washed herself (*Ghusl*) following menses - to use a little *Qusṭ* or *A<u>z</u>fâr*."

[٣٧٤٢] ٦٧-(. . .) وحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نُنْهَىٰ أَنْ نُحِدَّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا نَكْتَحِلُ، وَلَا نَتَطَيَّبُ، وَلَا نَلْبَسُ ثَوْبًا مَصْبُوغًا، وَقَدْ رُخِّصَ لِلْمَرْأَةِ فِي طُهْرِهَا - إِذَا اغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا - فِي نُبْذَةٍ مِنْ قُسْطٍ وَأَظْفَارٍ.

[1] A Yemenî *Burd* woven from a type of yarn, some of whose strands are dyed.
[2] Two types of incense.

19. The Book Of *Li'ân*

٤ - (المعجم ١٩) - كتاب اللعان (التحفة ١٠)

[3743] 1 - (1492) Sahl bin Sa'd As-Sâ'idî' narrated that 'Uwaimir Al-'Ajlânî came to 'Âṣim bin 'Adiyy Al-Anṣârî and said to him: "O 'Âsim, what do you think, if a man finds a man with his wife, should he kill him and be killed by them in return? Or what should he do? O 'Âsim, ask the Messenger of Allâh ﷺ about that for me." So 'Âsim asked the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ did not like this question, and he criticized it so much that 'Âsim felt very upset by what he heard from the Messenger of Allâh ﷺ. When 'Âsim went back to his family, 'Uwaimir came to him and said: "O 'Âsim, what did the Messenger of Allâh ﷺ say to you?" 'Âsim said to 'Uwaimir: "You did not bring me any good. The Messenger of Allâh ﷺ did not like the question that I asked him." 'Uwaimir said: "By Allâh, I will not rest until I ask him about it." So 'Uwaimir went to the Messenger of Allâh ﷺ who was amidst the people, and he said: "O Messenger of Allâh, what do you think, if a man finds another man with his wife, should he kill

[٣٧٤٣] ١ -(١٤٩٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ: أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ؛ أَنَّ عُوَيْمِرًا الْعَجْلَانِيَّ جَاءَ إِلَىٰ عَاصِمِ بْنِ عَدِيٍّ الْأَنْصَارِيِّ فَقَالَ لَهُ: أَرَأَيْتَ يَا عَاصِمُ! لَوْ أَنَّ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ فَاسْأَلْ لِي عَنْ ذَلِكَ - يَا عَاصِمُ! رَسُولَ اللهِ ﷺ فَسَأَلَ عَاصِمٌ رَسُولَ اللهِ ﷺ، فَكَرِهَ رَسُولُ اللهِ ﷺ الْمَسَائِلَ وَعَابَهَا، حَتَّىٰ كَبُرَ عَلَىٰ عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللهِ ﷺ، فَلَمَّا رَجَعَ عَاصِمٌ إِلَىٰ أَهْلِهِ جَاءَهُ عُوَيْمِرٌ فَقَالَ: يَا عَاصِمُ! مَاذَا قَالَ لَكَ رَسُولُ اللهِ ﷺ؟ قَالَ عَاصِمٌ لِعُوَيْمِرٍ: لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللهِ ﷺ الْمَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا. قَالَ عُوَيْمِرٌ: وَاللهِ! لَا أَنْتَهِي حَتَّىٰ أَسْأَلَهُ عَنْهَا، فَأَقْبَلَ عُوَيْمِرٌ حَتَّىٰ أَتَى رَسُولَ اللهِ ﷺ وَسْطَ النَّاسِ، فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا،

him and be killed by them in return? Or what should he do?" The Messenger of Allâh ﷺ said: "(Verses) have been revealed concerning you and your wife, so go and bring her."

Sahl said: "They engaged in *Li'ân*, and I was among the people who were with the Messenger of Allâh ﷺ. When they had finished, 'Uwaimir said: 'O Messenger of Allâh, I would be a liar if I kept her now.' So he divorced her three times before the Messenger of Allâh ﷺ could tell him to do anything."

Ibn Shihâb said: "Then that became the practice of those who engage in *Li'ân*."

أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ نَزَلَ فِيكَ وَفِي صَاحِبَتِكَ، فَاذْهَبْ فَأْتِ بِهَا».

قَالَ سَهْلٌ: فَتَلَاعَنَا، وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللهِ ﷺ، فَلَمَّا فَرَغَا قَالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللهِ! إِنْ أَمْسَكْتُهَا، فَطَلَّقَهَا ثَلَاثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللهِ ﷺ.

قَالَ ابْنُ شِهَابٍ: فَكَانَتْ [تِلْكَ] سُنَّةَ الْمُتَلَاعِنَيْنِ.

[3744] 2 - (...) Sahl bin Sa'd Al-Anṣârî narrated that 'Uwaimir Al-Anṣârî, one of Banû Al-'Ajlân, came to 'Âsim bin 'Adiyy... and he quoted a *Ḥadîth* like that of Mâlik (no. 3743). And he added into the *Ḥadîth*: "...His leaving her after that became the practice of those who engage in *Li'ân*." And he added: "Sahl said: 'She was pregnant, so her son was named after her, then it became the practice that he could inherit from her and she could inherit from him the shares decreed by Allâh.'"

[٣٧٤٤] ٢-(...) وحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ [الْأَنْصَارِيُّ]؛ أَنَّ عُوَيْمِرًا الْأَنْصَارِيَّ مِنْ بَنِي الْعَجْلَانِ، أَتَىٰ عَاصِمَ بْنَ عَدِيٍّ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ مَالِكٍ، وَأَدْرَجَ فِي الْحَدِيثِ قَوْلَهُ: وَكَانَ فِرَاقُهُ إِيَّاهَا - بَعْدُ - سُنَّةً فِي الْمُتَلَاعِنَيْنِ. وَزَادَ فِيهِ: قَالَ سَهْلٌ: وَكَانَتْ حَامِلًا، فَكَانَ ابْنُهَا يُدْعَىٰ إِلَىٰ أُمِّهِ، ثُمَّ جَرَتِ السُّنَّةُ أَنَّهُ يَرِثُهَا وَتَرِثُ مِنْهُ مَا فَرَضَ اللهُ لَهَا.

[3745] 3 - (...) Ibn Juraij narrated: "Ibn Shihâb told me about the two who engage in

[٣٧٤٥] ٣-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا

Li'ân and what is done in this case, based on the *Hadîth* of Sahl bin Sa'd, the brother of Banû Sâ'idah, according to which a man from among the *Ansâr* came to the Prophet ﷺ and said: 'O Messenger of Allâh, what do you think of a man who finds another man with his wife?...'" and he mentioned the same *Hadîth* (no. 3743), and added: "So they engaged in *Li'ân* in the *Masjid* and I was present." And he said in the *Hadîth*: "Then he divorced her three times before the Messenger of Allâh ﷺ could tell him to, and he divorced her in front of the Prophet ﷺ. The Prophet ﷺ said: 'Every couple who engage in *Li'ân* are to be separated.'"

ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنِ الْمُتَلَاعِنَيْنِ وَعَنِ السُّنَّةِ فِيهِمَا، عَنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ أَخِي بَنِي سَاعِدَةَ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا؟ وَذَكَرَ الْحَدِيثَ بِقِصَّتِهِ، وَزَادَ فِيهِ: فَتَلَاعَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ، وَقَالَ فِي الْحَدِيثِ: فَطَلَّقَهَا ثَلَاثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللهِ ﷺ، فَفَارَقَهَا عِنْدَ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «ذَاكُمُ التَّفْرِيقُ بَيْنَ كُلِّ مُتَلَاعِنَيْنِ».

[3746] 4 - (1493) It was narrated that Sa'eed bin Jubair said: "I was asked about the couple who engage in *Li'ân*, during the governorship of Mus'ab - should they be separated?" He said: "I did not know what to say, so I went to the house of Ibn 'Umar in Makkah and I said to the slave: 'Ask for permission for me to enter.' He said: 'He is taking a nap.' But he heard my voice and said: 'Ibn Jubair?' I said: 'Yes.' He said: 'Come in, for by Allâh it can only be some need that has brought you at this hour.' So I went in, and saw him resting on a blanket, reclining on a pillow that

[٣٧٤٦] ٤-(١٤٩٣) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سُئِلْتُ عَنِ الْمُتَلَاعِنَيْنِ فِي إِمْرَةِ مُصْعَبٍ، أَيُفَرَّقُ بَيْنَهُمَا؟ قَالَ: فَمَا دَرَيْتُ مَا أَقُولُ: فَمَضَيْتُ إِلَى مَنْزِلِ ابْنِ عُمَرَ بِمَكَّةَ، فَقُلْتُ لِلْغُلَامِ: اسْتَأْذِنْ لِي، قَالَ: إِنَّهُ قَائِلٌ، فَسَمِعَ صَوْتِي، قَالَ: ابْنُ جُبَيْرٍ؟ قُلْتُ: نَعَمْ، قَالَ: ادْخُلْ، فَوَاللهِ! مَا جَاءَ بِكَ، هٰذِهِ السَّاعَةَ، إِلَّا حَاجَةٌ،

was stuffed with palm fibers. I said: 'Abû 'Abdur-Raḥmân, should a couple who engage in *Li'ân* be separated?' He said: '*Subḥân-Allâh*, yes. The first one to ask about this was so-and-so the son of so-and-so. He said: "O Messenger of Allâh, what do you think, if one of us finds his wife committing an immoral action, what should he do? If he speaks, he will be speaking of a serious matter, and if he keeps quiet, he will be keeping quiet about an equally serious matter." The Prophet ﷺ remained silent and did not answer him. Then he came to him after that, and said: "I have been afflicted with what I asked you about." Then Allâh revealed these verses in *Sûrat An-Nûr*: "And for those who accuse their wives...".[1] He (ﷺ) recited them to him, and exhorted and admonished him, and told him that the punishment in this world was lighter than the punishment in the Hereafter. He said: "No, by the One Who sent you with the truth, I am not lying about her." Then he (ﷺ) called her and exhorted and admonished her, and told her that the punishment in this world was lighter than the punishment in the Hereafter. She said: "No, by the One Who sent you with the truth, he is lying." He told the

فَدَخَلْتُ، فَإِذَا هُوَ مُفْتَرِشٌ بَرْذَعَةً، مُتَوَسِّدٌ وِسَادَةً حَشْوُهَا لِيفٌ. قُلْتُ: أَبَا عَبْدِ الرَّحْمٰنِ! الْمُتَلَاعِنَانِ، أَيُفَرَّقُ بَيْنَهُمَا؟ قَالَ: سُبْحَانَ اللهِ! نَعَمْ، إِنَّ أَوَّلَ مَنْ سَأَلَ عَنْ ذَلِكَ فُلَانُ بْنُ فُلَانٍ، قَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ أَنْ لَوْ وَجَدَ أَحَدُنَا امْرَأَتَهُ عَلَىٰ فَاحِشَةٍ، كَيْفَ يَصْنَعُ؟ إِنْ تَكَلَّمَ تَكَلَّمَ بِأَمْرٍ عَظِيمٍ وَإِنْ سَكَتَ سَكَتَ عَنْ مِثْلِ ذَلِكَ، قَالَ: فَسَكَتَ النَّبِيُّ ﷺ فَلَمْ يُجِبْهُ، فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَاهُ فَقَالَ: إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدِ ابْتُلِيتُ بِهِ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ هَٰؤُلَاءِ الْآيَاتِ فِي سُورَةِ النُّورِ: ﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ﴾ [النور: ٦-٩] فَتَلَاهُنَّ عَلَيْهِ وَوَعَظَهُ وَذَكَّرَهُ، وَأَخْبَرَهُ أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ، قَالَ: لَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا كَذَبْتُ عَلَيْهَا. ثُمَّ دَعَاهَا فَوَعَظَهَا وَذَكَّرَهَا وَأَخْبَرَهَا أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ، قَالَتْ: لَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنَّهُ لَكَاذِبٌ. فَبَدَأَ بِالرَّجُلِ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، وَالْخَامِسَةُ أَنَّ لَعْنَةَ اللهِ عَلَيْهِ إِنْ كَانَ مِنَ

[1] *An-Nûr* 24:6-9.

man to start (the process of *Li'ân*). So he testified four times, by Allâh, that he was telling the truth, and the fifth time that the curse of Allâh would be upon him if he was lying. Then he (ﷺ) told the woman to testify. She testified four times by Allâh that he was lying, and the fifth time that the wrath of Allâh would be upon her if he was telling the truth. Then he separated them.'"

الْكَاذِبِينَ، ثُمَّ ثَنَّىٰ بِالْمَرْأَةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ، وَالْخَامِسَةَ أَنَّ غَضَبَ اللهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ، ثُمَّ فَرَّقَ بَيْنَهُمَا.

[3747] (...) Sa'eed bin Jubair said: "At the time of Muṣ'ab bin Az-Zubair, I was asked about the two who engaged in *Li'ân*, and I did not know what to say, so I went to 'Abdullâh bin 'Umar and I said: 'Do you think that two who engage in *Li'ân* should be separated?...'" then he mentioned a *Ḥadîth* like that of Ibn Numair (no. 3746).

[٣٧٤٧] (...) وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: سُئِلْتُ عَنِ الْمُتَلَاعِنَيْنِ، زَمَنَ مُصْعَبِ بْنِ الزُّبَيْرِ، فَلَمْ أَدْرِمَا أَقُولُ: فَأَتَيْتُ عَبْدَ اللهِ بْنَ عُمَرَ، فَقُلْتُ: أَرَأَيْتَ الْمُتَلَاعِنَيْنِ أَيُفَرَّقُ بَيْنَهُمَا؟ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

[3748] 5 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said to the two who engaged in *Li'ân*: 'Your reckoning is with Allâh; one of you is lying. You have no rights over her.' He said: 'O Messenger of Allâh, my property (which I gave her)?' He said: 'You have no right to it. If you are telling the truth about her, it is in return for having been intimate with her, and if you are lying about her, they you have

[٣٧٤٨] ٥-(...) وحدَّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ- وَاللَّفْظُ لِيَحْيَىٰ، قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِلْمُتَلَاعِنَيْنِ: «حِسَابُكُمَا عَلَى اللهِ. أَحَدُكُمَا كَاذِبٌ، لَا سَبِيلَ لَكَ عَلَيْهَا» قَالَ: يَا رَسُولَ اللهِ مَالِي؟ قَالَ:

even less right to it.'" Zuhair said in his report: "Sufyân bin 'Amr told us that he heard Sa'eed bin Jubair say: 'I heard Ibn 'Umar say: The Messenger of Allâh ﷺ said...'"

«لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَاكَ أَبْعَدُ لَكَ مِنْهَا» قَالَ زُهَيْرٌ فِي رِوَايَتِهِ: قَالَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ.

[3749] 6 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ separated two members of Banû Al-'Ajlân and said: 'Allâh knows that one of you is lying; will either of you repent?'"

[٣٧٤٩] ٦-(...) **وحَدَّثَني** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَّقَ رَسُولُ اللهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلَانِ، وَقَالَ: «اللهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟».

[3750] (...) Sa'eed bin Jubair said: "I asked Ibn 'Umar about *Li'ân*," and he narrated a similar *Hadîth* (as no. 3749) from the Messenger of Allâh ﷺ.

[٣٧٥٠] (...) **حَدَّثَنَاه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ؛ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ اللِّعَانِ؟ فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[3751] 7 - (...) It was narrated that Sa'eed bin Jubair said: "Muș'ab did not separate the two who engaged in *Li'ân*." Sa'eed said: "I mentioned that to 'Abdullâh bin 'Umar and he said: 'The Prophet of Allâh ﷺ separated the couple from Banû Al-'Ajlân.'"

[٣٧٥١] ٧-(...) **وحَدَّثَنَا** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِلْمِسْمَعِيِّ وَابْنِ الْمُثَنَّىٰ - قَالُوا: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَمْ يُفَرِّقِ مُصْعَبٌ بَيْنَ الْمُتَلَاعِنَيْنِ، قَالَ سَعِيدٌ: فَذَكَرْتُ

ذٰلِكَ لِعَبْدِ اللهِ ابْنِ عُمَرَ، فَقَالَ: فَرَّقَ نَبِيُّ اللهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلَانِ.

[3752] 8 - (1494) It was narrated from Ibn 'Umar that a man engaged in *Li'ân* with his wife at the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ separated them and attributed the child to his mother.

[٣٧٥٢] ٨-(١٤٩٤) **وحَدَّثنا** سَعِيدُ ابْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ نَافِعٌ عَنِ ابْنِ عُمَرَ؛ أَنَّ رَجُلًا لَاعَنَ امْرَأَتَهُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ فَفَرَّقَ رَسُولُ اللهِ ﷺ بَيْنَهُمَا وَأَلْحَقَ الْوَلَدَ بِأُمِّهِ؟ قَالَ: نَعَمْ.

[3753] 9 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ asked a man of the *Anṣâr* and his wife to engage in *Li'ân*, and he separated them."

[٣٧٥٣] ٩-(...) **وحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَاعَنَ رَسُولُ اللهِ ﷺ بَيْنَ رَجُلٍ مِنَ الْأَنْصَارِ وَامْرَأَتِهِ، وَفَرَّقَ بَيْنَهُمَا.

[3754]... - (...) It was narrated from 'Ubaidullâh with this chain (a *Ḥadîth* similar to no. 3753).

[٣٧٥٤] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ بِهٰذَا الْإِسْنَادِ.

[3755] 10 - (1495) It was narrated that 'Abdullâh said: "We were in the *Masjid* on the night of Friday when a man from among the *Anṣâr* came and said: 'If a man finds another man with

[٣٧٥٥] ١٠-(١٤٩٥) **حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا

his wife and speaks of it, you will flog him, and if he kills him you will kill him, but if he keeps quiet, he will be suppressing his rage. By Allâh, I am going to ask the Messenger of Allâh ﷺ about it.' The next day, he went to the Messenger of Allâh ﷺ and asked him, saying: 'If a man finds another man with his wife and speaks of it, you will flog him, and if he kills him you will kill him, but if he keeps quiet, he will be suppressing his rage.' The Messenger of Allâh ﷺ said: 'O Allâh, guide us to the ruling,' and he started to supplicate. Then the verse of *Li'ân* was revealed: "And for those who accuse their wives, but have no witnesses except themselves...".[1] Then that man was put to that test before the people. He and his wife came to the Messenger of Allâh ﷺ and engaged in *Li'ân*. The man testified four times by Allâh that he was telling the truth, then the fifth time he swore that the curse of Allâh would be upon him if he was lying. Then she started to testify, and the Prophet ﷺ said to her: 'Stop.' But she insisted and carried on engaging in *Li'ân*. When they left, he said: 'Perhaps she will give birth to a curly-haired black child.' And she did give birth to a curly-haired black child."

- جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: إِنَّا لَيْلَةَ جُمُعَةٍ فِي الْمَسْجِدِ، إِذْ جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: لَوْ أَنَّ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَتَكَلَّمَ جَلَدْتُمُوهُ، أَوْ قَتَلَ قَتَلْتُمُوهُ، وَإِنْ سَكَتَ سَكَتَ عَلَىٰ غَيْظٍ، وَاللهِ! لَأَسْأَلَنَّ عَنْهُ رَسُولَ اللهِ ﷺ، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَىٰ رَسُولَ اللهِ ﷺ فَسَأَلَهُ فَقَالَ: لَوْ أَنَّ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَتَكَلَّمَ جَلَدْتُمُوهُ، أَوْ قَتَلَ قَتَلْتُمُوهُ، أَوْ سَكَتَ سَكَتَ عَلَىٰ غَيْظٍ. فَقَالَ: «اللَّهُمَّ! افْتَحْ» وَجَعَلَ يَدْعُو، فَنَزَلَتْ آيَةُ اللِّعَانِ: ﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ﴾، هَذِهِ الْآيَاتُ [النور: ٦-٩]، فَابْتُلِيَ بِهِ ذَلِكَ الرَّجُلُ مِنْ بَيْنِ النَّاسِ، فَجَاءَ هُوَ وَامْرَأَتُهُ إِلَىٰ رَسُولِ اللهِ ﷺ فَتَلَاعَنَا، فَشَهِدَ الرَّجُلُ أَرْبَعَ شَهَادَاتٍ بِاللهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، ثُمَّ لَعَنَ الْخَامِسَةَ أَنَّ لَعْنَةَ اللهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ، فَذَهَبَتْ لِتَلْعَنَ، فَقَالَ لَهَا النَّبِيُّ ﷺ: «مَهْ» فَأَبَتْ فَلَعَنَتْ، فَلَمَّا أَدْبَرَا قَالَ: «لَعَلَّهَا أَنْ تَجِيءَ بِهِ أَسْوَدَ جَعْدًا» فَجَاءَتْ بِهِ أَسْوَدَ جَعْدًا.

[1] *An-Nur* 24:6-7.

[3756] **(...)** A similar report (as no. 3755) was narrated from Al-A'mash with this chain.

[٣٧٥٦] (...) وحَدَّثَنَاه إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ، جَمِيعًا عَنِ الْأَعْمَشِ، بِهٰذَا الْإِسْنَادِ نَحْوَهُ.

[3757] 11 - (1496) It was narrated that Muḥammad said: "I asked Anas bin Mâlik (about *Li'ân*) as I saw that he had knowledge of it. He said: 'Hilâl bin Umayyah accused his wife (of committing *Zinâ*) with Sharîk bin Saḥmâ', who was the brother of Al-Barâ' bin Mâlik on his mother's side. He was the first man to engage in *Li'ân* in Islam.' He said: 'He engaged in *Li'ân* with her and the Messenger of Allâh ﷺ said: "Watch her. If she brings forth a child who is white with straight hair and something wrong with his eyes, then he belongs to Hilâl bin Umayyah, and if she gives birth to a child who has dark eyelids, curly hair and lean calves, then he belongs to Sharîk bin Saḥmâ'."' He said: 'I was told that she gave birth to a child who had dark eyelids, curly hair and lean calves.'"

[٣٧٥٧] ١١-(١٤٩٦) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ قَالَ: سَأَلْتُ أَنَسَ ابْنَ مَالِكٍ - وَأَنَا أُرَىٰ أَنَّ عِنْدَهُ مِنْهُ عِلْمًا - فَقَالَ: إِنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ بِشَرِيكِ بْنِ سَحْمَاءَ، وَكَانَ أَخَا الْبَرَاءِ بْنِ مَالِكٍ لِأُمِّهِ، وَكَانَ أَوَّلَ رَجُلٍ لَاعَنَ فِي الْإِسْلَامِ، قَالَ: فَلَاعَنَهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَبْيَضَ سَبِطًا قَضِيءَ الْعَيْنَيْنِ فَهُوَ لِهِلَالِ بْنِ أُمَيَّةَ، وَإِنْ جَاءَتْ بِهِ أَكْحَلَ جَعْدًا حَمْشَ السَّاقَيْنِ فَهُوَ لِشَرِيكِ بْنِ سَحْمَاءَ» قَالَ: فَأُنْبِئْتُ أَنَّهَا جَاءَتْ بِهِ أَكْحَلَ جَعْدًا حَمْشَ السَّاقَيْنِ.

[3758] 12 - (1497) It was narrated that Ibn 'Abbâs said: "Mention of *Li'ân* was made in the presence of the Messenger of Allâh ﷺ. 'Âsim bin 'Adiyy said something about that, then he

[٣٧٥٨] ١٢-(١٤٩٧) وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ وَعِيسَى بْنُ حَمَّادٍ الْمِصْرِيَّانِ - وَاللَّفْظُ لِابْنِ رُمْحٍ - قَالَا: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ،

left. A man from among his people came to him and complained that he had found a man with his wife. 'Âsim said: 'I am being tested with what I said.' He took him to the Messenger of Allâh ﷺ and told him what he had found his wife doing. That man was sallow and lean, with straight hair, and the one whom he claimed to have found with his wife had fleshy calves and was dark and bulky. The Messenger of Allâh ﷺ said: 'O Allâh, make it clear.' Then she gave birth to a child who resembled the one who her husband said he found with her. The Messenger of Allâh ﷺ made them engage in *Li'ân*." A man said to Ibn 'Abbâs in that gathering: "Was she the one about whom the Messenger of Allâh ﷺ said: 'If I were to have stoned anyone without evidence, I would have stoned this woman?' Ibn 'Abbâs said: 'No, that was a woman who continued to be a bad woman after becoming Muslim.'"

عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: ذُكِرَ التَّلَاعُنُ عِنْدَ رَسُولِ اللهِ ﷺ، فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذٰلِكَ قَوْلًا، ثُمَّ انْصَرَفَ، فَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو إِلَيْهِ أَنَّهُ وَجَدَ مَعَ أَهْلِهِ رَجُلًا، فَقَالَ عَاصِمٌ: مَا ابْتُلِيتُ بِهٰذَا إِلَّا لِقَوْلِي، فَذَهَبَ بِهِ إِلَىٰ رَسُولِ اللهِ ﷺ فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ، وَكَانَ ذَلِكَ الرَّجُلُ مُصْفَرًّا، قَلِيلَ اللَّحْمِ، سَبِطَ الشَّعَرِ، وَكَانَ الَّذِي ادَّعَىٰ إِلَيْهِ أَنَّهُ وَجَدَ عِنْدَ أَهْلِهِ، خَدْلًا، آدَمَ، كَثِيرَ اللَّحْمِ. فَقَالَ رَسُولُ اللهِ ﷺ: «اللّٰهُمَّ! بَيِّنْ» فَوَضَعَتْ شَبِيهًا بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجُهَا أَنَّهُ وَجَدَهُ عِنْدَهَا، فَلَاعَنَ رَسُولُ اللهِ ﷺ بَيْنَهُمَا، فَقَالَ رَجُلٌ لِابْنِ عَبَّاسٍ فِي الْمَجْلِسِ: أَهِيَ الَّتِي قَالَ رَسُولُ اللهِ ﷺ: «لَوْ رَجَمْتُ أَحَدًا بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هٰذِهِ؟» فَقَالَ ابْنُ عَبَّاسٍ: لَا، تِلْكَ امْرَأَةٌ كَانَتْ تُظْهِرُ فِي الْإِسْلَامِ السُّوءَ.

[3759] (...) It was narrated that Ibn 'Abbâs said: "Mention of the two who engage in *Li'ân** was made in the presence of the Messenger of Allâh ﷺ..." a *Ḥadîth* like that of Al-Laith (no. 3758), and he added, after saying bulky, "with very curly hair."

[٣٧٥٩] (...) **وَحَدَّثَنِيهِ** أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ يَحْيَىٰ، حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ الْقَاسِمِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ

عَبَّاسٍ أَنَّهُ قَالَ: ذُكِرَ الْمُتَلَاعِنَانِ عَنْدَ رَسُولِ اللهِ ﷺ، بِمِثْلِ حَدِيثِ اللَّيْثِ، وَزَادَ [فِيهِ]، بَعْدَ قَوْلِهِ كَثِيرَ اللَّحْمِ - قَالَ -: جَعْدًا قَطَطًا.

[3760] 13 - (...) It was narrated that Al-Qâsim bin Muḥammad said: "'Abdullâh bin Shaddâd said: 'Mention of the two who engage in *Li'ân* was made in the presence of Ibn 'Abbâs, and Ibn Shaddâd said: "Are they the two of whom the Prophet ﷺ said: 'If I were to stone anyone without proof, I would stone her?' Ibn 'Abbâs said: "No, that was a woman who was infamous for her immoral conduct."

[٣٧٦٠] **١٣-(...) وحَدَّثنا** عَمْرٌو النَّاقِدُ وابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعَمْرٍو - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: قَالَ عَبْدُ اللهِ بْنُ شَدَّادٍ: وَذُكِرَ الْمُتَلَاعِنَانِ عِنْدَ ابْنِ عَبَّاسٍ، فَقَالَ ابْنُ شَدَّادٍ: أَهُمَا اللَّذَانِ قَالَ النَّبِيُّ ﷺ: «لَوْ كُنْتُ رَاجِمًا أَحَدًا بِغَيْرِ بَيِّنَةٍ لَرَجَمْتُهَا؟» فَقَالَ ابْنُ عَبَّاسٍ: لَا، تِلْكَ امْرَأَةٌ أَعْلَنَتْ. قَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ: قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ.

[3761] 14 - (1498) It was narrated from Abû Hurairah that Sa'd bin 'Ubâdah Al-Anṣârî said: "O Messenger of Allâh, do you think that if a man finds another man with his wife, he should kill him?" The Messenger of Allâh ﷺ said, "No." Sa'd said: "(But) he would (do that), by the One Who honored you with the truth!" The Messenger of Allâh ﷺ said: "Listen (you people) to what your leader says."

[٣٧٦١] **١٤-(١٤٩٨) حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ سَعْدَ بْنَ عُبَادَةَ الْأَنْصَارِيَّ قَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ الرَّجُلَ يَجِدُ مَعَ امْرَأَتِهِ رَجُلًا أَيَقْتُلُهُ؟ قَالَ رَسُولُ اللهِ ﷺ: «لَا» قَالَ سَعْدٌ: بَلَىٰ، وَالَّذِي أَكْرَمَكَ بِالْحَقِّ! فَقَالَ رَسُولُ اللهِ ﷺ: «اسْمَعُوا إِلَىٰ مَا يَقُولُ سَيِّدُكُمْ».

[3762] 15 - (...) It was narrated from Abû Hurairah that Sa'd bin 'Ubâdah said: "O Messenger of Allâh, if I find a man with my wife, should I let him be until I bring four witnesses?" He said: "Yes."

[٣٧٦٢] **١٥-(...) وحَدَّثني** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَىٰ: حَدَّثَنَا مَالِكٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ سَعْدَ بْنَ عُبَادَةَ قَالَ: يَا رَسُولَ اللهِ! إِنْ وَجَدْتُ مَعَ امْرَأَتِي رَجُلًا، [أَ]أُمْهِلُهُ حَتَّىٰ آتِيَ بِأَرْبَعَةِ شُهَدَاءَ؟ قَالَ «نَعَمْ».

[3763] 16 - (...) It was narrated that Abû Hurairah said: "Sa'd bin 'Ubâdah said: 'O Messenger of Allâh, if I find a man with my wife, should I not touch him until I bring four witnesses?' The Messenger of Allâh ﷺ said: 'Yes.' He said: 'No, by the One who sent you with the truth! I would hasten to him with my sword before that.' The Messenger of Allâh ﷺ said: 'Listen (you people) to what your leader says. He is jealous, but I am more jealous than him, and Allâh is more jealous than me.'"

[٣٧٦٣] **١٦-(...) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: يَا رَسُولَ اللهِ! لَوْ وَجَدْتُ مَعَ أَهْلِي رَجُلًا، لَم أَمَسَّهُ حَتَّىٰ آتِيَ بِأَرْبَعَةِ شُهَدَاءَ؟ قَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ» قَالَ: كَلَّا، وَالَّذِي بَعَثَكَ بِالْحَقِّ! إِنْ كُنْتُ لَأُعَاجِلُهُ بِالسَّيْفِ قَبْلَ ذٰلِكَ، قَالَ رَسُولُ اللهِ ﷺ «اسْمَعُوا إِلَىٰ مَا يَقُولُ سَيِّدُكُمْ، إِنَّهُ لَغَيُورٌ، وَأَنَا أَغْيَرُ مِنْهُ، وَاللهُ أَغْيَرُ مِنِّي».

[3764] 17 - (1499) It was narrated that Al-Mughîrah bin Shu'bah said: "Sa'd bin 'Ubâdah said: 'If I saw a man with my wife, I would strike him with my sword, and not with the flat side of it.' News of that reached the Messenger of Allâh ﷺ and he

[٣٧٦٤] **١٧-(١٤٩٩) حَدَّثَني** عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ فُضَيْلُ ابْنُ حُسَيْنٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ وَرَّادٍ -

said: 'Are you surprised at the jealousy of Sa'd? By Allâh, I am more jealous than him, and Allâh is more jealous than me. It is because of His jealousy that Allâh forbade immoral deeds, both open and secret. There is no person who is more jealous than Allâh, and there is no person to whom warnings are more beloved than Allâh. Because of that, Allâh sent the Messengers as bearers of glad tidings and warnings. There is no person to whom praise is more beloved than Allâh. Because of that Allâh made the promise of Paradise.'"

كَاتِبِ الْمُغِيرَةِ - عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرُ مُصْفِحٍ عَنْهُ، فَبَلَغَ ذٰلِكَ رَسُولَ اللهِ ﷺ. فَقَالَ: «أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ فَوَاللهِ! لَأَنَا أَغْيَرُ مِنْهُ، وَاللهُ أَغْيَرُ مِنِّي، مِنْ أَجْلِ غَيْرَةِ اللهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا شَخْصَ أَغْيَرُ مِنَ اللهِ، وَلَا شَخْصَ أَحَبُّ إِلَيْهِ الْعُذْرُ مِنَ اللهِ؛ مِنْ أَجْلِ ذٰلِكَ بَعَثَ اللهُ الْمُرْسَلِينَ مُبَشِّرِينَ وَمُنْذِرِينَ، وَلَا شَخْصَ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنَ اللهِ، مِنْ أَجْلِ ذٰلِكَ وَعَدَ اللهُ الْجَنَّةَ».

[3765] (...) A similar report (as no. 3764) was narrated from 'Abdul-Malik bin 'Umair with this chain.

[٣٧٦٥] (. . .) وحَدَّثَناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهٰذَا الْإِسْنَادِ مِثْلَهُ، وَقَالَ: غَيْرَ مُصْفِحٍ، وَلَمْ يَقُلْ عَنْهُ.

[3766] 18 - (1500) It was narrated that Abû Hurairah said: "A man from Banû Fazârah came to the Prophet ﷺ and said: 'My wife has given birth to a black boy.' The Prophet ﷺ said: 'Do you have camels?' He said: 'Yes.' He said: 'What are their colors?' He said: 'Red.' He said: 'Are there any dusky ones among

[٣٧٦٦] ١٨-(١٥٠٠) وحَدَّثَنا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي فَزَارَةَ

them?' He said: 'There are dusky ones among them.' He said: 'Where does that come from?' He said: 'Perhaps it is an inherited trait.' He said: 'And perhaps this is an inherited trait.'"

إِلَىٰ النَّبِيِّ ﷺ فَقَالَ: إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ، فَقَالَ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: «نَعَمْ»، قَالَ: «فَمَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ، قَالَ: «فَهَلْ فِيهَا مِنْ أَوْرَقَ؟» قَالَ: إِنَّ فِيهَا لَوُرْقًا. قَالَ: «فَأَنَّىٰ أَتَاهَا ذَاكَ؟» قَالَ: عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْقٌ، قَالَ: «وَهٰذَا عَسَىٰ أَنْ يَكُونَ نَزَعَهُ عِرْقٌ».

[3767] 19 - (...) A *Hadîth* similar to that of Ibn 'Uyaynah (no. 3766) was narrated from Az-Zuhrî with this chain, except that according to the *Hadîth* of Ma'mar he said: "O Messenger of Allâh, my wife has given birth to a black boy," as if hinting that it was not his. And at the end of the *Hadîth* he said: "And he did not allow him to deny the child."

[٣٧٦٧] ١٩-(...) وحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ، جَمِيعًا عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ، غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ فَقَالَ: يَا رَسُولَ اللهِ! وَلَدَتِ امْرَأَتِي غُلَامًا أَسْوَدَ، وَهُوَ حِينَئِذٍ يُعَرِّضُ بِأَنْ يَنْفِيَهُ، وَزَادَ فِي آخِرِ الْحَدِيثِ - قَالَ -: وَلَمْ يُرَخِّصْ لَهُ فِي الِانْتِفَاءِ مِنْهُ.

[3768] 20 - (...) It was narrated from Abû Hurairah that a Bedouin came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, my wife has given birth to a black boy, and I am shocked and am not

[٣٧٦٨] ٢٠-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ - وَاللَّفْظُ لِحَرْمَلَةَ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي

sure (if he is mine)." The Prophet ﷺ said to him: "Do you have camels?" He said: "Yes." He said: "What are their colors?" He said: "Red." He said: "Are there any dusky ones among them?" He said: "Yes." The Messenger of Allâh ﷺ said: "How is that?" He said: "Perhaps, O Messenger of Allâh, that it is an inherited trait." The Messenger of Allâh ﷺ said: "Perhaps this is also an inherited trait."

سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ أَعْرَابِيًّا أَتَىٰ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ، وَإِنِّي أَنْكَرْتُهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «مَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ، قَالَ: «فَهَلْ فِيهَا مِنْ أَوْرَقَ؟» قَالَ: نَعَمْ. قَالَ رَسُولُ اللهِ ﷺ: «فَأَنَّىٰ هُوَ؟» قَالَ: لَعَلَّهُ، يَا رَسُولَ اللهِ! يَكُونُ نَزَعَهُ عِرْقٌ لَهُ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «وَهٰذَا لَعَلَّهُ أَنْ يَكُونَ نَزَعَهُ عِرْقٌ لَهُ».

[3769] **(...)** It was narrated that Abû Hurairah narrated a similar report (as no. 3766) from the Messenger of Allâh ﷺ.

[٣٧٦٩] (...) **وحَدَّثَني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: بَلَغَنَا أَنَّ أَبَا هُرَيْرَةَ كَانَ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ بِنَحْوِ حَدِيثِهِمْ.

20. The Book Of Manumission

٥ - (المعجم ٢٠) - كتاب العتـق (التحفة ١١)

Chapter: One Who Frees His Share Of A Slave

(المعجم . . .) - (باب: من أعتق شركا له في عبد) (التحفة ١)

[3770] 1 - (1501) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'If a person frees his share of a slave, and has enough money to pay the full price of the slave, a fair price should be worked out for the slave, and his partners should be given their shares. Then he should free the slave, otherwise he has freed only what he has freed.'"

[٣٧٧٠] ١-(١٥٠١) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ، قُوِّمَ عَلَيْهِ قِيمَةَ الْعَدْلِ، فَأُعْطِيَ شُرَكَاؤُهُ حِصَصَهُمْ وَعَتَقَ عَلَيْهِ الْعَبْدُ، وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ». [انظر: ٤٣٢٥]

[3771] (...) A *Hadîth* similar to that of Mâlik from Nâfi' (no. 3770) was narrated from Nâfi' from Ibn 'Umar.

[٣٧٧١] (. . .) وحَدَّثَنَاه قُتَيْبَةُ بْنُ سَعِيدٍ ومُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ؛ وَحَدَّثَنِي إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ

عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ ابْنُ أُمَيَّةَ؛ وَحَدَّثَنَا هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ ابْنِ أَبِي ذِئْبٍ، كُلُّ هَٰؤُلَاءِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ بِمَعْنَىٰ حَدِيثِ مَالِكٍ عَنْ نَافِعٍ.

Chapter 1. A Slave Working To Pay Off The Other Half

(المعجم ١) - (بَابُ ذكر سعاية العبد) (التحفة ٢)

[3772] 2 - (1502) It was narrated from Abû Hurairah, that the Prophet ﷺ said concerning a slave who is owned by two men, one of whom manumits (his share): "He is responsible (for manumitting the other share)."

[٣٧٧٢] ٢-(١٥٠٢) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ -: فِي الْمَمْلُوكِ بَيْنَ الرَّجُلَيْنِ، فَيُعْتِقُ أَحَدُهُمَا قَالَ -: «يَضْمَنُ». [انظر: ٤٣٣١]

[3773] 3 - (1503) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever manumits his share of a slave, let him manumit him completely with his own wealth if he has wealth, and if he does not have wealth, let the slave work for his manumission, without being overburdened."

[٣٧٧٣] ٣-(١٥٠٣) وحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ ابْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِقْصًا لَهُ فِي عَبْدٍ، فَخَلَاصُهُ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ،

اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ». [انظر: ٤٣٣٢]

[3774] 4 - (...) It was narrated from Sa'eed bin Abî 'Arûbah with this chain (a *Hadîth* similar to no. 3773), and he added: "If he does not have any money, a fair price should be worked out for the slave, then let him work for the share that was not manumitted, without him being overburdened."

[٣٧٧٤] ٤-(...) وحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ يَعْنِي ابْنَ يُونُسَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ بِهَٰذَا الْإِسْنَادِ، وَزَادَ «إِنْ لَمْ يَكُنْ لَهُ مَالٌ قُوِّمَ عَلَيْهِ الْعَبْدُ قِيمَةَ عَدْلٍ، ثُمَّ يُسْتَسْعَىٰ فِي نَصِيبِ الَّذِي لَمْ يُعْتِقْ، غَيْرَ مَشْقُوقٍ عَلَيْهِ».

[3775] (...) Wahb bin Jarîr narrated: "My father said: 'I heard Qatâdah narrate...'" a *Hadîth* similar to that of Ibn Abî 'Arûbah (no. 3774) with this chain, and he mentioned in the *Hadîth*: "...A fair price should be worked out for him."

[٣٧٧٥] (...) حَدَّثَنِي هَٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ بِهَٰذَا الْإِسْنَادِ، بِمَعْنَىٰ حَدِيثِ ابْنِ أَبِي عَرُوبَةَ، وَذَكَرَ فِي الْحَدِيثِ: قُوِّمَ عَلَيْهِ قِيمَةَ عَدْلٍ.

Chapter 2. *Al-Walâ'* (Right Of Inheritance) Belongs To The One Who Manumits The Slave

(المعجم ٢) - (بَابُ بيان أن الولاء لمن أعتق) (التحفة ٣)

[3776] 5 - (1504) It was narrated from 'Âishah that she wanted to buy a slave woman and manumit her, and her masters said: "We will sell her on condition that the right of inheritance (*Al-Walâ'*) remains ours." She mentioned that to the Messenger of Allâh ﷺ and he said: "Do not let that stop you, for the right of inheritance belongs to the one who manumits (the slave)."

[٣٧٧٦] ٥-(١٥٠٤) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عَائِشَةَ أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً تُعْتِقُهَا، فَقَالَ أَهْلُهَا: نَبِيعُكِهَا عَلَىٰ أَنَّ وَلَاءَهَا لَنَا، فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «لَا يَمْنَعُكِ ذَٰلِكِ، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ».

[3777] 6 - (...) It was narrated from 'Urwah that 'Âishah told him that Barîrah came to her seeking her help with her contract of manumission, as she had not paid off anything stipulated in her contract of manumission. 'Âishah said to her: "Go back to your masters, and if they like, I will pay off your contract of manumission on your behalf, and the right of inheritance (*Al-Walâ'*) will be mine, then I will do it." Barîrah mentioned that to her masters, but they refused and said: "If she wishes to do that for you, seeking reward with Allâh, then let her do it, but the right of inheritance will be ours." She ('Âishah) mentioned that to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said to her: "Buy her and manumit her, for the right of inheritance belongs to the one who manumits (the slave)." Then the Messenger of Allâh ﷺ stood up and said: "What is the matter with people who stipulate conditions that are not in the Book of Allâh? Whoever stipulates a condition that is not in the Book of Allâh has no right, even if he stipulates a hundred times. The conditions stipulated by Allâh are more valid and carry more weight."

[٣٧٧٧] ٦-(...) وحَدَّثنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ؛ أَنَّ بَرِيرَةَ جَاءَتْ عَائِشَةَ تَسْتَعِينُهَا فِي كِتَابَتِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا، فَقَالَتْ لَهَا عَائِشَةُ: ارْجِعِي إِلَىٰ أَهْلِكِ، فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ، وَيَكُونَ وَلَاؤُكِ لِي، فَعَلْتُ، فَذَكَرَتْ ذٰلِكَ بَرِيرَةُ لأَهْلِهَا، فَأَبَوْا، وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ، وَيَكُونَ لَنَا وَلَاؤُكِ، فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «ابْتَاعِي فَأَعْتِقِي، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ» ثُمَّ قَامَ رَسُولُ اللهِ ﷺ فَقَالَ: «مَا بَالُ أُنَاسٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللهِ؟ مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللهِ، فَلَيْسَ لَهُ، وَإِنْ شَرَطَ مِائَةَ مَرَّةٍ، شَرْطُ اللهِ أَحَقُّ وَأَوْثَقُ».

[3778] 7 - (...) It was narrated from 'Âishah, the wife of the Prophet ﷺ, that she said: "Barîrah came to me and said: 'O

[٣٧٧٨] ٧-(...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ

'Âishah, I have made a contract of manumission with my masters, for nine *Uqiyahs*, one *Uqiyah* each year...'" a *Hadîth* like that of Al-Laith (no. 3777). And he added: "He (ﷺ) said: 'Do not let that stop you; buy her and manumit her.'" And he (a narrator) said in the *Hadîth*: "Then the Messenger of Allâh ﷺ stood up before the people and praised and glorified Allâh, then he said: "To proceed."

الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: جَاءَتْ بَرِيرَةُ إِلَيَّ، فَقَالَتْ: يَا عَائِشَةُ! إِنِّي كَاتَبْتُ أَهْلِي عَلَىٰ تِسْعِ أَوَاقٍ، فِي كُلِّ عَامٍ وُقِيَّةٌ، بِمَعْنَىٰ حَدِيثِ اللَّيْثِ، وَزَادَ فَقَالَ: «لَا يَمْنَعُكِ ذٰلِكِ مِنْهَا، ابْتَاعِي وَأَعْتِقِي»، وَقَالَ فِي الْحَدِيثِ: ثُمَّ قَامَ رَسُولُ اللهِ ﷺ فِي النَّاسِ فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ».

[3779] 8 - (...) It was narrated that 'Âishah said: "Barîrah entered upon me and said: 'My masters have made a contract of manumission for me, in return for nine *Uqiyah* over (a period of) nine years, one *Uqiyah* each year; help me.' I said to her: 'If your masters wish, I will prepare it for them in one payment, and I will manumit you, and the right of inheritance will be mine, (only) then I will do it.' She mentioned that to her masters, but they insisted that the right of inheritance would be theirs. She came to me and told me that, and I scolded her. She said: 'Then it is not possible.' The Messenger of Allâh ﷺ heard and he asked me, and I told him about that. He said: 'Buy her and manumit her, even if they stipulated that the right of inheritance would be theirs, for the right of inheritance belongs to

[٣٧٧٩] ٨-(...) [و]حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: دَخَلَتْ عَلَيَّ بَرِيرَةُ فَقَالَتْ: إِنَّ أَهْلِي كَاتَبُونِي عَلَىٰ تِسْعِ أَوَاقٍ فِي تِسْعِ سِنِينَ، [فِي] كُلِّ سَنَةٍ وُقِيَّةٌ، فَأَعِينِينِي، فَقُلْتُ لَهَا: إِنْ شَاءَ أَهْلُكِ أَنْ أَعُدَّهَا لَهُمْ عَدَّةً وَاحِدَةً وَأُعْتِقَكِ، وَيَكُونَ الْوَلَاءُ لِي، فَعَلْتُ، فَذَكَرَتْ ذٰلِكَ لِأَهْلِهَا، فَأَبَوْا إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَهُمْ، فَأَتَتْنِي فَذَكَرَتْ ذٰلِكَ - قَالَتْ -: فَانْتَهَرْتُهَا، فَقَالَتْ: لَاهَاءَ اللهِ إِذًا، قَالَتْ: فَسَمِعَ رَسُولُ اللهِ ﷺ، فَسَأَلَنِي فَأَخْبَرْتُهُ، فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا، وَاشْتَرِطِي لَهُمُ الْوَلَاءَ، فَإِنَّ

the one who manumits (the slave).' So I did that. Then the Messenger of Allâh ﷺ adressed the people in the evening. He praised and glorified Allâh as He deserves, then he said: 'What is the matter with people who stipulate conditions that are not in the Book of Allâh? There is no condition that is not in the Book of Allâh but it is invalid, even if there are one hundred conditions. The Book of Allâh is more deserving of being followed and the conditions of Allâh are more binding. What is the matter with some men among you who say: "Manumit so-and-so and the right of inheritance will be mine;" rather the right of inheritance belongs to the one who manumits (the slave).'"

الْوَلَاءَ لِمَنْ أَعْتَقَ» فَفَعَلْتُ، قَالَتْ: ثُمَّ خَطَبَ رَسُولُ اللهِ ﷺ عَشِيَّةً، فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَمَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللهِ؟ مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللهِ عَزَّ وَجَلَّ فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِائَةَ شَرْطٍ، كِتَابُ اللهِ أَحَقُّ وَشَرْطُ اللهِ أَوْثَقُ، مَا بَالُ رِجَالٍ مِنْكُمْ يَقُولُ أَحَدُهُمْ: أَعْتِقْ فُلَانًا وَالْوَلَاءُ لِي، إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ».

[3780] 9 - (...) A *Hadîth* similar to that of Abû Usâmah (no. 3779) was narrated from Hishâm bin 'Urwah with this chain, except that in the *Hadîth* of Jarîr it says: "...Her husband was a slave, and the Messenger of Allâh ﷺ gave her the choice, and she chose herself. If he had been a free man, he would not have given her the choice."

[٣٧٨٠] ٩-(...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، كُلُّهُمْ عَنْ هِشَامِ ابْنِ عُرْوَةَ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي أُسَامَةَ، غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ: قَالَ: وَكَانَ زَوْجُهَا عَبْدًا، فَخَيَّرَهَا رَسُولُ اللهِ ﷺ، فَاخْتَارَتْ نَفْسَهَا، وَلَوْ كَانَ حُرًّا لَمْ يُخَيِّرْهَا، وَلَيْسَ فِي حَدِيثِهِمْ: «أَمَّا بَعْدُ».

[3781] 10 - (...) It was narrated that 'Âishah said: "Three rulings were given concerning Barîrah.

[٣٧٨١] ١٠-(...) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِزُهَيْرٍ

Her masters wanted to sell her but they stipulated that the right of inheritance would be theirs. I mentioned that to the Prophet ﷺ and he said: 'Buy her and manumit her, for the right of inheritance belongs to the one who manumits (the slave).'" She said: "Then she was manumitted, and the Messenger of Allâh ﷺ gave her the choice,[1] and she chose herself. And the people used to give her charity and she would give us gifts. I mentioned that to the Prophet ﷺ and he said: 'It is charity for her, but it is a gift for you, so eat it.'"

- قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ ابْنُ عُرْوَةَ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ فِي بَرِيرَةَ ثَلَاثُ قَضِيَّاتٍ أَرَادَ أَهْلُهَا أَنْ يَبِيعُوهَا وَيَشْتَرِطُوا وَلَاءَهَا، فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ»- قَالَتْ: وَعُتِقَتْ، فَخَيَّرَهَا رَسُولُ اللهِ ﷺ، فَاخْتَارَتْ نَفْسَهَا -قَالَتْ-: وَكَانَ النَّاسُ يَتَصَدَّقُونَ عَلَيْهَا وَتُهْدِي لَنَا، فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ، وَهُوَ لَكُمْ هَدِيَّةٌ، فَكُلُوهُ».

[3782] 11 - (...) It was narrated from 'Âishah that she bought Barîrah from some people among the *Anṣâr*, and they stipulated that the right of inheritance would be theirs. The Messenger of Allâh ﷺ said: "The right of inheritance belongs to the one who bestows the favor (manumits the slave)." And the Messenger of Allâh ﷺ gave her the choice, as her husband was a slave. And she gave some meat to 'Âishah as a gift, and the Messenger of Allâh ﷺ said: "Why don't you cook some of this meat for us?" 'Âishah said: "It was given in charity to Barîrah." He said: "It

[٣٧٨٢] ١١-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ ابْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّهَا اشْتَرَتْ بَرِيرَةَ مِنْ أُنَاسٍ مِنَ الْأَنْصَارِ، وَاشْتَرَطُوا الْوَلَاءَ، فَقَالَ رَسُولُ اللهِ ﷺ: «الْوَلَاءُ لِمَنْ وَلِيَ النِّعْمَةَ» وَخَيَّرَهَا رَسُولُ اللهِ ﷺ، وَكَانَ زَوْجُهَا عَبْدًا، وَأَهْدَتْ لِعَائِشَةَ لَحْمًا، فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ صَنَعْتُمْ لَنَا مِنْ هٰذَا اللَّحْمِ؟» قَالَتْ

[1] The choice to be with her husband, who is still a slave or to leave him and be free.

is charity for her and a gift for us."

[3783] 12 - (...) It was narrated from 'Âishah that she wanted to buy Barîrah in order to manumit her, but they (her owners) stipulated conditions about the right of inheritance. She mentioned that to the Messenger of Allâh ﷺ and he said: "Buy her and manumit her, for the right of inheritance belongs to the one who manumits (the slave)." Some meat was given to the Messenger of Allâh ﷺ as a gift, and they said to the Prophet ﷺ: "This was given in charity to Barîrah." He said: "It is charity for her but it is a gift for us." And she was given the choice.

'Abdur-Raḥmân (a narrator) said: "Her husband was a free man." Shu'bah said: "Then I asked him about her husband, and he said: 'I do not know.'"

[3784] (...) Shu'bah narrated a similar report (as no. 3783) with this chain.

[3785] 13 - (...) It was narrated from 'Urwah that 'Âishah said: "The husband of Barîrah was a slave."

عَائِشَةُ: تُصُدِّقَ بِهِ عَلَىٰ بَرِيرَةَ، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

[٣٧٨٣] **١٢-(. . .) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ ابْنَ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ؛ أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ لِلْعِتْقِ، فَاشْتَرَطُوا وَلَاءَهَا، فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ»، وَأُهْدِيَ لِرَسُولِ اللهِ ﷺ لَحْمٌ، فَقَالُوا لِلنَّبِيِّ ﷺ: هٰذَا تُصُدِّقَ بِهِ عَلَىٰ بَرِيرَةَ فَقَالَ: «هُوَ لَهَا صَدَقَةٌ، وَهُوَ لَنَا هَدِيَّةٌ»، وَخُيِّرَتْ، فَقَالَ عَبْدُ الرَّحْمَٰنِ: وَكَانَ زَوْجُهَا حُرًّا، قَالَ شُعْبَةُ: ثُمَّ سَأَلْتُهُ عَنْ زَوْجِهَا؟ فَقَالَ: لَا أَدْرِي.

[٣٧٨٤] (. . .) **وحَدَّثَنَاه** أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الْإِسْنَادِ نَحْوَهُ.

[٣٧٨٥] **١٣-(. . .) وحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ أَبِي هِشَامٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُغِيرَةُ ابْنُ سَلَمَةَ الْمَخْزُومِيُّ أَبُو هِشَامٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ يَزِيدَ بْنِ

رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ زَوْجُ بَرِيرَةَ عَبْدًا.

[3786] 14 - (...) It was narrated from 'Âishah, the wife of the Prophet ﷺ, that she said: "Three rulings were established concerning Barîrah: She was given the choice about her husband when she was manumitted; some meat was given to her and the Messenger of Allâh ﷺ entered upon me when the earthen pot was on the fire. He called for some food, and some bread, and ordinary condiments were brought to him. He said: 'Do I not see an earthen pot on the fire with meat in it?' They said: 'Yes, O Messenger of Allâh; that is meat that was given in charity to Barîrah and we did not want to give some to you.' He said: 'It is charity for her but it is a gift from her to us.'" And the Prophet ﷺ said concerning her: 'The right of inheritance belongs to the one who manumits (the slave).'"

[٣٧٨٦] ١٤-(...) وحَدَّثَني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ ابْنُ أَنَسٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَتْ فِي بَرِيرَةَ ثَلَاثُ سُنَنٍ: خُيِّرَتْ عَلَىٰ زَوْجِهَا حِينَ عَتَقَتْ، وَأُهْدِيَ لَهَا لَحْمٌ فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَالْبُرْمَةُ عَلَىٰ النَّارِ، فَدَعَا بِطَعَامٍ، فَأُتِيَ بِخُبْزٍ وَأُدُمٍ مِنْ أُدُمِ الْبَيْتِ، فَقَالَ: «أَلَمْ أَرَ بُرْمَةً عَلَىٰ النَّارِ فِيهَا لَحْمٌ؟» فَقَالُوا: بَلَىٰ، يَا رَسُولَ اللهِ! ذٰلِكَ لَحْمٌ تُصُدِّقَ بِهِ عَلَىٰ بَرِيرَةَ، فَكَرِهْنَا أَنْ نُطْعِمَكَ مِنْهُ، فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَهُوَ مِنْهَا لَنَا هَدِيَّةٌ»، وَقَالَ النَّبِيُّ ﷺ فِيهَا: «إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ».

[3787] 15 - (1505) It was narrated that Abû Hurairah said: "'Âishah wanted to buy Barîrah and manumit her, but her masters insisted that the right of inheritance should be theirs. She mentioned that to the Messenger of Allâh ﷺ and he said: 'Do not let that stop you, for the right of inheritance belongs to the one who manumits (the slave).'"

[٣٧٨٧] ١٥-(١٥٠٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ ابْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَ جَارِيَةً تُعْتِقُهَا، فَأَبَىٰ أَهْلُهَا إِلَّا أَنْ يَكُونَ لَهُمُ الْوَلَاءُ، فَذَكَرَتْ ذٰلِكَ لِرَسُولِ

اللهِ ﷺ، فَقَالَ: «لَا يَمْنَعُكِ ذٰلِكِ، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ».

Chapter 3. The Prohibition Of Selling Or Giving Away The *Walâ'*

(المعجم ٣) - (بَابُ النهي عن بيع الولاء وهبته) (التحفة ٤)

[3788] 16 - (1506) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade selling or giving away the *Walâ'*.

Ibrâhîm said:[1] "I heard Muslim bin Al-Ḥajjâj say: 'All people depend on 'Abdullâh bin Dînâr in this *Hadîth*.'"

[٣٧٨٨] **١٦-(١٥٠٦) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ.

قَالَ إِبْرَاهِيمُ سَمِعْتُ مُسْلِمَ بْنَ الْحَجَّاجِ يَقُولُ: النَّاسُ كُلُّهُمْ عِيَالٌ، عَلَىٰ عَبْدِ اللهِ ابْنِ دِينَارٍ، فِي هٰذَا الْحَدِيثِ.

[3789] (...) A similar report (as no. 3788) was narrated from 'Abdullâh bin Dînâr, from Ibn 'Umar, from the Prophet ﷺ, except that in the *Hadîth* of Ath-Thaqafî from 'Ubaidullâh, it mentions selling only and does not mention giving away.

[٣٧٨٩] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا ابْنُ عُيَيْنَةَ، وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللهِ؛ وَحَدَّثَنَا

[1] That is, Ibrâhîm bin Muḥammad bin Sufyân, one of those who reports this book from Imâm Muslim. The meaning of the statement of Imâm Muslim is that it has only been reported by 'Abdullâh bin Dînâr.

ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، كُلُّ هَؤُلَاءِ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غيْرَ أَنَّ الثَّقَفِيَّ لَيْسَ فِي حَدِيثِهِ عَنْ عُبَيْدِ اللهِ، إِلَّا الْبَيْعُ، وَلَمْ يَذْكُرِ الْهِبَةَ.

Chapter 4. The Prohibition Of A Manumitted Slave Taking Anyone As A *Mawla*[1] Except The One Who Manumitted Him

(المعجم ٤) - (بَابُ تحريم تولي العتيق غير مواليه) (التحفة ٥)

[3790] 17 - (1507) Jâbir bin 'Abdullâh said: "The Prophet ﷺ dictated the blood money to be paid by each tribe, then he dictated: 'It is not permissible for a Muslim to become the *Mawla* of a slave who has been manumitted by a Muslim man, without his permission.' Then I was told that in his *Ṣaḥîfah* (a letter), he cursed the one who did that."

[٣٧٩٠] ١٧-(١٥٠٧) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: كَتَبَ النَّبِيُّ ﷺ عَلَىٰ كُلِّ بَطْنٍ عُقُولَهُ، ثُمَّ كَتَبَ «أَنَّهُ لَا يَحِلُّ [لِمُسْلِمٍ] أَنْ يَتَوَالَىٰ مَوْلَىٰ رَجُلٍ مُسْلِمٍ بِغَيْرِ إِذْنِهِ» ثُمَّ أُخْبِرْتُ، أَنَّهُ لَعَنَ - فِي صَحِيفَتِهِ مَنْ فَعَلَ ذٰلِكَ.

[3791] 18 - (1508) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever takes people as *Mawla* without the permission of the those who set him free, upon him

[٣٧٩١] ١٨-(١٥٠٨) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ:

[1] The word *Mawla* refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's *Mawla* means giving the right of inheritance to the new *Mawla*.

will be the curse of Allâh and the Angels, and no *Ṣarf* nor *'Adl* will be accepted from him."

«مَنْ تَوَلَّىٰ قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ».

[3792] 19 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever takes people as his *Mawla* without the permission of those who set him free, upon him will be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection, no *'Adl* nor *Ṣarf* will accepted from him."

[٣٧٩٢] ١٩-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَوَلَّىٰ قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ، يَوْمَ الْقِيَامَةِ، عَدْلٌ وَلَا صَرْفٌ».

[3793] (...) It was narrated from Al-A'ma<u>sh</u> with this chain (a *Ḥada<u>th</u>* similar to no. 3792), except that he said: "Whoever takes people other than those who set him free as *Mawla* without their permission..."

[٣٧٩٣] (. . .) وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «وَمَنْ وَالَىٰ غَيْرَ مَوَالِيهِ بِغَيْرِ إِذْنِهِمْ».

[3794] 20 - (1370) It was narrated from Ibrâhîm At-Taimî that his father said: "'Alî bin Abî Ṭâlib addressed us and said: 'Whoever claims that we have something that we recite apart from the Book of Allâh and this *Ṣaḥîfah*' - a document that was hanging from the sheath of his sword - 'is lying. In it are the ages of camels and rulings concerning injuries, and in it the Prophet ﷺ said: "Al-Madînah is sacred, the

[٣٧٩٤] ٢٠-(١٣٧٠) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَقْرَأُهُ إِلَّا كِتَابَ اللهِ عَزَّ وَجَلَّ وَهَٰذِهِ الصَّحِيفَةَ - قَالَ: وَصَحِيفَةٌ مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ - فَقَدْ كَذَبَ، فِيهَا أَسْنَانُ الْإِبِلِ، وَأَشْيَاءُ مِنَ

area between 'Ayr and Thawr. Whoever introduces any *Hadath* or gives refuge to a *Muhdith*, upon him will be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any *Sarf* nor *'Adl* from him. Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever claims to belong to someone other than his father or to belong to someone other than his *Mawla*, upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any *Sarf* nor *'Adl* from him."

الْجِرَاحَاتِ، وَفِيهَا قَالَ النَّبِيُّ ﷺ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَىٰ ثَوْرٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَىٰ مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللهِ والْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ، صَرْفًا وَلَا عَدْلًا، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَىٰ بِهَا أَدْنَاهُمْ، وَمَنِ ادَّعَىٰ إِلَىٰ غَيْرِ أَبِيهِ أَوِ انْتَمَىٰ إِلَىٰ غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ، صَرْفًا وَلَا عَدْلًا».

[راجع: ٣٣٢٧]

Chapter 5. The Virtue Of Manumitting Slaves

(المعجم ٥) - (بَابُ فضل العتق) (التحفة ٦)

[3795] 21 - (1509) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever frees a believing slave, Allâh will ransom each of his limbs from the Fire for each of his (the slave's) limbs."

[٣٧٩٥] ٢١-(١٥٠٩) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللهِ بْنِ سَعِيدٍ وَهُوَ ابْنُ أَبِي هِنْدٍ: حَدَّثَنِي إِسْمَاعِيلُ ابْنُ أَبِي حَكِيمٍ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً، أَعْتَقَ اللهُ بِكُلِّ إِرْبٍ مِنْهَا إِرْبًا مِنْهُ مِنَ النَّارِ».

[3796] 22 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever frees a believing slave,

[٣٧٩٦] ٢٢-(...) وحَدَّثَنَا دَاوُدُ ابْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ

Allâh will ransom each of his limbs from the Fire for each of his (the slave's) limbs, even his private part for his private part."

مُحَمَّدِ بْنِ مُطَرِّفٍ أَبِي غَسَّانَ الْمَدَنِيِّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً، أَعْتَقَ اللهُ بِكُلِّ عُضْوٍ مِنْهَا عُضْوًا مِنْ أَعْضَائِهِ مِنَ النَّارِ، حَتَّىٰ فَرْجَهُ بِفَرْجِهِ».

[3797] 23 - (...) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever frees a believing slave, Allâh will ransom each of his limbs from the Fire for each of his (the slave's) limbs, until He ransoms his private part for his private part.'"

[٣٧٩٧] ٢٣-(...) [و]حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ الْهَادِ، عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ سَعِيدِ ابْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً، أَعْتَقَ اللهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنَ النَّارِ، حَتَّىٰ يُعْتِقَ فَرْجَهُ بِفَرْجِهِ».

[3798] 24 - (...) It was narrated from Sa'eed bin Marjânah - the companion of 'Alî bin Ḥusain - who said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ said: "Any Muslim who frees another Muslim, Allâh will save each of his limbs from the Fire for each of his (the slave's) limbs." He said: "When I heard this *Ḥadîth* from Abû Hurairah, I went and mentioned it to 'Alî bin Al-Ḥuṣain and he manumitted a slave of his for whom Ibn Ja'far

[٣٧٩٨] ٢٤-(...) وحَدَّثَني حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عَاصِمٌ وَهُوَ ابْنُ مُحَمَّدٍ الْعُمَرِيُّ: حَدَّثَنَا وَاقِدٌ - يَعْنِي أَخَاهُ -: حَدَّثَنِي سَعِيدُ بْنُ مَرْجَانَةَ - صَاحِبُ عَلِيِّ ابْنِ حُسَيْنٍ - قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَءًا مُسْلِمًا، اسْتَنْقَذَ اللهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ»

was prepared to pay ten thousand Dirham - or one thousand Dînârs."

قَالَ: فَانْطَلَقْتُ حِينَ سَمِعْتُ الْحَدِيثَ مِنْ أَبِي هُرَيْرَةَ، فَذَكَرْتُهُ لِعَلِيِّ بْنِ الْحُسَيْنِ، فَأَعْتَقَ عَبْدًا لَهُ قَدْ أَعْطَاهُ بِهِ ابْنُ جَعْفَرٍ عَشَرَةَ آلَافِ [دِرْهَمٍ] - أَوْ أَلْفَ دِينَارٍ.

Chapter 6. The Virtue Of Manumitting One's Father

(المعجم ٦) - (بَابُ فضل عتق الوالد) (التحفة ٧)

[3799] 25 - (1510) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No son can repay his father unless he finds him enslaved and buys him and manumits him.'"

[٣٧٩٩] ٢٥-(١٥١٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَجْزِي وَلَدٌ وَالِدًا إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ»، وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ «وَلَدٌ وَالِدَهُ».

[3800] (...) A similar report (as no. 3799) was narrated from Suhail with this chain.

[٣٨٠٠] (...) **وحَدَّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، كُلُّهُمْ عَنْ سُفْيَانَ، عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَقَالُوا «وَلَدٌ والِدَهُ».

21. The Book Of Financial Transactions

٦ - (المعجم ٢١) - كتاب البيوع (التحفة ١٢)

Chapters 1. The Invalidity Of *Al-Mulâmasah*[1] And *Al-Munâbadhah*[2] Transactions

(المعجم ١) - (بَابُ إبطال بيع الملامسة والمنابذة) (التحفة ١)

[3801] 1 - (1511) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade *Mulâmasah* and *Munâbadhah* transactions.

[٣٨٠١] ١-(١٥١١) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ بَيْعِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ.

[3802] (...) A similar report (as no. 3801) was narrated from Abû Hurairah, from the Prophet ﷺ (with a different chain of narrators).

[٣٨٠٢] (. . .) **وحَدَّثَنَا** أَبُو كُرَيْبٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[3803] (...) A similar report (as no. 3801) was narrated from Abû Hurairah, from the Prophet ﷺ (with a different chain of narrators).

[٣٨٠٣] (. . .) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وأَبُو أُسَامَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ

[1] *Al-Mulâmasah* is a buy for prefixed price with closed eyes, or in darkness just by the first touch of hand.

[2] *Al-Munâbadhah* is an agreement to barter one thing for another without seeing or cheeking either of them.

ابْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[3804] (...) A similar report (as no. 3801) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٣٨٠٤] (...) **وحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[3805] 2 - (...) It was narrated from Abû Hurairah that he said: "Two kinds of transaction were forbidden: *Mulâmasah* and *Munâbadhah*. *Mulâmasah* is when each person touches (*Yalmis*) the garment of his companion without examining it further, and *Munâbadhah* is when each person throws (*Yanbidh*) his garment to the other, and neither of them examines the garment of the other."

[٣٨٠٥] ٢-(...) **وحَدَّثَنِي** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ عَنْ عَطَاءِ بْنِ مِينَاءَ؛ أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: نُهِيَ عَنْ بَيْعَتَيْنِ: الْمُلَامَسَةِ وَالْمُنَابَذَةِ، أَمَّا الْمُلَامَسَةُ: فَأَنْ يَلْمِسَ كُلُّ وَاحِدٍ مِنْهُمَا ثَوْبَ صَاحِبِهِ بِغَيْرِ تَأَمُّلٍ، وَالْمُنَابَذَةُ: أَنْ يَنْبِذَ كُلُّ وَاحِدٍ مِنْهُمَا ثَوْبَهُ إِلَى الْآخَرِ، وَلَمْ يَنْظُرْ وَاحِدٌ مِنْهُمَا إِلَى ثَوْبِ صَاحِبِهِ.

[3806] 3 - (1512) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade two kinds of sales and two kinds of dressing to us. He forbade *Mulâmasah* and *Munâbadhah* transactions. *Mulâmasah* is when a man touches the garment of another with his

[٣٨٠٦] ٣-(١٥١٢) **وحَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ - وَاللَّفْظُ لِحَرْمَلَةَ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّ أَبَا

hand, by night or by day, and he does not examine it any more than that. *Munâbadhah* is when a man throws his garment to another man, and the other man throws his garment to him, and this is how the transaction is done, without examining and without being pleased (with the item)."

سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ عَنْ بَيْعَتَيْنِ وَلِبْسَتَيْنِ: نَهَىٰ عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ، وَالْمُلَامَسَةُ: لَمْسُ الرَّجُلِ ثَوْبَ الْآخَرِ بِيَدِهِ بِاللَّيْلِ أَوْ بِالنَّهَارِ، وَلَا يَقْلِبُهُ إِلَّا بِذٰلِكَ، وَالْمُنَابَذَةُ: أَنْ يَنْبِذَ الرَّجُلُ إِلَى الرَّجُلِ بِثَوْبِهِ وَيَنْبِذَ الْآخَرُ إِلَيْهِ ثَوْبَهُ، وَيَكُونُ ذٰلِكَ بَيْعَهُمَا عَنْ غَيْرِ نَظَرٍ وَلَا تَرَاضٍ.

[3807] (...) It was narrated from Ibn Shihâb (a *Hadîth* similar to no. 3806 with a different chain of narrators).

[٣٨٠٧] (...) **وَحَدَّثَنِيهِ** عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ بِهٰذَا الْإِسْنَادِ.

Chapter 2. The Invalidity Of *Hasâh* Transactions And Transactions Involving Ambiguity

(المعجم ٢) - (بَابُ بطلان بيع الحصاة والبيع الذي فيه غرر) (التحفة ٢)

[3808] 4 - (1513) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade *Hasâh* transactions[1] and transactions involving ambiguity.

[٣٨٠٨] ٤-(١٥١٣) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ إِدْرِيسَ وَيَحْيَى بْنُ سَعِيدٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ: حَدَّثَنِي أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْحَصَاةِ، وَعَنْ بَيْعِ الْغَرَرِ.

[1] Those that involve throwing stones, and based upon where they land a deal is finalized.

Chapter 3. The Prohibition Of Selling *Ḥabl Al-Ḥabalah*[1]

(المعجم ٣) - (بَابُ تحريم بيع حبل الحبلة) (التحفة ٣)

[3809] 5 - (1514) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ forbade selling *Ḥabl Al-Ḥabalah*.

[٣٨٠٩] ٥-(١٥١٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ عَنْ رَسُولِ اللهِ ﷺ؛ أَنَّهُ نَهَىٰ عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ.

[3810] 6 - (...) It was narrated that Ibn 'Umar said: "During the *Jâhiliyyah*, people used to sell the meat of camels up to *Ḥabl Al-Ḥabalah*. *Ḥabl Al-Ḥabalah* means that the she-camel gives birth, then the one that she bore becomes pregnant. The Messenger of Allâh ﷺ forbade that."

[٣٨١٠] ٦-(...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يَتَبَايَعُونَ لَحْمَ الْجَزُورِ إِلَىٰ حَبَلِ الْحَبَلَةِ وَحَبَلُ الْحَبَلَةِ: أَنْ تُنْتَجَ النَّاقَةُ ثُمَّ تَحْمِلَ الَّتِي نُتِجَتْ، فَنَهَاهُمْ رَسُولُ اللهِ ﷺ عَنْ ذٰلِكَ.

Chapter 4. The Prohibition Of Urging A Buyer To Cancel A Purchase In Order To Sell Him One's Own Goods And Urging A Seller To Cancel A Sale Already Agreed Upon So That One Can Buy The Goods Oneself; And The Prohibition Of Artificially Inflating Prices; And The Prohibition Of Letting Milk Accumulate In The Udder In Order To Deceive The Purchaser

(المعجم ٤) - (بَابُ تحريم بيع الرجل على بيع أخيه، وسومه على سومه، وتحريم النجش، وتحريم التصرية) (التحفة ٤)

[3811] 7 - (1412) It was

[٣٨١١] ٧-(١٤١٢) حَدَّثَنَا يَحْيَى

[1] *Ḥabl Al-Ḥabalah* means selling the offspring of the offspring that is still in the womb of the camel being sold.

narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Do not urge a buyer to cancel a purchase in order to sell him your own goods."

ابْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَبِيعُ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ».

[راجع: ٣٤٥٤]

[3812] 8 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "No man should urge a buyer to cancel a purchase with his brother in order to sell him his own goods; or propose marriage to a woman to whom his brother has already proposed, unless he gives him permission."

[٣٨١٢] ٨-(...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبِيعُ الرَّجُلُ عَلَىٰ بَيْعِ أَخِيهِ، وَلَا يَخْطُبُ عَلَىٰ خِطْبَةِ أَخِيهِ، إِلَّا أَنْ يَأْذَنَ لَهُ».

[3813] 9 - (1515) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No Muslim should urge a seller to cancel a sale to another Muslim that is already agreed upon so as to buy the goods himself."

[٣٨١٣] ٩-(١٥١٥) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَسُمِ الْمُسْلِمُ عَلَىٰ سَوْمِ الْمُسْلِمِ».

[3814] 10 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade a man to urge someone to cancel a sale already agreed upon so that he can buy the goods himself.

[٣٨١٤] ١٠-(...) وَحَدَّثَنِيهِ أَحْمَدُ ابْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الْعَلَاءِ وَسُهَيْلٍ، عَنْ أَبِيهِمَا، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي

هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ وَهُوَ ابْنُ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ أَنْ يَسْتَامَ الرَّجُلُ عَلَىٰ سَوْمِ أَخِيهِ، وَفِي رِوَايَةِ الدَّوْرَقِيِّ: عَلَىٰ سِيمَةِ أَخِيهِ.

[3815] 11 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do not go out to intercept the riders for trade, do not urge a buyer to cancel a purchase already agreed upon in order to sell him your own goods, do not artificially inflate prices; no town-dweller should sell on behalf of a Bedouin; and do not let milk accumulate in the udders of camels and sheep. Whoever buys them after that, he has the choice between two things, after he milks them: if he likes, he may keep them, and if he likes, he may return them along with a *Ṣâ'* of dates."

[٣٨١٥] ١١-(...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُتَلَقَّى الرُّكْبَانُ لِبَيْعٍ، وَلَا يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ، وَلَا تَنَاجَشُوا، وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ، وَلَا تُصَرُّوا الْإِبِلَ وَالْغَنَمَ، فَمَنِ ابْتَاعَهَا بَعْدَ ذٰلِكَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ، بَعْدَ أَنْ يَحْلُبَهَا، فَإِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ».

[3816] 12 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade intercepting the riders, and he forbade town-dwellers to sell on behalf of Bedouin, (and he forbade) a woman to ask for the divorce of her sister, (and he forbade) artificial inflation of prices and allowing milk to accumulate in the udders, (and

[٣٨١٦] ١٢-(...) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ وَهُوَ ابْنُ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ التَّلَقِّي [لِلرُّكْبَانِ]، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَأَنْ تَسْأَلَ الْمَرْأَةُ طَلَاقَ

he forbade) a man from urging a seller to cancel a sale already agreed upon with his brother, so as to buy the goods himself.

أُخْتِهَا، وَعَنِ النَّجْشِ وَالتَّصْرِيَةِ، وَأَنْ يَسْتَامَ الرَّجُلُ عَلَىٰ سَوْمِ أَخِيهِ.

[3817] (...) Shu'bah narrated with this chain (a *Hadîth* similar to no. 3816) that - according to the *Hadîth* of Ghundar and Wahb, "it was forbidden;" and according to the *Hadîth* of 'Abdus-Samad; "The Messenger of Allâh ﷺ forbade..." a *Hadîth* like that of Mu'âdh from Shu'bah.

[٣٨١٧] (...) **وَحَدَّثَنِيهِ** أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبِي، قَالُوا جَمِيعًا: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ - فِي حَدِيثِ غُنْدَرٍ وَوَهْبٍ: نُهِيَ، وَفِي حَدِيثِ عَبْدِ الصَّمَدِ: أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ - بِمِثْلِ حَدِيثِ مُعَاذٍ عَنْ شُعْبَةَ.

[3818] 13 - (1516) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade artificial inflation of prices.

[٣٨١٨] **١٣-(١٥١٦) وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ النَّجْشِ.

Chapter 5. The Prohibition Of Intercepting Traders

(المعجم ٥) - **(بَابُ تحريم تلقي الجلب)** (التحفة ٥)

[3819] 14 - (1517) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade intercepting traders until they reach the markets with their goods. This is the wording of Ibn Numair.

[٣٨١٩] **١٤-(١٥١٧) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ أَنْ يُتَلَقَّى السِّلَعُ حَتَّىٰ تَبْلُغَ الْأَسْوَاقَ. وَهَٰذَا لَفْظُ

ابْنِ نُمَيْرٍ، وَقَالَ الآخَرَانِ: إِنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ التَّلَقِّي.

[3820] (...) A *Hadîth* like that of Ibn Numair (no. 3819) from 'Ubaidullâh was narrated from Ibn 'Umar from the Prophet ﷺ.

[٣٨٢٠] (...) [و]حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ، جَمِيعًا عَنِ ابنِ مَهْدِيٍّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ.

[3821] 15 - (1518) It was narrated from 'Abdullâh from the Prophet ﷺ that he forbade intercepting people with their goods before they reached the market.

[٣٨٢١] ١٥-(١٥١٨) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ الْمُبَارَكِ عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَىٰ عَنْ تَلَقِّي الْبُيُوعِ.

[3822] 16 - (1519) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade intercepting incoming merchants."

[٣٨٢٢] ١٦-(١٥١٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُتَلَقَّى الْجَلَبُ.

[3823] 17 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not intercept incoming merchants. Whoever intercepts them and buys from them, when the owner of the merchandise reaches the market, he has the choice.'"

[٣٨٢٣] ١٧-(...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي هِشَامٌ الْقُرْدُوسِيُّ عَنِ ابْنِ سِيرِينَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَلَقَّوُا الْجَلَبَ، فَمَنْ تَلَقَّىٰ فَاشْتَرَىٰ مِنْهُ، فَإِذَا أَتَىٰ سَيِّدُهُ السُّوقَ، فَهُوَ بِالْخِيَارِ».

Chapter 6. The Prohibition Of The Town-Dweller Selling On Behalf Of A Bedouin

(المعجم ٦) - (بَابُ تحريم بيع الحاضر للبادي) (التحفة ٦)

[3824] 18 - (1520) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No town-dweller should sell on behalf of a Bedouin."

Zuhair said: "It was narrated from the Prophet ﷺ that he forbade town-dwellers to sell on behalf of Bedouins."

[٣٨٢٤] ١٨-(١٥٢٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «لَا يَبِيعُ حَاضِرٌ لِبَادٍ».

وَقَالَ زُهَيْرٌ: عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَىٰ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

[3825] 19 - (1521) It was narrated from Ibn Ṭâwûs, from his father, from Ibn 'Abbâs who said: "The Messenger of Allâh ﷺ forbade intercepting the riders, and for a town dweller to sell on behalf of a Bedouin."

He said: "I said to Ibn 'Abbâs: 'What does it mean, "for a town dweller to sell on behalf of a Bedouin?" He said: 'He should not act as a broker for him.'"

[٣٨٢٥] ١٩-(١٥٢١) وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُتَلَقَّى الرُّكْبَانُ، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

قَالَ: فَقُلْتُ لِابْنِ عَبَّاسٍ: مَا قَوْلُهُ: حَاضِرٌ لِبَادٍ؟ قَالَ: لَا يَكُنْ لَهُ سِمْسَارًا.

[3826] 20 - (1522) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'A town-dweller should not sell on behalf of a Bedouin. Let the people be, and Allâh will provide for them by means of one another.'"

[٣٨٢٦] ٢٠-(١٥٢٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَبِيعُ حَاضِرٌ لِبَادٍ، دَعُوا النَّاسَ يَرْزُقِ اللهُ

بَعْضَهُمْ مِنْ بَعْضٍ». غَيْرَ أَنَّ فِي رِوَايَةِ يَحْيَىٰ: «يُرْزَقُ».

[3827] (...) A similar report (as no. 3826) was narrated from Jâbir, from the Prophet ﷺ.

[٣٨٢٧] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[3828] 21 - (1523) It was narrated that Anas bin Mâlik said: "We were forbidden that a town-dweller should sell on behalf of a Bedouin, even if he was his brother or father."

[٣٨٢٨] ٢١-(١٥٢٣) [و]حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ يُونُسَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نُهِينَا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَإِنْ كَانَ أَخَاهُ أَوْ أَبَاهُ.

[3829] 22 - (...) Anas bin Mâlik said: "We were forbidden that a town-dweller should sell for a Bedouin."

[٣٨٢٩] ٢٢-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: نُهِينَا عَنْ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

Chapter 7. Ruling On Selling *Al-Muṣarrâh* (An Animal In Whose Udder Milk Has Been Allowed To Accumulate)

(المعجم ٧) - (بَابُ حكم بيع المصراة) (التحفة ٧)

[3830] 23 - (1524) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever buys a sheep in whose udder milk has been allowed to accumulate, let him take it and milk it. If he is pleased with its

[٣٨٣٠] ٢٣-(١٥٢٤) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ مُوسَى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اشْتَرَىٰ

milk, he may keep it, otherwise he may return it along with a *Ṣâ'* of dates.'"

شَاةً مُصَرَّاةً فَلْيَنْقَلِبْ بِهَا، فَلْيَحْلُبْهَا، فَإِنْ رَضِيَ حِلَابَهَا أَمْسَكَهَا، وَإِلَّا رَدَّهَا وَمَعَهَا صَاعٌ مِنْ تَمْرٍ».

[3831] 24 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever buys a sheep in whose udder milk has been allowed to accumulate, has the choice for three days: if he wishes he may keep it, or if he wishes he may return it along with a *Ṣâ'* of dates."

[٣٨٣١] ٢٤-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ ابْتَاعَ شَاةً مُصَرَّاةً فَهُوَ فِيهَا بِالْخِيَارِ ثَلَاثَةَ أَيَّامٍ، إِنْ شَاءَ أَمْسَكَهَا وَإِنْ شَاءَ رَدَّهَا، وَرَدَّ مَعَهَا صَاعًا مِنْ تَمْرٍ».

[3832] 25 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever buys a sheep in whose udder milk has been allowed to accumulate has the choice for three days. If he returns it he should give a *Ṣâ'* of food along with it, but not wheat."

[٣٨٣٢] ٢٥-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْعَقَدِيَّ: حَدَّثَنَا قُرَّةُ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اشْتَرَىٰ شَاةً مُصَرَّاةً فَهُوَ بِالْخِيَارِ ثَلَاثَةَ أَيَّامٍ، فَإِنْ رَدَّهَا رَدَّ مَعَهَا صَاعًا مِنْ طَعَامٍ، لَا سَمْرَاءَ».

[3833] 26 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever buys a sheep in whose udder milk has been allowed to accumulate has the choice of two things: If he wishes he may keep it, and if he wishes he may return it, along with a *Ṣâ'* of dates, but not wheat.'"

[٣٨٣٣] ٢٦-(...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اشْتَرَىٰ شَاةً مُصَرَّاةً فَهُوَ بِخَيْرِ النَّظَرَيْنِ، إِنْ شَاءَ أَمْسَكَهَا، وَإِنْ شَاءَ رَدَّهَا، وَصَاعًا مِنْ تَمْرٍ، لَا سَمْرَاءَ».

[3834] 27 - (...) It was narrated from Ayyûb with this chain (a Hadîth similar to no. 3834), except that he said: "Whoever buys sheep has the choice..."

[٣٨٣٤] ٢٧-(...) وحَدَّثَنَاه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «مَنِ اشْتَرَىٰ مِنَ الْغَنَمِ فَهُوَ بِالْخِيَارِ».

[3835] 28 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'If one of you buys a milch-camel in whose udder milk has been allowed to accumulate, or a sheep in whose udder milk has been allowed to accumulate, he has the choice of two things after milking it: either keeping it or returning it along with a *Sâ'* of dates.'"

[٣٨٣٥] ٢٨-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا وَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا مَا أَحَدُكُمُ اشْتَرَىٰ لِقْحَةً مُصَرَّاةً أَوْ شَاةً مُصَرَّاةً، فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْلُبَهَا، إِمَّا هِيَ، وَإِلَّا فَلْيَرُدَّهَا وَصَاعًا مِنْ تَمْرٍ».

Chapter 8. It Is Invalid To Sell Goods Before Taking Possession Of Them

(المعجم ٨) - (بَابُ بطلان بيع المبيع قبل القبض) (التحفة ٨)

[3836] 29 - (1525) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever buys some food, let him not sell it until he has received it in full."

Ibn 'Abbâs said: "I think that all things are like this (i.e. it applies to all transactions)."

[٣٨٣٦] ٢٩-(١٥٢٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ».

قَالَ ابْنُ عَبَّاسٍ: وَأَحْسِبُ كُلَّ شَيْءٍ مِثْلَهُ.

[3837] (...) A similar report (as no. 3836) was narrated from 'Amr bin Dînâr with this chain.

[٣٨٣٧] (. . .) وَحَدَّثَنَا ابنُ أَبِي عُمَرَ وأَحْمَدُ بْنُ عَبْدَةَ قَالَا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَ هُوَ الثَّوْرِيُّ، كِلَاهُمَا عَنْ عَمْرِو بْنِ دِينَارٍ، بِهَٰذَا الْإِسْنَادِ نَحْوَهُ.

[3838] 30 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever buys food, let him not sell it until he has taken possession of it.'"

Ibn 'Abbâs said: "I think that everything is like food."

[٣٨٣٨] ٣٠-(. . .) حَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِعْهُ حَتَّىٰ يَقْبِضَهُ».

قَالَ ابْنُ عَبَّاسٍ: وَأَحْسِبُ كُلَّ شَيْءٍ بِمَنْزِلَةِ الطَّعَامِ.

[3839] 31 - (...) It was narrated from Ibn Ṭâwûs, from his father, from Ibn 'Abbâs who said: "The Messenger of Allâh ﷺ said: 'Whoever buys food, he should not sell it until he has measured it.'"

I said to Ibn 'Abbâs: "Why?" He said: "Don't you see that they are exchanging gold, but the delivery of food is delayed?"

[٣٨٣٩] ٣١-(. . .) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِعْهُ حَتَّىٰ يَكْتَالَهُ».

فَقُلْتُ لِابْنِ عَبَّاسٍ: لِمَ؟ فَقَالَ: أَلَا تَرَاهُمْ يَبْتَاعُونَ بِالذَّهَبِ، وَالطَّعَامُ مُرْجًا؟.

وَلَمْ يَقُلْ أَبُو كُرَيْبٍ: مُرْجًا.

[3840] 32 - (1526) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever buys foodstuff should not sell it until he has received it in full."

[٣٨٤٠] **٣٢-(١٥٢٦) حَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِعْهُ حَتَّىٰ يَسْتَوْفِيَهُ». [انظر: ٣٨٤٢، ٣٨٤٤]

[3841] 33 - (1527) It was narrated that Ibn 'Umar said: "At the time of the Messenger of Allâh ﷺ we used to buy food, and someone would be sent to us to tell us to move it from the place where we had bought it to another place before we sell it."

[٣٨٤١] **٣٣-(١٥٢٧) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا فِي زَمَانِ رَسُولِ اللهِ ﷺ نَبْتَاعُ الطَّعَامَ، فَيَبْعَثُ عَلَيْنَا مَنْ يَأْمُرُنَا بِانْتِقَالِهِ مِنَ الْمَكَانِ الَّذِي ابْتَعْنَاهُ فِيهِ، إِلَىٰ مَكَانٍ سِوَاهُ، قَبْلَ أَنْ نَبِيعَهُ. [انظر: ٣٨٤٣، ٣٨٤٦]

[3842] 34 - (1526) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever buys food should not sell it until he has received it in full."

[٣٨٤٢] **٣٤-(١٥٢٦) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اشْتَرَىٰ طَعَامًا فَلَا يَبِعْهُ حَتَّىٰ يَسْتَوْفِيَهُ». [راجع: ٣٨٤٠]

[3843] (1527) He (i.e. Ibn 'Umar) said: "We used to buy food from the riders without measure, but the Messenger of Allâh ﷺ forbade us to sell it until we had moved it from its place."

[٣٨٤٣] **(١٥٢٧) قَالَ:** وَكُنَّا نَشْتَرِي الطَّعَامَ مِنَ الرُّكْبَانِ جِزَافًا، فَنَهَانَا رَسُولُ اللهِ ﷺ أَنْ نَبِيعَهُ حَتَّىٰ نَنْقُلَهُ مِنْ مَكَانِهِ. [راجع: ٣٨٤١]

[3844] 35 - (1526) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Whoever buys food, he should not sell it until he has received it in full and taken possession of it."

[٣٨٤٤] ٣٥-(١٥٢٦) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اشْتَرَى طَعَامًا فَلَا يَبِعْهُ حَتَّىٰ يَسْتَوْفِيَهُ وَيَقْبِضَهُ». [راجع: ٣٨٤٠]

[3845] 36 - (...) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar say: "The Messenger of Allâh ﷺ said: 'Whoever buys food, he should not sell it until he takes possession of it.'"

[٣٨٤٥] ٣٦-(...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وعَلِيُّ بْنُ حُجْرٍ - قَال يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، وَقَالَ عَلِيٌّ: حَدَّثَنَا إِسْمَاعِيلُ -، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِعْهُ حَتَّىٰ يَقْبِضَهُ».

[3846] 37 - (1527) It was narrated from Ibn 'Umar that they would be beaten at the time of the Messenger of Allâh ﷺ if they bought food without measure then sold it on the spot, unless they moved it.

[٣٨٤٦] ٣٧-(١٥٢٧) حَدَّثَنَا أَبُو بَكرِ بْن أَبِي شَيْبَة: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّهُمْ كَانُوا يُضْرَبُونَ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، إِذَا اشْتَرَوْا طَعَامًا جِزَافًا، أَنْ يَبِيعُوهُ فِي مَكَانِهِ حَتَّىٰ يُحَوِّلُوهُ. [راجع: ٣٨٤١]

[3847] 38 - (...) Sâlim bin 'Abdullâh narrated that his father said: "I saw the people at the time of the Messenger of Allâh ﷺ being beaten if they bought food without measure then sold it on the spot, unless they took it to their own places."

[٣٨٤٧] ٣٨-(...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عبْدِ اللهِ؛ أَنَّ أَبَاهُ قَالَ: [قَدْ] رَأَيْتُ النَّاسَ فِي عَهْدِ رَسُولِ اللهِ ﷺ، إِذَا ابْتَاعُوا طَعَامًا

جِزَافًا، يُضْرَبُونَ [فِي] أَنْ يَبِيعُوهُ فِي مَكَانِهِمْ ذٰلِكَ، حَتَّىٰ يُؤْوُوهُ إِلَىٰ رِحَالِهِمْ.

Ibn Shihâb said: "'Ubaidullâh bin 'Abdullâh bin 'Umar told me that his father used to buy food without measure then take it to his family."

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ أَبَاهُ كَانَ يَشْتَرِي الطَّعَامَ جِزَافًا، فَيَحْمِلُهُ إِلَىٰ أَهْلِهِ.

[3848] 39 - (1528) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever buys food, let him not sell it until he has measured it."

[٣٨٤٨] ٣٩-(١٥٢٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنِ الضَّحَّاكِ ابْنِ عُثْمَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اشْتَرَىٰ طَعَامًا فَلَا يَبِعْهُ حَتَّىٰ يَكْتَالَهُ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: «مَنِ ابْتَاعَ».

[3849] 40 - (...) It was narrated from Abû Hurairah that he said to Marwân: "Have you made permissible a transaction involving *Ribâ*?" Marwân said: "I have not done that." Abû Hurairah said: "You have allowed selling *Ṣakk*.[1] The Messenger of Allâh ﷺ forbade selling food until it has been received in full." Then Marwân addressed the people and forbade such transactions.

Sulaimân said: "I saw the guards collecting them from the hands of the people."

[٣٨٤٩] ٤٠-(...) حَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ لِمَرْوَانَ: أَحْلَلْتَ بَيْعَ الرِّبَا، فَقَالَ مَرْوَانُ: مَا فَعَلْتُ، فَقَالَ أَبُو هُرَيْرَةَ: أَحْلَلْتَ بَيْعَ الصِّكَاكِ، وَقَدْ نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الطَّعَامِ حَتَّىٰ يُسْتَوْفَىٰ. [قَالَ]: فَخَطَبَ مَرْوَانُ النَّاسَ، فَنَهَىٰ عَنْ بَيْعِهَا.

[1] *Ṣakk*: A letter from the ruler ordering that food and other items be given to the holder of the letter.

قَالَ سُلَيْمَانُ: فَنَظَرْتُ إِلَىٰ حَرَسٍ يَأْخُذُونَهَا مِنْ أَيْدِي النَّاسِ.

[3850] 41 - (1529) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ used to say: "When you buy foodstuff, do not sell it until you have received it in full."

[٣٨٥٠] **٤١-(١٥٢٩) حَدَّثَنَا** إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحٌ: أَخْبَرَنِي ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «إِذَا ابْتَعْتَ طَعَامًا، فَلَا تَبِعْهُ حَتَّىٰ تَسْتَوْفِيَهُ».

Chapter 9. The Prohibition Of Selling A Heap Of Dates The Weight Of Which Is Unknown

(المعجم ٩) - **(بَابُ تحريم بيع صبرة التمر المجهولة القدر بتمر)** (التحفة ٩)

[3851] 42 - (1530) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade selling a heap of dates, the weight of which is unknown, for a known weight of dates."

[٣٨٥١] **٤٢-(١٥٣٠) حَدَّثَنِي** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي ابْنُ جُرَيْجٍ؛ أَنَّ أَبَا الزُّبَيْرِ أَخْبَرَهُ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الصُّبْرَةِ مِنَ التَّمْرِ لَا يُعْلَمُ مَكِيلُهَا، بِالْكَيْلِ الْمُسَمَّىٰ مِنَ التَّمْرِ.

[3852] (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade..." a similar report (as *Ḥadîth* no. 3851), except that he did not say "of dates" in the latter part of the *Ḥadîth*.

[٣٨٥٢] (...) **حَدَّثَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحٌ [بْنُ عُبَادَةَ]: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: مِنَ التَّمْرِ، فِي آخِرِ الْحَدِيثِ.

Chapter 10. Affirming That Both Parties To A Transaction Have The Option (Of Canceling It) While They Are Still Together

(المعجم ١٠) - (بَابُ ثبوت خيار المجلس للمتبايعين) (التحفة ١٠)

[3853] 34 - (1531) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Each party to a transaction has the option (of canceling it) so long as they have not separated, except in the case of *Bai' Al-Khiyâr*."[1]

[٣٨٥٣] **٤٣-(١٥٣١) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْبَيِّعَانِ، كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَىٰ صَاحِبِهِ، مَا لَمْ يَتَفَرَّقَا، إِلَّا بَيْعَ الْخِيَارِ».

[3854] (...) A *Hadîth* similar to that of Mâlik from Nâfi' (no. 3853) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٣٨٥٤] (...) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ ومُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ، جَمِيعًا عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ:

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[1] A transaction where both parties have chosen to agree upon a deal.

سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكٍ عَنْ نَافِعٍ.

[3855] 44 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "When two men enter into a transaction, each one of them has the option (of canceling) so long as they have not parted and are still together. But if one of them gives the other the choice to decide, then they agree on a deal, then it becomes binding. If they part after that and neither of them canceled it, then the transaction becomes binding."

[٣٨٥٥] ٤٤-(...) **وَحَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِذَا تَبَايَعَ الرَّجُلَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا وَكَانَا جَمِيعًا، أَوْ يُخَيِّرُ أَحَدُهُمَا الْآخَرَ، فَإِنْ خَيَّرَ أَحَدُهُمَا الْآخَرَ فَتَبَايَعَا عَلَىٰ ذٰلِكَ فَقَدْ وَجَبَ الْبَيْعُ، وَإِنْ تَفَرَّقَا بَعْدَ أَنْ تَبَايَعَا وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ، فَقَدْ وَجَبَ الْبَيْعُ».

[3856] 45 - (...) 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'When two parties enter into a transaction, each of them has the option of (canceling) the sale, so long as they have not parted, but if they chose to agree on a deal, then it becomes binding.'"

Ibn Abî 'Umar added in his report: "Nâfi' said: 'If he entered into a transaction with a man and intended not to let him off, he would get up and walk away for a while, then come back to him.'"

[٣٨٥٦] ٤٥-(...) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، كِلَاهُمَا عَنْ سُفْيَانَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ ابْنِ جُرَيْجٍ قَالَ: أَمْلَىٰ عَلَيَّ نَافِعٌ؛ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَبَايَعَ الْمُتَبَايِعَانِ بِالْبَيْعِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مِنْ بَيْعِهِ مَا لَمْ يَتَفَرَّقَا، أَوْ يَكُونُ بَيْعُهُمَا عَنْ خِيَارٍ، فَإِذَا كَانَ بَيْعُهُمَا عَنْ خِيَارٍ فَقَدْ وَجَبَ».

زَادَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: قَالَ نَافِعٌ: فَكَانَ إِذَا بَايَعَ رَجُلًا فَأَرَادَ أَنْ لَا يُقِيلَهُ، قَامَ فَمَشَىٰ هُنَيْئَةً ثُمَّ رَجَعَ إِلَيْهِ.

[3857] 46 - (...) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar say: "The Messenger of Allâh ﷺ said: 'There is no deal between two parties until they part, unless they choose to agree on a deal.'"

[٣٨٥٧] ٤٦-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى [ابْنُ يَحْيَىٰ]: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ بَيِّعَيْنِ لَا بَيْعَ بَيْنَهُمَا حَتَّىٰ يَتَفَرَّقَا، إِلَّا بَيْعُ الْخِيَارِ».

Chapter 11. Honesty In Selling And Disclosure Of Defects

(المعجم ١١) - (بَابُ الصدق في البيع والبيان) (التحفة ١١)

[3858] 47 - (1532) It was narrated from Ḥakîm bin Ḥizâm that the Prophet ﷺ said: "The two parties to a transaction have the option (of canceling it) until they part. If they are honest and disclose any defects, their transaction will be blessed, but if they lie and conceal defects the blessing will be erased."

[٣٨٥٨] ٤٧-(١٥٣٢) حَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا».

[3859] (...) It was narrated that Abû At-Tayyâḥ said: "I heard 'Abdullâh bin Al-Ḥâri<u>th</u> narrating from Ḥakîm bin Ḥizâm from the Prophet ﷺ..." a similar report (as no. 3858).

Muslim bin Al-Ḥajjâj said: Ḥakîm bin Ḥizâm was born inside the Ka'bah and lived for one hundred and twenty years.

[٣٨٥٩] (...) وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هَمَّامٌ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ الْحَارِثِ يُحَدِّثُ عَنْ حَكِيمِ ابْنِ حِزَامٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

قَالَ مُسْلِمُ بْنُ الْحَجَّاجِ: وُلِدَ حَكِيمُ ابْنُ حِزَامٍ فِي جَوْفِ الْكَعْبَةِ، وَعَاشَ مِائَةً وَعِشْرِينَ سَنَةً.

Chapter 12. One Who Is Deceived In Transactions

(المعجم ١٢) - (بَابُ من يخدع في البيع) (التحفة ١٢)

[3860] 48 - (1533) Ibn 'Umar said that a man told the Messenger of Allâh ﷺ that he was often deceived in transactions, and the Messenger of Allâh ﷺ said: "When you enter into a transaction, say: 'There should be no deceit.'"

So when he entered into a transaction he would say: "There should be no deceit."

[٣٨٦٠] ٤٨-(١٥٣٣) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى [ابْنُ يَحْيَىٰ]: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: ذَكَرَ رَجُلٌ لِرَسُولِ اللهِ ﷺ أَنَّهُ يُخْدَعُ فِي الْبُيُوعِ، فَقَالَ رَسُولُ اللهِ ﷺ «مَنْ بَايَعْتَ فَقُلْ: لَا خِلَابَةَ».

فَكَانَ إِذَا بَايَعَ يَقُولُ: لَا خِيَابَةَ.

[3861] (...) A similar report (as no. 3860) was narrated from 'Abdullâh bin Dînâr with this chain, but it does not say in their *Ḥadî<u>th</u>*: "When he entered into a

[٣٨٦١] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ

transaction he would say: 'There should be no deceit.'"

ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، وَلَيْسَ فِي حَدِيثِهِمَا: فَكَانَ إِذَا بَايَعَ يَقُولُ: لَا خِيَابَةَ.

Chapter 13. The Prohibition Of Selling Produce Before Its Goodness Appears

(المعجم ١٣) - **(بَابُ النهي عن بيع الثمار قبل بدوّ صلاحها بغير شرط القطع)** (التحفة ١٣)

[3862] 49 - (1534) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade selling produce until its goodness appears. He forbade it for the seller and the buyer.

[٣٨٦٢] ٤٩-(١٥٣٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ بَيْعِ الثِّمَارِ حَتَّىٰ يَبْدُوَ صَلَاحُهَا، نَهَى الْبَائِعَ وَالْمُبْتَاعَ. [انظر: ٣٨٦٥ و ٣٨٧٥]

[3863] (...) A similar report (as no. 3862) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٣٨٦٣] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[3864] 50 - (1535) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade selling the fruit of date palms until it began to develop color (turn yellow or red) and ears (of grain) until they turned white (having developed) and were free of blight. He forbade that to the seller and the buyer.

[٣٨٦٤] ٥٠-(١٥٣٥) حَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ بَيْعِ النَّخْلِ حَتَّىٰ يَزْهُوَ، وَعَنِ السُّنْبُلِ حَتَّىٰ يَبْيَضَّ وَيَأْمَنَ الْعَاهَةَ، وَنَهَى الْبَائِعَ وَالْمُشْتَرِيَ.

[3865] 51 - (1534) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not sell produce until its goodness appears and there is no longer any fear of blight.'"

He said: "Until its goodness appears means when it turns red or yellow."

[٣٨٦٥] **٥١-(١٥٣٤) حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَبْتَاعُوا الثَّمَرَ حَتَّىٰ يَبْدُوَ صَلَاحُهُ وَتَذْهَبَ عَنْهُ الْآفَةُ».

قَالَ: يَبْدُوَ صَلَاحُهُ: حُمْرَتُهُ وَصُفْرَتُهُ.

[راجع: ٣٨٦٢]

[3866] (...) It was narrated from Yaḥyâ with this chain (a *Ḥadîth* similar to no. 3865), up to (the words); "until its goodness appears;" and he did not mention what comes after that.

[٣٨٦٦] (...) [و]**حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ يَحْيَى بِهٰذَا الْإِسْنَادِ، حَتَّىٰ يَبْدُوَ صَلَاحُهُ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[3867] (...) A *Ḥadîth* like that of 'Abdul-Wahhâb (no. 3866) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٣٨٦٧] (...) **حَدَّثَنَا** ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ عَبْدِ الْوَهَّابِ.

[3868] (...) A *Ḥadîth* like that of Mâlik and 'Ubaidullâh (nos. 3862, 3863) was narrated from Ibn 'Umar from the Prophet ﷺ.

[٣٨٦٨] (...) **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ مَالِكٍ وَعُبَيْدِ اللهِ.

[3869] 52 - (...) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar say: "The Messenger of Allâh ﷺ said: 'Do not sell produce until its goodness appears.'"

[٣٨٦٩] **٥٢-(...) وَحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ أَنَّهُ

سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَبِيعُوا الثَّمَرَ حَتَّىٰ يَبْدُوَ صَلَاحُهُ».

[3870] (...) It was narrated from 'Abdullâh bin Dînâr with this chain (a *Hadîth* similar to no 3869). In the *Hadîth* of Shu'bah it adds: "It was said to Ibn 'Umar: 'What does its goodness mean?' He said: 'When there is no more danger of blight.'"

[٣٨٧٠] (...) **وَحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ بِهَٰذَا الْإِسْنَادِ، وَزَادَ فِي حَدِيثِ شُعْبَةَ: فَقِيلَ لِابْنِ عُمَرَ: مَا صَلَاحُهُ؟ قَالَ: تَذْهَبُ عَاهَتُهُ.

[3871] 53 - (1536) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade" - or "forbade us - selling fruits until they became good."

[٣٨٧١] **٥٣-(١٥٣٦) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: نَهَىٰ - أَوْ نَهَانَا - رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَطِيبَ. [انظر: ٣٩٠٨، ٣٩٣٢]

[3872] 54 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade selling produce until its goodness appeared."

[٣٨٧٢] **٥٤-(...) حَدَّثَنَا** أَحْمَدُ ابْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا رَوْحٌ قَالَا: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَٰقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَبْدُوَ صَلَاحُهُ.

[3873] 55 - (1537) It was narrated that Abû Al-Ba<u>kh</u>tarî said: "I asked Ibn 'Abbâs about selling the fruit of date palms. He said: 'The Messenger of Allâh ﷺ forbade selling the fruit of date palms until it (some of it) could be eaten, and until it was weighed.' I said: 'What does weighed mean?' A man who was with him said: 'Until it is estimated.'"

[٣٨٧٣] ٥٥-(١٥٣٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ بَيْعِ النَّخْلِ؟ فَقَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّىٰ يَأْكُلَ مِنْهُ أَوْ يُؤْكَلَ مِنْهُ، وَحَتَّىٰ يُوزَنَ. قَالَ: فَقُلْتُ: مَا يُوزَنُ؟ فَقَالَ رَجُلٌ عِنْدَهُ: حَتَّىٰ يُحْزَرَ.

[3874] 56 - (1538) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not sell produce until its goodness appears.'"

[٣٨٧٤] ٥٦-(١٥٣٨) وَحَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَبْتَاعُوا الثِّمَارَ حَتَّىٰ يَبْدُوَ صَلَاحُهَا».

[انظر: ٣٨٧٧]

Chapter 14. The Prohibition Of Selling Fresh Dates In Exchange For Dry Dates Except In The Case Of *'Arâyâ*[1]

(المعجم ١٤) - (بَابُ تحريم بيع الرطب بالتمر إلا في العرايا)

(التحفة ١٤)

[3875] 57 - (1534) It was narrated from Ibn 'Umar that the Prophet ﷺ forbade selling produce until it became ripe, and he forbade selling fresh dates for dry dates.

[٣٨٧٥] ٥٧-(١٥٣٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُمَا - قَالَا: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَهَىٰ

[1] *'Arâya* refers to a kind of sale in which the owner of dates that are still on the tree can sell them for dried dates by estimation.

عَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَبْدُوَ صَلَاحُهُ، وَعَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ. [راجع: ٣٨٦٢]

[٣٨٧٦] (١٥٣٩) قَالَ ابْنُ عُمَرَ: وَحَدَّثَنَا زَيْدُ بْنُ ثَابِتٍ؛ أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا. زَادَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: أَنْ تُبَاعَ. [انظر: ٣٨٧٨]

[3876] (1539) Zaid bin T͟hâbit narrated that the Messenger of Allâh ﷺ granted a concession with regard to selling *'Arâyâ*.

[٣٨٧٧] ٥٨-(١٥٣٨) وحَدَّثَني أَبُو الطَّاهِرِ وَحَرْمَلَةُ - وَاللَّفْظُ لِحَرْمَلَةَ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَبْتَاعُوا الثَّمَرَ حَتَّىٰ يَبْدُوَ صَلَاحُهُ، وَلَا تَبْتَاعُوا الثَّمَرَ بِالتَّمْرِ».

[راجع: ٣٨٧٤]

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللهِ ابْنِ عُمَرَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ، سَوَاءً.

[3877] 58 - (1538) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not sell produce until it becomes ripe, and do not sell fresh dates for dry dates.'"

Ibn S͟hihâb said: "Sâlim bin 'Abdullâh bin 'Umar narrated a similar report to me from his father from the Messenger of Allâh ﷺ."

[٣٨٧٨] ٥٩-(١٥٣٩) وحَدَّثَني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ [بْنُ الْمُثَنَّىٰ]: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ [بَيْعِ] الْمُزَابَنَةِ وَالْمُحَاقَلَةِ، وَالْمُزَابَنَةُ: أَنْ يُبَاعَ ثَمَرُ

[3878] 59 - (1539) It was narrated from Sa'eed bin Al-Mûsâyyab that the Messenger of Allâh ﷺ forbade *Muzâbanah* and *Muḥâqalah* transactions. *Muzâbanah* is when dates on the tree are sold for dry dates, and *Muḥâqalah* is when crops in the field are sold for dry wheat, or land is leased out for wheat.

He said: "Sâlim bin 'Abdullâh narrated to me that the Messenger of Allâh ﷺ said: 'Do not sell produce until it becomes ripe, and do not sell fresh dates for dry dates.' Sâlim said: ''Abdullâh bin Zaid bin Thâbit told me that after that the Messenger of Allâh ﷺ granted a concession allowing the sale of *'Arâyâ* for fresh dates or dried dates, but he did not grant a concession in any other case.'"

النَّخْلِ بِالتَّمْرِ، وَالْمُحَاقَلَةُ: أَنْ يُبَاعَ الزَّرْعُ بِالْقَمْحِ، وَاسْتِكْرَاءُ الْأَرْضِ بِالْقَمْحِ.

قَالَ: وَأَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «لَا تَبْتَاعُوا الثَّمَرَ حَتَّىٰ يَبْدُوَ صَلَاحُهُ، وَلَا تَبْتَاعُوا الثَّمَرَ بِالتَّمْرِ».

وَقَالَ سَالِمٌ: أَخْبَرَنِي عَبْدُ اللهِ عَنْ زَيْدِ ابْنِ ثَابِتٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ رَخَّصَ بَعْدَ ذٰلِكَ فِي بَيْعِ الْعَرِيَّةِ بِالرُّطَبِ أَوْ بِالتَّمْرِ، وَلَمْ يُرَخِّصْ فِي غَيْرِ ذٰلِكَ.

[راجع: ٣٨٧٦]

[3879] 60 - (...) It was narrated from Zaid bin Thâbit that the Messenger of Allâh ﷺ granted a concession to the owner of *'Arâyâ*; allowing him to sell it for an estimated measure of dried dates.

[٣٨٧٩] ٦٠-(...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ لِصَاحِبِ الْعَرِيَّةِ أَنْ يَبِيعَهَا بِخَرْصِهَا مِنَ التَّمْرِ.

[3880] 61 - (...) Zaid bin Thâbit narrated that the Messenger of Allâh ﷺ granted a concession with regard to *'Arâyâ*, by which the people of a household could eat fresh dates in return for a estimated measure of dried dates.

[٣٨٨٠] ٦١-(...) وحدّثنا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ: أَخْبَرَنِي نَافِعٌ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ يُحَدِّثُ أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي الْعَرِيَّةِ يَأْخُذُهَا أَهْلُ الْبَيْتِ بِخَرْصِهَا تَمْرًا، يَأْكُلُونَهَا رُطَبًا.

[3881] (...) Nâfi‘ narrated a similar report (as no. 3880).

[٣٨٨١] (...) وحَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي نَافِعٌ، بِهٰذَا الْإِسْنَادِ مِثْلَهُ.

[3882] 62 - (...) It was narrated from Yaḥyâ bin Sa‘eed with this chain (a *Hadîth* similar to no. 3880), except that he said: *‘Arâyâ* refers to the produce of palm trees that is given to people, and they sell it for a similar measure of dried dates.

[٣٨٨٢] ٦٢-(...) وحَدَّثَنَاهُ يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: وَالْعَرِيَّةُ: النَّخْلُ تُجْعَلُ لِلْقَوْمِ فَيَبِيعُونَهَا بِخَرْصِهَا تَمْرًا.

[3883] 63 - (...) It was narrated from ‘Abdullâh bin ‘Umar: "Zaid bin Thâbit told me that the Messenger of Allâh ﷺ granted a concession allowing the sale of *‘Arâyâ* for a similar measure of dried dates."

Yaḥyâ said: "*‘Arâyâ* is when a man buys the produce of date palms so that he can give his family fresh dates to eat, in return for an estimated measure of dried dates."

[٣٨٨٣] ٦٣-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ؛ أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْرًا.

قَالَ يَحْيَىٰ: الْعَرِيَّةُ أَنْ يَشْتَرِيَ الرَّجُلُ ثَمَرَ النَّخَلَاتِ لِطَعَامِ أَهْلِهِ رُطَبًا، بِخَرْصِهَا تَمْرًا.

[3884] 64 - (...) It was narrated from Zaid bin Thâbit that the Messenger of Allâh ﷺ granted a concession with regard to *‘Arâyâ*, allowing it to be sold for a similar measure.

[٣٨٨٤] ٦٤-(...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ؛ أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِخَرْصِهَا كَيْلًا.

[3885] 65 - (...) It was narrated from 'Ubaidullâh with this chain (a *Hadîth* similar to no. 3884).

[٣٨٨٥] **٦٥-(...) وحَدَّثَنَاه** ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ بِهَٰذَا الْإِسْنَادِ، وَقَالَ: أَنْ تُؤْخَذَ بِخَرْصِهَا.

[3886] 66 - (...) It was narrated from Nâfi' with this chain that the Messenger of Allâh ﷺ granted a concession allowing *'Arâyâ* to be sold for a similar measure.

[٣٨٨٦] **٦٦-(...) وحَدَّثَنَا** أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ، عَنْ نَافِعٍ بِهَٰذَا الْإِسْنَادِ؛ أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا.

[3887] 67 - (1540) It was narrated from Bushair bin Yasâr from some of the Companions of the Messenger of Allâh ﷺ who were members of his family, including Sahl bin Abî Hathmah, that the Messenger of Allâh ﷺ forbade selling fresh dates for dried dates. He said: "That is *Ribâ*, that is *Muzâbanah*." But he granted a concession allowing the sale of *'Ariyyah*, where the produce of one or two palm trees is assigned to a household in return for an estimated measure of dried dates, so that they can eat fresh dates.

[٣٨٨٧] **٦٧-(١٥٤٠) وحَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ بَعْضِ أَصْحَابِ رَسُولِ اللهِ ﷺ مِنْ أَهْلِ دَارِهِمْ، مِنْهُمْ سَهْلُ بْنُ أَبِي حَثْمَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ، وَقَالَ: «ذٰلِكَ الرِّبَا، تِلْكَ الْمُزَابَنَةُ» إِلَّا أَنَّهُ رَخَّصَ فِي بَيْعِ الْعَرِيَّةِ، النَّخْلَةِ وَالنَّخْلَتَيْنِ يَأْخُذُهَا أَهْلُ الْبَيْتِ بِخَرْصِهَا تَمْرًا، يَأْكُلُونَهَا رُطَبًا.

[3888] 68 - (...) It was narrated from Bushair bin Yasâr, that the Companions of the Messenger of Allâh ﷺ said: "The Messenger of Allâh ﷺ granted a concession with regard to the sale of *'Ariyyah* for an estimated measure of dried dates."

[٣٨٨٨] **٦٨-(...) وحَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ أَصْحَابِ رَسُولِ اللهِ ﷺ أَنَّهُمْ قَالُوا: رَخَّصَ رَسُولُ اللهِ ﷺ فِي بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْرًا.

[3889] 69 - (...) Bushair bin Yasâr narrated from some Companions of the Messenger of Allâh ﷺ who were members of his family that the Messenger of Allâh ﷺ forbade... and he mentioned a *Hadîth* like that of Sulaimân bin Bilâl from Yahyâ (no. 3887), except that Ishâq and Ibn Al-Muthanna said *Zabn* instead of *Ribâ*, but Ibn Abî 'Umar said *Ribâ*.

[٣٨٨٩] ٦٩-(. . .) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ عَنْ بَعْضِ أَصْحَابِ رَسُولِ اللهِ ﷺ مِنْ أَهْلِ دَارِهِ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ. فَذَكَرَ بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ يَحْيَىٰ، غَيْرَ أَنَّ إِسْحَٰقَ وَابْنَ الْمُثَنَّىٰ جَعَلَا مَكَانَ الرِّبَا الزَّبْنَ، وَقَالَ ابْنُ أَبِي عُمَرَ: الرِّبَا.

[3890] (...) A *Hadîth* like theirs (i.e. Ishâq and Ibn Al-Muthanna, no. 3889) was narrated from Sahl bin Abî Hathmah from the Prophet ﷺ.

[٣٨٩٠] (. . .) وحَدَّثَنَاه عَمْرٌو النَّاقِدُ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِهِمْ.

[3891] 70 - (...) Râfi' bin Khadîj and Sahl bin Abî Hathmah narrated that the Messenger of Allâh ﷺ forbade *Muzâbanah*, selling fresh dates for dried dates, except for those who owned *'Arâyâ* - he gave them permission.

[٣٨٩١] ٧٠-(. . .) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَحَسَنٌ الْحُلْوَانِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي بُشَيْرُ بْنُ يَسَارٍ مَوْلَىٰ بَنِي حَارِثَةَ؛ أَنَّ رَافِعَ بْنَ خَدِيجٍ وَسَهْلَ بْنَ أَبِي حَثْمَةَ حَدَّثَاهُ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْمُزَابَنَةِ، الثَّمَرِ بِالتَّمْرِ، إِلَّا أَصْحَابَ الْعَرَايَا، فَإِنَّهُ قَدْ أَذِنَ لَهُمْ.

[3892] 71 - (1541) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ granted a concession allowing the sale of *'Arâyâ* for estimated amounts less than five *Wasq*, or up to five *Wasq*. Dâwûd was unsure and said: "Five or less than five?" He said: "Yes."

[٣٨٩٢] ٧١-(١٥٤١) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ قُلْتُ لِمَالِكٍ: حَدَّثَكَ دَاوُدُ بْنُ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا فِيما دُونَ خَمْسَةِ أَوْسُقٍ أَوْ فِي خَمْسَةٍ - يَشُكُّ دَاوُدُ قَالَ: خَمْسَةٌ أَوْ دُونَ خَمْسَةٍ؟- قَالَ: نَعَمْ.

[3893] 72 - (1542) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Muzâbanah*. *Muzâbanah* refers to selling fresh dates for dried dates by measure, and selling grapes for raisins by measure.

[٣٨٩٣] ٧٢-(١٥٤٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ [التَّمِيمِيُّ] قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ: بَيْعُ الثَّمَرِ بِالتَّمْرِ كَيْلًا، وَبَيْعُ الْكَرْمِ بِالزَّبِيبِ كَيْلًا.

[3894] 73 - (...) It was narrated from Nâfi' that 'Abdullâh told him that the Prophet ﷺ forbade *Muzâbanah*. *Muzâbanah* means selling the produce of palm trees for dried dates by measure, or selling grapes for raisins by measure, or selling crops for dried wheat by measure.

[٣٨٩٤] ٧٣-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللهِ أَخْبَرَهُ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ: بَيْعُ ثَمَرِ النَّخْلِ بِالتَّمْرِ كَيْلًا، وَبيْعُ الْعِنَبِ بِالزَّبِيبِ كَيْلًا، وَبَيْعُ الزَّرْعِ بِالْحِنْطَةِ كَيْلًا.

[3895] (...) A similar report (as no. 3894) was narrated from 'Ubaidullâh with this chain.

[٣٨٩٥] (. . .) وحَدَّثَناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ عُبَيْدِ اللهِ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[3896] 74 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade *Muzâbanah. Muzâbanah* means selling the produce of palm trees for dried dates by measure, or selling grapes for raisins by measure, or selling any kind of produce for an estimated measure of the same kind of produce."

[٣٨٩٦] ٧٤-(...) حَدَّثَنِي يَحْيَى ابْنُ مَعِينٍ وَهَـٰرُونُ بْنُ عَبْدِ اللهِ وَحُسَيْنُ بْنُ عِيسَىٰ قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ: بَيْعُ ثَمَرِ النَّخْلِ بِالتَّمْرِ كَيْلًا، وَبَيْعُ الزَّبِيبِ بِالْعِنَبِ كَيْلًا، وَعَنْ كُلِّ ثَمَرٍ بِخَرْصِهِ.

[3897] 75 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Muzâbanah. Muzâbanah* means selling what is up on the palm trees for dried dates of a specified amount (by saying), "If there is more it is mine and if there is less then I owe you."

[٣٨٩٧] ٧٥-(...) وَحَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ [السَّعْدِيُّ] وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ: أَنْ يُبَاعَ مَا فِي رُءُوسِ النَّخْلِ بِتَمْرٍ، بِكَيْلٍ مُسَمًّى، إِنْ زَادَ فَلِي وَإِنْ نَقَصَ فَعَلَيَّ.

[3898] (...) Ayyûb narrated a similar report (as no. 3897) with this chain.

[٣٨٩٨] (...) وحَدَّثَنَاه أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، بِهَـٰذَا الْإِسْنَادِ نَحْوَهُ.

[3899] 76 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ forbade *Muzâbanah*, selling the produce of one's garden. If it is palm trees; for dried dates by measure, and if it is grapes; selling them for raisins by measure, and if it is unharvested produce; selling it for a measure of harvested produce. He forbade all of that."

[٣٨٩٩] ٧٦-(...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ [قَالَ]: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُزَابَنَةِ: أَنْ يَبِيعَ ثَمَرَ حَائِطِهِ: إِنْ كَانَتْ نَخْلًا، بِتَمْرٍ كَيْلًا، وَإِنْ كَانَ كَرْمًا، أَنْ يَبِيعَهُ بِزَبِيبٍ كَيْلًا،

وَإِنْ كَانَ زَرْعًا، أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ، نَهَىٰ عَنْ ذٰلِكَ كُلِّهِ.

وَفِي رِوَايَةِ قُتَيْبَةَ: أَوْ كَانَ زَرْعًا.

[3900] (...) A *Hadîth* similar to theirs (i.e. Qutaiba and others, no. 3899) was narrated from Nâfi' with this chain.

[٣٩٠٠] (...) **وَحَدَّثَنِيهِ** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ؛ قَالَ: وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنِي الضَّحَّاكُ؛ وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ، كُلُّهُمْ عَنْ نَافِعٍ، بِهٰذَا الْإِسْنَادِ نَحْوَ حَدِيثِهِمْ.

Chapter 15. One Who Sells Date Palms On Which There Are Dates

(المعجم ١٥) - (بَابُ من باع نخلا عليها تمر) (التحفة ١٥)

[3901] 77 - (1534) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever sells date palms that have been pollinated, the produce belongs to the seller, unless the buyer stipulates otherwise."

[٣٩٠١] ٧٧ - (١٥٤٣) **وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ بَاعَ نَخْلًا قَدْ أُبِّرَتْ، فَثَمَرُهَا لِلْبَائِعِ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

[3902] 78 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Any palm trees which are purchased and they have been pollinated, the produce belongs to the one who pollinated them, unless the one who buys them stipulates otherwise."

[٣٩٠٢] ٧٨ -(...) **وَحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَيُّمَا نَخْلٍ اشْتُرِيَ أُصُولُهَا وَقَدْ أُبِّرَتْ، فَإِنَّ ثَمَرَهَا لِلَّذِي أَبَّرَهَا، إِلَّا أَنْ يَشْتَرِطَ الَّذِي اشْتَرَاهَا».

[3903] 79 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Any person who pollinates palm trees then sells them, the produce of the palm tree belongs to the one who pollinated it, unless the buyer stipulates otherwise."

[٣٩٠٣] ٧٩-(. . .) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا امْرِىءٍ أَبَّرَ نَخْلًا ثُمَّ بَاعَ أَصْلَهَا، فَلِلَّذِي أَبَّرَ ثَمَرُ النَّخْلِ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

[3904] (...) A similar report (as no. 3903) was narrated from Nâfi' with this chain.

[٣٩٠٤] (. . .) وحَدَّثَنَاه أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ، عَنْ نَافِعٍ بِهٰذَا الْإِسْنَادِ نَحْوَهُ.

[3905] 80 - (...) It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Whoever buys palm trees after they have been pollinated, their produce belongs to the seller, unless the buyer stipulates otherwise. Whoever buys a slave, his property belongs to the one who sold him, unless the buyer stipulated otherwise.'"

[٣٩٠٥] ٨٠-(. . .) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنِ ابْتَاعَ نَخْلًا بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرَتُهَا لِلَّذِي بَاعَهَا، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ، وَمَنِ ابْتَاعَ عَبْدًا فَمَالُهُ لِلَّذِي بَاعَهُ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

[3906] (...) A similar report (as no. 3905) was narrated from Az-Zuhrî with this chain.

[٣٩٠٦] (. . .) وحَدَّثَنَاه يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[3907] (...) Sâlim bin 'Abdullâh bin 'Umar narrated that his father said: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 3905).

[٣٩٠٧] (...) وحَدَّثَني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ أَبَاهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ، بِمِثْلِهِ.

Chapter 16. The Prohibition Of *Muhâqalah* And *Muzâbanah*, And *Mukhâbarah*; And Selling Produce Before Its Goodness Appears, And *Mu'âwamah*; Which He Is Selling Years In Advance

(المعجم ١٦) - (بَابُ النهي عن المحاقلة والمزابنة، وعن المخابرة وبيع الثمرة قبل بُدوّ صلاحها، وعن بيع المعاومة وهو بيع السنين) (التحفة ١٦)

[3908] 81 - (1536) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade *Muhâqalah*, *Muzâbanah* and *Mukhâbarah*, and selling produce before its goodness appears; it should not be sold except for Dînâr and Dirham, except in the case of *'Arâyâ*."

[٣٩٠٨] ٨١-(١٥٣٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا جَمِيعًا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ، وَعَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَبْدُوَ صَلَاحُهُ، وَلَا يُبَاعُ إِلَّا بِالدِّينَارِ وَالدِّرْهَمِ، إِلَّا الْعَرَايَا. [راجع: ٣٨٧١]

[3909] (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade..." and he mentioned something similar (to *Hadîth* no. 3908).

[٣٩٠٩] (...) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ وَأَبِي الزُّبَيْرِ؛ أَنَّهُمَا سَمِعَا جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ، فَذَكَرَ مِثْلَهُ.

[3910] 82 - (...) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ forbade *Mukhâbarah*, *Muhâqalah* and *Muzâbanah*, and selling produce until it is fit to eat; it should not be sold except for Dirham and Dînâr, except in the case of *'Arâyâ*.

'Atâ' said: "Jâbir explained it to us and said: '*Mukhâbarah* refers to unused land which a man gives to another man who spends on it then (the owner) takes some of its produce in return. He said that *Muzâbanah* means selling fresh dates on the tree for dried dates by measure, and *Muhâqalah* refers to something similar with regard to crops, where standing crops are sold for grains by measure.'"

[٣٩١٠] ٨٢-(. . .) وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ الْجَزَرِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْمُخَابَرَةِ وَالْمُحَاقَلَةِ وَالْمُزَابَنَةِ، وَعَنْ بَيْعِ الثَّمَرَةِ حَتَّىٰ تُطْعِمَ، وَلَا تُبَاعُ إِلَّا بِالدَّرَاهِمِ وَالدَّنَانِيرِ، إِلَّا الْعَرَايَا.

قَالَ عَطَاءٌ: فَسَّرَهَا لَنَا جَابِرٌ قَالَ: أَمَّا الْمُخَابَرَةُ فَالْأَرْضُ الْبَيْضَاءُ يَدْفَعُهَا الرَّجُلُ إِلَى الرَّجُلِ فَيُنْفِقُ فِيهَا ثُمَّ يَأْخُذُ مِنَ الثَّمَرِ، وَزَعَمَ أَنَّ الْمُزَابَنَةَ بَيْعُ الرُّطَبِ فِي النَّخْلِ بِالتَّمْرِ كَيْلًا، وَالْمُحَاقَلَةُ فِي الزَّرْعِ عَلَىٰ نَحْوِ ذٰلِكَ، يَبِيعُ الزَّرْعَ الْقَائِمَ بِالْحَبِّ كَيْلًا.

[3911] 83 - (...) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ forbade *Muhâqalah*, *Muzâbanah* and *Mukhâbarah*, and buying palm trees until (their produce is) ripe. And ripening means that they turn red or yellow, or are fit to eat. *Muhâqalah* means selling the field for a known measure of food. *Muzâbanah* means selling the palm tree for some *Wasq* of dried dates. *Mukhâbarah* refers to a share, one-third or one-quarter and so on.

Zaid said: "I said to 'Atâ' bin

[٣٩١١] ٨٣-(. . .) وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ أَحْمَدَ ابْنِ أَبِي خَلَفٍ، كِلَيْهِمَا عَنْ زَكَرِيَّاءَ - قَالَ ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا زَكَرِيَّاءُ ابْنُ عَدِيٍّ -: أَخْبَرَنَا عُبَيْدُ اللهِ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ: حَدَّثَنَا أَبُو الْوَلِيدِ الْمَكِّيُّ وَهُوَ جَالِسٌ عِنْدَ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ، يُشْتَرَى النَّخْلُ حَتَّىٰ يُشْقِهَ، وَالْإِشْقَاهُ أَنْ يَحْمَرَّ أَوْ يَصْفَرَّ أَوْ

Abî Rabâḥ: 'Did you hear Jâbir bin 'Abdullâh narrate that from the Messenger of Allâh ﷺ?' He said: 'Yes.'"

يُؤْكَلَ مِنْهُ شَيْءٌ، وَالْمُحَاقَلَةُ: أَنْ يُبَاعَ الْحَقْلُ بِكَيْلٍ مِنَ الطَّعَامِ مَعْلُومٍ، وَالْمُزَابَنَةُ أَنْ يُبَاعَ النَّخْلُ بِأَوْسَاقٍ مِنَ التَّمْرِ، وَالْمُخَابَرَةُ: الثُّلُثُ وَالرُّبُعُ وَأَشْبَاهُ ذٰلِكَ.

قَالَ زَيْدٌ: قُلْتُ لِعَطَاءِ بْنِ أَبِي رَبَاحٍ: أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللهِ يَذْكُرُ هٰذَا عَنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ.

[3912] 84 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade *Muzâbanah*, *Muḥâqalah* and *Mukhâbarah*, and selling produce until it is ripe (*Tushqiḥ*)."

He said: "I said to Sa'eed: 'What does *Tushqiḥ* mean?' He said: 'When they turn red or yellow and are fit to eat.'"

[٣٩١٢] ٨٤-(...) وحَدَّثَنَا عَبْدُ اللهِ بْنُ هَاشِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سَلِيمُ ابْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَالْمُخَابَرَةِ، وَعَنْ بَيْعِ الثَّمَرَةِ حَتَّىٰ تُشْقِحَ.

قَالَ قُلْتُ لِسَعِيدٍ: مَا تُشْقِحُ؟ قَالَ: تَحْمَارُّ وَتَصْفَارُّ وَيُؤْكَلُ مِنْهَا.

[3913] 85 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade *Muḥâqalah*, *Muzâbanah*, *Mu'âwamah* and *Mukhâbarah* - one of them said: selling years ahead is *Mu'âwamah* - and exemption of something unspecified, but he granted a concession with regard to *'Arâyâ*."

[٣٩١٣] ٨٥-(...) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ - وَاللَّفْظُ لِعُبَيْدِ اللهِ - قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ وَسَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُعَاوَمَةِ وَالْمُخَابَرَةِ - قَالَ أَحَدُهُمَا: بَيْعُ السِّنِينَ هِيَ الْمُعَاوَمَةُ - وَعَنِ الثُّنْيَا وَرَخَّصَ فِي الْعَرَايَا.

[3914] (...) A similar report (as no. 3913) was narrated from Jâbir from the Prophet ﷺ, except that he did not mention: "Selling years ahead is *Mu'âwamah*."

[٣٩١٤] (. . .) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ لَا يَذْكُرُ: بَيْعُ السِّنِينَ هِيَ الْمُعَاوَمَةُ.

Chapter 17. *Kirâ'* (Leasing Land)[1]

(المعجم ١٧) - (بَابُ كراء الأرض)

(التحفة ١٧)

[3915] 86 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade leasing out land, selling it years ahead and selling produce until it is good (i.e. ready to eat)."

[٣٩١٥] ٨٦-(. . .) وَحَدَّثَنِي إِسْحَقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا رَبَاحُ بْنُ أَبِي مَعْرُوفٍ قَالَ: سَمِعْتُ عَطَاءً، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ كِرَاءِ الْأَرْضِ، وَعَنْ بَيْعِهَا السِّنِينَ، وَعَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَطِيبَ.

[3916] 87 - (...) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ forbade leasing out land.

[٣٩١٦] ٨٧-(. . .) وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الْأَرْضِ.

[3917] 88 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever has land, let him cultivate it, and if he does not cultivate it, he should let his brother cultivate it.'"

[٣٩١٧] ٨٨-(. . .) وحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ لَقَبُهُ عَارِمٌ، وَ هُوَ أَبُو النُّعْمَانِ السَّدُوسِيُّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مَطَرٌ الْوَرَّاقُ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ

[1] *Kirâ'*: When the owner allows the land to be used in exchange for a certain portion of the produce. Some of the narrations that follow explain it explicitly.

اللهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، فَإِنْ لَمْ يَزْرَعْهَا فَلْيُزْرِعْهَا أَخَاهُ».

[3918] 89 - (...) It was narrated that Jâbir bin 'Abdullâh said: "One of the Companions of the Messenger of Allâh ﷺ had some surplus land, and the Messenger of Allâh ﷺ said: 'Whoever has surplus land, let him cultivate it or lend it to his brother, but if he insists, let him keep his land.'"

[٣٩١٨] ٨٩-(. . .) حَدَّثَنَا الْحَكَمُ ابْنُ مُوسَىٰ: حَدَّثَنَا هِقْلٌ يَعْنِي ابْنَ زِيَادٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ لِرِجَالٍ فُضُولُ أَرَضِينَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ فَضْلُ أَرْضٍ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ، فَإِنْ أَبَىٰ فَلْيُمْسِكْ أَرْضَهُ».

[3919] 90 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade taking rent or a share for land."

[٣٩١٩] ٩٠-(. . .) وحَدَّثَني مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ الرَّازِيُّ: حَدَّثَنَا خَالِدٌ: أَخْبَرَنَا الشَّيْبَانِيُّ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ تُؤْخَذَ الْأَرْضُ أَجْرًا أَوْ حَظًّا.

[3920] 91 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever has land, let him cultivate it. If he cannot cultivate it, or is unable to do so, let him lend it to his Muslim brother, but he should not take rent for it.'"

[٣٩٢٠] ٩١-(. . .) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، فَإِنْ لَمْ يَسْتَطِعْ أَنْ يَزْرَعَهَا وَعَجَزَ عَنْهَا، فَلْيَمْنَحْهَا أَخَاهُ الْمُسْلِمَ، وَلَا يُؤَاجِرْهَا إِيَّاهُ».

[3921] 92 - (...) Hammâm narrated: "Sulaimân bin Mûsâ asked 'Aṭâ': 'Did Jâbir bin 'Abdullâh tell you that the Prophet ﷺ said: "Whoever has

[٣٩٢١] ٩٢-(. . .) وحَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ قَالَ: سَأَلَ سُلَيْمَانُ بْنُ مُوسَىٰ عَطَاءً فَقَالَ: أَحَدَّثَكَ

land, let him cultivate it or let his brother cultivate it, and he should not lease it out"? He said: "Yes."

جَابِرُ بْنُ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، أَوْ لِيُزْرِعْهَا أَخَاهُ، وَلَا يُكْرِهَا» قَالَ: نَعَمْ.

[3922] 93 - (...) It was narrated from Jâbir that the Prophet ﷺ forbade *Mukhâbarah*.

[٣٩٢٢] ٩٣-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْمُخَابَرَةِ.

[3923] 94 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever has surplus land, let him cultivate it or let his brother cultivate it, and not sell it.' I said to Sa'eed: Does 'not sell it' refer to leasing? He said: 'Yes.'"

[٣٩٢٣] ٩٤-(...) وحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ عبْدِ الْمَجِيدِ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللهِ [يَقُولُ]: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ كَانَ لَهُ فَضْلُ أَرْضٍ فَلْيَزْرَعْهَا، أَوْ لِيُزْرِعْهَا أَخَاهُ، وَلَا تَبِيعُوهَا» فَقُلْتُ لِسَعِيدٍ: مَا قَوْلُهُ: وَلَا تَبِيعُوهَا؟ يَعْنِي الْكِرَاءَ؟ قَالَ: نَعَمْ.

[3924] 95 - (...) It was narrated that Jâbir said: "We used to rent (*Khâbir*) land at the time of the Messenger of Allâh ﷺ and we would get a share of the grain left in the ears after threshing and of such-and-such (a quantity). Then the Messenger of Allâh ﷺ said: 'Whoever has land (surplus) let him cultivate it or let his brother till it, otherwise, let him leave it.'"

[٣٩٢٤] ٩٥-(...) وَحَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كُنَّا نُخَابِرُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَنُصِيبُ مِنَ الْقِصْرِيِّ وَمِنْ كَذَا، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ فَلْيُحْرِثْهَا أَخَاهُ، وَإِلَّا فَلْيَدَعْهَا».

[3925] 96 - (...) Jâbir bin 'Abdullâh said: "At the time of the Messenger of Allâh ﷺ we used to take land in return for one-third or one-quarter of that

[٣٩٢٥] ٩٦-(...) حَدَّثَنِي أَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ، جَمِيعًا عَنِ ابْنِ وَهْبٍ - قَالَ ابْنُ عِيسَىٰ: حَدَّثَنَا عَبْدُ

which grew along the water channels. The Messenger of Allâh ﷺ addressed us concerning that and said: 'Whoever has land, let him cultivate it. If he does not cultivate it, let him lend it to his brother. If he does not lend it to his brother, let him keep it.'"

اللهِ بْنُ وَهْبٍ -: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: كُنَّا فِي زَمَنِ رَسُولِ اللهِ ﷺ نَأْخُذُ الْأَرْضَ بِالثُّلُثِ أَوِ الرُّبُعِ بِالْمَاذِيَانَاتِ، فَقَامَ رَسُولُ اللهِ ﷺ فِي ذٰلِكَ فَقَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، فَإِنْ لَمْ يَزْرَعْهَا فَلْيَمْنَحْهَا أَخَاهُ، فَإِنْ لَمْ يَمْنَحْهَا أَخَاهُ فَلْيُمْسِكْهَا».

[3926] 97 - (...) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'Whoever has land, let him donate it or lend it.'"

[٣٩٢٦] **٩٧**-(. . .) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُلَيْمَانَ: حَدَّثَنَا أَبُو سُفْيَانَ عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَهَبْهَا أَوْ لِيُعِرْهَا».

[3927] 98 - (...) It was narrated from Al-A'mash with this chain (a *Hadîth* similar to no. 3926), except that he (ﷺ) said: "Let him cultivate it, or let his brother cultivate it."

[٣٩٢٧] **٩٨**-(. . .) **وَحَدَّثَنِيهِ** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو الْجَوَّابِ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ «فَلْيَزْرَعْهَا أَوْ فَلْيُزْرِعْهَا رَجُلًا».

[3928] 99 - (...) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ forbade leasing out land.

Bukhair said: "Nâfi' told me that he heard Ibn 'Umar say: 'We used to lease out land, then we stopped doing that when we heard the *Hadîth* of Râfi' bin Khadîj.'"

[٣٩٢٨] **٩٩**-(. . .) **وحَدَّثَنَا** هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو وَهُوَ ابْنُ الْحَارِثِ، أَنَّ بُكَيْرًا حَدَّثَهُ؛ أَنَّ عَبْدَ اللهِ بْنَ أَبِي سَلَمَةَ حَدَّثَهُ عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الْأَرْضِ.

قَالَ بُكَيْرٌ: وَحَدَّثَنِي نَافِعٌ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: كُنَّا نُكْرِي أَرْضَنَا ثُمَّ تَرَكْنَا ذٰلِكَ حِينَ سَمِعْنَا حَدِيثَ رَافِعِ بْنِ خَدِيجٍ.

[3929] 100 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade selling (leasing) unused land for two or three years."

[٣٩٢٩] ١٠٠-(. . .) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ أَرْضِ الْبَيْضَاءِ سَنَتَيْنِ أَوْ ثَلَاثًا.

[3930] 101 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade selling years ahead."

According to the report of Ibn Abî Shaibah: (the Messenger of Allâh ﷺ forbade) "Selling produce for years ahead."

[٣٩٣٠] ١٠١-(. . .) **وحَدَّثَنَا** سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ حُمَيْدٍ الْأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ السِّنِينَ.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: عَنْ بَيْعِ ثَمَرِ سِنِينَ.

[3931] 102 - (1544) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever has land, let him cultivate it or lend it to his brother, and if he insists, let him keep his land.'"

[٣٩٣١] ١٠٢-(١٥٤٤) **وَحَدَّثَنَا** حَسَنُ [بْنُ عَلِيٍّ] الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ، فَإِنْ أَبَىٰ فَلْيُمْسِكْ أَرْضَهُ».

[3932] 103 - (1536) Jâbir bin 'Abdullâh narrated that he heard the Messenger of Allâh ﷺ

[٣٩٣٢] ١٠٣-(١٥٣٦) **حَدَّثَنَا** الْحَسَنُ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ عَنْ

forbidding *Muzâbanah* and *Ḥuqûl*. Jâbir bin 'Abdullâh said: "*Muzâbanah* means selling fresh dates for dried dates, and *Ḥuqûl* means leasing out land (*Kirâ'*)."

مُعَاوِيَةَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ؛ أَنَّ يَزِيدَ ابْنَ نُعَيْمٍ أَخْبَرَهُ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَنْهَىٰ عَنِ الْمُزَابَنَةِ وَالْحُقُولِ، فَقَالَ جَابِرُ بْنُ عَبْدِ اللهِ: الْمُزَابَنَةُ: الثَّمَرُ بِالتَّمْرِ، وَالْحُقُولُ: كِرَاءُ الْأَرْضِ. [راجع: ٣٨٧١]

[3933] 104 - (1545) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade *Muḥâqalah* and *Muzâbanah*."

[٣٩٣٣] ١٠٤-(١٥٤٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

[3934] 105 - (1546) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade *Muzâbanah* and *Muḥâqalah*. *Muzâbanah* means buying dates on the tops of the palm trees and *Muḥâqalah* means leasing out land."

[٣٩٣٤] ١٠٥-(١٥٤٦) وحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ؛ أَنَّ أَبَا سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ، وَالْمُزَابَنَةُ اشْتِرَاءُ الثَّمَرِ فِي رُءُوسِ النَّخْلِ، وَالْمُحَاقَلَةُ: كِرَاءُ الْأَرْضِ.

[3935] 106 - (1547) It was narrated that 'Amr said: "I heard Ibn 'Umar say: 'We did not see anything wrong with renting out land until last year, then Râfi' said that the Prophet of Allâh ﷺ had forbidden it.'"

[٣٩٣٥] ١٠٦-(١٥٤٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ - قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا، وَقَالَ يَحْيَىٰ: أَخْبَرَنَا - حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرٍو قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّا لَا نَرَىٰ

بِالْخُبْرِ بَأْسًا، حَتَّىٰ كَانَ عَامُ أَوَّلَ، فَزَعَمَ رَافِعٌ أَنَّ نَبِيَّ اللهِ ﷺ نَهَىٰ عَنْهُ. [انظر: ٣٩٥١]

[3936] 107 - (...) A similar report (as no. 3935) was narrated from 'Amr bin Dînâr with this chain. In the *Hadîth* of Ibn 'Uyaynah it adds: "So we stopped it because of that."

[٣٩٣٦] ١٠٧-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهٰذَا الْإِسْنَادِ مِثْلَهُ، وَزَادَ فِي حَدِيثِ ابْنِ عُيَيْنَةَ: فَتَرَكْنَاهُ مِنْ أَجْلِهِ.

[3937] 108 - (...) It was narrated that Mujâhid said: "Ibn 'Umar said: 'Râfi' stopped us from benefiting from our land.'"

[٣٩٣٧] ١٠٨-(...) وحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ أَبِي الْخَلِيلِ، عَنْ مُجَاهِدٍ قَالَ: قَالَ ابْنُ عُمَرَ: لَقَدْ مَنَعَنَا رَافِعٌ نَفْعَ أَرْضِنَا.

[3938] 109 - (...) It was narrated from Nâfi' that Ibn 'Umar used to lease out his farmland at the time of the Prophet ﷺ and during the leadership of Abû Bakr, 'Umar and 'Uthmân, and the beginning of the leadership of Mu'âwiyah. Until, at the end of the leadership of Mu'âwiyah, he heard that Râfi' bin Khadîj narrated a *Hadîth* in which (he mentioned) it was forbidden by the Prophet ﷺ. He entered upon him, when I was with

[٣٩٣٨] ١٠٩-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ كَانَ يُكْرِي مَزَارِعَهُ عَلَىٰ عَهْدِ النَّبِيِّ ﷺ، وَفِي إِمَارَةِ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، وَصَدْرًا مِنْ خِلَافَةِ مُعَاوِيَةَ، حَتَّىٰ بَلَغَهُ فِي آخِرِ خِلَافَةِ مُعَاوِيَةَ أَنَّ رَافِعَ بْنَ خَدِيجٍ يُحَدِّثُ فِيهَا بِنَهْيٍ عَنِ النَّبِيِّ ﷺ، فَدَخَلَ عَلَيْهِ

him, and asked him. He said: "The Messenger of Allâh ﷺ forbade leasing out farmland." Then Ibn 'Umar stopped doing that.

When he was asked about that afterwards he said: "Râfi' bin Khadîj said that the Messenger of Allâh ﷺ forbade it."

وَأَنَا مَعَهُ، فَسَأَلَهُ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَنْهَىٰ عَنْ كِرَاءِ الْمَزَارِعِ، فَتَرَكَهَا ابْنُ عُمَرَ بَعْدُ.

فَكَانَ إِذَا سُئِلَ عَنْهَا، بَعْدُ، قَالَ: زَعَمَ رَافِعُ بْنُ خَدِيجٍ، أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْهَا.

[3939] (...) A similar report (as no. 3938) was narrated from Ayyûb with this chain. In the *Hadîth* of Ibn 'Ulayyah it adds: "He said: 'Ibn 'Umar stopped doing it after that, and he did not lease it out.'"

[٣٩٣٩] (...) **وحَدَّثَنَا** أَبُو الرَّبِيعِ وأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ. حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، وَزَادَ فِي حَدِيثِ ابْنِ عُلَيَّةَ: قَالَ: فَتَرَكَهَا ابْنُ عُمَرَ بَعْدَ ذَٰلِكَ، فَكَانَ لَا يُكْرِيهَا.

[3940] 110 - (...) It was narrated that Nâfi' said: "I went with Ibn 'Umar to Râfi' bin Khadîj in Al-Balâṭ, and he told him that the Messenger of Allâh ﷺ forbade leasing out farmland."

[٣٩٤٠] ١١٠-(...) **وحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ قَالَ: ذَهَبْتُ مَعَ ابْنِ عُمَرَ إِلَىٰ رَافِعِ ابْنِ خَدِيجٍ حَتَّىٰ أَتَاهُ بِالْبَلَاطِ، فَأَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الْمَزَارِعِ.

[3941] (...) It was narrated from Ibn 'Umar that he went to Râfi'... and he narrated this *Hadîth* (no. 3940) from the Prophet ﷺ.

[٣٩٤١] (...) **وحَدَّثَنِي** ابْنُ أَبِي خَلَفٍ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو عَنْ زَيْدٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ أَتَىٰ رَافِعًا، فَذَكَرَ هَٰذَا الْحَدِيثَ عَنِ النَّبِيِّ ﷺ.

[3942] 111 - (...) It was narrated from Nâfi' that Ibn 'Umar used to rent out land. Then he was told a *Hadîth* from Râfi' bin Khadîj. He said to him: "Come with me," and we went to him, and he narrated from some of his paternal uncles and said that the Prophet ﷺ had forbidden leasing out land. Then Ibn 'Umar stopped doing that and he did not rent it out.

[٣٩٤٢] ١١١-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا حُسَيْنٌ يَعْنِي بْنَ حَسَنِ ابْنِ يَسَارٍ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ كَانَ يَأْجُرُ الْأَرْضَ - قَالَ -: فَنُبِّىءَ حَدِيثًا عَنْ رَافِعِ [ابْنِ خَدِيجٍ] - قَالَ -: فَانْطَلَقَ بِي مَعَهُ إِلَيْهِ - قَالَ -: فَذَكَرَ عَنْ بَعْضِ عُمُومَتِهِ، ذَكَرَ فِيهِ [عَنِ] النَّبِيِّ ﷺ، أَنَّهُ نَهَىٰ عَنْ كِرَاءِ الْأَرْضِ - قَالَ -: فَتَرَكَهُ ابْنُ عُمَرَ فَلَمْ يَأْجُرْ[هُ].

[3943] (...) Ibn 'Awn narrated (a *Hadîth* as no. 3942) it with this chain, and he said: "He (Râfi') narrated to him from some of his paternal uncles, from the Prophet ﷺ."

[٣٩٤٣] (...) **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا ابْنُ عَوْنٍ، بِهَٰذَا الْإِسْنَادِ [وَ]قَالَ: فَحَدَّثَهُ عَنْ بَعْضِ عُمُومَتِهِ عَنِ النَّبِيِّ ﷺ.

[3944] 112 - (...) Sâlim bin 'Abdullâh narrated that 'Abdullâh bin 'Umar used to lease out his land, until he heard that Râfi' bin Khadîj Al-Ansârî forbade leasing out land. 'Abdullâh met him and said: "O Ibn Khadîj, what are you narrating from the Messenger of Allâh ﷺ about leasing out land?" Râfi' bin Khadîj said to 'Abdullâh: "I heard my two paternal uncles, who had been present at (the battle of) Badr, narrating to the family, that the Messenger of Allâh ﷺ forbade leasing out land." 'Abdullâh said: "At the time of the Messenger of Allâh ﷺ I knew that land could be leased

[٣٩٤٤] ١١٢-(...) **وحَدَّثَنِي** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ يُكْرِي أَرَضِيهِ، حَتَّىٰ بَلَغَهُ أَنَّ رَافِعَ ابْنَ خَدِيجٍ الْأَنْصَارِيَّ كَانَ يَنْهَىٰ عَنْ كِرَاءِ الْأَرْضِ، فَلَقِيَهُ عَبْدُ اللهِ فَقَالَ: يَا ابْنَ خَدِيجٍ! مَاذَا تُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ فِي كِرَاءِ الْأَرْضِ؟ قَالَ رَافِعُ بْنُ خَدِيجٍ لِعَبْدِ اللهِ: سَمِعْتُ عَمَّيَّ وَكَانَا قَدْ شَهِدَا

out." Then 'Abdullâh was afraid that the Messenger of Allâh ﷺ had said something new that he did not know of, so he stopped leasing out land.

بَدْرًا يُحَدِّثَانِ أَهْلَ الدَّارِ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الْأَرْضِ. قَالَ عَبْدُ اللهِ: لَقَدْ كُنْتُ أَعْلَمُ فِي عَهْدِ رَسُولِ اللهِ ﷺ، أَنَّ الْأَرْضَ تُكْرَىٰ، ثُمَّ خَشِيَ عَبْدُ اللهِ أَنْ يَكُونَ رَسُولُ اللهِ ﷺ أَحْدَثَ فِي ذٰلِكَ شَيْئًا لَمْ يَكُنْ عَلِمَهُ، فَتَرَكَ كِرَاءَ الْأَرْضِ.

Chapter 18. Leasing Out Land (*Kirâ'*) In Return For Food

(المعجم ١٨) - (بَابُ كراء الأرض بالطعام) (التحفة ١٨)

[3945] 113 - (1548) It was narrated that Râfi' bin Khadîj said: "We used to rent land at the time of the Messenger of Allâh ﷺ, leasing it for one-third or one-quarter (of the yield of a specified crop) and a specified amount of food. Then one day, one of my paternal uncles came to us and said: 'The Messenger of Allâh ﷺ has forbidden to us something that was beneficial to us, but obedience to Allâh and His Messenger is more beneficial to us. He forbade us to rent land and lease it for one-third or one-quarter (of the yield of a specified crop) and a specified amount of food, and he ordered the owner of the land to cultivate it or let it be cultivated, and he disliked leasing it out or anything else.'"

[٣٩٤٥] ١١٣-(١٥٤٨) وحَدَّثَني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَيَعْقُوبُ ابْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ يَعْلَى ابْنِ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: كُنَّا نُحَاقِلُ الْأَرْضَ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَنُكْرِيهَا بِالثُّلُثِ وَالرُّبُعِ وَالطَّعَامِ الْمُسَمَّىٰ، فَجَاءَنَا ذَاتَ يَوْمٍ رَجُلٌ مِنْ عُمُومَتِي فَقَالَ: نَهَانَا رَسُولُ اللهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا، وَطَوَاعِيَةُ اللهِ وَرَسُولِهِ أَنْفَعُ لَنَا، نَهَانَا أَنْ نُحَاقِلَ بِالْأَرْضِ فَنُكْرِيَهَا عَلَىٰ الثُّلُثِ وَالرُّبُعِ وَالطَّعَامِ الْمُسَمَّىٰ، وَأَمَرَ رَبَّ الْأَرْضِ أَنْ يَزْرَعَهَا أَوْ يُزْرِعَهَا، وَكَرِهَ كِرَاءَهَا، وَمَا سِوَىٰ ذٰلِكَ.

[3946] **(...)** It was narrated that Râfi' bin Khadîj said: "We used to rent land and lease it for one-third or one-quarter..." then he narrated a *Hadîth* like that of Ibn 'Ulayyah (no. 3945).

[٣٩٤٦] (. . .) **وحَدَّثَنَاهُ** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ قَالَ: كَتَبَ إِلَيَّ يَعْلَى بْنُ حَكِيمٍ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ رَافِعِ ابْنِ خَدِيجٍ. قَالَ: كُنَّا نُحَاقِلُ بِالْأَرْضِ فَنُكْرِيهَا عَلَىٰ الثُّلُثِ وَالرُّبُعِ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

[3947] **(...)** A similar report (as no. 3945) was narrated from Ya'la bin Hakîm, with this chain.

[٣٩٤٧] (. . .) **وحَدَّثَنَا** يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ، كُلُّهُمْ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ يَعْلَى بْنِ حَكِيمٍ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[3948] **(...)** It was narrated from Râfi' bin Khadîj from the Prophet ﷺ (a *Hadîth* similar to no. 3945) but he did not say: "From some of his paternal uncles."

[٣٩٤٨] (. . .) **وَحَدَّثَنِيهِ** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ بِهَٰذَا الْإِسْنَادِ، عَنْ رَافِعٍ [ابْنِ خَدِيجٍ] عَنِ النَّبِيِّ ﷺ، وَلَمْ يَقُلْ: عَنْ بَعْضِ عُمُومَتِهِ.

[3949] **114 - (...)** It was narrated from Abû An-Najâshî, the freed slave of Râfi' bin Khadîj, from Râfi', that Zuhair bin Râfi' - who was his paternal uncle - (He) said: "Zuhair came to me and said: 'The Messenger of Allâh ﷺ forbade something that was beneficial for us.' I said: 'What is that? Whatever the Messenger of

[٣٩٤٩] ١١٤-(. . .) **حَدَّثَنِي** إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو مُسْهِرٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنِي أَبُو عَمْرٍو الْأَوْزَاعِيُّ عَنْ أَبِي النَّجَاشِيِّ مَوْلَىٰ رَافِعِ ابْنِ خَدِيجٍ، عَنْ رَافِعٍ؛ أَنَّ ظُهَيْرَ ابْنَ رَافِعٍ - وَهُوَ عَمُّهُ - قَالَ: أَتَانِي

Allâh ﷺ says is right.' He said: 'He asked me: "What do you do with your fields?" I said: "We rent them, O Messenger of Allâh, in return for (what grows on the edge) of the spring, or for several *Wasq* of dates or barley." He said: "Do not do that. Cultivate them, or let them be cultivated by others, or keep them."

ظُهَيْرٌ فَقَالَ: لَقَدْ نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ أَمْرٍ كَانَ بِنَا رَافِقًا. فَقُلْتُ: وَمَا ذَاكَ؟ مَا قَالَ رَسُولُ اللهِ ﷺ فَهُوَ حَقٌّ - قَالَ -: سَأَلَنِي كَيْفَ تَصْنَعُونَ بِمَحَاقِلِكُمْ؟ فَقُلْتُ: نُؤَاجِرُهَا، يَا رَسُولَ اللهِ! عَلَىٰ الرَّبِيعِ أَوِ الْأَوْسُقِ مِنَ التَّمْرِ أَوِ الشَّعِيرِ قَالَ: «فَلَا تَفْعَلُوا، ازْرَعُوهَا، أَوْ أَزْرِعُوهَا، أَوْ أَمْسِكُوهَا».

[3950] (...) This was narrated from Râfi' from the Prophet ﷺ, (a *Hadîth* similar to no. 3949) but he did not say: "From the paternal uncle of Zuhair."

[٣٩٥٠] (. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي النَّجَاشِيِّ، عَنْ رَافِعٍ عَنِ النَّبِيِّ ﷺ بِهَٰذَا وَلَمْ يَذْكُرْ: عَنْ عَمِّهِ ظُهَيْرٍ.

Chapter 19. Leasing Out Land (*Kirâ'*) For Gold And Silver

(المعجم ١٩) - **(بَابُ كراء الأرض بالذهب والورق)** (التحفة ١٩)

[3951] 115 - (1547) It was narrated from Hanzalah bin Qais that he asked Râfi' bin Khadîj about leasing out land. He said: "The Messenger of Allâh ﷺ forbade leasing out land." I said: "For gold and silver?" He said: "As for (leasing it for) gold and silver, there is nothing wrong with that."

[٣٩٥١] ١١٥-(١٥٤٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ؛ أَنَّهُ سَأَلَ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الْأَرْضِ؟ فَقَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ كِرَاءِ الْأَرْضِ - قَالَ - فَقُلْتُ: أَبِالذَّهَبِ وَالْوَرِقِ؟ فَقَالَ: أَمَّا بِالذَّهَبِ وَالْوَرِقِ، فَلَا بَأْسَ بِهِ. [راجع: ٣٩٣٥]

[3952] 116 - (...) Hanzalah bin Qais Al-Ansârî said: "I asked Râfi' bin Khadîj about leasing out land for gold and silver. He said: 'There is nothing wrong with that. Rather at the time of the Prophet ﷺ the people used to rent land in return for what grows along the water channels, and at the springs, and in some parts of the fields, but one part would be destroyed while another part would be safe, or vice versa, and this was the only way in which people leased out land. So this was forbidden. As for something that is specified and guaranteed, there is nothing wrong with it.'"

[٣٩٥٢] ١١٦-(...) حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي حَنْظَلَةُ بْنُ قَيْسٍ الْأَنْصَارِيُّ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الْأَرْضِ بِالذَّهَبِ وَالْوَرِقِ؟ فَقَالَ: لَا بَأْسَ بِهِ، إِنَّمَا كَانَ النَّاسُ يُؤَاجِرُونَ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، عَلَى الْمَاذِيَانَاتِ، وَأَقْبَالِ الْجَدَاوِلِ، وَأَشْيَاءَ مِنَ الزَّرْعِ، فَيَهْلِكُ هٰذَا وَيَسْلَمُ هٰذَا، وَيَسْلَمُ هٰذَا وَيَهْلِكُ هٰذَا، فَلَمْ يَكُنْ لِلنَّاسِ كِرَاءٌ إِلَّا هٰذَا، فَلِذٰلِكَ زُجِرَ عَنْهُ، فَأَمَّا شَيْءٌ مَعْلُومٌ مَضْمُونٌ، فَلَا بَأْسَ بِهِ.

[3953] 117 - (...) It was narrated from Hanzalah Az-Zuraqî that he heard Râfi' bin Khadîj say: "We had the most land among the *Ansâr*, and we used to lease out land on the basis that we would have the produce of this part, and they would have the produce of that, and perhaps one part would yield produce and the other part would not. So he forbade us to do that. As for silver, he did not forbid us."

[٣٩٥٣] ١١٧-(...) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ، عَنْ حَنْظَلَةَ الزُّرَقِيِّ؛ أَنَّهُ سَمِعَ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا أَكْثَرَ الْأَنْصَارِ حَقْلًا - قَالَ - : كُنَّا نُكْرِي الْأَرْضَ عَلَىٰ أَنَّ لَنَا هٰذِهِ وَلَهُمْ هٰذِهِ، فَرُبَّمَا أَخْرَجَتْ هٰذِهِ وَلَمْ تُخْرِجْ هٰذِهِ، فَنَهَانَا عَنْ ذٰلِكَ، وَأَمَّا الْوَرِقُ فَلَمْ يَنْهَنَا.

[3954] (...) A similar report (as no. 3953) was narrated from Yahyâ bin Sa'eed, with this chain.

[٣٩٥٤] (...) حَدَّثَنَا أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا

يَزِيدُ بْنُ هَٰرُونَ، جَمِيعًا عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِهَٰذَا الْإِسْنَادِ نَحْوَهُ.

Chapter 20. *Muzâra'ah* (Sharecropping) And *Mu'âjarah* (lending)

(المعجم ٢٠) - (بَابٌ فِي الْمزارعة والمؤاجرة) (التحفة ٢٠)

[3955] 118 - (1549) It was narrated that 'Abdullâh bin As-Sâ'ib said: "I asked 'Abdullâh bin Ma'qil about *Muzâra'ah*. He said: 'Thâbit bin Ad-Dahhâk told me that the Messenger of Allâh ﷺ forbade *Muzâra'ah*.'" According to the report of Ibn Abî Shaibah: "He (ﷺ) forbade it." And he said: "I asked Ibn Ma'qil," but he did not name him as 'Abdullâh.

[٣٩٥٥] ١١٨-(١٥٤٩) حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلَيْهِمَا عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ مَعْقِلٍ عَنِ الْمُزَارَعَةِ؟ فَقَالَ: أَخْبَرَنِي ثَابِتُ بْنُ الضَّحَّاكِ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْمُزَارَعَةِ. وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: نَهَىٰ عَنْهَا. وَقَالَ: سَأَلْتُ ابْنَ مَعْقِلٍ، وَلَمْ يُسَمِّ عَبْدَ اللهِ.

[3956] 119 - (...) It was narrated that 'Abdullâh bin As-Sâ'ib said: "We entered upon 'Abdullâh bin Ma'qil and asked him about *Muzâra'ah*. He said: 'Thâbit said that the Messenger of Allâh ﷺ forbade *Muzâra'ah* and enjoined *Mu'âjarah* (renting out land), and he said: There is nothing wrong with it.'"

[٣٩٥٦] ١١٩-(...) حَدَّثَنَا إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَمَّادٍ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ قَالَ: دَخَلْنَا عَلَىٰ عَبْدِ اللهِ بْنِ مَعْقِلٍ فَسَأَلْنَاهُ عَنِ الْمُزَارَعَةِ؟ فَقَالَ: زَعَمَ ثَابِتٌ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْمُزَارَعَةِ، وَأَمَرَ بِالْمُؤَاجَرَةِ، وَقَالَ: «لَا بَأْسَ بِهَا».

Chapter 21. Lending Land

(المعجم ٢١) - (بَابُ الأرض تمنح)

(التحفة ٢١)

[3957] 120 - (1550) It was narrated from 'Amr that Mujâhid said to Ṭâwûs: "Let us go to Ibn Râfi' bin Khadîj and listen to the *Ḥadîth* from his father, from the Prophet ﷺ." He said: "He rebuked him." He said: "By Allâh, if I had known that the Messenger of Allâh ﷺ forbade it, I would not have done it, but one who is more knowledgeable than them" - meaning Ibn 'Abbâs - "told me that the Messenger of Allâh ﷺ said: 'For a man to lend his land to his Muslim brother is better for him than taking a specified amount for it.'"

[٣٩٥٧] ١٢٠-(١٥٥٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو أَنَّ مُجَاهِدًا قَالَ لِطَاوُسٍ: انْطَلِقْ بِنَا إِلَىٰ ابْنِ رَافِعِ بْنِ خَدِيجٍ، فَاسْمَعْ مِنْهُ الْحَدِيثَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ - قَالَ - فَانْتَهَرَهُ - قَالَ -: إِنِّي وَاللهِ! لَوْ أَعْلَمُ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْهُ مَا فَعَلْتُهُ، وَلٰكِنْ حَدَّثَنِي مَنْ هُوَ أَعْلَمُ بِهِ مِنْهُمْ يَعْنِي ابْنَ عَبَّاسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَأَنْ يَمْنَحَ الرَّجُلُ أَخَاهُ أَرْضَهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجًا مَعْلُومًا».

[3958] 121 - (...) It was narrated from Ṭâwûs that he used to rent out (*Yukhâbir*) his land. 'Amr said: "I said to him: 'O Abû 'Abdur-Raḥmân, why don't you stop this renting, for they are saying that the Prophet ﷺ forbade renting out land?' He said: 'O 'Amr, the most knowledgeable of them of that' - meaning Ibn 'Abbâs - 'told me that the Prophet ﷺ did not forbid it, rather he said: For one of you to lend his land to his brother is better for him than renting it out for a specified amount."

[٣٩٥٨] ١٢١-(...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، وَابْنُ طَاوُسٍ عَنْ طَاوُسٍ أَنَّهُ كَانَ يُخَابِرُ. قَالَ عَمْرٌو: فَقُلْتُ لَهُ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ! لَوْ تَرَكْتَ هَٰذِهِ الْمُخَابَرَةَ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْمُخَابَرَةِ. فَقَالَ: أَيْ عَمْرُو! أَخْبَرَنِي أَعْلَمُهُمْ بِذٰلِكَ يَعْنِي ابْنَ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنْهَا، إِنَّمَا قَالَ: «يَمْنَحُ أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجًا مَعْلُومًا».

[3959] (...) A *Hadîth* similar to theirs (i.e. Ibn Ṭâwûs and Ibn 'Amr' no. 3959) was narrated from Ibn 'Abbâs from the Prophet ﷺ.

[٣٩٥٩] (. . .) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ، عَنْ سُفْيَانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ عَنْ شَرِيكٍ، عَنْ شُعْبَةَ، كُلُّهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِهِمْ.

[3960] 122 - (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "If one of you were to lend his land to his brother, that would be better for him than taking such and such for it" meaning a specified amount.

[٣٩٦٠] ١٢٢-(. . .) وحَدَّثَنِي عَبْدُ ابْنُ حُمَيْدٍ وَمُحَمَّدُ بْنُ رَافِعٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ أَرْضَهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا كَذَا وَكَذَا» لِشَيْءٍ مَعْلُومٍ.

قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: هُوَ الْحَقْلُ، وَ هُوَ بِلِسَانِ الْأَنْصَارِ الْمُحَاقَلَةُ.

[3961] 123 - (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Whoever has land, if he lends it to his brother, that is better for him."

[٣٩٦١] ١٢٣-(. . .) وحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ زَيْدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَإِنَّهُ إِنْ مَنَحَهَا أَخَاهُ خَيْرٌ لَهُ».

22. The Book Of *Musâqâ* And *Mu'âmalah*

٧ - (المعجم ٢٢) - كتاب المساقاة والمزارعة (التحفة ...)

Chapter 1. *Musâqâh* And *Mu'âmalah* In Return For A Share Of The Fruit And Crops

(المعجم ١) - (بَابُ المساقاة والمعاملة بجزء من الثمر والزرع) (التحفة ٢٢)

[3962] 1 - (1551) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ made a contract with the people of Khaibar for half of the fruit or crops produced.

[٣٩٦٢] ١-(١٥٥١) حَدَّثَنَا أَحْمَدُ ابْنُ حَنْبَلٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ.

[3963] 2 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ handed over Khaibar in return for half of the fruit or crops that it produced. Every year his wives would be given one hundred *Wasq*: Eighty *Wasq* of dates and twenty of barley. When 'Umar was in charge, he divided Khaibar, and he gave the wives of the Prophet ﷺ the choice of having land and water allotted to them, or continuing to receive the same number of *Wasq* every year. They differed. Some of them chose land and water, and some of them chose to be given

[٣٩٦٣] ٢-(...) وحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيٌّ وَهُوَ ابْنُ مُسْهِرٍ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَعْطَىٰ رَسُولُ اللهِ ﷺ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ، فَكَانَ يُعْطِي أَزْوَاجَهُ كُلَّ سَنَةٍ مِائَةَ وَسْقٍ: ثَمَانِينَ وَسْقًا مِنْ تَمْرٍ، وَعِشْرِينَ وَسْقًا مِنْ شَعِيرٍ، فَلَمَّا وَلِيَ عُمَرُ قَسَمَ خَيْبَرَ، خَيَّرَ أَزْوَاجَ النَّبِيِّ ﷺ، أَنْ يُقْطِعَ لَهُنَّ الْأَرْضَ وَالْمَاءَ، أَوْ يَضْمَنَ لَهُنَّ الْأَوْسَاقَ كُلَّ عَامٍ، فَاخْتَلَفْنَ، فَمِنْهُنَّ مَنِ

Wasq every year. 'Âi<u>sh</u>ah and Ḥafṣah were among those who chose land and water."

اخْتَارَ الْأَرْضَ وَالْمَاءَ، وَمِنْهُنَّ مَنِ اخْتَارَ الْأَوْسَاقَ كُلَّ عَامٍ، فَكَانَتْ عَائِشَةُ وَحَفْصَةُ مِمَّنِ اخْتَارَتَا الْأَرْضَ وَالْمَاءَ.

[3964] 3 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ made a contract with the people of <u>Kh</u>aibar for one half of the crops or fruit produced... and he quoted a *Ḥadî<u>th</u>* like that of 'Alî bin Mushir, but he did not mention that 'Âi<u>sh</u>ah and Ḥafṣah were among those who chose land and water. He said: "He gave the wives of the Prophet ﷺ the option of having land allocated to them," but he did not mention water.

[٣٩٦٤] ٣-(...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا خَرَجَ مِنْهَا مِنْ زَرْعٍ أَوْ ثَمَرٍ، وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ عَلِيِّ ابْنِ مُسْهِرٍ، وَلَمْ يَذْكُرْ: فَكَانَتْ عَائِشَةُ وَحَفْصَةُ مِمَّنِ اخْتَارَتَا الْأَرْضَ وَالْمَاءَ، وَقَالَ: خَيَّرَ أَزْوَاجَ النَّبِيِّ ﷺ أَنْ يُقْطِعَ لَهُنَّ الْأَرْضَ، وَلَمْ يَذْكُرِ الْمَاءَ.

[3965] 4 - (...) It was narrated that 'Abdullâh bin 'Umar said: "When <u>Kh</u>aibar was conquered, the Jews asked the Messenger of Allâh ﷺ to let them stay there on the basis that they would work in the fields and give him half of the fruit or crops that they yielded. The Messenger of Allâh ﷺ said: 'I will let you stay there for as long as we wish.'" Then he (the sub narrator) quoted a *Ḥadî<u>th</u>* like that of Ibn Numair and Ibn Mushir from 'Ubaidullâh, and he added: "The produce would be divided into shares and the Messenger of Allâh ﷺ would take the *<u>Kh</u>ums*."

[٣٩٦٥] ٤-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: لَمَّا فُتِحَتْ خَيْبَرُ سَأَلَتْ يَهُودُ رَسُولَ اللهِ ﷺ أَنْ يُقِرَّهُمْ فِيهَا، عَلَىٰ أَنْ يَعْمَلُوا عَلَىٰ نِصْفِ مَا خَرَجَ مِنْهَا مِنَ الثَّمَرِ وَالزَّرْعِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أُقِرُّكُمْ فِيهَا عَلَىٰ ذَلِكَ مَا شِئْنَا» ثُمَّ سَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ نُمَيْرٍ وَابْنِ مُسْهِرٍ عَنْ عُبَيْدِ اللهِ. وَزَادَ فِيهِ: وَكَانَ الثَّمَرُ يُقْسَمُ عَلَى السُّهْمَانِ مِنْ

نِصْفِ خَيْبَرَ، فَيَأْخُذُ رَسُولُ اللهِ ﷺ الْخُمُسَ.

[3966] 5 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ gave the palm trees and land of Khaibar to the Jews of Khaibar on the basis that they would cultivate them at their own expense, and the Messenger of Allâh ﷺ would have half of the yield.

[٣٩٦٦] ٥-(...) وحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ؛ أَنَّهُ دَفَعَ إِلَىٰ يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا، عَلَىٰ أَنْ يَعْتَمِلُوهَا مِنْ أَمْوَالِهِمْ، وَلِرَسُولِ اللهِ ﷺ شَطْرُ ثَمَرِهَا.

[3967] 6 - (...) It was narrated from Ibn 'Umar that 'Umar bin Al-Khaṭṭâb expelled the Jews and Christians from the land of Al-Ḥijâz. When the Messenger of Allâh ﷺ conquered Khaibar, he wanted to expel the Jews from it, as the land had come under the sway of Allâh, His Messenger and the Muslims. He wanted to expel the Jews from it but the Jews asked the Messenger of Allâh ﷺ to let them stay there on the basis that they would cultivate it, and they would have half of the yield. The Messenger of Allâh ﷺ said to them: "We will let you stay there on that basis, for as long as we wish." And they stayed there until 'Umar expelled them to Taimâ' and Arîḥâ'.

[٣٩٦٧] ٦-(...) وحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ وَإِسْحَٰقُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ ابْنَ الْخَطَّابِ أَجْلَى الْيَهُودَ وَالنَّصَارَىٰ مِنْ أَرْضِ الْحِجَازِ، وَأَنَّ رَسُولَ اللهِ ﷺ لَمَّا ظَهَرَ عَلَىٰ خَيْبَرَ أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، وَكَانَتِ الْأَرْضُ، حِينَ ظُهِرَ عَلَيْهَا، لِلّٰهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ ﷺ وَلِلْمُسْلِمِينَ، فَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، فَسَأَلَتِ الْيَهُودُ رَسُولَ اللهِ ﷺ أَنْ يُقِرَّهُمْ بِهَا، عَلَىٰ أَنْ يَكْفُوا عَمَلَهَا، وَلَهُمْ نِصْفُ الثَّمَرِ. فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «نُقِرُّكُمْ بِهَا عَلَىٰ ذَٰلِكَ، مَا شِئْنَا» فَقَرُّوا بِهَا حَتَّىٰ أَجْلَاهُمْ عُمَرُ إِلَىٰ تَيْمَاءَ وَأَرِيحَاءَ.

Chapter 2. The Virtue Of Planting And Cultivating

(المعجم ٢) - (بَابُ فضل الغرس والزرع) (التحفة ٢٣)

[3968] 7 - (1552) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'There is no Muslim who plants something but whatever is eaten of it is charity for him, and whatever is stolen from it is charity for him, and whatever the wild animals eat from it is charity for him, and whatever the birds eat from it is charity for him; no one takes anything from it but it will be charity for him.'"

[٣٩٦٨] ٧-(١٥٥٢) **حَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَةً، وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ، وَلَا يَرْزَؤُهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ».

[3969] 8 - (...) It was narrated from Jâbir that the Prophet ﷺ entered upon Umm Mubashshir Al-Anṣârîyyah among her palm trees, and the Prophet ﷺ said to her: "Who planted these palm trees? Was it a Muslim or a disbeliever?" She said: "A Muslim." He said: "No Muslim plants anything or cultivates anything, and humans, animals or anything eats from it, but it will be charity for him."

[٣٩٦٩] ٨-(...) **وَحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَىٰ أُمِّ مُبَشِّرٍ الْأَنْصَارِيَّةِ فِي نَخْلٍ لَهَا، فَقَالَ لَهَا النَّبِيُّ ﷺ: «مَنْ غَرَسَ هٰذَا النَّخْلَ؟ [أَ]مُسْلِمٌ أَمْ كَافِرٌ؟» فَقَالَتْ: بَلْ مُسْلِمٌ. فَقَالَ: «لَا يَغْرِسُ مُسْلِمٌ غَرْسًا، ولا يَزْرَعُ زَرْعًا، فَيَأْكُلَ مِنْهُ إِنْسَانٌ وَلَا دَابَّةٌ وَلَا شَيْءٌ، إِلَّا كَانَتْ لَهُ صَدَقَةٌ».

[3970] 9 - (...) Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'No Muslim man plants anything or cultivates anything that a wild animal or bird or anything eats

[٣٩٧٠] ٩-(...) **وحَدَّثَنِي** مُحَمَّدُ ابْنُ حَاتِمٍ وَابْنُ أَبِي خَلَفٍ قَالَا: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ ابنَ عَبْدِ اللهِ

from, but he will have a reward for that.'"

يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَغْرِسُ رَجُلٌ مُسْلِمٌ غَرْسًا، وَلَا زَرْعًا، فَيَأْكُلَ مِنْهُ سَبُعٌ أَوْ طَائِرٌ أَوْ شَيْءٌ، إِلَّا كَانَ لَهُ فِيهِ أَجْرٌ». وَقَالَ ابْنُ أَبِي خَلَفٍ: طَائِرٌ شَيْءٌ كَذَا.

[3971] 10 - (...) Jâbir bin 'Abdullâh said: "The Prophet ﷺ entered upon Umm Ma'bad in her garden. He said: 'O Umm Ma'bad, who planted these palm trees? Was it a Muslim or a disbeliever?' She said: 'A Muslim.' He said: 'No Muslim plants anything that a human, animal or bird eats from, but it will be charity for him until the Day of Resurrection.'"

[٣٩٧١] ١٠-(...) **حَدَّثَنَا** أَحْمَدُ ابْنُ سَعِيدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحٰقَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: دَخَلَ النَّبِيُّ ﷺ عَلَىٰ أُمِّ مَعْبَدٍ، حَائِطًا. فَقَالَ: «يَا أُمَّ مَعْبَدٍ! مَنْ غَرَسَ هٰذَا النَّخْلَ؟ [أَ]مُسْلِمٌ أَمْ كَافِرٌ؟» فَقَالَتْ: بَلْ مُسْلِمٌ. قَالَ: «فَلَا يَغْرِسُ الْمُسْلِمُ غَرْسًا، فَيَأْكُلَ مِنْهُ إِنْسَانٌ وَلَا دَابَّةٌ وَلَا طَيْرٌ، إِلَّا كَانَ لَهُ صَدَقَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ».

[3972] 11 - (...) It was narrated from Al-A'masẖ, from Abû Sufyân, from Jâbir. 'Amr added in his report from 'Ammâr, and Abû Kuraib added in his report from Abû Mu'âwiyah; "from Umm Mubasẖ-sẖir." In the report of Ibn Fuḍail it says: "From the wife of Zaid bin Ḥârithah." In the report of Isḥâq from Abû Mu'âwiyah it says: "Perhaps he said: 'From Umm Mubasẖ-sẖir from the Prophet

[٣٩٧٢] ١١-(...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ ابْنُ غِيَاثٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، كُلُّ هٰؤُلَاءِ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. زَادَ عَمْرٌو فِي

ﷺ' and perhaps he did not say it." All of them said: "From the Prophet ﷺ," like the *Ḥadîth* of 'Aṭâ' (no. 3968), Abû Az-Zubair (no. 3969) and 'Amr bin Dînâr (3971).

رِوَايَتِهِ عَنْ عَمَّارٍ، وَأَبُو كُرَيْبٍ فِي رِوَايَتِهِ عَنْ أَبِي مُعَاوِيَةَ فَقَالَا: عَنْ أُمِّ مُبَشِّرٍ. وَفِي رِوَايَةِ ابْنِ فُضَيْلٍ: عَنِ امْرَأَةِ زَيْدِ بْنِ حَارِثَةَ. وَفِي رِوَايَةِ إِسْحَاقَ، عَنْ أَبِي مُعَاوِيَةَ قَالَ: رُبَّمَا قَالَ عَنْ أُمِّ مُبَشِّرٍ عَنِ النَّبِيِّ ﷺ. وَرُبَّمَا لَمْ يَقُلْ. وَكُلُّهُمْ قَالُوا: عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِ عَطَاءٍ وَأَبِي الزُّبَيْرِ وَعَمْرِو بْنِ دِينَارٍ.

[3973] 12 - (1553) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'There is no Muslim who plants something or cultivates something that birds, humans or animals eat from, but it will be charity for him.'"

[٣٩٧٣] ١٢-(١٥٥٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ - وَاللَّفْظُ لِيَحْيَىٰ، قَالَ يَحْيَىٰ: أَخْبَرَنَا وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ».

[3974] 13 - (...) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ entered a garden of palm trees belonging to Umm Mubas͟h-s͟hir, a woman of the *Anṣâr*. The Messenger of Allâh ﷺ said: "Who planted these palm trees? Was it a Muslim or a disbeliever?" They said: "A Muslim..." a *Ḥadîth* like theirs (i.e., Yaḥya, Qutaibah, and Muḥammad no. 3973).

[٣٩٧٤] ١٣-(...) وحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ نَبِيَّ اللهِ ﷺ دَخَلَ نَخْلًا لِأُمِّ مُبَشِّرٍ، امْرَأَةٍ مِنَ الْأَنْصَارِ فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ غَرَسَ هَٰذَا النَّخْلَ؟ أَمُسْلِمٌ أَمْ كَافِرٌ؟» قَالُوا: مُسْلِمٌ، بِنَحْوِ حَدِيثِهِمْ.

Chapter 3. Waiving Payment In The Case Of Blight

(المعجم ٣) - (بَابُ وضع الجوائح)

(التحفة ٢٤)

[3975] 14 - (1554) It was narrated from Abû Az-Zubair that he heard Jâbir bin 'Abdullâh say: "The Messenger of Allâh ﷺ said: 'If you sell some fruit to your brother then it is stricken with blight, it is not permissible for you to take anything from him. Why would you take your brother's wealth unlawfully?'"

[٣٩٧٥] ١٤-(١٥٥٤) حَدَّثَنَا أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنِ ابْنِ جُرَيْجٍ؛ أَنَّ أَبَا الزُّبَيْرِ أَخْبَرَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنْ بِعْتَ مِنْ أَخِيكَ ثَمَرًا»؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا أَبُو ضَمْرَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ بِعْتَ مِنْ أَخِيكَ ثَمَرًا، فَأَصَابَتْهُ جَائِحَةٌ، فَلَا يَحِلُّ لَكَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا، بِمَ تَأْخُذُ مَالَ أَخِيكَ بِغَيْرِ حَقٍّ؟». [انظر: ٣٩٨٠]

[3976] (...) A similar report (as no. 3975) was narrated from Ibn Juraij with this chain.

[٣٩٧٦] (...) وحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[3977] 15 - (1555) It was narrated from Anas that the Prophet ﷺ forbade selling the fruit of palm trees until they bloom. We said: "What does bloom mean?" He said: "Turning red or yellow. Do you think that if Allâh withholds the fruit, would you regard your brother's wealth as permissible?"

[٣٩٧٧] ١٥-(١٥٥٥) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ بَيْعِ ثَمَرِ النَّخْلِ حَتَّىٰ تَزْهُوَ، فَقُلْنَا لِأَنَسٍ: مَا زَهْوُهَا؟ قَالَ: تَحْمَرُّ وَتَصْفَرُّ، أَرَأَيْتَكَ إِنْ مَنَعَ اللهُ الثَّمَرَةَ، بِمَ تَسْتَحِلُّ مَالَ أَخِيكَ؟.

[3978]... - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ forbade selling fruit until it bloomed. They said: "What does bloom mean?" He said: "Turning red. He said: If Allâh withholds the fruit, on what basis do you regard your brother's wealth as permissible?"

[٣٩٧٨] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ بَيْعِ الثَّمَرَةِ حَتَّىٰ تُزْهِيَ قَالُوا: وَمَا تُزْهِيَ؟ قَالَ: تَحْمَرُّ، فَقَالَ: إِذَا مَنَعَ اللهُ الثَّمَرَةَ، فَبِمَ تَسْتَحِلُّ مَالَ أَخِيكَ؟.

[3979] 16 - (...) It was narrated from Anas that the Prophet ﷺ said: "If Allâh, the Mighty and Sublime, did not cause the fruit (to grow), on what basis do you regard your brother's wealth as permissible?"

[٣٩٧٩] ١٦-(...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ عَبَّادٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنْ لَمْ يُثْمِرْهَا اللهُ عَزَّ وَجَلَّ، فَبِمَ يَسْتَحِلُّ أَحَدُكُمْ مَالَ أَخِيهِ؟».

[3980] 17 - (1554) It was narrated from Jâbir that the Prophet ﷺ enjoined waiving payments in a case where the crop was stricken by blight.

Abû Isḥâq said: "Ibrâhîm (who was the companion of Muslim) said: ''Abdur-Raḥmân bin Bishr narrated this to me from Sufyân.'"

[٣٩٨٠] ١٧-(١٥٥٤) حَدَّثَنَا بِشْرُ ابْنُ الْحَكَمِ وَإِبْرَاهِيمُ بْنُ دِينَارٍ وَعَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِبِشْرٍ- قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ حُمَيْدٍ الْأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِوَضْعِ الْجَوَائِحِ.

قَالَ [أَبُو إِسْحَٰقَ] إِبْرَاهِيمُ [وَهُوَ صَاحِبُ مُسْلِمٍ]: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ ابْنُ بِشْرٍ عَنْ سُفْيَانَ، بِهَٰذَا. [راجع: ٣٩٧٥]

Chapter 4. It Is Recommended To Waive Debts

(المعجم ٤) - (بَابُ استحباب الوضع من الدَّين) (التحفة ٢٥)

[3981] 18 - (1556) It was narrated that Abû Sa'eed Al-Khudrî said: "At the time of the

[٣٩٨١] ١٨-(١٥٥٦) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ بُكَيْرٍ، عَنْ

Messenger of Allâh ﷺ, a man suffered loss of some fruit that he had bought, and his debts mounted. The Messenger of Allâh ﷺ said: 'Give him charity,' and the people gave him charity, but it was not enough to pay off his debt. The Messenger of Allâh ﷺ said to his creditors: 'Take what you find, and you are not entitled to any more than that.'"

عِيَاضِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللهِ ﷺ فِي ثِمَارٍ ابْتَاعَهَا، فَكَثُرَ دَيْنُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «تَصَدَّقُوا عَلَيْهِ» فَتَصَدَّقَ النَّاسُ عَلَيْهِ، فَلَمْ يَبْلُغْ ذَٰلِكَ وَفَاءَ دَيْنِهِ، فَقَالَ رَسُولُ اللهِ ﷺ لِغُرَمَائِهِ: «خُذُوا مَا وَجَدْتُمْ، وَلَيْسَ لَكُمْ إِلَّا ذَٰلِكَ».

[3982] **(...)** A similar report (as no. 3981) was narrated from Bukhair bin Al-Ashajj with this chain.

[٣٩٨٢] (...) **حَدَّثَنِي** يُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[3983] 19 - (1557) 'Âishah said: "The Messenger of Allâh ﷺ heard the noise of disputants at the door, raising their voices. One of them was asking the other to let him off and show him leniency in some matter, and he was saying: 'By Allâh I will not do that.' The Messenger of Allâh ﷺ came out to them and said: 'Where is the one who swears by Allâh that he will not do an act of kindness?' He said: 'Here I am, O Messenger of Allâh; he may have whatever he wants.'"

[٣٩٨٣] **١٩**-(١٥٥٧) **وحَدَّثَنِي** غَيْرُ وَاحِدٍ مِنْ أَصْحَابِنَا قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي أَخِي عَنْ سُلَيْمَانَ وَهُوَ ابْنُ بِلَالٍ، عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ أَبِي الرِّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ؛ أَنَّ أُمَّهُ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمَٰنِ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: سَمِعَ رَسُولُ اللهِ ﷺ صَوْتَ خُصُومٍ بِالْبَابِ، عَالِيَةً أَصْوَاتُهُمَا، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الْآخَرَ وَيَسْتَرْفِقُهُ فِي شَيْءٍ، وَهُوَ يَقُولُ: وَاللهِ! لَا أَفْعَلُ. فَخَرَجَ رَسُولُ اللهِ ﷺ عَلَيْهِمَا، فَقَالَ: «أَيْنَ الْمُتَأَلِّي

عَلَىٰ اللهِ لَا يَفْعَلُ الْمَعْرُوفَ؟» قَالَ: أَنَا، يَا رَسُولَ اللهِ! فَلَهُ أَيُّ ذَلِكَ أَحَبَّ.

[3984] 20 - (1558) 'Abdullâh bin Ka'b bin Mâlik narrated from his father that he asked Ibn Abî Ḥadrad to pay a debt that he owed him at the time of the Messenger of Allâh ﷺ, in the *Masjid*. Their voices became so loud that the Messenger of Allâh ﷺ could hear them in his house. The Messenger of Allâh ﷺ came out to them and lifted the curtain of his apartment, and he called Ka'b bin Mâlik, saying: "O Ka'b!" Ka'b said: "Here I am, O Messenger of Allâh." He gestured with his hand, saying waive half of your debt. Ka'b said: "I have done that, O Messenger of Allâh." The Messenger of Allâh ﷺ said: "Get up and pay off the rest."

[٣٩٨٤] ٢٠-(١٥٥٨) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ كَعْبِ بْنِ مَالِكٍ - قَالَ: أَخْبَرَهُ عَنْ أَبِيهِ - أَنَّهُ تَقَاضَىٰ ابْنَ أَبِي حَدْرَدٍ دَيْنًا - كَانَ لَهُ عَلَيْهِ، فِي عَهْدِ رَسُولِ اللهِ ﷺ - فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا، حَتَّىٰ سَمِعَهَا رَسُولُ اللهِ ﷺ وَ هُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا رَسُولُ اللهِ ﷺ حَتَّىٰ كَشَفَ سِجْفَ حُجْرَتِهِ، وَنَادَىٰ كَعْبَ ابْنَ مَالِكٍ فَقَالَ: «يَا كَعْبُ»! فَقَالَ: لَبَّيْكَ يَا رَسُولَ اللهِ! فَأَشَارَ إِلَيْهِ بِيَدِهِ: أَنْ ضَعِ الشَّطْرَ مِنْ دَيْنِكَ. قَالَ كَعْبٌ: قَدْ فَعَلْتُ، يَا رَسُولَ اللهِ! قَالَ رَسُولُ اللهِ ﷺ «قُمْ فَاقْضِهِ».

[3985] 21 - (...) Ka'b bin Mâlik narrated that he asked Ibn Abî Ḥadrad to pay off a debt that he owed him... a *Ḥadîth* like that of Ibn Wahb (3984).

[٣٩٨٥] ٢١-(...) وحَدَّثَنَاه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ؛ أَنَّ كَعْبَ بْنَ مَالِكٍ أَخْبَرَهُ؛ أَنَّهُ تَقَاضَىٰ دَيْنًا لَهُ عَلَىٰ ابْنِ أَبِي حَدْرَدٍ، بِمِثْلِ حَدِيثِ ابْنِ وَهْبٍ.

[3986] (...) It was narrated from Ka‘b bin Mâlik that he was owed money by ‘Abdullâh bin Abî Ḥadrad Al-Aslamî. He met him and pressured him to pay it, and they spoke until their voices became loud. The Messenger of Allâh ﷺ passed by them and said: “O Ka‘b!” and gestured with his hand as if he was telling him, ‘Half.’ So he took half of what was owed him and waive the rest.

[٣٩٨٦] (...) قَالَ مُسْلِمٌ: وَرَوَى اللَّيْثُ ابْنُ سَعْدٍ: حَدَّثَنِي جَعْفَرُ ابْنُ رَبِيعَةَ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ هُرْمُزَ، عَنْ عَبْدِ اللهِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ كَعْبِ بْنِ مَالِكٍ أَنَّهُ كَانَ لَهُ مَالٌ عَلَىٰ عَبْدِ اللهِ بْنِ أَبِي حَدْرَدٍ الْأَسْلَمِيِّ، فَلَقِيَهُ فَلَزِمَهُ، فَتَكَلَّمَا حَتَّى ارْتَفَعَتِ الْأَصْوَاتُ، فَمَرَّ بِهِمَا رَسُولُ اللهِ ﷺ فَقَالَ: «يَا كَعْبُ!» فَأَشَارَ بِيَدِهِ، كَأَنَّهُ يَقُولُ النِّصْفَ فَأَخَذَ نِصْفًا مِمَّا عَلَيْهِ، وَتَرَكَ نِصْفًا.

Chapter 5. If A Man Finds What He Sold With The Purchaser, Who Has Become Bankrupt, Then He Has The Right To Take It Back

(المعجم ٥) - (بَابُ من أدرك ما باعه عند المشتري، وقد أفلس، فله الرجوع فيه) (التحفة ٢٦)

[3987] 22 - (1559) Abû Hurairah said: “The Messenger of Allâh ﷺ said - or I heard the Messenger of Allâh ﷺ say -: ‘Whoever finds his property with a man who has become bankrupt’ - or ‘a person who has become bankrupt - he is more entitled to it than anyone else.’”

[٣٩٨٧] ٢٢-(١٥٥٩) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ [ابْنُ حَرْبٍ]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ؛ أَنَّ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ - أَوْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ -: «مَنْ أَدْرَكَ مَالَهُ بِعَيْنِهِ عِنْدَ رَجُلٍ قَدْ أُفْلِسَ - أَوْ إِنْسَانٍ قَدْ أُفْلِسَ - فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ».

[3988] (...) A *Hadîth* like that of Zuhair (no. 3988) was narrated from Yahyâ bin Sa'eed with this chain. Ibn Rumh said in his report: "Any man who becomes bankrupt."

[٣٩٨٨] (...) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وَيَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ قَالَا: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ وَيَحْيَى بْنُ سَعِيدٍ وَحَفْصُ ابْنُ غِيَاثٍ، كُلُّ هَٰؤُلَاءِ عَنْ يَحْيَى بْنِ سَعِيدٍ فِي هَٰذَا الْإِسْنَادِ بِمَعْنَىٰ حَدِيثِ زُهَيْرٍ. وَقَالَ ابْنُ رُمْحٍ مِنْ بَيْنِهِمْ فِي رِوَايَتِهِ: أَيُّمَا امْرِىءٍ فُلِّسَ.

[3989] 23 - (...) It was narrated from Abû Hurairah from the Prophet ﷺ concerning a man who becomes destitute, if the goods are found with him and not given away yet: "The original owner who sold them to him is more entitled to them."

[٣٩٨٩] **٢٣**-(...) **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ وَهُوَ ابْنُ عِكْرِمَةَ بْنِ خَالِدٍ الْمَخْزُومِيُّ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ أَبِي الْحُسَيْنِ؛ أَنَّ أَبَا بَكْرِ بْنَ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ أَخْبَرَهُ؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ حَدَّثَهُ عَنْ حَدِيثِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ حَدِيثِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ الَّذِي يُعْدِمُ، إِذَا وُجِدَ عِنْدَهُ الْمَتَاعُ وَلَمْ يُفَرِّقْهُ: «أَنَّهُ لِصَاحِبِهِ الَّذِي بَاعَهُ».

[3990] 24 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "If a man becomes bankrupt, and a man finds his goods with him, he is more entitled to them."

[٣٩٩٠] **٢٤**-(. . .) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ ابْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُفْلِسَ الرَّجُلُ، فَوَجَدَ الرَّجُلُ مَتَاعَهُ بِعَيْنِهِ، فَهُوَ أَحَقُّ بِهِ».

[3991] (...) A similar report (as no. 3990) was narrated from Qatâdah with this chain, but they said: "He is more entitled to it than any other creditors."

[٣٩٩١] (. . .) **وحَدَّثَني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سَعِيدٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ أَيْضًا: حَدَّثَنَا مُعَاذُ ابْنُ هِشَامٍ: حَدَّثَنَا أَبِي كِلَاهُمَا عَنْ قَتَادَةَ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، وَقَالَا: «فَهُوَ أَحَقُّ بِهِ مِنَ الْغُرَمَاءِ».

[3992] 25 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a man becomes bankrupt and another man finds his goods with him, he is more entitled to them."

[٣٩٩٢] **٢٥**-(. . .) **وحَدَّثَني** مُحَمَّدُ ابْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ - قَالَ حَجَّاجٌ حَدَّثَنَا مَنْصُورُ بْنُ سَلَمَةَ-: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ خُثَيْمِ بْنِ عِرَاكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أُفْلِسَ الرَّجُلُ، فَوَجَدَ الرَّجُلُ عِنْدَهُ سِلْعَتَهُ بِعَيْنِهَا، فَهُوَ أَحَقُّ بِهَا».

Chapter 6. The Virtue Of Giving More Time To One Who Is Suffering Difficulty, And Letting Those Go Who Are Suffering Difficulty And Those Who Are Well Off

(المعجم ٦) - (بَابُ فضل إنظار المعسر والتجاوز في الاقتضاء مِن الموسر والمعسر) (التحفة ٢٧)

[3993] 26 - (1560) Ḥudhaifah said: "The Messenger of Allâh ﷺ said: 'The angels took the soul of a man among those who came before you and they said: 'Did you do any good deeds?' He said: 'No.' They said: 'Try to remember.' He said: 'I used to lend money to people and I would tell my servants to give more time to those who were in difficulty and to be easy with those who were well off.' (The angel) said: Allâh said (to us): 'Be easy with him.'"

[٣٩٩٣] ٢٦-(١٥٦٠) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ عَنْ رِبْعِيِّ بْنِ حِرَاشٍ أَنَّ حُذَيْفَةَ حَدَّثَهُمْ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَلَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ، فَقَالُوا: أَعَمِلْتَ مِنَ الْخَيْرِ شَيْئًا؟ قَالَ: لَا. قَالُوا: تَذَكَّرْ. قَالَ: كُنْتُ أُدَايِنُ النَّاسَ، فَآمُرُ فِتْيَانِي أَنْ يُنْظِرُوا الْمُعْسِرَ وَيَتَجَوَّزُوا عَنِ الْمُوسِرِ - قَالَ -: قَالَ اللهُ عَزَّ وَجَلَّ: تَجَوَّزُوا عَنْهُ».

[3994] 27 - (...) It was narrated that Rib'î bin Ḥirâsh said: Ḥudhaifah and Abû Mas'ûd met, and Ḥudhaifah said: "A man met his Lord, may He be glorified and exalted, and He said: 'What did you do?' He said: 'I did not do anything good, except that I was a rich man and I used to ask the people (to repay their debts); I would accept repayment from those who were well off, and I would let those who were in difficulty go.' He said: 'Let My slave go.'" Abû Mas'ûd said: "That is what I heard the Messenger of Allâh ﷺ saying."

[٣٩٩٤] ٢٧-(...) وَحَدَّثَنَا عَلِيُّ ابْنُ حُجْرٍ وإِسْحَقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِابْنِ حُجْرٍ - قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْمُغِيرَةِ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ قَالَ: اجْتَمَعَ حُذَيْفَةُ وَأَبُو مَسْعُودٍ، فَقَالَ حُذَيْفَةُ: «رَجُلٌ لَقِيَ رَبَّهُ عَزَّ وَجَلَّ فَقَالَ: مَا عَمِلْتَ؟ قَالَ: مَا عَمِلْتُ مِنَ الْخَيْرِ، إِلَّا أَنِّي كُنْتُ رَجُلًا ذَا مَالٍ، فَكُنْتُ أُطَالِبُ بِهِ النَّاسَ، فَكُنْتُ أَقْبَلُ الْمَيْسُورَ وَأَتَجَاوَزُ عَنِ الْمَعْسُورِ.

قَالَ: «تَجَاوَزُوا عَنْ عَبْدِي» قَالَ أَبُو مَسْعُودٍ: هٰكَذَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ.

[3995] 28 - (...) It was narrated from Hudhaifah from the Prophet ﷺ: "A man died and entered Paradise, and it was said to him: 'What did you use to do?' Either he remembered or was caused to remember, and he said: 'I used to enter into transactions with people, and I used to give those who were in difficulty more time and I would not be harsh when asking for repayment (from those who were well off).' So he was forgiven." Abû Mas'ûd said: "I also heard it from the Messenger of Allâh ﷺ."

[٣٩٩٥] ٢٨-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا مَاتَ فَدَخَلَ الْجَنَّةَ، فَقِيلَ لَهُ: مَا كُنْتَ تَعْمَلُ؟ - قَالَ: فَإِمَّا ذَكَرَ وَإِمَّا ذُكِّرَ - فَقَالَ: إِنِّي كُنْتُ أُبَايِعُ النَّاسَ، فَكُنْتُ أُنْظِرُ الْمُعْسِرَ وَأَتَجَوَّزُ فِي السِّكَّةِ أَوْ فِي النَّقْدِ، فَغُفِرَ لَهُ» فَقَالَ أَبُو مَسْعُودٍ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

[3996] 29 - (...) It was narrated that Hudhaifah said: "One of Allâh's slaves was brought before Him, to whom Allâh had given wealth. He said to him: 'What did you do in the world?' - although they cannot conceal anything from Allâh. He said: 'O Lord, You bestowed Your wealth upon me and I used to enter into transactions with people. It was my nature to be lenient, so I used to go easy on those who were well off and I would give more time to those who were in difficulty.' Allâh said: 'I have more right to that than you; let My slave go.'"

[٣٩٩٦] ٢٩-(...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: «أُتِيَ اللهُ تَعَالَى بِعَبْدٍ مِنْ عِبَادِهِ، آتَاهُ اللهُ مَالًا، فَقَالَ لَهُ: مَاذَا عَمِلْتَ فِي الدُّنْيَا؟ - قَالَ: وَلَا يَكْتُمُونَ اللهَ حَدِيثًا - قَالَ: يَا رَبِّ! آتَيْتَنِي مَالَكَ، فَكُنْتُ أُبَايِعُ النَّاسَ، وَكَانَ مِنْ خُلُقِي الْجَوَازُ، فَكُنْتُ أَتَيَسَّرُ عَلَى الْمُوسِرِ وَأُنْظِرُ الْمُعْسِرَ، فَقَالَ اللهُ عَزَّ وَجَلَّ: أَنَا أَحَقُّ بِذَا مِنْكَ، تَجَاوَزُوا عَنْ عَبْدِي».

'Uqbah bin 'Âmir Al-Juhanî and Abû Mas'ûd Al-Anṣârî said: "This is how we heard it from the Messenger of Allâh ﷺ."

فَقَالَ عُقْبَةُ بْنُ عَامِرٍ الْجُهَنِيُّ وَأَبُو مَسْعُودٍ الْأَنْصَارِيُّ: هٰكَذَا سَمِعْنَاهُ مِنْ فِي رَسُولِ اللهِ ﷺ.

[3997] 30 - (1561) It was narrated that Abû Mas'ûd said: "The Messenger of Allâh ﷺ said: 'A man among those who came before you was brought to account, and he was not found to have done anything good, except that he used to mix with people, and he was well off. He would tell his slaves to let those go who were in difficulty. Allâh, may He be exalted, said: We have more right to that than him; let him go.'"

[٣٩٩٧] ٣٠-(١٥٦١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِيَحْيَىٰ، قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ، فَلَمْ يُوجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ، إِلَّا أَنَّهُ كَانَ يُخَالِطُ النَّاسَ، وَكَانَ مُوسِرًا، فَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنِ الْمُعْسِرِ، قَالَ: قَالَ اللهُ تَعَالَى: نَحْنُ أَحَقُّ بِذٰلِكَ مِنْهُ، تَجَاوَزُوا عَنْهُ».

[3998] 31 - (1562) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A man used to lend money to the people, and he used to say to his slaves: 'If you come to one who is in difficulty, let him go; perhaps Allâh will let us go. When he met Allâh, He let him go.'"

[٣٩٩٨] ٣١-(١٥٦٢) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ وَمُحَمَّدُ بْنُ جَعْفَرِ ابْنِ زِيَادٍ - قَالَ مَنْصُورٌ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنِ الزُّهْرِيِّ وَقَالَ ابْنُ جَعْفَرٍ: أَخْبَرَنَا إِبْرَاهِيمُ وَهُوَ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ - عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ [بْنِ عُتْبَةَ]، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كَانَ

رَجُلٌ يُدَايِنُ النَّاسَ، فَكَانَ يَقُولُ لِفَتَاهُ: إِذَا أَتَيْتَ مُعْسِرًا فَتَجَاوَزْ عَنْهُ، لَعَلَّ اللهَ يَتَجَاوَزُ عَنَّا، فَلَقِيَ اللهَ تَعَالَىٰ فَتَجَاوَزَ عَنْهُ».

[3999] (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 3998).

[٣٩٩٩] (...) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ؛ أَنَّ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ بْنِ عُتْبَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ، بِمِثْلِهِ.

[4000] 32 - (1563) It was narrated from 'Abdullâh bin Abî Qatâdah that Abû Qatâdah asked a debtor to pay him back, and he hid from him. Then he found him and he said: "I am in difficulty." He said: "By Allâh?" He said: "By Allâh." He said: "I heard the Messenger of Allâh ﷺ say: 'Whoever would like Allâh to save him from the hardships of the Day of Resurrection, let him give respite to the one who is in difficulty, or let him go.'"

[٤٠٠٠] ٣٢-(١٥٦٣) حَدَّثَنَا أَبُو الْهَيْثَمِ خَالِدُ بْنُ خِدَاشِ بْنِ عَجْلَانَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ؛ أَنَّ أَبَا قَتَادَةَ طَلَبَ غَرِيمًا لَهُ فَتَوَارَىٰ عَنْهُ، ثُمَّ وَجَدَهُ، فَقَالَ: إِنِّي مُعْسِرٌ. قَالَ: آللهِ؟ قَالَ: آللهِ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُنْجِيَهُ اللهُ مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ فَلْيُنَفِّسْ عَنْ مُعْسِرٍ، أَوْ يَضَعْ عَنْهُ».

[4001] (...) A similar report (as no. 4000) was narrated from Ayyûb with this chain.

[٤٠٠١] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي جرِيرُ بْنُ حَازِمٍ عَنْ أَيُّوبَ، بِهَٰذَا الْإِسْنَادِ نَحْوَهُ.

Chapter 7. The Prohibition Of A Rich Man Delaying Repayment. The Validity Of *Hawâlah* (Transferal Of Debts) And It Is Recommended To Accept Transferal Of A Debt If It Is Transferred To A Rich Man

(المعجم ٧) - (بَابُ تحريم مطل الغنيّ وصحة الحوالة، واستحباب قبولها إذا أحيل على مَليٍّ) (التحفة ٢٨)

[4002] 33 - (1564) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "For a rich man to delay repayment is wrongdoing, and if the debt of one of you is transferred to a rich man, let him accept it."

[٤٠٠٢] **٣٣-(١٥٦٤) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَىٰ مَلِيٍّ فَلْيَتْبَعْ».

[4003] (...) A similar report (as no. 4002) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٤٠٠٣] (...) **حَدَّثَنَا** إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَا جَمِيعًا: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

Chapter 8. The Prohibition Of Selling Surplus Water Which Is In The Wilderness And Is Needed To Take Care Of The Pasture. The Prohibition Of Not Allowing Others To Use It. The Prohibition Of Stud fees

(المعجم ٨) - (بَابُ تحريم بيع فضل الماء الذي يكون بالفلاة ويحتاج إليه لرعي الكلأ، وتحريم منع بذله. وتحريم بيع ضراب الفحل) (التحفة ٢٩)

[4004] 34 - (1565) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade selling surplus water."

[٤٠٠٤] **٣٤-(١٥٦٥) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: جَمِيعًا عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ،

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ فَضْلِ الْمَاءِ.

[٤٠٠٥] ٣٥-(. . .) وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ ضِرَابِ الْجَمَلِ، وَعَنْ بَيْعِ الْمَاءِ وَالْأَرْضِ لِتُحْرَثَ، فَعَنْ ذَٰلِكَ نَهَىٰ رَسُولُ اللهِ ﷺ.

[4005] 35 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade stud fees for camels, and selling water and land for tilling. The Messenger of Allâh ﷺ forbade that."

[٤٠٠٦] ٣٦-(١٥٦٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ: كِلَيْهِمَا عَنْ أَبِي الزِّنَادِ. عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلَأُ».

[4006] 36 - (1566) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Surplus water should not be withheld so as to prevent the growth of greenery."

[٤٠٠٧] ٣٧-(. . .) وحَدَّثَنَا أَبُو الطَّاهِرِ وَحَرْمَلَةُ - وَاللَّفْظُ لِحَرْمَلَةَ -: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَمْنَعُوا فَضْلَ الْمَاءِ لِتَمْنَعُوا بِهِ الْكَلَأَ».

[4007] 37 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not withhold surplus water so as to prevent the growth of greenery.'"

[٤٠٠٨] ٣٨-(. . .) وحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ:

[4008] 38 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Surplus water should not be sold as if selling greenery.'"

أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ؛ أَنَّ هِلَالَ بْنَ أُسَامَةَ أَخْبَرَهُ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَٰنِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُبَاعُ فَضْلُ الْمَاءِ لِيُبَاعَ بِهِ الْكَلَأُ».

Chapter 9. The Prohibition Of The Price Of A Dog, The Fee Of A Fortuneteller And The Payment Of A Prostitute, And The Prohibition Of Selling Cats

(المعجم ٩) - (بَابُ تحريم ثمن الكلب، وحلوان الكاهن، ومهر البغيّ. والنهي عن بيع السنور) (التحفة ٣٠)

[4009] 39 - (1567) It was narrated from Abû Mas'ûd Al-Anṣârî that the Messenger of Allâh ﷺ forbade the price of a dog, the payment of a prostitute, and the fee of a fortuneteller.

[٤٠٠٩] **٣٩-(١٥٦٧) حَدَّثَنَا يَحْيَى** ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَحُلْوَانِ الْكَاهِنِ.

[4010] (...) A similar report (as no. 4009) was narrated from Az-Zuhrî with this chain.

[٤٠١٠] (...) **وحَدَّثَنَا قُتَيْبَةُ** بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

وَفِي حَدِيثِ اللَّيْثِ مِنْ رِوَايَةِ ابْنِ رُمْحٍ؛ أَنَّهُ سَمِعَ أَبَا مَسْعُودٍ.

[4011] 40 - (1568) It was narrated that Râfi' bin Khadîj said: "I heard the Prophet ﷺ say:

[٤٠١١] **٤٠-(١٥٦٨) وحَدَّثَنِي مُحَمَّدُ** ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ

مُحَمَّدِ بْنِ يُوسُفَ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يُحَدِّثُ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «شَرُّ الْكَسْبِ مَهْرُ الْبَغِيِّ، وَثَمَنُ الْكَلْبِ، وَكَسْبُ الْحَجَّامِ».

'The worst of earnings are the payment of a prostitute, the price of a dog and the fee of a cupper.'"

[٤٠١٢] ٤١-(...) **وَحَدَّثَنَا** إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ قَارِظٍ عَنِ السَّائِبِ بْنِ يَزِيدَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «ثَمَنُ الْكَلْبِ خَبِيثٌ، وَمَهْرُ الْبَغِيِّ خَبِيثٌ، وَكَسْبُ الْحَجَّامِ خَبِيثٌ».

[4012] 41 - (...) Râfi' bin Khadîj narrated that the Messenger of Allâh ﷺ said: "The price of a dog is evil, the payment of a prostitute is evil and the earnings of a cupper are evil."

[٤٠١٣] (...) **حَدَّثَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[4013] (...) A similar report (as no. 4012) was narrated from Yahyâ bin Abî Kathîr with this chain.

[٤٠١٤] (...) **حَدَّثَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ عَنِ السَّائِبِ بْنِ يَزِيدَ: حَدَّثَنَا رَافِعُ بْنُ خَدِيجٍ عَنْ رَسُولِ اللهِ ﷺ، بِمِثْلِهِ.

[4014] (...) Râfi' bin Khadîj narrated a similar report (as no. 4012) from the Messenger of Allâh ﷺ.

[٤٠١٥] ٤٢-(١٥٦٩) **حَدَّثَنِي** سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ قَالَ: سَأَلْتُ

[4015] 42 - (1569) It was narrated that Abû Az-Zubair said: "I asked Jâbir about the price of dogs and cats." He said: "The Messenger of Allâh ﷺ forbade that."

جَابِرًا عَنْ ثَمَنِ الْكَلْبِ وَالسِّنَّوْرِ؟ فَقَالَ: زَجَرَ النَّبِيُّ ﷺ عَنْ ذٰلِكَ.

Chapter 10. The Command To Kill Dogs, And Its Abrogation. The Prohibition Of Keeping Dogs, Except For Hunting, Farming, (Herding) Livestock And The Like

(المعجم ١٠) - (بَابُ الأمر بقتل الكلاب، وبيان نسخه، وبيان تحريم اقتنائها، إلا لصيد أو زرع أوْ ماشية ونحو ذلك) (التحفة ٣١)

[4016] 43 - (1570) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ ordered that dogs be killed.

[٤٠١٦] **٤٣**-(١٥٧٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ.

[4017] 44 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ ordered that dogs be killed, and he sent word to all quarters of Al-Madînah saying that they should be killed."

[٤٠١٧] **٤٤**-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَمَرَ رَسُولُ اللهِ ﷺ بِقَتْلِ الْكِلَابِ، فَأَرْسَلَ فِي أَقْطَارِ الْمَدِينَةِ أَنْ تُقْتَلَ.

[4018] 45 - (...) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ used to order that dogs be killed, and I went throughout Al-Madînah, and we did not spare any dog but we killed it, to such an extent that we would even kill the dog of a woman belonging to the desert people."

[٤٠١٨] **٤٥**-(...) وحَدَّثَنِي حُمَيْدُ ابْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ أُمَيَّةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُ بِقَتْلِ الْكِلَابِ، فَتَتَبَّعْتُ فِي الْمَدِينَةِ وَأَطْرَافِهَا فَلَا نَدَعُ كَلْبًا إِلَّا قَتَلْنَاهُ، حَتَّىٰ إِنَّا لَنَقْتُلُ كَلْبَ الْمُرَيَّةِ مِنْ أَهْلِ الْبَادِيَةِ، يَتْبَعُهَا.

[4019] 46 - (1571) It was

[٤٠١٩] **٤٦**-(١٥٧١) حَدَّثَنِي يَحْيَى

narrated from Ibn 'Umar that the Messenger of Allâh ﷺ enjoined the killing of dogs, except dogs for hunting, and dogs for herding sheep or livestock. It was said to Ibn 'Umar: "Abû Hurairah says: 'Or farm dogs.' Ibn 'Umar said: 'Abû Hurairah had farmland.'"

ابْنُ يَحْيَىٰ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ، إِلَّا كَلْبَ صَيْدٍ أَوْ كَلْبَ غَنَمٍ، أَوْ مَاشِيَةٍ، فَقِيلَ لِابْنِ عُمَرَ: إِنَّ أَبَا هُرَيْرَةَ يَقُولُ: أَوْ كَلْبَ زَرْعٍ، فَقَالَ ابْنُ عُمَرَ: إِنَّ لِأَبِي هُرَيْرَةَ زَرْعًا.

[4020] 47 - (1572) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ ordered us to kill dogs, and even if a woman came from the desert with her dog, we would kill it. Then the Prophet ﷺ forbade killing them, and said: 'You should kill the dark black (dog) with two (white) spots (above its eyes), for it is a devil.'"

[٤٠٢٠] ٤٧-(١٥٧٢) حَدَّثَنَا مُحَمَّدُ ابْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ ابْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: أَمَرَنَا رَسُولُ اللهِ ﷺ بِقَتْلِ الْكِلَابِ، حَتَّىٰ إِنَّ الْمَرْأَةَ تَقْدَمُ مِنَ الْبَادِيَةِ بِكَلْبِهَا فَنَقْتُلُهُ، ثُمَّ نَهَى النَّبِيُّ ﷺ عَنْ قَتْلِهَا، وَقَالَ: «عَلَيْكُمْ بِالْأَسْوَدِ الْبَهِيمِ ذِي النُّقْطَتَيْنِ، فَإِنَّهُ شَيْطَانٌ».

[4021] 48 - (1573) It was narrated that Ibn al-Mughaffal said: "The Messenger of Allâh ﷺ enjoined the killing of dogs, then he said: 'What is the problem with them and dogs?' Then he granted a concession with regard to dogs for hunting and herding sheep."

[٤٠٢١] ٤٨-(١٥٧٣) وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ؛ سَمِعَ مُطَرِّفَ بْنَ عَبْدِ اللهِ عَنِ ابْنِ الْمُغَفَّلِ قَالَ: أَمَرَ رَسُولُ اللهِ ﷺ بِقَتْلِ الْكِلَابِ، ثُمَّ قَالَ: «مَا بَالُهُمْ وَبَالُ الْكِلَابِ؟» ثُمَّ رَخَّصَ فِي كَلْبِ الصَّيْدِ وَكَلْبِ الْغَنَمِ.

[4022] 49 - (...) It was narrated from Shu'bah (a *Hadîth* similar to no. 4021, with a different chain of narrators) with this chain.

Ibn Hâtim said in his *Hadîth* from Yahyâ: He (ﷺ) granted a concession with regard to dogs for herding sheep, hunting and (guard dogs) in farms.

[٤٠٢٢] ٤٩-(...) وَحَدَّثَنِيهِ يَحْيَى ابْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ.

وَقَالَ ابْنُ حَاتِمٍ فِي حَدِيثِهِ عَنْ يَحْيَىٰ: وَرَخَّصَ فِي كَلْبِ الْغَنَمِ وَالصَّيْدِ وَالزَّرْعِ.

[4023] 50 - (1574) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever keeps a dog except a dog for herding livestock or hunting, two *Qîrâṭ* will be deducted from his reward every day.'"

[٤٠٢٣] ٥٠-(١٥٧٤) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَنَىٰ كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ أَوْ ضَارِيًا نَقَصَ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

[4024] 51 - (...) It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "Whoever keeps a dog, except a dog for hunting or herding livestock, two *Qîrâṭ* will be deducted from his reward every day."

[٤٠٢٤] ٥١-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اقْتَنَىٰ كَلْبًا، إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ نَقَصَ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

[4025] 52 - (...) It was narrated

[٤٠٢٥] ٥٢-(...) حَدَّثَنَا يَحْيَى

from 'Abdullâh bin Dînâr that he heard Ibn 'Umar say: "The Messenger of Allâh ﷺ said: 'Whoever keeps a dog, except a dog for hunting or herding livestock, two *Qîrâṭ* will be deducted from his (good) deeds every day.'"

ابْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عَبْدِاللهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَنَىٰ كَلْبًا إِلَّا كَلْبَ ضَارِيَةٍ أَوْ مَاشِيَةٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

[4026] 53 - (...) It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ said: "Whoever keeps a dog except a dog for guarding livestock or a hunting dog, a *Qîrâṭ* will be deducted from his (good) deeds every day."

'Abdullâh said: And Abû Hurairah said: "Or a farm dog."

[٤٠٢٦] ٥٣-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ [وَهُوَ ابْنُ جَعْفَرٍ] عَنْ مُحَمَّدٍ وَهُوَ ابْنُ أَبِي حَرْمَلَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اقْتَنَىٰ كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَيْدٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

قَالَ عَبْدُ اللهِ: وَقَالَ أَبُو هُرَيْرَةَ: «أَوْ كَلْبَ حَرْثٍ».

[4027] 54 - (...) It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "Whoever keeps a dog, except a dog for hunting or herding livestock, two *Qîrâṭ* will be deducted from his (good) deeds every day."

[٤٠٢٧] ٥٤-(...) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا حَنْظَلَةُ ابْنُ أَبِي سُفْيَانَ عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنِ اقْتَنَىٰ كَلْبًا إِلَّا كَلْبَ ضَارِي أَوْ مَاشِيَةٍ، نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ، قِيرَاطَانِ».

Sâlim said: And Abû Hurairah used to say, "Or a farm dog," and he owned farmland.

قَالَ سَالِمٌ: وَكَانَ أَبُو هُرَيْرَةَ يَقُولُ: «أَوْ كَلْبَ حَرْثٍ» وَكَانَ صَاحِبَ حَرْثٍ.

[4028] 55 - (...) Sâlim bin 'Abdullâh narrated that his father said: "The Messenger of Allâh ﷺ said: 'Any household that keeps a dog, except a dog for herding livestock or a dog for hunting, two *Qîrâṭ* will be deducted from their (good) deeds, every day.'"

[٤٠٢٨] ٥٥-(...) حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: أَخْبَرَنَا عُمَرُ بْنُ حَمْزَةَ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا أَهْلِ دَارٍ اتَّخَذُوا كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَائِدٍ، نَقَصَ مِنْ عَمَلِهِمْ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

[4029] 56 - (...) It was narrated that Abul-Hakam said: I heard Ibn 'Umar narrating that the Prophet ﷺ said: "Whoever keeps a dog, except a (guard) dog in farming, herding sheep or hunting, one *Qîrâṭ* will be deducted from his reward every day."

[٤٠٢٩] ٥٦-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اتَّخَذَ كَلْبًا إِلَّا كَلْبَ زَرْعٍ أَوْ غَنَمٍ أَوْ صَيْدٍ، يَنْقُصُ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

[4030] 57 - (1575) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever keeps a dog that is not a dog for hunting, livestock or land, two *Qîrâṭ* will be deducted from his reward every day."

[٤٠٣٠] ٥٧-(١٥٧٥) وحَدَّثَنَا أَبُو الطَّاهِرِ وَحرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنِ اقْتَنَى كَلْبًا لَيْسَ بِكَلْبِ صَيْدٍ وَلَا مَاشِيَةٍ وَلَا أَرْضٍ، فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ قِيرَاطَانِ، كُلَّ يَوْمٍ».

[4031] 58 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever acquires a dog that is not a dog for herding livestock, hunting or (guard dog) in farms, one *Qîrâṭ* will be deducted from his reward every day.'"

Az-Zuhrî said: "The words of Abû Hurairah were mentioned to Ibn 'Umar and he said: 'May Allâh have mercy on Abû Hurairah, he owned farmland.'"

[4032] 59 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever keeps a dog, one *Qîrâṭ* will be deducted from his (good) deeds every day, except a (guard) dog in farms or herding livestock.'"

[4033] (...) Abû Hurairah narrated a similar report (as no. 4032) from the Messenger of Allâh ﷺ.

وَلَيْسَ فِي حَدِيثِ أَبِي الطَّاهِرِ: «وَلَا أَرْضٍ».

[٤٠٣١] **٥٨**-(...) **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اتَّخَذَ كَلْبًا، إِلَّا كَلْبَ مَاشِيَةٍ أَوْ صَيْدٍ أَوْ زَرْعٍ، انْتَقَصَ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

قَالَ الزُّهْرِيُّ: فَذُكِرَ لِابْنِ عُمَرَ قَوْلُ أَبِي هُرَيْرَةَ، فَقَالَ: يَرْحَمُ اللهُ أَبَا هُرَيْرَةَ كَانَ صَاحِبَ زَرْعٍ.

[٤٠٣٢] **٥٩**-(...) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَمْسَكَ كَلْبًا فَإِنَّهُ يَنْقُصُ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ، إِلَّا كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ».

[٤٠٣٣] (...) **وحَدَّثَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَٰنِ: حَدَّثَنِي أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ بِمِثْلِهِ.

[4034] (...) Yaḥyâ bin Abî Kat̲h̲îr narrated a similar report (as no. 4032) with this chain.

[٤٠٣٤] (. . .) حَدَّثَنَا أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4035] 60 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever acquires a dog that is not a dog for hunting or herding sheep, one *Qîrâṭ* will be deducted from his (good) deeds every day.'"

[٤٠٣٥] ٦٠-(. . .) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ: حَدَّثَنَا أَبُو رَزِينٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اتَّخَذَ كَلْبًا لَيْسَ بِكَلْبِ صَيْدٍ وَلَا غَنَمٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

[4036] 61 - (1576) As-Sâ'ib bin Yazîd narrated that he heard Sufyân bin Abî Zuhair, who was a man of S̲h̲anû'ah and one of the Companions of the Messenger of Allâh ﷺ, say: "I heard the Messenger of Allâh ﷺ say: "Whoever keeps a dog that is not used in the farm or herding livestock, one *Qîrâṭ* will be deducted from his good deeds every day." He said: "Did you hear that from the Messenger of Allâh ﷺ?" He said: "Yes, by the Lord of this *Masjid*."

[٤٠٣٦] ٦١-(١٥٧٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ؛ أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ سُفْيَانَ ابْنَ أَبِي زُهَيْرٍ وَهُوَ رَجُلٌ مِنْ شَنُوءَةَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنِ اقْتَنَىٰ كَلْبًا لَا يُغْنِي عَنْهُ زَرْعًا وَلَا ضَرْعًا، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ» قَالَ: آنْتَ سَمِعْتَ هَٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: إِي، وَرَبِّ هَٰذَا الْمَسْجِدِ.

[4037] (...) As-Sâ'ib bin Yazîd narrated that Sufyân bin Abî Zuhair As̲h̲-S̲h̲anâ'î came to

[٤٠٣٧] (. . .) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا

them and said: "The Messenger of Allâh ﷺ said..." a similar report (as *Ḥadîth* no. 4036).

إِسْمَاعِيلُ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ؛ أَنَّهُ وَفَدَ عَلَيْهِمْ سُفْيَانُ ابْنُ أَبِي زُهَيْرٍ الشَّنَائِيُّ. فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ.

Chapter 11. The Permissibility Of A Cupper's Earnings

(المعجم ١١) - (بَابُ حل أجرة الحجامة) (التحفة ٣٢)

[4038] 62 - (1577) It was narrated that Ḥumaid said: "Anas bin Mâlik was asked about the earnings of a cupper and he said: 'The Messenger of Allâh ﷺ was treated with cupping by Abû Ṭaibah, and he ordered that he be given two *Ṣâ'* of food. He spoke to his masters, and they waived their portion of his earnings, and he said: 'The best thing with which you may be treated is cupping,' or 'it is one of the best of your remedies.'"

[٤٠٣٨] ٦٢-(١٥٧٧) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ [ابْنُ سَعِيدٍ] وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ كَسْبِ الْحَجَّامِ؟ فَقَالَ: احْتَجَمَ رَسُولُ اللهِ ﷺ، حَجَمَهُ أَبُو طَيْبَةَ، فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ طَعَامٍ، وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَاجِهِ، وَقَالَ: «إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ، أَوْ هُوَ مِنْ أَمْثَلِ دَوَائِكُمْ». [انظر: ٥٧٤٠]

[4039] 63 - (...) It was narrated that Ḥumaid said: "Anas was asked about the earnings of a cupper..." and he mentioned a similar report (as no. 4038), except that he said: "Among the best things with which you may be treated are cupping and *Al-Qusṭ Al-Baḥrî* (a kind of incense), and do not torment your children by pressing the back of their throats."

[٤٠٣٩] ٦٣-(...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ يَعْنِي الْفَزَارِيَّ عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسٌ عَنْ كَسْبِ الْحَجَّامِ؟ فَذَكَرَ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ الْبَحْرِيُّ، وَلَا تُعَذِّبُوا صِبْيَانَكُمْ بِالْغَمْزِ».

[4040] 64 - (...) It was narrated that Ḥumaid said: "I heard Anas say: 'The Prophet ﷺ called a slave of ours who was a cupper, and he treated him with cupping, and he ordered that he given a *Ṣâ'*, or a *Mudd*, or two *Mudd*. And he spoke (to his master) about him, and he reduced his (the master's) portion of his earnings.'"

[٤٠٤٠] ٦٤-(...) حَدَّثَنَا أَحْمَدُ ابْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: دَعَا النَّبِيُّ ﷺ غُلَامًا لَنَا حَجَّامًا، فَحَجَمَهُ، فَأَمَرَ لَهُ بِصَاعٍ أَوْ مُدٍّ أَوْ مُدَّيْنِ، وَكَلَّمَ فِيهِ، فَخُفِّفَ عَنْ ضَرِيبَتِهِ.

[4041] 65 - (1202) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ was treated with cupping, and he gave the cupper his wages, and he put medicine in his nose.

[٤٠٤١] ٦٥-(١٢٠٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ ابْنُ مُسْلِمٍ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ، كِلَاهُمَا عَنْ وُهَيْبٍ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ. [راجع: ٢٨٨٥]

[4042] 66 - (...) It was narrated that Ibn 'Abbâs said: "The Prophet was treated with cupping by a slave of Banû Baiâḍah, and the Prophet ﷺ gave him his wages, and spoke to his master, who reduced his (the master's) portion of his earnings. If it were unlawful the Prophet ﷺ would not have given him anything."

[٤٠٤٢] ٦٦-(...) حَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدٍ - قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَجَمَ النَّبِيَّ ﷺ عَبْدٌ لِبَنِي بَيَاضَةَ، فَأَعْطَاهُ النَّبِيُّ ﷺ أَجْرَهُ، وَكَلَّمَ سَيِّدَهُ فَخَفَّفَ عَنْهُ مِنْ ضَرِيبَتِهِ، وَلَوْ كَانَ سُحْتًا لَمْ يُعْطِهِ النَّبِيُّ ﷺ. [راجع: ٢٨٨٥])

Chapter 12. The Prohibition Of Selling Wine

(المعجم ١٢) - (بَابُ تحريم بيع الخمر) (التحفة ٣٣)

[4043] 67 - (1578) It was narrated that Abû Sa'eed Al-Khudrî said: "I heard the Messenger of Allâh ﷺ delivering a *Khuṭbah* in Al-Madînah. He said: 'O people, Allâh is hinting about wine, and perhaps He will reveal something about it, so whoever has any of it, let him sell it and benefit from it.' It was not long before the Prophet ﷺ said: 'Allâh has forbidden wine, so whoever hears this Verse and has any of it, he should not drink it or sell it.' The people went to whatever they had of it, and poured it out into the streets of Al-Madînah."

[٤٠٤٣] ٦٧-(١٥٧٨) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَىٰ أَبُو هَمَّامٍ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ سَمِعْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ بِالْمَدِينَةِ قَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ اللهَ تَعَالَىٰ يُعَرِّضُ بِالْخَمْرِ، وَلَعَلَّ اللهَ سَيُنْزِلُ فِيهَا أَمْرًا، فَمَنْ كَانَ عِنْدَهُ مِنْهَا شَيْءٌ فَلْيَبِعْهُ وَلْيَنْتَفِعْ بِهِ». قَالَ: فَمَا لَبِثْنَا إِلَّا يَسِيرًا حَتَّىٰ قَالَ النَّبِيُّ ﷺ: «إِنَّ اللهَ تَعَالَىٰ حَرَّمَ الْخَمْرَ فَمَنْ أَدْرَكَتْهُ هٰذِهِ الْآيَةُ وَعِنْدَهُ مِنْهَا شَيْءٌ فَلَا يَشْرَبْ وَلَا يَبِعْ» قَالَ: فَاسْتَقْبَلَ النَّاسُ بِمَا كَانَ عِنْدَهُمْ مِنْهَا، فِي طَرِيقِ الْمَدِينَةِ، فَسَفَكُوهَا.

[4044] 68 - (1579) It was narrated from 'Abdur-Raḥmân bin Wa'lah As-Saba'î, who was from Egypt, that he asked 'Abdullâh bin 'Abbâs about that which is extracted from grapes. Ibn 'Abbâs said: "A man gave the Messenger of Allâh ﷺ a small water-skin full of wine, and the Messenger of Allâh ﷺ said to him: 'Do you know that Allâh,

[٤٠٤٤] ٦٨-(١٥٧٩) حَدَّثَنَا سُوَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ وَعْلَةَ - رَجُلٌ مِنْ أَهْلِ مِصْرَ - أَنَّهُ جَاءَ عَبْدَ اللهِ ابْنَ عَبَّاسٍ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ وَغَيْرُهُ عَنْ زَيْدِ بْنِ أَسْلَمَ،

may He be exalted, has forbidden it?' He said: 'No,' then he whispered to another man. The Messenger of Allâh ﷺ said: 'What are you whispering about?' He said: 'I told him to sell it.' He said: 'The One Who has forbidden drinking it has also forbidden selling it.' So he opened the skin until its contents drained away."

عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ وَعْلَةَ السَّبَإِيِّ - مِنْ أَهْلِ مِصْرَ - أَنَّهُ سَأَلَ عَبْدَ اللهِ بْنَ عَبَّاسٍ عَمَّا يُعْصَرُ مِنَ الْعِنَبِ؟ قَالَ ابْنُ عَبَّاسٍ: إِنَّ رَجُلًا أَهْدَىٰ لِرَسُولِ اللهِ ﷺ رَاوِيَةَ خَمْرٍ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «هَلْ عَلِمْتَ أَنَّ اللهَ تَعَالَى قَدْ حَرَّمَهَا؟» قَالَ: لَا، فَسَارَّ إِنْسَانًا، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «بِمَ سَارَرْتَهُ؟» فَقَالَ: أَمَرْتُهُ بِبَيْعِهَا، فَقَالَ: «إِنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا» قَالَ: فَفَتَحَ الْمَزَادَةَ حَتَّىٰ ذَهَبَ مَا فِيهَا.

[4045] (...) A similar report (as no. 4044) was narrated from 'Abdullâh bin 'Abbâs, from the Messenger of Allâh ﷺ.

[٤٠٤٥] (. . .) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ وَعْلَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ عَنْ رَسُولِ اللهِ ﷺ مِثْلَهُ.

[4046] 69 - (1580) It was narrated that 'Âishah said: "When the Verses at the end of *Sûrat Al-Baqarah* were revealed, the Messenger of Allâh ﷺ came out and recited them to the people, then he forbade dealing in wine."

[٤٠٤٦] ٦٩-(١٥٨٠) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - قَالَ زُهَيْرٌ: حَدَّثَنَا، وَقَالَ إِسْحَٰقُ: أَخْبَرَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتِ الْآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، خَرَجَ رَسُولُ اللهِ ﷺ فَاقْتَرَأَهُنَّ عَلَىٰ النَّاسِ، ثُمَّ نَهَىٰ عَنِ التِّجَارَةِ فِي الْخَمْرِ.

[4047] 70 - (...) It was narrated that 'Âishah said: "When the Verses about *Ribâ* at the end of *Sûrat Al-Baqarah* were revealed, the Messenger of Allâh ﷺ went out to the *Masjid* and forbade dealing in wine."

[٤٠٤٧] ٧٠-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وأَبُو كُرَيْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا أُنْزِلَتِ الْآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، فِي الرِّبَا، قَالَتْ: خَرَجَ رَسُولُ اللهِ ﷺ إِلَى الْمَسْجِدِ، فَحَرَّمَ التِّجَارَةَ فِي الْخَمْرِ.

Chapter 13. The Prohibition Of Selling Wine, Dead Meat, Pork And Idols

(المعجم ١٣) - (بَابُ تحريم بيع الخمر والميتة والخنزير والأصنام)

(التحفة ٣٤)

[4048] 71 - (1581) It was narrated from Jâbir bin 'Abdullâh that he heard the Messenger of Allâh ﷺ say, during the Year of the Conquest while he was in Makkah: "Allâh and His Messenger have forbidden the sale of wine, dead meat, pork and idols." It was said: "O Messenger of Allâh, what do you think about the fat of dead meat, for it is used for caulking ships, daubing hides, and the people use it in their lamps?" He said: "No, it is unlawful." Then the Messenger of Allâh ﷺ said: "May Allâh destroy the Jews, for Allâh forbade the fat to them, but they melted it, then they sold it and consumed its price."

[٤٠٤٨] ٧١-(١٥٨١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ، عَامَ الْفَتْحِ، وَهُوَ بِمَكَّةَ: «إِنَّ اللهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ» فَقِيلَ: يَا رَسُولَ اللهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَىٰ بِهَا السُّفُنُ وَتُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبِحُ بِهَا النَّاسُ؟ فَقَالَ: «لَا، هُوَ حَرَامٌ» ثُمَّ قَالَ رَسُولُ اللهِ ﷺ، عِنْدَ ذٰلِكَ: «قَاتَلَ اللهُ الْيَهُودَ، إِنَّ اللهَ [عَزَّ وَجَلَّ] لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا، أَجْمَلُوهُ ثُمَّ بَاعُوهُ، فَأَكَلُوا ثَمَنَهُ».

[4049] **(...)** Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ during the Year of the Conquest..." a *Ḥadîth* like that of Al-Laith (no. 4048).

[٤٠٤٩] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ عَامَ الْفَتْحِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ يَعْنِي أَبَا عَاصِمٍ عَنْ عَبْدِ الْحَمِيدِ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ قَالَ: كَتَبَ إِلَيَّ عَطَاءٌ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ، عَامَ الْفَتْحِ، بِمِثْلِ حَدِيثِ اللَّيْثِ.

[4050] **72 - (1582)** It was narrated that Ibn 'Abbâs said: "'Umar heard that Samurah was selling wine, and he said: 'May Allâh destroy Samurah. Does he not know that the Messenger of Allâh ﷺ said: "May Allâh curse the Jews; fat was forbidden to them but they melted it and sold it"?'"

[٤٠٥٠] **٧٢-(١٥٨٢) وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وإِسْحَٰقُ ابْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَلَغَ عُمَرَ أَنَّ سَمُرَةَ بَاعَ خَمْرًا، فَقَالَ: قَاتَلَ اللهُ سَمُرَةَ، أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَعَنَ اللهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا؟».

[4051] **(...)** A similar report (as no. 4050) was narrated from 'Amr bin Dînâr with this chain.

[٤٠٥١] (...) **حَدَّثَنَا** أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ يَعْنِي ابْنَ الْقَاسِمِ عَنْ عَمْرِو بْنِ دِينَارٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4052] 73 - (1583) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "May Allâh destroy the Jews. Allâh forbade fat to them, so they sold it and consumed its price."

[٤٠٥٢] ٧٣-(١٥٨٣) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ [الْحَنْظَلِيُّ]: حَدَّثَنَا رَوْحُ ابْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «قَاتَلَ اللهُ الْيَهُودَ، حَرَّمَ اللهُ عَلَيْهِمُ الشُّحُومَ فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا».

[4053] 74 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'May Allâh destroy the Jews. Fat was forbidden to them so they sold it and consumed its price.'"

[٤٠٥٣] ٧٤-(...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَاتَلَ اللهُ الْيَهُودَ، حُرِّمَ عَلَيْهِمُ الشَّحْمُ فَبَاعُوهُ وَأَكَلُوا ثَمَنَهُ».

Chapter 14. *Ribâ* (Usury, Interest)

(المعجم ١٤) - (بَابُ الربا)

(التحفة ٣٥)

[4054] 75 - (1584) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "Do not sell gold for gold except like for like, and do not give more of one and less of the other. Do not sell silver except like for like, and do not give more of one and less of the other. And do not exchange something to be given later for something to be given now."

[٤٠٥٤] ٧٥-(١٥٨٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تُشِفُّوا بَعْضَهَا عَلَىٰ بَعْضٍ، وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تُشِفُّوا بَعْضَهَا عَلَىٰ بَعْضٍ، وَلَا تَبِيعُوا مِنْهَا غَائِبًا بِنَاجِزٍ». [انظر: ٤٠٦٤]

[4055] 67 - (...) Abû Sa'eed Al-Khudrî narrated this from the Messenger of Allâh ﷺ - according to the report of Qutaibah, 'Abdullâh and Nâfi' went with him; and according to the *Ḥadîth* of Ibn Rumḥ, Nâfi' said: "'Abdullâh and Al-Laithi and I went with him" - "until he entered upon Abû Sa'eed Al-Khudrî who said: 'This one told me that you are narrating that the Messenger of Allâh ﷺ forbade selling silver for silver except like for like, and selling gold for gold except like for like.' Abû Sa'eed pointed to his eyes and ears and said: 'My eyes saw, and my ears heard the Messenger of Allâh ﷺ saying: "Do not sell gold for gold, and do not sell silver for silver, except like for like, and do not give more of one and less of the other, and do not exchange something to be given later for something to be given now, except hand to hand."

[٤٠٥٥] ٧٦-(...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ قَالَ لَهُ رَجُلٌ مِنْ بَنِي لَيْثٍ: إِنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ يَأْثُرُ هٰذَا عَنْ رَسُولِ اللهِ ﷺ - فِي رِوَايَةِ قُتَيْبَةَ - فَذَهَبَ عَبْدُ اللهِ وَنَافِعٌ مَعَهُ - وَفِي حَدِيثِ ابْنِ رُمْحٍ: قَالَ نَافِعٌ: فَذَهَبَ عَبْدُ اللهِ وَأَنَا مَعَهُ وَاللَّيْثِيُّ - حَتَّىٰ دَخَلَ عَلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ، فَقَالَ: إِنَّ هٰذَا أَخْبَرَنِي أَنَّكَ تُخْبِرُ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ بَيْعِ الْوَرِقِ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ، وَعَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ. فَأَشَارَ أَبُو سَعِيدٍ بِإِصْبَعَيْهِ إِلَىٰ عَيْنَيْهِ وَأُذُنَيْهِ. فَقَالَ: أَبْصَرَتْ عَيْنَايَ وَسَمِعَتْ أُذُنَايَ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ، وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ، إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تُشِفُّوا بَعْضَهُ عَلَىٰ بَعْضٍ، وَلَا تَبِيعُوا شَيْئًا غَائِبًا مِنْهُ بِنَاجِزٍ، إِلَّا يَدًا بِيَدٍ».

[4056] (...) A *Ḥadîth* similar to that of Al-Laith from Nâfi' (no. 4055) was narrated from Abû Sa'eed Al-Khudrî from the Prophet ﷺ.

[٤٠٥٦] (...) **حَدَّثَنَا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى ابْنَ سَعِيدٍ؛

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، كُلُّهُمْ عَنْ نَافِعٍ. بِنَحْوِ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ

[4057] 77 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "Do not sell gold for gold, or silver for silver, except weight for weight, like for like, same for same."

[٤٠٥٧] ٧٧-(...) **وحَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ وَلَا الْوَرِقَ بِالْوَرِقِ، إِلَّا وَزْنًا بِوَزْنٍ، مِثْلًا بِمِثْلٍ، سَوَاءً بِسَوَاءٍ».

[4058] 78 - (1585) It was narrated from 'Uthmân bin 'Affân that the Messenger of Allâh ﷺ said: "Do not sell one Dînâr for two Dînâr, or one Dirham for two Dirham."

[٤٠٥٨] ٧٨-(١٥٨٥) **حَدَّثَنِي** أَبُو الطَّاهِرِ وَهَٰرُونُ بْنُ سَعِيدٍ [الأَيْلِيُّ]. وَأَحْمَدُ بْنُ عِيسَىٰ قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يَقُولُ: إِنَّهُ سَمِعَ مَالِكَ بْنَ أَبِي عَامِرٍ يُحَدِّثُ عَنْ عُثْمَانَ بْنِ عَفَّانَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَبِيعُوا الدِّينَارَ بِالدِّينَارَيْنِ، وَلَا الدِّرْهَمَ بِالدِّرْهَمَيْنِ».

Chapter 15. Exchange And Selling Gold For Silver On The Spot

(المعجم ١٥) - (بَابُ الصرف وبيع الذهب بالورق نقدا) (التحفة ٣٦)

[4059] 79 - (1586) It was narrated from Mâlik bin Aws bin Al-Hadathân that he said: "I was

[٤٠٥٩] ٧٩-(١٥٨٦) **حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا [مُحَمَّدُ]

going around saying: 'Who will exchange Dirham (for my gold)?' Ṭalḥah bin 'Ubaidullâh, who was with 'Umar bin Al-Khaṭṭâb, said: 'Show us your gold, then come to us later, when our servant comes, and we will give you your silver.' 'Umar bin Al-Khaṭṭâb said: 'No, by Allâh! Either give him his silver (now) or give him back his gold, for the Messenger of Allâh ﷺ said: "Silver for gold is *Ribâ*, unless it is exchanged on the spot; wheat for wheat is *Ribâ*, unless it is exchanged on the spot; barley for barley is *Ribâ*, unless it is exchanged on the spot; dates for dates is *Ribâ* unless it is exchanged on the spot."

ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ أَنَّهُ قَالَ: أَقْبَلْتُ أَقُولُ: مَنْ يَصْطَرِفُ الدَّرَاهِمَ؟ فَقَالَ طَلْحَةُ بْنُ عُبَيْدِ اللهِ وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ -: أَرِنَا ذَهَبَكَ، ثُمَّ ائْتِنَا، إِذَا جَاءَ خَادِمُنَا، نُعْطِيكَ وَرِقَكَ، فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ: كَلَّا، وَاللهِ! لَتُعْطِيَنَّهُ وَرِقَهُ، أَوْ لَتَرُدَّنَّ إِلَيْهِ ذَهَبَهُ، فَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْوَرِقُ بِالذَّهَبِ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلَّا هَاءَ وَهَاءَ».

[4060] (...) It was narrated from Az-Zuhrî (a *Ḥadîth* similar to no. 4059) with this chain.

[٤٠٦٠] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ، عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ.

[4061] 80 - (1587) It was narrated that Abû Qilâbah said: "I was in Ash-Shâm in a gathering where Muslim bin Yasâr was present, when Abû Al-Ash'ath came." He said: "They said: 'Abû Al-Ash'ath.' And I said: 'Abû Al-Ash'ath!' He sat down and I said to him: 'Tell our brothers the *Ḥadîth* of 'Ubâdah bin Aṣ-Ṣâmit.' He said: 'Yes. We went out on a campaign when Mu'âwiyah was in charge of the

[٤٠٦١] ٨٠-(١٥٨٧) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ قَالَ: كُنْتُ بِالشَّامِ فِي حَلْقَةٍ فِيهَا مُسْلِمُ بْنُ يَسَارٍ، فَجَاءَ أَبُو الأَشْعَثِ قَالَ: قَالُوا: أَبُو الأَشْعَثِ، فَقُلْتُ أَبُو الأَشْعَثِ! فَجَلَسَ فَقُلْتُ لَهُ: حَدِّثْ أَخَانَا حَدِيثَ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: نَعَمْ، غَزَوْنَا غَزَاةً وَعَلَى

people, and acquired a great deal of the spoils of war. Among the spoils we seized were some vessels of silver. Mu'âwiyah ordered a man to sell them, to be paid for when the people received their stipends, and the people hastened to buy them. News of that reached 'Ubâdah bin Aṣ-Ṣâmit and he stood up and said: I heard the Messenger of Allâh ﷺ forbidding the sale of gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, except equal for equal, same for same. Whoever adds something more, or asks for something more, he has engaged in *Ribâ*.'"

"So the people returned what they had taken. News of that reached Mu'âwiyah and he stood up and delivered a speech, saying: 'What is the matter with men who narrated *Aḥadîth* from the Messenger of Allâh ﷺ, when we were present with him and accompanied him, and we did not hear that from him?'

"'Ubâdah bin Aṣ-Ṣâmit stood up and repeated the story, then he said: 'We will narrate what we heard from the Messenger of Allâh ﷺ, even if Mu'âwiyah does not like it' - or he said, 'in spite of him. I do not care if I do not join his troops on a dark night.'" Ḥammâd (one of the narrators) said: "This, or something like this."

النَّاسِ مُعَاوِيَةُ، فَغَنِمْنَا غَنَائِمَ كَثِيرَةً، فَكَانَ فِيمَا غَنِمْنَا، آنِيَةٌ مِنْ فِضَّةٍ، فَأَمَرَ مُعَاوِيَةُ رَجُلًا أَنْ يَبِيعَهَا فِي أَعْطِيَاتِ النَّاسِ، فَتَسَارَعَ النَّاسُ فِي ذٰلِكَ، فَبَلَغَ عُبَادَةَ بْنَ الصَّامِتِ فَقَامَ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَىٰ عَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ، وَالْفِضَّةِ بِالْفِضَّةِ، وَالْبُرِّ بِالْبُرِّ، وَالشَّعِيرِ بِالشَّعِيرِ، وَالتَّمْرِ بِالتَّمْرِ، وَالْمِلْحِ بِالْمِلْحِ إِلَّا سَوَاءً بِسَوَاءٍ، عَيْنًا بِعَيْنٍ، فَمَنْ زَادَ أَوِ ازْدَادَ فَقَدْ أَرْبَىٰ. فَرَدَّ النَّاسُ مَا أَخَذُوا، فَبَلَغَ ذٰلِكَ مُعَاوِيَةَ فَقَامَ خَطِيبًا فَقَالَ: أَلَا مَا بَالُ رِجَالٍ يَتَحَدَّثُونَ عَنْ رَسُولِ اللهِ ﷺ أَحَادِيثَ، قَدْ كُنَّا نَشْهَدُهُ وَنَصْحَبُهُ فَلَمْ نَسْمَعْهَا مِنْهُ. فَقَامَ عُبَادَةُ [ابْنُ الصَّامِتِ] فَأَعَادَ الْقِصَّةَ، فَقَالَ: لَنُحَدِّثَنَّ بِمَا سَمِعْنَا مِنْ رَسُولِ اللهِ ﷺ وَإِنْ كَرِهَ مُعَاوِيَةُ - أَوْ قَالَ: وَإِنْ رَغِمَ - مَا أُبَالِي أَنْ لَا أَصْحَبَهُ فِي جُنْدِهِ لَيْلَةً سَوْدَاءَ.

قَالَ حَمَّادٌ: هٰذَا أَوْ نَحْوَهُ.

[4062] (...) A similar report (as no. 4061) was narrated from Ayyûb with this chain.

[٤٠٦٢] (...) **وَحَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ عَبْدِ الْوَهَّابِ الثَّقَفِيِّ، عَنْ أَيُّوبَ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[4063] 81 - (...) It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "The Messenger of Allâh ﷺ said: "Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, like for like, same for same, hand to hand. But if these commodities differ, then sell as you like, as long as it is hand to hand."

[٤٠٦٣] ٨١-(...) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ، قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالْمِلْحُ بِالْمِلْحِ، مِثْلًا بِمِثْلٍ، سَوَاءً بِسَوَاءٍ، يَدًا بِيَدٍ، فَإِذَا اخْتَلَفَتْ هٰذِهِ الْأَصْنَافُ، فَبِيعُوا كَيْفَ شِئْتُمْ، إِذَا كَانَ يَدًا بِيَدٍ».

[4064] 82 - (1584) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, like for like, hand to hand. Whoever gives more or asks for more, he has engaged in *Ribâ*, and the taker and the giver are the same.'"

[٤٠٦٤] ٨٢-(١٥٨٤) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالْمِلْحُ

بِالْمِلْحِ، مِثْلًا بِمِثْلٍ، يَدًا بِيَدٍ، فَمَنْ زَادَ أَوِ اسْتَزَادَ فَقَدْ أَرْبَىٰ، الْآخِذُ وَالْمُعْطِي فِيهِ سَوَاءٌ». [راجع: ٤٠٥٤]

[4065] (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Gold for gold, like for like...'" a similar *Hadîth* (as no. 4064).

[٤٠٦٥] (...) **حَدَّثَنَا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُلَيْمَانُ الرَّبَعِيُّ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ مِثْلًا بِمِثْلٍ» فَذَكَرَ بِمِثْلِهِ.

[4066] 83 - (1588) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Dates for dates, wheat for wheat, barley for barley, salt for salt, like for like, hand to hand. Whoever gives more or asks for more, he has engaged in *Ribâ*, except in cases where the types differ.'"

[٤٠٦٦] **٨٣**-(١٥٨٨) **حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَوَاصِلُ ابْنُ عَبْدِ الْأَعْلَىٰ قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «التَّمْرُ بِالتَّمْرِ، وَالْحِنْطَةُ بِالْحِنْطَةِ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالْمِلْحُ بِالْمِلْحِ، مِثْلًا بِمِثْلٍ، يَدًا بِيَدٍ، فَمَنْ زَادَ أَوِ اسْتَزَادَ فَقَدْ أَرْبَىٰ، إِلَّا مَا اخْتَلَفَتْ أَلْوَانُهُ.

[4067] (...) It was narrated from Fudail bin Ghazwân with this chain (a *Hadîth* similar to no. 4066), but he did not say, "hand to hand."

[٤٠٦٧] (...) **حَدَّثَنِيهِ** أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ فُضَيْلِ ابْنِ غَزْوَانَ بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: «يَدًا بِيَدٍ».

[4068] 84 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

[٤٠٦٨] **٨٤**-(...) **حَدَّثَنَا** أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا:

'Gold for gold, weight for weight, like for like. And silver for silver, weight for weight, like for like. Whoever adds more or asks for more, that is *Ribâ*.'"

حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ، وَزْنًا بِوَزْنٍ، مِثْلًا بِمِثْلٍ، وَالْفِضَّةُ بِالْفِضَّةِ وَزْنًا بِوَزْنٍ، مِثْلًا بِمِثْلٍ، فَمَنْ زَادَ أَوِ اسْتَزَادَ فَهُوَ رِبًا».

[4069] 85 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Dînâr for Dînâr with no difference between them; and Dirham for Dirham with no difference between them."

[٤٠٦٩] **٨٥-(. . .) حَدَّثَنَا** عَبْدُ اللهِ ابْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ مُوسَى بْنِ أَبِي تَمِيمٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الدِّينَارُ بِالدِّينَارِ لَا فَضْلَ بَيْنَهُمَا، وَالدِّرْهَمُ بِالدِّرْهَمِ لَا فَضْلَ بَيْنَهُمَا».

[4070] (...) Mûsâ bin Abî Tamîm narrated a similar report (as *Hadîth* no. 4069) with this chain.

[٤٠٧٠] (. . .) **حَدَّثَنِيهِ** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: حَدَّثَنِي مُوسَى بْنُ أَبِي تَمِيمٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 16. The Prohibition Of Selling Silver For Gold To Be Paid At A Later Date

(المعجم ١٦) - (بَابُ النهي عن بيع الورق بالذهب دينا) (التحفة ٣٧)

[4071] 86 - (1589) It was narrated that Abû Al-Minhâl said: Sharîk sold some silver for me, to be paid for during the *Hajj* season. He came to me and told me, and I said: "This is not good." He said: "I sold it in the market and no one objected." I went to Al-Barâ' bin 'Âzib and

[٤٠٧١] **٨٦-(١٥٨٩) حَدَّثَنَا** مُحَمَّدُ ابْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ أَبِي الْمِنْهَالِ قَالَ: بَاعَ شَرِيكٌ لِي وَرِقًا بِنَسِيئَةٍ إِلَى الْمَوْسِمِ، أَوْ إِلَى الْحَجِّ، فَجَاءَ إِلَيَّ فَأَخْبَرَنِي، فَقُلْتُ: هَٰذَا أَمْرٌ لَا يَصْلُحُ. قَالَ: قَدْ بِعْتُهُ

asked him, and he said: "When the Prophet ﷺ came to Al-Madînah, we used to sell in this fashion, and he said: 'Whatever is hand to hand, there is nothing wrong with it. But whatever is to be paid for later is *Ribâ*.'" Go to Zaid bin Arqam for he is more involved in trade than I am. So I went to him and asked him, and he said something similar.

فِي السُّوقِ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ، فَأَتَيْتُ الْبَرَاءَ بْنَ عَازِبٍ فَسَأَلْتُهُ، فَقَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَنَحْنُ نَبِيعُ هٰذَا الْبَيْعَ، فَقَالَ: «مَا كَانَ يَدًا بِيَدٍ، فَلَا بَأْسَ بِهِ، وَمَا كَانَ نَسِيئَةً فَهُوَ رِبًا» وَائْتِ زَيْدَ ابْنَ أَرْقَمَ فَإِنَّهُ أَعْظَمُ تِجَارَةً مِنِّي، فَأَتَيْتُهُ، فَسَأَلْتُهُ، فَقَالَ مِثْلَ ذَلِكَ.

[4072] 87 - (...) It was narrated from Ḥabîb that he head Abû Al-Minhâl say: "I asked Al-Barâ' bin 'Âzib about exchanging (gold for silver or vice versa) and he said: 'Ask Zaid bin Arqam, for he is more knowledgeable.' I asked Zaid and he said: 'Ask Al-Barâ', for he is more knowledgeable.' Then they said: 'The Messenger of Allâh ﷺ forbade selling silver for gold to be paid at a later date.'"

[٤٠٧٢] ٨٧-(...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ [أَنَّهُ] سَمِعَ أَبَا الْمِنْهَالِ يَقُولُ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ عَنِ الصَّرْفِ؟ فَقَالَ: سَلْ زَيْدَ ابْنَ أَرْقَمَ فَهُوَ أَعْلَمُ، فَسَأَلْتُ زَيْدًا فَقَالَ: سَلِ الْبَرَاءَ فَإِنَّهُ أَعْلَمُ، ثُمَّ قَالَا: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْوَرِقِ بِالذَّهَبِ دَيْنًا.

[4073] 88 - (1590) 'Abdur-Raḥmân bin Abî Bakrah narrated that his father said: "The Messenger of Allâh ﷺ forbade selling silver for silver and gold for gold, except like for like; and he told us to buy silver for gold however we wished, and to buy gold for silver however we wished." He said: "A man asked him: 'Hand to hand?' He said: 'That is what I heard.'"

[٤٠٧٣] ٨٨-(١٥٩٠) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحٰقَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْفِضَّةِ بِالْفِضَّةِ، وَالذَّهَبِ بِالذَّهَبِ، إِلَّا سَوَاءً بِسَوَاءٍ، وَأَمَرَنَا أَنْ نَشْتَرِيَ الْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْنَا، وَنَشْتَرِيَ الذَّهَبَ بِالْفِضَّةِ كَيْفَ

شِئْنَا، قَالَ: فَسَأَلَهُ رَجُلٌ فَقَالَ: يَدًا بِيَدٍ؟ فَقَالَ: هٰكَذَا سَمِعْتُ.

[4074] (...) Abû Bakrah said: "The Messenger of Allâh ﷺ forbade us..." a similar report (as no. 4073).

[٤٠٧٤] (...) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَىٰ - وَهُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ؛ أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي بَكْرَةَ أَخْبَرَهُ؛ أَنَّ أَبَا بَكْرَةَ قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ، بِمِثْلِهِ.

Chapter 17. Selling A Necklace In Which There Are Pearls And Gold

(المعجم ١٧) - (بَابُ بيع القلادة فيها خرز وذهب) (التحفة ٣٨)

[4075] 89 - (1591) Faḍâlah bin 'Ubaid Al-Anṣârî said: "When the Messenger of Allâh ﷺ was in Khaibar, a necklace containing pearls and gold was brought to him. It was part of the spoils of war to be sold. The Messenger of Allâh ﷺ ordered that the gold in the necklace be extracted. Then the Messenger of Allâh ﷺ said to them: "Gold for gold, weight for weight."

[٤٠٧٥] ٨٩-(١٥٩١) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو هَانِئٍ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ عُلَيَّ بْنَ رَبَاحٍ اللَّخْمِيَّ يَقُولُ: سَمِعْتُ فَضَالَةَ بْنَ عُبَيْدٍ الْأَنْصَارِيَّ يَقُولُ: أُتِيَ رَسُولُ اللهِ ﷺ، وَهُوَ بِخَيْبَرَ، بِقِلَادَةٍ فِيهَا خَرَزٌ وَذَهَبٌ وَهِيَ مِنَ الْمَغَانِمِ تُبَاعُ، فَأَمَرَ رَسُولُ اللهِ ﷺ بِالذَّهَبِ الَّذِي فِي الْقِلَادَةِ فَنُزِعَ وَحْدَهُ، ثُمَّ قَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ وَزْنًا بِوَزْنٍ».

[4076] 90 - (...) It was narrated that Faḍâlah bin 'Ubaid said: "On the Day of Khaibar, I bought a necklace for twelve Dînâr, which

[٤٠٧٦] ٩٠-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ أَبِي شُجَاعٍ سَعِيدِ ابْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ

contained gold and pearls. I separated them and I found more than twelve Dînâr in it. I mentioned that to the Prophet ﷺ and he said: 'It should not be sold until they are separated.'"

حَنَشٍ الصَّنْعَانِيِّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: اشْتَرَيْتُ، يَوْمَ خَيْبَرَ، قِلَادَةً بِاثْنَيْ عَشَرَ دِينَارًا، فِيهَا ذَهَبٌ وَخَرَزٌ، فَفَصَّلْتُهَا، فَوَجَدْتُ فِيهَا أَكْثَرَ مِنِ اثْنَيْ عَشَرَ دِينَارًا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «لَا تُبَاعُ حَتَّىٰ تُفْصَلَ».

[4077] (...) A similar report (as no. 4076) was narrated from Sa'eed bin Yazîd, with this chain.

[٤٠٧٧] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ سَعِيدِ بْنِ يَزِيدَ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[4078] 91 - (...) Faḍâlah bin 'Ubaid said: "We were with the Messenger of Allâh ﷺ on the Day of Khaibar, trading with the Jews, an *Uqiyah* of gold for two or three Dînâr. The Messenger of Allâh ﷺ said: 'Do not sell gold for gold, unless it is weight for weight.'"

[٤٠٧٨] ٩١-(...) **حَدَّثَنَا** قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ أَبِي جَعْفَرٍ، عَنِ الْجُلَاحِ أَبِي كَثِيرٍ: حَدَّثَنِي حَنَشٌ الصَّنْعَانِيُّ عَنْ فَضَالَةَ ابْنِ عُبَيْدٍ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ يَوْمَ خَيْبَرَ، نُبَايِعُ الْيَهُودَ، الْأُوقِيَّةَ الذَّهَبَ بِالدِّينَارَيْنِ وَالثَّلَاثَةِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ، إِلَّا وَزْنًا بِوَزْنٍ».

[4079] 92 - (...) It was narrated from Ḥanash that he said: "We were with Faḍâlah bin 'Ubaid on a campaign, and there fell to my lot and that of my companions a necklace that contained gold, pearls and jewels. I wanted to buy it, so I asked Faḍâlah bin 'Ubaid and he said: 'Extract its gold and put it in one pan, and

[٤٠٧٩] ٩٢-(...) **حَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ قُرَّةَ ابْنِ عَبْدِ الرَّحْمَٰنِ الْمَعَافِرِيِّ وَعَمْرِو بْنِ الْحَارِثِ وَغَيْرِهِمَا؛ أَنَّ عَامِرَ بْنَ يَحْيَى الْمَعَافِرِيَّ أَخْبَرَهُمْ عَنْ حَنَشٍ أَنَّهُ قَالَ: كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ فِي غَزْوَةٍ: فَطَارَتْ

put your gold in the other pan, and do not take it unless (you give) like for like, for I heard the Messenger of Allâh ﷺ say: "Whoever believes in Allâh and the Last Day, let him not take (anything) except like for like."

لِي وَلأَصْحَابِي قِلَادَةٌ فِيهَا ذَهَبٌ وَوَرِقٌ وَجَوْهَرٌ، فَأَرَدْتُ أَنْ أَشْتَرِيَهَا، فَسَأَلْتُ فَضَالَةَ بْنَ عُبَيْدٍ فَقَالَ: انْزِعْ ذَهَبَهَا فَاجْعَلْهُ فِي كِفَّةٍ، وَاجْعَلْ ذَهَبَكَ فِي كِفَّةٍ، ثُمَّ لَا تَأْخُذَنَّ إِلَّا مِثْلًا بِمِثْلٍ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلَا يَأْخُذَنَّ إِلَّا مِثْلًا بِمِثْلٍ».

Chapter 18. Selling Food Like For Like

(المعجم ١٨) - (بَابُ بيع الطعام مثلًا بمثل) (التحفة ٣٩)

[4080] 93 - (1592) It was narrated from Ma'mar bin 'Abdullâh that he sent his slave with a *Ṣâ'* of wheat and he said: "Sell it then buy barley." The slave went and took a *Ṣâ'* and part of a *Ṣâ'* more. When he came to Ma'mar he told him about that, and Ma'mar said to him: "Why did you do that? Go and give it back, and do not take anything but like for like, for I used to hear the Messenger of Allâh ﷺ say: 'Food for food, like for like.' And our food at that time was barley. It was said to him: 'It is not like it.' He said: 'I am afraid that it may be similar.'"

[٤٠٨٠] **٩٣**-(١٥٩٢) حَدَّثَنَا هَارُونُ ابْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ؛ أَنَّ أَبَا النَّضْرِ حَدَّثَهُ؛ أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللهِ أَنَّهُ أَرْسَلَ غُلَامَهُ بِصَاعِ قَمْحٍ، فَقَالَ: بِعْهُ ثُمَّ اشْتَرِ بِهِ شَعِيرًا، فَذَهَبَ الْغُلَامُ فَأَخَذَ صَاعًا وَزِيَادَةَ بَعْضِ صَاعٍ، فَلَمَّا جَاءَ مَعْمَرًا أَخْبَرَهُ بِذَلِكَ، فَقَالَ لَهُ مَعْمَرٌ: لِمَ فَعَلْتَ ذَلِكَ؟ انْطَلِقْ فَرُدَّهُ، وَلَا تَأْخُذَنَّ إِلَّا مِثْلًا بِمِثْلٍ، فَإِنِّي كُنْتُ أَسْمَعُ رَسُولَ اللهِ ﷺ يَقُولُ: «الطَّعَامُ بِالطَّعَامِ مِثْلًا بِمِثْلٍ» [قَالَ]: وَكَانَ طَعَامُنَا يَوْمَئِذٍ الشَّعِيرَ. قِيلَ

[لَهُ]: فَإِنَّهُ لَيْسَ بِمِثْلِهِ، قَالَ: فَإِنِّي أَخَافُ أَنْ يُضَارِعَ.

[4081] 94 - (...) Abû Hurairah and Abû Sa'eed Al-Khudrî narrated that the Messenger of Allâh ﷺ sent the brother of Banû 'Adiyy Al-Anṣârî to collect revenue from Khaibar, and he brought fine-quality (*Janîb*) dates. The Messenger of Allâh ﷺ said to him: "Are all the dates of Khaibar like this?" He said: "No, by Allâh, O Messenger of Allâh. We bought one *Ṣâ'* for two *Ṣâ'* out of the total." The Messenger of Allâh ﷺ said: "Do not do that. Rather (buy) like for like, or sell this and buy some of that with its price. And the same goes for weights."

[٤٠٨١] ٩٤-(١٥٩٣) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّهُ سَمِعَ سَعِيدَ ابْنَ الْمُسَيَّبِ يُحَدِّثُ؛ أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَاهُ؛ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَخَا بَنِي عَدِيٍّ الْأَنْصَارِيَّ فَاسْتَعْمَلَهُ عَلَىٰ خَيْبَرَ، فَقَدِمَ بِتَمْرٍ جَنِيبٍ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَكُلُّ تَمْرِ خَيْبَرَ هٰكَذَا؟» قَالَ: لَا، وَاللهِ يَا رَسُولَ اللهِ! إِنَّا لَنَشْتَرِي الصَّاعَ بِالصَّاعَيْنِ مِنَ الْجَمْعِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَفْعَلُوا، وَلٰكِنْ مِثْلًا بِمِثْلٍ، أَوْ بِيعُوا هٰذَا وَاشْتَرُوا بِثَمَنِهِ مِنْ هٰذَا، وَكَذٰلِكَ الْمِيزَانُ».

[4082] 95 - (...) It was narrated from Abû Sa'eed Al-Khudrî and Abû Hurairah that the Messenger of Allâh ﷺ appointed a man over Khaibar, and he brought some fine-quality dates. The Messenger of Allâh ﷺ said to him: "Are all the dates of Khaibar like this?" He said: No, by Allâh, O Messenger of Allâh. We take one *Ṣâ'* of these in return for two *Ṣâ'*, and two *Ṣâ'* for three *Ṣâ'*. The Messenger of Allâh ﷺ said: "Do not do that. Sell them

[٤٠٨٢] ٩٥-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَىٰ خَيْبَرَ، فَجَاءَهُ بِتَمْرٍ جَنِيبٍ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَكُلُّ تَمْرِ خَيْبَرَ هٰكَذَا؟» فَقَالَ:

all for Dirham, then buy the fine-quality (*Janîb*) with the Dirham."

[4083] 96 - (1594) Abû Sa'eed said: Bilâl brought some good quality (*Barnî*) dates and the Messenger of Allâh ﷺ said to him: "Where are these from?" Bilâl said: "We had some poor-quality dates, so I sold two *Ṣâ'* of them for one *Ṣâ'*, as food for the Prophet ﷺ." At that, the Messenger of Allâh ﷺ said: "O! The essence of *Ribâ*! Do not do that. If you want to buy dates, then sell them in a separate transaction, then buy them."

لَا، وَاللهِ! يَا رَسُولَ اللهِ! إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هٰذَا بِالصَّاعَيْنِ، وَالصَّاعَيْنِ بِالثَّلَاثِ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَلَا تَفْعَلْ بِعِ الْجَمْعَ بِالدَّرَاهِمِ، ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيبًا».

[٤٠٨٣] ٩٦-(١٥٩٤) حَدَّثَنَا إِسْحٰقُ ابْنُ مَنْصُورٍ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ الْوُحَاظِيُّ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَّامٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَعَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ - وَاللَّفْظُ لَهُمَا - جَمِيعًا عَنْ يَحْيَى بْنِ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَّامٍ: أَخْبَرَنِي يَحْيَىٰ وَهُوَ ابْنُ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ يَقُولُ: سَمِعْتُ أَبَا سَعِيدٍ يَقُولُ: جَاءَ بِلَالٌ بِتَمْرٍ بَرْنِيٍّ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «مِنْ أَيْنَ هٰذَا؟» فَقَالَ بِلَالٌ: تَمْرٌ، كَانَ عِنْدَنَا، رَدِيٌّ. فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ، لِمَطْعَمِ النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللهِ، عِنْدَ ذٰلِكَ: «أَوَّهْ! عَيْنُ الرِّبَا، لَا تَفْعَلْ، وَلٰكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ التَّمْرَ فَبِعْهُ بِبَيْعٍ آخَرَ، ثُمَّ اشْتَرِ بِهِ».

لَمْ يَذْكُرِ ابْنُ سَهْلٍ فِي حَدِيثِهِ: عِنْدَ ذٰلِكَ. [انظر: ٤٠٨٦]

[4084] 97 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "Some dates were brought to the Messenger of Allâh ﷺ and he said: 'These are not our dates.' The man said: 'O Messenger of Allâh, we sold two *Ṣâ'* of our dates for a *Ṣâ'* of these.' The Messenger of Allâh ﷺ said: 'This is *Ribâ*. Take them back, then sell our dates and buy some of these for us.'"

[٤٠٨٤] **٩٧-(...) وحَدَّثَنَا** سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي قَزَعَةَ الْبَاهِلِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِتَمْرٍ، فَقَالَ: «مَا هٰذَا التَّمْرُ مِنْ تَمْرِنَا» فَقَالَ الرَّجُلُ: يَا رَسُولَ اللهِ! بِعْنَا تَمْرَنَا صَاعَيْنِ بِصَاعٍ مِنْ هَذَا، فَقَالَ رَسُولُ اللهِ ﷺ: «هٰذَا الرِّبَا، فَرُدُّوهُ، ثُمَّ بِيعُوا تَمْرَنَا وَاشْتَرُوا لَنَا مِنْ هٰذَا».

[4085] 98 - (1595) It was narrated that Abû Sa'eed said: "We were given dates of mixed quality at the time of the Messenger of Allâh ﷺ, and we used to sell two *Ṣâ'* for one. News of that reached the Messenger of Allâh ﷺ and he said: 'Do not sell two *Ṣâ'* of dates for one, or two *Ṣâ'* of wheat for one, or two Dirham for one.'"

[٤٠٨٥] **٩٨-(١٥٩٥) حَدَّثَنِي** إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُوسَىٰ عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: كُنَّا نُرْزَقُ تَمْرَ الْجَمْعِ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، وهُوَ الْخِلْطُ مِنَ التَّمْرِ، فَكُنَّا نَبِيعُ صَاعَيْنِ بِصَاعٍ، فَبَلَغَ ذٰلِكَ رَسُولَ اللهِ ﷺ فَقَالَ: «لَا صَاعَيْ تَمْرٍ بِصَاعٍ، وَلَا صَاعَيْ حِنْطَةٍ بِصَاعٍ، وَلَا دِرْهَمَ بِدِرْهَمَيْنِ».

[4086] 99 - (1594) It was narrated that Abû Naḍrah said: "I asked Ibn 'Abbâs about exchanging. He said: 'Is it hand to hand?' I said: 'Yes.' He said: 'There is nothing wrong with it.' I told Abû Sa'eed: 'I asked Ibn 'Abbâs about exchanging. He

[٤٠٨٦] **٩٩-(١٥٩٤) حَدَّثَنِي** عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الصَّرْفِ؟ فَقَالَ: أَيَدًا بِيَدٍ؟ قُلْتُ: نَعَمْ، قَالَ: لَا بَأْسَ بِهِ،

said: "Is it hand to hand?" I said: "Yes. "He said: "There is nothing wrong with it."' He said: 'Did he say that? We will write to him and tell him not to give that ruling.' He said: 'By Allâh, one of the slaves of the Messenger of Allâh ﷺ brought some dates and he found them odd and said: "It seems that these are not the dates of our land." He said: "Something happened to the dates of our land" - or "our dates" - "this year, so I took this and I gave more in return." He said: "If you gave something more, you engaged in *Ribâ*. Do not do it again. If you think there is something wrong with your dates, sell them then buy whatever dates you want."

فَأَخْبَرْتُ أَبَا سَعِيدٍ، فَقُلْتُ: إِنِّي سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الصَّرْفِ؟ فَقَالَ: أَيَدًا بِيَدٍ؟ قُلْتُ: نَعَمْ، قَالَ: فَلَا بَأْسَ بِهِ، قَالَ أَوَ قَالَ ذَلِكَ؟ إِنَّا سَنَكْتُبُ إِلَيْهِ فَلَا يُفْتِيكُمُوهُ، قَالَ: فَوَاللهِ! لَقَدْ جَاءَ بَعْضُ فِتْيَانِ رَسُولِ اللهِ ﷺ بِتَمْرٍ فَأَنْكَرَهُ، فَقَالَ: «كَأَنَّ هٰذَا لَيْسَ مِنْ تَمْرِ أَرْضِنَا». قَالَ: كَانَ فِي تَمْرِ أَرْضِنَا - أَوْ فِي تَمْرِنَا - الْعَامَ، بَعْضُ الشَّيْءِ، فَأَخَذْتُ هٰذَا وَزِدْتُ بَعْضَ الزِّيَادَةِ، فَقَالَ: «أَضْعَفْتَ، أَرْبَيْتَ، لَا تَقْرَبَنَّ هٰذَا، إِذَا رَابَكَ مِنْ تَمْرِكَ شَيْءٌ فَبِعْهُ، ثُمَّ اشْتَرِ الَّذِي تُرِيدُ مِنَ التَّمْرِ».

[راجع: ٤٠٨٣]

[4087] 100 - (...) It was narrated that Abû Naḍrah said: "I asked Ibn 'Umar and Ibn 'Abbâs about exchange, and they did not see anything wrong with it. I was sitting with Abû Sa'eed Al-Khudrî and I asked him about exchange. He said: 'Whatever is extra is *Ribâ*,' and I did not accept it because of what they had said. He said: 'I am only narrating to you what I heard from the Messenger of Allâh ﷺ. A man who was taking care of the Prophet's date palms brought him a *Ṣâ'* of fine dates and the dates of the Prophet ﷺ were not of this type. The Prophet ﷺ said

[٤٠٨٧] ١٠٠-(...) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْأَعْلَىٰ: أَخْبَرَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ وَابْنَ عَبَّاسٍ عَنِ الصَّرْفِ فَلَمْ يَرَيَا بِهِ بَأْسًا، فَإِنِّي لَقَاعِدٌ عِنْدَ أَبِي سَعِيدٍ الْخُدْرِيِّ فَسَأَلْتُهُ عَنِ الصَّرْفِ؟ فَقَالَ: مَا زَادَ فَهُوَ رِبًا، فَأَنْكَرْتُ ذَلِكَ لِقَوْلِهِمَا، فَقَالَ: لَا أُحَدِّثُكَ إِلَّا مَا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ، جَاءَهُ صَاحِبُ نَخْلِهِ بِصَاعٍ مِنْ تَمْرٍ طَيِّبٍ، وَكَانَ تَمْرُ النَّبِيِّ ﷺ هٰذَا اللَّوْنَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَنَّىٰ لَكَ

to him: "Where did you get this?" He said: "I sold two *Ṣâ'* and bought this *Ṣâ'* with them. That is the price for this in the market." The Messenger of Allâh ﷺ said: "Woe to you, you have engaged in *Ribâ*. If you want to do that, sell your dates for another commodity and then buy whatever dates you want with it.'"

Abû Sa'eed said: 'Dates for dates is closer to *Ribâ* than silver for silver.'" He said: "I went to Ibn 'Umar after that and he told me not to do that, and I did not go to Ibn 'Abbâs." He said: "Abû Aṣ-Ṣahbâ' told me that he asked Ibn 'Abbâs about it in Makkah and he disapproved of it."

[4088] 101 - (1596) It was narrated that Abû Ṣâliḥ said: "I heard Abû Sa'eed Al-Khudrî say: 'Dînâr for Dînâr, Dirham for Dirham, like for like; whoever gives more or asks for more has engaged in *Ribâ*.' I said to him: 'Ibn 'Abbâs says something different.' He said: 'I met Ibn 'Abbâs and I said: "Do you think that what you say is something that you heard from the Messenger of Allâh ﷺ or found in the Book of Allâh?" He said: "I did not hear it from the Messenger of Allâh ﷺ and I did not find it in the Book of Allâh, but Usâmah bin Zaid told me that the Prophet ﷺ said: '*Ribâ* is in the case of delayed payment.'"

هٰذَا؟» قَالَ: انْطَلَقْتُ بِصَاعَيْنِ فَاشْتَرَيْتُ بِهِ هٰذَا الصَّاعَ، فَإِنَّ سِعْرَ هٰذَا فِي السُّوقِ كَذَا، وَسِعْرَ هٰذَا كَذَا، فَقَالَ رَسُولُ اللهِ ﷺ: «وَيْلَكَ أَرْبَيْتَ، إِذَا أَرَدْتَ ذَلِكَ فَبِعْ تَمْرَكَ بِسِلْعَةٍ، ثُمَّ اشْتَرِ بِسِلْعَتِكَ أَيَّ تَمْرٍ شِئْتَ».

قَالَ أَبُو سَعِيدٍ: فَالتَّمْرُ بِالتَّمْرِ أَحَقُّ أَنْ يَكُونَ رِبًا أَمِ الْفِضَّةُ بِالْفِضَّةِ؟ قَالَ: فَأَتَيْتُ ابْنَ عُمَرَ، بَعْدُ، فَنَهَانِي وَلَمْ آتِ ابْنَ عَبَّاسٍ، قَالَ: فَحَدَّثَنِي أَبُو الصَّهْبَاءِ أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَنْهُ بِمَكَّةَ، فَكَرِهَهُ.

[٤٠٨٨] ١٠١-(١٥٩٦) حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ وَمُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ - وَاللَّفْظُ لِابْنِ عَبَّادٍ - قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: الدِّينَارُ بِالدِّينَارِ، وَالدِّرْهَمُ بِالدِّرْهَمِ، مِثْلًا بِمِثْلٍ، مَنْ زَادَ أَوِ ازْدَادَ فَقَدْ أَرْبَىٰ، فَقُلْتُ لَهُ: إِنَّ ابْنَ عَبَّاسٍ يَقُولُ غَيْرَ هٰذَا فَقَالَ: لَقَدْ لَقِيتُ ابْنَ عَبَّاسٍ، فَقُلْتُ: أَرَأَيْتَ هٰذَا الَّذِي تَقُولُ أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ أَوْ وَجَدْتَهُ فِي كِتَابِ اللهِ عَزَّ وَجَلَّ؟ فَقَالَ: لَمْ أَسْمَعْهُ مِنْ رَسُولِ

اللهِ ﷺ، وَلَمْ أَجِدْهُ فِي كِتَابِ اللهِ، وَلٰكِنْ حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الرِّبَا فِي النَّسِيئَةِ».

[4089] 102 - (...) It was narrated from 'Ubaidullâh bin Abî Yazîd that he heard Ibn 'Abbâs say: "Usâmah bin Zaid told me that the Prophet ﷺ said: '*Ribâ* is only in the case of delayed payment.'"

[٤٠٨٩] ١٠٢-(...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعَمْرٍو، قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي يَزِيدَ [أَنَّهُ] سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا الرِّبَا فِي النَّسِيئَةِ».

[4090] 103 - (...) It was narrated from Ibn 'Abbâs, from Usâmah bin Zaid, that the Messenger of Allâh ﷺ said: "There is no *Ribâ* in that which is hand to hand."

[٤٠٩٠] ١٠٣-(...) **حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ قَالَا: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا رِبًا فِيمَا كَانَ يَدًا بِيَدٍ».

[4091] 104 - (...) 'Aṭâ' bin Abî Rabâḥ narrated that Abû Sa'eed Al-Khudrî met Ibn 'Abbâs and said to him: "Do you think that what you said about exchange is something that you heard from the Messenger of Allâh ﷺ, or something that you found in the Book of Allâh?" Ibn 'Abbâs said: "I do not say that it is either of

[٤٠٩١] ١٠٤-(...) **حَدَّثَنَا** الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنِي هِقْلٌ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ لَقِيَ ابْنَ عَبَّاسٍ فَقَالَ لَهُ: أَرَأَيْتَ قَوْلَكَ فِي الصَّرْفِ، [أَ]شَيْئًا سَمِعْتَهُ مِنْ رَسُولِ

them. As for the Messenger of Allâh ﷺ, you are more knowledgeable than me, and as for the Book of Allâh, I do not know it better (than you), but Usâmah bin Zaid told me that the Messenger of Allâh ﷺ said: 'Indeed, *Ribâ* is only in the case of delayed payment.'"

اللهِ ﷺ، أَمْ شيءٌ وَجَدْتَهُ فِي كِتَابِ اللهِ عَزَّ وَجَلَّ؟ قَالَ ابْنُ عَبَّاسٍ: كُلَّا لَا أَقُولُ. أَمَّا رَسُولُ اللهِ ﷺ فَأَنْتُمْ أَعْلَمُ بِهِ [مِنِّي] وَأَمَّا كِتَابُ اللهِ فَلَا أَعْلَمُهُ، وَلٰكِنْ حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «[أَلَا] إِنَّمَا الرِّبَا فِي النَّسِيئَةِ».

Chapter 19. Cursing The One Who Consumes *Ribâ* And The One Who Pays It

(المعجم ١٩) - (بَابُ لعن آكل الربا ومؤكله) (التحفة ٤٠)

[4092] 105 - (1597) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ cursed the one who consumes *Ribâ* and the one who pays it." I (the narrator) said: "And the one who writes it down and the two who witness it?" He said: "We only narrate what we heard."

[٤٠٩٢] ١٠٥-(١٥٩٧) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ، قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مُغِيرَةَ قَالَ: سَأَلَ شِبَاكٌ إِبْرَاهِيمَ، فَحَدَّثَنَا عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ. قَالَ: قُلْتُ-: وَكَاتِبَهُ وَشَاهِدَيْهِ؟ قَالَ: إِنَّمَا نُحَدِّثُ بِمَا سَمِعْنَا.

[4093] 106 - (1598) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ cursed the one who consumes *Ribâ* and the one who pays it, the one who writes it down and the two who witness it," and he said: "They are all the same."

[٤٠٩٣] ١٠٦-(١٥٩٨) حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَزُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالُوا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَكَاتِبَهُ، وَشَاهِدَيْهِ، وَقَالَ: هُمْ سَوَاءٌ.

Chapter 20. Taking That Which Is Lawful And Leaving That Which Is Unclear

[4094] 107 - (1599) It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ said - and An-Nu'mân pointed with his fingers to his ears - "That which is lawful is clear and that which is unlawful is clear, and between them are matters which are unclear which many people do not understand. Whoever guards against the unclear matters, he will protect his religion and his honor, but whoever falls into that which is unclear, he will soon fall into that which is unlawful. Like a shepherd who grazes his flock around the sanctuary; he will soon graze in it. Verily, every king has his prohibited land and verily, the prohibited land of Allâh is that which He has forbidden. In the body there is a piece of flesh which, if it is healthy, the entire body will be healthy but if it is corrupt, the entire body will be corrupt. Verily it is the heart."

[4095] (...) Zakariyyâ narrated a similar report (as no. 4094) with this chain.

[4096]... - (...) This *Hadîth* was

(المعجم ٢٠) - (بَابُ أخذ الحلال وترك الشبهات) (التحفة ٤١)

[٤٠٩٤] ١٠٧-(١٥٩٩) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: سَمِعْتُهُ يَقُولُ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: - وَأَهْوَى النُّعْمَانُ بِإِصْبَعَيْهِ إِلَىٰ أُذُنَيْهِ - «إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَىٰ حَوْلَ الْحِمَىٰ يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا! وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا! وَإِنَّ حِمَى اللهِ مَحَارِمُهُ، أَلَا! وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ، فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا! وَهِيَ الْقَلْبُ».

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[٤٠٩٥] (...) [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنِي عِيسَى بْنُ يُونُسَ قَالَا: أَخْبَرَنَا زَكَرِيَّاءُ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[٤٠٩٦] (...) [و]حَدَّثَنَا إِسْحَاقُ بْنُ

narrated from An-Nu'mân bin Ba<u>sh</u>îr from the Prophet ﷺ, except that the *Ḥadî<u>th</u>* of Zakariyyâ (no. 4094) is more complete and longer than their *Ḥadî<u>th</u>*.

إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مُطَرِّفٍ وَأَبِي فَرْوَةَ الْهَمْدَانِيِّ؛ وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ عَنِ ابْنِ عَجْلَانَ، عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ سَعِيدٍ، كُلُّهُمْ عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ بِهَٰذَا الْحَدِيثِ، غَيْرَ أَنَّ حَدِيثَ زَكَرِيَّاءَ أَتَمُّ مِنْ حَدِيثِهِمْ، وَأَكْثَرُ.

[4097] 108 - (...) It was narrated from 'Âmir A<u>sh</u>-<u>Sh</u>a'bî that he heard An-Nu'mân bin Ba<u>sh</u>îr, the Companion of the Messenger of Allâh ﷺ, addressing the people in Ḥimṣ. He said: "That which is lawful is clear and that which is unlawful is clear," and he mentioned a *Ḥadî<u>th</u>* similar to that of Zakariyyâ from A<u>sh</u>-<u>Sh</u>a'bî (no. 4094), up to the words: "Soon he will fall into it."

[٤٠٩٧] ١٠٨-(...) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلَالٍ عَنْ عَوْنِ ابْنِ عَبْدِ اللهِ، عَنْ عَامِرٍ الشَّعْبِيِّ؛ أَنَّهُ سَمِعَ النُّعْمَانَ بْنَ بَشِيرِ بْنِ سَعْدٍ، صَاحِبَ رَسُولِ اللهِ ﷺ وَهُوَ يَخْطُبُ النَّاسَ بِحِمْصَ، وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ». فَذَكَرَ بِمِثْلِ حَدِيثِ زَكَرِيَّاءَ عَنِ الشَّعْبِيِّ - إِلَىٰ قَوْلِهِ -: «يُوشِكُ أَنْ يَقَعَ فِيهِ».

Chapter 21. Selling Camels And Stipulating That One May Ride Them

(المعجم ٢١) - (بَابُ بيع البعير واستثناء ركوبه) (التحفة ٤٢)

[4098] 109 - (715) Jâbir bin 'Abdullâh narrated that he was riding on a camel which had grown weak, and he wanted to let

[٤٠٩٨] ١٠٩-(٧١٥) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ عَنْ عَامِرٍ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ

it go. He said: "The Prophet ﷺ caught up with me and he prayed for me and struck it, then it ran as it had never run before. He said: 'Sell it to me for an *Uqiyah*.' I said: 'No.' Then he said: 'Sell it to me.' So I sold it to him for an *Uqiyah*, but I stipulated that I would ride it back to my family. When I arrived, I brought the camel to him, and he paid me its price. Then I went back, and he sent (someone) after me and said: 'Do you think that I bargained with you so that I could take your camel? Take your camel and your Dirham, for they are yours.'"

اللهِ؛ أَنَّهُ كَانَ يَسِيرُ عَلَىٰ جَمَلٍ لَهُ قَدْ أَعْيَا، فَأَرَادَ أَنْ يُسَيِّبَهُ، قَالَ: فَلَحِقَنِي النَّبِيُّ ﷺ، فَدَعَا لِي وَضَرَبَهُ، فَسَارَ سَيْرًا لَمْ يَسِرْ مِثْلَهُ، قَالَ: «بِعْنِيهِ بِوُقِيَّةٍ» قُلْتُ: لَا، ثُمَّ قَالَ: «بِعْنِيهِ» فَبِعْتُهُ بِوُقِيَّةٍ، وَاسْتَثْنَيْتُ عَلَيْهِ حُمْلَانَهُ إِلَىٰ أَهْلِي، فَلَمَّا بَلَغْتُ أَتَيْتُهُ بِالْجَمَلِ، فَنَقَدَنِي ثَمَنَهُ، ثُمَّ رَجَعْتُ، فَأَرْسَلَ فِي أَثَرِي، فَقَالَ: «أَتُرَانِي مَاكَسْتُكَ لِآخُذَ جَمَلَكَ؟ خُذْ جَمَلَكَ وَدَرَاهِمَكَ، فَهُوَ لَكَ». [راجع: ١٦٥٦]

[4099] (...) It was narrated from 'Âmir: "Jâbir bin 'Abdullâh told me... a *Ḥadîth* like that of Ibn Numair (no. 4098)."

[٤٠٩٩] (...) وحَدَّثَنَاه عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ يَعْنِي ابْنَ يُونُسَ عَنْ زَكَرِيَّاءَ، عَنْ عَامِرٍ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللهِ، بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

[4100] 110 - (...) It was narrated that Jâbir bin 'Abdullâh said: "I went on a campaign with the Messenger of Allâh ﷺ and he caught up with me while I was riding a camel of mine that had grown weak and could hardly walk. He said to me: 'What is the matter with your camel?' I said: 'It has grown weak.' The Messenger of Allâh ﷺ fell behind and prodded it, and prayed for it, and (after that) it was always in front of the other camels, running ahead of them. He said to me: 'How do you find

[٤١٠٠] ١١٠-(...) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ، فَتَلَاحَقَ بِي، وَتَحْتِي نَاضِحٌ لِي قَدْ أَعْيَا وَلَا يَكَادُ يَسِيرُ، قَالَ: فَقَالَ لِي: «مَا لِبَعِيرِكَ؟» قَالَ: قُلْتُ: عَلِيلٌ، قَالَ: فَتَخَلَّفَ رَسُولُ

your camel?' I said: 'It is fine; your blessing has reached it.' He said: 'Will you sell it to me?' I felt shy, and we did not have any camel but this one, so I said: 'Yes.' So I sold it to him, on the condition that I would ride it until I reached Al-Madînah. I said to him: 'O Messenger of Allâh, I am newly married,' and I asked him for permission to go on ahead, and he gave me permission. So I went ahead of the people until I reached Al-Madînah. There my maternal uncle met me and asked about the camel, and I told him what I had done with it, and he criticized me. And the Messenger of Allâh ﷺ said to me when I asked him for permission: 'Who did you marry, a virgin or a previously-married woman?' I said: 'I married a previously-married woman.' He said: 'Why not a virgin, so you could play with her and she could play with you?' I said to him: 'O Messenger of Allâh, my father has died' - or 'was martyred' - 'and I have young sisters. I did not want to marry one who was like them, who would not teach them manners and look after them. So I married a previously-married woman who would look after them and teach them manners.' When the Messenger of Allâh ﷺ came to Al-Madînah, I took the camel to him the next morning, and he gave me its price and returned it to me."

اللهِ ﷺ فَزَجَرَهُ وَدَعَا لَهُ، فَمَا زَالَ بَيْنَ يدَي الْإِبِلِ قُدَّامَهَا يَسِيرُ، [قَالَ]: فَقَالَ لِي «كَيْفَ تَرَىٰ بَعِيرَكَ؟» قَالَ: قُلْتُ: بِخَيْرٍ، قَدْ أَصَابَتْهُ بَرَكَتُكَ. قَالَ: «أَفَتَبِيعُنِيهِ؟» فَاسْتَحْيَيْتُ، وَلَمْ يَكُنْ لَنَا نَاضِحٌ غَيْرُهُ، قَالَ: فَقُلْتُ: نَعَمْ، فَبِعْتُهُ إِيَّاهُ، عَلَىٰ أَنَّ لِي فَقَارَ ظَهْرِهِ حَتَّىٰ أَبْلُغَ الْمَدِينَةَ، قَالَ: فَقُلْتُ لَهُ: يَا رَسُولَ اللهِ! إِنِّي عَرُوسٌ فَاسْتَأْذَنْتُهُ، فَأَذِنَ لِي، فَتَقَدَّمْتُ النَّاسَ إِلَىٰ الْمَدِينَةِ حَتَّى انْتَهَيْتُ، فَلَقِيَنِي خَالِي فَسَأَلَنِي عَنِ الْبَعِيرِ، فَأَخْبَرْتُهُ بِمَا صَنَعْتُ فِيهِ، فَلَامَنِي فِيهِ، قَالَ: وَقَدْ كَانَ رَسُولُ اللهِ ﷺ قَالَ لِي حِينَ اسْتَأْذَنْتُهُ «مَا تَزَوَّجْتَ؟ أَبِكْرًا أَمْ ثَيِّبًا؟» فَقُلْتُ لَهُ: تَزَوَّجْتُ ثَيِّبًا، قَالَ: «أَفَلَا تَزَوَّجْتَ بِكْرًا تُلَاعِبُهَا وَتُلَاعِبُكَ؟» فَقُلْتُ لَهُ: يَا رَسُولَ اللهِ! تُوُفِّيَ وَالِدِي - أَوِ اسْتُشْهِدَ - وَلِي أَخَوَاتٌ صِغَارٌ، فَكَرِهْتُ أَنْ أَتَزَوَّجَ إِلَيْهِنَّ مِثْلَهُنَّ، فَلَا تُؤَدِّبُهُنَّ وَلَا تَقُومُ عَلَيْهِنَّ، فَتَزَوَّجْتُ ثَيِّبًا لِتَقُومَ عَلَيْهِنَّ وَتُؤَدِّبَهُنَّ - قَالَ -: فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ، غَدَوْتُ إِلَيْهِ بِالْبَعِيرِ، فَأَعْطَانِي ثَمَنَهُ، وَرَدَّهُ عَلَيَّ.

[4101] 111 - (...) It was narrated that Jâbir said: "We came back from Makkah to Al-Madînah with the Messenger of Allâh ﷺ, and my camel grew weak..." and he quoted a similar *Hadîth* (as no. 4100), in which it says: "Then he said to me: 'Sell this camel of yours to me.' I said: 'No, rather it is yours.' He said: 'No, sell it to me.' I said: 'No, rather it is yours, O Messenger of Allâh.' He said: 'No, sell it to me.' So I said: 'There is a man to whom I owe an *Uqiyah* of gold; it is yours in return for that.' He said: 'I will take it, but you may ride it until Al-Madînah.' When I reached Al-Madînah, the Messenger of Allâh ﷺ said to Bilâl: 'Give him an *Uqiyah* of gold, and a little more.' So he gave me an *Uqiyah* of gold, and added a *Qîrâṭ*." He said: "I said: 'The extra that the Messenger of Allâh ﷺ gave me never left me; it was in a (money) bag of mine until the people of Ash-Shâm took it on the Day of Al-Harrah.'"

[4102] 112 - (...) It was narrated that Jâbir bin 'Abdullâh said: "We were with the Prophet ﷺ on a journey, and my camel fell behind..." he quoted the same *Hadîth* (as no. 4101) and said: "The Messenger of Allâh ﷺ prodded it, then he said to me:

[٤١٠١] ١١١-(...) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ قَالَ: أَقْبَلْنَا مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مَعَ رَسُولِ اللهِ ﷺ، فَاعْتَلَّ جَمَلِي. وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، وَفِيهِ: ثُمَّ قَالَ لِي: «بِعْنِي جَمَلَكَ هٰذَا» قَالَ: قُلْتُ: لَا، بَلْ هُوَ لَكَ، قَالَ: «لَا، بَلْ بِعْنِيهِ» قَالَ قُلْتُ: لَا، بَلْ هُوَ لَكَ، يَا رَسُولَ اللهِ! قَالَ: «لَا، بَلْ بِعْنِيهِ» قَالَ: قُلْتُ: فَإِنَّ لِرَجُلٍ عَلَيَّ أُوقِيَّةَ ذَهَبٍ، فَهُوَ لَكَ بِهَا، قَالَ: «قَدْ أَخَذْتُهُ، فَتَبَلَّغْ عَلَيْهِ إِلَى الْمَدِينَةِ» قَالَ: فَلَمَّا قَدِمْتُ الْمَدِينَةَ، قَالَ رَسُولُ اللهِ ﷺ لِبِلَالٍ: «أَعْطِهِ أُوقِيَّةً مِنْ ذَهَبٍ، وَزِدْهُ» قَالَ: فَأَعْطَانِي أُوقِيَّةً مِنْ ذَهَبٍ، وَزَادَنِي قِيرَاطًا، قَالَ فَقُلْتُ: لَا تُفَارِقُنِي زِيَادَةُ رَسُولِ اللهِ ﷺ، قَالَ: فَكَانَ فِي كِيسٍ لِي، فَأَخَذَهُ أَهْلُ الشَّامِ يَوْمَ الْحَرَّةِ.

[٤١٠٢] ١١٢-(...) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: - حَدَّثَنَا الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَتَخَلَّفَ نَاضِحِي،

'Ride, in the Name of Allâh.'" And he also added: "He kept on giving me more and saying: 'May Allâh forgive you.'"

وَسَاقَ الْحَدِيثَ، وَقَالَ فِيهِ: فَنَخَسَهُ رَسُولُ اللهِ ﷺ، ثُمَّ قَالَ لِي: «ارْكَبْ بِاسْمِ اللهِ» وَزَادَ أَيْضًا: قَالَ: فَمَا زَالَ يَزِيدُنِي وَيَقُولُ: «وَاللهُ يَغْفِرُ لَكَ».

[4103] 113 - (...) It was narrated that Jâbir said: "When the Prophet ﷺ came to me while my camel had grown weak, he prodded it and it jumped. After that, I was pulling on its reins (to slow it down) so that I could listen to what he was saying, but I could not manage it. The Prophet ﷺ caught up with me and said: 'Sell it to me.' So I sold it to him for five *Uqiyah*. I said: 'On condition that I may ride it back to Al-Madînah.' He said: 'You may ride it back to Al-Madînah.' When I came to Al-Madînah, I brought it to him and he gave me an extra *Uqiyah*, then he gave it to me."

[٤١٠٣] ١١٣-(...) وحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: لَمَّا أَتَىٰ عَلَيَّ النَّبِيُّ ﷺ، وَقَدْ أَعْيَا بَعِيرِي - قَالَ -: فَنَخَسَهُ فَوَثَبَ، فَكُنْتُ بَعْدَ ذَلِكَ أَحْبِسُ خِطَامَهُ لأَسْمَعَ حَدِيثَهُ، فَمَا أَقْدِرُ عَلَيْهِ، فَلَحِقَنِي النَّبِيُّ ﷺ فَقَالَ: «بِعْنِيهِ» فَبِعْتُهُ مِنْهُ بِخَمْسِ أَوَاقٍ، قَالَ قُلْتُ: عَلَىٰ أَنَّ لِي ظَهْرَهُ إِلَى الْمَدِينَةِ، قَالَ: «وَلَكَ ظَهْرُهُ إِلَىٰ الْمَدِينَةِ» - قَالَ -: فَلَمَّا قَدِمْتُ الْمَدِينَةَ أَتَيْتُهُ بِهِ، فَزَادَنِي أُوقِيَّةً، ثُمَّ وَهَبَ لِي ﷺ.

[4104] 114 - (...) It was narrated that Jâbir bin 'Abdullâh said: "I traveled with the Messenger of Allâh ﷺ on one of his journeys" - I (the narrator) think he said it was a military campaign - and he narrated the *Ḥadîth* (as no. 4103) and added: "He said: 'O Jâbir, have you received the price in full?' I said: 'Yes.' He said: 'The price is yours and the camel is yours. The price is yours and the camel is yours.'"

[٤١٠٤] ١١٤-(...) حَدَّثَنَا عُقْبَةُ ابْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ: حَدَّثَنَا بَشِيرُ بْنُ عُقْبَةَ عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: سَافَرْتُ مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ - أَظُنُّهُ قَالَ غَازِيًا - واقْتَصَّ الْحَدِيثَ وَزَادَ فِيهِ: قَالَ: «يَا جَابِرُ! أَتَوَفَّيْتَ الثَّمَنَ؟» قُلْتُ: نَعَمْ،

قَالَ: «لَكَ الثَّمَنُ وَلَكَ الْجَمَلُ. لَكَ الثَّمَنُ وَلَكَ الْجَمَلُ».

[4105] 115 - (...) Jâbir bin Abdullah said: "The Messenger of Allâh ﷺ bought a camel from me for two *Uqiyah* and a Dirham or two Dirham. When we came to Ṣirâr, he ordered that a cow be slaughtered and they ate from it. When he came to Al-Madînah he told me to go to the *Masjid* and pray two *Rak'ah*, and he weighed out for me the price of the camel and gave me more."

[٤١٠٥] ١١٥-(...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبٍ؛ [أَنَّهُ] سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: اشْتَرَىٰ مِنِّي رَسُولُ اللهِ ﷺ بَعِيرًا بِوُقِيَّتَيْنِ ودِرْهَمٍ أَوْ دِرْهَمَيْنِ، قَالَ: فَلَمَّا قَدِمَ صِرَارًا أَمَرَ بِبَقَرَةٍ فَذُبِحَتْ، فَأَكَلُوا مِنْهَا، فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ فَأُصَلِّيَ رَكْعَتَيْنِ، وَوَزَنَ لِي ثَمَنَ الْبَعِيرِ فَأَرْجَحَ لِي.

[4106] 116 - (...) This report was narrated from Jâbir from the Prophet ﷺ (a *Ḥadîth* similar to no. 4105), except that he said: "He bought it from me for the price that he had stipulated," but he did not mention two *Uqiyahs* and a Dirham or two Dirham. And he said: "He ordered that a cow be slaughtered then he distributed its meat."

[٤١٠٦] ١١٦-(...) حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُحَارِبٌ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِهَٰذِهِ الْقِصَّةِ غَيْرَ أَنَّهُ قَالَ: فَاشْتَرَاهُ مِنِّي بِثَمَنٍ قَدْ سَمَّاهُ، وَلَمْ يَذْكُرِ الْوُقِيَّتَيْنِ والدِّرْهَمَ والدِّرْهَمَيْنِ، وَقَالَ: أَمَرَ بِبَقَرَةٍ فَنُحِرَتْ، ثُمَّ قَسَمَ لَحْمَهَا.

[4107] 117 - (...) It was narrated from Jâbir that the Prophet ﷺ said to him: "I will take your camel for four Dînâr and you may ride it until Al-Madînah."

[٤١٠٧] ١١٧-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «قَدْ أَخَذْتُ جَمَلَكَ بِأَرْبَعَةِ دَنَانِيرَ، ولَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ».

Chapter 22. It Is Permissible To Lend Animals And It Is Recommended To Pay In Full, Giving Something Better Than That Which Is Owed

(المعجم ٢٢) - (بَابُ جواز اقتراض الحيوان واستحباب توفيته خيرًا مما عليه) (التحفة ٤٣)

[4108] 118 - (1600) It was narrated from Abû Râfi' that the Messenger of Allâh ﷺ borrowed a young camel from a man, then some *Sadaqah* camels were brought to him. He told Abû Râfi' to give the man back his camel, and Abû Râfi' came back to him and said: "I could not find anything among them but camels that were better and older." He said: "Give it to him, for the best of people are those who are best in paying off their debts."

[٤١٠٨] ١١٨-(١٦٠٠) حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ؛ أَنَّ رَسُولَ اللهِ ﷺ اسْتَسْلَفَ مِنْ رَجُلٍ بَكْرًا فَقَدِمَتْ عَلَيْهِ إِبِلٌ مِنَ الصَّدَقَةِ، فَأَمَرَ أَبَا رَافِعٍ أَنْ يَقْضِيَ الرَّجُلَ بَكْرَهُ، فَرَجَعَ إِلَيْهِ أَبُو رَافِعٍ فَقَالَ: لَمْ أَجِدْ فِيهَا إِلَّا خِيَارًا رَبَاعِيًا، فَقَالَ: «أَعْطِهِ إِيَّاهُ، إِنَّ خِيَارَ النَّاسِ أَحْسَنُهُمْ قَضَاءً».

[4109] 119 - (...) It was narrated that Abû Râfi', the freed slave of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ borrowed a young camel..." a similar report (as no. 4108), except that he said: "The best of the slaves of Allâh are those who are the best in paying off their debts."

[٤١٠٩] ١١٩-(...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مُحَمَّدِ ابْنِ جَعْفَرٍ: سَمِعْتُ زَيْدَ بْنَ أَسْلَمَ: أَخْبَرَنَا عَطَاءُ بْنُ يَسَارٍ عَنْ أَبِي رَافِعٍ مَوْلَىٰ رَسُولِ اللهِ ﷺ، قَالَ: اسْتَسْلَفَ رَسُولُ اللهِ ﷺ بَكْرًا، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «فَإِنَّ خَيْرَ عِبَادِ اللهِ أَحْسَنُهُمْ قَضَاءً».

[4110] 120 - (1601) It was narrated that Abû Hurairah said: "A man was owed something by the Messenger of Allâh ﷺ and he spoke to him in a harsh manner, so the Companions of the Prophet ﷺ wanted to go after him. The Prophet ﷺ said:

[٤١١٠] ١٢٠-(١٦٠١) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ [بْنِ عُثْمَانَ الْعَبْدِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ لِرَجُلٍ عَلَىٰ رَسُولِ

'The one who has a right is entitled to speak.' And he said to them: 'Buy a camel for him and give it to him.' They said: 'We cannot find anything but a camel that is better than his.' He said: 'Buy it and give it to him, for among the best of you' - or 'the best of you' - 'are those who are the best in paying off debts.'"

اللهِ ﷺ حَقٌّ، فَأَغْلَظَ لَهُ، فَهَمَّ بِهِ أَصْحَابُ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا»، فَقَالَ لَهُمْ: «اشْتَرُوا لَهُ سِنًّا فَأَعْطُوهُ إِيَّاهُ» فَقَالُوا: إِنَّا لَا نَجِدُ إِلَّا سِنًّا هُوَ خَيْرٌ مِنْ سِنِّهِ، قَالَ: «فَاشْتَرُوهُ فَأَعْطُوهُ إِيَّاهُ، فَإِنَّ مِنْ خَيْرِكُمْ - أَوْ خَيْرَكُمْ - أَحْسَنُكُمْ قَضَاءً».

[4111] 121 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ borrowed a camel, and gave back a camel that was better than it, and he said: 'The best of you are those who are the best in paying off debts.'"

[٤١١١] **١٢١**-(...) **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: اسْتَقْرَضَ رَسُولُ اللهِ ﷺ سِنًّا، فَأَعْطَى سِنًّا فَوْقَهُ، وَقَالَ: «خِيَارُكُمْ مَحَاسِنُكُمْ قَضَاءً».

[4112] 122 - (...) It was narrated that Abû Hurairah said: "A man came asking the Messenger of Allâh ﷺ to return a camel that he had borrowed, and he said: 'Give him a camel that is better than his camel.' And he said: 'The best of you is the one who is best in paying off debts.'"

[٤١١٢] **١٢٢**-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ يَتَقَاضَى رَسُولَ اللهِ ﷺ بَعِيرًا، فَقَالَ: «أَعْطُوهُ سِنًّا فَوْقَ سِنِّهِ»، وَقَالَ: «خَيْرُكُمْ أَحْسَنُكُمْ قَضَاءً».

Chapter 23. The Permissibility Of Selling Animals For Animals Of The Same Kind And Of Different Quality

(المعجم ٢٣) - (بَابُ جواز بيع الحيوان بالحيوان، من جنسه، متفاضلا) (التحفة ٤٤)

[4113] 123 - (1602) It was narrated that Jâbir said: "A slave came and swore allegiance to the

[٤١١٣] **١٢٣**-(١٦٠٢) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَابْنُ رُمْحٍ قَالَا:

Prophet ﷺ, pledging to emigrate, and he did not realize that he was a slave. Then his master came looking for him. The Prophet ﷺ said: 'Sell him to me,' and he bought him for two black slaves. Then after that he did not accept the oath of allegiance of anyone until he had asked: 'Is he a slave?'"

أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ ﷺ عَلَىٰ الْهِجْرَةِ، وَلَمْ يَشْعُرْ أَنَّهُ عَبْدٌ، فَجَاءَ سَيِّدُهُ يُرِيدُهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِعْنِيهِ» فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ، ثُمَّ لَمْ يُبَايِعْ أَحَدًا بَعْدُ، حَتَّىٰ يَسْأَلَهُ «أَعَبْدٌ هُوَ؟».

Chapter 24. Pawning (*Rahn*) And Its Permissibility Whether One Is Travelling Or Not

(المعجم ٢٤) - (بَابُ الرهن وجوازه في الحضر كالسَّفرِ) (التحفة ٤٥)

[4114] 124 - (1603) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ bought some food on credit from a Jew, and he gave him a coat of mail of his as collateral."

[٤١١٤] ١٢٤-(١٦٠٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ- وَاللَّفْظُ لِيَحْيَىٰ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَرَىٰ رَسُولُ اللهِ ﷺ مِنْ يَهُودِيٍّ طَعَامًا بِنَسِيئَةٍ، فَأَعْطَاهُ دِرْعًا لَهُ، رَهْنًا.

[4115] 125 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ bought some food from a Jew and gave him an iron coat of mail as collateral."

[٤١١٥] ١٢٥-(...) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَرَىٰ رَسُولُ اللهِ ﷺ مِنْ يَهُودِيٍّ طَعَامًا، وَرَهَنَهُ دِرْعًا مِنْ حَدِيدٍ.

[4116] 126 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ bought some food from a Jew to be paid for at a later date, and he gave him an iron coat of mail of his as collateral.

[٤١١٦] ١٢٦-(...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنِ الْأَعْمَشِ قَالَ: ذَكَرْنَا الرَّهْنَ فِي السَّلَمِ عِنْدَ إِبْرَاهِيمَ النَّخَعِيِّ، فَقَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ يَزِيدَ عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ اشْتَرَىٰ مِنْ يَهُودِيٍّ طَعَامًا إِلَىٰ أَجَلٍ، وَرَهَنَهُ دِرْعًا لَهُ مِنْ حَدِيدٍ.

[4117] (...) A similar report (as no. 4116) was narrated from 'Âishah from the Prophet ﷺ, but he (the narrator) did not mention iron.

[٤١١٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بنُ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي الْأَسْوَدُ عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ، وَلَمْ يَذْكُرْ: مِنْ حَدِيدٍ.

Chapter 25. *Salam* (Payment In Advance)

(المعجم ٢٥) - (بَابُ السلم)

(التحفة ٤٦)

[4118] 127 - (1604) It was narrated that Ibn 'Abbâs said: "When the Prophet ﷺ came to Al-Madînah, they used to pay one or two years in advance for fruits. He said: 'Whoever pays for fruits in advance, let him pay in advance for a specified measure and a specified weight, for a specified amount of time.'"

[٤١١٨] ١٢٧-(١٦٠٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَعَمْرٌو النَّاقِدُ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ عَمْرٌو: حَدَّثَنَا، وَقَالَ يَحْيَىٰ: أَخْبَرَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، وَهُمْ يُسْلِفُونَ فِي الثِّمَارِ، السَّنَةَ وَالسَّنَتَيْنِ فَقَالَ: «مَنْ سلَفَ فِي تَمْرٍ، فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، إِلَىٰ أَجَلٍ مَعْلُومٍ».

[4119] 128 - (...) It was narrated that Ibn 'Abbâs said: "When the Messenger of Allâh ﷺ came (to Al-Madînah), the people used to pay in advance. The Messenger of Allâh ﷺ said to them: 'Whoever pays in advance, let him not pay in advance except for a specified measure and a specified weight.'"

[٤١١٩] ١٢٨-(...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنِ ابْنِ أَبِي نجيحٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ كَثِيرٍ عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ وَالنَّاسُ يُسْلِفُونَ، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَنْ أَسْلَفَ فَلَا يُسْلِفْ إِلَّا فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ».

[4120] (...) A *Hadîth* like that of 'Abdul-Wârith (no. 4119) was narrated from Ibn Abî Najîh with this chain, but he did not mention "until a specified time."

[٤١٢٠] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْمَاعِيلُ ابْنُ سَالِمٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ بِهَٰذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِ عَبْدِ الْوَارِثِ، وَلَمْ يَذْكُرْ: «إِلَىٰ أَجَلٍ مَعْلُومٍ».

[4121] (...) A *Hadîth* (no. 4120) like that of Ibn 'Uyaynah was narrated from Ibn Abî Najîh with their chain, and he mentioned: "until a specified time."

[٤١٢١] (...) حَدَّثَنَا أَبُو كُرَيْبٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، كِلَاهُمَا عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي نَجِيحٍ بِإِسْنَادِهِمْ، مِثْلَ حَدِيثِ ابْنِ عُيَيْنَةَ، فَذَكَرَ فِيهِ: «إِلَىٰ أَجَلٍ مَعْلُومٍ».

Chapter 26. The Prohibition Of Hoarding Staple Foods

(المعجم ٢٦) - (بَابُ تحريم الاحتكار في الأقوات) (التحفة ٤٧)

[4122] 129 - (1605) Sa'eed bin Al-Mûsâyyab narrated that Ma'mar said: "The Messenger of Allâh ﷺ said: 'Whoever hoards is

[٤١٢٢] ١٢٩-(١٦٠٥) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَىٰ وَهُوَ ابْنُ

a sinner.'" It was said to Sa'eed: "But you hoard." Sa'eed said: "Ma'mar, the one who narrated this *Hadîth*, used to hoard."

سَعِيدٍ قَالَ: كَانَ سَعِيدُ ابْنُ الْمُسَيَّبِ يُحَدِّثُ؛ أَنَّ مَعْمَرًا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ احْتَكَرَ فَهُوَ خَاطِئٌ» فَقِيلَ لِسَعِيدٍ: فَإِنَّكَ تَحْتَكِرُ؟ قَالَ سَعِيدٌ: إِنَّ مَعْمَرًا الَّذِي كَانَ يُحَدِّثُ هٰذَا الْحَدِيثَ كَانَ يَحْتَكِرُ.

[4123] 130 - (...) It was narrated from Ma'mar bin 'Abdullâh that the Messenger of Allâh ﷺ said: "No one hoards but a sinner."

[٤١٢٣] **١٣٠**-(...) **حَدَّثَنَا** سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ مُحَمَّدِ ابْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا يَحْتَكِرُ إِلَّا خَاطِئٌ».

[4124] (...) It was narrated that Ma'mar bin Abî Ma'mar, one of Banû 'Adiyy bin Ka'b, said: "The Messenger of Allâh ﷺ said..." and he mentioned a *Hadîth* like that of Sulaimân bin Bilâl from Yahyâ (no. 4122).

[٤١٢٤] (...) **[قَالَ إِبْرَاهِيمُ:** قَالَ مُسْلِمٌ: وَ] حَدَّثَنِي بَعْضُ أَصْحَابِنَا، عَنْ عَمْرِو بْنِ عَوْنٍ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مَعْمَرِ ابْنِ أَبِي مَعْمَرٍ أَحَدِ بَنِي عَدِيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ سُلَيْمَانَ ابْنِ بِلَالٍ عَنْ يَحْيَىٰ.

Chapter 27. The Prohibition Of Swearing Oaths When Selling

(المعجم ٢٧) - (بَابُ النهي عن الحلف في البيع) (التحفة ٤٨)

[4125] 131 - (1606) It was narrated from Ibn Al-Mûsâyyab that Abû Hurairah said: "I heard

[٤١٢٥] **١٣١**-(١٦٠٦) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ

the Messenger of Allâh ﷺ say: 'Swearing helps one to sell the goods but it erases (the blessing of) the profit.'"

الْأُمَوِيُّ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ، كِلَيْهِمَا عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْحَلِفُ مَنْفَقَةٌ لِلسِّلْعَةِ، مَمْحَقَةٌ لِلرِّبْحِ».

[4126] 132 - (1607) It was narrated from Abû Qatâdah Al-Anṣârî that he heard the Messenger of Allâh ﷺ say: "Beware of swearing a great deal when selling, for it brings about a sale, then erases (the blessing)."

[٤١٢٦] ١٣٢-(١٦٠٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِيَّاكُمْ وَكَثْرَةَ الْحَلِفِ فِي الْبَيْعِ، فَإِنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ».

Chapter 28. Pre-Emption

(المعجم ٢٨) - (بَابُ الشفعة)

(التحفة ٤٩)

[4127] 133 - (1608) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever has a partner in property or palm trees, he should not sell until he notifies his partner; if he agrees he may take it, and if he disagrees he may leave it.'"

[٤١٢٧] ١٣٣-(١٦٠٨) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ لَهُ شَرِيكٌ فِي رَبْعَةٍ أَوْ نَخْلٍ، فَلَيْسَ لَهُ أَنْ يَبِيعَ حَتَّىٰ يُؤْذِنَ شَرِيكَهُ، فَإِنْ رَضِيَ أَخَذَ، وَإِنْ كَرِهَ تَرَكَ».

[4128] 134 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ decreed pre-emption in every partnership that has not been divided, whether it is a dwelling or a garden. It is not permissible for him to sell it until he notifies his partner, and if he wishes, he may take it, and if he wishes, he may leave it. If he sells it and he did not give permission, then he has more right to it."

[٤١٢٨] ١٣٤-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - عَبْدُ اللهِ بْنُ إِدْرِيسَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَضَىٰ رَسُولُ اللهِ ﷺ بِالشُّفْعَةِ فِي كُلِّ شِرْكَةٍ لَمْ تُقْسَمْ، رَبْعَةٍ أَوْ حَائِطٍ، لَا يَحِلُّ لَهُ أَنْ يَبِيعَ حَتَّىٰ يُؤْذِنَ شَرِيكَهُ، فَإِنْ شَاءَ أَخَذَ وَإِنْ شَاءَ تَرَكَ، فَإِذَا بَاعَ وَلَمْ يُؤْذِنْهُ فَهُوَ أَحَقُّ بِهِ.

[4129] 135 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'There is pre-emption in every partnership in land, dwellings, or gardens. It is not right to sell until he offers it to his partner, who may take it or leave it. If he insists, then his partner has the greater right to it unless he notifies him.'"

[٤١٢٩] ١٣٥-(...) وحَدَّثَنَا أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنِ ابْنِ جُرَيْجٍ؛ أَنَّ أَبَا الزُّبَيْرِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الشُّفْعَةُ فِي كُلِّ شِرْكٍ فِي أَرْضٍ أَوْ رَبْعٍ أَوْ حَائِطٍ، لَا يَصْلُحُ أَنْ يَبِيعَ حَتَّىٰ يَعْرِضَ عَلَىٰ شَرِيكِهِ فَيَأْخُذَ أَوْ يَدَعَ، فَإِنْ أَبَىٰ فَشَرِيكُهُ أَحَقُّ بِهِ حَتَّىٰ يُؤْذِنَهُ».

Chapter 29. Fixing A Piece Of Wood To A Neighbor's Wall

(المعجم ٢٩) - (بَابُ غرز الخَشبة في جدار الجار) (التحفة ٥٠)

[4130] 136 - (1609) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No one of you should prevent his neighbor from fixing a piece of wood to his wall."

[٤١٣٠] ١٣٦-(١٦٠٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَمْنَعْ

Then Abû Hurairah said: "Why do I see you objecting to it? By Alláh, I will keep reminding you of it."

أَحَدُكُمْ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدارِهِ»، قَالَ: ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ؟ وَاللهِ! لَأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ.

[4131] (...) A similar report (as no. 4130) was narrated from Az-Zuhrî with this chain.

[٤١٣١] (...) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 30. The Prohibition Of Wrongdoing, Seizing Land Unlawfully, Etc

(المعجم ٣٠) - (بَابُ تحريم الظلم وغصب الأرض وغيرها) (التحفة ٥١)

[4132] 137 - (1610) It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail that the Messenger of Allâh ﷺ said: "Whoever seizes a handspan of land unlawfully, Allâh will shackle his neck with it, to seven earths on the Day of Resurrection."

[٤١٣٢] ١٣٧-(١٦١٠) حَدَّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اقْتَطَعَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا، طَوَّقَهُ اللهُ إِيَّاهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرَضِينَ».

[4133] 138 - (...) It was narrated from 'Umar bin Muḥammad, that his father narrated to him from

[٤١٣٣] ١٣٨-(...) حَدَّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ

Sa'eed bin Zaid bin 'Amr bin Nufail, that Arwâ disputed with him about part of his house and he said: "Let her take it, for I heard the Messenger of Allâh ﷺ say: 'Whoever seizes a handspan of land unlawfully, his neck will be shackled to seven earths on the Day of Resurrection.' O Allâh, if she is lying, take away her sight and make her grave in her house."

He said: "I saw her blind, clinging to the walls and saying: 'The supplication of Sa'eed bin Zaid afflicted me.' While she was walking in the house, she came to a well in the house and fell in, and it became her grave."

وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو ابْنِ نُفَيْلٍ؛ أَنَّ أَرْوَىٰ خَاصَمَتْهُ فِي بَعْضِ دَارِهِ فَقَالَ: دَعُوهَا وَإِيَّاهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ، طُوِّقَهُ فِي سَبْعِ أَرَضِينَ يَوْمَ الْقِيَامَةِ»، اللّٰهُمَّ! إِنْ كَانَتْ كَاذِبَةً فَأَعْمِ بَصَرَهَا، وَاجْعَلْ قَبْرَهَا فِي دَارِهَا.

قَالَ: فَرَأَيْتُهَا عَمْيَاءَ تَلْتَمِسُ الْجُدُرَ تَقُولُ: أَصَابَتْنِي دَعْوَةُ سَعِيدِ بْنِ زَيْدٍ، فَبَيْنَمَا هِيَ تَمْشِي فِي الدَّارِ مَرَّتْ عَلَىٰ بِئْرٍ فِي الدَّارِ، فَوَقَعَتْ فِيهَا، فَكَانَتْ قَبْرَهَا.

[4134] 139 - (...) It was narrated from Hishâm bin 'Urwah, from his father, that Arwâ bint Uwais claimed that Sa'eed bin Zaid had taken some of her land, and she referred her dispute with him to Marwân bin Al-Ḥakam. Sa'eed said: "Would I take any of her land after what I heard from the Messenger of Allâh ﷺ?" He said: "What did you hear from the Messenger of Allâh ﷺ?" He said: "I heard the Messenger of Allâh ﷺ say: 'Whoever takes a handspan of land unlawfully, his neck will be shackled to seven earths.'" Marwân said to him: "I will not ask you for any proof after this." He (Sa'eed) said: "O Allâh, if she is lying then

[٤١٣٤] ١٣٩-(...) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ؛ أَنَّ أَرْوَىٰ بِنْتَ أُوَيْسٍ ادَّعَتْ عَلَىٰ سَعِيدِ بْنِ زَيْدٍ؛ أَنَّهُ أَخَذَ شَيْئًا مِنْ أَرْضِهَا، فَخَاصَمَتْهُ إِلَىٰ مَرْوَانَ بْنِ الْحَكَمِ، فَقَالَ سَعِيدٌ: أَنَا كُنْتُ آخُذُ مِنْ أَرْضِهَا شَيْئًا بَعْدَ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: وَمَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا طُوِّقَهُ إِلَىٰ سَبْعِ أَرَضِينَ»، فَقَالَ لَهُ مَرْوَانُ: لَا أَسْأَلُكَ بَيِّنَةً بَعْدَ هٰذَا

make her eyes blind and cause her to die in her own land." And she did not die until her sight was gone, then while she was walking on her land she fell into a pit and died.

فَقَالَ: اللَّهُمَّ! إِنْ كَانَتْ كَاذِبَةً فَعَمِّ بَصَرَهَا وَاقْتُلْهَا فِي أَرْضِهَا، قَالَ: فَمَا مَاتَتْ حَتَّىٰ ذَهَبَ بَصَرُهَا، ثُمَّ بَيْنَا هِيَ تَمْشِي فِي أَرْضِهَا إِذْ وَقَعَتْ فِي حُفْرَةٍ فَمَاتَتْ.

[4135] 140 - (...) It was narrated that Sa'eed bin Zaid said: "I heard the Prophet ﷺ say: 'Whoever seizes a handspan of land unlawfully, his neck will be shackled to seven earths on the Day of Resurrection.'"

[٤١٣٥] ١٤٠-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا، فَإِنَّهُ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرَضِينَ».

[4136] 141 - (1611) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one seizes a handspan of land unlawfully, but Allâh will shackle his neck to seven earths on the Day of Resurrection.'"

[٤١٣٦] ١٤١-(١٦١١) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَأْخُذُ أَحَدٌ شِبْرًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ، إِلَّا طَوَّقَهُ اللهُ إِلَىٰ سَبْعِ أَرَضِينَ يَوْمَ الْقِيَامَةِ».

[4137] 142 - (1612) It was narrated from Muhammad bin Ibrâhîm that Abû Salamah, who had a dispute with his people concerning some land, told him that he entered upon 'Âishah and told her about that. She said: "O Abû Salamah, stay away from this land, for the Messenger of Allâh ﷺ said: 'Whoever wrongs another with regard to (even) a

[٤١٣٧] ١٤٢-(١٦١٢) حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ يَعْنِي ابْنَ عَبْدِ الْوَارِثِ: حَدَّثَنَا حَرْبٌ وَهُوَ ابْنُ شَدَّادٍ: حَدَّثَنَا يَحْيَىٰ وَهُوَ ابْنُ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ؛ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ، وَكَانَ بَيْنَهُ وَبَيْنَ قَوْمِهِ خُصُومَةٌ فِي أَرْضٍ، وَأَنَّهُ دَخَلَ عَلَىٰ

handspan of land, his neck will be shackled to seven earths.'"

عَائِشَةَ فَذَكَرَ ذَلِكَ لَهَا فَقَالَتْ: يَا أَبَا سَلَمَةَ! اجْتَنِبِ الْأَرْضَ، فَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الْأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ».

[4138] (...) Abû Salamah narrated that he entered upon 'Âishah... a similar report (as no. 4137).

[٤١٣٨] (...) **وحَدَّثَنِي** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا أَبَانٌ: حَدَّثَنَا يَحْيَىٰ؛ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ؛ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ؛ أَنَّهُ دَخَلَ عَلَىٰ عَائِشَةَ، فَذَكَرَ مِثْلَهُ.

Chapter 31. The Width Of The Road If There Is A Dispute About It

(المعجم ٣١) - (بَابُ قدر الطريق إذا اختلفوا فيه) (التحفة ٥٢)

[4139] 143 - (1613) It was narrated from Abû Hurairah that the Prophet ﷺ said: "If you dispute concerning the road, make its width seven cubits."

[٤١٣٩] **١٤٣** -(١٦١٣) **حَدَّثَنِي** أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ يُوسُفَ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ ، جُعِلَ عَرْضُهُ سَبْعَ أَذْرُعٍ».

23. The Book Of The Shares Of Inheritance

٨ - (المعجم ٢٣) - كتاب الفرائض (التحفة ١٣)

Chapter... A Muslim Does Not Inherit From A Disbeliever And A Disbeliever Does Not Inherit From A Muslim

(المعجم...) - (بَابُ: لا يرث المسلم الكافر ولا يرث الكافر المسلم) (التحفة ١)

[4140] 1 - (1614) It was narrated from Usâmah bin Zaid that the Prophet ﷺ said: "A Muslim does not inherit from a disbeliever and a disbeliever does not inherit from a Muslim."

[٤١٤٠] ١-(١٦١٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلَا يَرِثُ الْكَافِرُ الْمُسْلِمَ».

Chapter 1. Give The Shares Of Inheritance To Those Who Are Entitled To Them, And Whatever Is Left Goes To The Closest Male Relative

(المعجم ١) - (بَابُ ألحقوا الفرائض بأهلها فما بقي فلأولى رجل ذكر) (التحفة ٢)

[4141] 2 - (1615) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Give the shares of inheritance to those who are entitled to them, and whatever is left, then it is for the closest male relative.'"

[٤١٤١] ٢-(١٦١٥) حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ وَهُوَ النَّرْسِيُّ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأَوْلَىٰ رَجُلٍ ذَكَرٍ».

[4142] 3 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said:

[٤١٤٢] ٣-(...) حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا

"Give the shares of inheritance to those who are entitled to them, and whatever is left of inheritance, then it is for the closest male relative."

رَوْحُ بْنُ الْقَاسِمِ عَنْ عَبْدِ اللهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا تَرَكَتِ الْفَرَائِضُ فَلِأَوْلَىٰ رَجُلٍ ذَكَرٍ».

[4143] 4 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Divide the wealth among those who are entitled to a share of inheritance according to the Book of Allâh, the Most High, and whatever is left then it is for the closest male relative."

[٤١٤٣] ٤-(. . .) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ ابْنُ حُمَيْدٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ إِسْحَٰقُ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ -: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَىٰ كِتَابِ اللهِ تَعَالَىٰ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلِأَوْلَىٰ رَجُلٍ ذَكَرٍ».

[4144] (...) A *Ḥadîth* like that of Wuhaib and Rawḥ bin Al-Qâsim (nos. 4141, 4142) was narrated from Ibn Ṭâwûs with this chain.

[٤١٤٤] (. . .) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ الْهَمْدَانِيُّ: حَدَّثَنَا زَيْدُ ابْنُ حُبَابٍ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنِ ابْنِ طَاوُسٍ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ وُهَيْبٍ وَرَوْحِ بْنِ الْقَاسِمِ.

Chapter 2. Inheritance Of The *Kalâlah*[1]

(المعجم ٢) - (بَابُ ميراث الكلالة) (التحفة ٣)

[4145] 5 - (1616) Jâbir bin 'Abdullâh said: "I fell sick and the Messenger of Allâh ﷺ and

[٤١٤٥] ٥-(١٦١٦) حَدَّثَنَا عَمْرُو ابْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ

[1] Scholars differ over the meaning of *Kalâlah*, what is popular is that it refers to the person who dies, leaving no parent or child. For details see the *Tafsîr* of Ibn Kathîr published by Darussalam, *Sûrat An-Nisâ'* 4:12, and 176.

Abû Bakr came walking to visit me. I lost consciousness, and the Messenger of Allâh ﷺ performed *Wuḍû'* then poured some of the water on me, and I regained consciousness. I said: 'O Messenger of Allâh, how should I dispose of my wealth?' He did not give me any answer until the Verse of inheritance was revealed: They ask you for a legal verdict. Say: Allâh directs (thus) about *Al-Kalâlah* (those who leave neither descendants nor ascendants as heirs)...".[1]

ابْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ: قَالَ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: مَرِضْتُ فَأَتَانِي رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ يَعُودَانِي، مَاشِيَانِ، فَأُغْمِيَ عَلَيَّ، فَتَوَضَّأَ رَسُولُ اللهِ ﷺ ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ، فَأَفَقْتُ، قُلْتُ: يَا رَسُولَ اللهِ! كَيْفَ أَقْضِي فِي مَالِي؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا حَتَّىٰ نَزَلَتْ آيَةُ الْمِيرَاثِ: ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِي ٱلْكَلَٰلَةِ﴾ [النساء: ١٧٦].

[4146] 6 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ and Abû Bakr came walking to visit me in Banû Salamah, and they found me unconscious. He called for water and performed *Wuḍû'*, then he sprinkled some of it on me, and I regained consciousness. I said: 'What should I do with my wealth, O Messenger of Allâh?' And the Verse "Allâh commands you as regards your children's (inheritance): To the male, a portion equal to that of two females"[2] was revealed."

[٤١٤٦] ٦-(...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ الْمُنْكَدِرِ عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ: عَادَنِي النَّبِيُّ ﷺ وَأَبُو بَكْرٍ فِي بَنِي سَلِمَةَ يَمْشِيَانِ، فَوَجَدَانِي لَا أَعْقِلُ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ، ثُمَّ رَشَّ عَلَيَّ مِنْهُ فَأَفَقْتُ، فَقُلْتُ: كَيْفَ أَصْنَعُ فِي مَالِي؟ يَا رَسُولَ اللهِ! فَنَزَلَتْ: ﴿يُوصِيكُمُ ٱللَّهُ فِيٓ أَوْلَٰدِكُمْۖ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ﴾ [النساء: ١١].

[4147] 7 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ visited me while I was sick, and Abû Bakr was with him. (They came) walking and found me

[٤١٤٧] ٧-(...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ قَالَ:

[1] *An-Nisâ'* 4:176.
[2] *An-Nisâ'* 4:11

unconscious. The Messenger of Allâh ﷺ performed *Wuḍû'*. Then he poured some of the water on me, and I regained consciousness, and saw the Messenger of Allâh ﷺ there. I said: 'O Messenger of Allâh, what should I do with my wealth?' He did not give me any reply until the Verse of inheritance was revealed."

سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: عَادَنِي رَسُولُ اللهِ ﷺ وَأَنَا مَرِيضٌ، وَمَعَهُ أَبُو بَكْرٍ، مَاشِيَيْنِ، فَوَجَدَنِي قَدْ أُغْمِيَ عَلَيَّ، فَتَوَضَّأَ رَسُولُ اللهِ ﷺ، ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ، فَإِذَا رَسُولُ اللهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللهِ! كَيْفَ أَصْنَعُ فِي مَالِي؟ قَالَ: فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا، حَتَّىٰ نَزَلَتْ آيَةُ الْمِيرَاثِ.

[4148] 8 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ entered upon me while I was sick and unconscious. He performed *Wuḍû'* and they poured some of the water over me, and I regained consciousness. I said: 'O Messenger of Allâh, I have no ascendants or descendents to inherit from me.' Then the Verse of inheritance was revealed." I [Shu'bah (a narrator)] said to Muḥammad bin Al-Munkadir: "Was it: 'They ask you for a legal verdict. Say: Allâh directs (thus) about *Al-Kalâlah* (those who leave neither descendants nor ascendants as heirs)...'"?[1] He said: "Thus it was revealed."

[٤١٤٨] ٨-(...) **حَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا مَرِيضٌ لَا أَعْقِلُ، فَتَوَضَّأَ، فَصَبُّوا عَلَيَّ مِنْ وَضُوئِهِ، فَعَقَلْتُ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّمَا يَرِثُنِي كَلَالَةٌ، فَنَزَلَتْ آيَةُ الْمِيرَاثِ، فَقُلْتُ لِمُحَمَّدِ بْنِ الْمُنْكَدِرِ: ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾؟ قَالَ: هٰكَذَا أُنْزِلَتْ.

[4149] (...) It was narrated from Shu'bah (a *Ḥadîth* similar to no. 4148, with a different chain of

[٤١٤٩] (...) **حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ وَأَبُو

[1] *An-Nisâ'* 4:176.

narrators). In the *Ḥadîth* of Wahb bin Jarîr it says: "The Verse of the shares of inheritance was revealed." In the *Ḥadîth* of An-Naḍr and Al-'Aqadî it says: "The Verse of the share of inheritance." None of their reports mention what Shu'bah said to Ibn Al-Munkadir.

عَامِرٍ الْعَقَدِيُّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ - فِي حَدِيثِ وَهْبِ بْنِ جَرِيرٍ: فَنَزَلَتْ آيَةُ الْفَرَائِضِ. وَفِي حَدِيثِ النَّضْرِ وَالْعَقَدِيِّ: فَنَزَلَتْ آيَةُ الْفَرْضِ. وَلَيْسَ فِي رِوَايَةِ أَحَدٍ مِنْهُمْ: قَوْلُ شُعْبَةَ لِابْنِ الْمُنْكَدِرِ.

[4150] 9 - (1617) It was narrated from Ma'dân bin Abî Ṭalḥah that 'Umar bin Al-Khaṭṭâb delivered a *Khuṭbah* one Friday. He mentioned the Prophet of Allâh ﷺ and he mentioned Abû Bakr. Then he said: "I am not leaving behind me any problem more difficult than that of *Kalâlah*. I did not ask the Messenger of Allâh ﷺ about any matter more than I asked him about *Kalâlah*, and he never appeared to be more annoyed by my asking any question than he did regarding this matter, until he poked me in the chest with his finger and said: 'O 'Umar, is not the Verse that was revealed in summer at the end of *Sûrat An-Nisâ'* sufficient for you?' If I live I will give a verdict concerning it which would enable those who read the Qur'ân and those who do not read it to know about this."

[٤١٥٠] ٩-(١٦١٧) **حَدَّثَنَا** مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ جُمُعَةٍ، فَذَكَرَ نَبِيَّ اللهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ، ثُمَّ قَالَ: إِنِّي لَا أَدَعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلَالَةِ، مَا رَاجَعْتُ رَسُولَ اللهِ ﷺ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلَالَةِ، وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ، حَتَّىٰ طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي، وَقَالَ: «يَا عُمَرُ! أَلَا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟» وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّةٍ، يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ.

[4151] (...) A similar report (as

[٤١٥١] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ

no. 4150) was narrated from Qatâdah with this chain.

أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ رَافِعٍ عَنْ شَبَابَةَ بْنِ سَوَّارٍ، عَنْ شُعْبَةَ، كِلَاهُمَا عَنْ قَتَادَةَ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 3. The Last Verse To Be Revealed Was The Verse Of *Kalâlah*

(المعجم ٣) - (بَابُ آخر آية أنزلت آية الكلالة) (التحفة ٤)

[4152] 10 - (1618) It was narrated that Al-Barâ' said: "The last Verse of the Qur'ân to be revealed was: 'They ask you for a legal verdict. Say: Allâh directs (thus) about *Al-Kalâlah* (those who leave neither descendants nor ascendants as heirs)...'".[1]

[٤١٥٢] ١٠-(١٦١٨) حَدَّثَنَا عَلِيُّ ابْنُ خَشْرَمٍ: حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ أَبِي إِسْحٰقَ، عَنِ الْبَرَاءِ قَالَ: آخِرُ آيَةٍ نَزَلَتْ مِنَ الْقُرْآنِ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾.

[4153] 11 - (...) Al-Barâ' bin 'Âzib said: "The last Verse to be revealed was the Verse of *Kalâlah*, and the last *Sûrah* to be revealed was *Barâ'ah* (i.e., *Sûrat At-Taubah*)"

[٤١٥٣] ١١-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحٰقَ قَالَ: سَمِعْتُ الْبَرَاءَ ابْنَ عَازِبٍ يَقُولُ: آخِرُ آيَةٍ أُنْزِلَتْ، آيَةُ الْكَلَالَةِ، وَآخِرُ سُورَةٍ أُنْزِلَتْ بَرَاءَةٌ.

[4154] 12 - (...) It was narrated from Al-Barâ' that the last *Sûrah* to be revealed in full was *Sûrat At-Taubah* and the last Verse to be revealed was the Verse of *Kalâlah*.

[٤١٥٤] ١٢-(...) حَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَىٰ وَهُوَ ابْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاءُ عَنْ أَبِي إِسْحٰقَ، عَنِ الْبَرَاءِ؛ أَنَّ آخِرَ سُورَةٍ أُنْزِلَتْ

[1] *An-Nisâ'* 4:176.

تَامَّةً سُورَةُ التَّوْبَةِ، وَأَنَّ آخِرَ آيَةٍ أُنْزِلَتْ آيَةُ الْكَلَالَةِ.

[4155] (...) A similar report (as no. 4154) was narrated from Al-Barâ', except that he said: "The last *Sûrah* to be revealed completely."

[٤١٥٥] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ آدَمَ: حَدَّثَنَا عَمَّارٌ وَهُوَ ابْنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: آخِرُ سُورَةٍ أُنْزِلَتْ كَامِلَةً.

[4156] 13 - (...) It was narrated that Al-Barâ' said: "The last Verse to be revealed was: 'They ask you for a legal verdict....'".[1]

[٤١٥٦] ١٣-(...) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ أَبِي السَّفَرِ، عَنِ الْبَرَاءِ قَالَ: آخِرُ آيَةٍ أُنْزِلَتْ ﴿يَسْتَفْتُونَكَ﴾.

Chapter 4. Whoever Leaves Behind Wealth, It Is For His Heirs

(المعجم ٤) - (بَابُ من ترك مالًا فلورثته) (التحفة ٥)

[4157] 14 - (1619) It was narrated from Abû Hurairah that a deceased man who owed debts would be brought to the Messenger of Allâh ﷺ. He would ask: "Did he leave behind anything to pay off his debt?" If he was told that he had left behind something to pay off his debt, he would offer the funeral prayer for him, otherwise he would say: "Pray for your companion." When Allâh granted him conquests, he said: "I am closer to the believers than their own selves. Whoever dies owing a debt, I will repay it, and whoever

[٤١٥٧] ١٤-(١٦١٩) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ الْأُمَوِيُّ عَنْ يُونُسَ الْأَيْلِيِّ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُؤْتَىٰ بِالرَّجُلِ الْمَيِّتِ، عَلَيْهِ الدَّيْنُ، فَيَسْأَلُ: «هَلْ تَرَكَ لِدَيْنِهِ مِنْ

[1] *An-Nisâ'* 4:176.

leaves behind wealth, it is for his heirs."

قَضَاءٍ؟» فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّىٰ عَلَيْهِ، وَإِلَّا قَالَ: «صَلُّوا عَلَىٰ صَاحِبِكُمْ»، وَلَمَّا فَتَحَ اللهُ عَلَيْهِ الْفُتُوحَ قَالَ: «أَنَا أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ فَعَلَيَّ قَضَاؤُهُ، وَمَنْ تَرَكَ مَالًا فَهُوَ لِوَرَثَتِهِ».

[4158] (...) This *Hadîth* (similar to no. 4157) was narrated from Az-Zuhrî with this chain.

[٤١٥٨] (. . .) **وَحَدَّثَنِي** عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَٰذَا الْإِسْنَادِ، هَٰذَا الْحَدِيثَ.

[4159] 15 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "By the One in Whose Hand is the soul of Muhammad! There is no believer on earth but I am the closest of people to him. Whoever among you leaves behind a debt or destitute children, I will take care of them. And whoever among you leaves behind wealth, it is for his heirs, whoever they are."

[٤١٥٩] **١٥**-(. . .) **حَدَّثَنِي** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنْ عَلَىٰ الْأَرْضِ مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى النَّاسِ بِهِ، فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَأَنَا مَوْلَاهُ، وَأَيُّكُمْ تَرَكَ مَالًا فَإِلَىٰ الْعَصَبَةِ مَنْ كَانَ».

[4160] 16 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah

[٤١٦٠] **١٦**-(. . .) **حَدَّثَنَا** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا

narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'I am the closest of people to the believers according to the Book of Allâh, the Mighty and Sublime. Whoever among you leaves behind a debt or destitute children, call me, and I will take care of them. Whoever among you leaves behind wealth, let his wealth be given to his heirs, whoever they are.'"

مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِالْمُؤْمِنِينَ فِي كِتَابِ اللهِ عَزَّ وَجَلَّ، فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيْعَةً فَادْعُونِي، فَأَنَا وَلِيُّهُ، وَأَيُّكُمْ مَا تَرَكَ مَالًا فَلْيُؤْثَرْ بِمَالِهِ عَصَبَتُهُ، مَنْ كَانَ».

[4161] 17 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever leaves behind wealth, it is for his heirs, and whoever leaves behind children, it is for us (to take care of them)."

[٤١٦١] ١٧-(...) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ؛ أَنَّهُ سَمِعَ أَبَا حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ تَرَكَ مَالًا فَلِلْوَرَثَةِ، وَمَنْ تَرَكَ كَلًّا فَإِلَيْنَا».

[4162] (...) Shu'bah narrated (a *Hadîth* similar to no. 4161) with this chain, except that in the *Hadîth* of Ghundar it says: "Whoever leaves behind children, I will take care of them."

[٤١٦٢] (...) حَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا غُنْدَرٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ يَعْنِي ابْنَ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِ غُنْدَرٍ «فَمَنْ تَرَكَ كَلًّا وَلِيتُهُ».

24. The Book Of Gifts

Chapter 1. It Is Disliked For A Man To Buy What He Gave In Charity From The One To Whom He Gave It

[4163] 1 - (1620) It was narrated from Zaid bin Aslam, from his father, that 'Umar bin Al-Khaṭṭâb said: "I donated a fine horse (to be ridden in *Jihâd*) in the cause of Allâh, and its owner neglected it. I thought that he would sell it for a cheap price, and I asked the Messenger of Allâh ﷺ about that. He said: 'Do not buy it, and do not take back your charity, for the one who takes back his charity is like the dog that returns to its vomit."

[4164] (...) It was narrated from Mâlik bin Anas (a *Ḥadîth* similar to no. 4163) with this chain, and he added: "Do not buy it even if he gives it to you for a Dirham."

[4165] 2 - (...) It was narrated from 'Umar that he donated a horse (to be ridden in *Jihâd*) in the cause of Allâh, and he found it with its owner who had

٩ - (المعجم ٢٤) - كتاب الهبات (التحفة ١٤)

(المعجم ١) - (بَابُ كراهة شراء الإنسان ما تصدق به ممن تصدق عليه) (التحفة ١)

[٤١٦٣] ١-(١٦٢٠) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: حَمَلْتُ عَلَىٰ فَرَسٍ عَتِيقٍ فِي سَبِيلِ اللهِ، فَأَضَاعَهُ صَاحِبُهُ، فَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ، فَسَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ: «لَا تَبْتَعْهُ وَلَا تَعُدْ فِي صَدَقَتِكَ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ».

[٤١٦٤] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ يَعْنِي ابْنَ مَهْدِيٍّ؛ عَنْ مَالِكِ بْنِ أَنَسٍ بِهَٰذَا الْإِسْنَادِ، وَزَادَ: «لَا تَبْتَعْهُ وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ».

[٤١٦٥] ٢-(...) حَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ، عَنْ زَيْدِ

neglected it. He was of poor means and 'Umar wanted to buy it, so he went to the Messenger of Allâh ﷺ and told him about that. He said: "Do not buy it, even if he gives it to you for a Dirham, for the likeness of the one who takes back his charity is that of the dog who returns to his vomit."

ابْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ؛ أَنَّهُ حَمَلَ عَلَىٰ فَرَسٍ فِي سَبِيلِ اللهِ، فَوَجَدَهُ عِنْدَ صَاحِبِهِ وَقَدْ أَضَاعَهُ، وَكَانَ قَلِيلَ الْمَالِ، فَأَرَادَ أَنْ يَشْتَرِيَهُ، فَأَتَىٰ رَسُولَ اللهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: «لَا تَشْتَرِهِ، وَإِنْ أُعْطِيتَهُ بِدِرْهَمٍ، فَإِنَّ مَثَلَ الْعَائِدِ فِي صَدَقَتِهِ، كَمَثَلِ الْكَلْبِ يَعُودُ فِي قَيْئِهِ».

[4166] (...) It was narrated from Ibn Abî 'Umar that Sufyân narrated from Zaid bin Aslam (a *Hadîth* similar to no. 4165), but the *Hadîth* of Mâlik (no. 4163) and Rawh (no. 4165) is more complete and in detail.

[٤١٦٦] (...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ حَدِيثَ مَالِكٍ وَرَوْحٍ أَتَمُّ وَأَكْثَرُ.

[4167] 3 - (1621) It was narrated from Ibn 'Umar that 'Umar bin Al-Khattâb donated a horse (to be ridden in *Jihâd*) in the cause of Allâh, and he found it offered for sale. He wanted to buy it, and he asked the Messenger of Allâh ﷺ about that. He said: "Do not buy it; do not take back your charity."

[٤١٦٧] ٣-(١٦٢١) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حَمَلَ عَلَىٰ فَرَسٍ فِي سَبِيلِ اللهِ، فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَبْتَاعَهُ، فَسَأَلَ رَسُولَ اللهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ: «لَا تَبْتَعْهُ، وَلَا تَعُدْ فِي صَدَقَتِكَ».

[4168] (...) A *Hadîth* like that of Mâlik (no. 4167) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٤١٦٨] (...) وحَدَّثَنَاهُ قُتَيْبَةُ [بْنُ سَعِيدٍ] وَابْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو

أُسَامَةَ، كُلُّهُمْ عنْ عُبَيْدِ اللهِ، . . . هما عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ مالِكٍ.

[4169] 4 - (...) It was narrated from Ibn 'Umar that 'Umar donated a horse (to be ridden in *Jihâd*) in the cause of Allâh, then he saw it being offered for sale and he wanted to buy it. He asked the Prophet ﷺ. The Messenger of Allâh ﷺ said: "Do not take back your charity, O 'Umar."

[٤١٦٩] ٤-(. . .) **حَدَّثَنا** ابْنُ أَبِي عُمَرَ وعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدٍ - قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عنِ ابْنِ عمَرَ؛ أَنَّ عُمَرَ حَمَلَ عَلَىٰ فَرَسٍ فِي سَبِيلِ اللهِ. ثُمَّ رَآهَا تُبَاعُ فَأَرَادَ أَنْ يَشْتَرِيَهَا. فسَأَلَ النَّبِيَّ ﷺ؟ فقَالَ رَسُولُ اللهِ ﷺ: «لَا تَعُدْ فِي صَدَقَتِكَ، يَا عُمَرُ؟».

Chapter 2. The Prohibition Of Taking Back One's Charity After It Has Been Accepted, Except In The Case Of What A Father Gives To A Son Or Grandson

(المعجم ٢) - (بَابُ تحريم الرجوع في الصدقة بعد القبض إلا ما وهبه لولده وإن سفل) (التحفة ٢)

[4170] 5 - (1622) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The likeness of the one who takes back his charity is that of a dog which vomits then returns to its vomit to eat it."

[٤١٧٠] ٥-(١٦٢٢) **حَدَّثَنِي** إِبْرَاهِيمُ ابْنُ مُوسَى الرَّازِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي جَعْفَرٍ مُحمَّدِ بْنِ عَلِيٍّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَثَلُ الَّذِي يَرْجِعُ فِي صَدَقَتِهِ، كَمَثَلِ الْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ، فَيَأْكُلُهُ».

[4171] (...) Muḥammad bin 'Alî bin Al-Ḥuṣain mentioned a similar report (as *Ḥadîth* no. 4170) with this chain.

[٤١٧١] (. . .) **وحَدَّثَنَاه** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنِ

الْأَوْزَاعِيِّ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَلِيِّ بْنِ الْحُسَيْنِ يَذْكُرُ بِهَٰذَا الإِسْنَادِ، نَحْوَهُ.

[4172] (...) 'Abdur-Raḥmân bin 'Amr narrated that Muḥammad,[1] the son of Fâṭimah, the daughter of the Messenger of Allâh ﷺ, narrated a similar *Hadîth* (as no. 4170) with this chain.

[٤١٧٢] (...) **وَحَدَّثَنِي** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ: حَدَّثَنِي يَحْيَىٰ وَهُوَ ابْنُ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ عَمْرٍو؛ أَنَّ مُحَمَّدًا ابْنَ فَاطِمَةَ بِنْتِ رَسُولِ اللهِ ﷺ حَدَّثَهُ، بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِهِمْ.

[4173] 6 - (...) Sa'eed bin Al-Mûsâyyab said: "I heard Ibn 'Abbâs say: 'I heard the Messenger of Allâh ﷺ say: "The likeness of the one who gives charity then takes his charity back is that of a dog which vomits, then eats its vomit."

[٤١٧٣] ٦-(...) **وحَدَّثَنِي** هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو وَهُوَ ابْنُ الْحَارِثِ عَنْ بُكَيْرٍ؛ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ الَّذِي يَتَصَدَّقُ بِصَدَقَةٍ ثُمَّ يَعُودُ فِي صَدَقَتِهِ، كَمَثَلِ الْكَلْبِ يَقِيءُ ثُمَّ يَأْكُلُ قَيْئَهُ».

[4174] 7 - (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The one who takes back his gift is like the one who returns to his vomit."

[٤١٧٤] ٧-(...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

[4175] (...) A similar report (as no. 4174) was narrated from Qatâdah with this chain.

[٤١٧٥] (...) **وحَدَّثَنَاه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[1] He is Muḥammad bin Alî bin Al-Ḥussain the great grandson of Fâṭimah ؓ.

[4176] 8 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "The one who takes back his gift is like the dog that vomits then returns to its vomit."

[٤١٧٦] ٨-(...) وحَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ، يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ».

Chapter 3. It Is Disliked To Favor Some Of One's Children Over Others In Gift-Giving

(المعجم ٣) - (بَابُ كراهة تفضيل بعض الأولاد في الهبة) (التحفة ٣)

[4177] 9 - (1623) It was narrated that An-Nu'mân bin Bashîr said that his father brought him to the Messenger of Allâh ﷺ and said: "I have given this son of mine a slave that belonged to me. The Messenger of Allâh ﷺ said: 'Have you given a similar gift to all your children?' He said: 'No.' The Messenger of Allâh ﷺ said: 'Then take it back.'"

[٤١٧٧] ٩-(١٦٢٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ وَعَنْ مُحَمَّدِ بْنِ النُّعْمَانِ بْنِ بَشِيرٍ يُحَدِّثَانِهِ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ أَنَّهُ قَالَ: إِنَّ أَبَاهُ أَتَىٰ بِهِ رَسُولَ اللهِ ﷺ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هَٰذَا غُلَامًا كَانَ لِي، فَقَالَ رَسُولُ اللهِ ﷺ: «أَكُلَّ وَلَدِكَ نَحَلْتَهُ مِثْلَ هَٰذَا؟» فَقَالَ: لَا، فَقَالَ رَسُولُ اللهِ ﷺ: «فَارْجِعْهُ».

[4178] 10 - (...) It was narrated that An-Nu'mân bin Bashîr said: "My father brought me to the Messenger of Allâh ﷺ and said: 'I have given this son of mine a slave.' He said: 'Have you given a gift to all your children?' He said: 'No.' He said: 'Then take him (the slave) back.'"

[٤١٧٨] ١٠-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ وَمُحَمَّدِ بْنِ النُّعْمَانِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: أَتَىٰ بِي أَبِي إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هَٰذَا

غُلَامًا، فَقَالَ: «أَكُلَّ بَنِيكَ نَحَلْتَ؟» قَالَ: لَا، قَالَ: «فَارْدُدْهُ».

[4179] 11 - (...) It was narrated from Az-Zuhrî with this chain (a *Hadîth* similar to no. 4178).

[٤١٧٩] ١١-(...) [و]حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، أَمَّا يُونُسُ وَمَعْمَرٌ فَفِي حَدِيثِهِمَا «أَكُلَّ بَنِيكَ» وَفِي حَدِيثِ اللَّيْثِ وَابْنِ عُيَيْنَةَ: «أَكُلَّ وَلَدِكَ» وَرِوَايَةُ اللَّيْثِ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ: أَنَّ بَشِيرًا جَاءَ بِالنُّعْمَانِ.

[4180] 12 - (...) It was narrated from Hishâm bin 'Urwah that his father said: "An-Nu'mân bin Bashîr told us that his father gave him a slave, and the Prophet ﷺ said to him: 'What is this slave?' He said: 'My father gave him to me.' He ﷺ said (to my father): 'Did you give to all his brothers what you gave to this one?' He said: 'No.' He said: 'Then take him back.'"

[٤١٨٠] ١٢-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنَا النُّعْمَانُ بْنُ بَشِيرٍ قَالَ: وَقَدْ أَعْطَاهُ أَبُوهُ غُلَامًا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا هَٰذَا الْغُلَامُ؟» قَالَ: أَعْطَانِيهِ أَبِي قَالَ: «فَكُلَّ إِخْوَتِهِ أَعْطَيْتَهُ كَمَا أَعْطَيْتَ هَٰذَا؟» قَالَ: لَا، قَالَ: «فَرُدَّهُ».

[4181] 13 - (...) It was narrated that An-Nu'mân bin Bashîr said: "My father gave me some of his wealth and my mother, 'Amrah bint Rawâhah, said: 'I will not approve until you ask the Messenger of Allâh ﷺ to bear witness.' So my father went to the Prophet ﷺ to ask him to bear witness to my gift. The Messenger of Allâh ﷺ said to him: 'Have you done this for all your children?' He said: 'No.' He said: 'Fear Allâh and treat your children fairly.' My father came back and took back the gift."

[٤١٨١] ١٣-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: تَصَدَّقَ عَلَيَّ أَبِي بِبَعْضِ مَالِهِ فَقَالَتْ أُمِّي عَمْرَةُ بِنْتُ رَوَاحَةَ: لَا أَرْضَىٰ حَتَّىٰ تُشْهِدَ رَسُولَ اللهِ ﷺ، فَانْطَلَقَ أَبِي إِلَى النَّبِيِّ ﷺ لِيُشْهِدَهُ عَلَىٰ صَدَقَتِي، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَفَعَلْتَ هٰذَا بِوَلَدِكَ كُلِّهِمْ؟» قَالَ: لَا، قَالَ: «اتَّقُوا اللهَ وَاعْدِلُوا فِي أَوْلَادِكُمْ» فَرَجَعَ أَبِي، فَرَدَّ تِلْكَ الصَّدَقَةَ.

[4182] 14 - (...) An-Nu'mân bin Bashîr narrated that his mother, the daughter of Rawâḥah, asked his father to give a gift to her son, and he kept delaying it for a year, then he decided to do that. She said: "I will not approve until you ask the Messenger of Allâh ﷺ to bear witness to what you have given to my son." So my father took me by the hand, and I was a young boy at that time. He went to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, the mother of this boy, the daughter of Rawâḥah, would like you to bear witness to that which

[٤١٨٢] ١٤-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنِ الشَّعْبِيِّ: حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ؛ أَنَّ أُمَّهُ بِنْتَ رَوَاحَةَ سَأَلَتْ أَبَاهُ بَعْضَ الْمَوْهُوبَةِ مِنْ مَالِهِ لِابْنِهَا، فَالْتَوَىٰ بِهَا سَنَةً، ثُمَّ بَدَا لَهُ، فَقَالَتْ: لَا أَرْضَىٰ حَتَّىٰ تُشْهِدَ رَسُولَ

I have given to her son." The Messenger of Allâh ﷺ said: "O Bas͟hîr, do you have any other children?" He said: "Yes." He said: "Have you given to all of them like you have given to this one?" He said: "No." He said: "Then do not ask me to bear witness for I will not bear witness to injustice."

اللهِ ﷺ عَلَىٰ مَا وَهَبْتَ لِابْنِي، فَأَخَذَ أَبِي بِيَدِي، وَأَنَا يَوْمَئِذٍ غُلَامٌ، فَأَتَىٰ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أُمَّ هٰذَا، بِنْتَ رَوَاحَةَ، أَعْجَبَهَا أَنْ أُشْهِدَكَ عَلَىٰ الَّذِي وَهَبْتُ لِابْنِهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا بَشِيرُ أَلَكَ وَلَدٌ سِوَىٰ هٰذَا؟» قَالَ: نَعَمْ، قَالَ: «أَكُلَّهُمْ وَهَبْتَ لَهُ مِثْلَ هٰذَا؟» قَالَ: لَا، قَالَ: «فَلَا تُشْهِدْنِي إِذًا فَإِنِّي لَا أَشْهَدُ عَلَىٰ جَوْرٍ».

[4183] 15 - (...) It was narrated from An-Nu'mân bin Bas͟hîr that the Messenger of Allâh ﷺ said: "Do you have any other sons besides him?" He said: "Yes." He said: "Have you given to all of them like you have given to this one?" He said: "No." He said: "I will not bear witness to injustice."

[٤١٨٣] ١٥-(...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلَكَ بَنُونَ سِوَاهُ؟» قَالَ: نَعَمْ: قَالَ «فَكُلَّهُمْ أَعْطَيْتَ مِثْلَ هٰذَا؟» قَالَ: لَا. قَالَ: «فَلَا أَشْهَدُ عَلَىٰ جَوْرٍ».

[4184] 16 - (...) It was narrated from An-Nu'mân bin Bas͟hîr that the Messenger of Allâh ﷺ said to his father: "Do not ask me to bear witness to injustice."

[٤١٨٤] ١٦-(...) حَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ عَاصِمٍ الْأَحْوَلِ عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِأَبِيهِ «لَا تُشْهِدْنِي عَلَىٰ جَوْرٍ».

[4185] 17 - (...) It was narrated that An-Nu'mân bin Bas͟hîr said: "My father took me to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, bear witness that I have given to this

[٤١٨٥] ١٧-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ وَعَبْدُ الْأَعْلَىٰ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَيَعْقُوبُ الدَّوْرَقِيُّ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ

son of mine such and such of my wealth.' He said: 'Have you given to all your sons the like of what you have given to An-Nu'mân?' He said: 'No.' He said: 'Then ask someone else to bear witness to this.' Then he said: 'Would you not like them all to honor you equally?' He said: 'Of course.' He said: 'Then do not do it.'"

- وَاللَّفْظُ لِيَعْقُوبَ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: انْطَلَقَ بِي أَبِي يَحْمِلُنِي إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! اشْهَدْ أَنِّي قَدْ نَحَلْتُ النُّعْمَانَ كَذَا وَكَذَا مِنْ مَالِي، فَقَالَ: «أَكُلَّ بَنِيكَ قَدْ نَحَلْتَ مِثْلَ مَا نَحَلْتَ النُّعْمَانَ؟» قَالَ: لَا، قَالَ: «فَأَشْهِدْ عَلَىٰ هٰذَا غَيْرِي»، ثُمَّ قَالَ: «أَيَسُرُّكَ أَنْ يَكُونُوا إِلَيْكَ فِي الْبِرِّ سَوَاءً؟» قَالَ: بَلَىٰ، قَالَ: «فَلَا، إِذًا».

[4186] 18 - (...) It was narrated that An-Nu'mân bin Bashîr said: "My father gave me a gift, then he brought me to the Messenger of Allâh ﷺ to bear witness to it. He said: 'Have you given this to all of your children?' He said: 'No.' He said: 'Would you not like them all to honor you as you want this one to?' He said: 'Of course.' He said: 'Then I will not bear witness.'"

Ibn 'Awn said: "I narrated it to Muhammad and he said: 'I was told that he (ﷺ) said: "Treat your children similarly."

[٤١٨٦] ١٨-(...) حَدَّثَنَا أَحْمَدُ ابْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَزْهَرُ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: نَحَلَنِي أَبِي نُحْلًا، ثُمَّ أَتَىٰ بِي رَسُولَ اللهِ ﷺ لِيُشْهِدَهُ، فَقَالَ «أَكُلَّ وَلَدِكَ أَعْطَيْتَهُ هٰذَا؟» قَالَ: لَا. قَالَ: «أَلَيْسَ تُرِيدُ مِنْهُمُ الْبِرَّ مِثْلَ مَا تُرِيدُ مِنْ ذَا؟» قَالَ: بَلَىٰ. قَالَ: «فَإِنِّي لَا أَشْهَدُ».

قَالَ ابْنُ عَوْنٍ: فَحَدَّثْتُ بِهِ مُحَمَّدًا فَقَالَ: إِنَّمَا حُدِّثْتُ أَنَّهُ قَالَ: «قَارِبُوا بَيْنَ أَبْنَائِكُمْ».

[4187] 19 - (1624) It was narrated that Jâbir said: "The wife of Bashîr said: 'Give your

[٤١٨٧] ١٩-(١٦٢٤) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ:

slave to my son, and ask the Messenger of Allâh ﷺ to bear witness for me.' So he went to the Messenger of Allâh ﷺ and said: 'The daughter of so-and-so asked me to give my slave to her son, and she said: "Ask the Messenger of Allâh ﷺ to bear witness for me."' He said: 'Does he have any brothers?' He said: 'Yes.' He said: 'Have you given to all of them something like that which you have given to him?' He said: 'No.' He said: 'This is not right. I will not bear witness to anything but that which is right and proper.'"

حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَتِ امْرَأَةُ بَشِيرٍ: انْحَلِ ابْنِي غُلَامَكَ، وَأَشْهِدْ لِي رَسُولَ اللهِ ﷺ، فَأَتَى رَسُولَ اللهِ ﷺ فَقَالَ: إِنَّ ابْنَةَ فُلَانٍ سَأَلَتْنِي أَنْ أَنْحَلَ ابْنَهَا غُلَامِي، وَقَالَتْ: أَشْهِدْ لِي رَسُولَ اللهِ ﷺ، فَقَالَ: «أَلَهُ إِخْوَةٌ؟» قَالَ نَعَمْ، قَالَ: «أَفَكُلَّهُمْ أَعْطَيْتَ مِثْلَ مَا أَعْطَيْتَهُ؟» قَالَ: لَا. قَالَ: «فَلَيْسَ يَصْلُحُ هٰذَا، وَإِنِّي لَا أَشْهَدُ إِلَّا عَلَىٰ حَقٍّ».

Chapter 4. The *'Umrâ* (Lifelong Gift)

(المعجم ٤) - (بَابُ العمرىٰ)
(التحفة ٤)

[4188] 20 - (1625) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Any man who is given a gift for life, it belongs to him and his heirs. It belongs to the one to whom it is given, and does not go back to the one who gave it, because he has given it in such a way that it is subject to the rules of inheritance."

[٤١٨٨] ٢٠-(١٦٢٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرَىٰ لَهُ وَلِعَقِبِهِ، فَإِنَّهَا لِلَّذِي أُعْطِيَهَا، لَا تَرْجِعُ إِلَى الَّذِي أَعْطَاهَا، لِأَنَّهُ أَعْطَىٰ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ».

[4189] 21 - (...) It was narrated that Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'Whoever gives a man a gift for life, it belongs to him and his

[٤١٨٩] ٢١-(. . .) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ، وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنِ

children. His words ended his right to it and it belongs to the one to whom it was given for life and to his heirs.'"

Yaḥyâ said at the beginning of his *Ḥadîth*: "Any man who is given a gift for life, it belongs to him and his children."

ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ؛ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَعْمَرَ رَجُلًا عُمْرَىٰ لَهُ وَلِعَقِبِهِ، فَقَدْ قَطَعَ قَوْلُهُ حَقَّهُ فِيهَا، وَهِيَ لِمَنْ أُعْمِرَ وَلِعَقِبِهِ».

غَيْرَ أَنَّ يَحْيَىٰ قَالَ فِي أَوَّلِ حَدِيثِهِ: «أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرَىٰ، فَهِيَ لَهُ وَلِعَقِبِهِ».

[4190] 22 - (...) Jâbir bin 'Abdullâh Al-Anṣârî narrated that the Messenger of Allâh ﷺ said: "Any man who gives a man a gift for life, it belongs to him (the latter) and to his heirs." He said:[1] "I have given it to you and your heirs so long as any one of you is still alive, then it belongs to the one to whom it was given, and it does not go back to the giver because he has given it in such a way that it is subject to the rules of inheritance."

[٤١٩٠] ٢٢-(...) حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ عَنِ الْعُمْرَىٰ وَسُنَّتِهَا، عَنْ حَدِيثِ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ الْأَنْصَارِيَّ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَيُّما رَجُلٍ أَعْمَرَ رَجُلًا عُمْرَىٰ لَهُ وَلِعَقِبِهِ»، فَقَالَ: قَدْ أَعْطَيْتُكَهَا وَعَقِبَكَ مَا بَقِيَ مِنْكُمْ أَحَدٌ، فَإِنَّهَا لِمَنْ أُعْطِيَهَا، وَإِنَّهَا لَا تَرْجِعُ إِلَىٰ صَاحِبِهَا، مِنْ أَجْلِ أَنَّهُ أَعْطَىٰ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ».

[4191] 23 - (...) It was narrated that Jâbir said: "The kind of gift for life that the Messenger of

[٤١٩١] ٢٣-(...) حَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ

[1] This could be part of the *Ḥadîth* as it appears to be in the narration of it with this chain recorded by Aḥmad (3:399). Or, it could be an explanation of Abû Salamah as it appears in no. 4192.

Allâh ﷺ allowed is only when a person says: 'It is for you and your children.' But if he says it is yours as long as you live, then it goes back to its owner."

Ma'mar said: "Az-Zuhrî used to issue *Fatwas* to that effect."

لِعَبْدٍ - قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: إِنَّمَا الْعُمْرَىٰ الَّتِي أَجَازَ رَسُولُ اللهِ ﷺ، أَنْ يَقُولَ: هِيَ لَكَ وَلِعَقِبِكَ، فَأَمَّا إِذَا قَالَ: هِيَ لَكَ مَا عِشْتَ، فَإِنَّهَا تَرْجِعُ إِلَىٰ صَاحِبِهَا،

قَالَ مَعْمَرٌ: وَكَانَ الزُّهْرِيُّ يُفْتِي بِهِ.

[4192] 24 - (...) It was narrated from Jâbir, who is (Jâbir) bin 'Abdullâh, that the Messenger of Allâh ﷺ ruled concerning one who is given a gift for life that it belongs to him and his children, and it belongs to him absolutely, and it is not permissible for the giver to stipulate any conditions or make any exceptions.

Abû Salamah said: "Because he has given it in such a way that it is subject to the rules of inheritance, therefore any conditions that he may stipulate are overruled by the rules of inheritance."

[٤١٩٢] ٢٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْك عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ جَابِرٍ وَهُوَ ابْنُ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَضَىٰ فِيمَنْ أُعْمِرَ عُمْرَىٰ لَهُ وَلِعَقِبِهِ، فَهِيَ لَهُ بَتْلَةً، لَا يَجُوزُ لِلْمُعْطِي فِيهَا شَرْطٌ وَلَا ثُنْيَا.

قَالَ أَبُو سَلَمَةَ: لِأَنَّهُ أَعْطَىٰ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ، فَقَطَعَتِ الْمَوَارِيثُ شَرْطَهُ.

[4193] 25 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'A gift for life belongs to the one to whom it is given.'"

[٤١٩٣] ٢٥-(...) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَٰنِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ «الْعُمْرَىٰ لِمَنْ وُهِبَتْ لَهُ».

[4194] (...) It was narrated from

[٤١٩٤] (...) وحَدَّثَنَاه مُحَمَّدُ بْنُ

Jâbir bin 'Abdullâh that the Prophet of Allâh ﷺ said... a similar report (as no. 4194).

الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ. بِمِثْلِهِ.

[4195] (...) It was narrated from Jâbir who attributed it to the Prophet ﷺ (a *Ḥadî<u>th</u>* similar to no. 4194).

[٤١٩٥] (...) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ؛

[4196] 26 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Keep your wealth and do not squander it, for whoever gives a gift for life, it belongs to the one to whom it was given, during his lifetime and after his death, and to his children.'"

[٤١٩٦] ٢٦-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ- وَاللَّفْظُ لَهُ -: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ وَلَا تُفْسِدُوهَا، فَإِنَّهُ مَنْ أَعْمَرَ عُمْرَىٰ فَهِيَ لِلَّذِي أُعْمِرَهَا، حَيًّا وَمَيِّتًا وَلِعَقِبِهِ».

[4197] 27 - (...) A *Ḥadî<u>th</u>* like that of Abû <u>Kh</u>ai<u>th</u>amah (no. 4196) was narrated from Jâbir from the Prophet ﷺ. In the *Ḥadî<u>th</u>* of Ayyûb it adds: "The *Anṣâr* started to give gifts for life to the *Muhâjirîn*, and the Messenger of Allâh ﷺ said: 'Keep your wealth.'"

[٤١٩٧] ٢٧-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا حَجَّاجُ بْنُ أَبِي عُثْمَانَ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعٍ، عَنْ سُفْيَانَ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ، كُلُّ هَٰؤُلَاءِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِمَعْنَىٰ حَدِيثِ أَبِي خَيْثَمَةَ، وَفِي حَدِيثِ أَيُّوبَ مِنَ الزِّيَادَةِ قَالَ: جَعَلَ الْأَنْصَارُ يُعْمِرُونَ الْمُهَاجِرِينَ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ».

[4198] 28 - (...) It was narrated from Abû Az-Zubair, that Jâbir said: "A woman in Al-Madînah gave a garden of hers as a gift for life to a son of hers, then he died and she died after him, and he left behind a son, but he also had brothers who were the sons of the woman who had given the gift for life. The children of the woman who had given the gift said: 'The garden should come back to us.' But the sons of the one to whom it had been given said: 'No, it belonged to our father in life and in death.' They referred the dispute to Ṭâriq, the freed slave of 'Uthmân, and he called Jâbir, who bore witness that the Messenger of Allâh ﷺ had said, that a gift for life belonged to the one to whom it was given. Ṭâriq ruled on that basis, then he wrote to 'Abdul-Malik and told him about that, and he told him of Jâbir's testimony. 'Abdul-Malik said: 'Jâbir spoke the truth.' So Ṭâriq issued a ruling on that basis, and that garden still belongs to the descendents of the one to whom it was given for life, to this day."

[٤١٩٨] ٢٨-(...) حَدَّثَني مُحَمَّدُ ابْنُ رَافِعٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَعْمَرَتِ امْرَأَةٌ بِالْمَدِينَةِ حَائِطًا لَهَا ابْنًا لَهَا، ثُمَّ تُوُفِّيَ، وَتُوُفِّيَتْ بَعْدَهُ، وَتَرَكَ وَلَدًا، وَلَهُ إِخْوَةٌ بَنُونَ لِلْمُعْمِرَةِ، فَقَالَ وَلَدُ الْمُعْمِرَةِ: رَجَعَ الْحَائِطُ إِلَيْنَا، وَقَالَ بَنُو الْمُعْمَرِ: بَلْ كَانَ لِأَبِينَا حَيَاتَهُ وَمَوْتَهُ، فَاخْتَصَمُوا إِلَىٰ طَارِقٍ مَوْلَىٰ عُثْمَانَ، فَدَعَا جَابِرًا فَشَهِدَ عَلَىٰ رَسُولِ اللهِ ﷺ بِالْعُمْرَىٰ لِصَاحِبِهَا، فَقَضَىٰ بِذَلِكَ طَارِقٌ، ثُمَّ كَتَبَ إِلَىٰ عَبْدِ الْمَلِكِ فَأَخْبَرَهُ بِذَلِكَ، وَأَخْبَرَهُ بِشَهَادَةِ جَابِرٍ، فَقَالَ عَبْدُ الْمَلِكِ: صَدَقَ جَابِرٌ، فَأَمْضَىٰ ذَلِكَ طَارِقٌ، فَإِنَّ ذَلِكَ الْحَائِطَ لِبَنِي الْمُعْمَرِ حَتَّى الْيَوْمِ.

[4199] 29 - (...) It was narrated from Sulaimân bin Yasâr that Ṭâriq ruled that a gift given for life belongs to the heir, because of what Jâbir bin 'Abdullâh narrated from the Messenger of Allâh ﷺ.

[٤١٩٩] ٢٩-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ سُلَيْمَانَ بْنِ

يَسَارٍ؛ أَنَّ طَارِقًا قَضَىٰ بِالْعُمْرَىٰ لِلْوَارِثِ، لِقَوْلِ جَابِرِ [بْنِ عَبْدِ اللهِ] عَنْ رَسُولِ اللهِ ﷺ.

[4200] 30 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ said: "A gift for life is permissible."

[٤٢٠٠] ٣٠-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمْرَىٰ جَائِزَةٌ».

[4201] 31 - (...) It was narrated from Jâbir that the Prophet ﷺ said: "A gift for life is part of the estate of its owner."

[٤٢٠١] ٣١-(...) **حَدَّثَنَا** يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْعُمْرَىٰ مِيرَاثٌ لِأَهْلِهَا».

[4202] 32 - (1626) It was narrated from Abû Hurairah that the Prophet ﷺ said: "A gift for life is permissible."

[٤٢٠٢] ٣٢-(١٦٢٦) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمْرَىٰ جَائِزَةٌ».

[4203] (...) It was narrated from Qatâdah (a *Ḥadîth* similar to no. 4201) with this chain, except that he said: "part of the estate of its owner" or he said, "permissible."

[٤٢٠٣] (...) **وَحَدَّثَنِيهِ** يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ «مِيرَاثٌ لِأَهْلِهَا» أَوْ قَالَ «جَائِزَةٌ».

25. The Book Of Wills

١٠ - (المعجم ٢٥) - كتاب الوصية (التحفة ١٥)

Chapter... A Man's Will Should Be Written With Him

(المعجم . . .) - (بَابٌ: وصية الرجل مكتوبة عنده) (التحفة ١)

[4204] 1 - (1627) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "It is not right for a Muslim man who has anything that he wants to bequeath, to stay for more than two nights without having his will written with him."

[٤٢٠٤] ١-(١٦٢٧) حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ - وَاللَّفْظُ لابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا حَقُّ امْرِئٍ مُسْلِمٍ، لَهُ شَيْءٌ يُرِيدُ أَنْ يُوصِيَ فِيهِ، يَبِيتُ لَيْلَتَيْنِ، إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

[4205] 2 - (...) It was narrated from 'Ubaidullâh (a *Hadîth* similar to no. 4204) with this chain, except that they (the narrators) said: "Who has anything to be bequeathed." And they did not say, "Anything that he wants to bequeath."

[٤٢٠٥] ٢-(. . .) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وعَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنِي أَبِي، كِلَاهُمَا عَنْ عُبَيْدِ اللهِ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُمَا قَالَا: «وَلَهُ شَيْءٌ يُوصِي فِيهِ» وَلَمْ يَقُولَا «يُرِيدُ أَنْ يُوصِيَ فِيهِ».

[4206] 3 - (...) A *Hadîth* like that of 'Ubaidullâh (no. 4205) was narrated from Nâfi' from Ibn 'Umar, from the Prophet ﷺ, and they said: "Who has anything to be bequeathed." But in the *Hadîth* of Ayyûb it says: "that he wants to

[٤٢٠٦] ٣-(. . .) وحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، كِلَاهُمَا عَنْ

bequeath," like the report of Yahyâ from 'Ubaidullâh.

أَيُّوبَ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي هَارُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا هِشَامٌ يَعْنِي ابْنَ سَعْدٍ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ عُبَيْدِ اللهِ، وَقَالُوا جَمِيعًا: «لَهُ شَيْءٌ يُوصِي فِيهِ» إِلَّا فِي حَدِيثِ أَيُّوبَ فَإِنَّهُ قَالَ: «يُرِيدُ أَنْ يُوصِيَ فِيهِ» كَرِوَايَةِ يَحْيَىٰ عَنْ عُبَيْدِ اللهِ.

[4207] 4 - (...) It was narrated from Sâlim, from his father, that he heard the Messenger of Allâh ﷺ say: "It is not right for a Muslim man who has anything to be bequeathed to stay for three nights without having his will written down with him."

'Abdullâh bin 'Umar said: "Since I heard the Messenger of Allâh ﷺ say that, no night passed but I had my will with me."

[٤٢٠٧] ٤-(...) **حَدَّثَنَا** هَٰرُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا [عَبْدُ اللهِ] بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو وَهُوَ ابْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ قَالَ: «مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ، يَبِيتُ ثَلَاثَ لَيَالٍ إِلَّا وَوَصِيَّتُهُ عِنْدَهُ مَكْتُوبَةٌ».

قَالَ عَبْدُ اللهِ بْنُ عُمَرَ: مَا مَرَّتْ عَلَيَّ لَيْلَةٌ مُنْذُ سَمِعْتُ رَسُولَ اللهِ ﷺ قَالَ ذَلِكَ، إِلَّا وَعِنْدِي وَصِيَّتِي.

[4208] (...) A *Hadîth* like that of 'Amr bin Al-Hârith (no. 4207) was narrated from Az-Zuhrî with this chain.

[٤٢٠٨] (...) **حَدَّثَنِيهِ** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ

ابْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَعَبْدُ ابْنُ حُمَيْدٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ.

Chapter 1. Bequeathing One-Third

(المعجم ١) - (بَابُ الوصية بالثلث) (التحفة ٢)

[4209] 5 - (1628) It was narrated from 'Âmir bin Sa'd that his father said: "The Messenger of Allâh ﷺ visited me during the Farewell Pilgrimage, when I fell sick with a sickness that brought me close to death. I said: 'O Messenger of Allâh, you can see how bad my sickness is, and I am wealthy, and no one will inherit from me except one daughter of mine. Can I give two-thirds of my wealth in charity?' He said: 'No.' I said: 'Can I give half of it in charity?' He said: 'No. (Give) one-third, and one-third is a lot. If you leave your heirs rich and wealthy, that is better for them than leaving them dependent and asking from people. You will never spend on maintenance, seeking thereby the Face of Allâh, but you will be rewarded for it, even a morsel that you put in your wife's mouth.' I said: 'O Messenger of Allâh, will I be left

[٤٢٠٩] ٥-(١٦٢٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: عَادَنِي رَسُولُ اللهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ، مِنْ وَجَعٍ أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ، قُلْتُ: يَا رَسُولَ اللهِ! بَلَغَ بِي مَا تَرَىٰ مِنَ الْوَجَعِ، وَأَنَا ذُو مَالٍ، وَلَا يَرِثُنِي إِلَّا ابْنَةٌ لِي وَاحِدَةٌ، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ «لَا» قُلْتُ: أَفَأَتَصَدَّقُ بِشَطْرِهِ؟ قَالَ «لَا، الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرْ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللهِ، إِلَّا أُجِرْتَ بِهَا، حَتَّى اللُّقْمَةُ تَجْعَلُهَا فِي فِي امْرَأَتِكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أُخَلَّفُ بَعْدَ

behind my companions?' He said: 'You will never be left behind by them and do a good deed, seeking thereby the Face of Allâh, but it will increase you in status. Perhaps you will live until some people benefit from you and others are harmed by you. O Allâh, complete the emigration of my Companions and do not cause them to turn back on their heels.' How unfortunate Sa'd bin Khawlah was.'"

He said: "The Messenger of Allâh ﷺ felt sorry for him because he died in Makkah."

أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللهِ، إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ تُخَلَّفُ حَتَّىٰ يُنْفَعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ! أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَىٰ أَعْقَابِهِمْ، لٰكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ».

قَالَ: رَثَىٰ لَهُ رَسُولُ اللهِ ﷺ مِنْ أَنْ تُوُفِّيَ بِمَكَّةَ.

[4210] **(...)** A similar report (as no. 4209) was narrated with this chain.

[٤٢١٠] (...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ وعَبْدُ ابْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[4211] **(...)** It was narrated that Sa'd said: "The Prophet ﷺ entered upon me to visit me (when I was sick)..." and he narrated a *Hadîth* like that of Az-Zuhrî (no. 4210), but he did not mention what the Prophet ﷺ said about Sa'd bin Khawlah, but he said: "He did not want to die in a land from which he had emigrated."

[٤٢١١] (...) **وحَدَّثَنِي** إِسْحَٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيَّ يَعُودُنِي، فَذَكَرَ بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ، وَلَمْ يَذْكُرْ قَوْلَ النَّبِيِّ ﷺ فِي سَعْدِ بْنِ خَوْلَةَ، غَيْرَ أَنَّهُ قَالَ: وَكَانَ

يَكْرَهُ أَنْ يَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرَ مِنْهَا.

[4212] 6 - (...) Muṣ'ab bin Sa'd narrated that his father said: "I fell sick and I sent word to the Prophet ﷺ. I said: 'Let me divide my wealth as I wish,' but he refused. I said: 'Then half?' And he refused. I said: 'Then one-third?'" He (the narrator) said: "He remained silent after one-third." He said: "After that, one-third was permissible."

[٤٢١٢] ٦-(...) **وحَدَّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: مَرِضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ ﷺ، فَقُلْتُ: دَعْنِي أَقْسِمْ مَالِي حَيْثُ شِئْتُ، فَأَبَىٰ، قُلْتُ: فَالنِّصْفُ؟ فَأَبَىٰ، قُلْتُ: فَالثُّلُثُ؟ قَالَ: فَسَكَتَ بَعْدَ الثُّلُثِ،

قَالَ: فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزًا.

[4213] (...) A similar report (as no. 4212) was narrated from Simâk with, but he did not say: "After that, one-third was permissible."

[٤٢١٣] (...) **وحَدَّثَني** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ، وَلَمْ يَذْكُرْ: فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزًا.

[4214] 7 - (...) It was narrated from Muṣ'ab bin Sa'd that his father said: "The Prophet ﷺ visited me (when I was sick) and I said: 'I will bequeath all my wealth.' He said: 'No.' I said: 'Then one-half.' He said: 'No.' I said: 'One-third?' He said: 'Yes, but one-third is a lot.'"

[٤٢١٤] ٧-(...) **وحَدَّثَني** الْقَاسِمُ ابْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: عَادَنِي النَّبِيُّ ﷺ فَقُلْتُ: أُوصِي بِمَالِي كُلِّهِ، فَقَالَ «لَا»، قُلْتُ: فَالنِّصْفِ، فَقَالَ «لَا» فَقُلْتُ: أَبِالثُّلُثِ؟ فَقَالَ: «نَعَمْ، وَالثُّلُثُ كَثِيرٌ».

[4215] 8 - (...) It was narrated from three of the sons of Sa'd, from their father, that the Prophet ﷺ entered upon Sa'd to visit him (when he was sick) in Makkah, and he wept. He said: "Why are you weeping?" He said: "I am afraid that I will die in the land from which I emigrated, as Sa'd bin Khawlah died." The Prophet ﷺ said: "O Allâh, heal Sa'd. O Allâh, heal Sa'd," three times. He said: "O Messenger of Allâh, I have a lot of wealth, and only my daughter will inherit from me. Should I bequeath all my wealth?" He said: "No." He said: "Then two-thirds?" He said: "No." He said: "Then half?" He said: "No." He said: "Then one-third?" He said: "One-third, but one-third is a lot. What you give of your wealth is charity, what you spend on your family is charity, what you give to your wife to eat from your wealth is charity. If you leave your family well off, that is better for you than leaving them asking from people," and he gestured with his hand.

[٤٢١٥] ٨-(. . .) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدِ ابْنِ عَبْدِ الرَّحْمَٰنِ الْحِمْيَرِيِّ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ سَعْدٍ، كُلُّهُمْ يُحَدِّثُهُ عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَىٰ سَعْدٍ يَعُودُهُ بِمَكَّةَ، فَبَكَىٰ، فَقَالَ: «مَا يُبْكِيكَ؟» فَقَالَ: قَدْ خَشِيتُ أَنْ أَمُوتَ بِالأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا، كَمَا مَاتَ سَعْدُ ابْنُ خَوْلَةَ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ! اشْفِ سَعْدًا، اللَّهُمَّ! اشْفِ سَعْدًا» ثَلَاثَ مِرَارٍ، قَالَ: يَا رَسُولَ اللهِ! إِنَّ لِي مَالًا كَثِيرًا، وَإِنَّمَا يَرِثُنِي ابْنَتِي، أَفَأُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَبِالثُّلُثَيْنِ؟ قَالَ: «لَا» قَالَ: فَبِالنِّصْفِ؟ قَالَ: «لَا» قَالَ: فَبِالثُّلُثِ؟ قَالَ: «الثُّلُثُ وَالثُّلُثُ كَثِيرٌ، إِنَّ صَدَقَتَكَ مِنْ مَالِكَ صَدَقَةٌ، وَإِنَّ نَفَقَتَكَ عَلَىٰ عِيَالِكَ صَدَقَةٌ، وَإِنَّ مَا تَأْكُلُ امْرَأَتُكَ مِنْ مَالِكَ صَدَقَةٌ، وَإِنَّكَ أَنْ تَدَعَ أَهْلَكَ بِخَيْرٍ - أَوْ قَالَ بِعَيْشٍ - خَيْرٌ مِنْ أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ» وَقَالَ بِيَدِهِ.

[4216] 9 - (...) It was narrated that three of the sons of Sa'd said: "Sa'd fell sick in Makkah, and the Messenger of Allâh ﷺ came to visit him..." a *Hadîth* like that of Ath-Thaqafî (no. 4215).

[٤٢١٦] ٩-(. . .) وحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ الْحِمْيَرِيِّ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ سَعْدٍ قَالُوا:

مَرِضَ سَعْدٌ بِمَكَّةَ، فَأَتَاهُ رَسُولُ اللهِ ﷺ يَعُودُهُ، بِنَحْوِ حَدِيثِ الثَّقَفِيِّ.

[٤٢١٧] (...) وحَدَّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ: حَدَّثَنِي ثَلَاثَةٌ مِنْ وَلَدِ سَعْدِ بْنِ مَالِكٍ، كُلُّهُمْ يُحَدِّثُنِيهِ مِثْلَ حَدِيثِ صَاحِبِهِ قَالَ: مَرِضَ سَعْدٌ بِمَكَّةَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، بِنَحْوِ حَدِيثِ عَمْرِو بْنِ سَعِيدٍ عَنْ حُمَيْدٍ الْحِمْيَرِيِّ.

[4217] (...) Three of the sons of Sa'd bin Mâlik narrated, each of them narrating a *Hadîth* like that of the others, that Sa'd fell sick in Makkah and the Prophet ﷺ came to visit him... a *Hadîth* like that of 'Amr bin Sa'eed from Humaid Al-Himyarî (no. 4215).

[٤٢١٨] ١٠-(١٦٢٩) حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَىٰ يَعْنِي ابْنَ يُونُسَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَوْ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ، فَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ»، وَفِي حَدِيثِ وَكِيعٍ «كَبِيرٌ - أَوْ - كَثِيرٌ».

[4218] 10 - (1629) It was narrated that Ibn 'Abbâs said: "Would that the people would reduce it from one-third to one-quarter, for the Messenger of Allâh ﷺ said: 'One-third, and one-third is a lot.'"

(المعجم ٢) - **(بَابُ وصول ثواب الصدقات إلى الميت)** (التحفة ٣)

Chapter 2. The Reward For Charity Reaches The Deceased

[٤٢١٩] ١١-(١٦٣٠) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ ابْنُ

[4219] 11 - (1630) It was narrated from Abû Hurairah that

a man said to the Prophet ﷺ: "My father died and he left behind some wealth but he did not make a will. Will it expiate for him if charity is given on his behalf?" He said: "Yes."

حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أَبِي مَاتَ وَتَرَكَ مَالًا وَلَمْ يُوصِ، فَهَلْ يُكَفِّرُ عَنْهُ إِنْ تُصُدِّقَ عَنْهُ؟ قَالَ: «نَعَمْ».

[4220] 12 - (1004) It was narrated from 'Âishah that a man said to the Prophet ﷺ: "My mother died suddenly and I think that if she could have spoken, she would have given charity. Will I have a reward if I give charity on her behalf?" He said: "Yes."

[٤٢٢٠] **١٢-(١٠٠٤) حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ [ابْنِ عُرْوَةَ]: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ؛ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّيَ افْتُلِتَتْ نَفْسُهَا، وَإِنِّي أَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَلِيَ أَجْرٌ أَنْ أَتَصَدَّقَ عَنْهَا؟ قَالَ: «نَعَمْ». [راجع: ٢٣٢٦]

[4221] (...) It was narrated from 'Âishah that a man came to the Prophet ﷺ and said: "O Messenger of Allâh, my mother died suddenly and she did not leave a will. I think that if she could have spoken she would have given charity. Will she have a reward if I give charity on her behalf?" He said: "Yes."

[٤٢٢١] **(...) حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أُمِّي افْتُلِتَتْ نَفْسَهَا، وَلَمْ تُوصِ، وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ».

[4222] 13 - (...) It was narrated from Hishâm bin 'Urwah (a *Hadîth* similar to no. 4221) with this chain. As for Abû Usâmah and Rawh, in their *Hadîth* it says: "Will I have a reward?" as Yahyâ bin Sa'eed said. As for Shu'aib and Ja'far, in their *Hadîth* it says: "Will she have a reward?" as in the *Hadîth* of Ibn Bishr.

[٤٢٢٢] **١٣-(...) وَحَدَّثَنَاه** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا الْحَكَمُ ابْنُ مُوسَىٰ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَٰقَ؛ وَحَدَّثَنِي أُمَيَّةُ ابْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ:

حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، كُلُّهُمْ عَنْ هِشَامِ ابْنِ عُرْوَةَ بِهٰذَا الْإِسْنَادِ، أَمَّا أَبُو أُسَامَةَ وَرَوْحٌ فَفِي حَدِيثِهِمَا: فَهَلْ لِي أَجْرٌ؟ كَمَا قَالَ يَحْيَى بْنُ سَعِيدٍ، وَأَمَّا شُعَيْبٌ وَجَعْفَرٌ فَفِي حَدِيثِهِمَا: أَفَلَهَا أَجْرٌ؟ كَرِوَايَةِ ابْنِ بِشْرٍ.

Chapter 3. What Reward Reaches A Man After His Death

(المعجم ٣) - (بَابُ ما يلحق الإنسان من الثواب بعد وفاته) (التحفة ٤)

[4223] 14 - (1631) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When a man dies, all his good deeds come to an end except three: Ongoing charity, beneficial knowledge, or a righteous son who will pray for him."

[٤٢٢٣] **١٤**-(١٦٣١) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ يَعْنِي ابْنَ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ».

Chapter 4. *Waqf* (Endowment)

(المعجم ٤) - (بَابُ الوقف) (التحفة ٥)

[4224] 15 - (1632) It was narrated that Ibn 'Umar said: "'Umar was given a share of land in Khaibar, and he came to the Prophet ﷺ to consult him about it. He said: 'O Messenger of Allâh, I have been given a share of land at Khaibar and I have never been given any wealth that is more precious to me than it.

[٤٢٢٤] **١٥**-(١٦٣٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَصَابَ عُمَرُ أَرْضًا بِخَيْبَرَ، فَأَتَى النَّبِيَّ ﷺ يَسْتَأْمِرُهُ فِيهَا، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَصَبْتُ أَرْضًا بِخَيْبَرَ، لَمْ

What do you command me to do with it?' He said: "If you wish, you can 'freeze' it and give it in charity." So 'Umar gave it in charity and stipulated that it was not to be sold, given as a gift or inherited, and he gave it in charity to the poor, relatives and slaves, for the cause of Allâh and for wayfarers and guests; and there was no sin on the one appointed to look after it if he ate from it on a reasonable basis, and fed a friend without storing anything for the future."

He said:[1] "I narrated this *Hadîth* to Muhammad, when I reached the words "without storing anything for the future," Muhammad said: Without storing it with a view to becoming rich.

Ibn 'Awn said: "The one who read this book, he told me, that in it are the words: 'Without storing it with a view to becoming rich.'"

[4225] (...) A similar report (as no. 4224) was narrated from Ibn 'Awn with this chain, except that in the *Hadîth* of Ibn Abî Zâ'idah and Azhar it ends at the words: "And feed a friend without storing anything for the future." And he did not mention what comes after that. The *Hadîth* of Ibn Abî 'Adiyy includes what is mentioned by Sulaim: "I narrated this *Hadîth* to Muhammad..."

أُصِبْ مَالًا قَطُّ هُوَ أَنْفَسُ عِنْدِي مِنْهُ، فَمَا تَأْمُرُنِي بِهِ؟ قَالَ: «إِنْ شِئْتَ حَبَّسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا»، قَالَ: فَتَصَدَّقَ بِهَا عُمَرُ: أَنَّهُ لَا يُبَاعُ أَصْلُهَا، وَلَا يُبْتَاعُ، وَلَا تُورَثُ، وَلَا تُوهَبُ، قَالَ: فَتَصَدَّقَ عُمَرُ فِي الْفُقَرَاءِ، وَفِي الْقُرْبَىٰ، وَفِي الرِّقَابِ، وَفِي سَبِيلِ اللهِ، وَابْنِ السَّبِيلِ، وَالضَّيْفِ، وَلَا جُنَاحَ عَلَىٰ مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ، أَوْ يُطْعِمَ صَدِيقًا، غَيْرَ مُتَمَوِّلٍ فِيهِ.

قَالَ: فَحَدَّثْتُ هَٰذَا الْحَدِيثَ مُحَمَّدًا، فَلَمَّا بَلَغْتُ هَٰذَا الْمَكَانَ: غَيْرَ مُتَمَوِّلٍ فِيهِ، قَالَ مُحَمَّدٌ: غَيْرَ مُتَأَثِّلٍ مَالًا.

قَالَ ابْنُ عَوْنٍ: وَأَنْبَأَنِي مَنْ قَرَأَ هَٰذَا الْكِتَابَ أَنَّ فِيهِ: غَيْرَ مُتَأَثِّلٍ مَالًا.

[٤٢٢٥] (...) **حَدَّثَنَاهُ** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا إِسْحَٰقُ: أَخْبَرَنَا أَزْهَرُ السَّمَّانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كُلُّهُمْ عَنِ ابْنِ عَوْنٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّ حَدِيثَ ابْنِ أَبِي زَائِدَةَ وَأَزْهَرَ انْتَهَىٰ عِنْدَ قَوْلِهِ «أَوْ يُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ» وَلَمْ يُذْكَرْ مَا بَعْدَهُ، وَحَدِيثُ

[1] That is Ibn 'Awn, the narrator and the Muhammad is Ibn Sîrîn.

ابْنِ أَبِي عَدِيٍّ فِيهِ مَا ذَكَرَ سُلَيْمٌ قَوْلَهُ: فَحَدَّثْتُ بِهَٰذَا الْحَدِيثِ مُحَمَّدًا إِلَىٰ آخِرِهِ.

[4226] (1633) It was narrated from Ibn 'Umar that 'Umar said: "I was given a share of the land of Khaibar, and I came to the Messenger of Allâh ﷺ and said: 'I have been given a share of the land of Khaibar, and I have never acquired any wealth that is dearer to me or more precious than that...'" and he quoted a similar *Hadîth* (as no. 4224), but he did not mention (the words): "I narrated it to Muhammad," and what comes after that.

[٤٢٢٦] (١٦٣٣) وحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرٰهِيمَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عُمَرُ بْنُ سَعْدٍ، عَنْ سُفْيَانَ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: أَصَبْتُ أَرْضًا مِنْ أَرْضِ خَيْبَرَ، فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: أَصَبْتُ أَرْضًا لَمْ أُصِبْ مَالًا أَحَبَّ إِلَيَّ وَلَا أَنْفَسَ عِنْدِي مِنْهَا، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِهِمْ، وَلَمْ يَذْكُرْ: فَحَدَّثْتُ مُحَمَّدًا، وَمَا بَعْدَهُ.

Chapter 5. Not Making A Will For One Who Has Nothing To Be Bequeathed

(المعجم ٥) - (بَابُ ترك الوصية لمن ليس له شيء يوصي فيه) (التحفة ٦)

[4227] 16 - (1634) It was narrated that Talhah bin Musârrif said: "I asked 'Abdullâh bin Abî Awfa: 'Did the Messenger of Allâh ﷺ leave a will?' He said: 'No.' I said: 'Why is making a will prescribed for the Muslims, or why are they commanded to make wills?' He said: 'His final guidance was adherence to the Book of Allâh.'"

[٤٢٢٧] ١٦-(١٦٣٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ: هَلْ أَوْصَىٰ رَسُولُ اللهِ ﷺ؟ فَقَالَ: لَا، قُلْتُ: فَلِمَ كُتِبَ عَلَىٰ الْمُسْلِمِينَ الْوَصِيَّةُ، أَوْ فَلِمَ أُمِرُوا بِالْوَصِيَّةِ؟ قَالَ: أَوْصَىٰ بِكِتَابِ اللهِ تَعَالَىٰ.

[4228] 17 - (...) A similar report was narrated from Mâlik bin Maghwal (as no. 4227), except that in the *Hadîth* of

[٤٢٢٨] ١٧-(...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ مَالِكٍ

Wakî' it says: "I said: 'How come the people were commanded to make wills?'" In the *Hadîth* of Ibn Numair it says: "How come it is prescribed for the Muslims to make wills?"

ابْنِ مِغْوَلٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ: قُلْتُ: فَكَيْفَ أُمِرَ النَّاسُ بِالْوَصِيَّةِ؟ وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: قُلْتُ: كَيْفَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ؟.

[4229] 18 - (1635) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did not leave behind a Dînâr, a Dirham, a sheep nor a camel, and he did not bequeath anything."

[٤٢٢٩] **١٨-(١٦٣٥) وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: مَا تَرَكَ رَسُولُ اللهِ ﷺ دِينَارًا، وَلَا دِرْهَمًا، وَلَا شَاةً، وَلَا بَعِيرًا، وَلَا أَوْصَىٰ بِشَيْءٍ.

[4230] (...) A similar report (as no. 4229) was narrated from Al-A'mash with this chain.

[٤٢٣٠] (...) **وحَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ ابْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنْ جَرِيرٍ؛ وَحَدَّثَنَا عَلِيُّ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ - وَهُوَ ابْنُ يُونُسَ، جَمِيعًا عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4231] 19 - (1636) It was narrated that Al-Aswad bin Yazîd said: "They said in the presence of 'Âishah that 'Alî was bequeathed something by the Prophet ﷺ. She said: 'When did

[٤٢٣١] **١٩-(١٦٣٦) وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَا: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ،

he make a will for him? He was leaning on my chest' - or she said: 'in my lap - and he called for a bowl, then he fell into my lap and I did not realize that he had died. So when did he make a will for him?'"

عَنِ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا كَانَ وَصِيًّا، فَقَالَتْ: مَتَىٰ أَوْصَىٰ إِلَيْهِ؟ فَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَىٰ صَدْرِي - أَوْ قَالَتْ حِجْرِي - فَدَعَا بِالطَّسْتِ، فَلَقَدِ انْخَنَثَ فِي حَجْرِي، وَمَا شَعَرْتُ أَنَّهُ مَاتَ، فَمَتَىٰ أَوْصَىٰ إِلَيْهِ؟.

[4232] 20 - (1637) It was narrated that Sa'eed bin Jubair said: "Ibn 'Abbâs said: 'Thursday and what a Thursday!' Then he wept until his tears wet the pebbles. I said: 'O Abû 'Abbâs, what about Thursday?' He said: 'The Messenger of Allâh ﷺ took a turn for the worse, and he said: "Come to me and I will dictate for you a document, so you will not go astray after I am gone." But they argued (about that), and it is not appropriate to argue in the presence of a Prophet. They said: "What is the matter with him? Is he delirious? Try to find out what he means."[1] He said: "Let me be. The state in which I am now is better. I urge you to do three things: Expel the idolators from the Arabian Peninsula, and reward the delegations as I used to do."

[٤٢٣٢] ٢٠-(١٦٣٧) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ - وَاللَّفْظُ لِسَعِيدٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ! ثُمَّ بَكَىٰ حَتَّىٰ بَلَّ دَمْعُهُ الْحَصَىٰ، فَقُلْتُ: يَا أَبَا عَبَّاسٍ وَمَا يَوْمُ الْخَمِيسِ؟ قَالَ: اشْتَدَّ بِرَسُولِ اللهِ ﷺ وَجَعُهُ، فَقَالَ: «ائْتُونِي أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدِي» فَتَنَازَعُوا، وَمَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ، وَقَالُوا: مَا شَأْنُهُ؟ أَهَجَرَ؟ اسْتَفْهِمُوهُ، قَالَ: «دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ، أُوصِيكُمْ بِثَلَاثٍ:

[1] That is, some of them thought that it was better that he not be bothered with that, due to the strain on his condition, while others thought that it should be considered an order from him. Then some of them asked the others whether they thought that there was something wrong with him; maybe they thought he was delirious, and that is why they did not want him to write? And then they told them that rather, they should listen to what he is saying and try to understand it. See *Minnat Al-Mun'im*.

أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ»، قَالَ: وَسَكَتَ عَنِ الثَّالِثَةِ، أَوْ قَالَهَا فَأُنْسِيتُهَا.

Then he remained silent about the third, or he said it, and I was caused to forget it.'"

قَالَ أَبُو إِسْحَٰقَ [إِبْرَاهِيمُ]: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ: حَدَّثَنَا سُفْيَانُ بِهَٰذَا الْحَدِيثِ.

Abû Isḥâq [Ibrâhîm] said: "Al-Ḥasan bin Bishr told us, Sufyân told us..." this *Hadîth*.

[٤٢٣٣] ٢١-(...) حَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ ثُمَّ جَعَلَ تَسِيلُ دُمُوعُهُ، حَتَّىٰ رَأَيْتُ عَلَىٰ خَدَّيْهِ كَأَنَّهَا نِظَامُ اللُّؤْلُؤِ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ائْتُونِي بِالْكَتِفِ وَالدَّوَاةِ - أَوِ اللَّوْحِ وَالدَّوَاةِ - أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا» فَقَالُوا: إِنَّ رَسُولَ اللهِ ﷺ يَهْجُرُ.

[4233] 21 - (...) It was narrated from Sa'd bin Jubair that Ibn 'Abbâs said: "Thursday and what a Thursday!" Then his tears started to flow until I saw what looked like strings of pearls on his cheeks. He said: "The Messenger of Allâh ﷺ said: 'Bring me a shoulder blade and an inkpot' - or 'a tablet and an inkpot - and I will dictate for you a document after which you will never go astray.' They said: 'The Messenger of Allâh ﷺ is in a state of delirium.'"

[٤٢٣٤] ٢٢-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنُ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حُضِرَ رَسُولُ اللهِ ﷺ

[4234] 22 - (...) It was narrated that Ibn 'Abbâs said: "When the Messenger of Allâh ﷺ was dying, there were men in the house among whom was 'Umar bin Al-Khaṭṭâb. The Prophet ﷺ said: 'Come, let me dictate for you a document after which you will not go astray.' 'Umar said: 'The Messenger of Allâh ﷺ is

وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ النَّبِيُّ ﷺ: «هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّونَ بَعْدَهُ»، فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ، وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللهِ، فَاخْتَلَفَ أَهْلُ الْبَيْتِ، فَاخْتَصَمُوا، مِنْهُمْ مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللهِ ﷺ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالْاخْتِلَافَ عِنْدَ رَسُولِ اللهِ ﷺ، قَالَ رَسُولُ اللهِ ﷺ: «قُومُوا».

قَالَ عُبَيْدُ اللهِ: فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ، مِنِ اخْتِلَافِهِمْ وَلَغَطِهِمْ.

overcome with pain, and you have the Qur'ân; the Book of Allâh is sufficient for us.' The people in the house disagreed, and they argued. Some of them said: 'Come close and let the Messenger of Allâh ﷺ dictate for you a document after which you will not go astray.' Others agreed with what 'Umar said. When their idle talk and argument in the presence of the Messenger of Allâh ﷺ became too much, the Messenger of Allâh ﷺ said: 'Get up and leave.'"

'Ubaidullâh said: "Ibn 'Abbâs used to say: 'What a calamity it was when the Messenger of Allâh ﷺ was prevented from dictating that document for them because of their disagreement and noise.'"

26. The Book Of Vows

١١ - (المعجم ٢٦) - كتاب النذر (التحفة ١٦)

Chapter 1. The Command To Fulfill Vows

(المعجم ١) - (بَابُ الأمر بقضاء النذر) (التحفة ١)

[4235] 1 - (1638) It was narrated that Ibn 'Abbâs said: "Sa'd bin 'Ubâdah asked the Messenger of Allâh ﷺ about a vow that his mother had made, but she died before she could fulfill it. The Messenger of Allâh ﷺ said: 'Fulfill it on her behalf.'"

[٤٢٣٥] ١-(١٦٣٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ قَالَا: حَدَّثَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: اسْتَفْتَىٰ سَعْدُ بْنُ عُبَادَةَ رَسُولَ اللهِ ﷺ فِي نَذْرٍ كَانَ عَلَىٰ أُمِّهِ، تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، قَالَ رَسُولُ اللهِ ﷺ: «فَاقْضِهِ عَنْهَا».

[4236] (...) A similar *Hadîth* (as no. 4235) was narrated from Az-Zuhrî with the chain of Al-Laith.

[٤٢٣٦] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ

سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ بَكْرِ بْنِ وَائِلٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِإِسْنَادِ اللَّيْثِ، وَمَعْنَىٰ حَدِيثِهِ.

Chapter 2. The Prohibition Of Vows, And Confirmation That They Do Not Avert Anything

(المعجم ٢) - (بَابُ النهي عن النذر، وأنه لا يردّ شيئا) (التحفة ٢)

[4237] 2 - (1639) It was narrated that 'Abdullâh bin 'Umar said: "One day the Messenger of Allâh ﷺ starting telling us not to make vows, and he said: 'They do not avert anything, all they do is get something out of a stingy person.'"

[٤٢٣٧] **٢-(١٦٣٩) وحَدَّثني** زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللهِ ابْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ يَوْمًا يَنْهَانَا عَنِ النَّذْرِ، وَيَقُولُ: «إِنَّهُ لَا يَرُدُّ شَيْئًا، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الشَّحِيحِ».

[4238] 3 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "A vow does not bring anything forward nor delay it, all it does is get something out of a miser."

[٤٢٣٨] **٣-(...) وَحَدَّثَنَا** مُحَمَّدُ ابْنُ يَحْيَىٰ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «النَّذْرُ لَا يُقَدِّمُ شَيْئًا، وَلَا يُؤَخِّرُهُ، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

[4239] 4 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ forbade vows, and said: "They do not bring anything good, all they do is get something out of a miser."

[٤٢٣٩] **٤-(...) وَحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ -: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ عَبْدِ

اللهِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَىٰ عَنِ النَّذْرِ، وَقَالَ: «إِنَّهُ لَا يَأْتِي بِخَيْرٍ، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

[4240] (...) A *Hadîth* like that of Jarîr (no. 4237) was narrated from Manṣûr with this chain.

[٤٢٤٠] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ؛ وحَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، كِلَاهُمَا عَنْ مَنْصُورٍ بِهٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ جَرِيرٍ.

[4241] 5 - (1640) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do not make vows, for a vow is of no avail against the Divine Decree; all it does is get something out of a miser."

[٤٢٤١] ٥-(١٦٤٠) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَاوَرْدِيَّ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَنْذِرُوا، فَإِنَّ النَّذْرَ لَا يُغْنِي مِنَ الْقَدَرِ شَيْئًا، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

[4242] 6 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ forbade vows and said: "They do not avert the Divine Decree; all they do is get something out of a miser."

[٤٢٤٢] ٦-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعتُ الْعَلَاءَ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَىٰ عَنِ النَّذْرِ، وَقَالَ: «إِنَّهُ لَا يَرُدُّ مِنَ الْقَدَرِ، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

[4243] 7 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "A vow does not

[٤٢٤٣] ٧-(...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ ابْنُ حُجْرٍ

bring closer to the son of Âdam something that Allâh has not decreed for him, but a vow sometimes coincides with the Divine Decree. And thus it gets from a miser something that the miser did not want to give."

قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عَمْرٍو وَهُوَ ابْنُ أَبِي عَمْرٍو، عَنْ عَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ النَّذْرَ لَا يُقَرِّبُ مِنِ ابْنِ آدَمَ شَيْئًا لَمْ يَكُنِ اللهُ عَزَّ وَجَلَّ قَدَّرَهُ لَهُ، وَلَكِنِ النَّذْرُ يُوَافِقُ الْقَدَرَ، فَيُخْرَجُ بِذَلِكَ مِنَ الْبَخِيلِ مَا لَمْ يَكُنِ الْبَخِيلُ يُرِيدُ أَنْ يُخْرِجَ»،

[4244] (...) A similar report (as no. 4243) was narrated from 'Amr bin Abî 'Amr with this chain.

[٤٢٤٤] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، وعَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، كِلَاهُمَا عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

Chapter 3. There Is No Fulfillment Of A Vow That Involves Disobedience Towards Allâh, Or A Vow Concerning That Which A Person Does Not Own

(المعجم ٣) - (بَابُ لا وفاء لنذر في معصية الله، ولا فيما لا يملك العبد)

(التحفة ٣)

[4245] 8 - (1641) It was narrated that 'Imrân bin Ḥuṣain said: "T͟haqîf were allies of Banû 'Uqail, and T͟haqîf captured two of the Companions of the Messenger of Allâh ﷺ. And the Companions of the Messenger of Allâh ﷺ captured a man from Banû 'Uqail, and along with him they caught (the camel) Al-'Aḍbâ'. The Messenger of Allâh

[٤٢٤٥] ٨-(١٦٤١) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كَانَتْ ثَقِيفُ حُلَفَاءَ لِبَنِي عُقَيْلٍ، فَأَسَرَتْ ثَقِيفُ رَجُلَيْنِ مِنْ

ﷺ passed by him when he was in chains. He said: 'O Muḥammad!' So he came to him and said: 'What is the matter with you?' He said: 'Why did you capture me, and why did you capture the one who precedes the pilgrims (the camel)?' He said: 'I captured you because of the wrongdoing of your allies Thaqîf.' Then he turned away, and he called out to him, saying: 'O Muḥammad!' The Messenger of Allâh ﷺ was compassionate and kind, so he came back to him and said: 'What is the matter with you?' He said: 'I am a Muslim.' He said: 'If you had said that when you were still in control of your affairs, you would have gained every success.' Then he turned away, and he called him, saying: 'O Muḥammad! O Muḥammad!' He came to him and said: 'What is the matter with you?' He said: 'I am hungry, feed me, and I am thirsty, give me to drink.' He said: 'That is what you need,' and he ransomed him for the two (Muslim) men."

He said: "And a woman of the *Anṣâr* was taken captive and Al-'Aḍbâ' was captured, and the woman was put in chains. The people were letting their animals graze in front of their houses. She escaped from her chains one night and went to the camels. Every time she came near a camel it groaned, so she left it

أَصْحَابِ رَسُولِ اللهِ ﷺ، وَأَسَرَ أَصْحَابُ رَسُولِ اللهِ ﷺ رَجُلًا مِنْ بَنِي عُقَيْلٍ، وَأَصَابُوا مَعَهُ الْعَضْبَاءَ، فَأَتَىٰ عَلَيْهِ رَسُولُ اللهِ ﷺ وَهُوَ فِي الْوَثَاقِ، قَالَ: يَا مُحَمَّدُ! فَأَتَاهُ، قَالَ: «مَا شَأْنُكَ؟» فَقَالَ: بِمَ أَخَذْتَنِي؟ وَبِمَ أَخَذْتَ سَابِقَةَ الْحَاجِّ؟ قَالَ - إِعْظَامًا لِذٰلِكَ -: «أَخَذْتُكَ بِجَرِيرَةِ حُلَفَائِكَ ثَقِيفَ» ثُمَّ انْصَرَفَ عَنْهُ فَنَادَاهُ، فَقَالَ: يَا مُحَمَّدُ! يَا مُحَمَّدُ! وَكَانَ رَسُولُ اللهِ ﷺ رَحِيمًا رَقِيقًا، فَرَجَعَ إِلَيْهِ فَقَالَ: «مَا شَأْنُكَ؟» قَالَ: إِنِّي مُسْلِمٌ، قَالَ: «لَوْ قُلْتَهَا وَأَنْتَ تَمْلِكُ أَمْرَكَ، أَفْلَحْتَ كُلَّ الْفَلَاحِ» ثُمَّ انْصَرَفَ، فَنَادَاهُ، فَقَالَ: يَا مُحَمَّدُ! يَا مُحَمَّدُ! فَأَتَاهُ فَقَالَ: «مَا شَأْنُكَ؟» قَالَ: إِنِّي جَائِعٌ فَأَطْعِمْنِي، وَظَمْآنٌ فَأَسْقِنِي، قَالَ: «هٰذِهِ حَاجَتُكَ» فَفُدِيَ بِالرَّجُلَيْنِ.

قَالَ: وَأُسِرَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ، وَأُصِيبَتِ الْعَضْبَاءُ، فَكَانَتِ الْمَرْأَةُ فِي الْوَثَاقِ، وَكَانَ الْقَوْمُ يُرِيحُونَ نَعَمَهُمْ بَيْنَ يَدَيْ بُيُوتِهِمْ، فَانْفَلَتَتْ ذَاتَ لَيْلَةٍ مِنَ الْوَثَاقِ فَأَتَتِ الْإِبِلَ، فَجَعَلَتْ إِذَا دَنَتْ مِنَ الْبَعِيرِ رَغَا فَتَتْرُكُهُ، حَتَّىٰ تَنْتَهِيَ إِلَى الْعَضْبَاءِ، فَلَمْ تَرْغُ، قَالَ: وَهِيَ نَاقَةٌ

alone, until she came to Al-'Aḍbâ', which did not groan. She was a docile camel, so the woman sat on her back and prodded her, and she moved off. They were alerted about her and they looked for her, but she got away from them. She vowed to Allâh that if Allâh saved her by means of (the camel), she would sacrifice her. When she reached Al-Madînah, the people saw her and said: 'Al-'Aḍbâ', the she-camel of the Messenger of Allâh ﷺ.' She said that she had vowed that if Allâh saved her by means of her, she would sacrifice her. They came to the Messenger of Allâh ﷺ and told him about that, and he said: '*Subḥân-Allâh*, what a bad reward! She vowed to Allâh that if Allâh saved her by means of her, she would sacrifice her. There is no fulfillment of a vow that involves sin, or a vow that involves something that a person does not own.'"

According to the report of Ibn Ḥujr: "There is no vow in that which involves disobedience towards Allâh."

مُنَوَّقَةٌ، فَقَعَدَتْ فِي عَجُزِهَا ثُمَّ زَجَرَتْهَا فَانْطَلَقَتْ، وَنَذِرُوا بِهَا فَطَلَبُوهَا فَأَعْجَزَتْهُمْ قَالَ: وَنَذَرَتْ لِلهِ إِنْ نَجَّاهَا اللهُ عَلَيْهَا لَتَنْحَرَنَّهَا، فَلَمَّا قَدِمَتِ الْمَدِينَةَ رَآهَا النَّاسُ، فَقَالُوا: الْعَضْبَاءُ، نَاقَةُ رَسُولِ اللهِ ﷺ، فَقَالَتْ: إِنَّهَا نَذَرَتْ إِنْ نَجَّاهَا اللهُ عَلَيْهَا لَتَنْحَرَنَّهَا، فَأَتَوْا رَسُولَ اللهِ ﷺ فَذَكَرُوا ذَلِكَ لَهُ، فَقَالَ: «سُبْحَانَ اللهِ بِئْسَ مَا جَزَتْهَا، نَذَرَتْ لِلهِ إِنْ نَجَّاهَا اللهُ عَلَيْهَا لَتَنْحَرَنَّهَا، لَا وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةٍ، وَلَا فِيمَا لَا يَمْلِكُ الْعَبْدُ».

وَفِي رِوَايَةِ ابْنِ حُجْرٍ «لَا نَذْرَ فِي مَعْصِيَةِ اللهِ».

[4246] (...) A similar report (as no. 4245) was narrated from Ayyûb with this chain. In the *Ḥadîth* of Ḥammâd it says: "Al-'Aḍbâ' belonged to a man of Banû 'Uqail, and she was one of those that preceded the pilgrims." In his *Ḥadîth* it also says: "She came to a camel that was submissive and

[٤٢٤٦] (...) **وَحَدَّثَنِي** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنْ عَبْدِ الْوَهَّابِ الثَّقَفِيِّ، كِلَاهُمَا عَنْ أَيُّوبَ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ، وَفِي حَدِيثِ حَمَّادٍ قَالَ: كَانَتِ الْعَضْبَاءُ لِرَجُلٍ

well-behaved." In the *Hadîth* of Ath-Thaqafî it says: "She was a well-trained camel."

مِنْ بَنِي عُقَيْلٍ، وَكَانَتْ مِنْ سَوَابِقِ الْحَاجِّ، وَفِي حَدِيثِهِ أَيْضًا: فَأَتَتْ عَلَىٰ نَاقَةٍ ذَلُولٍ مُجَرَّسَةٍ وَفِي حَدِيثِ الثَّقَفِيِّ: وَهِيَ نَاقَةٌ مُدَرَّبَةٌ.

Chapter 4. One Who Vows To Walk To The Ka'bah

(المعجم ٤) - (بَابُ من نذر أن يمشي إلى الكعبة) (التحفة ٤)

[4247] 9 - (1642) It was narrated from Anas that the Prophet ﷺ saw an old man being supported between two of his sons. He said: "What is the matter with this one?" They said: "He vowed to walk." He said: "Allâh has no need of this man's torturing himself." And he ordered him to ride.

[٤٢٤٧] ٩-(١٦٤٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا يَزِيدُ ابْنُ زُرَيْعٍ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا حُمَيْدٌ: حَدَّثَنِي ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ رَأَىٰ شَيْخًا يُهَادَىٰ بَيْنَ ابْنَيْهِ، فَقَالَ: «مَا بَالُ هٰذَا؟» قَالُوا: نَذَرَ أَنْ يَمْشِيَ، قَالَ: «إِنَّ اللهَ تَعَالَىٰ عَنْ تَعْذِيبِ هٰذَا نَفْسَهُ لَغَنِيٌّ» وَأَمَرَهُ أَنْ يَرْكَبَ.

[4248] 10 - (1634) It was narrated from Abû Hurairah that the Prophet ﷺ caught up with an old man who was walking between his two sons, leaning on them. The Prophet ﷺ said: "What is the matter with him?" His sons said to him: "O Messenger of Allâh, he made a vow." The Prophet ﷺ said: "Ride, O old man, for Allâh has no need of you and your vow."

[٤٢٤٨] ١٠-(١٦٤٣) وحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عَمْرٍو وَهُوَ ابْنُ أَبِي عَمْرٍو، عَنْ عَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ أَدْرَكَ شَيْخًا يَمْشِي بَيْنَ ابْنَيْهِ، يَتَوَكَّأُ عَلَيْهِمَا، فَقَالَ النَّبِيُّ ﷺ: «مَا شَأْنُ هٰذَا؟» قَالَ ابْنَاهُ: يَا رَسُولَ اللهِ كَانَ عَلَيْهِ

نَذْرٌ، فَقَالَ النَّبِيُّ ﷺ: «ارْكَبْ، أَيُّهَا الشَّيْخُ فَإِنَّ اللهَ غَنِيٌّ عَنْكَ وَعَنْ نَذْرِكَ» - وَاللَّفْظُ لِقُتَيْبَةَ وَابْنِ حُجْرٍ.

[4249] (...) A similar report (as no. 4248) was narrated from Ibn Abî 'Amr with this chain.

[٤٢٤٩] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو بِهَٰذَا الْإِسْنَادِ. مِثْلَهُ.

[4250] 11 - (1644) It was narrated from Yazîd bin Abî Ḥabîb, from Abul-Khair, that 'Uqbah bin 'Âmir said: "My sister vowed to walk to the House of Allâh barefoot, and she told me to ask the Messenger of Allâh ﷺ about that for her. So I asked the Messenger of Allâh ﷺ and he said: 'Let her walk and let her ride.'"

[٤٢٥٠] ١١-(١٦٤٤) حَدَّثَنَا زَكَرِيَّاءُ ابْنُ يَحْيَى بْنِ صَالِحٍ الْمِصْرِيُّ: حَدَّثَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَضَالَةَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عَيَّاشٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ قَالَ: نَذَرَتْ أُخْتِي أَنْ تَمْشِيَ إِلَىٰ بَيْتِ اللهِ حَافِيَةً، فَأَمَرَتْنِي أَنْ أَسْتَفْتِيَ لَهَا رَسُولَ اللهِ ﷺ، فَاسْتَفْتَيْتُهُ، فَقَالَ: «لِتَمْشِ وَلْتَرْكَبْ».

[4251] 12 - (...) It was narrated from Yazîd bin Abî Ḥabîb, that Abul-Khair narrated to him from 'Uqbah bin 'Âmir Al-Juhanî, that he said: "My sister made a vow..." and he mentioned a *Ḥadîth* like that of Mufaḍḍal (no. 4250), but he did not mention in the *Ḥadîth*: "barefoot," and he added: "Abul-Khair did not leave 'Uqbah."

[٤٢٥١] ١٢-(...) وحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ أَخْبَرَهُ: أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ أَنَّهُ قَالَ: نَذَرَتْ أُخْتِي. فَذَكَرَ بِمِثْلِ حَدِيثِ مُفَضَّلٍ، وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: حَافِيَةً، وَزَادَ: وَكَانَ أَبُو الْخَيْرِ لَا يُفَارِقُ عُقْبَةَ.

[4252] (...) Yazîd bin Abî Ḥabîb narrated a *Ḥadîth* like that of 'Abdur-Razzâq (no. 4251) with this chain.

[٤٢٥٢] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي خَلَفٍ قَالَا: حَدَّثَنَا رَوْحُ ابْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ أَنَّ يَزِيدَ ابْنَ أَبِي حَبِيبٍ أَخْبَرَهُ بِهَٰذَا الْإِسْنَادِ. مِثْلَ حَدِيثِ عَبْدِ الرَّزَّاقِ.

Chapter 5. Expiation For Breaking A Vow

(المعجم ٥) - (بَابُ فِي كفارة النذر) (التحفة ٥)

[4253] 13 - (1645) It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ said: "The expiation for breaking a vow is *Kafâratul-Yamîn* (the expiation for breaking an oath)."

[٤٢٥٣] ١٣-(١٦٤٥) وحَدَّثَنِي هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ وَأَحْمَدُ بْنُ عِيسَىٰ - قَالَ يُونُسُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ شُمَاسَةَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «كَفَّارَةُ النَّذْرِ كَفَّارَةُ الْيَمِينِ».

27. The Book Of Oaths

١٢ - (المعجم ٢٧) - كتاب الأيمان (التحفة ...)

Chapter 1. The Prohibition Of Swearing By Something Other Than Allâh

(المعجم ١) - (بَابُ النهي عن الحلف بغير الله تعالى) (التحفة ٦)

[4254] 1 - (1646) It was narrated from Sâlim bin 'Abdullâh, that his father said: "I heard 'Umar bin Al-Khaṭṭâb say: 'The Messenger of Allâh ﷺ said: "Allâh, may He be exalted, forbids you to swear by your fathers."

'Umar said: "By Allâh, I have not sworn by them since I heard the Messenger of Allâh ﷺ forbid that, whether on my own behalf or narrating it from someone else."

[٤٢٥٤] ١-(١٦٤٦) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخبرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَعَالَىٰ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ».

قَالَ عُمَرُ: فَوَاللهِ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْهَا، ذَاكِرًا وَلَا آثِرًا.

[4255] 2 - (...) A similar report (as no. 4254) was narrated from Az-Zuhrî with this chain, except that in the *Ḥadîth* of 'Uqail it says: "I have not sworn by them since I heard the Messenger of Allâh ﷺ forbidding it, and I have not spoken of it." He did not say: "Whether on my own behalf or narrating it from someone else."

[٤٢٥٥] ٢-(...) حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِ عُقَيْلٍ: مَا حَلَفْتُ بِهَا

مُنْذُ سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَىٰ عَنْهَا، وَلَا تَكَلَّمْتُ بِهَا، وَلَمْ يَقُلْ: ذَاكِرًا وَلَا آثِرًا.

[4256] (...) It was narrated from Sâlim that his father said: "The Prophet ﷺ heard 'Umar swearing by his father..." a report like that of Yûnus and Ma'mar (no. 4254, 4255).

[٤٢٥٦] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعَ النَّبِيُّ ﷺ عُمَرَ وَهُوَ يَحْلِفُ بِأَبِيهِ، بِمِثْلِ رِوَايَةِ يُونُسَ وَمَعْمَرٍ.

[4257] 3 - (...) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ caught up with 'Umar bin Al-Khaṭṭâb among a group of riders when 'Umar was swearing by his father, and the Messenger of Allâh ﷺ told them not to do that and said: "Allâh forbids you to swear by your fathers. Whoever wants to swear, let him swear by Allâh or else remain silent."

[٤٢٥٧] ٣-(...) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ فِي رَكْبٍ، وَعُمَرُ يَحْلِفُ بِأَبِيهِ، فَنَادَاهُمْ رَسُولُ اللهِ ﷺ: «أَلَا إِنَّ اللهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللهِ أَوْ لِيَصْمُتْ».

[4258] 4 - (...) A similar report (as no. 4257) was narrated from Ibn 'Umar from the Prophet ﷺ.

[٤٢٥٨] ٤-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ - وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنِي بِشْرُ بْنُ هِلَالٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا

أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ وابْنُ أَبِي ذِئْبٍ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ، كُلُّ هٰؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ بِمِثْلِ هٰذِهِ الْقِصَّةِ عَنِ النَّبِيِّ ﷺ.

[4259] (...) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar say: "The Messenger of Allâh ﷺ said: 'Whoever wants to swear, let him not swear by anything but Allâh.' The Quraish used to swear by their fathers." But he said: "Do not swear by your fathers."

[٤٢٥٩] (. . .) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ وهُوَ ابْنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ حَالِفًا فَلَا يَحْلِفْ إِلَّا بِاللهِ»، وَكَانَتْ قُرَيْشٌ تَحْلِفُ بِآبَائِهَا، فَقَالَ: «لَا تَحْلِفُوا بِآبَائِكُمْ».

Chapter 2. Whoever Swears By Al-Lât And Al-'Uzza, Let Him Say *Lâ Ilâha Illallâh*

(المعجم ٢) - (بَابُ من حلف باللات والعزّى، فليقل: لا إله إلا الله) (التحفة ٧)

[4260] 5 - (1647) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever among you swears and says in his oath 'By al-Lât,' let him say *Lâ Ilâha Illallâh*. And whoever says

[٤٢٦٠] ٥-(١٦٤٧) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. عَنِ ابْنِ شِهَابٍ:

to his companion: 'Come, I will gamble with you,' let him give charity."

أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ، فَقَالَ فِي حَلِفِهِ: بِاللَّاتِ، فَلْيَقُلْ: لَا إِلٰهَ إِلَّا اللهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أُقَامِرْكَ، فَلْيَتَصَدَّقْ».

[4261] (...) It was narrated from Az-Zuhrî with this chain (a *Hadîth* similar to no. 4260), and the *Hadîth* of Ma'mar is like the *Hadîth* of Yûnus, except that he said: "Let him give something in charity." In the *Hadîth* of Al-Awzâ'î it says: "Whoever swears by al-Lât and Al-'Uzza."

Abû Al-Husain Muslim said: This phrase - meaning: "Come, I will gamble with you" - was not narrated by anyone except Az-Zuhrî. Az-Zuhrî had approximately ninety phrases which he narrated from the Prophet ﷺ and no one else narrated them with any reliable chain of narrators.

[٤٢٦١] (...) **وحَدَّثني** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، وَحَدِيثُ مَعْمَرٍ مِثْلُ حَدِيثِ يُونُسَ، غَيْرَ أَنَّهُ قَالَ «فَلْيَتَصَدَّقْ بِشَيْءٍ»، وَفِي حَدِيثِ الْأَوْزَاعِيِّ «مَنْ حَلَفَ بِاللَّاتِ وَالْعُزَّىٰ».

قَالَ أَبُو الْحُسَيْنِ مُسْلِمٌ: هَٰذَا الْحَرْفُ، يَعْنِي قَوْلَهُ: «تَعَالَ أُقَامِرْكَ فَلْيَتَصَدَّقْ» لَا يَرْوِيهِ أَحَدٌ، غَيْرُ الزُّهْرِيِّ، قَالَ: وَلِلزُّهْرِيِّ نَحْوٌ مِنْ تِسْعِينَ حَرْفًا يَرْوِيهِ عَنِ النَّبِيِّ ﷺ، لَا يُشَارِكُهُ فِيهِ أَحَدٌ بِأَسَانِيدَ جِيَادٍ.

[4262] 6 - (1648) It was narrated that 'Abdur-Rahmân bin Samurah said: "The Messenger of Allâh ﷺ said: 'Do not swear by false gods or by your fathers.'"

[٤٢٦٢] ٦-(١٦٤٨) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَحْلِفُوا بِالطَّوَاغِي وَلَا بِآبَائِكُمْ».

Chapter 3. It Is Recommended For The One Who Swears An Oath Then Sees That Something Else Is Better Than It, To Do That Which Is Better And Offer Expiation For His Oath

[4263] 7 - (1649) It was narrated that Abû Mûsâ Al-Asha'rî said: "I came to the Prophet ﷺ among a group of the Asha'rîs to ask him for mounts. He said: 'By Allâh, I will not give you mounts, and I do not have anything to give you as mounts.' As much time as Allâh willed passed, then some camels were brought, and he ordered that we be given three camels with white humps. When we set out we said" - or "we said to one another" - 'Allâh will not bless us. We came to the Messenger of Allâh ﷺ to ask him for mounts and he swore that he would not give us mounts, then he gave us mounts.'" So they went to him and told him, and he said: "It was not me who gave you mounts, rather Allâh gave you mounts. By Allâh, if Allâh wills, I do not swear an oath then see something better than that, but I expiate my oath and do that which is better."

[4264] 8 - (...) It was narrated that Abû Mûsâ said: "My companions sent me to the

(المعجم ٣) - (بَابُ ندب من حلف يمينًا، فرأى غيرها خيرًا منها، أن يأتي الذي هو خير، ويكفر عن يمينه) (التحفة ٨)

[٤٢٦٣] ٧-(١٦٤٩) حَدَّثَنَا خَلَفُ ابْنُ هِشَامٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَيَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ - وَاللَّفْظُ لِخَلَفٍ - قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ، فَقَالَ: «وَاللهِ! لَا أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ» قَالَ: فَلَبِثْنَا مَا شَاءَ اللهُ، ثُمَّ أُتِيَ بِإِبِلٍ، فَأَمَرَ لَنَا بِثَلَاثِ ذَوْدٍ غُرِّ الذُّرَىٰ، فَلَمَّا انْطَلَقْنَا قُلْنَا - أَوْ قَالَ بَعْضُنَا لِبَعْضٍ -: لَا يُبَارِكُ اللهُ لَنَا، أَتَيْنَا رَسُولَ اللهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لَا يَحْمِلَنَا، ثُمَّ حَمَلَنَا، فَأَتَوْهُ فَأَخْبَرُوهُ، فَقَالَ: «مَا أَنَا حَمَلْتُكُمْ، وَلَكِنَّ اللهَ حَمَلَكُمْ، وَإِنِّي، وَاللهِ! إِنْ شَاءَ اللهُ، لَا أَحْلِفُ عَلَىٰ يَمِينٍ ثُمَّ أَرَىٰ خَيْرًا مِنْهَا، إِلَّا كَفَّرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ».

[٤٢٦٤] ٨-(...) حَدَّثَنَا عَبْدُ اللهِ ابْنُ بَرَّادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ

Messenger of Allâh ﷺ to ask him for mounts for them, because they were with him in the army of hardship - meaning, the campaign to Tabûk. I said: 'O Prophet of Allâh, my companions have sent me to you, so that you might give them mounts.' He said: 'By Allâh, I will not give you anything to ride.' It so happened that I came to him when he was angry and I did not realize it. So I went back saddened by the refusal of the Messenger of Allâh ﷺ, and I was worried that the Messenger of Allâh ﷺ was upset with me. So I went back to my companions and told them what the Messenger of Allâh ﷺ had said. Only a short time passed, then I heard Bilâl calling: 'O 'Abdullâh bin Qais!' So I answered him, and he said: 'Go to the Messenger of Allâh ﷺ, he is calling you.' When I came to the Messenger of Allâh ﷺ, he said: 'Take this pair and this pair and this pair' - six camels that he had bought from Sa'd at that time. 'Take them to your companions and say: "Allâh" - or "the Messenger of Allâh ﷺ - has provided you with these mounts so ride them."

Abû Mûsâ said: "So I took them to my companions and I said: 'The Messenger of Allâh ﷺ has given you these to ride, but by Allâh I will not leave you until some of you come with me to one who heard what the Messenger of

الْهَمْدَانِيُّ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: أَرْسَلَنِي أَصْحَابِي إِلَىٰ رَسُولِ اللهِ ﷺ أَسْأَلُهُ لَهُمُ الْحُمْلَانَ، إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ - وَهِيَ غَزْوَةُ تَبُوكَ - فَقُلْتُ: يَا نَبِيَّ اللهِ! إِنَّ أَصْحَابِي أَرْسَلُونِي إِلَيْكَ لِتَحْمِلَهُمْ، فَقَالَ: «وَاللهِ! لَا أَحْمِلُكُمْ عَلَىٰ شَيْءٍ» وَوَافَقْتُهُ وَهُوَ غَضْبَانُ وَلَا أَشْعُرُ، فَرَجَعْتُ حَزِينًا مِنْ مَنْعِ رَسُولِ اللهِ ﷺ، وَمِنْ مَخَافَةِ أَنْ يَكُونَ رَسُولُ اللهِ ﷺ قَدْ وَجَدَ فِي نَفْسِهِ عَلَيَّ، فَرَجَعْتُ إِلَىٰ أَصْحَابِي فَأَخْبَرْتُهُمُ الَّذِي قَالَ رَسُولُ اللهِ ﷺ، فَلَمْ أَلْبَثْ إِلَّا سُوَيْعَةً إِذْ سَمِعْتُ بِلَالًا يُنَادِي: أَيْ عَبْدَ اللهِ بْنَ قَيْسٍ! فَأَجَبْتُهُ، فَقَالَ: أَجِبْ رَسُولَ اللهِ ﷺ يَدْعُوكَ، فَلَمَّا أَتَيْتُ رَسُولَ اللهِ ﷺ قَالَ: «خُذْ هٰذَيْنِ الْقَرِينَيْنِ، وَهٰذَيْنِ الْقَرِينَيْنِ، وَهٰذَيْنِ الْقَرِينَيْنِ، - لِسِتَّةِ أَبْعِرَةٍ ابْتَاعَهُنَّ حِينَئِذٍ مِنْ سَعْدٍ - فَانْطَلِقْ بِهِنَّ إِلَىٰ أَصْحَابِكَ، فَقُلْ: إِنَّ اللهَ - أَوْ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ - يَحْمِلُكُمْ عَلَىٰ هٰؤُلَاءِ، فَارْكَبُوهُنَّ».

قَالَ أَبُو مُوسَىٰ: فَانْطَلَقْتُ إِلَىٰ

Allâh ﷺ said, when I asked him (for mounts) for you and he refused at first, then he gave them to me after that. Do not think that I have told you anything that he did not say.' They said to me: 'By Allâh, you are truthful in our opinion, but we will do what you wish.'" So Abû Mûsâ went with a group of them until they came to those who had heard what the Messenger of Allâh ﷺ had said when he refused to respond to their request, then gave them something after that, and they told them the same as Abû Mûsâ had told them.

أَصْحَابِي بِهِنَّ، فَقُلْتُ: إِنَّ رَسُولَ اللهِ ﷺ يَحْمِلُكُمْ عَلَىٰ هٰؤُلَاءِ، وَلَٰكِنْ، وَاللهِ لَا أَدعُكُمْ حَتَّىٰ يَنْطَلِقَ مَعِي بَعْضُكُمْ إِلَىٰ مَنْ سَمِعَ مَقَالَةَ رَسُولِ اللهِ ﷺ، حِينَ سَأَلْتُهُ لَكُمْ، وَمَنْعَهُ فِي أَوَّلِ مَرَّةٍ، ثُمَّ إِعْطَاءَهُ إِيَّايَ بَعْدَ ذٰلِكَ، لَا تَظُنُّوا أَنِّي حَدَّثْتُكُمْ شَيْئًا لَمْ يَقُلْهُ، فَقَالُوا لِي: وَاللهِ! إِنَّكَ عِنْدَنَا لَمُصَدَّقٌ، وَلَنَفْعَلَنَّ مَا أَحْبَبْتَ، فَانْطَلَقَ أَبُو مُوسَىٰ بِنَفَرٍ مِنْهُمْ، حَتَّىٰ أَتَوُا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللهِ ﷺ وَمَنْعَهُ إِيَّاهُمْ، ثُمَّ إِعْطَاءَهُمْ بَعْدُ، فَحَدَّثُوهُمْ بِمَا حَدَّثَهُمْ بِهِ أَبُو مُوسَىٰ، سَوَاءً.

[4265] 9 - (...) Ayyûb said: "The *Hadîth* of Al-Qâsim is better known to me than the *Hadîth* of Abû Qilâbah. He said: 'We were with Abû Mûsâ and he called for his food, and there was some chicken there. A man from Banû Taimullâh came in who was of reddish complexion and looked like a freed slave. He said: "Come and join me." The man hesitated, so he said: "Come, for I saw the Messenger of Allâh ﷺ eating this." The man said: "I saw it eating something and I found it repugnant, and I swore that I would not eat it." He said: "Come, I will tell you something about that (the oath)." "I came to the Messenger of

[٤٢٦٥] ٩-(...) حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ وعَنِ الْقَاسِمِ بْنِ عَاصِمٍ، عَنْ زَهْدَمٍ الْجَرْمِيِّ قَالَ أَيُّوبُ: وَأَنَا لِحَدِيثِ الْقَاسِمِ أَحْفَظُ مِنِّي لِحَدِيثِ أَبِي قِلَابَةَ، قَالَ: كُنَّا عِنْدَ أَبِي مُوسَىٰ، فَدَعَا بِمَائِدَتِهِ وَعَلَيْهَا لَحْمُ دَجَاجٍ، فَدَخَلَ رَجُلٌ مِنْ بَنِي تَيْمِ اللهِ، أَحْمَرُ، شَبِيهٌ بِالْمَوَالِي، فَقَالَ لَهُ: هَلُمَّ فَتَلَكَّأَ فَقَالَ: هَلُمَّ فَإِنِّي قَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَأْكُلُ مِنْهُ، فَقَالَ الرَّجُلُ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَذِرْتُهُ، فَحَلَفْتُ أَنْ لَا

Allâh ﷺ with a group of Ash'arîs to ask him for mounts, and he said: 'By Allâh, I will not give you mounts, and I have nothing to give to you as mounts.' As much time passed as Allâh willed, then some spoils of war consisting of camels, was brought to the Messenger of Allâh ﷺ. He called us, and ordered that we be given five of the camels with white humps. When we set out, we said to one another: 'We made the Messenger of Allâh ﷺ forget his oath, and we will not be blessed.' So we went back to him and said: 'O Messenger of Allâh, we came to you and asked you for mounts, and you swore that you would not give us mounts, then you gave us mounts. Did you forget, O Messenger of Allâh?' He said: 'By Allâh, if Allâh wills, I do not swear an oath then see that something else is better than it, but I do that which is better and offer expiation. Go, for it is Allâh Who has given you mounts.'"

[4266] (...) It was narrated that Zahdam Al-Jarmî said: "There was love and brotherhood between this clan of Jarm and the Ash'arîs. We were with Abû Mûsâ Al-Asha'rî, and some food containing chicken was brought to him..." and he narrated something similar (as *Hadîth* no. 4265).

أَطْعَمَهُ، فَقَالَ: هَلُمَّ أُحَدِّثْكَ عَنْ ذَلِكَ، إِنِّي أَتَيْتُ رَسُولَ اللهِ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ، فَقَالَ: «وَاللهِ! لَا أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ» فَلَبِثْنَا مَا شَاءَ اللهُ، فَأُتِيَ رَسُولُ اللهِ ﷺ بِنَهْبِ إِبِلٍ، فَدَعَا بِنَا، فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَىٰ، قَالَ: فَلَمَّا انْطَلَقْنَا، قَالَ بَعْضُنَا لِبَعْضٍ: أَغْفَلْنَا رَسُولَ اللهِ ﷺ يَمِينَهُ، لَا يُبَارَكُ لَنَا، فَرَجَعْنَا إِلَيْهِ، فَقُلْنَا: يَا رَسُولَ اللهِ! إِنَّا أَتَيْنَاكَ نَسْتَحْمِلُكَ، وَإِنَّكَ حَلَفْتَ أَنْ لَا تَحْمِلَنَا، ثُمَّ حَمَلْتَنَا، أَفَنَسِيتَ؟ يَا رَسُولَ اللهِ، قَالَ: «إِنِّي، وَاللهِ! إِنْ شَاءَ اللهُ، لَا أَحْلِفُ عَلَىٰ يَمِينٍ فَأَرَىٰ غَيْرَهَا خَيْرًا مِنْهَا، إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ، وَتَحَلَّلْتُهَا، فَانْطَلِقُوا، فَإِنَّمَا حَمَلَكُمُ اللهُ عَزَّ وَجَلَّ».

[٤٢٦٦] (...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ وَالْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ الْجَرْمِيِّ قَالَ: كَانَ بَيْنَ هَٰذَا الْحَيِّ مِنْ جَرْمٍ وَبَيْنَ الْأَشْعَرِيِّينَ وُدٌّ وَإِخَاءٌ، فَكُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ، فَقُرِّبَ إِلَيْهِ طَعَامٌ فِيهِ لَحْمُ دَجَاجٍ، فَذَكَرَ نَحْوَهُ.

[4267] (...) It was narrated that Zahdam Al-Jarmî said: "We were with Abû Mûsâ..." and they all narrated a *Hadîth* like that of Hammâd bin Zaid (no. 4265).

[٤٢٦٧] (. . .) **وحَدَّثَني** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ ابْنِ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ الْجَرْمِيِّ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ التَّمِيمِي، عَنْ زَهْدَمٍ الْجَرْمِيِّ، وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحٰقَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ وَالْقَاسِمِ، عَنْ زَهْدَمٍ الْجَرْمِيِّ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَىٰ، وَاقْتَصُّوا جَمِيعًا الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

[4268] (...) Zahdam Al-Jarmî said: "I entered upon Abû Mûsâ when he was eating chicken..." and he quoted a *Hadîth* like theirs (no. 4264, 4265), and he added: "He (ﷺ) said: 'By Allâh, I did not forget it.'"

[٤٢٦٨] (. . .) **وحَدَّثَنَا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا الصَّعْقُ -يَعْني ابْنَ حَزْنٍ-: حَدَّثَنَا مَطَرٌ الْوَرَّاقُ: حَدَّثَنَا زَهْدَمٌ الْجَرْمِيُّ قَالَ: دَخَلْتُ عَلَىٰ أَبِي مُوسَىٰ وَهُوَ يَأْكُلُ لَحْمَ الدَّجَاجِ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ، وَزَادَ فِيهِ قَالَ: «إِنِّي، واللهِ! مَا نَسِيتُهَا».

[4269] 10 - (...) It was narrated that Abû Mûsâ Al-Asha'rî said: "We came to the Messenger of Allâh ﷺ to ask him for mounts, and he said: 'I do not have anything to give to you as

[٤٢٦٩] **١٠**-(. . .) **وحَدَّثَنَا** إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ ضُرَيْبِ بْنِ نُقَيْرٍ الْقَيْسِيِّ، عَنْ زَهْدَمٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ:

mounts, and by Allâh I will not give you mounts.' Then the Messenger of Allâh ﷺ sent to us three camels with white humps. We said: 'We came to the Messenger of Allâh ﷺ and asked him for mounts, and he swore that he would not give us mounts.' So we went back to him and told him, and he said: 'I do not swear an oath, then see that something else is better than it, but I do that which is better.'"

أَتَيْنَا رَسُولَ اللهِ ﷺ نَسْتَحْمِلُهُ، فَقَالَ «مَا عِنْدِي مَا أَحْمِلُكُمْ، وَاللهِ مَا أَحْمِلُكُمْ» ثُمَّ بَعَثَ إِلَيْنَا رَسُولُ اللهِ ﷺ بِثَلَاثَةِ ذَوْدٍ بُقْعِ الذُّرَىٰ، فَقُلْنَا: إِنَّا أَتَيْنَا رَسُولَ اللهِ ﷺ نَسْتَحْمِلُهُ، فَحَلَفَ أَنْ لَا يَحْمِلَنَا، فَأَتَيْنَاهُ فَأَخْبَرْنَاهُ، فَقَالَ: «إِنِّي لَا أَحْلِفُ عَلَىٰ يَمِينٍ، أَرَىٰ غَيْرَهَا خَيْرًا مِنْهَا، إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ».

[4270] (...) It was narrated that Abû Mûsâ said: "We were on foot, then we came to the Prophet of Allâh ﷺ and asked him for mounts..." a *Hadîth* like that of Jarîr (no. 4269).

[٤٢٧٠] (. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى التَّيْمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو السَّلِيلِ، عَنْ زَهْدَمٍ، يُحَدِّثُهُ عَنْ أَبِي مُوسَىٰ قَالَ: كُنَّا مُشَاةً، فَأَتَيْنَا نَبِيَّ اللهِ ﷺ نَسْتَحْمِلُهُ، بِنَحْوِ حَدِيثِ جَرِيرٍ.

[4271] 11 - (1650) It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ late at night, then he went back to his family and found that his children had gone to sleep. His wife brought him his food, but he swore that he would not eat because of his children, then he decided to eat. He came to the Messenger of Allâh ﷺ and told him about that, and the Messenger of Allâh ﷺ said: 'Whoever swears an oath then sees that something else is better than it, let him do that, and offer expiation for his oath.'"

[٤٢٧١] ١١-(١٦٥٠) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: أَخْبَرَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَعْتَمَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ، ثُمَّ رَجَعَ إِلَى أَهْلِهِ فَوَجَدَ الصِّبْيَةَ قَدْ نَامُوا، فَأَتَاهُ أَهْلُهُ بِطَعَامِهِ، فَحَلَفَ لَا يَأْكُلُ، مِنْ أَجْلِ صِبْيَتِهِ، ثُمَّ بَدَا لَهُ فَأَكَلَ، فَأَتَىٰ رَسُولَ اللهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ، فَرَأَىٰ غَيْرَهَا خَيْرًا مِنْهَا، فَلْيَأْتِهَا، وَلْيُكَفِّرْ عَنْ يَمِينِهِ».

[4272] 12 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever swears an oath, then sees that something else is better than it, let him offer expiation for his oath and do it."

[٤٢٧٢] ١٢-(...) حَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ فَرَأَىٰ غَيْرَهَا خَيْرًا مِنْهَا، فَلْيُكَفِّرْ عَنْ يَمِينِهِ، وَلْيَفْعَلْ».

[4273] 13 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever swears an oath, then sees that something else is better than it, let him do that which is better, and offer expiation for his oath.'"

[٤٢٧٣] ١٣-(...) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا ابْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «مَنْ حَلَفَ عَلَىٰ يَمِينٍ فَرَأَىٰ غَيْرَهَا خَيْرًا مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيُكَفِّرْ عَنْ يَمِينِهِ».

[4274] 14 - (...) Suhail narrated a *Hadîth* like that of Mâlik (no. 4272) with a different chain of narrators, (reporting the Messegnger of Allâh ﷺ saying: "Let him offer expiation for his oath and do that which is better."

[٤٢٧٤] ١٤-(...) وحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، حَدَّثَنِي سُهَيْلٌ فِي هَٰذَا الْإِسْنَادِ بِمَعْنَىٰ حَدِيثِ مَالِكٍ «فَلْيُكَفِّرْ يَمِينَهُ، وَلْيَفْعَلِ الَّذِي هُوَ خَيْرٌ».

[4275] 15 - (1651) It was narrated that Tamîm bin Tarafah said: "A man came to 'Adiyy bin Hâtim and asked him for the price of a servant, or part of the price of a servant. He said: 'I do

[٤٢٧٥] ١٥-(١٦٥١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْعَزِيزِ يَعْنِي ابْنَ رُفَيْعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ قَالَ: جَاءَ سَائِلٌ إِلَىٰ عَدِيِّ بْنِ حَاتِمٍ، فَسَأَلَهُ

not have anything to give you except my coat of mail and my helmet, but I will write to my family and tell them to give you these two things.' He did not accept that, and 'Adiyy got angry. He said: 'By Allâh, I will not give you anything!' Then the man accepted it, and he said: 'By Allâh, were it not that I heard the Messenger of Allâh ﷺ say: "Whoever swears an oath then sees something that is more favored by Allâh the Mighty and Sublime, than it, let him do that which is more favored by Allâh," I would not have broken my oath.'"

نَفَقَةً فِي ثَمَنِ خَادِمٍ أَوْ فِي بَعْضِ ثَمَنِ خَادِمٍ، فَقَالَ: لَيْسَ عِنْدِي مَا أُعْطِيكَ إِلَّا دِرْعِي وَمِغْفَرِي، فَأَكْتُبُ إِلَىٰ أَهْلِي أَنْ يُعْطُوكَهُمَا، قَالَ: فَلَمْ يَرْضَ، فَغَضِبَ عَدِيٌّ، فَقَالَ: وَاللهِ! لَا أُعْطِيكَ شَيْئًا، ثُمَّ إِنَّ الرَّجُلَ رَضِيَ، فَقَالَ: أَمَا وَاللهِ! لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ ثُمَّ رَأَىٰ أَتْقَىٰ للهِ عَزَّ وَجَلَّ مِنْهَا، فَلْيَأْتِ التَّقْوَىٰ» مَا حَنَّثْتُ يَمِينِي.

[4276] 16 - (...) It was narrated that 'Adiyy bin Ḥâtim said: "The Messenger of Allâh ﷺ said: 'Whoever swears an oath, then sees that something else is better than it, let him do that which is better and ignore his oath.'"

[٤٢٧٦] ١٦-(...) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «مَنْ حَلَفَ عَلَىٰ يَمِينٍ، فَرَأَىٰ غَيْرَهَا خَيْرًا مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيَتْرُكْ يَمِينَهُ».

[4277] 17 - (...) It was narrated from Tamîm Aṭ-Ṭâ'î that 'Adiyy said: "The Messenger of Allâh ﷺ said: 'If one of you swears an oath, then he sees something that is better than it, let him offer expiation for it then do that which is better than it.'"

[٤٢٧٧] ١٧-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ - وَاللَّفْظُ لِابْنِ طَرِيفٍ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمٍ الطَّائِيِّ، عَنْ عَدِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا حَلَفَ أَحَدُكُمْ عَلَىٰ الْيَمِينِ،

فَرَأَىٰ خَيْرًا مِنْهَا، فَلْيُكَفِّرْهَا، وَلْيَأْتِ الَّذِي هُوَ خَيْرٌ».

[4278] (...) It was narrated from 'Adiyy bin Ḥâtim that he heard the Prophet ﷺ saying that (a *Hadîth* similar to no. 4277).

[٤٢٧٨] (. . .) **وحَدَّثَنَا** مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمٍ الطَّائِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ ذٰلِكَ.

[4279] 18 - (...) It was narrated that Tamîm bin Ṭarafah said: "I heard 'Adiyy bin Ḥâtim say, when a man came to him asking him for a hundred Dirham: 'Are you asking me for a hundred Dirham when I am the son of Ḥâtim? By Allâh, I will not give it to you.' Then he said: 'Were it not that I heard the Messenger of Allâh ﷺ say: "Whoever swears an oath, then sees something better than it, let him do that which is better."

[٤٢٧٩] ١٨-(. . .) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ، وَأَتَاهُ رَجُلٌ يَسْأَلُهُ مِائَةَ دِرْهَمٍ، فَقَالَ: تَسْأَلُنِي مِائَةَ دِرْهَمٍ، وَأَنَا ابْنُ حَاتِمٍ؟ وَاللهِ! لَا أُعْطِيكَ ثُمَّ قَالَ: لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ «مَنْ حَلَفَ عَلَىٰ يَمِينٍ ثُمَّ رَأَىٰ خَيْرًا مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ».

[4280] (...) Tamîm bin Ṭarafah said: "I heard 'Adiyy bin Ḥâtim, when a man asked him..." he mentioned a similar report (as no. 4279) and added: "You may have four hundred from me."

[٤٢٨٠] (. . .) **وَحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ قَالَ: سَمِعْتُ تَمِيمَ بْنَ طَرَفَةَ قَالَ: سَمِعْتُ عَدِيَّ ابْنَ حَاتِمٍ، أَنَّ رَجُلًا سَأَلَهُ فَذَكَرَ مِثْلَهُ، وَزَادَ: وَلَكَ أَرْبَعُمِائَةٍ فِي عَطَائِي.

[4281] 19 - (1652) 'Abdur-Raḥmân bin Samurah said: "The Messenger of Allâh ﷺ said to

[٤٢٨١] ١٩-(١٦٥٢) **وَحَدَّثَنَا** شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا

me: 'O 'Abdur-Raḥmân bin Samurah, do not seek authority, for if you are given it when you ask for it, you will be left on your own without the support of Allâh. But if you are given it without asking for it, you will be helped (by Allâh). If you swear to do something then see that something else is better than it, then offer expiation for your oath and do that which is better.'"

الْحَسَنُ: حَدَّثَنَا عَبْدُ الرَّحْمَـٰنِ بْنُ سَمُرَةَ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا عَبْدَ الرَّحْمَـٰنِ بْنَ سَمُرَةَ! لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَىٰ أَمْرٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكَفِّرْ عَنْ يَمِينِكَ، وَائْتِ الَّذِي هُوَ خَيْرٌ». [انظر: ٤٧١٥]

قَالَ أَبُو أَحْمَدَ الْجَلُودِيُّ: حدَّثنَا أَبُو الْعَبَّاسِ الْمَاسَرْجَسِيُّ: حَدَّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جرِيرُ بْنُ حَازِمٍ بهذا الْإسْنَادِ.

[4282] (...) It was narrated from Al-Ḥasan, from 'Abdur-Raḥmân bin Samurah, from the Prophet ﷺ with this chain (a *Ḥadîth* similar to no. 4281), but in the *Ḥadîth* of Al-Mu'tamir from his father there is no mention of authority.

[٤٢٨٢] (...) **وَحَدَّثَنِي** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ وَمَنْصُورٍ وَحُمَيْدٍ؛ وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ سِمَاكِ بْنِ عَطِيَّةَ وَيُونُسَ بْنِ عُبَيْدٍ وَهِشَامِ ابْنِ حَسَّانَ فِي آخَرِينَ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ؛ وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ كُلُّهُمْ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَـٰنِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ بِهَـٰذَا الْحَدِيثِ، وَلَيْسَ فِي حَدِيثِ الْمُعتَمِرِ عَنْ أَبِيهِ، ذِكْرُ الْإِمَارَةِ.

Chapter 4. An Oath Is Judged On The Intention Of The One Who Asks For It To Be Sworn

[4283] 20 - (1653) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Your oath is according to what your companion believes.'"

[4284] 21 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The oath is according to the intention of the one who asks for it to be sworn.'"

Chapter 5. Saying: "If Allâh wills" When Swearing Oaths And At Other Times

[4285] 22 - (1654) It was narrated that Abû Hurairah said: "Sulaimân had sixty women and he said: 'I will go around to all of them tonight, and each of them will become pregnant, and each of them will give birth to a boy who will become a knight who will fight in the cause of Allâh.

(المعجم ٤) - (بَابُ اليمين على نية المستحلِف) (التحفة ٩)

[٤٢٨٣] ٢٠-(١٦٥٣) حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ وَعَمْرٌو النَّاقِدُ - قَالَ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمُ بْنُ بَشِيرٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي صَالِحٍ، وَقَالَ عَمْرٌو: حَدَّثَنَا هُشَيْمُ ابْنُ بَشِيرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ أَبِي صَالِحٍ - عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَمِينُكَ عَلَىٰ مَا يُصَدِّقُكَ عَلَيْهِ صَاحِبُكَ»، وَقَالَ عَمْرٌو «يُصَدِّقُكَ بِهِ صَاحِبُكَ».

[٤٢٨٤] ٢١-(. . .) وحَدَّثَنَاهُ أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هٰرُونَ عَنْ هُشَيْمٍ، عَنْ عَبَّادِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْيَمِينُ عَلَىٰ نِيَّةِ الْمُسْتَحْلِفِ».

(المعجم ٥) - (بَابُ الاستثناء في اليمين وغيرها) (التحفة ١٠)

[٤٢٨٥] ٢٢-(١٦٥٤) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ - وَاللَّفْظُ لِأَبِي الرَّبِيعِ - قَالَا: حَدَّثَنَا حَمَّادٌ - وَهُوَ ابْنُ زَيْدٍ -: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ لِسُلَيْمَانَ سِتُّونَ امْرَأَةً، فَقَالَ:

But none of them became pregnant except one, who gave birth to an malformed child." The Messenger of Allâh ﷺ said: "If he had said: 'If Allâh wills,' each of them would have given birth to a boy who would become a knight who would fight in the cause of Allâh."

لَأَطُوفَنَّ عَلَيْهِنَّ اللَّيْلَةَ، فَتَحْمِلُ كُلُّ وَاحِدَةٍ مِنْهُنَّ، فَتَلِدُ كُلُّ وَاحِدَةٍ مِنْهُنَّ غُلَامًا فَارِسًا، يُقَاتِلُ فِي سَبِيلِ اللهِ، فَلَمْ تَحْمِلْ مِنْهُنَّ إِلَّا وَاحِدَةٌ، فَوَلَدَتْ نِصْفَ إِنْسَانٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ كَانَ اسْتَثْنَىٰ، لَوَلَدَتْ كُلُّ وَاحِدَةٍ مِنْهُنَّ غُلَامًا فَارِسًا، يُقَاتِلُ فِي سَبِيلِ اللهِ».

[4286] 23 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Sulaimân bin Dâwûd, the Prophet of Allâh, said: 'Tonight I will go around to seventy women, each of whom will give birth to a boy who will fight in the cause of Allâh.' His companion, or the Angel, said: 'Say: "If Allâh wills."' But he did not say it, or he was caused to forget, and none of his women gave birth to a child except one, who gave birth to a deformed child." The Messenger of Allâh ﷺ said: "If he had said: 'If Allâh wills,' he would not have broken his oath, and that would have been a means of attaining what he hoped for."

[٤٢٨٦] ٢٣-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ سُلَيْمَانُ ابْنُ دَاوُدَ نَبِيُّ اللهِ: لَأُطِيفَنَّ اللَّيْلَةَ عَلَىٰ سَبْعِينَ امْرَأَةً، كُلُّهُنَّ تَأْتِي بِغُلَامٍ يُقَاتِلُ فِي سَبِيلِ اللهِ، فَقَالَ لَهُ صَاحِبُهُ، أَوِ الْمَلَكُ: قُلْ: إِنْ شَاءَ اللهُ، فَلَمْ يَقُلْ، وَنَسِيَ فَلَمْ تَأْتِ وَاحِدَةٌ مِنْ نِسَائِهِ، إِلَّا وَاحِدَةٌ جَاءَتْ بِشِقِّ غُلَامٍ»، قَالَ رَسُولُ اللهِ ﷺ: «وَلَوْ قَالَ: إِنْ شَاءَ اللهُ، لَمْ يَحْنَثْ، وَكَانَ دَرَكًا لَهُ فِي حَاجَتِهِ».

[4287] (...) A similar report (as no. 4286) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٤٢٨٧] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. مِثْلَهُ أَوْ نَحْوَهُ.

[4288] 24 - (...) It was narrated that Abû Hurairah said: "Sulaimân bin Dâwûd said: 'Tonight I will go around to seventy women and each of them will give birth to a boy who will fight in the cause of Allâh.' It was said to him: 'Say: "If Allâh wills,"' but he did not say it. He went around to them, but none of them gave birth except one woman, who gave birth to an malformed child." The Messenger of Allâh ﷺ said: "If he had said 'If Allâh wills,' he would not have broken his oath, and that could have been a means of fulfilling his wish."

[٤٢٨٨] ٢٤-(...) وحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: لَأُطِيفَنَّ اللَّيْلَةَ عَلَىٰ سَبْعِينَ امْرَأَةً، تَلِدُ كُلُّ امْرَأَةٍ مِنْهُنَّ غُلَامًا، يُقَاتِلُ فِي سَبِيلِ اللهِ، فَقِيلَ لَهُ: قُلْ: إِنْ شَاءَ اللهُ، فَلَمْ يَقُلْ، فَأَطَافَ بِهِنَّ، فَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةٌ وَاحِدَةٌ، نِصْفَ إِنْسَانٍ، قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ قَالَ: إِنْ شَاءَ اللهُ، لَمْ يَحْنَثْ، وَكَانَ دَرَكًا لِحَاجَتِهِ».

[4289] 25 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Sulaimân bin Dâwûd said: 'Tonight I will go around to ninety women, and each of them will give birth to a knight who will fight in the cause of Allâh.' His companion said to him: 'Say "If Allâh wills."' But he did not say 'If Allâh wills,' and he went round to all of them. None of them became pregnant except one woman, who gave birth to a deformed child. By the One in Whose Hand is the soul of Muhammad, if he had said 'If Allâh wills,' they would all have been knights, striving in the cause of Allâh."

[٤٢٨٩] ٢٥-(...) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنِي شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: لَأَطُوفَنَّ اللَّيْلَةَ عَلَىٰ تِسْعِينَ امْرَأَةً، كُلُّهَا تَأْتِي بِفَارِسٍ يُقَاتِلُ فِي سَبِيلِ اللهِ، فَقَالَ لَهُ صَاحِبُهُ: قُلْ إِنْ شَاءَ اللهُ، فَلَمْ يَقُلْ إِنْ شَاءَ اللهُ، فَطَافَ عَلَيْهِنَّ جَمِيعًا، فَلَمْ تَحْمِلْ مِنْهُنَّ إِلَّا امْرَأَةٌ وَاحِدَةٌ، فَجَاءَتْ بِشِقِّ رَجُلٍ، وَايْمُ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ قَالَ: إِنْ شَاءَ اللهُ، لَجَاهَدُوا فِي سَبِيلِ اللهِ فُرْسَانًا أَجْمَعُونَ».

[4290] (...) A similar report (as no. 4289) was narrated from Abû Az-Zinnâd with this chain, except that he said: "They all would have borne a boy who would strive in the cause of Allâh, may He be exalted."

[٤٢٩٠] (...) وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ أَبِي الزِّنَادِ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «كُلُّهَا تَحْمِلُ غُلَامًا يُجَاهِدُ فِي سَبِيلِ اللهِ تَعَالَىٰ».

Chapter 6. The Prohibition Of Persisting In An Oath That Will Harm The Family Of The One Who Swears It, So Long As Not Persisting In It Does Not Involve Anything Unlawful

(المعجم ٦) - **(بَابُ النهي عن الإصرار على اليمين، فيما يتأذى به أهل الحالف، مما ليس بحرام)** (التحفة ١١)

[4291] 26 - (1655) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He mentioned a number of *Aḥadîth* including the following: "The Messenger of Allâh ﷺ said: 'By Allâh, if one of you persist in an oath concerning his family, that is more sinful before Allâh than offering the expiation that has been enjoined by Allâh.'"

[٤٢٩١] ٢٦-(١٦٥٥) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «وَاللهِ! لَأَنْ يَلَجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ، آثَمُ لَهُ عِنْدَ اللهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي فَرَضَ اللهُ».

Chapter 7. The Vow Of A Disbeliever, And What He Should Do About It If He Becomes A Muslim

(المعجم ٧) - **(بَابُ نذر الكافر، وما يفعل فيه إذا أسلم)** (التحفة ١٢)

[4292] 27 - (1656) It was narrated from Ibn 'Umar that 'Umar said: "O Messenger of Allâh, during the *Jâhiliyyah* I vowed that I would spend a night in *I'tikâf* in *Al-Masjid Al-Ḥarâm*." He said: "Fulfill your vow."

[٤٢٩٢] ٢٧-(١٦٥٦) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ ابْنُ الْمُثَنَّىٰ، وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالُوا: حَدَّثَنَا يَحْيَىٰ - وَهُوَ ابْنُ سَعِيدٍ

الْقَطَّانُ، عَنْ عُبَيْدِ اللهِ، قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللهِ! إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ، قَالَ: «فَأَوْفِ بِنَذْرِكَ».

[4293] (...) This *Hadîth* (which is similar to no. 4291) was narrated from Ibn 'Umar. As for Abû Usâmah and Ath-Thaqafî, their *Hadîth* mentions *I'tikâf* for one night. As for Shu'bah, he said: "He obliged himself to spend a day in *I'tikâf*." In the *Hadîth* there is no mention of a day or a night.

[٤٢٩٣] (...) **حَدَّثَنَا** أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا أَبُو أُسَامَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا، عَنْ حَفْصِ بْنِ غِيَاثٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ كُلُّهُمْ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ حَفْصٌ مِنْ بَيْنِهِمْ: عَنْ عُمَرَ، بِهَٰذَا الْحَدِيثِ، أَمَّا أَبُو أُسَامَةَ وَالثَّقَفِيُّ فَفِي حَدِيثِهِمَا: اعْتِكَافُ لَيْلَةٍ، وَأَمَّا فِي حَدِيثِ شُعْبَةَ فَقَالَ: جَعَلَ عَلَيْهِ يَوْمًا يَعْتَكِفُهُ، وَلَيْسَ فِي حَدِيثِ حَفْصٍ ذِكْرُ يَوْمٍ وَلَا لَيْلَةٍ.

[4294] 28 - (...) 'Abdullâh bin 'Umar narrated that 'Umar bin Al-Khattâb asked the Messenger of Allâh ﷺ when he was in Al-Jir'ânah, after he had come back from At-Tâ'if: "O Messenger of Allâh, during the *Jâhiliyyah* I

[٤٢٩٤] ٢٨-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: أَنَّ أَيُّوبَ حَدَّثَهُ: أَنَّ نَافِعًا حَدَّثَهُ: أَنَّ عَبدَ اللهِ ابْنَ عُمَرَ

vowed that I would spend a day in *I'tikâf* in *Al-Masjid Al-Ḥarâm*. What do you think?" He said: "Go and spend a day in *I'tikâf*."

He said: "And the Messenger of Allâh ﷺ had given him a slave woman from the *Khums*, but when the Messenger of Allâh ﷺ freed the captives, 'Umar bin Al-Khaṭṭâb heard their voices saying: 'The Messenger of Allâh ﷺ has set us free.' He said: 'What is this?' They said: 'The Messenger of Allâh ﷺ has set the prisoners free.' 'Umar said: 'O 'Abdullâh, go to that slave woman and set her free.'"

حَدَّثَهُ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ رَسُولَ اللهِ ﷺ، وَهُوَ بِالْجِعْرَانَةِ، بَعْدَ أَنْ رَجَعَ مِنَ الطَّائِفِ، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ يَوْمًا فِي الْمَسْجِدِ الْحَرَامِ، فَكَيْفَ تَرَىٰ؟ قَالَ: «اذْهَبْ فَاعْتَكِفْ يَوْمًا».

قَالَ: وَكَانَ رَسُولُ اللهِ ﷺ قَدْ أَعْطَاهُ جَارِيَةً مِنَ الْخُمُسِ، فَلَمَّا أَعْتَقَ رَسُولُ اللهِ ﷺ سَبَايَا النَّاسِ، سَمِعَ عُمَرُ بْنُ الْخَطَّابِ أَصْوَاتَهُمْ يَقُولُونَ: أَعْتَقَنَا رَسُولُ اللهِ ﷺ، فَقَالَ: مَا هَٰذَا؟ فَقَالُوا: أَعْتَقَ رَسُولُ اللهِ ﷺ سَبَايَا النَّاسِ، فَقَالَ عُمَرُ: يَا عَبْدَ اللهِ! اذْهَبْ إِلَىٰ تِلْكَ الْجَارِيَةِ فَخَلِّ سَبِيلَهَا.

[4295] (...) It was narrated that Ibn 'Umar said: "When the Prophet ﷺ came back from Ḥunain, 'Umar asked the Messenger of Allâh ﷺ about a vow that he had made during the *Jâhiliyyah*, to observe *I'tikâf* for one day." Then he mentioned a *Ḥadîth* like that of Jarîr bin Ḥâzim (no. 4294).

[٤٢٩٥] (...) **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَمَّا قَفَلَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ، سَأَلَ عُمَرُ رَسُولَ اللهِ ﷺ عَنْ نَذْرٍ كَانَ نَذَرَهُ فِي الْجَاهِلِيَّةِ، اعْتِكَافِ يَوْمٍ، ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِ جَرِيرِ بْنِ حَازِمٍ.

[4296] (...) It was narrated that Nâfi' said: "Mention was made in the presence of Ibn 'Umar of the *'Umrah* of the Messenger of Allâh ﷺ from Al-Jir'ânah. He

[٤٢٩٦] (...) **وحَدَّثَنَا** أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ قَالَ: ذُكِرَ عِنْدَ ابْنِ عُمَرَ: عُمْرَةُ

said: 'He did not perform *'Umrah* from there.' He said: 'And 'Umar had made a vow during the *Jâhiliyyah* to observe *I'tikâf* for one night.'" Then he mentioned a *Hadîth* like that of Jarîr bin Hâzim and Ma'mar, from Ayyûb (no. 4294, 4295).

رَسُولِ اللهِ ﷺ مِنَ الْجِعْرَانَةِ، فَقَالَ: لَمْ يَعْتَمِرْ مِنْهَا، قَالَ: وَكَانَ عُمَرُ نَذَرَ اعْتِكَافَ لَيْلَةٍ فِي الْجَاهِلِيَّةِ. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ جَرِيرِ بْنِ حَازِمٍ وَمَعْمَرٍ، عَنْ أَيُّوبَ.

[4297] (...) This *Hadîth* about vows was narrated from Ibn 'Umar (a *Hadîth* similar to no. 4294). In both their *Ahadîth* it mentions *I'tikâf* for one day.

[٤٢٩٧] (...) وحَدَّثني عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ الْمِنْهَالِ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا يَحْيَى بْنُ خَلَفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ مُحَمَّدِ بْنِ إِسْحَٰقَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ بِهَٰذَا الْحَدِيثِ فِي النَّذْرِ، وَفِي حَدِيثِهِمَا جَمِيعًا: اعْتِكَافُ يَوْمٍ.

Chapter 8. Treatment Of Slaves, And The Expiation Of One Who Slaps His Slave

(المعجم ٨) - (بَابُ صحبة المماليك، - وكفارة من لطم عبده)

(التحفة ١٣)

[4298] 29 - (1657) It was narrated that Zadân bin Abî 'Umar said: "I came to Ibn 'Umar who had freed a slave. He picked up a stick or something from the ground and said: 'There is no more reward in it than the equivalent of this, but I heard the Messenger of Allâh ﷺ say: "Whoever slaps his slave or beats him, his expiation is to manumit him."

[٤٢٩٨] ٢٩-(١٦٥٧) حَدَّثني أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ فِرَاسٍ، عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ زَاذَانَ أَبِي عُمَرَ قَالَ: أَتَيْتُ ابْنَ عُمَرَ، وَقَدْ أَعْتَقَ مَمْلُوكًا، قَالَ: فَأَخَذَ مِنَ الْأَرْضِ عُودًا أَوْ شَيْئًا، فَقَالَ: مَا فِيهِ مِنَ الْأَجْرِ مَا يَسْوَىٰ هَٰذَا، إِلَّا أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ لَطَمَ مَمْلُوكَهُ أَوْ ضَرَبَهُ فَكَفَّارَتُهُ أَنْ يُعْتِقَهُ».

[4299] 30 - (...) It was narrated from Zadân that Ibn 'Umar called a slave of his and he saw marks on his back. He said to him: "Have I caused you pain?" He said: "No." He said: "You are free."

Then he picked up something from the ground and said: "I will not have any reward for it, not even the weight of this. I heard the Messenger of Allâh ﷺ say: 'Whoever beats a slave without him having done anything to deserve it, or slaps him, his expiation is to manumit him.'"

[٤٢٩٩] ٣٠-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ فِرَاسٍ قَالَ: سَمِعْتُ ذَكْوَانَ يُحَدِّثُ عَنْ زَاذَانَ: أَنَّ ابْنَ عُمَرَ دَعَا بِغُلَامٍ لَهُ، فَرَأَىٰ بِظَهْرِهِ أَثَرًا، فَقَالَ لَهُ: أَوْجَعْتُكَ؟ قَالَ: لَا، قَالَ: فَأَنْتَ عَتِيقٌ.

قَالَ: ثُمَّ أَخَذَ شَيْئًا مِنَ الْأَرْضِ فَقَالَ: مَا لِي فِيهِ مِنَ الْأَجْرِ مَا يَزِنُ هَٰذَا، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ ضَرَبَ غُلَامًا لَهُ حَدًّا لَمْ يَأْتِهِ، أَوْ لَطَمَهُ، فَإِنَّ كَفَّارَتَهُ أَنْ يُعْتِقَهُ».

[4300]... - (...) It was narrated from Firâs with the chain of Shu'bah and Abû 'Awânah (a *Hadîth* similar to no. 4299). As for the *Hadîth* of Ibn Mahdî, it says: "Without him having done anything to deserve it". In the *Hadîth* of Wakî' it says: "Whoever slaps his slave" and does not mention "Without him having done anything to deserve it."

[٤٣٠٠] (...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، كِلَاهُمَا عَنْ سُفْيَانَ، عَنْ فِرَاسٍ بِإِسْنَادِ شُعْبَةَ وَأَبِي عَوَانَةَ، أَمَّا حَدِيثُ ابْنِ مَهْدِيٍّ فَذَكَرَ فِيهِ «حَدًّا لَمْ يَأْتِهِ»، وَفِي حَدِيثِ وَكِيعٍ «مَنْ لَطَمَ عَبْدَهُ» وَلَمْ يَذْكُرِ الْحَدَّ.

[4301] 31 - (1658) It was narrated that Mu'âwiyah bin Suwaid said: "I slapped a freed slave of ours and he ran away. Then I came just before *Zuhr* and prayed behind my father. He called him, and called for me, then he said: 'Do to him what he

[٤٣٠١] ٣١-(١٦٥٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ قَالَ: لَطَمْتُ

did to you,' but he let me go. Then he said: 'At the time of the Messenger of Allâh ﷺ, we Banû Muqarrin had only one servant. One of us slapped her and news of that reached the Prophet ﷺ. He said: 'Manumit her.' They said: 'They do not have any other servant.' He said: 'Then let them keep her, and when they no longer need her, they should let her go.'"

مَوْلًى لَنَا فَهَرَبْتُ، ثُمَّ جِئْتُ قُبَيْلَ الظُّهْرِ، فَصَلَّيْتُ خَلْفَ أَبِي، فَدَعَاهُ وَدَعَانِي، ثُمَّ قَالَ: امْتَثِلْ مِنْهُ، فَعَفَا، ثُمَّ قَالَ: كُنَّا بَنِي مُقَرِّنٍ، عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، لَيْسَ لَنَا إِلَّا خَادِمٌ وَاحِدَةٌ، فَلَطَمَهَا أَحَدُنَا، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ «أَعْتِقُوهَا» قَالُوا: لَيْسَ لَهُمْ خَادِمٌ غَيْرُهَا، قَالَ: «فَلْيَسْتَخْدِمُوهَا، فَإِذَا اسْتَغْنَوْا عَنْهَا، فَلْيُخَلُّوا سَبِيلَهَا».

[4302] 32 - (...) It was narrated that Hilâl bin Yasâf said: "An old man got angry and slapped a servant of his. Suwaid bin Muqarrin said to him: 'Could you not find any part other than her face? I remember when I was the seventh of seven sons of Banû Muqarrin and we had no servant but one woman. The youngest of us slapped her and the Messenger of Allâh ﷺ commanded us to manumit her.'"

[٤٣٠٢] ٣٢-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: عَجِلَ شَيْخٌ فَلَطَمَ خَادِمًا لَهُ، فَقَالَ لَهُ سُوَيْدُ بْنُ مُقَرِّنٍ: عَجَزَ عَلَيْكَ إِلَّا حُرُّ وَجْهِهَا؟ لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مِنْ بَنِي مُقَرِّنٍ، مَا لَنَا خَادِمٌ إِلَّا وَاحِدَةٌ، لَطَمَهَا أَصْغَرُنَا، فَأَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نُعْتِقَهَا.

[4303] (...) It was narrated that Hilâl bin Yasâf said: "We used to sell cloth in the house of Suwaid bin Muqarrin, the brother of An-Nu'mân bin Muqarrin. A slave woman came out and said something to one of us, and he slapped her and Suwaid got angry..." a *Hadîth* like that of Ibn Idrîs (no. 4302).

[٤٣٠٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ ابْنِ يَسَافٍ قَالَ: كُنَّا نَبِيعُ الْبَزَّ فِي دَارِ سُوَيْدِ بْنِ مُقَرِّنٍ، أَخِي النُّعْمَانِ بْنِ مُقَرِّنٍ، فَخَرَجَتْ جَارِيَةٌ، فَقَالَتْ لِرَجُلٍ مِنَّا كَلِمَةً،

فَلَطَمَهَا، فَغَضِبَ سُوَيْدٌ، فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ إِدْرِيسَ.

[٤٣٠٤] ٣٣-(...) وحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ: قَالَ لِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ: مَا اسْمُكَ؟ قُلْتُ: شُعْبَةُ، فَقَالَ مُحَمَّدٌ: حَدَّثَنِي أَبُو شُعْبَةَ الْعِرَاقِيُّ، عَنْ سُوَيْدِ بْنِ مُقَرِّنٍ أَنَّ جَارِيَةً لَهُ لَطَمَهَا إِنْسَانٌ، فَقَالَ لَهُ سُوَيْدٌ: أَمَا عَلِمْتَ أَنَّ الصُّورَةَ مُحَرَّمَةٌ؟ فَقَالَ: لَقَدْ رَأَيْتُنِي، وَإِنِّي لَسَابِعُ إِخْوَةٍ لِي، مَعَ رَسُولِ اللهِ ﷺ، وَمَا لَنَا خَادِمٌ غَيْرُ وَاحِدٍ، فَعَمَدَ أَحَدُنَا فَلَطَمَهُ، فَأَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نُعْتِقَهُ.

[4304] 33 - (...) Shu'bah narrated: "Muhammad bin Al-Munkadir said to me: 'What is your name?' I said: 'Shu'bah.' Muhammad said: 'Abû Shu'bah Al-'Irâqî narrated to me from Suwaid bin Muqarrin that someone slapped a slave woman of his. Suwaid said to him: Do you not know that hitting the face is unlawful? He said: I remember when I was the seventh of my brothers, with the Messenger of Allâh ﷺ, and we only had one servant. One of us went and slapped him, and the Messenger of Allâh ﷺ commanded us to manumit him.'"

[٤٣٠٥] (...) حَدَّثَنَاه إِسْحَقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ وَهْبِ بْنِ جَرِيرٍ: أَخْبَرَنَا شُعْبَةُ: قَالَ لِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ: مَا اسْمُكَ؟ فَذَكَرَ بِمِثْلِ حَدِيثِ عَبْدِ الصَّمَدِ.

[4305] (...) It was narrated from Wahb bin Jarîr: "Shu'bah told us: 'Muhammad bin Al-Munkadir said to me: What is your name?'" And he mentioned a *Hadîth* like that of 'Abdus-Samad (no. 4304).

[٤٣٠٦] ٣٤-(١٦٥٩) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ أَبُو مَسْعُودٍ الْبَدْرِيُّ: كُنْتُ أَضْرِبُ غُلَامًا لِي بِالسَّوْطِ، فَسَمِعْتُ صَوْتًا مِنْ خَلْفِي:

[4306] 34 - (1659) It was narrated from Ibrâhîm At-Taimî that his father said: 'Abû Mas'ûd Al-Badrî said: "I was beating a slave of mine with a whip when I heard a voice behind me (saying): 'You should realize, Abû Mas'ûd!' But I did not understand the voice because I was so angry. When he came close to me, I saw that it was

the Messenger of Allâh ﷺ and he was saying: 'You should realize, Abû Mas'ûd! 'You should realize, Abû Mas'ûd!' I threw down the whip that was in my hand and he said: 'You should realize, Abû Mas'ûd, that Allâh has more power over you than you have over this slave.' I said: 'I will never beat a slave again after this.'"

«اعْلَمْ أَبَا مَسْعُودٍ!» فَلَمْ أَفْهَمِ الصَّوْتَ مِنَ الْغَضَبِ، قَالَ: فَلَمَّا دَنَا مِنِّي، إِذَا هُوَ رَسُولُ اللهِ ﷺ، فَإِذَا هُوَ يَقُولُ: «اعْلَمْ أَبَا مَسْعُودٍ! اعْلَمْ أَبَا مَسْعُودٍ!» قَالَ: فَأَلْقَيْتُ السَّوْطَ مِنْ يَدِي، فَقَالَ: «اعْلَمْ، أَبَا مَسْعُودٍ! أَنَّ اللهَ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَىٰ هَٰذَا الْغُلَامِ» قَالَ: فَقُلْتُ: لَا أَضْرِبُ مَمْلُوكًا بَعْدَهُ أَبَدًا.

[4307] (...) A similar *Hadîth* (as no. 4306) was narrated from Al-A'mash with this chain, except that in the *Hadîth* of Jarîr it says: "The whip fell from my hand, out of awe towards him."

[٤٣٠٧] (. . .) **وحَدَّثَنَاه** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ وَهُوَ الْمَعْمَرِيُّ، عَنْ سُفْيَانَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِإِسْنَادِ عَبْدِ الْوَاحِدِ، نَحْوَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ: فَسَقَطَ مِنْ يَدِي السَّوْطُ، مِنْ هَيْبَتِهِ.

[4308] 35 - (...) It was narrated that Abû Mas'ûd Al-Ansârî said: "I was beating a slave of mine, and I heard a voice behind me (saying): 'You should realize, Abû Mas'ûd, that Allâh has more power over you than you have over him.' I turned around, and I saw the Messenger of Allâh ﷺ. I said: 'O Messenger of Allâh, he is

[٤٣٠٨] **٣٥-(. . .) حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ ابْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: كُنْتُ أَضْرِبُ غُلَامًا لِي، فَسَمِعْتُ مِنْ خَلْفِي صَوْتًا: «اعْلَمْ، أَبَا

free for the Face of Allâh.' He said: 'If you had not done that, the Fire would have scorched you,' or 'the Fire would have touched you.'"

مَسْعُودٍ! للهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ» فَالْتَفَتُّ فَإِذَا هُوَ رَسُولُ اللهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللهِ! هُوَ حُرٌّ لِوَجْهِ اللهِ، فَقَالَ: «أَمَا لَوْ لَمْ تَفْعَلْ، لَلَفَحَتْكَ النَّارُ، أَوْ لَمَسَّتْكَ النَّارُ».

[4309] 36 - (...) It was narrated from Abû Mas'ûd that he was beating a slave of his, and he (the slave) started saying: "I seek refuge in Allâh." He carried on beating him, so he said: "I seek refuge in the Messenger of Allâh, and he stopped beating him." The Messenger of Allâh ﷺ said: "By Allâh, Allâh has more power over you than you have over him." Then he set him free.

[٤٣٠٩] ٣٦-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ أَنَّهُ كَانَ يَضْرِبُ غُلَامَهُ، فَجَعَلَ يَقُولُ: أَعُوذُ بِاللهِ، قَالَ: فَجَعَلَ يَضْرِبُهُ، فَقَالَ: أَعُوذُ بِرَسُولِ اللهِ، فَتَرَكَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَاللهِ! للهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ» قَالَ: فَأَعْتَقَهُ.

[4310] (...) It was narrated from Shu'bah with this chain (a *Hadîth* similar to no. 4309), but he did not mention the words: "I seek refuge in Allâh, I seek refuge in the Messenger of Allâh."

[٤٣١٠] (...) وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ قَوْلَهُ: أَعُوذُ بِاللهِ، أَعُوذُ بِرَسُولِ اللهِ.

Chapter 9. Stern Warning Against Accusing A Slave Of Fornication

(المعجم ٩) - (بَابُ التغليظ على من قذف مملوكه بالزنى) (التحفة ١٤)

[4311] 37 - (1660) Abû Hurairah said: Abul-Qâsim ﷺ said: "Whoever accuses his slave of fornication, the *Hadd* punishment

[٤٣١١] ٣٧-(١٦٦٠) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ:

will be carried out against him on the Day of Resurrection, unless he is as he said."

حَدَّثَنَا أَبِي: حَدَّثَنَا فُضَيْلُ ابْنُ غَزْوَانَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي نُعْمٍ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ قَذَفَ مَمْلُوكَهُ بِالزِّنَا، يُقَامُ عَلَيْهِ الْحَدُّ يَوْمَ الْقِيَامَةِ، إِلَّا أَنْ يَكُونَ كَمَا قَالَ».

[4312]... - (...) It was narrated from Fuḍail bin Ghazwân (a *Ḥadîth* similar to no. 4311) with this chain. In their *Ḥadîth* it says: "I heard Abul-Qâsim ﷺ, the Prophet of repentance."

[٤٣١٢] (...) وحَدَّثَناه أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْحَٰقُ بْنُ يُوسُفَ الْأَزْرَقُ، كِلَاهُمَا عَنْ فُضَيْلِ بْنِ غَزْوَانَ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِهِما: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ، نَبِيَّ التَّوْبَةِ.

Chapter 10. Feeding A Slave What One Eats And Clothing Him As One Clothes Oneself, And Not Burdening Him With More Than He Can Bear

(المعجم ١٠) - (بَابُ إطعام المملوك مما يأكل، وإلباسه مما يلبس، ولا يكلفه ما يغلبه) (التحفة ١٥)

[4313] 38 - (1661) It was narrated that Al-Ma'rûr bin Suwaid said: "We passed by Abû Dharr in Ar-Rabadhah. He was wearing a *Burd* and his slave was wearing something similar. We said: 'O Abû Dharr, if you put them together it would be a *Ḥullah*.' He said: 'There was an exchange of words between myself and one of my brothers whose mother was a non-Arab, and I insulted him because of his mother. He complained about

[٤٣١٣] ٣٨-(١٦٦١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ قَالَ: مَرَرْنَا بِأَبِي ذَرٍّ بِالرَّبَذَةِ، وَعَلَيْهِ بُرْدٌ وَعَلَىٰ غُلَامِهِ مِثْلُهُ، فَقُلْنَا: يَا أَبَا ذَرٍّ! لَوْ جَمَعْتَ بَيْنَهُمَا كَانَتْ حُلَّةً، فَقَالَ: إِنَّهُ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنْ إِخْوَانِي كَلَامٌ، وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً، فَعَيَّرْتُهُ بِأُمِّهِ، فَشَكَانِي إِلَى النَّبِيِّ ﷺ، فَلَقِيتُ النَّبِيَّ ﷺ، فَقَالَ: «يَا

me to the Prophet ﷺ, then I met the Prophet ﷺ and he said: "O Abû Dharr, you are a man in whom there is some ignorance." I said: "O Messenger of Allâh, if someone insults people, they will insult his father and mother." He said: "O Abû Dharr, you are a man in whom there is some ignorance. They are your brothers whom Allâh has placed under your control, so feed them what you eat, and clothe them with what you wear, and do not burden them with more than they can bear; if you do burden them, then help them."

أَبَا ذَرٍّ! إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ» قُلْتُ: يَا رَسُولَ اللهِ مَنْ سَبَّ الرِّجَالَ سَبُّوا أَبَاهُ وَأُمَّهُ، قَالَ: «يَا أَبَا ذَرٍّ! إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ، هُمْ إِخْوَانُكُمْ، جَعَلَهُمُ اللهُ تَحْتَ أَيْدِيكُمْ، فَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ».

[4314] 39 - (...) It was narrated from Al-A'mash (a *Hadîth* similar to no. 4313) with this chain. In the *Hadîth* of Zuhair and Abû Mu'âwiyah after the words "You are a man in whom there is some ignorance" it adds: "I said: 'Even up to this time of old age?' He said: 'Yes.'" In the *Hadîth* of Abû Mu'âwiyah it says: "Yes, even up to this time of old age." In the *Hadîth* of 'Eisâ it says: "If he burdens him with more than he can bear, let him sell him." In the *Hadîth* of Zuhair it says: "Let him help him with it." In the *Hadîth* of Abû Mu'âwiyah it does not say: "Let him sell him" or "let him help him." It ends with the words "and do not burden him with more than he can bear."

[٤٣١٤] ٣٩-(...) وحَدَّثَنَاه أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، وَزَادَ فِي حَدِيثِ زُهَيْرٍ وأَبِي مُعَاوِيَةَ بَعْدَ قَوْلِهِ: «إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ» قَالَ: قُلْتُ: عَلَىٰ حَالِ سَاعَتِي مِنَ الْكِبَرِ؟ قَالَ «نَعَمْ»، وَفِي رِوَايَةِ أَبِي مُعَاوِيَةَ «نَعَمْ، عَلَىٰ حَالِ سَاعَتِكَ مِنَ الْكِبَرِ»، وَفِي حَدِيثِ عِيسَىٰ «فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيَبِعْهُ»، وَفِي حَدِيثِ زُهَيْرٍ «فَلْيُعِنْهُ عَلَيْهِ»، وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ «فَلْيَبِعْهُ» وَلَا «فَلْيُعِنْهُ»، انْتَهَىٰ عِنْدَ قَوْلِهِ: «وَلَا يُكَلِّفْهُ مَا يَغْلِبُهُ».

[4315] 40 - (...) It was narrated that Al-Ma'rûr bin Suwaid said: "I saw Abû Dharr wearing a *Hullah* and his slave was wearing something similar. I asked him about that and he said that he had insulted a man at the time of the Messenger of Allâh ﷺ, criticizing him because of his mother. The man went to the Prophet ﷺ and told him about that, and the Prophet ﷺ said: 'You are a man in whom there is still some ignorance. (They are) your brothers and servants whom Allâh has placed under your control, so whoever has his brother under his control, let him feed him what he eats and clothe him with what he wears. And do not burden them with more than they can bear, and if you do that, then help them.'"

[٤٣١٥] ٤٠-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلٍ الْأَحْدَبِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ قَالَ: رَأَيْتُ أَبَا ذَرٍّ وَعَلَيْهِ حُلَّةٌ وَعَلَىٰ غُلَامِهِ مِثْلُهَا، فَسَأَلْتُهُ عَنْ ذٰلِكَ؟ قَالَ: فَذَكَرَ أَنَّهُ سَابَّ رَجُلًا عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَعَيَّرَهُ بِأُمِّهِ، قَالَ: فَأَتَى الرَّجُلُ النَّبِيَّ ﷺ، فَذَكَرَ ذٰلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ وَخَوَلُكُمْ، جَعَلَهُمُ اللهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدَيْهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ عَلَيْهِ».

[4316] 41 - (1662) It was narrated from Abû Hurairah that the Prophet ﷺ said: "A slave is entitled to his food and clothing, and he should not be burdened except with that which he can bear."

[٤٣١٦] ٤١-(١٦٦٢) وحَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ بُكَيْرَ بْنَ الْأَشَجِّ حَدَّثَهُ، عَنِ الْعَجْلَانِ مَوْلَىٰ فَاطِمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلَا يُكَلَّفُ مِنَ الْعَمَلِ إِلَّا مَا يُطِيقُ».

[4317] 42 - (1663) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

[٤٣١٧] ٤٢-(١٦٦٣) حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ

"When the servant of any one of you brings food which he had looked, worked hard and endured heat and smoke, let him invite him to eat with him, and if the food runs a little short, he should still put a morsel or two of it in his hand."

مُوسَى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا صَنَعَ لأَحَدِكُمْ خَادِمُهُ طَعَامَهُ ثُمَّ جَاءَهُ بِهِ، وَقَدْ وَلِيَ حَرَّهُ وَدُخَانَهُ، فَلْيُقْعِدْهُ مَعَهُ، فَلْيَأْكُلْ، فَإِنْ كَانَ الطَّعَامُ مَشْفُوهًا قَلِيلًا، فَلْيَضَعْ فِي يَدِهِ مِنْهُ أُكْلَةً أَوْ أُكْلَتَيْنِ» قَالَ دَاوُدُ: يَعْنِي لُقْمَةً أَوْ لُقْمَتَيْنِ.

Chapter 11. The Reward Of A Slave Who Is Sincere Towards His Master And Worships Allâh Properly

(المعجم ١١) - (بَابُ ثواب العبد وأجره إذا نصح لسيده، وأحسن عبادة الله) (التحفة ١٦)

[4318] 43 - (1664) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "If a slave is sincere towards his master and worships Allâh properly, he will have a twofold reward."

[٤٣١٨] ٤٣-(١٦٦٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ اللهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ».

[4319] (...) A *Hadîth* similar to that of Mâlik (4318) was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.

[٤٣١٩] (...) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا هَـٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، جَمِيعًا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ مَالِكٍ.

[4320] 44 - (1665) It was narrated that Ibn Shihâb said: I heard Sa'eed bin Al-Mûsâyyab say: 'Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The faithful slave will have two rewards.' By the One in Whose Hand is the soul of Abû Hurairah, were it not for *Jihâd* in the cause of Allâh, *Hajj* and honoring my mother, I would have liked to die a slave.

He said: "We heard that Abû Hurairah did not perform *Hajj* until his mother died, because he kept her company."

[٤٣٢٠] ٤٤-(١٦٦٥) حَدَّثَنِي أَبُو الطَّاهِرِ وحَرْمَلَةُ بْنُ يَحْيَىٰ، قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللهِ ﷺ: «لِلْعَبْدِ الْمَمْلُوكِ الْمُصْلِحِ أَجْرَانِ»، وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ! لَوْلَا الْجِهَادُ فِي سَبِيلِ اللهِ، وَالْحَجُّ، وَبِرُّ أُمِّي، لَأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ.

قَالَ: وَبَلَغَنَا أَنَّ أَبَا هُرَيْرَةَ لَمْ يَكُنْ يَحُجُّ حَتَّىٰ مَاتَتْ أُمُّهُ، لِصُحْبَتِهَا.

قَالَ أَبُو الطَّاهِرِ فِي حَدِيثِهِ: «لِلْعَبْدِ الْمُصْلِحِ» وَلَمْ يَذْكُرِ الْمَمْلُوكَ.

[4321] (...) It was narrated from Ibn Shihâb (a *Hadîth* similar to no. 4340) with this chain, but he did not mention: "We heard..." etc.

[٤٣٢١] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ الْأُمَوِيُّ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ بِهَٰذَا الْإِسْنَادِ، ولَمَ يَذْكُرْ: بَلَغَنَا وَمَا بَعْدَهُ.

[4322] 45 - (1666) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a slave fulfills his duty towards Allâh and towards his master, he will have two rewards.'" He said: "I narrated it to Ka'b and Ka'b said (adding): 'He will not be brought to account, and neither will the poor believer.'"

[٤٣٢٢] ٤٥-(١٦٦٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَدَّى الْعَبْدُ حَقَّ اللهِ وَحَقَّ مَوَالِيهِ، كَانَ لَهُ أَجْرَانِ» قَالَ: فَحَدَّثْتُهَا كَعْبًا، فَقَال كَعْبٌ: لَيْسَ عَلَيْهِ حِسَابٌ، وَلَا عَلَىٰ مُؤْمِنٍ مُزْهِدٍ.

[4323] (...) It was narrated from Al-A'mash with this chain (a *Hadîth* similar to no. 4322).

[٤٣٢٣] (...) **وحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ.

[4324] 46 - (1667) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'How good it is for a slave, if he dies worshipping Allâh well and keeping good company with his master. How good it is for him.'"

[٤٣٢٤] ٤٦-(١٦٦٧) **وحَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «نِعِمَّا لِلْمَمْلُوكِ أَنْ يُتَوَفَّىٰ، يُحْسِنُ عِبَادَةَ اللهِ وَصَحَابَةَ سَيِّدِهِ، نِعِمَّا لَهُ».

Chapter 12. One Who Frees His Share In A Slave

(المعجم ١٢) - (بَابُ من أعتق شركا له في عبد) (التحفة ١٧)

[4325] 47 - (1501) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'If a person frees his share of a slave, and has enough money to pay the full price of the slave, a fair price should be worked out for the slave, and his partners should be paid for their shares, then he should free the slave, otherwise he has freed only what he has freed.'"

[٤٣٢٥] ٤٧-(١٥٠١) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ، قُوِّمَ عَلَيْهِ قِيمَةَ الْعَدْلِ، فَأَعْطَىٰ شُرَكَاءَهُ حِصَصَهُمْ، وَعَتَقَ عَلَيْهِ الْعَبْدُ، وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ».

[راجع: ٣٧٧٠]

[4326] 48 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever frees his share of a

[٤٣٢٦] ٤٨-(...) **وَحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ

slave, has to free him completely, if he has enough money to pay the full price; if he does not have enough money then he has freed only what he has freed.'"

[4327] 49 - (...) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever frees his share of a slave and has enough money to pay the full price for him, a fair price should be worked out, otherwise he has freed only what he has freed.'"

[4328] (...) This *Hadîth* was narrated from Ibn 'Umar, (similar to no. 4326) from the Prophet ﷺ, but in their *Hadîth* it does not say: "If he does not have enough money then he has freed only what he has freed." But in the *Hadîth* of Ayyûb and Yahyâ bin Sa'eed, they mentioned this phrase but they said: "We do not know whether it is part of the *Hadîth* or is something that was said by Nâfi' (a narrator)." It does not say in the *Hadîth* of any of them: "I heard the Messenger of Allâh ﷺ say," except in the *Hadîth* of Al-Laith bin Sa'd.

اللهِ ﷺ: «مَنْ أَعْتَقَ شِرْكًا لَهُ مِنْ مَمْلُوكٍ فَعَلَيْهِ عِتْقُهُ كُلُّهُ، إِنْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَهُ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ عَتَقَ مِنْهُ مَا عَتَقَ».

[٤٣٢٧] ٤٩-(...) وحَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ مَوْلَىٰ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَعْتَقَ نَصِيبًا لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مِنَ الْمَالِ قَدْرُ مَا يَبْلُغُ قِيمَتَهُ، قُوِّمَ عَلَيْهِ قِيمَةَ عَدْلٍ، وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ».

[٤٣٢٨] (...) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ ابْنِ سَعْدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ؛ وَحَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ - وَهُوَ ابْنُ زَيْدٍ -؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ عُلَيَّةَ - كِلَاهُمَا عَنْ أَيُّوبَ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ؛ وَحَدَّثَنَا هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي

أُسَامَةُ - يَعْنِي ابْنَ زَيْدٍ - كُلُّ هٰؤُلَاءِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ، وَلَيْسَ فِي حَدِيثِهِمْ «وَإِنْ لَمْ يَكُنْ لَهُ مَالٌ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ» إِلَّا فِي حَدِيثِ أَيُّوبَ وَيَحْيَى بْنِ سَعِيدٍ، فَإِنَّهُمَا ذَكَرَا هٰذَا الْحَرْفَ فِي الْحَدِيثِ، وَقَالَا: لَا نَدْرِي، أَهُوَ شَيْءٌ فِي الْحَدِيثِ أَوْ قَالَهُ نَافِعٌ مِنْ قِبَلِهِ؟ وَلَيْسَ فِي رِوَايَةِ أَحَدٍ مِنْهُمْ: سَمِعْتُ رَسُولَ اللهِ ﷺ، إِلَّا فِي حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ.

[4329] 50 - (...) It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ said: "Whoever frees a slave who is owned by him and another person, a fair price should be worked out for him, without cheating, underestimating or overestimating, then he should free him from his own wealth if he is well off."

[٤٣٢٩] ٥٠-(...) وحَدَّثَنَا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ، قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ عَمْرٍو، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَعْتَقَ عَبْدًا بَيْنَهُ وَبَيْنَ آخَرَ، قُوِّمَ عَلَيْهِ فِي مَالِهِ قِيمَةَ عَدْلٍ، لَا وَكْسَ وَلَا شَطَطَ، ثُمَّ عَتَقَ عَلَيْهِ فِي مَالِهِ إِنْ كَانَ مُوسِرًا».

[4330] 51 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever frees his share in a slave should (also) free the rest with his own money, if he has enough money to pay the price of the slave."

[٤٣٣٠] ٥١-(...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ، عَتَقَ مَا بَقِيَ فِي مَالِهِ، إِذَا كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ».

[4331] 52 - (1502) It was narrated from Abû Hurairah that the Prophet ﷺ said concerning a slave who is owned by two men, one of whom manumits (his share): "He is responsible (for manumitting the other share)."

[٤٣٣١] ٥٢-(١٥٠٢) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ، فِي الْمَمْلُوكِ بَيْنَ الرَّجُلَيْنِ فَيُعْتِقُ أَحَدُهُمَا قَالَ: «يَضْمَنُ». [راجع: ٢٧٧٢]

[4332] 53 - (1503) Shu'bah narrated with this chain (a *Hadîth* similar to no. 4331): He said: "Whoever frees a share of a slave, he should be freed using his wealth."

[٤٣٣٢] ٥٣-(١٥٠٣) وحَدَّثَنَاه عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ قَالَ: «مَنْ أَعْتَقَ شَقِيصًا مِنْ مَمْلُوكٍ، فَهُوَ حُرٌّ مِنْ مَالِهِ». [راجع: ٣٧٧٣]

[4333] 54 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever manumits his share of a slave, let him manumit him completely with his own money if he has money, and if he does not have money, let the slave work for his manumission, without being overburdened."

[٤٣٣٣] ٥٤-(...) وحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ ابْنِ أَنَسٍ، عَنْ بَشِيرِ ابْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ شَقِيصًا لَهُ فِي عَبْدٍ، فَخَلَاصُهُ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ، اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ».

[4334] 55 - (...) It was narrated from Ibn Abî 'Arûbah with (a different chain, a *Hadîth* similar to no. 4333). In the *Hadîth* of 'Eisa it says: "Then let him work

[٤٣٣٤] ٥٥-(...) حَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَمُحَمَّدُ بْنُ بِشْرٍ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ

for the manumission of the part that has not been freed, without being overburdened."

إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، جَمِيعًا عَنِ ابْنِ أَبِي عَرُوبَةَ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِ عِيسَىٰ: «ثُمَّ يُسْتَسْعَىٰ فِي نَصِيبِ الَّذِي لَمْ يُعْتِقْ غَيْرَ مَشْقُوقٍ عَلَيْهِ».

[4335] 56 - (1668) It was narrated from 'Imrân bin Ḥuṣain that a man declared that six slaves of his would be set free when he died, but he did not have any other wealth apart from them. The Messenger of Allâh ﷺ called for them and divided them into three groups, then he cast lots among them, freeing two and leaving four as slaves, and he spoke harsh words to him.

[٤٣٣٥] ٥٦-(١٦٦٨) حَدَّثَنَا عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا أَعْتَقَ سِتَّةَ مَمْلُوكِينَ لَهُ عِنْدَ مَوْتِهِ، لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ، فَدَعَا بِهِمْ رَسُولُ اللهِ ﷺ، فَجَزَّأَهُمْ أَثْلَاثًا، ثُمَّ أَقْرَعَ بَيْنَهُمْ، فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً، وَقَالَ لَهُ قَوْلًا شَدِيدًا.

[4336] 57 - (...) It was narrated from Ayyûb with this chain (a *Ḥadîth* similar to no. 4335). As for Ḥammâd (a narrator), his *Ḥadîth* is like the report of Ibn 'Ulayyah (no. 4335). As for Ath-Thaqafî, in his *Ḥadîth* it says: "That a man from among the *Anṣâr* left instructions that when he died, his six slaves would be set free."

[٤٣٣٦] ٥٧-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنِ الثَّقَفِيِّ، كِلَاهُمَا عَنْ أَيُّوبَ بِهَٰذَا الْإِسْنَادِ، أَمَّا حَمَّادٌ فَحَدِيثُهُ كَرِوَايَةِ ابْنِ عُلَيَّةَ، وَأَمَّا الثَّقَفِيُّ فَفِي حَدِيثِهِ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَوْصَىٰ عِنْدَ مَوْتِهِ، فَأَعْتَقَ سِتَّةَ مَمْلُوكِينَ.

[4337] (...) A *Ḥadîth* like that of Ibn 'Ulayyah and Ḥammâd (no. 4336) was narrated from 'Imrân bin Ḥuṣain, from the Prophet ﷺ.

[٤٣٣٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ وَأَحْمَدُ بْنُ عَبْدَةَ قَالَا:

حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ: بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ وَحَمَّادٍ.

Chapter 13. Permissibility Of Selling A *Mudabbar*[1]

(المعجم ١٣) - (بَابُ جواز بيع المدبر) (التحفة ١٨)

[4338] 58 - (997) It was narrated from Jâbir bin 'Abdullâh that a man among the *Anṣâr* declared that a slave of his would become free after he died, and he did not own any other wealth apart from the slave. News of that reached the Prophet ﷺ and he said: "Who will buy him from me?" Nu'aim bin 'Abdullâh bought him for a price of eight hundred Dirham, and he gave it to him.

'Amr said: "I heard Jâbir bin 'Abdullâh say: 'He was a Coptic slave who died last year.'"

[٤٣٣٨] ٥٨-(٩٩٧) حَدَّثَنَا أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ زَيْدٍ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَعْتَقَ غُلَامًا لَهُ عَنْ دُبُرٍ، لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ، فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللهِ بِثَمَانِ مِائَةِ دِرْهَمٍ، فَدَفَعَهَا إِلَيْهِ.

قَالَ عَمْرٌو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: عَبْدًا قِبْطِيًّا مَاتَ عَامَ أَوَّلَ.

[راجع: ٢٣١٣]

[4339] 59 - (...) Sufyân bin 'Uyaynah narrated: "'Amr heard Jâbir say: 'A man among the *Anṣâr* declared that a slave of his would become free after he died, and he did not own any other wealth apart from him. The Messenger of Allâh ﷺ sold him.'"

[٤٣٣٩] ٥٩-(...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عُيَيْنَةَ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعَ عَمْرٌو جَابِرًا يَقُولُ: دَبَّرَ رَجُلٌ مِنَ الْأَنْصَارِ غُلَامًا لَهُ لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ، فَبَاعَهُ رَسُولُ اللهِ ﷺ.

[1] *Mudabbar*: A slave whose master has declared he will become free after he dies.

Jâbir said: "Ibn An-Naḥḥâm bought him, a Coptic slave who died last year, during the governorship of Ibn Az-Zubair."

قَالَ جَابِرٌ: فَاشْتَرَاهُ ابْنُ النَّحَّامِ، عَبْدًا قِبْطِيًّا مَاتَ عَامَ أَوَّلَ، فِي إِمَارَةِ ابْنِ الزُّبَيْرِ.

[4340] **(...)** A *Ḥadîth* like that of Ḥammâd from 'Amr bin Dînâr (no. 4338) was narrated from Jâbir, from the Prophet ﷺ, concerning the *Mudabbar*.

[٤٣٤٠] (...) **وَحَدَّثَنَا قُتَيْبَةُ** بْنُ سَعِيدٍ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ فِي الْمُدَبَّرِ نَحْوَ حَدِيثِ حَمَّادٍ عَنْ عَمْرِو ابْنِ دِينَارٍ.

[4341] **(...)** It was narrated from 'Aṭâ' bin Abî Rabâḥ, Ibn Az-Zubair and 'Amr bin Dînâr that Jâbir bin 'Abdullâh told them about the sale of a *Mudabbar*. All of them said, - a *Ḥadîth* like that of Ḥammâd and Ibn 'Uyaynah from 'Amr from Jâbir (no. 4338, 4339).

[٤٣٤١] (...) **حَدَّثَنَا قُتَيْبَةُ** [بْنُ سَعِيدٍ] حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ وَحَدَّثَنِي عَبْدُ اللهِ بْنُ هَاشِمٍ: حَدَّثَنَا يَحْيَىٰ - يَعْنِي ابْنَ سَعِيدٍ - عَنِ الْحُسَيْنِ بْنِ ذَكْوَانَ الْمُعَلِّمِ: حَدَّثَنِي عَطَاءٌ عَنْ جَابِرٍ؛ وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنِي أَبِي عَنْ مَطَرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، وَأَبِي الزُّبَيْرِ، وَعَمْرِو بْنِ دِينَارٍ: أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ حَدَّثَهُمْ فِي بَيْعِ الْمُدَبَّرِ، كُلُّ هَٰؤُلَاءِ قَالَ: عَنِ النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِ حَمَّادٍ وابْنِ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جَابِرٍ.

28. The Book Of Oaths (*Qasâmah*), *Muhâribîn*,[1] *Qasas* (Retaliation) And *Diyât* (Blood Money)

١٣ - (المعجم ٢٨) - كتاب القسامة والمحاربين والقصاص والديات (التحفة ١٧ -الحدود)

Chapter 1. *Qasâmah* (Oaths)

(المعجم ١) - (بَابُ القسامة) (التحفة ١)

[4342] 1 - (1669) It was narrated from Sahl bin Abî Hathmah - Yahyâ said: "I think he said: 'And from Râfi' bin Khadîj''' - that they said: "'Abdullâh bin Sahl bin Zaid and Muhaisah bin Mas'ûd bin Zaid went out, and when they were in Khaibar they parted. Then Muhaisah found 'Abdullâh bin Sahl slain, so he buried him. Then he came to the Messenger of Allâh ﷺ along with Huwaisah bin Mas'ûd and 'Abdur-Rahmân bin Sahl, who was the youngest of the people. 'Abdur-Rahmân began to speak before his two companions, and the Messenger of Allâh ﷺ said to him: 'Let the eldest speak.' So he fell silent and his two companions spoke, and he spoke with them. They told the Messenger of Allâh ﷺ about the killing of 'Abdullâh bin

[٤٣٤٢] ١-(١٦٦٩) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَحْيَىٰ - وَهُوَ ابْنُ سَعِيدٍ-، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ - قَالَ يَحْيَىٰ: وَحَسِبْتُ قَالَ - وَعَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّهُمَا قالا: خَرَجَ عَبْدُ اللهِ ابْنُ سَهْلِ بْنِ زَيْدٍ، وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ، حَتَّىٰ إِذَا كَانَا بِخَيْبَرَ تَفَرَّقَا فِي بَعْضِ مَا هُنَالِكَ، ثُمَّ إِذَا مُحَيِّصَةُ يجِدُ عَبْدَ اللهِ بْنَ سَهْلٍ قَتِيلًا، فَدَفَنَهُ، ثُمَّ أَقْبَلَ إِلَىٰ رَسُولِ اللهِ ﷺ هُوَ وَحُوَيِّصَةُ بْنُ مَسْعُودٍ وَعَبْدُ الرَّحْمَٰنِ ابْنُ سَهْلٍ، وَكَانَ أَصْغَرَ الْقَوْمِ، فَذَهَبَ عَبْدُ الرَّحْمَٰنِ لِيَتَكَلَّمَ قَبْلَ صَاحِبَيْهِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «كَبِّرْ» - الْكُبْرَ فِي السِّنِّ - فَصَمَتَ، وَتَكَلَّمَ صَاحِبَاهُ،

[1] *Muhâribîn*: These are aggressors who transgress against society or the legitimate state, as mentioned in the Verse: "The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter" [Al-Mâ'idah 5:33]

Sahl, and he said to them: 'Will you swear fifty times so that you may be entitled to (blood money) for your companion?' They said: 'How can we swear when we did not witness (what happened)?' He said: 'Then let the Jews swear fifty oaths that they are innocent.' They said: 'How can we accept the oaths of a disbelieving people?' When the Messenger of Allâh ﷺ saw that, he paid the blood money himself."

وَتَكَلَّمَ مَعَهُمَا، فَذَكَرُوا لِرَسُولِ اللهِ ﷺ مَقْتَلَ عَبْدِاللهِ بْنِ سَهْلٍ، فَقَالَ لَهُمْ: «أَتَحْلِفُونَ خَمْسِينَ يَمِينًا فَتَسْتَحِقُّونَ صَاحِبَكُمْ؟» - أَوْ قَاتِلَكُم - قَالُوا: وَكَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ؟ قَالَ: «فَتُبْرِئُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا؟» قَالُوا: وَكَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَلَمَّا رَأَىٰ ذَٰلِكَ رَسُولُ اللهِ ﷺ أَعْطَىٰ عَقْلَهُ.

[4343] 2 - (...) It was narrated from Sahl bin Mas'ûd and Râfi' bin Khadîj, that Muhaisah bin Mas'ûd and 'Abdullâh bin Sahl went to Khaibar, where they parted among the palm trees. 'Abdullâh bin Sahl was killed, and they accused the Jews. His brother 'Abdur-Rahmân and his two cousins Huwaisah, and Muhaisah, came to the Prophet ﷺ and 'Abdur-Rahmân began to speak about his brother, but he was the youngest of them, so the Messenger of Allâh ﷺ said: "Let the eldest speak" or he ﷺ said "Let the eldest speak first." So they spoke about their companion's case, and the Messenger of Allâh ﷺ said: "Let fifty of you swear against one of them, then he will be handed over to you." They said: "It is something that we did not witness; how can we swear?" He said: "Then let the Jews swear fifty oaths that they are innocent."

[٤٣٤٣] ٢-(...) وحَدَّثَنَا عُبَيْدُ اللهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ وَرَافِعِ بْنِ خَدِيجٍ: أَنَّ مُحَيِّصَةَ بْنَ مَسْعُودٍ وَعَبْدَ اللهِ ابْنَ سَهْلٍ انْطَلَقَا قِبَلَ خَيْبَرَ، فَتَفَرَّقَا فِي النَّخْلِ، فَقُتِلَ عَبْدُ اللهِ بْنُ سَهْلٍ، فَاتَّهَمُوا الْيَهُودَ، فَجَاءَ أَخُوهُ عَبْدُ الرَّحْمَٰنِ وَابْنَا عَمِّهِ حُوَيِّصَةُ وَمُحَيِّصَةُ إِلَىٰ النَّبِيِّ ﷺ فَتَكَلَّمَ عَبْدُ الرَّحْمَٰنِ فِي أَمْرِ أَخِيهِ، وَهُوَ أَصْغَرُ مِنْهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «كَبِّرِ الْكُبْرَ» أَوْ قَالَ: «لِيَبْدَإِ الأَكْبَرُ» فَتَكَلَّمَا فِي أَمْرِ صَاحِبِهِمَا، فَقَالَ رَسُولُ اللهِ ﷺ: «يُقْسِمُ خَمْسُونَ مِنْكُمْ عَلَىٰ رَجُلٍ مِنْهُمْ فَيُدْفَعُ بِرُمَّتِهِ؟» قَالُوا: أَمْرٌ لَمْ نَشْهَدْهُ كَيْفَ نَحْلِفُ؟ قَالَ: «فَتُبْرِئُكُمْ يَهُودُ بِأَيْمَانِ

They said: "O Messenger of Allâh, they are a disbelieving people." So the Messenger of Allâh ﷺ paid the blood money himself.

Sahl said: "I entered a *Mirbad* (camel pen) of theirs one day, and a she-camel among those camels (that were given as blood money) kicked me."

خَمْسِينَ مِنْهُمْ؟» قَالُوا: يَا رَسُولَ اللهِ! قَوْمٌ كُفَّارٌ، [قَالَ]: فَوَدَاهُ رَسُولُ اللهِ ﷺ مِنْ قِبَلِهِ.

قَالَ سَهْلٌ: فَدَخَلْتُ مِرْبَدًا لَهُمْ يَوْمًا، فَرَكَضَتْنِي نَاقَةٌ مِنْ تِلْكَ الْإِبِلِ رَكْضَةً بِرِجْلِهَا، قَالَ حَمَّادٌ: هَٰذَا أَوْ نَحْوَهُ.

[4344] (...) A similar report (as no. 4343) was narrated from Sahl bin Abî Ḥa<u>th</u>mah from the Prophet ﷺ, and in his *Ḥadî<u>th</u>* he said: "The Messenger of Allâh ﷺ paid the blood money himself," but he did not say in his *Ḥadî<u>th</u>*: "A she-camel kicked me."

[٤٣٤٤] (...) وحَدَّثَنَا الْقَوَارِيرِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ عَنِ النَّبِيِّ ﷺ بِنَحوِهِ، وَقَالَ فِي حَدِيثِهِ: فَعَقَلَهُ رَسُولُ اللهِ ﷺ مِنْ عِنْدِهِ، وَلَمْ يَقُلْ فِي حَدِيثِهِ: فَرَكَضَتْنِي نَاقَةٌ.

[4345] (...) A *Ḥadî<u>th</u>* similar to theirs (no. 4343) was narrated from Sahl bin Abî Ḥa<u>th</u>mah.

[٤٣٤٥] (...) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ [يَعْنِي] الثَّقَفِيَّ، جَمِيعًا، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ بِنَحْوِ حَدِيثِهِمْ.

[4346] 3 - (...) It was narrated from Bu<u>sh</u>air bin Yasâr that 'Abdullâh bin Sahl bin Zaid and Muḥaiṣah bin Mas'ûd bin Zaid, two *Anṣârî* men from the tribe of Banû Ḥâri<u>th</u>ah, went out to <u>Kh</u>aibar during the time of the Messenger of Allâh ﷺ. At that time there was a peace treaty, and its people were Jews. They parted to go about

[٤٣٤٦] ٣-(...) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ: أَنَّ عَبْدَ اللهِ بْنَ سَهْلِ بْنِ زَيْدٍ، وَمُحَيِّصَةَ بْنَ مَسْعُودِ بْنِ زَيْدٍ الْأَنْصَارِيَّيْنِ، ثُمَّ مِنْ بَنِي حَارِثَةَ، خَرَجَا إِلَىٰ خَيْبَرَ فِي

their business, and 'Abdullâh bin Sahl was killed. He was found slain in a water tank. His companion buried him, then he came to Al-Madînah. The brother of the slain man, 'Abdur-Raḥmân bin Sahl, along with Muḥaiṣah and Ḥuwaiṣah, went and told the Messenger of Allâh ﷺ about 'Abdullâh, and where he was killed. Bushair, who narrated this *Ḥadîth* from one of the Companions of the Messenger of Allâh ﷺ whom he met, said that he (ﷺ) said to them: "Will you swear fifty oaths so that you will be entitled to the blood money?" They said: "O Messenger of Allâh, we did not witness anything and we were not present." And he said, that he (ﷺ) said: "Will you let the Jews swear fifty times that they are innocent?" They said: "O Messenger of Allâh, how can we accept the oaths of a disbelieving people?" Bushair said that the Messenger of Allâh ﷺ paid the blood money himself.

زَمَانِ رَسُولِ اللهِ ﷺ، وَهِيَ يَوْمَئِذٍ صُلْحٌ، وَأَهْلُهَا يَهُودُ، فَتَفَرَّقَا لِحَاجَتِهِمَا، فَقُتِلَ عَبْدُ اللهِ بْنُ سَهْلٍ، فَوُجِدَ فِي شَرَبَةٍ مَقْتُولًا، فَدَفَنَهُ صَاحِبُهُ، ثُمَّ أَقْبَلَ إِلَى الْمَدِينَةِ، فَمَشَىٰ أَخُو الْمَقْتُولِ، عَبْدُ الرَّحْمَٰنِ بْنُ سَهْلٍ وَمُحَيِّصَةُ وَحُوَيِّصَةُ، فَذَكَرُوا لِرَسُولِ اللهِ ﷺ شَأْنَ عَبْدِ اللهِ، وَحَيْثُ قُتِلَ، فَزَعَمَ بُشَيْرٌ وَهُوَ يُحَدِّثُ عَمَّنْ أَدْرَكَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ لَهُمْ: «تَحْلِفُونَ خَمْسِينَ يَمِينًا وَتَسْتَحِقُّونَ قَاتِلَكُمْ؟» - أَوْ صَاحِبَكُمْ - قَالُوا: يَا رَسُولَ اللهِ! مَا شَهِدْنَا وَلَا حَضَرْنَا، فَزَعَمَ أَنَّهُ قَالَ: «فَتُبْرِئُكُمْ يَهُودُ بِخَمْسِينَ؟» فَقَالُوا: يَا رَسُولَ اللهِ! كَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَزَعَمَ بُشَيْرٌ أَنَّ رَسُولَ اللهِ ﷺ عَقَلَهُ مِنْ عِنْدِهِ.

[4347] 4 - (...) It was narrated from Bushair bin Yasâr, that an *Anṣârî* man from Banû Ḥârithah who was called 'Abdullâh bin Sahl bin Zaid, went with a cousin of his who was called Muḥaiṣah bin Mas'ûd bin Zaid... and he quoted a *Ḥadîth* like that of Al-Laith, up to the words: "And the Messenger of Allâh ﷺ paid the blood money himself."

[٤٣٤٧] ٤-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ مِنْ بَنِي حَارِثَةَ، يُقَالُ لَهُ: عَبْدُ اللهِ بْنُ سَهْلِ بْنِ زَيْدٍ، انْطَلَقَ هُوَ وَابْنُ عَمٍّ لَهُ يُقَالُ لَهُ: مُحَيِّصَةُ ابْنُ مَسْعُودِ بْنِ زَيْدٍ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ اللَّيْثِ، إِلَىٰ قَوْلِهِ: فَوَدَاهُ رَسُولُ اللهِ ﷺ مِنْ عِنْدِهِ.

Yaḥyâ said: "Bushair bin Yasâr told me: 'Sahl bin Abî Ḥathmah told me: One of those camels (that were given as blood money) kicked me in the *Mirbad* (camel pen).'"

قَالَ يَحْيَىٰ: فَحَدَّثَنِي بُشَيْرُ بْنُ يَسَارٍ قَالَ: أَخْبَرَنِي سَهْلُ بْنُ أَبِي حَثْمَةَ قَالَ: لَقَدْ رَكَضَتْنِي فَرِيضَةٌ مِنْ تِلْكَ الْفَرَائِضِ بِالْمِرْبَدِ.

[4348] 5 - (...) It was narrated from Sahl bin Abî Ḥathmah Al-Anṣârî that some of them went to Khaibar, where they parted, and they found one of their number slain. He quoted the *Ḥadîth* (a *Ḥadîth* similar to no. 4346), in which he said: "The Messenger of Allâh ﷺ did not want his blood to have been shed in vain, so he paid one hundred camels from the *Zakâh* as blood money."

[٤٣٤٨] ٥-(...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ: حَدَّثَنَا بُشَيْرُ بْنُ يَسَارٍ الْأَنْصَارِيُّ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ الْأَنْصَارِيِّ، أَنَّهُ أَخْبَرَهُ: أَنَّ نَفَرًا مِنْهُمُ انْطَلَقُوا إِلَىٰ خَيْبَرَ، فَتَفَرَّقُوا فِيهَا، فَوَجَدُوا أَحَدَهُمْ قَتِيلًا، وَسَاقَ الْحَدِيثَ، وَقَالَ فِيهِ: فَكَرِهَ رَسُولُ اللهِ ﷺ أَنْ يُبْطِلَ دَمَهُ، فَوَدَاهُ مِائَةً مِنْ إِبِلِ الصَّدَقَةِ.

[4349] 6 - (...) It was narrated from Sahl bin Abî Ḥathmah that some of the elders of his people told him, that 'Abdullâh bin Sahl and Muḥaiṣah went out to Khaibar, because of some problem. Then Muḥaiṣah came and said that 'Abdullâh bin Sahl had been killed and thrown into a shallow well or ditch. He went to the Jews and said: "You killed him, by Allâh." They said: "By Allâh, we did not kill him." Then he went to his people and told them about that. Then he came with his brother Ḥuwaiṣah, who was older than him, and 'Abdur-Raḥmân bin Sahl. Muḥaiṣah

[٤٣٤٩] ٦-(...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: حَدَّثَنِي أَبُو لَيْلَى بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ سَهْلٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، أَنَّهُ أَخْبَرَهُ عَنْ رِجَالٍ مِنْ كُبَرَاءِ قَوْمِهِ، أَنَّ عَبْدَ اللهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَىٰ خَيْبَرَ، مِنْ جَهْدٍ أَصَابَهُمْ، فَأَتَىٰ مُحَيِّصَةُ فَأَخْبَرَ أَنَّ عَبْدَ اللهِ ابْنَ سَهْلٍ قَدْ قُتِلَ، وَطُرِحَ فِي عَيْنٍ أَوْ فَقِيرٍ، فَأَتَىٰ يَهُودَ فَقَالَ: أَنْتُمْ، وَاللهِ! قَتَلْتُمُوهُ، قَالُوا: وَاللهِ! مَا قَتَلْنَاهُ،

began to speak, as he was the one who had been in Khaibar, but the Messenger of Allâh ﷺ said to Muḥaiṣah: "Let the oldest speak." So Ḥuwaiṣah spoke, then Muḥaiṣah spoke, and the Messenger of Allâh ﷺ said: "They should pay the *Diyah* for your companion or else expect war." The Messenger of Allâh ﷺ wrote to them about that, and they wrote back (saying): "By Allâh we did not kill him." The Messenger of Allâh ﷺ said to Ḥuwaiṣah, Muḥaiṣah, and 'Abdur-Raḥmân: "Will you swear, so that you will be entitled to *Diyah* for the blood of your companion?" They said: "No." He said: "Then should the Jews swear for you?" They said: "They are not Muslims." So the Messenger of Allâh ﷺ paid the blood money for him, and sent one hundred camels to them.

Sahl said: "A red she-camel among them kicked me."

ثُمَّ أَقْبَلَ حَتَّىٰ قَدِمَ عَلَىٰ قَوْمِهِ، فَذَكَرَ لَهُمْ ذٰلِكَ، ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ - وَهُوَ أَكْبَرُ مِنْهُ - وَعَبْدُ الرَّحْمَٰنِ بْنُ سَهْلٍ، فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ، وَهُوَ الَّذِي كَانَ بِخَيْبَرَ، فَقَالَ رَسُولُ اللهِ ﷺ لِمُحَيِّصَةَ: «كَبِّرْ. كَبِّرْ» - يُرِيدُ السِّنَّ - فَتَكَلَّمَ حُوَيِّصَةُ، ثُمَّ تَكَلَّمَ مُحَيِّصَةُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِمَّا أَنْ يَدُوا صَاحِبَكُمْ وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ؟» فَكَتَبَ رَسُولُ اللهِ ﷺ إِلَيْهِمْ فِي ذَلِكَ، فَكَتَبُوا: إِنَّا وَاللهِ! مَا قَتَلْنَاهُ، فَقَالَ رَسُولُ اللهِ ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمٰنِ: «أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟» قَالُوا: لَا، قَالَ: «فَتَحْلِفُ لَكُمْ يَهُودُ؟» قَالُوا: لَيْسُوا مُسْلِمِينَ، فَوَدَاهُ رَسُولُ اللهِ ﷺ مِنْ عِنْدِهِ، فَبَعَثَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ مِائَةَ نَاقَةٍ حَتَّىٰ أُدْخِلَتْ عَلَيْهِمُ الدَّارَ.

فَقَالَ سَهْلٌ: فَلَقَدْ رَكَضَتْنِي مِنْهَا نَاقَةٌ حَمْرَاءُ.

[4350] 7 - (1670) Abû Salamah bin 'Abdur-Raḥmân and Sulaimân bin Yasâr, the freed slave of Maimûnah, the wife of the Prophet ﷺ, narrated from an *Anṣârî* man among the Companions of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ confirmed

[٤٣٥٠] ٧-(١٦٧٠) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ - قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا، وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنِ عَبْدِ

Qasâmah as it had been during the *Jâhiliyyah*.

الرَّحْمٰنِ، وَسُلَيْمَانُ بْنُ يَسَارٍ مَوْلَىٰ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ مِنَ الْأَنْصَارِ؛ أَنَّ رَسُولَ اللهِ ﷺ: أَقَرَّ الْقَسَامَةَ عَلَىٰ مَا كَانَتْ عَلَيْهِ فِي الْجَاهِلِيَّةِ.

[4351] 8 - (...) Ibn Shihâb narrated a similar report (as no. 4350) with this chain, and he added: "The Messenger of Allâh ﷺ passed a judgment among some of the *Anṣâr*, concerning a slain man whom they claimed had been killed by the Jews."

[٤٣٥١] ٨-(...) وحَدَّثَنا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ بِهٰذَا الْإِسْنَادِ مِثْلَهُ، وَزَادَ: وَقَضَىٰ بِهَا رَسُولُ اللهِ ﷺ بَيْنَ نَاسٍ مِنَ الْأَنْصَارِ، فِي قَتِيلٍ ادَّعَوْهُ عَلَىٰ الْيَهُودِ.

[4352] (...) It was narrated from Ibn Shihâb that Abû Salamah bin 'Abdur-Raḥmân and Sulaimân bin Yasâr told him from some of the *Anṣâr*, from the Prophet ﷺ - a *Ḥadîth* like that of Ibn Juraij (no. 4351).

[٤٣٥٢] (...) وحَدَّثَنا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ ابْنَ عَبْدِ الرَّحْمٰنِ وَسُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَاهُ عَنْ نَاسٍ مِنَ الْأَنْصَارِ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ.

Chapter 2. The Ruling On *Muhâribîn* And Apostates

(المعجم ٢) - (بَابُ حكم المحاربين والمرتدين) (التحفة ٢)

[4353] 9 - (1671) It was narrated from Anas bin Mâlik that some people from 'Uraynah came to the Messenger of Allâh ﷺ in Al-Madînah, but they found that the climate did not suit them

[٤٣٥٣] ٩-(١٦٧١) وحَدَّثَنا يَحْيَىٰ ابْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ هُشَيْمٍ، - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ: أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ

(and they fell sick). The Messenger of Allâh ﷺ said to them: "If you wish, you may go out to the camels from *Ṣadaqah* and drink their milk and urine." So they did that and got better. Then they went to the herdsmen and killed them, and apostatized from Islam, and drove off the camels of the Messenger of Allâh ﷺ. News of that reached the Prophet ﷺ and he sent men after them. They were brought, and he had their hands and feet cut off, and their eyes poked out, and he left them in Al-Ḥarrah until they died.

الْعَزِيزِ بْنِ صُهَيْبٍ وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ نَاسًا مِنْ عُرَيْنَةَ قَدِمُوا عَلَىٰ رَسُولِ اللهِ ﷺ الْمَدِينَةَ، فَاجْتَوَوْهَا، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «إِنْ شِئْتُمْ أَنْ تَخْرُجُوا إِلَىٰ إِبِلِ الصَّدَقَةِ فَتَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا» فَفَعَلُوا، فَصَحُّوا، ثُمَّ مَالُوا عَلَى الرُّعَاءِ فَقَتَلُوهُمْ، وَارْتَدُّوا عَنِ الْإِسْلَامِ، وَسَاقُوا ذَوْدَ رَسُولِ اللهِ ﷺ، فَبَلَغَ ذَٰلِكَ النَّبِيَّ ﷺ، فَبَعَثَ فِي أَثَرِهِمْ فَأُتِيَ بِهِمْ، فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ، وَتَرَكَهُمْ فِي الْحَرَّةِ حَتَّىٰ مَاتُوا.

[4354] 10 - (...) It was narrated from Abû Qilâbah: "Anas told me that eight men from 'Ukl came to the Messenger of Allâh ﷺ, and they swore allegiance as Muslims, but they found that the land (i.e., the climate) did not suit them and they fell sick. They complained about that to the Messenger of Allâh ﷺ, and he said: 'Why don't you go out with our herdsman to the camels and get some of their milk and urine?' They said: 'Yes.' So they went out and drank some of their milk and urine, and they got better. Then they killed the herdsman and drove away the camels. News of that reached the Messenger of Allâh ﷺ, and he

[٤٣٥٤] ١٠-(...) وَحَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ حَجَّاجٍ ابْنِ أَبِي عُثْمَانَ: حَدَّثَنِي أَبُو رَجَاءٍ مَوْلَىٰ أَبِي قِلَابَةَ، عَنْ أَبِي قِلَابَةَ: حَدَّثَنِي أَنَسٌ؛ أَنَّ نَفَرًا مِنْ عُكْلٍ، ثَمَانِيَةً، قَدِمُوا عَلَىٰ رَسُولِ اللهِ ﷺ، فَبَايَعُوهُ عَلَى الْإِسْلَامِ، فَاسْتَوْخَمُوا الْأَرْضَ، وَسَقِمَتْ أَجْسَامُهُمْ، فَشَكَوْا ذَٰلِكَ إِلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَ: «أَلَا تَخْرُجُونَ مَعَ رَاعِينَا فِي إِبِلِهِ فَتُصِيبُونَ مِنْ أَبْوَالِهَا وَأَلْبَانِهَا؟»

sent men after them. They were caught and brought, and he ordered that their hands and feet be cut off and their eyes be branded, then they were left in the sun until they died."

فَقَالُوا: بَلَىٰ، فَخَرَجُوا فَشَرِبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا، فَصَحُّوا، فَقَتَلُوا الرَّاعِيَ وَطَرَدُوا الْإِبِلَ، فَبَلَغَ ذٰلِكَ رَسُولَ اللهِ ﷺ، فَبَعَثَ فِي آثَارِهِمْ، فَأُدْرِكُوا، فَجِيءَ بِهِمْ، فَأَمَرَ بِهِمْ فَقُطِعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ وَسُمِرَ أَعْيُنُهُمْ، ثُمَّ نُبِذُوا فِي الشَّمْسِ حَتَّىٰ مَاتُوا.

وَقَالَ ابْنُ الصَّبَّاحِ فِي رِوَايَتِهِ: وَاطَّرَدُوا النَّعَمَ، وَقَالَ: وَسُمِّرَتْ أَعْيُنُهُمْ.

[4355] 11 - (...) Anas bin Mâlik narrated: "Some people from 'Ukl or 'Uraynah came to the Messenger of Allâh ﷺ, but Al-Madînah did not suit them (and they fell sick), so the Messenger of Allâh ﷺ told them to go to some milch camels and drink their milk and urine..." a *Hadîth* like that of Hajjâj bin Abî 'Uthmân (no. 4354).

He said: "Their eyes were branded and they were left in Al-Harrah, asking for water, but they were not given any water."

[٤٣٥٥] ١١-(...) وحَدَّثنا هٰرُونُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي رَجَاءٍ مَوْلَىٰ أَبِي قِلَابَةَ قَالَ أَبُو قِلَابَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَدِمَ عَلَىٰ رَسُولِ اللهِ ﷺ قَوْمٌ مِنْ عُكْلٍ أَوْ عُرَيْنَةَ، فَاجْتَوَوُا الْمَدِينَةَ، فَأَمَرَ لَهُمْ رَسُولُ اللهِ ﷺ بِلِقَاحٍ، وَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا، بِمَعْنَىٰ حَدِيثِ حَجَّاجِ ابْنِ أَبِي عُثْمَانَ.

وقَالَ: وَسُمِّرَتْ أَعْيُنُهُمْ، وَأُلْقُوا فِي الْحَرَّةِ يَسْتَسْقُونَ فَلَا يُسْقَوْنَ.

[4356] 12 - (...) It was narrated that Abû Qilâbah said: "I was sitting behind 'Umar bin 'Abdul-'Azîz, and he said to the people: 'What do you say about *Qasâmah*?' 'Anbasah said: 'Anas bin Mâlik told us such-and-such.' I said: 'Anas told

[٤٣٥٦] ١٢-(...) وحَدَّثنا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَزْهَرُ السَّمَّانُ قَالَا: حَدَّثَنَا ابْنُ عَوْنٍ: حَدَّثَنَا

me that some people came to the Prophet ﷺ...'" and he quoted a *Hadîth* like that of Ayyûb and Hajjâj (no. 4354 and 4355). Abû Qilâbah said: "When I had finished, 'Anbasah said: '*Subhân Allâh*!" Abû Qilâbah said: "I said: 'Are you suspecting me (of lying), O 'Anbasah?' He said: 'No, this is what Anas bin Mâlik told us.' You will still be fine, O people of Ash-Shâm, so long as this man, or one like him, is among you.'"

أَبُو رَجَاءٍ مَوْلَىٰ أَبِي قِلَابَةَ، عَنْ أَبِي قِلَابَةَ قَالَ: كُنْتُ جَالِسًا خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، فَقَالَ لِلنَّاسِ: مَا تَقُولُونَ فِي الْقَسَامَةِ؟ فَقَالَ عَنْبَسَةُ: قَدْ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ كَذَا وَكَذَا، فَقُلْتُ: إِيَّايَ حَدَّثَ أَنَسٌ: قَدِمَ عَلَىٰ النَّبِيِّ ﷺ قَوْمٌ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَيُّوبَ وَحَجَّاجٍ، قَالَ أَبُو قِلَابَةَ: فَلَمَّا فَرَغْتُ، قَالَ عَنْبَسَةُ: سُبْحَانَ اللهِ! قَالَ أَبُو قِلَابَةَ: فَقُلْتُ: أَتَتَّهِمُنِي يَا عَنْبَسَةُ؟ قَالَ: لَا، هٰكَذَا حَدَّثَنَا أَنَسُ [بْنُ مَالِكٍ]، لَنْ تَزَالُوا بِخَيْرٍ، يَا أَهْلَ الشَّامِ، مَا دَامَ فِيكُمْ هٰذَا أَوْ مِثْلُ هٰذَا.

[4357] (...) It was narrated from Abû Qilâbah, that Anas bin Mâlik said: "Eight men from 'Ukl came to the Messenger of Allâh ﷺ..." a *Hadîth* like theirs (i.e., Ayyûb and Hajjâj, no. 4354, 4355) and he added: "And he did not cauterize them."

[٤٣٥٧] (. . .) وحَدَّثَنَا الْحَسَنُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا مِسْكِينٌ - وَهُوَ ابْنُ بُكَيْرٍ - الْحَرَّانِيُّ: أَخْبَرَنَا الْأَوْزَاعِيُّ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَدِمَ عَلَىٰ رَسُولِ اللهِ ﷺ ثَمَانِيَةُ نَفَرٍ مِنْ عُكْلٍ، بِنَحْوِ حَدِيثِهِمْ، وَزَادَ فِي الْحَدِيثِ: وَلَمْ يَحْسِمْهُمْ.

[4358] 13 - (...) It was narrated that Anas bin Mâlik said: "Some

[٤٣٥٨] ١٣-(. . .) وحَدَّثَنَا

people from ‘Uraynah came to the Messenger of Allâh ﷺ, and they become Muslim and swore allegiance to him. Then Al-Madînah was stricken with *Al-Mûm* - and it is pleurisy -..." and he mentioned a Hadîth like theirs (no. 4354, 4355), and added: "There were twenty young men of the *Anṣâr* with him, so he sent them to them, and he sent with them a tracker to follow their tracks."

[4359] (...) It was narrated from Anas, and in the Hadîth of Hammâm (a sub-narrator it says): "Some people from ‘Uraynah came to the Prophet ﷺ..." In the Hadîth of Sa‘eed it says: "From ‘Ukl and ‘Uraynah," a similar Hadîth (as no. 4358).

[4360] 14 - (...) It was narrated that Anas said: "The Prophet ﷺ had the eyes of those people poked out because they had poked out the eyes of the herdsmen."

هَٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ ابْنُ حَرْبٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَىٰ رَسُولَ اللهِ ﷺ نَفَرٌ مِنْ عُرَيْنَةَ، فَأَسْلَمُوا وَبَايَعُوهُ، وَقَدْ وَقَعَ بِالْمَدِينَةِ الْمُومُ - وَهُوَ الْبِرْسَامُ - ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ، وَزَادَ: وَعِنْدَهُ شَبَابٌ مِنَ الْأَنْصَارِ قَرِيبٌ مِنْ عِشْرِينَ، فَأَرْسَلَهُمْ إِلَيْهِمْ، وَبَعَثَ مَعَهُمْ قَائِفًا يَقْتَصُّ أَثَرَهُمْ.

[٤٣٥٩] (...) وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ وَفِي حَدِيثِ هَمَّامٍ: قَدِمَ عَلَىٰ النَّبِيِّ ﷺ رَهْطٌ مِنْ عُرَيْنَةَ، وَفِي حَدِيثِ سَعِيدٍ: مِنْ عُكْلٍ وَعُرَيْنَةَ، نَحْوَ حَدِيثِهِمْ.

[٤٣٦٠] ١٤-(...) وحَدَّثَني الْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ: حَدَّثَنَا يَحْيَى ابْنُ غَيْلَانَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ قَالَ: إِنَّمَا سَمَلَ النَّبِيُّ ﷺ أَعْيُنَ أُولَٰئِكَ، لِأَنَّهُمْ سَمَلُوا أَعْيُنَ الرِّعَاءِ.

Chapter 3. Confirmation Of *Qiṣaṣ* In The Case Of Killing With A Rock and Other Sharp Or Heavy Objects, And The Killing Of A Man For A Woman

(المعجم ٣) - (بَابُ ثبوت القصاص في القتل بالحجر وغيره، من المحددات والمثقلات، وقتل الرجل بالمرأة) (التحفة ٣)

[4361] 15 - (1672) It was narrated from Anas bin Mâlik that a Jew killed a girl for her silver ornaments, and he killed her with a rock. She was brought to the Prophet ﷺ when there was still some life in her, and he said to her: "Did so-and-so kill you?" She gestured with her head saying no. He asked her again and she gestured with her head saying no. Then he asked her a third time and she said: Yes, gesturing with her head, so the Messenger of Allâh ﷺ had him killed between two rocks.

[٤٣٦١] ١٥-(١٦٧٢) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ، يَهُودِيًّا قَتَلَ جَارِيَةً عَلَىٰ أَوْضَاحٍ لَهَا، فَقَتَلَهَا بِحَجَرٍ، قَالَ: فَجِيءَ بِهَا إِلَى النَّبِيِّ ﷺ، وَبِهَا رَمَقٌ، فَقَالَ لَهَا: «أَقَتَلَكِ فُلَانٌ؟» فَأَشَارَتْ بِرَأْسِهَا أَنْ لَا، ثُمَّ قَالَ لَهَا الثَّانِيَةَ، فَأَشَارَتْ بِرَأْسِهَا أَنْ لَا، ثُمَّ سَأَلَهَا الثَّالِثَةَ، فَقَالَتْ: نَعَمْ، وَأَشَارَتْ بِرَأْسِهَا، فَقَتَلَهُ رَسُولُ اللهِ ﷺ بَيْنَ حَجَرَيْنِ.

[4362] (...) A similar report (as *Ḥadîth* no. 4361) was narrated from Shu'bah with this chain. In the *Ḥadîth* of Idrîs (a sub-narrator) it says that his head was crushed between two rocks.

[٤٣٦٢] (...) حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، كِلَاهُمَا عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ نَحْوَهُ، وَفِي حَدِيثِ ابْنِ إِدْرِيسَ: فَرَضَخَ رَأْسَهُ بَيْنَ حَجَرَيْنِ.

[4363] 16 - (...) It was narrated from Anas that a Jewish man killed an *Anṣârî* girl for her

[٤٣٦٣] ١٦-(...) وَحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا

jewelry, then he threw her into a well and crushed her head with rocks. He was caught and brought to the Messenger of Allâh ﷺ, who ordered that he be stoned to death, so he was stoned to death.

مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ؛ أَنَّ رَجُلًا مِنَ الْيَهُودِ قَتَلَ جَارِيَةً مِنَ الْأَنْصَارِ عَلَىٰ حُلِيٍّ لَهَا، ثُمَّ أَلْقَاهَا فِي الْقَلِيبِ، وَرَضَخَ رَأْسَهَا بِالْحِجَارَةِ، فَأُخِذَ فَأُتِيَ بِهِ رَسُولُ اللهِ ﷺ، فَأَمَرَ بِهِ أَنْ يُرْجَمَ، حَتَّىٰ يَمُوتَ، فَرُجِمَ حَتَّىٰ مَاتَ.

[4364] (...) A similar report (as *Ḥadîth* no. 4361) was narrated from Ayyûb with this chain.

[٤٣٦٤] (...) **وحَدَّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مَعْمَرٌ، عَنْ أَيُّوبَ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4365] 17 - (...) It was narrated from Anas bin Mâlik that a girl was found with her head crushed between two rocks. They asked her: "Who did this to you? Was it so-and-so? Was it so-and-so?" Until they mentioned that Jew, and she nodded her head. The Jew was caught and he admitted it, so the Messenger of Allâh ﷺ ordered that his head be struck with rocks.

[٤٣٦٥] ١٧-(...) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ جَارِيَةً وُجِدَ رَأْسُهَا قَدْ رُضَّ بَيْنَ حَجَرَيْنِ، فَسَأَلُوهَا: مَنْ صَنَعَ هَٰذَا بِكِ؟ فُلَانٌ؟ فُلَانٌ؟ حَتَّىٰ ذَكَرُوا الْيَهُودِيَّ، فَأَوْمَتْ بِرَأْسِهَا، فَأُخِذَ الْيَهُودِيُّ فَأَقَرَّ، فَأَمَرَ بِهِ رَسُولُ اللهِ ﷺ أَنْ يُرَضَّ رَأْسُهُ بِالْحِجَارَةِ.

Chapter 4. If A Person Attacks Another Person's Life And Limb, And The Other Defends Himself And Kills Him Or Injures Him, There Is No Penalty On Him

(المعجم ٤) - (بَابُ الصائل على نفس الإنسان و عضوه، إذا دفعه المصول عليه، فأتلف نفسه أو عضوه، لا ضمان عليه) (التحفة ٤)

[4366] 18 - (1673) It was narrated that 'Imrân bin Ḥuṣain said: "Ya'la bin Munyah or Ibn

[٤٣٦٦] ١٨-(١٦٧٣) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ

Umayyah fought a man. One of them bit the other, and he tried to pull his hand away from his mouth, and his incisor fell out - Ibn Al-Muthannah said that two incisors fell out. They referred their dispute to the Prophet ﷺ and he said: "Would one of you bite as a male camel bites?" There is no *Diyah* for him."

ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ: قَاتَلَ يَعْلَى بْنُ مُنْيَةَ أَوِ ابْنُ أُمَيَّةَ رَجُلًا، فَعَضَّ أَحَدُهُمَا صَاحِبَهُ، فَانْتَزَعَ يَدَهُ مِنْ فِيهِ، فَنَزَعَ ثَنِيَّتَهُ، - وَقَالَ ابْنُ الْمُثَنَّىٰ: ثَنِيَّتَيْهِ - فَاخْتَصَمَا إِلَى النَّبِيِّ ﷺ، فَقَالَ: «أَيَعَضُّ أَحَدُكُمْ كَمَا يَعَضُّ الْفَحْلُ؟ لَا دِيَةَ لَهُ» [انظر: ٤٣٧٠]

[4367] (...) A similar report (as no. 4366) was narrated from Ya'la, from the Prophet ﷺ.

[٤٣٦٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنِ ابْنِ يَعْلَى، عَنْ يَعْلَىٰ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[4368] 19 - (...) It was narrated from 'Imrân bin Ḥuṣain that a man bit the arm of another man, who pulled it away and his incisor fell out. The matter was referred to the Prophet ﷺ who dismissed the claim and said: "Did you want to eat his flesh?"

[٤٣٦٨] ١٩-(...) وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذٌ يَعْنِي ابْنَ هِشَامٍ، حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ زُرَارَةَ ابْنِ أَوْفَىٰ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا عَضَّ ذِرَاعَ رَجُلٍ، فَجَذَبَهُ فَسَقَطَتْ ثَنِيَّتُهُ، فَرُفِعَ إِلَى النَّبِيِّ ﷺ فَأَبْطَلَهُ، وَقَالَ: «أَرَدْتَ أَنْ تَأْكُلَ لَحْمَهُ؟».

[4369] 20 - (1674) It was narrated from Ṣafwân bin Ya'la that a servant of Ya'la bin Munyah bit another man on the arm, and he pulled it away and his incisor fell out. The matter was referred to the Prophet ﷺ

[٤٣٦٩] ٢٠-(١٦٧٤) وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ [يَعْنِي ابْنَ هِشَامٍ]: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ بُدَيْلٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ

who dismissed the claim and said: "Did you want to bite him as a male camel bites?"

صَفْوَانَ بْنِ يَعْلَىٰ أَنَّ أَجِيرًا لِيَعْلَى بْنِ مُنْيَةَ، عَضَّ رَجُلٌ ذِرَاعَهُ، فَجَذَبَهَا فَسَقَطَتْ ثَنِيَّتُهُ، فَرُفِعَ إِلَى النَّبِيِّ ﷺ فَأَبْطَلَهَا وَقَالَ: «أَرَدْتَ أَنْ تَقْضَمَهَا كَمَا يَقْضَمُ الْفَحْلُ؟». [انظر: ٤٣٧١]

[4370] 21 - (1673) It was narrated from 'Imrân bin Ḥuṣain that a man bit the hand of another man, who pulled his hand away and one or more of his incisors fell out. He referred the matter to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said: "What do you want me to do? Do you want me to order him to put his hand in your mouth so that you can bite it like a male camel? Give him your hand so that he can bite it, then you can pull it away"

[٤٣٧٠] ٢١-(١٦٧٣) حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ، عَنِ ابْنِ عَوْنٍ، عَنْ [مُحَمَّدِ] بْنِ سِيرِينَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّ رَجُلًا عَضَّ يَدَ رَجُلٍ، فَانْتَزَعَ يَدَهُ فَسَقَطَتْ ثَنِيَّتُهُ أَوْ ثَنَايَاهُ، فَاسْتَعْدَىٰ رَسُولَ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا تَأْمُرُنِي؟ تَأْمُرُنِي أَنْ آمُرَهُ أَنْ يَدَعَ يَدَهُ فِي فِيكَ تَقْضَمُهَا كَمَا يَقْضَمُ الْفَحْلُ؟ ادْفَعْ يَدَكَ حَتَّىٰ يَعَضَّهَا ثُمَّ انْتَزِعْهَا». [راجع: ٤٣٦٦]

[4371] 22 - (1674) It was narrated from Ṣafwân bin Ya'la bin Munyah that his father said: "A man came to the Prophet ﷺ. He had bitten a man's hand, who had pulled his hand away and his incisors had fallen out." He said: "The Prophet ﷺ dismissed the claim and said: 'Did you want to bite him as a camel bites?'"

[٤٣٧١] ٢٢-(١٦٧٤) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ عَنْ صَفْوَانَ بْنِ يَعْلَى ابْنِ مُنْيَةَ، عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، وَقَدْ عَضَّ يَدَ رَجُلٍ، فَانْتَزَعَ يَدَهُ فَسَقَطَتْ ثَنِيَّتَاهُ يَعْنِي الَّذِي عَضَّهُ قَالَ: فَأَبْطَلَهَا النَّبِيُّ ﷺ، وَقَالَ: «أَرَدْتَ أَنْ تَقْضَمَهُ كَمَا يَقْضَمُ الْفَحْلُ؟». [راجع: ٤٣٦٩]

[4372] 23 - (...) Ṣafwân bin Ya'la bin Umayyah narrated that his father said: "I went out with

[٤٣٧٢] ٢٣-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا

the Prophet ﷺ on the campaign to Tâbûk. He said: 'Ya'la used to say: "That campaign was the best of my deeds, in my view."' 'Aṭâ' said: "Ṣafwân said: 'Ya'la said: "I had a servant who fought with another man and one of them bit the hand of the other" - Ṣafwân said: "He told me which of them bit the other - the one who was bit pulled his hand away from the one who bit him, and pulled out one of his incisors. They came to the Prophet ﷺ, who dismissed his claim for his tooth."

ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ: أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ عَنْ أَبِيهِ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ غَزْوَةَ تَبُوكَ، قَالَ: وَكَانَ يَعْلَىٰ يَقُولُ: تِلْكَ الْغَزْوَةُ أَوْثَقُ عَمَلِي عِنْدِي، فَقَالَ عَطَاءٌ: قَالَ صَفْوَانُ: قَالَ يَعْلَىٰ: كَانَ لِي أَجِيرٌ، فَقَاتَلَ إِنْسَانًا فَعَضَّ أَحَدُهُمَا يَدَ الْآخَرِ - قَالَ: لَقَدْ أَخْبَرَنِي صَفْوَانُ أَيُّهُمَا عَضَّ الْآخَرَ - فَانْتَزَعَ الْمَعْضُوضُ يَدَهُ مِنْ فِي الْعَاضِّ، فَانْتَزَعَ إِحْدَىٰ ثَنِيَّتَيْهِ، فَأَتَيَا النَّبِيَّ ﷺ، فَأَهْدَرَ ثَنِيَّتَهُ.

[4373] (...) Ibn Juraij narrated a similar report (as no. 4372) with this chain.

[٤٣٧٣] (...) وحَدَّثَنَاه عَمْرُو بْنُ زُرَارَةَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 5. The Validity Of *Qiṣâṣ* For Teeth And The Like

(المعجم ٥) - (بَابُ إثبات القصاص في الأسنان وما في معناها) (التحفة ٥)

[4374] 24 - (1675) It was narrated from Anas that the sister of Ar-Rubaî' Umm Ḥârithah, injured a person. They referred the dispute to the Prophet ﷺ and the Messenger of Allâh ﷺ said: "*Qiṣâṣ, Qiṣâṣ*." Umm Ar-Rabî' said: "O Messenger of Allâh, will *Qiṣâṣ* be taken from So-and-so? By Allâh, no *Qiṣâṣ* will be taken from her!" The Prophet ﷺ said: "*Subḥân-Allâh*, O Umm Ar-Rabî'! *Qiṣâṣ* is a command in the Book of

[٤٣٧٤] ٢٤-(١٦٧٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ [ابْنُ مُسْلِمٍ]: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ أُخْتَ الرُّبَيِّعِ أُمَّ حَارِثَةَ، جَرَحَتْ إِنْسَانًا، فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «الْقِصَاصَ، الْقِصَاصَ» فَقَالَتْ أُمُّ الرَّبِيعِ: يَا رَسُولَ اللهِ! أَيُقْتَصُّ مِنْ فُلَانَةَ؟ وَاللهِ!

Allâh." She said: "No, by Allâh, no *Qiṣâṣ* will ever be taken from her." She kept saying it until they accepted the *Diyah*. The Messenger of Allâh ﷺ said: "Among the slaves of Allâh are those who, if they swear by Allâh that something will happen or not happen, then their oaths will be fulfilled."

لَا يُقْتَصُّ مِنْهَا، فَقَالَ النَّبِيُّ ﷺ: «سُبْحَانَ اللهِ! يَا أُمَّ الرَّبِيعِ! الْقِصَاصُ كِتَابُ اللهِ» قَالَتْ: لَا، واللهِ! لَا يُقْتَصُّ مِنْهَا أَبَدًا، قَالَ: فَمَا زَالَتْ حَتَّىٰ قَبِلُوا الدِّيَةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ عِبَادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلَىٰ اللهِ لَأَبَرَّهُ».

Chapter 6. When It Is Permissible To Shed The Blood Of A Muslim

(المعجم ٦) - (بَابُ ما يباح به دم المسلم) (التحفة ٦)

[4375] 25 - (1676) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'It is not permissible to shed the blood of a Muslim who testifies that none has the right to be worshiped but Allâh and that I am the Messenger of Allâh, except in one of three cases: A married (or previously married) adulterer, a life for a life, or one who forsakes his religion leaving the *Jamâ'ah* (the congregation of Muslims)."

[٤٣٧٥] ٢٥-(١٦٧٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ ابْنُ غِيَاثٍ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ، يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ، إِلَّا بِإِحدَىٰ ثَلَاثٍ: الثَّيِّبُ الزَّانِ، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ».

[4376] (...) A similar report (as *Ḥadîth* no. 4375) was narrated from Al-A'mash with this chain.

[٤٣٧٦] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ؛ وحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ ابْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ. مِثْلَهُ.

[4377] 26 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ stood up among us and said: 'By the One besides Whom none has the right to be worshiped! It is not permissible to shed the blood of a Muslim man who testifies that none has the right to be worshiped but Allâh and that I am the Messenger of Allâh, except in three cases: One who leaves Islam abandoning the *Jamâ'ah* (the congregation of Muslims), a married (or previously married) adulterer, and a life for a life.'"

Al-A'mash said: I narrated it to Ibrâhîm, and he narrated a similar report from Al-Aswad, from 'Âishah.

[4378] (...) A *Hadîth* like that of Sufyân (no. 4377) was narrated from Al-A'mash with both chains, but he did not mention in his *Hadîth* the words: "By the One besides Whom none has the right to be worshiped."

Chapter 7. The Sin Of The One Who Set The Precedent Of Killing

[4379] 27 - (1677) It was narrated that 'Abdullâh said: :The Messenger of Allâh ﷺ said: 'No

[٤٣٧٧] **٢٦**-(. . .) **حَدَّثَنَا** أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لأَحْمَدَ - قال: حَدَّثَنَا عَبْدُ الرحمٰنِ بْنُ مهْدِيٍّ عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَامَ فِينَا رَسُولُ اللهِ ﷺ فَقَالَ: «وَالَّذِي لَا إِلٰهَ غَيْرُهُ لَا يَحِلُّ دَمُ رَجُلٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ، إِلَّا ثَلَاثَةُ نَفَرٍ: التَّارِكُ لِلإِسْلَامِ، الْمُفَارِقُ لِلْجَمَاعَةِ أَوِ الْجَمَاعَةَ، - شَكَّ فِيهِ أَحْمَدُ - وَالثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ».

قَالَ الأَعْمَشُ: فَحَدَّثْتُ بِهِ إِبْرَاهِيمَ، فَحَدَّثَنِي عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ. بِمِثْلِهِ.

[٤٣٧٨] (. . .) **وحَدَّثَني** حَجَّاجُ بْنُ الشَّاعِرِ وَالْقَاسِمُ بْنُ زَكَرِيَّا، قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ بَالإِسْنَادَيْنِ جَمِيعًا، نَحْوَ حَدِيثِ سُفْيَانَ، وَلَمْ يَذْكُرْ فِي الْحَدِيثِ قَوْلَهُ: «وَالَّذِي لَا إِلَهَ غَيْرُهُ!».

(المعجم ٧) - **(بَابُ بيان إثم من سنّ القتل)** (التحفة ٧)

[٤٣٧٩] **٢٧**-(١٦٧٧) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ

soul is killed unlawfully, but there is a share of the sin on the first son of Âdam, because he was the first one to set the precedent of killing.'"

نُمَيْرٍ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُقْتَلُ نَفْسٌ ظُلْمًا، إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ».

[4380] (...) It was narrated from Al-A'mash with this chain (a *Hadîth* similar as no. 4379). In the *Hadîth* of Jarîr and "Eisa bin Yûnus (sub-narrators): "because he killed" and it does not say "the first one."

[٤٣٨٠] (...) وحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِ جَرِيرٍ وَعِيسَى [بْنِ يُونُسَ]: «لِأَنَّهُ سَنَّ الْقَتْلَ» لَمْ يَذْكُرَا: أَوَّلَ.

Chapter 8. The Punishment For Bloodshed In The Hereafter, And Bloodshed Will Be The First Thing Concerning Which Judgment Is Passed Among The People On The Day Of Resurrection

(المعجم ٨) - (بَابُ المجازاة بالدماء في الآخرة، وأنها أول ما يقضى فيه بين الناس يوم القيامة) (التحفة ٨)

[4381] 28 - (1678) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The first thing concerning which judgment will be passed among the people on the Day of Resurrection will be bloodshed.'"

[٤٣٨١] ٢٨-(١٦٧٨) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنْ وَكِيعٍ، عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَوَكِيعٌ عَنِ

الْأَعْمَشِ؛ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَوَّلُ مَا يُقْضَىٰ بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ، فِي الدِّمَاءِ».

[٤٣٨٢] (...) وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ: - يَعْنِي ابْنَ الْحَارِثِ -؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّ بَعْضَهُمْ قَالَ عَنْ شُعْبَةَ: «يُقْضَىٰ»، وَبَعْضُهُمْ قَالَ: «يُحْكَمُ بَيْنَ النَّاسِ».

[4382] (...) A similar report (as no. 4381) was narrated from ‘Abdullâh from the Prophet ﷺ.

(المعجم ٩) - **(بَابُ تغليظ تحريم الدماء والأعراض والأموال)** (التحفة ٩)

Chapter 9. Emphasis On The Sanctity Of Blood, Honor And Wealth

[٤٣٨٣] ٢٩-(١٦٧٩) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَيَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ

[4383] 29 - (1679) It was narrated from Abû Bakrah that the Prophet ﷺ said: “Time has returned to its original order as it was on the day when Allâh created the heavens and the earth. The year is twelve months, of which four are sacred: Three consecutive months; Dhul-Qa‘dah, Dhul-Hijjah and Muharram - and Rajab, the month of Mudar, which comes

between Jumâda and Sha'bân." Then he said: "What month is this?" We said: "Allâh and His Messenger know best." He remained silent until we thought that he was going to call it by another name. He said: "Is it not Dhul-Ḥijjah?" We said: "Yes indeed." He said: "What land is this?" We said: "Allâh and His Messenger know best." He remained silent until we thought that he was going to call it by another name. He said: "Is it not Al-Baldah (the city of Makkah)?" We said: "Yes indeed." He said: "What day is this?" We said: "Allâh and His Messenger know best." He remained silent until we thought that he was going to call it by another name. He said: "Is it not the Day of Sacrifice?" We said: "Yes indeed, O Messenger of Allâh." He said: "Your blood and your wealth" - Muḥammad (a narrator) said: "and I think he said: 'your honor' - "are sacred to you, as sacred as this day of yours, in this land of yours, in this month of yours. You will meet your Lord, and He will ask you about your deeds, so do not turn back misguided after I am gone, striking one another's necks. Let those who are present convey it to those who are absent; perhaps some of those to whom it is conveyed will understand it better than some of those who hear it." Then he said: "Have I not conveyed (the message)?"

السَّمَاوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبٌ، شَهْرُ مُضَرَ، الَّذِي بَيْنَ جُمَادَىٰ وَشَعْبَانَ»، ثُمَّ قَالَ: «أَيُّ شَهْرٍ هٰذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَسَكَتَ حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذَا الْحِجَّةِ؟» قُلْنَا: بَلَىٰ، قَالَ: «فَأَيُّ بَلَدٍ هٰذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَسَكَتَ حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ الْبَلْدَةَ؟» قُلْنَا: بَلَىٰ، قَالَ: «فَأَيُّ يَوْمٍ هٰذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَسَكَتَ حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنَا: بَلَىٰ، يَا رَسُولَ اللهِ! قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - قَالَ مُحَمَّدٌ: وَأَحْسِبُهُ قَالَ - وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، فَلَا تَرْجِعُنَّ بَعْدِي ضُلَّالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلَا لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبَلَّغُهُ يَكُونُ أَوْعَىٰ لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ»، ثُمَّ قَالَ: «أَلَا هَلْ بَلَّغْتُ؟».

Ibn Ḥabîb said in his report: “And Rajab of Muḍar.”

Abî Bakr (a narrator) said: “Do not turn back after me.”

[4384] 30 - (...) It was narrated from ‘Abdur-Raḥmân bin Abî Bakrah that his father said: “On that day, he (ﷺ) sat on his camel and someone took hold of its nose-ring, and he said: ‘Do you know what day this is?’ They said: ‘Allâh and His Messenger know best,’ until we thought that he was going to call it by another name. He said: ‘Is it not the Day of Sacrifice?’ We said: ‘Yes indeed, O Messenger of Allâh.’ He said: ‘What month is this?’ We said: ‘Allâh and His Messenger know best.’ He said: ‘Is it not Dhul-Ḥijjah?’ We said: ‘Yes indeed, O Messenger of Allâh.’ He said: ‘What land is this?’ We said: ‘Allâh and His Messenger know best,’ until we thought that he was going to call it by another name. He said: ‘Is it not Al-Baldah (the city of Makka We said: ‘Yes indeed, O Messenger of Allâh.’ He said: ‘Your blood, your wealth and your honor are sacred to you, as sacred as this day of yours, in this month of yours, in this land of yours. Let those who are present convey it to those who are absent.’ Then he turned towards two speckled black and white rams and sacrificed them, and to a flock of

قَالَ ابْنُ حَبِيبٍ فِي رِوَايَتِهِ: «وَرَجَبُ مُضَرَ»، وَفِي رِوَايَةِ أَبِي بَكْرٍ: «فَلَا تَرْجِعُوا بَعْدِي».

[٤٣٨٤] **٣٠**-(...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ ذَٰلِكَ الْيَوْمُ، قَعَدَ عَلَىٰ بَعِيرِهِ وَأَخَذَ إِنْسَانٌ بِخِطَامِهِ، فَقَالَ: «أَتَدْرُونَ أَيَّ يَوْمٍ هَٰذَا؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ، فَقَالَ: «أَلَيْسَ بِيَوْمِ النَّحْرِ؟» قُلْنَا: بَلَىٰ، يَا رَسُولَ اللهِ! قَالَ: «فَأَيُّ شَهْرٍ هَٰذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَلَيْسَ بِذِي الْحِجَّةِ؟» قُلْنَا: بَلَىٰ، يَا رَسُولَ اللهِ! قَالَ: «فَأَيُّ بَلَدٍ هَٰذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ، قَالَ: «أَلَيْسَ بِالْبَلْدَةِ؟» قُلْنَا بَلَىٰ، يَا رَسُولَ اللهِ! قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَٰذَا، فِي شَهْرِكُمْ هَٰذَا، فِي بَلَدِكُمْ هَٰذَا، فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ».

قَالَ: ثُمَّ انْكَفَأَ إِلَىٰ كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا، وَإِلَىٰ جُزَيْعَةٍ مِنَ الْغَنَمِ فَقَسَمَهَا بَيْنَنَا.

sheep which he distributed amongst us.

[4385] (...) 'Abdur-Raḥmân bin Abî Bakrah narrated that his father said: "When that day came, the Prophet ﷺ sat on a camel and a man was holding on to its rope or reins..." and he mentioned a *Ḥadîth* like that of Yazîd bin Zuraî' (no 4384).

[٤٣٨٥] (...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنِ ابْنِ عَوْنٍ، قَالَ: قَالَ مُحَمَّدٌ: قَالَ عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ ذَاكَ الْيَوْمُ جَلَسَ النَّبِيُّ ﷺ عَلَىٰ بَعِيرٍ، قَالَ: وَرَجُلٌ آخِذٌ بِزِمَامِهِ - أَوْ قَالَ: بِخِطَامِهِ -، فَذَكَرَ نَحْوَ حَدِيثِ يَزِيدَ ابْنِ زُرَيْعٍ.

[4386] 31 - (...) It was narrated that Abî Bakrah said: "The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice and said: 'What day is this?'"... they quoted a *Ḥadîth* like that of Ibn 'Awn (no. 4385), except that he did not mention: "Your honor" and he did not mention: "Then he turned towards two speckled black and white rams," etc. And in his *Ḥadîth* he said: "As sacred as this day of yours, in this month of yours, in this land of yours, until the Day you meet your Lord. Have I not conveyed (the message)?" They said: "Yes." He said: "O Allâh, bear witness."

[٤٣٨٦] **٣١**-(...) **وَحَدَّثَنِي** مُحَمَّدُ ابْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، وَعَنْ رَجُلٍ آخَرَ هُوَ فِي نَفْسِي أَفْضَلُ مِنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ وَأَحْمَدُ ابْنُ خِرَاشٍ،: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا قُرَّةُ بِإِسْنَادِ يَحْيَى بْنِ سَعِيدٍ - وَسَمَّى الرَّجُلَ حُمَيْدَ ابْنَ عَبْدِ الرَّحْمَٰنِ - عَنْ أَبِي بَكْرَةَ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ يَوْمَ النَّحْرِ، فَقَالَ: «أَيُّ يَوْمٍ هٰذَا؟» وَسَاقُوا الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ عَوْنٍ، غَيْرَ أَنَّهُ لَا يَذْكُرُ: «وَأَعْرَاضَكُمْ» وَلَا يَذْكُرُ: ثُمَّ انْكَفَأَ إِلَىٰ

كَبْشَيْنِ وَمَا بَعْدَهُ، وَقَالَ فِي الْحَدِيثِ: «كَحُرْمَةِ يَوْمِكُمْ هَٰذَا، فِي شَهْرِكُمْ هَٰذَا، فِي بَلَدِكُمْ هَٰذَا إِلَىٰ يَوْمِ تَلْقَوْنَ رَبَّكُمْ، أَلَا هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ، قَالَ: «اللّٰهُمَّ اشْهَدْ».

Chapter 10. A Confession To Murder Is Valid And The Heir Of The Victim Is Entitled To *Qiṣâṣ*, But It Is Recommended To Ask Him To Let Him Go

(المعجم ١٠) - (بَابُ صحة الإقرار بالقتل وتمكين وليّ القتيل من القصاص، واستحباب طلب العفو منه) (التحفة ١٠)

[4387] 32 - (1680) It was narrated that 'Alqamah bin Wâ'il narrated that his father told him: "I was sitting with the Prophet ﷺ when a man came leading another on a rope. He said: 'O Messenger of Allâh, this man killed my brother.' The Messenger of Allâh ﷺ said: 'Did you kill him?' He said: 'If he does not admit it, I will establish proof against him.' He said: 'Yes, I killed him.' He said: 'How did you kill him?' He said: 'He and I were striking leaves from a tree, and he insulted me so I got angry and struck him with the axe on the side of his head and killed him.' The Prophet ﷺ said to him: 'Do you have anything with which to pay the *Diyah* for yourself?' He said: 'I have no property except my cloak and my axe.' He said: 'Perhaps your

[٤٣٨٧] ٣٢-(١٦٨٠) وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو يُونُسَ، عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: إِنِّي لَقَاعِدٌ مَعَ النَّبِيِّ ﷺ إِذْ جَاءَ رَجُلٌ يَقُودُ آخَرَ بِنِسْعَةٍ، فَقَالَ: يَا رَسُولَ اللهِ! هَٰذَا قَتَلَ أَخِي، فَقَالَ رَسُولُ اللهِ ﷺ: «أَقَتَلْتَهُ؟»- فَقَالَ: إِنَّهُ لَوْ لَمْ يَعْتَرِفْ أَقَمْتُ عَلَيْهِ الْبَيِّنَةَ - قَالَ: نَعَمْ قَتَلْتُهُ، قَالَ: «كَيْفَ قَتَلْتَهُ؟» قَالَ: كُنْتُ أَنَا وَهُوَ نَخْتَبِطُ مِنْ شَجَرَةٍ، فَسَبَّنِي فَأَغْضَبَنِي، فَضَرَبْتُهُ بِالْفَأْسِ عَلَىٰ قَرْنِهِ فَقَتَلْتُهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ شَيْءٍ تُؤَدِّيهِ عَنْ نَفْسِكَ؟» قَالَ: مَا لِي مَالٌ إِلَّا كِسَائِي وَفَأْسِي، قَالَ: «فَتَرَىٰ قَوْمَكَ يَشْتَرُونَكَ؟»

people will pay your ransom?' He said: 'I am too insignificant among my people for that.' He threw the rope to him and said: 'Take your companion away.' The man took him away, and when he turned away, the Messenger of Allâh ﷺ said: 'If he kills him he will be like him.' He came back and said: 'O Messenger of Allâh, I have heard that what you said: "If he kills him he will be like him," but I took him at your command.' The Messenger of Allâh ﷺ said: 'Don't you want him to carry your sin and the sin of your companion?' He said: 'O Prophet of Allâh, yes.' He said: 'If so, then let it be,' and he threw the rope down and let him go."

قَالَ: أَنَا أَهْوَنُ عَلَىٰ قَوْمِي مِنْ ذَاكَ، فَرَمَىٰ إِلَيْهِ بِنِسْعَتِهِ، وَقَالَ: «دُونَكَ صَاحِبَكَ»، فَانْطَلَقَ بِهِ الرَّجُلُ، فَلَمَّا وَلَّىٰ قَالَ رَسُولُ اللهِ ﷺ: «إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ» فَرَجَعَ، فَقَالَ: يَا رَسُولَ اللهِ! [إِنَّهُ] بَلَغَنِي أَنَّكَ قُلْتَ: «إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ» وَأَخَذْتُهُ بِأَمْرِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَا تُرِيدُ أَنْ يَبُوءَ بِإِثْمِكَ وَإِثْمِ صَاحِبِكَ؟» قَالَ: يَا نَبِيَّ اللهِ - لَعَلَّهُ قَالَ - بَلَىٰ، قَالَ: «فَإِنَّ ذَاكَ كَذَاكَ»، قَالَ: فَرَمَىٰ بِنِسْعَتِهِ وَخَلَّىٰ سَبِيلَهُ.

[4388] 33 - (...) It was narrated from 'Alqamah bin Wâ'il that his father said: "A man who had killed another man was brought to the Messenger of Allâh ﷺ by the heir of the one who had been killed, and (the Messenger of Allâh ﷺ gave the heir the right to retaliate). He took him away with a rope around his neck by which he was leading him. When he left, the Messenger of Allâh ﷺ said: 'The killer and the slain are both in Hell.' A man went to that man and told him what the Messenger of Allâh ﷺ had said, so he let him go."

[٤٣٨٨] ٣٣-(...) وحَدَّثَني مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ سَالِمٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِرَجُلٍ قَتَلَ رَجُلًا، فَأَقَادَ وَلِيَّ الْمَقْتُولِ مِنْهُ، فَانْطَلَقَ بِهِ وَفِي عُنُقِهِ نِسْعَةٌ يَجُرُّهَا، فَلَمَّا أَدْبَرَ قَالَ رَسُولُ اللهِ ﷺ: «الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» فَأَتَىٰ رَجُلٌ الرَّجُلَ فَقَالَ لَهُ مَقَالَةَ رَسُولِ اللهِ ﷺ. فَخَلَّىٰ عَنْهُ.

Ismâ'îl bin Sâlim said: "I mentioned that to Habîb bin Abî Thâbit and he said: 'Ibn Ashwa'

قَالَ إِسْمَاعِيلُ بْنُ سَالِمٍ: فَذَكَرْتُ ذٰلِكَ لِحَبِيبِ بْنِ أَبِي ثَابِتٍ فَقَالَ: حَدَّثَنِي ابْنُ

told me that the Prophet ﷺ asked him to let him go and he refused.'"

أَشْوَعَ: أَنَّ النَّبِيَّ ﷺ إِنَّمَا سَأَلَهُ أَنْ يَعْفُوَ عَنْهُ فَأَبَىٰ.

Chapter 11. The *Diyah* For A Fetus; And The *Diyah* For Accidental Killing And The Ambiguous Killing Must Be Paid By The *'Âqilah*[1] Of The Killer

(المعجم ١١) - (بَابُ دية الجنين، ووجوب الدية في قتل الخطأ وشبه العمد على عاقلة الجاني) (التحفة ١١)

[4389] 34 - (1681) It was narrated from Abû Hurairah that there were two women from Hudhail, one of whom threw a stone at the other and caused her to miscarry. The Prophet ﷺ ordered that a slave, male or female, be given as *Diyah*.

[٤٣٨٩] ٣٤-(١٦٨١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ امْرَأَتَيْنِ مِنْ هُذَيْلٍ، رَمَتْ إِحْدَاهُمَا الْأُخْرَىٰ، فَطَرَحَتْ جَنِينَهَا، فَقَضَىٰ فِيهِ النَّبِيُّ ﷺ، بِغُرَّةٍ: عَبْدٍ أَوْ أَمَةٍ.

[4390] 35 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ ruled that a slave, male or female, be given as *Diyah* for the fetus of a woman from Banû Liḥyân who was miscarried and born dead. Then the woman who was ordered to give the slave had died, and the Messenger of Allâh ﷺ ruled that her estate be given to her sons and husband, and that the *Diyah* be paid by her *'Aṣabah*.[2]

[٤٣٩٠] ٣٥-(...) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَضَىٰ رَسُولُ اللهِ ﷺ فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لَحْيَانَ سَقَطَ مَيِّتًا، بِغُرَّةٍ: عَبْدٍ أَوْ أَمَةٍ، ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَىٰ عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ، فَقَضَىٰ رَسُولُ اللهِ ﷺ بِأَنَّ: مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا، وَأَنَّ: الْعَقْلَ عَلَىٰ عَصَبَتِهَا.

[4391] 36 - (...) Abû Hurairah said: "Two women from Hudhail fought and one of them threw a

[٤٣٩١] ٣٦-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ؛ وَحَدَّثَنَا حَرْمَلَةُ

[1] *'Âqilah*: The relatives who must pay the *'Aql* or *Diyah* (blood money), meaning, the male relatives on the father's side.

[2] *'Aṣabah*: The male relatives on the father's side.

rock at the other and killed her and the child in her womb. They referred the matter to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ ruled that the *Diyah* for her fetus was a slave, male or female, and he ruled that the *Diyah* for the woman be paid by her (the killer's) *'Âqilah*, and that her children and those who were with her would inherit her estate. Ḥamal bin An-Nâbighah Al-Hudhalî said: 'O Messenger of Allâh, how can a penalty be paid for one who did not drink or eat, or speak or make any sound (he said so rhyming the words in a poetic way)? Such a one should be overlooked.' The Messenger of Allâh ﷺ said: 'This man is one of the brothers of the soothsayers,' because of the rhymed speech with which he spoke."

ابْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: اقْتَتَلَتِ امْرَأَتَانِ مِنْ هُذَيْلٍ، فَرَمَتْ إِحْدَاهُمَا الأُخْرَىٰ بِحَجَرٍ فَقَتَلَتْهَا وَمَا فِي بَطْنِهَا، فَاخْتَصَمُوا إِلَىٰ رَسُولِ اللهِ ﷺ، فَقَضَى رَسُولُ اللهِ ﷺ أَنَّ: دِيَةَ جَنِينِهَا غُرَّةٌ: عَبْدٌ أَوْ وَلِيدَةٌ، وَقَضَىٰ بِدِيَةِ الْمَرْأَةِ عَلَىٰ عَاقِلَتِهَا، وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ، فَقَالَ حَمَلُ بْنُ النَّابِغَةِ الْهُذَلِيُّ: يَا رَسُولَ اللهِ! كَيْفَ أَغْرَمُ مَنْ لَا شَرِبَ وَلَا أَكَلَ، وَلَا نَطَقَ وَلَا اسْتَهَلَّ؟ فَمِثْلُ ذَلِكَ يُطَلُّ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا هٰذَا مِنْ إِخْوَانِ الْكُهَّانِ» مِنْ أَجْلِ سَجْعِهِ الَّذِي سَجَعَ.

[4392] (...) It was narrated that Abû Hurairah said: "Two women fought..." and he quoted the *Ḥadîth* (as no. 4390), but he did not mention: "Her children and those who were with her would inherit her estate." And he said: "Someone said: 'Why should we pay the *Diyah*?'" But he did not mention Ḥamal bin Mâlik by name.

[٤٣٩٢] (...) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: اقْتَتَلَتِ امْرَأَتَانِ، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، وَلَمْ يَذْكُرْ: وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ، وَقَالَ: فَقَالَ قَائِلٌ: كَيْفَ نَعْقِلُ؟ وَلَمْ يُسَمِّ حَمَلَ بْنَ مَالِكٍ.

[4393] 37 - (1682) It was narrated that Al-Mughîrah bin Shu'bah said: "A woman struck

[٤٣٩٣] ٣٧-(١٦٨٢) وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا

pregnant co-wife with a tent pole, killing her. One of the women was from the tribe of Lihyân. The Messenger of Allâh ﷺ ruled that the *Diyah* for the one who had been killed was to be paid by the *'Asabah* of the killer, and a slave, male or female, should be given (as *Diyah*) for the fetus in her womb. A man from the *'Asabah* of the killer said: 'Should we pay the *Diyah* for one who did not eat or drink or make any sound? Such a one should be overlooked.' The Messenger of Allâh ﷺ said: 'Is this rhymed speech like that of the Bedouin?'"

He said: "And he (ﷺ) imposed the *Diyah* on them."

جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ الْخُزَاعِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: ضَرَبَتِ امْرَأَةٌ ضَرَّتَهَا بِعَمُودِ فُسْطَاطٍ وَهِيَ حُبْلَىٰ فَقَتَلَتْهَا، قَالَ: وَإِحْدَاهُمَا لَحْيَانِيَّةٌ، قَالَ: فَجَعَلَ رَسُولُ اللهِ ﷺ دِيَةَ الْمَقْتُولَةِ عَلَىٰ عَصَبَةِ الْقَاتِلَةِ، وَغُرَّةً لِمَا فِي بَطْنِهَا، فَقَالَ رَجُلٌ مِنْ عَصَبَةِ الْقَاتِلَةِ: أَنَغْرَمُ دِيَةَ مَنْ لَا أَكَلَ وَلَا شَرِبَ وَلَا اسْتَهَلَّ؟ فَمِثْلُ ذَٰلِكَ يُطَلُّ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَسَجْعٌ كَسَجْعِ الْأَعْرَابِ؟».

قَالَ: وَجَعَلَ عَلَيْهِمُ الدِّيَةَ.

[4394] 38 - (...) It was narrated that Al-Mughîrah bin Shu'bah said: "A woman killed her co-wife with a tent pole. Her case was brought to the Messenger of Allâh ﷺ and he ruled that her *'Âqilah* should pay the *Diyah*. She was pregnant, so he also ruled that a slave be given as *Diyah* for the fetus. One of her *'Asabah* said: 'Should we pay *Diyah* for one who did not eat or drink or cry or make any sound? Such a one should be overlooked.' He said: 'Is this rhymed speech like that of the Bedouin?'"

[٤٣٩٤] ٣٨-(...) وحَدَّثَني مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: أَنَّ امْرَأَةً قَتَلَتْ ضَرَّتَهَا بِعَمُودِ فُسْطَاطٍ، فَأُتِيَ فِيهِ رَسُولُ اللهِ ﷺ، فَقَضَىٰ عَلَىٰ عَاقِلَتِهَا بِالدِّيَةِ، وَكَانَتْ حَامِلًا، فَقَضَىٰ فِي الْجَنِينِ بِغُرَّةٍ، فَقَالَ بَعْضُ عَصَبَتِهَا: أَنَدِي مَنْ لَا طَعِمَ وَلَا شَرِبَ وَلَا صَاحَ فَاسْتَهَلَّ؟ وَمِثْلُ ذَٰلِكَ يُطَلُّ؟ [قَالَ]: فَقَالَ: «سَجْعٌ كَسَجْعِ الْأَعْرَابِ؟».

[4395] (...) A *Ḥadîth* like that of Jarîr and Mufaḍḍal (no. 4393, 4394) was narrated from Manṣûr with this chain.

[٤٣٩٥] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَ مَعْنَىٰ حَدِيثِ جَرِيرٍ ومُفَضَّلٍ.

[4396] (...) This *Ḥadîth* was narrated from Manṣûr with their chain, except that it says: "She miscarried, and the matter was referred to the Prophet ﷺ who ruled that a slave be given (as *Diyah*). And he imposed that on the relatives of the woman; but in this *Ḥadîth* it does not mention the *Diyah* for the woman.

[٤٣٩٦] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ بِإِسْنَادِهِمُ الْحَدِيثَ بِقِصَّتِهِ، غَيْرَ أَنَّ فِيهِ: فَأَسْقَطَتْ، فَرُفِعَ ذَلِكَ إِلَىٰ النَّبِيِّ ﷺ فَقَضَىٰ فِيهِ بِغُرَّةٍ، وَجَعَلَهُ عَلَىٰ أَوْلِيَاءِ الْمَرْأَةِ، وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: دِيَةَ الْمَرْأَةِ.

[4397] 39 - (1683) It was narrated that Al-Miswar bin Makhramah said: "'Umar bin Al-Khaṭṭâb consulted the people about *Diyah* for a woman's miscarriage. Al-Mughîrah bin Shu'bah said: 'I saw the Prophet ﷺ ruling that a slave, male or female, should be given.' 'Umar said: 'Bring me someone who can testify with you.' He (the narrator) said: 'Muḥammad bin Maslamah testified with him.'"

[٤٣٩٧] ٣٩-(١٦٨٣) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: اسْتَشَارَ عُمَرُ ابْنُ الْخَطَّابِ النَّاسَ فِي مِلَاصِ الْمَرْأَةِ، فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: شَهِدْتُ النَّبِيَّ ﷺ قَضَىٰ فِيهِ بِغُرَّةٍ: عَبْدٍ أَوْ أَمَةٍ، قَالَ: فَقَالَ عُمَرُ: ائْتِنِي بِمَنْ يَشْهَدُ مَعَكَ. قَالَ: فَشَهِدَ لَهُ مُحَمَّدُ بْنُ مَسْلَمَةَ.

29. The Book Of *Ḥudûd* (Legal Punishments)

١٤ - (المعجم ٢٩) - كتاب الحدود (التحفة ...)

Chapter 1. The *Ḥadd* For Stealing And The Minimum Threshold

(المعجم ١) - (بَابُ حدّ السرقة ونصابها) (التحفة ١٢)

[4398] 1 - (1684) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would cut off the thief's hand for one-quarter of a Dînâr or more."

[٤٣٩٨] ١ -(١٦٨٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقْطَعُ السَّارِقَ فِي رُبْعِ دِينَارٍ فَصَاعِدًا.

[4399] (...) A similar report (as no. 4398) was narrated from Az-Zuhrî with this chain.

[٤٣٩٩] (...) وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ كَثِيرٍ وَإِبْرَاهِيمُ بْنُ سَعْدٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ. بِمِثْلِهِ، فِي هَٰذَا الْإِسْنَادِ.

[4400] 2 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "The hand of a thief should not be cut off, except for one-quarter of a Dînâr or more."

[٤٤٠٠] ٢-(...) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ؛ وَحَدَّثَنَا الْوَلِيدُ ابْنُ شُجَاعٍ - وَاللَّفْظُ لِلْوَلِيدِ وَحَرْمَلَةَ - قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ

[1] *Ḥudûd*: Plural; *Ḥadd*: Singular

عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا تُقْطَعُ يَدُ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

[4401] 3 - (...) 'Âishah narrated that she heard the Messenger of Allâh ﷺ say: "The hand should not be cut off except for one-quarter of a Dînâr or more."

[٤٤٠١] **٣**-(...) **وحَدَّثني** أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ - وَاللَّفْظُ لِهَارُونَ وَأَحْمَدَ، قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ سُلَيْمانَ بْنِ يَسَارٍ، عَنْ عَمْرَةَ أَنَّهَا سَمِعَتْ عَائِشَةَ تُحَدِّثُ، أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تُقْطَعُ الْيَدُ إِلَّا فِي رُبْعِ دِينَارٍ فَمَا فَوْقَهُ».

[4402] 4 - (...) It was narrated from 'Âishah that she heard the Prophet ﷺ say: "The hand of the thief should not be cut off except for one-quarter of a Dînâr or more."

[٤٤٠٢] **٤**-(...) **حَدَّثَني** بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الْهَادِ، عنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرةَ، عَنْ عَائِشَةَ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «لَا تُقْطَعُ يدُ سَارِقٍ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

[4403] (...) A similar report (as no. 4402) was narrated from Yazîd bin 'Abdullâh bin Al-Hâdî with this chain.

[٤٤٠٣] (...) **وحَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وإِسْحَٰقُ ابْنُ مَنْصُورٍ، جَمِيعًا عَنْ أَبِي عَامِرٍ الْعَقَدِيِّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ مِنْ وَلَدِ الْمِسْوَرِ ابْنِ مَخْرَمَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الْهَادِي بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4404] 5 - (1685) It was narrated that 'Âishah said: "At the time of the Messenger of Allâh ﷺ the hand of a thief was not cut off for less than the price of a shield made of leather or iron (steel?), both of which were valuable."

[٤٤٠٤] ٥-(١٦٨٥) وحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ الرُّؤَاسِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمْ تُقْطَعْ يَدُ سَارِقٍ فِي عَهْدِ رَسُولِ اللهِ ﷺ: فِي أَقَلَّ مِنْ ثَمَنِ الْمِجَنِّ، حَجَفَةٍ أَوْ تُرْسٍ، وَكِلَاهُمَا ذُو ثَمَنٍ.

[4405] (...) A *Hadîth* like that of Ibn Numair from Humaid bin 'Abdur-Rahmân Ar-Ru'âsî (no. 4404) was narrated from Hishâm with this chain. In the *Hadîth* of 'Abdur-Rahîm and Abû Usâmah it says: "At that time it was valuable."

[٤٤٠٥] (...) وحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ؛ وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ كُلُّهُمْ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ عَنْ حُمَيْدِ [بْنِ عَبْدِ الرَّحْمَٰنِ] الرُّؤَاسِيِّ، وَفِي حَدِيثِ عَبْدِ الرَّحِيمِ وَأَبِي أُسَامَةَ: وَهُوَ يَوْمَئِذٍ ذُو ثَمَنٍ.

[4406] 6 - (1686) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ cut off the hand of a thief for a shield, the value of which was three Dirham.

[٤٤٠٦] ٦-(١٦٨٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَطَعَ سَارِقًا فِي مِجَنٍّ قِيمَتُهُ ثَلَاثَةُ دَرَاهِمَ.

[4407] (...) A *Hadîth* like that of Yahyâ bin Mâlik (no. 4406) was narrated from Nâfi' from Ibn 'Umar, from the Prophet ﷺ, except that some of them

[٤٤٠٧] (...) وحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ] وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ الْمُثَنَّىٰ

said: 'Its value,' and some of them said: "Its price was three Dirham."

قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُو الْقَطَّانُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنِي زُهَيْرُ [بْنُ حَرْبٍ]: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ وَأَيُّوبَ بْنِ مُوسَىٰ وَإِسْمَاعِيلَ ابْنِ أُمَيَّةَ؛ وَحَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ وَإِسْمَاعِيلَ بْنِ أُمَيَّةَ، وَعُبَيْدِ اللهِ وَمُوسَى بْنِ عُقْبَةَ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ رَافِعٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ حَنْظَلَةَ ابْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ، وَعَبدِ اللهِ بْنِ عُمَرَ، وَمَالِكِ بْنِ أَنَسٍ وَأُسَامَةَ بْنِ زَيْدٍ اللَّيْثِيِّ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ يَحْيَىٰ عَنْ مَالِكٍ، غَيْرَ أَنَّ بَعْضَهُمْ قَالَ: قِيمَتُهُ، وَبَعْضُهُمْ قَالَ: ثَمَنٌ ثَلَاثَةُ دَرَاهِمَ.

[4408] 7 - (1687) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

[٤٤٠٨] ٧-(١٦٨٧) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو

'May Allâh curse the thief, for he steals an egg and his hand is cut off, or he steals a rope and his hand is cut off.'"

مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَعَنَ اللهُ السَّارِقَ، يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ».

[4409] (...) A similar report (as no. 4408) was narrated from Al-A'mash with this chain, except that he said: "If he steals a rope, if he steals an egg."

[٤٤٠٩] (...) **وَحَدَّثَنَا** عَمْرٌو النَّاقِدُ وَإِسْحَقُ ابْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، كُلُّهُمْ عَنْ عِيسَى بْنِ يُونُسَ، عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ يَقُولُ: «إِنْ سَرَقَ حَبْلًا، وَإِنْ سَرَقَ بَيْضَةً».

Chapter 2. Cutting off the hand of a thief from the nobility and others; the prohibition Of interceding with regard to *Ḥudûd* punishments

(المعجم ٢) - (بَابُ قطع السارق الشريف وغيره، والنهي عن الشفاعة في الحدود) (التحفة ١٣)

[4410] 8 - (1688) It was narrated from 'Âishah that Quraish were concerned about the case of the Makhzûmî woman who had stolen. They said: "Who will speak to the Messenger of Allâh ﷺ concerning her?" Then they said: "Who would dare to do that but Usâmah, the beloved of the Messenger of Allâh ﷺ?" So Usâmah spoke to him, and the Messenger of Allâh ﷺ said: "Are you interceding about one of the *Ḥadd* punishments of Allâh?" Then he stood up and delivered a speech in which he said: "O people, those who came before you were doomed because if a nobleman among them stole, they let him off, but if a lowly

[٤٤١٠] ٨-(١٦٨٨) **حَدَّثَنَا** قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ؛وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ، فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللهِ ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ، حِبُّ رَسُولِ اللهِ ﷺ؟ فَكَلَّمَهُ أُسَامَةُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللهِ؟»، ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ، أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ

person stole, they carried out the punishment on him. By Allâh, if Fâtimah the daughter of Muhammad were to steal, I would cut off her hand."

تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَايْمُ اللهِ! لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا».

وَفِي حَدِيثِ ابْنِ رُمحٍ: «إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ».

[4411] 9 - (...) It was narrated from 'Âishah, the wife of the Prophet ﷺ, that Quraish were concerned about the case of the woman who had stolen, at the time of the Messenger of Allâh ﷺ, during the conquest of Makkah. They said: "Who will speak to the Messenger of Allâh ﷺ concerning her?" Then they said: "No one would dare to do that but Usâmah bin Zaid, the beloved of the Messenger of Allâh ﷺ." She was brought to the Messenger of Allâh ﷺ, and Usâmah bin Zaid spoke concerning her. The color of the face of the Messenger of Allâh ﷺ changed, and he said: "Are you interceding concerning one of the *Hadd* punishments of Allâh?" Usâmah said to him: Pray for forgiveness for me, O Messenger of Allâh! When evening came, the Messenger of Allâh ﷺ stood up and delivered a speech. He praised Allâh as He deserves to be praised, then he said: "Those who came before you were doomed because, if a nobleman among them stole, they

[٤٤١١] ٩-(...) وحَدَّثَني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ - وَاللَّفْظُ لِحَرْمَلَةَ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الَّتِي سَرَقَتْ، فِي عَهْدِ رَسُولِ اللهِ ﷺ، فِي غَزْوَةِ الْفَتْحِ، فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللهِ ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِىءُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ، حِبُّ رَسُولِ اللهِ ﷺ؟ فَأُتِيَ بِهَا رَسُولُ اللهِ ﷺ، فَكَلَّمَ فِيهَا أُسَامَةُ بْنُ زَيْدٍ، فَتَلَوَّنَ وَجْهُ رَسُولِ الله ﷺ، فَقَالَ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللهِ؟» فَقَالَ [لَهُ] أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللهِ! فَلَمَّا كَانَ الْعَشِيُّ، قَامَ رَسُولُ اللهِ ﷺ فَاخْتَطَبَ، فَأَثْنَىٰ عَلَىٰ اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ، أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ،

would let him off, but if a lowly person stole, they would carry out the *Ḥadd* punishment on him. By the One in Whose Hand is my soul, if Fâṭimah the daughter of Muḥammad were to steal, I would cut off her hand." Then he ordered that the hand of that woman who had stolen be cut off.

Yûnus said: Ibn Shihâb said: 'Urwah said: 'Âishah said: "She repented properly after that, and got married, and after that she used to come and speak to me, and I would convey what she said to the Messenger of Allâh ﷺ."

[4412] 10 - (...) It was narrated that 'Âishah said: "A Makhzûmî woman used to borrow things and then deny it. The Prophet ﷺ ordered that her hand be cut off, and her family came to Usâmah bin Zaid and spoke to him, and he spoke to the Messenger of Allâh ﷺ about her..." then he (the sub-narrator) mentioned a *Ḥadîth* like that of Al-Laith and Yûnus (no. 4411).

[4413] 11 - (1689) It was narrated from Jûbair that a woman from Banû Makhzûm stole, and she was brought to the Prophet ﷺ. She sought refuge with Umm Salamah, the wife of the Prophet ﷺ, but the Prophet ﷺ said: "If Fâṭimah were to steal I would cut off her hand." And her hand was cut off.

تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِم الضَّعِيفُ، أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنِّي، وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا» ثُمَّ أَمَرَ بِتِلْكَ الْمَرْأَةِ الَّتِي سَرَقَتْ فَقُطِعَتْ يدُهَا.

قَالَ يُونُسُ: قَالَ ابْنُ شِهَابٍ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: فَحَسُنَتْ تَوْبَتُهَا بَعْدُ، وَتَزَوَّجَتْ، وَكَانَتْ تَأْتِي بَعْدَ ذَلِكَ، فَأَرْفَعُ حَاجَتَهَا إِلَىٰ رَسُولِ اللهِ ﷺ.

[٤٤١٢] ١٠-(...) وحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَتِ امْرَأَةٌ مَخْزُومِيَّةٌ تَسْتَعِيرُ الْمَتَاعَ وَتَجْحَدُهُ، فَأَمَرَ النَّبِيُّ ﷺ بِقَطْعِ يَدِهَا، فَأَتَىٰ أَهْلُهَا أُسَامَةَ [بْنَ زَيْدٍ] فَكَلَّمُوهُ، فَكَلَّمَ رَسُولَ اللهِ ﷺ فِيهَا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ اللَّيْثِ وَيُونُسَ.

[٤٤١٣] ١١-(١٦٨٩) وحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ امْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ، فَأُتِيَ بِهَا النَّبِيُّ ﷺ، فَعَاذَتْ بِأُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ كَانَتْ فَاطِمَةُ لَقَطَعْتُ يَدَهَا» فَقُطِعَتْ.

Chapter 3. The *Hadd* punishment for *Zinâ* (fornication, adultery)

[4414] 12 - (1690) It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "Learn from me, learn from me, learn from me (the *Hadd* punishement for *Zinâ*). Allâh has ordained a way for them. For an unmarried person with an unmarried person, one hundred lashes and exile for one year. For a married person with a married person, one hundred lashes and stoning."

[4415] (...) Manṣûr narrated a similar report (as no. 4414) with this chain.

[4416] 13 - (...) It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "When the Revelation came upon him, the Prophet ﷺ would feel some distress because of that, and his face would change color. It came to him one day, and he felt that distress, then when it was over, he said: 'Learn from me (the *Hadd* punishement for *Zinâ*). Allâh has ordained a way for them, for a married person with a married person and for an unmarried person with an unmarried person. For a married person, one hundred lashes then

(المعجم ٣) - (بَابُ حدّ الزنى)
(التحفة ١٤)

[٤٤١٤] ١٢-(١٦٩٠) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ الرَّقَاشِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خُذُوا عَنِّي، خُذُوا عَنِّي، خُذُوا عَنِّي، فَقَدْ جَعَلَ اللهُ لَهُنَّ سَبِيلًا، الْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَنَفْيُ سَنَةٍ، وَالثَّيِّبُ بِالثَّيِّبِ، جَلْدُ مِائَةٍ وَالرَّجْمُ».

[٤٤١٥] (. . .) وحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[٤٤١٦] ١٣-(. . .) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جميعًا عَنْ عَبْدِ الْأَعْلَىٰ، قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ [الرَّقَاشِيِّ]، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ كُرِبَ لِذَلِكَ وَتَرَبَّدَ لَهُ وَجْهُهُ، قَالَ: فَأُنْزِلَ عَلَيْهِ ذَاتَ يَوْمٍ، فَلُقِيَ كَذَلِكَ، فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «خُذُوا عَنِّي، قَدْ جَعَلَ اللهُ لَهُنَّ

stoning, and for an unmarried person, one hundred lashes then exile for one year.'"

سَبِيلًا، الثَّيِّبُ بِالثَّيِّبِ وَالْبِكْرُ بِالْبِكْرِ، الثَّيِّبُ جَلْدُ مِائَةٍ، ثُمَّ رَجْمًا بِالْحِجَارَةِ، وَالْبِكْرُ جَلْدُ مِائَةٍ ثُمَّ نَفْيُ سَنَةٍ».

[4417] 14 - (...) It was narrated from Qatâdah with this chain (a *Hadîth* similar to no. 4416), except that in their (the sub-narrators) *Hadîth* it says: "An unmarried person should be whipped then exiled, and a married person should be whipped then stoned" and they did not mention (exile for) one year or one hundred (lashes).

[٤٤١٧] **١٤**-(...) **وحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، كِلَاهُمَا عَنْ قَتَادَةَ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا: «الْبِكْرُ يُجْلَدُ وَيُنْفَىٰ، وَالثَّيِّبُ يُجْلَدُ وَيُرْجَمُ» ولَا يَذْكُرَانِ: سَنَةً وَلَا مِائَةً.

Chapter 4. Stoning of a married person for *Zinâ*

(المعجم ٤) - (بَابُ رجم الثيب في الزنى) (التحفة ١٥)

[4418] 15 - (1691) It was narrated that 'Abdullâh bin 'Abbâs said: "'Umar bin Al-Khattâb said, when he was sitting on the *Minbar* of the Messenger of Allâh ﷺ: Allâh sent Muhammad ﷺ with the truth, and He revealed the Book to him. One of the things that Allâh revealed to him was the Verse of stoning. We recited it, memorized it and understood it, The Messenger of Allâh ﷺ stoned (adulterers) and we stoned them after him. But I am afraid that with the passage of time, people will say, we do not find (the Verse of) stoning in the Book of Allâh, so they will go astray and forsake an

[٤٤١٨] **١٥**-(١٦٩١) **حَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَبَّاسٍ يَقُولُ: قَالَ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ جَالِسٌ عَلَىٰ مِنْبَرِ رَسُولِ اللهِ ﷺ: إِنَّ اللهَ [قَدْ] بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، فَكَانَ مِمَّا أَنْزَلَ اللهُ عَلَيْهِ: آيَةُ الرَّجْمِ، قَرَأْنَاهَا وَوَعَيْنَاهَا وَعَقَلْنَاهَا، فَرَجَمَ رَسُولُ اللهِ ﷺ وَرَجَمْنَا بَعْدَهُ،

obligation that Allâh revealed. Stoning (is mentioned) in the Book of Allâh as a duty which much be carried out on those who commit *Zinâ* if they are married, men and women alike, if proof is established or if there is pregnancy or a confession."

فَأَخْشَىٰ إِنْ طَالَ بِالنَّاسِ زَمَانٌ، أَنْ يَقُولَ قَائِلٌ: مَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللهِ تَعَالَىٰ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللهُ، وَإِنَّ الرَّجْمَ فِي كِتَابِ اللهِ حَقٌّ عَلَىٰ مَنْ زَنَىٰ إِذَا أَحْصَنَ، مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيِّنَةُ، أَوْ كَانَ الْحَبَلُ أَوِ الْاعْتِرَافُ.

[4419] (...) It was narrated from Az-Zuhrî (a *Hadîth* similar to no. 4418) with this chain.

[٤٤١٩] (. . .) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ.

Chapter 5. One who confesses to *Zinâ*

(المعجم ٥) - (بَابُ من اعترف على نفسه بالزنى) (التحفة ١٦)

[4420] 16 - (...) It was narrated that Abû Hurairah said: "A Muslim man came to the Messenger of Allâh ﷺ when he was in the *Masjid* and called out to him, saying: O Messenger of Allâh, I have committed *Zinâ*. He turned away from him, so he came around to face him and said to him: O Messenger of Allâh, I have committed *Zinâ*. He turned away from him, until he had repeated that four times. When he had testified against himself four times, the Messenger of Allâh ﷺ called him and said: 'Are you insane?' He said: No. He said: 'Are you married?' He said: Yes.

[٤٤٢٠] ١٦-(. . .) وحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: أَتَىٰ رَجُلٌ مِنَ الْمُسْلِمِينَ رَسُولَ اللهِ ﷺ وَهُوَ فِي الْمَسْجِدِ، فَنَادَاهُ، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي زَنَيْتُ، فَأَعْرَضَ عَنْهُ، فَتَنَحَّىٰ تِلْقَاءَ وَجْهِهِ، فَقَالَ لَهُ: يَا رَسُولَ اللهِ! إِنِّي زَنَيْتُ، فَأَعْرَضَ عَنْهُ حَتَّىٰ ثَنَىٰ ذَٰلِكَ عَلَيْهِ

The Messenger of Allâh ﷺ said: 'Take him and stone him.'"

Ibn Shihâb said: "Someone told me that he heard Jâbir bin 'Abdullâh say: I was one of those who stoned him. We stoned him in the prayer place, and when the stones hurt him he ran away. We caught up with him in the Harrah and we stoned him."

أَرْبَعَ مَرَّاتٍ، فَلَمَّا شَهِدَ عَلَىٰ نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، دَعَاهُ رَسُولُ اللهِ ﷺ، فَقَالَ: «أَبِكَ جُنُونٌ؟» قَالَ: لَا، قَالَ: «فَهَلْ أَحْصَنْتَ؟» قَالَ: نَعَمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «اذْهَبُوا بِهِ فَارْجُمُوهُ».

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: فَكُنْتُ فِيمَنْ رَجَمَهُ، فَرَجَمْنَاهُ بِالْمُصَلَّىٰ فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ هَرَبَ، فَأَدْرَكْنَاهُ بِالْحَرَّةِ فَرَجَمْنَاهُ.

[4421] **(...)** A similar report (as no. 4420) was narrated from Ibn Shihâb.

[٤٤٢١] (...) **قَالَ مُسْلِمٌ**: وَرَوَاهُ اللَّيْثُ أَيْضًا، عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ خَالِدِ ابْنِ مُسَافِرٍ، عَنِ ابْنِ شِهَابٍ بِهَٰذَا الْإِسْنَادِ. مِثْلَهُ.

[4422] **(...)** Ibn Shihâb said: "Someone told me that he heard Jâbir bin 'Abdullâh say..." a report like that mentioned by 'Uqail (no. 4420).

[٤٤٢٢] (...) **وَحَدَّثَنِيهِ** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ أَيْضًا، وَفِي حَدِيثِهِمَا جَمِيعًا: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي مَنْ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ، كَمَا ذَكَرَ عُقَيْلٌ.

[4423] **(...)** It was narrated from Jâbir bin 'Abdullâh from the Prophet ﷺ - a report like that of 'Uqail from Az-Zuhrî, from Sa'eed, from Abû Salamah, from Abû Hurairah (no. 4420).

[٤٤٢٣] (...) **وحَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ ابْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ

وَابْنُ جُرَيْجٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ، نَحْوَ رِوَايَةِ عُقَيْلٍ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عنْ أَبِي هُرَيْرَةَ.

[4424] 17 - (1692) It was narrated that Jâbir bin Samurah said: "I saw Mâ'iz bin Mâlik when he was brought to the Prophet ﷺ, a short, well built man who was not wearing a *Ridâ'* (upper garment). He testified against himself four times, saying that he had committed *Zinâ*, and the Messenger of Allâh ﷺ said: 'Perhaps you (kissed her or embraced her)?' He said: 'No, by Allâh, this ignoble one has committed *Zinâ*.' So he stoned him, then he gave a speech in which he said: 'Every time we set out on a campaign for the sake of Allâh, one of them stayed behind and bleated like a male goat, and gave a small amount of milk or food (in return for sexual favors). By Allâh, if I get hold of one of them I will certainly make an example of him.'"

[٤٤٢٤] ١٧-(١٦٩٢) حَدَّثَنِي أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ مَاعِزَ بْنَ مَالِكٍ حِينَ جِيءَ بِهِ إِلَى النَّبِيِّ ﷺ، رَجُلٌ قَصِيرٌ أَعْضَلُ، لَيْسَ عَلَيْهِ رِدَاءٌ، فَشَهِدَ عَلَىٰ نَفْسِهِ أَرْبَعَ مَرَّاتٍ أَنَّهُ زَنَىٰ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَلَعَلَّكَ؟» قَالَ: لَا، وَاللهِ! إِنَّهُ قَدْ زَنَى الْأَخِرُ، قَالَ: فَرَجَمَهُ، ثُمَّ خَطَبَ فَقَالَ: «أَلَا كُلَّمَا نَفَرْنَا [غَازِينَ] فِي سَبِيلِ اللهِ، خَلَفَ أَحَدُهُمْ لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ، يَمْنَحُ أَحَدُهُمُ الْكُثْبَةَ، أَمَا وَاللهِ إِنْ يُمَكِّنِّي مِنْ أَحَدِهِمْ لَأُنَكِّلَنَّهُ عَنْهُ».

[4425] 18 - (...) Jâbir bin Samurah said: "A short man, muscular, with unkempt hair who was wearing an *Izâr* (lower garment) and who had committed *Zinâ* was brought to the Messenger of Allâh ﷺ. He turned him away twice, then he ordered that he be stoned. The Messenger of Allâh

[٤٤٢٥] ١٨-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِرَجُلٍ قَصِيرٍ أَشْعَثَ، ذِي

ﷺ said: 'Every time we went out on a campaign for the sake of Allâh, one of you stayed behind and bleated like a male goat, and gave a small amount of milk or food (in return for sexual favors). If Allâh enables me to get hold of one of them, I will make an example of him.'"

He (the narrator) said: I narrated it to Sa'eed bin Jubair and he said: He turned him away four times.

عَضَلَاتٍ، عَلَيْهِ إِزَارٌ، وَقَدْ زَنَىٰ، فَرَدَّهُ مَرَّتَيْنِ، ثُمَّ أَمَرَ بِهِ فَرُجِمَ، فَقَالَ رَسُولُ اللهِ ﷺ: «كُلَّمَا نَفَرْنَا غَازِينَ فِي سَبِيلِ اللهِ، تَخَلَّفَ أَحَدُكُمْ يَنِبُّ نَبِيبَ التَّيْسِ، يَمْنَحُ إِحْدَاهُنَّ الْكُثْبَةَ، إِنَّ اللهَ لَا يُمْكِنِّي مِنْ أَحَدٍ مِنْهُمْ إِلاَّ جَعَلْتُهُ نَكَالًا - أَوْ نَكَّلْتُهُ -».

قَالَ: فَحَدَّثْتُهُ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ: إِنَّهُ رَدَّهُ أَرْبَعَ مَرَّاتٍ.

[4426] (...) A *Hadîth* like that of Ibn Ja'far (no. 4425) was narrated from Jâbir bin Samurah from the Prophet ﷺ. Shabâbah agreed with his saying: he turned him away twice. "In the *Hadîth* of Abû 'Âmir it says: "He (ﷺ) turned him away two or three times."

[٤٤٢٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ ابْنِ جَعْفَرٍ، وَوَافَقَهُ شَبَابَةُ عَلَىٰ قَوْلِهِ: فَرَدَّهُ مَرَّتَيْنِ، وَفِي حَدِيثِ أَبِي عَامِرٍ: فَرَدَّهُ مَرَّتَيْنِ أَوْ ثَلَاثًا.

[4427] 19 - (1693) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said to Mâ'iz bin Mâlik: "Is it true what I have heard about you?" He said: "What have you heard about me?" He said: "I heard that you committed *Zinâ* with the slave woman of the family of so-and-so." He said: "Yes." He (the narrator) said: "He testified to that four times, then he (ﷺ) ordered that he be stoned."

[٤٤٢٧] ١٩ -(١٦٩٣) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِمَاعِزِ بْنِ مَالِكٍ: «أَحَقٌّ مَا بَلَغَنِي عَنْكَ؟» قَالَ: وَمَا بَلَغَكَ عَنِّي؟ قَالَ: «بَلَغَنِي أَنَّكَ وَقَعْتَ بِجَارِيَةِ آلِ فُلَانٍ» قَالَ: نَعَمْ، قَالَ: فَشَهِدَ أَرْبَعَ شَهَادَاتٍ، ثُمَّ أَمَرَ بِهِ فَرُجِمَ.

[4428] 20 - (1694) It was narrated from Abû Sa'eed that a man from Aslam who was called Mâ'iz bin Mâlik came to the Messenger of Allâh ﷺ and said: "I have committed an immoral deed, carry out (the punishment) on me." The Prophet ﷺ turned him away (from him) several times, then he asked his people about him, and they said: "We do not know of anything wrong with him, except that he has done something, and we think that he feels there is no way out except having the *Hadd* punishment carried out on him." He went back to the Messenger of Allâh ﷺ, and he commanded us to stone him. We took him to Baqî' Al-Gharqad, and we did not tie him up or dig a pit for him. We threw bones, clods of earth and pebbles at him, and he ran away, so we ran after him, until he reached the stony ground of the Ḥarrah. He stopped there for us, and we threw the heavy stones of the Ḥarrah at him until he stopped moving. Then the Messenger of Allâh ﷺ stood up and delivered a speech in the evening and said: "Every time we went out on a campaign for the sake of Allâh, a man would stay behind amongst our families and bleat like a male goat. It is my duty, if a man who has done that is brought to me, to make an example of him." And he (ﷺ) did not pray for forgiveness for him or curse him.

[٤٤٢٨] ٢٠-(١٦٩٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ رَجُلًا مِنْ أَسْلَمَ يُقَالُ لَهُ: مَاعِزُ بْنُ مَالِكٍ، أَتَىٰ رَسُولَ اللهِ ﷺ، فَقَالَ: إِنِّي أَصَبْتُ فَاحِشَةً، فَأَقِمْهُ عَلَيَّ، فَرَدَّهُ النَّبِيُّ ﷺ مِرَارًا، قَالَ: ثُمَّ سَأَلَ قَوْمَهُ؟ فَقَالُوا: مَا نَعْلَمُ بِهِ بَأْسًا، إِلَّا أَنَّهُ أَصَابَ شَيْئًا، نَرَىٰ أَنَّهُ لَا يُخْرِجُهُ مِنْهُ إِلَّا أَنْ يُقَامَ فِيهِ الْحَدُّ، قَالَ: فَرَجَعَ إِلَىٰ رَسُولِ اللهِ ﷺ، فَأَمَرَنَا أَنْ نَرْجُمَهُ، قَالَ: فَانْطَلَقْنَا بِهِ إِلَىٰ بَقِيعِ الْغَرْقَدِ، قَالَ: فَمَا أَوْثَقْنَاهُ وَلَا حَفَرْنَا لَهُ، قَالَ: فَرَمَيْنَاهُ بِالعِظَامِ وَالْمَدَرِ والخَزَفِ، قَالَ: فَاشْتَدَّ وَاشْتَدَدْنَا خَلْفَهُ، حَتَّىٰ أَتَىٰ عُرْضَ الْحَرَّةِ، فَانْتَصَبَ لَنَا، فَرَمَيْنَاهُ بِجَلَامِيدِ الْحَرَّةِ يَعْنِي الْحِجَارَةَ، حَتَّىٰ سَكَتَ، قَالَ: ثُمَّ قَامَ رَسُولُ اللهِ ﷺ خَطِيبًا مِنَ الْعَشِيِّ قَالَ: «أَوَ كُلَّمَا انْطَلَقْنَا غُزَاةً فِي سَبِيلِ اللهِ تَخَلَّفَ رَجُلٌ فِي عِيَالِنَا، لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ، عَلَيَّ أَنْ لَا أُوتَىٰ بِرَجُلٍ فَعَلَ ذَٰلِكَ إِلَّا نَكَّلْتُ بِهِ»، قَالَ: فَمَا اسْتَغْفَرَ لَهُ وَلَا سَبَّهُ.

[4429] 21 - (...) Dâwûd narrated a similar report (as no. 4428) with this chain, and he said in the *Hadîth*: "The Prophet ﷺ stood up in the afternoon and praised and glorified Allâh, then he said: 'What is the matter with people who, when we go out on a campaign, one of them stays behind and bleats like a male goat?' and he did not say: 'Who stays behind amongst our families.'"

[٤٤٢٩] ٢١-(...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا دَاوُدُ بِهٰذَا الْإِسْنَادِ، مِثْلَ مَعْنَاهُ، وَقَالَ فِي الْحَدِيثِ: فَقَامَ النَّبِيُّ ﷺ مِنَ الْعَشِيِّ فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ: فَمَا بَالُ أَقْوَامٍ، إِذَا غَزَوْنَا، يَتَخَلَّفُ أَحَدُهُمْ عَنَّا، لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ»، وَلَمْ يَقُلْ «فِي عِيَالِنَا».

[4430] (...) Part of this *Hadîth* was narrated from Dâwûd (as *Hadîth* no. 4429) with this chain, except that in the *Hadîth* of Sufyân (a sub-narrator) it says: "He confessed to *Zinâ* three times."

[٤٤٣٠] (...) وحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا، عَنْ دَاوُدَ بِهٰذَا الْإِسْنَادِ، بَعْضَ هٰذَا الْحَدِيثِ، غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: فَاعْتَرَفَ بِالزِّنَىٰ ثَلَاثَ مَرَّاتٍ.

[4431] 22 - (1695) It was narrated from Sulaimân bin Buraidah that his father said: "Mâ'iz bin Mâlik came to the Prophet ﷺ and said: 'O Messenger of Allâh, purify me! He said: 'Woe to you, go back and seek forgiveness from Allâh and repent to Him.' He came back shortly after that and said: 'O Messenger of Allâh, purify me!' He said: 'Woe to you, go back and seek forgiveness from

[٤٤٣١] ٢٢-(١٦٩٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَىٰ وَهُوَ ابْنُ الْحَارِثِ الْمُحَارِبِيُّ، عَنْ غَيْلَانَ وَهُوَ ابْنُ جَامِعٍ الْمُحَارِبِيُّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ مَاعِزُ بْنُ مَالِكٍ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! طَهِّرْنِي، فَقَالَ: «وَيْحَكَ ارْجِعْ فَاسْتَغْفِرِ اللهَ وَتُبْ

Allâh and repent to Him.' He came back shortly after that and said: 'O Messenger of Allâh, purify me!' The Prophet ﷺ said something similar, then when it was the fourth time the Messenger of Allâh ﷺ said to him: 'From what should I purify you?' He said: 'From *Zinâ*.' The Messenger of Allâh ﷺ asked, 'Is he insane?' and he was told that he was not insane. He said: Has he drunk wine? A man got up and smelt his breath, and he did not find any smell of wine. The Messenger of Allâh ﷺ said: 'Did you commit *Zinâ*?' He said: 'Yes.' So he ordered that he be stoned. The people were of two minds about him. Some said: 'He is doomed, he has been encompassed by his sin.' Others said: 'There is no repentance better than that of Mâ'iz; he came to the Prophet ﷺ and put his hand in his, and said: Kill me with stones.' This (controversy) carried on for two or three days, then the Messenger of Allâh ﷺ came when they were sitting. He greeted them with Salâm then sat down, and said: 'Pray for forgiveness for Mâ'iz bin Mâlik.' They said: 'May Allâh forgive Mâ'iz bin Mâlik.' The Messenger of Allâh ﷺ said: 'He has repented in such a way that if it were to be divided among a nation it would be sufficient for them.'"

إِلَيْهِ» قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ، ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللهِ! طَهِّرْنِي، فَقَالَ النَّبِيُّ ﷺ: «وَيْحَكَ ارْجِعْ فَاسْتَغْفِرِ اللهَ وَتُبْ إِلَيْهِ» قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ، ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللهِ! طَهِّرْنِي، فَقَالَ النَّبِيُّ ﷺ مِثْلَ ذَلِكَ، حَتَّىٰ إِذَا كَانَتِ الرَّابِعَةُ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «فِيمَ أُطَهِّرُكَ؟» فَقَالَ: مِنَ الزِّنَىٰ، فَسَأَلَ رَسُولُ اللهِ ﷺ: «أَبِهِ جُنُونٌ؟» فَأُخْبِرَ أَنَّهُ لَيْسَ بِمَجْنُونٍ، فَقَالَ: «أَشَرِبَ خَمْرًا؟» فَقَامَ رَجُلٌ فَاسْتَنْكَهَهُ فَلَمْ يَجِدْ مِنْهُ رِيحَ خَمْرٍ، قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «أَزَنَيْتَ؟» فَقَالَ: نَعَمْ، فَأَمَرَ بِهِ فَرُجِمَ، فَكَانَ النَّاسُ فِيهِ فِرْقَتَيْنِ: قَائِلٌ يَقُولُ: لَقَدْ هَلَكَ، لَقَدْ أَحَاطَتْ بِهِ خَطِيئَتُهُ، وَقَائِلٌ يَقُولُ: مَا تَوْبَةٌ أَفْضَلَ مِنْ تَوْبَةِ مَاعِزٍ: أَنَّهُ جَاءَ إِلَى النَّبِيِّ ﷺ فَوَضَعَ يَدَهُ فِي يَدِهِ، ثُمَّ قَالَ: اقْتُلْنِي بِالْحِجَارَةِ، قَالَ: فَلَبِثُوا بِذَلِكَ يَوْمَيْنِ أَوْ ثَلَاثَةً، ثُمَّ جَاءَ رَسُولُ اللهِ ﷺ، وَهُمْ جُلُوسٌ فَسَلَّمَ ثُمَّ جَلَسَ، فَقَالَ: «اسْتَغْفِرُوا لِمَاعِزِ بْنِ مَالِكٍ»، قَالَ: فَقَالُوا: غَفَرَ اللهُ لِمَاعِزِ بْنِ مَالِكٍ، قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوَسِعَتْهُمْ».

"Then a woman from Ghâmid from Al-Azd came to him and said: 'O Messenger of Allâh, purify me.' He said: 'Woe to you! Go back and seek forgiveness from Allâh and repent to Him.' She said: I think that you want to turn me away as you turned Mâ'iz away. He said: 'Why is that?' She said: "I am pregnant as a result of *Zinâ*." He said: 'You have done that?' She said: 'Yes.' He said to her: 'Not until you give birth to that which is in your womb.' A man among the *Anṣâr* sponsored her until she gave birth, then he came to the Prophet ﷺ and said: 'The Ghâmidi woman has given birth.' He said: 'We will not stone her and leave her young child with no one to breast-feed him.' A man among the *Anṣâr* said: 'I will take responsibility for his breast-feeding, O Prophet of Allâh.' Then he had her stoned."

قَالَ: ثُمَّ جَاءَتْهُ امْرَأَةٌ مِنْ غَامِدٍ مِنَ الْأَزْدِ، فَقَالَتْ: يَا رَسُولَ اللهِ! طَهِّرْنِي، فَقَالَ: «وَيْحَكِ ارْجِعِي فَاسْتَغْفِرِي اللهَ وَتُوبِي إِلَيْهِ»، فَقَالَتْ: أَرَاكَ تُرِيدُ أَنْ تُرَدِّدَنِي كَمَا رَدَّدْتَ مَاعِزَ بْنَ مَالِكٍ، قَالَ: «وَمَا ذَاكِ؟» قَالَتْ: إِنَّهَا حُبْلَىٰ مِنَ الزِّنَىٰ، فَقَالَ: «آنْتِ؟» قَالَتْ: نَعَمْ، فَقَالَ لَهَا: «حَتَّىٰ تَضَعِي مَا فِي بَطْنِكِ»، قَالَ: فَكَفَلَهَا رَجُلٌ مِنَ الْأَنْصَارِ حَتَّىٰ وَضَعَتْ، قَالَ: فَأَتَىٰ النَّبِيَّ ﷺ فَقَالَ: قَدْ وَضَعَتِ الْغَامِدِيَّةُ، فَقَالَ: «إِذًا لَا نَرْجُمُهَا وَنَدَعُ وَلَدَهَا صَغِيرًا لَيْسَ لَهُ مَنْ يُرْضِعُهُ» فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: إِلَيَّ رَضَاعُهُ، يَا نَبِيَّ اللهِ! قَالَ: فَرَجَمَهَا.

[4432] 23 - (...) 'Abdullâh bin Buraidah narrated from his father that Mâ'iz bin Mâlik Al-Aslamî came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I have wronged myself and committed *Zinâ*, and I want you to purify me." But he turned him away. The next day he came to him and said: "O Messenger of Allâh, I have committed *Zinâ*;" but he turned him away a second time, and the Messenger of Allâh ﷺ sent word to his

[٤٤٣٢] ٢٣-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ -: حَدَّثَنَا أَبِي: حَدَّثَنَا بُشَيْرُ بْنُ الْمُهَاجِرِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ مَاعِزَ بْنَ مَالِكٍ الْأَسْلَمِيَّ أَتَىٰ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي قَدْ ظَلَمْتُ نَفْسِي وَزَنَيْتُ وَإِنِّي أُرِيدُ أَنْ تُطَهِّرَنِي، فَرَدَّهُ،

people saying: "Do you know whether there is anything wrong with his mind?" They said: "All we know is that he is of sound mind, and he is one of our righteous men as far as we can tell." He came to him (ﷺ) a third time, and he sent word to them again asking them, and they told him: "There is nothing wrong with him or his mind." When he came a fourth time, he had a pit dug for him then he ordered that he be stoned.

Then the Ghâmidî woman came and said: "O Messenger of Allâh, I have committed *Zinâ*, purify me;" but he turned her away. The next day she said: "O Messenger of Allâh, why are you turning me away? Perhaps you are turning me away as you turned Mâ'iz away. But by Allâh, I am pregnant." He said: "Then no (not now), go away until you give birth." When she gave birth, she brought the child to him wrapped in a cloth, and said: "Here he is, I have given birth." He said: "Go away and breast-feed him until he is weaned." When she had weaned him, she brought the boy to him, with a piece of bread in his hand and said: "Here, O Prophet of Allâh, I have weaned him, and he is eating food." He handed the boy over to one of the Muslim men, then he ordered that a pit be dug for her, up to her chest, and he

فَلَمَّا كَانَ مِنَ الْغَدِ أَتَاهُ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي قَدْ زَنَيْتُ، فَرَدَّهُ الثَّانِيَةَ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ إِلَىٰ قَوْمِهِ فَقَالَ: «أَتَعْلَمُونَ بِعَقْلِهِ بَأْسًا تُنْكِرُونَ مِنْهُ شَيْئًا؟» فَقَالُوا: مَا نَعْلَمُهُ إِلَّا وَفِيَّ الْعَقْلِ، مِنْ صَالِحِينَا، فِيما نُرَىٰ، فَأَتَاهُ الثَّالِثَةَ، فَأَرْسَلَ إِلَيْهِمْ أَيضًا فَسَأَلَ عَنْهُ فَأَخْبَرُوهُ: أَنَّهُ لَا بَأْسَ بِهِ وَلَا بِعَقْلِهِ، فَلَمَّا كَانَ الرَّابِعَةَ حَفَرَ لَهُ حُفْرَةً ثُمَّ أَمَرَ بِهِ فَرُجِمَ.

قَالَ: فَجَاءَتِ الْغَامِدِيَّةُ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي قَدْ زَنَيْتُ فَطَهِّرْنِي، وَإِنَّهُ رَدَّهَا، فَلَمَّا كَانَ الْغَدُ قَالَتْ: يَا رَسُولَ اللهِ! لِمَ تَرُدُّنِي؟ لَعَلَّكَ أَنْ تَرُدَّنِي كَمَا رَدَدْتَ مَاعِزًا، فَوَاللهِ! إِنِّي لَحُبْلَىٰ، قَالَ: «إِمَّا لَا، فَاذْهَبِي حَتَّىٰ تَلِدِي» قَالَ فَلَمَّا وَلَدَتْ أَتَتْهُ بِالصَّبِيِّ فِي خِرْقَةٍ، قَالَتْ: هَٰذَا قَدْ وَلَدْتُهُ، قَالَ: «اذْهَبِي فَأَرْضِعِيهِ حَتَّى تَفْطِمِيهِ»، فَلَمَّا فَطَمَتْهُ أَتَتْهُ بِالصَّبِيِّ فِي يَدِهِ كِسْرَةُ خُبْزٍ فَقَالَتْ: هَٰذَا، يَا نَبِيَّ اللهِ! قَدْ فَطَمْتُهُ، وَقَدْ أَكَلَ الطَّعَامَ، فَدَفَعَ الصَّبِيَّ إِلَىٰ رَجُلٍ مِنَ الْمُسْلِمِينَ، ثُمَّ أَمَرَ بِهَا فَحُفِرَ لَهَا إِلَىٰ صَدْرِهَا، وَأَمَرَ النَّاسَ فَرَجَمُوهَا، فَيُقْبِلُ خَالِدُ بْنُ الْوَلِيدِ بِحَجَرٍ، فَرَمَىٰ رَأْسَهَا، فَتَنَضَّحَ الدَّمُ عَلَىٰ وَجْهِ

ordered the people to stone her. Khâlid bin Al-Walîd came forward with a stone, which he flung at her head. The blood spurted onto Khâlid's face and he cursed her. The Prophet of Allâh ﷺ heard him cursing her and he said: "Calm down, O Khâlid! By the One in Whose Hand is my soul, she has repented in such a manner that if the *Maks*[1] - collector repented like that, he would be forgiven."

Then he ordered that the funeral prayer be offered for her, and she was buried.

خَالِدٍ، فَسَبَّهَا، فَسَمِعَ نَبِيُّ اللهِ ﷺ سَبَّهُ إِيَّاهَا، فَقَالَ: «مَهْلًا يَا خَالِدُ! فَوَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ تَابَتْ تَوْبَةً، لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَغُفِرَ لَهُ».

ثُمَّ أَمَرَ بِهَا فَصَلَّىٰ عَلَيْهَا وَدُفِنَتْ.

[4433] 24 - (1696) It was narrated from 'Imrân bin Ḥuṣain that a woman from Juhainah came to the Prophet of Allâh ﷺ and she was pregnant as the result of *Zinâ*. She said: O Prophet of Allâh, I have done something that incurs a *Ḥadd* punishment, so carry it out on me. The Prophet of Allâh ﷺ called her guardian and said: "Treat her well, then when she has given birth, bring her to me." He did that, and the Prophet of Allâh ﷺ ordered that her clothes be tied around her, then he ordered that she be stoned. Then he offered the funeral prayer for her, and 'Umar said to him: "Will you offer the funeral prayer for her, O Prophet of Allâh, when she has committed *Zinâ*?" He said:

[٤٤٣٣] ٢٤-(١٦٩٦) حَدَّثَنِي أَبُو غَسَّانَ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ يَعْنِي ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو قِلَابَةَ: أَنَّ أَبَا الْمُهَلَّبِ حَدَّثَهُ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ نَبِيَّ اللهِ ﷺ، وَهِيَ حُبْلَىٰ مِنَ الزِّنَىٰ، فَقَالَتْ: يَا نَبِيَّ اللهِ! أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ، فَدَعَا نَبِيُّ اللهِ ﷺ وَلِيَّهَا، فَقَالَ: «أَحْسِنْ إِلَيْهَا، فَإِذَا وَضَعَتْ فَائْتِنِي بِهَا» فَفَعَلَ، فَأَمَرَ بِهَا نَبِيُّ اللهِ ﷺ، فَشُكَّتْ عَلَيْهَا ثِيَابُهَا، ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ، ثُمَّ صَلَّىٰ عَلَيْهَا، فَقَالَ لَهُ عُمَرُ: تُصَلِّي عَلَيْهَا يَا نَبِيَّ اللهِ! وَقَدْ زَنَتْ؟ قَالَ:

[1] *Maks*: an unjust tax collected by the helpers of the wrongdoers when people buy and sell.

"She has repented in such a manner that if it were divided among seventy of the people of Al-Madînah, it would be sufficient for them. Have you seen any repentance better than that of one who sacrificed herself to Allâh, Exalted is He?"

«لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ، وَهَلْ وَجَدْتَ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلّٰهِ تَعَالَىٰ؟».

[4434] (...) Yaḥyâ bin Abî Kathîr narrated a similar report (as *Ḥadîth* no. 4433) with this chain.

[٤٤٣٤] (...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4435] 25 - (1697/1698) It was narrated that Abû Hurairah and Zaid bin Khâlid Al-Juhanî said: "A man from among the Bedouin came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I adjure you by Allâh to judge me according to the Book of Allâh.' The second claimant - who was wiser than him - said: 'Yes, judge between us according to the Book of Allâh, but let me speak.' The Messenger of Allâh ﷺ said: 'Speak.' He said: 'My son was employed by this man, and he committed *Zinâ* with his wife. I was told that my son should be stoned, but I ransomed him for one hundred sheep and a slave girl. I asked the people of knowledge and they told me that my son should be given one hundred lashes and be exiled for one year, and that this man's wife should be stoned.' The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my

[٤٤٣٥] ٢٥-(١٦٩٧/١٦٩٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُمَا قَالَا: إِنَّ رَجُلًا مِنَ الْأَعْرَابِ أَتَىٰ رَسُولَ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! أَنْشُدُكَ اللهَ إِلَّا قَضَيْتَ لِي بِكِتَابِ اللهِ، فَقَالَ الْخَصْمُ الْآخَرُ، - وَهُوَ أَفْقَهُ مِنْهُ-: نَعَمْ، فَاقْضِ بَيْنَنَا بِكِتَابِ اللهِ، وَائْذَنْ لِي، فَقَالَ رَسُولُ اللهِ ﷺ: «قُلْ» قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَىٰ هَٰذَا، فَزَنَىٰ بِامْرَأَتِهِ، وَإِنِّي أُخْبِرْتُ أَنَّ عَلَىٰ ابْنِي الرَّجْمَ، فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَوَلِيدَةٍ، فَسَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّمَا عَلَىٰ

soul, I will judge between you according to the Book of Allâh. The slave girl and the sheep should be given back, and your son should be given one hundred lashes and exiled for one year. Tomorrow, O Unais, go to the wife of this man, and if she admits it, then stone her.'

"The next day he went to her, and she admitted it, so the Messenger of Allâh ﷺ ordered that she be stoned."

ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَأَنَّ عَلَىٰ امْرَأَةِ هَٰذَا الرَّجْمَ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ، الْوَلِيدَةُ وَالْغَنَمُ رَدٌّ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، اغْدُ، يَا أُنَيْسُ! إِلَى امْرَأَةِ هَٰذَا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا».

قَالَ: فَغَدَا عَلَيْهَا، فَاعْتَرَفَتْ، فَأَمَرَ بِهَا رَسُولُ اللهِ ﷺ، فَرُجِمَتْ.

[4436] (...) A similar report (as no. 4435) was narrated from Az-Zuhrî with this chain.

[٤٤٣٦] (...) **وحَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 6. Stoning Jews and *Ahl Adh-Dhimmah* for *Zinâ*

(المعجم ٦) - (بَابُ رجم اليهود، أهل الذمة، في الزنىٰ) (التحفة ١٧)

[4437] 26 - (1699) 'Abdullâh bin 'Umar narrated that a Jewish man and Jewish woman who had committed *Zinâ* were brought to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ went to the Jews and said: "What do you find in the *Tawrât* (Torah) about

[٤٤٣٧] ٢٦-(١٦٩٩) **حَدَّثَنِي** الْحَكَمُ بْنُ مُوسَىٰ أَبُو صَالِحٍ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَٰقَ: أَخْبَرَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِيَهُودِيٍّ وَيَهُودِيَّةٍ قَدْ

the one who commits *Zinâ*?" They said: "We make them sit backwards (on mounts) and parade them around." He said: "Bring the *Tawrât* (Torah) if you are telling the truth." They brought it and read it, and when they reached the Verse of stoning, the person who was reading placed his hand over the Verse of stoning and read that which came before it and that which came after it. 'Abdullâh bin Salâm - who was with the Messenger of Allâh ﷺ - said to him: "Tell him to lift his hand," so he lifted it, and there beneath it was the Verse of stoning. So the Messenger of Allâh ﷺ ordered that they be stoned."

"'Abdullâh bin 'Umar said: 'I was among those who stoned them, and I saw him shielding her from the stones with his body.'"

زَنَيَا، فَانْطَلَقَ رَسُولُ اللهِ ﷺ حَتَّىٰ جَاءَ يَهُودَ، فَقَالَ: «مَا تَجِدُونَ فِي التَّوْرَاةِ عَلَىٰ مَنْ زَنَىٰ؟» قَالُوا: نُسَوِّدُ وُجُوهَهُمَا وَنُحَمِّلُهُمَا، وَنُخَالِفُ بَيْنَ وُجُوهِهِمَا، وَيُطَافُ بِهِمَا، قَالَ: «فَأْتُوا بِالتَّوْرَاةِ، إِنْ كُنْتُمْ صَادِقِينَ» فَجَاءُوْا بِهَا فَقَرَأُوهَا، حَتَّىٰ إِذَا مَرُّوا بِآيَةِ الرَّجْمِ، وَضَعَ الْفَتَى الَّذِي يَقْرَأُ يَدَهُ عَلَىٰ آيَةِ الرَّجْمِ، وَقَرَأَ مَا بَيْنَ يَدَيْهَا وَمَا وَرَاءَهَا، فَقَالَ لَهُ عَبْدُ اللهِ بْنُ سَلَامٍ، - وَهُو مَعَ رَسُولِ اللهِ ﷺ -: مُرْهُ فَلْيَرْفَعْ يَدَهُ، فَرَفَعَهَا، فَإِذَا تَحْتَهَا آيَةُ الرَّجْمِ، فَأَمَرَ بِهِمَا رَسُولُ اللهِ ﷺ، فَرُجِمَا.

قَالَ عَبْدُ اللهِ بْنُ عُمَرَ: كُنْتُ فِيمَنْ رَجَمَهُمَا، فَلَقَدْ رَأَيْتُهُ يَقِيهَا مِنَ الْحِجَارَةِ بِنَفْسِهِ.

[4438] 27 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ stoned two Jews, a man and a woman, for *Zinâ*. The Jews brought them to the Messenger of Allâh ﷺ... and he quoted a similar *Ḥadîth* (as no. 4437).

[٤٤٣٨] ٢٧-(. . .) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: أَخْبَرَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ عُلَيَّةَ عَنْ أَيُّوبَ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي رِجَالٌ مِنْ أَهْلِ الْعِلْمِ مِنْهُمْ مَالِكُ [بْنُ أَنَسٍ] أَنَّ نَافِعًا أَخْبَرَهُمْ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ رَجَمَ فِي الزِّنَىٰ يَهُودِيَّيْنِ، رَجُلًا وَامْرَأَةً زَنَيَا، فَأَتَتِ الْيَهُودُ إِلَىٰ رَسُولِ اللهِ ﷺ بِهِمَا، وَسَاقُوا الْحَدِيثَ بِنَحْوِهِ.

[4439] (...) It was narrated from Ibn 'Umar that the Jews brought a man - of their own people - and a woman who had committed *Zinâ*, to the Messenger of Allâh ﷺ... and he quoted a *Ḥadîth* like that of 'Ubaidullâh from Nâfi' (no. 4437).

[٤٤٣٩] (...) وحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُوسَى ابْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ الْيَهُودَ جَاءُوْا إِلَىٰ رَسُولِ اللهِ ﷺ بِرَجُلٍ - مِنْهُمْ - وَامْرَأَةٍ قَدْ زَنَيَا، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ عُبَيْدِ اللهِ عَنْ نَافِعٍ.

[4440] 28 - (1700) It was narrated that Al-Barâ' bin 'Âzib said: A Jew whose face had been blackened and who had been whipped passed by the Messenger of Allâh ﷺ. He called them and said: "Is this how you find the punishment for *Zinâ* in your Book?" They said: "Yes." He called one of their scholars and said: "I adjure you by Allâh Who sent down the *Tawrât* (Torah) to Mûsâ, is this how you find the punishment for *Zinâ* in your Book?" He said: "No. Had you not adjured me (by Allâh), I would not have told you. We find (that the punishment) is stoning, but it became common among our nobles, so, if we caught a noble we would let him go, but if we caught a lowly person we would carry out the punishment on him. We said: Come, let us agree on something that we can impose on noble and lowly alike. So we made (the punishment of) blackening of the face and whipping instead of stoning." The Messenger of Allâh ﷺ said: "O Allâh, I am the first to

[٤٤٤٠] ٢٨-(١٧٠٠) وَحَدَّثَنَا يَحيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ أَبِي مُعَاوِيَةَ، قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: مُرَّ عَلَىٰ النَّبِيِّ ﷺ بِيَهُودِيٍّ مُحَمَّمًا مَجْلُودًا، فَدَعَاهُمْ فَقَالَ: «هَكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ؟» قَالُوا: نَعَمْ، فَدَعَا رَجُلًا مِنْ عُلَمَائِهِمْ، فَقَالَ: «أَنْشُدُكَ بِاللهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَىٰ مُوسَىٰ! : أَهَكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ؟» قَالَ: لَا، وَلَوْلَا أَنَّكَ نَشَدْتَنِي بِهَٰذَا لَمْ أُخْبِرْكَ، نَجِدُهُ الرَّجْمَ، وَلَكِنَّهُ كَثُرَ فِي أَشْرَافِنَا، فَكُنَّا إِذَا أَخَذْنَا الشَّرِيفَ تَرَكْنَاهُ، وَإِذَا أَخَذْنَا الضَّعِيفَ، أَقَمْنَا عَلَيْهِ الْحَدَّ، قُلْنَا: تَعَالَوْا فَلْنَجْتَمِعْ عَلَىٰ شَيْءٍ نُقِيمُهُ عَلَىٰ الشَّرِيفِ

revive Your command which they had made dead." Then he (ﷺ) ordered that he be stoned, and Allâh revealed: "O Messenger! Let not those who hurry to fall into disbelief grieve you... If you are given this, take it..." (*Al-Mâ'idah* 5:41). He (the Jew) said: Go to Muḥammad (ﷺ), and if he orders you to blacken the face and whip him, then accept it, but if he tells you to stone him, then beware. Then Allâh revealed the words: "And whosoever does not judge by what Allâh has revealed, such are the disbelievers (*Al-Mâ'idah* 5:44), "...And whosoever does not judge by that which Allâh has revealed, such are the wrongdoers (*Al-Mâ'idah* 5:45), "And whosoever does not judge by what Allâh has revealed (then) such (people) are the rebellious to Allâh" (*Al-Mâ'idah* 5:47), all concerning the disbelievers.

وَالْوَضِيعِ، فَجَعَلْنَا التَّحْمِيمَ وَالْجَلْدَ مَكَانَ الرَّجْمِ، فَقَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا أَمْرَكَ إِذْ أَمَاتُوهُ» فَأَمَرَ بِهِ فَرُجِمَ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ﴾ إِلَىٰ قَوْلِهِ: ﴿إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ﴾ [المائدة: ٤١] يَقُولُ: ائْتُوا مُحَمَّدًا ﷺ، فَإِنْ أَمَرَكُمْ بِالتَّحْمِيمِ وَالْجَلْدِ فَخُذُوهُ، وَإِنْ أَفْتَاكُمْ بِالرَّجْمِ فَاحْذَرُوا، فَأَنْزَلَ اللهُ تَعَالَىٰ: ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾ [المائدة: ٤٤]. ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾ [المائدة: ٤٥]. ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾ [المائدة: ٤٧]. فِي الْكُفَّارِ كُلُّهَا.

[4441] (...) Al-A'mash narrated a similar *Ḥadîth* (as no. 4440) with this chain, as far as the words: "Then the Prophet ﷺ ordered that he be stoned," and he did not mention what comes after that about the revelation of the Verse.

[٤٤٤١] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ بِهَٰذَا الإِسْنَادِ، نَحْوَهُ، إِلَىٰ قَوْلِهِ: فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرُجِمَ، وَلَمْ يَذْكُرْ: مَا بَعْدَهُ مِنْ نُزُولِ الْآيَةِ.

[4442] 28B - (1701) Jâbir bin 'Abdullâh said: The Prophet ﷺ

[٤٤٤٢] ٢٨م-(١٧٠١) وحَدَّثَني هَٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ ابْنُ

stoned a man from Aslam, and a Jewish man and his wife.

مُحَمَّدٍ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: رَجَمَ النَّبِيُّ ﷺ رَجُلًا مِنْ أَسْلَمَ، وَرَجُلًا مِنَ الْيَهُودِ وَامْرَأَتَهُ.

[4443] (...) Ibn Juraij narrated a similar report (as no. 4442) with this chain, except that he said: "And a woman."

[٤٤٤٣] (. . .) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهَٰذَا الْإِسْنَادِ. مِثْلَهُ غَيْرَ أَنَّهُ قَالَ: وَامْرَأَةً.

[4444] 29 - (1702) It was narrated that Isḥâq Ash-Shaibânî said: "I asked 'Abdullâh bin Abî Awfa: 'Did the Messenger of Allâh ﷺ stone anyone?' He said: 'Yes.' I said: Was that after the Verse in *Sûrat An-Nûr* or before it? 'He said:' I do not know."

[٤٤٤٤] ٢٩-(١٧٠٢) وحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي إِسْحَٰقَ الشَّيْبَانِيِّ قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ: هَلْ رَجَمَ رَسُولُ اللهِ ﷺ؟ قَالَ: نَعَمْ، قَالَ: قُلْتُ: بَعْدَ مَا أُنْزِلَتْ سُورَةُ النُّورِ أَمْ قَبْلَهَا؟ قَالَ: لَا أَدْرِي.

[4445] 30 - (1703) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'If the slave woman of one of you commits *Zinâ* and it becomes clear, then carry out the *Ḥadd* punishment of whipping on her, but do not rebuke her. Then if she commits *Zinâ* (a second time) and it becomes clear, then

[٤٤٤٥] ٣٠-(١٧٠٣) وحَدَّثَنِي عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا زَنَتْ أَمَةُ أَحَدِكُمْ فَتَبَيَّنَ زِنَاهَا، فَلْيَجْلِدْهَا الْحَدَّ،

carry out the *Hadd* punishment of whipping on her, but do not rebuke her. Then if she commits *Zinâ* a third time, and it becomes clear, sell her, even for a rope of hair.'"

وَلَا يُثَرِّبْ عَلَيْهَا، ثُمَّ إِنْ زَنَتْ، فَلْيَجْلِدْهَا الْحَدَّ، وَلَا يُثَرِّبْ عَلَيْهَا، ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ، فَتَبَيَّنَ زِنَاهَا، فَلْيَبِعْهَا، وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ».

[4446] 31 - (...) It was narrated from the Prophet ﷺ concerning the whipping of a slave woman (a *Hadîth* similar to no. 4445) if she commits *Zinâ* three times: "Then let him sell her the fourth time."

[٤٤٤٦] ٣١-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ ابْنُ بَكْرٍ الْبُرْسَانِيُّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، كِلَاهُمَا عَنْ أَيُّوبَ بْنِ مُوسَىٰ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ؛ وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ ابْنُ زَيْدٍ؛ وَحَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدَةَ ابْنِ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، كُلُّ هَؤُلَاءِ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، إِلَّا أَنَّ ابْنَ إِسْحَاقَ قَالَ فِي حَدِيثِهِ: عَنْ سَعِيدٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، فِي جَلْدِ الْأَمَةِ إِذَا زَنَتْ ثَلَاثًا: «ثُمَّ لِيَبِعْهَا فِي الرَّابِعَةِ».

[4447] 32 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was asked

[٤٤٤٧] ٣٢-(...) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا

about a slave woman who commits *Zinâ* and is not married. He said: "If she commits *Zinâ*, whip her; then if she commits *Zinâ* (again), whip her; then if she commits *Zinâ*, whip her, then sell her, even if it is for a rope."

Ibn Shihâb said: I do not know whether it (the selling) was after the third time or the fourth.

مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ: سُئِلَ عَنِ الْأَمَةِ إِذَا زَنَتْ وَلَمْ تُحْصِنْ؟ قَالَ: «إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ بِيعُوهَا وَلَوْ بِضَفِيرٍ».

قَالَ ابْنُ شِهَابٍ: لَا أَدْرِي، أَبَعْدَ الثَّالِثَةِ أَوِ الرَّابِعَةِ.

وَقَالَ الْقَعْنَبِيُّ فِي رِوَايَتِهِ: قَالَ ابْنُ شِهَابٍ: وَالضَّفِيرُ: الْحَبْلُ.

[4448] 33 - (1704) It was narrated from Abû Hurairah and Zaid bin Khâlid Al-Juhanî that the Messenger of Allâh ﷺ was asked about a slave woman... a similar report (as no. 4447).

[٤٤٤٨] ٣٣-(١٧٠٤) وحَدَّثَنَا أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مَالِكًا يَقُولُ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ ابْنِ خَالِدٍ الْجُهَنِيِّ: أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ الْأَمَةِ بِمِثْلِ حَدِيثِهِمَا، وَلَمْ يَذْكُرْ قَوْلَ ابْنِ شِهَابٍ: وَالضَّفِيرُ: الْحَبْلُ.

[4449] (...) A *Ḥadîth* like that of Mâlik (no. 4448) was narrated from Abû Hurairah and Zaid bin Khâlid Al-Juhanî from the Prophet ﷺ. The uncertainty as to whether she is to be sold after the third time or the fourth appears in all the reports.

[٤٤٤٩] (...) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ

عُبَيْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ [الْجُهَنِيِّ] عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ مَالِكٍ. وَالشَّكُّ فِي حَدِيثِهِمَا جَمِيعًا، فِي بَيْعِهَا فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ.

Chapter 7. Delaying the *Hadd* punishment in the case of women who have just given birth

(المعجم ٧) - (بَابُ تأخير الحدّ عن النفساء) (التحفة ١٨)

[4450] 34 - (1705) It was narrated that Abû 'Abdur-Rahmân said: "'Alî (may Allâh honor his face) gave a speech and said: 'O people, carry out the *Hadd* punishments on your slaves, those who are married and those who are not married. A slave woman of the Messenger of Allâh ﷺ committed *Zinâ*, and he told me to whip her, but she had recently given birth, and I was afraid that if I whipped her, I would kill her. I mentioned that to the Prophet ﷺ and he said: You have done well.'"

[٤٤٥٠] ٣٤-(١٧٠٥) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا سُلَيْمَانُ أَبُو دَاوُدَ: حَدَّثَنَا زَائِدَةُ عَنِ السُّدِّيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ قَالَ: خَطَبَ عَلِيٌّ كَرَّمَ اللهُ وَجْهَهُ فَقَالَ: يَا أَيُّهَا النَّاسُ أَقِيمُوا عَلَىٰ أَرِقَّائِكُمُ الْحَدَّ، مَنْ أُحْصِنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ، فَإِنَّ أَمَةً لِرَسُولِ اللهِ ﷺ زَنَتْ، فَأَمَرَنِي أَنْ أَجْلِدَهَا، فَإِذَا هِيَ حَدِيثُ عَهْدٍ بِنِفَاسٍ، فَخَشِيتُ إِنْ أَنَا جَلَدْتُهَا، أَنْ أَقْتُلَهَا، فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «أَحْسَنْتَ».

[4451] (...) It was narrated from As-Suddî with this chain (a similar *Hadîth* as no. 4450), but he did not mention: "Those who are married and those who are not married." And he added in the *Hadîth*: "Leave her until she recovers."

[٤٤٥١] (...) وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنِ السُّدِّيِّ بِهٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: مَنْ أُحْصِنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ. وَزَادَ فِي الْحَدِيثِ: «اتْرُكْهَا حَتَّىٰ تَمَاثَلَ».

Chapter 8. *Ḥadd* punishment for drinking alcohol

(المعجم ٨) - (بَابُ حدّ الخمر)

(التحفة ١٩)

[4452] 35 - (1706) It was narrated from Anas bin Mâlik that a man who had drunk wine was brought to the Prophet ﷺ and he whipped him with two palm branches approximately forty times.

He said: "And Abû Bakr did that, but when 'Umar was caliph he consulted the people and 'Abdur-Raḥmân said: 'The least of the *Ḥadd* punishments is eighty,' so 'Umar enjoined that."

[٤٤٥٢] ٣٥-(١٧٠٦) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ: أُتِيَ بِرَجُلٍ قَدْ شَرِبَ الخَمْرَ فَجَلَدَهُ بِجَرِيدَتَيْنِ نَحْوَ أَرْبَعِينَ.

قَالَ: وَفَعَلَهُ أَبُو بَكْرٍ، فَلَمَّا كَانَ عُمَرُ اسْتَشَارَ النَّاسَ، فَقَالَ عَبْدُ الرَّحْمٰنِ: أَخَفَّ الْحُدُودِ ثَمَانِينَ، فَأَمَرَ بِهِ عُمَرُ.

[4453] (...) Qatâdah said: I heard Anas say: A man was brought to the Prophet ﷺ... and he mentioned a similar report (as no. 4452)."

[٤٤٥٣] (...) وحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ،: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: أُتِيَ رَسُولُ اللهِ ﷺ بِرَجُلٍ، فَذَكَرَ نَحْوَهُ.

[4454] 36 - (...) It was narrated from Anas bin Mâlik that the Prophet of Allâh ﷺ whipped people for drinking wine with palm branches and shoes, then Abû Bakr ordered that forty lashes be given, but when 'Umar was caliph, the people drew near to countryside and cities. He said: "What do you think about whipping for drinking wine?" 'Abdur-Raḥmân bin 'Awf said: "I think you should make it like the

[٤٤٥٤] ٣٦-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ نَبِيَّ اللهِ ﷺ جَلَدَ فِي الْخَمْرِ بِالْجَرِيدِ وَالنِّعَالِ، ثُمَّ جَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ، فَلَمَّا كَانَ عُمَرُ، وَدَنَا النَّاسُ مِنَ الرِّيفِ وَالْقُرَىٰ، قَالَ: مَا تَرَوْنَ فِي جَلْدِ الْخَمْرِ؟ فَقَالَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ:

lightest of the *Ḥadd* punishments" so 'Umar ordered that eighty lashes be given.

أَرَىٰ أَنْ تَجْعَلَهَا كَأَخَفِّ الْحُدُودِ، قَالَ: فَجَلَدَ عُمَرُ ثَمَانِينَ.

[4455] (...) Hishâm narrated a similar report (as no. 4454) with this chain.

[٤٤٥٥] (...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ بِهَٰذَا الإِسْنَادِ، مِثْلَهُ.

[4456] 37 - (...) It was narrated from Anas that the Prophet ﷺ used to give forty lashes with palm branches and shoes for (drinking) wine; then he mentioned a similar *Ḥadîth* (as no. 4454), but he did not mention countryside and cities.

[٤٤٥٦] **٣٧**-(...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَضْرِبُ فِي الْخَمْرِ بِالنِّعَالِ وَالْجَرِيدِ أَرْبَعِينَ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمَا، وَلَمْ يَذْكُرِ: الرِّيفَ وَالْقُرَىٰ.

[4457] 38 - (1707) Huḍayn bin Al-Mundhir Abû Sasân said: "I saw when Al-Walîd was brought to 'Uthmân bin 'Affân after he had led two *Rak'ah* of *Fajr* prayer and then said: 'Shall I lead you in further prayers?' Two men bore witness against him. One of them was Ḥumrân, who said that he had drunk wine, and the other testified that he had seen him vomiting. 'Uthmân said: 'He would not have vomited unless he drank it.' He said: 'O 'Alî, get up and whip him.' 'Alî said: 'O Ḥasan, get up and whip him. Al-Ḥasan said: 'Let those who are enjoying the position of leadership carry out the punishment.' It was as if he ('Alî) got upset with him and he said: 'Get up, O 'Abdullâh bin

[٤٤٥٧] **٣٨**-(١٧٠٧) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ عُلَيَّةَ - عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ عَبْدِ اللهِ الدَّانَاجِ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ فَيْرُوزَ مَوْلَى ابْنِ عَامِرٍ الدَّانَاجِ: حَدَّثَنَا حُضَيْنُ بْنُ الْمُنْذِرِ أَبُو سَاسَانَ قَالَ: شَهِدْتُ عُثْمَانَ بْنَ عَفَّانَ أُتِيَ بِالْوَلِيدِ قَدْ صَلَّى الصُّبْحَ رَكْعَتَيْنِ، ثُمَّ قَالَ: أَزِيدُكُمْ؟ فَشَهِدَ عَلَيْهِ رَجُلَانِ: أَحَدُهُمَا حُمْرَانُ؛ أَنَّهُ شَرِبَ الْخَمْرَ وَشَهِدَ آخَرُ؛ أَنَّهُ

Ja'far! Get up and whip him.' So he whipped him, and 'Alî counted until he had reached forty, then he said: 'Stop.' Then he said: 'The Prophet ﷺ gave forty lashes, and Abû Bakr gave forty, and 'Umar gave eighty. All are *Sunnah* but this is dearer to me.'"

رآه يَتَقَيَّأُ، فَقالَ عُثْمَانُ: إنَّهُ لَمْ يَتَقَيَّأْ حَتَّىٰ شَرِبَهَا، فَقَالَ: يَا عَلِيُّ! قُمْ فَاجْلِدْهُ، فَقَالَ عَلِيٌّ: قُمْ، يَا حَسَنُ! فَاجْلِدْهُ. فَقَالَ الْحَسَنُ: وَلِّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا فَكَأَنَّهُ وَجَدَ عَلَيْهِ، فَقَالَ: قُمْ يا عَبدَ اللهِ بْنَ جَعْفَرٍ! قُمْ فَاجْلِدْهُ، فَجَلَدَهُ، وَعَلِيٌّ يَعُدُّ حَتَّىٰ بَلَغَ أَرْبَعِينَ، فقال: أَمْسِكْ، ثُمَّ قَالَ: جَلَدَ النَّبِيُّ ﷺ أَرْبَعِينَ، وأَبُو بَكْرٍ أَرْبَعِينَ، وَعُمَرُ ثَمَانِينَ، وَكُلٌّ سُنَّةٌ، وَهٰذَا أَحَبُّ إِلَيَّ.

زَادَ عَلِيُّ بنُ حُجْرٍ فِي رِوَايَتِهِ: قَالَ إِسْمَاعِيلُ: وَقَدْ سَمِعْتُ حَدِيثَ الدَّانَاجِ مِنْهُ فَلَمْ أَحْفَظْهُ.

[4458] 39 - (...) It was narrated that 'Alî said: "I did not carry out any *Ḥadd* punishment on a person who died as a result, but I did not mind, except in the case of one who had drunk wine, because if he died I would pay the *Diyah*, because the Messenger of Allâh ﷺ did not specify any number."

[٤٤٥٨] ٣٩-(...) وَحَدَّثَني مُحَمَّدُ ابْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي حَصِينٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، عَنْ عَلِيٍّ قَالَ: مَا كُنْتُ أُقِيمُ عَلَىٰ أَحَدٍ حَدًّا فَيَمُوتَ فِيهِ، فَأَجِدَ مِنْهُ فِي نَفْسِي، إِلَّا صَاحِبَ الْخَمْرِ، لأَنَّهُ إنْ مَاتَ وَدَيْتُهُ، لأَنَّ رَسُولَ اللهِ ﷺ لَمْ يَسُنَّهُ.

[4459] (...) Sufyân narrated a similar report (as no. 4458), with this chain.

[٤٤٥٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ بِهٰذَا الإسْنَادِ، مِثْلَهُ.

Chapter 9. Number of lashes in the case of *Ta'zîr*

(المعجم ٩) - (بَابُ قدر أسواط التعزير) (التحفة ٢٠)

[4460] 40 - (1708) It was narrated from Abû Burdah Al-Anṣârî that he heard the Messenger of Allâh ﷺ say: "No one should be given more than ten lashes except in the case of one of the *Ḥadd* punishments prescribed by Allâh."

[٤٤٦٠] ٤٠-(١٧٠٨) حَدَّثَنَا أَحْمَدُ ابْنُ عِيسَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو عَنْ بُكَيْرِ بْنِ الْأَشَجِّ قَالَ: بَيْنَا نَحْنُ عِنْدَ سُلَيْمَانَ بْنِ يَسَارٍ، إِذْجَاءَهُ عَبْدُ الرَّحْمٰنِ بْنُ جَابِرٍ، فَحَدَّثَهُ، فَأَقْبَلَ عَلَيْنَا سُلَيْمَانُ، فَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ جَابِرٍ عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ [الأَنْصَارِيِّ] أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يُجْلَدُ أَحَدٌ فَوْقَ عَشَرَةِ أَسْوَاطٍ، إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللهِ».

Chapter 10. The *Ḥadd* punishments are an expiation for those on whom they are carried out

(المعجم ١٠) - (بَابُ الحدود كفارات لأهلها) (التحفة ٢١)

[4461] 41 - (1709) It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "We were with the Messenger of Allâh ﷺ in a gathering, and he said: 'Swear allegiance to me, pledging that you will not associate anything with Allâh, you will not commit *Zinâ*, you will not steal and you will not kill any soul whom Allâh has forbidden killing except in cases dictated by (Islamic) law. Whoever among you fulfills that, his reward will be with Allâh, and whoever does any of those things

[٤٤٦١] ٤١-(١٧٠٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِعَمْرٍو - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي مَجْلِسٍ، فَقَالَ: «تُبَايِعُونِي عَلَىٰ أَنْ لَا تُشْرِكُوا بِاللهِ شَيْئًا،

and is punished for it, that will be an expiation for him. Whoever does any of those things and Allâh conceals him, his case will rest with Allâh: if He wills He will forgive him and if He wills He will punish him.'"

وَلَا تَزْنُوا، وَلَا تَسْرِقُوا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، فَمَنْ وَفَىٰ مِنْكُمْ فَأَجْرُهُ عَلَىٰ اللهِ، وَمَنْ أَصَابَ شَيْئًا مِنْ ذَٰلِكَ فَعُوقِبَ بِهِ، فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ شَيْئًا مِنْ ذَٰلِكَ فَسَتَرَهُ اللهُ عَلَيْهِ، فَأَمْرُهُ إِلَىٰ اللهِ عَزَّ وَجَلَّ إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَذَّبَهُ». [انظر: ٤٧٦٨]

[4462] 42 - (...) It was narrated from Az-Zuhrî with this chain (a *Hadîth* similar to no. 4461). He added in the *Hadîth*: "And he recited to us the Verse of (*Sûrat*) *An-Nisâ'*: '...That they will not associate anything in worship with Allâh..." (*Al-Mumtahanah* 60:12).

[٤٤٦٢] ٤٢-(...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ. وَزَادَ فِي الْحَدِيثِ: فَتَلَا عَلَيْنَا آيَةَ النِّسَاءِ: ﴿أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا﴾ الْآيَةَ [الممتحنة: ١٢].

[4463] 43 - (...) It was narrated that 'Ubâdah bin As-Sâmit said: "The Messenger of Allâh ﷺ took a pledge from us as he took from the women: That we would not associate anything in worship with Allâh, we would not steal, we would not commit *Zinâ*, we would not kill our children and we would not slander one another. (The Messenger of Allâh ﷺ would say:) among you fulfills that, his reward is with Allâh, and whoever among you does any of these things and is punished for it, that will be his expiation. If Allâh conceals anyone, his case will rest with Allâh: if He wills He will punish him and if He wills He will forgive him.'"

[٤٤٦٣] ٤٣-(...) وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: أَخَذَ عَلَيْنَا رَسُولُ اللهِ ﷺ كَمَا أَخَذَ عَلَىٰ النِّسَاءِ: أَنْ لَا نُشْرِكَ بِاللهِ شَيْئًا، وَلَا نَسْرِقَ، وَلَا نَزْنِيَ، وَلَا نَقْتُلَ أَوْلَادَنَا، وَلَا يَعْضَهَ بَعْضُنَا بَعْضًا: «فَمَنْ وَفَىٰ مِنْكُمْ فَأَجْرُهُ عَلَىٰ اللهِ، وَمَنْ أَتَىٰ مِنْكُمْ حَدًّا فَأُقِيمَ عَلَيْهِ فَهُوَ كَفَّارَتُهُ، وَمَنْ سَتَرَهُ اللهُ عَلَيْهِ فَأَمْرُهُ إِلَى اللهِ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ».

[4464] 44 - (...) It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: I am one of the leaders who swore allegiance to the Messenger of Allâh ﷺ. He said: "We swore allegiance to him, pledging that we would not associate anything in worship with Allâh, we would not commit *Zinâ*, we would not steal, we would not kill any soul whom Allâh has forbidden killing except in cases dictated by (Islamic) law, we would not plunder and we would not disobey. Paradise (would be ours) if we did that, but if we committed any of these actions then the judgment would be decided by Allâh, exalted and glorified is He."

[٤٤٦٤] **٤٤**-(. . .) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّهُ قَالَ: إِنِّي مِنَ النُّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللهِ ﷺ، وَقَالَ: بَايَعْنَاهُ عَلَىٰ أَنْ لَا نُشْرِكَ بِاللهِ شَيْئًا، وَلَا نَزْنِيَ، وَلَا نَسْرِقَ، وَلَا نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَلَا نَنْتَهِبَ، وَلَا نَعْصِيَ، فَالْجَنَّةُ، إِنْ فَعَلْنَا ذَٰلِكَ، فَإِنْ غَشِينَا مِنْ ذَٰلِكَ شَيْئًا، كَانَ قَضَاءُ ذَٰلِكَ إِلَى اللهِ، وَقَالَ ابْنُ رُمْحٍ: كَانَ قَضَاؤُهُ إِلَى اللهِ عَزَّ وَجَلَّ.

Chapter 11. There is no *Diyah* for injuries caused by animals or by falling into a mine or well

(المعجم ١١) - (بَابُ جرح العجماء والمعدن والبئر جبار) (التحفة ٢٢)

[4465] 45 - (1710) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no *Diyah* for injuries caused by animals. There is no *Diyah* for injuries caused by falling into a well. There is no *Diyah* for injuries suffered when working in a mine. And the *Khums* is due on buried treasure."

[٤٤٦٥] **٤٥**-(١٧١٠) **وَحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «الْعَجْمَاءُ جَرْحُهَا جُبَارٌ، وَالْبِئْرُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ».

[4466] (...) A similar *Hadîth* (as no. 4465) was narrated from Az-Zuhrî with the chain of Al-Laith.

[٤٤٦٦] (. . .) **وحَدَّثنا** يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ

حَرْبٍ وَعَبْدُ الْأَعْلَى بْنُ حَمَّادٍ كُلُّهُمْ، عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَٰقُ - يَعْنِي: ابْنَ عِيسَىٰ -: حَدَّثَنَا مَالِكٌ، كِلَاهُمَا، عَنِ الزُّهْرِيِّ بِإِسْنَادِ اللَّيْثِ، مِثْلَ حَدِيثِهِ.

[4467] (...) A similar report (as no. 4465) was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ.

[٤٤٦٧] (. . .) **وحَدَّثَنَا** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَعُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ. بِمِثْلِهِ.

[4468] 46 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no *Diyah* for injuries caused by falling into a well. There is no *Diyah* for injuries suffered when working in a mine. There is no *Diyah* for injuries caused by an animal. And the *Khums* is due on buried treasure."

[٤٤٦٨] **٤٦**-(. . .) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ أَيُّوبَ ابْنِ مُوسَىٰ، عَنِ الْأَسْوَدِ بْنِ الْعَلَاءِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «الْبِئْرُ جَرْحُهَا جُبَارٌ، وَالْمَعْدِنُ جَرْحُهُ جُبَارٌ، وَالْعَجْمَاءُ جَرْحُهَا جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ».

[4469] (...) A similar report (as no. 4468) was narrated from Abû Hurairah from the Prophet ﷺ.

[٤٤٦٩] (. . .) **وحَدَّثَنَا** عَبْدُ الرَّحْمَٰنِ ابْنُ سَلَّامٍ [الْجُمَحِيُّ]: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

30. The Book Of Judicial Decisions

١٥ - (المعجم ٣٠) - كتاب الأقضية (التحفة ١٨)

Chapter 1. Oath should be sworn by the defendant

(المعجم ١) - (بَابُ اليمين على المدّعىٰ عليه) (التحفة ١)

[4470] 1 - (1711) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "If people were given on the basis of their claims, people would claim the lives and property of men. Rather the oath should be sworn by the defendant."

[٤٤٧٠] **١**-(١٧١١) **وَحَدَّثَنِي** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ : أَخْبَرَنَا ابْنُ وَهْبٍ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَادَّعَىٰ نَاسٌ دِمَاءَ رِجَالٍ وَأَمْوَالَهُمْ، وَلٰكِنَّ الْيَمِينَ عَلَىٰ الْمُدَّعَىٰ عَلَيْهِ».

[4471] 2 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ ruled that the oath should be sworn by the defendant.

[٤٤٧١] **٢**-(. . .) **وحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ نَافِعِ بْنِ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَضَىٰ بِالْيَمِينِ عَلَىٰ الْمُدَّعَىٰ عَلَيْهِ.

Chapter 2. The obligation of judging on the basis of a witness and an oath

(المعجم ٢) - (بَابُ وجوب الحكم بشاهد ويمين) (التحفة ٢)

[4472] 3 - (1712) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ judged on the basis of a witness and an oath.

[٤٤٧٢] **٣**-(١٧١٢) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا زَيْدٌ وَهُوَ ابْنُ حُبَابٍ: حَدَّثَنِي سَيْفُ بْنُ سُلَيْمَانَ: أَخْبَرَنِي قَيْسُ

ابْنُ سَعْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَضَىٰ بِيَمِينٍ وَشَاهِدٍ.

Chapter 3. The judgment of the judge does not change what happened

(المعجم ٣) - (بَابُ بيان أن حكم الحاكم لا يغير الباطن) (التحفة ٣)

[4473] 4 - (1713) It was narrated that Umm Salamah said: The Messenger of Allâh ﷺ said: "You refer your disputes to me, but one of you may be more eloquent in arguing than the other, and I judge in his favor because of what I hear from him. If I allocate to a person something that is his brother's right, let him not take it, for I have allocated him a piece of Fire."

[٤٤٧٣] ٤-(١٧١٣) **حَدَّثَنِي** يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سلمة قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَقْضِي لَهُ عَلَىٰ نَحْوِ مَا أَسْمَعُ مِنْهُ، فَمَنْ قَطَعْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا، فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ بِهِ قِطْعَةً مِنَ النَّارِ».

[4474] (...) A similar report (as no. 4473) was narrated from Hishâm with this chain.

[٤٤٧٤] (...) **حَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ، كِلَاهُمَا، عَنْ هِشَامٍ بِهَٰذَا الإِسْنَادِ، مِثْلَهُ.

[4475] 5 - (...) It was narrated from Umm Salamah, the wife of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ heard noise of a dispute by the door of his apartment. He went out to them and said: "I am only human. Disputants come to me

[٤٤٧٥] ٥-(...) **حَدَّثَنِي** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ

and one of them may be more eloquent than the other, so I think that he is telling the truth and I rule in his favor. If I rule in a person's favor concerning the rights of another Muslim, it is no more than a piece of Fire, so let him burden himself with it or forsake it."

رَسُولَ اللهِ ﷺ سَمِعَ جَلَبَةَ خَصْمٍ بِبَابِ حُجْرَتِهِ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَهُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَادِقٌ، فَأَقْضِي لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَحْمِلْهَا أَوْ يَذَرْهَا».

[4476] 6 - (...) A *Hadîth* like that of Yûnus (no. 4475) was narrated from Az-Zuhrî with this chain.

According to the *Hadîth* of Ma'mar: She (i.e., Umm Salamah) said: The Messenger of Allâh ﷺ heard the sound of a dispute by her door.

[٤٤٧٦] ٦-(...) وحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا، عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ يُونُسَ.

وَفِي حَدِيثِ مَعْمَرٍ: قَالَتْ: سَمِعَ النَّبِيُّ ﷺ لَجَبَةَ خَصْمٍ بِبَابِ أُمِّ سَلَمَةَ.

Chapter 4. The case of Hind

(المعجم ٤) - (بَابُ قضية هند)

(التحفة ٤)

[4477] 7 - (1714) It was narrated that 'Âishah said: Hind bint 'Utbah, the wife of Abû Sufyân, entered upon the Messenger of Allâh ﷺ and said: O Messenger of Allâh, Abû Sufyân is a stingy man and he does not give me enough maintenance for myself and my children, unless I take from his wealth without his knowledge. Is there any sin on me for that? The

[٤٤٧٧] ٧-(١٧١٤) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَتْ هِنْدٌ بِنْتُ عُتْبَةَ امْرَأَةُ أَبِي سُفْيَانَ، عَلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، لَا يُعْطِينِي مِنَ النَّفَقَةِ مَا يَكْفِينِي وَيَكْفِي

بَنِيَّ، إِلَّا مَا أَخَذْتُ مِنْ مَالِهِ بِغَيْرِ عِلْمِهِ، فَهَلْ عَلَيَّ فِي ذَلِكَ مِنْ جُنَاحٍ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكِ وَيَكْفِي بَنِيكِ».

Messenger of Allâh ﷺ said: "Take from his wealth on a reasonable basis, whatever is sufficient for yourself and your children."

[٤٤٧٨] (...) **وحَدَّثَناه** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ، كِلَاهُمَا، عَنْ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَوَكِيعٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، كُلُّهُمْ، عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ.

[4478] (...) It was narrated from Hishâm with this chain (a similar *Hadîth* as no. 4477).

[٤٤٧٩] ٨-(...) **وحَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدٌ إِلَىٰ النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! وَاللهِ! مَا كَانَ عَلَىٰ ظَهْرِ الْأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ مِنْ أَنْ يُذِلَّهُمُ اللهُ مِنْ أَهْلِ خِبَائِكَ، وَمَا عَلَىٰ ظَهْرِ الْأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ [مِنْ] أَنْ يُعِزَّهُمُ اللهُ مِنْ أَهْلِ خِبَائِكَ، فَقَالَ النَّبِيُّ ﷺ: «وَأَيْضًا، وَالَّذِي نَفْسِي بِيَدِهِ!»، ثُمَّ قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ مُمْسِكٌ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ

[4479] 8 - (...) It was narrated that 'Âishah said: Hind came to the Prophet ﷺ and said: O Messenger of Allâh, by Allâh, there was no household on earth upon whom I would have loved to see Allâh bring disgrace more than your household, but now there is no household on earth upon whom I would love to see Allâh bring honor more than your household. The Prophet ﷺ said: "And that (love) will increase, by the One in Whose Hand is my soul." Then she said: O Messenger of Allâh, Abû Sufyân is a niggardly man. Is there any sin on me if I spend on his children from his wealth without his knowledge? The

Prophet ﷺ said: "There is no sin on you if you spend on them on a reasonable basis."

أُنْفِقَ عَلَىٰ عِيَالِهِ مِنْ مَالِهِ بِغَيْرِ إِذْنِهِ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا حَرَجَ عَلَيْكِ أَنْ تُنْفِقِي عَلَيْهِمْ بِالْمَعْرُوفِ».

[4480] 9 - (...) 'Urwah bin Az-Zubair narrated that 'Âishah said: Hind bint 'Utbah bin Rabî'ah came and said: O Messenger of Allâh, by Allâh there was no household on earth whom I would love to see humiliated more than your household, but now there is no household on earth whom I would love to see honored more than your household. The Messenger of Allâh ﷺ said: "And that (love) will increase, by the One in Whose Hand is my soul." Then she said: O Messenger of Allâh, Abû Sufyân is a niggardly man. Is there any sin on me if I feed our children from what he has? He said: "No, but do that on a reasonable basis."

[٤٤٨٠] ٩-(...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي الزُّهْرِيِّ عَنْ عَمِّهِ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدٌ بِنْتُ عُتْبَةَ بْنِ رَبِيعَةَ فَقَالَتْ: يَا رَسُولَ اللهِ! [وَاللهِ] مَا كَانَ عَلَىٰ ظَهْرِ الْأَرْضِ خِبَاءٌ أَحَبَّ إِلَيَّ [مِنْ] أَنْ يَذِلُّوا مِنْ أَهْلِ خِبَائِكَ، وَمَا أَصْبَحَ الْيَوْمَ عَلَىٰ ظَهْرِ الْأَرْضِ خِبَاءٌ أَحَبَّ إِلَيَّ [مِنْ] أَنْ يَعِزُّوا مِنْ أَهْلِ خِبَائِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَأَيْضًا، وَالَّذِي نَفْسِي بِيَدِهِ!»، ثُمَّ قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَيَّ حَرَجٌ مِنْ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ، عِيَالَنَا؟ قَالَ لَهَا: «لَا، إِلَّا بِالْمَعْرُوفِ».

Chapter 5. The Prohibition Of asking too much with no need. The prohibition Of withholding the rights of others and asking of them, which means refusing to give others their rights and asking for that to which one is not entitled

(المعجم ٥) - (بَابُ النهي عن كثرة المسائل من غير حاجة. والنهي عن منع وهات، وهو الامتناع من أداء حق لزمه أو طلب ما لا يستحقه) (التحفة ٥)

[4481] 10 - (1715) It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said:

[٤٤٨١] ١٠-(١٧١٥) وَحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ

"Allâh likes three things for you and dislikes three things for you. He likes for you to worship Him and not associate anything with Him, and to hold fast to the rope of Allâh altogether and not be divided; and He dislikes for you to gossip, to ask too much and to waste money."

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يَرْضَىٰ لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا: فَيَرْضَىٰ لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ».

[4482] 11 - (...) A similar report (as no. 4483) was narrated from Suhail with this chain, except that he said: (The Prophet ﷺ said:) He does not like three things for you. And he did not mention: and do not be divided.

[٤٤٨٢] ١١-(...) وحَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: وَيَسْخَطُ لَكُمْ ثَلَاثًا، وَلَمْ يَذْكُرْ: وَلَا تَفَرَّقُوا.

[4483] 12 - (593) It was narrated from Al-Mughîrah bin Shu'bah that the Messenger of Allâh ﷺ said: "Allâh has forbidden to you disobedience to mothers, burying daughters alive, and withholding the rights of others and asking of them. And He dislikes three things for you: gossip, asking too much and wasting money."

[٤٤٨٣] ١٢-(٥٩٣) وحَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ وَرَّادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ، وَوَأْدَ الْبَنَاتِ وَمَنْعًا وَهَاتِ، وَكَرِهَ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ». [١٣٣٨]

[4484] (...) A similar report (as no. 4483) was narrated from Manṣûr with this chain, except that he said: the Messenger of Allâh ﷺ forbade to you, and he did not say: Allâh forbade to you.

[٤٤٨٤] (...) حَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ مُوسَىٰ عَنْ شَيْبَانَ، عَنْ مَنْصُورٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: وَحَرَّمَ عَلَيْكُمْ رَسُولُ اللهِ ﷺ، وَلَمْ يَقُلْ: إِنَّ اللهَ حَرَّمَ عَلَيْكُمْ.

[4485] 13 - (...) It was narrated from Ash-Sha'bî: The scribe of Al-Mughîrah bin Shu'bah told me: Mushahwiyah wrote to Al-Mughîrah (saying): Write for me something that you heard from the Messenger of Allâh ﷺ. He wrote to him: I heard the Messenger of Allâh ﷺ say: "Allâh dislikes three things for you: gossip, wasting money and asking too much."

[٤٤٨٥] ١٣-(. . .) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ خَالِدٍ الْحَذَّاءِ: حَدَّثَنِي ابْنُ أَشْوَعَ عَنِ الشَّعْبِيِّ: حَدَّثَنِي كَاتِبُ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَىٰ الْمُغِيرَةِ: اكْتُبْ إِلَيَّ بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ، فَكَتَبَ إِلَيْهِ: أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ».

[4486] 14 - (...) It was narrated that Warrâd said: Al-Mughîrah wrote to Mushahwiyah: I heard the Messenger of Allâh ﷺ say: "Allâh has forbidden three things and disallowed three things. He has forbidden disobedience to parents, burying daughters alive and withholding the rights of others and asking of them; and He has disallowed three things: gossip, asking too much and wasting money."

[٤٤٨٦] ١٤-(. . .) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ الثَّقَفِيُّ عَنْ وَرَّادٍ قَالَ: كَتَبَ الْمُغِيرَةُ إِلَىٰ مُعَاوِيَةَ: سَلَامٌ عَلَيْكَ، أَمَّا بَعْدُ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ حَرَّمَ ثَلَاثًا، وَنَهَىٰ عَنْ ثَلَاثٍ: حَرَّمَ عُقُوقَ الْوَالِدِ، وَوَأْدَ الْبَنَاتِ، وَلَا وَهَاتِ، وَنَهَىٰ عَنْ ثَلَاثٍ: قِيلٍ وَقَالٍ، وَكَثْرَةِ السُّؤَالِ، وَإِضَاعَةِ الْمَالِ».

Chapter 6. The reward of the judge if he strives to reach a decision, whether he gets it right or wrong

(المعجم ٦) - (بَابُ بيان أجر الحاكم إذا اجتهد، فأصاب أو أخطأ)

(التحفة ٦)

[4487] 15 - (1716) It was narrated from 'Amr bin Al-'Âs

[٤٤٨٧] ١٥-(١٧١٦) حَدَّثَنِي يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ

that he heard the Messenger of Allâh ﷺ say: "If a judge passes a judgment, having striven to reach a decision, and he gets it right, he will have two rewards. If he passes a judgment, having striven to reach a decision, and he gets it wrong, he will have one reward."

مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ، ثُمَّ أَخْطَأَ، فَلَهُ أَجْرٌ».

[4488] (...) A similar report (as no. 4487) was narrated from 'Abdul-'Azîz bin Muhammad, and at the end of the *Hadîth* he added: Yazîd said: I narrated this *Hadîth* to Abû Bakr bin Muhammad bin 'Amr bin Hazm, and he said: This is what Abû Salamah narrated to me from Abû Hurairah.

[٤٤٨٨] (...) **وحَدَّثَني** إِسْحَقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ، كِلَاهُمَا، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، وَزَادَ فِي عَقِبِ الْحَدِيثِ: قَالَ يَزِيدُ: فَحَدَّثْتُ هَٰذَا الْحَدِيثَ أَبَا بَكْرِ بْنَ مُحَمَّدِ بْنِ عَمْرِو ابْنِ حَزْمٍ، فَقَالَ: هَٰكَذَا حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ.

[4489] (...) Yazîd bin 'Abdullâh bin Usâmah bin Al-Hâd Al-Laithi narrated a *Hadîth* like that of 'Abdul-'Azîz bin Muhammad (no. 4488), with both chains.

[٤٤٨٩] (...) **وحَدَّثَني** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللهِ بْنِ أُسَامَةَ بْنِ الْهَادِ اللَّيْثِيُّ بِهَٰذَا الْحَدِيثِ، مِثْلَ رِوَايَةِ عَبْدِ الْعَزِيزِ ابْنِ مُحَمَّدٍ، بِالْإِسْنَادَيْنِ جَمِيعًا.

Chapter 7. It is Disliked for a judge to pass a judgment when he is angry

(المعجم ٧) - (بَابُ كراهة قضاء القاضي وهو غضبان) (التحفة ٧)

[4490] 16 - (1717) It was narrated that 'Abdur-Rahmân bin Abî Bakrah said: My father wrote

[٤٤٩٠] **١٦**-(١٧١٧) **حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ

- and I wrote it down for him - to 'Ubaidullâh bin Abî Bakrah, who was the Qâzî of Sijistan, (telling him): Do not pass judgment between two people when you are angry, for I heard the Messenger of Allâh ﷺ say: "No one should pass judgment between two people when he is angry."

الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ قَالَ: كَتَبَ أَبِي - وَكَتَبْتُ لَهُ - إِلَىٰ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرَةَ وَهُوَ قَاضِي سِجِسْتَانَ: أَنْ لَا تَحْكُمَ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضْبَانُ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَحْكُمْ أَحَدٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ».

[4491] (...) A *Hadîth* like that of Abû 'Awânah (no. 4490) was narrated from 'Abdur-Rahmân bin Abî Bakrah, from his father, from the Prophet ﷺ.

[٤٤٩١] (...) وحَدَّثَنَاه يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا، عَنْ شُعْبَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حُسَيْنُ ابْنُ عَلِيٍّ عَنْ زَائِدَةَ، كُلُّ هٰؤُلَاءِ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ.

Chapter 8. Rejection of wrong rulings and of newly-invented matters

(المعجم ٨) - (بَابُ نقض الأحكام الباطلة، وردّ محدثات الأمور)

(التحفة ٨)

[4492] 17 - (1718) It was narrated that 'Âishah said: The Messenger of Allâh ﷺ said:

[٤٤٩٢] ١٧-(١٧١٨) حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَبْدُ اللهِ ابْنُ

عَوْنٍ الْهِلَالِيُّ، جَمِيعًا، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ ابْنُ الصَّبَّاحِ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ: حَدَّثَنَا أَبِي عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ».

"Whoever introduces something into this matter of ours that is not part of it will have it rejected."

[٤٤٩٣] ١٨-(...) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ أَبِي عَامِرٍ، قَالَ عَبْدٌ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الزُّهْرِيُّ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَأَلْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ عَنْ رَجُلٍ لَهُ ثَلَاثُ مَسَاكِنَ، فَأَوْصَىٰ بِثُلُثِ كُلِّ مَسْكَنٍ مِنْهَا، قَالَ: يُجْمَعُ ذَٰلِكَ كُلُّهُ فِي مَسْكَنٍ وَاحِدٍ، ثُمَّ قَالَ: أَخْبَرَتْنِي عَائِشَةُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ».

[4493] 18 - (...) It was narrated that Sa'd bin Ibrâhîm said: I asked Al-Qâsim bin Muḥammad about a man who had three dwellings and left a will concerning one third of each dwelling. He said: That could all be combined in one dwelling. Then he said: 'Âishah told me that the Messenger of Allâh ﷺ said: "Whoever does something that is not in accordance with this matter of ours will have it rejected."

(المعجم ٩) - (بَابُ بيان خير الشهود) (التحفة ٩)

Chapter 9. The best of witnesses

[٤٤٩٤] ١٩-(١٧١٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، عَنِ ابْنِ أَبِي عَمْرَةَ الْأَنْصَارِيِّ، عَنْ زَيْدِ بْنِ خَالِدٍ

[4494] 19 - (1719) It was narrated from Zaid bin Khâlid Al-Juhanî that the Prophet ﷺ said: "Shall I not tell you of the best of witnesses?" The one who gives his testimony before being asked for it."

الْجُهَنِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ؟ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا».

Chapter 10. Differences between *Mujtahid*

(المعجم ١٠) - (بَابُ اخْتِلَافِ الْمُجْتَهِدِينَ) (التحفة ١٠)

[4495] 20 - (1720) It was narrated from Abû Hurairah that the Prophet ﷺ said: "There were two women who had their sons with them. The wolf came and took away the son of one of them, and she said to her companion: 'The wolf has taken your son.' The other said: No, it has taken your son. They referred for judgment to Dâwûd ﷺ, and he ruled in favor of the elder woman. They went out to Sulaimân, the son of Dâwûd ﷺ, and told him about that, and he said: 'Bring me a knife and I will divide him between you.' The younger woman said: 'No, may Allâh have mercy on you! He is her son.' So he ruled in favor of the younger woman."

[٤٤٩٥] ٢٠-(١٧٢٠) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا، فَقَالَتْ هَٰذِهِ لِصَاحِبَتِهَا: إِنَّمَا ذَهَبَ بِابْنِكِ أَنْتِ، وَقَالَتِ الْأُخْرَىٰ: إِنَّمَا ذَهَبَ بِابْنِكِ، فَتَحَاكَمَتَا إِلَىٰ دَاوُدَ - عليه الصَّلاةُ والسلام - فَقَضَىٰ بِهِ لِلْكُبْرَىٰ، فَخَرَجَتَا عَلَىٰ سُلَيْمَانَ ابْنِ دَاوُدَ - عَلَيْهِمَا الصَّلاةُ والسَّلَامُ - فَأَخْبَرَتَاهُ، فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَكُمَا، فَقَالَتِ الصُّغْرَىٰ: لَا، يَرْحَمُكَ اللهُ هُوَ ابْنُهَا، فَقَضَىٰ بِهِ لِلصُّغْرَىٰ».

قَالَ: قَالَ أَبُو هُرَيْرَةَ: وَاللهِ! إِنْ سَمِعْتُ بِالسِّكِّينِ قَطُّ إِلَّا يَوْمَئِذٍ، مَا كُنَّا نَقُولُ إِلَّا الْمُدْيَةَ.

[4496] (...) A *Hadîth* like that of Warqâ' (no. 4495) was narrated from Abû Az-Zinnâd with this chain.

[٤٤٩٦] (...) وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصٌ يَعْنِي ابْنَ مَيْسَرَةَ الصَّنْعَانِيَّ عَنْ مُوسَى بْنِ عُقْبَةَ؛ وَحَدَّثَنَا

أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، جَمِيعًا، عَنْ أَبِي الزِّنَادِ بِهَٰذَا الإِسْنَادِ، مِثْلَ مَعْنَىٰ حَدِيثِ وَرْقَاءَ.

Chapter 11. It is recommended for a judge to reconcile between disputants

(المعجم ١١) - (بَابُ استحباب إصلاح الحاكم بين الخصمين) (التحفة ١١)

[4497] 21 - (1721) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. He mentioned a number of *Aḥâdîth*, including the following: The Messenger of Allâh ﷺ said: "A man bought some property from another man, and the man who had bought the property found therein a jar full of gold. The one who had bought the property said to him: 'Take your gold from me, for I only bought the land from you, and I did not buy the gold from you.' The one who had sold the land said: 'I sold you the land and whatever is in it.' They referred to another man for judgment and one of them said: 'I have a son.' The other said: 'I have a daughter.' He said: 'Let the son marry the daughter, and spend some of it on yourselves and give some in charity.'"

[٤٤٩٧] ٢١-(١٧٢١) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «اشْتَرَىٰ رَجُلٌ مِنْ رَجُلٍ عَقَارًا لَهُ، فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَىٰ الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ، فَقَالَ لَهُ الَّذِي اشْتَرَى الْعَقَارَ: خُذْ ذَهَبَكَ مِنِّي، إِنَّمَا اشْتَرَيْتُ مِنْكَ الْأَرْضَ، وَلَمْ أَبْتَعْ مِنْكَ الذَّهَبَ، فَقَالَ الَّذِي شَرَى الْأَرْضَ: إِنَّمَا بِعْتُكَ الْأَرْضَ وَمَا فِيهَا، قَالَ: فَتَحَاكَمَا إِلَىٰ رَجُلٍ، فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ؟ فَقَالَ أَحَدُهُمَا: لِي غُلَامٌ، وَقَالَ الْآخَرُ: لِي جَارِيَةٌ، قَالَ: أَنْكِحُوا الْغُلَامَ الْجَارِيَةَ. وَأَنْفِقُوهُ عَلَىٰ أَنْفُسِكُمَا مِنْهُ، وَتَصَدَّقَا».

31. The Book Of Lost Property

١٦ - (المعجم ٣١) - كتاب اللقطة (التحفة ١٩)

Chapter... [sic]. Memorizing the features of the bag and strap, and the ruling on lost sheep and camels

(المعجم . . .) - (بَاب: معرفة العفاص والوكاء وحكم ضالة الغنم والإبل) (التحفة ١)

[4498] 1 - (1722) It was narrated that Zaid bin Khâlid Al-Juhanî said: A man came to the Prophet ﷺ and asked about picking up lost items. He said: "Memorize the features of its bag and strap, and announce it for a year. Then if its owner comes (give it to him), otherwise it is yours." He said: What about a lost sheep? He (ﷺ) said: "It is either for you or your brother or for the wolf." He said: What about a lost camel? He (ﷺ) said: "What have you to do with it? It has its water supply and its feet, and it can come to the water and eat from the trees, until its master finds it."

[٤٤٩٨] ١-(١٧٢٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ اللُّقَطَةِ؟ فَقَالَ: «اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا، ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلَّا فَشَأْنَكَ بِهَا»، قَالَ: فَضَالَّةُ الْغَنَمِ؟ قَالَ: «لَكَ أَوْ لِأَخِيكَ أَوْ لِلذِّئْبِ»، قَالَ: فَضَالَّةُ الْإِبِلِ؟ قَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ، حَتَّىٰ يَلْقَاهَا رَبُّهَا».

قَالَ يَحْيَىٰ: أَحْسِبُ قَرَأْتُ: عِفَاصَهَا.

[4499] 2 - (...) It was narrated from Zaid bin Khâlid Al-Juhanî that a man asked the Messenger of Allâh ﷺ about picking up lost items. He (ﷺ) said: "Announce

[٤٤٩٩] ٢-(. . .) وحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا -

it for one year, then memorize the features of its strap and bag, then spend from it. Then if its owner comes, pay him back." He said: O Messenger of Allâh, what about a lost sheep? He (ﷺ) said: "Take it, for it will be either for you, for your brother or for the wolf." He said: O Messenger of Allâh, what about a lost camel? He (the narrator) said: The Messenger of Allâh ﷺ became so angry that his cheeks turned red - or his face turned red - and he (ﷺ) said: "What have you to do with it? It has its feet and its water supply until its owner finds it."

إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ اللُّقَطَةِ؟ فَقَالَ: «عَرِّفْهَا سَنَةً، ثُمَّ اعْرِفْ وِكَاءَهَا وَعِفَاصَهَا، ثُمَّ اسْتَنْفِقْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ» فَقَالَ: يَا رَسُولَ اللهِ! فَضَالَّةُ الْغَنَمِ؟ قَالَ: خُذْهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذِّئْبِ، قَالَ: يَا رَسُولَ اللهِ! فَضَالَّةُ الإِبِلِ؟ قَالَ: فَغَضِبَ رَسُولُ اللهِ ﷺ حَتَّى احْمَرَّتْ وَجْنَتَاهُ - أَوِ احْمَرَّ وَجْهُهُ - ثُمَّ قَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا حَتَّىٰ يَلْقَاهَا رَبُّهَا».

[4500] 3 - (...) Rabî'ah bin 'Abdur-Rahmân narrated a *Hadîth* like that of Mâlik (no. 4498) with this chain, except that he added: A man came to the Messenger of Allâh ﷺ when I was with him and asked him about picking up lost items. And he said: 'Amr said in the *Hadîth*: (The Prophet ﷺ said:) "If no one comes looking for it, then spend it."

[٤٥٠٠] ٣-(...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ وَعَمْرُو بْنُ الْحَارِثِ وَغَيْرُهُمْ؛ أَنَّ رَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمَٰنِ حَدَّثَهُمْ بِهَٰذَا الْإِسْنَادِ؛ مِثْلَ حَدِيثِ مَالِكٍ، غَيْرَ أَنَّهُ زَادَ: قَالَ: أَتَى رَجُلٌ رَسُولَ اللهِ ﷺ وَأَنَا مَعَهُ، فَسَأَلَهُ عَنِ اللُّقَطَةِ؟ وقَالَ: قَالَ عَمْرٌو فِي الْحَدِيثِ: «فَإِذَا لَمْ يَأْتِ لَهَا طَالِبٌ فَاسْتَنْفِقْهَا».

[4501] 4 - (...) Zaid bin Khâlid Al-Juhanî said: A man came to the Messenger of Allâh ﷺ... and

[٤٥٠١] ٤-(...) وحَدَّثَنِي أَحْمَدُ ابْنُ عُثْمَانَ بْنِ حَكِيمٍ الْأَوْدِيُّ: حَدَّثَنَا

he mentioned a *Hadîth* like that of Ismâ'îl bin Ja'far (no. 4499), except that he said: His face and forehead turned red and he became angry. And after the words ...'Announce it for a year" he (the sub-narrator) added, "then if its owner does not come, it is a trust with you."

خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ قَالَ: سَمِعْتُ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ يَقُولُ: أَتَى رَجُلٌ رَسُولَ اللهِ ﷺ، فَذَكَرَ نَحْوَ حَدِيثِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، غَيْرَ أَنَّهُ قَالَ: فَاحْمَارَّ وَجْهُهُ وَجَبِينُهُ، وَغَضِبَ، وَزَادَ - بَعْدَ قَوْلِهِ: ثُمَّ عَرِّفْهَا سَنَةً -: «فَإِنْ لَمْ يَجِئْ صَاحِبُهَا كَانَتْ وَدِيعَةً عِنْدَكَ».

[4502] 5 - (...) It was narrated from Yazîd, the freed slave of Al-Munba'ith, that he heard Zaid bin Khâlid Al-Juhanî, the Companion of the Messenger of Allâh ﷺ, say: The Messenger of Allâh ﷺ was asked about picking up lost gold and silver. He (ﷺ) said: "Memorize the features of its strap and bag, then announce it for one year. If you do not find [its owner] then spend it, but it is a trust with you. If some day its owner comes looking for it, then pay him back." And he asked him about a lost camel. He said: "What have you to do with it? Let it be, for it has its feet and water supply with it, and it seeks water and eats the trees, until its master finds it." And he asked him about a lost sheep. He said: "Take it, for it is either for you, for your brother or for the wolf."

[٤٥٠٢] ٥-(...) وَحَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ أَنَّهُ سَمِعَ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ صَاحِبَ رَسُولِ اللهِ ﷺ يَقُولُ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ اللُّقَطَةِ الذَّهَبِ أَوِ الْوَرِقِ؟ فَقَالَ: «اعْرِفْ وِكَاءَهَا وَعِفَاصَهَا، ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ لَمْ تَعْرِفْ فَاسْتَنْفِقْهَا، وَلْتَكُنْ وَدِيعَةً عِنْدَكَ، فَإِنْ جَاءَ طَالِبُهَا يَوْمًا مِنَ الدَّهْرِ فَأَدِّهَا إِلَيْهِ» وَسَأَلَهُ عَنْ ضَالَّةِ الإِبِلِ؟ فَقَالَ: «مَالَكَ وَلَهَا؟ دَعْهَا، فَإِنَّ مَعَهَا حِذَاءَهَا وَسِقَاءَهَا، تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ، حَتَّى يَجِدَهَا رَبُّهَا» وَسَأَلَهُ عَنِ الشَّاةِ؟ فَقَالَ: «خُذْهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذِّئْبِ».

[4503] 6 - (...) It was narrated from Yazîd, the freed slave of Al-Munba'ith, from Zaid bin Khâlid Al-Juhanî, that a man asked the Prophet ﷺ about a lost camel. Rabî'ah added: He (ﷺ) became so angry that his cheeks turned red... and he quoted a *Hadîth* similar to their (no. 4502), and added (that the Prophet ﷺ said:) "If its owner comes and recognizes its bag, amount and strap, then give it to him, otherwise it is yours."

[٤٥٠٣] ٦-(...) **حَدَّثَنِي** إِسْحَٰقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ وَرَبِيعَةُ الرَّأْيِ ابْنُ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ عَنْ ضَالَّةِ الإِبِلِ؟ زَادَ رَبِيعَةُ: فَغَضِبَ حَتَّى احْمَرَّتْ وَجْنَتَاهُ، وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ، وَزَادَ: «فَإِنْ جَاءَ صَاحِبُهَا فَعَرَفَ عِفَاصَهَا، وَعَدَدَهَا وَوِكَاءَهَا، فَأَعْطِهَا إِيَّاهُ. وَإِلَّا، فَهِيَ لَكَ».

[4504] 7 - (...) It was narrated that Zaid bin Khâlid Al-Juhanî said: The Messenger of Allâh ﷺ was asked about picking up lost items. He said: "Announce it for one year, then if it is not recognized (i.e., claimed), memorize the features of its bag and strap, then consume it, but if its owner comes, pay it back."

[٤٥٠٤] ٧-(...) **وحَدَّثَنِي** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ، عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ اللُّقَطَةِ؟ فَقَالَ: «عَرِّفْهَا سَنَةً، فَإِنْ لَمْ تُعْتَرَفْ، فَاعْرِفْ عِفَاصَهَا وَوِكَاءَهَا، ثُمَّ كُلْهَا، فَإِنْ جَاءَ صَاحِبُهَا فَأَدِّهَا إِلَيْهِ».

[4505] 8 - (...) Ad-Dahhâk bin 'Uthmân narrated it with this chain (a *Hadîth* similar to no. 4504), and he said in the *Hadîth*: "If it is recognized, then pay it

[٤٥٠٥] ٨-(...) **وَحَدَّثَنِيهِ** إِسْحَٰقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، بِهَٰذَا

back, otherwise memorize the features of its strap, bag, container and amount."

الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: «فَإِنِ اعْتُرِفَتْ فَأَدِّهَا، وَإِلَّا فَاعْرِفْ عِفَاصَهَا وَوِكَاءَهَا وَوِعَاءَهَا وَعَدَدَهَا».

[4506] 9 - (1723) It was narrated that Salamah bin Kuhayl said: I heard Suwaid bin Ghafalah say: I went out with Zaid bin Ṣûḥân and Salmân bin Rabî'ah on a campaign, and I found a whip and picked it up. They said to me: Leave it. I said: No, but I will announce it. If its owner comes (I will give it to him), otherwise I will make use of it. I refused (to pay heed to them). When we came back from our campaign, it was decreed that I would go for *Ḥajj*. I came to Al-Madînah and met Ubayy bin Ka'b, and I told him about the whip and what they had said. He said: At the time of the Messenger of Allâh ﷺ I found a moneybag in which there was one hundred Dînâr. I brought it to the Messenger of Allâh ﷺ and he said: "Announce it for one year." So I announced it, but no one came forward to claim it. I came to him again and he said: "Announce it for one year," but no one came forward to claim it. Then I came to him again and he said, "Announce it for one year." So I announced it, but no one came forward to claim it. Then he said: "Memorize its number, and the features of its bag and

[٤٥٠٦] ٩-(١٧٢٣) وحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ سُوَيْدَ بْنَ غَفَلَةَ قَالَ: خَرَجْتُ أَنَا وَزَيْدُ بْنُ صُوحَانَ وَسَلْمَانُ بْنُ رَبِيعَةَ غَازِينَ، فَوَجَدْتُ سَوْطًا فَأَخَذْتُهُ، فَقَالَا لِي: دَعْهُ، فَقُلْتُ: لَا، وَلٰكِنْ أُعَرِّفُهُ، فَإِنْ جَاءَ صَاحِبُهُ، وَإِلَّا اسْتَمْتَعْتُ بِهِ، قَالَ: فَأَبَيْتُ عَلَيْهِمَا، فَلَمَّا رَجَعْنَا مِنْ غَزَاتِنَا، قُضِيَ لِي أَنِّي حَجَجْتُ، فَأَتَيْتُ الْمَدِينَةَ، فَلَقِيتُ أُبَيَّ بْنَ كَعْبٍ، فَأَخْبَرْتُهُ بِشَأْنِ السَّوْطِ وَبِقَوْلِهِمَا، فَقَالَ: إِنِّي وَجَدْتُ صُرَّةً فِيهَا مِائَةُ دِينَارٍ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَأَتَيْتُ بِهَا رَسُولَ اللهِ ﷺ، فَقَالَ: «عَرِّفْهَا حَوْلًا» قَالَ: فَعَرَّفْتُهَا فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا، ثُمَّ أَتَيْتُهُ فَقَالَ: «عَرِّفْهَا حَوْلًا» فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا، ثُمَّ أَتَيْتُهُ فَقَالَ: «عَرِّفْهَا حَوْلًا» [فَعَرَّفْتُهَا] فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا، فَقَالَ: «احْفَظْ عَدَدَهَا وَوِعَاءَهَا

strap, then if its owner comes (give it to him), otherwise make use of it." So I made use of it.

I met him in Makkah after that and he said: I do not know if it was three years or one year.

وَوِكَاءَهَا، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلَّا فَاسْتَمْتِعْ بِهَا» فَاسْتَمْتَعْتُ بِهَا.

فَلَقِيتُهُ بَعْدَ ذَلِكَ بِمَكَّةَ فَقَالَ: لَا أَدْرِي بِثَلَاثَةِ أَحْوَالٍ أَوْ حَوْلٍ وَاحِدٍ.

[4507] (...) Suwaid bin Ghafalah said: I went out with Zaid bin Ṣûḥân and Salmân bin Rabî'ah, and I found a whip... and he narrated a similar *Ḥadîth* (as no. 4506), up to the words: so I made use of it. Shu'bah (a sub-narrator) said: And I heard him ten years later saying: I announced it for one year.

[٤٥٠٧] (...) **وحَدَّثني** عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سَلَمَةُ بْنُ كُهَيْلٍ أَوْ أَخْبَرَ الْقَوْمَ وَأَنَا فِيهِمْ، قَالَ: سَمِعْتُ سُوَيْدَ بْنَ غَفَلَةَ قَالَ: خَرَجْتُ مَعَ زَيْدِ بْنِ صُوحَانَ وَسَلْمَانَ بْنِ رَبِيعَةَ، فَوَجَدْتُ سَوْطًا، وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ، إِلَىٰ قَوْلِهِ: فَاسْتَمْتَعْتُ بِهَا، قَالَ شُعْبَةُ: فَسَمِعْتُهُ بَعْدَ عَشْرِ سِنِينَ يَقُولُ: عَرَّفَهَا عَامًا وَاحِدًا.

[4508] 10 - (...) A *Ḥadîth* like that of Shu'bah (no. 4507) was narrated from Salamah bin Kuhayl with this chain. In the *Ḥadîth* of both of them it says: three years, except for Ḥammâd bin Salamah, in whose *Ḥadîth* it says: for two or three years. In the *Ḥadîth* of Salmân and Zaid bin Abî Unaysah and Ḥammâd bin Salamah it says: "If someone comes and describes to you its number, its bag and its strap, then give it to him." Sufyân added in the report of Wakî': "Otherwise, it is like your own property." In the report of Ibn

[٤٥٠٨] ١٠-(...) **وحَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْن نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا، عَنْ سُفْيَانَ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللهِ يَعْنِي ابْنَ عُمَرَ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، كُلُّ هَٰؤُلَاءِ عَنْ سَلَمَةَ بْنِ

Numair it says: "Otherwise, make use of it."

كُهَيْلٍ بِهَٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ شُعْبَةَ، وَفِي حَدِيثِهِمْ جَمِيعًا: ثَلَاثَةَ أَحْوَالٍ، إِلَّا حَمَّادَ بْنَ سَلَمَةَ فَإِنَّ فِي حَدِيثِهِ: عَامَيْنِ أَوْ ثَلَاثَةً، وَفِي حَدِيثِ سُفْيَانَ وَزَيْدِ بْنِ أَبِي أُنَيْسَةَ وَحَمَّادِ بْنِ سَلَمَةَ: «فَإِنْ جَاءَ أَحَدٌ يُخْبِرُكَ بِعَدَدِهَا وَوِعَائِهَا وَوِكَائِهَا، فَأَعْطِهَا إِيَّاهُ»، وَزَادَ سُفْيَانُ فِي رِوَايَةِ وَكِيعٍ: «وَإِلَّا فَهِيَ كَسَبِيلِ مَالِكَ»، وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ: «وَإِلَّا فَاسْتَمْتِعْ بِهَا».

Chapter 1. Picking up property lost by a pilgrim

(المعجم ١) - (بَابٌ فِي لقطة الحاج)
(التحفة ٢)

[4509] 11 - (1724) It was narrated from 'Abdur-Raḥmân bin 'Uthmân At-Taimî that the Messenger of Allâh ﷺ forbade picking up property lost by a pilgrim.

[٤٥٠٩] ١١-(١٧٢٤) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا: حَدَّثَنَا عَبْدُاللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو ابْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ حَاطِبٍ، عَنْ عَبْدِالرَّحْمَٰنِ بْنِ عُثْمَانَ التَّيْمِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ لُقَطَةِ الْحَاجِّ.

[4510] 12 - (1725) It was narrated from Zaid bin Khâlid Al-Juhanî that the Messenger of Allâh ﷺ said: "Whoever finds a lost item is himself lost, unless he announces it."

[٤٥١٠] ١٢-(١٧٢٥) وحَدَّثَنِي أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا: حَدَّثَنَا عَبْدُاللهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بَكْرِ ابْنِ سَوَادَةَ، عَنْ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ زَيْدِ بْنِ

خَالِدٍ الْجُهَنِيِّ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ آوَىٰ ضَالَّةً فَهُوَ ضَالٌّ، مَا لَمْ يُعَرِّفْهَا».

Chapter 2. Milking the animals is unlawful if the owner has not given permission

(المعجم ٢) - (بَابُ تحريم حلب الماشية بغير إذن مالكها) (التحفة ٣)

[4511] 13 - (1726) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: No one should milk the animals of another person without his permission. Would one of you like his store to be raided and his vessels to be broken into and his food to be taken? The udders of their livestock also store up food for them, so no one should milk the animals of another person without his permission."

[٤٥١١] ١٣-(١٧٢٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ [بْنِ أَنَسٍ]، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلَّا بِإِذْنِهِ، أَيُحِبُّ أَحَدُكُمْ أَنْ تُؤْتَىٰ مَشْرَبَتُهُ، فَتُكْسَرَ خِزَانَتُهُ، فَيُنْتَقَلَ طَعَامُهُ؟ فَإِنَّمَا تَخْزُنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعِمَتَهُمْ، فَلَا يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلَّا بِإِذْنِهِ».

[4512] (...) A *Hadîth* like that of Mâlik (no. 4511) was narrated from Nâfi' from Ibn 'Umar, from the Prophet ﷺ, except that in their *Hadîth* it says: "...to be thrown on the floor," except for Al-Laith bin Sa'd, in whose *Hadîth* it says: "...or his food to be taken," as in the report of Mâlik.

[٤٥١٢] (...) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا، عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، جَمِيعًا، عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ؛ وَحَدَّثَنَا

مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ وَابْنُ جُرَيْجٍ عَنْ مُوسَىٰ، كُلُّ هٰؤُلَاءِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكٍ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعًا «فَيُنْتَثَلَ» إِلَّا اللَّيْثَ بْنَ سَعْدٍ فَإِنَّ فِي حَدِيثِهِ «فَيُنْتَقَلَ طَعَامُهُ» كَرِوَايَةِ مَالِكٍ.

Chapter 3. Hospitality etc.

(المعجم ٣) - (بَابُ الضيافة ونحوها)

(التحفة ٤)

[4513] 14 - (48) It was narrated that Abû Shurayḥ Al-'Adawi said: My ears heard and my eyes saw, when the Messenger of Allâh ﷺ spoke and said: "Whoever believes in Allâh and the Last Day, let him honor his guest with full hospitality." They said: What is full hospitality, O Messenger of Allâh? He said: "One day and one night, and hospitality is for three days, and anything beyond that is charity towards him." And he (ﷺ) said: "Whoever believes in Allâh and the Last Day, let him speak well or else remain silent."

[٤٥١٣] ١٤-(٤٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا لَيْثٌ عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ أَنَّهُ قَالَ: سَمِعَتْ أُذُنَايَ، وَأَبْصَرَتْ عَيْنَايَ، حِينَ تَكَلَّمَ رَسُولُ اللهِ ﷺ فَقَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ»، قَالُوا: وَمَا جَائِزَتُهُ؟ يَا رَسُولَ اللهِ! قَالَ: «يَوْمُهُ وَلَيْلَتُهُ، وَالضِّيَافَةُ: ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ»، وَقَالَ: «وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

[راجع: ١٧٦]

[4514] 15 - (...) It was narrated that Abû Shurayh Al-Khuzâ'i said: The Messenger of Allâh ﷺ said: "Hospitality is for three

[٤٥١٤] ١٥-(...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ سَعِيدِ بْنِ

days, and full hospitality is for one day and one night. It is not permissible for a Muslim man to stay with his brother until he causes him to sin." They said: O Messenger of Allâh, how could he cause him to sin? He said: "When he stays with him until there is nothing left with which to entertain him."

أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الضِّيَافَةُ: ثَلَاثَةُ أَيَّامٍ، وَجَائِزَتُهُ: يَوْمٌ وَلَيْلَةٌ، وَلَا يَحِلُّ لِرَجُلٍ مُسْلِمٍ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّىٰ يُؤْثِمَهُ»، قَالُوا: يَا رَسُولَ اللهِ! وَكَيْفَ يُؤْثِمُهُ؟ قَالَ: «يُقِيمُ عِنْدَهُ، وَلَا شَيْءَ لَهُ يَقْرِيهِ بِهِ».

[4515] 16 - (...) Abû Shurayḥ Al-Khuzâ'i said: My ears heard, my eyes saw and my heart understood, when the Messenger of Allâh ﷺ spoke of it... and he narrated a *Ḥadîth* like that of Al-Laith (no. 4513), in which he said: "It is not permissible for any one of you to stay with his brother until he causes him to sin," as in the *Ḥadîth* of Wakî' (no.4514).

[٤٥١٥] ١٦-(...) حَدَّثَناه مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو بَكْرٍ - يَعْنِي الْحَنَفِيَّ -: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ أَنَّهُ سَمِعَ أَبَا شُرَيْحٍ الْخُزَاعِيَّ يَقُولُ: سَمِعَتْ أُذُنَايَ، وَبَصُرَ عَيْنِي، وَوَعَاهُ قَلْبِي، حِينَ تَكَلَّمَ بِهِ رَسُولُ اللهِ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ، وَذَكَرَ فِيهِ: «وَلَا يَحِلُّ لأَحَدِكُمْ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّىٰ يُؤْثِمَهُ» بِمِثْلِ مَا فِي حَدِيثِ وَكِيعٍ.

[4516] 17 - (1727) It was narrated that 'Uqbah bin 'Âmir said: We said: O Messenger of Allâh, you send us and we stay with people who do not show us hospitality. What do you think? The Messenger of Allâh ﷺ said to us: "If you stay with a people and they order that you be offered what is befitting to a guest, then accept it, and if they do not do that, then take from

[٤٥١٦] ١٧-(١٧٢٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! إِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ فَلَا يَقْرُونَنَا، فَمَا تَرَىٰ؟ فَقَالَ لَنَا رَسُولُ اللهِ ﷺ: «إِنْ نَزَلْتُمْ بِقَوْمٍ

them the right of a guest that is due to him."

فَأْمُرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ، فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا، فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ».

Chapter 4. It is recommended to spend surplus wealth

(المعجم ٤) - (بَابُ استحباب المؤاساة بفضول المال) (التحفة ٢٠ - المغازي: ١)

[4517] 18 - (1728) It was narrated that Abû Sa'eed Al-Khudrî said: Whilst we were on a journey with the Prophet ﷺ, a man came to him on a mount of his and started looking to his right and left. The Messenger of Allâh ﷺ said: "Whoever has a surplus mount, let him give it to one who has no mount, and whoever has surplus provisions, let him give them to one who has no provisions."

He mentioned various kinds of wealth, until we thought that none of us had any right to any kind of surplus.

[٤٥١٧] **١٨**-(١٧٢٨) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ، إِذْ جَاءَهُ رَجُلٌ عَلَىٰ رَاحِلَةٍ لَهُ، قَالَ: فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ مَعَهُ فَضْلُ ظَهْرٍ فَلْيَعُدْ بِهِ عَلَىٰ مَنْ لَا ظَهْرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيَعُدْ بِهِ عَلَىٰ مَنْ لَا زَادَ لَهُ».

قَالَ: فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ، حَتَّىٰ رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ.

Chapter 5. It is recommended to mix provisions if they are few, and to share them out

(المعجم ٥) - (بَابُ استحباب خلط الأزواد إذا قلّت، والمؤاساة فيها) (التحفة ٢)

[4518] 19 - (1729) Iyâs bin Salamah narrated that his father said: We went out with the Messenger of Allâh ﷺ on a

[٤٥١٨] **١٩**-(١٧٢٩) حَدَّثَنِي أَحْمَدُ ابْنُ يُوسُفَ الْأَزْدِيُّ: حَدَّثَنَا النَّضْرُ -

campaign, and we faced hardship, so much so that we thought of slaughtering some of our mounts. The Prophet of Allâh ﷺ ordered us to gather together our provisions, then we spread out a sheet of leather and he gathered together the people's provisions on that leather sheet. I measured it and found that it was the size of a spot where a goat could sit, and we were fourteen hundred men. We ate until we were all had our hunger satisfied, then we filled our bags. The Prophet of Allâh ﷺ said: "Is there any water for *Wuḍû'*?" A man brought a small bucket in which there was a drop of water, and poured it into a bowl. We all did *Wuḍû'*, using water plentifully, fourteen hundred men.

Then after that eight men came and said: Is there any water for *Wuḍû'*? And the Messenger of Allâh ﷺ said: "(The water for) *Wuḍû'* is finished."

يَعْنِي: ابْنَ مُحَمَّدٍ - الْيَمَامِيَّ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا إِيَاسُ بْنُ سَلَمَةَ عَنْ أَبِيهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي غَزْوَةٍ، فَأَصَابَنَا جَهْدٌ، حَتَّىٰ هَمَمْنَا أَنْ نَنْحَرَ بَعْضَ ظَهْرِنَا، فَأَمَرَ نَبِيُّ اللهِ ﷺ فَجَمَعْنَا تَزْوَادَنَا، فَبَسَطْنَا لَهُ نِطَعًا، فَاجْتَمَعَ زَادُ الْقَوْمِ عَلَىٰ النِّطَعِ، قَالَ: فَتَطَاوَلْتُ لِأَحْزُرَهُ كَمْ هُوَ؟ فَحَزَرْتُهُ كَرَبْضَةِ الْعَنْزِ، وَنَحْنُ أَرْبَعَ عَشْرَةَ مِائَةً، قَالَ: فَأَكَلْنَا حَتَّىٰ شَبِعْنَا جَمِيعًا، ثُمَّ حَشَوْنَا جُرُبَنَا، فَقَالَ نَبِيُّ اللهِ ﷺ: «هَلْ مِنْ وَضُوءٍ؟» قَالَ: فَجَاءَ رَجُلٌ بِإِدَاوَةٍ [لَهُ،] فِيهَا نُطْفَةٌ، فَأَفْرَغَهَا فِي قَدَحٍ، فَتَوَضَّأْنَا كُلُّنَا، نُدَغْفِقُهُ دَغْفَقَةً، أَرْبَعَ عَشْرَةَ مِائَةً.

قَالَ: ثُمَّ جَاءَ بَعْدَ [ذَلِكَ] ثَمَانِيَةٌ فَقَالُوا: هَلْ مِنْ طَهُورٍ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «فَرِغَ الْوَضُوءُ».

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In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

32. The Book Of *Jihâd* And Expeditions

١ - (المعجم ٣٢) - كتاب الجهاد والسير (التحفة ...)

Chapter 1. Permissibility Of Raiding The *Kuffâr* Who Have Been Reached With The Call Of Islam, Without Giving Prior Warning

(المعجم ١) - (بَابُ جواز الإغارة على الكفار الذين بلغتهم دعوة الإسلام، من غير تقدم إعلام بالإغارة) (التحفة ٣)

[4519] 1 - (1730) It was narrated that Ibn 'Awn said: I wrote to Nâfi' asking him about calling people (to Islam) before fighting. He wrote back to me (saying): That was only at the beginning of Islam. The Messenger of Allâh ﷺ raided Banû Al-Muṣṭaliq when they were unaware, and their cattle were drinking at the water. He killed their warriors and took their women and children captive. On that day - Yaḥyâ said: I think he said - Juwayriyah, the daughter of Al-Ḥârith, fell to his lot.

He said: And 'Abdullâh bin 'Umar narrated this *Ḥadîth* to me, and he was one of that army.

[٤٥١٩] ١-(١٧٣٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا سُلَيْمُ ابْنُ أَخْضَرَ عَنِ ابْنِ عَوْنٍ قَالَ: كَتَبْتُ إِلَىٰ نَافِعٍ أَسْأَلُهُ عَنِ الدُّعَاءِ قَبْلَ الْقِتَالِ؟ قَالَ: فَكَتَبَ إِلَيَّ: إِنَّمَا كَانَ ذَٰلِكَ فِي أَوَّلِ الإِسْلَامِ، قَدْ أَغَارَ رَسُولُ اللهِ ﷺ عَلَىٰ بَنِي الْمُصْطَلِقِ وَهُمْ غَارُّونَ، وَأَنْعَامُهُمْ تُسْقَىٰ عَلَى الْمَاءِ، فَقَتَلَ مُقَاتِلَتَهُمْ وَسَبَىٰ سَبْيَهُمْ وَأَصَابَ يَوْمَئِذٍ - قَالَ يَحْيَىٰ: أَحْسِبُهُ قَالَ - جُوَيْرِيَةَ - أَو الْبَتَّةَ - ابْنَةَ الْحَارِثِ.

قَالَ: وَحَدَّثَنِي هَٰذَا الْحَدِيثَ عَبْدُ اللهِ ابْنُ عُمَرَ، وَكَانَ فِي ذَٰلِكَ الْجَيْشِ.

[4520] (...) A similar report (as no. 4519) was narrated from Ibn

[٤٥٢٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ

‘Awn with this chain, and he said: Juwayriyah bint Al-Ḥârith, with no uncertainty.

الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ بِهَٰذَا الْإِسْنَادِ. مِثْلَهُ. وَقَالَ: جُوَيْرِيَةَ بِنْتَ الْحَارِثِ، وَلَمْ يَشُكَّ.

Chapter 2. Ruler Appointing Leaders Of Expeditions And Advising Them Of The Etiquette Of War, Etc.

(المعجم ٢) - (بَابُ تأمير الإمام الأمراء على البعوث، ووصيته إياهم بآداب الغزو وغيرها) (التحفة ٤)

[4521] 2 - (1731) Sufyân said: He dictated (the etiquette of warfare) to us.

[٤٥٢١] ٢-(١٧٣١) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: أَخْبَرَنَا سُفْيَانُ قَالَ: أَمْلَاهُ عَلَيْنَا إِمْلَاءً قَالَا؛ ح:

[4522] 3 - (...) It was narrated from Sulaimân bin Buraidah that his father said: When the Messenger of Allâh ﷺ appointed commanders for an army or expedition, he would advise them personally to fear Allâh, exalted and glorified is He, and to be good to those of the Muslims who were under their command. Then he said: “Fight in the Name of Allâh, for the sake of Allâh. Fight those who disbelieve in Allâh. Fight but do not steal from the war booty, do not break your promises, do not mutilate (the dead enemy) and do not kill children. When you meet your enemy among the idolaters, offer them three options, and whichever one they choose, accept it from them and refrain from

[٤٥٢٢] ٣-(...) حَدَّثَنِي عَبْدُ اللهِ ابْنُ هَاشِمٍ - وَاللَّفْظُ لَهُ - حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا أَمَّرَ أَمِيرًا عَلَىٰ جَيْشٍ أَوْ سَرِيَّةٍ، أَوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللهِ عَزَّ وَجَلَّ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا، ثُمَّ قَالَ: «اغْزُوا بِاسْمِ اللهِ، فِي سَبِيلِ اللهِ، قَاتِلُوا مَنْ كَفَرَ بِاللهِ، اغْزُوا فَلَا تَغُلُّوا وَلَا تَغْدِرُوا وَلَا تَمْثُلُوا وَلَا تَقْتُلُوا وَلِيدًا، وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَىٰ ثَلَاثِ خِصَالٍ - أَوْ خِلَالٍ -، فَأَيَّتُهُنَّ مَا أَجَابُوكَ فَاقْبَلْ

(fighting) them. Invite them to Islam and if they respond, then accept it from them and refrain from (fighting) them. Then invite them to migrate from their land to the land of the *Muhâjirîn* (Al-Madînah), and tell them that if they do that, they will have the same rights and duties as the *Muhâjirîn* have. If they refuse to leave, then tell them that they are like the Muslim Bedouin and subject to the same rulings as the believers, but they will have no share of the booty and spoils of war, unless they strive alongside the Muslims. If they refuse, then ask them to pay *Jizyah*. If they respond, then accept it from them and refrain from (fighting) them. If they refuse that, then seek the help of Allâh and fight them. If you lay siege to a stronghold, and the people ask you to promise them the protection of Allâh and His Prophet ﷺ, do not give them the promise of the protection of Allâh and His Prophet; rather give them your promise of protection and that of your companions, for then if you break your promise and that of your companions, that is less serious than if the promise of Allâh and His Messenger is broken. If you besiege a stronghold and the people want to make a deal on the basis of the ruling of Allâh, do not make a deal on the basis of the ruling of Allâh, rather make a deal on the basis of your own ruling, for

مِنْهُمْ وَكُفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَىٰ الْإِسْلَامِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَىٰ التَّحَوُّلِ مِنْ دَارِهِمْ إِلَىٰ دَارِ الْمُهَاجِرِينَ، وَأَخْبِرْهُمْ أَنَّهُمْ، إِنْ فَعَلُوا ذٰلِكَ، فَلَهُمْ مَا لِلْمُهَاجِرِينَ، وَعَلَيْهِمْ مَا عَلَىٰ الْمُهَاجِرِينَ، فَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْهَا، فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللهِ الَّذِي يَجْرِي عَلَىٰ الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ، إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا فَسَلْهُمُ الْجِزْيَةَ، فَإِنْ هُمْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، فَإِنْ هُمْ أَبَوْا فَاسْتَعِنْ بِاللهِ وَقَاتِلْهُمْ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللهِ وَذِمَّةَ نَبِيِّهِ ﷺ، فَلَا تَجْعَلْ لَهُمْ ذِمَّةَ اللهِ وَلَا ذِمَّةَ نَبِيِّهِ، وَلٰكِنِ اجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ أَصْحَابِكَ، فَإِنَّكُمْ، أَنْ تُخْفِرُوا ذِمَمَكُمْ وَذِمَمَ أَصْحَابِكُمْ، أَهْوَنُ مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللهِ وَذِمَّةَ رَسُولِهِ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ، فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَىٰ حُكْمِ اللهِ، فَلَا تُنْزِلْهُمْ عَلَىٰ حُكْمِ اللهِ، وَلٰكِنْ أَنْزِلْهُمْ عَلَىٰ حُكْمِكَ، فَإِنَّكَ، لَا تَدْرِي أَتُصِيبُ حُكْمَ اللهِ فِيهِمْ أَمْ لَا».

you cannot be certain that you will be able to work out a deal with them that is in accordance with Allâh's ruling."

'Abdur-Raḥmân (a narrator) said this or something similar, and Isḥâq added at the end of his *Ḥadîth*: Yaḥyâ bin Adam said: I mentioned this *Ḥadîth* to Muqâtil bin Ḥayyân and he said: Muslim bin Haysam narrated something similar to me from An-Nu'mân bin Muqarrin from the Prophet ﷺ.

قَالَ عَبْدُ الرَّحْمٰنِ هٰذَا أَوْ نَحْوَهُ، وَزَادَ إِسْحٰقُ فِي آخِرِ حَدِيثِهِ، عَنْ يَحْيَى بْنِ آدَمَ قَالَ: فَذَكَرْتُ هٰذَا الْحَدِيثَ لِمُقَاتِلِ بْنِ حَيَّانَ، - قَالَ يَحْيَىٰ: يَعْنِي أَنَّ عَلْقَمَةَ يَقُولُهُ لِابْنِ حَيَّانَ - فَقَالَ: حَدَّثَنِي مُسْلِمُ ابْنُ هَيْصَمٍ، عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[4523] 4 - (...) Sulaimân bin Buraidah narrated that his father said: When the Messenger of Allâh ﷺ sent a commander or an expedition, he would call him and advise him, and he quoted a *Ḥadîth* like that of Sufyân (no. 4522).

[٤٥٢٣] ٤-(...) وحَدَّثَنِي حَجَّاجُ ابْنُ الشَّاعِرِ: حَدَّثَنِي عَبْدُ الصَّمَدِ ابْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ أَنَّ سُلَيْمَانَ بْنَ بُرَيْدَةَ حَدَّثَهُ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا بَعَثَ أَمِيرًا أَوْ سَرِيَّةً دَعَاهُ فَأَوْصَاهُ، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ سُفْيَانَ.

[4524] 5 - (...) This was narrated from Shu'bah.

[٤٥٢٤] ٥-(...) [حَدَّثَنَا إِبْرَاهِيمُ]: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ الْفَرَّاءُ عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ، عَنْ شُعْبَةَ بِهٰذَا.

Chapter 3. The Command To Show Leniency And Avoid Causing Aversion (Towards Islam)

(المعجم ٣) - (بَابٌ فِي الأمر بالتيسير وترك التنفير) (التحفة ٥)

[4525] 6 - (1732) It was narrated that Abû Mûsâ said: When the Messenger of Allâh ﷺ

[٤٥٢٥] ٦-(١٧٣٢) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ [وَأَبُو كُرَيْبٍ - وَاللَّفْظُ

sent any of his Companions on a mission, he would say: "Give glad tidings and do not put people off; be easy going and do not be hard on them."

لأَبِي بَكْرٍ - قَالَا:] حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ ابْنِ عَبْدِ اللهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا بَعَثَ أَحَدًا مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ قَالَ: «بَشِّرُوا وَلَا تُنَفِّرُوا، وَيَسِّرُوا وَلَا تُعَسِّرُوا».

[4526] 7 - (1733) It was narrated from Sa'eed bin Abî Burdah, from his father, from his grandfather, that the Prophet ﷺ sent him and Mu'â<u>dh</u> to Yemen, and he said: "Be easy going and do not be harsh, give glad tidings and do not put people off, cooperate and do not be divided."

[٤٥٢٦] ٧-(١٧٣٣) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ: «يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُنَفِّرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا». [انظر: ٤٧١٧، ٥٢١٤]

[4527] (...) A *Ḥadîth* like that of <u>Sh</u>u'bah (no. 4526) was narrated from Sa'eed bin Abî Burdah, from his father, from his grandfather from the Prophet ﷺ, but in the *Ḥadîth* of Zaid bin Abî Unaysah it does not say: "Cooperate and do not be divided."

[٤٥٢٧] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي خَلَفٍ عَنْ زَكَرِيَّاءَ بْنِ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللهِ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، كِلَاهُمَا عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ شُعْبَةَ، وَلَيْسَ فِي حَدِيثِ زَيْدِ بْنِ أَبِي أُنَيْسَةَ «وَتَطَاوَعَا وَلَا تَخْتَلِفَا».

[4528] 8 - (1734) It was narrated that Abû At-Tayyâh said: I heard Anas bin Mâlik say:

[٤٥٢٨] ٨-(١٧٣٤) **حَدَّثَنَا** عُبَيْدُ اللهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

شُعْبَةُ عَنْ أَبِي التَّيَّاحِ ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ ابْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَسِّرُوا وَلَا تُعَسِّرُوا، وَسَكِّنُوا وَلَا تُنَفِّرُوا».

The Messenger of Allâh ﷺ said: "Be easy going and do not be harsh, give solace and do not put people off."

(المعجم ٤) - (بَابُ تحريم الغدر) (التحفة ٦)

Chapter 4. The Prohibition Of Betrayal

[٤٥٢٩] ٩-(١٧٣٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَأَبُو أُسَامَةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللهِ ابْنُ سَعِيدٍ [يَعْنِي أَبَا قُدَامَةَ السَّرْخَسِيَّ قَالَا]: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا جَمَعَ اللهُ الْأَوَّلِينَ وَالْآخِرِينَ يَوْمَ الْقِيَامَةِ، يُرْفَعُ لِكُلِّ غَادِرٍ لِوَاءٌ، فَقِيلَ: هَٰذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانٍ».

[4529] 9 - (1735) It was narrated that Ibn 'Umar said: The Messenger of Allâh ﷺ said: "When Allâh gathers together the first and the last (of men) on the Day of Resurrection, a banner will be raised for every betrayer and it will be said: This is the betrayal of so-and-so the son of so-and-so."

[٤٥٣٠] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ

[4530] (...) This *Hadîth* was narrated from Ibn 'Umar from the Prophet ﷺ.

الدَّارِمِيُّ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِهَٰذَا الْحَدِيثِ.

[4531] 10 - (...) 'Abdullâh bin 'Umar said: The Messenger of Allâh ﷺ said: "Allâh will set up a banner for the betrayer on the Day of Resurrection, and it will be said: This is the betrayal of so-and-so."

[٤٥٣١] ١٠-(...) وحَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ ابْنِ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْغَادِرَ يَنْصِبُ اللهُ لَهُ لِوَاءً يَوْمَ الْقِيَامَةِ، فَيُقَالُ: أَلَا هَٰذِهِ غَدْرَةُ فُلَانٍ».

[4532] 11 - (...) It was narrated from Hamzah and Sâlim the sons of 'Abdullâh that 'Abdullâh bin 'Umar said: I heard the Messenger of Allâh ﷺ say: "For every betrayer there will be a banner on the Day of Resurrection."

[٤٥٣٢] ١١-(...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ وَسَالِمٍ ابْنَيْ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ».

[4533] 12 - (1736) It was narrated from 'Abdullâh that the Prophet ﷺ said: "Every betrayer will have a banner on the Day of Resurrection and it will be said: This is the betrayal of so-and-so."

[٤٥٣٣] ١٢-(١٧٣٦) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُقَالُ: هَٰذِهِ غَدْرَةُ فُلَانٍ».

[4534] (...) It was narrated from Shu'bah with this chain (a *Hadith* similar to no. 4533), but in the *Hadîth* of 'Abdur-Raḥmân it does not say: "It will be said: This is the betrayal of so-and-so."

[٤٥٣٤] (...) **وحَدَّثنا** إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ؛ وَحَدَّثَنِي عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، جَمِيعًا عَنْ شُعْبَةَ فِي هَٰذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِ عَبْدِ الرَّحْمَٰنِ: «يُقَالُ: هَٰذِهِ غَدْرَةُ فُلَانٍ».

[4535] 13 - (...) It was narrated that 'Abdullâh said: The Messenger of Allâh ﷺ said: "Every betrayer will have a banner on the Day of Resurrection by which he will be recognized, and it will be said: This is the betrayal of so-and-so."

[٤٥٣٥] **١٣**-(...) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ يَزِيدَ بْنِ عَبْدِ الْعَزِيزِ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ، يُقَالُ: هَٰذِهِ غَدْرَةُ فُلَانٍ».

[4536] 14 - (1737) It was narrated that Anas said: The Messenger of Allâh ﷺ said: "Every betrayer will have a banner on the Day of Resurrection by which he will be recognized."

[٤٥٣٦] **١٤**-(١٧٣٧) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ».

[4537] 15 - (1738) It was narrated from Abû Sa'eed that the Prophet ﷺ said: "Every betrayer will have a banner by his backside on the Day of Resurrection."

[٤٥٣٧] **١٥**-(١٧٣٨) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا شُعْبَةُ عَنْ خُلَيْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ».

[4538] 16 - (...) It was narrated that Abû Sa'eed said: The Messenger of Allâh ﷺ said: "Every betrayer will have a banner on the Day of Resurrection that will be raised to a level commensurate with his betrayal, and no betrayal is greater than that of a leader of men."

[٤٥٣٨] ١٦-(...) وَحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ ابْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا الْمُسْتَمِرُّ بْنُ الرَّيَّانِ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدْرِهِ، أَلَا وَلَا غَادِرَ أَعْظَمُ غَدْرًا مِنْ أَمِيرِ عَامَّةٍ».

Chapter 5. Permissibility Of Deceit In War

(المعجم ٥) - (بَابُ جواز الخداع في الحرب)

(التحفة ٧)

[4539] 17 - (1739) Sufyân said: 'Amr heard Jâbir say that the Messenger of Allâh ﷺ said: "War is deceit."

[٤٥٣٩] ١٧-(١٧٣٩) وحَدَّثَنَا عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ ابْنُ حَرْبٍ - وَاللَّفْظُ لِعَلِيٍّ وَزُهَيْرٍ، قَالَ عَلِيٌّ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ قَالَ: سَمِعَ عَمْرٌو جَابِرًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الْحَرْبُ خَدْعَةٌ».

[4540] 18 - (1740) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "War is deceit."

[٤٥٤٠] ١٨-(١٧٤٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الرَّحْمَٰنِ بْنِ سَهْمٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ [بْنِ مُنَبِّهٍ،] عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْحَرْبُ خَدْعَةٌ».

Chapter 6. It Is Disliked To Wish To Meet The Enemy, And The Command To Be Steadfast When Meeting The Enemy

(المعجم ٦) - (بَابُ كراهة تمني لقاء العدوّ، والأمر بالصبر عند اللقاء)

(التحفة ٨)

[4541] 19 - (1741) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Do not wish to meet the enemy, but when you do meet them, then be steadfast."

[٤٥٤١] ١٩-(١٧٤١) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنِ الْمُغِيرَةِ وَهُوَ ابْنُ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا».

[4542] 20 - (1742) It was narrated from Abû Nadr, from the letter of a man of Aslam who was one of the Companions of the Prophet ﷺ who was called 'Abdullâh bin Abî Awfâ, who wrote to 'Umar bin 'Ubaidullâh, when he went to fight the Harûrîyyah; he told him that on one of the days when the Messenger of Allâh ﷺ met the enemy, he waited until the sun went down, then he stood up and said: "O people, do not wish to meet the enemy, and ask Allâh to keep you safe and sound. When you do meet them, then be steadfast, and realize that Paradise lies in the shade of the swords." Then the Prophet ﷺ stood up and said: "O Allâh,

[٤٥٤٢] ٢٠-(١٧٤٢) وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ أَبِي النَّضْرِ، عَنْ كِتَابِ رَجُلٍ مِنْ أَسْلَمَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ عَبْدُ اللهِ بْنُ أَبِي أَوْفَىٰ، فَكَتَبَ إِلَىٰ عُمَرَ بْنِ عُبَيْدِ اللهِ، حِينَ سَارَ إِلَىٰ الْحَرُورِيَّةِ، يُخْبِرُهُ أَنَّ رَسُولَ اللهِ ﷺ، كَانَ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ، يَنْتَظِرُ حَتَّىٰ إِذَا مَالَتِ الشَّمْسُ قَامَ فِيهِمْ فَقَالَ: «يَا أَيُّهَا النَّاسُ! لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَاسْأَلُوا اللهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ»،

Revealer of the Book, Sender of the clouds and Defeater of the confederates, defeat them, and grant us victory over them."

ثُمَّ قَامَ النَّبِيُّ ﷺ وَقَالَ: «اللَّهُمَّ! مُنْزِلَ الْكِتَابِ، وَمُجْرِيَ السَّحَابِ، وَهَازِمَ الْأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ».

Chapter 7. It Is Recommended To Pray For Victory When Meeting The Enemy

(المعجم ٧) - (بَابُ استحباب الدعاء بالنصر عند لقاء العدو) (التحفة ٩)

[4543] 21 - (...) It was narrated that 'Abdullâh bin Abî Awfa said: The Messenger of Allâh ﷺ prayed against the confederates and said: "O Allâh, Revealer of the Book, swift in taking account, Defeater of the confederates! O Allâh, defeat them and shake them."

[٤٥٤٣] ٢١-(...) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَىٰ قَالَ: دَعَا رَسُولُ اللهِ ﷺ عَلَىٰ الْأَحْزَابِ فَقَالَ: «اللَّهُمَّ! مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ، اللَّهُمَّ! اهْزِمْهُمْ وَزَلْزِلْهُمْ».

[4544] 22 - (...) Ibn Abî Awfâ said: The Messenger of Allâh ﷺ prayed... a *Hadîth* like that of Jâbir (no. 4543), except that he said: "Defeater of the confederates," and he did not mention him saying, "O Allâh."

[٤٥٤٤] ٢٢-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَىٰ يَقُولُ: دَعَا رَسُولُ اللهِ ﷺ بِمِثْلِ حَدِيثِ خَالِدٍ، غَيْرَ أَنَّهُ قَالَ: «هَازِمَ الْأَحْزَابِ» وَلَمْ يَذْكُرْ قَوْلَهُ: «اللَّهُمَّ».

[4545] (...) It was narrated from Ismâ'îl with this chain (a *Hadîth* similar to no. 4543). Ibn Abî 'Umar added in his report: "Sender of the clouds."

[٤٥٤٥] (...) وحَدَّثَنَاه إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ بِهَٰذَا الْإِسْنَادِ، وَزَادَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: «مُجْرِيَ السَّحَابِ».

[4546] 23 - (1743) It was narrated from Anas that the Messenger of Allâh ﷺ used to say on the Day of Uhud: "O Allâh, if You will (that the Muslims be defeated), You will not be worshipped on earth."

[٤٥٤٦] ٢٣-(١٧٤٣) وحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ يَوْمَ أُحُدٍ: «اللَّهُمَّ! إِنَّكَ إِنْ تَشَأْ، لَا تُعْبَدْ فِي الْأَرْضِ».

Chapter 8. The Prohibition Of Killing Women And Children In War

(المعجم ٨) - **(بَابُ تحريم قتل النساء والصبيان في الحرب)** (التحفة ١٠)

[4547] 24 - (1744) It was narrated from 'Abdullâh that a woman was found slain during one of the campaigns of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ denounced the killing of women and children.

[٤٥٤٧] ٢٤-(١٧٤٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ: أَنَّ امْرَأَةً وُجِدَتْ فِي بَعْضِ مَغَازِي رَسُولِ اللهِ ﷺ مَقْتُولَةً، فَأَنْكَرَ رَسُولُ اللهِ ﷺ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ.

[4548] 25 - (...) It was narrated that Ibn 'Umar said: A woman was found slain in one of those campaigns, and the Messenger of Allâh ﷺ forbade killing women and children.

[٤٥٤٨] ٢٥-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَأَبُو أُسَامَةَ، قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ [بْنُ عُمَرَ] عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: وُجِدَتِ امْرَأَةٌ مَقْتُولَةٌ فِي بَعْضِ تِلْكَ الْمَغَازِي، فَنَهَىٰ رَسُولُ اللهِ ﷺ عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.

Chapter 9. Permissibility Of Killing Women And Children In Night Raids, So Long As It Is Not Done Deliberately

(المعجم ٩) - **(بَابُ جواز قتل النساء والصبيان في البيات من غير تعمد)** (التحفة ١١)

[4549] 26 - (1745) It was narrated that Aṣ-Ṣa'b bin Jath-

[٤٥٤٩] ٢٦-(١٧٤٥) وحَدَّثَنَا

thâmah said: The Messenger of Allâh ﷺ was asked about the women and children of the idolaters being killed in night raids. He said: "They are of them."

يَحْيَى بْنُ يَحْيَىٰ وَسَعِيدُ بْنُ مَنْصُورٍ وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الدَّارِ مِنَ الْمُشْرِكِينَ؟ يُبَيَّتُونَ فَيُصِيبُونَ مِنْ نِسَائِهِمْ وَذَرَارِيِّهِمْ، فَقَالَ: «هُمْ مِنْهُمْ».

[4550] 27 - (...) It was narrated that Aṣ-Ṣa'b bin Jath-thâmah said: I said: O Messenger of Allâh, we kill the children of the idolaters during night raids. He said: "They are of them."

[٤٥٥٠] ٢٧-(. . .) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ ابْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ ابْنِ جَثَّامَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا نُصِيبُ فِي الْبَيَاتِ مِنْ ذَرَارِيِّ الْمُشْرِكِينَ، قَالَ: «هُمْ مِنْهُمْ».

[4551] 28 - (...) It was narrated from Aṣ-Ṣa'b bin Jath-thâmah that it was said to the Prophet ﷺ: What if a cavalry attacks at night and kills some of the children of the idolaters? He said: "They are of their fathers."

[٤٥٥١] ٢٨-(. . .) وحَدَّثَني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ: أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: لَوْ أَنَّ خَيْلًا أَغَارَتْ مِنَ اللَّيْلِ فَأَصَابَتْ مِنْ أَبْنَاءِ الْمُشْرِكِينَ؟ قَالَ: «هُمْ مِنْ آبَائِهِمْ».

Chapter 10. Permissibility Of Cutting Down The Trees Of The *Kuffâr* And Burning Them

(المعجم ١٠) - (بَابُ جواز قطع أشجار الكفار وتحريقها) (التحفة ١٢)

[4552] 29 - (1746) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ burned the palm trees of Banû An-Nadîr and cut them down, at Al-Buwairah.

Qutaibah and Ibn Rumh added in their *Hadîth*: And Allâh revealed the words: "What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by leave of Allâh, and in order that He might disgrace the *Fâsiqûn* (the rebellious, the disobedient to Allâh)" [*Al-Hashr* 59:5].

[٤٥٥٢] ٢٩-(١٧٤٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ: أَنَّ رَسُولَ اللهِ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ، وَهِيَ الْبُوَيْرَةُ.

زَادَ قُتَيْبَةُ وَابْنُ رُمْحٍ فِي حَدِيثِهِمَا: فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَٰسِقِينَ﴾ [الحشر: ٥].

[4553] 30 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ cut down the palm trees of Banû An-Nadîr and burned them, and concerning that Hassân said:

It was easy for the nobles of Banû Lu'ayy (Quraish)
To burn Al-Buwayrah with sparks flying everywhere.

And concerning that the Verse was revealed: "What you (O Muslims) cut down of the palm trees (of the enemy), or you left them..." [*Al-Hashr* 59:5].

[٤٥٥٣] ٣٠-(...) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ وَهَنَّادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَطَعَ نَخْلَ بَنِي النَّضِيرِ وَحَرَّقَ، وَلَهَا يَقُولُ حَسَّانُ:

وَهَانَ عَلَىٰ سَرَاةِ بَنِي لُؤَيٍّ
حَرِيقٌ بِالْبُوَيْرَةِ مُسْتَطِيرُ

وَفِي ذَلِكَ نَزَلَتْ: ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا﴾ الْآيَةَ.

[4554] 31 - (...) It was narrated that 'Abdullâh bin 'Umar said:

[٤٥٥٤] ٣١-(...) حَدَّثَنَا سَهْلُ

ابْنُ عُثْمَانَ: أَخْبَرَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: حَرَّقَ رَسُولُ اللهِ ﷺ نَخْلَ بَنِي النَّضِيرِ.

The Messenger of Allâh ﷺ burned the palm trees of Banû An-Naḍîr.

(المعجم ١١) - (بَابُ تحليل الغنائم لهذه الأمة خاصة) (التحفة ١٣)

Chapter 11. War Booty Has Been Made Permissible For This *Ummah* Only

[٤٥٥٥] ٣٢-(١٧٤٧) وحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «غَزَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ، فَقَالَ لِقَوْمِهِ: لَا يَتْبَعْنِي رَجُلٌ قَدْ مَلَكَ بُضْعَ امْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا، وَلَمَّا يَبْنِ، وَلَا آخَرُ قَدْ بَنَىٰ بُنْيَانًا، وَلَمَّا يَرْفَعْ سُقُفَهَا، وَلَا آخَرُ قَدِ اشْتَرَىٰ غَنَمًا أَوْ خَلِفَاتٍ، وَهُوَ مُنْتَظِرٌ وِلَادَهَا، قَالَ: فَغَزَا، فَأَدْنَىٰ لِلْقَرْيَةِ حِينَ صَلَاةِ الْعَصْرِ، أَوْ قَرِيبًا مِنْ ذَلِكَ، فَقَالَ لِلشَّمْسِ: أَنْتِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللّٰهُمَّ احْبِسْهَا عَلَيَّ شَيْئًا فَحُبِسَتْ عَلَيْهِ حَتَّىٰ فَتَحَ اللهُ عَلَيْهِ، قَالَ: فَجَمَعُوا مَا غَنِمُوا، فَأَقْبَلَتِ النَّارُ

[4555] 32 - (1747) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ, and he mentioned a number of *Aḥadîth*, including the following: The Messenger of Allâh ﷺ said: "One of the Prophets went out on a campaign, and he said to his people: No man should accompany me who has gotten married and wants to consummate the marriage but has not yet done so, or a man who has built a house but has not yet put the roof on, or a man who has bought some sheep or pregnant she-camels and is waiting for them to give birth. He went out to fight, and he approached a town at the time of *'Asr* prayer, or close to that time. He said to the sun: You are under the command of Allâh and I am under the command of Allâh. O Allâh, halt it for me for a while." So it was halted for him until Allâh granted him victory.

They gathered the booty that they had seized, and the fire came close to consume it, but it did not touch it. He said: "There is theft from the booty among you. Let one man from each tribe swear allegiance to me." They swore allegiance to him, and the hand of one man stuck to his hand. He said: "There is theft from the booty among you. Let your tribe swear allegiance to me." They swore allegiance to him, and the hands of two or three men stuck to his hand. He said: "There is theft from the booty among you; you have stolen from the booty." They brought forth to him gold equal to the size of a cow's head. They placed it with the wealth which was on the ground, then the fire came and consumed it. The booty was not permissible for anyone before us, but Allâh (blessed and exalted is He) saw our weakness and vulnerability, so He permitted it to us.

لِتَأْكُلَهُ، فَأَبَتْ أَنْ تَطْعَمَهُ، فَقَالَ: فِيكُمْ غُلُولٌ، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَبَايَعُوهُ، فَلَصِقَتْ يَدُ رَجُلٍ بِيَدِهِ، فَقَالَ: فِيكُمُ الْغُلُولُ، فَلْتُبَايِعْنِي قَبِيلَتُكَ، فَبَايَعَتْهُ، قَالَ: فَلَصِقَ بِيَدِ رَجُلَيْنِ أَوْ ثَلَاثَةٍ، فَقَالَ: فِيكُمُ الْغُلُولُ، أَنْتُمْ غَلَلْتُمْ، قَالَ: فَأَخْرَجُوا لَهُ مِثْلَ رَأْسِ بَقَرَةٍ مِنْ ذَهَبٍ، قَالَ: فَوَضَعُوهُ فِي الْمَالِ وَهُوَ بِالصَّعِيدِ، فَأَقْبَلَتِ النَّارُ فَأَكَلَتْهُ، فَلَمْ تَحِلَّ الْغَنَائِمُ لِأَحَدٍ مِنْ قَبْلِنَا، ذَلِكَ بِأَنَّ اللهَ [تَبَارَكَ وَتَعَالَىٰ] رَأَىٰ ضُعْفَنَا وَعَجْزَنَا، فَطَيَّبَهَا لَنَا».

Chapter 12. Spoils Of War

(المعجم ١٢) - (بَابُ الأنفال)

(التحفة ١٤)

[4556] 33 - (1748) It was narrated that Muṣ'ab bin Sa'd said: My father took something from the *Khums* and brought it to the Prophet ﷺ and said: Give me this, but he refused. Then Allâh revealed (the words): "They ask you (O Muḥammad ﷺ) about the spoils of war. Say: The spoils

[٤٥٥٦] ٣٣-(١٧٤٨) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أَخَذَ أَبِي مِنَ الْخُمْسِ شَيْئًا، فَأَتَىٰ بِهِ النَّبِيَّ ﷺ، فَقَالَ: هَبْ لِي هٰذَا، فَأَبَىٰ، قَالَ فَأَنْزَلَ اللهُ عَزَّ

are for Allâh and the Messenger" [*A-Anfâl* 8:1].

وَجَلَّ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ﴾ [الأنفال: ١]. [انظر: ٦٢٣٨]

[4557] 34 - (...) It was narrated from Muṣ'ab bin Sa'd that his father said: Four Verses were revealed concerning me: I acquired a sword (as booty) and brought it to the Prophet ﷺ and said: O Messenger of Allâh, grant it to me (as my share of the booty). He said: "Put it down." Then he got up and said: O Messenger of Allâh, grant it to me. The Prophet ﷺ said to him: "Put it back where you got it from." Then he stood up and said: Grant it to me, O Messenger of Allâh. He said: "Put it down." He said: O Messenger of Allâh, grant it to me. Shall I be treated like one who is of no use (in war)? The Prophet ﷺ said to him: "Put it back where you got it from." Then this Verse was revealed: "They ask you (O Muḥammad ﷺ) about the spoils of war. Say: The spoils are for Allâh and the Messenger" [*Al-Anfâl* 8:1].

[٤٥٥٧] ٣٤-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: نَزَلَتْ فِيَّ أَرْبَعُ آيَاتٍ: أَصَبْتُ سَيْفًا فَأَتَىٰ بِهِ النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! نَفِّلْنِيهِ، فَقَالَ: «ضَعْهُ» ثُمَّ قَامَ فَقَالَ: يَا رَسُولَ اللهِ! نَفِّلْنِيهِ، فَقَالَ [لَهُ النَّبِيُّ ﷺ]: «ضَعْهُ [مِنْ حَيْثُ أَخَذْتَهُ]»، ثُمَّ قَامَ [فَقَالَ: نَفِّلْنِيهِ يَا رَسُولَ اللهِ! فَقَالَ: «ضَعْهُ» فَقَامَ]، فَقَالَ: يَا رَسُولَ اللهِ! نَفِّلْنِيهِ، أَأُجْعَلُ كَمَنْ لَا غَنَاءَ لَهُ؟ فَقَالَ [لَهُ] النَّبِيُّ ﷺ: «ضَعْهُ مِنْ حَيْثُ أَخَذْتَهُ» قَالَ: فَنَزَلَتْ هٰذِهِ الْآيَةُ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ﴾. [الأنفال: ١]

[4558] 35 - (1749) It was narrated that Ibn 'Umar said: The Prophet ﷺ sent an expedition, of whom I was one, towards Najd, and they captured a large number of camels. Each share was eleven or twelve camels, and they were each given one extra camel.

[٤٥٥٨] ٣٥-(١٧٤٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً، وَأَنَا فِيهِمْ، قِبَلَ نَجْدٍ، فَغَنِمُوا إِبِلًا كَثِيرَةً، فَكَانَتْ سُهْمَانُهُمُ اثْنَيْ عَشَرَ بَعِيرًا، أَوْ أَحَدَ عَشَرَ بَعِيرًا، وَنُفِّلُوا بَعِيرًا بَعِيرًا.

[4559] 36 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ sent an expedition towards Najd, among whom was Ibn 'Umar, and each share was twelve camels, and they were each given one camel apart from that, and the Messenger of Allâh ﷺ did not make any change in that.

[٤٥٥٩] ٣٦-(...) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ سَرِيَّةً قِبَلَ نَجْدٍ، وَفِيهِمُ ابْنُ عُمَرَ، وَأَنَّ سُهْمَانَهُمْ بَلَغَتِ اثْنَيْ عَشَرَ بَعِيرًا، وَنُفِّلُوا سِوَىٰ ذٰلِكَ بَعِيرًا، فَلَمْ يُغَيِّرْهُ رَسُولُ اللهِ ﷺ.

[4560] 37 - (...) It was narrated that Ibn 'Umar said: The Messenger of Allâh ﷺ sent an expedition towards Najd, and I went out with them. We acquired camels and sheep (as war booty), and the share of each of us was twelve camels, and the Messenger of Allâh ﷺ granted each of us an extra camel.

[٤٥٦٠] ٣٧-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ سَرِيَّةً إِلَىٰ نَجْدٍ، فَخَرَجْتُ فِيهَا، فَأَصَبْنَا إِبِلًا وَغَنَمًا، فَبَلَغَتْ سُهْمَانُنَا اثْنَيْ عَشَرَ بَعِيرًا، اثْنَيْ عَشَرَ بَعِيرًا، وَنَفَّلَنَا رَسُولُ اللهِ ﷺ بَعِيرًا، بَعِيرًا.

[4561] (...) It was narrated from 'Ubaidullâh with this chain.

[٤٥٦١] (...) وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللهِ بِهٰذَا الْإِسْنَادِ.

[4562] (...) (a similar *Ḥadîth*) It was narrated that Ibn 'Awn said: I wrote to Nâfi', asking him about the spoils of war. He wrote back to me (saying): Ibn 'Umar was among an expedition... (a *Ḥadîth* similar to no. 4560)

A *Ḥadîth* like theirs was narrated from Nâfi', with this chain.

[٤٥٦٢] (...) وحَدَّثَنَاه أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، قَالَ: كَتَبْتُ إِلَىٰ نَافِعٍ أَسْأَلُهُ عَنِ النَّفَلِ؟ فَكَتَبَ إِلَيَّ: أَنَّ ابْنَ عُمَرَ كَانَ فِي سَرِيَّةٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ

حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: قَالَ: أَخْبَرَنِي مُوسَى؛ وَحَدَّثَنَا هَـٰرُونُ [ابْنُ سَعِيدٍ] الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ [ابْنُ زَيْدٍ]، كُلُّهُمْ عَنْ نَافِعٍ، بِهَـٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِهِمْ.

[4563] 38 - (1750) It was narrated from Sâlim that his father said: The Messenger of Allâh ﷺ granted us something in addition to our share of the *Khums*, and he gave me a big old camel.

[٤٥٦٣] **٣٨-(١٧٥٠) وحَدَّثنا** سُرَيْجُ بْنُ يُونُسَ وَعَمْرٌو النَّاقِدُ - وَاللَّفْظُ لِسُرَيْجٍ - قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: نَفَّلَنَا رَسُولُ اللهِ ﷺ نَفَلًا سِوَىٰ نَصِيبِنَا مِنَ الْخُمْسِ، فَأَصَابَنِي شَارِفٌ - وَالشَّارِفُ: الْمُسِنُّ الْكَبِيرُ -.

[4564] 39 - (...) It was narrated that Ibn 'Umar said: The Messenger of Allâh ﷺ gave the troops a share of the spoils... a *Hadîth* like that of Ibn Rajâ' (no. 4563).

[٤٥٦٤] **٣٩-(...) وحَدَّثنا** هَنَّادُ ابْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ، كِلَاهُمَا عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: بَلَغَنِي عَنِ ابْنِ عُمَرَ قَالَ: نَفَّلَ رَسُولُ اللهِ ﷺ سَرِيَّةً، بِنَحْوِ حَدِيثِ ابْنِ رَجَاءٍ.

[4565] 40 - (...) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ gave something extra to some of those who had been on an expedition, apart from the shares that they were given like the rest of the army, and the *Khums* was due on the full amount (of booty).

[٤٥٦٥] **٤٠-(...) حَدَّثنا** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللهِ: أَنَّ رَسُولَ اللهِ ﷺ قَدْ كَانَ يُنَفِّلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا، لِأَنْفُسِهِمْ

خَاصَّةً، سِوَىٰ قَسْمِ عَامَّةِ الْجَيْشِ، وَالْخُمْسُ فِي ذَٰلِكَ، وَاجِبٌ كُلِّهِ.

Chapter 13. The Killer Is Entitled To The Belongings Of The One Who Is Killed

(المعجم ١٣) - (بَابُ استحقاق القاتل سلب القتيل) (التحفة ١٥)

[4566] 41 - (1751) It was narrated that Abû Muhammad Al-Anṣârî, who was a companion of Abû Qatâdah, said: Abû Qatâdah said... and he narrated the same *Ḥadîth* as no. 4568).

[٤٥٦٦] ٤١-(١٧٥١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ وَكَانَ جَلِيسًا لِأَبِي قَتَادَةَ قَالَ: قَالَ أَبُو قَتَادَةَ، وَاقْتَصَّ الْحَدِيثَ.

[4567] (...) It was narrated from Abû Muhammad, the freed slave of Abû Qatâdah, that Abû Qatâdah said... and he quoted the *Ḥadîth* (as no. 4568).

[٤٥٦٧] (...) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَحْيَى [بْنِ سَعِيدٍ]، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَىٰ أَبِي قَتَادَةَ أَنَّ أَبَا قَتَادَةَ قَالَ: وَسَاقَ الْحَدِيثَ.

[4568] (...) It was narrated that Abû Qatâdah said: We set out with the Messenger of Allâh ﷺ in the year of (the battle of) Ḥunain, and when we met (the enemy), the Muslims fell into a state of confusion. I saw that one of the *Mushrik* men had overpowered one of the Muslim men, so I crept up on him from behind and struck him between his neck and shoulders. He turned around and he grabbed me in such a way that I thought I was about to die, then he died. I joined 'Umar bin Al-Khaṭṭâb and he said: What is the matter with the people?

[٤٥٦٨] (...) وحَدَّثَنَا أَبُو الطَّاهِرِ [وَحَرْمَلَةُ] - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَىٰ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ عَامَ حُنَيْنٍ، فَلَمَّا الْتَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ، قَالَ: فَرَأَيْتُ رَجُلًا مِنَ الْمُشْرِكِينَ قَدْ عَلَا رَجُلًا مِنَ الْمُسْلِمِينَ، فَاسْتَدَرْتُ إِلَيْهِ حَتَّىٰ أَتَيْتُهُ مِنْ وَرَائِهِ، فَضَرَبْتُهُ

I said: It is the decree of Allâh. Then the people came back, and the Messenger of Allâh ﷺ sat down and said: "Whoever killed someone has to bring his proof, then he may take his belongings." I stood up and said: Who will bear witness for me? Then I sat down. Then he (ﷺ) said likewise, and I stood up and said: Who will bear witness for me? Then I sat down. Then he (ﷺ) said that a third time and I stood up again. The Messenger of Allâh ﷺ said: "What is the matter with you, O Abû Qatâdah?" I told him the story and a man who was there said: He has spoken the truth, O Messenger of Allâh. The belongings of that dead man are with me; persuade him to give up his right. Abû Bakr Aṣ-Ṣiddîq said: No, by Allâh, you should not expect one of the lions of Allâh who fought for Allâh and His Messenger to give up his booty to you. The Messenger of Allâh ﷺ said: "He is right; give it to him." So he gave it to me. I sold the shield and bought a garden in Banû Salimah, and that was the first property I acquired in Islam.

According to the *Hadîth* of Al-Laith: Abû Bakr said: No, he will not give it to a little hyena from Quraish and ignore one of the lions of Allâh.

عَلَىٰ حَبْلِ عَاتِقِهِ، وَأَقْبَلَ عَلَيَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَدْرَكَهُ الْمَوْتُ، فَأَرْسَلَنِي، فَلَحِقْتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ: مَا لِلنَّاسِ؟ فَقُلْتُ: أَمْرُ اللهِ، ثُمَّ إِنَّ النَّاسَ رَجَعُوا، وَجَلَسَ رَسُولُ اللهِ ﷺ فَقَالَ: «مَنْ قَتَلَ قَتِيلًا، لَهُ عَلَيْهِ بَيِّنَةٌ، فَلَهُ سَلَبُهُ» قَالَ: فَقُمْتُ، فَقُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ، ثُمَّ قَالَ مِثْلَ ذٰلِكَ، قَالَ: فَقُمْتُ، فَقُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ، ثُمَّ قَالَ ذٰلِكَ الثَّالِثَةَ، قَالَ فَقُمْتُ فَقَالَ رَسُولُ اللهِ ﷺ: «مَا لَكَ يَا أَبَا قَتَادَةَ؟!» فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: صَدَقَ يَا رَسُولَ اللهِ! سَلَبُ ذٰلِكَ الْقَتِيلِ عِنْدِي، فَأَرْضِهِ مِنْ حَقِّهِ، فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ: لَا هَا اللهِ! إِذًا لَا يَعْمِدُ إِلَىٰ أَسَدٍ مِنْ أُسُدِ اللهِ يُقَاتِلُ عَنِ اللهِ وَعَنْ رَسُولِهِ فَيُعْطِيكَ سَلَبَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «صَدَقَ، فَأَعْطِهِ إِيَّاهُ» فَأَعْطَانِي، قَالَ: فَبِعْتُ الدِّرْعَ فَابْتَعْتُ بِهِ مَخْرَفًا فِي بَنِي سَلِمَةَ، فَإِنَّهُ لَأَوَّلُ مَالٍ تَأَثَّلْتُهُ فِي الْإِسْلَامِ.

وَفِي حَدِيثِ اللَّيْثِ [فَقَالَ أَبُو بَكْرٍ]: كَلَّا لَا يُعْطِهِ أُضَيْبِعَ مِنْ قُرَيْشٍ وَيَدَعُ أَسَدًا مِنْ أُسُدِ اللهِ.

[وَفِي حَدِيثِ اللَّيْثِ: لَأَوَّلُ مَالٍ تَأَثَّلْتُهُ].

[4569] 42 - (1752) It was narrated that 'Abdur-Raḥmân bin 'Awf said: Whilst I was standing in the ranks on the Day of Badr, I looked to my right and my left, and I saw that I was between two boys of the *Anṣâr* who were very young. I wished that I was standing between two who were stronger than them. One of them gestured to me and said: O uncle, do you know Abû Jahl? I said: Yes; what do you want with him, O son of my brother? He said: I have been told that he reviles the Messenger of Allâh ﷺ. By the One in Whose Hand is my soul, if I see him I will not leave him until the one of us who is destined to die first is dead. I was impressed by that. Then the other one gestured to me and said something similar. It was not long before I saw Abû Jahl moving about among the people. I said (to the boys): Do you not see? This is your companion about whom you were asking. They hastened towards him and struck him with their swords until they killed him. Then they went to the Messenger of Allâh ﷺ and told him. He (ﷺ) said: "Which of you killed him?" Each of them said: I killed him. He said: "Have you wiped your swords yet?" They said: No. So he (ﷺ) looked at their swords then he said: "Both of you killed him." And he gave his (Abû Jahl's) belongings

[٤٥٦٩] ٤٢-(١٧٥٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا يُوسُفُ بْنُ الْمَاجِشُونِ عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَنَّهُ قَالَ: بَيْنَا أَنَا وَاقِفٌ فِي الصَّفِّ يَوْمَ بَدْرٍ، نَظَرْتُ عَنْ يَمِينِي وَشِمَالِي، فَإِذَا أَنَا بَيْنَ غُلَامَيْنِ مِنَ الْأَنْصَارِ، حَدِيثَةٍ أَسْنَانُهُمَا، تَمَنَّيْتُ لَوْ كُنْتُ بَيْنَ أَضْلَعَ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا، فَقَالَ: يَا عَمِّ! هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قَالَ: قُلْتُ: نَعَمْ، وَمَا حَاجَتُكَ إِلَيْهِ؟ يَا ابْنَ أَخِي! قَالَ: أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ! لَئِنْ رَأَيْتُهُ لَا يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّىٰ يَمُوتَ الْأَعْجَلُ مِنَّا، قَالَ: فَتَعَجَّبْتُ لِذٰلِكَ، فَغَمَزَنِي الْآخَرُ فَقَالَ مِثْلَهَا، قَالَ: فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَىٰ أَبِي جَهْلٍ يَزُولُ فِي النَّاسِ، فَقُلْتُ: أَلَا تَرَيَانِ؟ هٰذَا صَاحِبُكُمَا الَّذِي تَسْأَلَانِ عَنْهُ، قَالَ: فَابْتَدَرَاهُ، فَضَرَبَاهُ بِسَيْفَيْهِمَا، حَتَّىٰ قَتَلَاهُ، ثُمَّ انْصَرَفَا إِلَىٰ رَسُولِ اللهِ ﷺ، فَأَخْبَرَاهُ، فَقَالَ: «أَيُّكُمَا قَتَلَهُ؟» فَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُهُ، فَقَالَ: «هَلْ مَسَحْتُمَا سَيْفَيْكُمَا؟» قَالَا: لَا، فَنَظَرَ فِي السَّيْفَيْنِ

to Mu'âdh bin 'Amr bin Al-Jamûh. The two men were Mu'âdh bin 'Amr bin Al-Jamûh and Mu'âdh bin 'Afrâ'.

فَقَالَ: «كِلَاكُمَا قَتَلَهُ» وَقَضَىٰ بِسَلَبِهِ لِمُعَاذِ ابْنِ عَمْرِو بْنِ الْجَمُوحِ. - وَالرَّجُلَانِ: مُعَاذُ بْنُ عَمْرِو بْنِ الْجَمُوحِ وَمُعَاذُ بْنُ عَفْرَاءَ.

[4570] 43 - (1753) It was narrated that 'Awf bin Mâlik said: A man from Himyar killed a man of the enemy, and wanted to take his belongings, but Khâlid bin Al-Walîd, who was their commander, did not let him. 'Awf bin Mâlik went to the Messenger of Allâh ﷺ and told him, and he said to Khâlid: "What prevented you from giving his belongings to him?" He said: Because I thought that that was too much for him to take, O Messenger of Allâh. He said: "Give it to him." 'Awf pulled on Khâlid's cloak (as a rebuke), then he said: Didn't I tell you that I was going to go to the Messenger of Allâh ﷺ? The Messenger of Allâh ﷺ heard him and became angry, and said: "Do not give him anything, O Khâlid! Do not give him anything, O Khâlid! Won't you leave my commanders alone? The likeness of you and them is that of a man who takes camels and sheep out for grazing, and he grazes them, then when the time comes to water them, he brings them to the tank and they start to drink, and they drink the clear water and leave the stagnant

[٤٥٧٠] ٤٣-(١٧٥٣) وحَدَّثَنِي أَبو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: قَتَلَ رَجُلٌ مِنْ حِمْيَرَ رَجُلًا مِنَ الْعَدُوِّ، فَأَرَادَ سَلَبَهُ، فَمَنَعَهُ خَالِدُ بْنُ الْوَلِيدِ، وَكَانَ وَالِيًا عَلَيْهِمْ، فَأَتَىٰ رَسُولَ اللهِ ﷺ عَوْفُ بْنُ مَالِكٍ، فَأَخْبَرَهُ، فَقَالَ لِخَالِدٍ: «مَا مَنَعَكَ أَنْ تُعْطِيَهُ سَلَبَهُ؟» قَالَ: اسْتَكْثَرْتُهُ، يَا رَسُولَ اللهِ! قَالَ: «ادْفَعْهُ إِلَيْهِ» فَمَرَّ خَالِدٌ بِعَوْفٍ فَجَرَّ بِرِدَائِهِ، ثُمَّ قَالَ: هَلْ أَنْجَزْتُ لَكَ مَا ذَكَرْتُ لَكَ مِنْ رَسُولِ اللهِ ﷺ؟ فَسَمِعَهُ رَسُولُ اللهِ ﷺ فَاسْتُغْضِبَ. فَقَالَ: «لَا تُعْطِهِ يَا خَالِدُ! لَا تُعْطِهِ يَا خَالِدُ! هَلْ أَنْتُمْ تَارِكُو لِي أُمَرَائِي؟ إِنَّمَا مَثَلُكُمْ وَمَثَلُهُمْ كَمَثَلِ رَجُلٍ اسْتُرْعِيَ إِبِلًا أَوْ غَنَمًا فَرَعَاهَا، ثُمَّ تَحَيَّنَ سَقْيَهَا، فَأَوْرَدَهَا حَوْضًا، فَشَرَعَتْ فِيهِ، فَشَرِبَتْ صَفْوَهُ وَتَرَكَتْ كَدْرَهُ، فَصَفْوُهُ لَكُمْ، وَكَدْرُهُ عَلَيْهِمْ».

water. The clear water is for you and the stagnant water is for them."

[4571] 44 - (...) It was narrated that 'Awf bin Mâlik Al-Ashja'î said: I went out among those who went out with Zaid bin Hârithah, on the campaign of Mu'tah, and I was traveling with one of those who had come as reinforcements from Yemen... and he quoted a similar *Hadîth* (as no. 4570) from the Prophet ﷺ, except that he said: 'Awf said: I said: O Khâlid, do you not know that the Messenger of Allâh ﷺ has ruled that the belongings are for the killer? He said: Yes, but I thought it was too much.

[٤٥٧١] ٤٤-(...) وحَدَّثَني زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ ابْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: خَرَجْتُ مَعَ مَنْ خَرَجَ مَعَ زَيْدِ ابْنِ حَارِثَةَ، فِي غَزْوَةِ مُؤْتَةَ، وَرَافَقَنِي مَدَدِيٌّ مِنَ الْيَمَنِ. وَسَاقَ الْحَدِيثَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ، غَيْرَ أَنَّهُ قَالَ فِي الْحَدِيثِ: قَالَ عَوْفٌ: فَقُلْتُ: يَا خَالِدُ! أَمَا عَلِمْتَ أَنَّ رَسُولَ اللهِ ﷺ قَضَىٰ بِالسَّلَبِ لِلْقَاتِلِ؟ قَالَ: بَلَىٰ، وَلَٰكِنِّي اسْتَكْثَرْتُهُ.

[4572] 45 - (1754) Abû Salamah bin Al-Akwa' said: We went out on the campaign to Hawâzin with the Messenger of Allâh ﷺ. Whilst we were having lunch with the Messenger of Allâh ﷺ, a man came on a red camel and made it kneel, then he took a piece of leather from his belt and tied the camel with it, then he came and ate with the people, and he started looking around. Among us were those who were weak and had no mounts, and some of us were on foot. Then he rushed out, went to his camel, untethered it, made it

[٤٥٧٢] ٤٥-(١٧٥٤) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي سَلَمَةُ بْنُ الْأَكْوَعِ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللهِ ﷺ هَوَازِنَ، فَبَيْنَا نَحْنُ نَتَضَحَّىٰ مَعَ رَسُولِ اللهِ ﷺ، إِذْ جَاءَ رَجُلٌ عَلَىٰ جَمَلٍ أَحْمَرَ فَأَنَاخَهُ، ثُمَّ انْتَزَعَ طَلَقًا مِنْ حَقَبِهِ فَقَيَّدَ بِهِ الْجَمَلَ، ثُمَّ تَقَدَّمَ يَتَغَدَّىٰ مَعَ الْقَوْمِ، وَجَعَلَ

kneel and sat on it, then he urged it and the camel took off with him. Another man followed him on a brown she-camel.

Salamah said: I went out running, and I was by the haunch of the she-camel, then I went ahead until I was by the haunch of the (other) camel, then I went ahead until I grabbed hold of the camel's reins and made it kneel down. When it placed its knees on the ground I drew my sword and struck the man's head, and he fell down. Then I brought the camel, driving it, and his luggage and weapons were on it. The Messenger of Allâh ﷺ and the people met me, and he said: "Who killed the man?" They said: Ibn Al-Akwa'. He said: "All his (the slain man's) belongings are his."

يَنْظُرُ، وَفِينَا ضَعْفَةٌ وَرِقَّةٌ فِي الظَّهْرِ، وَبَعْضُنَا مُشَاةٌ، إِذْ خَرَجَ يَشْتَدُّ، فَأَتَىٰ جَمَلَهُ فَأَطْلَقَ قَيْدَهُ، ثُمَّ أَنَاخَهُ فَقَعَدَ عَلَيْهِ، فَأَثَارَهُ، فَاشْتَدَّ بِهِ الْجَمَلُ، فَاتَّبَعَهُ رَجُلٌ عَلَىٰ نَاقَةٍ وَرْقَاءَ.

قَالَ سَلَمَةُ: وَخَرَجْتُ أَشْتَدُّ، فَكُنْتُ عِنْدَ وَرِكِ النَّاقَةِ، ثُمَّ تَقَدَّمْتُ، حَتَّىٰ كُنْتُ عِنْدَ وَرِكِ الْجَمَلِ، ثُمَّ تَقَدَّمْتُ حَتَّىٰ أَخَذْتُ بِخِطَامِ الْجَمَلِ فَأَنَخْتُهُ، فَلَمَّا وَضَعَ رُكْبَتَهُ فِي الْأَرْضِ اخْتَرَطْتُ سَيْفِي فَضَرَبْتُ رَأْسَ الرَّجُلِ، فَنَدَرَ، ثُمَّ جِئْتُ بِالْجَمَلِ أَقُودُهُ، عَلَيْهِ رَحْلُهُ وَسِلَاحُهُ، فَاسْتَقْبَلَنِي رَسُولُ اللهِ ﷺ وَالنَّاسُ مَعَهُ، فَقَالَ: «مَنْ قَتَلَ الرَّجُلَ؟» قَالُوا: ابْنُ الْأَكْوَعِ، قَالَ: «لَهُ سَلَبُهُ أَجْمَعُ».

Chapter 14. Additional Rewards, And Ransoming Muslims In Return For Prisoners

(المعجم ١٤) - (بَابُ التنفيل وفداء المسلمين بالأسارى) (التحفة ١٦)

[4573] 46 - (1755) Iyâs bin Salamah said: My father told me: We attacked Fazârah, and Abû Bakr was in charge of us; the Messenger of Allâh ﷺ had appointed him in command of us. When there was an hour between us and the water, Abû Bakr told us to make a stop at the end of

[٤٥٧٣] ٤٦-(١٧٥٥) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي قَالَ: غَزَوْنَا فَزَارَةَ وَعَلَيْنَا أَبُو بَكْرٍ، أَمَّرَهُ رَسُولُ اللهِ ﷺ عَلَيْنَا، فَلَمَّا كَانَ بَيْنَنَا وَبَيْنَ الْمَاءِ سَاعَةٌ،

the night. Then led us in a raid and we reached the water, and we killed some of them and took some of them as prisoners. I looked at a group of people, among whom were children, and I was afraid that they would reach the mountain before me, so I shot an arrow between them and the mountain, and when they saw the arrow, they stopped, then I brought them, driving them along. Among them was a woman of Banû Fazârah who was wearing a leather coat, and with her was her daughter who was one of the most beautiful of the Arabs. I brought them to Abû Bakr, and Abû Bakr gave me her daughter as a prize. We came to Al-Madînah and I had not yet come close to her, and the Messenger of Allâh ﷺ met me in the marketplace and said: "O Salamah, give that woman to me." I said: O Messenger of Allâh, I like her but I have not yet come close to her. Then the Messenger of Allâh ﷺ met me in the marketplace the next day and said to me: "O Salamah, give me that woman, may Allâh bless your father." I said: She is yours, O Messenger of Allâh. By Allâh, I have not yet come close to her. The Messenger of Allâh ﷺ sent her to the people of Makkah, and thus ransomed some Muslims who had been held captive in Makkah.

أَمَرَنَا أَبُو بَكْرٍ فَعَرَّسْنَا، ثُمَّ شَنَّ الْغَارَةَ، فَوَرَدَ الْمَاءَ، فَقَتَلَ مَنْ قَتَلَ عَلَيْهِ، وَسَبَىٰ، وَأَنْظُرُ إِلَىٰ عُنُقٍ مِنَ النَّاسِ، فِيهِمُ الذَّرَارِيُّ، فَخَشِيتُ أَنْ يَسْبِقُونِي إِلَى الْجَبَلِ، فَرَمَيْتُ بِسَهْمٍ بَيْنَهُمْ وَبَيْنَ الْجَبَلِ، فَلَمَّا رَأَوُا السَّهْمَ وَقَفُوا، فَجِئْتُ بِهِمْ أَسُوقُهُمْ، وَفِيهِمُ امْرَأَةٌ مِنْ بَنِي فَزَارَةَ، عَلَيْهَا قَشْعٌ مِنْ أَدَمٍ، - قَالَ: الْقَشْعُ النِّطَعُ - مَعَهَا ابْنَةٌ لَهَا مِنْ أَحْسَنِ الْعَرَبِ، فَسُقْتُهُمْ حَتَّىٰ أَتَيْتُ بِهِمْ أَبَا بَكْرٍ، فَنَفَّلَنِي أَبُو بَكْرٍ ابْنَتَهَا، فَقَدِمْنَا الْمَدِينَةَ وَمَا كَشَفْتُ لَهَا ثَوْبًا، فَلَقِيَنِي رَسُولُ اللهِ ﷺ فِي السُّوقِ، فَقَالَ: «يَا سَلَمَةُ! هَبْ لِي الْمَرْأَةَ»، فَقُلْتُ: يَا رَسُولَ اللهِ! [وَاللهِ]! لَقَدْ أَعْجَبَتْنِي، وَمَا كَشَفْتُ لَهَا ثَوْبًا، ثُمَّ لَقِيَنِي رَسُولُ اللهِ ﷺ مِنَ الْغَدِ فِي السُّوقِ، فَقَالَ [لِي]: «يَا سَلَمَةُ! هَبْ لِي الْمَرْأَةَ، للهِ أَبُوكَ» فَقُلْتُ: هِيَ لَكَ يَا رَسُولَ اللهِ! فَوَاللهِ! مَا كَشَفْتُ لَهَا ثَوْبًا، فَبَعَثَ بِهَا رَسُولُ اللهِ ﷺ إِلَىٰ أَهْلِ مَكَّةَ، فَفَدَىٰ بِهَا نَاسًا مِنَ الْمُسْلِمِينَ، كَانُوا أُسِرُوا بِمَكَّةَ.

Chapter 15. Ruling On *Fai'* (Booty Acquired Without Fighting)

(المعجم ١٥) - (بَابُ حكم الفيء)
(التحفة ١٧)

[4574] 47 - (1756) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from Muhammad, the Messenger of Allâh ﷺ, and he mentioned a number of *Ahadîth*, including the following: The Messenger of Allâh ﷺ said: "If you come to a town (and take it peacefully) and stay there, then you have your share in it, but any town that disobeys Allâh and His Messenger (and is seized by force), one fifth of it is for Allâh and His Messenger ﷺ, then the rest is for you."

[٤٥٧٤] ٤٧-(١٧٥٦) وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ: [قال] رَسُولُ اللهِ ﷺ: «أَيُّمَا قَرْيَةٍ أَتَيْتُمُوهَا، وَأَقَمْتُمْ فِيهَا، فَسَهْمُكُمْ فِيهَا، وَأَيُّمَا قَرْيَةٍ عَصَتِ اللهَ وَرَسُولَهُ، فَإِنَّ خُمُسَهَا لِلهِ وَرَسُولِهِ ﷺ، ثُمَّ هِيَ لَكُمْ».

[4575] 48 - (1757) It was narrated that 'Umar said: The wealth of Banû An-Nadîr was among the *Fai'* that Allâh granted to His Messenger ﷺ, where the Muslims did not undertake any expedition with their cavalry or camelry. It was only for the Prophet ﷺ, and he used to spend it on the annual expenditure of his family, and whatever was left he spent on animals (for fighting) and weapons, in preparation for (*Jihâd*) for the sake of Allâh.

[٤٥٧٥] ٤٨-(١٧٥٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ، قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ، عَنْ عُمَرَ قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللهُ عَلَىٰ رَسُولِهِ ﷺ، مِمَّا لَمْ يُوجِفْ عَلَيْهِ الْمُسْلِمُونَ بِخَيْلٍ وَلَا رِكَابٍ، فَكَانَتْ لِلنَّبِيِّ ﷺ خَاصَّةً، فَكَانَ يُنْفِقُ عَلَىٰ أَهْلِهِ نَفَقَةَ سَنَةٍ، وَمَا بَقِيَ جَعَلَهُ فِي الْكُرَاعِ وَالسِّلَاحِ، عُدَّةً فِي سَبِيلِ اللهِ.

[4576] (...) It was narrated from Az-Zuhrî with this chain.

[٤٥٧٦] (...) وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَىٰ قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ.

[4577] 49 - (...) Mâlik bin Aws said: 'Umar bin Al-Khaṭṭâb sent for me, and I came to him when the sun had risen high. I found him in his house, lying on his mattress, reclining on a leather pillow. He said to me: O Mâlik, some of your people have come to me for urgent help and I have ordered that they be given a little money. Take it and divide it among them. I said: Would that you had ordered someone else to do this. He said: Take it, O Mâlik. Then Yarfâ' came to him and said: O *Amîr Al-Mu'minîn*, will you let 'Uthmân, 'Abdur-Raḥmân bin 'Awf, Az-Zubair and Sa'd come in? 'Umar said: Yes, so he let them in, and they came in. Then he came and said: Will you let 'Abbâs and 'Alî come in? He said: Yes, so he let them in. 'Abbâs said: O *Amîr Al-Mu'minîn*, will you judge between me and this treacherous, betraying, sinful liar? The people said: Yes, O *Amîr Al-Mu'minîn*, judge between them and let them settle the matter. - Mâlik bin Aws said: I could well imagine that they had sent them on ahead for that purpose. - 'Umar said: Wait a minute. I adjure you by Allâh, by Whose permission the heavens

[٤٥٧٧] ٤٩-(...) وحَدَّثَني عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ أَنَّ مَالِكَ ابْنَ أَوْسٍ حَدَّثَهُ قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ بْنُ الْخَطَّابِ، فَجِئْتُهُ حِينَ تَعَالَى النَّهَارُ، قَالَ: فَوَجَدْتُهُ فِي بَيْتِهِ جَالِسًا عَلَىٰ سَرِيرِهِ، مُفْضِيًا إِلَىٰ رُمَالِهِ، مُتَّكِئًا عَلَىٰ وِسَادَةٍ مِنْ أَدَمٍ، فَقَالَ لِي: يَا مَالُ! إِنَّهُ قَدْ دَفَّ أَهْلُ أَبْيَاتٍ مِنْ قَوْمِكَ، وَقَدْ أَمَرْتُ فِيهِمْ بِرَضْخٍ، فَخُذْهُ فَاقْسِمْهُ بَيْنَهُمْ، قَالَ: قُلْتُ: لَوْ أَمَرْتَ بِهَٰذَا غَيْرِي؟ قَالَ: فَخُذْ، يَا مَالُ! قَالَ: فَجَاءَهُ يَرْفَأُ، فَقَالَ: هَلْ لَكَ، يَا أَمِيرَ الْمُؤْمِنِينَ! فِي عُثْمَانَ وَعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَالزُّبَيْرِ وَسَعْدٍ؟ فَقَالَ عُمَرُ: نَعَمْ، فَأَذِنَ لَهُمْ، فَدَخَلُوا، ثُمَّ جَاءَ فَقَالَ: هَلْ لَكَ فِي عَبَّاسٍ وَعَلِيٍّ؟ قَالَ: نَعَمْ، فَأَذِنَ لَهُمَا، فَقَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! اقْضِ بَيْنِي وَبَيْنَ هٰذَا الْكَاذِبِ الْآثِمِ الْغَادِرِ الْخَائِنِ، قال: فَقَالَ الْقَوْمُ: أَجَلْ، يَا أَمِيرَ الْمُؤْمِنِينَ فَاقْضِ بَيْنَهُمْ وَأَرِحْهُمْ،- فَقَالَ مَالِكُ بْنُ أَوْسٍ: يُخَيَّلُ

and earth exist, do you know that the Messenger of Allâh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity"? They said: Yes. Then he turned to Al-'Abbâs and 'Alî and said: I adjure you by Allâh, by Whose permission the heavens and earth exist, do you know that the Messenger of Allâh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity"? They said: Yes. 'Umar said: Allâh bestowed upon His Messenger ﷺ that which He did not bestow upon anyone else. He said: "What Allâh gave as booty (*Fai'*) to His Messenger (Muḥammad ﷺ) from the people of the townships - it is for Allâh, His Messenger (Muḥammad ﷺ)" [*Al-Hashr* 59:7] - I do not know whether he recited the Verse that comes before it or not -. He said: The Messenger of Allâh ﷺ divided the wealth of Banû An-Naḍîr among you, and by Allâh, he did not prefer himself over you, and he did not take it and exclude you, until this property was left. The Messenger of Allâh ﷺ used to take his annual expenditure from it, and spend an equal amount for the sake of Allâh. Then he said: I adjure you by Allâh, by Whose permission the heavens and earth exist, do you know that? They said: Yes. Then he adjured 'Abbâs and 'Alî as he had adjured the others: Do

إِلَيَّ أَنَّهُمْ قَدْ كَانُوا قَدَّمُوهُمْ لِذَلِكَ - فَقَالَ عُمَرُ: اتَّئِدَا، أَنْشُدُكُمْ بِاللهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ! أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ؟» قَالُوا: نَعَمْ، ثُمَّ أَقْبَلَ عَلَى الْعَبَّاسِ وَعَلِيٍّ فَقَالَ: أَنْشُدُكُمَا [بِاللهِ] الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ! أَتَعْلَمَانِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ؟» قَالَا: نَعَمْ، فَقَالَ عُمَرُ: إِنَّ اللهَ تَعَالَى كَانَ خَصَّ رَسُولَهُ ﷺ بِخَاصَّةٍ لَمْ يُخَصِّصْ بِهَا أَحَدًا غَيْرَهُ. قَالَ: ﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ﴾ [الحشر: ٧] - مَا أَدْرِي أَهَلْ قَرَأَ الْآيَةَ الَّتِي قَبْلَهَا أَمْ لَا؟ - قَالَ: فَقَسَمَ رَسُولُ اللهِ ﷺ بَيْنَكُمْ أَمْوَالَ بَنِي النَّضِيرِ، فَوَاللهِ! مَا اسْتَأْثَرَ عَلَيْكُمْ، وَلَا أَخَذَهَا دُونَكُمْ، حَتَّى بَقِيَ هَذَا الْمَالُ، فَكَانَ رَسُولُ اللهِ ﷺ يَأْخُذُ مِنْهُ نَفَقَتَهُ سَنَةً، ثُمَّ يَجْعَلُ مَا بَقِيَ أُسْوَةَ الْمَالِ، ثُمَّ قَالَ: أَنْشُدُكُمْ بِاللهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ! أَتَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ، ثُمَّ نَشَدَ عَبَّاسًا وَعَلِيًّا! بِمِثْلِ مَا نَشَدَ بِهِ الْقَوْمَ: أَتَعْلَمَانِ ذَلِكَ؟ قَالَا: نَعَمْ، قَالَ: فَلَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ قَالَ

you know that? They said: Yes. He said: When the Messenger of Allâh ﷺ died, Abû Bakr said: I am the successor of the Messenger of Allâh ﷺ, and you came seeking your inheritance from the son of your brother, and this one came seeking the inheritance of his wife from her father, and Abû Bakr said: The Messenger of Allâh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity". You thought that he was lying, sinning, cheating and betraying, but Allâh knows that he was honest, righteous, well guided and following the truth. Then Abû Bakr died, and I am the successor of the Messenger of Allâh ﷺ and the successor of Abû Bakr. You think that I am lying, sinning, cheating and betraying, but Allâh knows that I am honest, righteous, well guided and following the truth. I became the guardian (of this property) and you and he came to me, both with the same purpose. You said: Give it to us, and I said: If you wish, I will give it to you, on condition that you pledge to Allâh that you will use it as the Messenger of Allâh ﷺ used it, and you took it on that basis. He said: Is that not so? They said: Yes. He said: Then you came to me, to judge between you. No, by Allâh, I will not judge between you in any other way until the

أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللهِ ﷺ فَجِئْتُمَا، تَطْلُبُ مِيرَاثَكَ مِنَ ابْنِ أَخِيكَ، وَيَطْلُبُ هٰذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقَالَ أَبُو بَكْرٍ: قَالَ رَسُولُ اللهِ ﷺ: «مَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» فَرَأَيْتُمَاهُ كَاذِبًا آثِمًا غَادِرًا خَائِنًا، وَاللهُ يَعْلَمُ إِنَّهُ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ تُوُفِّيَ أَبُو بَكْرٍ، وَأَنَا وَلِيُّ رَسُولِ اللهِ ﷺ وَوَلِيُّ أَبِي بَكْرٍ، فَرَأَيْتُمَانِي كَاذِبًا آثِمًا غَادِرًا خَائِنًا، وَاللَّهُ يَعْلَمُ إِنِّي لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، فَوَلِيتُهَا، ثُمَّ جِئْتَنِي أَنْتَ وَهٰذَا، وَأَنْتُمَا جَمِيعٌ، وَأَمْرُكُمَا وَاحِدٌ، فَقُلْتُمْ: ادْفَعْهَا إِلَيْنَا، فَقُلْتُ: إِنْ شِئْتُمْ دَفَعْتُهَا إِلَيْكُمَا عَلَىٰ أَنَّ عَلَيْكُمَا عَهْدَ اللهِ أَنْ تَعْمَلَا فِيهَا بِالَّذِي كَانَ يَعْمَلُ رَسُولُ اللهِ ﷺ فَأَخَذْتُمَاهَا بِذٰلِكَ، قَالَ: أَكَذٰلِكَ؟ قَالَا: نَعَمْ، قَالَ: ثُمَّ جِئْتُمَانِي لأَقْضِيَ بَيْنَكُمَا، وَلَا، وَاللهِ! لَا أَقْضِي بَيْنَكُمَا بِغَيْرِ ذٰلِكَ حَتَّىٰ تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهَا فَرُدَّاهَا إِلَيَّ.

Hour begins. If you are unable (to fulfill the condition), then give it back to me.

[4578] 50 - (...) It was narrated that Mâlik bin Aws bin Al-Ḥadathân said: 'Umar bin Al-Khaṭṭâb sent for me and said: some families of your people have come to me... a *Ḥadîth* like that of Mâlik (no. 4578), except that it says ('Umar bin Al-Khaṭṭâb said): He (ﷺ) used to spend his annual expenditure on his family from it. And Ma'mar said: he would keep his family's annual sustenance from it, then whatever was left he would spend in the cause of Allâh.

[٤٥٧٨] ٥٠-(...) حَدَّثَنَا إِسْحَٰقُ [بْنُ إِبْرَاهِيمَ] وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: إِنَّهُ قَدْ حَضَرَ أَهْلُ أَبْيَاتٍ مِنْ قَوْمِكَ، بِنَحْوِ حَدِيثِ مَالِكٍ، غَيْرَ أَنَّ فِيهِ: فَكَانَ يُنْفِقُ عَلَىٰ أَهْلِهِ مِنْهُ سَنَةً، وَرُبَّمَا قَالَ مَعْمَرٌ: يَحْبِسُ قُوتَ أَهْلِهِ مِنْهُ سَنَةً، ثُمَّ يَجْعَلُ مَا بَقِيَ مِنْهُ مَجْعَلَ مَالِ اللهِ تَعَالَىٰ.

Chapter 16. The Words Of The Prophet ﷺ: "We (Prophets) Have No Heirs And Whatever We Leave Behind Is Charity"

(المعجم ١٦) - (بَابُ قول النبيِّ ﷺ «لا نورث ما تركنا فهو صدقة»)

(التحفة ١٨)

[4579] 51 - (1758) It was narrated that 'Âishah said: When the Messenger of Allâh ﷺ died, the wives of the Prophet ﷺ wanted to send 'Uthmân bin 'Affân to Abû Bakr, to ask him for their inheritance from the Prophet ﷺ. 'Âishah said to them: Didn't the Messenger of Allâh ﷺ say: "We (Prophets) have no heirs and whatever we leave behind is charity"?

[٤٥٧٩] ٥١-(١٧٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ، حِينَ تُوُفِّيَ رَسُولُ اللهِ ﷺ، أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ بْنَ عَفَّانَ إِلَىٰ أَبِي بَكْرٍ، فَيَسْأَلْنَهُ مِيرَاثَهُنَّ مِنَ النَّبِيِّ ﷺ قَالَتْ عَائِشَةُ لَهُنَّ: أَلَيْسَ قَدْ قَالَ رَسُولُ اللهِ ﷺ: «لَا نُورَثُ، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ؟».

[4580] 52 - (1759) It was narrated from 'Âishah that Fâṭimah, the daughter of the Messenger of Allâh ﷺ, sent word to Abû Bakr Aṣ-Ṣiddîq, asking for her inheritance from the Messenger of Allâh ﷺ, from the booty that Allâh had granted him in Al-Madînah and Fadak, and what was left of the booty of Khaibar. Abû Bakr said: The Messenger of Allâh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity. Rather the family of Muḥammad may live on the income of these properties." By Allâh, I will not change any of the charity of the Messenger of Allâh ﷺ from how it was at the time of the Messenger of Allâh ﷺ, and I will do the same with it as the Messenger of Allâh ﷺ did. Abû Bakr refused to give Fâṭimah anything, and Fâṭimah felt angry with Abû Bakr for that, and she forsook him and did not speak to him until she died, and she lived for six months after the Messenger of Allâh ﷺ. When she died, her husband 'Alî bin Abî Ṭâlib buried her at night, and did not tell Abû Bakr about that, and 'Alî offered the funeral prayer for her. 'Alî was held in special esteem among the people during Fâṭimah's lifetime, but when she died, 'Alî noticed a change in the people's attitude towards him. He sought to

[٤٥٨٠] ٥٢-(١٧٥٩) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا أَخْبَرَتْهُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللهِ ﷺ أَرْسَلَتْ إِلَىٰ أَبِي بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللهِ ﷺ، مِمَّا أَفَاءَ اللهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكٍ، وَمَا بَقِيَ مِنْ خُمُسِ خَيْبَرَ، فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ﷺ فِي هٰذَا الْمَالِ» وَإِنِّي، وَاللهِ! لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللهِ ﷺ، عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا، فِي عَهْدِ رَسُولِ اللهِ ﷺ، وَلَأَعْمَلَنَّ فِيهَا، بِمَا عَمِلَ [بِهِ] رَسُولُ اللهِ ﷺ، فَأَبَىٰ أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَىٰ فَاطِمَةَ شَيْئًا، فَوَجَدَتْ فَاطِمَةُ عَلَىٰ أَبِي بَكْرٍ فِي ذٰلِكَ، قَالَ: فَهَجَرَتْهُ، فَلَمْ تُكَلِّمْهُ حَتَّىٰ تُوُفِّيَتْ، وَعَاشَتْ بَعْدَ رَسُولِ اللهِ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوُفِّيَتْ دَفَنَهَا زَوْجُهَا عَلِيُّ بْنُ أَبِي طَالِبٍ لَيْلًا، وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ، وَصَلَّىٰ عَلَيْهَا عَلِيٌّ، وَكَانَ لِعَلِيٍّ مِنَ النَّاسِ جِهَةٌ، حَيَاةَ فَاطِمَةَ، فَلَمَّا تُوُفِّيَتِ اسْتَنْكَرَ عَلِيٌّ وُجُوهَ النَّاسِ،

reconcile with Abû Bakr and swear allegiance to him, as he had not sworn allegiance to him all those months. He sent word to Abû Bakr saying: Come to us and do not bring anyone else with you - objecting to the presence of 'Umar bin Al-Khaṭṭâb. 'Umar said to Abû Bakr: By Allâh, you should not enter upon them alone. Abû Bakr said: What will they do to me? By Allâh, I will go to them. So Abû Bakr entered upon them, and 'Alî bin Abî Ṭâlib recited the *Tashah-hud*, then he said: O Abû Bakr, we acknowledge your virtue and what Allâh has given you. We do not envy you for any favor that Allâh has bestowed upon you, but you did it without consulting us and we thought that we had the right (to be consulted) because of our kinship with the Messenger of Allâh ﷺ. He kept speaking to Abû Bakr until Abû Bakr's eyes filled with tears. When Abû Bakr spoke, he said: By the One in Whose Hand is my soul, kinship with the Messenger of Allâh ﷺ is dearer to me than kinship with my own people. As for this dispute that occurred between me and you concerning these properties, I have not deviated from the right path with regard to them, and I have not given up something that I saw the Messenger of Allâh ﷺ do with them, rather I have done

فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ، وَلَمْ يَكُنْ بَايَعَ تِلْكَ الْأَشْهُرَ، فَأَرْسَلَ إِلَىٰ أَبِي بَكْرٍ: أَنِ ائْتِنَا، وَلَا يَأْتِنَا مَعَكَ أَحَدٌ - كَرَاهِيَةَ مَحْضَرِ عُمَرَ بْنِ الْخَطَّابِ - فَقَالَ عُمَرُ، لِأَبِي بَكْرٍ: وَاللهِ لَا تَدْخُلْ عَلَيْهِمْ وَحْدَكَ، فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَاهُمْ أَنْ يَفْعَلُوا [بِي]؟، إِنِّي وَاللهِ! لَآتِيَنَّهُمْ، فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ، فَتَشَهَّدَ عَلِيُّ بْنُ أَبِي طَالِبٍ، ثُمَّ قَالَ: إِنَّا قَدْ عَرَفْنَا، يَا أَبَا بَكْرٍ! فَضِيلَتَكَ وَمَا أَعْطَاكَ اللهُ، وَلَمْ نَنْفَسْ عَلَيْكَ خَيْرًا سَاقَهُ اللهُ إِلَيْكَ، وَلٰكِنَّكَ اسْتَبْدَدْتَ عَلَيْنَا بِالْأَمْرِ، وَكُنَّا نَحْنُ نَرَىٰ لَنَا حَقًّا لِقَرَابَتِنَا مِنْ رَسُولِ اللهِ ﷺ، فَلَمْ يَزَلْ يُكَلِّمُ أَبَا بَكْرٍ حَتَّىٰ فَاضَتْ عَيْنَا أَبِي بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَقَرَابَةُ رَسُولِ اللهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هٰذِهِ الْأَمْوَالِ، فَإِنِّي لَمْ آلُ فِيهَا عَنِ الْحَقِّ، وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ، فَقَالَ عَلِيٌّ لِأَبِي بَكْرٍ: مَوْعِدُكَ الْعَشِيَّةُ لِلْبَيْعَةِ، فَلَمَّا صَلَّىٰ أَبُو بَكْرٍ صَلَاةَ الظُّهْرِ، رَقِيَ الْمِنْبَرَ، فَتَشَهَّدَ، وَذَكَرَ شَأْنَ عَلِيٍّ وَتَخَلُّفَهُ عَنِ

it too. 'Alî said to Abû Bakr: Your appointment for my oath of allegiance is this afternoon. When Abû Bakr had prayed *Zuhr*, he ascended the *Minbar* and recited the *Tashah-hud*, and he spoke of 'Alî and his delay in swearing allegiance, and the excuse that he had given, then he prayed for his forgiveness. And 'Alî bin Abî Ṭâlib recited the *Tashah-hud* and spoke highly of Abû Bakr, and said that what he had done was not due to jealousy of Abû Bakr, or a refusal to accept the favor that Allâh had bestowed upon him, but we thought that we should have had a share in the matter, but it had been decided without consulting us, and we were upset with that. The Muslims were pleased with this and said: You have done the right thing. Then the Muslims became closer to 'Alî, when he did the right thing.

الْبَيْعَةِ، وَعُذْرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ، ثُمَّ اسْتَغْفَرَ، وَتَشَهَّدَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَعَظَّمَ حَقَّ أَبِي بَكْرٍ، وَأَنَّهُ لَمْ يَحْمِلْهُ عَلَىٰ الَّذِي صَنَعَ نَفَاسَةً عَلَىٰ أَبِي بَكْرٍ، وَلَا إِنْكَارًا لِلَّذِي فَضَّلَهُ اللهُ عزَّ وجلَّ بِهِ، وَلٰكِنَّا كُنَّا نَرَى لَنَا فِي الْأَمْرِ نَصِيبًا، فَاسْتُبِدَّ عَلَيْنَا بِهِ، فَوَجَدْنَا فِي أَنْفُسِنَا، فَسُرَّ بِذَلِكَ الْمُسْلِمُونَ، وَقَالُوا: أَصَبْتَ، وكان الْمُسْلِمُونَ إِلَىٰ عَلِيٍّ قَرِيبًا، حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ.

[4581] 53 - (...) It was narrated from Âishah that Fâṭimah and Al-'Abbâs came to Abû Bakr seeking their inheritance from the Messenger of Allâh ﷺ. At that time they were asking for his land at Fadak and his share of Khaibar. Abû Bakr said to them: I heard the Messenger of Allâh ﷺ... and he quoted a *Hadîth* like that of 'Uqail, from Az-Zuhrî (no. 4580) , except that he said: Then 'Alî stood up and spoke highly of Abû Bakr, and he mentioned his

[٤٥٨١] ٥٣-(...) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللهِ ﷺ، وَهُمَا حِينَئِذٍ يَطْلُبَانِ أَرْضَهُ مِنْ فَدَكٍ وَسَهْمَهُ مِنْ خَيْبَرَ، فَقَالَ لَهُمَا أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ، وَسَاقَ

virtue and the fact that he had been one of the first to enter Islam. Then he went to Abû Bakr and swore allegiance to him, and the people came to 'Alî and said: You have done the right thing, you have done well. And the people became close to 'Alî when he did the right thing.

الْحَدِيثَ بِمِثْلِ مَعْنَىٰ حَدِيثِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ قَامَ عَلِيٌّ فَعَظَّمَ مِنْ حَقِّ أَبِي بَكْرٍ، وَذَكَرَ فَضِيلَتَهُ وَسَابِقَتَهُ، ثُمَّ مَضَىٰ إِلَىٰ أَبِي بَكْرٍ فَبَايَعَهُ، فَأَقْبَلَ النَّاسُ إِلَىٰ عَلِيٍّ فَقَالُوا: أَصَبْتَ وَأَحْسَنْتَ، فَكَانَ النَّاسُ قَرِيبًا إِلَىٰ عَلِيٍّ حِينَ قَارَبَ الْأَمْرَ وَالْمَعْرُوفَ.

[4582] 54 - (...) 'Urwah bin Az-Zubair narrated that 'Âishah, the wife of the Prophet ﷺ, told him that Fâṭimah, the daughter of the Messenger of Allâh ﷺ, asked Abû Bakr, after the death of the Messenger of Allâh ﷺ, to give her, her share of inheritance from that which the Messenger of Allâh ﷺ had left behind, of the *Fai'* that Allâh had bestowed upon him. Abû Bakr said to her: The Messenger of Allâh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity."

She lived for six months after the Messenger of Allâh ﷺ, and Fâṭimah used to ask Abû Bakr for her share of that which the Messenger of Allâh ﷺ had left behind of Khaibar and Fadak, and his endowments in Al-Madînah, but Abû Bakr refused to give her that. He said: I will not stop doing something that the Messenger of Allâh ﷺ used to do, rather I will continue to do it.

[٤٥٨٢] ٥٤-(...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي؛وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَحَسَنُ [ابْنُ عَلِيٍّ] الْحُلْوَانِيُّ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللهِ ﷺ سَأَلَتْ أَبَا بَكْرٍ بَعْدَ وَفَاةِ رَسُولِ اللهِ ﷺ، أَنْ يَقْسِمَ لَهَا مِيرَاثَهَا، مِمَّا تَرَكَ رَسُولُ اللهِ ﷺ، مِمَّا أَفَاءَ اللهُ عَلَيْهِ، فَقَالَ لَهَا أَبُو بَكْرٍ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ».

قَالَ: وَعَاشَتْ بَعْدَ رَسُولِ اللهِ ﷺ سِتَّةَ أَشْهُرٍ، وَكَانَتْ فَاطِمَةُ تَسْأَلُ أَبَا بَكْرٍ نَصِيبَهَا مِمَّا تَرَكَ رَسُولُ اللهِ ﷺ مِنْ خَيْبَرَ وَفَدَكٍ، وَصَدَقَتِهِ بِالْمَدِينَةِ، فَأَبَىٰ أَبُو بَكْرٍ

I am afraid that if I give up something that he did, I will go astray. As for his endowment in Al-Madînah, 'Umar gave it to 'Alî and 'Abbâs, but 'Alî took most of it. As for Khaibar and Fadak, 'Umar kept them and said: They are the endowment of the Messenger of Allâh ﷺ and were spent on his responsibilities and on emergencies. They were to be cared for by whoever became caliph, and this remains the case until today.

عَلَيْهَا ذَلِكَ، وَقَالَ: لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللهِ ﷺ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ، إِنِّي أَخْشَىٰ إِنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ، فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَىٰ عَلِيٍّ وَعَبَّاسٍ، فَغَلَبَهُ عَلَيْهَا عَلِيٌّ، وَأَمَّا خَيْبَرُ وَفَدَكُ فَأَمْسَكَهُمَا عُمَرُ وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللهِ ﷺ، كَانَتَا لِحُقُوقِهِ الَّتِي تَعْرُوهُ وَنَوَائِبِهِ، وَأَمْرُهُمَا إِلَىٰ مَنْ وَلِيَ الْأَمْرَ، قَالَ: فَهُمَا عَلَىٰ ذَلِكَ إِلَىٰ الْيَوْمِ.

[4583] 55 - (1760) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "My heirs cannot even share a Dînâr. Whatever I have left, after the maintenance of my wives and the remuneration of my agent, is charity."

[٤٥٨٣] ٥٥-(١٧٦٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَقْتَسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ، بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْنَةِ عَامِلِي، فَهُوَ صَدَقَةٌ».

[4584] (...) A similar report (as no. 4583) was narrated from Abû Az-Zinnâd with this chain.

[٤٥٨٤] (. . .) وَحَدَّثَنَا مُحَمَّدُ بْنُ [يَحْيَى ابْنُ] أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[4585] 56 - (1761) It was narrated from Abû Hurairah that the Prophet ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity."

[٤٥٨٥] ٥٦-(١٧٦١) وَحَدَّثَنِي ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ».

Chapter 17. How Booty Is To Be Shared Among The Fighters

[4586] 57 - (1762) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ divided the spoils of war: two shares for the horseman and one share for the foot soldier.

[4587] (...) 'Ubaidullâh narrated a similar report (as no. 4586) with this chain, but he did not mention: the spoils of war.

Chapter 18. The Support Of The Angels During The Battle Of Badr, And The Permissibility Of The Spoils

[4588] 58 - (1763) 'Umar bin Al-Khaṭṭâb said: On the day of (the battle of) Badr, the Messenger of Allâh ﷺ looked at the idolaters and saw that they numbered one thousand, whilst his Companions numbered three hundred and nineteen. The Prophet of Allâh ﷺ turned to face the *Qiblah*, then he stretched forth his hands and started supplicating to his Lord (saying): "O Allâh, accomplish for me what You have promised me! O

(المعجم ١٧) - **(بَابُ كيفية قسمة الغنيمة بين الحاضرين)** (التحفة ١٩)

[٤٥٨٦] ٥٧-(١٧٦٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ كِلَاهُمَا عَنْ سُلَيْمٍ، قَالَ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ: حَدَّثَنَا نَافِعٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَسَمَ فِي النَّفَلِ: لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّجُلِ سَهْمًا.

[٤٥٨٧] (...) وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ بِهَٰذَا الإِسْنَادِ، مِثْلَهُ، وَلَمْ يَذْكُرْ: فِي النَّفَلِ.

(المعجم ١٨) - **(بَابُ الإمداد بالملائكة في غزوة بدر، وإباحة الغنائم)** (التحفة ٢٠)

[٤٥٨٨] ٥٨-(١٧٦٣) حَدَّثَنَا هَنَّادُ ابْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ: حَدَّثَنِي سِمَاكٌ الْحَنَفِيُّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي أَبُو زُمَيْلٍ هُوَ سِمَاكٌ الْحَنَفِيُّ: حَدَّثَنِي عَبْدُ اللهِ بْنُ

Allâh, give me what You have promised me! O Allâh, if this small band of Muslims is destroyed, You will not be worshipped on earth." He kept calling out to his Lord, stretching out his hands and facing towards the *Qiblah*, until his cloak fell from his shoulders. Abû Bakr came to him, picked up his cloak and put it on his shoulders. Then he embraced him from behind and said: O Prophet of Allâh, this prayer of yours to your Lord will suffice you, for He will accomplish for you what He has promised to you. Then Allâh revealed the words: "(Remember) when you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels each behind the other (following one another) in succession'" [*Al-Anfâl* 8:9]. And Allâh supported him by means of the angels.

Abû Zumayl said: Ibn 'Abbâs said: Whilst a Muslim man was pursuing a *Mushrik* man that day, he heard the crack of a whip above him, and the sound of a rider above him, saying: Onward, Hayzûm! He looked at the *Mushrik* in front of him, who had fallen down on his back, and saw that he had been struck on the nose, and his face was cut as if with a whip, and it had turned green. The *Anṣârî* came and told the Messenger of Allâh ﷺ about

عَبَّاسٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، نَظَرَ رَسُولُ اللهِ ﷺ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ، وَأَصْحَابُهُ ثَلَاثُمِائَةٍ وَتِسْعَةَ عَشَرَ رَجُلًا، فَاسْتَقْبَلَ نَبِيُّ اللهِ ﷺ الْقِبْلَةَ، ثُمَّ مَدَّ يَدَيْهِ فَجَعَلَ يَهْتِفُ بِرَبِّهِ: «اللَّهُمَّ! أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ! آتِ مَا وَعَدْتَنِي، اللَّهُمَّ! إِنَّكَ إِنْ تُهْلِكْ هَٰذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدْ فِي الْأَرْضِ» فَمَا زَالَ يَهْتِفُ بِرَبِّهِ مَادًّا يَدَيْهِ، مُسْتَقْبِلَ الْقِبْلَةِ، حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ، فَأَتَاهُ أَبُو بَكْرٍ، فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ، ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ، وَقَالَ: يَا نَبِيَّ اللهِ! كَفَاكَ مُنَاشَدَتَكَ رَبَّكَ، فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَٰٓئِكَةِ مُرْدِفِينَ﴾ [الأنفال: ٩]. فَأَمَدَّهُ اللهُ بِالْمَلَائِكَةِ.

قَالَ أَبُو زُمَيْلٍ: فَحَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ مِنَ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَثَرِ رَجُلٍ مِنَ الْمُشْرِكِينَ أَمَامَهُ، إِذْ سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوْقَهُ، وَصَوْتَ الْفَارِسِ فَوقَهُ يَقُولُ: أَقْدِمْ حَيْزُومُ!، فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَخَرَّ مُسْتَلْقِيًا، فَنَظَرَ

that and he said: "You have spoken the truth. That is part of the reinforcements from the third heaven." And on that day they killed seventy and took seventy prisoners.

Abû Zumayl said: Ibn 'Abbâs said: When the prisoners were captured, the Messenger of Allâh ﷺ said to Abû Bakr and 'Umar: "What do you think (we should do) with these prisoners?" Abû Bakr said: O Prophet of Allâh, they are our cousins and kinsmen. I think that you should accept a ransom for them, which will strengthen us against the *Kuffâr*, and perhaps Allâh will guide them to Islam. The Messenger of Allâh ﷺ said: "What do you think, O son of Al-Khaṭṭâb?" I said: No, by Allâh, O Messenger of Allâh. I do not think as Abû Bakr thinks. I think that you should hand them over to us so that we may strike their necks. You should hand 'Aqîl over to 'Alî so that he may strike his neck, and you should hand over so-and-so - a relative of 'Umar's - to me so that I may strike his neck, for these are the leaders and prominent figures of *Kufr*. But the Messenger of Allâh ﷺ inclined towards the view of Abû Bakr, and he did not incline towards what I said. The next day, I came and found the Messenger of Allâh ﷺ and Abû Bakr sitting and weeping. I said:

إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ، وَشُقَّ وَجْهُهُ كَضَرْبَةِ السَّوْطِ، فَاخْضَرَّ ذٰلِكَ أَجْمَعُ، فَجَاءَ الْأَنْصَارِيُّ فَحَدَّثَ ذٰلِكَ رَسُولَ اللهِ ﷺ، فَقَالَ: «صَدَقْتَ، ذٰلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ» فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ، وَأَسَرُوا سَبْعِينَ.

قَالَ أَبُو زُمَيْلٍ: قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا أَسَرُوا الْأُسَارَىٰ، قَالَ رَسُولُ اللهِ ﷺ لِأَبِي بَكْرٍ وَعُمَرَ: «مَا تَرَوْنَ فِي هٰؤُلَاءِ الْأُسَارَىٰ؟» فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللهِ! هُمْ بَنُو الْعَمِّ وَالْعَشِيرَةِ، أَرَىٰ أَنْ تَأْخُذَ مِنْهُمْ فِدْيَةً، فَتَكُونُ لَنَا قُوَّةً عَلَى الْكُفَّارِ، فَعَسَى اللهُ أَنْ يَهْدِيَهُمْ لِلْإِسْلَامِ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا تَرَىٰ يَا ابْنَ الْخَطَّابِ؟!» قَالَ قُلْتُ: لَا، وَاللهِ يَا رَسُولَ اللهِ! مَا أَرَى الَّذِي رَأَىٰ أَبُو بَكْرٍ، وَلٰكِنِّي أَرَىٰ أَنْ تُمَكِّنَّا فَنَضْرِبَ أَعْنَاقَهُمْ، فَتُمَكِّنَ عَلِيًّا مِنْ عَقِيلٍ فَيَضْرِبَ عُنُقَهُ، وَتُمَكِّنِّي مِنْ فُلَانٍ - نَسِيبًا لِعُمَرَ - فَأَضْرِبَ عُنُقَهُ، فَإِنَّ هٰؤُلَاءِ أَئِمَّةُ الْكُفْرِ وَصَنَادِيدُهَا، فَهَوِيَ رَسُولُ اللهِ ﷺ مَا قَالَ أَبُو بَكْرٍ، وَلَمْ يَهْوَ مَا قُلْتُ، فَلَمَّا كَانَ مِنَ الْغَدِ جِئْتُ فَإِذَا رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ قَاعِدَيْنِ وَهُمَا يَبْكِيَانِ، قُلْتُ: يَا

O Messenger of Allâh, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allâh ﷺ said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown their punishment as close as this tree" - a tree that was close to the Prophet of Allâh ﷺ. Then Allâh revealed the words:

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise.

Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took.

So enjoy what you have gotten of booty in war, lawful and good" [*Al-Anfâl* 8:67-69].

And Allâh permitted the booty to them.

رَسُولَ اللهِ! أَخْبِرْنِي مِنْ أَيِّ شَيْءٍ تَبْكِي أَنْتَ وَصَاحِبُكَ؟ فَإِنْ وَجَدْتُ بُكَاءً بَكَيْتُ، وَإِنْ لَمْ أَجِدْ بُكَاءً تَبَاكَيْتُ لِبُكَائِكُمَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَبْكِي لِلَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنْ أَخْذِهِمُ الْفِدَاءَ، لَقَدْ عُرِضَ عَلَيَّ عَذَابُهُمْ أَدْنَىٰ مِنْ هَٰذِهِ الشَّجَرَةِ» - شَجَرَةٍ قَرِيبَةٍ مِنْ نَبِيِّ اللهِ ﷺ - وَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي ٱلْأَرْضِ﴾ إِلَىٰ قَوْلِهِ: ﴿فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا﴾ [الأنفال: ٦٧-٦٩] فَأَحَلَّ اللهُ الْغَنِيمَةَ لَهُمْ.

Chapter 19. Tying Up And Detaining Captives, And The Permissibility Of Releasing Them Without A Ransom

(المعجم ١٩) - (بَابُ ربط الأسير وحبسه، وجواز المنّ عليه)

(التحفة ٢١)

[4589] 59 - (1764) It was

[٤٥٨٩] ٥٩-(١٧٦٤) حَدَّثَنَا قُتَيْبَةُ

narrated from Sa‘eed bin Abî Sa‘eed that he heard Abû Hurairah say: The Messenger of Allâh ﷺ sent some cavalry towards Najd, and they brought a man of Banû Hanîfah who was called Thumâmah bin Uthâl, the leader of the people of Yamâmah. They tied him to one of the pillars of the *Masjid*, then the Messenger of Allâh ﷺ came out to him and said: "What do you have to say, O Thumâmah?" He said: O Muḥammad, I shall say something good. If you kill me, you will kill one who has shed blood, and if you show me kindness, you will be showing kindness to one who is grateful, and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ left him alone until the next day, then he said: "What do you have to say, O Thumâmah?" He said: What I said to you: If you show me kindness, you will be showing kindness to one who is grateful, and if you kill me, you will kill one who has shed blood, and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ left him alone until the next day, then he said: "What do you have to say, O Thumâmah?" He said: I say what I already said to you: If you show me kindness, you will be showing kindness to one who is grateful, and if you kill me, you will kill one who has shed blood,

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللهِ ﷺ خَيْلًا قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ، سَيِّدُ أَهْلِ الْيَمَامَةِ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللهِ ﷺ فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ»؟! فَقَالَ: عِنْدِي يَا مُحَمَّدُ! خَيْرٌ، إِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ، وَإِنْ تُنْعِمْ تُنْعِمْ عَلَىٰ شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ رَسُولُ اللهِ ﷺ، حَتَّىٰ كَانَ بَعْدَ الْغَدِ، فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟!» قَالَ: مَا قُلْتُ لَكَ: إِنْ تُنْعِمْ تُنْعِمْ عَلَىٰ شَاكِرٍ، وَإِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ رَسُولُ اللهِ ﷺ حَتَّىٰ كَانَ مِنَ الْغَدِ، فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟!» فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ: إِنْ تُنْعِمْ تُنْعِمْ عَلَىٰ شَاكِرٍ، وَإِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَطْلِقُوا ثُمَامَةَ» فَانْطَلَقَ إِلَىٰ نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاغْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ said: "Let Thumâmah go." So he went to some date palms that were near the *Masjid*, and washed himself, then he entered the *Masjid* and said: I bear witness that none has the right to be worshipped but Allâh and I bear witness that Muhammad is His slave and Messenger. O Muhammad, by Allâh, there was no face on earth that was more hateful to me than your face, but now your face has become the dearest of all faces to me. By Allâh, there was no religion on earth that was more hateful to me than your religion, but now your religion has become the dearest of all religions to me. By Allâh, there was no city on earth that was more hateful to me than your city, but now your city has become the dearest of all cities to me. Your cavalry seized me when I was intending to do *'Umrah*. What do you think? The Messenger of Allâh ﷺ gave him glad tidings and told him to do *'Umrah*. When he came to Makkah, someone said to him: Have you changed your religion? He said: No, but I have submitted myself with the Messenger of Allâh ﷺ and no, by Allâh, no grain of wheat will come to you from Yamâmah unless the Messenger of Allâh ﷺ gives permission.

يَا مُحَمَّدُ! وَاللهِ! مَا كَانَ عَلَىٰ الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ كُلِّهَا إِلَيَّ، وَاللهِ! مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ كُلِّهِ إِلَيَّ، وَاللهِ! مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ كُلِّهَا إِلَيَّ، وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ، فَمَاذَا تَرَىٰ؟ فَبَشَّرَهُ رَسُولُ اللهِ ﷺ، وَأَمَرَهُ أَنْ يَعْتَمِرَ، فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ: أَصَبَوْتَ؟ فَقَالَ: لَا، وَلَكِنِّي أَسْلَمْتُ مَعَ رَسُولِ اللهِ ﷺ، وَلَا، وَاللهِ! لَا تَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةُ حِنْطَةٍ حَتَّىٰ يَأْذَنَ فِيهَا رَسُولُ اللهِ ﷺ.

[4590] 60 - (...) Sa'eed bin Abî Sa'eed Al-Maqburi narrated that he heard Abû Hurairah say: The Messenger of Allâh ﷺ sent his cavalry towards Najd and they brought a man who was called Thumâmah bin Uthâl Al-Hanafî, the leader of the people of Yamâmah... and he quoted a *Hadîth* like that of Al-Laith (no. 4589), except that he said: If you kill me you will have killed one who shed blood.

[٤٥٩٠] ٦٠-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللهِ ﷺ خَيْلًا لَهُ نَحْوَ أَرْضِ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ الْحَنَفِيُّ، سَيِّدُ أَهْلِ الْيَمَامَةِ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ اللَّيْثِ، إِلَّا أَنَّهُ قَالَ: إِنْ تَقْتُلْنِي تَقْتُلْ ذَا دَمٍ.

Chapter 20. Expulsion Of The Jews From The Hijâz

(المعجم ٢٠) - (بَابُ إِجلاء اليهود من الحجاز) (التحفة ٢٢)

[4591] 61 - (1765) It was narrated that Abû Hurairah said: Whilst we were in the *Masjid*, the Messenger of Allâh ﷺ came out to us and said: "Let us go to the Jews." So we went out with him, until we reached them. The Messenger of Allâh ﷺ stood and called them, saying: "O Jews, become Muslim and you will be safe." They said: You have conveyed (the message), O Abul-Qâsim! The Messenger of Allâh ﷺ said: "That is what I want. Become Muslim and you will be safe." They said: You have conveyed (the message), O Abul-Qâsim! The Messenger of Allâh ﷺ said: "That is what I want." He said it to them a third time, then he said: "Know that the land

[٤٥٩١] ٦١-(١٧٦٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ، إِذْ خَرَجَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَقَالَ: «انْطَلِقُوا إِلَىٰ يَهُودَ» فَخَرَجْنَا مَعَهُ، حَتَّىٰ جِئْنَاهُمْ، فَقَامَ رَسُولُ اللهِ ﷺ فَنَادَاهُمْ، فَقَالَ: «يَا مَعْشَرَ يَهُودَ! أَسْلِمُوا تَسْلَمُوا» فَقَالُوا: قَدْ بَلَّغْتَ، يَا أَبَا الْقَاسِمِ! فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «ذَٰلِكَ أُرِيدُ، أَسْلِمُوا تَسْلَمُوا» فَقَالُوا: قَدْ بَلَّغْتَ، يَا أَبَا الْقَاسِمِ! فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «ذَٰلِكَ أُرِيدُ» فَقَالَ لَهُمُ الثَّالِثَةَ، فَقَالَ: «اعْلَمُوا أَنَّمَا الْأَرْضُ للهِ وَرَسُولِهِ ﷺ، وَأَنِّي أُرِيدُ أَنْ

belongs only to Allâh and His Messenger, and I intend to expel you from this land. Whoever among you has any property, let him sell it, otherwise, know that the land belongs to Allâh and His Messenger."

أُجْلِيَكُمْ مِنْ هَٰذِهِ الْأَرْضِ فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ، وَإِلَّا فَاعْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ» ﷺ.

[4592] 62 - (1766) It was narrated from Ibn 'Umar that the Jews of Banû An-Naḍîr and Quraizah waged war against the Messenger of Allâh ﷺ, so the Messenger of Allâh ﷺ expelled Banû An-Naḍîr but he let Quraizah stay and treated them kindly, until Quraizah waged war against him after that. Then he killed their men and distributed their women and children and their wealth among the Muslims. But some of them had joined the Messenger of Allâh ﷺ, so he granted them safety and they become Muslims. And the Messenger of Allâh ﷺ expelled all the Jews of Al-Madînah, Banû Qaynuqâ', who were the people of 'Abdullâh bin Salâm, and the Jews of Banû Ḥârithah, and all the Jews who were in Al-Madînah.

[٤٥٩٢] ٦٢-(١٧٦٦) وحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ، وَإِسْحَٰقُ بْنُ مَنْصُورٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ إِسْحَٰقُ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ مُوسَىٰ ابْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ يَهُودَ بَنِي النَّضِيرِ وَقُرَيْظَةَ حَارَبُوا رَسُولَ اللَّهِ ﷺ، فَأَجْلَىٰ رَسُولُ اللَّهِ ﷺ بَنِي النَّضِيرِ، وَأَقَرَّ قُرَيْظَةَ وَمَنَّ عَلَيْهِمْ، حَتَّىٰ حَارَبَتْ قُرَيْظَةُ بَعْدَ ذَلِكَ، فَقَتَلَ رِجَالَهُمْ، وَقَسَمَ نِسَاءَهُمْ وَأَوْلَادَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ، إِلَّا أَنَّ بَعْضَهُمْ لَحِقُوا بِرَسُولِ اللَّهِ ﷺ فَآمَنَهُمْ وَأَسْلَمُوا، وَأَجْلَىٰ رَسُولُ اللَّهِ ﷺ يَهُودَ الْمَدِينَةِ كُلَّهُمْ: بَنِي قَيْنُقَاعَ، وَهُمْ قَوْمُ عَبْدِ اللَّهِ بْنِ سَلَامٍ، وَيَهُودَ بَنِي حَارِثَةَ، وَكُلَّ يَهُودِيٍّ كَانَ بِالْمَدِينَةِ.

[4593] (...) This *Ḥadîth* was narrated from Mûsâ with this chain, but the *Ḥadîth* of Ibn Juraij (no. 4592) is longer and more complete.

[٤٥٩٣] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَىٰ بِهَٰذَا الْإِسْنَادِ، هَٰذَا الْحَدِيثَ، وَحَدِيثُ ابْنِ جُرَيْجٍ أَكْثَرُ وَأَتَمُّ.

Chapter 21. Expulsion Of Jews And Christians From The Arabian Peninsula

(المعجم ٢١) - (بَابُ إخراج اليهود والنصارى من جزيرة العرب) (التحفة ٢٣)

[4594] 63 - (1767) Jâbir bin 'Abdullâh said: 'Umar bin Al-Khaṭṭâb said that he heard the Messenger of Allâh ﷺ say: "I shall certainly expel the Jews and Christians from the Arabian Peninsula, until I leave only Muslims there."

[٤٥٩٤] ٦٣-(١٧٦٧) وحَدَّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ يَقُولُ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لَأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَىٰ مِنْ جَزِيرَةِ الْعَرَبِ، حَتَّىٰ لَا أَدَعَ إِلَّا مُسْلِمًا».

[4595] (...) A similar report (as no. 4594) was narrated from Az-Zubair, with this chain.

[٤٥٩٥] (...) **وحَدَّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ؛ وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللهِ، كِلَاهُمَا عَنْ أَبِي الزُّبَيْرِ بِهَٰذَا الإِسْنَادِ، مِثْلَهُ.

Chapter 22. Permissibility Of Fighting Those Who Break A Treaty; Permissibility Of Letting Besieged People Surrender, Subject To The Judgment Of A Just Person Who Is Qualified To Pass Judgment

(المعجم ٢٢) - (بَابُ جواز قتال من نقض العهد، وجواز إنزال أهل الحصن على حكم حاكم عدل أهل للحكم) (التحفة ٢٤)

[4596] 64 - (1768) Abû Sa'eed Al-Khudrî said: The people of

[٤٥٩٦] ٦٤-(١٧٦٨) وحَدَّثَنَا أَبُو

Quraizah surrendered subject to the arbitration of Sa'd bin Mu'âdh. The Messenger of Allâh ﷺ sent for Sa'd, who came to him riding a donkey, and when he drew close to the *Masjid*, the Messenger of Allâh ﷺ said to the *Anṣâr*: "Stand up for your leader" - or the best of you. Then he said: "These people have surrendered, subject to your arbitration." He said: You should kill their warriors and take their women and children captive. The Prophet ﷺ said: "You have judged in accordance with the ruling of Allâh." Or he said: "with the ruling of the Sovereign (Allâh)."

بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ - عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلِ بْنِ حُنَيْفٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: نَزَلَ أَهْلُ قُرَيْظَةَ عَلَىٰ حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ إِلَىٰ سَعْدٍ، فَأَتَاهُ عَلَىٰ حِمَارٍ، فَلَمَّا دَنَا قَرِيبًا مِنَ الْمَسْجِدِ، قَالَ رَسُولُ اللهِ ﷺ لِلْأَنْصَارِ: «قُومُوا إِلَىٰ سَيِّدِكُمْ» - أَوْ خَيْرِكُمْ -، ثُمَّ قَالَ: «إِنَّ هٰؤُلَاءِ نَزَلُوا عَلَىٰ حُكْمِكَ» قَالَ: تُقْتَلُ مُقَاتِلَتُهُمْ، وتُسْبَىٰ ذُرِّيَّتُهُمْ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «قَضَيْتَ بِحُكْمِ اللهِ» وَرُبَّمَا قَالَ: «قَضَيْتَ بِحُكْمِ الْمَلِكِ» وَلَمْ يَذْكُرِ ابْنُ الْمُثَنَّىٰ: وَرُبَّمَا قَالَ: «قَضَيْتَ بِحُكْمِ الْمَلِكِ».

[4597] (...) It was narrated from Shu'bah with this chain (a *Ḥadîth* similar to no. 4596), and he said in his *Ḥadîth*: The Messenger of Allâh ﷺ said: "You have judged concerning them according to the ruling of Allâh." and on one occasion he said: "with the ruling of the Sovereign (Allâh)."

[٤٥٩٧] (...) وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ بِهٰذَا الْإِسْنَادِ، وَقَالَ فِي حَدِيثِهِ: فَقَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ حَكَمْتَ [فِيهِمْ] بِحُكْمِ اللهِ»، وَقَالَ مَرَّةً: «حَكَمْتَ بِحُكْمِ الْمَلِكِ».

[4598] 65 - (1769) It was narrated that 'Âishah said: Sa'd was wounded on the day of (the battle of) Al-Khandaq, when a man from Quraish who was called Ibn Al-'Ariqah, shot him in the artery of his forearm. The Messenger of Allâh ﷺ set up a tent for him in the *Masjid* so that he could visit him easily. When the Messenger of Allâh ﷺ returned from Al-Khandaq, he lay down his arms and took a bath (*ghusl*). Then Jibrîl came to him, brushing dust from his hair, and said: Have you laid down your arms? By Allâh, we have not laid them down. Go out to them. The Messenger of Allâh ﷺ said: "Where?" He pointed towards Banû Quraizah. So the Messenger of Allâh ﷺ fought them, and they surrendered, subject to the ruling of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ referred judgement concerning them to Sa'd, who said: I judge that their warriors should be killed, and their children and women should be taken prisoner, and their wealth should be divided.

[٤٥٩٨] ٦٥-(١٧٦٩) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ، كِلَاهُمَا عَنِ ابْنِ نُمَيْرٍ، قَالَ ابْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ، رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ [يُقَالُ لَهُ] ابْنُ الْعَرِقَةِ، رَمَاهُ فِي الْأَكْحَلِ، فَضَرَبَ عَلَيْهِ رَسُولُ اللهِ ﷺ خَيْمَةً فِي الْمَسْجِدِ يَعُودُهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللهِ ﷺ مِنَ الْخَنْدَقِ، وَضَعَ السِّلَاحَ، فَاغْتَسَلَ، فَأَتَىٰ جِبْرِيلُ وَهُوَ يَنْفُضُ رَأْسَهُ مِنَ الْغُبَارِ، فَقَالَ: وَضَعْتَ السِّلَاحَ؟ وَاللهِ! مَا وَضَعْنَاهُ، اخْرُجْ إِلَيْهِمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَأَيْنَ؟» فَأَشَارَ إِلَىٰ بَنِي قُرَيْظَةَ، فَقَاتَلَهُمْ رَسُولُ اللهِ ﷺ، فَنَزَلُوا عَلَىٰ حُكْمِ رَسُولِ اللهِ ﷺ، فَرَدَّ رَسُولُ اللهِ ﷺ الْحُكْمَ فِيهِمْ إِلَىٰ سَعْدٍ، قَالَ: فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنْ تُسْبَىٰ الذُّرِّيَّةُ وَالنِّسَاءُ، وَتُقْسَمَ أَمْوَالُهُمْ.

[4599] 66 - (...) Hishâm said: My father said: I was told that the Messenger of Allâh ﷺ said (to S'ad bin Mu'âdh): "You have judged concerning them according to the ruling of Allâh."

[٤٥٩٩] ٦٦-(...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ قَالَ: قَالَ أَبِي: فَأُخْبِرْتُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ اللهِ عَزَّ وَجَلَّ».

[4600] 67 - (...) It was narrated from 'Âishah that when Sa'd's wound became dry and was about to heal, he said: O Allâh, You know that there is nothing dearer to me than striving in *Jihâd* for Your sake, against people who disbelieved in Your Messenger ﷺ and expelled him. O Allâh, if any war against Quraish remains, keep me alive so that I may fight in *Jihâd* against them for Your sake. O Allâh, I think that You have ended the war between us and them. If You have ended the war between us and them, then open my wound so that my death may be due to that. Then he began to bleed from the base of his throat, and the people - there were some tents of Banû Ghifâr in the *Masjid* with him - were startled when they saw the blood flowing towards them. Then they said: O people of the tents, what is this that is coming from you? Then they saw that Sa'd's wound was pouring with blood and he died of that.

[4601] 68 - (...) A similar report (as no. 4600) was narrated from Hishâm with this chain, except that he said: He (i.e., S'ad bin Mu'âdh) began to bleed that night, and the blood flowed until he died. And he added in his *Hadîth*: that is when the poet said:

Hark, O Sa'd, Sa'd of Banû Mu'âdh

[٤٦٠٠] ٦٧-(...) **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ سَعْدًا قَالَ، وَتَحَجَّرَ كَلْمُهُ لِلْبُرْءِ، فَقَالَ: اللَّهُمَّ! إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أُجَاهِدَ فِيكَ، مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ ﷺ وَأَخْرَجُوهُ، اللَّهُمَّ! فَإِنْ كَانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَيْءٌ فَأَبْقِنِي أُجَاهِدْهُمْ فِيكَ، اللَّهُمَّ! فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ، فَإِنْ كُنْتَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ فَافْجُرْهَا وَاجْعَلْ مَوْتِي فِيهَا، فَانْفَجَرَتْ مِنْ لَبَّتِهِ، فَلَمْ يَرُعْهُمْ - وَفِي الْمَسْجِدِ [مَعَهُ] خَيْمَةٌ مِنْ بَنِي غِفَارٍ - إِلَّا وَالدَّمُ يَسِيلُ إِلَيْهِمْ، فَقَالُوا: يَا أَهْلَ الْخَيْمَةِ مَا هٰذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ؟ فَإِذَا سَعْدٌ جُرْحُهُ يَغِذُّ دَمًا، فَمَاتَ فِيهَا.

[٤٦٠١] ٦٨-(...) **وحَدَّثَنَا** عَلِيُّ بْنُ الْحَسَنِ بْنِ سُلَيْمَانَ الْكُوفِيُّ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ بِهٰذَا الْإِسْنَادِ. نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: فَانْفَجَرَ مِنْ لَيْلَتِهِ، فَمَا زَالَ يَسِيلُ حَتَّىٰ مَاتَ، وَزَادَ فِي الْحَدِيثِ قَالَ: فَذَاكَ حِينَ يَقُولُ الشَّاعِرُ:

أَلَا يَا سَعْدُ سَعْدَ بَنِي مُعَاذٍ
فَمَا فَعَلَتْ قُرَيْظَةُ وَالنَّضِيرُ

What have Quraizah and Naḍîr done?
Indeed, Sa'd bin Mu'â<u>dh</u>
Was steadfast on the morning they departed.
You have left your cooking-pot empty,
Whilst the cooking-pot of the people is hot and boiling.
Abû Hubâb the nobleman has said: O Qainuqâ', do not depart.
They were well settled in their country,
Just as rocks are well settled in Maytân (a hilly tract near Al-Madînah)

لَعَمْرُكَ إِنَّ سَعْدَ بَنِي مُعَاذٍ
غَدَاةَ تَحَمَّلُوا لَهُوَ الصَّبُورُ
تَرَكْتُمْ قِدْرَكُمْ لَا شَيْءَ فِيهَا
وَقِدْرُ الْقَوْمِ حَامِيَةٌ تَفُورُ
وَقَدْ قَالَ الْكَرِيمُ أَبُو حُبَابٍ
أَقِيمُوا، قَيْنُقَاعُ، وَلَا تَسِيرُوا
وَقَدْ كَانُوا بِبَلْدَتِهِمْ ثِقَالًا
كَمَا ثَقُلَتْ بِمِيطَانَ الصُّخُورُ

Chapter 23. Hastening To Fight, And Giving Precedence To The More Urgent Of Two Tasks When A Choice Must Be Made

(المعجم ٢٣) - (المبادرة بالغزو، وتقديم أهم الأمرين المتعارضين) (التحفة ٢٥)

[4602] 69 - (1770) It was narrated that 'Abdullâh said: The Messenger of Allâh ﷺ called out to us on the day he returned from (the battle of) *Al-Aḥzâb*: "No one should pray *Ẓuhr* except in Banû Quraizah." But some people were afraid that the time (for *Ẓuhr*) would end, so they prayed before reaching Banû Quraizah, and others said: We will not pray anywhere but where the Messenger of Allâh ﷺ commanded us, even if the time ends. And he (ﷺ) did not criticize either of the two groups.

[٤٦٠٢] ٦٩-(١٧٧٠) وحَدَّثني عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ قَالَ: نَادَىٰ فِينَا رَسُولُ اللهِ ﷺ يَوْمَ انْصَرَفَ عَنِ الْأَحْزَابِ: «أَنْ لَا يُصَلِّيَنَّ أَحَدٌ الظُّهْرَ إِلَّا فِي بَنِي قُرَيْظَةَ» فَتَخَوَّفَ نَاسٌ فَوْتَ الْوَقْتِ، فَصَلَّوْا دُونَ بَنِي قُرَيْظَةَ، وَقَالَ آخَرُونَ: لَا نُصَلِّي إِلَّا حَيْثُ أَمَرَنَا رَسُولُ اللهِ ﷺ، وَإِنْ فَاتَنَا الْوَقْتُ، قَالَ: فَمَا عَنَّفَ وَاحِدًا مِنَ الْفَرِيقَيْنِ.

Chapter 24. The *Muhâjirûn* Returned To The *Anṣâr* The Gifts Of Trees And Fruits When They Became Independent Of Means Through The Conquests

[4603] 70 - (17771) It was narrated that Anas bin Mâlik said: When the *Muhâjirûn* came from Makkah to Al-Madînah, they came with nothing in their hands. The *Anṣâr* were people with land and date palms, so they shared what they had with them, giving them half of the yield each year, and they (the *Muhâjirîn*) gave their labour in return. The mother of Anas bin Mâlik was called Umm Sulaim, and she was also the mother of 'Abdullâh bin Abî Ṭalḥah, who was the brother of Anas through his mother. Umm Anas had given the Messenger of Allâh ﷺ some date palms of hers, and the Messenger of Allâh ﷺ gave them to Umm Ayman, his freed slave, the mother of Usâmah bin Zaid.

Ibn Shihâb said: Anas bin Mâlik told me that when the Messenger of Allâh ﷺ had finished fighting the people of Khaibar, and had gone back to Al-Madînah, the *Muhâjirûn* gave back their gifts of fruits and produce to the *Anṣâr*. He said: The Messenger of Allâh ﷺ gave the date palms back to my mother, and the Messenger of Allâh ﷺ gave Umm Ayman

(المعجم ٢٤) - (بَابُ ردّ المهاجرين إلى الأنصار منائحهم من الشجر والثمر حين استغنوا عنها بالفتوح)

(التحفة ٢٦)

[٤٦٠٣] ٧٠-(١٧٧١) وحَدَّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ مِنْ مَكَّةَ، الْمَدِينَةَ قَدِمُوا وَلَيْسَ بِأَيْدِيهِمْ شَيْءٌ، وَكَانَ الْأَنْصَارُ أَهْلَ الْأَرْضِ وَالْعَقَارِ، فَقَاسَمَهُمُ الْأَنْصَارُ عَلَىٰ أَنْ أَعْطَوْهُمْ أَنْصَافَ ثِمَارِ أَمْوَالِهِمْ، كُلَّ عَامٍ، وَيَكْفُونَهُمُ الْعَمَلَ والْمُؤْنَةَ، وَكَانَتْ أُمُّ أَنَسِ بْنِ مَالِكٍ، وَهِيَ تُدْعَىٰ أُمَّ سُلَيْمٍ، وَكَانَتْ أُمَّ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، كَانَ أَخًا لِأَنَسٍ لِأُمِّهِ، وَكَانَتْ أَعْطَتْ أُمُّ أَنَسٍ رَسُولَ اللهِ ﷺ عِذَاقًا لَهَا، فَأَعْطَاهَا رَسُولُ اللهِ ﷺ أُمَّ أَيْمَنَ مَوْلَاتَهُ، أُمَّ أُسَامَةَ ابْنِ زَيْدٍ.

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا فَرَغَ مِنْ قِتَالِ أَهْلِ خَيْبَرَ، وَانْصَرَفَ إِلَىٰ الْمَدِينَةِ، رَدَّ الْمُهَاجِرُونَ إِلَىٰ الْأَنْصَارِ مَنَائِحَهُمُ الَّتِي كَانُوا مَنَحُوهُمْ مِنْ ثِمَارِهِمْ، قَالَ: فَرَدَّ

some trees of his own garden instead of them.

Ibn Shihâb said: Umm Ayman, the mother of Usâmah bin Zaid, was the slave woman of 'Abdullâh bin 'Abdul-Muttalib, and she was from Ethiopia. When Âminah gave birth to the Messenger of Allâh ﷺ, after his father had died, Umm Ayman looked after him, then when the Messenger of Allâh ﷺ grew up, he manumitted her and arranged her marriage to Zaid bin Hârithah, she died five months after the death of the Messenger of Allâh ﷺ.

رَسُولُ اللهِ ﷺ إِلَىٰ أُمِّي عِذَاقَهَا، وَأَعْطَىٰ رَسُولُ اللهِ ﷺ أُمَّ أَيْمَنَ مَكَانَهُنَّ مِنْ حَائِطِهِ.

قَالَ ابْنُ شِهَابٍ: وَكَانَ مِنْ شَأْنِ أُمِّ أَيْمَنَ، أُمِّ أُسَامَةَ بْنِ زَيْدٍ أَنَّهَا كَانَتْ وَصِيفَةً لِعَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ، وَكَانَتْ مِنَ الْحَبَشَةِ، فَلَمَّا وَلَدَتْ آمِنَةُ رَسُولَ اللهِ ﷺ، بَعْدَمَا تُوُفِّيَ أَبُوهُ، فَكَانَتْ أُمُّ أَيْمَنَ تَحْضُنُهُ، حَتَّىٰ كَبِرَ رَسُولُ اللهِ ﷺ، فَأَعْتَقَهَا، ثُمَّ أَنْكَحَهَا زَيْدَ بْنَ حَارِثَةَ، ثُمَّ تُوُفِّيَتْ بَعْدَ مَا تُوُفِّيَ رَسُولُ اللهِ ﷺ بِخَمْسَةِ أَشْهُرٍ.

[4604] 71 - (...) It was narrated from Anas that a man put the date palms on his land at the Prophet's disposal, until he conquered Quraizah and An-Nadîr, after which he returned them to the one who had given them to him.

Anas said: My family told me to go to the Prophet ﷺ and ask him for what they had given to him, or some of it. But the Prophet ﷺ had given it to Umm Ayman, so I went to the Prophet ﷺ and he gave them to me, then Umm Ayman came and put a cloth around my neck and said: By Allâh, we will not give them to you, after he gave them to me. The Prophet of Allâh ﷺ said: "O

[٤٦٠٤] ٧١-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ، كُلُّهُمْ عَنِ الْمُعْتَمِرِ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ -: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيُّ عَنْ أَبِيهِ، عَنْ أَنَسٍ أَنَّ رَجُلًا - قَالَ حَامِدٌ وَابْنُ عَبْدِ الْأَعْلَىٰ: أَنَّ الرَّجُلَ - كَانَ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخَلَاتِ مِنْ أَرْضِهِ، حَتَّىٰ فُتِحَتْ عَلَيْهِ قُرَيْظَةُ وَالنَّضِيرُ، فَجَعَلَ بَعْدَ ذَلِكَ، يَرُدُّ عَلَيْهِ مَا كَانَ أَعْطَاهُ.

قَالَ أَنَسٌ: وَإِنَّ أَهْلِي أَمَرُونِي أَنْ آتِيَ النَّبِيَّ ﷺ فَأَسْأَلَهُ مَا كَانَ أَهْلُهُ أَعْطَوْهُ أَوْ

Umm Ayman, let him go, and you will have such and such." She said: No, by the One besides Whom there is no other god! And she kept saying such words until he gave her ten times as much, or nearly ten times as much.

بَعْضَهُ، وَكَانَ نَبِيُّ اللهِ ﷺ قَدْ أَعْطَاهُ أُمَّ أَيْمَنَ، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَعْطَانِيهِنَّ، فَجَاءَتْ أُمُّ أَيْمَنَ فَجَعَلَتِ الثَّوْبَ فِي عُنُقِي وَقَالَتْ: وَاللهِ لَا نُعْطِيكَهُنَّ وَقَدْ أَعْطَانِيهِنَّ، فَقَالَ نَبِيُّ اللهِ ﷺ: «يَا أُمَّ أَيْمَنَ! اتْرُكِيهِ وَلَكِ كَذَا وَكَذَا»، وَتَقُولُ: كَلَّا، وَالَّذِي لَا إِلٰهَ إِلَّا هُوَ! فَجَعَلَ يَقُولُ: «كَذَا» حَتَّىٰ أَعْطَاهَا عَشْرَةَ أَمْثَالِهِ، أَوْ قَرِيبًا مِنْ عَشْرَةِ أَمْثَالِهِ.

Chapter 25. Permissibility Of Eating Food Seized As Booty In *Dâr Al-Ḥarb*

(المعجم ٢٥) - (بَابُ جواز الأكل من طعام الغنيمة في دار الحرب)

(التحفة ٢٧)

[4605] 72 - (1772) It was narrated that 'Abdullâh bin Mughaffal said: I found a leather bag full of fat on the day of (the battle of) Khaibar, and I took hold of it and said: I will not give any of it to anyone this day. Then I turned around, and saw the Messenger of Allâh ﷺ smiling.

[٤٦٠٥] ٧٢-(١٧٧٢) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ قَالَ: أَصَبْتُ جِرَابًا مِنْ شَحْمٍ يَوْمَ خَيْبَرَ، قَالَ: فَالْتَزَمْتُهُ، فَقُلْتُ: لَا أُعْطِي الْيَوْمَ أَحَدًا مِنْ هٰذَا شَيْئًا، قَالَ: فَالْتَفَتُّ فَإِذَا رَسُولُ اللهِ ﷺ مُتَبَسِّمًا.

[4606] 73 - (...) 'Abdullâh bin Mughaffal said: A leather bag of food and fat was thrown to us on the day of (the battle of) Khaibar, and I leapt forward and caught it. Then I turned around and saw the Messenger of Allâh ﷺ, and I felt shy before him.

[٤٦٠٦] ٧٣-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي حُمَيْدُ بْنُ هِلَالٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مُغَفَّلٍ يَقُولُ: رُمِيَ إِلَيْنَا جِرَابٌ فِيهِ طَعَامٌ وَشَحْمٌ يَوْمَ

خَيْبَرَ، فَوَثَبْتُ لِآخُذَهُ، قَالَ: فَالْتَفَتُّ فَإِذَا رَسُولُ اللهِ ﷺ، فَاسْتَحْيَيْتُ مِنْهُ.

(...) Shu'bah narrated it with this chain (a *Hadîth* similar to no. 4606), except that he said: A leather bag full of fat, and he did not mention food.

(...) حَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: جِرَابٌ مِنْ شَحْمٍ، وَلَمْ يَذْكُرِ الطَّعَامَ.

Chapter 26. The Prophet ﷺ Wrote To Heraclius, The Ruler Of Syria, Inviting Him To Islam

(المعجم ٢٦) - (بَابٌ: كتب النبي ﷺ إلى هرقل ملك الشام يدعوه إلى الإسلام) (التحفة ٢٨)

[4607] 74 - (1773) It was narrated from Ibn 'Abbâs that Abû Sufyân told him: During the truce between me and the Messenger of Allâh ﷺ, I set out, and whilst I was in Syria, a letter came from the Messenger of Allâh ﷺ to Heraclius, the ruler of the Byzantines. Dihyah Al-Kalbî brought the letter, and gave it to the ruler of Busra, and the ruler of Busra gave it to Heraclius. Heraclius said: Is there anyone here from the people of this man who claims that he is a Prophet? They said: Yes. I was called, along with a number of men from Quraish, and we entered upon Heraclius, who seated us before him and said: Which of you is closest in kinship to this man who claims that he is a Prophet? Abû Sufyân said: I said: I am. So he seated

[٤٦٠٧] ٧٤-(١٧٧٣) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ ابْنُ رَافِعٍ وَابْنُ أَبِي عُمَرَ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ، مِنْ فِيهِ إِلَىٰ فِيهِ، قَالَ: انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللهِ ﷺ، قَالَ: فَبَيْنَا أَنَا بِالشَّأْمِ، إِذْ جِيءَ بِكِتَابٍ مِنْ رَسُولِ اللهِ ﷺ إِلَىٰ هِرَقْلَ، [يَعْنِي عَظِيمَ الرُّومِ] قَالَ: وَكَانَ دِحْيَةُ الْكَلْبِيُّ جَاءَ بِهِ، فَدَفَعَهُ إِلَىٰ عَظِيمِ بُصْرَىٰ، فَدَفَعَهُ عَظِيمُ بُصْرَىٰ إِلَىٰ هِرَقْلَ،

me in front of him, and my companions sat behind me, then he called his interpreter and said to him: Tell them that I am going to ask this man about the man who claims that he is a Prophet, and if he tells me a lie, let them refute him. Abû Sufyân said: By Allâh, were it not for the fear that people would say that I lied, I would have lied. Then he said to his interpreter: Ask him, what is his (the Prophet's) lineage among you? I said: He is of good lineage among us. He said: Was there any king among his forefathers? I said: No. He said: Did you ever accuse him of lying before he said what he said? I said: No. He said: Who are his followers? Are they the nobles among the people or the lowly? I said: The lowly. He said: Are they increasing in number or decreasing? He said: They are increasing. He said: Have any of them turned away from his religion after entering it, out of dissatisfaction? I said: No. He said: Have you fought him? I said: Yes. He said: How was (the outcome of) your fighting with him? I said: The war between us goes by turns; sometimes he prevails over us and sometimes we prevail over him. He said: Does he act treacherously? I said: No, but we have recently concluded a truce with him, and we do not know what he will do.

فَقَالَ هِرَقْلُ: هَلْ هٰهُنَا أَحَدٌ مِنْ قَوْمِ هٰذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ قَالُوا: نَعَمْ، قَالَ: فَدُعِيتُ فِي نَفَرٍ مِنْ قُرَيْشٍ، فَدَخَلْنَا عَلَىٰ هِرَقْلَ، فَأَجْلَسَنَا بَيْنَ يَدَيْهِ، فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَبًا مِنْ هٰذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا، فَأَجْلَسُونِي بَيْنَ يَدَيْهِ، وَأَجْلَسُوا أَصْحَابِي خَلْفِي، ثُمَّ دَعَا بِتَرْجُمَانِهِ فَقَالَ لَهُ: قُلْ لَهُمْ: إِنِّي سَائِلٌ هٰذَا؟ عَنِ الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَبَنِي فَكَذِّبُوهُ، قَالَ: فَقَالَ أَبُو سُفْيَانَ: وَايْمُ اللهِ! لَوْلَا مَخَافَةُ أَنْ يُؤْثَرَ عَلَيَّ الْكَذِبُ لَكَذَبْتُ، ثُمَّ قَالَ لِتَرْجُمَانِهِ: سَلْهُ، كَيْفَ حَسَبُهُ فِيكُمْ؟ قَالَ: قُلْتُ: هُوَ فِينَا ذُو حَسَبٍ، قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مَلِكٌ؟ قُلْتُ: لَا، قَالَ: فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قُلْتُ: لَا، قَالَ: وَمَنْ يَتَّبِعُهُ؟ أَشْرَافُ النَّاسِ أَمْ ضُعَفَاؤُهُمْ؟ قَالَ: قُلْتُ: بَلْ ضُعَفَاؤُهُمْ، قَالَ: أَيَزِيدُونَ أَمْ يَنْقُصُونَ؟ قَالَ: قُلْتُ: لَا، بَلْ يَزِيدُونَ، قَالَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ، بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ؟ قَالَ: قُلْتُ: لَا، قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قُلْتُ: نَعَمْ، قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ

He (Abû Sufyân) said: By Allâh, I could not say anything more than that.

He said: Has anyone said such a thing before him? I said: No. He said to his interpreter: Tell him: I asked you about his lineage and you said that he is of good lineage among you; such are the Messengers, who are sent from the best lineages of their people. I asked: Was there any king among his forefathers, and you said: No. If there had been any king among his forefathers, I would have said that he was a man seeking the kingdom of his forefathers. I asked about his followers, whether they were lowly or noble, and you said they were lowly. Such are the followers of the Messengers. I asked you whether you accused him of lying before he said what he said, and you said no. I knew that if he did not tell lies about people, he would not tell lies about Allâh. I asked you whether anyone had turned away from his religion after entering it, out of dissatisfaction with it, and you said: No. Such is faith: when it penetrates deeply into the heart. I asked you whether they are increasing in number or decreasing, and you said that they are increasing. Such is faith, until it prevails. I asked you whether you have fought them, and you said that you have fought them,

إِيَّاهُ؟ قَالَ: قُلْتُ: تَكُونُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالًا، يُصِيبُ مِنَّا وَنُصِيبُ مِنْهُ، قَالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لَا، وَنَحْنُ مِنْهُ فِي مُدَّةٍ لَا نَدْرِي مَا هُوَ صَانِعٌ فِيهَا.

قَالَ: فَوَاللهِ! مَا أَمْكَنَنِي مِنْ كَلِمَةٍ أُدْخِلُ فِيهَا شَيْئًا غَيْرَ هٰذِهِ.

قَالَ: فَهَلْ قَالَ هٰذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟ قَالَ: قُلْتُ: لَا، قَالَ لِتَرْجُمَانِهِ: قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ فَزَعَمْتَ أَنَّهُ فِيكُمْ ذُو حَسَبٍ، وَكَذٰلِكَ الرُّسُلُ تُبْعَثُ فِي أَحْسَابِ قَوْمِهَا، وَسَأَلْتُ: هَلْ كَانَ فِي آبَائِهِ مَلِكٌ؟ فَزَعَمْتَ أَنْ لَا، فَقُلْتُ: لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ آبَائِهِ، وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ، أَضُعَفَاؤُهُمْ أَمْ أَشْرَافُهُمْ؟ فَقُلْتَ: بَلْ ضُعَفَاؤُهُمْ، وَهُمْ أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَزَعَمْتَ أَنْ لَا، فَقَدْ عَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبَ فَيَكْذِبَ عَلَى اللهِ، وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَهُ سَخْطَةً لَهُ؟ فَزَعَمْتَ أَنْ لَا، وَكَذٰلِكَ الْإِيمَانُ إِذَا خَالَطَ بَشَاشَةَ الْقُلُوبِ، وَسَأَلْتُكَ: هَلْ يَزِيدُونَ أَوْ يَنْقُصُونَ؟ فَزَعَمْتَ أَنَّهُمْ

and the war between you and him goes by turns: sometimes he defeats you and sometimes you defeat him. Thus the Messengers are tested, but ultimately the victory is theirs. I asked you whether he acts treacherously, and you said that he does not act treacherously. Such are the Messengers, they do not act treacherously. I asked you whether anyone had said such a thing before, and you said: No. I thought that if anyone had said such a thing before, he would be a man who was following what was said before. Then he said: What does he enjoin upon you? I said: He enjoins us to pray, give *Zakât*, uphold ties of kinship and remain chaste. He said: If what you say about him is true, then he is a Prophet. I knew that he would appear, but I did not think that he would be from among you. If I knew that I would be able to reach him safely, I would like to meet him, and if I were with him, I would wash his feet. His dominion will most certainly reach that which is beneath my feet.

Then he called for the letter of the Messenger of Allâh ﷺ and read it. It said: "In the Name of Allâh, the Most Gracious, the Most Merciful. From Muḥammad the Messenger of Allâh to Heraclius the ruler of the Byzantines. Peace be upon those who follow true guidance. I invite you with the call of Islam.

يَزِيدُونَ، وَكَذٰلِكَ الْإِيمَانُ حَتّٰى يَتِمَّ، وَسَأَلْتُكَ: هَلْ قَاتَلْتُمُوهُ؟ فَزَعَمْتَ أَنَّكُمْ قَدْ قَاتَلْتُمُوهُ، فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجَالًا، يَنَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ، وَكَذٰلِكَ الرُّسُلُ تُبْتَلٰى ثُمَّ تَكُونُ لَهُمُ الْعَاقِبَةُ، وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟ فَزَعَمْتَ أَنَّهُ لَا يَغْدِرُ، وَكَذٰلِكَ الرُّسُلُ لَا تَغْدِرُ، وَسَأَلْتُكَ: هَلْ قَالَ هٰذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟ فَزَعَمْتَ أَنْ لَا، فَقُلْتُ: لَوْ قَالَ هٰذَا الْقَوْلَ أَحَدٌ قَبْلَهُ، قُلْتُ: رَجُلٌ ائْتَمَّ بِقَوْلٍ قِيلَ قَبْلَهُ، قَالَ: ثُمَّ قَالَ: بِمَ يَأْمُرُكُمْ؟ قُلْتُ: يَأْمُرُنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصِّلَةِ وَالْعَفَافِ، قَالَ: إِنْ يَكُنْ مَا تَقُولُ فِيهِ حَقًّا، فَإِنَّهُ نَبِيٌّ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَمْ أَكُنْ أَظُنُّهُ أَنَّهُ مِنْكُمْ، وَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ، لَأَحْبَبْتُ لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ، وَلَيَبْلُغَنَّ مُلْكُهُ مَا تَحْتَ قَدَمَيَّ.

قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللهِ ﷺ فَقَرَأَهُ، فَإِذَا فِيهِ: بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللهِ إِلٰى هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلٰى مَنِ اتَّبَعَ الْهُدٰى، أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ، أَسْلِمْ تَسْلَمْ، وَأَسْلِمْ يُؤْتِكَ اللهُ

Become Muslim and you will be safe. Become Muslim and Allâh will give you a twofold reward, but if you turn away, then upon you will be the sins of the peasants (your subjects). Say (O Muhammad ﷺ): 'O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: Bear witness that we are Muslims.' [*Âl 'Imrân* 3:64]." When he had finished reading the letter, there were raised voices and a great deal of clamour, and he ordered that we be expelled. I said to my companions when we left: Ibn Abî Kabshah (i.e., the Prophet ﷺ) has come to wield a great deal of power; the king of Banû Al-Asfar is afraid of him.

I continued to be certain that the Messenger of Allâh ﷺ would prevail, until Allâh caused me to become Muslim.

أَجْرَكَ مَرَّتَيْنِ، وَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ و﴿يَٰٓأَهۡلَ ٱلۡكِتَٰبِ تَعَالَوۡاْ إِلَىٰ كَلِمَةٖ سَوَآءِۭ بَيۡنَنَا وَبَيۡنَكُمۡ أَلَّا نَعۡبُدَ إِلَّا ٱللَّهَ وَلَا نُشۡرِكَ بِهِۦ شَيۡـٔٗا وَلَا يَتَّخِذَ بَعۡضُنَا بَعۡضًا أَرۡبَابٗا مِّن دُونِ ٱللَّهِۚ فَإِن تَوَلَّوۡاْ فَقُولُواْ ٱشۡهَدُواْ بِأَنَّا مُسۡلِمُونَ﴾ [آل عمران: ٦٤] فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ ارْتَفَعَتِ الْأَصْوَاتُ عِنْدَهُ وَكَثُرَ اللَّغْطُ، وَأَمَرَ بِنَا فَأُخْرِجْنَا، قَالَ: فَقُلْتُ لِأَصْحَابِي حِينَ خَرَجْنَا: لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، إِنَّهُ لَيَخَافُهُ مَلِكُ بَنِي الْأَصْفَرِ.

قَالَ: فَمَا زِلْتُ مُوقِنًا بِأَمْرِ رَسُولِ اللهِ ﷺ أَنَّهُ سَيَظْهَرُ، حَتَّىٰ أَدْخَلَ اللهُ عَلَيَّ الْإِسْلَامَ.

[4608] (...) It was narrated from Ibn Shihâb with this chain (a similar *Hadîth* as no. 4607), and he added: When Allâh inflicted defeat on the Persian troops, Caesar travelled from Homs to Aelia (Jerusalem) to show his gratitude to Allâh. And he said in the *Hadîth*: "From Muhammad,

[٤٦٠٨] (...) **حَدَّثَنَاه** حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ بِهَٰذَا الْإِسْنَادِ، وَزَادَ فِي

the slave and Messenger of Allâh."

الْحَدِيثِ: وَكَانَ قَيْصَرُ لَمَّا كَشَفَ اللهُ عَنْهُ جُنُودَ فَارِسَ مَشَىٰ مِنْ حِمْصَ إِلَىٰ إِيلِيَاءَ، شُكْرًا لِمَا أَبْلَاهُ اللهُ، وَقَالَ فِي الْحَدِيثِ: «مِنْ مُحَمَّدٍ عَبْدِ اللهِ وَرَسُولِهِ»، وَقَالَ: «إِثْمَ الْيَرِيسِيِّينَ»، وَقَالَ: «بِدَاعِيَةِ الْإِسْلَامِ».

Chapter 27. The Prophet ﷺ Wrote To The Kings Of The *Kuffâr*, Inviting Them To Islam

(المعجم ٢٧) - **(بَابٌ: كتب النبيّ ﷺ إلى ملوك الكفار يدعوهم إلى الإسلام)**

(التحفة ٢٩)

[4609] 75 - (1774) It was narrated from Anas that the Prophet of Allâh ﷺ wrote to Chosroes, Caesar, the Negus and to every tyrant, calling them to Allâh. That was not the Negus for whom the Prophet ﷺ offered the funeral prayer.

[٤٦٠٩] ٧٥-(١٧٧٤) حَدَّثَنِي يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ نَبِيَّ اللهِ ﷺ كَتَبَ إِلَىٰ كِسْرَىٰ، وَإِلَىٰ قَيْصَرَ، وَإِلَى النَّجَاشِي، وَإِلَىٰ كُلِّ جَبَّارٍ، يَدْعُوهُمْ إِلَى اللهِ [تَعَالَىٰ]، وَلَيْسَ بِالنَّجَاشِي الَّذِي صَلَّىٰ عَلَيْهِ النَّبِيُّ ﷺ.

[4610] (...) It was narrated from Qatâdah that Anas bin Mâlik narrated a similar report (as no. 4609) from the Prophet ﷺ, but he did not say: That was not the Negus for whom the Prophet ﷺ offered the funeral prayer.

[٤٦١٠] (...) **وحَدَّثَناه** مُحَمَّدُ بْنُ عَبْدِ اللهِ الرُّزِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَقُلْ: وَلَيْسَ بِالنَّجَاشِي الَّذِي صَلَّىٰ عَلَيْهِ النَّبِيُّ ﷺ.

[4611] (...) It was narrated from Qatâdah, from Anas (a similar report as no. 4609), but he did not say: That was not the Negus

[٤٦١١] (...) **وحَدَّثَنِيهِ** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنِي أَبِي: حَدَّثَنِي خَالِدُ بْنُ قَيْسٍ عَنْ قَتَادَةَ، عَنْ أَنَسٍ وَلَمْ

for whom the Prophet ﷺ offered the funeral prayer (a similar report as no. 4609).

يَذْكُرْ: وَلَيْسَ بِالنَّجَاشِي الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ ﷺ.

Chapter 28. The Battle Of Hunain

(المعجم ٢٨) - (بَابُ غزوة حنين) (التحفة ٣٠)

[4612] 76 - (1775) It was narrated that Ibn Shihâb said: Kathîr bin 'Abbâs bin 'Abdul-Muttalib said: 'Abbâs said: I was present with the Messenger of Allâh ﷺ on the day of (of the battle of) Hunain. Abû Sufyân bin Al-Hârith bin 'Abdul-Muttalib and I stayed close to the Messenger of Allâh ﷺ and did not leave him. The Messenger of Allâh ﷺ was riding a white mule of his, that had been given to him by Farwah bin Nufâthah Al-Judhâmi. When the Muslims and the *Kuffâr* met, the Muslims turned and fled, but the Messenger of Allâh ﷺ spurred his mule towards the *Kuffâr*. 'Abbâs said: I was holding on to the reins of the mule of the Messenger of Allâh ﷺ, checking it so that it did not go too fast, and Abû Sufyân was holding on to the stirrup of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: "O 'Abbâs, call the people of Al-Samurah."[1] 'Abbâs - who was a man with a loud voice - said: I said at the top of my voice: Where are the people of Al-Samurah? He said: By Allâh, when they heard

[٤٦١٢] ٧٦-(١٧٧٥) وحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي كَثِيرُ بْنُ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قَالَ عَبَّاسٌ: شَهِدْتُ مَعَ رَسُولِ اللهِ ﷺ يَوْمَ حُنَيْنٍ، فَلَزِمْتُ أَنَا وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ اللهِ ﷺ، فَلَمْ نُفَارِقْهُ، وَرَسُولُ اللهِ ﷺ عَلَى بَغْلَةٍ لَهُ بَيْضَاءَ، أَهْدَاهَا لَهُ فَرْوَةُ بْنُ نُفَاثَةَ الْجُذَامِيُّ، فَلَمَّا الْتَقَى الْمُسْلِمُونَ وَالْكُفَّارُ، وَلَّى الْمُسْلِمُونَ مُدْبِرِينَ، فَطَفِقَ رَسُولُ اللهِ ﷺ يَرْكُضُ بَغْلَتَهُ قِبَلَ الْكُفَّارِ، قَالَ عَبَّاسٌ: وَأَنَا آخِذٌ بِلِجَامِ بَغْلَةِ رَسُولِ اللهِ ﷺ، أَكُفُّهَا إِرَادَةَ أَنْ لَا تُسْرِعَ، وَأَبُو سُفْيَانَ آخِذٌ بِرِكَابِ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَيْ عَبَّاسُ! نَادِ أَصْحَابَ السَّمُرَةِ»، فَقَالَ عَبَّاسٌ - وَكَانَ رَجُلًا صَيِّتًا -: فَقُلْتُ

[1] Al-Samurah: this was the tree beneath which they swore the *Bai'. Ar-Ridwân.*

my voice, they came back like cows coming back to their calves, saying: "Here we are, here we are!" They fought with the *Kuffâr*, then the call went out to the *Anṣâr*: O *Anṣâr*, O *Anṣâr*! And the last to be called were Banû Al-Hârith bin Al-Khazraj. They said: O Banû Al-Hârith bin Al-Khazraj, O Banû Al-Hârith bin Al-Khazraj! The Messenger of Allâh ﷺ, seated on his mule, craned his neck to watch the fighting, and the Messenger of Allâh ﷺ said: "Now the battle is raging." Then the Messenger of Allâh ﷺ took some pebbles and flung them at the faces of the *Kuffâr*, then he said: "They are defeated, by the Lord of Muḥammad ﷺ!" Then I went and looked, and saw that the fighting was as it had been before. He said: By Allâh, all he did was throw some pebbles at them. Then their force was spent and they began to retreat.

بِأَعْلَىٰ صَوْتِي: أَيْنَ أَصْحَابُ السَّمُرَةِ؟ قَالَ: فَوَاللهِ لَكَأَنَّ عِطْفَتَهُمْ، حِينَ سَمِعُوا صَوْتِي، عَطْفَةُ الْبَقَرِ عَلَىٰ أَوْلَادِهَا، فَقَالُوا: يَا لَبَّيْكَ! يَا لَبَّيْكَ! قَالَ: فَاقْتَتَلُوا وَالْكُفَّارَ، وَالدَّعْوَةُ فِي الْأَنْصَارِ، يَقُولُونَ: يَا مَعْشَرَ الْأَنْصَارِ! يَا مَعْشَرَ الْأَنْصَارِ! قَالَ: ثُمَّ قُصِرَتِ الدَّعْوَةُ عَلَىٰ بَنِي الْحَارِثِ ابْنِ الْخَزْرَجِ، [فَقَالُوا: يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ! يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ!] فَنَظَرَ رَسُولُ اللهِ ﷺ وَهُوَ عَلَىٰ بَغْلَتِهِ، كَالْمُتَطَاوِلِ عَلَيْهَا، إِلَىٰ قِتَالِهِمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «هَٰذَا حِينَ حَمِيَ الْوَطِيسُ»، قَالَ: ثُمَّ أَخَذَ رَسُولُ اللهِ ﷺ حَصَيَاتٍ فَرَمَىٰ بِهِنَّ وُجُوهَ الْكُفَّارِ، ثُمَّ قَالَ: «انْهَزَمُوا، وَرَبِّ مُحَمَّدٍ ﷺ!» قَالَ: فَذَهَبْتُ أَنْظُرُ فَإِذَا الْقِتَالُ عَلَىٰ هَيْئَتِهِ فِيمَا أَرَىٰ، قَالَ: فَوَاللهِ! مَا هُوَ إِلَّا أَنْ رَمَاهُمْ بِحَصَيَاتِهِ، فَمَا زِلْتُ أَرَىٰ حَدَّهُمْ كَلِيلًا وَأَمْرَهُمْ مُدْبِرًا.

[4613] 77 - (...) A similar report (as no. 4612) was narrated from Az-Zuhrî with this chain, except that he said: Farwah bin Nu'âmah Al-Judhâmi. And he said: "They have been defeated, by the Lord of the Ka'bah, they have been defeated, by the Lord of the Ka'bah!" and he added: until Allâh defeated them.

[٤٦١٣] ٧٧-(...) وحَدَّثَناه إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ ابْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: فَرْوَةُ بْنُ نُعَامَةَ الْجُذَامِيُّ، وَقَالَ «انْهَزَمُوا، وَرَبِّ الْكَعْبَةِ!

He said: It is as if I can see the Prophet ﷺ, pursuing them on his mule.

انْهَزَمُوا، وَرَبِّ الْكَعْبَةِ!» وَزَادَ فِي الْحَدِيثِ: حَتَّىٰ هَزَمَهُمُ اللهُ.

قَالَ: وَكَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَرْكُضُ خَلْفَهُمْ عَلَىٰ بَغْلَتِهِ.

[4614] (...) Kat͟hîr bin 'Abbâs narrated that his father said: I was with the Prophet ﷺ on the day of (of the battle of) Ḥunain... and he quoted the *Ḥadît͟h*, but the *Ḥadît͟h* of Yûnus and the *Ḥadît͟h* of Ma'mar are longer and more complete.

[٤٦١٤] (...) **وحَدَّثَناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي كَثِيرُ بْنُ الْعَبَّاسِ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَيْنٍ، وَسَاقَ الْحَدِيثَ، غَيْرَ أَنَّ حَدِيثَ يُونُسَ وَحَدِيثَ مَعْمَرٍ أَكْثَرُ مِنْهُ وَأَتَمُّ.

[4615] 78 - (1776) It was narrated that Abû Isḥâq said: A man said to Al-Barâ': O Abû 'Umârah, did you run away on the day of (of the battle of) Ḥunain? He said: No, by Allâh, the Messenger of Allâh ﷺ did not turn his back, but some young men among his Companions were hasty and ill-prepared. They did not have any weapons, or many weapons, and they met some archers from among Hawâzin and Banû Nasr whose arrows hardly ever missed their targets. They shot at them, and hardly any of their arrows missed. They came to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ was on his white mule, and Abû Sufyân bin Al-Ḥârit͟h bin 'Abdul-Muṭṭalib was leading it. He (ﷺ) dismounted and prayed for help, saying:

[٤٦١٥] ٧٨-(١٧٧٦) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي إِسْحَٰقَ قَالَ: قَالَ رَجُلٌ لِلْبَرَاءِ: يَا أَبَا عُمَارَةَ! أَفَرَرْتُمْ يَوْمَ حُنَيْنٍ؟ قَالَ: لَا، وَاللهِ! مَا وَلَّىٰ رَسُولُ اللهِ ﷺ، وَلٰكِنَّهُ خَرَجَ شُبَّانُ أَصْحَابِهِ وَأَخِفَّاؤُهُمْ حُسَّرًا لَيْسَ عَلَيْهِمْ سِلَاحٌ، أَوْ كَثِيرُ سِلَاحٍ، فَلَقُوا قَوْمًا رُمَاةً لَا يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ، جَمْعُ هَوَازِنَ وَبَنِي نَصْرٍ، فَرَشَقُوهُمْ رَشْقًا مَا يَكَادُونَ يُخْطِئُونَ، فَأَقْبَلُوا هُنَاكَ إِلَىٰ رَسُولِ اللهِ ﷺ، وَرَسُولُ اللهِ ﷺ عَلَىٰ بَغْلَتِهِ الْبَيْضَاءِ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ يَقُودُ بِهِ، فَنَزَلَ واسْتَنْصَرَ، قَالَ:

"I am the Prophet and no doubt
I am the son of 'Abdul-Muttalib."
Then he formed them into ranks.

«أَنَـــا الـــنَّـــبِـــيُّ لَا كَـــذِبْ
أَنَـــا ابْـــنُ عَـــبْـــدِ الْـــمُـــطَّـــلِـــبْ»
ثُمَّ صَفَّهُمْ.

[4616] 79 - (...) It was narrated from Abû Isḥâq that a man came to Al-Barâ' and said: Did you run away on the day of (of the battle of) Ḥunain, O Abû 'Umârah? He said: I bear witness that the Prophet of Allâh ﷺ did not retreat, but some hasty and ill-prepared young men went out and met this tribe of Hawâzin, who were archers. They shot a volley of arrows at them and did not miss, and the people retreated. Then the people started coming to the Messenger of Allâh ﷺ when Abû Sufyân bin Al-Ḥârith was leading his mule, and he (ﷺ) dismounted and called upon Allâh, seeking His help, and saying:
"I am the Prophet and no doubt
I am the son of 'Abdul-Muttalib.
O Allâh, send down Your help."
Al-Barâ' said: By Allâh, when the battle grew fierce, we sought protection by his side, and the brave ones among us were those who managed to stand by his side.

[٤٦١٦] ٧٩-(...) **حَدَّثَنَا** أَحْمَدُ بْنُ جَنَابٍ الْمِصِّيصِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَٰقَ قَالَ: جَاءَ رَجُلٌ إِلَىٰ الْبَرَاءِ، فَقَالَ: أَكُنْتُمْ وَلَّيْتُمْ يَوْمَ حُنَيْنٍ؟ يَا أَبَا عُمَارَةَ! فَقَالَ: أَشْهَدُ عَلَىٰ نَبِيِّ اللهِ ﷺ أَنَّهُ مَا وَلَّىٰ، وَلٰكِنَّهُ انْطَلَقَ أَخِفَّاءُ مِنَ النَّاسِ، وَحُسَّرٌ إِلَىٰ هٰذَا الْحَيِّ مِنْ هَوَازِنَ، وَهُمْ قَوْمٌ رُمَاةٌ، فَرَمَوْهُمْ بِرِشْقٍ مِنْ نَبْلٍ، كَأَنَّهَا رِجْلٌ مِنْ جَرَادٍ، فَانْكَشَفُوا، فَأَقْبَلَ الْقَوْمُ إِلَىٰ رَسُولِ اللهِ ﷺ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ يَقُودُ بِهِ بَغْلَتَهُ، فَنَزَلَ، وَدَعَا، وَاسْتَنْصَرَ، وَهُوَ يَقُولُ:
«أَنَـــا الـــنَّـــبِـــيُّ لَا كَـــذِبْ
أَنَـــا ابْـــنُ عَـــبْـــدِ الْـــمُـــطَّـــلِـــبْ
اللَّهُمَّ نَزِّلْ نَصْرَكَ».
قَالَ الْبَرَاءُ: كُنَّا، وَاللهِ! إِذَا احْمَرَّ الْبَأْسُ نَتَّقِي بِهِ، وَإِنَّ الشُّجَاعَ مِنَّا لَلَّذِي يُحَاذِي بِهِ، يَعْنِي النَّبِيَّ ﷺ.

[4617] 80 - (...) It was narrated that Abû Isḥâq said: I heard Al-Barâ' when a man from Qais asked him: Did you flee and

[٤٦١٧] ٨٠-(...) **وحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

leave the Messenger of Allâh ﷺ on the day of (of the battle of) Hunain? Al-Barâ' said: The Messenger of Allâh ﷺ did not flee. At that time Hawâzin were archers, and when we attacked them they retreated, and we fell upon the booty, but then they came towards us with their arrows. And I saw the Messenger of Allâh ﷺ on his white mule, and Abû Sufyân bin Al-Hârith was holding the reins, and he (the Prophet ﷺ) was saying:

"I am the Prophet and no doubt
I am the son of 'Abdul-Muttalib."

حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ قَالَ: سَمِعْتُ الْبَرَاءَ، وَسَأَلَهُ رَجُلٌ مِنْ قَيْسٍ: هَلْ فَرَرْتُمْ عَنْ رَسُولِ اللهِ ﷺ يَوْمَ حُنَيْنٍ؟ فَقَالَ الْبَرَاءُ: وَلَكِنْ رَسُولُ اللهِ ﷺ لَمْ يَفِرَّ، وَكَانَتْ هَوَازِنُ يَوْمَئِذٍ رُمَاةً، وَإِنَّا لَمَّا حَمَلْنَا عَلَيْهِمُ انْكَشَفُوا، فَأَكْبَبْنَا عَلَى الْغَنَائِمِ، فَاسْتَقْبَلُونَا بِالسِّهَامِ، وَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ عَلَى بَغْلَتِهِ الْبَيْضَاءِ، وَإِنَّ أَبَا سُفْيَانَ بْنَ الْحَارِثِ آخِذٌ بِلِجَامِهَا، وَهُوَ يَقُولُ:

«أَنَا النَّبِيُّ لَا كَذِبْ
أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ»

[4618] (...) Abû Ishâq narrated that a man said to Al-Barâ': O Abû 'Umârah... and he narrated the same *Hadîth* (as no. 4616), but it was less complete than their *Hadîth*.

[٤٦١٨] (...) **وحَدَّثَني** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَأَبُو بَكْرِ ابْنُ خَلَّادٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَٰقَ عَنِ الْبَرَاءِ قَالَ: قَالَ لَهُ رَجُلٌ: يَا أَبَا عُمَارَةَ! فَذَكَرَ الْحَدِيثَ وَهُوَ أَقَلُّ مِنْ حَدِيثِهِمْ، وَهٰؤُلَاءِ أَتَمُّ حَدِيثًا.

[4619] 81 - (1777) Iyâs bin Salamah, who was the son of Al-Akwa', said: My father told me: We fought alongside the Messenger of Allâh ﷺ at Hunain. When we faced the enemy, I advanced and climbed a hillock, and a man of the enemy

[٤٦١٩] ٨١-(١٧٧٧) **وحَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ هُوَ ابْنُ الْأَكْوَعِ: حَدَّثَنِي أَبِي قَالَ: غَزَوْنَا مَعَ رَسُولِ اللهِ ﷺ حُنَيْنًا، فَلَمَّا

turned towards me, so I shot him with an arrow, but he ducked and I did not realize what he had done. Then I looked at the people, who had appeared from another hillock, and they met, they and the Companions of the Prophet ﷺ. The Companions of the Prophet ﷺ turned back and I began to retreat. I was wearing two garments, one around my waist and the other on my shoulders. My *Izâr* became loose, so I was holding on to both of them. I passed by the Messenger of Allâh ﷺ when I was running away, and he was on his white mule. The Messenger of Allâh ﷺ said: "The son of Al-Akwa' has come back in fear." When they gathered around the Messenger of Allâh ﷺ, he dismounted and picked up a handful of dust from the ground, then he threw it in the direction of (the enemy) and said: "May their faces be deformed." There was not one man among them whom Allâh had created, but his face was filled with dust from that handful, and they turned and fled. Thus Allâh defeated them, and the Messenger of Allâh ﷺ divided their booty among the Muslims.

وَاجَهْنَا الْعَدُوَّ تَقَدَّمْتُ، فَأَعْلُو ثَنِيَّةً، فَاسْتَقْبَلَنِي رَجُلٌ مِنَ الْعَدُوِّ، فَأَرْمِيهِ بِسَهْمٍ، فَتَوَارَىٰ عَنِّي، فَمَا دَرَيْتُ مَا صَنَعَ، وَنَظَرْتُ إِلَى الْقَوْمِ فَإِذَا هُمْ قَدْ طَلَعُوا مِنْ ثَنِيَّةٍ أُخْرَىٰ، فَالْتَقَوْا، هُمْ وَصَحَابَةُ النَّبِيِّ ﷺ، فَوَلَّىٰ صَحَابَةُ النَّبِيِّ ﷺ، وَأَرْجِعُ مُنْهَزِمًا، وَعَلَيَّ بُرْدَتَانِ، مُتَّزِرًا بِإِحْدَاهُمَا، مُرْتَدِيًا بِالْأُخْرَىٰ، فَاسْتَطْلَقَ إِزَارِي، فَجَمَعْتُهُمَا جَمِيعًا وَمَرَرْتُ، عَلَىٰ رَسُولِ اللهِ ﷺ، مُنْهَزِمًا وَهُوَ عَلَىٰ بَغْلَتِهِ الشَّهْبَاءِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ رَجَعَ ابْنُ الْأَكْوَعِ فَزَعًا» فَلَمَّا غَشُوا رَسُولَ اللهِ ﷺ نَزَلَ عَنِ الْبَغْلَةِ، ثُمَّ قَبَضَ قَبْضَةً مِنْ تُرَابٍ مِنَ الْأَرْضِ، ثُمَّ اسْتَقْبَلَ بِهِ وُجُوهَهُمْ، فَقَالَ: «شَاهَتِ الْوُجُوهُ» فَمَا خَلَقَ اللهُ مِنْهُمْ إِنْسَانًا إِلَّا مَلَأَ عَيْنَيْهِ تُرَابًا بِتِلْكَ الْقَبْضَةِ، فَوَلَّوْا مُدْبِرِينَ، فَهَزَمَهُمُ اللهُ عَزَّ وَجَلَّ بِذَٰلِكَ، وَقَسَمَ رَسُولُ اللهِ ﷺ غَنَائِمَهُمْ بَيْنَ الْمُسْلِمِينَ.

Chapter 29. The Battle Of Aṭ-Ṭâ'if

(المعجم ٢٩) - (بَابُ غزوة الطائف)

(التحفة ٣١)

[4620] 82 - (1778) It was narrated from Abûl-'Abbâs, the blind poet, that 'Abdullâh bin

[٤٦٢٠] ٨٢-(١٧٧٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ

'Amr said: The Messenger of Allâh ﷺ besieged the people of Aṭ-Ṭâ'if, but he did not attain any victory over them. He said: "We will return, if Allâh wills." His Companions said: Are we going back without having conquered it? The Messenger of Allâh ﷺ said to them: "We will attack in the morning." So they attacked it the following morning, and many of them were wounded. The Messenger of Allâh ﷺ said to them: "We will depart in the morning." He said: That pleased them, and the Messenger of Allâh ﷺ smiled.

نُمَيْرٍ، جَمِيعًا عَنْ سُفْيَانَ قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ الشَّاعِرِ الْأَعْمَىٰ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: حَاصَرَ رَسُولُ اللهِ ﷺ أَهْلَ الطَّائِفِ، فَلَمْ يَنَلْ مِنْهُمْ شَيْئًا، فَقَالَ: «إِنَّا قَافِلُونَ، إِنْ شَاءَ اللهُ» قَالَ أَصْحَابُهُ: نَرْجِعُ وَلَمْ نَفْتَتِحْهُ؟، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «اغْدُوا عَلَى الْقِتَالِ» فَغَدَوْا عَلَيْهِ فَأَصَابَهُمْ جِرَاحٌ، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «إِنَّا قَافِلُونَ غَدًا» قَالَ: فَأَعْجَبَهُمْ ذَلِكَ، فَضَحِكَ رَسُولُ اللهِ ﷺ.

Chapter 30. The Battle Of Badr

(المعجم ٣٠) - (بَابُ غزوة بدر)

(التحفة ٣٢)

[4621] 83 - (1779) It was narrated from Anas that the Messenger of Allâh ﷺ consulted (his Companions) when news reached him that Abû Sufyân was advancing. Abû Bakr spoke, but he paid him no heed, then 'Umar spoke but he paid him no heed. Then Sa'd bin 'Ubâdah stood up and said: Do you want us to speak, O Messenger of Allâh? By the One in Whose Hand is my soul, if you tell us to plunge our horses into the sea, we will do so, and if you tell us to make our horses go as far as Bark Al-Ghimâd, we will

[٤٦٢١] ٨٣-(١٧٧٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ شَاوَرَ، حِينَ بَلَغَهُ إِقْبَالُ أَبِي سُفْيَانَ، قَالَ: فَتَكَلَّمَ أَبُو بَكْرٍ فَأَعْرَضَ عَنْهُ، ثُمَّ تَكَلَّمَ عُمَرُ فَأَعْرَضَ عَنْهُ، فَقَامَ سَعْدُ بْنُ عُبَادَةَ فَقَالَ: إِيَّانَا تُرِيدُ؟ يَا رَسُولَ اللهِ! وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَمَرْتَنَا أَنْ نُخِيضَهَا الْبَحْرَ لَأَخَضْنَاهَا، وَلَوْ أَمَرْتَنَا أَنْ نَضْرِبَ أَكْبَادَهَا إِلَى بَرْكِ

do so. The Messenger of Allâh ﷺ encouraged the people, then they set out, and camped in Badr. Soon the water carriers of Quraish arrived, among whom was a black slave belonging to Banû Al-Hajjâj. They caught him, and the Companions of the Messenger of Allâh ﷺ questioned him about Abû Sufyân and his Companions, but he said: I do not know about Abû Sufyân, but Abû Jahl, 'Utbah, Shaibah and Umayyah bin Khalaf are there. When he said that, they beat him, and he said: Yes, I will tell you about Abû Sufyân. But when they stopped beating him and they questioned him, he said: I do not know about Abû Sufyân, but Abû Jahl, 'Utbah, Shaibah and Umayyah bin Khalaf are among the people. When he said that again, they beat him again. The Messenger of Allâh ﷺ was standing and praying, but when he saw that he stopped, and said: "By the One in Whose Hand is my soul, you beat him when he tells you the truth and you stop when he lies to you."

And the Messenger of Allâh ﷺ said: "This is the place where so-and-so will fall," placing his hand on the ground here and there. And none of them fell anywhere but in the places where the Messenger of Allâh ﷺ had put his hand on the ground.

الْغِمَادِ لَفَعَلْنَا، قَالَ: فَنَدَبَ رَسُولُ اللهِ ﷺ النَّاسَ، فَانْطَلَقُوا حَتَّىٰ نَزَلُوا بَدْرًا، وَوَرَدَتْ عَلَيْهِمْ رَوَايَا قُرَيْشٍ، وَفِيهِمْ غُلَامٌ أَسْوَدُ لِبَنِي الْحَجَّاجِ، فَأَخَذُوهُ، فَكَانَ أَصْحَابُ رَسُولِ اللهِ ﷺ يَسْأَلُونَهُ عَنْ أَبِي سُفْيَانَ وَأَصْحَابِهِ؟ فَيَقُولُ: مَا لِي عِلْمٌ بِأَبِي سُفْيَانَ، وَلٰكِنْ هٰذَا أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ وَأُمَيَّةُ بْنُ خَلَفٍ، فَإِذَا قَالَ ذٰلِكَ، ضَرَبُوهُ، فَقَالَ: نَعَمْ، أَنَا أُخْبِرُكُمْ، هٰذَا أَبُو سُفْيَانَ، فَإِذَا تَرَكُوهُ فَسَأَلُوهُ فَقَالَ: مَا لِي بِأَبِي سُفْيَانَ عِلْمٌ، وَلٰكِنْ هٰذَا أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ وَأُمَيَّةُ ابْنُ خَلَفٍ فِي النَّاسِ، فَإِذَا قَالَ هٰذَا أَيْضًا ضَرَبُوهُ، وَرَسُولُ اللهِ ﷺ قَائِمٌ يُصَلِّي، فَلَمَّا رَأَىٰ ذٰلِكَ انْصَرَفَ، وَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَتَضْرِبُوهُ إِذَا صَدَقَكُمْ، وَتَتْرُكُوهُ إِذَا كَذَبَكُمْ».

قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «هٰذَا مَصْرَعُ فُلَانٍ» وَيَضَعُ يَدَهُ عَلَىٰ الْأَرْضِ، هٰهُنَا وَهٰهُنَا، قَالَ: فَمَا مَاطَ أَحَدُهُمْ، عَنْ مَوْضِعِ يَدِ رَسُولِ اللهِ ﷺ.

Chapter 31. The Conquest Of Makkah

(المعجم ٣١) - (بَابُ فتح مكة)
(التحفة ٣٣)

[4622] 84 - (1780) It was narrated that Abû Hurairah said: Some delegations came to Mu'âwiyah. (The sub-narrator said:) That was during Ramadân, and we used to make food for one another. Abû Hurairah was one of those who frequently invited us to his place. I said: Should I not make some food and invite them to my place? So I ordered that food be prepared, then I met Abû Hurairah in the afternoon and said: The invitation is at my place tonight. He said: Have you beaten me to it? I said: Yes, and I have invited them. Abû Hurairah said: Shall I not tell you one of your *Ahadîth*, O *Ansâr*? Then he mentioned the conquest of Makkah and said: The Messenger of Allâh ﷺ came to Makkah, and he appointed Az-Zubair in charge of one flank of the army and Khâlid in charge of the other, and he appointed Abû 'Ubaidah in charge of the troops that had no armour. They seized the bottom of the valley, and the Messenger of Allâh ﷺ was in the midst of a large troop. He looked and saw me, and he said: "O Abû Hurairah!" I said: Here I am, O Messenger of Allâh. He said: "Do not let anyone come to me but the *Ansâr*."

[٤٦٢٢] ٨٤-(١٧٨٠) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَفَدَتْ وُفُودٌ إِلَىٰ مُعَاوِيَةَ، وَذٰلِكَ فِي رَمَضَانَ، فَكَانَ يَصْنَعُ بَعْضُنَا لِبَعْضٍ الطَّعَامَ، وَكَانَ أَبُو هُرَيْرَةَ مِمَّا يُكْثِرُ أَنْ يَدْعُونَا إِلَىٰ رَحْلِهِ، فَقُلْتُ: أَلَا أَصْنَعُ طَعَامًا فَأَدْعُوَهُمْ إِلَىٰ رَحْلِي؟ فَأَمَرْتُ بِطَعَامٍ يُصْنَعُ، ثُمَّ لَقِيتُ أَبَا هُرَيْرَةَ مِنَ الْعَشِيِّ، فَقُلْتُ: الدَّعْوَةُ عِنْدِي اللَّيْلَةَ، فَقَالَ: سَبَقْتَنِي؟ قُلْتُ: نَعَمْ، فَدَعَوْتُهُمْ، فَقَالَ أَبُو هُرَيْرَةَ: أَلَا أُعْلِمُكُمْ بِحَدِيثٍ مِنْ حَدِيثِكُمْ يَا مَعْشَرَ الْأَنْصَارِ؟! ثُمَّ ذَكَرَ فَتْحَ مَكَّةَ فَقَالَ: أَقْبَلَ رَسُولُ اللهِ ﷺ حَتَّىٰ قَدِمَ مَكَّةَ، فَبَعَثَ الزُّبَيْرَ عَلَىٰ إِحْدَى الْمُجَنِّبَتَيْنِ، وَبَعَثَ خَالِدًا عَلَى الْمُجَنِّبَةِ الْأُخْرَىٰ، وَبَعَثَ أَبَا عُبَيْدَةَ عَلَى الْحُسَّرِ، فَأَخَذُوا بَطْنَ الْوَادِي، وَرَسُولُ اللهِ ﷺ فِي كَتِيبَةٍ، قَالَ: فَنَظَرَ فَرَآنِي، فَقَالَ «أَبُو هُرَيْرَةَ»! قُلْتُ: لَبَّيْكَ، يَا رَسُولَ اللهِ! فَقَالَ: «لَا يَأْتِينِي إِلَّا أَنْصَارِيٌّ».

Someone other than Shaybân added: He (ﷺ) said: "Call the *Anṣâr* to me," and they gathered around him. Quraish gathered together their followers from various tribes, and said: Let us send these people forward, and if any of them gets anything, we will be with them, but if anything happens to them, we will give what we are asked for. The Messenger of Allâh ﷺ said: "Look at the followers of Quraish," then he gestured with his hands, one on top of the other. Then he said: "Until you meet me at Aṣ-Ṣafa." So we set out, and not one of us wanted to kill a particular person but he killed him, and not one among them could offer any resistance. Abû Sufyân came and said: O Messenger of Allâh, shedding the blood of Quraish has become permissible; there will be no more Quraish after today. Then he (ﷺ) said: "Whoever enters the house of Abû Sufyân will be safe." The *Anṣâr* said to one another: The man has been overtaken by love for his city and compassion towards his kinsmen. Abû Hurairah said: The Revelation came upon him, and when the Revelation came, it was obvious to us, and no one could raise his eyes to the Messenger of Allâh ﷺ until the Revelation ceased. When the Revelation ceased, the Messenger of Allâh

زَادَ غَيْرُ شَيْبَانَ: فَقَالَ: «اهْتِفْ لِي بِالْأَنْصَارِ» قَالَ: فَأَطَافُوا بِهِ، وَوَبَّشَتْ قُرَيْشٌ أَوْبَاشًا لَهَا وَأَتْبَاعًا، فَقَالُوا: نُقَدِّمُ هٰؤُلَاءِ، فَإِنْ كَانَ لَهُمْ شَيْءٌ كُنَّا مَعَهُمْ، وَإِنْ أُصِيبُوا أَعْطَيْنَا الَّذِي سُئِلْنَا، فَقَالَ رَسُولُ اللهِ ﷺ: «تَرَوْنَ إِلَىٰ أَوْبَاشِ قُرَيْشٍ وَأَتْبَاعِهِمْ» ثُمَّ قَالَ بِيَدَيْهِ، إِحْدَاهُمَا عَلَىٰ الْأُخْرَىٰ، ثُمَّ قَالَ: «حَتَّىٰ تُوَافُونِي بِالصَّفَا» قَالَ: فَانْطَلَقْنَا، فَمَا شَاءَ أَحَدٌ مِنَّا أَنْ يَقْتُلَ أَحَدًا إِلَّا قَتَلَهُ، وَمَا أَحَدٌ مِنْهُمْ يُوَجِّهُ إِلَيْنَا شَيْئًا، قَالَ: فَجَاءَ أَبُو سُفْيَانَ فَقَالَ: يَا رَسُولَ اللهِ أُبِيحَتْ خَضْرَاءُ قُرَيْشٍ، لَا قُرَيْشَ بَعْدَ الْيَوْمِ، ثُمَّ قَالَ: «مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ» فَقَالَتِ الْأَنْصَارُ، بَعْضُهُمْ لِبَعْضٍ: أَمَّا الرَّجُلُ فَأَدْرَكَتْهُ رَغْبَةٌ فِي قَرْيَتِهِ، وَرَأْفَةٌ بِعَشِيرَتِهِ، قَالَ أَبُو هُرَيْرَةَ: وَجَاءَ الْوَحْيُ، وَكَانَ إِذَا جَاءَ الْوَحْيُ لَا يَخْفَىٰ عَلَيْنَا، فَإِذَا جَاءَ فَلَيْسَ أَحَدٌ يَرْفَعُ طَرْفَهُ إِلَىٰ رَسُولِ اللهِ ﷺ حَتَّىٰ يَنْقَضِيَ الْوَحْيُ، فَلَمَّا انْقَضَى الْوَحْيُ قَالَ رَسُولُ اللهِ ﷺ: «يَا مَعْشَرَ الْأَنْصَارِ» قَالُوا: لَبَّيْكَ، يَا رَسُولَ اللهِ! قَالَ: «قُلْتُمْ: أَمَّا الرَّجُلُ فَأَدْرَكَتْهُ رَغْبَةٌ فِي قَرْيَتِهِ»؟، قَالُوا: قَدْ كَانَ ذَاكَ،

ﷺ said: "O *Anṣâr.*" They said: Here we are, O Messenger of Allâh. He said: "Did you say: The man has been overtaken with love for his city?" They said: That is so. He said: "No. I am the slave of Allâh and His Messenger. I emigrated for the sake of Allâh and to you. I will live with you and I will die with you." They came to him weeping and said: By Allâh, we only said what we said out of devotion to Allâh and His Messenger ﷺ. The Messenger of Allâh ﷺ said: "Allâh and His Messenger affirm your sincerity and accept your apology." Then the people went to the house of Abû Sufyân, and the people locked their doors. The Messenger of Allâh ﷺ came to the Black Stone and touched it, then he circumambulated the House. Then he came to an idol that was beside the House, that they used to worship. The Messenger of Allâh ﷺ had a bow in his hand, and he took hold of the end of the bow, and when he came to the idol he poked it in the eyes and said: "Truth (i.e., Islamic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtil* (falsehood, i.e. Satan or polytheism) has vanished" [*Al-Isrâ'* 17:81]. When he had completed his *Ṭawâf* he went to Aṣ-Ṣafa and climbed up it, until he could see the House, and he raised his hands and started to praise

قَالَ: «كَلَّا، إنِّي عَبْدُ اللهِ وَرَسُولُهُ، هَاجَرْتُ إلَى اللهِ وَإلَيْكُمْ، وَالْمَحْيَا مَحْيَاكُمْ، وَالْمَمَاتُ مَمَاتُكُمْ»، فَأَقْبَلُوا إلَيْهِ يَبْكُونَ وَيَقُولُونَ: وَاللهِ! مَا قُلْنَا الَّذِي قُلْنَا إلَّا الضِّنَّ بِاللهِ وَبِرَسُولِهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «إنَّ اللهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعْذِرَانِكُمْ» قَالَ: فَأَقْبَلَ النَّاسُ إلَىٰ دَارِ أَبِي سُفْيَانَ، وَأَغْلَقَ النَّاسُ أَبْوَابَهُمْ، قَالَ: وَأَقْبَلَ رَسُولُ اللهِ ﷺ حَتَّىٰ أَقْبَلَ إلَى الْحَجَرِ، فَاسْتَلَمَهُ، ثُمَّ طَافَ بِالْبَيْتِ، قَالَ: فَأَتَىٰ عَلَىٰ صَنَمٍ إلَىٰ جَنْبِ الْبَيْتِ كَانُوا يَعْبُدُونَهُ، قَالَ: وَفِي يَدِ رَسُولِ اللهِ ﷺ قَوْسٌ، وَهُوَ آخِذٌ بِسِيَةِ الْقَوْسِ، فَلَمَّا أَتَىٰ عَلَى الصَّنَمِ جَعَلَ يَطْعَنُ فِي عَيْنِهِ وَيَقُولُ: «جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ»، فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَتَى الصَّفَا فَعَلَا عَلَيْهِ، حَتَّىٰ نَظَرَ إلَى الْبَيْتِ، وَرَفَعَ يَدَيْهِ، فَجَعَلَ يَحْمَدُ اللهَ وَيَدْعُو ما شَاءَ أَنْ يَدْعُوَ.

Allâh and supplicate him as He willed he should supplicate.

[4623] 85 - (...) Sulaimân bin Al-Mughîrah narrated it with this chain (a similar *Hadîth* as no. 4622) and added: Then he gestured with his hands, one on top of the other: "Mow them down." And he said in the *Hadîth*: They (i.e., the *Ansâr*) said: We said that, O Messenger of Allâh. He said: "What is my name then? Verily I am the slave of Allâh and His Messenger."

[٤٦٢٣] ٨٥-(...) **وَحَدَّثَنِيهِ** عَبْدُ اللهِ بْنُ هَاشِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، بِهٰذَا الإِسْنَادِ، وَزَادَ فِي الْحَدِيثِ: ثُمَّ قَالَ بِيَدَيْهِ، إِحدَاهُمَا عَلَىٰ الأُخْرَىٰ: «احْصُدُوهُمْ حَصْدًا»، وَقَالَ فِي الْحَدِيثِ: قَالُوا: قُلْنَا: ذَاكَ يَا رَسُولَ اللهِ! قَالَ: «فَمَا اسْمِي إِذًا؟ كَلَّا إِنِّي عَبْدُ اللهِ وَرَسُولُهُ».

[4624] 86 - (...) It was narrated that 'Abdullâh bin Rabâh said: We came to Mu'âwiyah bin Abî Sufyân, and Abû Hurairah was among us. Each man among us used to make food one day for his companions, and it was my turn. I said: O Abû Hurairah, today is my day.. They came to the place, but the food was not yet ready. I said: O Abû Hurairah, why don't you narrate to us something from the Messenger of Allâh ﷺ until our food is ready? He said: We were with the Messenger of Allâh ﷺ on the day of the conquest (of Makkah). He (ﷺ) put Khâlid bin Al-Walîd in charge of the right flank and Az-Zubair on the left, and he put Abû 'Ubaidah in charge of the foot soldiers who (were to advance to) the bottom of the valley. Then he said: "O

[٤٦٢٤] ٨٦-(...) **وَحَدَّثَنِي** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ عَنْ عَبْدِ اللهِ ابْنِ رَبَاحٍ قَالَ: وَفَدْنَا إِلَىٰ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، وَفِينَا أَبُو هُرَيْرَةَ، فَكَانَ كُلُّ رَجُلٍ مِنَّا يَصْنَعُ طَعَامًا يَوْمًا لأَصْحَابِهِ، فَكَانَتْ نَوْبَتِي، فَقُلْتُ: يَا أَبَا هُرَيْرَةَ الْيَوْمُ يومِي، فَجَاؤُوا إِلَىٰ الْمَنْزِلِ، وَلَمْ يُدْرِكْ طَعَامُنَا، فَقُلْتُ: يَا أَبَا هُرَيْرَةَ لَوْ حَدَّثْتَنَا عَنْ رَسُولِ اللهِ ﷺ حَتَّىٰ يُدْرِكَ طَعَامُنَا، فَقَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ يَوْمَ الْفَتْحِ، فَجَعَلَ خَالِدَ بْنَ الْوَلِيدِ عَلَىٰ الْمُجَنِّبَةِ الْيُمْنَىٰ، وَجَعَلَ الزُّبَيْرَ عَلَىٰ الْمُجَنِّبَةِ الْيُسْرَىٰ، وَجَعَلَ أَبَا عُبَيْدَةَ عَلَىٰ الْبَيَاذِقَةِ وَبَطْنِ الْوَادِي، فَقَالَ: «يَا

Abû Hurairah, call the *Anṣâr* for me." So I called them and they came rushing. He said: "O *Anṣâr*, do you see the followers of Quraish?" They said: Yes. He said: "Look, when you meet them tomorrow, mow them down," and he gestured with his hand, placing his right hand on top of his left. And he said: "Meet us at Aṣ-Ṣafa." And any of them whom they saw was killed. The Messenger of Allâh ﷺ climbed up Aṣ-Ṣafa, and the *Anṣâr* came and surrounded Aṣ-Ṣafa. Abû Sufyân came and said: O Messenger of Allâh, Quraish have perished; there will be no more Quraish after this day. Abû Sufyân said: The Messenger of Allâh ﷺ said: "Whoever enters the house of Abû Sufyân will be safe. Whoever throws down his arms will be safe. Whoever locks his door will be safe." The *Anṣâr* said: The man has been overtaken by compassion for his tribe and love for his city. The Revelation came down to the Messenger of Allâh ﷺ and he said: "You said: The man has been overtaken by compassion for his tribe and love for his city. So what is my name then? (and he said it) - three times - I am Muhammad, the slave of Allâh and His Messenger. I emigrated for the sake of Allâh and to you, and I will live with you and die with you." They said: By Allâh,

أَبَا هُرَيْرَةَ! ادْعُ لِي الْأَنْصَارَ» فَدَعَوْتُهُمْ فَجَاؤُوا يُهَرْوِلُونَ، فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ، هَلْ تَرَوْنَ أَوْبَاشَ قُرَيْشٍ؟» قَالُوا: نَعَمْ، قَالَ: «انْظُرُوا، إِذَا لَقِيتُمُوهُمْ غَدًا أَنْ تَحْصُدُوهُمْ حَصْدًا» وَأَخْفَىٰ بِيَدِهِ، وَوَضَعَ يَمِينَهُ عَلَىٰ شِمَالِهِ، وَقَالَ: «مَوْعِدُكُمُ الصَّفَا» قَالَ: فَمَا أَشْرَفَ يَوْمَئِذٍ لَهُمْ أَحَدٌ إِلَّا أَنَامُوهُ، قَالَ: وَصَعِدَ رَسُولُ اللهِ ﷺ الصَّفَا، وَجَاءَتِ الْأَنْصَارُ، فَأَطَافُوا بِالصَّفَا، فَجَاءَ أَبُو سُفْيَانَ فَقَالَ: يَا رَسُولَ اللهِ! أُبِيدَتْ خَضْرَاءُ قُرَيْشٍ، لَا قُرَيْشَ بَعْدَ الْيَوْمِ، [قَالَ أَبُو سُفْيَانَ]: فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ أَلْقَى السِّلَاحَ فَهُوَ آمِنٌ، وَمَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ»، فَقَالَتِ الْأَنْصَارُ: أَمَّا الرَّجُلُ فَقَدْ أَخَذَتْهُ رَأْفَةٌ بِعَشِيرَتِهِ، وَرَغْبَةٌ فِي قَرْيَتِهِ، وَنَزَلَ الْوَحْيُ عَلَىٰ رَسُولِ اللهِ ﷺ، قَالَ: «قُلْتُمْ: أَمَّا الرَّجُلُ فَقَدْ أَخَذَتْهُ رَأْفَةٌ بِعَشِيرَتِهِ وَرَغْبَةٌ فِي قَرْيَتِهِ، أَلَا فَمَا اسْمِي إِذًا!؟ - ثَلَاثَ مَرَّاتٍ - أَنَا مُحَمَّدٌ عَبْدُ اللهِ وَرَسُولُهُ، هَاجَرْتُ إِلَى اللهِ وَإِلَيْكُمْ، فَالْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ»، قَالُوا: وَاللهِ! مَا قُلْنَا إِلَّا ضِنًّا بِاللهِ

we only said that out of devotion to Allâh and His Messenger ﷺ. The Messenger of Allâh ﷺ said: "Allâh and His Messenger affirm your sincerity and accept your apology."

وَرَسُولِهِ ﷺ، قَالَ: «فَإِنَّ اللهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعْذِرَانِكُمْ».

Chapter 32. Removal Of Idols From Around The Ka'bah

(المعجم ٣٢) - **(بَابُ إِزَالَةِ الأَصنام من حول الكعبة)** (التحفة ٣٤)

[4625] 87 - (1781) It was narrated that 'Abdullâh said: The Prophet ﷺ entered Makkah, and around the Ka'bah there were three hundred and sixty idols. He started poking them with a stick that was in his hand, saying: "Truth (i.e. Islamic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtil* (falsehood, i.e. Satan or polytheism) has vanished. Surely, *Bâtil* is ever bound to vanish" [*Al-Isrâ'* 17:81] and "*Al-Haqq* (the truth, i.e. the Qur'ân and Allâh's Revelation) has come, and *Al-Bâtil* [falsehood - Iblees (Satan)] can neither create anything nor resurrect (anything)" [*Sabâ'* 34:49]. Ibn 'Umar added: On the day of the conquest.

[٤٦٢٥] ٨٧-(١٧٨١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وعَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ، وَحَوْلَ الْكَعْبَةِ ثَلَاثُمِائَةٍ وَسِتُّونَ نُصُبًا، فَجَعَلَ يَطْعُنُهَا بِعُودٍ كَانَ بِيَدِهِ، وَيَقُولُ ﴿جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا﴾ [الإسراء: ٨١]. ﴿جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ﴾ [سبأ: ٤٩] زَادَ ابْنُ أَبِي عُمَرَ: يَوْمَ الْفَتْحِ.

[4626] (...) It was narrated from Ibn Abî Najîḥ with this chain (a *Hadîth* similar to no. 4625), up to the word *Zahûqan'* (bound to vanish), and he did not mention the other Verse.

[٤٦٢٦] (...) وحَدَّثَناه حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنِ ابْنِ أَبِي نَجِيحٍ بِهَٰذَا الْإِسْنَادِ، إِلَىٰ قَوْلِهِ: ﴿زَهُوقًا﴾، وَلَمْ يَذْكُرِ الْآيَةَ الْأُخْرَىٰ، وَقَالَ: - بَدَلَ نُصُبًا - صَنَمًا.

Chapter 33. No Man Of Quraish Is To Be Captured Then Killed After The Conquest

(المعجم ٣٣) - (بَابُ لا يقتل قرشيّ صبرا بعد الفتح) (التحفة ٣٥)

[4627] 88 - (1782) It was narrated that Ash-Sha'bî said: 'Abdullâh bin Mutî' narrated to me that his father said: I heard the Prophet ﷺ say on the day of the conquest of Makkah: "No man of Quraish is to be captured then killed after this day, until the Day of Resurrection."

[٤٦٢٧] ٨٨-(١٧٨٢) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَوَكِيعٌ عَنْ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ مُطِيعٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ يَوْمَ فَتْحِ مَكَّةَ: «لَا يُقْتَلُ قُرَشِيٌّ صَبْرًا بَعْدَ هَٰذَا الْيَوْمِ، إِلَىٰ يَوْمِ الْقِيَامَةِ».

[4628] 89 - (...) Zakariya narrated it with this chain (a *Hadîth* similar to no. 4627) and added: None of the rebellious men of Quraish became Muslim except Mutî'. His name was Al-'Âsî (meaning disobedient) but the Messenger of Allâh ﷺ named him Mutî' (meaning obedient).

[٤٦٢٨] ٨٩-(...) **حَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ بِهَٰذَا الْإِسْنَادِ، وَزَادَ: قَالَ: وَلَمْ يَكُنْ أَسْلَمَ أَحَدٌ مِنْ عُصَاةِ قُرَيْشٍ، غَيْرَ مُطِيعٍ، كَانَ اسْمُهُ الْعَاصِي، فَسَمَّاهُ رَسُولُ اللهِ ﷺ مُطِيعًا.

Chapter 34. The Truce Of Al-Hudaibiyah

(المعجم ٣٤) - (بَابُ صلح الحديبية) (التحفة ٣٦)

[4629] 90 - (1783) Al-Barâ' bin 'Âzib said: 'Alî bin Abî Ṭâlib wrote down the truce between the Prophet ﷺ and the idolaters on the day of Al-Hudaibiyah. He wrote: "This is what has been agreed by Muhammad the Messenger of Allâh." They (the *Kuffâr* of Makkah) said: Do not write, the Messenger of Allâh ﷺ, for if we knew that you were the Messenger of Allâh we would not

[٤٦٢٩] ٩٠-(١٧٨٣) **حَدَّثَنِي** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحٰقَ قَالَ: سَمِعْتُ الْبَرَاءَ ابْنَ عَازِبٍ يَقُولُ: كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ الصُّلْحَ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ الْمُشْرِكِينَ يَوْمَ الْحُدَيْبِيَةِ، فَكَتَبَ: «هَٰذَا مَا كَاتَبَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ» فَقَالُوا:

have fought you. The Prophet ﷺ said to 'Alî: "Erase it." He said: I am not the one who will erase it. So the Prophet ﷺ erased it with his hand. And among the things that they stipulated was that they (the Muslims) would enter Makkah and stay there for three days, and they would not enter with weapons, except weapons that were wrapped (in leather bags made for that purpose).

لَا تَكْتُبْ: رَسُولُ اللهِ ﷺ، فَلَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللهِ ﷺ لَمْ نُقَاتِلْكَ، فَقَالَ النَّبِيُّ ﷺ لِعَلِيٍّ «امْحُهُ» فَقَالَ: مَا أَنَا بِالَّذِي أَمْحَاهُ، فَمَحَاهُ النَّبِيُّ ﷺ بِيَدِهِ، قَالَ: وَكَانَ فِيمَا اشْتَرَطُوا، أَنْ يَدْخُلُوا مَكَّةَ فَيُقِيمُوا بِهَا ثَلَاثًا، وَلَا يَدْخُلُهَا بِسِلَاحٍ، إِلاَّ جُلُبَّانَ السِّلَاحِ.

قُلْتُ لِأَبِي إِسْحٰقَ: وَمَا جُلُبَّانُ السِّلَاحِ؟ قَالَ: الْقِرَابُ وَمَا فِيهِ.

[4630] 91 - (...) It was narrated that Abû Ishâq said: I heard Al-Barâ' bin 'Âzib say: When the Messenger of Allâh ﷺ made a treaty with the people of Al-Hudaibiyah, 'Alî wrote down the treaty between them. He wrote "Muhammad the Messenger of Allâh"... then he mentioned a *Hadîth* like that of Mu'âdh (no. 4629), except that he did not say in his *Hadîth*: "This is what has been agreed."

[٤٦٣٠] ٩١-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحٰقَ قَالَ: سَمِعْتُ الْبَرَاءَ ابْنَ عَازِبٍ يَقُولُ: لَمَّا صَالَحَ رَسُولُ اللهِ ﷺ أَهْلَ الْحُدَيْبِيَةِ، كَتَبَ عَلِيٌّ كِتَابًا بَيْنَهُمْ، قَالَ: فَكَتَبَ: «مُحَمَّدٌ رَسُولُ اللهِ»، ثُمَّ ذَكَرَ بِنَحْوِ حَدِيثِ مُعَاذٍ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِي الْحَدِيثِ: «هٰذَا مَا كَاتَبَ عَلَيْهِ».

[4631] 92 - (...) It was narrated that Al-Barâ' said: When the Prophet ﷺ was prevented from reaching the Ka'bah, the people of Makkah made a treaty with him stating that he could enter (Makkah) and stay there for three days, and that he could enter it with his weapons

[٤٦٣١] ٩٢-(...) حَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَأَحْمَدُ بْنُ جَنَابٍ الْمِصِّيصِيُّ جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ: - وَاللَّفْظُ لِإِسْحٰقَ -، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاءُ عَنْ أَبِي إِسْحٰقَ، عَنِ الْبَرَاءِ قَالَ: لَمَّا أُحْصِرَ النَّبِيُّ ﷺ عِنْدَ

wrapped (in leather bags made for that purpose), meaning the sword and its sheath; he could not take away with him any of its inhabitants and he could not prevent any of those who were with him if they wanted to stay there. He said to 'Alî: "Write down the terms between us: In the Name of Allâh, the Most Gracious, the Most Merciful. This is what has been agreed by Muhammad the Messenger of Allâh." The *Mushrikûn* said to him: If we knew that you were the Messenger of Allâh we would have followed you. Rather write: Muhammad bin 'Abdullâh. So he told 'Alî to erase it, but 'Alî said: No, by Allâh, I will not erase it. The Messenger of Allâh ﷺ said: "Show me where it is." So he showed him where it was and he erased it, and he wrote: "bin 'Abdullâh." He stayed there for three days, then on the third day they said to 'Alî: This is the last day stipulated for your companion. Tell him to leave. So he told him about that and he said: "Yes," and left.

Ibn Janâb said in his narration, instead of 'we would have followed you,' 'we would have sworn allegiance to you.'

[4632] 93 - (1784) It was narrated from Anas that Quraish made a treaty with the Prophet ﷺ, and among them was Suhail bin 'Amr. The Prophet ﷺ said to

الْبَيْتِ، صَالَحَهُ أَهْلُ مَكَّةَ عَلَىٰ أَنْ يَدْخُلَهَا فَيُقِيمَ بِهَا ثَلَاثًا، وَلَا يَدْخُلَهَا إِلَّا بِجُلُبَّانِ السِّلَاحِ، السَّيْفِ وَقِرَابِهِ. وَلَا يَخْرُجَ بِأَحَدٍ مَعَهُ مِنْ أَهْلِهَا، وَلَا يَمْنَعَ أَحَدًا يَمْكُثُ بِهَا مِمَّنْ كَانَ مَعَهُ، قَالَ لِعَلِيٍّ: «اكْتُبِ الشَّرْطَ بَيْنَنَا، بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، هٰذَا مَا قَاضَىٰ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ» ﷺ فَقَالَ لَهُ الْمُشْرِكُونَ: لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللهِ تَابَعْنَاكَ، وَلٰكِنِ اكْتُبْ: مُحَمَّدُ بْنُ عَبْدِ اللهِ، فَأَمَرَ عَلِيًّا أَنْ يَمْحَاهَا، فَقَالَ عَلِيٌّ: لَا، وَاللهِ! لَا أَمْحَاهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَرِنِي مَكَانَهَا» فَأَرَاهُ مَكَانَهَا، فَمَحَاهَا، وَكَتَبَ «ابْنُ عَبْدِ اللهِ» فَأَقَامَ بِهَا ثَلَاثَةَ أَيَّامٍ، فَلَمَّا أَنْ كَانَ الْيَوْمُ الثَّالِثُ قَالُوا لِعَلِيٍّ: هٰذَا آخِرُ يَوْمٍ مِنْ شَرْطِ صَاحِبِكَ، فَأْمُرْهُ فَلْيَخْرُجْ، فَأَخْبَرَهُ بِذٰلِكَ، فَقَالَ: «نَعَمْ» فَخَرَجَ.

وَقَالَ ابْنُ جَنَابٍ فِي رِوَايَتِهِ: - مَكَانَ تَابَعْنَاكَ - بَايَعْنَاكَ.

[٤٦٣٢] ٩٣-(١٧٨٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ

'Alî: "Write: In the Name of Allâh, the Most Gracious, the Most Merciful." Suhail said: As for in the Name of Allâh, we do not know what 'In the Name of Allâh, the Most Gracious, the Most Merciful is.' Rather write what we know: *Bismika Allâhumma* (In Your Name O Allâh). He said: "Write: From Muhammad the Messenger of Allâh." They said: If we knew that you were the Messenger of Allâh, we would have followed you. Rather write your name and the name of your father. So the Prophet ﷺ said: "Write: from Muhammad bin 'Abdullâh." And they stipulated to the Prophet ﷺ: Whoever comes (to us) from you, we will not return him to you, but whoever comes to you from among us, you will send him back to us. They said: O Messenger of Allâh, should we write this? He said: Yes. Whoever among us goes to them, may Allâh keep him away, and whoever comes to us from them, Allâh will grant him a way out."

قُرَيْشًا صَالَحُوا النَّبِيَّ ﷺ، فِيهِمْ سُهَيْلُ بْنُ عَمْرٍو، فَقَالَ النَّبِيُّ ﷺ لِعَلِيٍّ: «اكْتُبْ بِسْمِ اللهِ الرَّحْمَٰنِ الرَّحِيمِ»، قَالَ سُهَيْلٌ: أَمَّا بِاسْمِ اللهِ، فَمَا نَدْرِي مَا بِسْمِ اللهِ الرَّحْمَٰنِ الرَّحِيمِ، وَلَكِنِ اكْتُبْ مَا نَعْرِفُ: بِاسْمِكَ اللَّهُمَّ، فَقَالَ: «اكْتُبْ مِنْ مُحَمَّدٍ رَسُولِ اللهِ» ﷺ قَالُوا: لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللهِ لَاتَّبَعْنَاكَ، وَلَكِنِ اكْتُبْ اسْمَكَ وَاسْمَ أَبِيكَ، فَقَالَ النَّبِيُّ ﷺ: «اكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ» فَاشْتَرَطُوا عَلَى النَّبِيِّ ﷺ أَنَّ مَنْ جَاءَ مِنْكُمْ لَمْ نَرُدَّهُ عَلَيْكُمْ، وَمَنْ جَاءَكُمْ مِنَّا رَدَدْتُمُوهُ عَلَيْنَا، فَقَالُوا: يَا رَسُولَ اللهِ! أَنَكْتُبُ هَٰذَا؟ قَالَ: «نَعَمْ، إِنَّهُ مَنْ ذَهَبَ مِنَّا إِلَيْهِمْ، فَأَبْعَدَهُ اللهُ، وَمَنْ جَاءَنَا مِنْهُمْ، سَيَجْعَلُ اللهُ لَهُ فَرَجًا وَمَخْرَجًا».

[4633] 94 - (1785) It was narrated that Abû Wâ'il said: Sahl bin Hunayf stood up on the day of (the battle of) Siffin and said: O people, blame yourselves, for we were with the Messenger of Allâh ﷺ on the Day of Al-Hudaibiyah, and if we had seen fit to fight, we would have fought. That was in reference to the

[٤٦٣٣] ٩٤-(١٧٨٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَتَقَارَبَا فِي اللَّفْظِ -: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ سِيَاهٍ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ أَبِي وَائِلٍ قَالَ: قَامَ سَهْلُ بْنُ حُنَيْفٍ يَوْمَ

truce that was made between the Messenger of Allâh ﷺ and the idolaters. 'Umar bin Al-Khaṭṭâb came and approached the Messenger of Allâh ﷺ, and said: O Messenger of Allâh, are we not following truth whilst they are following falsehood? He said: "Of course." He said: Are not our slain in Paradise whilst their slain are in Hell? He said: "Of course." He said: Then why should we accept a deal that is detrimental to the interests of our religion and go back when Allâh has not decided the issue between us and them? He said: "O son of Al-Khaṭṭâb, I am the Messenger of Allâh ﷺ and Allâh will never forsake me." 'Umar went away, but he could not bear his feelings of anger. He went to Abû Bakr and said: O Abû Bakr, are we not following truth whilst they are following falsehood? He said: Of course. He said: Are not our slain in Paradise whilst their slain are in Hell? He said: Of course. He said: Then why should we accept a deal that is detrimental to the interests of our religion and go back when Allâh has not decided the issue between us and them? He said: O son of Al-Khaṭṭâb, he is the Messenger of Allâh and Allâh will never forsake him. Then Qur'ân was revealed to the Messenger of Allâh ﷺ, speaking of victory, and he (ﷺ) sent for 'Umar and recited it

صِفِّينَ فَقَالَ: يَا أَيُّهَا النَّاسُ! اتَّهِمُوا أَنْفُسَكُمْ، لَقَدْ كُنَّا مَعَ رَسُولِ اللهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ، وَلَوْ نَرَىٰ قِتَالًا لَقَاتَلْنَا، وَذَٰلِكَ فِي الصُّلْحِ الَّذِي كَانَ بَيْنَ رَسُولِ اللهِ ﷺ وَبَيْنَ الْمُشْرِكِينَ، فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ، فَأَتَىٰ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ أَلَسْنَا عَلَىٰ حَقٍّ وَهُمْ عَلَىٰ بَاطِلٍ؟ قَالَ: «بَلَىٰ» قَالَ: أَلَيْسَ قَتْلَانَا فِي الْجَنَّةِ وَقَتْلَاهُمْ فِي النَّارِ؟ قَالَ: «بَلَىٰ» قَالَ: فَفِيمَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا، وَنَرْجِعُ وَلَمَّا يَحْكُمِ اللهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: «يَا ابْنَ الْخَطَّابِ! إِنِّي رَسُولُ اللهِ، وَلَنْ يُضَيِّعَنِي اللهُ أَبَدًا» قَالَ: فَانْطَلَقَ عُمَرُ فَلَمْ يَصْبِرْ مُتَغَيِّظًا، فَأَتَىٰ أَبَا بَكْرٍ فَقَالَ: يَا أَبَا بَكْرٍ! أَلَسْنَا عَلَىٰ حَقٍّ وَهُمْ عَلَىٰ بَاطِلٍ؟ قَالَ: بَلَىٰ، قَالَ: أَلَيْسَ قَتْلَانَا فِي الْجَنَّةِ وَقَتْلَاهُمْ فِي النَّارِ؟ قَالَ: بَلَىٰ، قَالَ: فَعَلَامَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا، وَنَرْجِعُ وَلَمَّا يَحْكُمِ اللهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: يَا ابْنَ الْخَطَّابِ! إِنَّهُ رَسُولُ اللهِ وَلَنْ يُضَيِّعَهُ اللهُ أَبَدًا، قَالَ: فَنَزَلَ الْقُرْآنُ عَلَىٰ رَسُولِ اللهِ ﷺ بِالْفَتْحِ، فَأَرْسَلَ إِلَىٰ عُمَرَ فَأَقْرَأَهُ إِيَّاهُ، فَقَالَ: يَا رَسُولَ اللهِ! أَوَ فَتْحٌ هُوَ؟ قَالَ: «نَعَمْ» فَطَابَتْ نَفْسُهُ وَرَجَعَ.

to him. He said: O Messenger of Allâh, is it really a victory? He said: "Yes." Then he ('Umar) felt relieved and he went back.

[4634] 95 - (...) It was narrated that Shaqîq said: I heard Sahl bin Ḥunayf say at Siffin: O people, do not put too much faith in your own ideas, for by Allâh, I remember the day of Abû Jandal (i.e. Al-Ḥudaibiyah). If I could have gone against the command of the Messenger of Allâh ﷺ I would have done so. By Allâh, we have never put our swords on our shoulders for any purpose, but the fighting resulted in a situation we feel comfortable with, except in this affair of yours (i.e., the fighting between 'Alî and Mu'âwiyah, may Allâh be pleased with them).

[٤٦٣٤] **٩٥**-(...) **حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: سَمِعْتُ سَهْلَ ابْنَ حُنَيْفٍ يَقُولُ بِصِفِّينَ: أَيُّهَا النَّاسُ! اتَّهِمُوا آرَاءَكُمْ، وَاللهِ! لَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَنِّي أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللهِ ﷺ لَرَدَدْتُهُ، وَاللهِ! مَا وَضَعْنَا سُيُوفَنَا عَلَىٰ عَوَاتِقِنَا إِلَىٰ أَمْرٍ قَطُّ، إِلَّا أَسْهَلْنَ بِنَا إِلَىٰ أَمْرٍ نَعْرِفُهُ، إِلَّا أَمْرَكُمْ هَٰذَا.

لَمْ يَذْكُرِ ابْنُ نُمَيْرٍ: إِلَىٰ أَمْرٍ قَطُّ.

[4635] (...) It was narrated from Al-A'mash with this chain (a *Hadith* similar to no. 4634), except that he said: For any purpose that could be difficult for us.

[٤٦٣٥] (...) -**وَحَدَّثَنَاه** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ، جَمِيعًا عَنْ جَرِيرٍ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا: إِلَىٰ أَمْرٍ يُفْظِعُنَا.

[4636] 96 - (...) It was narrated that Abû Wâ'il said: I heard Sahl bin Ḥunayf at Siffin saying: Do not rely on your own opinions with regard to matters of religion, for I remember the day of Abû Jandal (i.e. Al-Ḥudaibiyah). If I

[٤٦٣٦] **٩٦**-(...) **وَحَدَّثَنِي** إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي وَائِلٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ بِصِفِّينَ يَقُولُ: اتَّهِمُوا

could have gone against the command of the Messenger of Allâh ﷺ (I would have done so). When we rely upon your opinion to solve a problem, another problem arises to take its place.

رَأْيَكُمْ عَلَىٰ دِينِكُمْ، فَلَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللهِ ﷺ، مَا سَدَدْنَا مِنْهُ فِي خُصْمٍ، إِلَّا انْفَجَرَ عَلَيْنَا مِنْهُ خُصْمٌ.

[4637] 97 - (1786) It was narrated from Qatâdah that Anas bin Mâlik said: When the Verses "Verily, We have given you (O Muḥammad ﷺ) a manifest victory.

2. That Allâh may forgive you your sins of the past and the future, and complete His Favor on you, and guide you on the Straight Path,

3. And that Allâh may help you with strong help.

4. He it is Who sent down *As-Sakînah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise.

5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success" [*Al-Fatḥ* 48:1-5]

were revealed, on the way back from Al-Ḥudaibiyah, they were

[٤٦٣٧] ٩٧-(١٧٨٦) وحَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجهْضَمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ قَالَ: لَمَّا نَزَلَتْ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا لِّيَغْفِرَ لَكَ ٱللَّهُ﴾ إِلَىٰ قَوْلِهِ: ﴿فَوْزًا عَظِيمًا﴾ [الفتح: ١-٥] مَرْجِعَهُ مِنَ الْحُدَيْبِيَةِ وَهُمْ يُخَالِطُهُمُ الْحُزْنُ وَالْكَآبَةُ، وَقَدْ نَحَرَ الْهَدْيَ بِالْحُدَيْبِيَةِ، فَقَالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ آيَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا».

overwhelmed with grief and distress. He (the Prophet ﷺ) had sacrificed his *Hady* (sacrificial animal) at Al-Ḥudaibiyah and he said: "There has been revealed to me a Verse that is dearer to me than the whole world."

[4638] (...) A *Ḥadîth* like that of Ibn Abî 'Arûbah (no. 4637) was narrated from Qatâdah, from Anas.

[٤٦٣٨] (...) **وحَدَّثنا** عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي قَالَ حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا هَمَّامٌ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ ابْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، جَمِيعًا عَنْ قَتَادَةَ، عَنْ أَنَسٍ نَحْوَ حَدِيثِ ابْنِ أَبِي عَرُوبَةَ.

Chapter 35. Upholding Covenants

(المعجم ٣٥) - (بَابُ الوفاء بالعهد)

(التحفة ٣٧)

[4639] 98 - (1787) Ḥudhaifah bin Al-Yamân said: Nothing prevented me from being present at (the battle of) Badr except the fact that Abû Ḥusayl and I set out and were captured by the *Kuffâr* of Quraish. They said: Are you looking for Muḥammad? We said: We are not looking for him; we are only headed towards Al-Madînah. They took a covenant from us in the Name of Allâh that we would carry on to Al-Madînah and not fight alongside him. We went to the Messenger

[٤٦٣٩] **٩٨-(١٧٨٧) وحَدَّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ: حَدَّثَنَا أَبُو الطُّفَيْلِ: حَدَّثَنَا حُذَيْفَةُ بْنُ الْيَمَانِ قَالَ: مَا مَنَعَنِي أَنْ أَشْهَدَ بَدْرًا إِلَّا أَنِّي خَرَجْتُ أَنَا وَأَبِي حُسَيْلٌ، قَالَ: فَأَخَذَنَا كُفَّارُ قُرَيْشٍ، قَالُوا: إِنَّكُمْ تُرِيدُونَ مُحَمَّدًا؟ فَقُلْنَا: مَا نُرِيدُهُ، مَا نُرِيدُ إِلَّا الْمَدِينَةَ، فَأَخَذُوا مِنَّا عَهْدَ اللهِ وَمِيثَاقَهُ

of Allâh ﷺ and told him about that, and he said: "Go back; we will fulfill the covenant made with them, and we will seek the help of Allâh against them."

لَنَنْصَرِفَنَّ إِلَى الْمَدِينَةِ وَلَا نُقَاتِلُ مَعَهُ، فَأَتَيْنَا رَسُولَ اللهِ ﷺ فَأَخْبَرْنَاهُ الْخَبَرَ، فَقَالَ: «انْصَرِفَا، نَفِي لَهُمْ بِعَهْدِهِمْ، وَنَسْتَعِينُ اللهَ عَلَيْهِمْ».

Chapter 36. The Battle Of *Al-Ahzâb* (The Confederates)

(المعجم ٣٦) - (بَابُ غزوة الأحزاب)

(التحفة ٣٨)

[4640] 99 - (1788) It was narrated from Ibrâhîm At-Taimî that his father said: We were with Hudhaifah, and a man said: If I had met the Messenger of Allâh ﷺ I would have fought alongside him and striven hard. Hudhaifah said: Would you really have done that? I remember that we were with the Messenger of Allâh ﷺ on the night of *Al-Ahzâb*, and there was a strong wind and extreme cold. The Messenger of Allâh ﷺ said: "Is there any man who will bring me news of the people, and Allâh, exalted and glorious is He, will join him with me on the Day of Resurrection?" We stayed quiet and none of us answered him. Then he said: "Is there any man who will bring me news of the people, and Allâh, exalted and glorious is He, will join him with me on the Day of Resurrection?" We stayed quiet and none of us answered him. Then he said: "Is there any man who will bring me news of the

[٤٦٤٠] ٩٩-(١٧٨٨) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ حُذَيْفَةَ، فَقَالَ رَجُلٌ: لَوْ أَدْرَكْتُ رَسُولَ اللهِ ﷺ قَاتَلْتُ مَعَهُ وَأَبْلَيْتُ، فَقَالَ حُذَيْفَةُ: أَنْتَ كُنْتَ تَفْعَلُ ذَاكَ؟ لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللهِ ﷺ لَيْلَةَ الْأَحْزَابِ، وَأَخَذَتْنَا رِيحٌ شَدِيدَةٌ وَقُرٌّ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَلَا رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللهُ عَزَّ وَجَلَّ مَعِي يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ، ثُمَّ قَالَ: «أَلَا رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللهُ عَزَّ وَجَلَّ مَعِي يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ، ثُمَّ قَالَ: «أَلَا رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللهُ عَزَّ وَجَلَّ مَعِي يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ، فَقَالَ: «قُمْ. يَا

people, and Allâh, exalted and glorious is He, will join him with me on the Day of Resurrection?" We stayed quiet and none of us answered him. Then he said: "Get up, O Hudhaifah, and bring us news of the people." I had no alternative but to get up when he called me by name. He said: "Go and bring me news of the people, but do not provoke them against me." When I left him, it became as if I was walking in a heated bath, until I came to them. I saw Abû Sufyân warming his back against the fire, and I put an arrow in my bow and wanted to shoot him, but then I remembered the words of the Messenger of Allâh ﷺ: "Do not provoke them against me." If I had shot I would have hit him. Then I came back, walking as if I were in a heated bath. When I reached him, I told him the news of the people, and when I had finished, I began to feel cold. The Messenger of Allâh ﷺ gave me a spare cloak that he used to wear when he prayed, and I slept until morning, then when morning came he said: "Get up, O heavy sleeper!"

حُذَيْفَةُ! فَأْتِنَا بِخَبَرِ الْقَوْمِ» فَلَمْ أَجِدْ بُدًّا، إِذْ دَعَانِي بِاسْمِي أَنْ أَقُومَ، قَالَ: «اذْهَبْ، فَأْتِنِي بِخَبَرِ الْقَوْمِ، وَلَا تَذْعَرْهُمْ عَلَيَّ» فَلَمَّا وَلَّيْتُ مِنْ عِنْدِهِ جَعَلْتُ كَأَنَّمَا أَمْشِي فِي حَمَّامٍ، حَتَّىٰ أَتَيْتُهُمْ، فَرَأَيْتُ أَبَا سُفْيَانَ يَصْلِي ظَهْرَهُ بِالنَّارِ، فَوَضَعْتُ سَهْمًا فِي كَبِدِ الْقَوْسِ، فَأَرَدْتُ أَنْ أَرْمِيَهُ، فَذَكَرْتُ قَوْلَ رَسُولِ اللهِ ﷺ: «لَا تَذْعَرْهُمْ عَلَيَّ» وَلَوْ رَمَيْتُهُ لَأَصَبْتُهُ، فَرَجَعْتُ وَأَنَا أَمْشِي فِي مِثْلِ الْحَمَّامِ، فَلَمَّا أَتَيْتُهُ فَأَخْبَرْتُهُ خَبَرَ الْقَوْمِ، وَفَرَغْتُ، قُرِرْتُ، فَأَلْبَسَنِي رَسُولُ اللهِ ﷺ مِنْ فَضْلِ عَبَاءَةٍ كَانَتْ عَلَيْهِ يُصَلِّي فِيهَا، فَلَمْ أَزَلْ نَائِمًا حَتَّىٰ أَصْبَحْتُ، فَلَمَّا أَصْبَحْتُ قَالَ: «قُمْ، يَا نَوْمَانُ!».

Chapter 37. The Battle Of Uhud

(المعجم ٣٧) - (بَابُ غزوة أُحد)

(التحفة ٣٩)

[4641] 100 - (1789) It was narrated from Anas bin Mâlik that on the day of (the battle of) Uhud the Messenger of Allâh ﷺ

[٤٦٤١] ١٠٠-(١٧٨٩) **وحَدَّثَنَا** هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا حَمَّادُ

was left with only seven men of the *Anṣâr* and two men of Quraish. When they were surrounded, he said: "Who will repel them from us and Paradise will be his, or he will be my companion in Paradise?" One of the *Anṣârî* men went forward and fought until he was killed. Then they were surrounded again, and he said: "Who will repel them from us and Paradise will be his, or he will be my companion in Paradise?" Another *Anṣârî* man went forward and fought until he was killed, and that continued until all seven had been killed. The Messenger of Allâh ﷺ said to his two companions: "We have not been fair to our companions."

ابْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ وَثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ أُفْرِدَ يَوْمَ أُحُدٍ فِي سَبْعَةٍ مِنَ الْأَنْصَارِ وَرَجُلَيْنِ مِنْ قُرَيْشٍ، فَلَمَّا رَهِقُوهُ قَالَ: «مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ، أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ؟» فَتَقَدَّمَ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَاتَلَ حَتَّىٰ قُتِلَ، ثُمَّ رَهِقُوهُ أَيْضًا، [فَقَالَ: «مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ، أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ؟» فَتَقَدَّمَ رَجُلٌ، مِنَ الْأَنْصَارِ، فَقَاتَلَ حَتَّىٰ قُتِلَ،] فَلَمْ يَزَلْ كَذَلِكَ حَتَّىٰ قُتِلَ السَّبْعَةُ، فَقَالَ رَسُولُ اللهِ ﷺ لِصَاحِبَيْهِ: «مَا أَنْصَفْنَا أَصْحَابَنَا».

[4642] 101 - (1790) 'Abdul-'Azîz bin Abî Ḥâzim narrated that his father heard Sahl bin Sa'd being asked about the wounds sustained by the Messenger of Allâh ﷺ on the day of (the battle of) Uḥud. He said: The face of the Messenger of Allâh ﷺ was wounded and his front tooth was broken, and his helmet was crushed on his head. Fâṭimah, the daughter of the Messenger of Allâh ﷺ, was washing away the blood, and 'Alî bin Abî Ṭâlib was pouring water on it from a shield. When Fâṭimah saw that the water was only making the bleeding worse, she took a piece of reed

[٤٦٤٢] ١٠١-(١٧٩٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللهِ ﷺ، يَوْمَ أُحُدٍ؟ فَقَالَ: جُرِحَ وَجْهُ رَسُولِ اللهِ ﷺ، وَكُسِرَتْ رَبَاعِيَتُهُ، وَهُشِمَتِ الْبَيْضَةُ عَلَىٰ رَأْسِهِ، فَكَانَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللهِ ﷺ تَغْسِلُ الدَّمَ، وَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَسْكُبُ عَلَيْهَا بِالْمِجَنِّ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا

mat and burnt it until it turned to ashes, then she placed it on the wound and the bleeding stopped.

يَزِيدُ الدَّمَ إِلَّا كَثْرَةً، أَخَذَتْ قِطْعَةَ حَصِيرٍ فَأَحْرَقَتْهُ حَتَّىٰ صَارَ رَمَادًا، ثُمَّ أَلْصَقَتْهُ بِالْجُرْحِ، فَاسْتَمْسَكَ الدَّمُ.

[4643] 102 - (...) It was narrated from Abû Ḥâzim that he head Sahl bin Sa'd being asked about the wounds sustained by the Messenger of Allâh ﷺ. He said: By Allâh, I know who washed the wounds of the Messenger of Allâh ﷺ and who poured the water, and with what his wound was treated. Then he mentioned a *Ḥadîth* like that of 'Abdul-'Azîz (no. 4642), except that he added: ...And his face was wounded. And instead of 'crushed', he said, 'broken'.

[٤٦٤٣] ١٠٢-(...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ عَنْ أَبِي حَازِمٍ: أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ وَهُوَ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللهِ ﷺ؟ فَقَالَ: أَمَا، وَاللهِ! إِنِّي لَأَعْرِفُ مَنْ كَانَ يَغْسِلُ جُرْحَ رَسُولِ اللهِ ﷺ، وَمَنْ كَانَ يَسْكُبُ الْمَاءَ، وَبِمَاذَا دُووِيَ [جُرْحُهُ]، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ، غَيْرَ أَنَّهُ زَادَ: وَجُرِحَ وَجْهُهُ، وَقَالَ- مَكَانَ هُشِمَتْ-: كُسِرَتْ.

[4644] 103 - (...) This *Ḥadîth* was narrated from Sahl bin Sa'd (a *Ḥadîth* similar to no. 4642), from the Prophet ﷺ. In the *Ḥadîth* of Ibn Abî Hilâl (it says): His face was injured. And in the *Ḥadîth* of Ibn Mutarrif it says: His face was wounded.

[٤٦٤٤] ١٠٣-(...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ مُطَرِّفٍ، كُلُّهُمْ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ بِهَٰذَا

الْحَدِيثِ عَنِ النَّبِيِّ ﷺ، وفي حَدِيثِ ابْنِ أَبِي هِلَالٍ: أُصِيبَ وَجْهُهُ، وَفِي حَدِيثِ ابْنِ مُطَرِّفٍ: جُرِحَ وَجْهُهُ.

[4645] 104 - (1791) It was narrated from Anas that the front tooth[1] of the Messenger of Allâh ﷺ was broken on the day of (the battle of) Uḥud, and he was wounded in his head. He started to wipe away the blood and said: "How can any people prosper when they wound their Prophet and break his tooth when he is calling them to Allâh?" Then Allâh revealed the words: "Not for you (O Muḥammad ﷺ, but for Allâh) is the decision" [*Âl 'Imrân* 3:128].

[٤٦٤٥] ١٠٤-(١٧٩١) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ كُسِرَتْ رَبَاعِيَتُهُ يَوْمَ أُحُدٍ، وَشُجَّ فِي رَأْسِهِ، فَجَعَلَ يَسْلُتُ الدَّمَ عَنْهُ وَيَقُولُ: «كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ ﷺ وَكَسَرُوا رَبَاعِيَتَهُ، وَهُوَ يَدْعُوهُمْ إِلَى اللهِ؟» فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٨].

[4646] 105 - (1792) It was narrated that 'Abdullâh said: It is as if I can see the Messenger of Allâh ﷺ, telling the story of one of the Prophets who was beaten by his people, and he wiped the blood from his face and said: "Lord forgive my people, for they do not know."

[٤٦٤٦] ١٠٥-(١٧٩٢) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ ﷺ، يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ».

[4647] (...) It was narrated from

[٤٦٤٧] (...) حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ

[1] Front tooth: the Arabic word used here is *Rabâ'iyyah* which refers specifically to the front tooth that is next to the canine or eyetooth.

Al-A'mash with this chain (a *Hadîth* similar to no. 4646), except that he said: He wiped the blood from his forehead.

أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَمُحَمَّدُ بْنُ بِشْرٍ عَنِ الْأَعْمَشِ، بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَهُوَ يَنْضِحُ الدَّمَ عَنْ جَبِينِهِ.

Chapter 38. The Intense Wrath Of Allâh Towards The One Who Was Killed By The Messenger Of Allâh ﷺ

(المعجم ٣٨) - (بَابُ اشتداد غضب الله على من قتله رسول الله ﷺ) (التحفة ٤٠)

[4648] 106 - (1793) Ma'mar bin Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of *Ahadîth* including the following: The Messenger of Allâh ﷺ said: "Great is the wrath of Allâh, Exalted and Glorified is He, towards people who do this to the Messenger of Allâh ﷺ," and he pointed to his front tooth. And the Messenger of Allâh ﷺ said: "Great is the wrath of Allâh towards a man who is killed by the Messenger of Allâh ﷺ (in battle) for the sake of Allâh, Exalted and Glorified is He."

[٤٦٤٨] ١٠٦-(١٧٩٣) حَدَّثَنَاهُ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «اشْتَدَّ غَضَبُ اللهِ عَلَىٰ قَوْمٍ فَعَلُوا هَٰذَا بِرَسُولِ اللهِ ﷺ» وَهُوَ حِينَئِذٍ يُشِيرُ إِلَىٰ رَبَاعِيَتِهِ، وَقَالَ رَسُولُ اللهِ ﷺ: «اشْتَدَّ غَضَبُ اللهِ عز وَجَلَّ عَلَىٰ رَجُلٍ يَقْتُلُهُ رَسُولُ اللهِ ﷺ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ»

Chapter 39. The Persecution Suffered By The Prophet ﷺ At The Hands Of The Idolaters And Hypocrites

(المعجم ٣٩) - (بَابُ ما لقي النبيّ ﷺ من أذى المشركين والمنافقين) (التحفة ٤١)

[4649] 107 - (1794) It was narrated that Ibn Mas'ûd said: "While the Messenger of Allâh ﷺ was praying at the Ka'bah, Abû Jahl and some of his

[٤٦٤٩] ١٠٧-(١٧٩٤) وحَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ الْجُعْفِيُّ: حَدَّثَنَا عَبْدُ الرَّحِيمِ يَعْنِي ابْنَ

companions were sitting there. A she-camel had been slaughtered the previous day, and Abû Jahl said: 'Which of you will go and get the placenta of the she-camel of Banû so-and-so and put it on the shoulders of Muḥammad - ﷺ - when he prostrates?' The worst of the people went and got it, and when the Prophet ﷺ prostrated, he put it on his shoulders. They laughed, and started leaning against one another, and I was standing there, watching. If I had been in a strong position, I would have removed it from the back of the Messenger of Allâh ﷺ.

The Prophet ﷺ remained prostrating, and did not lift his head, until someone went and told Fâṭimah, who was a young girl. She came and removed it, then she turned to them and berated them. When the Messenger of Allâh ﷺ had finished his prayer, he raised his voice and supplicated against them. When he supplicated, he would supplicate three times, and when he asked (of Allâh), he would ask three times. Then he said: "O Allâh, it is for You to deal with the Quraish." - saying it three times. When they heard his voice, they stopped laughing and they were afraid because of his supplication. Then he said: "O Allâh, it is for You to deal with Abû Jahl bin Hishâm, 'Utbah bin

سُلَيْمَانَ عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَٰقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ يُصَلِّي عِنْدَ الْبَيْتِ، وَأَبُو جَهْلٍ وَأَصْحَابٌ لَهُ جُلُوسٌ، وَقَدْ نُحِرَتْ جَزُورٌ بِالْأَمْسِ، فَقَالَ أَبُو جَهْلٍ: أَيُّكُمْ يَقُومُ إِلَىٰ سَلَا جَزُورِ بَنِي فُلَانٍ فَيَأْخُذُهُ، فَيَضَعُهُ فِي كَتِفَيْ مُحَمَّدٍ - ﷺ - إِذَا سَجَدَ؟ فَانْبَعَثَ أَشْقَى الْقَوْمِ فَأَخَذَهُ، فَلَمَّا سَجَدَ النَّبِيُّ ﷺ وَضَعَهُ بَيْنَ كَتِفَيْهِ، قَالَ: فَاسْتَضْحَكُوا، وَجَعَلَ بَعْضُهُمْ يَمِيلُ عَلَىٰ بَعْضٍ، وَأَنَا قَائِمٌ أَنْظُرُ، لَوْ كَانَتْ لِي مَنَعَةٌ طَرَحْتُهُ عَنْ ظَهْرِ رَسُولِ اللهِ ﷺ، وَالنَّبِيُّ ﷺ سَاجِدٌ، مَا يَرْفَعُ رَأْسَهُ، حَتَّى انْطَلَقَ إِنْسَانٌ فَأَخْبَرَ فَاطِمَةَ، فَجَاءَتْ، وَهِيَ جُوَيْرِيَةٌ، فَطَرَحَتْهُ عَنْهُ، ثُمَّ أَقْبَلَتْ عَلَيْهِمْ تَسُبُّهُمْ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ رَفَعَ صَوْتَهُ ثُمَّ دَعَا عَلَيْهِمْ، وَكَانَ إِذَا دَعَا، دَعَا ثَلَاثًا، وَإِذَا سَأَلَ، سَأَلَ ثَلَاثًا، ثُمَّ قَالَ: «اللّٰهُمَّ! عَلَيْكَ بِقُرَيْشٍ» ثَلَاثَ مَرَّاتٍ، فَلَمَّا سَمِعُوا صَوْتَهُ ذَهَبَ عَنْهُمُ الضِّحْكُ، وَخَافُوا دَعْوَتَهُ، ثُمَّ قَالَ: «اللّٰهُمَّ! عَلَيْكَ بِأَبِي جَهْلِ بْنِ هِشَامٍ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ ابْنِ عُقْبَةَ، وَأُمَيَّةَ بْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي

Rabî'ah, Shaibah bin Rabî'ah, Al-Walîd bin 'Uqbah, Umayyah bin Khalaf and 'Uqbah bin Abî Mu'aiṭ" - and he mentioned the seventh but I [one of the narrators] did not remember it. - By the One Who sent Muḥammad with the truth, I saw those whom he (ﷺ) named lying dead on the day of (the battle of) Badr, then they were dragged to the well, the well of Badr.

Abû Isḥâq said: "Al-Walîd bin 'Uqbah was mentioned by mistake in this *Ḥadîth*."[1]

مُعَيْطٍ» - وَذَكَرَ السَّابِعَ وَلَمْ أَحْفَظْهُ - فَوَالَّذِي بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ لَقَدْ رَأَيْتُ الَّذِينَ سَمَّىٰ صَرْعَىٰ يَوْمَ بَدْرٍ، ثُمَّ سُحِبُوا إِلَىٰ الْقَلِيبِ، قَلِيبِ بَدْرٍ.

قَالَ أَبُو إِسْحَٰقَ: الْوَلِيدُ بْنُ عُقْبَةَ غَلَطٌ فِي هَٰذَا الْحَدِيثِ.

[4650] 108 - (...) It was narrated that 'Abdullâh said: "While the Messenger of Allâh ﷺ was prostrating, and some people of the Quraish were around him, 'Uqbah bin Abî Mu'aiṭ brought the placenta of a she-camel and threw it on the back of the Messenger of Allâh ﷺ. He did not raise his head, then Fâṭimah came and took it off his back, and she supplicated against those who had done this. Then he (ﷺ) supplicated, saying: 'O Allâh, it is for You to deal with this group of the Quraish; Abû Jahl bin Hishâm, 'Utbah bin Rabî'ah, Shaibah bin Rabî'ah, 'Uqbah bin Abî Mu'aiṭ, and Umayyah bin Khalaf or Ubayy bin Khalaf" - Shu'bah was not sure. - He said: "And I saw them slain on the day of (the battle)

[٤٦٥٠] ١٠٨-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَٰقَ يُحَدِّثُ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ سَاجِدٌ، وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ، إِذْ جَاءَهُ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَلَا جَزُورٍ، فَقَذَفَهُ عَلَىٰ ظَهْرِ رَسُولِ اللهِ ﷺ، فَلَمْ يَرْفَعْ رَأْسَهُ، فَجَاءَتْ فَاطِمَةُ فَأَخَذَتْهُ عَنْ ظَهْرِهِ، وَدَعَتْ عَلَىٰ مَنْ صَنَعَ ذَٰلِكَ، فَقَالَ: «اللَّهُمَّ! عَلَيْكَ الْمَلَأَ مِنْ قُرَيْشٍ، أَبَا جَهْلِ بْنَ هِشَامٍ، وَعُتْبَةَ بْنَ رَبِيعَةَ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ، وَأُمَيَّةَ بْنَ خَلَفٍ، أَوْ أُبَيَّ بْنَ خَلَفٍ»

[1] That is, the name should not be 'Uqbah, but 'Utbah as narrated in no. 4651.

Badr, and they were thrown into a well, except for Umayyah or Ubayy, who ended up in pieces, and was not thrown into the well."

- شُعْبَةُ الشَّاكُّ - قَالَ: فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَأُلْقُوا فِي بِئْرٍ، غَيْرَ أَنَّ أُمَيَّةَ أَوْ أُبَيًّا تَقَطَّعَتْ أَوْصَالُهُ، فَلَمْ يُلْقَ فِي الْبِئْرِ.

[4651] 109 - (...) A similar report (as no. 4650) was narrated from Abû Isḥâq with this chain of narration, and he added: "And he (ﷺ) liked to repeat his supplication three times: 'O Allâh, it is for You to deal with the Quraish, O Allâh, it is for You to deal with the Quraish, O Allâh, it is for You to deal with the Quraish,' - three times. And among them he mentioned Al-Walîd bin 'Utbah and Umayyah bin Khalaf - he was not uncertain." Abû Isḥâq said: "And I forgot the seventh."

[٤٦٥١] ١٠٩-(...) وحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ ابْنُ عَوْنٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحٰقَ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ، وَزَادَ: وَكَانَ يَسْتَحِبُّ ثَلَاثًا يَقُولُ: «اللّٰهُمَّ! عَلَيْكَ بِقُرَيْشٍ، اللّٰهُمَّ! عَلَيْكَ بِقُرَيْشٍ، اللّٰهُمَّ! عَلَيْكَ بِقُرَيْشٍ» ثَلَاثًا، وَذَكَرَ فِيهِمُ الْوَلِيدَ ابْنَ عُتْبَةَ، وَأُمَيَّةَ بْنَ خَلَفٍ، وَلَمْ يَشُكَّ، قَالَ أَبُو إِسْحٰقَ: وَنَسِيتُ السَّابِعَ.

[4652] 110 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ turned to face the Ka'bah and he supplicated against six persons of the Quraish, including Abû Jahl, Umayyah bin Khalaf, 'Utbah bin Rabî'ah, Shaibah bin Rabî'ah and 'Uqbah bin Abî Mu'aiṭ. And I swear by Allâh that I saw them slain at Badr, and they had been changed by the sun, for it was a hot day."

[٤٦٥٢] ١١٠-(...) وحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحٰقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قَالَ: اسْتَقْبَلَ رَسُولُ اللهِ ﷺ الْبَيْتَ، فَدَعَا عَلَىٰ سِتَّةِ نَفَرٍ مِنْ قُرَيْشٍ، فِيهِمْ أَبُو جَهْلٍ وَأُمَيَّةُ ابْنُ خَلَفٍ وَعُتْبَةُ بْنُ رَبِيعَةَ وَشَيْبَةُ بْنُ رَبِيعَةَ وَعُقْبَةُ بْنُ أَبِي مُعَيْطٍ، فَأُقْسِمُ بِاللهِ! لَقَدْ رَأَيْتُهُمْ صَرْعَىٰ عَلَىٰ بَدْرٍ، قَدْ غَيَّرَتْهُمُ الشَّمْسُ، وَكَانَ يَوْمًا حَارًّا.

[4653] 111 - (1795) It was narrated from Ibn Shihâb: "Urwah bin Az-Zubair told me

[٤٦٥٣] ١١١-(١٧٩٥) وحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ،

that 'Âishah, the wife of the Prophet ﷺ, narrated that she said to the Messenger of Allâh ﷺ: 'O Messenger of Allâh, was there ever a day that was worse for you than the day of (the battle of) Uhud?' He said: 'I suffered at the hands of your people, and the worst that I suffered from them was the day of Al-'Aqabah, when I presented myself to Ibn 'Abd Yâlîl bin 'Abd Kulâl, and he did not respond to what I wanted. So I went, with signs of distress on my face, and I did not recover until I was in Qarn Ath-Tha'Âlib, where I lifted my head and saw that a cloud was shading me. I looked and saw therein Jibrâ'îl, ﷺ, who called me and said: "Allâh has heard what your people said to you, and how they have rejected you. He has sent to you the angel of the mountains, so that you can tell him to do whatever you want to them. Then he called the angel of the mountains to me and he greeted me with *Salâm*, then said: O Muhammad, Allâh has heard what your people have said to you, and I am the angel of the mountains. Your Lord has sent me so that you can tell me what to do. What do you want? If you wish I will bring together *Al-Akhshabain* (the two mountains of Makkah) to crush them." The Messenger of Allâh ﷺ said to

وَحَرْمَلَةُ بْنُ يَحْيَىٰ، وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْ أَنَّهَا قَالَتْ لِرَسُولِ اللهِ ﷺ: يَا رَسُولَ اللهِ! هَلْ أَتَىٰ عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ فَقَالَ: «لَقَدْ لَقِيتُ مِنْ قَوْمِكِ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَىٰ ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلَالٍ، فَلَمْ يُجِبْنِي إِلَىٰ مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَىٰ وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرَائِيلُ، عليه السلام فَنَادَانِي، فَقَالَ: إِنَّ اللهَ عَزَّ وَجَلَّ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ، فَمَا شِئْتَ؟ [إِنْ شِئْتَ] أَطْبَقْتُ عَلَيْهِمُ الْأَخْشَبَيْنِ»، فَقَالَ لَهُ

him: Rather I hope that Allâh will bring forth from their loins people who will worship Allâh alone, not associating anything with Him.'"

[4654] 112 - (1796) It was narrated that Jundab bin Sufyân said: "The finger of the Messenger of Allâh ﷺ was wounded in one of the battles and he said:

'You are just a finger that has bled.
What you have experienced is in the cause of Allâh.'"

[4655] 113 - (...) It was narrated from Al-Aswad bin Qais with this chain of narration. He said: "The Messenger of Allâh ﷺ was in a cave, and his finger was hurt."

[4656] 114 - (1797) It was narrated from Al-Aswad bin Qais that he heard Jundab say: "Jibrîl was delayed in coming to the Messenger of Allâh ﷺ and the idolaters said: 'Muḥammad has been forsaken.' Then Allâh, [the Mighty and Sublime] revealed (the words): "By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad

رَسُولُ اللهِ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللهُ تعالَى مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللهَ وَحْدَهُ، لَا يُشْرِكُ بِهِ شَيْئًا».

[٤٦٥٤] ١١٢-(١٧٩٦) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ أَبِي عَوَانَةَ، قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبِ ابْنِ سُفْيَانَ قَالَ: دَمِيَتْ إِصْبَعُ رَسُولِ اللهِ ﷺ فِي بَعْضِ تِلْكَ الْمَشَاهِدِ، فَقَالَ:

«هَـلْ أَنْـتِ إِلَّا إِصْـبَـعٌ دَمِـيـتِ
وَفِـي سَـبِـيـلِ اللهِ مَـا لَـقِـيـتِ»

[٤٦٥٥] ١١٣-(...) حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ بِهَٰذَا الْإِسْنَادِ، وَقَالَ: كَانَ رَسُولُ اللهِ ﷺ فِي غَارٍ، فَنُكِبَتْ إِصْبَعُهُ.

[٤٦٥٦] ١١٤-(١٧٩٧) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ أَنَّهُ سَمِعَ جُنْدُبًا يَقُولُ: أَبْطَأَ جِبْرِيلُ عَلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَ الْمُشْرِكُونَ: قَدْ وُدِّعَ مُحَمَّدٌ، فَأَنْزَلَ اللهُ [عَزَّ وَجَلَّ]: ﴿وَٱلضُّحَىٰ ۝ وَٱلَّيْلِ إِذَا

[1] *Aḍ-Ḍuḥa* 93:1-3.

ﷺ) has neither forsaken you nor hates you."[1]

سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾ [الضحى: ١-٣].

[4657] 115 - (...) It was narrated that Al-Aswad bin Qais said: "I heard Jundab bin Sufyân say: 'The Messenger of Allâh ﷺ fell sick and did not get up to pray *Qiyâm* (the late night prayer) for two or three nights. Then a woman came to him and said: "O Muḥammad, I hope that your *Shaiṭân* has left you; I have not seen him approach you for two or three nights." Then Allâh, the Mighty and Sublime, revealed (the words): "By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you."[2]

[٤٦٥٧] ١١٥-(...) **حَدَّثَنَا** إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ، قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ -: حدَّثَنَا زُهَيْرٌ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ جُنْدُبَ بْنَ سُفْيَانَ يَقُولُ: اشْتَكَىٰ رَسُولُ اللهِ ﷺ، فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلَاثًا، فَجَاءَتْهُ امْرَأَةٌ فَقَالَتْ: يَا مُحَمَّدُ! إِنِّي لَأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ، لَمْ أَرَهُ قَرِبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلَاثٍ، قَالَ: فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾.

[4658] (...) (Two similar *Aḥadîth*) were narrated from Al-Aswad bin Qais with this chain of narration.

[٤٦٥٨] (...) **وحَدَّثنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُلَائِيُّ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنِ الْأَسْوَدِ بْنِ قَيْسٍ بِهَـٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِهِمَا.

Chapter 40. The Supplication Of The Prophet ﷺ And His Steadfastness In The Face Of The Hypocrites' Persecution

(المعجم ٤٠) - (بَابٌ فِي دعاء النبيّ ﷺ، وصبره على أذى المنافقين) (التحفة ٤٢)

[4659] 116 - (1798) It was

[٤٦٥٩] ١١٦-(١٧٩٨) حَدَّثَنَا

[1] *Aḍ-Ḍuḥa* 93:1-3

narrated from 'Urwah, that Usâmah bin Zaid told him that the Prophet ﷺ rode a donkey, on which was a saddle beneath which was a blanket from Fadak, and Usâmah rode on it with him, behind him, when he went to visit Sa'd bin 'Ubâdah (who was sick) in (the dwellings of) Banû Al-Ḥârith bin Al-Khazraj. That was before the battle of Badr. He passed by a gathering which was a mixed company of Muslims, idolaters and Jews, among whom was 'Abdullâh bin Ubayy. 'Abdullâh bin Rawâḥah was also present in the gathering.

When the gathering was engulfed by dust stirred up by the animal, 'Abdullâh bin Ubayy covered his nose with his cloak and said: "Do not scatter dust over us." The Prophet ﷺ greeted them with *Salâm*, then he dismounted and called them to Allâh, and recited Qur'ân to them. 'Abdullâh bin Ubayy said: "O man, is there is nothing better than that? If what you say is true, do not bother us in our gatherings. Go back to your place, and if any of us come to you, you can tell him your stories." 'Abdullâh bin Rawâḥah said: "Come to us in our gatherings, for we love that." Then the Muslims, idolaters and Jews began to rebuke one another, until they were about to come to blows, and the Prophet ﷺ kept trying to calm them down. Then he rode his

إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ -، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ أَنَّ أُسَامَةَ ابْنَ زَيْدٍ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ رَكِبَ حِمَارًا، عَلَيْهِ إِكَافٌ، تَحْتَهُ قَطِيفَةٌ فَدَكِيَّةٌ، وَأَرْدَفَ وَرَاءَهُ أُسَامَةَ، وَهُوَ يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَذٰلِكَ قَبْلَ وَقْعَةِ بَدْرٍ، حَتَّىٰ مَرَّ بِمَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الْأَوْثَانِ، وَالْيَهُودِ، فِيهِمْ عَبْدُ اللهِ بْنُ أُبَيٍّ، وَفِي الْمَجْلِسِ عَبْدُ اللهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ، خَمَّرَ عَبْدُ اللهِ بْنُ أُبَيٍّ أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ: لَا تُغَبِّرُوا عَلَيْنَا، فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ، ثُمَّ وَقَفَ فَنَزَلَ، فَدَعَاهُمْ إِلَى اللهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ: أَيُّهَا الْمَرْءُ! لَا أَحْسَنَ مِنْ هٰذَا، إِنْ كَانَ مَا تَقُولُ حَقًّا، فَلَا تُؤْذِنَا فِي مَجَالِسِنَا، وَارْجِعْ إِلَىٰ رَحْلِكَ، فَمَنْ جَاءَكَ مِنَّا فَاقْصُصْ عَلَيْهِ، فَقَالَ عَبْدُ اللهِ بْنُ رَوَاحَةَ: اغْشَنَا فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذٰلِكَ، قَالَ: فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ، حَتَّىٰ هَمُّوا

animal until he entered upon Sa'd bin 'Ubâdah and said: "O Sa'd, have you not heard what Abû Hubâb said? - meaning 'Abdullâh bin Ubayy - he said such and such." He said: "Pardon him, O Messenger of Allâh, and forgive him, for by Allâh, Allâh has given you that which He has given you, but the people of this town had agreed to make him their king, and when Allâh changed that by means of the truth that He has given you, that upset him, and that is why he is the way he is." So the Prophet ﷺ pardoned him.

أَنْ يَتَوَاثَبُوا، فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ، ثُمَّ رَكِبَ دَابَّتَهُ حَتَّىٰ دَخَلَ عَلَىٰ سَعْدِ بْنِ عُبَادَةَ، فَقَالَ: «أَيْ سَعْدُ! أَلَمْ تَسْمَعْ إِلَىٰ مَا قَالَ أَبُو حُبَابٍ؟ - يُرِيدُ عَبْدَ اللهِ بْنَ أُبَيٍّ - قَالَ كَذَا وَكَذَا» قَالَ: اعْفُ عَنْهُ، يَا رَسُولَ اللهِ! وَاصْفَحْ، فَوَاللهِ! لَقَدْ أَعْطَاكَ اللهُ الَّذِي أَعْطَاكَ، وَلَقَدِ اصْطَلَحَ أَهْلُ هَٰذِهِ الْبُحَيْرَةِ أَنْ يُتَوِّجُوهُ، فَيُعَصِّبُوهُ بِالْعِصَابَةِ، فَلَمَّا رَدَّ اللهُ ذَٰلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَهُ، شَرِقَ بِذَٰلِكَ، فَذَٰلِكَ فَعَلَ بِهِ مَا رَأَيْتَ، فَعَفَا عَنْهُ النَّبِيُّ ﷺ.

[4660] (...) A similar report (as no. 4659) was narrated from Ibn Shihâb with this chain of narration, and he added: "That was before 'Abdullâh became Muslim."

[٤٦٦٠] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ، يَعْنِي ابْنَ الْمُثَنَّىٰ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ فِي هَٰذَا الْإِسْنَادِ بِمِثْلِهِ، وَزَادَ: وَذَٰلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللهِ.

[4661] 117 - (1799) It was narrated that Anas bin Mâlik said: "It was said to the Prophet ﷺ: 'Why don't you go to 'Abdullâh bin Ubayy?' So he went to him, riding a donkey, and the Muslims set out too, and (they passed over) saline ground. When the Prophet ﷺ came to him, he said: 'Do not come near me, for by Allâh the stench of your donkey offends me.' One of the *Ansâr* said: 'By Allâh, the

[٤٦٦١] ١١٧-(١٧٩٩) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ الْقَيْسِيُّ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: لَوْ أَتَيْتَ عَبْدَ اللهِ ابْنَ أُبَيٍّ؟ قَالَ: فَانْطَلَقَ إِلَيْهِ، وَرَكِبَ حِمَارًا، وَانْطَلَقَ الْمُسْلِمُونَ، وَهِيَ أَرْضٌ سَبِخَةٌ، فَلَمَّا أَتَاهُ النَّبِيُّ ﷺ قَالَ: إِلَيْكَ عَنِّي، فَوَاللهِ لَقَدْ آذَانِي نَتْنُ حِمَارِكَ،

donkey of the Messenger of Allâh ﷺ smells better than you do.' One of 'Abdullâh's people got angry on his behalf, and the two groups got angry with one another and struck one another with palm branches, hands and shoes. And we heard that the following words were revealed concerning them: 'And if two parties (or groups) among the believers fall to fighting, then make peace between them both.'"[1]

قَالَ: فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَاللهِ! لَحِمَارُ رَسُولِ اللهِ ﷺ أَطْيَبُ رِيحًا مِنْكَ، قَالَ: فَغَضِبَ لِعَبْدِ اللهِ رَجُلٌ مِنْ قَوْمِهِ، قَالَ: فَغَضِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ، قَالَ: فَكَانَ بَيْنَهُمْ ضَرْبٌ بِالْجَرِيدِ وَبِالْأَيْدِي وَبِالنِّعَالِ، فَبَلَغَنَا أَنَّهَا نَزَلَتْ فِيهِمْ: ﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا﴾ [الحجرات: ٩].

Chapter 41. The Slaying Of Abû Jahl

(المعجم ٤١) - (بَابُ قتل أبي جهل) (التحفة ٤٣)

[4662] 118 - (1800) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Who will find out for us what happened to Abû Jahl?' Ibn Mas'ûd set out and found that he had been struck by the two sons of 'Afrâ' and he was cold (near death). He took hold of his beard and said: 'Are you Abû Jahl?' He said: 'Is there anyone better than a man whom you have killed - or whose people have killed him?'"

And Abû Mijlaz said: "Abû Jahl said: 'Would that someone other than a peasant had killed me.'"

[٤٦٦٢] ١١٨-(١٨٠٠) حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ: - يَعْنِي ابْنَ عُلَيَّةَ -: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَنْظُرُ لَنَا مَا صَنَعَ أَبُو جَهْلٍ؟» فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ، قَالَ: فَأَخَذَ بِلِحْيَتِهِ، فَقَالَ: آنْتَ أَبُو جَهْلٍ؟ فَقَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ - أَوْ قَالَ - قَتَلَهُ قَوْمُهُ؟.

قَالَ: وَقَالَ أَبُو مِجْلَزٍ: قَالَ أَبُو جَهْلٍ: فَلَوْ غَيْرُ أَكَّارٍ قَتَلَنِي؟.

[1] *Al-Ḥujurât* 49:9.

[4663] (...) Anas said: "The Prophet of Allâh ﷺ said: 'Who will find out for me what happened to Abû Jahl?'" A *Hadîth* like that of Ibn 'Ulayyah, (no. 4662) and the words of Abû Mijlaz as narrated by Ismâ'îl.

[٤٦٦٣] (...) حَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَنَسٌ قَالَ: قَالَ نَبِيُّ اللهِ ﷺ: «مَنْ يَعْلَمُ لِي مَا فَعَلَ أَبُو جَهْلٍ؟» بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ، وَقَوْلِ أَبِي مِجْلَزٍ، كَمَا ذَكَرَهُ إِسْمَاعِيلُ.

Chapter 42. The Slaying Of Ka'b Bin Al-Ashraf, The *Tâgût* Of The Jews

(المعجم ٤٢) - (بَابُ قتل كعب بن الأشرف طاغوت اليهود) (التحفة ٤٤)

[4664] 119 - (1801) It was narrated that 'Amr heard Jâbir say: "The Messenger of Allâh ﷺ said: 'Who will (deal with) Ka'b bin Al-Ashraf? For he has offended Allâh and His Messenger.' Muhammad bin Maslamah said: 'O Messenger of Allâh, do you want me to kill him?' He said: 'Yes.' He said: 'Give me permission to speak to him (with no restrictions).' He said: 'Speak to him (and say whatever you want).' So he went to him and spoke to him, and reminded him of that which was between them. He said: 'This man is asking us for charity and he is asking us for too much.' When he heard that he said: 'And by Allâh, you will become more tired of him.' He said: 'We have become his followers now, and we would not like to leave him until we see what turn things will take.' He said: 'I want you to

[٤٦٦٤] **١١٩**-(١٨٠١) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَعَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ الْمِسْوَرِ الزُّهْرِيُّ، كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِلزُّهْرِيِّ - حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو سَمِعْتُ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ؟ فَإِنَّهُ قَدْ آذَى اللهَ وَرَسُولَهُ» - ﷺ - قَالَ مُحَمَّدُ ابْنُ مَسْلَمَةَ: يَا رَسُولَ اللهِ! أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ» قَالَ: ائْذَنْ لِي فَلْأَقُلْ، قَالَ «قُلْ»، فَأَتَاهُ فَقَالَ لَهُ، وَذَكَرَ مَا بَيْنَهُم، وَقَالَ: إِنَّ هَٰذَا الرَّجُلَ قَدْ أَرَادَ صَدَقَةً، وَقَدْ عَنَّانَا، فَلَمَّا سَمِعَهُ قَالَ: وَأَيْضًا، وَاللهِ! لَتَمَلُّنَّهُ، قَالَ: إِنَّا قَدِ اتَّبَعْنَاهُ الْآنَ، وَنَكْرَهُ أَنْ نَدَعَهُ حَتَّىٰ نَنْظُرَ إِلَىٰ أَيِّ شَيْءٍ يَصِيرُ أَمْرُهُ، قَالَ: وَقَدْ

give me a loan.' He said: 'What will you give me as a collateral?' He said: 'What do you want?' He said: 'Give me your womenfolk as collateral.' He said: 'You are the most handsome of the Arabs; why would we give you our womenfolk as collateral?' He said: 'Give me your children as collateral.' He said: 'Our children will be slandered, and it will be said that they were given as collateral for two *Ṣâ'* of dates.' Rather we will give you our weapons as collateral.' He said: 'Yes, then.' So he promised him that he would come to him with Al-Ḥârith, Abû 'Abs bin Jabr, and 'Abbâd bin Bishr. They came and called to him at night, and he went down to them." - Sufyân said: (all the narrators) except 'Amr said: "His wife said to him: 'I hear a sound like the sound of one who wants to shed blood.' He said: 'It is only Muḥammad bin Maslamah, his foster brother, and Abû Nâ'ilah. When a gentleman is called he must respond, even if he will be stabbed.' Muḥammad said: 'When he comes, I will stretch out my hands towards his head, and when I hold him, do your job.' When he came down, he came down holding his cloak under his arm. They said: 'We smell a nice fragrance coming from you.' He said: 'Yes, I am married to so-and-so who is the

أَرَدْتُ أَنْ تُسْلِفَنِي سَلَفًا، قَالَ: فَمَا تَرْهَنُنِي؟ قَالَ: مَا تُرِيدُ؟ قَالَ: تَرْهَنُنِي نِسَاءَكُمْ، قَالَ: أَنْتَ أَجْمَلُ الْعَرَبِ. أَنَرْهَنُكَ نِسَاءَنَا؟ قَالَ لَهُ: تَرْهَنُونِي أَوْلَادَكُمْ، قَالَ: يُسَبُّ ابْنُ أَحَدِنَا، فَيُقَالُ: رُهِنَ فِي وَسْقَيْنِ مِنْ تَمْرٍ، وَلَكِنْ نَرْهَنُكَ اللَّأْمَةَ يَعْنِي السِّلَاحَ، قَالَ: فَنَعَمْ، وَوَاعَدَهُ أَنْ يَأْتِيَهُ بِالْحَارِثِ وَأَبِي عَبْسِ بْنِ جَبْرٍ وَعَبَّادِ بْنِ بِشْرٍ، قَالَ: فَجَاءُوا فَدَعَوْهُ لَيْلًا، فَنَزَلَ إِلَيْهِمْ، قَالَ سُفْيَانُ: قَالَ غَيْرُ عَمْرٍو: قَالَتْ لَهُ امْرَأَتُه: إِنِّي لَأَسْمَعُ صَوْتًا كَأَنَّهُ صَوْتُ دَمٍ، قَالَ: إِنَّمَا هٰذَا مُحَمَّدُ [بْنُ مَسْلَمَةَ] وَرَضِيعُهُ [وَ]أَبُو نَائِلَةَ، إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَىٰ طَعْنَةٍ لَيْلًا لَأَجَابَ، قَالَ مُحَمَّدٌ: إِنِّي إِذَا جَاءَ فَسَوْفَ أَمُدُّ يَدِي إِلَىٰ رَأْسِهِ، فَإِذَا اسْتَمْكَنْتُ مِنْهُ فَدُونَكُمْ، قَالَ: فَلَمَّا نَزَلَ، نَزَلَ وَهُوَ مُتَوَشِّحٌ، فَقَالُوا: نَجِدُ مِنْكَ رِيحَ الطِّيبِ، قَالَ: نَعَمْ، تَحْتِي فُلَانَةُ، هِيَ أَعْطَرُ نِسَاءِ الْعَرَبِ، قَالَ: فَتَأْذَنُ لِي أَنْ أَشُمَّ مِنْهُ، قَالَ: نَعَمْ، فَشُمَّ، فَتَنَاوَلَ فَشَمَّ، ثُمَّ قَالَ: أَتَأْذَنُ لِي أَنْ أَعُودَ؟ قَالَ: فَاسْتَمْكَنَ مِنْ رَأْسِهِ، ثُمَّ قَالَ: دُونَكُمْ، قَالَ: فَقَتَلُوهُ.

most fragrant of Arab women.' He said: 'Let me smell it.' He said: 'Yes, smell it.' So he held his head and smelled it. Then he said: 'Will you let me smell it again?' Then he held him firmly by the head and said: 'Do your job,' and they killed him."

Chapter 43. The Battle Of Khaibar

(المعجم ٤٣) - (بَابُ غزوة خيبر)
(التحفة ٤٥)

[4665] 120 - (1365) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ launched a campaign against Khaibar. "We prayed *Fajr* there when it was still dark, then the Prophet of Allâh ﷺ rode and Abû Ṭalḥah rode, and I was seated behind Abû Ṭalḥah (on his mount). The Prophet ﷺ let his mount run through the narrow streets of Khaibar, and my knee was touching the thigh of the Prophet of Allâh ﷺ. The *Izâr* slipped from the thigh of the Prophet of Allâh ﷺ, and I could see the whiteness of the thigh of the Prophet of Allâh ﷺ. When he entered the town, he said: '*Allâhu-Akbar!* Khaibar is destroyed! Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!'[1] He said it three times. The people had come out to their work and they said:

[٤٦٦٥] ١٢٠-(١٣٦٥) وحَدَّثَني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ غَزَا خَيْبَرَ، قَالَ: فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ بِغَلَسٍ، فَرَكِبَ نَبِيُّ اللهِ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَىٰ نَبِيُّ اللهِ ﷺ فِي زُقَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللهِ ﷺ، وَانْحَسَرَ الْإِزَارُ عَنْ فَخِذِ نَبِيِّ اللهِ ﷺ، فَإِنِّي لَأَرَىٰ بَيَاضَ فَخِذِ نَبِيِّ اللهِ ﷺ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللهُ أَكْبَرُ! خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَهَا ثَلَاثَ مِرَارٍ، قَالَ: وَقَدْ خَرَجَ الْقَوْمُ إِلَىٰ أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ، قَالَ عَبْدُ الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا:

[1] As mentioned in *Sûrat Aṣ-Ṣaffât* 37:177.

'Muḥammad!''' - (One of the narrators) 'Abdul-'Azîz said: "Some of our companions said: 'And the army!'"- He said: "And we seized Khaibar by force."

وَالْخَمِيسُ، قَالَ: وَأَصَبْنَاهَا عَنْوَةً.

[راجع: ٣٣٢١]

[4666] 121 - (...) It was narrated that Anas said: "I was riding behind Abû Ṭalḥah on the day of (the battle of) Khaibar, and my foot was touching the foot of the Messenger of Allâh ﷺ. We came to them when the sun had risen and they had brought out their flocks and had come out with their axes, large baskets and shovels. They said: 'Muḥammad and the army!' The Messenger of Allâh ﷺ said: 'Khaibar is destroyed! Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!'[1] And Allâh defeated them."

[٤٦٦٦] ١٢١-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: كُنْتُ رِدْفَ أَبِي طَلْحَةَ يَوْمَ خَيْبَرَ، وَقَدَمِي تَمَسُّ قَدَمَ رَسُولِ اللهِ ﷺ، قَالَ: فَأَتَيْنَاهُمْ حِينَ بَزَغَتِ الشَّمْسُ، وَقَدْ أَخْرَجُوا مَوَاشِيَهُمْ، وَخَرَجُوا بِفُؤُوسِهِمْ وَمَكَاتِلِهِمْ وَمُرُورِهِمْ، فَقَالُوا: مُحَمَّدٌ وَالْخَمِيسُ، قَالَ: وَقَالَ رَسُولُ اللهِ ﷺ: «خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَ: فَهَزَمَهُمُ اللهُ عَزَّ وَجَلَّ.

[4667] 122 - (...) It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ came to Khaibar he said: 'Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!'''[2]

[٤٦٦٧] ١٢٢-(...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: لَمَّا أَتَىٰ رَسُولُ اللهِ ﷺ خَيْبَرَ قَالَ: «إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ».

[4668] 123 - (1802) It was

[٤٦٦٨] ١٢٣-(١٨٠٢) حَدَّثَنَا قُتَيْبَةُ

[1] As mentioned in *Sûrat Aṣ-Ṣaffât* 37:177.
[2] As mentioned in *Sûrat Aṣ-Ṣaffât* 37:177.

narrated that Salamah bin Al-Akwa' said: "We set out with the Messenger of Allâh ﷺ to Khaibar, travelling by night. One of the men said to 'Âmir bin Al-Akwa': 'Will you not let us hear some of your poetry?' For 'Âmir was a poet. So he started to chant to the people, saying:

'O Allâh, were it not for You, we would not have been guided,
Or given charity or offered prayers.
So forgive us, we want to lay down our lives for You
Make us steadfast when we meet (the enemy)
And bestow tranquillity upon us
When we are called upon.'

The Messenger of Allâh ﷺ said: 'Who is this camel-driver?' They said: "Âmir.' He said: 'May Allâh have mercy on him.' One of the men said: 'It (martyrdom) is guaranteed for him, O Messenger of Allâh. Would that you had let us benefit from him.' Then we came to Khaibar and besieged them until we began to suffer extreme hunger. Then he said: 'Allâh, exalted is He, has granted victory over them.'

When the evening of the day when victory was granted came, the people lit many fires. The Messenger of Allâh ﷺ said: 'What are these fires? What have they been lit for?' They said: 'For cooking meat.' He said: 'What

ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ - وَاللَّفْظُ لِابْنِ عَبَّادٍ - قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ مَوْلَىٰ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ إِلَىٰ خَيْبَرَ، فَتَسَيَّرْنَا لَيْلًا، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرِ بْنِ الْأَكْوَعِ: أَلَا تُسْمِعُنَا مِنْ هُنَيْهَاتِكَ؟ وَكَانَ عَامِرٌ رَجُلًا شَاعِرًا، فَنَزَلَ يَحْدُو بِالْقَوْمِ يَقُولُ:

اللَّهُمَّ! لَوْلَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَاغْفِرْ، فِدَاءً لَكَ، مَا اقْتَفَيْنَا
وَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا
وَأَلْقِيَنْ سَكِينَةً عَلَيْنَا
إِنَّا إِذَا صِيحَ بِنَا أَتَيْنَا
وَبِالصِّيَاحِ عَوَّلُوا عَلَيْنَا

فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ هَٰذَا السَّائِقُ؟» قَالُوا: عَامِرٌ، قَالَ: «يَرْحَمُهُ اللهُ» قَالَ رَجُلٌ مِنَ الْقَوْمِ: وَجَبَتْ، يَا رَسُولَ اللهِ! لَوْلَا أَمْتَعْتَنَا بِهِ، قَالَ: فَأَتَيْنَا خَيْبَرَ فَحَاصَرْنَاهُمْ، حَتَّىٰ أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ، ثُمَّ قَالَ: «إِنَّ اللهَ تَعَالَىٰ فَتَحَهَا عَلَيْهِمْ» فَلَمَّا أَمْسَى النَّاسُ مَسَاءَ الْيَوْمِ الَّذِي فُتِحَتْ عَلَيْهِمْ، أَوْقَدُوا نِيرَانًا كَثِيرَةً،

kind of meat?' They said: 'The meat of domestic donkeys.' The Messenger of Allâh ﷺ said: 'Throw it away and break the pots.' A man said: 'Or may they throw it away and wash the pots?' He said: 'Or that.' When the people were drawn up in ranks, 'Âmir's sword was somewhat short. He went to strike the leg of a Jew, but his sword recoiled and struck his own knee, and he died as a result of that. When they returned (from Khaibar)" - Salamah said it while holding my hand - "when the Messenger of Allâh ﷺ saw me looking subdued, he said: 'What is the matter with you?' I said to him: 'May my father and mother be ransomed for you, O Messenger of Allâh. They are saying that 'Âmir's deed was in vain.' He said: 'Who said that?' I said: 'So-and-so, and so-and-so, and Usaid bin Ḥuḍair Al-Anṣârî.' He said: 'Those who said that are lying. He will have two rewards,' and he held up two fingers together, 'for he strove hard in worship and engaged in *Jihâd* in the cause of Allâh, and there are few Arabs who strove as he did.'"

[4669] 124 - (...) Salamah bin Al-Akwa' said: "On the day of (the battle of) Khaibar, my brother fought fiercely alongside the Messenger of Allâh ﷺ, but

فَقَالَ رَسُولُ اللهِ ﷺ: «مَا هٰذِهِ النِّيرَانُ؟ عَلَىٰ أَيِّ شَيْءٍ يُوقِدُونَ؟» قَالُوا: عَلَىٰ لَحْمٍ، قَالَ: «أَيُّ لَحْمٍ؟» قَالُوا: لَحْمُ حُمُرِ الْإِنْسِيَّةِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَهْرِيقُوهَا وَاكْسِرُوهَا» فَقَالَ رَجُلٌ: أَوْ يُهْرِيقُونَهَا وَيَغْسِلُونَهَا؟ فَقَالَ: «أَوْ ذَاكَ» قَالَ: فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ فِيهِ قِصَرٌ، فَتَنَاوَلَ بِهِ سَاقَ يَهُودِيٍّ لِيَضْرِبَهُ، وَيَرْجِعُ ذُبَابُ سَيْفِهِ فَأَصَابَ رُكْبَةَ عَامِرٍ، فَمَاتَ مِنْهُ، قَالَ: فَلَمَّا قَفَلُوا قَالَ سَلَمَةُ، وَهُوَ آخِذٌ بِيَدِي، قَالَ: فَلَمَّا رَآنِي رَسُولُ اللهِ ﷺ سَاكِتًا قَالَ: «مَا لَكَ؟» قُلْتُ لَهُ: فِدَاكَ أَبِي وَأُمِّي زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ، قَالَ: «مَنْ قَالَهُ؟» قُلْتُ: فُلَانٌ وَفُلَانٌ وَأُسَيْدُ بْنُ حُضَيْرٍ الْأَنْصَارِيُّ، فَقَالَ: «كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ لَأَجْرَيْنِ» وَجَمَعَ بَيْنَ إِصْبَعَيْهِ «إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ، قَلَّ عَرَبِيٌّ مَشَىٰ بِهَا مِثْلَهُ». وَخَالَفَ قُتَيْبَةُ مُحَمَّدًا مِنَ الْحَدِيثِ فِي حَرْفَيْنِ، وَفِي رِوَايَةِ ابْنِ عَبَّادٍ: وَأَلْقِ سَكِينَةً عَلَيْنَا. [انظر: ٥٠١٨]

[٤٦٦٩] ١٢٤-(...) وحَدَّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ

his sword recoiled on him and killed him. The Companions of the Messenger of Allâh ﷺ said concerning that - doubting (that it was martyrdom): 'A man died by his own weapon.' And they were uncertain about him." Salamah said: "The Messenger of Allâh ﷺ came back from Khaibar and I said: 'O Messenger of Allâh, give me permission to recite some lines of poetry to you.'" The Messenger of Allâh ﷺ gave him permission, but 'Umar bin Al-Khaṭṭâb said: "I know what you are going to say." "I said:

'O Allâh, were it not for You, we would not have been guided,
Or given charity or offered prayers.'

The Messenger of Allâh ﷺ said: 'You are right.'

'Bestow tranquillity upon us
And make us steadfast when we meet (the enemy),
For the idolaters have wronged us.'

When I had finished reciting these lines, the Messenger of Allâh ﷺ said: 'Who said this?' I said: 'My brother said it.' The Messenger of Allâh ﷺ said: 'May Allâh have mercy on him.' I said: 'By Allâh, O Messenger of Allâh, people are reluctant to offer the funeral prayer for him, and they are saying that he is a man who died by his own weapon.' The Messenger of Allâh ﷺ said: 'He died having striven hard in

الرَّحْمَٰنِ - وَنَسَبَهُ غَيْرُ ابْنِ وَهْبٍ، فَقَالَ: ابْنُ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ - أَنَّ سَلَمَةَ بْنَ الْأَكْوَعِ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ قَاتَلَ أَخِي قِتَالًا شَدِيدًا مَعَ رَسُولِ اللهِ ﷺ، فَارْتَدَّ عَلَيْهِ سَيْفُهُ فَقَتَلَهُ، فَقَالَ أَصْحَابُ رَسُولِ اللهِ ﷺ فِي ذَٰلِكَ، وَشَكُّوا فِيهِ: رَجُلٌ مَاتَ فِي سِلَاحِهِ، وَشَكُّوا فِي بَعْضِ أَمْرِهِ، قَالَ سَلَمَةُ: فَقَفَلَ رَسُولُ اللهِ ﷺ مِنْ خَيْبَرَ، فَقُلْتُ: يَا رَسُولَ اللهِ! ائْذَنْ لِي أَنْ أَرْجُزَ بِكَ فَأَذِنَ لَهُ رَسُولُ اللهِ ﷺ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: أَعْلَمُ مَا تَقُولُ، قَالَ: فَقُلْتُ:

وَاللهِ! لَوْلَا اللهُ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

فَقَالَ رَسُولُ اللهِ ﷺ «صَدَقْتَ».

فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا
وَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا
وَالْمُشْرِكُونَ قَدْ بَغَوْا عَلَيْنَا

قَالَ: فَلَمَّا قَضَيْتُ رَجَزِي قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ هَٰذَا؟» قُلْتُ: قَالَهُ أَخِي، فَقَالَ رَسُولُ اللهِ ﷺ: «يَرْحَمُهُ اللهُ» قَالَ فَقُلْتُ: وَاللهِ يَا رَسُولَ اللهِ! إِنَّ نَاسًا لَيَهَابُونَ الصَّلَاةَ عَلَيْهِ، يَقُولُونَ: رَجُلٌ مَاتَ بِسِلَاحِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَاتَ جَاهِدًا مُجَاهِدًا».

worship and engaged in *Jihâd* in the cause of Allâh.'"

قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ ابنًا لِسَلَمَةَ ابْنِ الْأَكْوَعِ، فَحَدَّثَنِي عَنْ أَبِيهِ مِثْلَ ذَلِكَ، غَيْرَ أَنَّهُ قَالَ - حِينَ قُلْتُ: إِنَّ نَاسًا يَهَابُونَ الصَّلَاةَ عَلَيْهِ- فَقَالَ رَسُولُ اللهِ ﷺ: «كَذَبُوا، مَاتَ جَاهِدًا مُجَاهِدًا، فَلَهُ أَجْرُهُ مَرَّتَيْنِ» وَأَشَارَ بِإِصْبَعَيْهِ.

Ibn Shihâb said: "Then I asked a son of Salamah bin Al-Akwa', and he told me something similar, except that he said - 'When I said that people were reluctant to offer the funeral prayer for him - that the Messenger of Allâh ﷺ said: "They are lying. He died having striven hard in worship and engaged in *Jihâd* in the cause of Allâh, and he will have a two fold reward," and he gestured with two fingers.'"

(المعجم ٤٤) - (بَابُ غزوة الأحزاب وهي الخندق) (التحفة ٤٦)

Chapter 44. The Battle Of *Al-Aḥzâb* (The Confederates), Also Known As Al-Khandaq (The Ditch)

[٤٦٧٠] ١٢٥-(١٨٠٣) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَوْمَ الْأَحْزَابِ يَنْقُلُ مَعَنَا التُّرَابَ، وَلَقَدْ وَارَى التُّرَابُ بَيَاضَ بَطْنِهِ وَهُوَ يَقُولُ:

«وَاللهِ! لَوْلَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا
إِنَّ الْأُلَى قَدْ بَغَوْا عَلَيْنَا»

قَالَ: وَرُبَّمَا قَالَ:

[4670] 125 - (1803) Al-Barâ' said: "On the day of (the battle of) *Al-Aḥzâb*, the Messenger of Allâh ﷺ was moving dirt with us. The dirt had covered the whiteness of his stomach, and he was saying:

'O Allâh, were it not for You we would not have been guided
Or given charity or offered prayers.
Send down tranquility upon us
For those have wronged us.'

And he said:

'The men are refusing to listen to us,
But if they want mischief we shall refuse.'

And he raised his voice when saying these words."

[4671] (...) It was narrated that Abû Isḥâq said: "I heard Al-Barâ' mention something similar (to no. 4670) , except that he said: 'For those have transgressed against us.'"

[4672] 126 - (1804) It was narrated that Sahl bin Sa'd said: "The Messenger of Allâh ﷺ came to us when we were digging the ditch and carrying away the dirt on our shoulders. The Messenger of Allâh ﷺ said: 'O Allâh, there is no life but the life of the Hereafter, so forgive the *Muhâjirîn* and the *Anṣâr*.'"

[4673] 127 - (1805) It was narrated from Anas bin Mâlik that the Prophet ﷺ said:

"O Allâh, there is no life but the life of the Hereafter,
So forgive the *Anṣâr* and the *Muhâjirîn*."

[4674] 128 - (...) It was narrated from Qatâdah: "Anas

«إِنَّ الْـمَـلَا قَـدْ أَبَـوْا عَـلَـيْـنَـا
إِذَا أَرَادُوا فِـتْـنَـةً أَبَـيْـنَـا»
وَيَرْفَعُ بِهَا صَوْتَهُ.

[٤٦٧١] (. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ قَالَ: سَمِعْتُ الْبَرَاءَ، فَذَكَرَ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: «إِنَّ الْأُلَىٰ قَدْ بَغَوْا عَلَيْنَا».

[٤٦٧٢] **١٢٦-(١٨٠٤) حَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: جَاءَنَا رَسُولُ اللهِ ﷺ وَنَحْنُ نَحْفِرُ الْخَنْدَقَ، وَنَنْقُلُ التُّرَابَ عَلَىٰ أَكْتَافِنَا، فَقَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاغْفِرْ لِلْمُهَاجِرِينَ وَالْأَنْصَارِ».

[٤٦٧٣] **١٢٧-(١٨٠٥) وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ:

«اللَّـهُـمَّ! لَا عَـيْـشَ إِلَّا عَـيْـشُ الْآخِـرَهْ
فَـاغْـفِـرْ لِـلْأَنْـصَـارِ وَالْـمُـهَـاجِـرَهْ»

[٤٦٧٤] **١٢٨-(. . .) حَدَّثَنَا**

[مُحَمَّدُ] بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ ابْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ «اللّٰهُمَّ! إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ» قَالَ شُعْبَةُ: أَوْ قَالَ:

«اللَّهُمَّ! لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَهْ
فَأَكْرِمِ الْأَنْصَارَ وَالْمُهَاجِرَهْ»

bin Mâlik told us that the Messenger of Allâh ﷺ used to say: 'O Allâh, there is no life but the life of the Hereafter.'" (One of the narrators) Shu'bah said: "Or he said:

'O Allâh, there is no life but the life of the Hereafter,
So honor the *Anṣâr* and the *Muhâjirîn*.'"

[٤٦٧٥] ١٢٩-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَشَيْبَانُ بْنُ فَرُّوخَ قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ شَيْبَانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانُوا يَرْتَجِزُونَ، وَرَسُولُ اللهِ ﷺ مَعَهُمْ، وَهُمْ يَقُولُونَ:

اللَّهُمَّ! لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَهْ
فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَهْ

وَفِي حَدِيثِ شَيْبَانَ - بَدَلَ فَانْصُرْ -: فَاغْفِرْ.

[4675] 129 - (...) Anas bin Mâlik said: "They were chanting lines of poetry, when the Messenger of Allâh ﷺ was with them, and they were saying:

'O Allâh, there is no goodness but the goodness of the Hereafter
So help the *Anṣâr* and the *Muhâjirîn*.'"

According to the *Ḥadîth* of Shaibân, instead of "help" they said "forgive."

[٤٦٧٦] ١٣٠-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ؛ أَنَّ أَصْحَابَ مُحَمَّدٍ ﷺ كَانُوا يَقُولُونَ يَوْمَ الْخَنْدَقِ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا
عَلَى الْإِسْلَامِ مَا بَقِينَا أَبَدَا

أَوْ قَالَ: عَلَىٰ الجِهادِ - شَكَّ حَمَّادٌ -

[4676] 130 - (...) It was narrated from Anas that the Companions of Muḥammad ﷺ were saying on the day of (the battle of) Al-Khandaq:

'We are the ones who swore allegiance to Muḥammad
(Swearing) to follow Islam as long as we live.'

Or he said: '(Swearing) to engage in *Jihâd*'" - (One of the narrators) Ḥammâd was not sure -

"And the Prophet ﷺ was saying:
'O Allâh, the (true) goodness is the goodness of the Hereafter,
So forgive the *Anṣâr* and *Muhâjirîn*.'"

وَالنَّبِيُّ ﷺ يَقُولُ:
«اللَّهُمَّ! إِنَّ الْخَيْرَ خَيْرُ الْآخِرَهْ
فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَهْ»

Chapter 45. The Battle Of Dhu-Qarad And Other Battles

(المعجم ٤٥) - (باب غزوة ذي قرد وغيرها) (التحفة ٤٧)

[4677] 131 - (1806) Salamah bin Al-Akwa' said: "I went out before the first *Adhân*, and the milch-camels of the Messenger of Allâh ﷺ were grazing at Dhu Qarad. A slave of 'Abdur-Raḥmân bin 'Awf met me and said: 'The milch-camels of the Messenger of Allâh ﷺ have been stolen.' I said: 'Who took them?' He said: 'Ghaṭafân.' So I shouted three times: '*Ya Ṣabâhâh*! (a cry of alarm),' and I made the whole city between the two lava plains hear me. Then I ran off in pursuit until I caught up with them in Dhu Qarad, and they were watering (the animals). I started shooting them with my arrows, as I was an archer, and saying:

'I am the son of Al-Akwa'
And today is the day when the ignoble meet their doom.'

I kept chanting these lines, until I rescued the milch-camels from them, and I snatched thirty cloaks from them too. Then the Prophet ﷺ and the people came, and I said: 'O Prophet of Allâh, I kept the people away from the

[٤٦٧٧] ١٣١-(١٨٠٦) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ سَلَمَةَ بْنَ الْأَكْوَعِ يَقُولُ: خَرَجْتُ قَبْلَ أَنْ يُؤَذَّنَ بِالْأُولَىٰ، وَكَانَتْ لِقَاحُ رَسُولِ اللهِ ﷺ تَرْعَىٰ بِذِي قَرَدٍ، قَالَ: فَلَقِيَنِي غُلَامٌ لِعَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ فَقَالَ: أُخِذَتْ لِقَاحُ رَسُولِ اللهِ ﷺ. فَقُلْتُ: مَنْ أَخَذَهَا؟ قَالَ: غَطَفَانُ، قَالَ: فَصَرَخْتُ ثَلَاثَ صَرَخَاتٍ: يَا صَبَاحَاهْ قَالَ: فَأَسْمَعْتُ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ، ثُمَّ انْدَفَعْتُ عَلَىٰ وَجْهِي حَتَّىٰ أَدْرَكْتُهُمْ وقد أَخَذُوا بِذِي قَرَدٍ، يَسْقُونَ مِنَ الْمَاءِ. فَجَعَلْتُ أَرْمِيهِمْ بِنَبْلِي، وَكُنْتُ رَامِيًا، وَأَقُولُ:

أَنَا ابْنُ الْأَكْوَعْ
وَالْيَوْمُ يَوْمُ الرُّضَّعْ

فَأَرْتَجِزُ، حَتَّى اسْتَنْقَذْتُ اللِّقَاحَ مِنْهُمْ، وَاسْتَلَبْتُ مِنْهُمْ ثَلَاثِينَ بُرْدَةً، قَالَ: وَجَاءَ

water when they were thirsty. Send someone after them now.' He (ﷺ) said: 'O son of Al-Akwa', you have taken (what you have taken); be kind.' Then we came back, and the Messenger of Allâh ﷺ seated me behind him on his she-camel, until we entered Al-Madînah."

النَّبِيُّ ﷺ وَالنَّاسُ، فَقُلْتُ: يَا نَبِيَّ اللهِ! إِنِّي قَدْ حَمَيْتُ الْقَوْمَ الْمَاءَ، وَهُمْ عِطَاشٌ، فَابْعَثْ إِلَيْهِمُ السَّاعَةَ، فَقَالَ: «يَا ابْنَ الْأَكْوَعِ مَلَكْتَ فَأَسْجِحْ»، قَالَ: ثُمَّ رَجَعْنَا، وَيُرْدِفُنِي رَسُولُ اللهِ ﷺ عَلَىٰ نَاقَتِهِ حَتَّىٰ دَخَلْنَا الْمَدِينَةَ.

[4678] 132 - (1807) Iyâs bin Salamah narrated: "My father said: 'We came to Al-Ḥudaibiyah with the Messenger of Allâh ﷺ and we were fourteen hundred strong. They had fifty sheep that they could not water. The Messenger of Allâh ﷺ sat at the edge of the well, and he either offered supplication or spat into the well, then the water welled up, and we drank and gave water to the animals. Then the Messenger of Allâh ﷺ called upon us to swear allegiance at the foot of the tree. I swore allegiance to him with the first of the people, then one group after another swore allegiance to him. Then when the people were halfway done, he said: "Swear allegiance, O Salamah!" I said: "I swore allegiance to you, O Messenger of Allâh, with the first of the people." He said: "Do it again." And the Messenger of Allâh ﷺ saw that I had no weapon, so the Messenger of Allâh ﷺ gave me a large shield or a small shield, then I swore allegiance to him again. Then when he reached the last of

[٤٦٧٨] ١٣٢-(١٨٠٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هَاشِمُ ابْنُ الْقَاسِمِ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، كِلَاهُمَا عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ، وَهَٰذَا حَدِيثُهُ: أَخْبَرَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ عُبَيْدُ اللهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي قَالَ: قَدِمْنَا الْحُدَيْبِيَةَ مَعَ رَسُولِ اللهِ ﷺ وَنَحْنُ أَرْبَعَ عَشْرَةَ مِائَةً، وَعَلَيْهِ خَمْسُونَ شَاةً لَا تُرْوِيهَا، قَالَ: فَقَعَدَ رَسُولُ اللهِ ﷺ عَلَىٰ جَبَا الرَّكِيَّةِ، فَإِمَّا دَعَا وَإِمَّا بَسَقَ فِيهَا، قَالَ: فَجَاشَتْ، فَسَقَيْنَا وَاسْتَقَيْنَا، قَالَ: ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ دَعَانَا لِلْبَيْعَةِ فِي أَصْلِ الشَّجَرَةِ، قَالَ: فَبَايَعْتُهُ أَوَّلَ النَّاسِ، ثُمَّ بَايَعَ وَبَايَعَ، حَتَّىٰ إِذَا كَانَ فِي وَسَطٍ مِنَ النَّاسِ قَالَ: «بَايِعْ،

the people, he said: "Will you not swear allegiance to me, O Salamah?"

I said: "I have sworn allegiance to you, O Messenger of Allâh, with the first of the people and when the people were halfway done." He said: "Do it again." So I swore allegiance to him a third time. Then he said to me: "O Salamah, where is the shield that I gave you?" I said: "O Messenger of Allâh, my paternal uncle 'Âmir met me and he had no weapon, so I gave it to him." The Messenger of Allâh ﷺ smiled and said: "You are like the one who said in the past: 'O Allâh, give me a friend who is dearer to me than my own self.'" Then the idolaters sent an offer of peace, so we started to mix with one another and we concluded a truce. I was a servant of Ṭalḥah bin 'Ubaidullâh; I used to water and groom his horse, and serve him, and I ate from his food. I had left behind my family and wealth to emigrate in the cause of Allâh and to join His Messenger ﷺ. When we made peace with the people of Makkah and began to mix with one another, I came to a tree, swept away its thorns and lay down at its base. Then four of the idolaters from Makkah came to me and started to speak ill of the Messenger of Allâh ﷺ. I got angry with them and I moved to another tree, and they hung up their weapons and lay down. While they

يَا سَلَمَةُ!» قَالَ: قُلْتُ: قَدْ بَايَعْتُكَ، يَا رَسُولَ اللهِ! فِي أَوَّلِ النَّاسِ، قَالَ: «وَأَيْضًا» قَالَ: وَرَآنِي رَسُولُ اللهِ ﷺ عَزِلًا - يَعْنِي لَيْسَ مَعَهُ سِلَاحٌ - قَالَ: فَأَعْطَانِي رَسُولُ اللهِ ﷺ حَجَفَةً أَوْ دَرَقَةً، ثُمَّ بَايَعَ، حَتَّىٰ إِذَا كَانَ فِي آخِرِ النَّاسِ قَالَ: «أَلَا تُبَايِعُنِي؟ يَا سَلَمَةُ» قَالَ: قُلْتُ: قَدْ بَايَعْتُكَ، يَا رَسُولَ اللهِ! فِي أَوَّلِ النَّاسِ، وَفِي أَوْسَطِ النَّاسِ، قَالَ: «وَأَيْضًا» قَالَ: فَبَايَعْتُهُ الثَّالِثَةَ، ثُمَّ قَالَ لِي: «يَا سَلَمَةُ! أَيْنَ حَجَفَتُكَ أَوْ دَرَقَتُكَ الَّتِي أَعْطَيْتُكَ؟» قَالَ قُلْتُ: يَا رَسُولَ اللهِ! لَقِيَنِي عَمِّي عَامِرٌ عَزِلًا، فَأَعْطَيْتُهُ إِيَّاهَا، قَالَ: فَضَحِكَ رَسُولُ اللهِ ﷺ وَقَالَ: «إِنَّكَ كَالَّذِي قَالَ الْأَوَّلُ: اللَّهُمَّ! أَبْغِنِي حَبِيبًا هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي»، ثُمَّ إِنَّ الْمُشْرِكِينَ رَاسَلُونَا الصُّلْحَ، حَتَّىٰ مَشَىٰ بَعْضُنَا فِي بَعْضٍ، وَاصْطَلَحْنَا، قَالَ: وَكُنْتُ تَبِيعًا لِطَلْحَةَ بْنِ عُبَيْدِ اللهِ، أَسْقِي فَرَسَهُ، وَأَحُسُّهُ، وَأَخْدُمُهُ، وَآكُلُ مِنْ طَعَامِهِ، وَتَرَكْتُ أَهْلِي وَمَالِي، مُهَاجِرًا إِلَىٰ اللهِ تَعَالَىٰ وَرَسُولِهِ ﷺ، قَالَ: فَلَمَّا اصْطَلَحْنَا نَحْنُ وَأَهْلُ مَكَّةَ، وَاخْتَلَطَ بَعْضُنَا بِبَعْضٍ، أَتَيْتُ شَجَرَةً فَكَسَحْتُ

were like that, a caller cried out from the bottom of the valley: "O *Muhâjirîn*! Ibn Zunaim has been killed!" I drew my sword and attacked those four men while they slept, and I took their weapons and gathered them in my hand. Then I said: "By the One Who has honored the face of Muḥammad, none of you will raise his head but I will strike his face." Then I brought them to the Messenger of Allâh ﷺ, and my paternal uncle 'Âmir brought a man from Al-'Abalât who was called Mikraz, leading him to the Messenger of Allâh ﷺ on a horse with a thick covering on its back, along with seventy of the idolaters. The Messenger of Allâh ﷺ looked at them and said: "Let them go, so that it may be proven that they are evildoers from beginning to end." So the Messenger of Allâh ﷺ pardoned them, then Allâh revealed (the words): 'And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.[1]

شَوْكَهَا، فَاضْطَجَعْتُ فِي أَصْلِهَا، قَالَ: فَأَتَانِي أَرْبَعَةٌ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ، فَجَعَلُوا يَقَعُونَ فِي رَسُولِ اللهِ ﷺ. فَأَبْغَضْتُهُمْ، فَتَحَوَّلْتُ إِلَىٰ شَجَرَةٍ أُخْرَىٰ، وَعَلَّقُوا سِلَاحَهُمْ، وَاضْطَجَعُوا، فَبَيْنَا هُمْ كَذَٰلِكَ إِذْ نَادَىٰ مُنَادٍ مِنْ أَسْفَلِ الْوَادِي: يَا لَلْمُهَاجِرِينَ! قُتِلَ ابْنُ زُنَيْمٍ، قَالَ: فَاخْتَرَطْتُ سَيْفِي، ثُمَّ شَدَدْتُ عَلَىٰ أُولٰئِكَ الْأَرْبَعَةِ وَهُمْ رُقُودٌ، فَأَخَذْتُ سِلَاحَهُمْ، فَجَعَلْتُهُ ضِغْثًا فِي يَدِي، قَالَ: ثُمَّ قُلْتُ: وَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ! لَا يَرْفَعُ أَحَدٌ مِنْكُمْ رَأْسَهُ إِلَّا ضَرَبْتُ الَّذِي فِيهِ عَيْنَاهُ، قَالَ: ثُمَّ جِئْتُ بِهِمْ أَسُوقُهُمْ إِلَىٰ رَسُولِ اللهِ ﷺ، قَالَ: وَجَاءَ عَمِّي عَامِرٌ بِرَجُلٍ مِنَ الْعَبَلَاتِ يُقَالُ لَهُ مِكْرَزٌ، يَقُودُهُ إِلَىٰ رَسُولِ اللهِ ﷺ، عَلَىٰ فَرَسٍ مُجَفَّفٍ، فِي سَبْعِينَ مِنَ الْمُشْرِكِينَ، فَنَظَرَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ فَقَالَ: «دَعُوهُمْ، يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثِنَاهُ» فَعَفَا عَنْهُمْ رَسُولُ اللهِ ﷺ، وَأَنْزَلَ اللهُ: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾ [الفتح: ٢٤] الْآيَةَ كُلَّهَا.

[1] *Al-Fatḥ* 48:24.

Then we set out back to Al-Madînah, and we made a stop where there was a mountain between us and Banî Liḥyân, who were idolaters. The Messenger of Allâh ﷺ prayed for forgiveness for the one who would climb the mountain that night as a scout for the Prophet ﷺ and his Companions. I climbed that mountain two or three times. Then we came to Al-Madînah and the Messenger of Allâh ﷺ sent his mounts with Rabâh, the slave of the Messenger of Allâh ﷺ, and I went with him. I also took out the horse of Ṭalḥah, to let it graze with the other mounts. The next morning, 'Abdur-Raḥmân Al-Fazârî had raided the mounts of the Messenger of Allâh ﷺ and driven them all away, and had killed the herdsman. I said: "O Rabâh, take this horse and go to Ṭalḥah bin 'Ubaidullâh, and tell the Messenger of Allâh ﷺ that the idolaters have raided his mounts." Then I stood on a hillock and turned to face Al-Madînah, and I called out three times: *Yâ Ṣabâhâh*! (a cry of alarm). Then I set off in pursuit of the people, shooting arrows at them, and reciting lines of poetry, saying:

"I am the son of Al-Akwa'
And today is the day when the ignoble meet their doom."

I caught up with one of them, and shot an arrow that went

قَالَ: ثُمَّ خَرَجْنَا رَاجِعِينَ إِلَىٰ الْمَدِينَةِ، فَنَزَلْنَا مَنْزِلًا، بَيْنَنَا وَبَيْنَ بَنِي لِحْيَانَ جَبَلٌ، وَهُمُ الْمُشْرِكُونَ، فَاسْتَغْفَرَ رَسُولُ اللهِ ﷺ لِمَنْ رَقِيَ هٰذَا الْجَبَلَ اللَّيْلَةَ، كَأَنَّهُ طَلِيعَةٌ لِلنَّبِيِّ ﷺ وَأَصْحَابِهِ، قَالَ سَلَمَةُ: فَرَقِيتُ تِلْكَ اللَّيْلَةَ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ قَدِمْنَا الْمَدِينَةَ، فَبَعَثَ رَسُولُ اللهِ ﷺ بِظَهْرِهِ مَعَ رَبَاحٍ غُلَامِ رَسُولِ اللهِ ﷺ، وَأَنَا مَعَهُ، وَخَرَجْتُ مَعَهُ بِفَرَسِ طَلْحَةَ، أُنَدِّيهِ مَعَ الظَّهْرِ، فَلَمَّا أَصْبَحْنَا إِذَا عَبْدُ الرَّحْمٰنِ الْفَزَارِيُّ قَدْ أَغَارَ عَلَىٰ ظَهْرِ رَسُولِ اللهِ ﷺ. فَاسْتَاقَهُ أَجْمَعَ، وَقَتَلَ رَاعِيَهُ، قَالَ فَقُلْتُ: يَا رَبَاحُ! خُذْ هٰذَا الْفَرَسَ فَأَبْلِغْهُ طَلْحَةَ بْنَ عُبَيْدِ اللهِ، وَأَخْبِرْ رَسُولَ اللهِ ﷺ أَنَّ الْمُشْرِكِينَ قَدْ أَغَارُوا عَلَىٰ سَرْحِهِ، قَالَ: ثُمَّ قُمْتُ عَلَىٰ أَكَمَةٍ فَاسْتَقْبَلْتُ الْمَدِينَةَ، فَنَادَيْتُ ثَلَاثًا: يَا صَبَاحَاهْ! ثُمَّ خَرَجْتُ فِي آثَارِ الْقَوْمِ أَرْمِيهِمْ بِالنَّبْلِ، وَأَرْتَجِزُ، أَقُولُ:

أَنَـــا ابْـــنُ الْأَكْـــوَعِ
وَالْـيَـوْمُ يَـوْمُ الـرُّضَّـعِ

فَأَلْحَقُ رَجُلًا مِنْهُمْ، فَأَصُكُّ سَهْمًا فِي رَحْلِهِ، حَتَّىٰ خَلَصَ نَصْلُ السَّهْمِ إِلَىٰ كَتِفِهِ، قَالَ قُلْتُ: خُذْهَا.

through his saddle and pierced his shoulder, and I said: "Take that!"

"I am the son of Al-Akwa'
And today is the day when the ignoble meet their doom.'"

He said: 'By Allâh, I kept shooting at them and killing their mounts; every time a horseman came back towards me, I went to a tree and sat at its foot, then I shot him and killed his horse. Then when the mountains narrowed in and they entered a narrow gorge, I climbed up the mountain and started repelling them with stones, and I kept following them until I managed to recapture all the camels of the Messenger of Allâh ﷺ and they gave up. But I pursued them, shooting at them, until they dropped more than thirty cloaks and thirty spears in order to lighten their loads. They did not throw down anything but I put a stone on it as a marker for the Messenger of Allâh ﷺ and his Companions to recognize it. Then they came to a narrow pass, and so-and-so the son of Badr Al-Fazârî came to them, and they sat down to eat lunch. I sat atop a stone and Al-Fazârî said: "What is this that I see?" They said: "By Allâh, yesterday we encountered this one and he has not left us since it was dark; he kept shooting at us until he took everything that was in our hands."

وَأَنَــا ابْــنُ الأَكْــوَعِ
والْيَـوْمُ يَـوْمُ الـرُّضَّـعِ

قَالَ: فَوَاللهِ! مَا زِلْتُ أَرْمِيهِمْ وَأَعْقِرُ بِهِمْ، فَإِذَا رَجَعَ إِلَيَّ فَارِسٌ أَتَيْتُ شَجَرَةً فَجَلَسْتُ فِي أَصْلِهَا، ثُمَّ رَمَيْتُهُ، فَعَقَرْتُ بِهِ، حَتَّىٰ إِذَا تَضَايَقَ الْجَبَلُ فَدَخَلُوا فِي تَضَايُقِهِ، عَلَوْتُ الْجَبَلَ، فَجَعَلْتُ أُرَدِّيهِمْ بِالْحِجَارَةِ، قَالَ: فَمَا زِلْتُ كَذَلِكَ أَتْبَعُهُمْ حَتَّىٰ مَا خَلَقَ اللهُ تَعَالَىٰ مِنْ بَعِيرٍ مِنْ ظَهْرِ رَسُولِ اللهِ ﷺ إِلَّا خَلَّفْتُهُ وَرَاءَ ظَهْرِي، وَخَلَّوْا بَيْنِي وَبَيْنَهُ، ثُمَّ اتَّبَعْتُهُمْ أَرْمِيهِمْ، حَتَّىٰ أَلْقَوْا أَكْثَرَ مِنْ ثَلَاثِينَ بُرْدَةً وَثَلَاثِينَ رُمْحًا، يَسْتَخِفُّونَ، وَلَا يَطْرَحُونَ شَيْئًا إِلَّا جَعَلْتُ عَلَيْهِ آرَامًا مِنَ الْحِجَارَةِ، يَعْرِفُهَا رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ، حَتَّىٰ أَتَوْا مُتَضَايِقًا مِنْ ثَنِيَّةٍ فَإِذَا هُمْ قَدْ أَتَاهُمْ فُلَانُ ابْنُ بَدْرٍ الْفَزَارِيُّ، فَجَلَسُوا يَتَضَحَّوْنَ يَعْنِي يَتَغَدَّوْنَ، وَجَلَسْتُ عَلَىٰ رَأْسِ قَرْنٍ، قَالَ الْفَزَارِيُّ: مَا هَٰذَا الَّذِي أَرَىٰ؟ قَالُوا: لَقِينَا مِنْ هٰذَا، الْبَرْحَ، وَاللهِ! مَا فَارَقَنَا مُنْذُ غَلَسٍ، يَرْمِينَا حَتَّى انْتَزَعَ كُلَّ شَيْءٍ فِي أَيْدِينَا، قَالَ: فَلْيَقُمْ إِلَيْهِ نَفَرٌ مِنْكُمْ، أَرْبَعَةٌ، قَالَ: فَصَعِدَ إِلَيَّ مِنْهُمْ أَرْبَعَةٌ فِي الْجَبَلِ. قَالَ: فَلَمَّا أَمْكَنُونِي مِنَ الْكَلَامِ،

He said: "Four of you should get up and rush at him." So four of them climbed up the mountain towards me, and when it became possible to talk, I said: "Do you know me?" They said: "No, who are you?" I said: "I am Salamah bin Al-Akwa', and by the One Who has honored the face of Muḥammad, I will not pursue any man among you but I will catch him, but no man among you who pursues me will catch me." One of them said: "I think (he is right)." So they went back, but I did not move from that place until I saw the horsemen of the Messenger of Allâh ﷺ riding through the trees. The first of them was Al-Akhram Al-Asadî, after whom came Abû Qatâdah Al-Anṣârî, after whom came Al-Miqdâd bin Al-Aswad Al-Kindî. I took hold of the reins of Al-Akhram and they (the idolaters) turned and fled. I said: "O Akhram, guard yourselves against them lest they cut you off, until the Messenger of Allâh ﷺ and his Companions join you." He said: "O Salamah, if you believe in Allâh and the Last Day, and you know that Paradise is true and Hell is true, then do not stand between me and martyrdom." So I let him go, and he and 'Abdur-Raḥmân met. He killed the horse of 'Abdur-Raḥmân and 'Abdur-Raḥmân stabbed him and killed him, then

قَالَ قُلْتُ: هَلْ تَعْرِفُونَنِي؟ قَالُوا: لَا، وَمَنْ أَنْتَ؟ قَالَ قُلْتُ: أَنَا سَلَمَةُ بْنُ الْأَكْوَعِ، وَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ ﷺ! لَا أَطْلُبُ رَجُلًا مِنْكُمْ إِلَّا أَدْرَكْتُهُ، وَلَا يَطْلُبُنِي رَجُلٌ مِنْكُمْ فَيُدْرِكَنِي، قَالَ أَحَدُهُمْ: أَنَا أَظُنُّ، قَالَ: فَرَجَعُوا، فَمَا بَرِحْتُ مَكَانِي حَتَّىٰ رَأَيْتُ فَوَارِسَ رَسُولِ اللهِ ﷺ يَتَخَلَّلُونَ الشَّجَرَ، قَالَ: فَإِذَا أَوَّلُهُمُ الْأَخْرَمُ الْأَسَدِيُّ، وعَلَىٰ إِثْرِهِ أَبُو قَتَادَةَ الْأَنْصَارِيُّ، وَعَلَىٰ إِثْرِهِ الْمِقْدَادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ، قَالَ: فَأَخَذْتُ بِعِنَانِ الْأَخْرَمِ، قَالَ: فَوَلَّوْا مُدْبِرِينَ، قُلْتُ: يَا أَخْرَمُ! احْذَرْهُمْ، لَا يَقْطَعُونَكَ حَتَّىٰ يَلْحَقَ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ، قَالَ: يَا سَلَمَةُ! إِنْ كُنْتَ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، وَتَعْلَمُ أَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، فَلَا تَحُلْ بَيْنِي وَبَيْنَ الشَّهَادَةِ، قَالَ: فَخَلَّيْتُهُ، فَالْتَقَىٰ هُوَ وَعَبْدُ الرَّحْمٰنِ، قَالَ: فَعَقَرَ بِعَبْدِ الرَّحْمٰنِ فَرَسَهُ، وَطَعَنَهُ عَبْدُ الرَّحْمٰنِ فَقَتَلَهُ، وَتَحَوَّلَ عَلَىٰ فَرَسِهِ، وَلَحِقَ أَبُو قَتَادَةَ، فَارِسُ رَسُولِ اللهِ ﷺ بِعَبْدِ الرَّحْمَٰنِ، فَطَعَنَهُ فَقَتَلَهُ، فَوَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ ﷺ! لَتَبِعْتُهُمْ أَعْدُو عَلَىٰ رِجْلَيَّ، حَتَّىٰ مَا أَرَىٰ وَرَائِي، مِنْ

he turned his horse around. Abû Qatâdah, the horseman of the Messenger of Allâh ﷺ, caught up with 'Abdur-Raḥmân and stabbed him and killed him. By the One Who has honored the face of Muḥammad, I followed them, running on foot, until I could not see the Companions of Muḥammad ﷺ or their dust behind me, until before the sun set, when they reached a pass where there was water, which was called Dhu Qarad, where they could drink, because they were thirsty.

They looked at me, running behind them, and I turned them out of there before they even tasted a drop of it. They went out and ran down a mountain path, and I ran behind one of their men and shot him in the shoulder blade. I said: "Take that! I am the son of Al-Akwa' and today is the day when the ignoble meet their doom." He said: "May his mother be bereft of him! He has been chasing us since morning." I said: "Yes, O enemy of yourself, I have been chasing you since morning." They left behind two horses on the mountain path, and I brought them to the Messenger of Allâh ﷺ. 'Âmir met me with a container in which there was milk diluted with water, and a container in which their was water, and I performed *Wuḍû'* and drank some of it. Then I went to the Messenger of Allâh ﷺ, who was at the water

أَصْحَابِ مُحَمَّدٍ ﷺ وَلَا غُبَارِهِمْ شَيْئًا، حَتَّىٰ يَعْدِلُوا قَبْلَ غُرُوبِ الشَّمْسِ إِلَىٰ شِعْبٍ فِيهِ مَاءٌ، يُقَالُ لَهُ ذَا قَرَدٍ، لِيَشْرَبُوا مِنْهُ وَهُمْ عِطَاشٌ، قَالَ: فَنَظَرُوا إِلَيَّ أَعْدُو وَرَاءَهُمْ، فَحَلَّيْتُهُمْ عَنْهُ يَعْنِي أَجْلَيْتُهُمْ عَنْهُ فَمَا ذَاقُوا مِنْهُ قَطْرَةً، قَالَ: وَيَخْرُجُونَ فَيَشْتَدُّونَ فِي ثَنِيَّةٍ، قَالَ: فَأَعْدُو فَأَلْحَقُ رَجُلًا مِنْهُمْ، فَأَصُكُّهُ بِسَهْمٍ فِي نُغْضِ كَتِفِهِ، قَالَ قُلْتُ: خُذْهَا وَأَنَا ابْنُ الْأَكْوَعِ، وَالْيَوْمُ يَوْمُ الرُّضَّعِ، قَالَ: يَا ثَكِلَتْهُ أُمُّهُ! أَكْوَعُهُ بُكْرَةَ، قَالَ قُلْتُ: نَعَمْ، يَا عَدُوَّ نَفْسِهِ أَكْوَعُكَ بُكْرَةَ، قَالَ: وَأَرْدَوْا فَرَسَيْنِ عَلَىٰ ثَنِيَّةٍ، قَالَ: فَجِئْتُ بِهِمَا أَسُوقُهُمَا إِلَىٰ رَسُولِ اللهِ ﷺ، قَالَ: وَلَحِقَنِي عَامِرٌ بِسَطِيحَةٍ فِيهَا مَذْقَةٌ مِنْ لَبَنٍ وَسَطِيحَةٍ فِيهَا مَاءٌ، فَتَوَضَّأْتُ وَشَرِبْتُ، ثُمَّ أَتَيْتُ رَسُولَ اللهِ ﷺ وَهُوَ عَلَى الْمَاءِ الَّذِي خَلَّيْتُهُمْ عَنْهُ، فَإِذَا رَسُولُ اللهِ ﷺ قَدْ أَخَذَ تِلْكَ الْإِبِلَ، وَكُلَّ شَيْءٍ اسْتَنْقَذْتُهُ مِنَ الْمُشْرِكِينَ وَكُلَّ رُمْحٍ وَبُرْدَةٍ، وَإِذَا بِلَالٌ نَحَرَ نَاقَةً مِنَ الْإِبِلِ الَّذِي اسْتَنْقَذْتُ مِنَ الْقَوْمِ، وَإِذَا هُوَ يَشْوِي لِرَسُولِ اللهِ ﷺ مِنْ كَبِدِهَا وَسَنَامِهَا، قَالَ قُلْتُ: يَا رَسُولَ اللهِ خَلِّنِي فَأَنْتَخِبُ مِنَ الْقَوْمِ

from which I had driven them away. The Messenger of Allâh ﷺ had taken those camels and everything that I had captured from the idolaters, and all of the spears and cloaks. Bilâl had slaughtered one of the camels that I had captured from the people, and he was roasting part of its liver and hump for the Messenger of Allâh ﷺ. I said: "O Messenger of Allâh, let me select one hundred men from among the people and follow those people, so that there will be no one who could convey the news but I will kill him."

The Messenger of Allâh ﷺ smiled so broadly that his molars appeared in the light of the fire, then he said: "O Salamah, do you think that you can do that?" I said: "Yes, by the One Who has honored you." He said: "Now they are being welcomed in the land of Ghaṭafân." A man from Ghaṭafân came and so-and-so slaughtered a camel for them. As they were skinning it, they saw a cloud of dust, and they said: "The people have come!" They fled, and the next morning the Messenger of Allâh ﷺ said: "The best of our horsemen today was Abû Qatâdah, and the best of our foot soldiers was Salamah." Then the Messenger of Allâh ﷺ gave me two shares, the share of a horseman and the share of a foot soldier; he gave me them both. Then the Messenger of

مِائَةَ رَجُلٍ، فَأَتَّبِعُ الْقَوْمَ فَلَا يَبْقَىٰ مِنْهُمْ مُخْبِرٌ إِلَّا قَتَلْتُهُ، قَالَ: فَضَحِكَ رَسُولُ اللهِ ﷺ حَتَّىٰ بَدَتْ نَوَاجِذُهُ فِي ضَوْءِ النَّارِ، فَقَالَ: «يَا سَلَمَةُ! أَتُرَاكَ كُنْتَ فَاعِلًا؟» قُلْتُ: نَعَمْ، وَالَّذِي أَكْرَمَكَ!، فَقَالَ: «إِنَّهُمُ الْآنَ لَيُقْرَوْنَ فِي أَرْضِ غَطَفَانَ» قَالَ: فَجَاءَ رَجُلٌ مِنْ غَطَفَانَ، فَقَالَ: نَحَرَ لَهُمْ فُلَانٌ جَزُورًا، فَلَمَّا كَشَفُوا جِلْدَهَا رَأَوْا غُبَارًا، فَقَالُوا: أَتَاكُمُ الْقَوْمُ، فَخَرَجُوا هَارِبِينَ، فَلَمَّا أَصْبَحْنَا قَالَ رَسُولُ اللهِ ﷺ: «كَانَ خَيْرَ فُرْسَانِنَا الْيَوْمَ أَبُو قَتَادَةَ، وَخَيْرَ رَجَّالَتِنَا سَلَمَةُ» قَالَ: ثُمَّ أَعْطَانِي رَسُولُ اللهِ ﷺ سَهْمَيْنِ: سَهْمُ الْفَارِسِ وَسَهْمُ الرَّاجِلِ، فَجَمَعَهُمَا لِي جَمِيعًا، ثُمَّ أَرْدَفَنِي رَسُولُ اللهِ ﷺ وَرَاءَهُ عَلَى الْعَضْبَاءِ، رَاجِعِينَ إِلَى الْمَدِينَةِ، قَالَ: فَبَيْنَمَا نَحْنُ نَسِيرُ، قَالَ: وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ لَا يُسْبَقُ شَدًّا، قَالَ: فَجَعَلَ يَقُولُ: أَلَا مُسَابِقٌ إِلَى الْمَدِينَةِ؟ هَلْ مِنْ مُسَابِقٍ إِلَى الْمَدِينَةِ؟ فَجَعَلَ يُعِيدُ ذَلِكَ، قَالَ: فَلَمَّا سَمِعْتُ كَلَامَهُ قُلْتُ: أَمَا تُكْرِمُ كَرِيمًا، وَلَا تَهَابُ شَرِيفًا؟ قَالَ: لَا، إِلَّا أَنْ يَكُونَ رَسُولُ اللهِ ﷺ، قَالَ قُلْتُ: يَا رَسُولَ اللهِ! بِأَبِي

Allâh ﷺ seated me behind him on Al-'Aḍbâ' (his she-camel), and we came back to Al-Madînah. There was a man among the *Anṣâr* who could not be beaten in a race. He started saying: "Is there anyone who will race me back to Al-Madînah? Who will race me back to Al-Madînah?" And he started repeating that. When I heard his words, I said: "Will you not show honor and respect to a noble man?" He said: "No, unless he is the Messenger of Allâh ﷺ." I said: "O Messenger of Allâh, may my father and mother be ransomed for you; let me get down and race this man." He said: "If you wish." I said: "I am coming to you."

I leapt up and started running. I slowed down on one or two high places where I starting gasping, then I followed his tracks, then I slowed down on one or two high places, then I rushed and caught up with him. I tapped him between the shoulders and said: "You have been overtaken, by Allâh!" I said: "I think so." Then I beat him to Al-Madînah. Then by Allâh, we only stayed there for three nights before we went out to Khaibar with the Messenger of Allâh ﷺ. My paternal uncle 'Âmir started reciting lines of poetry to the people, saying:

"By Allâh, were it not for Allâh
we would not have been guided,
Or given charity or offered prayers.

أنت وَأُمِّي ذَرْنِي فَلِأُسَابِقَ الرَّجُلَ، قَالَ: «إِنْ شِئْتَ» قَالَ قُلْتُ: اذْهَبْ إِلَيْكَ، وَثَنَيْتُ رِجلَيَّ فَطَفَرْتُ فَعَدَوْتُ، قَالَ: فَرَبَطْتُ عَلَيْهِ شَرَفًا أَوْ شَرَفَيْنِ أَسْتَبْقِي نَفَسِي، ثُمَّ عَدَوْتُ فِي إِثْرِهِ، فَرَبَطْتُ عَلَيْهِ شَرَفًا أَوْ شَرَفَيْنِ، ثُمَّ إِنِّي رَفَعْتُ حَتَّىٰ أَلْحَقَهُ، : فَأَصُكُّهُ بَيْنَ كَتِفَيْهِ، قَالَ قُلْتُ: قَدْ سُبِقْتَ، وَاللهِ! قَالَ: أَنَا أَظُنُّ قَالَ: فَسَبَقْتُهُ إِلَىٰ الْمَدِينَةِ، قَالَ: فَوَاللهِ! مَا لَبِثْنَا إِلاَّ ثَلاثَ لَيَالٍ حَتَّىٰ خَرَجْنَا إِلَىٰ خَيْبَرَ مَعَ رَسُولِ اللهِ ﷺ. قَالَ: فَجَعَلَ عَمِّي عَامِرٌ يَرْتَجِزُ بِالْقَوْمِ.

تَاللهِ! لَوْلَا اللهُ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
وَنَحْنُ عَنْ فَضْلِكَ مَا اسْتَغْنَيْنَا
فَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا
وَأَنْزِلَنْ سَكِينَةً عَلَيْنَا

فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ هٰذَا؟» قَالَ: أَنَا عَامِرٌ، قَالَ: «غَفَرَ لَكَ رَبُّكَ» قَالَ: وَمَا اسْتَغْفَرَ رَسُولُ اللهِ ﷺ لِإِنْسَانٍ يَخُصُّهُ إِلَّا اسْتُشْهِدَ، قَالَ: فَنَادَىٰ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ عَلَىٰ جَمَلٍ لَهُ: يَا نَبِيَّ اللهِ! لَوْلَا [مَا] مَتَّعْتَنَا بِعَامِرٍ، قَالَ: فَلَمَّا قَدِمْنَا خَيْبَرَ قَالَ:

We cannot do without Your favor,
So keep us steadfast when we meet (the enemy)
And send down tranquillity upon us."

The Messenger of Allâh ﷺ said: "Who is this?" He said: "I am 'Âmir." He said: "May your Lord forgive you." Whenever the Messenger of Allâh ﷺ prayed for forgiveness for a certain person, he would be martyred. 'Umar bin Al-Khattâb, who was riding a camel of his, called out: "O Prophet of Allâh, would that you had let us benefit from 'Âmir." When we reached Khaibar, their king Marhab came out, brandishing his sword and saying:

"Khaibar knows that I am Marhab
A fully armed warrior, a tried and tested hero
When war comes, spreading its flames."

My paternal uncle 'Âmir came out to meet him in single combat, and said:

"Khaibar knows that I am 'Âmir,
A fully-armed warrior who plunges into battle."

They exchanged blows; the sword of Marhab struck the shield of my uncle 'Âmir, and 'Âmir went to attack from below, but his sword recoiled and struck the artery in his forearm, and that led to his death.'

Salamah said: 'I went out and

خَرَجَ مَلِكُهُمْ مَرْحَبٌ يَخْطِرُ بِسَيْفِهِ وَيَقُولُ:

قَدْ عَلِمَتْ خَيْبَرُ أَنِّي مَرْحَبُ
شَاكِي السِّلَاحِ بَطَلٌ مُجَرَّبُ
إِذَا الْحُرُوبُ أَقْبَلَتْ تَلَهَّبُ

قَالَ: وَبَرَزَ لَهُ عَمِّي عَامِرٌ، فَقَالَ:

قَدْ عَلِمَتْ خَيْبَرُ أَنِّي عَامِرٌ
شَاكِي السِّلَاحِ بَطَلٌ مُغَامِرٌ

قَالَ: فَاخْتَلَفَا ضَرْبَتَيْنِ، فَوَقَعَ سَيْفُ مَرْحَبٍ فِي تُرْسِ عَمِّي عَامِرٍ، وَذَهَبَ عَامِرٌ يَسْفُلُ لَهُ، فَرَجَعَ سَيْفُهُ عَلَىٰ نَفْسِهِ، فَقَطَعَ أَكْحَلَهُ، وَكَانَتْ فِيهَا نَفْسُهُ.

قَالَ سَلَمَةُ: فَخَرَجْتُ فَإِذَا نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَقُولُونَ: بَطَلَ عَمَلُ عَامِرٍ، قَتَلَ نَفْسَهُ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ وَأَنَا أَبْكِي، فَقُلْتُ: يَا رَسُولَ اللهِ! بَطَلَ عَمَلُ عَامِرٍ؟ قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ ذٰلِكَ؟» قَالَ قُلْتُ: نَاسٌ مِنْ أَصْحَابِكَ، قَالَ: «كَذَبَ مَنْ قَالَ ذٰلِكَ، بَلْ لَهُ أَجْرُهُ مَرَّتَيْنِ»، ثُمَّ أَرْسَلَنِي إِلَىٰ عَلِيٍّ، وَهُوَ أَرْمَدُ، فَقَالَ: «لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللهَ تَعَالَىٰ وَرَسُولَهُ ﷺ، أَوْ يُحِبُّهُ اللهُ وَرَسُولُهُ» قَالَ: فَأَتَيْتُ عَلِيًّا فَجِئْتُ بِهِ أَقُودُهُ، وَهُوَ أَرْمَدُ، حَتَّىٰ أَتَيْتُ

saw a group of the Companions of the Prophet ﷺ, who were saying: "Âmir's deed was in vain; he killed himself." I went to the Prophet ﷺ weeping, and said: "O Messenger of Allâh, was 'Âmir's deed in vain?" He said: "Who said that?" I said: "Some of your Companions." He said: "Whoever said that is lying. Rather he will have a twofold reward." Then he sent me to 'Alî, who had sore eyes, and he said: "I will give the banner to a man who loves Allâh and His Messenger ﷺ, or who is loved by Allâh and His Messenger ﷺ." I brought 'Alî, leading him because he had sore eyes. I brought him to the Messenger of Allâh ﷺ, who put spittle in his eyes, and they were healed, then he gave him the banner.

Marḥab came out, saying:

"Khaibar knows that I am Marḥab
A fully armed warrior, a tried and tested hero
When war comes, spreading its flames."

'Alî said:

"I am the one whose mother called him Ḥaidar (lion)
Like a lion in the forest with a fearsome countenance.
I return their attack with one more fierce."

He struck the head of Marḥab and killed him, then victory came at his hands.'"

بِهِ رَسُولَ اللهِ ﷺ، فَبَسَقَ فِي عَيْنَيْهِ فَبَرَأَ، وَأَعْطَاهُ الرَّايَةَ، وَخَرَجَ مَرْحَبٌ فَقَالَ:

قَدْ عَلِمَتْ خَيْبَرُ أَنِّي مَرْحَبُ
شَاكِي السِّلَاحِ بَطَلٌ مُجَرَّبُ
إِذَا الْحُرُوبُ أَقْبَلَتْ تَلَهَّبُ

فَقَالَ عَلِيٌّ:

أَنَا الَّذِي سَمَّتْنِي أُمِّي حَيْدَرَهْ
كَلَيْثِ غَابَاتٍ كَرِيهِ الْمَنْظَرَهْ
أُوفِيهِمُ بِالصَّاعِ كَيْلَ السَّنْدَرَهْ

قَالَ: فَضَرَبَ رَأْسَ مَرْحَبٍ فَقَتَلَهُ. ثُمَّ كَانَ الْفَتْحُ عَلَىٰ يَدَيْهِ.

أَخْبَرَنَا إِبْرَاهِيمُ بْنُ أَبِي سُفْيَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ [بْنُ عَبْدِ الْوَارِثِ] عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، بِهَٰذَا [الْحَدِيثِ بِطُولِهِ].

وَحَدَّثَنَا إِبْرَاهِيمُ وحَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ السُّلَمِيُّ: حَدَّثَنَا النَّضرُ بْنُ مُحَمَّدٍ عَنْ عِكْرِمَةَ [بْنِ عَمَّارٍ] بِهَٰذَا.

Chapter 46. The Words Of Allâh, The Most High: "And He It Is Who Has Withheld Their Hands From You"[1]

(المعجم ٤٦) - (بَابُ قول الله تعالى: ﴿وهُوَ ٱلَّذِى كَفَّ أَيۡدِيَهُمۡ عَنكُمۡ﴾. الآية) (التحفة ٤٨)

[4679] 133 - (1808) It was narrated from Anas bin Mâlik that eighty armed men from Makkah swooped down upon the Messenger of Allâh ﷺ from the mountain of At-Tan'îm, seeking to attack the Prophet ﷺ and his Companions. He captured them but spared their lives. Then Allâh revealed (the words): "And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them."[2]

[٤٦٧٩] ١٣٣-(١٨٠٨) حَدَّثَني عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَـٰرُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ ثَمَانِينَ رَجُلًا مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَىٰ رَسُولِ اللهِ ﷺ مِنْ جَبَلِ التَّنْعِيمِ مُتَسَلِّحِينَ، يُرِيدُونَ غِرَّةَ النَّبِيِّ ﷺ وَأَصْحَابِهِ، فَأَخَذَهُمْ سِلْمًا، فَاسْتَحْيَاهُمْ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وهُوَ ٱلَّذِى كَفَّ أَيۡدِيَهُمۡ عَنكُمۡ وَأَيۡدِيَكُمۡ عَنۡهُم بِبَطۡنِ مَكَّةَ مِنۢ بَعۡدِ أَنۡ أَظۡفَرَكُمۡ عَلَيۡهِمۡۚ﴾ [الفتح: ٢٤].

Chapter 47. Women Participating In Military Expeditions With The Men

(المعجم ٤٧) - (بَابُ غزوة النساء مع الرجال) (التحفة ٤٩)

[4680] 134 - (1809) It was narrated from Anas that on the day of (the batttle of) Hunain, Umm Sulaim kept a dagger with her. Abû Ṭalḥah saw her and said: "O Messenger of Allâh, Umm Sulaim has a dagger with her." The Messenger of Allâh ﷺ said to her: "What is this dagger

[٤٦٨٠] ١٣٤-(١٨٠٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ ابْنُ هَـٰرُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ أُمَّ سُلَيْمٍ اتَّخَذَتْ يَوْمَ حُنَيْنٍ خِنْجَرًا، فَكَانَ مَعَهَا، فَرَآهَا أَبُو طَلْحَةَ، فَقَالَ: يَا رَسُولَ اللهِ! هَـٰذِهِ أُمُّ

[1] *Al-Fatḥ* 48:24.

[2] *Al-Fatḥ* 48:24.

سُلَيْمٍ مَعَهَا خِنْجَرٌ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «مَا هَٰذَا الْخِنْجَرُ؟» قَالَتِ: اتَّخَذْتُهُ، إِنْ دَنَا مِنِّي أَحَدٌ مِنَ الْمُشْرِكِينَ بَقَرْتُ بِهِ بَطْنَهُ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَضْحَكُ، قَالَتْ: يَا رَسُولَ اللهِ! اقْتُلْ مَنْ بَعْدَنَا مِنَ الطُّلَقَاءِ انْهَزَمُوا بِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا أُمَّ سُلَيْمٍ! إِنَّ اللهَ قَدْ كَفَىٰ وَأَحْسَنَ». [انظر: ٤٦٧١]

(for)?" She said: "I am keeping it so that if any of the idolaters come near me, I will rip his belly open with it." The Messenger of Allâh ﷺ smiled and she said: "O Messenger of Allâh, kill all those, other than us, whom you set free, because they are the ones who deserted you." The Messenger of Allâh ﷺ said: "O Umm Sulaim, Allâh is sufficient and He has been kind to us."

[٤٦٨١] (...) **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ: أَخْبَرَنَا إِسْحَٰقُ بْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ فِي قِصَّةِ أُمِّ سُلَيْمٍ عَنِ النَّبِيِّ ﷺ، مِثْلَ حَدِيثِ ثَابِتٍ. [راجع: ٤٦٧٠]

[4681] (...) A *Hadîth* like that of Thâbit (no. 4680) was narrated from Anas bin Mâlik concerning the story of Umm Sulaim and the Prophet ﷺ.

[٤٦٨٢] ١٣٥-(١٨١٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَغْزُو بِأُمِّ سُلَيْمٍ، وَنِسْوَةٌ مِنَ الْأَنْصَارِ مَعَهُ إِذَا غَزَا، فَيَسْقِينَ الْمَاءَ وَيُدَاوِينَ الْجَرْحَىٰ.

[4682] 135 - (1810) It was narrated that Anas said: "The Messenger of Allâh ﷺ allowed Umm Sulaim and some of the *Anṣârî* women to accompany him on military campaigns. They would bring water and treat the wounded."

[٤٦٨٣] ١٣٦-(١٨١١) حَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَمْرٍو وَهُوَ أَبُو مَعْمَرٍ الْمِنْقَرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ

[4683] 136 - (1811) It was narrated that Anas said: "On the day of (the battle of) Uhud, when some of the people felt defeated and deserted the Prophet ﷺ, Abû Ṭalḥah stood in front of the

Prophet ﷺ, covering him with a shield. Abû Ṭalḥah was a powerful archer and he broke two or three bows that day (because of excessive use). Whenever a man passed in front of him with a quiver of arrows, he (ﷺ) would say: 'Spread them for Abû Ṭalḥah.' The Prophet of Allâh would look out over the people, and Abû Ṭalḥah would say to him: 'O Prophet of Allâh, may my father and mother be ransomed for you. Do not raise your head, lest you be struck by an arrow from the people. My neck is before your neck.' And I saw 'Âishah bint Abî Bakr and Umm Sulaim, with their garments folded up, and I could see their anklets on their feet, carrying water skins on their backs, pouring it into their mouths. Then they would go back and fill them again, then bring them and pour water into the people's mouths. The sword fell from Abû Ṭalḥah's hand two or three times, because of drowsiness."

ابْنُ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ انْهَزَمَ نَاسٌ مِنَ النَّاسِ عَنِ النَّبِيِّ ﷺ، وَأَبُو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ مُجَوِّبٌ عَلَيْهِ بِحَجَفَةٍ، قَالَ: وَكَانَ أَبُو طَلْحَةَ رَجُلًا رَامِيًا شَدِيدَ النَّزْعِ، وَكَسَرَ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلَاثًا، قَالَ: فَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ الْجَعْبَةُ مِنَ النَّبْلِ، فَيَقُولُ: «انْثُرْهَا لِأَبِي طَلْحَةَ»، قَالَ: وَيُشْرِفُ نَبِيُّ اللهِ ﷺ يَنْظُرُ إِلَى الْقَوْمِ، فَيَقُولُ أَبُو طَلْحَةَ: يَا نَبِيَّ اللهِ! بِأَبِي أَنْتَ وَأُمِّي! لَا تُشْرِفْ لَا يُصِيبُكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ، نَحْرِي دُونَ نَحْرِكَ، قَالَ: وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُشَمِّرَتَانِ، أَرَى خَدَمَ سُوقِهِمَا، تَنْقُلَانِ الْقِرَبَ عَلَى مُتُونِهِمَا، ثُمَّ تُفْرِغَانِهِ فِي أَفْوَاهِهِمْ، ثُمَّ تَرْجِعَانِ فَتَمْلَآنِهَا، ثُمَّ تَجِيئَانِ تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ، وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَيْ أَبِي طَلْحَةَ إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلَاثًا، مِنَ النُّعَاسِ.

Chapter 48. Women Who Take Part In Military Expeditions Are To Be Given A Reward But Not A Regular Share; And The Prohibition Of Killing Children Of The Enemy

(المعجم ٤٨) - (بَابُ النساء الغازيات يرضخ لهن ولا يسهم، والنهي عن قتل صبيان أهل الحرب) (التحفة ٥٠)

[4684] 137 - (1812) It was narrated from Yazîd bin Hurmuz that Najdah wrote to Ibn 'Abbâs,

[٤٦٨٤] ١٣٧-(١٨١٢) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ

يَعْنِي ابْنَ بِلَالٍ عَنْ جَعْفَرِ [بْنِ مُحَمَّدٍ] عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرْمُزَ، أَنَّ نَجْدَةَ كَتَبَ إِلَىٰ ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خَمْسِ خِلَالٍ. فَقَالَ ابْنُ عَبَّاسٍ: لَوْلَا أَنْ أَكْتُمَ عِلْمًا مَا كَتَبْتُ إِلَيْهِ، كَتَبَ إِلَيْهِ نَجْدَةُ: أَمَّا بَعْدُ، فَأَخْبِرْنِي هَلْ كَانَ رَسُولُ اللهِ ﷺ يَغْزُو بِالنِّسَاءِ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ وَهَلْ كَانَ يَقْتُلُ الصِّبْيَانَ؟ وَمَتَىٰ يَنْقَضِي يُتْمُ الْيَتِيمِ؟ وَعَنِ الْخُمُسِ لِمَنْ هُوَ؟ فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ: كَتَبْتَ تَسْأَلُنِي هَلْ كَانَ رَسُولُ اللهِ ﷺ يَغْزُو بِالنِّسَاءِ؟ وَقَدْ كَانَ يَغْزُو بِهِنَّ فَيُدَاوِينَ الْجَرْحَىٰ وَيُحْذَيْنَ مِنَ الْغَنِيمَةِ، وَأَمَّا بِسَهْمٍ، فَلَمْ يَضْرِبْ لَهُنَّ، وَإِنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصِّبْيَانَ، فَلَا تَقْتُلِ الصِّبْيَانَ، وَكَتَبْتَ تَسْأَلُنِي: مَتَىٰ يَنْقَضِي يُتْمُ الْيَتِيمِ؟ فَلَعَمْرِي إِنَّ الرَّجُلَ لَتَنْبُتُ لِحْيَتُهُ وَإِنَّهُ لَضَعِيفُ الْأَخْذِ لِنَفْسِهِ، ضَعِيفُ الْعَطَاءِ مِنْهَا، فَإِذَا أَخَذَ لِنَفْسِهِ مِنْ صَالِحِ مَا يَأْخُذُ النَّاسُ، فَقَدْ ذَهَبَ عَنْهُ الْيُتْمُ، وَكَتَبْتَ تَسْأَلُنِي عَنِ الْخُمُسِ لِمَنْ هُوَ؟ وَإِنَّا [كُنَّا] نَقُولُ: هُوَ لَنَا، فَأَبَىٰ عَلَيْنَا قَوْمُنَا ذَاكَ.

asking him about five things. Ibn 'Abbâs said: "Were it not for (fear of) concealing knowledge, I would not have written to him." Najdah wrote to him (saying): "Tell me, did the Messenger of Allâh ﷺ take women on campaigns with him? Did he give them a share (of the spoils of war)? Did he kill children? How long is an orphan considered to be such? And about the *Khums* - who is it for?" Ibn 'Abbâs wrote to him saying: "You wrote and asked me whether the Messenger of Allâh ﷺ took women on campaigns with him. He did take them with him, so that they might treat the wounded, and they were given a reward from the spoils of war; as for a regular share, that was not given to them. The Messenger of Allâh ﷺ did not kill children, so do not kill children. And you wrote and asked me how long an orphan is considered to be such. By Allâh, if a man's beard has grown but he is still incapable of getting his due from others or fulfilling his obligations towards them (then he is still regarded as an orphan). But when he can look after his affairs like other people, then he is no longer regarded as an orphan. And you wrote and asked me about the *Khums* and who it is for. We used to say that it was for us, but our people have denied it to us."

[4685] 138 - (...) It was narrated from Yazîd bin Hurmuz that Najdah wrote to Ibn 'Abbâs and asked him about some things... a *Hadîth* like that of Sulaimân bin Bilâl (no. 4684), except that in the *Hadîth* of Hâtim it says: "The Messenger of Allâh ﷺ did not kill children, so do not kill children, unless you know what Al-Khiḍr knew about the boy whom he killed."[1]

Isḥâq added in his *Hadîth* from Hâtim: "... and you can tell who is a believer, in which case kill the disbelievers and leave the believers."

[٤٦٨٥] ١٣٨-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرْمُزَ؛ أَنَّ نَجْدَةَ كَتَبَ إِلَىٰ ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خِلَالٍ، بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ، غَيْرَ أَنَّ فِي حَدِيثِ حَاتِمٍ: وَإِنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصِّبْيَانَ، فَلَا تَقْتُلِ الصِّبْيَانَ، إِلَّا أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْخَضِرُ مِنَ الصَّبِيِّ الَّذِي قَتَلَ.

وَزَادَ إِسْحَٰقُ فِي حَدِيثِهِ عَنْ حَاتِمٍ: وَتُمَيِّزَ الْمُؤْمِنَ، فَتَقْتُلَ الْكَافِرَ وَتَدَعَ الْمُؤْمِنَ.

[4686] 139 - (...) It was narrated that Yazîd bin Hurmuz said: "Najdah bin 'Âmir Al-Harûrî wrote to Ibn 'Abbâs and asked him about slaves and women who are present at the time when the spoils of war are distributed - do they get a share of it? (And he asked) about killing children, and when an orphan is no longer regarded as such, and who are the kinsmen (*Dhawil-Qurbâ'*) (of the Prophet ﷺ)? He said to Yazîd: 'Write to him. Were it not that he is likely to fall into folly, I would not have written to him. Write: You wrote and asked me about women and slaves who are present at the time when the spoils

[٤٦٨٦] ١٣٩-(...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ الْحَرُورِيُّ إِلَىٰ ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ الْعَبْدِ وَالْمَرْأَةِ يَحْضُرَانِ الْمَغْنَمَ، هَلْ يُقْسَمُ لَهُمَا؟ وَعَنْ قَتْلِ الْوِلْدَانِ؟ وَعَنِ الْيَتِيمِ مَتَىٰ يَنْقَطِعُ عَنْهُ الْيُتْمُ؟ وعَنْ ذَوِي الْقُرْبَىٰ، مَنْ هُمْ؟ فَقَالَ لِيَزِيدَ: اكْتُبْ إِلَيْهِ، فَلَوْلَا أَنْ يَقَعَ فِي أُحْمُوقَةٍ مَا كَتَبْتُ إِلَيْهِ، اكْتُبْ: إِنَّكَ كَتَبْتَ تَسْأَلُنِي عَنِ الْمَرْأَةِ

[1] See: *Sûrat Al-Kahf* 18:74.

of war are distributed - do they get a share of it? They do not get a share of it, but they are to be given a reward. You wrote and asked me about killing children. The Messenger of Allâh ﷺ did not kill them, so do not kill them, unless you know about them what the companion of Mûsâ knew about the boy whom he killed.[1] You wrote and asked me about an orphan and when he is no longer regarded as an orphan. He continues to be regarded as an orphan until he reaches puberty and attains maturity of mind. And you wrote and asked me about the kinsmen (of the Prophet ﷺ), and who they are. We believed that we were they, but our people denied that to us."

والْعَبْدِ يَحْضُرَانِ الْمَغْنَمَ، هَلْ يُقْسَمُ لَهُمَا شَيْءٌ؟ وَإِنَّهُ لَيْسَ لَهُمَا شَيْءٌ، إِلَّا أَنْ يُحْذَيَا، وَكَتَبْتَ تَسْأَلُنِي عَنْ قَتْلِ الْوِلْدَانِ؟ وَإِنَّ رَسُولَ اللهِ ﷺ لَمْ يَقْتُلْهُمْ، وَأَنْتَ فَلَا تَقْتُلْهُمْ، إِلَّا أَنْ تَعْلَمَ مِنْهُمْ مَا عَلِمَ صَاحِبُ مُوسَىٰ مِنَ الْغُلَامِ الَّذِي قَتَلَهُ، وَكَتَبْتَ تَسْأَلُنِي عَنِ الْيَتِيمِ، مَتَىٰ يَنْقَطِعُ عَنْهُ اسْمُ الْيُتْمِ؟ وَإِنَّهُ لَا يَنْقَطِعُ عَنْهُ اسْمُ الْيُتْمِ حَتَّىٰ يَبْلُغَ وَيُؤْنَسَ مِنْهُ رُشْدٌ، وَكَتَبْتَ تَسْأَلُنِي عَنْ ذَوِي الْقُرْبَىٰ، مَنْ هُمْ؟ وَإِنَّا زَعَمْنَا أَنَّا هُمْ، فَأَبَىٰ ذٰلِكَ عَلَيْنَا قَوْمُنَا.

[4687] (...) It was narrated that Yazîd bin Hurmuz said: "Najdah wrote to Ibn 'Abbâs..." and he quoted a similar *Ḥadîth* (as no. 4684).

Abû Isḥâq said: 'Abdur-Raḥmân bin Bishr narrated: Sufyân narrated this *Ḥadîth*, in full.

[٤٦٨٧] (...) **وحَدَّثَنَاه** عَبْدُ الرَّحْمَٰنِ ابْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ إِلَىٰ ابْنِ عَبَّاسٍ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ.

قَالَ أَبُو إِسْحٰقَ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ: حَدَّثَنَا سُفْيَانُ بِهٰذَا الْحَدِيثِ، بِطُولِهِ.

[4688] 140 - (...) It was narrated that Yazîd bin Hurmuz said: "Najdah bin 'Âmir wrote to Ibn 'Abbâs." He said: "I was present with Ibn 'Abbâs when he read his letter and when he wrote

[٤٦٨٨] **١٤٠**-(...) **حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ: حَدَّثَنِي أَبِي قَالَ:

[1] See: *Sûrat Al-Kahf* 18:71.

his answer. Ibn 'Abbâs said: 'By Allâh, were it not in order to prevent him from falling into wickedness, I would not have written to him. May he never be honored.' He wrote to him (saying): 'You asked about the share of the kinsmen whom Allâh mentioned - who are they? We used to think that we are the kinsmen of the Messenger of Allâh ﷺ, but our people denied that to us. You asked about the orphan and when he is no longer regarded as such. When he reaches the age of marriage and attains maturity of mind, then his wealth may be given to him, and he is no longer regarded as an orphan.

You asked: "Did the Messenger of Allâh ﷺ kill any of the children of the idolaters?" The Messenger of Allâh ﷺ did not kill any of them, so you should not kill any of them, unless you know about them what Al-Khidr knew about the boy whom he killed. You asked about women and slaves, and whether they are to be given a defined share if they are present in battle? They are not to be given a defined share, but they should be given some reward from the spoils of war."'

سَمِعْتُ قَيْسًا يُحَدِّثُ عَنْ يَزِيدَ بْنِ هُرْمُزَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ -: قَالَ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنِي قَيْسُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ إِلَىٰ ابْنِ عَبَّاسٍ، قَالَ: فَشَهِدْتُ ابْنَ عَبَّاسٍ حِينَ قَرَأَ كِتَابَهُ وَحِينَ كَتَبَ جَوَابَهُ، وَقَالَ ابْنُ عَبَّاسٍ: وَاللهِ! لَوْلَا أَنْ أَرُدَّهُ عَنْ نَتْنٍ يَقَعُ فِيهِ مَا كَتَبْتُ إِلَيْهِ، وَلَا نُعْمَةَ عَيْنٍ، قَالَ: فَكَتَبَ إِلَيْهِ: إِنَّكَ سَأَلْتَ عَنْ سَهْمِ ذِي الْقُرْبَى الَّذِي ذَكَرَ اللهُ، مَنْ هُمْ؟ وَإِنَّا كُنَّا نَرَىٰ أَنَّ قَرَابَةَ رَسُولِ اللهِ ﷺ هُمْ نَحْنُ، فَأَبَىٰ ذَلِكَ عَلَيْنَا قَوْمُنَا، وَسَأَلْتَ عَنِ الْيَتِيمِ، مَتَىٰ يَنْقَضِي يُتْمُهُ؟ وَإِنَّهُ إِذَا بَلَغَ النِّكَاحَ وأُونِسَ مِنْهُ رُشْدٌ وَدُفِعَ إِلَيْهِ مَالُهُ، فَقَدِ انْقَضَىٰ يُتْمُهُ، وَسَأَلْتَ: هَلْ كَانَ رَسُولُ اللهِ ﷺ يَقْتُلُ مِنْ صِبْيَانِ الْمُشْرِكِينَ أَحَدًا؟ فَإِنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ يَقْتُلُ مِنْهُمْ أَحَدًا، وَأَنْتَ، فَلَا تَقْتُلْ مِنْهُمْ أَحَدًا، إِلَّا أَنْ تَكُونَ تَعْلَمُ مِنْهُمْ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلَامِ حِينَ قَتَلَهُ، وَسَأَلْتَ عَنِ الْمَرْأَةِ وَالْعَبْدِ، هَلْ كَانَ لَهُمَا سَهْمٌ مَعْلُومٌ، إِذَا

[1] See: Al-Kahf 18:71.

حَضَرُوا الْبَأْسَ؟ وَإِنَّهُمْ لَمْ يَكُنْ لَهُمْ سَهْمٌ مَعْلُومٌ، إِلَّا أَنْ يُحْذَيَا مِنْ غَنَائِمِ الْقَوْمِ.

[4689] 141 - (...) It was narrated that Yazîd bin Hurmuz said: "Najdah wrote to Ibn 'Abbâs..." and he mentioned part of the *Hadîth* but he did not narrate it in full, like the *Hadîth* we have mentioned above.

[٤٦٨٩] **١٤١**-(...) **وحَدَّثَني** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ عَنِ الْمُخْتَارِ بْنِ صَيْفِيٍّ، عَنْ يَزِيدَ ابْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ إِلَىٰ ابْنِ عَبَّاسٍ، فَذَكَرَ بَعْضَ الْحَدِيثِ، وَلَمْ يُتِمَّ الْقِصَّةَ، كَإِتْمَامِ مَنْ ذَكَرْنَا حَدِيثَهُمْ.

[4690] 142 - (1812) It was narrated that Umm 'Aṭiyyah Al-Anṣârîyyah said: "I went out on seven campaigns with the Messenger of Allâh ﷺ; I would stay behind in the camp, make food for them, treat the wounded and look after the sick."

[٤٦٩٠] **١٤٢**-(١٨١٢) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الْأَنْصَارِيَّةِ قَالَتْ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ سَبْعَ غَزَوَاتٍ، أَخْلُفُهُمْ فِي رِحَالِهِمْ، فَأَصْنَعُ لَهُمُ الطَّعَامَ، وَأُدَاوِي الْجَرْحَىٰ، وَأَقُومُ عَلَىٰ الْمَرْضَىٰ.

[4691] (...) Hishâm narrated a similar report (as no. 4690) with this chain of narration.

[٤٦٩١] (...) **وحَدَّثَنَاهُ** عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ بِهَٰذَا الْإِسْنَادِ، [نَحْوَهُ].

Chapter 49. The Number Of Campaigns Of The Prophet ﷺ

(المعجم ٤٩) - (بَابُ عدد غزوات النبيّ ﷺ) (التحفة ٥١)

[4692] 143 - (1254) It was narrated from Abû Isḥâq that 'Abdullâh bin Yazîd went out to lead the people in prayers for rain. He prayed two *Rak'ah* then he prayed for rain. He said: "On

[٤٦٩٢] **١٤٣**-(١٢٥٤) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ؛ أَنَّ عَبْدَ اللهِ بْنَ يَزِيدَ خَرَجَ

that day I met Zaid bin Arqam, and there was only one man between me and him. I said to him: 'How many campaigns did the Messenger of Allâh ﷺ wage?' He said: 'Nineteen.' I said: 'On how many campaigns were you with him?' He said: 'Seventeen.' I said: 'What was the first campaign he waged?' He said: 'Dhât Al-'Usair' or 'Al-'Ushair.'"

لِيَسْتَسْقِيَ بِالنَّاسِ، فَصَلَّىٰ رَكْعَتَيْنِ ثُمَّ اسْتَسْقَىٰ، قَالَ: فَلَقِيتُ يَوْمَئِذٍ زَيْدَ بْنَ أَرْقَمَ، قَالَ: لَيْسَ بَيْنِي وَبَيْنَهُ غَيْرُ رَجُلٍ، أَوْ بَيْنِي وَبَيْنَهُ رَجُلٌ، قَالَ فَقُلْتُ لَهُ: كَمْ غَزَا رَسُولُ اللهِ ﷺ؟ قَالَ: تِسْعَ عَشْرَةَ، فَقُلْتُ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةَ غَزْوَةً، قَالَ فَقُلْتُ: فَمَا أَوَّلُ غَزْوَةٍ غَزَا؟ قَالَ: ذَاتُ الْعُسَيْرِ أَوِ الْعُشَيْرِ. [راجع: ٣٠٣٥]

[4693] 144 - (...) It was narrated from Ibn Isḥâq, from Zaid bin Arqam from whom he heard it, that the Messenger of Allâh ﷺ went on nineteen campaigns, and after he emigrated he performed *Ḥajj* only once, the Farewell *Ḥajj*.

[٤٦٩٣] ١٤٤-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحٰقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ سَمِعَهُ مِنْهُ؛ أَنَّ رَسُولَ اللهِ ﷺ غَزَا تِسْعَ عَشْرَةَ غَزْوَةً، وَحَجَّ بَعْدَمَا هَاجَرَ حَجَّةً لَمْ يَحُجَّ غَيْرَهَا، حَجَّةَ الْوَدَاعِ.

[4694] 145 - (1813) Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh say: "I went on nineteen campaigns with the Messenger of Allâh ﷺ."

Jâbir said: "I was not present at (the battles of) Badr or Uḥud, because my father did not let me go. When 'Abdullâh (i.e., his father) was killed on the day of Uḥud, I did not stay behind from any campaign with the Messenger of Allâh ﷺ."

[٤٦٩٤] ١٤٥-(١٨١٣) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ: أَخْبَرَنَا أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ تِسْعَ عَشْرَةَ غَزْوَةً.

قَالَ جَابِرٌ: لَمْ أَشْهَدْ بَدْرًا وَلَا أُحُدًا، مَنَعَنِي أَبِي، فَلَمَّا قُتِلَ عَبْدُ اللهِ يَوْمَ أُحُدٍ، لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةٍ قَطُّ.

[4695] 146 - (1814) It was narrated from 'Abdullâh bin Buraidah that his father said:

[٤٦٩٥] ١٤٦-(١٨١٤) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ ابْنُ

"The Messenger of Allâh ﷺ went on nineteen campaigns, and he fought in eight of them."

الْحُبَابِ؛وَحَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ: حَدَّثَنَا أَبُو تُمَيْلَةَ، قَالَا جَمِيعًا: حَدَّثَنَا حُسَيْنُ ابْنُ وَاقِدٍ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: غَزَا رَسُولُ اللهِ ﷺ تِسْعَ عَشْرَةَ غَزْوَةً، قَاتَلَ فِي ثَمَانٍ مِنْهُنَّ.

وَلَمْ يَقُلْ أَبُو بَكْرٍ: مِنْهُنَّ، وَقَالَ فِي حَدِيثِهِ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ.

[4696] 147 - (...) It was narrated from Ibn Buraidah that his father said that he went on sixteen campaigns with the Messenger of Allâh ﷺ.

[٤٦٩٦] ١٤٧-(...) حَدَّثَنِي أَحْمَدُ ابْنُ حَنْبَلٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ كَهْمَسٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّهُ قَالَ: غَزَا مَعَ رَسُولِ اللهِ ﷺ سِتَّ عَشْرَةَ غَزْوَةً.

[4697] 148 - (1815) It was narrated that Yazîd bin Abî 'Ubaid said: "I heard Salamah say: 'I went on seven campaigns with the Messenger of Allâh ﷺ, and I went out on nine campaigns that he sent out. On one occasion Abû Bakr was in charge of us and on another occasion Usâmah bin Zaid was in charge of us.'"

[٤٦٩٧] ١٤٨-(١٨١٥) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ يَزِيدَ وَهُوَ ابْنُ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ سَلَمَةَ يَقُولُ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيمَا يَبْعَثُ مِنَ الْبُعُوثِ، تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أُسَامَةُ بْنُ زَيْدٍ.

[4698] (...) Ḥâtim narrated it with this chain of narration (a *Ḥadîth* similar to no. 4697), except that he said in both cases: "Seven campaigns."

[٤٦٩٨] (...) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ، فِي كِلْتَيْهِمَا: سَبْعَ غَزَوَاتٍ.

Chapter 50. The Campaign Of Dhât Ar-Riqâ'

(المعجم ٥٠) - (بَابُ غزوة ذات الرقاع) (التحفة ٥٢)

[4699] 149 - (1816) It was

[٤٦٩٩] ١٤٩-(١٨١٦) حَدَّثَنَا أَبُو

narrated that Abû Mûsâ said: "We went out with the Messenger of Allâh ﷺ on a campaign, and there were six of us. We had only one camel, which we took turns riding. Our feet became sore, and my feet became so sore that my toenails fell off. We wrapped rags around out feet, so the campaign became known as Dhât Ar-Riqâ' because of the rags that we used to bandage our feet."

Abû Burdah said: "Abû Mûsâ narrated this *Hadîth*, then he did not like to do so. It is as if he did not like to broadcast his deeds."

عَامِرٍ عَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ [بْنِ أَبِي بُرْدَةَ] عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي غَزَاةٍ، وَنَحْنُ سِتَّةُ نَفَرٍ، بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ قَالَ: فَنَقِبَتْ أَقْدَامُنَا، فَنَقِبَتْ قَدَمَايَ وَسَقَطَتْ أَظْفَارِي، فَكُنَّا نَلُفُّ عَلَىٰ أَرْجُلِنَا الْخِرَقَ، فَسُمِّيَتْ غَزْوَةَ ذَاتِ الرِّقَاعِ، لِمَا كُنَّا نُعَصِّبُ عَلَىٰ أَرْجُلِنَا مِنَ الْخِرَقِ.

قَالَ أَبُو بُرْدَةَ: فَحَدَّثَ أَبُو مُوسَىٰ بِهَٰذَا الْحَدِيثِ، ثُمَّ كَرِهَ ذَٰلِكَ، قَالَ: كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَيْئًا مِنْ عَمَلِهِ أَفْشَاهُ.

قَالَ أَبُو أُسَامَةَ: وَزَادَنِي غَيْرُ بُرَيْدٍ: وَاللهُ يُجْزِي بِهِ.

Chapter 51. It Is Disliked To Seek The Help Of Disbelievers In War Except In Cases Of Necessity, Or If He Thinks Well Of The Muslims

(المعجم ٥١) - (بَابُ كراهة الاستعانة في الغزو بكافر إلا لحاجة أو كونه حسن الرأي في المسلمين) (التحفة ٥٣)

[4700] 150 - (1817) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ set out for Badr, and when he was in Harrat Al-Wabarah, he was met by a man who was known for his courage and valor. The Companions of the Messenger of Allâh ﷺ rejoiced when they saw him, but when he caught up with him he said to the

[٤٧٠٠] ١٥٠ -(١٨١٧) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ عَنْ مَالِكٍ؛ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ - وَاللَّفْظُ لَهُ -: حَدَّثَنِي عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْفُضَيْلِ بْنِ أَبِي عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ نِيَارٍ الْأَسْلَمِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ

Messenger of Allâh ﷺ: 'I have come so that I may join you and get a share (of the spoils of war) with you.' The Messenger of Allâh ﷺ said to him: 'Will you believe in Allâh and His Messenger?' He said: 'No.' He said: 'Then go back, for I will never seek the help of a idolater.'"

She said: "He went away, then when we were in Ash-Shajarah, the man met him and said the same as he had said the first time, and the Prophet ﷺ said the same as he had said; he said: 'Go back, for I will never seek the help of a idolater.' Then he came back and met him in Al-Baidâ', and he said what he had said to him the first time: 'Will you believe in Allâh and His Messenger?' He said: 'Yes.' The Messenger of Allâh ﷺ said to him: 'Then come with us.'"

النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: خَرَجَ رَسُولُ اللهِ ﷺ قِبَلَ بَدْرٍ، فَلَمَّا كَانَ بِحَرَّةِ الْوَبَرَةِ أَدْرَكَهُ رَجُلٌ، قَدْ كَانَ يُذْكَرُ مِنْهُ جُرْأَةٌ وَنَجْدَةٌ، فَفَرِحَ أَصْحَابُ رَسُولِ اللهِ ﷺ حِينَ رَأَوْهُ، فَلَمَّا أَدْرَكَهُ قَالَ لِرَسُولِ اللهِ ﷺ: جِئْتُ لِأَتَّبِعَكَ وَأُصِيبَ مَعَكَ، قَالَ لَهُ رَسُولُ اللهِ ﷺ: «تُؤْمِنُ بِاللهِ وَرَسُولِهِ؟» قَالَ: لَا، قَالَ: «فَارْجِعْ، فَلَنْ أَسْتَعِينَ بِمُشْرِكٍ».

قَالَتْ: ثُمَّ مَضَى، حَتَّى إِذَا كُنَّا بِالشَّجَرَةِ أَدْرَكَهُ الرَّجُلُ، فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ كَمَا قَالَ أَوَّلَ مَرَّةٍ، قَالَ: «فَارْجِعْ فَلَنْ أَسْتَعِينَ بِمُشْرِكٍ»، قَالَ: ثُمَّ رَجَعَ فَأَدْرَكَهُ بِالْبَيْدَاءِ، فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةٍ «تُؤْمِنُ بِاللهِ وَرَسُولِهِ؟» قَالَ: نَعَمْ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «فَانْطَلِقْ».

33. The Book of Leadership

٢ - (المعجم ٣٣) - كتاب الإمارة (التحفة ...)

Chapter 1 - The People Follow The Quraish And The Caliphate Belongs To The Quraish

(المعجم ١) - (بَابُ الناس تبع لقريش والخلافة في قريش) (التحفة ٥٤)

[4701] 1 - (1818) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The people follow the Quraish in this matter, the Muslims follow the Muslims, and the disbelievers follow the disbelievers.'"

[٤٧٠١] ١-(١٨١٨) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا الْمُغِيرَةُ يَعْنِيَانِ الْحِزَامِيَّ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، كِلَاهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: وَفِي حَدِيثِ زُهَيْرٍ: يَبْلُغُ بِهِ النَّبِيَّ ﷺ: وَقَالَ عَمْرٌو: رِوَايَةً «النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي هَٰذَا الشَّأْنِ، مُسْلِمُهُمْ لِمُسْلِمِهِمْ وَكَافِرُهُمْ لِكَافِرِهِمْ».

[4702] 2 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of *Ahadîth* including the following: 'The people follow the Quraish in this matter, the Muslims follow the Muslims and the disbelievers follow the disbelievers.'"

[٤٧٠٢] ٢-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي هَٰذَا الشَّأْنِ، مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبَعٌ لِكَافِرِهِمْ».

[4703] 3 - (1819) Jâbir bin 'Abdullâh said: "The Prophet ﷺ said: 'People follow the Quraish, for good or for evil.'"

[٤٧٠٣] **٣-(١٨١٩) وحَدَّثَنِي** يَحْيَى ابْنُ حَبِيبٍ الحَارِثِيُّ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي الْخَيْرِ وَالشَّرِّ».

[4704] 4 - (1820) 'Âsim bin Muhammad bin Zaid narrated from his father that Abdullâh said: The Messenger of Allâh ﷺ said: "This matter will remain among the Quraish, even if only two people remain."

[٤٧٠٤] **٤-(١٨٢٠) وَحَدَّثَنَا** أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ [بْنِ زَيْدٍ] عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللهِ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَزَالُ هَٰذَا الْأَمْرُ فِي قُرَيْشٍ، مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ».

[4705] 5 - (1821) It was narrated that Jâbir bin Samurah said: "I entered upon the Prophet ﷺ with my father, and I heard him say: 'This matter will not end until there have been among them twelve caliphs.' Then he said something that I could not hear, and I said to my father: 'What did he say?' He said: 'All of them will be from the Quraish.'"

[٤٧٠٥] **٥-(١٨٢١) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ حُصَيْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ؛ وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللهِ الطَّحَّانَ، عَنْ حُصَيْنٍ، عَنْ جَابِرِ ابنِ سَمُرَةَ قَالَ: دَخَلْتُ مَعَ أَبِي عَلَىٰ النَّبِيِّ ﷺ. فَسَمِعْتُهُ يَقُولُ: «إِنَّ هَٰذَا الْأَمْرَ لَا يَنْقَضِي حَتَّىٰ يَمْضِيَ فِيهِمُ اثْنَا عَشَرَ خَلِيفَةً». قَالَ: ثُمَّ تَكَلَّمَ بِكَلَامٍ خَفِيَ عَلَيَّ، قَالَ فَقُلْتُ لِأَبِي: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4706] 6 - (...) It was narrated that Jâbir bin Samurah said: "I heard the Prophet ﷺ say: 'The

[٤٧٠٦] **٦-(...) حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ

people's affairs will go well so long as they are governed by twelve men.' Then the Prophet ﷺ said something that I did not hear, and I asked my father: 'What did the Messenger of Allâh ﷺ say?' He said: 'All of them will be from the Quraish.'"

عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا مَا وَلِيَهُمُ اثْنَا عَشَرَ رَجُلًا». ثُمَّ تَكَلَّمَ النَّبِيُّ ﷺ بِكَلِمَةٍ خَفِيَتْ عَلَيَّ. فَسَأَلْتُ أَبِي: مَاذَا قَالَ رَسُولُ اللهِ ﷺ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4707] (...) This *Hadîth* was narrated from Jâbir bin Samurah (similar to no. 4706) from the Prophet ﷺ, but he did not mention (the words) "The people's affairs will go well."

[٤٧٠٧] (. . .) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ بِهَٰذَا الْحَدِيثِ، وَلَمْ يَذْكُرْ «لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا».

[4708] 7 - (...) It was narrated that Simâk bin Harb said: I heard Jâbir bin Samurah say: I heard the Messenger of Allâh ﷺ say: "Islam will continue to prevail through twelve caliphs." Then he said something that I did not understand, and I said to my father: "What did he say?" He said: "All of them will be from the Quraish."

[٤٧٠٨] ٧-(. . .) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَزَالُ الْإِسْلَامُ عَزِيزًا إِلَىٰ اثْنَيْ عَشَرَ خَلِيفَةً» ثُمَّ قَالَ كَلِمَةً لَمْ أَفْهَمْهَا، فَقُلْتُ لِأَبِي: مَا قَالَ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4709] 8 - (...) It was narrated that Jâbir bin Samurah said: "The Prophet ﷺ said: 'This matter will continue to prevail until there have been twelve caliphs.' Then he said something that I did not understand, and I said to my father: 'What did he say?' He said: 'All of them will be from the Quraish.'"

[٤٧٠٩] ٨-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَزَالُ هَٰذَا الْأَمْرُ عَزِيزًا إِلَىٰ اثْنَيْ عَشَرَ خَلِيفَةً». قَالَ: ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ، فَقُلْتُ لِأَبِي: مَا قَالَ؟ فَقَالَ «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4710] 9 - (...) It was narrated that Jâbir bin Samurah said: "I went to the Messenger of Allâh ﷺ, and my father was with me, and I heard him say: 'This religion will continue to prevail and be strong until there have been twelve caliphs.' Then he said something that I could not hear because of the people's voices. I said to my father: 'What did he say?' He said: 'All of them will be from the Quraish.'"

[٤٧١٠] **٩**-(...) **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا ابْنُ عَوْنٍ. وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَزْهَرُ. حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: انْطَلَقْتُ إِلَىٰ رَسُولِ اللهِ ﷺ وَمَعِي أَبِي، فَسَمِعْتُهُ يَقُولُ: «لَا يَزَالُ هَٰذَا الدِّينُ عَزِيزًا مَنِيعًا إِلَىٰ اثْنَيْ عَشَرَ خَلِيفَةً» فَقَالَ كَلِمَةً صَمَّنِيهَا النَّاسُ. فَقُلْتُ لأَبِي: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4711] 10 - (1822) It was narrated that 'Âmir bin Sa'd bin Abî Waqqâṣ said: I sent a letter to Jâbir bin Samurah with my slave Nâfi', saying: Tell me of something that you heard from the Messenger of Allâh ﷺ. He wrote back to me saying: I heard the Messenger of Allâh ﷺ one Friday, the day on which the Aslamî was stoned, saying: "This religion will continue until the Hour begins, or until there have been twelve caliphs over you, all of them from the Quraish." And I heard him say: "A small group of Muslims will conquer the white palace, the palace of Chosroes, or of the family of Chosroes." And I heard him say: "Just before the Hour there will be liars, so beware of them." And I heard him say: "If Allâh

[٤٧١١] **١٠**-(١٨٢٢) **حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا حَاتِمٌ وَ هُوَ ابْنُ إِسْمَاعِيلَ عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ ابْنِ سَعْدِ ابْنِ أَبِي وَقَّاصٍ قَالَ: كَتَبْتُ إِلَىٰ جَابِرِ بْنِ سَمُرَةَ، مَعَ غُلَامِي نَافِعٍ: أَنْ أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ. قَالَ: فَكَتَبَ إِلَيَّ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَوْمَ جُمُعَةٍ، عَشِيَّةَ رُجِمَ الأَسْلَمِيُّ، فَقَالَ: «لَا يَزَالُ الدِّينُ قَائِمًا حَتَّىٰ تَقُومَ السَّاعَةُ، أَوْ يَكُونَ عَلَيْكُمُ اثْنَا عَشَرَ خَلِيفَةً، كُلُّهُمْ مِنْ قُرَيْشٍ» وَسَمِعْتُهُ يَقُولُ: «عُصَيْبَةٌ مِنَ الْمُسْلِمِينَ يَفْتَتِحُونَ الْبَيْتَ الأَبْيَضَ، بَيْتَ كِسْرَىٰ، أَوْ آلِ كِسْرَىٰ». وَسَمِعْتُهُ يَقُولُ:

bestows something good upon one of you, let him start with himself and his family." And I heard him say: "I will reach the Cistern ahead of you."

«إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ فَاحْذَرُوهُمْ». وَسَمِعْتُهُ يَقُولُ: «إِذَا أَعْطَىٰ اللهُ تَعَالَىٰ أَحَدَكُمْ خَيْرًا فَلْيَبْدَأْ بِنَفْسِهِ وَأَهْلِ بَيْتِهِ». وَسَمِعْتُهُ يَقُولُ: «أَنَا الْفَرَطُ عَلَىٰ الْحَوْضِ».

[4712] (...) It was narrated from 'Âmir bin Sa'd that he sent word to Ibn Samurah Al-'Adawî saying: "Tell us what you heard from the Messenger of Allâh ﷺ." He said: "I heard the Messenger of Allâh ﷺ say..." and he mentioned a *Hadîth* like that of Hâtim (no. 4711).

[٤٧١٢] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ مُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ أَنَّهُ أَرْسَلَ إِلَىٰ ابْنِ سَمُرَةَ الْعَدَوِيِّ: حَدِّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ. فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ. فَذَكَرَ نَحْوَ حَدِيثِ حَاتِمٍ.

Chapter 2. Appointing A Successor Or Not Doing So

(المعجم ٢) - (بَابُ الاستخلاف وتركه) (التحفة ٥٥)

[4713] 11 - (1823) It was narrated that Ibn 'Umar said: "I was with my father when he was wounded. They praised him and said: 'May Allâh reward you with good.' He said: 'I hope (for Allâh's mercy) and I fear (His wrath).' They said: 'Appoint a successor.' He said: 'Should I carry the burden of your affairs in life and in death? Would that my caliphate would conclude with nothing to my credit or counting against me. If I appoint a successor, then one who was better than me appointed a

[٤٧١٣] **١١-(١٨٢٣) حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: حَضَرْتُ أَبِي حِينَ أُصِيبَ، فَأَثْنَوْا عَلَيْهِ، وَقَالُوا: جَزَاكَ اللهُ خَيْرًا، فَقَالَ: رَاغِبٌ وَرَاهِبٌ. قَالُوا: اسْتَخْلِفْ، فَقَالَ: أَتَحَمَّلُ أَمْرَكُمْ حَيًّا وَمَيِّتًا؟ لَوَدِدْتُ أَنَّ حَظِّي مِنْهَا الْكَفَافُ، لَا عَلَيَّ وَلَا لِي، فَإِنْ أَسْتَخْلِفْ فَقَدِ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي يَعْنِي أَبَا بَكْرٍ،

successor' - meaning Abû Bakr - 'and if I do not do that, then one who was better than me, the Messenger of Allâh ﷺ, did not do that either.'"

'Abdullâh said: "Then I knew, when he mentioned the Messenger of Allâh ﷺ, that he was not going to appoint a successor."

وَإِنْ أَتْرُكْكُمْ فَقَدْ تَرَكَكُمْ مَنْ هُوَ خَيْرٌ مِنِّي، رَسُولُ اللهِ ﷺ.

قَالَ عَبْدُ اللهِ: فَعَرَفْتُ أَنَّهُ، حِينَ ذَكَرَ رَسُولَ اللهِ ﷺ، غَيْرُ مُسْتَخْلِفٍ.

[4714] 12 - (...) It was narrated that Ibn 'Umar said: "I entered upon Ḥafṣah and she said: 'Do you know that your father is not going to appoint a successor?' I said: 'He will not do that.' She said: 'He will do that.' I swore that I would talk to him about that, and I remained silent until the next day, and I did not speak to him. It was as if I were carrying a mountain in my right hand, until I came back to him and entered upon him, and he asked me about the state of the people, and I told him. Then I said: 'I have heard the people saying something, and I swore that I would speak to you about it.'

"They said that you are not going to appoint a successor, but if you had a herdsman tending camels or a shepherd tending sheep, and he came to you and left his herd or flock, wouldn't you think that he is being negligent? But looking after people is more serious. He agreed with me, then he lowered

[٤٧١٤] ١٢-(...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ إِسْحَاقُ وَعَبْدٌ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ -: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمٌ عَنِ ابْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَىٰ حَفْصَةَ فَقَالَتْ: أَعَلِمْتَ أَنَّ أَبَاكَ غَيْرُ مُسْتَخْلِفٍ؟ قَالَ قُلْتُ: مَا كَانَ لِيَفْعَلَ، قَالَتْ: إِنَّهُ فَاعِلٌ، قَالَ: فَحَلَفْتُ أَنِّي أُكَلِّمُهُ فِي ذٰلِكَ، فَسَكَتُّ، حَتَّىٰ غَدَوْتُ، وَلَمْ أُكَلِّمْهُ، قَالَ: فَكُنْتُ كَأَنَّمَا أَحْمِلُ بِيَمِينِي جَبَلًا، حَتَّىٰ رَجَعْتُ فَدَخَلْتُ عَلَيْهِ، فَسَأَلَنِي عَنْ حَالِ النَّاسِ، وَأَنَا أُخْبِرُهُ. قَالَ: ثُمَّ قُلْتُ لَهُ: إِنِّي سَمِعْتُ النَّاسَ يَقُولُونَ مَقَالَةً، فَآلَيْتُ أَنْ أَقُولَهَا لَكَ، زَعَمُوا أَنَّكَ غَيْرُ مُسْتَخْلِفٍ، وَإِنَّهُ لَوْ كَانَ لَكَ رَاعِي إِبِلٍ أَوْ رَاعِي غَنَمٍ ثُمَّ جَاءَكَ

his head (in thought) for a while, then he raised his head and said: 'Allâh will protect His religion. If I do not appoint a successor, then the Messenger of Allâh ﷺ did not appoint a successor, and if I do appoint a successor, then Abû Bakr appointed a successor.'

"By Allâh, as soon as he mentioned the Messenger of Allâh ﷺ and Abû Bakr, I knew that he would not place anyone on the same level as the Messenger of Allâh ﷺ, and he would not appoint a successor."

وَتَرَكَهَا رَأَيْتَ أَنْ قَدْ ضَيَّعَ؛ فَرِعَايَةُ النَّاسِ أَشَدُّ، قَالَ: فَوَافَقَهُ قَوْلِي، فَوَضَعَ رَأْسَهُ سَاعَةً ثُمَّ رَفَعَهُ إِلَيَّ، فَقَالَ: إِنَّ اللهَ عَزَّ وَجَلَّ يَحْفَظُ دِينَهُ، وَإِنِّي لَئِنْ لَا أَسْتَخْلِفْ فَإِنَّ رَسُولَ اللهِ ﷺ لَمْ يَسْتَخْلِفْ، وَإِنْ أَسْتَخْلِفْ فَإِنَّ أَبَا بَكْرٍ قَدِ اسْتَخْلَفَ.

قَالَ: فَوَاللهِ! مَا هُوَ إِلَّا أَنْ ذَكَرَ رَسُولَ اللهِ ﷺ وَأَبَا بَكْرٍ، فَعَلِمْتُ أَنَّهُ لَمْ يَكُنْ لِيَعْدِلَ بِرَسُولِ اللهِ ﷺ أَحَدًا، وَأَنَّهُ غَيْرُ مُسْتَخْلِفٍ.

Chapter 3. The Prohibition Of Seeking Or Desiring A Position Of Authority

(المعجم ٣) - (بَابُ النهي عن طلب الإمارة والحرص عليها) (التحفة ٥٦)

[4715] 13 - (1652 [sic]) 'Abdur-Raḥmân bin Samurah narrated: "The Messenger of Allâh ﷺ said to me: 'O 'Abdur-Raḥmân, do not seek a position of authority, for if you are given it when you ask for it, you will be left alone (without divine support), but if you are given it without asking for it, you will be helped (by divine support).'"

[٤٧١٥] ١٣-(١٦٥٢) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ سَمُرَةَ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا عَبْدَ الرَّحْمَٰنِ! لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا، عَنْ مَسْأَلَةٍ، وُكِلْتَ إِلَيْهَا. وَإِنْ أُعْطِيتَهَا، عَنْ غَيْرِ مَسْأَلَةٍ، أُعِنْتَ عَلَيْهَا».

[راجع: ٤٢٨١]

[4716] (...) A *Ḥadîth* like that of Jarîr (no. 4715) was narrated from 'Abdur-Raḥmân bin Samurah, from the Prophet ﷺ.

[٤٧١٦] (...) وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَىٰ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ يُونُسَ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ وَمَنْصُورٍ وَحُمَيْدٍ؛ وَحَدَّثَنِي

أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ سِمَاكِ بْنِ عَطِيَّةَ وَيُونُسَ بْنِ عُبَيْدٍ وَهِشَامِ ابْنِ حَسَّانَ، كُلُّهُمْ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ جَرِيرٍ.

[4717] 14 - (1733) It was narrated that Abû Mûsâ said: "I entered upon the Prophet ﷺ along with two of my paternal cousins. One of the two men said: 'O Messenger of Allâh, appoint me over some of that with which Allâh has entrusted you,' and the other one said something similar. He said: 'By Allâh, we will not appoint to such positions anyone who asks for it, or anyone who is eager for it.'"

[٤٧١٧] ١٤ -(١٧٣٣) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ. أَنَا وَرَجُلَانِ مِنْ بَنِي عَمِّي، فَقَالَ أَحَدُ الرَّجُلَيْنِ: يَا رَسُولَ اللهِ! أَمِّرْنَا عَلَىٰ بَعْضِ مَا وَلَّاكَ اللهُ عَزَّ وَجَلَّ، وَقَالَ الْآخَرُ مِثْلَ ذَٰلِكَ، فَقَالَ: «إِنَّا، وَاللهِ! لَا نُوَلِّي عَلَىٰ هَٰذَا الْعَمَلِ أَحَدًا سَأَلَهُ، وَلَا أَحَدًا حَرَصَ عَلَيْهِ». [راجع: ٤٥٢٦]

[4718] 15 - (...) Abû Mûsâ said: "I came to the Prophet ﷺ, with two men of the Ash'aris, one on my right and one on my left, and both of them asked for a position of authority. The Prophet ﷺ was using a *Siwâk* (tooth stick) and he said: 'What are you saying, O Abû Mûsâ (or O 'Abdullâh bin Qais)?' I said: 'By the One Who has sent you with the truth, they did not tell me what was on their minds, and I did not realize that they were going to ask for positions of authority.'" He said:

[٤٧١٨] ١٥ -(. . .) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لِابْنِ حَاتِمٍ - قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا قُرَّةُ ابْنُ خَالِدٍ: حَدَّثَنَا حُمَيْدُ ابْنُ هِلَالٍ: حَدَّثَنِي أَبُو بُرْدَةَ: قَالَ: قَالَ أَبُو مُوسَىٰ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِي رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ: أَحَدُهُمَا عَنْ يَمِينِي، وَالْآخَرُ عَنْ يَسَارِي، فَكِلَاهُمَا سَأَلَ الْعَمَلَ، وَالنَّبِيُّ ﷺ يَسْتَاكُ، فَقَالَ:

"It is as if I can see his *Siwâk* between his lips. He said: 'We will never appoint to this work those who want it. Rather you should go, O Abû Mûsâ (or O 'Abdullâh bin Qais).'" And he sent him to be in charge of Yemen, then he sent Mu'âdh bin Jabal after him. When (Mu'âdh) reached him he said: "Dismount," and he spread a mattress for him. There was a man with him who was tied up. He said: "What is this?" He said: "This man was a Jew who became Muslim, then he went back to his old false religion, and became a Jew again." He said: "I will not sit down until he is executed in accordance with the decree of Allâh and His Messenger ﷺ." He said: "Sit down, it will be done." He said: "I will not sit down until he is killed in accordance with the decree of Allâh and His Messenger ﷺ," (and he said that) three times. So he ordered that he be killed. Then they spoke of praying *Qiyâm* at night, and one of them, that is, Mu'âdh, said: "As for me, I sleep and I pray *Qiyâm*, and I hope that I will get the same (reward) for my sleep as for my prayer."

«مَا تَقُولُ؟ يَا أَبَا مُوسَىٰ! أَوْ يَا عَبْدَ اللهِ بْنَ قَيْسٍ!» قَالَ: فَقُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أَطْلَعَانِي عَلَىٰ مَا فِي أَنْفُسِهِمَا، وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ، قَالَ: وَكَأَنِّي أَنْظُرُ إِلَىٰ سِوَاكِهِ تَحْتَ شَفَتِهِ، وَقَدْ قَلَصَتْ، فَقَالَ: «لَنْ، أَوْ لَا نَسْتَعْمِلُ عَلَىٰ عَمَلِنَا مَنْ أَرَادَهُ، وَلَٰكِنِ اذْهَبْ أَنْتَ، يَا أَبَا مُوسَىٰ! أَوْ يَا عَبْدَ اللهِ بْنَ قَيْسٍ!» فَبَعَثَهُ عَلَىٰ الْيَمَنِ، ثُمَّ أَتْبَعَهُ مُعَاذَ بْنَ جَبَلٍ. فَلَمَّا قَدِمَ عَلَيْهِ قَالَ: انْزِلْ، وَأَلْقَىٰ لَهُ وِسَادَةً، وَإِذَا رَجُلٌ عِنْدَهُ مُوثَقٌ، قَالَ: مَا هَٰذَا؟ قَالَ: هَٰذَا كَانَ يَهُودِيًّا فَأَسْلَمَ، ثُمَّ رَاجَعَ دِينَهُ، دِينَ السَّوْءِ، فَتَهَوَّدَ. قَالَ: لَا أَجْلِسُ حَتَّىٰ يُقْتَلَ، قَضَاءُ اللهِ وَرَسُولِهِ ﷺ، فَقَالَ: اجْلِسْ، نَعَمْ. قَالَ: لَا أَجْلِسُ حَتَّىٰ يُقْتَلَ، قَضَاءُ اللهِ وَرَسُولِهِ ﷺ، ثَلَاثَ مَرَّاتٍ، فَأَمَرَ بِهِ فَقُتِلَ، ثُمَّ تَذَاكَرَا الْقِيَامَ مِنَ اللَّيْلِ، فَقَالَ أَحَدُهُمَا، مُعَاذٌ: أَمَّا أَنَا فَأَنَامُ وَأَقُومُ وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي.

Chapter 4. It Is Disliked To Be Appointed To A Position Of Authority Unnecessarily

(المعجم ٤) - (بَابُ كراهة الإمارة بغير ضرورة) (التحفة ٥٧)

[4719] 16 - (1825) It was narrated that Abû Dharr said: "I said: 'O Messenger of Allâh, will

[٤٧١٩] ١٦-(١٨٢٥) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي،

you not appoint me (to a position of authority)?' He struck me on the shoulder with his hand and said: 'O Abû Dharr, you are weak, and it is a trust, and on the Day of Resurrection it will be a source of humiliation and regret, except for the one who takes it and fulfills all obligations and does all duties required.'"

شُعَيْبُ بْنُ اللَّيْثِ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنِ الْحَارِثِ بْنِ يَزِيدَ الْحَضْرَمِيِّ، عَنِ ابْنِ حُجَيْرَةَ الْأَكْبَرِ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَلَا تَسْتَعْمِلُنِي؟ قَالَ: فَضَرَبَ بِيَدِهِ عَلَىٰ مَنْكِبِي، ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ! إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا، يَوْمَ الْقِيَامَةِ، خِزْيٌ وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا».

[4720] 17 - (1826) It was narrated from Abû Dharr that the Messenger of Allâh ﷺ said: "O Abû Dharr. I think that you are weak, and I love for you what I love for myself. Do not take a position of authority over even two persons, and do not take care of the property of an orphan."

[٤٧٢٠] ١٧ -(١٨٢٦) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنِ الْمُقْرِىءِ قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ الْقُرَشِيِّ، عَنْ سَالِمِ بْنِ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَا أَبَا ذَرٍّ! إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، لَا تَأَمَّرَنَّ عَلَىٰ اثْنَيْنِ، وَلَا تَوَلَّيَنَّ مَالَ يَتِيمٍ».

Chapter 5. The Virtue Of A Just Ruler And The Punishment Of A Tyrant; Encouragement To Treat Those Under One's Authority With Kindness And The Prohibition Against Causing Them Hardship

(المعجم ٥) - **(بَابُ فضيلة الأمير العادل وعقوبة الجائر، والحث على الرفق بالرعية، والنهي عن إدخال المشقة عليهم)** (التحفة ٥٨)

[4721] 18 - (1827) It was narrated from 'Abdullâh bin

[٤٧٢١] ١٨ -(١٨٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ

'Amr that the Messenger of Allâh ﷺ said: "Those who are fair and just will be near to Allâh on thrones of light, at the Right Hand of the Most Merciful, Glorified and Exalted is He, and both of His Hands are Right, those who are fair and just in their rulings and towards their families and those who are under their authority."

نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو يَعْنِي ابْنَ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ: يَبْلُغُ بِهِ النَّبِيَّ ﷺ، وَفِي حَدِيثِ زُهَيْرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمُقْسِطِينَ، عِنْدَ اللهِ، عَلَىٰ مَنَابِرَ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَٰنِ عَزَّ وَجَلَّ، وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا».

[4722] 19 - (1828) It was narrated that 'Abdur-Raḥmân bin Shumâsah said: "I went to 'Âishah and asked her about something. She said: 'Where are you from?' I said: 'I am a man from Egypt.' She said: 'How was your commander with you in this war of yours?' He said: 'We did not experience anything bad from him. If a man's camel died, he would give him a camel, and if his slave died, he would give him a slave; if he needed basic provisions, he would give him basic provisions.' She said: 'What has happened to my brother, Muḥammad bin Abî Bakr, does not prevent me from telling you what I heard from the Messenger of Allâh ﷺ, which he said in this house of mine: (He ﷺ said:) "O Allâh, whoever attains any position of authority among my *Ummah* and is harsh towards

[٤٧٢٢] ١٩-(١٨٢٨) حَدَّثَنِي هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي حَرْمَلَةُ عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ شُمَاسَةَ قَالَ: أَتَيْتُ عَائِشَةَ أَسْأَلُهَا عَنْ شَيْءٍ، فَقَالَتْ: مِمَّنْ أَنْتَ؟ فَقُلْتُ: رَجُلٌ مِنْ أَهْلِ مِصْرَ، فَقَالَتْ: كَيْفَ كَانَ صَاحِبُكُمْ لَكُمْ فِي غَزَاتِكُمْ هَٰذِهِ؟ فَقَالَ: مَا نَقَمْنَا مِنْهُ شَيْئًا، إِنْ كَانَ لَيَمُوتُ لِلرَّجُلِ مِنَّا الْبَعِيرُ، فَيُعْطِيهِ الْبَعِيرَ، وَالْعَبْدُ، فَيُعْطِيهِ الْعَبْدَ، وَيَحْتَاجُ إِلَىٰ النَّفَقَةِ، فَيُعْطِيهِ النَّفَقَةَ، فَقَالَتْ: أَمَا إِنَّهُ لَا يَمْنَعُنِي الَّذِي فَعَلَ فِي مُحَمَّدِ بْنِ أَبِي بَكْرٍ، أَخِي، أَنْ أُخْبِرَكَ مَا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ، يَقُولُ فِي بَيْتِي هَٰذَا: «اللَّهُمَّ! مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاشْقُقْ

them, be harsh towards him, and whoever attains any position of authority among my *Ummah* and is kind towards them, be kind towards him.'"

عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ».

[4723] (...) A similar report (as no. 4722) was narrated from 'Abdur-Raḥmân bin Shumâsah, from 'Âishah, from the Prophet ﷺ.

[٤٧٢٣] (. . .) **حَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا جَرِيرُ ابْنُ حَازِمٍ عَنْ حَرْمَلَةَ الْمِصْرِيِّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ شُمَاسَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[4724] 20 - (1829) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Each of you is a shepherd and each of you is responsible for his flock. The ruler of the people is a shepherd and is responsible for his flock. A man is the shepherd of his household and is responsible for his flock. A woman is the shepherd of her husband's house and children and is responsible for her flock. The slave is the shepherd of his master's wealth and is responsible for it. Each of you is a shepherd and each of you is responsible for his flock."

[٤٧٢٤] ٢٠-(١٨٢٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أَلَا كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْئُولٌ عَنْهُ. أَلَا فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

[4725] (...) A *Ḥadîth* like that of Al-Laith from Nâfi' (no. 4724) was narrated from Nâfi' from Ibn 'Umar.

[٤٧٢٥] (. . .) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى يَعْنِي الْقَطَّانَ كُلُّهُمْ عَنْ عُبَيْدِ اللهِ [بْنِ

عُمَرَ]؛وَحَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ أَيُّوبَ؛وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ؛وَحَدَّثَنَا هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، كُلُّ هَٰؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ مِثْلَ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ.

[4726] (...) A *Hadîth* like that of Al-Laith from Nâfi' (no. 4724) was narrated from Nâfi' from Ibn 'Umar.

[٤٧٢٦] (...) قَالَ أَبُو إِسْحٰقَ: وَحَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ بِهَٰذَا، مِثْلَ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ.

[4727] (...) It was narrated from Sâlim bin 'Abdullâh that his father said: "I heard the Messenger of Allâh ﷺ say:..." a *Hadîth* like that of Nâfi' from Ibn 'Umar (no. 4725). In the *Hadîth* of Az-Zuhrî (a sub-narrator) it adds: "He said: 'I think he (ﷺ) said: "The man is a shepherd of his father's wealth and is responsible for his flock."

[٤٧٢٧] (...) **وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ [بْنُ سَعِيدٍ] وَابْنُ حُجْرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ؛وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ بِمَعْنَىٰ حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ، وَزَادَ فِي حَدِيثِ الزُّهْرِيِّ: قَالَ: وَحَسِبْتُ أَنَّهُ قَدْ

قَالَ: «الرَّجُلُ رَاعٍ، فِي مَالِ أَبِيهِ، وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ».

[4728] (...) A similar report (as no. 4727) was narrated from 'Abdullâh bin 'Umar, from the Prophet ﷺ.

[٤٧٢٨] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ وَهْبٍ: أَخْبَرَنِي عَمِّي، عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي رَجُلٌ سَمَّاهُ، وَعَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ ابْنِ سَعِيدٍ: حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِهَٰذَا الْمَعْنَىٰ.

[4729] 21 - (142) It was narrated that Al-Ḥasan said: 'Ubaidullâh bin Ziyâd visited Ma'qil bin Yasâr Al-Muzanî during his final illness, and Ma'qil said: I am going to tell you a *Ḥadîth* that I heard from the Messenger of Allâh ﷺ. If I knew that I was going to live, I would not tell it to you. I heard the Messenger of Allâh ﷺ say: "If Allâh appoints a person to a position of authority, and on the day he dies he is being deceitful towards those under his authority, Allâh will forbid Paradise to him."

[٤٧٢٩] ٢١-(١٤٢) وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنِ الْحَسَنِ قَالَ: عَادَ عُبَيْدُ اللهِ بْنُ زِيَادٍ، مَعْقِلَ بْنَ يَسَارٍ الْمُزَنِيَّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، لَوْ عَلِمْتُ أَنَّ لِي حَيَاةً مَا حَدَّثْتُكَ، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ». [راجع: ٣٦٣]

[4730] (...) It was narrated that Al-Ḥasan said: "Ibn Ziyâd entered upon Ma'qil bin Yasâr when he was sick..." a *Ḥadîth* like that of Abû Al-Ash-hab (no. 4729), and he added: "He said: 'Did you not tell me this before today?' He said: 'I did not tell it to you,' or 'I was not going to tell it to you.'"

[٤٧٣٠] (...) وَحَدَّثَنَاه يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: دَخَلَ ابْنُ زِيَادٍ عَلَىٰ مَعْقِلِ بْنِ يَسَارٍ وَهُوَ وَجِعٌ، بِمِثْلِ حَدِيثِ أَبِي الْأَشْهَبِ، وَزَادَ: قَالَ: أَلَّا كُنْتَ حَدَّثْتَنِي هَٰذَا قَبْلَ الْيَوْمِ؟ قَالَ: مَا حَدَّثْتُكَ، أَوْ لَمْ أَكُنْ لِأُحَدِّثَكَ.

[4731] 22 - (...) It was narrated from Abû Al-Malîḥ that 'Ubaidullâh bin Ziyâd entered upon Ma'qil bin Yasâr when he was sick, and Ma'qil said to him: "I am going to tell you a *Ḥadîth*; were it not that I am about to die, I would not have narrated it to you. I heard the Messenger of Allâh ﷺ say: 'There is no leader who has reached a position of authority over the Muslims, then he does not strive for their sake or act with sincerity towards them, but he will not enter Paradise with them.'"

[٤٧٣١] ٢٢-(. . .) وحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ- قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ؛ أَنَّ عُبَيْدَ اللهِ ابْنَ زِيَادٍ دَخَلَ عَلَىٰ مَعْقِلِ بْنِ يَسَارٍ فِي مَرَضِهِ، فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ بِحَدِيثٍ لَوْلَا أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ، ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ، إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ».

[4732] (...) Sawâdah bin Abî Al-Aswad narrated: "My father told me that Ma'qil bin Yasâr fell sick and 'Ubaidullâh bin Ziyâd came to visit him..." a *Ḥadîth* like that of Al-Ḥasan from Ma'qil (no. 4729).

[٤٧٣٢] (. . .) وحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحٰقَ: أَخْبَرَنِي سَوَادَةُ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنِي أَبِي؛ أَنَّ مَعْقِلَ بْنَ يَسَارٍ مَرِضَ فَأَتَاهُ عُبَيْدُ اللهِ بْنُ زِيَادٍ يَعُودُهُ. نَحْوَ حَدِيثِ الْحَسَنِ عَنْ مَعْقِلٍ.

[4733] 23 - (1830) Al-Ḥasan narrated that 'Â'idh bin 'Amr, who was one of the Companions of the Messenger of Allâh ﷺ, entered upon 'Ubaidullâh bin Ziyâd, and he said: "O my son, I heard the Messenger of Allâh ﷺ say: 'The worst of guardians are those who are cruel. Beware lest

[٤٧٣٣] ٢٣ (١٨٣٠) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: أَخْبَرَنَا الْحَسَنُ أَنَّ عَائِذَ بْنَ عَمْرٍو، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، دَخَلَ عَلَىٰ عُبَيْدِ اللهِ بْنِ زِيَادٍ. فَقَالَ: أَيْ بُنَيَّ! إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ شَرَّ الرِّعَاءِ

you be one of them.'" So he said to him: "Sit down; you are no more than one of the chaff of the Companions of Muḥammad ﷺ." So he said: "Was there chaff among them? Rather the chaff came after them, and among people other than them."

الْحُطَمَةُ، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ» فَقَالَ لَهُ: اجْلِسْ، فَإِنَّمَا أَنْتَ مِنْ نُخَالَةِ أَصْحَابِ مُحَمَّدٍ ﷺ، فَقَالَ: وَهَلْ كَانَتْ لَهُمْ نُخَالَةٌ؟ إِنَّمَا كَانَتِ النُّخَالَةُ بَعْدَهُمْ، وَفِي غَيْرِهِمْ.

Chapter 6. Emphatic Prohibition Against *Ghulûl* (Stealing From The Spoils Of War)

(المعجم ٦) - (بَابُ غلظ تحريم الغلول) (التحفة ٥٩)

[4734] 24 - (1831) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ stood up amongst us one day and mentioned *Ghulûl* (theft from the war spoils of war). He declared it to be an extremely serious matter, then he said: 'I should not see one of you coming on the Day of Resurrection with a groaning camel on his shoulders, saying: "O Messenger of Allâh, help me!" I will say: "I cannot do anything for you. I conveyed (the message) to you." I should not see one of you coming on the Day of Resurrection with a neighing horse on his shoulders, saying: "O Messenger of Allâh, help me!" I will say: "I cannot do anything for you. I conveyed (the message) to you." I should not see one of you coming on the Day of Resurrection with a bleating sheep on his shoulders, saying: "O Messenger of Allâh, help me!" I will say: "I cannot do anything for you. I conveyed (the message) to you."

[٤٧٣٤] ٢٤-(١٨٣١) وحَدَّثَني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَامَ فِينَا رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ، فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَعَظَّمَ أَمْرَهُ، ثُمَّ قَالَ: «لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَىٰ رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ: يَا رَسُولَ اللهِ! أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَىٰ رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ، فَيَقُولُ: يَا رَسُولَ اللهِ! أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَىٰ رَقَبَتِهِ شَاةٌ لَهَا ثُغَاءٌ، يَقُولُ: يَا رَسُولَ اللهِ! أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَىٰ رَقَبَتِهِ نَفْسٌ لَهَا

"I should not see one of you coming on the Day of Resurrection with a person crying loudly on his shoulders, saying: "O Messenger of Allâh, help me!" I will say: "I cannot do anything for you. I conveyed (the message) to you." I should not see one of you coming on the Day of Resurrection with flapping clothes on his shoulders, saying: "O Messenger of Allâh, help me!" I will say: "I cannot do anything for you. I conveyed (the message) to you." I should not see one of you coming on the Day of Resurrection with a heap of gold and silver on his shoulders, saying: "O Messenger of Allâh, help me!" I will say: "I cannot do anything for you. I conveyed (the message) to you."

صِيَاحٌ، فَيَقُولُ: يَا رَسُولَ اللهِ! أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَىٰ رَقَبَتِهِ رِقَاعٌ تَخْفِقُ، فَيَقُولُ: يَا رَسُولَ اللهِ! أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَىٰ رَقَبَتِهِ صَامِتٌ، فَيَقُولُ: يَا رَسُولَ اللهِ! أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ».

[4735] (...) A *Hadîth* like that of Ismâ'îl from Abû Hayyân (no. 4734) was narrated from Abû Hurairah.

[٤٧٣٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ أَبِي حَيَّانَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ أَبِي حَيَّانَ، وَعُمَارَةَ بْنِ الْقَعْقَاعِ، جَمِيعًا عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ عَنْ أَبِي حَيَّانَ.

[4736] 25 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ mentioned *Ghulûl* (stealing from the spoils of war) and declared it to be a serious matter..." and he

[٤٧٣٦] ٢٥-(...) وَحَدَّثَنِي أَحْمَدُ ابْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ

narrated the same *Hadîth* (as no. 4736). Hammâd (a sub-narrator) said: "Then I heard Yahyâ after that narrating it, and he told us something similar to what Ayyûb narrated to us from him."

أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ الغُلُولَ فَعَظَّمَهُ، وَاقْتَصَّ الْحَدِيثَ. قَالَ حَمَّادٌ: ثُمَّ سَمِعْتُ يَحْيَىٰ بَعْدَ ذَلِكَ يُحَدِّثُهُ، فَحَدَّثَنَا بِنَحْوِ مَا حَدَّثَنَا عَنْهُ أَيُّوبُ.

[4737] (...) A similar *Hadîth* (as no. 4736) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٤٧٣٧] (...) **وَحَدَّثَنِي** أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ يَحْيَى ابْنِ سَعِيدِ بْنِ حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِهِمْ.

Chapter 7. The Prohibition Of Giving Gifts To Agents

(المعجم ٧) - (بَابُ تحريم هدايا العمال) (التحفة ٦٠)

[4738] 26 - (1832) It was narrated that Abû Humaid As-Sâ'idî said: "The Messenger of Allâh ﷺ appointed a man in charge of collecting the *Sadaqah* (*Zakât*) from Al-Asad who was called Ibn Al-Lutbiyyah. When he came he said: 'This is for you, and this was given to me.' The Messenger of Allâh ﷺ stood up on the *Minbar* and praised and glorified Allâh, and said: 'What is the matter with an agent whom I send, and he says: "This is for you and this was given to me?" Why doesn't he sit in the house of his father or the house of his mother and see if he is given anything or not. By the One in

[٤٧٣٨] **٢٦-(١٨٣٢) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ رَسُولُ اللهِ ﷺ رَجُلًا مِنَ الأَسْدِ يُقَالُ لَهُ ابْنُ اللُّتْبِيَّةِ - قَالَ عَمْرٌو وَابْنُ أَبِي عُمَرَ: عَلَىٰ الصَّدَقَةِ - فَلَمَّا قَدِمَ قَالَ: هَـٰذَا لَكُمْ، وَهَـٰذَا أُهْدِيَ لِي، قَالَ: فَقَامَ رَسُولُ اللهِ ﷺ عَلَىٰ الْمِنْبَرِ، فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ. وَقَالَ: «مَا بَالُ عَامِلٍ أَبْعَثُهُ فَيَقُولُ: هَـٰذَا لَكُمْ وَهَـٰذَا أُهْدِيَ لِي أَفَلَا

Whose Hand is the soul of Muḥammad! None of you gets anything from it (unlawfully), but he will bring it on the Day of Resurrection, carrying it on his shoulders, even if it is a groaning camel, a lowing cow or a bleating sheep.' Then he raised his arms until we saw the whiteness of his armpits, then he said: 'O Allâh, have I conveyed (the message)?' two times."

قَعَدَ فِي بَيْتِ أَبِيهِ أَوْ فِي بَيْتِ أُمِّهِ حَتَّىٰ يَنْظُرَ أَيُهْدَىٰ إِلَيْهِ أَمْ لَا، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يَنَالُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَىٰ عُنُقِهِ، بَعِيرٌ لَهُ رُغَاءٌ، أَوْ بَقَرَةٌ لَهَا خُوَارٌ، أَوْ شَاةٌ تَيْعِرُ». ثُمَّ رَفَعَ يَدَيْهِ حَتَّىٰ رَأَيْنَا عُفْرَتَيْ إِبْطَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» مَرَّتَيْنِ.

[4739] (...) It was narrated that Abû Ḥumaid As-Sâ'idî said: "The Prophet ﷺ appointed Ibn Al-Lutbiyyah, a man from Al-Azd, in charge of collecting the *Ṣadaqah* (*Zakât*), and he brought the wealth and gave it to the Prophet ﷺ. He said: 'This is your wealth and this is a gift that was given to me.' The Prophet ﷺ said to him: 'Why don't you sit in the house of your father and mother and see if you are given any gifts or not?' Then the Prophet ﷺ stood up and delivered a speech..." then he mentioned a *Ḥadîth* like that of Sufyân (no. 4738).

[٤٧٣٩] (...) **حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ النَّبِيُّ ﷺ ابْنَ اللُّتْبِيَّةِ، رَجُلًا مِنَ الْأَزْدِ، عَلَىٰ الصَّدَقَةِ، فَجَاءَ بِالْمَالِ فَدَفَعَ إِلَىٰ النَّبِيِّ ﷺ، فَقَالَ: هٰذَا مَالُكُمْ، وَهٰذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَفَلَا قَعَدْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ فَتَنْظُرَ أَيُهْدَىٰ لَكَ أَمْ لَا؟» ثُمَّ قَامَ النَّبِيُّ ﷺ خَطِيبًا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ.

[4740] 27 - (...) It was narrated that Abû Ḥumaid As-Sâ'idî said: "The Messenger of Allâh ﷺ appointed a man from Al-Asad who was called Ibn Al-Lutbiyyah in charge of the *Ṣadaqah* (*Zakât*) of Banû Sulaim. He said: 'This is your wealth, and this is a gift (for me).' The Messenger of Allâh ﷺ said: 'Why don't you sit in the

[٤٧٤٠] ٢٧-(...) **وَحَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ رَسُولُ اللهِ ﷺ رَجُلًا مِنَ الْأَسْدِ عَلَىٰ صَدَقَاتِ بَنِي سُلَيْمٍ، يُدْعَىٰ ابْنَ الْأُتْبِيَّةِ، فَلَمَّا جَاءَ

house of your father and mother so that the gift may come to you, if you are telling the truth.' Then he addressed us; he praised and glorified Allâh, then he said: 'I appoint a man among you (to deal with some of the affairs) that Allâh has entrusted to me, then he comes and says: "This is your wealth and this is a gift that was given to me." Why doesn't he sit in the house of his father and mother so that the gift may come to him, if he is telling the truth? By Allâh, no one of you takes something from it unlawfully, but he will meet Allâh, exalted is He, on the Day of Resurrection carrying it, and I will recognize one of you who meets Allâh carrying a groaning camel, or a lowing cow, or a bleating sheep.' Then he raised his arms until the whiteness of his armpits could be seen and said: 'O Allâh, have I conveyed (the message)?' My eyes saw and my ears heard."

حَاسَبَهُ، قَالَ: هَٰذَا مَالُكُمْ، وَهَٰذَا هَدِيَّةٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَهَلَّا جَلَسْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ حَتَّىٰ تَأْتِيَكَ هَدِيَّتُكَ، إِنْ كُنْتَ صَادِقًا؟» ثُمَّ خَطَبَنَا فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ. فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَىٰ الْعَمَلِ مِمَّا وَلَّانِي اللهُ، فَيَأْتِينِي فَيَقُولُ: هَٰذَا مَالُكُمْ وَهَٰذَا هَدِيَّةٌ أُهْدِيَتْ لِي، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ حَتَّىٰ تَأْتِيَهُ هَدِيَّتُهُ، إِنْ كَانَ صَادِقًا، وَاللهِ! لَا يَأْخُذُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا بِغَيْرِ حَقِّهِ، إِلَّا لَقِيَ اللهَ تَعَالَىٰ يَحْمِلُهُ يَوْمَ الْقِيَامَةِ، فَلَأَعْرِفَنَّ أَحَدًا مِنْكُمْ لَقِيَ اللهَ يَحْمِلُ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا خُوَارٌ، أَوْ شَاةً تَيْعَرُ» ثُمَّ رَفَعَ يَدَيْهِ حَتَّىٰ رُئِيَ بَيَاضُ إِبْطَيْهِ، يَقُولُ: «اللّٰهُمَّ هَلْ بَلَّغْتُ؟» بَصُرَ عَيْنِي وَسَمِعَ أُذُنِي.

[4741] 28 - (...) It was narrated from Hishâm with this chain of narration (a similar *Hadîth* as no. 4740). In the *Hadîth* of 'Abdah and Ibn Numair it says: "You should know, by Allâh. By the One in Whose Hand is my soul! None of you should take anything from it." In the *Hadîth* of Sufyân (a sub-narrator) it adds: "My eyes saw and my ears heard. Ask Zaid bin Thâbit, for he was present with me."

[٤٧٤١] ٢٨-(...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ وَابْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِ عَبْدَةَ وَابْنِ نُمَيْرٍ: فَلَمَّا جَاءَ حَاسَبَهُ، كَمَا قَالَ أَبُو أُسَامَةَ، وَفِي حَدِيثِ ابْنِ نُمَيْرٍ:

«تَعْلَمُنَّ وَاللهِ! وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَأْخُذُ أَحَدُكُمْ مِنْهَا شَيْئًا»، وَزَادَ فِي حَدِيثِ سُفْيَانَ قَالَ: بَصُرَ عَيْنِي وَسَمِعَ أُذُنَايَ، وَسَلُوا زَيْدَ بْنَ ثَابِتٍ، فَإِنَّهُ كَانَ حَاضِرًا مَعِي.

[4742] 29 - (...) It was narrated from Ibn Humaid As-Sâ'idî that the Messenger of Allâh ﷺ appointed a man in charge of the *Sadaqah* (*Zakât*), and he brought a large number of things, and he started saying: "This is for you, and this was given to me..." and he mentioned a similar report (as no. 4740). 'Urwah said: "I said to Abû Humaid As-Sâ'idi: 'Did you hear it from the Messenger of Allâh ﷺ?' He said: 'From his mouth to my ears.'"

[٤٧٤٢] ٢٩-(...) وَحَدَّثَنَاه إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ ذَكْوَانَ وَهُوَ أَبُو الزِّنَادِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَىٰ الصَّدَقَةِ، فَجَاءَ بِسَوَادٍ كَثِيرٍ، فَجَعَلَ يَقُولُ: هَٰذَا لَكُمْ، وَهَٰذَا أُهْدِيَ إِلَيَّ، فَذَكَرَ نَحْوَهُ.

قَالَ عُرْوَةُ: فَقُلْتُ لِأَبِي حُمَيْدٍ السَّاعِدِيِّ: أَسَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ فَقَالَ: مِنْ فِيهِ إِلَىٰ أُذُنِي.

[4743] 30 - (1833) It was narrated that 'Adiyy bin 'Amîrah Al-Kindî said: "I heard the Messenger of Allâh ﷺ say: 'Whomever we appoint of you to do any task, and he conceals a needle or more, it is stolen spoils of war (*Ghulûl*) that he will bring on the Day of Resurrection.' A black man from among the *Ansâr* stood up - it is as if I can see him now - and he said: 'O Messenger of Allâh, take back from me your

[٤٧٤٣] ٣٠-(١٨٣٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَدِيِّ بْنِ عَمِيرَةَ الْكِنْدِيِّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَىٰ عَمَلٍ، فَكَتَمَنَا مِخْيَطًا فَمَا فَوْقَهُ، كَانَ غُلُولًا يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ» قَالَ: فَقَامَ إِلَيْهِ

assignment.' He said: 'Why are you saying that?' He said: 'I heard you saying such and such.' He (ﷺ) said: 'And I say it now. Whoever among you is appointed to do any task, let him bring everything, small or large, and whatever is given to him, let him take it, but whatever is forbidden to him, let him refrain.'"

رَجُلٌ أَسْوَدُ، مِنَ الْأَنْصَارِ، كَأَنِّي أَنْظُرُ إِلَيْهِ، فَقَالَ: يَا رَسُولَ اللهِ! اقْبَلْ عَنِّي عَمَلَكَ. قَالَ: «وَمَا لَكَ؟» قَالَ: سَمِعْتُكَ تَقُولُ كَذَا وَكَذَا، قَالَ: «وَأَنَا أَقُولُهُ الْآنَ، مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَىٰ عَمَلٍ فَلْيَجِىءْ بِقَلِيلِهِ وَكَثِيرِهِ، فَمَا أُوتِيَ مِنْهُ أَخَذَ، وَمَا نُهِيَ عَنْهُ انْتَهَىٰ».

[4744] (...) Ismâ'îl narrated a similar report (as no. 4743) with this chain of narration.

[٤٧٤٤] (. . .) وَحَدَّثَنَاه مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4745] (...) 'Adiyy bin 'Amîrah Al-Kindî said: "I heard the Messenger of Allâh ﷺ say..." a similar *Hadîth* (as no. 4743).

[٤٧٤٥] (. . .) وَحَدَّثَنَاه إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْفَضْلُ ابْنُ مُوسَىٰ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: أَخْبَرَنَا قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: سَمِعْتُ عَدِيَّ بْنَ عَمِيرَةَ الْكِنْدِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: بِمِثْلِ حَدِيثِهِمْ.

Chapter 8. The Obligation Of Obeying Leaders In Matters That Do Not Involve Sin, But It Is Forbidden To Obey Them In Sinful Matters

(المعجم ٨) - **(بَابُ وجوب طاعة الأمراء في غير معصية، وتحريمها في المعصية)** (التحفة ٦١)

[4746] 31 - (1834) Hajjâj bin Muhammad said: "Ibn Juraij said: 'The words: "O you who believe! Obey Allâh and obey the Messenger,

[٤٧٤٦] ٣١-(١٨٣٤) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَهَٰرُونُ بْنُ عَبْدِ اللهِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ

and those of you (Muslims) who are in authority...[1] were revealed concerning 'Abdullâh bin Ḥudhâfah bin Qais bin 'Adiyy As-Sahmî, whom the Prophet ﷺ sent as commander of an expedition. Ya'lâ bin Muslim narrated it to me from Sa'eed bin Jubair, from Ibn 'Abbâs."

جُرَيْجٍ: نَزَلَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلْأَمْرِ مِنكُمْۖ﴾ [النساء: ٥٩] فِي عَبْدِ اللهِ بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ السَّهْمِيِّ، بَعَثَهُ النَّبِيُّ ﷺ فِي سَرِيَّةٍ، أَخْبَرَنِيهِ يَعْلَى ابْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ.

[4747] 32 - (1835) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever obeys me has obeyed Allâh, and whoever disobeys me has disobeyed Allâh. Whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me."

[٤٧٤٧] ٣٢-(١٨٣٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ الحِزَامِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ يَعْصِنِي فَقَدْ عَصَىٰ اللهَ، وَمَنْ يُطِعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي».

[4748] (...) It was narrated from Abû Az-Zinnâd with this chain of narration (a *Ḥadîth* similar to no. 4747), but he did not mention (the words): "Whoever disobeys the leader has disobeyed me."

[٤٧٤٨] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ بِهَٰذَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ: «وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي».

[4749] 33 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever obeys me has obeyed Allâh, and whoever disobeys me has disobeyed Allâh. Whoever obeys the leader I appoint has obeyed me, and whoever disobeys the leader I appoint has disobeyed me."

[٤٧٤٩] ٣٣-(...) وَحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَىٰ

[1] *An-Nisâ'* 4:59.

اللهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَىٰ أَمِيرِي فَقَدْ عَصَانِي».

[4750] (...) It was narrated from Ibn Shihâb that Abû Salamah bin 'Abdur-Raḥmân told him that he heard Abû Hurairah say: The Messenger of Allâh ﷺ said... a similar report (as no. 4749).

[٤٧٥٠] (...) **حَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ زِيَادٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَٰنِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ بِمِثْلِهِ سَوَاءً.

[4751] (...) It was narrated that Abû Ya'lâ bin 'Aṭâ' heard Abû 'Alqamah, who heard Abû Hurairah (narrate) from the Prophet ﷺ... a similar *Ḥadîth* (as no. 4749).

[٤٧٥١] (...) **وَحَدَّثَنِي** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَعْلَى ابْنِ عَطَاءٍ، عَنْ أَبِي عَلْقَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ، مِنْ فِيهِ إِلَىٰ فِيَّ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ؛ وَحَدَّثَنِي عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ سَمِعَ أَبَا عَلْقَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِهِمْ.

[4752] (...) A similar *Ḥadîth* (as no. 4749) was narrated from Abû Hurairah from the Prophet ﷺ.

[٤٧٥٢] (...) **وَحَدَّثَنَا** [مُحَمَّدُ] بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِهِمْ.

[4753] 34 - (...) Abû Hurairah narrated from the Messenger of Allâh ﷺ, that he said: "Whoever

[٤٧٥٣] ٣٤-(...) **وَحَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ حَيْوَةَ؛ أَنَّ

obeys the leader" but he did not say "the leader I appoint." The same appears in the *Hadîth* of Hammâm (a sub-narrator) from Abû Hurairah.

أَبَا يُونُسَ، مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ عَنْ رَسُولِ اللهِ ﷺ بِذَلِكَ، وَقَالَ: «مَنْ أَطَاعَ الْأَمِيرَ» وَلَمْ يَقُلْ «أَمِيرِي»، وَكَذَلِكَ فِي حَدِيثِ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ.

[4754] 35 - (1836) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'You must hear and obey, at times of hardship and times of ease, whether you like it or not, even if the leaders act in a selfish manner.'"

[٤٧٥٤] ٣٥-(١٨٣٦) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ: وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ يَعْقُوبَ قَالَ سَعِيدٌ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلَيْكَ السَّمْعُ وَالطَّاعَةُ، فِي عُسْرِكَ وَيُسْرِكَ، وَمَنْشَطِكَ وَمَكْرَهِكَ، وَأَثَرَةٍ عَلَيْكَ».

[4755] 36 - (1837) It was narrated that Abû Dharr said: "My beloved ﷺ advised me to hear and obey, even if (the leader is) a slave with amputated limbs."

[٤٧٥٥] ٣٦-(١٨٣٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي ﷺ أَوْصَانِي أَنْ أَسْمَعَ وَأُطِيعَ، وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الْأَطْرَافِ.

[4756] (...) It was narrated from Abû 'Imrân with this chain of narration (a *Hadîth* similar to no. 4755), and he said in the *Hadîth*: "...An Abyssinian slave with amputated limbs."

[٤٧٥٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا إِسْحَٰقُ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، جَمِيعًا عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، بِهَٰذَا

الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: عَبْدًا حَبَشِيًّا مُجَدَّعَ الْأَطْرَافِ.

[4757] (...) It was narrated from Abû 'Imrân with this chain of narration, as Ibn Idrîs said (no. 4755): "A slave with amputated limbs."

[٤٧٥٧] (...) **وحَدَّثناه** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ، بِهَٰذَا الْإِسْنَادِ، كَمَا قَالَ ابْنُ إِدْرِيسَ: عَبْدًا مُجدَّعَ الْأَطْرَافِ.

[4758] 37 - (1838) It was narrated that Yaḥyâ bin Ḥuṣain said: "I heard my grandmother narrate that she heard the Prophet ﷺ delivering a *Khuṭbah* during the Farewell Pilgrimage, and he said: 'Even if there is appointed over you a slave who leads you in accordance with the Book of Allâh, then listen to him and obey.'"

[٤٧٥٨] ٣٧-(١٨٣٨) حَدَّثَنا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ جَدَّتِي تُحَدِّثُ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ، وَهُوَ يَقُولُ: «وَلَوِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللهِ، اسْمَعُوا لَهُ وَأَطِيعُوا».

[4759] (...) It was narrated from Shu'bah with this chain of narration (a *Ḥadîth* similar to no. 4758), and he said: "An Abyssinian slave."

[٤٧٥٩] (...) **وحَدَّثَناه** ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، بِهَٰذَا الْإِسْنَادِ، وَقَالَ «عَبْدًا حَبَشِيًّا».

[4760]... - (...) It was narrated from Shu'bah with this chain of narration (a *Ḥadîth* similar to no. 4758), and he said: "An Abyssinian slave with amputated limbs."

[٤٧٦٠] (...) **وحَدَّثَنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ شُعْبَةَ، بِهَٰذَا الْإِسْنَادِ، وَقَالَ: «عَبْدًا حَبَشِيًّا مُجَدَّعًا».

[4761] (...) Shu'bah narrated it with this chain of narration (a *Ḥadîth* similar to no. 4760), but he did not mention "...an Abyssinian with amputated limbs," and he

[٤٧٦١] (...) **وحَدَّثَنا** عَبْدُ الرَّحْمَٰنِ ابْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ «حَبَشِيًّا مُجَدَّعًا»

added that she heard the Messenger of Allâh ﷺ in Minâ or 'Arafât.

وَزَادَ: أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ بِمِنًى، أَوْ بِعَرَفَاتٍ.

[4762] (...) It was narrated from Yaḥyâ bin Ḥuṣain from his grandmother Umm Al-Ḥuṣain; he said: I heard her say: "I perfromed *Ḥajj* with the Messenger of Allâh ﷺ - the Farewell Pilgrimage - and the Messenger of Allâh ﷺ said many things, then I heard him say: 'If there is appointed over you a slave with amputated limbs' - I think she said: 'and black, who leads you in accordance with the Book of Allâh, then listen to him and obey.'"

[٤٧٦٢] (...) **وَحَدَّثَنِي** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ يَحْيَى ابْنِ حُصَيْنٍ، عَنْ جَدَّتِهِ أُمِّ الْحُصَيْنِ قَالَ: سَمِعْتُهَا تَقُولُ: حَجَجْتُ مَعَ رَسُولِ اللهِ ﷺ حَجَّةَ الْوَدَاعِ. قَالَتْ: فَقَالَ رَسُولُ اللهِ ﷺ قَوْلًا كَثِيرًا، ثُمَّ سَمِعْتُهُ يَقُولُ: «إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ حَسِبْتُهَا قَالَتْ: أَسْوَدُ، يَقُودُكُمْ بِكِتَابِ اللهِ، فَاسْمَعُوا لَهُ وَأَطِيعُوا».

[4763] 38 - (1839) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The Muslim must hear and obey, whether he likes it or not, unless he is commanded to commit a sin; if he is commanded to commit a sin, then there is no hearing and no obeying."

[٤٧٦٣] **٣٨-(١٨٣٩) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ، فِيمَا أَحَبَّ وَكَرِهَ، إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِنْ أُمِرَ بِمَعْصِيَةٍ، فَلَا سَمْعَ وَلَا طَاعَةَ».

[4764] (...) A similar report (as no. 4763) was narrated from 'Ubaidullâh, with this chain of narration.

[٤٧٦٤] (...) **وَحَدَّثَنَاه** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ عُبَيْدِ اللهِ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[4765] 39 - (1840) It was narrated from 'Alî that the Messenger of Allâh ﷺ sent an

[٤٧٦٥] **٣٩-(١٨٤٠) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ

army and he appointed a man over them. He (the commander) lit a fire and said: "Enter it." Some people wanted to enter it, but others said: "We are trying to flee from this." Mention of that was made to the Messenger of Allâh ﷺ and he said to those who had wanted to enter the fire: "If you had entered it, you would have remained in it until the Day of Resurrection." And he said good words to the others. He (ﷺ) said: "There is no obedience if it involves disobedience towards Allâh; obedience is only in that which is right and proper."

الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَلِيٍّ؛ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ جَيْشًا وَأَمَّرَ عَلَيْهِمْ رَجُلًا، فَأَوْقَدَ نَارًا، وَقَالَ: ادْخُلُوهَا، فَأَرَادَ نَاسٌ أَنْ يَدْخُلُوهَا، وَقَالَ الْآخَرُونَ: إِنَّا [قَدْ] فَرَرْنَا مِنْهَا، فَذُكِرَ ذَٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلْتُمُوهَا لَمْ تَزَالُوا فِيهَا إِلَىٰ يَوْمِ الْقِيَامَةِ» وَقَالَ لِلْآخَرِينَ قَوْلًا حَسَنًا، قَالَ: «لَا طَاعَةَ فِي مَعْصِيَةِ اللهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

[4766] 40 - (...) It was narrated that 'Alî said: "The Messenger of Allâh ﷺ sent an expedition, and he appointed a man in charge of them, and told them to listen to him and obey him. They made him angry with regard to some matter, so he said: 'Gather firewood for me.' So they gathered it for him, then he said: 'Light a fire.' So they lit a fire. Then he said: 'Didn't the Messenger of Allâh ﷺ tell you to listen to me and obey me?' They said: 'Yes.' He said: 'Then enter it (the fire).' They looked at one another and said: 'We have fled to the Messenger of Allâh ﷺ from the Fire.' They stood like that for a while, then his anger ceased and the fire was extinguished. When

[٤٧٦٦] ٤٠ -(...) [وَ]حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَزُهَيْرُ ابْنُ حَرْبٍ وَأَبُو سَعِيدٍ الْأَشَجُّ، وَتَقَارَبُوا فِي اللَّفْظِ قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَلِيٍّ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ سَرِيَّةً، وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوه، فَأَغْضَبُوهُ فِي شَيْءٍ، فَقَالَ: اجْمَعُوا لِي حَطَبًا، فَجَمَعُوا لَهُ، ثُمَّ قَالَ: أَوْقِدُوا نَارًا، فَأَوْقَدُوا نَارًا، ثُمَّ قَالَ: أَلَمْ يَأْمُرْكُمْ رَسُولُ اللهِ ﷺ أَنْ تَسْمَعُوا لِي وَتُطِيعُوا؟ قَالُوا: بَلَىٰ، قَالَ: فَادْخُلُوهَا،

they came back, they told the Prophet ﷺ about that, and he said: 'If they had entered it they would not have come out of it. Obedience is only in that which is right and proper.'"

قَالَ: فَنَظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ، فَقَالُوا: إِنَّمَا فَرَرْنَا إِلَىٰ رَسُولِ اللهِ ﷺ مِنَ النَّارِ، فَكَانُوا كَذٰلِكَ. وَسَكَنَ غَضَبُهُ، وَطُفِيَتِ النَّارُ، فَلَمَّا رَجَعُوا ذَكَرُوا ذٰلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

[4767] (...) A similar report (as no. 4766) was narrated from Al-A'mash with this chain of narration.

[٤٧٦٧] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[4768] 41 - (1709) It was narrated from 'Ubâdah bin Al-Walîd bin 'Ubâdah, from his father, that his grandfather said: "We swore allegiance to the Messenger of Allâh ﷺ, pledging to hear and obey, at times of hardship and times of ease, whether we liked it or not, even if the leaders acted in a selfish manner, and promising not to contest any position of authority, and not to fear the blame of any blamer in the cause of Allâh."

[٤٧٦٨] ٤١-(١٧٠٩) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ إِدْرِيسَ عَنْ يَحْيَى بْنِ سَعِيدٍ وَعُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ ابْنِ عُبَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: بَايَعْنَا رَسُولَ اللهِ ﷺ عَلَىٰ السَّمْعِ وَالطَّاعَةِ، فِي الْعُسْرِ وَالْيُسْرِ، وَالْمَنْشَطِ وَالْمَكْرَهِ، وَعَلَىٰ أَثَرَةٍ عَلَيْنَا، وَعَلَىٰ أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَعَلَىٰ أَنْ نَقُولَ بِالْحَقِّ أَيْنَمَا كُنَّا، لَا نَخَافُ فِي اللهِ لَوْمَةَ لَائِمٍ. [راجع: ٤٤٦١]

[4769] (...) A similar report (as no. 4768) was narrated from 'Ubâdah bin Al-Walîd, with this chain of narration.

[٤٧٦٩] (...) وحَدَّثَناه ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللهِ يَعْنِي ابْنَ إِدْرِيسَ: حَدَّثَنَا ابْنُ عَجْلَانَ وَعُبَيْدُ اللهِ بْنُ عُمَرَ وَيَحْيَى بْنُ سَعِيدٍ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ، فِي هٰذَا الْإِسْنَادِ، [مِثْلَهُ].

[4770]... - (...) It was narrated from 'Ubâdah bin Al-Walîd bin 'Ubâdah bin Aṣ-Ṣâmit, from his father: "My father told me: 'We swore allegiance to the Messenger of Allâh ﷺ...'" a *Hadîth* like that of Ibn Idrîs (no. 4768).

[٤٧٧٠] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ عَنْ يَزِيدَ وَهُوَ ابْنُ الْهَادِ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ: حَدَّثَنِي أَبِي قَالَ: بَايَعْنَا رَسُولَ اللهِ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ إِدْرِيسَ.

[4771] 42 - (...) It was narrated that Junâdah bin Abî Umayyah said: "We entered upon 'Ubâdah bin Aṣ-Ṣâmit when he was sick. We said: 'Tell us, may Allâh give you health, a *Hadîth* by means of which Allâh may benefit us, that you heard from the Messenger of Allâh ﷺ.' He said: 'The Messenger of Allâh ﷺ called us, and we swore allegiance to him, and among the pledges that he took from us was that we would hear and obey, whether we liked it or not, at times of hardship and times of ease, even if the leaders acted in a selfish manner, and promising not to contest any position of authority, and he said: "Unless you see blatant *Kufr* (disbelief), for which you have proof from Allâh."

[٤٧٧١] ٤٢-(...) وَحَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ الرَّحْمَٰنِ بْنِ وَهْبِ بْنِ مُسْلِمٍ: حَدَّثَنِي عَمِّي، عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ: حَدَّثَنِي بُكَيْرٌ، عَنْ بُسْرِ ابْنِ سَعِيدٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: دَخَلْنَا عَلَىٰ عُبَادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ. فَقُلْنَا: حَدِّثْنَا، أَصْلَحَكَ اللهُ، بِحَدِيثٍ يَنْفَعُ اللهُ بِهِ، سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ قَالَ: دَعَانَا رَسُولُ اللهِ ﷺ فَبَايَعْنَا[هُ،] فَكَانَ فِيمَا أَخَذَ عَلَيْنَا، أَنْ بَايَعَنَا عَلَىٰ السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَأَثَرَةٍ عَلَيْنَا، وَ[أَنْ] لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، قَالَ: «إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللهِ فِيهِ بُرْهَانٌ».

Chapter 9. The Ruler Is A Shield From Behind Whom They Fight And By Whom They Are Protected

(المعجم ٩) - (بَابُ الإمام جنة يقاتل من ورائه ويتقى به) (التحفة ٦٢)

[4772] 34 - (1841) It was narrated from Abû Hurairah that

[٤٧٧٢] ٤٣-(١٨٤١) حَدَّثَنَا إِبْرَاهِيمُ عَنْ مُسْلِمٍ: حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا

the Prophet ﷺ said: "The ruler is a shield from behind whom they fight and by whom they are protected. If he enjoins fear of Allâh and is just, then he will be rewarded for that, but if he enjoins otherwise, that will count against him."

شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا الْإِمَامُ جُنَّةٌ، يُقَاتَلُ مِنْ وَرَائِهِ، وَيُتَّقَىٰ بِهِ، فَإِنْ أَمَرَ بِتَقْوَىٰ اللهِ [عَزَّ وَجَلَّ] وَعَدَلَ، كَانَ لَهُ بِذَلِكَ أَجْرٌ، وَإِنْ يَأْمُرْ بِغَيْرِهِ، كَانَ عَلَيْهِ مِنْهُ».

Chapter 10. The Obligation Of Fulfilling Oaths Of Allegiance Is Owed To The First Of Two Caliphs

(المعجم ١٠) - (بَابُ وجوب الوفاء ببيعة الخليفة، الأول فالأول)

(التحفة ٦٣)

[4773] 44 - (1842) It was narrated that Abû Ḥâzim said: "I stayed with Abû Hurairah for five years, and I heard him narrate that the Prophet ﷺ said: 'The Children of Israel were ruled by the Prophets. Every time one Prophet died, another Prophet would succeed him. But there will be no Prophet after me, but there will be many caliphs.' They said: 'What do you command us to do?' He said: 'Fulfill the oath of allegiance to the first one and not the second (if there are two caliphs at one time), and give them their dues, for Allâh will question them about that which He entrusted to them.'"

[٤٧٧٣] ٤٤-(١٨٤٢) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي حَازِمٍ قَالَ: قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ، فَسَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَتَكُونُ خُلَفَاءُ فَتَكْثُرُ» قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «فُوا بَيْعَةَ الْأَوَّلِ فَالْأَوَّلِ، وَأَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ».

[4774] (...) A similar report (as no. 4773) was narrated from Al-Ḥasan bin Furât, from his father, with this chain of narration.

[٤٧٧٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ

الْحَسَنِ بْنِ فُرَاتٍ، عَنْ أَبِيهِ، بِهَـٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4775] 45 - (1843) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'After me there will be selfishness and things that you object to.' They said: 'O Messenger of Allâh, what do you command us to do if any of us lives to see that?' He said: 'Fulfill the duties that you owe, and ask Allâh for your rights.'"

[٤٧٧٥] **٤٥-(١٨٤٣) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ وَوَكِيعٌ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّهَا سَتَكُونُ بَعْدِي أَثَرَةٌ وَأُمُورٌ تُنْكِرُونَهَا». قَالُوا: يَا رَسُولَ اللهِ! كَيْفَ تَأْمُرُ مَنْ أَدْرَكَ مِنَّا ذَلِكَ؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللهَ الَّذِي لَكُمْ».

[4776] 46 - (1844) It was narrated that 'Abdur-Raḥmân bin 'Abd Rabb Al-Ka'bah said: "I entered the *Masjid* and saw 'Abdullâh bin 'Amr bin Al-'Âṣ sitting in the shade of the Ka'bah, and the people were gathered around him. I came to them and sat down with him, and he said: 'We were with the Messenger of Allâh ﷺ on a journey, and we made a stop.

[٤٧٧٦] **٤٦-(١٨٤٤) حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ قَالَ: دَخَلْتُ الْمَسْجِدَ فَإِذَا عَبْدُ اللهِ بْنُ عَمْرِو بْنِ الْعَاصِ جَالِسًا فِي ظِلِّ الْكَعْبَةِ،

Some of us began to repair tents, and some of us competed in shooting (arrows), and some of us grazed their animals. Then the caller of the Messenger of Allâh ﷺ called out: "*Aṣ-Ṣalâtu Jâmi'ah* (prayer is about to begin)." We gathered around the Messenger of Allâh ﷺ and he said: "There was no Prophet before me but it was his duty to tell his *Ummah* of the best of what he knew was good for them, and the worst of what he knew was bad for them.

"The time of peace and security for this *Ummah* has been made in its first era, and its last era will be afflicted with trials and things that you object to. *Fitnah* (tribulation) will come in waves, one after another. A *Fitnah* will come and the believer will say: 'This is going to cause my doom.' Then when it ends, another *Fitnah* will come, and the believer will say: 'This is the one.' Whoever would like to be delivered from Hell and enter Paradise, let him die believing in Allâh and the Last Day, and let him treat people as he would like to be treated. Whoever swears allegiance to a ruler, giving him his oath with sincerity, let him obey him if he can. If another comes and disputes with him, then strike the neck of the other one.'" I (the narrator) drew close to him and said to him: 'I adjure you by Allâh, did you hear this

وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ، فَأَتَيْتُهُمْ، فَجَلَسْتُ إِلَيْهِ، فَقَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَنَزَلْنَا مَنْزِلًا، فَمِنَّا مَنْ يُصْلِحُ خِبَاءَهُ، وَمِنَّا مَنْ يَنْتَضِلُ، وَمِنَّا مَنْ هُوَ فِي جَشَرِهِ، إِذْ نَادَىٰ مُنَادِي رَسُولِ اللهِ ﷺ: الصَّلَاةَ جَامِعَةً، فَاجْتَمَعْنَا إِلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَىٰ خَيْرِ مَا يَعْلَمُهُ لَهُمْ، وَيُنْذِرَهُمْ شَرَّ مَا يَعْلَمُهُ لَهُمْ، وَإِنَّ أُمَّتَكُمْ هٰذِهِ جُعِلَ عَافِيَتُهَا فِي أَوَّلِهَا، وَسَيُصِيبُ آخِرَهَا بَلَاءٌ وَأُمُورٌ تُنْكِرُونَهَا، وَتَجِيءُ فِتْنَةٌ فَيُرَقِّقُ بَعْضُهَا بَعْضًا، وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ مُهْلِكَتِي، ثُمَّ تَنْكَشِفُ، وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ هٰذِهِ، فَمَنْ أَحَبَّ أَنْ يُزَحْزَحَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ، فَلْتَأْتِهِ مَنِيَّتُهُ وَ هُوَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَىٰ إِلَيْهِ، وَمَنْ بَايَعَ إِمَامًا، فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمَرَةَ قَلْبِهِ، فَلْيُطِعْهُ إِنِ اسْتَطَاعَ، فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاضْرِبُوا عُنُقَ الْآخَرِ». فَدَنَوْتُ مِنْهُ فَقُلْتُ [لَهُ]: أَنْشُدُكَ اللهَ! آنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ فَأَهْوَىٰ إِلَىٰ أُذُنَيْهِ وَقَلْبِهِ بِيَدَيْهِ،

from the Messenger of Allâh ﷺ?' He pointed to his ears and his heart and said: 'My ears heard it and my heart understood.' I said to him: 'This son of your paternal uncle, Mu'âwiyah, enjoins us to consume our wealth unlawfully amongst ourselves, and to kill ourselves, but Allâh, glorified and exalted is He, says: O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you..'[1] He remained silent for a while, then he said: 'Obey him in that which is obedience to Allâh, and disobey him in that which is disobedience to Allâh.'''

وَقَالَ: سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي، فَقُلْتُ لَهُ: هَٰذَا ابْنُ عَمِّكَ مُعَاوِيَةُ يَأْمُرُنَا أَنْ نَأْكُلَ أَمْوَالَنَا بَيْنَنَا بِالْبَاطِلِ، وَنَقْتُلَ أَنْفُسَنَا، وَاللهُ عَزَّ وَجَلَّ يَقُولُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ [النساء: ٢٩]. قَالَ: فَسَكَتَ سَاعَةً ثُمَّ قَالَ: أَطِعْهُ فِي طَاعَةِ اللهِ، وَاعْصِهِ فِي مَعْصِيَةِ اللهِ عَزَّ وَجَلَّ.

[4777] (...) A similar report (as no. 4776) was narrated from Al-A'mash, with this chain of narration.

[٤٧٧٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالُوا: حَدَّثَنَا وَكِيعٌ وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[4778] 47 - (...) It was narrated that 'Abdur-Raḥmân bin 'Abd Rabb Al-Ka'bah As-Sâ'idî said: "I saw a group of people at the Ka'bah..." and he mentioned a *Ḥadîth* like that of Al-A'mash (no. 4776).

[٤٧٧٨] ٤٧-(...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو الْمُنْذِرِ إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَٰقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ أَبِي السَّفَرِ عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ عَبْدِ رَبِّ

[1] *An-Nisâ'* 4:29.

الْكَعْبَةِ الصَّائِدِيِّ قَالَ: رَأَيْتُ جَمَاعَةً عِنْدَ الْكَعْبَةِ، فَذَكَرَ نَحْوَ حَدِيثِ الْأَعْمَشِ.

Chapter 11. The Command To Be Patient In The Face Of Oppressive Rulers And Their Selfishness

(المعجم ١١) - (بَابُ الأمر بالصبر عند ظلم الولاة واستئثارهم)

(التحفة ٦٤)

[4779] 48 - (1845) It was narrated from Usaid bin Ḥuḍair that a man from among the *Anṣâr* took the Messenger of Allâh ﷺ aside and said: "Will you not appoint me as you appointed so-and-so?" He said: "You will encounter selfishness after I am gone, so be patient until you meet me at the Cistern."

[٤٧٧٩] ٤٨-(١٨٤٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَلَا بِرَسُولِ اللهِ ﷺ، فَقَالَ: أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلَانًا؟ فَقَالَ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّىٰ تَلْقَوْنِي عَلَىٰ الْحَوْضِ».

[4780] (...) It was narrated that Qatâdah said: "I heard Anas narrating from Usaid bin Ḥuḍair that a man from among the *Anṣâr* took the Messenger of Allâh ﷺ aside..." a similar report (as no. 4779).

[٤٧٨٠] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أُسَيْدِ ابْنِ حُضَيْرٍ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَلَا بِرَسُولِ اللهِ ﷺ بِمِثْلِهِ.

[4781] (...) Shu'bah narrated it with this chain of narration (a *Ḥadîth* similar to no. 4779), but he did not say: "He took the Messenger of Allâh ﷺ aside."

[٤٧٨١] (...) وَحَدَّثَنِيهِ عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَقُلْ: خَلَا بِرَسُولِ اللهِ ﷺ.

Chapter 12. Obeying Rulers Even If They Withhold The People's Rights

(المعجم ١٢) - (بَابٌ في طاعة الأمراء وإن منعوا الحقوق)

(التحفة ٦٥)

[4782] 49 - (1846) It was narrated from 'Alqamah bin Wâ'il Al-Ḥaḍramî that his father said: Salamah bin Yazîd Al-Ju'fî asked the Messenger of Allâh ﷺ: "O Messenger of Allâh, what do you think, if there are appointed over us rulers who demand their rights and withhold our rights, what do you command us to do?" He turned away from him, then he asked him again and he turned away from him, then when he asked him the second or third time, Al-Ash'ath bin Qais pulled him aside and he said: "Listen and obey, for on them will be their burden and on you will be your burden."

[٤٧٨٢] ٤٩-(١٨٤٦) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ ابْنِ وَائِلٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ قَالَ: سَأَلَ سَلَمَةُ بْنُ يَزِيدَ الْجُعْفِيُّ رَسُولَ اللهِ ﷺ، فَقَالَ: يَا نَبِيَّ اللهِ! أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَرَاءُ يَسْأَلُونَا حَقَّهُمْ وَيَمْنَعُونَا حَقَّنَا، فَمَا تَأْمُرُنَا؟ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ فَجَذَبَهُ الْأَشْعَثُ ابْنُ قَيْسٍ، وَقَالَ: «اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

[4783] 50 - (....) Shu'bah said: "Al-Ash'ath bin Qais pulled him aside and the Messenger of Allâh ﷺ said: "Listen and obey, for on them be their burden and on you will be your burden."

[٤٧٨٣] ٥٠-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: فَجَذَبَهُ الْأَشْعَثُ بْنُ قَيْسٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

Chapter 13. The Obligation Of Staying With The *Jamâ'ah* (Main Body) Of The Muslims When *Fitn* (Tribulations) Appear, And In All Circumstances. The Prohibition Of Refusing To Obey And On Splitting Away From The *Jamâ'ah*

(المعجم ١٣) - (بَابُ وجوب ملازمة جماعة المسلمين عند ظهور الفتن، وفي كل حال. وتحريم الخروج من الطاعة ومفارقة الجماعة) (التحفة ٦٦)

[4784] 51 - (1847) Hudhaifah bin Al-Yamân said: "The people used to ask the Messenger of Allâh ﷺ about good things, but I used to ask him about bad things, fearing that I would live to see such things. I said: 'O Messenger of Allâh, we were in a state of ignorance (*Jâhiliyyah*) and evil, then Allâh sent us this good (i.e., Islam). Will there be any evil after this good?' He said: 'Yes.' I said: 'Will there by any good after that evil?' He said: 'Yes, but it will be tainted.' I said: 'How will it be tainted?' He said: '(There will be) some people who follow an example other than my example and follow a way other than my way. You will approve of some of their deeds and disapprove of others.'

"I said: 'Will there be any evil after that good?' He said: 'Yes, there will be people calling at the gates of Hell, and whoever responds to their call, they will throw them into it (the Fire).' I said: 'O Messenger of Allâh, describe them to us.' He said: 'They will be from among our people, speaking our language.' I

[٤٧٨٤] ٥١-(١٨٤٧) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ يَزِيدَ ابْنِ جَابِرٍ: حَدَّثَنَا بُسْرُ بْنُ عُبَيْدِ اللهِ الْحَضْرَمِيُّ؛ أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ يَقُولُ: سَمِعْتُ حُذَيْفَةَ ابْنَ الْيَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللهِ ﷺ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللهُ بِهَٰذَا الْخَيْرِ، فَهَلْ بَعْدَ هَٰذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» فَقُلْتُ: هَلْ بَعْدَ ذَٰلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ، وَفِيهِ دَخَنٌ» قَالَ: قُلْتُ: وَمَا دَخَنُهُ؟ قَالَ: «قَوْمٌ يَسْتَنُّونَ بِغَيْرِ سُنَّتِي، وَيَهْتَدُونَ بِغَيْرِ هَدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». فَقُلْتُ: هَلْ بَعْدَ ذَٰلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ. دُعَاةٌ عَلَىٰ أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا». فَقُلْتُ: يَا رَسُولَ اللهِ!

said: 'O Messenger of Allâh, what do you command me to do if I live to see such a thing?' He said: 'Adhere to the *Jamâ'ah* (group, community, main body) of the Muslims and their *Imâm* (leader).' I asked: 'What if there is no *Jamâ'ah* and no leader?' He said: 'Then keep away from all those groups, even if you have to bite (cling) on the roots of a tree until death overtakes you while you are in that state.'"

[4785] 52 - (...) Hudhaifah bin Al-Yamân said: "I said: 'O Messenger of Allâh, we were in an evil state, then Allâh brought something good, and we are in a [good] state. Will there be any evil after this goodness?' He said: 'Yes.' I said: 'And will there be any goodness after that evil?' He said: 'Yes.' I said: 'And will there be any evil after that goodness?' He said: 'Yes.' I said: 'How?' He said: 'After I am gone, there will be *A'immah* (leaders) who will not follow my way and will not follow my example. Among them there will be men whose hearts are the hearts of devils in the bodies of men.' I said: 'What should I do, O Messenger of Allâh, if I live to see that?' He said: 'Hear and obey the ruler, even if your back is flogged and your wealth is taken; hear and obey.'"

صِفْهُمْ لَنَا، قَالَ: «نَعَمْ، هُمْ قَوْمٌ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا» قُلْتُ: يَا رَسُولَ اللهِ! فَمَا تَرَىٰ إِنْ أَدْرَكَنِي ذَٰلِكَ؟ قَالَ: «تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ» فَقُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: «فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا، وَلَوْ أَنْ تَعَضَّ عَلَىٰ أَصْلِ شَجَرَةٍ، حَتَّىٰ يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ عَلَىٰ ذٰلِكَ».

[٤٧٨٥] ٥٢-(. . .) وَحَدَّثَنِي مُحَمَّدُ ابْنُ سَهْلِ بْنِ عَسْكَرٍ التَّمِيمِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ وَهُوَ ابْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَّامٍ: حَدَّثَنَا زَيْدُ بْنُ سَلَّامٍ عَنْ أَبِي سَلَّامٍ قَالَ: قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا كُنَّا بِشَرٍّ، فَجَاءَ اللهُ بِخَيْرٍ، فَنَحْنُ فِيهِ، فَهَلْ مِنْ وَرَاءِ هَٰذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: هَلْ وَرَاءَ ذٰلِكَ الشَّرِّ خَيْرٌ؟ قَالَ: «نَعَمْ» قُلْتُ: فَهَلْ وَرَاءَ ذٰلِكَ الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: كَيْفَ؟ قَالَ: «يَكُونُ بَعْدِي أَئِمَّةٌ لَا يَهْتَدُونَ بِهُدَايَ، وَلَا يَسْتَنُّونَ بِسُنَّتِي، وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ» قَالَ: قُلْتُ: كَيْفَ أَصْنَعُ؟ يَا رَسُولَ اللهِ!

إِنْ أَدْرَكْتُ ذٰلِكَ؟ قَالَ: «تَسْمَعُ وَتُطِيعُ [لِلْأَمِيرِ]، وَإِنْ ضُرِبَ ظَهْرُكَ، وَأُخِذَ مَالُكَ، فَاسْمَعْ وَأَطِعْ».

[4786] 53 - (1848) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever rebels against obedience and splits away from the *Jamâ'ah* (main body of the Muslims) and dies (in that state) has died a death of *Jâhiliyyah*. Whoever fights for no real cause, getting angry for the sake of tribalism, calling for tribalism, or supporting tribalism, and is killed, dies in a state of *Jâhiliyyah*. Whoever rebels against my *Ummah*, striking righteous and wicked alike, and does not spare the believers, and does not pay attention to anyone who has a covenant of protection with the Muslims, he is not of me and I am not of him."

[٤٧٨٦] ٥٣-(١٨٤٨) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ عَنْ أَبِي قَيْسِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، فَمَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ، يَغْضَبُ لِعَصَبَةٍ، أَوْ يَدْعُو إِلَىٰ عَصَبَةٍ، أَوْ يَنْصُرُ عَصَبَةً، فَقُتِلَ، فَقِتْلَةٌ جَاهِلِيَّةٌ، وَمَنْ خَرَجَ عَلَىٰ أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، وَلَا يَتَحَاشَ مِنْ مُؤْمِنِهَا، وَلَا يَفِي لِذِي عَهْدٍ عَهْدَهُ، فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ».

[4787] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a *Hadîth* like that of Jarîr (no. 4786). And he said: "...and does not spare the believers."

[٤٧٨٧] (...) وَحَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَاحٍ الْقَيْسِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ بِنَحْوِ حَدِيثِ جَرِيرٍ، وَقَالَ «لَا يَتَحَاشَىٰ مِنْ مُؤْمِنِهَا».

[4788] 54 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever rebels against obedience

[٤٧٨٨] ٥٤-(...) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ

and separates from the main body of Muslims, then dies (in that state), has died a death of *Jâhiliyyah*. Whoever is killed (fighting) for no real cause, getting angry for the sake of tribalism or fighting for tribalism, is not of my *Ummah*. Whoever of my *Ummah* rebels against my *Ummah*, striking righteous and wicked alike, and does not spare the believers and does not pay attention to anyone who has a covenant of protection with the Muslims, he is not of me."

[4789] (...) It was narrated from Ghailân bin Jarîr with this chain of narration (a *Hadîth* similar to no 4788). As for Ibn Al-Muthanna (a sub-narrator), he did not mention the Prophet ﷺ in his *Hadîth*. As for Ibn Bash-shâr (a sub-narrator), he said in his report: "The Messenger of Allâh ﷺ said..." like their *Hadîth*.

[4790] 55 - (1849) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever sees something from his ruler that he dislikes, let him be patient, for whoever splits away from the *Jamâ'ah* (main body of Muslims) by a handspan and dies (in that state), that is a death of *Jâhiliyyah*.'"

[4791] 56 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said:

غَيْلَانَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، ثُمَّ مَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَمَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ، يَغْضَبُ لِلْعَصَبَةِ، وَيُقَاتِلُ لِلْعَصَبَةِ، فَلَيْسَ مِنْ أُمَّتِي، وَمَنْ خَرَجَ مِنْ أُمَّتِي عَلَىٰ أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، لَا يَتَحَاشَ مِنْ مُؤْمِنِهَا، وَلَا يَفِي الذي عَهِدَ عَهْدَهَا، فَلَيْسَ مِنِّي».

[٤٧٨٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، بِهَٰذَا الإِسْنَادِ. أَمَّا ابْنُ الْمُثَنَّىٰ فَلَمْ يَذْكُرِ النَّبِيَّ ﷺ فِي الْحَدِيثِ، وَأَمَّا ابْنُ بَشَّارٍ فَقَالَ فِي رِوَايَتِهِ: قَالَ رَسُولُ اللهِ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

[٤٧٩٠] ٥٥-(١٨٤٩) وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْجَعْدِ، أَبِي عُثْمَانَ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ يَرْوِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ رَأَىٰ مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ، فَلْيَصْبِرْ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَمَاتَ، فَمِيتَةٌ جَاهِلِيَّةٌ».

[٤٧٩١] ٥٦-(...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا

"Whoever dislikes something about his ruler, let him bear it with patience, for there is no one among the people who splits away from the ruler by a handspan and dies in that state, but he has died a death of *Jâhiliyyah*."

الْجَعْدُ: حَدَّثَنَا أَبُو رَجَاءٍ الْعُطَارِدِيُّ عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ عَلَيْهِ، فَإِنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ يَخْرُجُ مِنَ السُّلْطَانِ شِبْرًا، فَمَاتَ عَلَيْهِ، إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً».

[4792] 57 - (1850) It was narrated that Jundab bin 'Abdullâh Al-Bajalî said: "The Messenger of Allâh ﷺ said: 'Whoever is killed (fighting) for no real cause, calling for tribalism or supporting tribalism, his death is a death of *Jâhiliyyah*.'"

[٤٧٩٢] ٥٧-(١٨٥٠) وَحَدَّثَنَا هُرَيْمُ ابْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي مِجْلَزٍ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ، يَدْعُو عَصَبِيَّةً، أَوْ يَنْصُرُ عَصَبِيَّةً، فَقِتْلَةٌ جَاهِلِيَّةٌ».

[4793] 58 - (1851) It was narrated that Nâfi' said: "Abdullâh bin 'Umar came to 'Abdullâh bin Muṭî', when the incident of Al-Ḥarrah occurred, at the time of Yazîd bin Mu'âwiyah, and he said: 'Set out a pillow for Abû 'Abdur-Raḥmân.' He said: 'I have not come to sit with you; I have come to narrate to you a *Ḥadîth*. I heard the Messenger of Allâh ﷺ say: "Whoever withdraws his hand from obedience (i.e., rebels against the ruler) will meet Allâh on the Day of Resurrection with no justification for his action, and whoever dies not having sworn an oath of allegiance has died a death of ignorance."

[٤٧٩٣] ٥٨-(١٨٥١) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَاصِمٌ وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدٍ عَنْ زَيْدِ ابْنِ مُحَمَّدٍ، عَنْ نَافِعٍ قَالَ: جَاءَ عَبْدُ اللهِ ابْنُ عُمَرَ إِلَىٰ عَبْدِ اللهِ بْنِ مُطِيعٍ، حِينَ كَانَ مِنْ أَمْرِ الْحَرَّةِ مَا كَانَ، زَمَنَ يَزِيدَ بْنِ مُعَاوِيَةَ، فَقَالَ: اطْرَحُوا لِأَبِي عَبْدِ الرَّحْمٰنِ وِسَادَةً، فَقَالَ: إِنِّي لَمْ آتِكَ لِأَجْلِسَ، أَتَيْتُكَ لِأُحَدِّثَكَ حَدِيثًا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ، لَقِيَ اللهَ يَوْمَ الْقِيَامَةِ، لَا حُجَّةَ لَهُ،

وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ مِيتَةً جَاهِلِيَّةً».

[٤٧٩٤] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللهِ بْنِ بُكَيْرٍ: حَدَّثَنَا لَيْثٌ عَنْ عُبَيْدِ [اللهِ] بْنِ أَبِي جَعْفَرٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ أَتَى ابْنَ مُطِيعٍ، فَذَكَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[4794] (...) It was narrated from Ibn 'Umar that he came to Ibn Muṭî'... and he narrated something similar (as no. 4793) from the Prophet ﷺ.

[٤٧٩٥] (...) وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ مَهْدِيٍّ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ قَالَا جَمِيعًا: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَىٰ حَدِيثِ نَافِعٍ، عَنِ ابْنِ عُمَرَ.

[4795] (...) A *Ḥadîth* like that of Nâfi' from Ibn 'Umar was narrated from Ibn 'Umar (no. 4793), from the Prophet ﷺ.

(المعجم ١٤) - (بَابُ حكم من فرق أمر المسلمين وهو مجتمع)

(التحفة ٦٧)

Chapter 14. The Ruling On One Who Seeks To Divide The Muslims When They Are United

[٤٧٩٦] ٥٩-(١٨٥٢) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ وَقَالَ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ -: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ عَرْفَجَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّهُ

[4796] 59 - (1852) It was narrated that Ziyâd bin 'Ilâqah said: "I heard 'Arfajah say: 'I heard the Messenger of Allâh ﷺ say: "There will be *Fitnah* and innovations. Whoever wants to divide this *Ummah* when it is united, strike him with the sword, no matter who he is."'

سَتَكُونُ هَنَاتٌ وَهَنَاتٌ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هَٰذِهِ الْأُمَّةِ، وَ هِيَ جَمِيعٌ، فَاضْرِبُوهُ بِالسَّيْفِ، كَائِنًا مَنْ كَانَ».

[4797] (...) A similar report (as no. 2796) was narrated from 'Arfajah from the Prophet ﷺ, except that in their *Hadîth* it says: "...kill him".

[٤٧٩٧] (...) **وَحَدَّثَنَا** أَحْمَدُ بْنُ خِرَاشٍ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ عَنْ شَيْبَانَ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْمُصْعَبُ بْنُ الْمِقْدَامِ الْخَثْعَمِيُّ: حَدَّثَنَا إِسْرَائِيلُ؛ وَحَدَّثَنِي حَجَّاجٌ: حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُخْتَارِ وَرَجُلٌ سَمَّاهُ، كُلُّهُمْ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَرْفَجَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعًا «فَاقْتُلُوهُ».

[4798] 60 - (...) It was narrated that 'Arfajah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever comes to you, when you are united behind one man, seeking to divide you, kill him.'"

[٤٧٩٨] ٦٠-(...) **وَحَدَّثَنِي** عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْفُورٍ عَنْ أَبِيهِ، عَنْ عَرْفَجَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَتَاكُمْ، وَأَمْرُكُمْ جَمِيعٌ، عَلَىٰ رَجُلٍ وَاحِدٍ، يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ، أَوْ يُفَرِّقَ جَمَاعَتَكُمْ، فَاقْتُلُوهُ».

Chapter 15. If Allegiance Has Been Sworn To Two Caliphs

(المعجم ١٥) - (بَابُ إِذَا بويع لخليفتين) (التحفة ٦٨)

[4799] 61 - (1853) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of

[٤٧٩٩] ٦١-(١٨٥٣) **وَحَدَّثَنِي** وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدُ بْنُ

Allâh ﷺ said: 'If allegiance has been sworn to two caliphs, then kill the second one.'"

عَبْدِ اللهِ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا بُويِعَ لِلْخَلِيفَتَيْنِ، فَاقْتُلُوا الْآخَرَ مِنْهُمَا».

Chapter 16. The Obligation To Denounce Rulers For That In Which They Go Against *Sharî'ah*, But They Should Not Be Fought So Long As They Pray Regularly, Etc.

(المعجم ١٦) - (بَابُ وجوب الإنكار على الأمراء فيما يخالف الشرع وترك قتالهم ما صلوا، ونحو ذٰلك)

(التحفة ٦٩)

[4800] 62 - (1854) It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: "There will be rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever recognizes (their bad deeds as such) will be free of blame, and whoever objects to (their bad deeds) will also be safe, but whoever approves and follows (is blameworthy)." They said: "Should we not fight them?" He said: "No, not so long as they offer prayers."

[٤٨٠٠] ٦٢-(١٨٥٤) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامُ ابْنُ يَحْيَىٰ: حَدَّثَنَا قَتَادَةُ عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «سَتَكُونُ أُمَرَاءُ، فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ عَرَفَ بَرِىءَ، وَمَنْ أَنْكَرَ سَلِمَ، وَلٰكِنْ مَنْ رَضِيَ وَتَابَعَ» قَالُوا: أَفَلَا نُقَاتِلُهُمْ؟ قَالَ: «لَا، مَا صَلَّوْا».

[4801] 63 - (...) It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: "There will be appointed over you rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever dislikes (their bad deeds) will be free of blame and whoever objects (to them) will also be safe, but whoever approves and follows (is

[٤٨٠١] ٦٣-(...) وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنْ مُعَاذٍ - وَاللَّفْظُ لِأَبِي غَسَّانَ-: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ، الدَّسْتَوَائِيُّ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ عَنْ ضَبَّةَ بْنِ مِحْصَنٍ الْعَنَزِيِّ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ:

blameworthy)." They said: "Should we not fight them?" He said: "No, not so long as they offer prayers."

«يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ، فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ كَرِهَ فَقَدْ بَرِئَ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ، وَلٰكِنْ مَنْ رَضِيَ وَتَابَعَ» قَالُوا: يَا رَسُولَ اللهِ! أَلَا نُقَاتِلُهُمْ؟ قَالَ: «لَا، مَا صَلَّوْا» أَيْ مَنْ كَرِهَ بِقَلْبِهِ وَأَنْكَرَ بِقَلْبِهِ.

[4802] 64 - (...) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 4801), except that he said: "Whoever objects to (their bad deeds) will be free of blame, and whoever dislikes (their bad deeds) will also be safe."

[٤٨٠٢] ٦٤-(...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا الْمُعَلَّى بْنُ زِيَادٍ وَهِشَامٌ عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ بِنَحْوِ ذٰلِكَ، غَيْرَ أَنَّهُ قَالَ «فَمَنْ أَنْكَرَ فَقَدْ بَرِئَ، وَمَنْ كَرِهَ فَقَدْ سَلِمَ».

[4803] (...) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 4801), except for the words: "...but whoever accepts and follows" which he (the sub-narrator) did not mention.

[٤٨٠٣] (...) وَحَدَّثَنَاه حَسَنُ بْنُ الرَّبِيعِ الْبَجَلِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ، فَذَكَرَ مِثْلَهُ، إِلَّا قَوْلَهُ: «وَلٰكِنْ مَنْ رَضِيَ وَتَابَعَ» لَمْ يَذْكُرْهُ.

Chapter 17. The Best And Worst Of Rulers

(المعجم ١٧) - (بَابُ خيار الأئمة وشرارهم) (التحفة ٧٠)

[4804] 65 - (1855) It was narrated from 'Awf bin Mâlik that the Messenger of Allâh ﷺ said: "The best of your rulers are

[٤٨٠٤] ٦٥-(١٨٥٥) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَزِيدَ بْنِ

those whom you love and they love you, who invoke blessings upon you and you invoke blessings upon them. The worst of your rulers are those whom you hate and they hate you, and you invoke curses upon them and they invoke curses upon you." It was said: "O Messenger of Allâh, should we not fight them with the sword?" He said: "No, not so long as they establish prayer among you. But if you see something in your rulers that you dislike, then hate their deeds, but do not withdraw your hand from obedience to them."

يَزِيدَ بْنِ جَابِرٍ، عَنْ رُزَيْقِ ابْنِ حَيَّانَ، عَنْ مُسْلِمِ بْنِ قَرَظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ، وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قِيلَ: يَا رَسُولَ اللهِ! أَفَلَا نُنَابِذُهُمْ بِالسَّيْفِ؟ فَقَالَ: «لَا. مَا أَقَامُوا فِيكُمُ الصَّلَاةَ، وَإِذَا رَأَيْتُمْ مِنْ وُلَاتِكُمْ شَيْئًا تَكْرَهُونَهُ، فَاكْرَهُوا عَمَلَهُ، وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَتِهِ».

[4805] 66 - (...) 'Awf bin Mâlik Al-Ashja'î said: "I heard the Messenger of Allâh ﷺ say: 'The best of your rulers are those whom you love and they love you, upon whom you invoke blessings and they invoke blessings upon you. The worst of your rulers are those whom you hate and they hate you, and you invoke curses upon them and they invoke curses upon you.' They said: 'O Messenger of Allâh, in that case, should we not fight them?' He said: 'No, not so long as they establish prayer among you. No, not so long as they establish prayer among you. But whoever is under the authority of a ruler and sees him do something that he dislikes of

[٤٨٠٥] ٦٦-(...) حَدَّثَنَا دَاوُدُ ابْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: أَخْبَرَنِي مَوْلَىٰ بَنِي فَزَارَةَ وَ هُوَ رُزَيْقُ بْنُ حَيَّانَ، أَنَّهُ سَمِعَ مُسْلِمَ بْنَ قَرَظَةَ، ابْنَ عَمِّ عَوْفِ بْنِ مَالِكٍ [الأَشْجَعِيِّ]، يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ الأَشْجَعِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ «خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ، وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قَالَ قَالُوا: يَا رَسُولَ اللهِ!

disobedience towards Allâh, let him hate his disobedient action, but he should not withdraw his hand from obedience to him (i.e., he should not rebel against him).'"

أَفَلَا نُنَابِذُهُمْ عِنْدَ ذٰلِكَ؟ قَالَ: «لَا، مَا أَقَامُوا فِيكُمُ الصَّلَاةَ، قَالَ لَا، مَا أَقَامُوا فِيكُمُ الصَّلَاةَ. أَلَا مَنْ وَلِيَ عَلَيْهِ وَالٍ، فَرَآهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللهِ، فَلْيَكْرَهْ مَا يَأْتِي مِنْ مَعْصِيَةِ اللهِ، وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ».

قَالَ ابْنُ جَابِرٍ: فقلتُ يَعْنِي لِرُزَيْقٍ، حِينَ حَدَّثَنِي بِهٰذَا الْحَدِيثِ: آللهِ! يَا أَبَا الْمِقْدَامِ! لَحَدَّثَكَ بِهٰذَا، أَوْ سَمِعْتَ هٰذَا، مِنْ مُسْلِمِ بْنِ قَرَظَةَ يَقُولُ: سَمِعْتُ عَوْفًا يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ؟ قَالَ: فَجَثَا عَلَىٰ رُكْبَتَيْهِ وَاسْتَقْبَلَ القِبْلَةَ فَقَالَ: إِي. واللهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ! لَسَمِعْتُهُ مِنْ مُسْلِمِ بْنِ قَرَظَةَ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ.

[4806] (...) Ibn Jâbir narrated it with this chain of narration (a *Ḥadîth* similar to no. 4805).

[٤٨٠٦] (...) وَحَدَّثَنَاهُ إِسْحٰقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: أَخْبَرَنَا ابْنُ جَابِرٍ، بِهٰذَا الْإِسْنَادِ، وَقَالَ: رُزَيْقٌ مَوْلَىٰ بَنِي فَزَارَةَ.

قَالَ مُسْلِمٌ: وَرَوَاهُ مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ مُسْلِمِ ابْنِ قَرَظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 18. It Is Recommended For The Army To Swear Allegiance To The Ruler When Intending To Fight, And An Account Of *Ba'it Ar-Riḍwân* Beneath The Tree

(المعجم ١٨) - (بَابُ استحباب مبايعة الإمام الجيش عند إرادة القتال. وبيان بيعة الرضوان تحت الشجرة)

(التحفة ٧١)

[4807] 67 - (1856) It was narrated that Jâbir said: "On the day of Al-Ḥudaibiyah we were fourteen hundred, and we swore allegiance to him (ﷺ) while 'Umar was holding his hand beneath the tree, which was an acacia. And we swore allegiance, pledging not to flee (from battle) but we did not swear to fight to the death."

[٤٨٠٧] ٦٧-(١٨٥٦) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَلْفًا وَأَرْبَعَمِائَةٍ، فَبَايَعْنَاهُ وَعُمَرُ آخِذٌ بِيَدِهِ تَحْتَ الشَّجَرَةِ، وَهِيَ سَمُرَةٌ.

وَقَالَ: بَايَعْنَاهُ عَلَىٰ أَنْ لَا نَفِرَّ، وَلَمْ نُبَايِعْهُ عَلَىٰ الْمَوْتِ.

[4808] 68 - (...) It was narrated that Jâbir said: "We did not swear allegiance to the Messenger of Allâh ﷺ pledging to fight to the death, but we swore that we would not flee."

[٤٨٠٨] ٦٨-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: لَمْ نُبَايِعْ رَسُولَ اللهِ ﷺ عَلَىٰ الْمَوْتِ، إِنَّمَا بَايَعْنَاهُ عَلَىٰ أَنْ لَا نَفِرَّ.

[4809] 69 - (...) It was narrated from Ibn Juraij: "Abû Az-Zubair told me that he heard Jâbir being asked: 'How many (persons) were they on the day of Al-Ḥudaibiyah?' He said: 'We were fourteen hundred, and we swore allegiance to him (ﷺ) while 'Umar was holding his hand beneath the tree,

[٤٨٠٩] ٦٩-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرًا يُسْأَلُ: كَمْ كَانُوا يَوْمَ الْحُدَيْبِيَةِ؟ قَالَ: كُنَّا أَرْبَعَ عَشْرَةَ مِائَةً، فَبَايَعْنَاهُ، وَعُمَرُ آخِذٌ بِيَدِهِ تَحْتَ الشَّجَرَةِ، وَهِيَ

which was an acacia. We swore allegiance to him, except for Jadd bin Qais Al-Anṣârî, who hid beneath the belly of his camel.'"

سَمُرَةٌ، فَبَايَعْنَاهُ، غَيْرَ جَدِّ بْنِ قَيْسٍ الْأَنْصَارِيِّ، اخْتَبَىٰ تَحْتَ بَطْنِ بَعِيرِهِ.

[4810] 70 - (...) Abû Az-Zubair told me that he heard Jâbir being asked: "Did the Prophet ﷺ accept the oath of allegiance in Dhul-Ḥulaifah?" He said: "No, but he offered prayers there. And he did not receive the oath of allegiance beside any tree except the tree that was in Al-Ḥudaibiyah."

Ibn Juraij said: "Abû Az-Zubair told me that he heard Jâbir bin 'Abdullâh say: 'The Prophet ﷺ prayed (offered supplication) over the well of Al-Ḥudaibiyah.'"

[٤٨١٠] ٧٠-(...) **وَحَدَّثَنِي** إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ الْأَعْوَرُ، مَوْلَىٰ سُلَيْمَانَ بْنِ مُجَالِدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرًا يُسْأَلُ: هَلْ بَايَعَ النَّبِيُّ ﷺ بِذِي الْحُلَيْفَةِ؟ فَقَالَ: لَا، وَلَكِنْ صَلَّىٰ بِهَا، وَلَمْ يُبَايِعْ عِنْدَ شَجَرَةٍ، إِلَّا الشَّجَرَةَ الَّتِي بِالْحُدَيْبِيَةِ.

قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: دَعَا النَّبِيُّ ﷺ عَلَىٰ بِئْرِ الْحُدَيْبِيَةِ.

[4811] 71 - (...) It was narrated that Jâbir said: "On the day of Al-Ḥudaibiyah we were fourteen hundred. The Prophet ﷺ said to us: 'Today you are the best of people on earth.'" Jâbir said: "If I could see, I would show you the spot where the tree was (under which the Prophet ﷺ took the oath)."

[٤٨١١] ٧١-(...) **حَدَّثَنَا** سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَأَحْمَدُ بْنُ عَبْدَةَ - وَاللَّفْظُ لِسَعِيدٍ - قَالَ سَعِيدٌ وَإِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرٍ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَلْفًا وَأَرْبَعَمِائَةٍ، فَقَالَ لَنَا النَّبِيُّ ﷺ: «أَنْتُمُ الْيَوْمَ خَيْرُ أَهْلِ الْأَرْضِ».

وَقَالَ جَابِرٌ: لَوْ كُنْتُ أُبْصِرُ لَأَرَيْتُكُمْ مَوْضِعَ الشَّجَرَةِ.

[4812] 72 - (...) It was narrated that Sâlim bin Abî Al-Ja'd said: "I asked Jâbir bin 'Abdullâh about the 'companions of the tree.' He said: 'If we had been one hundred thousand, it (the water in the well) would have sufficed us, but we were fifteen hundred.'"

[٤٨١٢] ٧٢-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللهِ عَنْ أَصْحَابِ الشَّجَرَةِ؟ فَقَالَ: لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَانَا، كُنَّا أَلْفًا وَخَمْسَمِائَةٍ.

[4813] 73 - (...) It was narrated that Jâbir said: "If we had been one hundred thousand, it (the water in the well) would have sufficed us, but we were fifteen hundred."

[٤٨١٣] ٧٣-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ؛ وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ: حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَّانَ، كِلَاهُمَا يَقُولُ: عَنْ حُصَيْنٍ، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ قَالَ: لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَانَا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً.

[4814] 74 - (...) It was narrated from Al-A'mash: "Sâlim bin Abî Al-Ja'd narrated: 'I said to Jâbir: "How many were you that day?" He said: "Fourteen hundred."

[٤٨١٤] ٧٤-(...) وَحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنِ الْأَعْمَشِ: حَدَّثَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ قَالَ: قُلْتُ لِجَابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَلْفًا وَأَرْبَعَمِائَةٍ.

[4815] 75 - (1857) 'Abdullâh bin Abî Awfâ said: "The 'companions of the tree' were thirteen hundred, and (the people from the tribe of) Aslam were one-eighth of the *Muhâjirîn*."

[٤٨١٥] ٧٥-(١٨٥٧) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو يَعْنِي ابْنَ مُرَّةَ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ أَبِي أَوْفَى قَالَ: كَانَ أَصْحَابُ

الشَّجَرَةِ أَلْفًا وَثَلَاثَمِائَةٍ، وَكَانَتْ أَسْلَمُ ثُمُنَ الْمُهَاجِرِينَ.

[4816] (...) A similar report (as no. 4815) was narrated from Shu'bah with this chain of narration.

[٤٨١٦] (. . .) **وَحَدَّثَنَا** ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ؛ وَحَدَّثَنَا[هُ] إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، جَمِيعًا عَنْ شُعْبَةَ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4817] 76 - (1858) It was narrated that Ma'qil bin Yasâr said: "I remember the Day of the Tree, when the Prophet ﷺ received the people's oath of allegiance, and I was holding one of its branches away from his head, and we were fourteen hundred." He said: "We did not swear to fight to the death, but we swore not to flee."

[٤٨١٧] ٧٦-(١٨٥٨) **وَحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ، عَنِ الْحَكَمِ بْنِ عَبْدِ اللهِ بْنِ الْأَعْرَجِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: لَقَدْ رَأَيْتُنِي يَوْمَ الشَّجَرَةِ، وَالنَّبِيُّ ﷺ يُبَايِعُ النَّاسَ، وَأَنَا رَافِعٌ غُصْنًا مِنْ أَغْصَانِهَا عَنْ رَأْسِهِ، وَنَحْنُ أَرْبَعَ عَشَرَةَ مِائَةً، قَالَ: لَمْ نُبَايِعْهُ عَلَىٰ الْمَوْتِ، وَلَٰكِنْ بَايَعْنَاهُ عَلَىٰ أَنْ لَا نَفِرَّ.

[4818] (...) It was narrated from Yûnus with this chain of narration (a similar *Hadîth* as no. 4817).

[٤٨١٨] (. . .) **وَحَدَّثَنَاه** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ يُونُسَ، بِهَٰذَا الْإِسْنَادِ.

[4819] 77 - (1859) It was narrated that Sa'eed bin Al-Mûsâyyab said: "My father was one of those who swore allegiance to the Messenger of Allâh ﷺ beside the tree. He said: 'We set out the following year, intending to perform *Hajj*, but the location (of the tree) was hidden from us. If you think you can find it, then know better.'"

[٤٨١٩] ٧٧-(١٨٥٩) **وَحَدَّثَنَاه** حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ طَارِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: كَانَ أَبِي مِمَّنْ بَايَعَ رَسُولَ اللهِ ﷺ عِنْدَ الشَّجَرَةِ، قَالَ: فَانْطَلَقْنَا فِي قَابِلٍ حَاجِّينَ، فَخَفِيَ عَلَيْنَا مَكَانُهَا، فَإِنْ كَانَتْ تَبَيَّنَتْ لَكُمْ فَأَنْتُمْ أَعْلَمُ.

[4820] 78 - (...) It was narrated from Sa‘eed bin Al-Mûsâyyab, from his father, that they were with the Messenger of Allâh ﷺ in the Year of the Tree. He said: "But they forgot its location the following year."

[٤٨٢٠] ٧٨-(...) وَحَدَّثَنِيهِ مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَحْمَدَ؛ قَالَ: وَقَرَأْتُهُ عَلَىٰ نَصْرِ بْنِ عَلِيٍّ عَنْ أَبِي أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ أَنَّهُمْ كَانُوا عِنْدَ رَسُولِ اللهِ ﷺ عَامَ الشَّجَرَةِ، قَالَ: فَنَسُوهَا مِنَ الْعَامِ الْمُقْبِلِ.

[4821] 79 - (...) It was narrated from Sa‘eed bin Al-Mûsâyyab that his father said: "I saw the tree, then I went there after that and I could not locate it."

[٤٨٢١] ٧٩-(...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ قَالَ: لَقَدْ رَأَيْتُ الشَّجَرَةَ، ثُمَّ أَتَيْتُهَا بَعْدُ، فَلَمْ أَعْرِفْهَا.

[4822] 80 - (1860) It was narrated that Yazîd bin Abî ‘Ubaid, the freed slave of Salamah bin Al-Akwa‘, said: "I said to Salamah: 'On what basis did you swear allegiance to the Messenger of Allâh ﷺ on the day of Al-Ḥudaibiyah?' He said: 'To fight to the death.'"

[٤٨٢٢] ٨٠-(١٨٦٠) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، [مَوْلَىٰ سَلَمَةَ بْنِ الْأَكْوَعِ] قَالَ: قُلْتُ لِسَلَمَةَ: عَلَىٰ أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ؟ قَالَ: عَلَى الْمَوْتِ.

[4823] (...) A similar report (as no. 4822) was narrated from Salamah.

[٤٨٢٣] (...) وَحَدَّثَنَاه إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا حَمَّادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ عَنْ سَلَمَةَ بِمِثْلِهِ.

[4824] 81 - (1861) It was narrated that ‘Abdullâh bin Zaid said: "Someone came to him and

[٤٨٢٤] ٨١-(١٨٦١) وَحَدَّثَنَاهُ إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ:

said: 'Ibn Ḥanẓalah is making the people swear allegiance to him.' He said: 'On what basis?' He said: 'That they will fight to the death.' He said: 'Allegiance is not to be sworn on that basis to anyone after the Messenger of Allâh ﷺ.'"

حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ قَالَ: أَتَاهُ آتٍ فَقَالَ: هَـٰذَاكَ ابْنُ حَنْظَلَةَ يُبَايِعُ النَّاسَ، فَقَالَ: عَلَىٰ مَاذَا! قَالَ: عَلَىٰ الْمَوْتِ. قَالَ: لَا أُبَايِعُ عَلَىٰ هَـٰذَا أَحَدًا بَعْدَ رَسُولِ اللهِ ﷺ.

Chapter 19. The Prohibition of A *Muhâjir* Returning To Settle In His Former Homeland

(المعجم ١٩) - (بَابُ تحريم رجوع المهاجر إلى استيطان وطنه) (التحفة ٧٢)

[4825] 82 - (1862) It was narrated from Salamah bin Al-Akwa' that he entered upon Al-Ḥajjâj and he said: "O Ibn Al-Akwa', have you turned upon your heels and gone to live in the desert?" He said: "No, but the Messenger of Allâh ﷺ gave me permission to live in the desert."

[٤٨٢٥] ٨٢-(١٨٦٢) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنَ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّهُ دَخَلَ عَلَىٰ الْحَجَّاجِ فَقَالَ: يَا ابْنَ الْأَكْوَعِ ارْتَدَدْتَ عَلَىٰ عَقِبَيْكَ؟ تَعَرَّبْتَ؟ قَالَ: لَا، وَلَـٰكِنْ رَسُولُ اللهِ ﷺ أَذِنَ لِي فِي الْبَدْوِ.

Chapter 20. Swearing Allegiance And Pledging To Adhere To Islam, To Engage In *Jihâd* And To Do Good, After The Conquest Of Makkah, And The Meaning Of The Phrase : "There Is No *Hijrah* (Emigration) After The Conquest."

(المعجم ٢٠) - (بَابُ المبايعة بعد فتح مكة على الإسلام والجهاد والخير. وبيان معنىٰ «لا هجرة بعد الفتح») (التحفة ٧٣)

[4826] 83 - (1863) Mujâshi' bin Mas'ûd As-Sulamî said: "I came to the Prophet ﷺ to swear allegiance and pledge to emigrate, but he

[٤٨٢٦] ٨٣-(١٨٦٣) وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ أَبُو جَعْفَرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ عَاصِمٍ

said: 'The time for emigration is over. Rather (pledge) to adhere to Islam, to engage in *Jihâd* and to do good.'"

الْأَحْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ: حَدَّثَنِي مُجَاشِعُ بْنُ مَسْعُودٍ السُّلَمِيُّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أُبَايِعُهُ عَلَىٰ الْهِجْرَةِ، فَقَالَ: «إِنَّ الْهِجْرَةَ قَدْ مَضَتْ لأَهْلِهَا وَلَكِنْ عَلَىٰ الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ».

[4827] 84 - (...) Mujâshi' bin Mas'ûd As-Sulamî said: "I brought my brother, Abû Ma'bad, to the Messenger of Allâh ﷺ after the conquest (of Makkah) and said: 'O Messenger of Allâh, accept his pledge to emigrate.' He said: 'The time for emigration is over.' I said: 'Then on what basis will you accept his oath of allegiance?' He said: 'To adhere to Islam, to engage in *Jihâd* and to do good.'"

[٤٨٢٧] ٨٤-(. . .) وَحَدَّثَنِي سُوَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ قَالَ: أَخْبَرَنِي مُجَاشِعُ بْنُ مَسْعُودٍ السُّلَمِيُّ قَالَ: جِئْتُ بِأَخِي، أَبِي مَعْبَدٍ إِلَىٰ رَسُولِ اللهِ ﷺ بَعْدَ الْفَتْحِ. فَقُلْتُ: يَا رَسُولَ اللهِ! بَايِعْهُ عَلَىٰ الْهِجْرَةِ. قَالَ: [«قَدْ] مَضَتِ الْهِجْرَةُ بِأَهْلِهَا» قُلْتُ: فَبِأَيِّ شَيْءٍ تُبَايِعُهُ؟ قَالَ: «عَلَىٰ الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ».

قَالَ أَبُو عُثْمَانَ: فَلَقِيتُ أَبَا مَعْبَدٍ فَأَخْبَرْتُهُ بِقَوْلِ مُجَاشِعٍ، فَقَالَ: صَدَقَ.

[4828] (...) It was narrated from 'Âsim with this chain of narration (a similar *Hadîth* as 4827). He said: "I met his brother, and he said: 'Mujâshi' spoke the truth.' And he did not mention Abû Ma'bad."

[٤٨٢٨] (. . .) حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَاصِمٍ، بِهَٰذَا الإِسْنَادِ. قَالَ: فَلَقِيتُ أَخَاهُ، فَقَالَ: صَدَقَ مُجَاشِعٌ، وَلَمْ يَذْكُرْ: أَبَا مَعْبَدٍ.

[4829] 85 - (1353) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said on the day of the conquest of Makkah: 'There is no *Hijrah*

[٤٨٢٩] ٨٥-(١٣٥٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ قَالَا: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ،

(emigration) any more; rather there is *Jihâd* and good intentions, and when you are asked to mobilize, then do so.'"

عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ يَوْمَ الْفَتْحِ، فَتْحِ مَكَّةَ «لَا هِجْرَةَ، وَلَٰكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا». [راجع: ٣٣٠٢]

[4830] (...) A similar report (as no. 4829) was narrated from Manṣûr with this chain of narration.

[٤٨٣٠] (...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا إِسْحَٰقُ [بْنُ مَنْصُورٍ] وَابْنُ رَافِعٍ عَنْ يَحْيَى بْنِ آدَمَ: حَدَّثَنَا مُفَضَّلٌ يَعْنِي ابْنَ مُهَلْهِلٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ عَنْ إِسْرَائِيلَ، كُلُّهُمْ عَنْ مَنْصُورٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4831] 86 - (1864) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was asked about *Hijrah* (emigration). He said: 'There is no emigration after the conquest, but there is *Jihâd* and good intentions, and if you are asked to mobilize, then do so.'"

[٤٨٣١] ٨٦-(١٨٦٤) [وَ]حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللهِ بْنُ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي حُسَيْنٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْهِجْرَةِ؟ فَقَالَ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَٰكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

[4832] 87 - (1865) Abû Sa'eed Al-Khudrî narrated that a Bedouin asked the Messenger of Allâh ﷺ about emigration. He said: "Woe to you! Emigration is very difficult. Do you have camels?" He said:

[٤٨٣٢] ٨٧-(١٨٦٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ عَمْرٍو الْأَوْزَاعِيُّ: حَدَّثَنِي ابْنُ شِهَابٍ الزُّهْرِيُّ:

"Yes." He said: "Do you pay *Zakât* on them?" He said: "Yes." He said: "Then do good deeds even if you live beyond the sea, for Allâh will never leave any of your good deeds unrewarded."

حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ أَنَّهُ حَدَّثَهُمْ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ؛ أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الْهِجْرَةِ؟ فَقَالَ: «وَيْحَكَ! إِنَّ شَأْنَ الْهِجْرَةِ لَشَدِيدٌ فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «فَهَلْ تُؤْتِي صَدَقَتَهَا؟» قَالَ: نَعَمْ. قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ، فَإِنَّ اللهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئًا».

[4833] (...) A similar report (as no. 4832) narrated from Al-Awzâ'î with this chain of narration, except that he said: "Surely, Allâh will never leave any of your good deeds unrewarded." And he added in the *Hadîth*: "Do you milk them on the day that they come to the water?" He said: "Yes."

[٤٨٣٣] (. . .) **وَحَدَّثَنَاهُ** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ [الدَّارِمِيُّ]: حَدَّثَنَا مُحَمَّدُ ابْنُ يُوسُفَ عَنِ الْأَوْزَاعِيِّ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «إِنَّ اللهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئًا» وَزَادَ فِي الْحَدِيثِ قَالَ: «فَهَلْ تَحْتَلِبُهَا يَوْمَ وِرْدِهَا؟» قَالَ: نَعَمْ.

Chapter 21. How Women Gave Their Oath Of Allegiance

(المعجم ٢١) - (بَابُ كيفية بيعة النِّساء) (التحفة ٧٤)

[4834] 88 - (1866) 'Âishah, the wife of the Prophet ﷺ, said: "When the believing women emigrated to join the Messenger of Allâh ﷺ, they would be tested in accordance with the words of Allâh: 'O Prophet! When believing women come to you to give you the *Bai'* (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual

[٤٨٣٤] ٨٨-(١٨٦٦) **حَدَّثَنِي** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ الْمُؤْمِنَاتُ، إِذَا هَاجَرْنَ إِلَىٰ رَسُولِ اللهِ ﷺ، يُمْتَحَنَّ بِقَوْلِ اللهِ تَعَالَىٰ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ

intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rûf* (Islamic Monotheism and all that which Islam ordains), then accept their *Bai'* (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful.'[1]

'Âishah said: "Whoever among the believing women accepted that, then she passed the test. When they accepted that verbally, the Messenger of Allâh ﷺ said to them: 'Go, for I have accepted your oath of allegiance.' By Allâh, the hand of the Messenger of Allâh ﷺ never touched the hand of a woman; rather he accepted their oath of allegiance verbally."

'Âishah said: "By Allâh, the Messenger of Allâh ﷺ never accepted the oath of allegiance from women except in the manner enjoined upon him by Allâh, and the hand of the Messenger of Allâh ﷺ never touched the hand of a woman. When he accepted the oath from them, he would say to them: 'I have accepted your oath of allegiance,' verbally."

أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ﴾ [الممتحنة: ١٢] إِلَىٰ آخِرِ الْآيَةِ.

قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهَٰذَا مِنَ الْمُؤْمِنَاتِ، فَقَدْ أَقَرَّ بِالْمِحْنَةِ.

وَكَانَ رَسُولُ اللهِ ﷺ إِذَا أَقْرَرْنَ بِذٰلِكَ مِنْ قَوْلِهِنَّ، قَالَ لَهُنَّ رَسُولُ اللهِ ﷺ: «انْطَلِقْنَ، فَقَدْ بَايَعْتُكُنَّ» وَلَا، واللهِ! مَا مَسَّتْ يَدُ رَسُولِ اللهِ ﷺ يَدَ امْرَأَةٍ قَطُّ، غَيْرَ أَنَّهُ يُبَايِعُهُنَّ بِالْكَلَامِ.

قَالَتْ عَائِشَةُ: وَاللهِ! مَا أَخَذَ رَسُولُ اللهِ ﷺ عَلَى النِّسَاءِ قَطُّ، إِلَّا بِمَا أَمَرَهُ اللهُ تَعَالَىٰ، وَمَا مَسَّتْ كَفُّ رَسُولِ اللهِ ﷺ كَفَّ امْرَأَةٍ قَطُّ، وَكَانَ يَقُولُ لَهُنَّ، إِذَا أَخَذَ عَلَيْهِنَّ «قَدْ بَايَعْتُكُنَّ»، كَلَامًا.

[4835] 89 - (...) It was narrated from 'Urwah that 'Âishah told

[٤٨٣٥] ٨٩-(...) وَحَدَّثَنِي هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَأَبُو الطَّاهِرِ - قَالَ أَبُو

[1] *Al-Mumtahanah* 60:12.

him about the women's oath of allegiance. She said: "The hand of the Messenger of Allâh ﷺ never touched the hand of a woman. When he had accepted a woman's oath of allegiance he said: 'Go, for I have accepted your oath of allegiance.'"

الطَّاهِرِ: أَخْبَرَنَا، وَقَالَ هَـٰرُونُ: حَدَّثَنَا - ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ عَنْ بَيْعَةِ النِّسَاءِ. قَالَتْ: مَا مَسَّ رَسُولُ اللهِ ﷺ بِيَدِهِ امْرَأَةً قَطُّ، إِلَّا أَنْ يَأْخُذَ عَلَيْهَا، فَإِذَا أَخَذَ عَلَيْهَا فَأَعْطَتْهُ، قَالَ: «اذْهَبِي فَقَدْ بَايَعْتُكِ».

Chapter 22. Oath Of Allegiance Pledging To Hear And Obey As Much As Possible

(المعجم ٢٢) - (بَابُ البيعة على السمع والطاعة فيما استطاع) (التحفة ٧٥)

[4836] 90 - (1867) 'Abdullâh bin 'Umar said: "We swore allegiance to the Messenger of Allâh ﷺ pledging to hear and obey, and he said to us: 'As much as possible.'"

[٤٨٣٦] ٩٠-(١٨٦٧) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - وَاللَّفْظُ لِابْنِ أَيُّوبَ - قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَ هُوَ ابْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: كُنَّا نُبَايِعُ رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ. يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتَ».

Chapter 23. The Age Of Adulthood, Responsibility

(المعجم ٢٣) - (بَابُ بيان سنّ البلوغ) (التحفة ٧٦)

[4837] 91 - (1868) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ inspected me on the day of (the battle of) Uḥud, when I was fourteen years old, and he did not allow me to take part in the

[٤٨٣٧] ٩١-(١٨٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: عَرَضَنِي رَسُولُ اللهِ ﷺ يَوْمَ أُحُدٍ فِي

fighting. He inspected me on the day of (the battle of) Al-Khandaq, when I was fifteen years old, and he allowed me (to take part in the fighting)."

الْقِتَالِ، وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً فَلَمْ يُجِزْنِي، وَعَرَضَنِي يَوْمَ الْخَنْدَقِ، وَأَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً، فَأَجَازَنِي.

Nâfi' said: "I came to 'Umar bin 'Abdul-'Azîz, who was the caliph at that time, and I narrated this *Hadîth* to him. He said: 'This is the demarcation between a minor and an adult.' He wrote to his agents telling them to pay a stipend to all those over the age of fifteen, and to regard all those under that age as children."

قَالَ نَافِعٌ: فَقَدِمْتُ عَلَىٰ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، وَهُوَ يَوْمَئِذٍ خَلِيفَةٌ، فَحَدَّثْتُهُ هٰذَا الْحَدِيثَ، فَقَالَ: إِنَّ هٰذَا لَحَدٌّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ، فَكَتَبَ إِلَىٰ عُمَّالِهِ أَنْ يَفْرِضُوا لِمَنْ كَانَ ابْنَ خَمْسَ عَشْرَةَ سَنَةً، وَمَنْ كَانَ دُونَ ذٰلِكَ فَاجْعَلُوهُ فِي الْعِيَالِ.

[4838] (...) It was narrated from 'Ubaidullâh with this chain of narration (a *Hadîth* similar to no. 4837), except that in their *Hadîth* it says: "I was fourteen years old and he thought I was too young."

[٤٨٣٨] (...) **وَحَدَّثَنَاهُ** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ جَمِيعًا عَنْ عُبَيْدِ اللهِ، بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ: وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ [سَنَةً] فَاسْتَصْغَرَنِي.

Chapter 24. The Prohibition Of Traveling With The *Mushaf* To The Land Of The Disbelievers If There Is The Fear That It May Fall Into Their Hands

(المعجم ٢٤) - (بَابُ النهي أن يسافر بالمصحف إلىٰ أرض الكفار إذا خيف وقوعه بأيديهم) (التحفة ٧٧)

[4839] 92 - (1869) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ forbade traveling with the Qur'ân to the land of the enemy."

[٤٨٣٩] **٩٢**-(١٨٦٩) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنْ [عَبْدِ اللهِ] ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَىٰ أَرْضِ الْعَدُوِّ.

[4840] 93 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ forbade traveling with the Qur'ân to the land of the enemy, lest the enemy get hold of it.

[٤٨٤٠] **٩٣**-(. . .) **وَحَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ كَانَ يَنْهَى أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ، مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ.

[4841] 94 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not travel with the Qur'ân, for I am afraid lest the enemy get hold of it.'"

Ayyûb (a narrator) said: "Lest the enemy get hold of it and dispute with you concerning it."

[٤٨٤١] **٩٤**-(. . .) **وَحَدَّثَنَا** أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُسَافِرُوا بِالْقُرْآنِ، فَإِنِّي لَا آمَنُ أَنْ يَنَالَهُ الْعَدُوُّ».

قَالَ أَيُّوبُ: فَقَدْ نَالَهُ الْعَدُوُّ وَخَاصَمُوكُمْ بِهِ.

[4842] (...) It was narrated from Ibn 'Umar from the Prophet ﷺ (a similar *Hadîth* as no 4841).

In the *Hadîth* of Ibn 'Ulayyah and Ath-Thaqafî it says: "I am afraid." In the *Hadîth* of Sufyân and Adh-Dhah-hâk bin 'Uthmân it says: "Lest the enemy get hold of it."

[٤٨٤٢] (. . .) **حَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ وَالثَّقَفِيُّ، كُلُّهُمْ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، جَمِيعًا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

فِي حَدِيثِ ابْنِ عُلَيَّةَ وَالثَّقَفِيِّ «فَإِنِّي أَخَافُ»، وَفِي حَدِيثِ سُفْيَانَ وَحَدِيثِ الضَّحَّاكِ بْنِ عُثْمَانَ «مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ».

Chapter 25. Horse Race And Training Horses For Racing

[4843] 95 - (1870) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ held a race for horses that had been specially prepared[1] for that, from Al-Haifâ' to Thaniyyat Al-Wadâ', and he held a race for horses that had not been specially prepared from Ath-Thaniyyah to the *Masjid* of Banû Zuraiq, and Ibn 'Umar was one of those who participated in the race.

[4844] (...) A *Hadîth* like that of Mâlik from Nâfi' (no. 4843) was narrated from Ibn 'Umar, and in the *Hadîth* of Ayyûb from Hammâd and Ibn 'Ulayyah it adds: "Abdullâh said: 'I came first in the race, and the horse jumped into the *Masjid* with me.'"[2]

(المعجم ٢٥) - (بَابُ المسابقة بين الخيل وتضميرها) (التحفة ٧٨)

[٤٨٤٣] ٩٥-(١٨٧٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ سَابَقَ بِالْخَيْلِ الَّتِي قَدْ أُضْمِرَتْ مِنَ الْحَفْيَاءِ، وَكَانَ أَمَدُهَا ثَنِيَّةَ الْوَدَاعِ، وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ، مِنَ الثَّنِيَّةِ إِلَىٰ مَسْجِدِ بَنِي زُرَيْقٍ، وَكَانَ ابْنُ عُمَرَ فِيمَنْ سَابَقَ بِهَا.

[٤٨٤٤] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ ومُحَمَّدُ بْنُ رُمْحٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالُوا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، جَمِيعًا عَنْ

[1] Specially prepared: This involved reducing their feed for a while and confining them in a narrow stall, covering them with blankets so that they would sweat; as the sweat dried their flesh would also dry and they would become stronger for running.

[2] The *Masjid*, which was the *Masjid* of Banû Zurayq, was the finishing-point of the race, and it had a low wall, over which the horse jumped.

عُبَيْدِ اللهِ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ وَأَحْمَدُ ابْنُ عَبْدَةَ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ؛ وَحَدَّثَنَا هَـٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ يَعْنِي ابْنَ زَيْدٍ، كُلُّ هَـٰؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. بِمَعْنَىٰ حَدِيثِ مَالِكٍ عَنْ نَافِعٍ وَزَادَ فِي حَدِيثِ أَيُّوبَ، مِنْ رِوَايَةِ حَمَّادٍ وَابْنِ عُلَيَّةَ: قَالَ عَبْدُ اللهِ: فَجِئْتُ سَابِقًا، فَطَفَّفَ بِي الْفَرَسُ الْمَسْجِدَ.

Chapter 26. The Virtue Of Horses; Goodness Is Tied To Their Forelocks

(المعجم ٢٦) - (بَابُ فضيلة الخيل وأن الخير معقود بنواصيها)

(التحفة ٧٩)

[4845] 96 - (1871) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Goodness is tied to the forelocks of horses until the Day of Resurrection."

[٤٨٤٥] ٩٦-(١٨٧١) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَىٰ يَوْمِ الْقِيَامَةِ».

[4846] (...) A *Hadîth* like that of Mâlik from Nâfi' (no. 4845) was narrated from Ibn 'Umar from the Prophet ﷺ.

[٤٨٤٦] (...) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ:

حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَىٰ، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنِي هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ مَالِكٍ عَنْ نَافِعٍ.

[4847] 97 - (1872) It was narrated that Jarîr bin 'Abdullâh said: "I saw the Messenger of Allâh ﷺ twisting the forelock of a horse between his fingers and saying: 'Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war.'"

[٤٨٤٧] **٩٧-(١٨٧٢) وَحَدَّثَنَا** نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ وَصَالِحُ بْنُ حَاتِمِ بْنِ وَرْدَانَ، جَمِيعًا عَنْ يَزِيدَ، قَالَ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرِ ابْنِ عَبْدِ اللهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَلْوِي نَاصِيَةَ فَرَسٍ بِإِصْبَعِهِ، وَهُوَ يَقُولُ: «الْخَيْلُ مَعْقُودٌ بِنَوَاصِيهَا الْخَيْرُ إِلَىٰ يَوْمِ الْقِيَامَةِ: الْأَجْرُ وَالْغَنِيمَةُ».

[4848] (...) A similar report (as no. 4847) was narrated from Yûnus with this chain of narration.

[٤٨٤٨] **(...) وَحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، كِلَاهُمَا عَنْ يُونُسَ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4849] 98 - (1873) It was narrated that 'Urwah Al-Bâriqî said: "The Messenger of Allâh ﷺ said: 'Goodness is tied to the forelocks of horses until the Day

[٤٨٤٩] **٩٨-(١٨٧٣) وَحَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ عَنْ عَامِرٍ، عَنْ عُرْوَةَ

of Resurrection: Reward and spoils of war.'"

الْبَارِقِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَىٰ يَوْمِ الْقِيَامَةِ: [الْأَجْرُ وَالْمَغْنَمُ]».

[4850] 99 - (...) It was narrated that 'Urwah Al-Bâriqî said: "The Messenger of Allâh ﷺ said: 'Goodness is tied to the forelocks of horses.' It was said to him: 'O Messenger of Allâh, how is that?' He said: 'Reward and spoils of war until the Day of Resurrection.'"

[٤٨٥٠] **٩٩**-(...) **وَحَدَّثَنَاهُ** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ وَابْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ الْبَارِقِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْخَيْرُ مَعْقُوصٌ بِنَوَاصِي الْخَيْلِ» قَالَ: فَقِيلَ لَهُ: يَا رَسُولَ اللهِ! بِمَ ذَاكَ؟ قَالَ: «الْأَجْرُ وَالْمَغْنَمُ إِلَىٰ يَوْمِ الْقِيَامَةِ».

[4851] (...) It was narrated from Ḥuṣain with this chain of narration (a *Ḥadîth* similar to no. 4850), except that he said: 'Urwah bin Al-Ja'd.

[٤٨٥١] (...) **وَحَدَّثَنَاه** إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ حُصَيْنٍ، بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: عُرْوَةُ بْنُ الْجَعْدِ.

[4852] (...) It was narrated from 'Urwah Al-Bâriqi, from the Prophet ﷺ (a *Ḥadîth* similar to no. 4850), but he did not mention "Reward and spoils of war," In the *Ḥadîth* of Sufyân (it says): "He heard 'Urwah Al-Bâriqî, who heard the Prophet ﷺ."

[٤٨٥٢] (...) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَخَلَفُ بْنُ هِشَامٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ أَبِي الْأَحْوَصِ؛ وَحَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، كِلَاهُمَا عَنْ سُفْيَانَ، جَمِيعًا عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ عُرْوَةَ الْبَارِقِيِّ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرِ «الْأَجْرَ وَالْمَغْنَمَ». وَفِي حَدِيثِ سُفْيَانَ: سَمِعَ عُرْوَةَ الْبَارِقِيَّ. سَمِعَ النَّبِيَّ ﷺ.

[4853] (...) This was narrated from 'Urwah bin Al-Ja'd from the Prophet ﷺ, but he did not mention: "Reward and spoils of war."

[٤٨٥٣] (...) **حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ،

كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَٰقَ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ، عَنْ عُرْوَةَ بْنِ الْجَعْدِ عَنِ النَّبِيِّ ﷺ بِهَٰذَا، وَلَمْ يَذْكُرِ «الْأَجْرَ والمَغْنَمَ».

[4854] 100 - (1874) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Blessing is in the forelocks of horses.'"

[٤٨٥٤] ١٠٠-(١٨٧٤) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ [بْنِ مَالِكٍ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَرَكَةُ فِي نَوَاصِي الْخَيْلِ».

[4855] (...) It was narrated that Abû At-Tayyâḥ heard Anas narrating a similar report (as no. 4854) from the Prophet ﷺ.

[٤٨٥٥] (...) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الحَارِثِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ سَمِعَ أَنَسًا يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

Chapter 27. Disliked Qualities In Horses

(المعجم ٢٧) - (بَابُ ما يكره من صفات الخيل) (التحفة ٨٠)

[4856] 101 - (1875) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ disliked <u>*Shikâl*</u> in horses."

[٤٨٥٦] ١٠١-(١٨٧٥) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا وَكِيعٌ - عَنْ سُفْيَانَ، عَنْ سَلْمِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ

قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَكْرَهُ الشِّكَالَ مِنَ الْخَيْلِ.

[4857] 102 - (...) A similar report (as no. 4856) was narrated from Sufyân with this chain of narration. In the *Ḥadîth* of 'Abdur-Razzâq it adds: "*Shikâl* is when a horse has some whiteness on its right hind foot and left forefoot, or on its right forefoot and its left hind foot."

[٤٨٥٧] ١٠٢-(...) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ سُفْيَانَ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، وَزَادَ فِي حَدِيثِ عَبْدِ الرَّزَّاقِ: وَالشِّكَالُ أَنْ يَكُونَ الْفَرَسُ فِي رِجْلِهِ الْيُمْنَىٰ بَيَاضٌ وَفِي يَدِهِ الْيُسْرَىٰ، أَوْ فِي يَدِهِ الْيُمْنَىٰ وَرِجْلِهِ الْيُسْرَىٰ.

[4858] (...) A *Ḥadîth* like that of Wakî' (no. 4856) was narrated from Abû Hurairah, from the Prophet ﷺ. According to the report of Wahb: "From 'Abdullâh bin Yazîd," but he did not mention An-Nakha'î (a sub-narrator).

[٤٨٥٨] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ، جَمِيعًا عَنْ شُعْبَةَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ النَّخَعِيِّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ وَكِيعٍ، وَفِي رِوَايَةِ وَهْبٍ: عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، وَلَمْ يَذْكُرِ النَّخَعِيَّ.

Chapter 28. The Virtue Of *Jihâd* And Going Out (To Fight) In The Cause Of Allâh

(المعجم ٢٨) - (بَابُ فضل الجهاد والخروج في سبيل الله)

(التحفة ٢١ - الجهاد: ١)

[4859] 103 - (1876) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh has guaranteed to the one

[٤٨٥٩] ١٠٣-(١٨٧٦) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ وَ

who goes out (to fight) in His cause - "and he only goes out to engage in *Jihâd* in My cause, out of faith in Me and affirming the truth of My Messengers - then I guarantee that I will either admit him to Paradise or I will bring him back to his home from which he departed, with whatever he has attained of reward or spoils of war." By the One in Whose Hand is the soul of Muḥammad, there is no one who is wounded in the cause of Allâh, but he will come on the Day of Resurrection in the state in which he was wounded, with its color the color of blood and its scent that of musk. By the One in Whose Hand is the soul of Muḥammad, were it not that it would cause hardship to the Muslims, I would not have stayed behind from any expedition that went out to fight in the cause of Allâh, but I do not have sufficient means to provide mounts for them, nor do they have sufficient means, and it would be too hard for them to stay behind without me. By the One in Whose Hand is the soul of Muḥammad, I wish that I could fight in the cause of Allâh and be killed, then fight and be killed, then fight and be killed.'"

هُوَ ابْنُ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَضَمَّنَ اللهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا جِهَادًا فِي سَبِيلِي، وَإِيمَانًا بِي، وَتَصْدِيقًا بِرُسُلِي، فَهُوَ عَلَيَّ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ، أَوْ أَرْجِعَهُ إِلَىٰ مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! مَا مِنْ كَلْمٍ يُكْلَمُ فِي سَبِيلِ اللهِ تَعَالَىٰ، إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ حِينَ كُلِمَ، لَوْنُهُ لَوْنُ دَمٍ وَرِيحُهُ مِسْكٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْلَا أَنْ يَشُقَّ عَلَىٰ الْمُسْلِمِينَ، مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللهِ أَبَدًا، وَلَٰكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلَهُمْ، وَلَا يَجِدُونَ سَعَةً، وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوَدِدْتُ أَنِّي أَغْزُو فِي سَبِيلِ اللهِ فَأُقْتَلُ، ثُمَّ أَغْزُو فَأُقْتَلُ، ثُمَّ أَغْزُو فَأُقْتَلُ».

[4860] (...) It was narrated from 'Umârah with this chain of narration (a *Ḥadîth* similar to no. 4859).

[٤٨٦٠] (...) **وَحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عُمَارَةَ، بِهَٰذَا الْإِسْنَادِ.

[4861] 104 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh has given a guarantee to the one who fights in His cause and does not go out of his house except to fight in *Jihâd* for His cause and to affirm His words, but He will either admit him to Paradise or bring him back to his home from which he departed, with whatever he has attained of reward or spoils of war."

[٤٨٦١] **١٠٤**-(...) **وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَكَفَّلَ اللهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ مِنْ بَيْتِهِ إِلَّا جِهَادٌ فِي سَبِيلِهِ وَتَصْدِيقُ كَلِمَتِهِ، بِأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَىٰ مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

[4862] 105 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No one is wounded in the cause of Allâh - and Allâh knows best who is wounded in His cause - but he will come on the Day of Resurrection with his wounds flowing with blood, the color will be the color of blood but the scent will be the fragrance of musk."

[٤٨٦٢] **١٠٥**-(...) **حَدَّثَنَا** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُكْلَمُ أَحَدٌ فِي سَبِيلِ اللهِ، وَاللهُ أَعْلَمُ بِمَنْ يُكْلَمُ فِي سَبِيلِهِ، إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَجُرْحُهُ يَثْعَبُ، اللَّوْنُ لَوْنُ دَمٍ وَالرِّيحُ رِيحُ مِسْكٍ».

[4863] 106 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Ahadîth* including the following: "The Messenger of Allâh ﷺ said: 'Every wound that a Muslim sustains in the cause of Allâh, on the Day of Resurrection it will be

[٤٨٦٣] **١٠٦**-(...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللهِ ﷺ: «كُلُّ كَلْمٍ يُكْلَمُهُ الْمُسْلِمُ فِي سَبِيلِ اللهِ، ثُمَّ تَكُونُ يَوْمَ الْقِيَامَةِ

in the same condition as on the day it was received, flowing with blood; the color will be the color of blood but the smell will be the fragrance of musk.' And the Messenger of Allâh ﷺ said: 'By the One in Whose Hand is the soul of Muḥammad, were it not that I would cause hardship for the believers, I would not have stayed behind from any expedition that fought in the cause of Allâh, but I do not have sufficient means to provide mounts for them, nor do they have sufficient means to join me, and they would not like to stay behind without me.'"

كَهَيْئَتِهَا إِذَا طُعِنَتْ تَفَجَّرُ دَمًا، اللَّوْنُ لَوْنُ دَمٍ وَالْعَرْفُ عَرْفُ الْمِسْكِ». وَقَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْلَا أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللهِ، وَلَكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلَهُمْ، وَلَا يَجِدُونَ سَعَةً فَيَتَّبِعُونِي، وَلَا تَطِيبُ أَنْفُسُهُمْ أَنْ يَقْعُدُوا بَعْدِي».

[4864] **(...)** It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Were it not that it would be too difficult for the believers, I would not have stayed behind from any expedition'" - a similar *Ḥadîth* (as no. 4863). With this chain of narration (it is narrated): "By the One in Whose Hand is my soul, I wish that I could be killed in the cause of Allâh, then brought back to life," a *Ḥadîth* like that of Abû Zur'ah from Abû Hurairah.

[٤٨٦٤] (...) **وَحَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَوْلَا أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ» بِمِثْلِ حَدِيثِهِمْ، وَبِهَذَا الْإِسْنَادِ «وَالَّذِي نَفْسِي بِيَدِهِ! لَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللهِ، ثُمَّ أُحْيَى» بِمِثْلِ حَدِيثِ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ.

[4865] **(...)** It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Were it not that it would be too difficult for my *Ummah*, I would have liked not to stay behind from any expedition' - a similar *Ḥadîth*."

[٤٨٦٥] (...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، كُلُّهُمْ عَنْ يَحْيَى

ابْنِ سَعِيدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْلَا أَنْ أَشُقَّ عَلَىٰ أُمَّتِي لَأَحْبَبْتُ أَنْ لَا أَتَخَلَّفَ خَلْفَ سَرِيَّةٍ» نَحْوَ حَدِيثِهِمْ.

[4866] 107 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh guarantees the one who goes out (to fight) in His cause... I would not have stayed behind from any expedition that went out in the cause of Allâh.'"

[٤٨٦٦] ١٠٧-(...) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَضَمَّنَ اللهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ» إِلَىٰ قَوْلِهِ: «مَا تَخَلَّفْتُ خِلَافَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللهِ تَعَالَىٰ».

Chapter 29. The Virtue Of Martyrdom In The Cause Of Allâh

(المعجم ٢٩) - (بَابُ فضل الشهادة في سبيل الله تعالىٰ) (التحفة ٢)

[4867] 108 - (1877) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "There is no soul that dies, having a good (reward) with Allâh, that would like to return to this world, or to have this world and everything in it, except the martyr, who wishes that he could come back to this world and be killed (again), because of what he sees of the virtue of martyrdom."

[٤٨٦٧] ١٠٨-(١٨٧٧) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ وَحُمَيْدٍ، عَنْ أَنَسٍ [بْنِ مَالِكٍ] عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللهِ خَيْرٌ، يَسُرُّهَا أَنَّهَا تَرْجِعُ إِلَىٰ الدُّنْيَا، وَلَا أَنَّ لَهَا الدُّنْيَا وَمَا فِيهَا، إِلَّا الشَّهِيدُ، [فَإِنَّهُ] يَتَمَنَّىٰ أَنْ يَرْجِعَ فَيُقْتَلَ فِي الدُّنْيَا، لِمَا يَرَىٰ مِنْ فَضْلِ الشَّهَادَةِ».

[4868] 109 - (...) It was narrated that Qatâdah said: "I heard Anas bin Mâlik narrate that the Prophet ﷺ said: 'There

[٤٨٦٨] ١٠٩-(...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ

is no one who enters Paradise and wishes to return to this world, even if he were to have everything that is on earth, except the martyr; he wishes that he could come back and be killed ten times, because of what he sees of honor.'"

قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يَدْخُلُ الجَنَّةَ، يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا، وَأَنَّ لَهُ مَا عَلَىٰ الْأَرْضِ مِنْ شَيْءٍ، غَيْرُ الشَّهِيدِ، فَإِنَّهُ يَتَمَنَّىٰ أَنْ يَرْجِعَ فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَىٰ مِنَ الْكَرَامَةِ».

[4869] 110 - (1878) It was narrated that Abû Hurairah said: "It was said to the Prophet ﷺ: 'What is equivalent to *Jihâd* in the cause of Allâh (glorified and exalted is He)?' He said: 'You are not able for that.'" He said: "They repeated the question two or three times, and each time he (ﷺ) said: 'You are not able for that.' The third time, he said: 'The likeness of one who strives in the cause of Allâh is that of one who fasts, prays *Qiyâm* and obeys Allâh, and does not falter in his fasting or prayer, until the one who is fighting in *Jihâd* in the cause of Allâh returns.'"

[٤٨٦٩] **١١٠ -(١٨٧٨) حَدَّثَنَا** سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ الْوَاسِطِيُّ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: مَا يَعْدِلُ الْجِهَادَ فِي سَبِيلِ اللهِ [عَزَّ وَجَلَّ؟] قَالَ: «لَا تَسْتَطِيعُوهُ» قَالَ: فَأَعَادُوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، كُلُّ ذٰلك يَقُولُ: «لَا تَسْتَطِيعُوهُ». وَقَالَ فِي الثَّالِثَةِ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللهِ، لَا يَفْتُرُ مِنْ صِيَامٍ وَلَا صَلَاةٍ، حَتَّىٰ يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللهِ تَعَالَىٰ».

[4870] (...) A similar report (as no. 4869) was narrated from Suhail with this chain of narration.

[٤٨٧٠] (...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ سُهَيْلٍ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[4871] 111 - (1879) It was narrated from Abû Sallâm that he said: "An-Nu'mân bin Bas<u>h</u>îr

[٤٨٧١] **١١١ -(١٨٧٩) حَدَّثَنِي** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو

told me: 'I was at the *Minbar* of the Messenger of Allâh ﷺ and a man said: "I would not care if I did not do any good deed after becoming Muslim, except providing water to the pilgrims." Another said: "I would not care if I did not do any good deed after becoming Muslim, except visiting and maintaining *Al-Masjid Al-Harâm*." Another man said: "*Jihâd* in the cause of Allâh is better than what you have said." 'Umar rebuked them and said: "Do not raise your voices beside the *Minbar* of the Messenger of Allâh ﷺ. Today is Friday, so when I have prayed *Jumu'ah*, I will go in and ask him (the Prophet ﷺ) about that concerning which you are differing."

Then Allâh revealed the words: 'Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid Al-Ḥarâm* (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the wrongdoers."[1]

تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ عَنْ زَيْدِ ابْنِ سَلَّامٍ أَنَّهُ سَمِعَ أَبَا سَلَّامٍ قَالَ: حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ قَالَ: كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللهِ ﷺ. فَقَالَ رَجُلٌ: مَا أُبَالِي أَنْ لَا أَعْمَلَ عَمَلًا بَعْدَ الْإِسْلَامِ، إِلَّا أَنْ أُسْقِيَ الْحَاجَّ، وَقَالَ آخَرُ: مَا أُبَالِي أَنْ لَا أَعْمَلَ عَمَلًا بَعْدَ الْإِسْلَامِ، إِلَّا أَنْ أَعْمُرَ الْمَسْجِدَ الْحَرَامَ، وَقَالَ آخَرُ: الْجِهَادُ فِي سَبِيلِ اللهِ أَفْضَلُ مِمَّا قُلْتُمْ، فَزَجَرَهُمْ عُمَرُ وَقَالَ: لَا تَرْفَعُوا أَصْوَاتَكُمْ عِنْدَ مِنْبَرِ رَسُولِ اللهِ ﷺ. وَهُوَ يَوْمُ الْجُمُعَةِ، وَلَكِنْ إِذَا صَلَّيْتُ الْجُمُعَةَ دَخَلْتُ فَاسْتَفْتَيْتُهُ فِيمَا اخْتَلَفْتُمْ فِيهِ، فَأَنْزَلَ اللهُ تَعَالَىٰ: ﴿أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ﴾ [التوبة: ١٩] الْآيَةَ إِلَىٰ آخِرِهَا.

[4872]... - (...) An-Nu'mân bin Bashîr said: "I was at the *Minbar* of the Messenger of Allâh ﷺ..."

[٤٨٧٢] (...) وَحَدَّثَنِيهِ عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: حَدَّثَنَا يَحْيَى بْنُ

[1] *At-Tawbah* 9:19.

a *Hadîth* like that of Abû Tawbah (no. 4871).

حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ: أَخْبَرَنِي زَيْدٌ أَنَّهُ سَمِعَ أَبَا سَلَّامٍ قَالَ: حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ قَالَ: كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللهِ ﷺ، بِمِثْلِ حَدِيثِ أَبِي تَوْبَةَ.

Chapter 30. The Virtue Of Going Out In The Morning Or The Evening In The Cause Of Allâh

(المعجم ٣٠) - (بَابُ فضل الغدوة والروحة في سبيل الله) (التحفة ٣)

[4873] 112 - (1880) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Going out in the morning or in the evening in the cause of Allâh is better than this world and everything in it.'"

[٤٨٧٣] **١١٢-(١٨٨٠) حَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ [بْنِ مَالِكٍ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَغَدْوَةٌ فِي سَبِيلِ اللهِ أَوْ رَوْحَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[4874] 113 - (1881) It was narrated from Sahl bin Sa'd As-Sâ'idî that the Messenger of Allâh ﷺ said: "For a person to go out in the morning in the cause of Allâh is better than this world and everything in it."

[٤٨٧٤] **١١٣-(١٨٨١) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «وَالْغَدْوَةَ يَغْدُوهَا الْعَبْدُ فِي سَبِيلِ اللهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[4875] 114 - (...) It was narrated from Sahl bin Sa'd As-Sâ'idî that the Prophet ﷺ said: "Going out in the morning or in the evening in the cause of Allâh is better than this world and everything in it."

[٤٨٧٥] **١١٤-(...) وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ [السَّاعِدِيِّ] عَنِ

النَّبِيِّ ﷺ قَالَ: «غَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[4876] 114 (B) - (1882) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Were it not for some men among my *Ummah*...' and he quoted the *Hadîth* and said therein: 'Going out in the evening or the morning in the cause of Allâh is better than this world and everything in it.'"

[٤٨٧٦] **١١٤م**-(١٨٨٢) **وَحَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ ذَكْوَانَ [بْنِ] أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْلَا أَنَّ رِجَالًا مِنْ أُمَّتِي» وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ: «وَلَرَوْحَةٌ فِي سَبِيلِ اللهِ أَوْ غَدْوَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[4877] 115 - (1883) Abû Ayyûb said: "The Messenger of Allâh ﷺ said: 'Going out in the morning or in the evening in the cause of Allâh is better than that on which the sun rises and sets.'"

[٤٨٧٧] **١١٥**-(١٨٨٣) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ وَإِسْحَٰقَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - الْمُقْرِىءُ عَبْدُ اللهِ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ [أَبِي] أَيُّوبَ حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ الْمَعَافِرِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ الْحُبُلِيِّ قَالَ: سَمِعْتُ أَبَا أَيُّوبَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «غَدْوَةٌ فِي سَبِيلِ اللهِ أَوْ رَوْحَةٌ، خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ».

[4878] (...) Abû Ayyûb Al-Anṣârî said: "The Messenger of Allâh ﷺ said:..." A similar report (as no. 4877).

[٤٨٧٨] (...) **حَدَّثَنِي** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ عَنْ عَبْدِ اللهِ بْنِ الْمُبَارَكِ:

أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ وَحَيْوَةُ بْنُ شُرَيْحٍ قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ الْحُبُلِيِّ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، مِثْلَهُ سَوَاءً.

Chapter 31. The High Positions That Allâh Has Prepared For The *Mujâhid* In Paradise

(المعجم ٣١) - (بَابُ بيان ما أعده الله تعالىٰ للمجاهد في الجنة من الدرجات) (التحفة ٤)

[4879] 116 - (1884) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "O Abû Sa'eed, whoever is content with Allâh as his Lord, Islam as his religion and Muḥammad ﷺ as his Prophet, Paradise is guaranteed for him." Abû Sa'eed wondered at that, and said: "Say it to me again, O Messenger of Allâh." He did that, then he said: "And there is something else by means of which a person will be raised one hundred levels in Paradise, and the distance between each two levels is like the distance between heaven and earth." He said: "What is it, O Messenger of Allâh?" He said: "*Jihâd* in the cause of Allâh, *Jihâd* in the cause of Allâh."

[٤٨٧٩] ١١٦-(١٨٨٤) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو هَانِئٍ الْخَوْلَانِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ الْحُبُلِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ» فَعَجِبَ لَهَا أَبُو سَعِيدٍ. فَقَالَ: أَعِدْهَا عَلَيَّ، يَا رَسُولَ اللهِ! فَفَعَلَ. ثُمَّ قَالَ: «وَأُخْرَىٰ يُرْفَعُ بِهَا الْعَبْدُ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ» قَالَ: وَمَا هِيَ؟ يَا رَسُولَ اللهِ! قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ، الْجِهَادُ فِي سَبِيلِ اللهِ».

Chapter 32. If A Person Is Killed In The Cause Of Allâh, All His Sins Will Be Expiated, Except Debt

(المعجم ٣٢) - (بَابُ من قتل في سبيل الله كفرت خطاياه، إلا الدَّين)

(التحفة ٥)

[4880] 117 - (1885) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ stood up before them and said to them: "*Jihâd* in the cause of Allâh and faith in Allâh are the best of deeds." A man stood up and said: "O Messenger of Allâh, do you think that if I am killed in the cause of Allâh, my sins will be expiated?" The Messenger of Allâh ﷺ said: "Yes, if you are killed in the cause of Allâh and you are patient and seek reward, facing (the enemy) and not turning away." Then the Messenger of Allâh ﷺ said: "What did you say?" He said: "Do you think that if I am killed in the cause of Allâh, my sins will be expiated?" The Messenger of Allâh ﷺ said: "Yes, if you are killed in the cause of Allâh and you are patient and seek reward, facing (the enemy) and not turning away, except debt, for Jibrîl, ﷺ, told me that."

[٤٨٨٠] ١١٧-(١٨٨٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ؛ [أَنَّهُ] سَمِعَهُ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَامَ فِيهِمْ فَذَكَرَ لَهُمْ: «أَنَّ الْجِهَادَ فِي سَبِيلِ اللهِ وَالْإِيمَانَ بِاللهِ أَفْضَلُ الْأَعْمَالِ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللهِ تُكَفَّرُ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «نَعَمْ. إِنْ قُتِلْتَ فِي سَبِيلِ اللهِ، وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ» ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللهِ أَتُكَفَّرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ. وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ، إِلَّا الدَّيْنَ، فَإِنَّ جِبْرِيلَ، عَلَيْهِ السَّلَامُ، قَالَ لِي ذٰلِكَ».

[4881] (...) It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "A man came to the Messenger of Allâh ﷺ and said: 'Do you think that if I am killed in the cause of Allâh...?'" A *Hadîth* like that of Al-Laith (no. 4881).

[٤٨٨١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قال: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: أَخْبَرَنَا يَحْيَىٰ [يَعْنِي] ابْنَ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ،

عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللهِ؟ بِمَعْنَىٰ حَدِيثِ اللَّيْثِ.

[4882] 118 - (...) It was narrated from 'Abdullâh bin Abî Qatâdah, from his father, that a man came to the Prophet ﷺ when he was on the *Minbar* and said: "Do you think that if I strike with my sword...?" A *Hadîth* like that of Al-Maqburî (no. 4881).

[٤٨٨٢] ١١٨-(. . .) [وَ]حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ يَزِيدُ أَحَدُهُمَا عَلَىٰ صَاحِبِهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، وَهُوَ عَلَىٰ الْمِنْبَرِ، فَقَالَ: أَرَأَيْتَ إِنْ ضَرَبْتُ بِسَيْفِي، بِمَعْنَىٰ حَدِيثِ الْمَقْبُرِيِّ.

[4883] 119 - (1886) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Messenger of Allâh ﷺ said: "The martyr will be forgiven for everything, except debt."

[٤٨٨٣] ١١٩-(١٨٨٦) حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى بْنِ صَالِحٍ الْمِصْرِيُّ: حَدَّثَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَضَالَةَ عَنْ عَيَّاشٍ وَ هُوَ ابْنُ عَبَّاسٍ الْقِتْبَانِيُّ عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ أَبِي عَبْدِ الرَّحْمَٰنِ الْحُبُلِيِّ، عَنْ عَبْدِاللهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ، إِلَّا الدَّيْنَ».

[4884] 120 - (...) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Prophet ﷺ said: "Being killed in the cause of Allâh expiates everything, except debt."

[٤٨٨٤] ١٢٠-(. . .) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ الْقِتْبَانِيُّ عَنْ أَبِي

عَبْدِ الرَّحْمَٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْقَتْلُ فِي سَبِيلِ اللهِ يُكَفِّرُ كُلَّ شَيْءٍ، إِلَّا الدَّيْنَ».

Chapter 33. The Souls Of The Martyrs Are In Paradise, And They Are Alive With Their Lord And They Have Provision

(المعجم ٣٣) - (بَابُ بيان أن أرواح الشهداء في الجنة، وأنهم أحياء عند ربهم يرزقون) (التحفة ٦)

[4585] 121 - (1887) It was narrated that Masrûq said: "We asked 'Abdullâh bin Mas'ûd about this Verse: 'Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their Lord, and they have provision.'[1] He said: 'We also asked about that, and he (the Prophet ﷺ) said: "Their souls are in the crops of green birds, which have lamps hanging from the Throne, and they roam freely wherever they want in Paradise, then they return to those lamps. Their Lord looked down upon them and said: 'Do you desire anything?' They said: 'What could we desire, when we can roam freely wherever we want in Paradise?' He ﷻ did that with them three times, and when they saw that they would not be left without being asked, they said: 'O Lord, we want You to restore our souls to our bodies so that we may be killed in Your cause again.' When He saw that

[٤٨٨٥] ١٢١-(١٨٨٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعِيسَى بْنُ يُونُسَ، جَمِيعًا عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَسْبَاطٌ وَأَبُو مُعَاوِيَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ قَالَ: سَأَلْنَا عَبْدَ اللهِ [هُوَ ابْنُ مَسْعُودٍ] عَنْ هَٰذِهِ الْآيَةِ: ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ﴾ [آل عمران:١٦٩] قَالَ: أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَٰلِكَ. فَقَالَ: «أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ، لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَىٰ تِلْكَ الْقَنَادِيلِ، فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمُ اطِّلَاعَةً، فَقَالَ: هَلْ تَشْتَهُونَ شَيْئًا؟ قَالُوا: أَيَّ شَيْءٍ

[1] *Âl 'Imrân* 3:169.

they had no need, they were left alone."

نَشْتَهِي؟ وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا، فَفَعَلَ ذٰلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبِّ! نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّىٰ نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَىٰ، فَلَمَّا رَأَىٰ أَنْ لَيْسَ لَهُمْ حَاجَةٌ تُرِكُوا».

Chapter 34. The Virtue Of *Jihâd* And Keeping Watch Over The Frontier

(المعجم ٣٤) - (بَابُ فضل الجهاد والرباط) (التحفة ٧)

[4886] 122 - (1888) It was narrated from Abû Sa'eed Al-Khudrî that a man came to the Prophet ﷺ and said: "Which of the people is best?" He said: "A man who strives in *Jihâd* in the cause of Allâh with his wealth and his self." He said: "Then who?" He said: "A believer in a mountain pass who worships Allâh his Lord, and spares the people from his evil."

[٤٨٨٦] ١٢٢-(١٨٨٨) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ ابْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ: «رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللهِ بِمَالِهِ وَنَفْسِهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي شِعْبٍ مِنَ الشِّعَابِ، يَعْبُدُ [اللهَ] رَبَّهُ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ».

[4887] 123 - (...) It was narrated that Abû Sa'eed said: "A man said: 'Which of the people is best, O Messenger of Allâh?' He said: 'A believer who strives in *Jihâd* with his self and his wealth, in the cause of Allâh.' He said: 'Then who?' He said: 'Then a man who withdraws into

[٤٨٨٧] ١٢٣-(...) حَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَجُلٌ: أَيُّ النَّاسِ أَفْضَلُ؟ يَارَسُولَ اللهِ! قَالَ: «مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللهِ»

a mountain pass, worshipping his Lord and sparing the people from his evil.'"

قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ رَجُلٌ مُعْتَزِلٌ فِي شِعْبٍ مِنَ الشِّعَابِ، يَعْبُدُ رَبَّهُ وَيَدَعُ النَّاسَ مِنْ شَرِّهِ».

[4888] 124 - (...) It was narrated from Ibn Shihâb with this chain of narration (a *Hadîth* similar to no. 4887). He said: "A man in a mountain pass," and he did not say, "then a man."

[٤٨٨٨] ١٢٤-(...) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنِ الْأَوْزَاعِيِّ، عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الْإِسْنَادِ، قَالَ: «رَجُلٌ فِي شِعْبٍ» وَلَمْ يَقُلْ: «ثُمَّ رَجُلٌ».

[4889] 125 - (1889) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Among the best of lives is that of a man who holds the reins of his horse, (ever ready) to march in the cause of Allâh, flying on its back every time he hears the shout at the approach of the enemy, or a cry of alarm, seeking to be killed or to die at places where such can be expected. Or, a man who lives with his sheep at the top of one of these mountains or in the bottom of one of these valleys, establishing regular prayer, paying *Zakât* and worshipping his Lord till the inevitable (i.e., death) comes to him and there is nothing between him and the people except good (i.e., he is on good terms with everyone)."

[٤٨٨٩] ١٢٥-(١٨٨٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ بَعْجَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ، رَجُلٌ مُمْسِكٌ عِنَانَ فَرَسِهِ فِي سَبِيلِ اللهِ، يَطِيرُ عَلَىٰ مَتْنِهِ، كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً طَارَ عَلَيْهِ، يَبْتَغِي الْقَتْلَ وَالْمَوْتَ مَظَانَّهُ، أَوْ رَجُلٌ فِي غُنَيْمَةٍ فِي رَأْسِ شَعَفَةٍ مِنْ هَٰذِهِ الشَّعَفِ، أَوْ بَطْنِ وَادٍ مِنْ هَٰذِهِ الْأَوْدِيَةِ، يُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ، وَيَعْبُدُ رَبَّهُ حَتَّىٰ يَأْتِيَهُ الْيَقِينُ، لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ».

[4890] 126 - (...) A similar report (as no. 4889) was narrated from Abû Hâzim with this chain

[٤٨٩٠] ١٢٦-(...) وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي

حَازِمٍ، وَيَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، كِلَاهُمَا عَنْ أَبِي حَازِمٍ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: عَنْ بَعْجَةَ بْنِ عَبْدِ اللهِ بْنِ بَدْرٍ، وَقَالَ: «فِي شِعْبَةٍ مِنْ هَٰذِهِ الشِّعَابِ» خِلَافَ رِوَايَةِ يَحْيَىٰ.

of narration. He said: "From Ba'jah bin 'Abdullâh bin Badr," and he said: "In one of these mountain passes," unlike the report of Yaḥyâ.

[٤٨٩١] ١٢٧-(...) وَحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ بَعْجَةَ بْنِ عَبْدِ اللهِ الْجُهَنِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَىٰ حَدِيثِ أَبِي حَازِمٍ عَنْ بَعْجَةَ، وَقَالَ: «فِي شِعْبٍ مِنَ الشِّعَابِ».

[4891] 127 - (...) A *Hadîth* like that of Abû Ḥâzim (no. 4890) was narrated from Abû Hurairah from the Prophet ﷺ, and he said: "In one of the mountain passes."

(المعجم ٣٥) - (بَابُ بيان الرجلين يقتل أحدهما الآخر، يدخلان الجنة) (التحفة ٨)

Chapter 35. Two Men, One Of Whom Kills The Other, And Both Will Enter Paradise

[٤٨٩٢] ١٢٨-(١٨٩٠) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَضْحَكُ اللهُ إِلَىٰ رَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الْآخَرَ، كِلَاهُمَا يَدْخُلُ الْجَنَّةَ» [فَقَالُوا: كَيْفَ؟ يَا رَسُولَ اللهِ!] قَالَ: «يُقَاتِلُ هَٰذَا فِي سَبِيلِ اللهِ [عَزَّ وَجَلَّ] فَيُسْتَشْهَدُ، ثُمَّ يَتُوبُ اللهُ عَلَىٰ الْقَاتِلِ فَيُسْلِمُ، فَيُقَاتِلُ فِي سَبِيلِ اللهِ [عَزَّ وَجَلَّ] فَيُسْتَشْهَدُ».

[4892] 128 - (1890) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh will laugh at two men, one of whom kills the other, and both of whom will enter Paradise." They said: "How is that, O Messenger of Allâh?" He said: "One fights in the cause of Allâh and is martyred, then Allâh turns in forgiveness to the one who killed him as he becomes Muslim, and he fights in the cause of Allâh and is martyred."

[4893] (...) A similar report (as no. 4892) was narrated from Abû Az-Zinnâd with this chain of narration.

[٤٨٩٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4894] 129 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ," - and he mentioned a number of *Aḥadîth*, including the following: "The Messenger of Allâh ﷺ said: 'Allâh will laugh at two men, one of whom killed the other, both of whom will enter Paradise.' They said: 'How is that, O Messenger of Allâh?' He said: 'One fought and entered Paradise, then Allâh turned in forgiveness to the other, and guided him to Islam, then he fought in *Jihâd* in the cause of Allâh and was martyred.'"

[٤٨٩٤] ١٢٩-(...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «يَضْحَكُ اللهُ لِرَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الْآخَرَ، كِلَاهُمَا يَدْخُلُ الْجَنَّةَ»، قَالُوا: كَيْفَ؟ يَا رَسُولَ اللهِ! قَالَ: «يُقْتَلُ هَٰذَا فَيَلِجُ الْجَنَّةَ، ثُمَّ يَتُوبُ اللهُ عَلَىٰ الْآخَرِ فَيَهْدِيهِ إِلَىٰ الْإِسْلَامِ، ثُمَّ يُجَاهِدُ فِي سَبِيلِ اللهِ فَيُسْتَشْهَدُ».

Chapter 36. One Who Kills A Disbeliever Then Keeps To The Right Path

(المعجم ٣٦) - (بَابُ من قتل كافرًا ثم سدّد) (التحفة ٩)

[4895] 130 - (1891) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No disbeliever and his killer will ever be together in Hell."

[٤٨٩٥] ١٣٠-(١٨٩١) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَجْتَمِعُ كَافِرٌ وَقَاتِلُهُ فِي النَّارِ أَبَدًا».

[4896] 131 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No two people will be together in Hell in such a way that one harms the other.' It was said: 'Who are they, O Messenger of Allâh?' He said: 'A believer who kills a disbeliever then keeps to the right path.'"

[٤٨٩٦] ١٣١-(...) حَدَّثَنَا عَبْدُ اللهِ بْنُ عَوْنٍ الْهِلَالِيُّ: حَدَّثَنَا أَبُو إِسْحٰقَ الْفَزَارِيُّ، [عَنْ] إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَجْتَمِعَانِ فِي النَّارِ اجْتِمَاعًا يَضُرُّ أَحَدُهُمَا الْآخَرَ» قِيلَ: مَنْ هُمْ؟ يَا رَسُولَ اللهِ! قَالَ: «مُؤْمِنٌ قَتَلَ كَافِرًا ثُمَّ سَدَّدَ».

Chapter 37. The Virtue Of Charity In The Cause Of Allâh, And Its Manifold Reward

(المعجم ٣٧) - (بَابُ فضل الصدقة في سبيل الله تَعَالَىٰ، وتضعيفها)

(التحفة ١٠)

[4897] 132 - (1892) It was narrated that Abû Mas'ûd Al-Anṣârî said: "A man brought a bridled she-camel and said: 'This is (given) in the cause of Allâh.' The Messenger of Allâh ﷺ said: 'On the Day of Resurrection you will have seven hundred she-camels in return; all of which will be bridled.'"

[٤٨٩٧] ١٣٢-(١٨٩٢) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُومَةٍ. فَقَالَ: هٰذِهِ فِي سَبِيلِ اللهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَكَ بِهَا، يَوْمَ الْقِيَامَةِ، سَبْعُمِائَةِ نَاقَةٍ، كُلُّهَا مَخْطُومَةٌ».

[4898] (...) It was narrated from Al-A'mash with this chain of narration (a similar *Ḥadîth* as no. 4987).

[٤٨٩٨] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهٰذَا الْإِسْنَادِ.

Chapter 38. The Virtue Of Helping The Warrior Who Is Fighting In The Cause Of Allâh With Mounts Etc., And Looking After His Family In His Absence

(المعجم ٣٨) - (بَابُ فضل إعانة الغازي في سبيل الله بمركوب وغيره، وخلافته في أهله بخير) (التحفة ١١)

[4899] 133 - (1893) It was narrated that Abû Mas'ûd Al-Anṣârî said: "A man came to the Messenger of Allâh ﷺ and said: 'My mount has died, give me a mount.' He said: 'I do not have anything.' A man said: 'O Messenger of Allâh, I will tell him about someone who will give him a mount.' The Messenger of Allâh ﷺ said: 'The one who tells another about something good is like the one who does it.'"

[٤٨٩٩] ١٣٣-(١٨٩٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي أُبْدِعَ بِي فَاحْمِلْنِي. فَقَالَ: «مَا عِنْدِي» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَنَا أَدُلُّهُ عَلَىٰ مَنْ يَحْمِلُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ دَلَّ علىٰ خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ».

[4900] (...) It was narrated from Al-A'mash with this chain of narration (a similar *Hadîth* as no. 4999).

[٤٩٠٠] (. . .) وَحَدَّثَنَاهُ إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ عَنْ شُعْبَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ كُلُّهُمْ عَنِ الْأَعْمَشِ، بِهَٰذَا الْإِسْنَادِ.

[4901] 134 - (1894) It was narrated from Anas bin Mâlik that a young man of Aslam said: "O Messenger of Allâh, I want to go out to fight but I do not have

[٤٩٠١] ١٣٤-(١٨٩٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ

the means to equip myself." He said: "Go to so-and-so, for he has equipped himself but has fallen sick." He went to him and said: "The Messenger of Allâh ﷺ sends greetings of *Salâm* to you, and he said to give me that with which you had equipped yourself." He said: "O so-and-so (to his wife), give him that with which I had equipped myself, and do not withhold anything from him, for by Allâh, if you withhold anything it will not be blessed for you."

[ابْنِ مَالِكٍ]؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ [بْنِ مَالِكٍ]؛ أَنَّ فَتًى مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ اللهِ! إِنِّي أُرِيدُ الْغَزْوَ وَلَيْسَ مَعِي مَا أَتَجَهَّزُ، قَالَ: «ائْتِ فُلَانًا فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرِضَ»، فَأَتَاهُ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ يُقْرِئُكَ السَّلَامَ وَيَقُولُ: أَعْطِنِي الَّذِي تَجَهَّزْتَ بِهِ، قَالَ: يَا فُلَانَةُ! أَعْطِيهِ الَّذِي تَجَهَّزْتُ بِهِ، وَلَا تَحْبِسِي عَنْهُ شَيْئًا، فَوَاللهِ! لَا تَحْبِسِي مِنْهُ شَيْئًا فَيُبَارَكَ لَكِ فِيهِ».

[4902] 135 - (1895) It was narrated from Zaid bin Khâlid Al-Juhanî that the Messenger of Allâh ﷺ said: "Whoever equips a warrior in the cause of Allâh, has participated in the battle, and whoever looks after his family has participated in the battle."

[٤٩٠٢] ١٣٥-(١٨٩٥) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الطَّاهِرِ - قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، وَقَالَ سَعِيدٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ -: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللهِ فَقَدْ غَزَا، وَمَنْ خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا».

[4903] 136 - (...) It was narrated that Zaid bin Khâlid Al-Juhanî said: "The Prophet of Allâh ﷺ said: 'Whoever equips a warrior in the cause of Allâh, has

[٤٩٠٣] ١٣٦-(...) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ: حَدَّثَنَا

participated in the battle, and whoever looks after a warrior's family has participated in the battle.'"

يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ ابْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: قَالَ نَبِيُّ اللهِ ﷺ: «مَنْ جَهَّزَ غَازِيًا فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا».

[4904] 137 - (1896) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ sent a troop to Banû Liḥyân, from Hudhail, and said: "Let one man out of every two join the expedition, and the reward will be shared between them both."

[٤٩٠٤] ١٣٧-(١٨٩٦) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى ابْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَعِيدٍ، مَوْلَى الْمَهْرِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ بَعْثًا إِلَىٰ بَنِي لَحْيَانَ، مِنْ هُذَيْلٍ، فَقَالَ: «لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا، وَالْأَجْرُ بَيْنَهُمَا».

[4905] (...) Abû Sa'eed Al-Khudrî narrated that the Messenger of Allâh ﷺ sent out a troop... a similar report (as no. 4904).

[٤٩٠٥] (...) وَحَدَّثَنِيهِ إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ يَعْنِي ابْنَ عَبْدِ الْوَارِثِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ: حَدَّثَنَا الْحُسَيْنُ عَنْ يَحْيَىٰ: حَدَّثَنِي أَبُو سَعِيدٍ، مَوْلَى الْمَهْرِيِّ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ؛ أَنَّ رَسُولَ اللهِ بَعَثَ بَعْثًا، بِمِثْلِهِ.

[4906] (...) A similar report (as no. 4904) was narrated from Yaḥyâ with this chain of narrators.

[٤٩٠٦] (...) وَحَدَّثَنِي إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللهِ يَعْنِي ابْنَ مُوسَىٰ عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4907] 138 - (...) It was narrated from Yazîd bin Abî Sa'eed, the freed slave of Al-Mahrî, from his father, from Abû Sa'eed Al-Khudrî, that the Messenger of Allâh ﷺ sent a troop to Banû Liḥyân and said: "Let one man out of every two go out," then he said to those who stayed behind: "Whichever of you stays behind and looks after the family and property of the one who goes out, will have half of the reward of the one who goes out."

[٤٩٠٧] ١٣٨-(...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ يَزِيدَ ابْنِ أَبِي سَعِيدٍ، مَوْلَى الْمَهْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ إِلَىٰ بَنِي لَحْيَانَ فَقَالَ: «لِيَخْرُجْ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ» ثُمَّ قَالَ لِلْقَاعِدِ: «أَيُّكُمْ خَلَفَ الْخَارِجَ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ، كَانَ لَهُ مِثْلُ نِصْفِ أَجْرِ الْخَارِجِ».

Chapter 39. The Sanctity Of The Wives Of The *Mujâhidîn*, And The Sin Of The One Who Betrays Them With Regard To Them

(المعجم ٣٩) - (بَابُ حرمة نساء المجاهدين، وإثم من خانهم فيهن) (التحفة ١٢)

[4908] 139 - (1897) It was narrated from Sulaimân bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'The sanctity of the wives of the *Mujâhidîn* for those who stay behind is like the sanctity of their own mothers. There is no man among those who stay behind who looks after the family of one of the *Mujâhidîn* and then betrays him with regard to them, but he will be made to stand on the Day of Resurrection, and he (the *Mujâhid*) will take as much of his good deeds as he wishes; so what do you think?'"

[٤٩٠٨] ١٣٩-(١٨٩٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ، كَحُرْمَةِ أُمَّهَاتِهِمْ، وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلًا مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ، فَيَخُونُهُ فِيهِمْ، إِلَّا وُقِفَ لَهُ يَوْمَ الْقِيَامَةِ، فَيَأْخُذُ مِنْ عَمَلِهِ مَا شَاءَ، فَمَا ظَنُّكُمْ؟».

[4909] (...) It was narrated from Ibn Buraidah that his father said: "The Prophet ﷺ said..." a *Hadîth* like that of Ath-Thawrî (no. 4908).

[٤٩٠٩] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مِسْعَرٌ [عَنْ] عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ يَعْنِي النَّبِيَّ ﷺ بِمَعْنَى حَدِيثِ الثَّوْرِيِّ.

[4910] 140 - (...) It was narrated from 'Alqamah bin Marthad with this chain of narration (a similar *Hadîth* as no. 4908), and he said: "The Messenger of Allâh ﷺ turned to us and said: 'What do you think?'"

[٤٩١٠] ١٤٠ -(...) وَحَدَّثَنَاهُ سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ قَعْنَبٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، بِهَٰذَا الْإِسْنَادِ: «وَقَالَ: فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ»، فَالْتَفَتَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَقَالَ: «فَمَا ظَنُّكُمْ؟».

Chapter 40. The Duty Of *Jihâd* Is Waived For Those Who Have Excuses

(المعجم ٤٠) - (بَابُ سقوط فرض الجهاد عن المعذورين) (التحفة ١٣)

[4911] 141 - (1898) It was narrated from Abû Ishâq that he heard Al-Barâ' say concerning the Verse: "Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh."[1] The Messenger of Allâh ﷺ ordered Zaid to bring a shoulder blade and he wrote it down. Ibn Umm Maktûm complained to him about his being blind, and it was revealed: "Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are

[٤٩١١] ١٤١ -(١٨٩٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ أَنَّهُ سَمِعَ الْبَرَاءَ [يَقُولُ] فِي هَٰذِهِ الْآيَةِ: (لا يستوي القاعدون من المؤمنين والمجاهدون في سبيل الله) فَأَمَرَ رَسُولُ اللهِ ﷺ زَيْدًا فَجَاءَ بِكَتِفٍ فَكَتَبَهَا فَشَكَا إِلَيْهِ ابْنُ أُمِّ مَكْتُومٍ ضَرَارَتَهُ، فَنَزَلَتْ: ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِى ٱلضَّرَرِ﴾.

[1] *An-Nisâ'* 4:95.

blind or lame), and those who strive hard and fight in the Cause of Allâh.[1]

Shu'bah said: "Sa'd bin Ibrâhîm told me, from a man, from Zaid bin Thâbit, concerning this Verse: 'Not equal are those of the believers who sit (at home)...;' a *Hadîth* like that of Al-Barâ'. And Ibn Bash-shâr said in his report: "Sa'd bin Ibrâhîm, from his father, from a man, from Zaid bin Thâbit."

قَالَ شُعْبَةُ: وَأَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ رَجُلٍ، عَنْ زَيْدِ [بْنِ ثَابِتٍ]، فِي هَٰذِهِ الْآيَةِ: ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ﴾. بِمِثْلِ حَدِيثِ الْبَرَاءِ، وَقَالَ ابْنُ بَشَّارٍ فِي رِوَايَتِهِ: سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ، عَنْ رَجُلٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ.

[4912] 142 - (...) It was narrated that Al-Barâ' said: "When the Verse: 'Not equal are those of the believers who sit (at home)..., was revealed, Ibn Umm Maktûm spoke to him, then the words: '...except those who are disabled (by injury or are blind or lame)...' were revealed.

[٤٩١٢] **١٤٢**-(...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ عَنْ مِسْعَرٍ: حَدَّثَنِي أَبُو إِسْحٰقَ عَنِ الْبَرَاءِ قَالَ: لَمَّا نَزَلَتْ: ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾ كَلَّمَهُ ابْنُ أُمِّ مَكْتُومٍ، فَنَزَلَتْ: ﴿غَيْرُ أُوْلِى ٱلضَّرَرِ﴾.

Chapter 41. Affirmation Of Paradise For The Martyr

(المعجم ٤١) - (بَابُ ثبوت الجنة للشهيد) (التحفة ١٤)

[4913] 143 - (1899) It was narrated from 'Amr that he heard Jâbir say: "A man said: 'Where will I be, O Messenger of Allâh, if I am killed?' He said: 'In Paradise.' He threw down some dates that were in his hand, then he fought until he was killed." According to the *Hadîth* of Suwaid: "A man said to the Prophet ﷺ on the day of (the battle of) Uhud."

[٤٩١٣] **١٤٣**-(١٨٩٩) حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِسَعِيدٍ -: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرٍو: سَمِعَ جَابِرًا يَقُولُ: قَالَ رَجُلٌ: أَيْنَ أَنَا، يَا رَسُولَ اللهِ! إِنْ قُتِلْتُ؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَىٰ تَمَرَاتٍ كُنَّ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّىٰ قُتِلَ، وَفِي حَدِيثِ سُوَيْدٍ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ، يَوْمَ أُحُدٍ.

[1] *An-Nisâ'* 4:95.

[4914] 144 - (1900) It was narrated that Al-Barâ' said: "A man from Banû Al-Nabît - a tribe of the *Anṣâr* - came and said: 'I bear witness that none has the right to be worshipped but Allâh and that you are His slave and Messenger.' Then he went forth and fought until he was killed. The Prophet ﷺ said: 'His good deeds were few, but his reward is great.'"

[٤٩١٤] ١٤٤-(١٩٠٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَقَ، عَنِ الْبَرَاءِ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي النَّبِيتِ إِلَىٰ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ جَنَابٍ الْمِصِّيصِيُّ: حَدَّثَنَا عِيسَىٰ يَعْنِي ابْنَ يُونُسَ عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَقَ، عَنِ الْبَرَاءِ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي النَّبِيتِ - قَبِيلَةٍ مِنَ الْأَنْصَارِ - فَقَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّكَ عَبْدُهُ وَرَسُولُهُ، ثُمَّ تَقَدَّمَ فَقَاتَلَ حَتَّىٰ قُتِلَ، فَقَالَ النَّبِيُّ ﷺ: «عَمِلَ هٰذَا يَسِيرًا، وَأُجِرَ كَثِيرًا».

[4915] 145 - (1901) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ sent Busaisah as a scout to see what had happened to the caravan of Abû Sufyân. Then he came, and there was no one in the house except myself and the Messenger of Allâh ﷺ." - He (one of the narrators) said: "I do not know if he mentioned one of his wives too" - "He told him the news, and the Messenger of Allâh ﷺ went out and spoke to the people. He said: 'We have something to pursue. Whoever has his mount ready, let him ride with us.' Some men started to ask him for permission to go and bring their mounts from the high

[٤٩١٥] ١٤٥-(١٩٠١) حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ وَهَـٰرُونُ بْنُ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ قَالُوا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ بُسَيْسَةَ، عَيْنًا يَنْظُرُ مَا صَنَعَتْ عِيرُ أَبِي سُفْيَانَ، فَجَاءَ وَمَا فِي الْبَيْتِ أَحَدٌ غَيْرِي وَغَيْرُ رَسُولِ اللهِ ﷺ - قَالَ: لَا أَدْرِي مَا اسْتَثْنَىٰ بَعْضَ نِسَائِهِ - قَالَ: فَحَدَّثَهُ الْحَدِيثَ، قَالَ: فَخَرَجَ رَسُولُ اللهِ ﷺ

ground of Al-Madînah, and he said: 'No, only those whose mounts are ready.' The Messenger of Allâh ﷺ and his Companions set out, and they reached Badr before the idolaters.

"The Messenger of Allâh ﷺ said: 'None of you should go ahead to do anything unless I am ahead of him.' The idolaters drew close and the Messenger of Allâh ﷺ said: 'Get up to Paradise, as wide as the heavens and the earth.' 'Umair bin Al-Ḥumâm Al-Anṣârî said: 'O Messenger of Allâh, Paradise as wide as the heavens and the earth?' He said: 'Yes.' He said: 'Good, good.' The Messenger of Allâh ﷺ said: 'What makes you say: "Good, good?"' He said: 'Nothing, O Messenger of Allâh, except the hope that I will be one of its people.' He said: 'You will be one of its people.' He took some dates out of his bag and started eating them, then he said: 'If I live until I finish eating these dates of mine, that will be a long life.' So he threw aside the dates he had, then he fought them until he was killed."

فَتَكَلَّمَ، فَقَالَ: «إِنَّ لَنَا طَلِبَةً، فَمَنْ كَانَ ظَهْرُهُ حَاضِرًا فَلْيَرْكَبْ مَعَنَا» فَجَعَلَ رِجَالٌ يَسْتَأْذِنُونَهُ فِي ظُهْرَانِهِمْ فِي عُلْوِ الْمَدِينَةِ، فَقَالَ: «لَا. إِلَّا مَنْ كَانَ ظَهْرُهُ حَاضِرًا» فَانْطَلَقَ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ، حَتَّىٰ سَبَقُوا الْمُشْرِكِينَ إِلَىٰ بَدْرٍ، وَجَاءَ الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا يَتَقَدَّمَنَّ أَحَدٌ مِنْكُمْ إِلَىٰ شَيْءٍ حَتَّىٰ أَكُونَ أَنَا دُونَهُ» فَدَنَا الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللهِ ﷺ: «قُومُوا إِلَىٰ جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ» قَالَ: يَقُولُ عُمَيْرُ ابْنُ الْحُمَامِ الْأَنْصَارِيُّ: يَا رَسُولَ اللهِ! جَنَّةٌ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ؟ قَالَ: «نَعَمْ» قَالَ: بَخٍ بَخٍ. فَقَالَ رَسُولُ اللهِ ﷺ: «مَا يَحْمِلُكَ عَلَىٰ قَوْلِكَ بَخٍ بَخٍ» قَالَ: لَا، وَاللهِ! يَا رَسُولَ اللهِ! إِلَّا رَجَاءَةَ أَنْ أَكُونَ مِنْ أَهْلِهَا، قَالَ: «فَإِنَّكَ مِنْ أَهْلِهَا» قال: فَأَخْرَجَ تُمَيْرَاتٍ مِنْ قَرَنِهِ، فَجَعَلَ يَأْكُلُ مِنْهُنَّ، ثُمَّ قَالَ: لَئِنْ أَنَا حَيِيتُ حَتَّىٰ آكُلَ تَمَرَاتِي هَٰذِهِ، إِنَّهَا لَحَيَاةٌ طَوِيلَةٌ، قَالَ: فَرَمَىٰ بِمَا كَانَ مَعَهُ مِنَ التَّمْرِ، ثُمَّ قَاتَلَهُمْ حَتَّىٰ قُتِلَ.

[4916] 146 - (1902) It was narrated from Abû Bakr bin 'Abdullâh bin Qais, from his

[٤٩١٦] ١٤٦-(١٩٠٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ -

father: "The Messenger of Allâh ﷺ said: 'The gates of Paradise are beneath the shadows of the swords.' An unkempt man stood up and said: 'O Abû Mûsâ, did you hear the Messenger of Allâh ﷺ say this?' He said: 'Yes.' He went back to his Companions and said: 'I greet you with peace.' Then he broke the scabbard of his sword and threw it aside, then he walked towards the enemy with his sword and fought with it until he was killed."

وَاللَّفْظُ لِيَحْيَىٰ- قَالَ قُتَيْبَةُ: حَدَّثَنَا، وَقَالَ يَحْيَىٰ: أَخْبَرَنَا - جَعْفَرُ ابْنُ سُلَيْمَانَ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبِي، وَهُوَ بِحَضْرَةِ الْعَدُوِّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ «إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ» فَقَامَ رَجُلٌ رَثُّ الْهَيْئَةِ، فَقَالَ: يَا أَبَا مُوسَىٰ! آنْتَ سَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ هَٰذَا؟ قَالَ: نَعَمْ. قَالَ: فَرَجَعَ إِلَىٰ أَصْحَابِهِ فَقَالَ: أَقْرَأُ عَلَيْكُمُ السَّلَامَ، ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْقَاهُ، ثُمَّ مَشَىٰ بِسَيْفِهِ إِلَىٰ الْعَدُوِّ، فَضَرَبَ بِهِ حَتَّىٰ قُتِلَ.

[4917] 147 - (677) It was narrated that Anas bin Mâlik said: "Some people came to the Prophet ﷺ and said: 'Send some men with us to teach us the Qur'ân and *Sunnah*.' He sent to them seventy men of the *Anṣâr* who were called *Al-Qurrâ'*, among whom was my maternal uncle Ḥarâm. They used to recite Qur'ân and study at night and learn, and during the day, they used to bring water to the *Masjid* and gather firewood and sell it, in order to buy food for *Ahl Aṣ-Ṣuffah* and the poor. The Prophet ﷺ sent them to them, and they fell upon them and killed them before they reached that place.

[٤٩١٧] ١٤٧-(٦٧٧) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ [بْنِ مَالِكٍ] قَالَ: جَاءَ نَاسٌ إِلَىٰ النَّبِيِّ ﷺ فَقَالُوا: أَنِ ابْعَثْ مَعَنَا رِجَالًا يُعَلِّمُونَ الْقُرْآنَ وَالسُّنَّةَ، فَبَعَثَ إِلَيْهِمْ سَبْعِينَ رَجُلًا مِنَ الْأَنْصَارِ، يُقَالُ لَهُمُ الْقُرَّاءُ، فِيهِمْ خَالِي حَرَامٌ، يَقْرَءُونَ الْقُرْآنَ، وَيَتَدَارَسُونَ بِاللَّيْلِ يَتَعَلَّمُونَ، وَكَانُوا بِالنَّهَارِ يَجِيئُونَ بِالْمَاءِ فَيَضَعُونَهُ فِي الْمَسْجِدِ، وَيَحْتَطِبُونَ فَيَبِيعُونَهُ، وَيَشْتَرُونَ بِهِ الطَّعَامَ لِأَهْلِ الصُّفَّةِ، وَلِلْفُقَرَاءِ، فَبَعَثَهُمُ النَّبِيُّ ﷺ

They said: 'O Allâh, convey from us to our Prophet that we met You when we were pleased with You and You were pleased with us.'" A man came to Ḥarâm, the maternal uncle of Anas, from behind and stabbed him with a spear that ran him through. Ḥarâm said: "I have succeeded, by the Lord of the Ka'bah!" The Messenger of Allâh ﷺ said to his Companions: "Your brothers have been killed, and they said: 'O Allâh, convey from us to our Prophet that we met You when we were pleased with You and You were pleased with us.'"

[4918] 148 - (1903) It was narrated that Thâbit said: "Anas said: 'My paternal uncle after whom I was named was not present with the Messenger of Allâh ﷺ at (the battle of) Badr, and he was upset about that. He said: "I have missed the first battle where the Messenger of Allâh ﷺ was present, but if Allâh gives me the opportunity to be at any other battle with the Messenger of Allâh ﷺ, Allâh, exalted is He, will see what I will do." He was afraid to say more than that. He was present with the Messenger of Allâh ﷺ on the day of (the battle of) Uḥud. He met Sa'd bin Mu'âdh, and Anas said to him: "O Abû 'Amr, where are you going?" He said: "I smell the fragrance of Paradise beside Uḥud." He fought them until he

إِلَيْهِمْ، فَعَرَضُوا لَهُمْ فَقَتَلُوهُمْ، قَبْلَ أَنْ يَبْلُغُوا الْمَكَانَ، فَقَالُوا: اللَّهُمَّ! بَلِّغْ عَنَّا نَبِيَّنَا أَنَّا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ، وَرَضِيتَ عَنَّا، قَالَ وَأَتَى رَجُلٌ حَرَامًا، خَالَ أَنَسٍ، مِنْ خَلْفِهِ فَطَعَنَهُ بِرُمْحٍ حَتَّى أَنْفَذَهُ، فَقَالَ حَرَامٌ: فُزْتُ، وَرَبِّ الْكَعْبَةِ! فَقَالَ رَسُولُ اللهِ ﷺ لأَصْحَابِهِ «إِنَّ إِخْوَانَكُمْ قَدْ قُتِلُوا، وَإِنَّهُمْ قَالُوا: اللَّهُمَّ! بَلِّغْ عَنَّا نَبِيَّنَا أَنَّا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ، وَرَضِيتَ عَنَّا».

[راجع: ١٥٤٥]

[٤٩١٨] ١٤٨ -(١٩٠٣) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ قَالَ: قَالَ أَنَسٌ: عَمِّيَ الَّذِي سُمِّيتُ بِهِ لَمْ يَشْهَدْ مَعَ رَسُولِ اللهِ ﷺ بَدْرًا، قَالَ: فَشَقَّ عَلَيْهِ، قَالَ: أَوَّلُ مَشْهَدٍ شَهِدَهُ رَسُولُ اللهِ ﷺ غِبْتُ عَنْهُ، وَإِنْ أَرَانِيَ اللهُ مَشْهَدًا، [فِيمَا] بَعْدُ، مَعَ رَسُولِ اللهِ ﷺ، لَيَرَانِي اللهُ تَعَالَى مَا أَصْنَعُ، قَالَ: فَهَابَ أَنْ يَقُولَ غَيْرَهَا، قَالَ: فَشَهِدَ مَعَ رَسُولِ اللهِ ﷺ يَوْمَ أُحُدٍ، فَقَالَ: فَاسْتَقْبَلَ سَعْدَ بْنَ مُعَاذٍ، فَقَالَ لَهُ أَنَسٌ: يَا أَبَا عَمْرٍو أَيْنَ؟ فَقَالَ: وَاهًا لِرِيحِ الْجَنَّةِ، أَجِدُهُ دُونَ أُحُدٍ، قَالَ: فَقَاتَلَهُمْ حَتَّى قُتِلَ، قَالَ:

was killed, and eighty-odd wounds were counted on his body, inflicted with swords, spears and arrows. [Anas bin Mâlik] said: "His sister, my paternal aunt Ar-Rubayyi' bint An-Nadr, said: 'I could not recognize my brother except by his finger tips.' Then this Verse was revealed: 'Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd*, and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least.'[1] And they thought that it had been revealed concerning him and his companions."

فَوُجِدَ فِي جَسَدِهِ بِضْعٌ وَثَمَانُونَ، مِنْ بَيْنِ ضَرْبَةٍ وَطَعْنَةٍ وَرَمْيَةٍ، قَالَ فَقَالَتْ أُخْتُهُ، عَمَّتِيَ الرُّبَيِّعُ بِنْتُ النَّضْرِ: فَمَا عَرَفْتُ أَخِي إِلَّا بِبَنَانِهِ، وَنَزَلَتْ هَٰذِهِ الْآيَةُ: ﴿رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا۟ تَبْدِيلًا﴾ [الأحزاب: ٢٣] قَالَ: فَكَانُوا يُرَوْنَ أَنَّهَا نَزَلَتْ فِيهِ وَفِي أَصْحَابِهِ.

Chapter 42. One Who Fights So That The Word Of Allâh Will Be Supreme Is Fighting In The Cause Of Allâh

(المعجم ٤٢) - (بَابُ من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله) (التحفة ١٥)

[4919] 149 - (1904) It was narrated that 'Amr bin Murrah said: "I heard Abû Wâ'il say: 'Abû Mûsâ Al-Ash'arî told us that a Bedouin man came to the Prophet ﷺ and said: "O Messenger of Allâh, a man may fight for spoils of war, and a man

[٤٩١٩] ١٤٩-(١٩٠٤) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: حَدَّثَنَا أَبُو

[1] *Al-Ahzâb* 33:23.

may fight so that he will be remembered, and a man may fight to be seen as brave. Which of them is (fighting) in the cause of Allâh?" The Messenger of Allâh ﷺ said: "The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh."

مُوسَىٰ الْأَشْعَرِيُّ؛ أَنَّ رَجُلًا أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذْكَرَ، وَالرَّجُلُ يُقَاتِلُ لِيُرَىٰ مَكَانُهُ، فَمَنْ فِي سَبِيلِ اللهِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ أَعْلَىٰ فَهُوَ فِي سَبِيلِ اللهِ».

[4920] 150 - (...) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ was asked about a man who fights to display his courage, one who fights for the sake of tribalism, and one who fights to show off - which of them is (fighting) in the cause of Allâh? The Messenger of Allâh ﷺ said: 'The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh.'"

[٤٩٢٠] ١٥٠-(...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْعَلَاءِ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ: عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذَٰلِكَ فِي سَبِيلِ اللهِ؟ فَقَالَ رَسُولُ اللهِ ﷺ «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللهِ».

[4921] (...) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ came to us and we said: 'O Messenger of Allâh, a man among us may fight to display his courage...' and he mentioned a similar report (as no. 4920)."

[٤٩٢١] (...) **وَحَدَّثَنَاه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ قَالَ: أَتَيْنَا رَسُولَ اللهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللهِ! الرَّجُلُ يُقَاتِلُ مِنَّا شَجَاعَةً، فَذَكَرَ مِثْلَهُ.

[4922] 151 - (...) It was narrated from Abû Mûsâ Al-Ash'arî that a man asked the Messenger of Allâh ﷺ about fighting in the cause of Allâh, glorified and exalted is He. He said: "A man may fight out of anger, or for the sake of his tribe." He raised his head to look at him - and he only raised his head because the man was standing - and said: "The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh."

[٤٩٢٢] ١٥١-(...) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الْقِتَالِ فِي سَبِيلِ اللهِ [عَزَّ وَجَلَّ]؟ فَقَالَ: الرَّجُلُ يُقَاتِلُ غَضَبًا وَيُقَاتِلُ حَمِيَّةً، قَالَ: فَرَفَعَ رَأْسَهُ إِلَيْهِ - وَمَا رَفَعَ رَأْسَهُ إِلَيْهِ إِلَّا أَنَّهُ كَانَ قَائِمًا - فَقَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ».

Chapter 43. One Who Fights To Show Off And Gain A Reputation Deserves Hell

(المعجم ٤٣) - (بَابُ من قاتل للرياء والسمعة استحق النار) (التحفة ١٦)

[4923] 152 - (1905) It was narrated that Sulaimân bin Yasâr said: "The people dispersed from around Abû Hurairah, and Nâtil, who was from the people of Ash-Shâm, said: 'O *Shaikh*! Tell me a *Hadîth* that you heard from the Messenger of Allâh ﷺ.' He said: 'Yes. I heard the Messenger of Allâh ﷺ say: "The first of the people concerning whom judgement will be passed on the Day of Resurrection will be a man who was martyred. He will be brought and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: 'What did you do with them?' He will say: 'I fought for Your sake until I was martyred.' He will say: 'You are lying, rather

[٤٩٢٣] ١٥٢-(١٩٠٥) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي يُونُسُ بْنُ يُوسُفَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ. فَقَالَ لَهُ نَاتِلُ أَهْلِ الشَّامِ: أَيُّهَا الشَّيْخُ! حَدِّثْنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ، قَالَ: نَعَمْ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتُشْهِدَ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعْمَتَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّىٰ اسْتُشْهِدْتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيءٌ،

you fought so that it would be said he is brave, and it was said.' Then he will be ordered to be dragged on his face and thrown into the Fire.

"And a man who acquired knowledge and taught it, and read Qur'ân, will be brought and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: 'What did you do with them?' He will say: 'I acquired knowledge and taught it, and I read Qur'ân for Your sake.' He will say: 'You are lying. You acquired knowledge and taught it so that it would be said, he is a scholar, and you read Qur'ân so that it would be said, he is a reciter, and it was said.' Then he will be ordered to be dragged on his face and thrown into the Fire. And a man whom Allâh made rich, and to whom He granted all kinds of wealth will be brought, and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: 'What did you do with them?' He will say: 'I did not leave any way in which You love wealth to be spent but I spent it for Your sake.' He will say: 'You are lying, rather you did that that so that it would be said, he is generous, and it was said.' Then he will be ordered to be dragged on his face and thrown into the Fire."

فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ. قَالَ: كَذَبْتَ وَلَٰكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِىءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلَٰكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ، ثُمَّ أُلْقِيَ فِي النَّارِ».

[4924] (...) It was narrated from Abû Hurairah that Nâtil Ash-Shâmî said to him... and he

[٤٩٢٤] (...) وَحَدَّثَنَاه عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا الْحَجَّاجُ يَعْنِي ابْنَ مُحَمَّدٍ

narrated a *Hadîth* like that of Khâlid bin Al-Hârith (no. 4923).

عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي يُونُسُ بْنُ يُوسُفَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: تَفَرَّجَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ: نَاتِلٌ الشَّامِيُّ، وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ خَالِدِ بْنِ الْحَارِثِ.

Chapter 44. The Reward Of Those Who Fought And Acquired Spoils Of War And Those Who Did Not Acquire Spoils Of War

(المعجم ٤٤) - (بَابُ بيان قدر ثواب من غزا فغنم ومن لم يغنم)

(التحفة ١٧)

[4925] 153 - (1906) It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "There is no troop that fights in the cause of Allâh and acquires spoils of war, but they have received two thirds of their reward in advance, and one third remains for them. If they did not acquire any spoils of war, then they will have their reward in full."

[٤٩٢٥] ١٥٣-(١٩٠٦) حَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ يَزِيدَ، أَبُو عَبْدِ الرَّحْمَٰنِ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ أَبِي هَانِئٍ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ الْحُبُلِيِّ، عَنْ عَبْدِاللهِ بْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنْ غَازِيَةٍ تَغْزُو فِي سَبِيلِ اللهِ فَيُصِيبُونَ الْغَنِيمَةَ، إِلَّا تَعَجَّلُوا ثُلُثَيْ أَجْرِهِمْ مِنَ الْآخِرَةِ، وَيَبْقَىٰ لَهُمُ الثُّلُثُ، وَإِنْ لَمْ يُصِيبُوا غَنِيمَةً تَمَّ لَهُمْ أَجْرُهُمْ».

[4926] 154 - (...) It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'There is no troop or expedition that fights and acquires spoils of war but they have received two thirds of their reward in advance, and there is no troop or expedition that returns empty handed and

[٤٩٢٦] ١٥٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ: حَدَّثَنِي أَبُو هَانِئٍ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَٰنِ الْحُبُلِيُّ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تَغْزُو فَتَغْنَمُ وَتَسْلَمُ

wounded but they will receive their reward in full.'"

إِلَّا كَانُوا قَدْ تَعَجَّلُوا ثُلُثَيْ أُجُورِهِمْ، وَمَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تُخْفِقُ وَتُصَابُ إِلَّا تَمَّ أُجُورُهُمْ».

Chapter 45. The Words Of The Prophet ﷺ: "Deeds Are But With Intentions" Which Includes Fighting And Other Deeds

(المعجم ٤٥) - (بَابُ قوله ﷺ «إنما الأعمال بالنية» وأنه يدخل فيه الغزو وغيره من الأعمال) (التحفة ١٨)

[4927] 155 - (1907) It was narrated that 'Umar bin Al-Khaṭṭâb said: "The Messenger of Allâh ﷺ said: 'Deeds are but with intentions and each man will have but that which he intended. If a man's emigration was in the cause of Allâh and His Messenger, then his emigration was in the cause of Allâh and His Messenger, but if his migration was to achieve some worldly aim or to take some woman in marriage, his emigration was for that for which he emigrated.'"

[٤٩٢٧] ١٥٥-(١٩٠٧) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عُمَرَ ابْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِامْرِىءٍ مَا نَوَىٰ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَىٰ اللهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَىٰ اللهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَىٰ مَا هَاجَرَ إِلَيْهِ».

[4928] (...) A similar *Ḥadîth* (as no. 4927) was narrated from Yaḥyâ bin Sa'eed, with the chain of narration of Mâlik.

In the *Ḥadîth* of Sufyân (it says): "I heard 'Umar bin Al-Khaṭṭâb on the *Minbar* narrating from the Prophet ﷺ."

[٤٩٢٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ؛ وَحَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو خَالِدٍ الْأَحْمَرُ، سُلَيْمَانُ بْنُ حَيَّانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ

غِيَاثٍ وَيزِيدُ بْنُ هَارُونَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، بِإِسْنَادِ مَالِكٍ؛ وَمَعْنَىٰ حَدِيثِهِ.

وَفِي حَدِيثِ سُفْيَانَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ عَلَىٰ الْمِنْبَرِ يُخْبِرُ عَنِ النَّبِيِّ ﷺ.

Chapter 46. It Is Recommended To Seek Martyrdom In The Cause Of Allâh, Exalted Is He

(المعجم ٤٦) - (بَابُ استحباب طلب الشهادة في سبيل الله تعالىٰ

(التحفة ١٩)

[4929] 156 - (1908) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever sincerely seeks martyrdom, (its reward) will be given to him, even if he does not achieve it.'"

[٤٩٢٩] ١٥٦-(١٩٠٨) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ [بْنِ مَالِكٍ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ طَلَبَ الشَّهَادَةَ صَادِقًا، أُعْطِيَهَا، وَلَوْ لَمْ تُصِبْهُ».

[4930] 157 - (1909) Sahl bin Abî Umâmah bin Sahl bin Ḥunaif narrated from his father, from his grandfather, that the Prophet ﷺ said: "Whoever sincerely asks Allâh for martyrdom, Allâh will cause him to attain the status of the martyrs, even if he dies in his bed."

[٤٩٣٠] ١٥٧-(١٩٠٩) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ - وَاللَّفْظُ لِحَرْمَلَةَ - قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا، وَقَالَ: حَرْمَلَةُ: حَدَّثَنَا - عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ؛ أَنَّ سَهْلَ بْنَ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ سَأَلَ اللهَ الشَّهَادَةَ بِصِدْقٍ، بَلَّغَهُ اللهُ مَنَازِلَ

الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَىٰ فِرَاشِهِ» [وَلَمْ يَذْكُرْ أَبُو الطَّاهِرِ فِي حَدِيثِهِ «بِصِدْقٍ»].

Chapter 47. Criticism Of One Who Dies Without Having Fought (In *Jihâd*) Or Having Thought Of Fighting

(المعجم ٤٧) - (بَابُ ذم من مات ولم يغز، ولم يحدث نفسه بالغزو)

(التحفة ٢٠)

[4931] 158 - (1910) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever dies without having fought (in *Jihâd*) or having thought of fighting, has died as a type of hypocrite.'"

Ibn Sahm said: "'Abdullâh bin Al-Mubârak said: 'We think that that applied at the time of the Messenger of Allâh ﷺ.'"

[٤٩٣١] ١٥٨-(١٩١٠) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ سَهْمٍ الْأَنْطَاكِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ وُهَيْبٍ الْمَكِّيِّ، عَنْ عُمَرَ بْنِ مُحَمَّدِ ابْنِ الْمُنْكَدِرِ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ مَاتَ وَلَمْ يَغْزُ، وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ، مَاتَ عَلَىٰ شُعْبَةٍ مِنْ نِفَاقٍ».

قَالَ ابْنُ سَهْمٍ: قَالَ عَبْدُ اللهِ بْنُ الْمُبَارَكِ: فَنُرَىٰ أَنَّ ذَلِكَ كَانَ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ.

Chapter 48. The Reward Of One Who Is Kept From Fighting By Sickness Or Any Other Excuse

(المعجم ٤٨) - (بَابُ ثواب من حبسه عن الغزو مرض أو عذر آخر)

(التحفة ٢١)

[4932] 159 - (1911) It was narrated that Jâbir said: "We were with the Prophet ﷺ on a campaign and he said: 'In Al-Madînah there are men and you have not covered any distance or

[٤٩٣٢] ١٥٩-(١٩١١) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ:

crossed any valley but they were with you, but they were held back by sickness.'"

كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، فَقَالَ «إِنَّ بِالْمَدِينَةِ لَرِجَالًا مَا سِرْتُمْ مَسِيرًا وَلَا قَطَعْتُمْ وَادِيًا، إِلَّا كَانُوا مَعَكُمْ، حَبَسَهُمُ الْمَرَضُ».

[4933] (...) It was narrated from Al-A'mash with this chain of narration (a *Hadîth* similar to no. 4932), except that in the *Hadîth* of Wakî' (it says): "But they shared the reward with you."

[٤٩٣٣] (...) وَحَدَّثَنَاه يَحْيَى بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، بِهَٰذَا الإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ «إِلَّا شَرِكُوكُمْ فِي الْأَجْرِ».

Chapter 49. The Virtue Of Campaigning By Sea

(المعجم ٤٩) - (بَابُ فَضْلِ الغزو في البحر) (التحفة ٢٢)

[4934] 160 - (1912) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ used to enter upon Umm Harâm bint Milhân[1] and she would give him food. Umm Harâm was married to 'Ubâdah bin As-Sâmit. The Messenger of Allâh ﷺ entered upon her one day and she gave him some food, then she sat and checked his head for lice,[2] and the Messenger of Allâh ﷺ slept, then he woke up

[٤٩٣٤] ١٦٠ -(١٩١٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْخُلُ عَلَىٰ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ، وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا رَسُولُ اللهِ ﷺ يَوْمًا فَأَطْعَمَتْهُ، ثُمَّ جَلَسَتْ تَفْلِي رَأْسَهُ،

[1] Umm Harâm bint Milhân: The scholars said that the Prophet ﷺ was a *Mahram* to her, but they differed as how that was so. Ibn 'Abdul-Barr and others said that she was one of his maternal aunts through breastfeeding. Others said that she was the maternal aunt of his father or grandfather, because 'Abdul-Muttalib's mother was from Banû An-Najjâr.

[2] It should be noted that checking the head for lice does not necessarily mean that there were any.

smiling. She said: "I said: 'Why are you smiling, O Messenger of Allâh?' He said: 'Some people of my *Ummah* were shown to me, on a campaign in the cause of Allâh, riding on the surface of this sea, kings on throne, or like kings on thrones.'" - There is some uncertainty as to which he said. - She said: 'O Messenger of Allâh, pray to Allâh to make me one of them.' He prayed for her, then he lay down his head and slept, then he woke up smiling." She said: "I said: 'Why are you smiling O Messenger of Allâh?' He said: 'Some people of my *Ummah* have been shown to me, on a campaign in the cause of Allâh,' as he had said the first time. She said: 'O Messenger of Allâh, pray to Allâh to make me one of them.' He said: 'You will be one of the first ones.'"

فَنَامَ رَسُولُ اللهِ ﷺ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ؟ يَا رَسُولَ اللهِ! قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللهِ، يَرْكَبُونَ ثَبَجَ هٰذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسِرَّةِ، أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِرَّةِ». يَشُكُّ أَيَّهُمَا قَالَ قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا لَهَا، ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ؟ يَا رَسُولَ اللهِ! قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللهِ» كَمَا قَالَ فِي الْأُولَى، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ «أَنْتِ مِنَ الْأَوَّلِينَ».

Umm Ḥarâm bint Milḥân traveled by sea at the time of Mu'âwiyah,[1] then when she came ashore, she was riding her mount and she was thrown and died.

فَرَكِبَتْ أُمُّ حَرَامٍ بِنْتُ مِلْحَانَ الْبَحْرَ فِي زَمَانِ مُعَاوِيَةَ، فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ، فَهَلَكَتْ.

[4935] 161 - (...) It was narrated from Anas bin Mâlik that Umm Ḥarâm, who was the maternal aunt of Anas, said:

[٤٩٣٥] ١٦١-(...) حَدَّثَنَا خَلَفُ ابْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ

[1] At the time of Mu'âwiyah: Most scholars of biography are of the view that this happened during the caliphate of 'Uthmân bin 'Affân, may Allâh be pleased with him, during that Umm Ḥarâm and her husband traveled to Cyprus, where she fell from her mount and died, and was buried there. Based on this, the words: "At the time of Mu'âwiyah" refer to the time of Mu'âwiyah's sea campaign, not the time of his caliphate.

"The Prophet ﷺ came to us one day and took a nap in our house, then he woke up smiling. I said: 'Why are you smiling, O Messenger of Allâh, may my father and mother be sacrificed for you?' He said: 'I have been shown some people of my *Ummah* riding on the surface of this sea, like kings on thrones.' I said: 'Pray to Allâh to make me one of them.' He said: 'You will be one of them.'" She said: "Then he slept, then he woke again, smiling. I asked him (about that) and he said something similar. I said: 'Pray to Allâh to make me one of them.' He said: 'You will be one of the first.'"

He said: "'Ubâdah bin Aṣ-Ṣâmit married her after that, and he went on a campaign by sea and took her with him. When she arrived, a mule was brought for her and she rode it, but she fell down and broke her neck."

يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُمِّ حَرَامٍ وَهِيَ خَالَةُ أَنَسٍ قَالَتْ: أَتَانَا النَّبِيُّ ﷺ يَوْمًا، فَقَالَ عِنْدَنَا، فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقُلْتُ: مَا يُضْحِكُكَ؟ يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ وَأُمِّي قَالَ: «أُرِيتُ قَوْمًا مِنْ أُمَّتِي يَرْكَبُونَ ظَهْرَ الْبَحْرِ، كَالْمُلُوكِ عَلَى الْأَسِرَّةِ» فَقُلْتُ: ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «فَإِنَّكِ مِنْهُمْ» قَالَتْ: ثُمَّ نَامَ فَاسْتَيْقَظَ أَيْضًا وَهُوَ يَضْحَكُ، فَسَأَلْتُهُ، فَقَالَ مِثْلَ مَقَالَتِهِ، فَقُلْتُ: ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ «أَنْتِ مِنَ الْأَوَّلِينَ».

قَالَ: فَتَزَوَّجَهَا عُبَادَةُ بْنُ الصَّامِتِ، بَعْدُ، فَغَزَا فِي الْبَحْرِ فَحَمَلَهَا مَعَهُ، فَلَمَّا أَنْ جَاءَتْ قُرِّبَتْ لَهَا بَغْلَةٌ، فَرَكِبَتْهَا، فَصَرَعَتْهَا، فَانْدَقَّتْ عُنُقُهَا.

[4936] 162 - (...) It was narrated from Anas bin Mâlik, from his maternal aunt Umm Ḥarâm bint Milḥân, that she said: "One day the Messenger of Allâh ﷺ fell asleep near me, then he woke up smiling." She said: "I said: 'O Messenger of Allâh, why are you smiling?' He said: 'Some people of my *Ummah* were shown to me, riding on the surface of this green sea.'" Then

[٤٩٣٦] ١٦٢-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ وَيَحْيَى ابْنُ يَحْيَى [قَالَا:] أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ ابْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ أَنَّهَا قَالَتْ: نَامَ رَسُولُ اللهِ ﷺ يَوْمًا قَرِيبًا مِنِّي، ثُمَّ اسْتَيْقَظَ يَتَبَسَّمُ قَالَتْ: فَقُلْتُ: يَا

رَسُولَ اللهِ! مَا أَضْحَكَكَ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ، يَرْكَبُونَ ظَهْرَ هَٰذَا الْبَحْرِ الْأَخْضَرِ» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

he mentioned a *Hadîth* like that of Hammâd bin Zaid (no. 4935).

[٤٩٣٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: أَخْبَرَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَٰنِ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: أَتَىٰ رَسُولُ اللهِ ﷺ بِنْتَ مِلْحَانَ، خَالَةَ لأَنَسٍ، فَوَضَعَ رَأْسَهُ عِنْدَهَا، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ إِسْحَٰقَ بْنِ أَبِي طَلْحَةَ وَمُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ.

[4937] (...) It was narrated from 'Abdullâh bin 'Abdur-Rahmân that he heard Anas bin Mâlik say: "The Messenger of Allâh ﷺ came to Bint Milhân, the maternal aunt of Anas, and lay down his head (to sleep) in her house..." and he quoted a *Hadîth* like that of Ishâq bin Abî Talhah and Muhammad bin Yahyâ bin Habbân (no. 4934, 4935).

(المعجم ٥٠) - (بَابُ فضل الرباط في سبيل الله عز وجل) (التحفة ٢٣)

Chapter 50. The Virtue Of Guarding The Frontier In The Cause Of Allâh, Glorified And Exalted Is He

[٤٩٣٨] ١٦٣-(١٩١٣) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ بَهْرَامَ الدَّارِمِيُّ: حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا لَيْثٌ يَعْنِي ابْنَ سَعْدٍ عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ مَكْحُولٍ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، عَنْ سَلْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ، جَرَىٰ عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ، وَأُجْرِيَ عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْفَتَّانَ».

[4938] 163 - (1913) It was narrated that Salmân said: "I heard the Messenger of Allâh ﷺ say: 'Guarding the frontier in the cause of Allâh for one day and night is better than fasting and praying *Qiyâm* for a month, and if he dies, the reward for his righteous deeds that he used to do will continue, and he will receive provision, and he will be safe from the trial of the grave.'"

[4939] (...) A *Ḥadîth* like that of Al-Laith from Ayyûb bin Mûsâ (no. 4938) was narrated from Salmân Al-Khair, from the Messenger of Allâh ﷺ.

[٤٩٣٩] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَبْدِالرَّحْمَٰنِ بْنِ شُرَيْحٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ الْحَارِثِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عُقْبَةَ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، عَنْ سَلْمَانَ الْخَيْرِ، عَنْ رَسُولِ اللهِ ﷺ بِمَعْنَىٰ حَدِيثِ اللَّيْثِ عَنْ أَيُّوبَ ابْنِ مُوسَىٰ.

Chapter 51. About The Martyrs

(المعجم ٥١) - (بَابُ بيان الشهداء)

(التحفة ٢٤)

[4940] 164 - (1914) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While a man was walking on the road, he found a thorny branch on the road, so he removed it. Allâh appreciated that and forgave him." And he said: "The martyrs are five: The one who dies of the plague, the one who dies of a stomach disease, the one who drowns, the one who is crushed beneath a falling wall, and the martyr who is killed in the cause of Allâh (glorified and exalted is He)."

[٤٩٤٠] ١٦٤-(١٩١٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ، يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَىٰ الطَّرِيقِ، فَأَخَّرَهُ، فَشَكَرَ اللهُ لَهُ، فَغَفَرَ لَهُ»، وَقَالَ: «الشُّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرِقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللهِ [عَزَّ وَجَلَّ]». [انظر: ٦٦٦٩]

[4941] 165 - (1915) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Who do you consider to be the martyrs among you?' They said: 'O Messenger of Allâh, the one who is killed in the cause of

[٤٩٤١] ١٦٥-(١٩١٥) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا تَعُدُّونَ الشَّهِيدَ فِيكُمْ؟»

Allâh is a martyr.' He said: 'Then the martyrs among my *Ummah* will be few.' They said: 'Then who are they, O Messenger of Allâh?' He said: 'The one who is killed in the cause of Allâh is a martyr, the one who dies in the cause of Allâh is a martyr, the one who dies of plague is a martyr, and the one who dies of a stomach disease is a martyr.'"

Ibn Al-Miqsam said: "I bear witness that your father said in this *Ḥadîth*: 'And the one who drowns is a martyr.'"

قَالُوا: يَا رَسُولَ اللهِ! مَنْ قُتِلَ فِي سَبِيلِ اللهِ فَهُوَ شَهِيدٌ، قَالَ: «إِنَّ شُهَدَاءَ أُمَّتِي إِذًا لَقَلِيلٌ» قَالُوا: فَمَنْ هُمْ؟ يَا رَسُولَ اللهِ! قَالَ: «مَنْ قُتِلَ فِي سَبِيلِ اللهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ».

قَالَ ابْنُ مِقْسَمٍ: أَشْهَدُ عَلَىٰ أَبِيكَ، فِي هَٰذَا الْحَدِيثِ أَنَّهُ قَالَ «وَالْغَرِيقُ شَهِيدٌ».

[4942] (...) Suhail said: "'Ubaidullâh bin Miqsam said: 'I bear witness that your brother added in this *Ḥadîth*: "The one who drowns is a martyr."

[٤٩٤٢] (. . .) وَحَدَّثَنِي عَبْدُ الْحَمِيدِ ابْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ عَنْ سُهَيْلٍ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِهِ: قَالَ سُهَيْلٌ: قَالَ عُبَيْدُ اللهِ بْنُ مِقْسَمٍ: أَشْهَدُ عَلَىٰ أَخِيكَ أَنَّهُ زَادَ فِي هَٰذَا الْحَدِيثِ «وَمَنْ غَرِقَ فَهُوَ شَهِيدٌ».

[4943] (...) Suhail narrated it with this chain of narration (a *Ḥadîth* similar to no. 4942), and in his *Ḥadîth* he said: "'Ubaidullâh bin Miqsam narrated to me from Abû Ṣâliḥ, and he added: 'And the one who drowns is a martyr.'"

[٤٩٤٣] (. . .) [وَ]حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِهِ: قَالَ: أَخْبَرَنِي عُبَيْدُاللهِ ابْنُ مِقْسَمٍ عَنْ أَبِي صَالِحٍ، وَزَادَ فِيهِ «وَالْغَرِقُ شَهِيدٌ».

[4944] 166 - (1916) It was narrated that Ḥafṣah bint Sîrîn said: "Anas bin Mâlik said to me: 'Of what did Yaḥyâ bin Abî 'Amrah

[٤٩٤٤] ١٦٦-(١٩١٦) حَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا عَاصِمٌ عَنْ

die?' I said: 'Of the plague.'" She said: He (i.e., Anas) said: The Messenger of Allâh ﷺ said: "The plague is martyrdom for every Muslim."

حَفْصَةَ بِنْتِ سِيرِينَ قَالَتْ: قَالَ لِي أَنَسُ ابْنُ مَالِكٍ: بِمَ مَاتَ يَحْيَى بْنُ أَبِي عَمْرَةَ؟ قَالَتْ: قُلْتُ: بِالطَّاعُونِ قَالَتْ: [فَقَالَ:] قَالَ رَسُولُ اللهِ ﷺ «الطَّاعُونُ شَهَادَةٌ لِكُلِّ مُسْلِمٍ».

[4945] (...) A similar report (as no. 4944) was narrated from 'Âṣim, with this chain of narration.

[٤٩٤٥] (...) **وَحَدَّثَنَاه** الْوَلِيدُ بْنُ شُجَاعٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ، فِي هٰذَا الْإِسْنَادِ، بِمِثْلِهِ.

Chapter 52. The Virtue Of Shooting And Encouragement To Learn It, And Criticism Of The One Who Learns It And Then Forgets It

(المعجم ٥٢) - (بَابُ فضل الرمي والحث عليه، وذم من علمه ثم نسيه) (التحفة ٢٥)

[4946] 167 - (1917) 'Uqbah bin 'Âmir said: "I heard the Messenger of Allâh ﷺ say, on the *Minbar*: 'And make ready against them all you can of power.[1] Verily, power is shooting, verily power is shooting, verily power is shooting.'"

[٤٩٤٦] **١٦٧**-(١٩١٧) **حَدَّثَنَا** هٰرُونُ بْنُ مَعْرُوفٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي عَلِيٍّ، ثُمَامَةَ بْنِ شُفَيٍّ؛ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ، يَقُولُ «﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ﴾ أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ».

[4947] 168 - (1918) It was narrated that 'Uqbah bin 'Âmir said: "I heard the Messenger of Allâh ﷺ say: 'Lands will be conquered by you and Allâh will suffice you, so no one of you

[٤٩٤٧] **١٦٨**-(١٩١٨) **وَحَدَّثَنَا** هٰرُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي عَلِيٍّ، عَنْ

[1] *Al-Anfâl* 8:60.

should give up playing with arrows.'"

عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «سَتُفْتَحُ عَلَيْكُمْ أَرَضُونَ، وَيَكْفِيكُمُ اللهُ، فَلَا يَعْجِزُ أَحَدُكُمْ أَنْ يَلْهُوَ بِأَسْهُمِهِ».

[4948] (...) It was narrated that Abû 'Alî Al-Hamdânî said: "I heard 'Uqbah bin 'Âmir narrate from the Prophet ﷺ..." a similar report (as no. 4947).

[٤٩٤٨] (. . .) **وَحَدَّثَنَاهُ** دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ عَنْ بَكْرِ بْنِ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ قَالَ: سَمِعْتُ عُقْبَةَ ابْنَ عَامِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[4949] 169 - (1919) It was narrated from 'Abdur-Raḥmân bin Shumâsah that Fuqaim Al-Lakhmî said to 'Uqbah bin 'Âmir: "You go between these two targets but you are an old man, and it must be difficult for you." 'Uqbah said: "Were it not for some words that I heard from the Messenger of Allâh ﷺ, I would not trouble myself." Al-Ḥârith said: "I said to Ibn Shumâsah: 'Why was that?' He said: "He (ﷺ) said: 'Whoever learns archery then abandons it, he is not one of us, or, he has sinned.'"

[٤٩٤٩] **١٦٩-(١٩١٩) حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنِ الْحَارِثِ بْنِ يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ شُمَاسَةَ؛ أَنَّ فُقَيْمًا اللَّخْمِيَّ قَالَ لِعُقْبَةَ بْنِ عَامِرٍ: تَخْتَلِفُ بَيْنَ هَٰذَيْنِ الْغَرَضَيْنِ، وَأَنْتَ كَبِيرٌ يَشُقُّ عَلَيْكَ، قَالَ عُقْبَةُ: لَوْلَا كَلَامٌ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، لَمْ أُعَانِيهِ، قَالَ الْحَارِثُ: فَقُلْتُ لِابْنِ شُمَاسَةَ: وَمَا ذَاكَ؟ قَالَ: إِنَّهُ قَالَ: «مَنْ عَلِمَ الرَّمْيَ ثُمَّ تَرَكَهُ، فَلَيْسَ مِنَّا، أَوْ قَدْ عَصَىٰ».

Chapter 53. The Words Of The Prophet ﷺ: "A Group Of My *Ummah* Will Continue To Prevail On The Basis Of The Truth, And They Will Not Be Harmed By Those Who Oppose Them"

(المعجم ٥٣) - (بَابُ قوله ﷺ «لا تزال طائفة من أمّتي ظاهرين علىٰ الحق لا يضرهم من خالفهم») (التحفة ٢٦)

[4950] 170 - (1920) It was narrated that Thawbân said:

[٤٩٥٠] **١٧٠-(١٩٢٠) وَحَدَّثَنَا** سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَقُتَيْبَةُ

ابْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ، حَتَّىٰ يَأْتِيَ أَمْرُ اللهِ وَهُمْ كَذٰلِكَ». وَلَيْسَ فِي حَدِيثِ قُتَيْبَةَ «وَهُمْ كَذٰلِكَ».

"The Messenger of Allâh ﷺ said: 'A group of my *Ummah* will continue to prevail on the basis of the truth, and they will not be harmed by those who oppose them, until the decree of Allâh comes to pass when they are like that.'" In the *Hadîth* of Qutaibah it does not say: "When they are like that."

[٤٩٥١] ١٧١ -(١٩٢١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَعَبْدَةُ، كِلَاهُمَا عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا مَرْوَانُ [يَعْنِي الْفَزَارِيَّ] عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ «لَنْ يَزَالَ قَوْمٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ، حَتَّىٰ يَأْتِيَهُمْ أَمْرُ اللهِ، وَهُمْ ظَاهِرُونَ».

[4951] 171 - (1921) It was narrated that Al-Mughîrah said: "I heard the Messenger of Allâh ﷺ say: 'Some people among my *Ummah* will continue to prevail over the people, until the decree of Allâh comes to them while they are still prevailing.'"

[٤٩٥٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ: سَمِعْتُ الْمُغِيرَةَ ابْنَ شُعْبَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: بِمِثْلِ حَدِيثِ مَرْوَانَ سَوَاءً.

[4952] (...) Al-Mughîrah bin Shu'bah said: "I heard the Messenger of Allâh ﷺ say..." a *Hadîth* like that of Marwân (no. 4951).

[٤٩٥٣] ١٧٢ -(١٩٢٢) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا:

[4953] 172 - (1922) It was narrated from Jâbir bin Samurah that the Prophet ﷺ said: "This

religion will continue to abide, and a group among the Muslims will continue to fight for it, until the Hour begins."

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ؛ [أَنَّهُ] قَالَ: «لَنْ يَبْرَحَ هَٰذَا الدِّينُ قَائِمًا، يُقَاتِلُ عَلَيْهِ عِصَابَةٌ مِنَ الْمُسْلِمِينَ، حَتَّىٰ تَقُومَ السَّاعَةُ».

[4954] 173 - (1923) Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'A group among my *Ummah* will continue to fight for the truth, prevailing until the Day of Resurrection.'"

[٤٩٥٤] ١٧٣-(١٩٢٣) حَدَّثَنِي هَٰرُونُ بْنُ عَبْدِ اللهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَىٰ الْحَقِّ، ظَاهِرِينَ إِلَىٰ يَوْمِ الْقِيَامَةِ».

[4955] 174 - (1037) 'Umair bin Hâni' said: "I heard Mu'âwiyah on the *Minbar* saying: 'I heard the Messenger of Allâh ﷺ say: "A group among my *Ummah* will continue to live by the command of Allâh, and they will not be harmed by those who forsake them or oppose them, until the decree of Allâh comes when they are still prevailing over the people."

[٤٩٥٥] ١٧٤-(١٠٣٧) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ؛ أَنَّ عُمَيْرَ بْنَ هَانِيءٍ حَدَّثَهُ قَالَ: سَمِعْتُ مُعَاوِيَةَ عَلَىٰ الْمِنْبَرِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةً بِأَمْرِ اللهِ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ أَوْ خَالَفَهُمْ، حَتَّىٰ يَأْتِيَ أَمْرُ اللهِ وَهُمْ ظَاهِرُونَ عَلَىٰ النَّاسِ». [راجع: ٢٣٨٩]

[4956] 175 - (...) Yazîd bin Al-Aṣamm said: "I heard Mu'âwiyah bin Abî Sufyân mention a *Ḥadîth*

[٤٩٥٦] ١٧٥-(...) وَحَدَّثَنِي إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا كَثِيرُ بْنُ

traveling in arid land, then hasten to pass through it. And if you make a halt at the end of the night, avoid (camping in) the road, for it is the abode of the vermin of the night.'"

فَأَعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّنَةِ، فَأَسْرِعُوا عَلَيْهَا السَّيْرَ، وَإِذَا عَرَّسْتُمْ بِاللَّيْلِ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا مَأْوَى الْهَوَامِّ بِاللَّيْلِ».

[4960] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If you are traveling in fertile land, then give the camels their share of the land, and if you are traveling in arid land, then hasten to cross it. And if you make a halt at the end of the night, avoid (camping in) the road, for it is the pathway of wild animals and the abode of the vermin of the night."

[٤٩٦٠] (. . .) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا سَافَرْتُمْ فِي الْخِصْبِ، فَأَعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّنَةِ، فَبَادِرُوا بِهَا نِقْيَهَا، وَإِذَا عَرَّسْتُمْ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طُرُقُ الدَّوَابِّ، وَمَأْوَى الْهَوَامِّ بِاللَّيْلِ».

Chapter 55. Travel Is A Kind Of Torment, And It Is Recommended For The Traveler To Hasten Back To His Family After Finishing His Business

(المعجم ٥٥) - (بَابٌ السفر قطعة من العذاب، واستحباب تعجيل المسافر إلىٰ أهله، بعد قضاء شغله) (التحفة ٢٨)

[4961] 179 - (1927) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Travel is a kind of torment. It deprives one of you of his sleep, food and drink. When one of you has completed his business, let him hasten back to his family."

[٤٩٦١] **١٧٩** -(١٩٢٧) **حَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَإِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ وَأَبُو مُصْعَبٍ الزُّهْرِيُّ وَمَنْصُورُ بْنُ أَبِي مُزَاحِمٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ: - وَاللَّفْظُ لَهُ - قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ سُمَيٌّ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ

وَشَرَابَهُ، فَإِذَا قَضَىٰ أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ، فَلْيُعَجِّلْ إِلَىٰ أَهْلِهِ؟» قَالَ: نَعَمْ.

Chapter 56. It Is Disliked To Enter At Night When Coming Home From A Journey

(المعجم ٥٦) - (بَابُ كراهة الطروق، وهو الدخول ليلًا، لمن ورد من سفر) (التحفة ٢٩)

[4962] 180 - (1928) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ did not come to his family at night; he used to come to them in the morning or afternoon.

[٤٩٦٢] ١٨٠-(١٩٢٨) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هَمَّامٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أنسٍ [بْنِ مَالِكٍ]؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ لَا يَطْرُقُ أَهْلَهُ لَيْلًا، وَكَانَ يَأْتِيهِمْ غُدْوَةً أَوْ عَشِيَّةً.

[4963] (...) A similar report (as no. 4962) was narrated from Anas bin Mâlik, from the Prophet ﷺ, but he said: "He did not enter upon..."

[٤٩٦٣] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسٍ [ابْنِ مَالِكٍ] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: كَانَ لَا يَدْخُلُ.

[4964] 181 - (715) It was narrated that Jâbir bin 'Abdullâh said: "We were with the Messenger of Allâh ﷺ on a campaign, and when we came to Al-Madînah, we want to enter (the city) and he said: 'Slow down so that we will enter at night, i.e., in the evening, so that the disheveled one may comb her hair and the one whose husband

[٤٩٦٤] ١٨١-(٧١٥) وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: - وَاللَّفْظُ لَهُ -: قَالَ: أَخْبَرَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي غَزَاةٍ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَهَبْنَا لِنَدْخُلَ، فَقَالَ: «أَمْهِلُوا حَتَّىٰ نَدْخُلَ

has been away may remove her pubes.'"

لَيْلًا أَيْ عِشَاءً كَيْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ». [راجع: ١٦٥٦]

[4965] 182 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'If one of you comes at night, let him not enter upon his family at night, until the one whose husband has been away has removed her pubes and the one who is disheveled has combed her hair.'"

[٤٩٦٥] ١٨٢-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارٍ، عَنْ عَامِرٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَدِمَ أَحَدُكُمْ لَيْلًا فَلَا يَأْتِيَنَّ أَهْلَهُ طُرُوقًا، حَتَّىٰ تَسْتَحِدَّ الْمُغِيبَةُ، وَتَمْتَشِطَ الشَّعِثَةُ».

[4966] (...) Shu'bah narrated, Sayyâr narrated a similar *Hadîth* (as no. 4965) with this chain of narration.

[٤٩٦٦] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَيَّارٌ، بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[4967] 183 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade a man, if he had been away for a long time, to come to his family at night."

[٤٩٦٧] ١٨٣-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ، إِذَا أَطَالَ الرَّجُلُ الْغَيْبَةَ، أَنْ يَأْتِيَ أَهْلَهُ طُرُوقًا.

[4968] (...) Shu'bah narrated it with this chain of narration (a *Hadîth* similar to no. 4967).

[٤٩٦٨] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الْإِسْنَادِ.

[4969] 184 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade a man to come to his family at night, doubting their fidelity and seeking out their lapses."

[٤٩٦٩] ١٨٤-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مُحَارِبٍ، عَنْ جَابِرٍ قَالَ:

نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلًا، يَتَخَوَّنُهُمْ أَوْ يَطْلُبُ عَثَرَاتِهِمْ.

[4970] (...) Sufyân narrated with this chain of narration that 'Abdur-Rahmân said: "Sufyân said: 'I do not know whether this is part of the *Hadîth* or not,' i.e., (the words) 'doubting their fidelity and seeking out their lapses.'"

[٤٩٧٠] (...) **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا سُفْيَانُ، بِهَٰذَا الْإِسْنَادِ قَالَ عَبْدُ الرَّحْمَٰنِ: قَالَ سُفْيَانُ: لَا أَدْرِي، هَٰذَا فِي الْحَدِيثِ أَمْ لَا، يَعْنِي أَنْ يَتَخَوَّنَهُمْ أَوْ يَلْتَمِسَ عَثَرَاتِهِمْ.

[4971] 185 - (...) It was narrated from Jâbir, from the Prophet ﷺ, that it is disliked to come at night, but he did not say, "doubting their fidelity and seeking out their lapses."

[٤٩٧١] ١٨٥-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبٍ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِكَرَاهَةِ الطُّرُوقِ، وَلَمْ يَذْكُرْ: يَتَخَوَّنُهُمْ وَيَلْتَمِسُ عَثَرَاتِهِمْ.

that he narrated from the Prophet ﷺ, and I did not hear him narrate any other *Hadîth* from the Prophet ﷺ on his *Minbar*. He said: 'The Messenger of Allâh ﷺ said: "If Allâh intends good for a person, He causes him to acquire a deep understanding of Islam. A group of Muslims will continue to fight in defense of the truth and to prevail over those who oppose them, until the Day of Resurrection."

هِشَامٍ: حَدَّثَنَا جَعْفَرٌ [وَهُوَ] ابْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ ذَكَرَ حَدِيثًا رَوَاهُ عَنِ النَّبِيِّ ﷺ، لَمْ أَسْمَعْهُ رَوَىٰ عَنِ النَّبِيِّ ﷺ عَلَىٰ مِنْبَرِهِ حَدِيثًا غَيْرَهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَلَا تَزَالُ عِصَابَةٌ مِنَ الْمُسْلِمِينَ يُقَاتِلُونَ عَلَىٰ الْحَقِّ ظَاهِرِينَ عَلَىٰ مَنْ نَاوَأَهُمْ، إِلَىٰ يَوْمِ الْقِيَامَةِ».

[4957] 176 - (1924) 'Abdur-Rahmân bin Shumâsah Al-Mahrî said: "I was with Maslamah bin Mukhallad, and 'Abdullâh bin 'Amr bin Al-'Âs was also with him. 'Abdullâh said: 'The Hour will not come except upon the worst of people, who are worse than the people of the *Jâhiliyyah*. They will not ask Allâh for anything but He will refuse their request.'

While they were like that, 'Uqbah bin 'Âmir came, and Maslamah said to him: 'O 'Uqbah, listen to what 'Abdullâh is saying.' He said: 'He knows best; as for me, I heard the Messenger of Allâh ﷺ say: "A group of my *Ummah* will continue to fight to establish the command of Allâh, continuing to defeat their enemies and not being harmed by those who oppose them until the

[٤٩٥٧] ١٧٦-(١٩٢٤) حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ وَهْبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ: حَدَّثَنِي يَزِيدُ ابْنُ أَبِي حَبِيبٍ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ شُمَاسَةَ الْمَهْرِيُّ قَالَ: كُنْتُ عِنْدَ مَسْلَمَةَ بْنِ مُخَلَّدٍ، وَعِنْدَهُ عَبْدُ اللهِ بْنُ عَمْرِو بْنِ الْعَاصِ، فَقَالَ عَبْدُ اللهِ: لَا تَقُومُ السَّاعَةُ إِلَّا عَلَىٰ شِرَارِ الْخَلْقِ، هُمْ شَرٌّ مِنْ أَهْلِ الْجَاهِلِيَّةِ، لَا يَدْعُونَ اللهَ بِشَيْءٍ إِلَّا رَدَّهُ عَلَيْهِمْ.

فَبَيْنَمَا هُمْ عَلَىٰ ذٰلِكَ أَقْبَلَ عُقْبَةُ بْنُ عَامِرٍ، فَقَالَ لَهُ مَسْلَمَةُ: يَا عُقْبَةُ! اسْمَعْ مَا يَقُولُ عَبْدُ اللهِ، فَقَالَ عُقْبَةُ: هُوَ أَعْلَمُ، وَأَمَّا أَنَا فَسَمِعْتُ رَسُولَ اللهِ ﷺ

Hour comes upon them when they are like that.'" 'Abdullâh said: 'Yes, then Allâh will send a wind like the fragrance of musk and with a touch like that of silk, and it will not leave any soul in whose heart is a grain of faith, but it will take it. Then the worst of people will be left, upon whom the Hour will come.'"

يَقُولُ: «لَا تَزَالُ عِصَابَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَىٰ أَمْرِ اللهِ، قَاهِرِينَ لِعَدُوِّهِمْ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ، وَهُمْ عَلَىٰ ذٰلِكَ». فَقَالَ عَبْدُ اللهِ: أَجَلْ، ثُمَّ يَبْعَثُ اللهُ رِيحًا كَرِيحِ الْمِسْكِ، مَسُّهَا مَسُّ الْحَرِيرِ، فَلَا تَتْرُكُ نَفْسًا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيمَانٍ إِلَّا قَبَضَتْهُ، ثُمَّ يَبْقَىٰ شِرَارُ النَّاسِ، عَلَيْهِمْ تَقُومُ السَّاعَةُ.

[4958] 177 - (1925) It was narrated that Sa'd bin Abî Waqqâṣ said: "The Messenger of Allâh ﷺ said: 'The people of the *Gharb*[1] will continue to prevail on the basis of the truth until the Hour begins.'"

[٤٩٥٨] ١٧٧-(١٩٢٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ دَاوُدَ ابْنِ أَبِي هِنْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدِ ابْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَزَالُ أَهْلُ الْغَرْبِ ظَاهِرِينَ عَلَىٰ الْحَقِّ حَتَّىٰ تَقُومَ السَّاعَةُ».

Chapter 54. Keeping Animals' Well Being In Mind When Traveling, And The Prohibition Of Halting In The Road At The End Of The Night

(المعجم ٥٤) - (بَابُ مراعاة مصلحة الدواب في السير، والنهي عن التعريس في الطريق) (التحفة ٢٧)

[4959] 178 - (1926) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If you are traveling in fertile land, then give the camels their share of the land; if you are

[٤٩٥٩] ١٧٨-(١٩٢٦) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا سَافَرْتُمْ فِي الْخِصْبِ،

[1] The people of the *Gharb*: *Gharb* here may refer to "buckets" and the "people of the bucket" means the Arabs who used buckets to draw water from wells, or it may mean "the west" referring to Shâm or Greater Syria.

34. The Book of Hunting, Slaughter And What Animals May Be Eaten

٣ - (المعجم ٣٤) - كتاب الصيد والذبائح وما يؤكل من الحيوان (التحفة ٢٢)

Chapter 1. Hunting With Trained Dogs And Arrows

(المعجم ١) - (بَابُ الصيد بالكلاب المعلَّمة والرمي) (التحفة ١)

[4972] 1 - (1929) It was narrated that 'Adiyy bin Ḥâtim said: "I said: 'O Messenger of Allâh, I release my trained dogs and they catch (game) for me, and I mention the Name of Allâh over them.' He said: 'If you release your trained dog and you mention the Name of Allâh over him, then eat.' I said: 'Even if (the dogs) kill (the game)?' He said: 'Even if they kill it, so long as another dog has not joined them." I said to him: 'And I shoot the game with a *Mi'râḍ*[1] (a short blunt, arrow without fletching) and I hit it.' He said: 'If you shoot the *Mi'râḍ* and it pierces (the game), then eat it, but if it strikes it sideways, then do not eat it.'"

[٤٩٧٢] ١-(١٩٢٩) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أُرْسِلُ الْكِلَابَ الْمُعَلَّمَةَ فَيُمْسِكْنَ عَلَيَّ، وَأَذْكُرُ اسْمَ اللهِ [عَلَيْهِ]، فَقَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمَ، وَذَكَرْتَ اسْمَ اللهِ عَلَيْهِ، فَكُلْ» قُلْتُ: وَإِنْ قَتَلْنَ؟ قَالَ: «وَإِنْ قَتَلْنَ، مَا لَمْ يَشْرَكْهَا كَلْبٌ لَيْسَ مَعَهَا» قُلْتُ لَهُ: فَإِنِّي أَرْمِي بِالْمِعْرَاضِ الصَّيْدَ، فَأُصِيبُ، فَقَالَ: «إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ، فَكُلْهُ، وَإِنْ أَصَابَهُ بِعَرْضِهِ، فَلَا تَأْكُلْهُ».

[4973] 2 - (...) It was narrated that 'Adiyy bin Ḥâtim said: "I asked the Messenger of Allâh ﷺ

[٤٩٧٣] ٢-(...) حَدَّثَنَاهُ أَبُو بَكْرِ

[1] A short, blunt, featherless arrow, or something that has a blade or point on one end or one side, while the other end of it or side of it is wooden.

saying: 'We are a people who hunt with these dogs.' He said: 'If you release these trained dogs and mention the Name of Allâh over them, then eat what they catch for you, even if they kill it, unless the dog eats some of it. If he eats some of it then do not eat of it, for I am afraid that he may have caught it for himself. And if other dogs join your dog, then do not eat (the game).'"

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ بَيَانٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ، قُلْتُ: إِنَّا قَوْمٌ نَصِيدُ بِهَٰذِهِ الْكِلَابِ، فَقَالَ: «إِذَا أَرْسَلْتَ كِلَابَكَ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللهِ عَلَيْهَا، فَكُلْ مِمَّا أَمْسَكْنَ عَلَيْكَ وَإِنْ قَتَلْنَ، إِلَّا أَنْ يَأْكُلَ الْكَلْبُ، فَإِنْ أَكَلَ فَلَا تَأْكُلْ، فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَىٰ نَفْسِهِ، وَإِنْ خَالَطَهَا كِلَابٌ مِنْ غَيْرِهَا، فَلَا تَأْكُلْ».

[4974] 3 - (...) It was narrated that 'Adiyy bin Ḥâtim said: "I asked the Messenger of Allâh ﷺ about the *Mi'râḍ*. He said: 'If its point strikes (the game), then eat, but if its edge (i.e., side - ways) strikes it and kills it, then it has been beaten to death, so do not eat it.' And I asked the Messenger of Allâh ﷺ about dogs. He said: 'If you release your dog and mention the Name of Allâh, then eat, but if he has eaten part of it then do not eat, for he has caught it for himself.' I said: 'What if I find another dog with my dog, and I do not know which of them caught it?' He said: 'Do not eat, for you mentioned the Name of Allâh over your dog but you did not mention the Name of Allâh over any other.'"

[٤٩٧٤] ٣-(...) وَحَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْمِعْرَاضِ؟ فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ فَكُلْ، وَإِذَا أَصَابَ بِعَرْضِهِ فَقَتَلَ، فَإِنَّهُ وَقِيذٌ، فَلَا تَأْكُلْ»، وَسَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْكَلْبِ؟ فَقَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ وَذَكَرْتَ اسْمَ اللهِ فَكُلْ، فَإِنْ أَكَلَ مِنْهُ فَلَا تَأْكُلْ، فَإِنَّهُ إِنَّمَا أَمْسَكَ عَلَىٰ نَفْسِهِ» قُلْتُ: فَإِنْ وَجَدْتُ مَعَ كَلْبِي كَلْبًا آخَرَ، فَلَا أَدْرِي أَيُّهُمَا أَخَذَهُ؟ قَالَ: «فَلَا تَأْكُلْ، فَإِنَّمَا سَمَّيْتَ عَلَىٰ كَلْبِكَ، وَلَمْ تُسَمِّ عَلَىٰ غَيْرِهِ».

[4975] (...) Ash-Sha'bî said: "I heard 'Adiyy bin Ḥâtim saying: 'I asked the Messenger of Allâh ﷺ about the *Mi'râḍ*...'" and he mentioned a similar report (as *Ḥadîth* no. 4974).

[٤٩٧٥] (...) **وَحَدَّثَنِيهِ** يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: وَأَخْبَرَنِي شُعْبَةُ عَنْ عَبْدِ اللهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ يَقُولُ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْمِعْرَاضِ فَذَكَرَ مِثْلَهُ.

[4976] (...) 'Adiyy bin Ḥâtim said: "I asked the Messenger of Allâh ﷺ about the *Mi'râḍ*..." and he mentioned a similar report (as no. 4974).

[٤٩٧٦] (...) **وَحَدَّثَنِي** أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي السَّفَرِ: وَعَنْ نَاسٍ ذَكَرَ شُعْبَةُ عَنِ الشَّعْبِيِّ قال: سَمِعْتُ عَدِيَّ ابْنَ حَاتِمٍ قَال: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْمِعْرَاضِ بِمِثْلِ ذٰلِكَ.

[4977] 4 - (...) It was narrated that 'Adiyy bin Ḥâtim said: "I asked the Messenger of Allâh ﷺ about hunting with a *Mi'râḍ*. He said: 'Whatever is struck with its point, eat it, but whatever is struck with its sideways, do not eat it, for it has been beaten to death.' And I asked him about hunting with dogs. He said: 'Whatever it catches for you and does not eat, then eat it, for its slaughtering is its being caught and killed (by the dog). But if you find another dog with him and you fear that (the other dog) caught it with him and killed it, then do not eat, for you mentioned the Name of Allâh over your dog, not any other.'"

[٤٩٧٧] ٤-(...) **وَحَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ؟ فَقَالَ: «مَا أَصَابَ بِحَدِّهِ فَكُلْهُ، وَمَا أَصَابَ بِعَرْضِهِ فَهُوَ وَقِيذٌ». وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ؟ فَقَالَ: «مَا أَمْسَكَ عَلَيْكَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ، فَإِنَّ ذَكَاتَهُ أَخْذُهُ، فَإِنْ وَجَدْتَ عِنْدَهُ كَلْبًا آخَرَ، فَخَشِيتَ أَنْ يَكُونَ أَخَذَهُ مَعَهُ، وَقَدْ قَتَلَهُ، فَلَا تَأْكُلْ، إِنَّمَا ذَكَرْتَ اسْمَ اللهِ عَلَىٰ كَلْبِكَ، وَلَمْ تَذْكُرْهُ عَلَىٰ غَيْرِهِ».

[4978] (...) Zakariyyâ bin Abî Zâ'idah narrated it with this chain.

[٤٩٧٨] (...) **وَحَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ، بِهَٰذَا الْإِسْنَادِ.

[4979] 5 - (...) Ash-Sha'bî said: "I heard 'Adiyy bin Ḥâtim, who was our neighbor, partner and close associate in An-Nahrain, say that he asked the Messenger of Allâh ﷺ: 'I release my dog and I find another dog has caught the game with my dog, and I do not know which of them caught it and killed it first.' He said: 'Do not eat, for you only mentioned the Name of Allâh over your dog, not any other.'"

[٤٩٧٩] ٥-(...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ وَكَانَ لَنَا جَارًا وَدَخِيلًا وَرَبِيطًا بِالنَّهْرَيْنِ، أَنَّهُ سَأَلَ النَّبِيَّ ﷺ قَالَ: أُرْسِلُ كَلْبِي فَأَجِدُ مَعَ كَلْبِي كَلْبًا قَدْ أَخَذَ، فَلَا أَدْرِي أَيُّهُمَا أَخَذَ، قَالَ: «فَلَا تَأْكُلْ، فَإِنَّمَا سَمَّيْتَ عَلَىٰ كَلْبِكَ، وَلَمْ تُسَمِّ عَلَىٰ غَيْرِهِ».

[4980] (...) A similar report (as no. 4979) was narrated from 'Adiyy bin Ḥâtim from the Prophet ﷺ.

[٤٩٨٠] (...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ ابْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ مِثْلَ ذٰلِكَ.

[4981] 6 - (...) It was narrated that 'Adiyy bin Ḥâtim said: "The Messenger of Allâh ﷺ said to me: 'If you release your dog and mention the Name of Allâh, if he catches something for you and you find it alive, then slaughter it; if you find he has killed it but has not eaten any of it, then eat it. If you find another dog with your dog and it (the game) has been killed, then do not eat, for you do not know which of them killed it. If you shoot your arrow and mention the Name of Allâh, then

[٤٩٨١] ٦-(...) **حَدَّثَنَا** الْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «إِذَا أَرْسَلْتَ كَلْبَكَ فَاذْكُرِ اسْمَ اللهِ، فَإِنْ أَمْسَكَ عَلَيْكَ فَأَدْرَكْتَهُ حَيًّا فَاذْبَحْهُ، وَإِنْ أَدْرَكْتَهُ قَدْ قَتَلَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ، وَإِنْ وَجَدْتَ مَعَ كَلْبِكَ كَلْبًا غَيْرَهُ وَقَدْ قَتَلَ فَلَا تَأْكُلْ، فَإِنَّكَ لَا تَدْرِي أَيُّهُمَا قَتَلَهُ، وَإِنْ رَمَيْتَ سَهْمَكَ

(the game) vanishes from your sight for a day, and you only find the mark of your arrow on it, then eat if you wish, but if you find it drowned in water, then do not eat it.'"

[4982] 7 - (...) It was narrated that 'Adiyy bin Ḥâtim said: "I asked the Messenger of Allâh ﷺ about hunting. He said: "When you shoot your arrow, mention the Name of Allâh. Then if you find it (the game) dead then eat, unless you find that it has fallen into water, in which case you cannot know whether it was the water that killed it, or your arrow.'"

[4983] 8 - (1930) Abû Tha'labah Al-Khushânî said: "I came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we are in the land of some of the People of the Book, and we eat from their vessels. And it is a land where I hunt with my bow and with my trained dog, or my dog that is not trained. Tell me what is permissible for us of that.' He (ﷺ) said: 'As for what you have mentioned about being in a land of some of the People of the Book, and eating from their vessels, if you can find vessels other than theirs, then do not eat (from their vessels), but if you cannot, then wash them then eat from them. As for what you have mentioned about being in a

فَاذْكُرِ اسْمَ اللهِ، فَإِنْ غَابَ عَنْكَ يَوْمًا فَلَمْ تَجِدْ فِيهِ إِلَّا أَثَرَ سَهْمِكَ، فَكُلْ إِنْ شِئْتَ، وَإِنْ وَجَدْتَهُ غَرِيقًا فِي الْمَاءِ، فَلَا تَأْكُلْ».

[٤٩٨٢] ٧-(...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الصَّيْدِ؟ قَالَ: «إِذَا رَمَيْتَ بِسَهْمِكَ فَاذْكُرِ اسْمَ اللهِ، فَإِنْ وَجَدْتَهُ قَدْ قَتَلَ فَكُلْ، إِلَّا أَنْ تَجِدَهُ قَدْ وَقَعَ فِي مَاءٍ، فَإِنَّكَ لَا تَدْرِي، الْمَاءُ قَتَلَهُ أَوْ سَهْمُكَ».

[٤٩٨٣] ٨-(١٩٣٠) حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدِّمَشْقِيَّ يَقُولُ: أَخْبَرَنِي أَبُو إِدْرِيسَ عَائِذُ اللهِ قَالَ: سَمِعْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ يَقُولُ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّا بِأَرْضِ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ، نَأْكُلُ فِي آنِيَتِهِمْ، وَأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي، وَأَصِيدُ بِكَلْبِيَ الْمُعَلَّمِ، أَوْ بِكَلْبِيَ الَّذِي لَيْسَ بِمُعَلَّمٍ، فَأَخْبِرْنِي مَا الَّذِي يَحِلُّ لَنَا مِنْ ذٰلِكَ؟ قَالَ: «أَمَّا مَا ذَكَرْتَ أَنَّكُمْ بِأَرْضِ قَوْمٍ [مِنْ] أَهْلِ الْكِتَابِ، تَأْكُلُونَ فِي آنِيَتِهِمْ، فَإِنْ وَجَدْتُمْ غَيْرَ آنِيَتِهِمْ، فَلَا تَأْكُلُوا

hunting land, whatever you catch with your bow, mention the Name of Allâh then eat, and whatever you catch with your trained dog, mention the Name of Allâh then eat. But whatever you catch with your dog that is not trained, if you come to it (when it is still alive) and slaughter it, then eat it.'"

فِيهَا، وَإِنْ لَمْ تَجِدُوا، فَاغْسِلُوهَا ثُمَّ كُلُوا فِيهَا، وَأَمَّا مَا ذَكَرْتَ أَنَّكَ بِأَرْضِ صَيْدٍ، فَمَا أَصَبْتَ بِقَوْسِكَ فَاذْكُرِ اسْمَ اللهِ ثُمَّ كُلْ، وَمَا أَصَبْتَ بِكَلْبِكَ الْمُعَلَّمِ فَاذْكُرِ اسْمَ اللهِ ثُمَّ كُلْ، وَمَا أَصَبْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ فَأَدْرَكْتَ ذَكَاتَهُ، فَكُلْ».

[4984] (...) A *Hadîth* like that of Ibn Al-Mubârak (no. 4983) was narrated from Haiwah with this chain of narration, except that the *Hadîth* of Ibn Wahb does not mention hunting with a bow.

[٤٩٨٤] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْمُقْرِىءُ كِلَاهُمَا عَنْ حَيْوَةَ، بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ الْمُبَارَكِ، غَيْرَ أَنَّ حَدِيثَ ابْنِ وَهْبٍ لَمْ يَذْكُرْ فِيهِ: صَيْدَ الْقَوْسِ.

Chapter 2. If The Game Disappears, Then Is Found Afterwards

(المعجم ٢) - (بَابُ إذا غاب عنه الصيد ثم وجده) (التحفة ٢)

[4985] 9 - (1931) It was narrated from Abû Tha'labah that the Prophet ﷺ said: "If you shoot your arrow and (the game) disappears, then you find it, then eat it, so long as it has not turned rotten."

[٤٩٨٥] ٩-(١٩٣١) حَدَّثَنَا مُحَمَّدُ ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا أَبُو عَبْدِ اللهِ حَمَّادُ بْنُ خَالِدٍ الْخَيَّاطُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَمَيْتَ بِسَهْمِكَ، فَغَابَ عَنْكَ، فَأَدْرَكْتَهُ، فَكُلْهُ، مَا لَمْ يُنْتِنْ».

[4986] 10 - (...) It was narrated from Abû Tha'labah from the Prophet ﷺ concerning the one who catches up with his game after three days: (He ﷺ said:) "Eat it so long as it has not turned rotten."

[٤٩٨٦] ١٠-(...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: أَخْبَرَنَا مَعْنُ بْنُ عِيسَىٰ: حَدَّثَنِي مُعَاوِيَةُ عَنْ عَبْدِ الرَّحْمٰنِ

ابْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ عَنِ النَّبِيِّ ﷺ فِي الَّذِي يُدْرِكُ صَيْدَهُ بَعْدَ ثَلَاثٍ: «فَكُلْهُ مَا لَمْ يُنْتِنْ».

[4987] 11 - (...) A *Hadîth* like that of Al-'Alâ' was narrated from Abû Tha'labah Al-Khushânî, except that he did not mention it turning rotten. And he said concerning dogs: "Eat it after three days unless it has turned rotten, in which case leave it."

[٤٩٨٧] ١١-(...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ ابْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلَاءِ، عَنْ مَكْحُولٍ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ عَنِ النَّبِيِّ ﷺ حَدِيثَهُ فِي الصَّيْدِ، ثُمَّ قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جُبَيْرٍ وَأَبِي الزَّاهِرِيَّةِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ بِمِثْلِ حَدِيثِ الْعَلَاءِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ نُتُونَتَهُ، وَقَالَ فِي الْكَلْبِ: «كُلْهُ بَعْدَ ثَلَاثٍ إِلَّا أَنْ يُنْتِنَ، فَدَعْهُ».

Chapter 3. The Prohibition Of Eating Any Wild Animal With Fangs And Any Bird With Talons

(المعجم ٣) - (بَابُ تحريم أكل كل ذي ناب من السباع وكل ذي مخلب من الطير) (التحفة ٣)

[4988] 12 - (1932) It was narrated that Abû Tha'labah said: "The Prophet ﷺ forbade eating any wild animal with fangs." Ishâq and Ibn Abî 'Umar added in their *Hadîth*: "Az-Zuhrî said: 'We did not hear this until we came to Ash-Shâm.'"

[٤٩٨٨] ١٢-(١٩٣٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي ثَعْلَبَةَ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ. زَادَ

إِسْحَٰقُ وَابْنُ أَبِي عُمَرَ فِي حَدِيثِهِمَا: قَالَ الزُّهْرِيُّ: وَلَمْ نَسْمَعْ بِهَٰذَا حَتَّىٰ قَدِمْنَا الشَّامَ.

[٤٩٨٩] ١٣-(...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ؛ أَنَّهُ سَمِعَ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

قَالَ ابْنُ شِهَابٍ: وَلَمْ أَسْمَعْ ذَٰلِكَ مِنْ عُلَمَائِنَا بِالْحِجَازِ، حَتَّىٰ حَدَّثَنِي أَبُو إِدْرِيسَ، وَكَانَ مِنْ فُقَهَاءِ أَهْلِ الشَّامِ.

[4989] 13 - (...) It was narrated from Abû Idrîs Al-Khawlânî that he heard Abû Tha'labah Al-Khushânî say: "The Messenger of Allâh ﷺ forbade eating any wild animal with fangs."

Ibn Shihâb said: "I did not hear that from our scholars in the Hijâz, until Abû Idrîs, who was one of the *Fuqahâ'* (scholar) of Ash-Shâm, narrated it to me."

[٤٩٩٠] ١٤-(...) وَحَدَّثَنِي هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرٌو يَعْنِي ابْنَ الْحَارِثِ؛ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

[4990] 14 - (...) It was narrated from Abû Tha'labah Al-Khushânî that the Messenger of Allâh ﷺ forbade eating any wild animal with fangs.

[٤٩٩١] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ وَابْنُ أَبِي ذِئْبٍ وَعَمْرُو بْنُ الْحَارِثِ وَيُونُسُ ابْنُ يَزِيدَ وَغَيْرُهُمْ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ

[4991] (...) A *Hadîth* like that of Yûnus and 'Amr was narrated from Az-Zuhrî with this chain of narration. All (the narrators) mentioned eating except Sâlih and Yûsuf, in whose *Hadîth* it says: "He forbade every wild animal that has fangs."

مَعْمَرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا يُوسُفُ بْنُ الْمَاجِشُونِ؛ وَحَدَّثَنَا الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَٰذَا الْإِسْنَادِ مِثْلَ حَدِيثِ يُونُسَ وَعَمْرٍو، كُلُّهُمْ ذَكَرَ الْأَكْلَ إِلَّا صَالِحًا وَيُوسُفَ، فَإِنَّ حَدِيثَهُمَا: نَهَىٰ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ.

[4992] 15 - (1933) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Every wild animal that has fangs, eating it is *Ḥarâm* (forbidden)."

[٤٩٩٢] ١٥-(١٩٣٣) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ يَعْنِي ابْنَ مَهْدِيٍّ عَنْ مَالِكٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عَبِيدَةَ ابْنِ سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ ذِي نَابٍ مِنَ السِّبَاعِ، فَأَكْلُهُ حَرَامٌ».

[4993] (...) Mâlik bin Anas narrated a similar report (as no. 4992), with this chain of narrators.

[٤٩٩٣] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4994] 16 - (1934) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade (eating) every wild animal with fangs and every bird with talons."

[٤٩٩٤] ١٦-(١٩٣٤) وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَ[عَنْ] كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

[4995]... - (...) Shu‘bah said... a similar report with this chain of narrators (as no. 4994).

[٤٩٩٥] (...) **وَحَدَّثَنِي** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ: قَالَ شُعْبَةُ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[4996] (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ forbade every wild animal that has fangs and every bird that has talons.

[٤٩٩٦] (...) **وَحَدَّثَنَا** أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا أَبُو عَوَانَةَ: حَدَّثَنَا الْحَكَمُ وَأَبُو بِشْرٍ عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

[4997] (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ forbade...” a *Ḥadîth* like that of Shu‘bah from Al-Ḥakam.

[٤٩٩٧] (...) **وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَبُو بِشْرٍ أَخْبَرَنَا عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: نَهَىٰ؛ وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ، بِمِثْلِ حَدِيثِ شُعْبَةَ عَنِ الْحَكَمِ.

Chapter 4. Permissibility Of (Eating) Dead Animals From The Sea

(المعجم ٤) - (بَابُ إباحة ميتات البحر) (التحفة ٤)

[4998] 17 - (1935) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ sent us on an expedition and appointed Abû

[٤٩٩٨] ١٧-(١٩٣٥) **وَحَدَّثَنَا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ:

'Ubaidah in charge of us, to intercept a caravan of the Quraish. He supplied us with a bag of dates, and we had no other provisions apart from that. Abû 'Ubaidah used to give them to us, one date at a time." He (the narrator) said: "I said: 'What did you do with it?' He said: 'We used to suck it like a child, then drink water after that, and it would suffice us for that day until night. And we used to knock down leaves with our sticks, then soak them in water and eat them. We set off along the coast and there appeared before us on the shore something like a huge mound. We came to it and saw that it was a beast called Al-'Anbar (sperm whale). Abû 'Ubaidah said: "It is dead meat." Then he said: "No, we are the envoys of the Messenger of Allâh ﷺ, (striving) in the cause of Allâh, and we are compelled (by hunger); eat." We lived on it for a month, three hundred of us, until we grew fat. And I remember that we extracted pitchers of fat from its eye socket, and we cut out pieces of meat like that of a bull. Abû 'Ubaidah called out thirteen of us and made them sit in its eye socket, and he took one of its ribs and set it up, then he saddled the largest camel we had with us and passed beneath it. And we supplied ourselves with

أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ وَأَمَّرَ عَلَيْنَا أَبَا عُبَيْدَةَ، نَتَلَقَّىٰ عِيرًا لِقُرَيْشٍ، وَزَوَّدَنَا جِرَابًا مِنْ تَمْرٍ لَمْ يَجِدْ لَنَا غَيْرَهُ، فَكَانَ أَبُو عُبَيْدَةَ يُعْطِينَا تَمْرَةً تَمْرَةً، قَالَ: فَقُلْتُ: كَيْفَ كُنْتُمْ تَصْنَعُونَ بِهَا؟ قَالَ: نَمَصُّهَا كَمَا يَمَصُّ الصَّبِيُّ، ثُمَّ نَشْرَبُ عَلَيْهَا مِنَ الْمَاءِ، فَتَكْفِينَا يَوْمَنَا إِلَىٰ اللَّيْلِ، وَكُنَّا نَضْرِبُ بِعِصِيِّنَا الْخَبَطَ، ثُمَّ نَبُلُّهُ بِالْمَاءِ فَنَأْكُلُهُ، قَالَ: وَانْطَلَقْنَا عَلَىٰ سَاحِلِ الْبَحْرِ، فَرُفِعَ لَنَا عَلَىٰ سَاحِلِ الْبَحْرِ كَهَيْئَةِ الْكَثِيبِ الضَّخْمِ، فَأَتَيْنَاهُ فَإِذَا هِيَ دَابَّةٌ تُدْعَىٰ الْعَنْبَرَ. قَالَ: قَالَ أَبُو عُبَيْدَةَ: مَيْتَةٌ، ثُمَّ قَالَ: لَا، بَلْ نَحْنُ رُسُلُ رَسُولِ اللهِ ﷺ، وَفِي سَبِيلِ اللهِ، وَقَدِ اضْطُرِرْتُمْ فَكُلُوا، قَالَ: فَأَقَمْنَا عَلَيْهِ شَهْرًا، وَنَحْنُ ثَلَاثُمِائَةٍ حَتَّىٰ سَمِنَّا، قَالَ: [وَ]لَقَدْ رَأَيْتُنَا نَغْتَرِفُ مِنْ وَقْبِ عَيْنِهِ، بِالْقِلَالِ، الدُّهْنَ، وَنَقْتَطِعُ مِنْهُ الْفِدَرَ كَالثَّوْرِ - أَوْ كَقَدْرِ الثَّوْرِ - فَلَقَدْ أَخَذَ مِنَّا أَبُو عُبَيْدَةَ ثَلَاثَةَ عَشَرَ رَجُلًا، فَأَقْعَدَهُمْ فِي وَقْبِ عَيْنِهِ، وَأَخَذَ ضِلَعًا مِنْ أَضْلَاعِهِ، فَأَقَامَهَا، ثُمَّ رَحَلَ أَعْظَمَ بَعِيرٍ مَعَنَا فَمَرَّ مِنْ تَحْتِهَا، فَتَزَوَّدْنَا مِنْ لَحْمِهِ وَشَايِقَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ

أَتَيْنَا رَسُولَ اللهِ ﷺ، فَذَكَرْنَا ذٰلِكَ لَهُ، فَقَالَ: «هُوَ رِزْقٌ أَخْرَجَهُ اللهُ لَكُمْ، فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ فَتُطْعِمُونَا؟» قَالَ: فَأَرْسَلْنَا إِلَىٰ رَسُولِ اللهِ ﷺ مِنْهُ، فَأَكَلَهُ.

preserved pieces of its meat. When we reached Al-Madînah, we came to the Messenger of Allâh ﷺ and told him all of that. He said: "It is provision that Allâh brought forth for you. Do you have any of its meat with you that you can give us to eat?" We sent some of it to the Messenger of Allâh ﷺ and he ate it.'"

[٤٩٩٩] ١٨-(...) حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعَ عَمْرٌو جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: بَعَثَنَا رَسُولُ اللهِ ﷺ وَنَحْنُ ثَلَاثُمِائَةِ رَاكِبٍ، وَأَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، نَرْصُدُ عِيرًا لِقُرَيْشٍ، فَأَقَمْنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ فَأَصَابَنَا جُوعٌ شَدِيدٌ، حَتَّىٰ أَكَلْنَا الْخَبَطَ، فَسُمِّيَ جَيْشَ الْخَبَطِ، فَأَلْقَىٰ لَنَا الْبَحْرُ دَابَّةً يُقَالُ لَهَا الْعَنْبَرُ، فَأَكَلْنَا مِنْهَا نِصْفَ شَهْرٍ، وَادَّهَنَّا مِنْ وَدَكِهَا حَتَّىٰ ثَابَتْ أَجْسَامُنَا، قَالَ: فَأَخَذَ أَبُو عُبَيْدَةَ ضِلَعًا مِنْ أَضْلَاعِهِ فَنَصَبَهُ، ثُمَّ نَظَرَ إِلَىٰ أَطْوَلِ رَجُلٍ فِي الْجَيْشِ، وَأَطْوَلِ جَمَلٍ فَحَمَلَهُ عَلَيْهِ، فَمَرَّ تَحْتَهُ، قَالَ: وَجَلَسَ فِي حِجَاجِ عَيْنِهِ نَفَرٌ، قَالَ: وَأَخْرَجْنَا مِنْ [وَقْبِ] عَيْنِهِ كَذَا وَكَذَا قُلَّةَ وَدَكٍ، قَالَ: وَكَانَ مَعَنَا جِرَابٌ مِنْ تَمْرٍ، فَكَانَ أَبُو عُبَيْدَةَ يُعْطِي كُلَّ رَجُلٍ مِنَّا قَبْضَةً قَبْضَةً، ثُمَّ أَعْطَانَا تَمْرَةً تَمْرَةً، فَلَمَّا فَنِيَ وَجَدْنَا فَقْدَهُ.

[4999] 18 - (...) 'Amr heard Jâbir bin 'Abdullâh say: "The Messenger of Allâh ﷺ sent us, three hundred riders, with Abû 'Ubaidah bin Al-Jarrâḥ in charge, to keep a lookout for the caravan of the Quraish. We stayed on the coast for half a month, and we were stricken with such intense hunger that we ate leaves, and it was called the Army of Leaves. Then the sea threw out to us a beast called Al-'Anbar (sperm whale) and we ate from it for half a month and rubbed its fat on our bodies, until our bodies grew strong. Abû 'Ubaidah took one of its ribs and set it up, then he looked for the tallest man in the army and the tallest camel. He mounted the man on the camel, and he passed beneath it. And a number of men sat in its eye socket, and we extracted such and such number of pitchers of fat from its eye socket. 'Abû 'Ubaidah used to give each one of us a handful of dates at a time, then he gave us one date at a time, and when he ran out we felt its loss."

[٥٠٠٠] ١٩-(...) وَحَدَّثَنَا عَبْدُ

[5000] 19 - (...) 'Amr heard

Jâbir say concerning the Army of the Leaves: "A man slaughtered three camels, then another three, then another three, then Abû 'Ubaidah forbade him to do that."

الْجَبَّارِ بْنُ الْعَلَاءِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعَ عَمْرٌو جَابِرًا يَقُولُ، فِي جَيْشِ الْخَبَطِ: إِنَّ رَجُلًا نَحَرَ ثَلَاثَ جَزَائِرَ، ثُمَّ ثَلَاثًا، ثُمَّ ثَلَاثًا، ثُمَّ نَهَاهُ أَبُو عُبَيْدَةَ.

[5001] 20 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ sent us, three hundred men, and we carried our provision slung around our necks."

[٥٠٠١] ٢٠-(...) **وَحَدَّثَنَا** عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ يَعْنِي ابْنَ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ ابْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: بَعَثَنَا النَّبِيُّ ﷺ وَنَحْنُ ثَلَاثُمِائَةٍ، نَحْمِلُ أَزْوَادَنَا عَلَىٰ رِقَابِنَا.

[5002] 21 - (...) Jâbir bin 'Abdullâh narrated: "The Messenger of Allâh ﷺ sent an expedition, three hundred strong, and appointed Abû 'Ubaidah bin Al-Jarrâḥ in charge of them. Their provisions ran short, so Abû 'Ubaidah collected their provisions in a bag and fed us from it each day, until the ration was reduced to one date each every day."

[٥٠٠٢] ٢١-(...) **وَحَدَّثَنِي** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ ابْنُ مَهْدِيٍّ عَنْ مَالِكٍ [بْنِ أَنَسٍ]، عَنْ أَبِي نُعَيْمٍ وَهْبِ بْنِ كَيْسَانَ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ أَخْبَرَهُ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ سَرِيَّةً، ثَلَاثَمِائَةٍ، وَأَمَّرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ ابْنَ الْجَرَّاحِ، فَفَنِيَ زَادُهُمْ، فَجَمَعَ أَبُو عُبَيْدَةَ زَادَهُمْ فِي مِزْوَدٍ، فَكَانَ يُقَوِّتُنَا، حَتَّىٰ كَانَ يُصِيبُنَا، كُلَّ يَوْمٍ تَمْرَةٌ.

[5003] (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sent an expedition, of whom I was one, to the coast..." and they (the narrators) all quoted a *Ḥadîth* like that of 'Amr bin Dînâr and Abû Az-Zubair except that in the *Ḥadîth* of Wahb bin

[٥٠٠٣] (...) **وَحَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ كَثِيرٍ قَالَ: سَمِعْتُ وَهْبَ بْنَ كَيْسَانَ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: بَعَثَ رَسُولُ اللهِ ﷺ سَرِيَّةً، أَنَا فِيهِمْ، إِلَىٰ سِيفِ الْبَحْرِ

وَسَاقُوا جَمِيعًا بَقِيَّةَ الْحَدِيثِ، كَنَحْوِ حَدِيثِ عَمْرِو بْنِ دِينَارٍ وَأَبِي الزُّبَيْرِ. غَيْرَ أَنَّ فِي حَدِيثِ وَهْبِ بْنِ كَيْسَانَ: فَأَكَلَ مِنْهَا الْجَيْشُ ثَمَانِ عَشْرَةَ لَيْلَةً.

Kaisân (no. 5002) it says: "The army ate from it for eighteen days."

[٥٠٠٤] (...) حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو الْمُنْذِرِ الْقَزَّازُ، كِلَاهُمَا عَنْ دَاوُدَ ابْنِ قَيْسٍ، عَنْ عُبَيْدِ اللهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ بَعْثًا إِلَىٰ أَرْضِ جُهَيْنَةَ، وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ.

[5004] (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sent an expedition to the land of Juhainah, and appointed a man in charge of them..." and he quoted a similar *Hadîth* (as no. 5003).

(المعجم ٥) - (بَابُ تحريم أكل لحم الحمر الإنسية) (التحفة ٥)

Chapter 5. The Prohibition Of Eating The Meat Of Domesticated Donkeys

[٥٠٠٥] ٢٢-(١٤٠٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكِ [ابْنِ أَنَسٍ] عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ وَالْحَسَنِ، ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ.

[راجع: ٣٤٣١]

[5005] 22 - (1407) It was narrated from 'Alî bin Abî Ṭâlib that the Messenger of Allâh ﷺ forbade *Mut'ah* marriage with women on the Day of Khaibar, and he forbade the meat of domesticated donkeys.

[٥٠٠٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ

[5006] (...) It was narrated from Az-Zuhrî, with this chain of narrators. In the *Hadîth* of Yûnus

it says: "And eating the meat of domesticated donkeys."

قَالُوا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحٰقُ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الْإِسْنَادِ، وَفِي حَدِيثِ يُونُسَ: وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ.

[5007] 23 - (1936) It was narrated from Ibn Shihâb that Abû Idrîs told him that Abû Tha'labah said: "The Messenger of Allâh ﷺ prohibited the meat of domesticated donkeys."

[٥٠٠٧] ٢٣-(١٩٣٦) وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا إِدْرِيسَ أَخْبَرَهُ؛ أَنَّ أَبَا ثَعْلَبَةَ قَالَ: حَرَّمَ رَسُولُ اللهِ ﷺ لُحُومَ الْحُمُرِ الْأَهْلِيَّةِ.

[5008] 24 - (561) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade eating the meat of domesticated donkeys.

[٥٠٠٨] ٢٤-(٥٦١) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ: حَدَّثَنِي نَافِعٌ وَسَالِمٌ عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ أَكْلِ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ. [انظر: ١٢٤٨]

[5009] 25 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade eating domesticated donkeys on the Day of Khaibar, although the people needed it."

[٥٠٠٩] ٢٥-(...) وَحَدَّثَنِي هَٰرُونُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ قَالَ: قَالَ ابْنُ عُمَرَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا أَبِي

وَمَعْنُ بْنُ عِيسَىٰ عَنْ مَالِكٍ [بْنِ أَنَسٍ]، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ أَكْلِ الْحِمَارِ الأَهْلِيِّ يَوْمَ خَيْبَرَ، وَكَانَ النَّاسُ احْتَاجُوا إِلَيْهَا.

[5010] 26 - (1937) It was narrated that Ash-Shaibânî said: "I asked 'Abdullâh bin Abî Awfâ about the meat of domesticated donkeys. He said: 'We were stricken with hunger on the Day of Khaibar, when we were with the Messenger of Allâh ﷺ, and the people had captured some donkeys outside Al-Madînah. So we slaughtered them, and the cooking pots were boiling, when the caller of the Messenger of Allâh ﷺ cried out that the cooking pots should be overturned and nothing of the donkey meat should be eaten.' I said: "What kind of prohibition was it?"' He said: 'We talked about that amongst ourselves, did he (ﷺ) prohibit it forever or did he prohibit it because it had not been distributed as it should have been (i.e., with the *Khumus* being taken out before the booty was divided)?'"

[٥٠١٠] ٢٦-(١٩٣٧) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ؟ فَقَالَ: أَصَابَتْنَا مَجَاعَةٌ يَوْمَ خَيْبَرَ، وَنَحْنُ مَعَ رَسُولِ اللهِ ﷺ، وَقَدْ أَصَبْنَا لِلْقَوْمِ حُمُرًا خَارِجَةً مِنَ الْمَدِينَةِ، فَنَحَرْنَاهَا، فَإِنَّ قُدُورَنَا لَتَغْلِي، إِذْ نَادَىٰ مُنَادِي رَسُولِ اللهِ ﷺ أَنِ اكْفَؤُوا الْقُدُورَ وَلَا تَطْعَمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا. فَقُلْتُ: حَرَّمَهَا تَحْرِيمَ مَاذَا؟ قَالَ: تَحَدَّثْنَا بَيْنَنَا فَقُلْنَا: حَرَّمَهَا أَلْبَتَّةَ، وَحَرَّمَهَا مِنْ أَجْلِ أَنَّهَا لَمْ تُخَمَّسْ.

[5011] 27 - (...) Sulaimân Ash-Shaibânî said: "I heard 'Abdullâh bin Abî Awfâ say: 'On the Day of Khaibar we fell upon some domesticated donkeys and slaughtered them. When the cooking pots were boiling, the

[٥٠١١] ٢٧-(...) وَحَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ قَالَ: سَمِعْتُ عَبْدَ اللهِ ابْنَ أَبِي

caller of the Messenger of Allâh ﷺ cried out (saying): "Overturn the cooking pots and do not eat any of the donkey meat." Some people said: "The Messenger of Allâh ﷺ has only forbidden it because it has not been distributed as it should have been (i.e., with the Khumus being taken out before the booty was divided)," and others said: "He has forbidden it forever."

أَوْفَىٰ يَقُولُ: أَصَابَتْنَا مَجَاعَةٌ لَيَالِيَ خَيْبَرَ، فَلَمَّا كَانَ يَوْمُ خَيْبَرَ وَقَعْنَا فِي الْحُمُرِ الْأَهْلِيَّةِ فَانْتَحَرْنَاهَا، فَلَمَّا غَلَتْ بِهَا الْقُدُورُ نَادَىٰ مُنَادِي رَسُولِ اللهِ ﷺ أَنِ اكْفَؤُا الْقُدُورَ، وَلَا تَأْكُلُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا، قَالَ: فَقَالَ نَاسٌ: إِنَّمَا نَهَىٰ عَنْهَا رَسُولُ اللهِ ﷺ لِأَنَّهَا لَمْ تُخَمَّسْ، وَقَالَ آخَرُونَ: نَهَىٰ عَنْهَا الْبَتَّةَ.

[5012] 28 - (1938) It was narrated that 'Adiyy bin Thâbit said: "I heard Al-Barâ' and 'Abdullâh bin Abî Awfâ say: 'We got some donkeys and cooked them, then the caller of the Messenger of Allâh ﷺ cried out saying: "Overturn the cooking pots."

[٥٠١٢] ٢٨-(١٩٣٨) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ وَهُوَ ابْنُ ثَابِتٍ، قَالَ: سَمِعْتُ الْبَرَاءَ وَعَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ يَقُولَانِ: أَصَبْنَا حُمُرًا، فَطَبَخْنَاهَا، فَنَادَىٰ مُنَادِي رَسُولِ اللهِ ﷺ: أَنِ اكْفَؤُا الْقُدُورَ.

[5013] 29 - (...) It was narrated that Abû Ishâq said: "Al-Barâ' said: 'On the Day of Khaibar we got some donkeys, then the caller of the Messenger of Allâh ﷺ cried out saying: "Overturn the cooking pots."

[٥٠١٣] ٢٩-(...) حَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ قَالَ: قَالَ الْبَرَاءُ: أَصَبْنَا يَوْمَ خَيْبَرَ حُمُرًا، فَنَادَىٰ مُنَادِي رَسُولِ اللهِ ﷺ: أَنِ اكْفَؤُا الْقُدُورَ.

[5014] 30 - (...) It was narrated that Thâbit bin 'Ubaidullâh said: "I heard Al-Barâ' saying: 'We were forbidden the meat of domesticated donkeys.'"

[٥٠١٤] ٣٠-(...) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا - ابْنُ بِشْرٍ عَنْ مِسْعَرٍ، عَنْ

ثَابِتِ بْنِ عُبَيْدٍ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: نُهِينَا عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ.

[5015] 31 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ commanded us to throw away the meat of domesticated donkeys, raw and cooked, then he did not command us to eat it."

[٥٠١٥] ٣١-(...) **وَحَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نُلْقِيَ لُحُومَ الْحُمُرِ الأَهْلِيَّةِ، نِيئَةً وَنَضِيجَةً، ثُمَّ لَمْ يَأْمُرْنَا بِأَكْلِهِ.

[5016] (...) A similar report (as no. 5015) was narrated from 'Âṣim with this chain narrators.

[٥٠١٦] (...) **وَحَدَّثَنِيهِ** أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ عَنْ عَاصِمٍ، بِهَٰذَا الإِسْنَادِ، نَحْوَهُ.

[5017] 32 - (1939) It was narrated that Ibn 'Abbâs said: "I do not know whether the Messenger of Allâh ﷺ forbade it because they (donkeys) were beasts of burden for the people, and he did not want their beasts of burden to be lost, or if he prohibited the meat of domesticated donkeys on the Day of Khaibar."

[٥٠١٧] ٣٢-(١٩٣٩) **وَحَدَّثَنِي** أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنْ عَاصِمٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا أَدْرِي، إِنَّمَا نَهَىٰ عَنْهُ رَسُولُ اللهِ ﷺ مِنْ أَجْلِ أَنَّهُ كَانَ حَمُولَةَ النَّاسِ، فَكَرِهَ أَنْ تَذْهَبَ حَمُولَتُهُمْ، أَوْ حَرَّمَهُ فِي يَوْمِ خَيْبَرَ، لُحُومَ الْحُمُرِ الأَهْلِيَّةِ.

[5018] 33 - (1802) It was narrated that Salamah bin Al-Akwa' said: "We set out with the Messenger of Allâh ﷺ for Khaibar, then Allâh granted them victory over it. When evening came on the day that they conquered it, the people lit many fires, and the Messenger of Allâh ﷺ said: 'What are these

[٥٠١٨] ٣٣-(١٨٠٢) **وحَدَّثَنَا** مُحَمَّدُ بْنُ عَبَّادٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ ابْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ ابْنِ الأَكْوَعِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ إِلَىٰ خَيْبَرَ، ثُمَّ إِنَّ اللهَ فَتَحَهَا عَلَيْهِمْ فَلَمَّا أَمْسَى

fires? What are you lighting them for?' They said: 'For (cooking) meat.' He said: 'What kind of meat?' They said: 'For the meat of domesticated donkeys.' The Messenger of Allâh ﷺ said: 'Throw it away and break them (the pots).' A man said: 'O Messenger of Allâh, or throw it away and wash them?' He said: 'Or that.'"

النَّاسُ، الْيَوْمَ الَّذِي فُتِحَتْ عَلَيْهِمْ، أَوْقَدُوا نِيرَانًا كَثِيرَةً، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا هٰذِهِ النِّيرَانُ؟ عَلَىٰ أَيِّ شَيْءٍ تُوقِدُونَ؟» قَالُوا: عَلَىٰ لَحْمٍ. قَالَ: «عَلَىٰ أَيِّ لَحْمٍ؟» قَالُوا: عَلَىٰ لَحْمِ حُمُرٍ إِنْسِيَّةٍ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَهْرِيقُوهَا وَاكْسِرُوهَا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَوْ نُهْرِيقُهَا وَنَغْسِلُهَا. قَالَ: «أَوْ ذَاكَ».

[راجع: ٤٦٦٨]

[5019] (...) It was narrated from Yazîd bin Abî 'Ubaid, with this chain narrators.

[٥٠١٩] (...) وحَدَّثَنَاهُ إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا حَمَّادُ بْنُ مَسْعَدَةَ وَصَفْوَانُ بْنُ عِيسَىٰ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ: حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ، كُلُّهُمْ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، بِهٰذَا الْإِسْنَادِ.

[5020] 24 - (1940) It was narrated that Anas said: "When the Messenger of Allâh ﷺ conquered Khaibar, we captured some donkeys outside the town, and we cooked some of them. Then the caller of the Messenger of Allâh ﷺ cried out (saying); 'Allâh and His Messenger have forbidden it to you, for it is an abomination of the *Shaiṭân's* handiwork.' So the pots and their contents were overturned, and they were brimming with their contents."

[٥٠٢٠] ٣٤-(١٩٤٠) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ قَالَ: لَمَّا فَتَحَ رَسُولُ اللهِ ﷺ خَيْبَرَ، أَصَبْنَا حُمُرًا خَارِجًا مِنَ الْقَرْيَةِ، فَطَبَخْنَا مِنْهَا، فَنَادَىٰ مُنَادِي رَسُولِ اللهِ ﷺ: أَلَا إِنَّ اللهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْهَا، فَإِنَّهَا رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ، فَأُكْفِيَتِ الْقُدُورُ بِمَا فِيهَا، وَإِنَّهَا لَتَفُورُ بِمَا فِيهَا.

[5021] 35 - (...) It was narrated

[٥٠٢١] ٣٥-(...) وَحَدَّثَنَا مُحَمَّدُ

that Anas bin Mâlik said: "On the Day of Khaibar, someone came and said: 'O Messenger of Allâh, the donkeys have been eaten.' Then another person came and said: 'O Messenger of Allâh, the donkeys are finished.' The Messenger of Allâh ﷺ told Abû Ṭalḥah to call out: 'Allâh and His Messenger forbid the meat of donkeys to you, for it is an abomination or it is impure.' So the cooking pots were overturned with their contents."

ابْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ جَاءَ جَاءٍ، فَقَالَ: يَا رَسُولَ اللهِ! أُكِلَتِ الْحُمُرُ. ثُمَّ جَاءَ آخَرُ فَقَالَ: يَا رَسُولَ اللهِ! أُفْنِيَتِ الْحُمُرُ، فَأَمَرَ رَسُولُ اللهِ ﷺ أَبَا طَلْحَةَ فَنَادَىٰ: إِنَّ اللهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ، فَإِنَّهَا رِجْسٌ أَوْ نَجَسٌ.

قَالَ: فَأُكْفِيَتِ الْقُدُورُ بِمَا فِيهَا.

Chapter 6. Permissibility Of Eating Horse Meat

(المعجم ٦) - (باب إباحة أكل لحم الخيل) (التحفة ٦)

[5022] 36 - (1941) It was narrated from Jâbir bin 'Abdullâh that on the Day of Khaibar, the Messenger of Allâh ﷺ forbade the meat of domesticated donkeys, but he permitted the meat of horses.

[٥٠٢٢] ٣٦-(١٩٤١) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِيَحْيَىٰ، قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ، يَوْمَ خَيْبَرَ، عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ، وَأَذِنَ فِي لُحُومِ الْخَيْلِ.

[5023] 37 - (...) Jâbir bin 'Abdullâh said: "At the time of Khaibar, we ate the meat of horses and onagers,[1] but the

[٥٠٢٣] ٣٧-(. . .) وحَدَّثني مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ

[1] A type of wild donkey.

Prophet ﷺ forbade us (to eat) the meat of domestic donkeys."

جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: أَكَلْنَا، زَمَنَ خَيْبَرَ، الْخَيْلَ وَحُمُرَ الْوَحْشِ، وَنَهَانَا النَّبِيُّ ﷺ عَنِ الْحِمَارِ الْأَهْلِيِّ.

[5024] (...) It was narrated from Ibn Juraij, with this chain narrators (a *Ḥadîth* similar to no. 5023).

[٥٠٢٤] (...) **وَحَدَّثَنِيهِ** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ؛ وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ، كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الْإِسْنَادِ.

[5025] 38 - (1942) It was narrated that Asmâ' said: "We slaughtered a horse at the time of the Messenger of Allâh ﷺ and ate it."

[٥٠٢٥] **٣٨-(١٩٤٢) حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَحَفْصُ ابْنُ غِيَاثٍ وَوَكِيعٌ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: نَحَرْنَا فَرَسًا عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَأَكَلْنَاهُ.

[5026] (...) It was narrated from Hishâm with this chain narrators (a *Ḥadîth* similar to no. 5025).

[٥٠٢٦] (...) **وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ كِلَاهُمَا عَنْ هِشَامٍ، بِهٰذَا الْإِسْنَادِ.

Chapter 7. The Permissibility Of Eating *Aḍ-Ḍabb* (Mastigure)[1]

(المعجم ٧) - (بَابُ إِبَاحَةِ الضَّبِّ)

(التحفة ٧)

[5027] 39 - (1943) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar said: The Prophet ﷺ was asked about Aḍ-Ḍabb (mastigure, desert lizard).

[٥٠٢٧] **٣٩-(١٩٤٣) وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ - قَالَ يَحْيَى بْنُ

[1] A type of lizard (uromastyx) that grows up to one or two feet in length.

He said: "I will not eat it but I will not prohibit it."

يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ - عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: سُئِلَ النَّبِيُّ ﷺ عَنِ الضَّبِّ؟ فَقَالَ: «لَسْتُ بِآكِلِهِ وَلَا مُحَرِّمِهِ».

[5028] 40 - (...) It was narrated that Ibn 'Umar said: "A man asked the Messenger of Allâh ﷺ about eating Aḍ-Ḍabb (mastigure, desert lizard), and he said: "'I do not eat it but I do not prohibit it.'"

[٥٠٢٨] ٤٠-(. . .) **وحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللهِ ﷺ عَنْ أَكْلِ الضَّبِّ؟ فَقَالَ: «لَا آكُلُهُ وَلَا أُحَرِّمُهُ».

[5029] 41 - (...) It was narrated that Ibn 'Umar said: "A man asked the Messenger of Allâh ﷺ about eating Aḍ-Ḍabb (mastigure, desert lizard) when he was on the pulpit. He said: 'I do not eat it but I do not prohibit it.'"

[٥٠٢٩] ٤١-(. . .) **وحَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللهِ ﷺ وَ هُوَ عَلَىٰ الْمِنْبَرِ، عَنْ أَكْلِ الضَّبِّ؟ فَقَالَ: «لَا آكُلُهُ وَلَا أُحَرِّمُهُ».

[5030] (...) A similar report (as no. 5029) was narrated from 'Ubaidullâh with this chain narrators.

[٥٠٣٠] (. . .) **وحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللهِ بِمِثْلِهِ، فِي هَٰذَا الْإِسْنَادِ.

[5031] (...) A *Ḥadîth* like that of Al-Laith from Nâfi' (no. 5029) was narrated from Nâfi' from Ibn 'Umar, from the Prophet ﷺ, except that the *Ḥadîth* of Ayyûb (says): "A mastigure was brought to the Messenger of Allâh ﷺ and he did not eat it but he did not prohibit it." In the *Ḥadîth* of Usâmah it says: "A man stood up

[٥٠٣١] (. . .) **وحَدَّثَنَاه** أَبُو الرَّبِيعِ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ؛ وَحَدَّثَنِي هَٰرُونُ بْنُ عَبْدِ اللهِ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا

in the *Masjid* when the Messenger of Allâh ﷺ was on the pulpit."

ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا هَـٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: سَمِعْتُ مُوسَى ابْنَ عُقْبَةَ؛ وَحَدَّثَنَا هَـٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ فِي الضَّبِّ. بِمَعْنَىٰ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ، غَيْرَ أَنَّ حَدِيثَ أَيُّوبَ: أُتِيَ رَسُولُ اللهِ ﷺ بِضَبٍّ فَلَمْ يَأْكُلْهُ وَلَمْ يُحَرِّمْهُ. وَفِي حَدِيثِ أُسَامَةَ قَالَ: قَامَ رَجُلٌ فِي الْمَسْجِدِ وَرَسُولُ اللهِ ﷺ عَلَىٰ الْمِنْبَرِ.

[5032] 42 - (1944) Ash-Sha'bi heard Ibn 'Umar (say) that the Prophet ﷺ had some of his Companions with him, among whom was Sa'd. Some mastigure meat was brought to them and one of the wives of the Prophet ﷺ called out: "It is mastigure meat." The Messenger of Allâh ﷺ said: "Eat, for it is *Halâl*, but it is not something that I eat."

[٥٠٣٢] ٤٢-(١٩٤٤) وحَدَّثنا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ الْعَنْبَرِيِّ: سَمِعَ الشَّعْبِيَّ: سَمِعَ ابْنَ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ مَعَهُ نَاسٌ مِنْ أَصْحَابِهِ فِيهِمْ سَعْدٌ. وَأُتُوا بِلَحْمِ ضَبٍّ فَنَادَتِ امْرَأَةٌ مِنْ نِسَاءِ النَّبِيِّ ﷺ: إِنَّهُ لَحْمُ ضَبٍّ. فَقَالَ رَسُولُ اللهِ ﷺ: «كُلُوا، فَإِنَّهُ حَلَالٌ، وَلَكِنَّهُ لَيْسَ مِنْ طَعَامِي».

[5033] (...) It was narrated that Tawbah Al-'Anbari said: "Ash-Sha'bi said to me: 'Have you heard the *Hadîth* of Al-Hasan from the Prophet? I sat with Ibn 'Umar for nearly two years or a year and a half, and I did not hear him narrate anything from the Prophet ﷺ except this. He said: "Some of the Companions

[٥٠٣٣] (...) وحَدَّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ الْعَنْبَرِيِّ قَالَ: قَالَ لِيَ الشَّعْبِيُّ: أَرَأَيْتَ حَدِيثَ الْحَسَنِ عَنِ النَّبِيِّ ﷺ؛ وَقَاعَدْتُ ابْنَ عُمَرَ قَرِيبًا مِنْ سَنَتَيْنِ أَوْ سَنَةٍ وَنِصْفٍ، فَلَمْ أَسْمَعْهُ رَوَىٰ عَنِ النَّبِيِّ ﷺ غَيْرَ

of the Prophet ﷺ, among whom was Sa'd..." a *Hadîth* like that of Mu'âdh (no. 5032).

هَٰذَا. قَالَ: كَانَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِيهِمْ سَعْدٌ. بِمِثْلِ حَدِيثِ مُعَاذٍ.

[5034] 43 - (1945) It was narrated that 'Abdullâh bin 'Abbâs said: "Khâlid bin Al-Walîd and I, along with the Messenger of Allâh ﷺ, entered the house of Maimûnah. A roasted mastigure was brought and the Messenger of Allâh ﷺ stretched out his hand, then one of the women who were in the house of Maimûnah said: 'Tell the Messenger of Allâh ﷺ what he is about to eat.' Then the Messenger of Allâh ﷺ withdrew his hand. I said: 'Is it *Harâm*, O Messenger of Allâh?' He said: 'No, but it is not found in the land of my people and I have an aversion to it.'"

Khâlid said: "I took it and ate it, and the Messenger of Allâh ﷺ was looking on."

[٥٠٣٤] ٤٣-(١٩٤٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ [بْنِ حُنَيْفٍ]، عَنْ عَبْدِ اللهِ ابْنِ عَبَّاسٍ قَالَ: دَخَلْتُ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ مَعَ رَسُولِ اللهِ ﷺ بَيْتَ مَيْمُونَةَ، فَأُتِيَ بِضَبٍّ مَحْنُوذٍ، فَأَهْوَىٰ إِلَيْهِ رَسُولُ اللهِ ﷺ بِيَدِهِ، فَقَالَ بَعْضُ النِّسْوَةِ اللَّاتِي فِي بَيْتِ مَيْمُونَةَ: أَخْبِرُوا رَسُولَ اللهِ ﷺ بِمَا يُرِيدُ أَنْ يَأْكُلَ، فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَهُ. فَقُلْتُ: أَحَرَامٌ هُوَ؟ يَا رَسُولَ اللهِ! قَالَ: «لَا، وَلٰكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ».

قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُ، وَرَسُولُ اللهِ ﷺ يَنْظُرُ.

[5035] 44 - (1946) It was narrated from Abû Umâmah bin Sahl bin Hunaif Al-Ansârî that 'Abdullâh bin 'Abbâs told him that Khâlid bin Al-Walîd, who was called Saifullâh (the Sword of Allâh), told him that he entered, along with the Messenger of Allâh ﷺ, upon Maimûnah, the wife of the Prophet ﷺ, who was his maternal aunt and the maternal aunt of Ibn 'Abbâs. He found in her house a roasted mastigure

[٥٠٣٥] ٤٤-(١٩٤٦) وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ، جَمِيعًا عَنِ ابْنِ وَهْبٍ - قَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ الْأَنْصَارِيِّ؛ أَنَّ عَبْدَ اللهِ ابْنَ عَبَّاسٍ أَخْبَرَهُ؛ أَنَّ خَالِدَ بْنَ الْوَلِيدِ، الَّذِي يُقَالُ لَهُ سَيْفُ اللهِ أَخْبَرَهُ؛ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللهِ ﷺ عَلَىٰ مَيْمُونَةَ زَوْجِ

which had been brought by her sister Hufaidah bint Al-Hârith from Najd. It was rare that food would be offered to him without being described or named. The Messenger of Allâh ﷺ stretched out his hand towards it and one of the women present said: "Tell the Messenger of Allâh ﷺ what is being offered to him." They said: "It is a mastigure, O Messenger of Allâh." The Messenger of Allâh ﷺ withdrew his hand and Khâlid bin Al-Walîd said: "Is mastigure *Harâm*, O Messenger of Allâh?" He said: "No, but it is not found in the land of my people and I have an aversion to it."

Khâlid said: "I took it and ate it while the Messenger of Allâh ﷺ was looking on, and he did not forbid me."

النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ وَخَالَةُ ابْنِ عَبَّاسٍ، فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُوذًا، قَدِمَتْ بِهِ أُخْتُهَا حُفَيْدَةُ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، فَقَدَّمَتِ الضَّبَّ لِرَسُولِ اللهِ ﷺ، وَكَانَ أَقَلَّ مَا يُقَدِّمُ يَدَيْهِ لِطَعَامٍ حَتَّىٰ يُحَدَّثَ بِهِ وَيُسَمَّىٰ لَهُ، فَأَهْوَىٰ رَسُولُ اللهِ ﷺ يَدَهُ إِلَىٰ الضَّبِّ، فَقَالَتِ امْرَأَةٌ مِنَ النِّسْوَةِ الْحُضُورِ: أَخْبِرْنَ رَسُولَ اللهِ ﷺ بِمَا قَدَّمْتُنَّ لَهُ. قُلْنَ: هُوَ الضَّبُّ، يَا رَسُولَ اللهِ! فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَهُ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: أَحَرَامٌ الضَّبُّ؟ يَا رَسُولَ اللهِ! قَالَ: «لَا، وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ».

قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللهِ يَنْظُرُ، فَلَمْ يَنْهَنِي.

[5036] 45 - (...) It was narrated from Ibn 'Abbâs that Khâlid bin Al-Walîd told him that he entered with the Messenger of Allâh ﷺ upon Maimûnah bint Al-Hârith, who was his maternal aunt. Some mastigure meat was brought to the Messenger of Allâh ﷺ, which had been brought by Umm Hufaid bint Al-Hârith from Najd, who was married to a man from Banû Ja'far. The Messenger of Allâh ﷺ would not eat anything until he knew what it was... then he mentioned a *Hadîth* like that of

[٥٠٣٦] ٤٥-(...) وحَدَّثَني أَبُو بَكْرِ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ أَخْبَرَهُ؛ أَنَّ خَالِدَ بْنَ الْوَلِيدِ أَخْبَرَهُ؛ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللهِ ﷺ عَلَىٰ مَيْمُونَةَ بِنْتِ الْحَارِثِ، وَهِيَ خَالَتُهُ، فَقُدِّمَ إِلَىٰ

Yûnus (no. 5035), and at the end of the *Hadîth* he added: "Ibn Al-Aṣamm narrated it from Maimûnah, and he was under her care."

رَسُولِ اللهِ ﷺ لَحْمُ ضَبٍّ، جَاءَتْ بِهِ أُمُّ حُفَيْدٍ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، وَكَانَتْ تَحْتَ رَجُلٍ مِنْ بَنِي جَعْفَرٍ، وَكَانَ رَسُولُ اللهِ ﷺ لَا يَأْكُلُ شَيْئًا حَتَّىٰ يَعْلَمَ مَا هُوَ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ، وَزَادَ فِي آخِرِ الْحَدِيثِ: وَحَدَّثَهُ ابْنُ الْأَصَمِّ عَنْ مَيْمُونَةَ وَكَانَ فِي حِجْرِهَا.

[5037] (1945) It was narrated that Ibn 'Abbâs said: "Two grilled mastigures were brought to the Prophet ﷺ when we were in the house of Maimûnah..." a similar *Hadîth* (as no. 5036), but he did not mention Yazîd bin Al-Aṣamm from Maimûnah.

[٥٠٣٧] (١٩٤٥) **وحَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُتِيَ النَّبِيُّ ﷺ وَنَحْنُ فِي بَيْتِ مَيْمُونَةَ بِضَبَّيْنِ مَشْوِيَّيْنِ. بِمِثْلِ حَدِيثِهِمْ، وَلَمْ يَذْكُرْ: يَزِيدَ ابْنَ الْأَصَمِّ عَنْ مَيْمُونَةَ.

[5038] (...) It was narrated that Ibn 'Abbâs said: "Some mastigure meat was brought to the Messenger of Allâh ﷺ when he was in the house of Maimûnah and Khâlid bin Al-Walîd was with him..." and he mentioned a *Hadîth* like that of Az-Zuhrî.

[٥٠٣٨] (...) **وحَدَّثَنَا** عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنَا أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلَالٍ عَنِ ابْنِ الْمُنْكَدِرِ؛ أَنَّ أَبَا أُمَامَةَ [بْنَ سَهْلٍ] أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ، قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ، وَهُوَ فِي بَيْتِ مَيْمُونَةَ، وَعِنْدَهُ خَالِدُ بْنُ الْوَلِيدِ، بِلَحْمِ ضَبٍّ. فَذَكَرَ بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ.

[5039] 46 - (1947) Ibn 'Abbâs said: "My maternal aunt Umm Hufaid gave a gift to the Messenger of Allâh ﷺ of some ghee, dried yoghurt and mastigures. He ate

[٥٠٣٩] ٤٦-(١٩٤٧) **وحَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، - قَالَ ابْنُ نَافِعٍ: أَخْبَرَنَا - غُنْدُرٌ: حَدَّثَنَا

some of the ghee and dried yoghurt, but he left the mastigure, having an aversion to it. It was eaten at the table of the Messenger of Allâh ﷺ, and if it were *Ḥarâm*, it would not have been eaten at the table of the Messenger of Allâh ﷺ."

شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهْدَتْ خَالَتِي أُمُّ حُفَيْدٍ إِلَىٰ رَسُولِ اللهِ ﷺ سَمْنًا وَأَقِطًا وَأَضُبًّا، فَأَكَلَ مِنَ السَّمْنِ وَالْأَقِطِ، وَتَرَكَ الضَّبَّ تَقَذُّرًا، وَأُكِلَ عَلَىٰ مَائِدَةِ رَسُولِ اللهِ ﷺ وَلَوْ كَانَ حَرَامًا مَا أُكِلَ عَلَىٰ مَائِدَةِ رَسُولِ اللهِ ﷺ.

[5040] 47 - (1948) It was narrated that Yazîd bin Al-Aṣamm said: "A newly-married man in Al-Madînah invited us (to a meal) and he served us thirteen mastigures. Some people ate and some did not. I met Ibn 'Abbâs the next day and told him about that. People started narrating what they heard about this issue, until one of them said: 'The Messenger of Allâh ﷺ said: "I do not eat it, but I do not forbid it and I do no prohibit it." Ibn 'Abbâs said: 'What a bad thing you have said. No Prophet of Allâh was sent except to explain what is permitted and what is forbidden. When the Messenger of Allâh ﷺ was in the house of Maimûnah, along with Al-Faḍl bin 'Abbâs, Khâlid bin Al-Walîd and another woman, a tray of meat was brought to them. When the Messenger of Allâh ﷺ wanted to eat, Maimûnah said to him: "It is mastigure meat." He withdrew his hand and said:

[٥٠٤٠] ٤٧-(١٩٤٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ قَالَ: دَعَانَا عَرُوسٌ بِالْمَدِينَةِ، فَقَرَّبَ إِلَيْنَا ثَلَاثَةَ عَشَرَ ضَبًّا، فَآكِلٌ وَتَارِكٌ، فَلَقِيتُ ابْنَ عَبَّاسٍ مِنَ الْغَدِ، فَأَخْبَرْتُهُ، فَأَكْثَرَ الْقَوْمُ حَوْلَهُ، حَتَّىٰ قَالَ بَعْضُهُمْ: قَالَ رَسُولُ اللهِ ﷺ «لَا آكُلُهُ، وَلَا أَنْهَىٰ عَنْهُ، وَلَا أُحَرِّمُهُ». فَقَالَ ابْنُ عَبَّاسٍ: بِئْسَ مَا قُلْتُمْ، مَا بُعِثَ نَبِيُّ اللهِ ﷺ إِلَّا مُحِلًّا وَمُحَرِّمًا؛ إِنَّ رَسُولَ اللهِ ﷺ، بَيْنَمَا هُوَ عِنْدَ مَيْمُونَةَ، وَعِنْدَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَامْرَأَةٌ أُخْرَىٰ، إِذْ قُرِّبَ إِلَيْهِمْ خِوَانٌ عَلَيْهِ لَحْمٌ، فَلَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَأْكُلَ قَالَتْ لَهُ مَيْمُونَةُ: إِنَّهُ لَحْمُ ضَبٍّ، فَكَفَّ يَدَهُ، وَقَالَ: «هٰذَا لَحْمٌ لَمْ آكُلْهُ قَطُّ». وَقَالَ لَهُمْ: «كُلُوا» فَأَكَلَ مِنْهُ الْفَضْلُ وَخَالِدُ بْنُ الْوَلِيدِ وَالْمَرْأَةُ.

"This is meat which I have never eaten." And he said to them: "Eat." So Al-Faḍl, Khâlid and the woman ate from it.

Maimûnah said: "I will never eat something that the Messenger of Allâh ﷺ did not eat."

وَقَالَتْ مَيْمُونَةُ: لَا آكُلُ مِنْ شَيْءٍ إِلَّا شَيْءٌ يَأْكُلُ مِنْهُ رَسُولُ اللهِ ﷺ.

[5041] 48 - (1949) Jâbir bin 'Abdullâh said: "A mastigure was brought to the Messenger of Allâh ﷺ and he refused to eat it. He said: 'I do not know, perhaps it is descended from one of the generations who were transformed.'"

[٥٠٤١] ٤٨-(١٩٤٩) [وَ]حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: أُتِيَ رَسُولُ اللهِ ﷺ بِضَبٍّ، فَأَبَىٰ أَنْ يَأْكُلَ مِنْهُ، وَقَالَ: «لَا أَدْرِي، لَعَلَّهُ مِنَ الْقُرُونِ الَّتِي مُسِخَتْ».

[5042] 49 - (1950) It was narrated that Abû Az-Zubair said: "I asked Jâbir about mastigure. He said: 'Do not eat it,' and he regarded it as repulsive. He said: 'Umar bin Al-Khaṭṭâb said: 'The Prophet ﷺ did not prohibit it, and Allâh has benefited more than one person by it. It is the food of most shepherds, and if I had some with me I would eat it.'"

[٥٠٤٢] ٤٩-(١٩٥٠) وحَدَّثَنِي سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ قَالَ: سَأَلْتُ جَابِرًا عَنِ الضَّبِّ؟ فَقَالَ: لَا تَطْعَمُوهُ، وَقَذِرَهُ، وَقَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّبِيَّ ﷺ لَمْ يُحَرِّمْهُ، إِنَّ اللهَ عَزَّ وَجَلَّ يَنْفَعُ بِهِ غَيْرَ وَاحِدٍ، فَإِنَّمَا طَعَامُ عَامَّةِ الرِّعَاءِ مِنْهُ، وَلَوْ كَانَ عِنْدِي طَعِمْتُهُ.

[5043] 50 - (1951) It was narrated that Abû Sa'eed said: "A man said: 'O Messenger of Allâh, we live in a land that abounds in mastigures. What do you command us to do? Or what is your ruling to us? 'He said: 'I have been told that a group of

[٥٠٤٣] ٥٠-(١٩٥١) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! إِنَّا بِأَرْضٍ مَضَبَّةٍ، فَمَا تَأْمُرُنَا؟ أَوْ فَمَا تُفْتِينَا؟

the Children of Israel was transformed,' and he did not command or forbid."

Abû Sa'eed said: "After that, 'Umar said: 'Allâh (Glorified and Exalted is He) has benefited more than one person by it, and it is the food of most shepherds. If I had some with me, I would eat it. It was just that the Messenger of Allâh ﷺ had an aversion to it.'"

[5044] 51 - (...) It was narrated from Abû Sa'eed that a Bedouin came to the Messenger of Allâh ﷺ and said: "I live in a low land that abounds in mastigures, and they are the main food of my people." He (ﷺ) did not answer him and we said: "Ask him again." He asked him again and he did not answer him, three times. Then the Messenger of Allâh ﷺ called out to him the third time and said: "O Bedouin, Allâh cursed or became angry with a tribe of the Children of Israel, and He transformed them into animals that move on the earth, and I do not know, perhaps these are descended from them. So I do not eat it but I do not forbid it."

Chapter 8. The Permissibility Of Eating Locusts

[5045] 52 - (1952) It was narrated that 'Abdullâh bin Abî Awfâ said: "We went on seven campaigns with the Messenger of

قَالَ: «ذُكِرَ لِي أَنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مُسِخَتْ» فَلَمْ يَأْمُرْ وَلَمْ يَنْهَ.

قَالَ أَبُو سَعِيدٍ: فَلَمَّا كَانَ بَعْدَ ذٰلِكَ، قَالَ عُمَرُ: إِنَّ اللهَ [عَزَّ وَجَلَّ] لَيَنْفَعُ بِهِ غَيْرَ وَاحِدٍ، وَإِنَّهُ لَطَعَامُ عَامَّةِ هٰذِهِ الرِّعَاءِ، وَلَوْ كَانَ عِنْدِي لَطَعِمْتُهُ، إِنَّمَا عَافَهُ رَسُولُ اللهِ ﷺ.

[٥٠٤٤] ٥١-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا أَبُو عَقِيلٍ الدَّوْرَقِيُّ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ أَبِي سَعِيدٍ؛ أَنَّ أَعْرَابِيًّا أَتَىٰ رَسُولَ اللهِ ﷺ فَقَالَ: إِنِّي فِي غَائِطٍ مَضَبَّةٍ، وَإِنَّهُ عَامَّةُ طَعَامِ أَهْلِي - قَالَ -: فَلَمْ يُجِبْهُ، فَقُلْنَا: عَاوِدْهُ. فَعَاوَدَهُ فَلَمْ يُجِبْهُ، ثَلَاثًا، ثُمَّ نَادَاهُ رَسُولُ اللهِ ﷺ فِي الثَّالِثَةِ فَقَالَ: «يَا أَعْرَابِيُّ! إِنَّ اللهَ لَعَنَ أَوْ غَضِبَ عَلَىٰ سِبْطٍ مِنْ بَنِي إِسْرَائِيلَ، فَمَسَخَهُمْ [دَوَابَّ] يَدِبُّونَ فِي الْأَرْضِ، فَلَا أَدْرِي لَعَلَّ هٰذَا مِنْهَا، فَلَسْتُ آكُلُهَا وَلَا أَنْهَىٰ عَنْهَا».

(المعجم ٨) - (بَابُ إباحة الجراد)

(التحفة ٨)

[٥٠٤٥] ٥٢-(١٩٥٢) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَعْفُورٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَىٰ

Allâh ﷺ during which we ate locusts."

قَالَ: غَزَوْنَا مَعَ رَسُولِ اللهِ ﷺ سَبْعَ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ.

[5046] (...) It was narrated that Abû Ya'fûr with this chain of narrators (a similar *Hadîth* as no. 5045).

Abû Bakr said in his report: "Seven campaigns." Ishâq said: "Six." Ibn Abî 'Umar said: "Six or seven."

[٥٠٤٦] (...) **وحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنْ أَبِي يَعْفُورٍ، بِهَٰذَا الْإِسْنَادِ.

قَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: سَبْعَ غَزَوَاتٍ. وَقَالَ إِسْحَٰقُ: سِتَّ. وَقَالَ ابْنُ أَبِي عُمَرَ: سِتَّ أَوْ سَبْعَ.

[5047] (...) It was narrated from Abû Ya'fûr with this chain of narrators, and he said: "Seven campaigns."

[٥٠٤٧] (...) **وحَدَّثَنَاه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي يَعْفُورٍ، بِهَٰذَا الْإِسْنَادِ. [وَ]قَالَ: سَبْعَ غَزَوَاتٍ.

Chapter 9. The Permissibility Of Eating Rabbit

(المعجم ٩) - (بَابُ إِبَاحَةِ الْأَرْنَبِ)

(التحفة ٩)

[5048] 53 - (1953) It was narrated that Anas bin Mâlik said: "We passed by and chased a rabbit in Marr Az-Zahrân. They ran after it but got tired, then I ran and caught it. I brought it to Abû Talhah, who slaughtered it, and he sent its haunch and two hind legs to the Messenger of Allâh ﷺ. I brought it to the Messenger of Allâh ﷺ and he accepted it."

[٥٠٤٨] **٥٣-(١٩٥٣) وَحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَرَرْنَا فَاسْتَنْفَجْنَا أَرْنَبًا بِمَرِّ الظَّهْرَانِ، فَسَعَوْا عَلَيْهِ فَلَغَبُوا، قَالَ: فَسَعَيْتُ حَتَّىٰ أَدْرَكْتُهَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ، فَذَبَحَهَا، فَبَعَثَ بِوَرِكِهَا وَفَخِذَيْهَا إِلَىٰ رَسُولِ اللهِ ﷺ، فَأَتَيْتُ بِهَا رَسُولَ اللهِ ﷺ، فَقَبِلَهُ.

[5049] (...) It was narrated from Shu'bah with this chain (a similar *Hadîth* as no. 5048). In the *Hadîth* of Yahya it says: "Its haunch or its hind legs."

[٥٠٤٩] (...) **وَحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَٰذَا الْإِسْنَادِ. وَفِي حَدِيثِ يَحْيَىٰ: بِوَرِكِهَا أَوْ فَخِذَيْهَا.

Chapter 10. The Permissibility Of Using Things That Help In Hunting And Pursuing The Enemy, But Throwing Small Pebbles Is Disliked

(المعجم ١٠) - (بَابُ إباحة ما يستعان به على الاصطياد والعدوّ، وكراهة الخذف) (التحفة ١٠)

[5050] 54 - (1954) It was narrated that Ibn Buraidah said: "Abdullâh bin Al-Mughaffal saw one of his companions throwing small pebbles and he said to him: 'Do not throw small pebbles, for the Messenger of Allâh ﷺ disliked - or forbade - the throwing of small pebbles, for no game is caught thereby and no enemy is defeated; it just breaks a tooth or puts out an eye.' Then he saw him throwing small pebbles again after that and he said to him: 'I tell you that the Messenger of Allâh ﷺ used to dislike - or forbid - the throwing of small pebbles, then I see you throwing small pebbles! I will never speak to you again!'"

[٥٠٥٠] ٥٤-(١٩٥٤) **وَحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ عَنِ ابْنِ بُرَيْدَةَ قَالَ: رَأَىٰ عَبْدُ اللهِ ابْنُ الْمُغَفَّلِ رَجُلًا مِنْ أَصْحَابِهِ يَخْذِفُ، فَقَالَ لَهُ: لَا تَخْذِفْ، فَإِنَّ رَسُولَ اللهِ ﷺ كَانَ يَكْرَهُ - أَوْ قَالَ - يَنْهَىٰ عَنِ الْخَذْفِ، فَإِنَّهُ لَا [يُصَادُ بِهِ] الصَّيْدُ، وَلَا يُنْكَأُ بِهِ الْعَدُوُّ، وَلَٰكِنَّهُ يَكْسِرُ السِّنَّ وَيَفْقَأُ الْعَيْنَ، ثُمَّ رَآهُ بَعْدَ ذَٰلِكَ يَخْذِفُ، فَقَالَ لَهُ أُخْبِرُكَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَكْرَهُ - أَوْ يَنْهَىٰ - عَنِ الْخَذْفِ، ثُمَّ أَرَاكَ تَخْذِفُ! لَا أُكَلِّمُكَ كَلِمَةً، كَذَا وَكَذَا.

[5051] (...) 'Uthmân bin 'Umar narrated: "Kahmas narrated a similar report (as no. 5050) with this chain of narrators."

[٥٠٥١] (...) **حَدَّثَنِي** أَبُو دَاوُدَ سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا كَهْمَسٌ، بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[5052] 55 - (...) It was narrated that 'Abdullâh bin Al-Mughaffal said: "The Messenger of Allâh ﷺ forbade the throwing of small pebbles." Ibn Ja'far said in his *Hadîth*: "It does not kill (or hurt) the enemy or kill the game, rather it breaks a tooth or puts out an eye." Ibn Mahdî said: "It does not defeat the enemy." And he did not say: "It puts out an eye."

[٥٠٥٢] ٥٥-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ صُهْبَانَ، عَنْ عَبْدِ اللهِ بْنِ الْمُغَفَّلِ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْخَذْفِ - قَالَ ابْنُ جَعْفَرٍ فِي حَدِيثِهِ: - وَقَالَ: إِنَّهُ لَا يَنْكَأُ الْعَدُوَّ وَلَا يَقْتُلُ الصَّيْدَ، وَلَكِنَّهُ يَكْسِرُ السِّنَّ وَيَفْقَأُ الْعَيْنَ. وَقَالَ ابْنُ مَهْدِيٍّ: إِنَّهَا لَا تَنْكَأُ الْعَدُوَّ، وَلَمْ يَذْكُرْ: يَفْقَأُ الْعَيْنَ.

[5053] 56 - (...) It was narrated from Sa'eed bin Al-Jubair that a relative of 'Abdullâh bin Al-Mughaffal threw small pebbles and he told him not to do that. He said: "The Messenger of Allâh ﷺ forbade the throwing of small pebbles and said: 'It does not kill the game or kill (or hurt) the enemy, rather it breaks a tooth or puts out an eye.'" Then he did it again and he said: "I told you that the Messenger of Allâh ﷺ forbade it, then you throw small pebbles again. I will never speak to you."

[٥٠٥٣] ٥٦-(...) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ أَنَّ قَرِيبًا لِعَبْدِ اللهِ بْنِ مُغَفَّلٍ خَذَفَ - قَالَ - فَنَهَاهُ وَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْخَذْفِ وَقَالَ: «إِنَّهَا لَا تَصِيدُ صَيْدًا وَلَا تَنْكَأُ عَدُوًّا، وَلَٰكِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ» قَالَ فَعَادَ فَقَالَ: أُحَدِّثُكَ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْهُ ثُمَّ تَخْذِفُ! لَا أُكَلِّمُكَ أَبَدًا.

[5054] (...) A similar report (as no. 5053) was narrated from Ayyûb with this chain of narrators.

[٥٠٥٤] (...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ، بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 11. The Command To Be Proficient In Slaughtering And Killing, And To Sharpen The Blade

(المعجم ١١) - (بَابُ الأمر بإحسان الذبح والقتل، وتحديد الشفرة) (التحفة ١١)

[5055] 57 - (1955) It was narrated that Shaddâd bin Aws said: "There are two things that I memorized from the Messenger of Allâh ﷺ. He (ﷺ) said: 'Allâh has prescribed proficiency in all things, so if you kill, kill well, and if you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.'"

[٥٠٥٥] ٥٧-(١٩٥٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللهِ ﷺ. قَالَ: «إِنَّ اللهَ كَتَبَ الْإِحْسَانَ عَلَىٰ كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِحْ ذَبِيحَتَهُ».

[5056] (...) It was narrated from Khâlid Al-Hadhâ', with the chain of narrators and meaning of the *Hadîth* of Ibn 'Ulayyah (no. 5055).

[٥٠٥٦] (. . .) وحَدَّثَنَاه يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ؛ وَحَدَّثَنِي أَبُو بَكْرِ ابْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، كُلُّ هَٰؤُلَاءِ عَنْ خَالِدٍ الْحَذَّاءِ، بِإِسْنَادِ حَدِيثِ ابْنِ عُلَيَّةَ وَمَعْنَىٰ حَدِيثِهِ.

Chapter 12. The Prohibition Of Cornering Animals In Order To Kill Them (For Sport)

(المعجم ١٢) - (بَابُ النهي عن صبر البهائم) (التحفة ١٢)

[5057] 58 - (1956) Hishâm bin Zaid bin Anas bin Mâlik said: "I

[٥٠٥٧] ٥٨-(١٩٥٦) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

entered, the house of Al-Ḥakam bin Ayyûb along with my grandfather Anas bin Mâlik, and there were some people who had made a hen a target and were shooting arrows at her. Anas said: 'The Messenger of Allâh ﷺ forbade taking animals as targets.'"

حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ هِشَامَ بْنَ زَيْدِ ابْنِ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلْتُ مَعَ جَدِّي أَنَسِ بْنِ مَالِكٍ، دَارَ الْحَكَمِ بْنِ أَيُّوبَ، فَإِذَا قَوْمٌ قَدْ نَصَبُوا دَجَاجَةً يَرْمُونَهَا - قَالَ - فَقَالَ أَنَسٌ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ تُصْبَرَ الْبَهَائِمُ.

[5058] (...) It was narrated from Shu'bah with this chain of narrators (a similar *Ḥadîth* as no. 5057).

[٥٠٥٨] (...) **وَحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَٰذَا الْإِسْنَادِ.

[5059] 58m - (1957) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Do not take any living being as a target."

[٥٠٥٩] ٥٨م-(١٩٥٧) **وحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا».

[5060] (...) A similar report (as no. 5059) was narrated from Shu'bah, with this chain of narrators.

[٥٠٦٠] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5061] 59 - (1958) It was narrated that Sa'eed bin Jubair said: "Ibn 'Umar passed by a group of people who had taken a hen as a target and were shooting

[٥٠٦١] ٥٩-(١٩٥٨) **حَدَّثَنَا** شَيْبَانُ ابْنُ فَرُّوخَ وَأَبُو كَامِلٍ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي

at her. When they saw Ibn 'Umar, they scattered, and Ibn 'Umar said: 'Who did this? The Messenger of Allâh ﷺ cursed the one who does this.'"

بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: مَرَّ ابْنُ عُمَرَ بِنَفَرٍ قَدْ نَصَبُوا دَجَاجَةً يَتَرَامَوْنَهَا، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هٰذَا؟ إِنَّ رَسُولَ اللهِ ﷺ لَعَنَ مَنْ فَعَلَ هٰذَا.

[5062] (...) It was narrated that Sa'eed bin Jubair said: "Ibn 'Umar passed by some young men of Quraish who had taken a bird as a target and were shooting at it, and they had agreed to give every arrow that missed to the owner of the bird. When they saw Ibn 'Umar, they scattered. Ibn 'Umar said: 'Who did this? May Allâh curse the one who did this. The Messenger of Allâh ﷺ cursed the one who takes any living being as a target.'"

[٥٠٦٢] (...) وحَدَّثَني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: مَرَّ ابْنُ عُمَرَ بِفِتْيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُونَهُ، وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلَّ خَاطِئَةٍ مِنْ نَبْلِهِمْ، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا، فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هٰذَا؟ لَعَنَ اللهُ مَنْ فَعَلَ هٰذَا، إِنَّ رَسُولَ اللهِ ﷺ لَعَنَ مَنِ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ، غَرَضًا.

[5063] 60 - (1959) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade capturing any animal for the purpose of killing it (for sport)."

[٥٠٦٣] ٦٠-(١٩٥٩) حَدَّثَني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَني هَارُونُ بْنُ عَبْدِ اللهِ: أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَني أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُقْتَلَ شَيْءٌ مِنَ الدَّوَابِّ صَبْرًا.

35. The Book of Sacrifices

٤ - (المعجم ٣٥) - كتاب الأضاحي (التحفة ٢٣)

Chapter 1. The Time For Sacrifice

(المعجم ١) - (بَابُ وقتها) (التحفة ١)

[5064] 1 - (1960) Jundab bin Sufyân said: "I was present at (*'Eîd*) *Al-Adha* with the Messenger of Allâh ﷺ, and no sooner had he finished his prayer, and said the *Salâm*, but he saw the meat of some sacrifices that had been slaughtered before he had finished his prayer. He said: 'Whoever offered his sacrifice before the prayer - or before we prayed - let him offer another one in its stead, and whoever did not yet offer his sacrifice, let him offer it in the Name of Allâh.'"

[٥٠٦٤] ١-(١٩٦٠) حَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَسْوَدُ ابْنُ قَيْسٍ؛ وحَدَّثَنَاه يَحْيَى بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو خَيْثَمَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ: حَدَّثَنِي جُنْدَبُ بْنُ سُفْيَانَ قَالَ: شَهِدْتُ الْأَضْحَىٰ مَعَ رَسُولِ اللهِ ﷺ، فَلَمْ يَعْدُ أَنْ صَلَّىٰ وَفَرَغَ مِنْ صَلَاتِهِ، سَلَّمَ، فَإِذَا هُوَ يَرَىٰ لَحْمَ أَضَاحِيَّ قَدْ ذُبِحَتْ قَبْلَ أَنْ يَفْرُغَ مِنْ صَلَاتِهِ، فَقَالَ: «مَنْ كَانَ ذَبَحَ أُضْحِيَّتَهُ قَبْلَ أَنْ يُصَلِّيَ - أَوْ نُصَلِّيَ - فَلْيَذْبَحْ مَكَانَهَا أُخْرَىٰ، وَمَنْ كَانَ لَمْ يَذْبَحْ، فَلْيَذْبَحْ بِاسْمِ اللهِ».

[5065] 2 - (...) It was narrated that Jundab bin Sufyân said: "I was present at (*'Eîd*) *Al-Adha* with the Messenger of Allâh ﷺ, and when he had finished leading the people in prayer, he looked towards some sheep that had been slaughtered and said: 'Whoever slaughtered (his sacrifice) before the prayer, let him slaughter a sheep in its stead, and whoever has not yet slaughtered (his sacrifice),

[٥٠٦٥] ٢-(...) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ سَلَّامُ ابْنُ سُلَيْمٍ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ قَالَ: شَهِدْتُ الْأَضْحَىٰ مَعَ رَسُولِ اللهِ ﷺ، فَلَمَّا قَضَىٰ صَلَاتَهُ بِالنَّاسِ، نَظَرَ إِلَىٰ غَنَمٍ قَدْ ذُبِحَتْ، فَقَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ، فَلْيَذْبَحْ

let him slaughter it in the Name of Allâh.'"

شَاةً مَكَانَهَا. وَمَنْ لَمْ يَكُنْ ذَبَحَ، فَلْيَذْبَحْ عَلَىٰ اسْمِ اللهِ».

[5066] (...) It was narrated from Al-Aswad bin Qais with this chain of narrators, and he said: "In the Name of Allâh," like the *Hadîth* of Abul-Ahwaṣ.

[٥٠٦٦] (. . .) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ عَنِ ابْنِ عُيَيْنَةَ، كِلَاهُمَا عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، بِهَٰذَا الْإِسْنَادِ وَقَالَا: عَلَىٰ اسْمِ اللهِ. كَحَدِيثِ أَبِي الْأَحْوَصِ.

[5067] 3 - (...) It was narrated from Al-Aswad (that he) heard Jundab Al-Bajalî say: "I saw the Messenger of Allâh ﷺ pray on the day of (*'Eîd*) *Al-Adha*, then he delivered the *Khutbah* and said: 'Whoever offered his sacrifice before praying, let him offer another in its stead, and whoever has not offered the sacrifice, let him slaughter it in the Name of Allâh.'"

[٥٠٦٧] ٣-(. . .) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَسْوَدِ سَمِعَ جُنْدَبًا الْبَجَلِيَّ قَالَ: شَهِدْتُ رَسُولَ اللهِ ﷺ صَلَّىٰ يَوْمَ أَضْحًى، ثُمَّ خَطَبَ، فَقَالَ: «مَنْ كَانَ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ، فَلْيُعِدْ مَكَانَهَا، وَمَنْ لَمْ يَكُنْ ذَبَحَ، فَلْيَذْبَحْ بِاسْمِ اللهِ».

[5068] (...) Shu'bah narrated a similar report (as no. 5067) with this chain of narrators.

[٥٠٦٨] (. . .) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5069] 4 - (1961) It was narrated that Al-Barâ' said: "My maternal uncle Abû Burdah offered his sacrifice before the prayer, and the Messenger of Allâh ﷺ said: 'That is just a sheep for meat.' He said: 'O Messenger of Allâh, I have a *Jadh'ah*[1] goat.' He said:

[٥٠٦٩] ٤-(١٩٦١) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ قَالَ: ضَحَّىٰ خَالِي أَبُو بُرْدَةَ قَبْلَ الصَّلَاةِ. فَقَالَ رَسُولُ اللهِ ﷺ: «تِلْكَ شَاةُ لَحْمٍ» فَقَالَ:

[1] Its mention preceded in the Book of *Zakât*. It is a term that refers to a particular age among cattle. For goats it refers to what entered its second year, for cows what completed the third, for camels what entered its fifth year, and in the case of sheep

'Offer it as a sacrifice, but that will not suffice for anyone but you.' Then he said: 'Whoever offered the sacrifice before the prayer has only slaughtered it for himself, but whoever offers the sacrifice after the prayer has completed his rituals and done it according to the *Sunnah* of the Muslims.'"

يَا رَسُولَ اللهِ! إِنَّ عِنْدِي جَذَعَةً مِنَ الْمَعْزِ. فَقَالَ: «ضَحِّ بِهَا، وَلَا تَصْلُحُ لِغَيْرِكَ». ثُمَّ قَالَ: «مَنْ ضَحَّى قَبْلَ الصَّلَاةِ، فَإِنَّمَا ذَبَحَ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلَاةِ، فَقَدْ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ».

[5070] 5 - (...) It was narrated from Al-Barâ' bin 'Âzib that his maternal uncle Abû Burdah bin Niyâr slaughtered (his sacrifice) before the Messenger of Allâh ﷺ did, and he said: "O Messenger of Allâh, this is a day when meat is not desirable so I hastened to offer my sacrifice in order to feed my family and neighbors and household."[1] The Messenger of Allâh ﷺ said: "Repeat your sacrifice." He said: "O Messenger of Allâh, I have a weanling female goat that is better than two sheep for meat." He said: "It is the best of your sacrifice - but no *Jadh'ah* will suffice for anyone after you."

[٥٠٧٠] ٥-(...) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ أَنَّ خَالَهُ أَبَا بُرْدَةَ بْنَ نِيَارٍ ذَبَحَ قَبْلَ أَنْ يَذْبَحَ النَّبِيُّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ هَذَا يَوْمٌ، اللَّحْمُ فِيهِ مَكْرُوهٌ، وَإِنِّي عَجَّلْتُ نَسِيكَتِي لِأُطْعِمَ أَهْلِي وَجِيرَانِي وَأَهْلَ دَارِي. فَقَالَ رَسُولُ اللهِ ﷺ: «أَعِدْ نُسُكًا» فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ عِنْدِي عَنَاقَ لَبَنٍ، هِيَ خَيْرٌ مِنْ شَاتَيْ لَحْمٍ. فَقَالَ: «هِيَ خَيْرُ نَسِيكَتِكَ - وَلَا تَجْزِي جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ».

[5071] (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice and said: 'No one should offer the

[٥٠٧١] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ:

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according to the majority it is what completed a year. And it is also said that it is less than that. Then they differed, so some said six months, others said eight, others tenetc. See *Minnat Al-Mun'im*.

[1] He means that people see so much of it that day.

sacrifice until we have prayed.' My maternal uncle said: 'O Messenger of Allâh, this is a day when meat is not desirable,'" and he narrated a *Hadîth* like that of Hushaim (no. 5070).

خَطَبَنَا رَسُولُ اللهِ ﷺ يَوْمَ النَّحْرِ فَقَالَ: «لَا يَذْبَحَنَّ أَحَدٌ حَتَّىٰ نُصَلِّيَ» قَالَ فَقَالَ خَالِي: يَا رَسُولَ اللهِ! إِنَّ هَٰذَا يَوْمٌ، اللَّحْمُ فِيهِ مَكْرُوهٌ. ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِ هُشَيْمٍ.

[5072] 6 - (...) It was narrated that Al-Barâ' said: "The Messenger of Allâh ﷺ said: 'Whoever prays as we do, faces the same *Qiblah* as we do and offers the same sacrifice as we do, let him not slaughter (his sacrifice) until he has prayed.' My maternal uncle said: 'O Messenger of Allâh, I have offered a sacrifice on behalf of a son of mine.' He said: 'That is something that you have hastened to do for your family.' He said: 'I have a sheep that is better than two other sheep.' He said: 'Sacrifice it, for it is the better of the two.'"

[٥٠٧٢] ٦-(...) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّىٰ صَلَاتَنَا، وَوَجَّهَ قِبْلَتَنَا، وَنَسَكَ نُسُكَنَا، فَلَا يَذْبَحْ حَتَّىٰ يُصَلِّيَ» فَقَالَ خَالِي: يَا رَسُولَ اللهِ! قَدْ نَسَكْتُ عَنِ ابْنٍ لِي. فَقَالَ: «ذَاكَ شَيْءٌ عَجَّلْتَهُ لِأَهْلِكَ» قَالَ: إِنَّ عِنْدِي شَاةً خَيْرٌ مِنْ شَاتَيْنِ. قَالَ: «ضَحِّ بِهَا، فَإِنَّهَا خَيْرُ نَسِيكَتِهِ».

[5073] 7 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ said: 'The first thing with which we begin on this day (the day of *'Eîd*) of ours is the prayer; we pray, then we go back and offer the sacrifice. Whoever does that has attained our *Sunnah*, and whoever has already slaughtered (the sacrificial animal), that is just meat that he has given to his family, and there is nothing of the sacrifice in it.' Abû Burdah bin Niyâr had already slaughtered (his sacrificial animal)

[٥٠٧٣] ٧-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدٍ الْيَامِيِّ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَٰذَا، أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذَٰلِكَ، فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ، فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ، لَيْسَ

and he said: 'I have a *Jadh'ah* that is better than a *Musinnah*.'[1] He (ﷺ) said: 'Slaughter it, but it will not will not suffice for anyone else after you.'"

مِنَ النُّسُكِ فِي شَيْءٍ» وَكَانَ أَبُو بُرْدَةَ بْنُ نِيَارٍ قَدْ ذَبَحَ، فَقَالَ: عِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ «اذْبَحْهَا وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ».

[5074] (...) A similar report (as no. 5073) was narrated from Al-Barâ' bin 'Âzib, from the Prophet ﷺ.

[٥٠٧٤] (...) **حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدٍ، سَمِعَ الشَّعْبِيَّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[5075] (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice after the prayer..." then he mentioned a similar *Hadîth* (as no. 5073).

[٥٠٧٥] (...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَهَنَّادُ ابْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، كِلَاهُمَا عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ.

[5076] 8 - (...) Al-Barâ' bin 'Âzib narrated: "The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice and said: 'No one should offer the sacrifice until he has prayed.' A man said: 'I have a weanling female goat that is better than two sheep for meat.' He said: "Sacrifice it, but no *Jadh'ah* will suffice for anyone after you."

[٥٠٧٦] ٨-(...) **وحَدَّثَنِي** أَحْمَدُ ابْنُ سَعِيدِ [بْنِ صَخْرٍ] الدَّارِمِيُّ: حَدَّثَنَا أَبُو النُّعْمَانِ عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنِ الشَّعْبِيِّ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ فِي

[1] This has also preceded in the Book of *Zakât*. It is that whose second set of teeth have come in, and in the case of sheep it is the second year. See *Minnat Al-Mun'im*.

يَوْمِ نَحْرٍ، فَقَالَ «لَا يُضَحِّيَنَّ أَحَدٌ حَتَّىٰ يُصَلِّيَ» قَالَ رَجُلٌ: عِنْدِي عَنَاقُ لَبَنٍ هِيَ خَيْرٌ مِنْ شَاتَيْ لَحْمٍ. قَالَ «فَضَحِّ بِهَا، وَلَا تَجْزِي جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ».

[5077] 9 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "Abû Burdah slaughtered (his sacrificial animal) before the prayer, and the Messenger of Allâh ﷺ said: 'Offer something else in its stead.' He said: 'O Messenger of Allâh, I do not have anything but a *Jadh'ah*'" - Shu'bah said: "And I think he said - 'which is better than a *Musinnah*.'" The Messenger of Allâh ﷺ said: "Offer it in its stead, but it will not suffice for anyone after you."

[٥٠٧٧] ٩-(...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ، عَنْ أَبِي جُحَيْفَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: ذَبَحَ أَبُو بُرْدَةَ قَبْلَ الصَّلَاةِ، فَقَالَ النَّبِيُّ ﷺ «أَبْدِلْهَا» فَقَالَ: يَا رَسُولَ اللهِ! لَيْسَ عِنْدِي إِلَّا جَذَعَةٌ - قَالَ شُعْبَةُ: وَأَظُنُّهُ قَالَ - وَهِيَ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ رَسُولُ اللهِ ﷺ «اجْعَلْهَا مَكَانَهَا، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ».

[5078] (...) Shu'bah narrated it with this chain of narrators (a *Hadîth* similar to no. 5077), but he did not mention the doubt about whether he said: "It is better than a *Musinnah*."

[٥٠٧٨] (...) وحَدَّثَنَاه ابْنُ الْمُثَنَّىٰ: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الْإِسْنَادِ وَلَمْ يَذْكُرِ الشَّكَّ فِي قَوْلِهِ: هِيَ خَيْرٌ مِنْ مُسِنَّةٍ.

[5079] 10 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said on the Day of Sacrifice: 'Whoever slaughtered (his sacrificial animal) before the prayer, let him repeat it.' A man stood up and said: 'O Messenger of Allâh, this is a day on which people

[٥٠٧٩] ١٠-(١٩٦٢) وحَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ - وَاللَّفْظُ لِعَمْرٍو - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ

want meat, and he mentioned the need of his neighbor – as if the Messenger of Allâh ﷺ agreed with him – and I have a *Jadh'ah* that is dearer to me than two sheep for meat, can I slaughter it (as a sacrifice)?' He granted him a concession (allowing him to do that)." He (the narrator) said: "I do not know whether that concession applied to others or not." He said: "Then the Messenger of Allâh ﷺ turned towards two rams and slaughtered them, and the people turned towards some sheep and distributed, or he said; divided them."

قَالَ: قَالَ رَسُولُ اللهِ ﷺ، يَوْمَ النَّحْرِ: «مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلَاةِ، فَلْيُعِدْ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! هَٰذَا يَوْمٌ يُشْتَهَىٰ فِيهِ اللَّحْمُ، وَذَكَرَ هَنَةً مِنْ جِيرَانِهِ، كَأَنَّ رَسُولَ اللهِ ﷺ صَدَّقَهُ. قَالَ: وَعِنْدِي جَذَعَةٌ هِيَ أَحَبُّ إِلَيَّ مِنْ شَاتَيْ لَحْمٍ، أَفَأَذْبَحُهَا؟ قَالَ فَرَخَّصَ لَهُ. فَقَالَ: لَا أَدْرِي أَبَلَغَتْ رُخْصَتُهُ مَنْ سِوَاهُ أَمْ لَا؟ قَالَ: وَانْكَفَأَ رَسُولُ اللهِ ﷺ إِلَىٰ كَبْشَيْنِ فَذَبَحَهُمَا، فَقَامَ النَّاسُ إِلَىٰ غُنَيْمَةٍ، فَتَوَزَّعُوهَا. أَوْ قَالَ فَتَجَزَّعُوهَا.

[5080] 11 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ prayed then delivered the *Khutbah*, and he ordered those who had slaughtered (their sacrificial animals) before the prayer to repeat (the sacrifice)... then he mentioned a *Hadîth* like that of Ibn 'Ulayyah (no. 5079).

[٥٠٨٠] ١١-(...) **حَدَّثَنِي** مُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَهِشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ صَلَّىٰ ثُمَّ خَطَبَ، فَأَمَرَ مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلَاةِ أَنْ يُعِيدَ ذِبْحًا ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

[5081] 12 - (...) It was narrated that Anas bin Mâlik said: The Messenger of Allâh ﷺ addressed us on the day of (*'Eîd*) *Al-Adha* and he noticed the smell of meat. He forbade them to slaughter (the sacrifice) and said: "Whoever has already offered the sacrifice, let him repeat it." Then he mentioned a similar *Hadîth*.

[٥٠٨١] ١٢-(...) **وحَدَّثَنِي** زِيَادُ ابْنُ يَحْيَى الْحَسَّانِيُّ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ وَرْدَانَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسٍ [بْنِ مَالِكٍ] قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ يَوْمَ أَضْحَى - قَالَ - فَوَجَدَ رِيحَ لَحْمٍ، فَنَهَاهُمْ أَنْ يَذْبَحُوا،

قَالَ: «مَنْ كَانَ ضَحَّىٰ، فَلْيُعِدْ» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِهِمَا.

Chapter 2. The Age Of Sacrificial Animals

(المعجم ٢) - (بَابُ سِنّ الأضحية) (التحفة ٢)

[5082] 13 - (1963) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Do not slaughter anything but *Musinnah*, unless it is too difficult for you, in which case slaughter a *Jadh'ah*."

[٥٠٨٢] ١٣-(١٩٦٣) وَحَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَذْبَحُوا إِلَّا مُسِنَّةً، إِلَّا أَنْ يَعْسُرَ عَلَيْكُمْ، فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ».

[5083] 14 - (1964) Jâbir bin 'Abdullâh said: "The Prophet ﷺ led us in prayer on the Day of *Naḥr* in Al-Madînah, and some men went and offered their Naḥr, thinking that the Prophet ﷺ had offered his *Naḥr*. The Prophet ﷺ ordered those who had offered their *Naḥr* before him to repeat it with another *Naḥr*, and not to offer their *Naḥr* until the Prophet ﷺ had done so."

[٥٠٨٣] ١٤-(١٩٦٤) وحَدَّثَني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: صَلَّىٰ بِنَا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ بِالْمَدِينَةِ، فَتَقَدَّمَ رِجَالٌ فَنَحَرُوا، وَظَنُّوا أَنَّ النَّبِيَّ ﷺ قَدْ نَحَرَ، فَأَمَرَ النَّبِيُّ ﷺ مَنْ كَانَ نَحَرَ قَبْلَهُ، أَنْ يُعِيدَ بِنَحْرٍ آخَرَ، وَلَا يَنْحَرُوا حَتَّىٰ يَنْحَرَ النَّبِيُّ ﷺ.

[5084] 15 - (1965) It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ gave him some sheep to distribute among his Companions as sacrifices, and there a young goat remained. He mentioned it to the Messenger of Allâh ﷺ and he said: "Sacrifice it yourself."

[٥٠٨٤] ١٥-(١٩٦٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّ رَسُولَ اللهِ ﷺ أَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلَىٰ أَصْحَابِهِ ضَحَايَا، فَبَقِيَ

عَتُودٌ، فَذَكَرَهُ لِرَسُولِ اللهِ ﷺ، فَقَالَ: «ضَحِّ بِهِ أَنْتَ».

قَالَ قُتَيْبَةُ: عَلَىٰ صَحَابَتِهِ.

[5085] 16 - (...) It was narrated that 'Uqbah bin 'Âmir Al-Juhanî said: "The Messenger of Allâh ﷺ distributed some sacrificial animals among us, and I got a *Jadh'ah*. I said: 'O Messenger of Allâh, I have got a *Jadh'ah*.' He said: 'Sacrifice it.'"

[٥٠٨٥] ١٦-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ بَعْجَةَ الْجُهَنِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ [الْجُهَنِيِّ] قَالَ: قَسَمَ رَسُولُ اللهِ ﷺ فِينَا ضَحَايَا، فَأَصَابَنِي جَذَعٌ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّهُ أَصَابَنِي جَذَعٌ. فَقَالَ: «ضَحِّ بِهِ».

[5086] (...) 'Uqbah bin 'Âmir narrated that the Messenger of Allâh ﷺ distributed some sacrificial animals among his Companions... a similar report (as no. 5085).

[٥٠٨٦] (...) وحَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنِي يَحْيَى بْنُ حَسَّانَ أَخْبَرَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَّامٍ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي بَعْجَةُ ابْنُ عَبْدِ اللهِ؛ أَنَّ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَسَمَ ضَحَايَا بَيْنَ أَصْحَابِهِ. بِمِثْلِ مَعْنَاهُ.

Chapter 3. It Is Recommended To Select A Good Animal For The Sacrifice And To Slaughter It Oneself, Not Delegating It To Anyone Else, And To Say The Name of Allâh, And To Say The *Takbîr*

(المعجم ٣) - (بَابُ استحباب استحسان الضحية، وذبحها مباشرة بلا توكيل، والتسمية والتكبير)

(التحفة ٣)

[5087] 17 - (1966) It was narrated that Anas said: "The

[٥٠٨٧] ١٧-(١٩٦٦) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ،

Prophet ﷺ sacrificed two horned black and white rams; he slaughtered them with his own hand and said the Name of Allâh, and said the *Takbîr*, and he placed his foot on their sides."

عَنْ أَنَسٍ قَالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، ذَبَحَهُمَا بِيَدِهِ وَسَمَّىٰ وَكَبَّرَ، وَوَضَعَ رِجْلَهُ عَلَىٰ صِفَاحِهِمَا.

[5088] 18 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ sacrificed two horned black and white rams. I saw him slaughter them with his own hand, and I saw him placing his foot on their sides, and he said the Name of Allâh and he said the *Takbîr*."

[٥٠٨٨] ١٨-(...) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: ضَحَّىٰ رَسُولُ اللهِ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ. قَالَ: وَرَأَيْتُهُ يَذْبَحُهُمَا بِيَدِهِ - قَالَ -: وَرَأَيْتُهُ وَاضِعًا قَدَمَهُ عَلَىٰ صِفَاحِهِمَا - قَالَ -: وَسَمَّىٰ وَكَبَّرَ.

[5089] (...) Shu'bah narrated: "Qatâdah informed me: 'I heard Anas say: "The Messenger of Allâh ﷺ sacrificed..." a similar report (as no. 5088). He said: "I (the sub narrator) said: 'Did you hear it from Anas?' He said: 'Yes.'"

[٥٠٨٩] (...) **وحَدَّثَنَا** يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: ضَحَّىٰ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ.

قَالَ قُلْتُ: آنْتَ سَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: نَعَمْ.

[5090] (...) A similar report (as no. 5088) was narrated from Anas from the Prophet ﷺ, except that he said: "And he (ﷺ) said: '*Bismillâh, Allâhu-Akbar* (in the Name of Allâh, Allâh is most Great).'"

[٥٠٩٠] (...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: وَيَقُولُ: «بِاسْمِ اللهِ، وَاللهُ أَكْبَرُ».

[5091] 19 - (1967) It was narrated from 'Âishah that the Messenger of Allâh ﷺ ordered that a horned ram, with black legs, a black belly and black around its eyes, be brought for

[٥٠٩١] ١٩-(١٩٦٧) **وَحَدَّثَنَا** هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ قَالَ: قَالَ حَيْوَةُ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ يَزِيدَ بْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ

him to sacrifice it. He said to 'Âishah: "Bring me the knife." Then he said: "Sharpen it on a stone." She did that, then he took it and he took the ram and made it lie down, then he slaughtered it and said: "In the Name of Allâh, O Allâh, accept it from Muhammad and the family of Muhammad and from the *Ummah* of Muhammad." Then he sacrificed it.

الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِكَبْشٍ أَقْرَنَ، يَطَأُ فِي سَوَادٍ، وَيَبْرُكُ فِي سَوَادٍ، وَيَنْظُرُ فِي سَوَادٍ. فَأُتِيَ بِهِ لِيُضَحِّيَ بِهِ. قَالَ لِعَائِشَةَ «هَلُمِّي الْمُدْيَةَ». ثُمَّ قَالَ «اشْحَذِيهَا بِحَجَرٍ» فَفَعَلَتْ، ثُمَّ أَخَذَهَا، وَأَخَذَ الْكَبْشَ فَأَضْجَعَهُ، ثُمَّ ذَبَحَهُ، ثُمَّ قَالَ: «بِاسْمِ اللهِ، اللَّهُمَّ! تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَمِنْ أُمَّةِ مُحَمَّدٍ» ثُمَّ ضَحَّىٰ بِهِ.

Chapter 4. The Permissibility Of Slaughtering With Anything That Makes The Blood Flow, Except Teeth And All Other Bones

(المعجم ٤) - (بَابُ جواز الذبح بكل ما أنهر الدم، إلا السن وسائر العظام) (التحفة ٤)

[5092] 20 - (1968) It was narrated from Râfi' bin Khadîj: "I said: 'O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives.' He ﷺ said: 'Slaughter quickly (with whatever) makes the blood flow, and mention the Name of Allâh and eat, but do not use teeth and nails. I will explain to you. As for teeth, they are bones, and as for nails, they are the knives of the Abyssinians.' We acquired some camels and sheep, and one of the camels went out of control, and a man shot it with an arrow and brought it under control. The Messenger of Allâh

[٥٠٩٢] ٢٠-(١٩٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي أَبِي عَنْ عَبَايَةَ ابْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعِ ابْنِ خَدِيجٍ قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا لَاقُو الْعَدُوِّ غَدًا، وَلَيْسَتْ مَعَنَا مُدًى. قَالَ ﷺ: «أَعْجِلْ أَوْ أَرِنْ مَا أَنْهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللهِ فَكُلْ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكَ، أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشِ» قَالَ: وَأَصَبْنَا نَهْبَ إِبِلٍ وَغَنَمٍ، فَنَدَّ مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ

ﷺ said: 'These camels have the inclination to behave in a wild manner. If one of them overwhelms you, do the same thing.'"

لِهَٰذِهِ الْإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ، فَاصْنَعُوا بِهِ هَكَذَا».

[5093] 21 - (...) It was narrated that Râfi' bin Khadîj said: "We were with the Messenger of Allâh ﷺ at Dhul-Hulaifah in Tihâmah, and we acquired some sheep and camels. The people rushed (and slaughtered these animals) and started cooking them in pots, but he (ﷺ) ordered that they be overturned, then he made ten sheep equivalent to one camel..." and he mentioned the rest of the *Hadîth* like the *Hadîth* of Yahya bin Sa'eed (no. 5092).

[٥٠٩٣] ٢١-(...) **وحَدَّثَنَا** إِسْحَقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ ابْنُ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ أَبِيهِ، عَنْ عَبَايَةَ ابْنِ رِفَاعَةَ بْنِ رَافِعِ ابْنِ خَدِيجٍ، عَنْ رَافِعِ ابْنِ خَدِيجٍ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بِذِي الْحُلَيْفَةِ مِنْ تِهَامَةَ، فَأَصَبْنَا غَنَمًا وَإِبِلًا، فَعَجِلَ الْقَوْمُ، فَأَغْلَوْا بِهَا الْقُدُورَ، فَأَمَرَ بِهَا فَكُفِئَتْ، ثُمَّ عَدَلَ عَشْرًا مِنَ الْغَنَمِ بِجَزُورٍ. وَذَكَرَ بَاقِيَ الْحَدِيثِ كَنَحْوِ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ.

[5094] 22 - (...) It was narrated from 'Abâyah bin Rifâ'ah bin Râfi' bin Khadîj that his grandfather said: "We said: 'O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives, so can we use a piece of reed for slaughtering?'" He mentioned the same narration (as no. 5092) and he said: "One of those camels went wild, and we shot it with arrows until we made it fall down."

[٥٠٩٤] ٢٢-(...) **وحَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ ابْنِ رِفَاعَةَ بْنِ رَافِعِ ابْنِ خَدِيجٍ، عَنْ جَدِّهِ رَافِعٍ. ثُمَّ حَدَّثَنِيهِ عُمَرُ بْنُ سَعِيدِ [ابْنِ مَسْرُوقٍ] عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ ابْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ جَدِّهِ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! إِنَّا لَاقُو الْعَدُوِّ غَدًا، وَلَيْسَ مَعَنَا مُدًى، فَنُذَكِّي بِاللِّيطِ؟ وَذَكَرَ الْحَدِيثَ بِقِصَّتِهِ، وَقَالَ: فَنَدَّ عَلَيْنَا بَعِيرٌ مِنْهَا، فَرَمَيْنَاهُ بِالنَّبْلِ حَتَّى وَهَصْنَاهُ.

[5095] (...) It was narrated from Sa'eed bin Masrûq with this chain of narrators, the same *Hadîth* (as no. 5092) until the end. And he said in it: "We do not have any knives with us, so can we slaughter with reeds?"

[٥٠٩٥] (...) **وَحَدَّثَنِيهِ** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، بِهَذَا الْإِسْنَادِ، الْحَدِيثَ إِلَىٰ آخِرِهِ بِتَمَامِهِ وَقَالَ فِيهِ: وَلَيْسَتْ مَعَنَا مُدًى، أَفَنَذْبَحُ بِالْقَصَبِ.

[5096] 23 - (...) It was narrated from Râfi' bin Khadîj that he said: "O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives," and he quoted the same *Hadîth* (as no. 5093), but he did not mention (the words): "The people rushed (and slaughtered these animals) and started cooking them in pots, but he ordered that they be overturned," but he mentioned the rest of the story.

[٥٠٩٦] **٢٣**-(...) **وحَدَّثَنَا** مُحَمَّدُ ابْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ [بْنِ رَافِعٍ]، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! إِنَّا لَاقُو الْعَدُوِّ غَدًا، وَلَيْسَ مَعَنَا مُدًى. وَسَاقَ الْحَدِيثَ، وَلَمْ يَذْكُرْ: فَعَجِلَ الْقَوْمُ فَأَغْلَوْا بِهَا الْقُدُورَ فَأَمَرَ بِهَا فَكُفِئَتْ. وَذَكَرَ سَائِرَ الْقِصَّةِ.

Chapter 5. The Prohibition Of Eating Sacrificial Meat For More Than Three Days, Which Applied At The Beginning Of Islam But Was Then Abrogated, And Now It Is Permissible To Eat It As Long As One Wants

(المعجم ٥) - (بَابُ بيان ما كان من النهي عن أكل لحوم الأضاحي بعد ثلاث في أول الإسلام. وبيان نسخه وإباحته إلى متى شاء) (التحفة ٥)

[5097] 24 - (1969) It was narrated that Abû 'Ubaid said: "I attended *'Eîd* with 'Alî bin Abî Ţâlib, and he started with the prayer before the *Khuṭbah*. He said: 'The Messenger of Allâh ﷺ

[٥٠٩٧] **٢٤**-(١٩٦٩) **حَدَّثَني** عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَبَدَأَ بِالصَّلَاةِ

forbade us to eat the meat of our sacrifices after three days.'"

قَبْلَ الْخُطْبَةِ، وَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَىٰ أَنْ نَأْكُلَ مِنْ لُحُومِ نُسُكِنَا بَعْدَ ثَلَاثٍ.

[5098] 25 - (...) Abû 'Ubaid, the freed slave of Ibn Azhar, narrated that he attended *'Eîd* with 'Umar bin Al-Khaṭṭâb. He said: "Then I prayed with 'Alî bin Abî Ṭâlib, and he led us in prayer before the *Khuṭbah*, then he addressed the people. He said: 'The Messenger of Allâh ﷺ forbade you to eat the meat of your sacrifices for more than three days, so do not eat it.'"

[٥٠٩٨] ٢٥-(...) وَحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ؛ أَنَّهُ شَهِدَ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ - قَالَ -: ثُمَّ صَلَّيْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ - قَالَ -: فَصَلَّىٰ لَنَا قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ نَهَاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلَاثِ لَيَالٍ، فَلَا تَأْكُلُوا.

[5099]... - (...) A similar report (as no. 5098) was narrated from Az-Zuhrî, with this chain of narrators.

[٥٠٩٩] (...) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ؛ وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ [ابْنُ إِبْرَاهِيمَ]: حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5100] 26 - (1970) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "No one should eat from the meat of the sacrifice for more than three days."

[٥١٠٠] ٢٦-(١٩٧٠) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَأْكُلْ أَحَدٌ مِنْ لَحْمِ أُضْحِيَّتِهِ فَوْقَ ثَلَاثَةِ أَيَّامٍ».

[5101] (...) A *Ḥadîth* like that of Al-Laith (no. 5100) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٥١٠١] (...) **وحَدَّثَني** مُحَمَّدُ بْنُ حَاتِمٍ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ اللَّيْثِ.

[5102] 27 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade eating the sacrificial meat after three days.

Sâlim (a narrator) said: "Ibn 'Umar would not to eat the sacrificial meat for more than three days." Ibn Abî 'Umar said: "after three days."

[٥١٠٢] ٢٧-(...) **وحَدَّثَنَا** ابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا، وَقَالَ عَبْدٌ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ أَنْ تُؤْكَلَ لُحُومُ الْأَضَاحِي بَعْدَ ثَلَاثٍ.

قَالَ سَالِمٌ: فَكَانَ ابْنُ عُمَرَ لَا يَأْكُلُ لُحُومَ الْأَضَاحِي فَوْقَ ثَلَاثٍ. وَقَالَ ابْنُ أَبِي عُمَرَ: بَعْدَ ثَلَاثٍ.

[5103] 28 - (1971) It was narrated from 'Abdullâh bin Abî Bakr that 'Abdullâh bin Wâqid said: "The Messenger of Allâh ﷺ forbade eating the sacrificial meat after three days." 'Abdullâh bin Abî Bakr said: "I mentioned that to 'Amrah and she said: 'He spoke the truth. I heard 'Âishah say: "The poor among the people of the desert came to the towns during *'Eîd Al-Aḍḥa* (seeking help) during the time of the Messenger of Allâh ﷺ, and the

[٥١٠٣] ٢٨-(١٩٧١) **حَدَّثَنَا** إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ اللهِ بْنِ وَاقِدٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلَاثٍ. قَالَ عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ: فَذَكَرْتُ ذٰلِكَ لِعَمْرَةَ فَقَالَتْ: صَدَقَ، سَمِعْتُ عَائِشَةَ تَقُولُ: دَفَّ أَهْلُ أَبْيَاتٍ مِنْ أَهْلِ الْبَادِيَةِ حِضْرَةَ الْأَضْحَىٰ، زَمَنَ

Messenger of Allâh ﷺ said: 'Keep enough for three days, then give what is left in charity.' After that they said: 'O Messenger of Allâh, the people are making skins with (the hides of) their sacrifices, and they are putting the fat into them.' The Messenger of Allâh ﷺ said: 'Why is that?' They said: 'You forbade eating the meat of the sacrificial animals after three days.' He said: 'I only forbade you because of the poor people who came (seeking help). (Now) eat and store and give in charity.'"

رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «ادَّخِرُوا ثَلَاثًا، ثُمَّ تَصَدَّقُوا بِمَا بَقِيَ» فَلَمَّا كَانَ بَعْدَ ذٰلِكَ قَالُوا: يَا رَسُولَ اللهِ! إِنَّ النَّاسَ يَتَّخِذُونَ الْأَسْقِيَةَ مِنْ ضَحَايَاهُمْ وَيُجْمِلُونَ فِيهَا الْوَدَكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَمَا ذَاكَ؟» قَالُوا: نَهَيْتَ أَنْ تُؤْكَلَ لُحُومُ الضَّحَايَا بَعْدَ ثَلَاثٍ. فَقَالَ: «[إِنَّمَا] نَهَيْتُكُمْ مِنْ أَجْلِ الدَّافَّةِ الَّتِي دَفَّتْ، فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا».

[5104] 29 - (1972) It was narrated from Jâbir that (in the beginning) the Prophet ﷺ forbade eating the sacrificial meat after three days, then after that he said: "Eat, store (for the journey) and save."

[٥١٠٤] ٢٩-(١٩٧٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَىٰ عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلَاثٍ، ثُمَّ قَالَ بَعْدُ: «كُلُوا وَتَزَوَّدُوا وَادَّخِرُوا».

[5105] 30 - (...) Jâbir bin 'Abdullâh said: "We not eat the sacrificial meat for more than three days in Minâ, then the Messenger of Allâh ﷺ granted us a concession and said: 'Eat and store (for the journey).'"

I said to 'Âṭâ': "Did Jâbir say: 'Until we came to Al-Madînah?' He said: 'Yes.'"

[٥١٠٥] ٣٠-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنَا عَطَاءٌ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: كُنَّا لَا نَأْكُلُ مِنْ لُحُومِ بُدْنِنَا فَوْقَ ثَلَاثِ مِنًى، فَأَرْخَصَ لَنَا رَسُولُ اللهِ ﷺ، فَقَالَ «كُلُوا وَتَزَوَّدُوا».

قُلْتُ لِعَطَاءٍ: قَالَ جَابِرٌ: حَتَّىٰ جِئْنَا الْمَدِينَةَ؟ قَالَ: نَعَمْ.

[5106] 31 - (...) It was narrated that Jâbir bin 'Abdullâh said: "We would not keep the sacrificial meat for more than three days, then the Messenger of Allâh ﷺ ordered us to store some of it (for the journey) and to eat from it - i.e., for more than three days."

[٥١٠٦] **٣١-(...) حَدَّثَنَا** إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ عَنْ عُبَيْدِ اللهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا لَا نُمْسِكُ لُحُومَ الْأَضَاحِي فَوْقَ ثَلَاثٍ، فَأَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَتَزَوَّدَ مِنْهَا، وَنَأْكُلَ مِنْهَا - يَعْنِي فَوْقَ ثَلَاثٍ.

[5107] 32 - (...) It was narrated that Jâbir said: "We used to take it as provisions (on the journey) to Al-Madînah at the time of the Messenger of Allâh ﷺ."

[٥١٠٧] **٣٢-(...) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَتَزَوَّدُهَا إِلَىٰ الْمَدِينَةِ، عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ.

[5108] 33 - (1973) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'O people of Al-Madînah, do not eat the sacrificial meat for more than three.'" Ibn Al-Muthanna said: "Three days."

They complained to the Messenger of Allâh ﷺ that they had children and servants, and he said: "Eat, give to others and save and store it."

[٥١٠٨] **٣٣-(١٩٧٣) وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَا أَهْلَ الْمَدِينَةِ! لَا تَأْكُلُوا لَحْمَ الْأَضَاحِي فَوْقَ ثَلَاثٍ» - وَقَالَ ابْنُ الْمُثَنَّىٰ: ثَلَاثَةِ أَيَّامٍ.

فَشَكَوْا إِلَىٰ رَسُولِ اللهِ ﷺ أَنَّ لَهُمْ

عِيَالًا وَحَشَمًا وَخَدَمًا، فَقَالَ: «كُلُوا وَأَطْعِمُوا وَاحْبِسُوا أَوِ ادَّخِرُوا». قَالَ ابْنُ الْمُثَنَّىٰ: شَكَّ عَبْدُ الْأَعْلَىٰ.

[5109] 34 - (1974) It was narrated from Salamah bin Al-Akwa‘ that the Messenger of Allâh ﷺ said: "Whoever among you offers a sacrifice, nothing of it should be left in his house after the third day." The following year, they said: "O Messenger of Allâh, shall we do what we did last year?" He said: "No, that was a year when people were hard-pressed, and I wanted (the meat) to be distributed among them."

[٥١٠٩] ٣٤-(١٩٧٤) حَدَّثَنَا إِسْحَٰقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ يَزِيدَ ابْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ ضَحَّىٰ مِنْكُمْ فَلَا يُصْبِحَنَّ فِي بَيْتِهِ، بَعْدَ ثَالِثَةٍ، شَيْئًا». فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ قَالُوا: يَا رَسُولَ اللهِ! نَفْعَلُ كَمَا فَعَلْنَا عَامَ أَوَّلَ؟ فَقَالَ: «لَا، إِنَّ ذَاكَ عَامٌ كَانَ النَّاسُ فِيهِ بِجَهْدٍ، فَأَرَدْتُ أَنْ يَفْشُوَ فِيهِمْ».

[5110] 35 - (1975) It was narrated that Thawbân said: "The Messenger of Allâh ﷺ slaughtered his sacrifice then he said: 'O Thawbân, prepare this meat for us.'" And he kept giving it to him to eat until he came to Al-Madînah.

[٥١١٠] ٣٥-(١٩٧٥) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَىٰ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ ثَوْبَانَ قَالَ: ذَبَحَ رَسُولُ اللهِ ﷺ ضَحِيَّتَهُ ثُمَّ قَالَ: «يَا ثَوْبَانُ! أَصْلِحْ لَحْمَ هَٰذِهِ» فَلَمْ أَزَلْ أُطْعِمُهُ مِنْهَا حَتَّىٰ قَدِمَ الْمَدِينَةَ.

[5111] (...) It was narrated from Mu‘âwiyah bin Ṣâliḥ, with this chain of narrators (a *Ḥadîth* similar to no. 5110).

[٥١١١] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، كِلَاهُمَا عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، بِهَٰذَا الْإِسْنَادِ.

[5112] 36 - (...) It was narrated that Thawbân, the freed slave of the Messenger of Allâh ﷺ said: "The Messenger of Allâh ﷺ said to me during the Farewell Pilgrimage: 'Prepare this meat.'" "So I prepared it and he continued to eat from it until he reached Al-Madînah."

[٥١١٢] ٣٦-(. . .) وحَدَّثَني إِسْحَٰقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو مُسْهِرٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنِي الزُّبَيْدِيُّ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جُبَيْرِ ابْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ ثَوْبَانَ مَوْلَىٰ رَسُولِ اللهِ ﷺ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ «أَصْلِحْ هَٰذَا اللَّحْمَ» قَالَ فَأَصْلَحْتُهُ، قَالَ- فَلَمْ يَزَلْ يَأْكُلُ مِنْهُ حَتَّىٰ بَلَغَ الْمَدِينَةَ.

[5113] (...) Yahya bin Hamzah narrated with this chain (a *Hadîth* similar to no. 5112), but he did not say: "During the Farewell Pilgrimage."

[٥١١٣] (. . .) وَحَدَّثَنِيهِ عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَقُلْ: فِي حَجَّةِ الْوَدَاعِ.

[5114] 37 - (977) It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I forbade you to visit the graves, but now visit them. And I forbade you to (eat) the sacrificial meat for more than three days, but now keep it as long as you see fit. And I forbade you to drink *Nabîdh* unless it was in skins, but now drink it from any kind of vessel, but do not drink any intoxicant.'"

[٥١١٤] ٣٧-(٩٧٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ فُضَيْلٍ - قَالَ أَبُو بَكْرٍ: عَنْ أَبِي سِنَانٍ، وَقَالَ ابْنُ الْمُثَنَّىٰ: عَنْ ضِرَارِ بْنِ مُرَّةَ - عَنْ مُحَارِبٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا ضِرَارُ بْنُ مُرَّةَ أَبُو سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا. وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِي فَوْقَ ثَلَاثٍ، فَأَمْسِكُوا مَا بَدَا لَكُمْ. وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلَّا فِي سِقَاءٍ، فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا، وَلَا تَشْرَبُوا مُسْكِرًا». [راجع: ٢٢٦٠]

[5115]... - (...) It was narrated from Ibn Buraidah, narrating his father, that the Messenger of Allâh ﷺ said: "I used to forbid you..." and he mentioned a *Ḥadîth* like that of Abû Sinân (no. 5114).

[٥١١٥] (...) **وحدَّثني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كُنْتُ نَهَيْتُكُمْ» فَذَكَرَ بِمَعْنَىٰ حَدِيثِ أَبِي سِنَانٍ.

Chapter 6. *Fara'* And *'Atîrah*[1]

(المعجم ٦) - (بَابُ الفرع والعتيرة) (التحفة ٦)

[5116] 38 - (1976) It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: "There is no *Fara'* and no *'Atîrah*."
Ibn Râfi' added in his report: "*Fara'* refers to the firstborn which they used to sacrifice."

[٥١١٦] ٣٨-(١٩٧٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ ابْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «لَا فَرَعَ وَلَا عَتِيرَةَ».

زَادَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ: وَالْفَرَعُ أَوَّلُ النِّتَاجِ كَانَ يُنْتَجُ لَهُمْ فَيَذْبَحُونَهُ.

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[1] Two types of sacrifices performed before Islâm.

Chapter 7. When The First Ten Days Of Dhul-Ḥijjah Begin, It Is Forbidden For The One Who Wants To Offer A Sacrifice To Remove Anything From His Hair, Nails

(المعجم ٧) - (بَابُ نهي من دخل عليه عشر ذي الحجة، وهو يُرِيد التضحية، أن يأخذ من شعره و أظفاره شيئا) (التحفة ٧)

[5117] 39 - (1977) It was narrated from Umm Salamah that the Prophet ﷺ said: "When the ten (days of Dhul-Ḥijjah) begin, and one of you wants to offer a sacrifice, let nothing touch his hair or skin."

It was said to Sufyân (a sub narrator): "Some of them do not attribute it to the Prophet ﷺ." He said: "But I attribute it to him."

[٥١١٧] ٣٩-(١٩٧٧) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ: سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ «إِذَا دَخَلَتِ الْعَشْرُ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ، فَلَا يَمَسَّ مِنْ شَعَرِهِ وَبَشَرِهِ شَيْئًا».

قِيلَ لِسُفْيَانَ: فَإِنَّ بَعْضَهُمْ لَا يَرْفَعُهُ. قَالَ: لَكِنِّي أَرْفَعُهُ.

[5118] 40 - (...) It was narrated from Umm Salamah, attributing it to the Prophet ﷺ: "When the first ten days begin, if he has a sacrificial animal that he wants to offer as a sacrifice, let him not remove anything from his hair or trim his nails."

[٥١١٨] ٤٠-(...) وحَدَّثَنَاه إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ تَرْفَعُهُ، قَالَ: «إِذَا دَخَلَ الْعَشْرُ، وَعِنْدَهُ أُضْحِيَّةٌ، يُرِيدُ أَنْ يُضَحِّيَ، فَلَا يَأْخُذَنَّ شَعْرًا وَلَا يَقْلِمَنَّ ظُفُرًا».

[5119] 41 - (...) It was narrated from Sa'eed bin Al-Musaiyyab, from Umm Salamah, that the Prophet ﷺ said: "When you see the crescent moon of Dhul-Ḥijjah, and one of you wants to

[٥١١٩] ٤١-(...) وحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي يَحْيَى بْنُ كَثِيرٍ الْعَنْبَرِيُّ أَبُو غَسَّانَ: حَدَّثَنَا شُعْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عُمَرَ بْنِ مُسْلِمٍ، عَنْ

offer a sacrifice, let him leave his hair and nails alone."

سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ «إِذَا رَأَيْتُمْ هِلَالَ ذِي الْحِجَّةِ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ، فَلْيُمْسِكْ عَنْ شَعْرِهِ وَأَظْفَارِهِ».

[5120] (...) A similar report (as no. 5119) was narrated from 'Umar or 'Amr bin Muslim, with this chain of narrators.

[٥١٢٠] (...) **وحَدَّثنا** أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ الْهَاشِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَالِكِ ابْنِ أَنَسٍ، عَنْ عُمَرَ أَوْ عَمْرِو بْنِ مُسْلِمٍ، بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[5121] 42 - (...) It was narrated that 'Umar bin Muslim bin 'Umârah bin Ukaimah Al-Laithî said: "I heard Sa'eed bin Al-Musaiyyab say: 'I heard Umm Salamah, the wife of the Prophet ﷺ, say: "The Messenger of Allâh ﷺ said: 'Whoever has an animal to sacrifice, when the crescent moon of Dhul-Ḥijjah appears, let him not remove anything from his hair or nails, until he has offered his sacrifice.'"

[٥١٢١] ٤٢-(...) **وحَدَّثني** عُبَيْدُ للهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو اللَّيْثِيُّ عَنْ عُمَرَ بْنِ مُسْلِمِ بْنِ عُمَارَةَ بْنِ أُكَيْمَةَ اللَّيْثِيِّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ تَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ لَهُ ذِبْحٌ يَذْبَحُهُ، فَإِذَا أُهِلَّ هِلَالُ ذِي الْحِجَّةِ، فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ شَيْئًا، حَتَّىٰ يُضَحِّيَ».

[5122] (...) 'Amr bin Muslim bin 'Umârah Al-Laithî said: "We were in the bath-house just before (*'Eîd*) *Al-Aḍḥa*, and some people removed their pubic hair using a depilatory agent. Some of the people in the bath-house said: 'Sa'eed bin Al-Musaiyyab regards this as *Makrûh*, or he

[٥١٢٢] (...) **وَحَدَّثَني** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا عَمْرُو بْنُ مُسْلِمِ بْنِ عُمَارَةَ اللَّيْثِيُّ قَالَ: كُنَّا فِي الْحَمَّامِ قُبَيْلَ الْأَضْحَىٰ، فَاطَّلَىٰ فِيهِ نَاسٌ، فَقَالَ بَعْضُ أَهْلِ الْحَمَّامِ: إِنَّ

forbids it.' I met Sa'eed bin Al-Musayyab and told him about that, and he said: 'O son of my brother, this is a *Hadîth* which has been caused to be forgotten and abandoned, which Umm Salamah narrated to me from the Prophet ﷺ. She said: "The Messenger of Allâh ﷺ said..." a *Hadîth* like that of Mu'âdh from Muhammad bin 'Amr.

سَعِيدَ بْنَ الْمُسَيَّبِ يَكْرَهُ هَٰذَا، أَوْ يَنْهَىٰ عَنْهُ. فَلَقِيتُ سَعِيدَ ابْنَ الْمُسَيَّبِ فَذَكَرْتُ ذَٰلِكَ لَهُ. فَقَالَ: يَا ابْنَ أَخِي! هَٰذَا حَدِيثٌ قَدْ نُسِّيَ وَتُرِكَ، حَدَّثَتْنِي أُمُّ سَلَمَةَ زَوْجُ النَّبِيِّ ﷺ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ. بِمَعْنَىٰ حَدِيثِ مُعَاذٍ عَنْ مُحَمَّدِ ابْنِ عَمْرٍو.

[5123] (...) It was narrated from 'Umar bin Muslim Al-Junda'î that Ibn Al-Musaiyyab told him that Umm Salamah the wife of the Prophet ﷺ told him... a *Hadîth* like theirs (no. 5112).

[٥١٢٣] (...) **وحَدَّثَني** حَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ أَخِي ابْنِ وَهْبٍ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ: أَخْبَرَنِي خَالِدُ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ عُمَرَ بْنِ مُسْلِمٍ الْجُنْدَعِيِّ؛ أَنَّ ابْنَ الْمُسَيَّبِ أَخْبَرَهُ؛ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، وَذَكَرَ النَّبِيَّ ﷺ بِمَعْنَىٰ حَدِيثِهِمْ.

Chapter 8. The Prohibition Of Slaughtering A Sacrifice For Anything Other Than Allâh, And The One Who Does That Is Cursed

(المعجم ٨) - (بَابُ تحريم الذبح لغير الله تعالى ولعن فاعله) (التحفة ٨)

[5124] 43 - (1978) Abû At-Tufail 'Âmir bin Wâthilah said: "I was with 'Alî bin Abî Tâlib when a man came to him and said: 'What did the Prophet ﷺ tell you in secret?' He got angry and said: 'The Prophet ﷺ did not tell me anything in secret that he hid from the people, but he

[٥١٢٤] ٤٣-(١٩٧٨) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَسُرَيْجُ بْنُ يُونُسَ، كِلَاهُمَا عَنْ مَرْوَانَ - قَالَ زُهَيْرٌ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ -: حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ: حَدَّثَنَا أَبُو الطُّفَيْلِ عَامِرُ بْنُ وَاثِلَةَ قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ،

told me four things.'" He said: "What are they, O *Amir Al-Mu'minîn*?" He said: "He (ﷺ) said: 'May Allâh curse the one who curses his father, may Allâh curse the one who offers a sacrifice to anything other than Allâh, may Allâh curse the one who gives refuge to a *Muhdith*,[1] and may Allâh curse the one who changes the boundary markers."

فَأَتَاهُ رَجُلٌ فَقَالَ: مَا كَانَ النَّبِيُّ ﷺ يُسِرُّ إِلَيْكَ؟ قَالَ فَغَضِبَ وَقَالَ: مَا كَانَ النَّبِيُّ ﷺ يُسِرُّ إِلَيَّ شَيْئًا يَكْتُمُهُ النَّاسَ، غَيْرَ أَنَّهُ قَدْ حَدَّثَنِي بِكَلِمَاتٍ أَرْبَعٍ. قَالَ فَقَالَ: مَا هُنَّ؟ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: قَالَ «لَعَنَ اللهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ، وَلَعَنَ اللهُ مَنْ آوَىٰ مُحْدِثًا، وَلَعَنَ اللهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ».

[5125] 44 - (...) It was narrated that Abû At-Tufail said: "We said to 'Alî bin Abî Tâlib: 'Tell us of something that the Messenger of Allâh ﷺ told you in secret.' He said: 'He did not tell me anything in secret that he concealed from the people, but I heard him say: "May Allâh curse the one who offers a sacrifice to something other than Allâh, may Allâh curse the one who gives refuge to a *Muhdith*, may Allâh curse the one who curses his parents and may Allâh curse the one who changes the boundary markers."

[٥١٢٥] ٤٤-(...) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ مَنْصُورِ ابْنِ حَيَّانَ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْنَا لِعَلِيٍّ [ابْنِ أَبِي طَالِبٍ]: أَخْبِرْنَا بِشَيْءٍ أَسَرَّهُ إِلَيْكَ رَسُولُ اللهِ ﷺ، فَقَالَ: مَا أَسَرَّ إِلَيَّ شَيْئًا كَتَمَهُ النَّاسَ، وَلَكِنِّي سَمِعْتُهُ يَقُولُ «لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ، وَلَعَنَ اللهُ مَنْ آوَىٰ مُحْدِثًا، وَلَعَنَ اللهُ مَنْ لَعَنَ وَالِدَيْهِ، وَلَعَنَ اللهُ مَنْ غَيَّرَ الْمَنَارَ».

[5126] 45 - (...) It was narrated that Abû At-Tufail said: "Alî (bin Abî Tâlib) was asked: 'Did the

[٥١٢٦] ٤٥-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ

[1] *Muhdith* and it may be read: *Muhdath*, the first is more popular as it appears in our text, and it refers to one who aids or harbors the criminal. The meaning of *Muhdath* is the innovated thing itself., for which "giving refuge" would mean accepting and abiding by it. See *Minnat Al-Mun'im*.

Messenger of Allâh ﷺ tell you anything that was for you only?' He said: 'The Messenger of Allâh ﷺ did not tell us anything that was for us only, that he did not tell all the people, except that which is in this sheath of my sword.' He took out a document on which it was written: 'May Allâh curse the one who offers a sacrifice to anything other than Allâh, may Allâh curse the one who steals the boundary markers, may Allâh curse the one who curses his parents, and may Allâh curse the one who gives refuge to a *Muhdith*.'"

لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْقَاسِمَ ابْنَ أَبِي بَزَّةَ يُحَدِّثُ عَنْ أَبِي الطُّفَيْلِ، قَالَ: سُئِلَ عَلِيٌّ: أَخَصَّكُمْ رَسُولُ اللهِ ﷺ بِشَيْءٍ؟ فَقَالَ: مَا خَصَّنَا رَسُولُ اللهِ ﷺ بِشَيْءٍ لَمْ يَعُمَّ بِهِ النَّاسَ كَافَّةً، إِلَّا مَا كَانَ فِي قِرَابِ سَيْفِي هَٰذَا - قَالَ -: فَأَخْرَجَ صَحِيفَةً مَكْتُوبٌ فِيهَا: «لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ، وَلَعَنَ اللهُ مَنْ سَرَقَ مَنَارَ الْأَرْضِ، وَلَعَنَ اللهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللهُ مَنْ آوَىٰ مُحْدِثًا».

36. The Book of Drinks

٥ - (المعجم ٣٦) - كتاب الأشربة (التحفة ٢٤)

Chapter 1. The Prohibition Of *Khamr*, Which May Be Made From The Juice Of Grapes, Dried Dates, Unripe Dates, Raisins And Other Things That Intoxicate

(المعجم ١) - (بَابُ تحريم الخمر، وبيان أنها تكون من عصير العنب ومن التمر والبسر والزبيب، وغيرها مما يسكر) (التحفة ١)

[5127] 1 - (1979) It was narrated from Ibn Jurairj (who said): "Ibn Shihâb narrated to me, from 'Alî bin Al-Ḥusain bin 'Alî, from his father Ḥusain bin 'Alî, from 'Alî bin Abî Ṭâlib who said: "I got an old she-camel from the spoils of war on the Day of Badr, and the Messenger of Allâh ﷺ gave me another she-camel. I made them kneel at the door of a man from among the *Anṣâr*, intending to carry *Idhkhir* on them to sell it – and there was a goldsmith of Banû Qainuqâ' with me – so that I could use the money to give a wedding feast for my marriage to Fâṭimah. Ḥamzah bin 'Abdul-Muṭṭalib was drinking in that house, and there was a singing-girl with him who said:

'O Ḥamzah, get up and slaughter the fat she-camels.'

So Ḥamzah attacked them with his sword, cutting off their humps and cutting open their flanks, then he took out their livers."

[٥١٢٧] ١-(١٩٧٩) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَصَبْتُ شَارِفًا مَعَ رَسُولِ اللهِ ﷺ فِي مَغْنَمٍ يَوْمَ بَدْرٍ. وَأَعْطَانِي رَسُولُ اللهِ ﷺ شَارِفًا أُخْرَىٰ، فَأَنَخْتُهُمَا يَوْمًا عِنْدَ بَابِ رَجُلٍ مِنَ الْأَنْصَارِ، وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخِرًا لِأَبِيعَهُ - وَمَعِي صَائِغٌ مِنْ بَنِي قَيْنُقَاعَ - فَأَسْتَعِينَ بِهِ عَلَىٰ وَلِيمَةِ فَاطِمَةَ، وَحَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ يَشْرَبُ فِي ذٰلِكَ الْبَيْتِ، مَعَهُ قَيْنَةٌ تُغَنِّيهِ، فَقَالَتْ:

أَلَا يَا حَمْزُ لِلشُّرُفِ النِّوَاءِ.

فَثَارَ إِلَيْهِمَا حَمْزَةُ بِالسَّيْفِ، فَجَبَّ

I said to Ibn Shihâb: "Did he take out anything from their humps?" He said: "He cut off their humps and took them away." Ibn Shihâb said: "Alî said: 'I looked at a sight that shocked me. I went to the Prophet ﷺ, and Zaid bin Hârithah was with him, and I told him what had happened. He went out, accompanied by Zaid, and I went with him. He entered upon Hamzah and expressed his anger to him. Hamzah looked up and said: "Are you anything more than the slaves of my forefathers?" The Messenger of Allâh ﷺ backed off until he departed from them.'"

أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، ثُمَّ أَخَذَ مِنْ أَكْبَادِهِمَا.

قُلْتُ لِابْنِ شِهَابٍ: وَمِنَ السَّنَامِ؟ قَالَ: قَدْ جَبَّ أَسْنِمَتَهُمَا فَذَهَبَ بِهَا. قَالَ ابْنُ شِهَابٍ: قَالَ عَلِيٌّ: فَنَظَرْتُ إِلَىٰ مَنْظَرٍ أَفْظَعَنِي، فَأَتَيْتُ النَّبِيَّ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَأَخْبَرْتُهُ الْخَبَرَ، فَخَرَجَ وَمَعَهُ زَيْدٌ، وَانْطَلَقْتُ مَعَهُ، فَدَخَلَ عَلَىٰ حَمْزَةَ فَتَغَيَّظَ عَلَيْهِ، فَرَفَعَ حَمْزَةُ بَصَرَهُ، فَقَالَ: هَلْ أَنْتُمْ إِلَّا عَبِيدٌ لِآبَائِي؟ فَرَجَعَ رَسُولُ اللهِ ﷺ يُقَهْقِرُ حَتَّىٰ خَرَجَ عَنْهُمْ.

[5128] (...) Ibn Juraij narrated a similar report (as no. 5127) with this chain of narrators.

[٥١٢٨] (...) وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي ابْنُ جُرَيْجٍ، بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[5129] 2 - (...) Hussain bin 'Alî narrated that 'Alî said: "I had a she-camel that was my share of the spoils of war on the Day of Badr, and the Messenger of Allâh ﷺ had also given me a she-camel from the *Khumus* on that day. When I wanted to consummate my marriage to Fâtimah, the daughter of the Messenger of Allâh ﷺ, I made a deal a man who was a goldsmith from Banû Qainuqâ' to go with me so that we could bring some *Idhkhir*. I wanted to sell it to the goldsmiths and use the money for

[٥١٢٩] ٢-(...) وحَدَّثَنِي أَبُو بَكْرِ ابْنُ إِسْحَٰقَ: أَخْبَرَنَا سَعِيدُ بْنُ كَثِيرِ بْنِ عُفَيْرٍ أَبُو عُثْمَانَ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ عَلِيٍّ؛ أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ، يَوْمَ بَدْرٍ، وَكَانَ رَسُولُ اللهِ ﷺ أَعْطَانِي شَارِفًا مِنَ الْخُمُسِ يَوْمَئِذٍ، فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفَاطِمَةَ بِنْتِ رَسُولِ

my wedding feast. While I was gathering the equipment for my two she-camels, such as saddles, sacks and ropes, and my two she-camels were sitting by the door of an apartment belonging to an *Anṣârî* man until I collected those things, my two she-camels were attacked; their humps were cut off, their flanks cut open and their livers taken out. I could not help weeping when I saw what had happened to them. I said: 'Who did this?' They said: 'Ḥamzah bin 'Abdul-Muṭṭalib did it; he is in this house, drinking with some of the *Anṣâr*, and a singing girl is singing to him and his companions. She said in her song: "O Ḥamzah, get up and attack that fat she-camel." So Ḥamzah stood up with his sword and cut off their humps, cut open their flanks and took out their livers.'" 'Alî said: "I went and entered upon the Messenger of Allâh ﷺ, and Zaid bin Ḥârithah was with him. The Messenger of Allâh ﷺ saw in my face that something had happened and the Messenger of Allâh ﷺ said: 'What is the matter with you?' I said: 'O Messenger of Allâh, by Allâh, I have never seen anything like today. Ḥamzah attacked my two she-camels. He cut off their humps and cut open their sides. He is there in a house and he is drinking.' The Messenger of Allâh ﷺ called for his *Ridâ'*

اللهِ ﷺ، وَاعَدْتُ رَجُلًا صَوَّاغًا مِنْ بَنِي قَيْنُقَاعَ يَرْتَحِلُ مَعِيَ، فَنَأْتِي بِإِذْخِرٍ أَرَدْتُ أَنْ أَبِيعَهُ مِنَ الصَّوَّاغِينَ، فَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي، فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفَيَّ مَتَاعًا مِنَ الْأَقْتَابِ وَالْغَرَائِرِ وَالْحِبَالِ، وَشَارِفَايَ مُنَاخَانِ، إِلَىٰ جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الْأَنْصَارِ، وَجَمَعْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا شَارِفَايَ قَدِ اجْتُبَّتْ أَسْنِمَتُهُمَا، وَبُقِرَتْ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنَيَّ حِينَ رَأَيْتُ ذٰلِكَ الْمَنْظَرَ مِنْهُمَا، قُلْتُ: مَنْ فَعَلَ هٰذَا؟ قَالُوا: فَعَلَهُ حَمْزَةُ ابْنُ عَبْدِ الْمُطَّلِبِ، وَهُوَ فِي هٰذَا الْبَيْتِ فِي شَرْبٍ مِنَ الْأَنْصَارِ، غَنَّتْهُ قَيْنَةٌ وَأَصْحَابَهُ، فَقَالَتْ فِي غِنَائِهَا: أَلَا يَا حَمْزُ لِلشُّرُفِ النِّوَاءِ. فَقَامَ حَمْزَةُ بِالسَّيْفِ، فَاجْتَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا، وَأَخَذَ مِنْ أَكْبَادِهِمَا - قَالَ عَلِيٌّ: فَانْطَلَقْتُ حَتَّىٰ أَدْخُلَ عَلَىٰ رَسُولِ اللهِ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ. قَالَ فَعَرَفَ رَسُولُ اللهِ ﷺ فِي وَجْهِيَ الَّذِي لَقِيتُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا لَكَ؟» قُلْتُ: يَا رَسُولَ اللهِ! وَاللهِ! مَا رَأَيْتُ كَالْيَوْمِ قَطُّ، عَدَا حَمْزَةُ عَلَىٰ نَاقَتَيَّ فَاجْتَبَّ أَسْنِمَتَهُمَا

(cloak) and put it on, then he set out walking, and Zaid bin Ḥârithah and I followed him. When he came to the door (of the house) in which Ḥamzah was, he asked for permission to enter and they gave him permission, and they were drinking. The Messenger of Allâh ﷺ started to rebuke Ḥamzah for what he had done. Ḥamzah's eyes were red, and he looked at the Messenger of Allâh ﷺ, then he lifted his gaze and looked at his knees, then he lifted his gaze and looked at his waist, then he lifted his gaze and looked at his face, and Ḥamzah said: 'Are you anything more than the slaves of my father?' The Messenger of Allâh ﷺ realized that he was drunk, so the Messenger of Allâh ﷺ started backing off and left, and we left with him."

وَبَقَرَ خَوَاصِرَهُمَا، وَهَا هُوَ ذَا فِي بَيْتٍ، مَعَهُ شَرْبٌ - قَالَ - فَدَعَا رَسُولُ اللهِ ﷺ بِرِدَائِهِ فَارْتَدَاهُ، ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ، حَتَّىٰ جَاءَ الْبَابَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ، فَأَذِنُوا لَهُ، فَإِذَا هُمْ شَرْبٌ، فَطَفِقَ رَسُولُ اللهِ ﷺ يَلُومُ حَمْزَةَ فِيمَا فَعَلَ، فَإِذَا حَمْزَةُ مُحْمَرَّةٌ عَيْنَاهُ، فَنَظَرَ حَمْزَةُ إِلَىٰ رَسُولِ اللهِ ﷺ، ثُمَّ صَعَّدَ النَّظَرَ إِلَىٰ رُكْبَتَيْهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَىٰ سُرَّتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَىٰ وَجْهِهِ، فَقَالَ حَمْزَةُ: وَهَلْ أَنْتُمْ إِلَّا عَبِيدٌ لِأَبِي؟ فَعَرَفَ رَسُولُ اللهِ ﷺ أَنَّهُ ثَمِلٌ، فَنَكَصَ رَسُولُ اللهِ ﷺ عَلَىٰ عَقِبَيْهِ الْقَهْقَرَىٰ، وَخَرَجَ وَخَرَجْنَا مَعَهُ.

[5130] (...) A similar report (as no. 5129) was narrated from Az-Zuhrî with this chain of narrators.

[٥١٣٠] (. . .) **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عُثْمَانَ عَنْ عَبْدِ اللهِ بْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ؛ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5131] 3 - (1980) It was narrated that Anas bin Mâlik said: "I was pouring drinks for the people in the house of Abû Ṭalḥah on the day that *Khamr* was forbidden, and they were not drinking anything but date wine made from unripe dates and

[٥١٣١] ٣-(١٩٨٠) **حَدَّثَنِي** أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ سَاقِيَ الْقَوْمِ، يَوْمَ حُرِّمَتِ الْخَمْرُ، فِي بَيْتِ أَبِي طَلْحَةَ،

dried dates. Then a caller cried out and he said: 'Go out and see.' So I went out and a caller was crying out: '*Khamr* has been forbidden.' So it was spilled out in the lanes of Al-Madînah. Abû Ṭalḥah said to me: 'Go out and spill it.' So I went out and spilled it. They said – or some of them said – 'so-and-so was killed and so-and-so was killed while wine was in their stomachs.'" – He (one of the narrators) said: "I do not know if this was part of the *Ḥadîth* of Anas." – "And Allâh revealed the words: 'Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds...'"[1]

وَمَا شَرَابُهُمْ إِلَّا الْفَضِيخُ: الْبُسْرُ وَالتَّمْرُ، فَإِذَا مُنَادٍ يُنَادِي، فَقَالَ: أَخْرُجْ فَأَنْظُرْ. فَخَرَجْتُ فَإِذَا مُنَادٍ يُنَادِي: أَلَا إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ. قَالَ فَجَرَتْ فِي سِكَكِ الْمَدِينَةِ، فَقَالَ لِي أَبُو طَلْحَةَ: اخْرُجْ فَاهْرِقْهَا، فَهَرَقْتُهَا، فَقَالُوا - أَوْ قَالَ بَعْضُهُمْ -: قُتِلَ فُلَانٌ، قُتِلَ فُلَانٌ، وَهِيَ فِي بُطُونِهِمْ - قَالَ: فَلَا أَدْرِي هُوَ مِنْ حَدِيثِ أَنَسٍ- فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

[المائدة: ٩٣]. [انظر: ٥١٣٨]

[5132] 4 - (...) 'Abdul-'Azîz bin Suhaib said: "They asked Anas bin Mâlik about date wine. He said: 'We did not have any other wine except this date wine of yours that you call *Al-Faḍîkh*. I was pouring it for Abû Ṭalḥah, Abû Ayyûb and some other Companions of the Messenger of Allâh ﷺ in our house, when a man came and said: "Have you heard the news?" We said: "No." He said: "*Khamr* has been forbidden." He said: "O Anas, spill these large pitchers." And

[٥١٣٢] ٤-(...) وحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ صُهَيْبٍ قَالَ: سَأَلُوا أَنَسَ بْنَ مَالِكٍ عَنِ الْفَضِيخِ؟ فَقَالَ: مَا كَانَتْ لَنَا خَمْرٌ غَيْرَ فَضِيخِكُمْ هٰذَا الَّذِي تُسَمُّونَهُ الْفَضِيخَ، إِنِّي لَقَائِمٌ أَسْقِيهَا أَبَا طَلْحَةَ وَأَبَا أَيُّوبَ وَرِجَالًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، فِي بَيْتِنَا، إِذْ جَاءَ رَجُلٌ فَقَالَ: هَلْ بَلَغَكُمُ الْخَبَرُ؟ قُلْنَا: لَا. قَالَ: فَإِنَّ الْخَمْرَ قَدْ حُرِّمَتْ. فَقَالَ: يَا

[1] *Al-Mâ'idah* 5:93.

they did not go back to it or ask about it, after hearing the news of that man.'"

أَنَسُ! أَرِقْ هٰذِهِ الْقِلَالَ. قَالَ: فَمَا رَاجَعُوهَا وَلَا سَأَلُوا عَنْهَا، بَعْدَ خَبَرِ الرَّجُلِ.

[5133] 5 - (...) Anas bin Mâlik said: "I was looking after the uncles (elders) of my tribe, pouring date wine for them, and I was the youngest of them. Then a man came and said: '*Khamr* has been forbidden.' They said: 'Spill it out, O Anas,' so I spilled it out."

I (the sub narrator) said to Anas: "What was it?" He said: "Unripe dates and fresh dates." And Abû Bakr bin Anas said: "That was their *Khamr* in those days."

[٥١٣٣] ٥-(...) وحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ.- قَالَ: وَأَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: إِنِّي لَقَائِمٌ عَلَى الْحَيِّ، عَلَى عُمُومَتِي، أَسْقِيهِمْ مِنْ فَضِيخٍ لَهُمْ، وَأَنَا أَصْغَرُهُمْ سِنًّا. فَجَاءَ رَجُلٌ فَقَالَ: إِنَّهَا قَدْ حُرِّمَتِ الْخَمْرُ. فَقَالُوا: اكْفِئْهَا، يَا أَنَسُ! فَكَفَأْتُهَا.

قَالَ قُلْتُ لِأَنَسٍ: مَا هُوَ؟ قَالَ بُسْرٌ وَرُطَبٌ - قَالَ - فَقَالَ أَبُو بَكْرِ بْنُ أَنَسٍ: كَانَتْ خَمْرَهُمْ يَوْمَئِذٍ.

قَالَ سُلَيْمَانُ: وَحَدَّثَنِي رَجُلٌ عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّهُ قَالَ ذٰلِكَ أَيْضًا.

[5134] 6 - (...) Al-Mu'tamir narrated that his father said: "Anas said: 'I was looking after the people, pouring drinks for them...'" a *Hadîth* like that of Ibn 'Ulayyah (no. 5133), except that he said: "And Abû Bakr bin Anas said: 'That was their *Khamr* in those days.' Anas was present and Anas did not object to that."

Ibn 'Abdul-A'lâ said: "Al-Mu'tamir narrated that his father said: 'One of those who were with me told me that he heard Anas say: "That was their *Khamr* in those days."

[٥١٣٤] ٦-(...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: قَالَ أَنَسٌ: كُنْتُ قَائِمًا عَلَى الْحَيِّ أَسْقِيهِمْ. بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ أَبُو بَكْرِ بْنُ أَنَسٍ: كَانَ خَمْرَهُمْ يَوْمَئِذٍ، وَأَنَسٌ شَاهِدٌ. فَلَمْ يُنْكِرْ أَنَسٌ ذٰلِكَ.

وَقَالَ ابْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي بَعْضُ مَنْ كَانَ مَعِي؛ أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: كَانَ خَمْرَهُمْ يَوْمَئِذٍ.

[5135] 7 - (...) It was narrated that Anas bin Mâlik said: "I was pouring drinks for Abû Ṭalḥah, Abû Dujânah, Mu'âdh bin Jabal and a group of the *Anṣâr* when someone came in and said: 'There is fresh news! It has been revealed that *Khamr* is forbidden.' We spilled it out on that day, and it was a mixture of unripe dates and dried dates."

Qatâdah said: "And Anas bin Mâlik said: '*Khamr* was forbidden, and most of their *Khamr* in those days was a mixture of unripe dates and dried dates.'"

[٥١٣٥] ٧-(...) **وحَدَّثَنَا** يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. قَالَ: وَأَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: كُنْتُ أَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَمُعَاذَ بْنَ جَبَلٍ، فِي رَهْطٍ مِنَ الْأَنْصَارِ، فَدَخَلَ عَلَيْنَا دَاخِلٌ فَقَالَ: حَدَثَ خَبَرٌ، نَزَلَ تَحْرِيمُ الْخَمْرِ، فَكَفَأْنَاهَا يَوْمَئِذٍ. وَإِنَّهَا لَخَلِيطُ الْبُسْرِ وَالتَّمْرِ.

قَالَ قَتَادَةُ: وَقَالَ أَنَسُ بْنُ مَالِكٍ: لَقَدْ حُرِّمَتِ الْخَمْرُ، وَكَانَتْ عَامَّةُ خُمُورِهِمْ، يَوْمَئِذٍ، خَلِيطَ الْبُسْرِ وَالتَّمْرِ.

[5136] (...) It was narrated that Anas bin Mâlik said: "I was pouring drinks for Abû Ṭalḥah, Abû Dujânah, and Suhail bin Baiḍâ' from a skin which contained a mixture made from unripe dates and dried dates..." a *Ḥadîth* like that of Sa'eed (no. 5135).

[٥١٣٦] (...) **وحَدَّثَنَا** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنِّي لَأَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَسُهَيْلَ ابْنَ بَيْضَاءَ مِنْ مَزَادَةٍ، فِيهَا خَلِيطُ بُسْرٍ وَتَمْرٍ. بِنَحوِ حَدِيثِ سَعِيدٍ.

[5137] 8 - (1981) Anas bin Mâlik said: "The Messenger of Allâh ﷺ forbade mixing dried dates and unripe dates and drinking the mixture, for that was what most of their *Khamr* was on the day when *Khamr* was forbidden."

[٥١٣٧] ٨-(١٩٨١) **وحَدَّثَنِي** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ قَتَادَةَ بْنَ دِعَامَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ نَهَىٰ أَنْ يُخْلَطَ التَّمْرُ وَالزَّهْوُ ثُمَّ

يُشْرَبَ، وَإِنَّ ذٰلِكَ كَانَ عَامَّةَ خُمُورِهِمْ، يَوْمَ حُرِّمَتِ الْخَمْرُ.

[5138] 9 - (1980) It was narrated that Anas bin Mâlik said: "I was pouring date wine made from dried dates for Abû 'Ubaidah bin Al-Jarrâḥ, Abû Ṭalḥah and Ubayy bin Ka'b, when someone came to them and said: '*Khamr* has been forbidden.' Abû Ṭalḥah said: 'O Anas, go to this pitcher and break it.' So I went and got a pointed stone of ours, and I struck the lower part of it, until I broke it."

[٥١٣٨] **٩-(١٩٨٠) وحَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحٰقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ؛ أَنَّهُ قَالَ: كُنْتُ أَسْقِي أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَأَبَا طَلْحَةَ وَأُبَيَّ ابْنَ كَعْبٍ، شَرَابًا مِنْ فَضِيخٍ وَتَمْرٍ، فَأَتَاهُمْ آتٍ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ. فَقَالَ أَبُو طَلْحَةَ: يَا أَنَسُ! قُمْ إِلَىٰ هٰذِهِ الْجَرَّةِ فَاكْسِرْهَا، فَقُمْتُ إِلَىٰ مِهْرَاسٍ لَنَا فَضَرَبْتُهَا بِأَسْفَلِهِ، حَتَّىٰ تَكَسَّرَتْ. [راجع: ٥١٣١]

[5139] 10 - (1982) Anas bin Mâlik said: "Allâh revealed the Verse in which Allâh forbade *Khamr*, and there was no drink that was drunk in Al-Madînah except drinks made from dates."

[٥١٣٩] **١٠-(١٩٨٢) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: أَخْبَرَنَا أَبُو بَكْرٍ يَعْنِي الْحَنَفِيَّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي؛ أَنَّهُ سَمِعَ أَنَسَ ابْنَ مَالِكٍ يَقُولُ: لَقَدْ أَنْزَلَ اللهُ الآيَةَ الَّتِي حَرَّمَ اللهُ فِيهَا الْخَمْرَ، وَما بِالْمَدِينَةِ شَرَابٌ يُشْرَبُ إِلَّا مِنْ تَمْرٍ.

Chapter 2. The Prohibition Of Making Vinegar From Wine

(المعجم ٢) - (بَابُ تحريم تخليل الخمر) (التحفة ٢)

[5140] 11 - (1983) It was narrated from Anas that the Prophet ﷺ was asked about

[٥١٤٠] **١١-(١٩٨٣) وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ

مَهْدِيٍّ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ يَحْيَى بْنِ عَبَّادٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْخَمْرِ تُتَّخَذُ خَلًّا؟ فَقَالَ: «لَا».

wine, should it be made into vinegar. He said: "No."

(المعجم ٣) - (بَابُ تحريم التداوي بالخمر وبيان أنها ليست بدواءٍ) (التحفة ٣)

Chapter 3. The Prohibition Of Using *Khamr* As A Remedy; It Is Not A Remedy

[٥١٤١] ١٢-(١٩٨٤) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ- قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ وَائِلٍ الْحَضْرَمِيِّ؛ أَنَّ طَارِقَ بْنَ سُوَيْدٍ الْجُعْفِيَّ سَأَلَ النَّبِيَّ ﷺ عَنِ الْخَمْرِ؟ فَنَهَاهُ، أَوْ كَرِهَ أَنْ يَصْنَعَهَا، فَقَالَ: إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ. فَقَالَ: «إِنَّهُ لَيْسَ بِدَوَاءٍ، وَلَٰكِنَّهُ دَاءٌ».

[5141] 12 - (1984) It was narrated from 'Alqamah bin Wâ'il, from his father Wâ'il Al-Ḥaḍramî, that Ṭâriq bin Suwaid Al-Ju'fî asked the Prophet ﷺ about *Khamr*, and he forbade him or expressed his disapproval of his making it. He said: "I only make it as a remedy." He said: "It is not a remedy, but it is a disease."

(المعجم ٤) - (بَابُ بيان أن جميع ما ينبذ، مما يتخذ من النخل والعنب، يسمى خمرا) (التحفة ٤)

Chapter 4. Everything That Is Taken From The Date Palm Or Grape Vine And Steeped Is Called *Khamr*

[٥١٤٢] ١٣-(١٩٨٥) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ

[5142] 13 - (1985) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: '*Khamr* comes from these two

trees, the date palm and the grapevine.'"

إِبْرَاهِيمَ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ؛ أَنَّ أَبَا كَثِيرٍ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ».

[5143] 14 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: '*Khamr* comes from these two trees, the date palm and the grapevine.'"

[٥١٤٣] ١٤-(...) وحَدَّثنا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا أَبُو كَثِيرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ».

[5144] 15 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: '*Khamr* comes from these two trees, the grapevine and the date palm.'"

[٥١٤٤] ١٥-(...) وحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَوْزَاعِيِّ وَعِكْرِمَةَ بْنِ عَمَّارٍ وَعُقْبَةَ ابْنِ التَّوْأَمِ، عَنْ أَبِي كَثِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: الْكَرْمَةِ وَالنَّخْلَةِ».

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «الْكَرْمِ وَالنَّخْلِ».

Chapter 5. It Is Disliked To Make *Nabîdh* By Mixing Dried Dates And Raisins

(المعجم ٥) - (بَابُ كراهة انتباذ التمر والزبيب مخلوطين) (التحفة ٥)

[5145] 16 - (1986) Jâbir bin 'Abdullâh Al-Anṣârî narrated that the Prophet ﷺ forbade mixing raisins and dried dates, and unripe dates and dried dates.

[٥١٤٥] ١٦-(١٩٨٦) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: سَمِعْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللهِ

الْأَنْصَارِيُّ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يُخْلَطَ الزَّبِيبُ وَالتَّمْرُ، وَالْبُسْرُ وَالتَّمْرُ.

[5146] 17 - (...) It was narrated from Jâbir bin 'Abdullâh Al-Anṣârî that the Messenger of Allâh ﷺ forbade making *Nabîdh* with dried dates and raisins together, and he forbade making *Nabîdh* with fresh dates and unripe dates together.

[٥١٤٦] ١٧-(...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عَطَاءِ ابْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ الْأَنْصَارِيِّ عَنْ رَسُولِ اللهِ ﷺ؛ أَنَّهُ نَهَىٰ أَنْ يُنْبَذَ التَّمْرُ وَالزَّبِيبُ جَمِيعًا، وَنَهَىٰ أَنْ يُنْبَذَ الرُّطَبُ وَالْبُسْرُ جَمِيعًا.

[5147] 18 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: "Do not mix fresh dates and unripe dates, or raisins and dried dates when making *Nabîdh*."

[٥١٤٧] ١٨-(...) **وحَدَّثَنِي** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ لِي عَطَاءٌ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَجْمَعُوا بَيْنَ الرُّطَبِ وَالْبُسْرِ، وَبَيْنَ الزَّبِيبِ وَالتَّمْرِ، نَبِيذًا».

[5148] 19 - (...) It was narrated from Jâbir bin 'Abdullâh Al-Anṣârî that the Messenger of Allâh ﷺ forbade making *Nabîdh* with raisins and dried dates together, and he forbade making *Nabîdh* with unripe dates and fresh dates together.

[٥١٤٨] ١٩-(...) **وحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ مَوْلَىٰ حَكِيمِ ابْنِ حِزَامٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ الْأَنْصَارِيِّ عَنْ رَسُولِ اللهِ ﷺ؛ أَنَّهُ نَهَىٰ أَنْ يُنْبَذَ الزَّبِيبُ وَالتَّمْرُ جَمِيعًا، وَنَهَىٰ أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعًا.

[5149] 20 - (1987) It was narrated from Abû Sa'eed that the Prophet ﷺ forbade mixing dried dates and raisins, and mixing dried dates and unripe dates.

[٥١٤٩] ٢٠-(١٩٨٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنِ التَّيْمِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ التَّمْرِ وَالزَّبِيبِ أَنْ يُخْلَطَ بَيْنَهُمَا، وَعَنِ التَّمْرِ وَالْبُسْرِ أَنْ يُخْلَطَ بَيْنَهُمَا.

[5150] 21 - (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ forbade us to mix raisins and dried dates, and to mix unripe dates and dried dates."

[٥١٥٠] ٢١-(...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ أَبُو مَسْلَمَةَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ أَنْ نَخْلِطَ الزَّبِيبَ وَالتَّمْرَ، وَأَنْ نَخْلِطَ الْبُسْرَ وَالتَّمْرَ.

[5151] (...) A similar report (as no. 5150) was narrated from Maslamah with this chain of narrators.

[٥١٥١] (...) وحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مُفَضَّلٍ عَنْ أَبِي مَسْلَمَةَ، بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5152] 22 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Whoever among you drinks *Nabîdh*, let him drink it made from raisins on their own, or dried dates on their own, or unripe dates on their own.'"

[٥١٥٢] ٢٢-(...) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَرِبَ النَّبِيذَ مِنْكُمْ، فَلْيَشْرَبْهُ زَبِيبًا فَرْدًا، أَوْ تَمْرًا فَرْدًا، أَوْ بُسْرًا فَرْدًا».

[5153] 23 - (...) Ismâ'îl bin Muslim Al-'Abdî narrated with this chain narrators: "The Messenger of Allâh ﷺ forbade us to mix unripe dates with dried dates, or raisins

[٥١٥٣] ٢٣-(...) وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَٰقَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ، بِهٰذَا

with dried dates, or raisins with unripe dates." He (ﷺ) said: "Whoever among you drinks it"... and he mentioned a *Hadîth* like that of Wakî' (no. 5152).

الْإِسْنَادِ قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ أَنْ نَخْلِطَ بُسْرًا بِتَمْرٍ، أَوْ زَبِيبًا بِتَمْرٍ، أَوْ زَبِيبًا بِبُسْرٍ. وَقَالَ: «مَنْ شَرِبَهُ مِنْكُمْ». فَذَكَرَ بِمِثْلِ حَدِيثِ وَكِيعٍ.

[5154] 24 - (1988) It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'Do not make *Nabîdh* with *Az-Zahw*[1] and fresh dates together, and do not make *Nabîdh* with raisins and dried dates together. Steep each one of them on its own.'"

[٥١٥٤] ٢٤-(١٩٨٨) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَنْتَبِذُوا الزَّهْوَ وَالرُّطَبَ جَمِيعًا، وَلَا تَنْتَبِذُوا الزَّبِيبَ وَالتَّمْرَ جَمِيعًا، وَانْتَبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَىٰ حِدَتِهِ».

[5155] (...) A similar report (as no. 5154) was narrated from Yahya bin Abî Kathîr with this chain of narrators.

[٥١٥٥] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5156] 25 - (...) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: "Do not make *Nabîdh* with unripe dates and ripe dates together, and do not make *Nabîdh* with fresh dates and raisins together, rather steep each one on its own."

Yahya said that he met 'Abdullâh bin Abî Qatâdah and he narrated a

[٥١٥٦] ٢٥-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيٌّ وَهُوَ ابْنُ الْمُبَارَكِ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَنْتَبِذُوا الزَّهْوَ وَالرُّطَبَ جَمِيعًا، وَلَا تَنْتَبِذُوا الرُّطَبَ وَالزَّبِيبَ جَمِيعًا، وَلَٰكِنِ انْتَبِذُوا كُلَّ وَاحِدٍ عَلَىٰ حِدَتِهِ».

[1] *Az-Zahw*: A type of date that is not ripe but has taken on a reddish or yellowish color.

similar report to him from his father, from the Prophet ﷺ.

وَزَعَمَ يَحْيَىٰ أَنَّهُ لَقِيَ عَبْدَ اللهِ بْنَ أَبِي قَتَادَةَ فَحَدَّثَهُ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ هَٰذَا.

[5157] (...) Yaḥya bin Abî Kat̲h̲îr narrated it with these two chain of narrators, except that he said: "Fresh dates and *Az-Zahw*, and dried dates and raisins."

[٥١٥٧] (...) وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، بِهَٰذَيْنِ الإِسْنَادَيْنِ، غَيْرَ أَنَّهُ قَالَ: «الرُّطَبَ وَالزَّهْوَ، وَالتَّمْرَ وَالزَّبِيبَ».

[5158] 26 - (...) 'Abdullâh bin Abî Qatâdah narrated from his father that the Prophet of Allâh ﷺ forbade mixing dried dates and unripe dates, and mixing raisins and dried dates, and mixing *Az-Zahw* and fresh dates, and he said: "Steep each one on its own."

[٥١٥٨] ٢٦-(...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبَانٌ الْعَطَّارُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ أَبِي قَتَادَةَ عَنْ أَبِيهِ؛ أَنَّ نَبِيَّ اللهِ ﷺ نَهَىٰ عَنْ خَلِيطِ التَّمْرِ وَالْبُسْرِ، وَعَنْ خَلِيطِ الزَّبِيبِ وَالتَّمْرِ، وَعَنْ خَلِيطِ الزَّهْوِ وَالرُّطَبِ، وَقَالَ: «انْتَبِذُوا كُلَّ وَاحِدٍ عَلَىٰ حِدَةٍ».

[5159] (...) A similar *Ḥadîth* (as no. 5158) was narrated from Abû Qatâdah, from the Prophet ﷺ.

[٥١٥٩] (...) وَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ هَٰذَا الْحَدِيثِ.

[5160] 26m - (1989) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade raisins and dried dates, and unripe dates and dried dates, and he said: 'Each of them should be steeped on its own.'"

[٥١٦٠] ٢٦م-(١٩٨٩) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي كَثِيرٍ الْحَنَفِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الزَّبِيبِ

وَالتَّمْرِ، وَالْبُسْرِ وَالتَّمْرِ، وَقَالَ: «يُنْتَبَذُ كُلُّ وَاحِدٍ مِنْهُمَا عَلَىٰ حِدَتِهِ».

[5161] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 5160).

[٥١٦١] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ أُذَيْنَةَ وَهُوَ أَبُو كَثِيرٍ الْغُبَرِيُّ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ.

[5162] 27 - (1990) It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ forbade mixing dried dates and raisins together, or mixing unripe dates and dried dates together, and he wrote to the people of Jurash forbidding them to mix dried dates and raisins."

[٥١٦٢] ٢٧-(١٩٩٠) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُخْلَطَ التَّمْرُ وَالزَّبِيبُ جَمِيعًا، وَأَنْ يُخْلَطَ الْبُسْرُ وَالتَّمْرُ جَمِيعًا، وَكَتَبَ إِلَىٰ أَهْلِ جُرَشَ يَنْهَاهُمْ عَنْ خَلِيطِ التَّمْرِ وَالزَّبِيبِ.

[5163] (...) It was narrated from Ash-Shaibânî with this chain of narrators concerning dried dates and raisins (a similar report as no. 5162), but he did not mention unripe dates and dried dates.

[٥١٦٣] (...) وَحَدَّثَنِيهِ وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ يَعْنِي الطَّحَّانَ عَنِ الشَّيْبَانِيِّ، بِهَٰذَا الْإِسْنَادِ فِي التَّمْرِ وَالزَّبِيبِ، وَلَمْ يَذْكُرْ: الْبُسْرَ وَالتَّمْرَ.

[5164] 28 - (1991) It was narrated from Ibn 'Umar that he used to say: "It was forbidden to make *Nabîdh* with unripe dates and fresh dates together, or dried dates and raisins together."

[٥١٦٤] ٢٨-(١٩٩١) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ كَانَ

يَقُولُ: قَدْ نُهِيَ أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعًا، وَالتَّمْرُ وَالزَّبِيبُ جَمِيعًا.

[5165] 29 - (...) It was narrated that Ibn 'Umar said: "It was forbidden to make *Nabîdh* with unripe dates and fresh dates together, or dried dates and raisins together."

[٥١٦٥] ٢٩-(...) وحَدَّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ قَالَ: قَدْ نُهِيَ أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعًا، وَالتَّمْرُ وَالزَّبِيبُ جَمِيعًا.

Chapter 6. The Prohibition Of Making *Nabîdh* In *Al-Muzaffat*,[1] *Ad-Dubbâ'* (Gourds), *Al-Hantam*[2] And *An-Naqîr*;[3] This Has Been Abrogated And Now It Is Permitted, So Long As It Does Not Become Intoxicating

(المعجم ٦) - (بَابُ النهي عن الانتباذ في المزفت والدباء والحنتم والنقير، وبيان أنه منسوخ، وأنه اليوم حلال، ما لم يصر مسكرا) (التحفة ٦)

[5166] 30 - (1992) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ forbade making *Nabîdh* in gourds and *Al-Muzaffat*.

[٥١٦٦] ٣٠-(١٩٩٢) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ، أَنْ يُنْبَذَ فِيهِ.

[5167] 31 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ forbade making *Nabîdh* in gourds and *Al-Muzaffat*.

[٥١٦٧] ٣١-(...) حَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ أَنْ يُنْبَذَ فِيهِ.

[1] *Al-Muzaffat* is that which is coated with pitch or tar. Similar is *Al-Muqayyar*.
[2] *Hantam* is an earthenware jar.
[3] *An-Naqîr* is something that was hollowed out, like the stump or a large cut of a date palm tree.

[5168] (1993) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not make *Nabîdh* in gourds or *Al-Muzaffat*.'" Then Abû Hurairah said: "And avoid *Al-Hantam*."

[٥١٦٨] (١٩٩٣) **قَالَ:** وَأَخْبَرَهُ أَبُو سَلَمَةَ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَنْتَبِذُوا فِي الدُّبَّاءِ وَلَا فِي الْمُزَفَّتِ». ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَاجْتَنِبُوا الْحَنَاتِمَ.

[5169] 32 - (...) It was narrated from Wuhaib, from Suhail, from his father, from Abû Hurairah that the Prophet ﷺ forbade *Al-Muzaffat*, *Al-Hantam* and *An-Naqîr*. He said: "It was said to Abû Hurairah: 'What is *Al-Hantam*?' He said: 'The green earthenware jars.'"

[٥١٦٩] **٣٢-(...) وَحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَىٰ عَنِ الْمُزَفَّتِ وَالْحَنْتَمِ وَالنَّقِيرِ.

قَالَ قِيلَ لِأَبِي هُرَيْرَةَ: مَا الْحَنْتَمُ؟ قَالَ: الْجِرَارُ الْخُضْرُ.

[5170] 33 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said to the delegation of 'Abdul-Qais: "I forbid you to use gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muqayyar* – *Al-Hantam* are skins cut at the top – but drink from your waterskins, and keep them tied up."

[٥١٧٠] **٣٣-(...) حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنَا نُوحُ ابْنُ قَيْسٍ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِوَفْدِ عَبْدِ الْقَيْسِ: «أَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُقَيَّرِ - وَالْحَنْتَمُ: الْمَزَادَةُ الْمَجْبُوبَةُ - وَلَكِنِ اشْرَبْ فِي سِقَائِكَ وَأَوْكِهِ».

[5171] 34 - (1994) It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade making *Nabîdh* in gourds and *Al-Muzaffat*." This is the *Hadîth* of Jarîr.

According to the *Hadîth* of 'Abthar and Shu'bah, the Prophet ﷺ forbade gourds and *Al-Muzaffat*.

[٥١٧١] **٣٤-(١٩٩٤) حَدَّثَنَا** سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ عَنْ شُعْبَةَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ

الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَلِيٍّ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُنْتَبَذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ. هٰذَا حَدِيثُ جَرِيرٍ.

وَفِي حَدِيثِ عَبْثَرٍ وَشُعْبَةَ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ.

[5172] 35 - (1995) It was narrated that Ibrâhîm said: "I said to Al-Aswad: 'Did you ask the Mother of the Believers about what it is *Makrûh* (undesirable, disliked) to make *Nabîdh* in?' He said: 'Yes. I said: "O Mother of the Believers, tell me what the Messenger of Allâh ﷺ forbade making *Nabîdh* in." She said: "He forbade us, the members of his household, to make *Nabîdh* in gourds and *Al-Muzaffat*."

He said: "I said to him: 'Did she not mention *Al-Hantam* and earthenware jars?' He said: 'I only tell you what I heard. Do you want me to tell you what I did not hear?'"

[٥١٧٢] **٣٥-(١٩٩٥) حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: قُلْتُ لِلْأَسْوَدِ: هَلْ سَأَلْتَ أُمَّ الْمُؤْمِنِينَ عَمَّا يُكْرَهُ أَنْ يُنْتَبَذَ فِيهِ؟ قَالَ: نَعَمْ، قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! أَخْبِرِينِي عَمَّا نَهَىٰ عَنْهُ رَسُولُ اللهِ ﷺ أَنْ يُنْتَبَذَ فِيهِ. قَالَتْ: نَهَانَا، أَهْلَ الْبَيْتِ، أَنْ نَنْتَبِذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ.

قَالَ قُلْتُ لَهُ: أَمَا ذَكَرَتِ الْحَنْتَمَ وَالْجَرَّ؟ قَالَ: إِنَّمَا أُحَدِّثُكَ مَا سَمِعْتُ، [أَ]أُحَدِّثُكَ مَا لَمْ أَسْمَعْ؟.

[5173] 36 - (...) It was narrated from 'Âishah that the Prophet ﷺ forbade gourds and *Al-Muzaffat*.

[٥١٧٣] **٣٦-(. . .) وحَدَّثَنَا** سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ.

[5174] (...) A similar report (as no. 5173) was narrated from 'Âishah, from the Prophet ﷺ.

[٥١٧٤] (. . .) **وحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ: حَدَّثَنَا

سُفْيَانُ وَشُعْبَةُ قَالَا: حَدَّثَنَا مَنْصُورٌ وَسُلَيْمَانُ وَحَمَّادٌ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[5175] 37 - (...) Thumâmah bin Hazn Al-Qushairî said: "I met 'Âishah and asked her about *Nabîdh*. She told me that the delegation of 'Abdul-Qais came to the Prophet ﷺ and they asked the Prophet ﷺ about *Nabîdh*. He forbade them to make *Nabîdh* in gourds, *An-Naqîr*, *Al-Muzaffat* and *Al-Hantam*."

[٥١٧٥] **٣٧-(...) حَدَّثَنَا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا الْقَاسِمُ يَعْنِي ابْنَ الْفَضْلِ: حَدَّثَنَا ثُمَامَةُ بْنُ حَزْنٍ الْقُشَيْرِيُّ قَالَ: لَقِيتُ عَائِشَةَ فَسَأَلْتُهَا عَنِ النَّبِيذِ؟ فَحَدَّثَتْنِي؛ أَنَّ وَفْدَ عَبْدِ الْقَيْسِ قَدِمُوا عَلَى النَّبِيِّ ﷺ. فَسَأَلُوا النَّبِيَّ ﷺ عَنِ النَّبِيذِ؟ فَنَهَاهُمْ أَنْ يَنْتَبِذُوا فِي الدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ وَالْحَنْتَمِ.

[5176] 38 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ forbade gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muzaffat*."

[٥١٧٦] **٣٨-(...) وحَدَّثَنَا** يَعْقُوبُ ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ قَالَتْ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ.

[5177] (...) Ishâq bin Suwaid narrated it with this chain of narrators, except that instead of *Al-Muzaffat* he said: "*Al-Muqayyar*."

[٥١٧٧] (...) **وحَدَّثَنَاه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ، بِهَذَا الْإِسْنَادِ، إِلَّا أَنَّهُ جَعَلَ - مَكَانَ الْمُزَفَّتِ - الْمُقَيَّرِ.

[5178] 39 - (17) It was narrated that Abû Jamrah said: "I heard Ibn 'Abbâs say: 'The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and the Prophet ﷺ said: "I forbid you to use gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muqayyar*."

[٥١٧٨] **٣٩-(١٧) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ؛ وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ:

قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَ النَّبِيُّ ﷺ «أَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُقَيَّرِ». [راجع: ١١٥]

وَفِي حَدِيثِ حَمَّادٍ جَعَلَ - مَكَانَ الْمُقَيَّرِ - الْمُزَفَّتِ.

[5179] 40 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade gourds, *Al-Hantam*, *Al-Muzaffat* and *An-Naqîr*."

[٥١٧٩] ٤٠-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ.

[5180] 41 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade gourds, *Al-Hantam*, *Al-Muzaffat* and *An-Naqîr*, and mixing *Al-Balkh*[1] with *Az-Zahw*."

[٥١٨٠] ٤١-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ، وَأَنْ يُخْلَطَ الْبَلَحُ بِالزَّهْوِ.

[5181] 42 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade gourds, *An-Naqîr* and *Al-Muzaffat*."

[٥١٨١] ٤٢-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ ابْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ يَحْيَى [أَبِي عُمَرَ] الْبَهْرَانِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

[1] *Al-Balkh*: A type of unripe dates that have taken on a slight color, but having less color than *Az-Zahw*.

حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ.

[5182] 43 - (1996) It was narrated from Abû Sa'eed that the Messenger of Allâh ﷺ forbade making *Nabîdh* in *Al-Jarr*.[1]

[٥١٨٢] **٤٣-(١٩٩٦) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنِ التَّيْمِيِّ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْجَرِّ أَنْ يُنْبَذَ فِيهِ.

[5183] 44 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ forbade (making *Nabîdh* in) gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muzaffat*.

[٥١٨٣] **٤٤-(...) حَدَّثَنَا** يَحْيَى ابْنُ أَيُّوبَ: أَخْبَرَنَا ابْنُ عُلَيَّةَ: وَأَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ نَبِيَّ اللهِ ﷺ نَهَىٰ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ.

[5184] (...) It was narrated from Qatâdah with this chain of narrators that the Prophet of Allâh forbade making *Nabîdh*... and he mentioned a similar report (as no. 5183).

[٥١٨٤] **(...) حَدَّثَنَاه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، بِهَٰذَا الْإِسْنَادِ؛ أَنَّ نَبِيَّ اللهِ ﷺ نَهَىٰ أَنْ يُنْتَبَذَ، فَذَكَرَ مِثْلَهُ.

[5185] 45 - (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ forbade drinking from *Al-Hantam*, gourds and *An-Naqîr*."

[٥١٨٥] **٤٥-(...) وحَدَّثَنَا** نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّىٰ يَعْنِي ابْنَ سَعِيدٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ قَالَ: نَهَىٰ

[1] *Al-Jarr*; also a type of earthenware jar or container.

رَسُولُ اللهِ ﷺ عَنِ الشُّرْبِ فِي الْحَنْتَمَةِ وَالدُّبَّاءِ وَالنَّقِيرِ.

[5186] 46 - (1997) It was narrated that Sa'eed bin Jubair said: "I bear witness that Ibn 'Umar and Ibn 'Abbâs bore witness that the Messenger of Allâh ﷺ forbade (making *Nabîdh* in) gourds, *Al-Hantam*, *Al-Muzaffat* and *An-Naqîr*."

[٥١٨٦] ٤٦-(١٩٩٧) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسُرَيْجُ بْنُ يُونُسَ - وَاللَّفْظُ لِأَبِي بَكْرٍ- قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ مَنْصُورِ بْنِ حَيَّانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَشْهَدُ عَلَىٰ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ أَنَّهُمَا شَهِدَا؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ.

[5187] 47 - (...) It was narrated that Sa'eed bin Jubair said: "I asked Ibn 'Umar about *Nabîdh* made in earthenware jars. He said: 'The Messenger of Allâh ﷺ declared *Nabîdh* made in earthenware jars to be *Haram*.' I went to Ibn 'Abbâs and said: 'Have you heard what Ibn 'Umar is saying?' He said: 'What is he saying?' I said: 'He said: "The Messenger of Allâh ﷺ declared *Nabîdh* made in earthenware jars to be *Haram*."' He said: 'Ibn 'Umar is telling the truth. The Messenger of Allâh ﷺ declared *Nabîdh* made in earthenware jars to be *Haram*.' I said: 'What is *Nabîdh* made in earthenware jars?' He said: 'Everything (every vessel) that is made of earth.'"

[٥١٨٧] ٤٧-(...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ: حَدَّثَنَا يَعْلَى بْنُ حَكِيمٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ نَبِيذِ الْجَرِّ؟ فَقَالَ: حَرَّمَ رَسُولُ اللهِ ﷺ نَبِيذَ الْجَرِّ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ: أَلَا تَسْمَعُ مَا يَقُولُ ابْنُ عُمَرَ؟ قَالَ: وَمَا يَقُولُ؟ قُلْتُ: قَالَ: حَرَّمَ رَسُولُ اللهِ ﷺ نَبِيذَ الْجَرِّ. فَقَالَ: صَدَقَ ابْنُ عُمَرَ: حَرَّمَ رَسُولُ اللهِ ﷺ نَبِيذَ الْجَرِّ. فَقُلْتُ: وَأَيُّ شَيْءٍ نَبِيذُ الْجَرِّ؟ فَقَالَ: كُلُّ شَيْءٍ يُصْنَعُ مِنَ الْمَدَرِ.

[5188] 48 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ addressed the people during one of his campaigns. Ibn

[٥١٨٨] ٤٨-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ

نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ خَطَبَ النَّاسَ فِي بَعْضِ مَغَازِيهِ. قَالَ ابْنُ عُمَرَ: فَأَقْبَلْتُ نَحْوَهُ. فَانْصَرَفَ قَبْلَ أَنْ أَبْلُغَهُ. فَسَأَلْتُ: مَاذَا قَالَ؟ قَالُوا: نَهَىٰ أَنْ يُنْبَذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ.

'Umar said: "I turned towards him and he moved away before I reached him. I asked: 'What did he say?' They said: 'He forbade making *Nabîdh* in gourds and *Al-Muzaffat*.'"

[٥١٨٩] ٤٩-(...) وحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ أَبِي عُمَرَ عَنِ الثَّقَفِيِّ، عَنْ يَحْيَى بْنِ سَعِيدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ؛ وَحَدَّثَنِي هَٰرُونُ الْأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ، كُلُّ هَٰؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ بِمِثْلِ حَدِيثِ مَالِكٍ، وَلَمْ يَذْكُرُوا: فِي بَعْضِ مَغَازِيهِ، إِلَّا مَالِكٌ وَأُسَامَةُ.

[5189] 49 - (...) A *Hadîth* like that of Mâlik (no. 5188) was narrated from Ibn 'Umar, but they did not mention (the words) 'during one of his campaigns,' apart from Mâlik and Usâmah.

[٥١٩٠] ٥٠-(...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ قَالَ قُلْتُ لِابْنِ عُمَرَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ نَبِيذِ الْجَرِّ؟ قَالَ فَقَالَ: قَدْ زَعَمُوا ذَاكَ. قُلْتُ: أَنَهَىٰ عَنْهُ رَسُولُ اللهِ ﷺ؟ قَالَ: قَدْ زَعَمُوا ذَاكَ.

[5190] 50 - (...) It was narrated that Thâbit said: "I said to Ibn 'Umar: 'Did the Messenger of Allâh ﷺ forbid *Nabîdh* made in earthenware jars?' He said: 'They say so.' I said: 'Did the Messenger of Allâh ﷺ forbid it?' He said: 'They say so.'"

[5191] (...) It was narrated that Ṭâwûs said: "A man said to Ibn 'Umar: 'Did the Prophet of Allâh ﷺ forbid *Nabîdh* made in earthenware jars?' He said: 'Yes.'" Then Ṭâwûs said: "By Allâh, I heard that from him."

[٥١٩١] (. . .) **حدّثنا** يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ طَاوُسٍ قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ: أَنَهَىٰ نَبِيُّ اللهِ ﷺ عَنْ نَبِيذِ الْجَرِّ؟ قَالَ: نَعَمْ. ثُمَّ قَالَ طَاوُسٌ: وَاللهِ! إِنِّي سَمِعْتُهُ مِنْهُ.

[5192] 51 - (...) It was narrated from Ibn 'Umar that a man came to him and said: "Did the Prophet ﷺ forbid making *Nabîdh* in earthenware jars and gourds?" He said: "Yes."

[٥١٩٢] **٥١**-(. . .) **حَدَّثَنِي** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَجُلًا جَاءَهُ فَقَالَ: أَنَهَى النَّبِيُّ ﷺ أَنْ يُنْبَذَ فِي الْجَرِّ وَالدُّبَّاءِ؟ قَالَ: نَعَمْ.

[5193] 52 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade earthenware jars and gourds.

[٥١٩٣] **٥٢**-(. . .) **وحَدَّثَنِي** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْجَرِّ وَالدُّبَّاءِ.

[5194] 53 - (...) It was narrated from Ibrâhîm bin Maisarah that he heard Ṭâwûs say: "I was sitting with Ibn 'Umar, when a man came to him and said: 'Did the Messenger of Allâh ﷺ forbid *Nabîdh* made in earthenware jars, gourds and *Al-Muzaffat*?' He said: 'Yes.'"

[٥١٩٤] **٥٣**-(. . .) **حَدَّثَنَا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ؛ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ: كُنْتُ جَالِسًا عِنْدَ ابْنِ عُمَرَ، فَجَاءَهُ رَجُلٌ فَقَالَ: أَنَهَىٰ رَسُولُ اللهِ ﷺ عَنْ نَبِيذِ الْجَرِّ وَالدُّبَّاءِ وَالْمُزَفَّتِ؟ قَالَ: نَعَمْ.

[5195] 54 - (...) It was narrated that Muḥârib bin Dithâr said: "I heard Ibn 'Umar say: 'The Messenger of Allâh ﷺ forbade *Al-*

[٥١٩٥] **٥٤**-(. . .) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبِ بْنِ

Hantam, gourds and *Al-Muzaffat*.'" He said: "I heard it more than once."

دِثَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْحَنْتَمِ وَالدُّبَّاءِ وَالْمُزَفَّتِ. قَالَ: سَمِعْتُهُ غَيْرَ مَرَّةٍ.

[5196] (...) A similar report (as no. 5195) was narrated from Ibn 'Umar from the Prophet ﷺ.
He said: "And I think he said: 'And *An-Naqîr*.'"

[٥١٩٦] (...) **وحَدَّثَنَا** سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ عَنِ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.
قَالَ: وَأُرَاهُ قَالَ: وَالنَّقِيرِ.

[5197] 55 - (...) It was narrated that 'Uqbah bin Huraith said: "I heard Ibn 'Umar say: 'The Messenger of Allâh ﷺ forbade earthenware jars, gourds and *Al-Muzaffat*, and he said: "Make *Nabîdh* in skins."

[٥١٩٧] ٥٥-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُقْبَةَ بْنِ حُرَيْثٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْجَرِّ وَالدُّبَّاءِ وَالْمُزَفَّتِ، وَقَالَ «انْتَبِذُوا فِي الْأَسْقِيَةِ».

[5198] 56 - (...) It was narrated that Jabalah said: "I heard Ibn 'Umar say: 'The Messenger of Allâh ﷺ forbade *Al-Hantam*.' I said: 'What are *Al-Hantam*?' He said: 'Earthenware jars.'"

[٥١٩٨] ٥٦-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَبَلَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْحَنْتَمَةِ، فَقُلْتُ: مَا الْحَنْتَمَةُ؟ قَالَ: الْجَرَّةُ.

[5199] 57 - (...) It was narrated that 'Amr bin Murrah said: "Zâdhân said: 'I said to Ibn 'Umar: "Tell me about the drinks that the Messenger of Allâh ﷺ forbade in your language, then explain to me in

[٥١٩٩] ٥٧-(...) **حَدَّثَنَا** عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ: حَدَّثَنِي زَاذَانُ قَالَ: قُلْتُ لِابْنِ عُمَرَ: حَدِّثْنِي بِمَا نَهَىٰ عَنْهُ

our language, for your language is different than ours." He said: "The Messenger of Allâh ﷺ forbade *Al-Ḥantam*, which are earthenware jars; *Ad-Dubbâ'*, which are squashes; *Al-Muzaffat* which are *Al-Muqayyar*; and *An-Naqîr* which are date palms from which vessels are fashioned or hollowed out, and he told us to make *Nabîdh* in waterskins."

النَّبِيُّ ﷺ مِنَ الْأَشْرِبَةِ بِلُغَتِكَ، وَفَسِّرْهُ لِي بِلُغَتِنَا، فَإِنَّ لَكُمْ لُغَةً سِوَىٰ لُغَتِنَا، فَقَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْحَنْتَمِ، وَهِيَ الْجَرَّةُ، وَعَنِ الدُّبَّاءِ وَهِيَ الْقَرْعَةُ، وعَنِ الْمُزَفَّتِ وَهُوَ الْمُقَيَّرُ، وَعَنِ النَّقِيرِ وَهِيَ النَّخْلَةُ تُنْسَحُ نَسْحًا، وَتُنْقَرُ نَقْرًا، وَأَمَرَ أَنْ يُنْتَبَذَ فِي الْأَسْقِيَةِ.

[5200] (...) Shu'bah narrated it with this chain of narrators.

[٥٢٠٠] (. . .) وحَدَّثَناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، فِي هَٰذَا الْإِسْنَادِ.

[5201] 58 - (...) 'Abdul-Khâliq bin Salamah said: "I heard Sa'eed bin Al-Musayyab saying: 'I heard 'Abdullâh bin 'Umar say beside this *Minbar* - and he pointed to the *Minbar* of the Messenger of Allâh ﷺ: "When the delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and asked him about drinks, he forbade them to use gourds, *An-Naqîr* and *Al-Ḥantam*."' I said to him: 'O Abû Muḥammad, what about *Al-Muzaffat*?' We thought that he had forgotten them, but he said: 'I did not hear it that day from 'Abdullâh bin 'Umar. But he did dislike it.'"

[٥٢٠١] ٥٨-(. . .) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: أَخْبَرَنَا عَبْدُ الْخَالِقِ بْنُ سَلِمَةَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ ابْنَ عُمَرَ يَقُولُ عِنْدَ هَٰذَا الْمِنْبَرِ، وَأَشَارَ إِلَىٰ مِنْبَرِ رَسُولِ اللهِ ﷺ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَىٰ رَسُولِ اللهِ ﷺ فَسَأَلُوهُ عَنِ الْأَشْرِبَةِ، فَنَهَاهُمْ عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالْحَنْتَمِ. فَقُلْتُ [لَهُ]: يَا أَبَا مُحَمَّدٍ! وَالْمُزَفَّتِ؟ وَظَنَنَّا أَنَّهُ نَسِيَهُ. فَقَالَ: لَمْ أَسْمَعْهُ يَوْمَئِذٍ مِنْ عَبْدِ اللهِ ابْنِ عُمَرَ، وَقَدْ كَانَ يَكْرَهُ.

[5202] 59 - (1998) It was narrated from Jâbir and Ibn 'Umar that the Messenger of Allâh ﷺ forbade *An-Naqîr*, *Al-Muzaffat* and gourds.

[٥٢٠٢] ٥٩-(١٩٩٨) وحَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ

أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ وَابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ النَّقِيرِ وَالْمُزَفَّتِ وَالدُّبَّاءِ.

[5203] 60 - (...) Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ forbid earthenware jars, gourds and *Al-Muzaffat*."

[٥٢٠٣] ٦٠-(...) وحَدَّثني مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَىٰ عَنِ الْجَرِّ وَالدُّبَّاءِ وَالْمُزَفَّتِ.

[5204] (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade earthenware jars, *Al-Muzaffat* and *An-Naqîr*."

[٥٢٠٤] (...) قَالَ أَبُو الزُّبَيْرِ: وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْجَرِّ وَالْمُزَفَّتِ وَالنَّقِيرِ.

(1999) And if the Messenger of Allâh ﷺ could not find anything for *Nabîdh* to be made for him, it would be prepared in a bowl made of stone.

(١٩٩٩) وَكَانَ رَسُولُ اللهِ ﷺ إِذَا لَمْ يَجِدْ شَيْئًا يُنْتَبَذُ لَهُ فِيهِ نُبِذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

[5205] 61 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ would have *Nabîdh* prepared for him in a bowl made of stone.

[٥٢٠٥] ٦١-(...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُنْبَذُ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

[5206] 62 - (...) It was narrated that Jâbir said: "*Nabîdh* would be made for the Messenger of Allâh ﷺ in a waterskin. If they could not find a waterskin it would be prepared in a bowl made of stone."

[٥٢٠٦] ٦٢-(...) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كَانَ يُنْبَذُ لِرَسُولِ اللهِ ﷺ فِي سِقَاءٍ، فَإِذَا لَمْ يَجِدُوا

سِقَاءٌ نُبِذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ. فَقَالَ بَعْضُ الْقَوْمِ - وَأَنَا أَسْمَعُ - لِأَبِي الزُّبَيْرِ قَالَ: مِنْ بِرَامٍ؟ قَالَ: مِنْ بِرَامٍ.

[5207] 63 - (977) It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I used to forbid you to drink *Nabîdh* except from waterskins, but now drink it from all kinds of vessels, but do not drink any intoxicant.'"

[٥٢٠٧] **٦٣-(٩٧٧) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ - قَالَ أَبُو بَكْرٍ: عَنْ أَبِي سِنَانٍ. وَقَالَ ابْنُ الْمُثَنَّى: عَنْ ضِرَارِ بْنِ مُرَّةَ - عَنْ مُحَارِبٍ، عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا ضِرَارُ ابْنُ مُرَّةَ أَبُو سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نَهَيْتُكُمْ عَنِ النَّبِيذِ إِلَّا فِي سِقَاءٍ، فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا، وَلَا تَشْرَبُوا مُسْكِرًا». [راجع: ٢٢٦٠]

[5208] 64 - (...) It was narrated from Ibn Buraidah, from his father, that the Messenger of Allâh ﷺ said: "I forbade you to use vessels because vessels do not make anything *Ḥalâl* or *Ḥarâm*, and all intoxicants are *Ḥarâm*."

[٥٢٠٨] **٦٤-(...) حَدَّثَنَا** حَجَّاجُ ابْنُ الشَّاعِرِ: حَدَّثَنَا ضَحَّاكُ بْنُ مَخْلَدٍ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «نَهَيْتُكُمْ عَنِ الظُّرُوفِ، وَإِنَّ الظُّرُوفَ - أَوْ ظَرْفًا - لَا يُحِلُّ شَيْئًا وَلَا يُحَرِّمُهُ. وَكُلُّ مُسْكِرٍ حَرَامٌ».

[5209] 65 - (...) It was narrated from Ibn Buraidah that his father said: "The Messenger of Allâh ﷺ

[٥٢٠٩] **٦٥-(...) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ

said: 'I used to forbid you to drink from leather vessels, but now drink from all kinds of vessels, but do not drink any intoxicant.'"

[مُعَرِّفِ] بْنِ وَاصِلٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنِ الْأَشْرِبَةِ فِي ظُرُوفِ الْأَدَمِ، فَاشْرَبُوا فِي كُلِّ وِعَاءٍ، غَيْرَ أَنْ لَا تَشْرَبُوا مُسْكِرًا».

[5210] 66 - (2000) It was narrated that 'Abdullâh bin 'Amr said: "When the Messenger of Allâh ﷺ forbade *Nabîdh* in certain vessels they said: 'Not all people can afford (the right kind of vessels),' so he granted a dispensation with regard to unvarnished earthenware jars."

[٥٢١٠] ٦٦-(٢٠٠٠) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ- قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عِيَاضٍ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: لَمَّا نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ النَّبِيذِ فِي الْأَوْعِيَةِ قَالُوا: لَيْسَ كُلُّ النَّاسِ يَجِدُ، فَأَرْخَصَ لَهُمْ فِي الْجَرِّ غَيْرِ الْمُزَفَّتِ.

Chapter 7. Every Intoxicant Is *Khamr* And All *Khamr* Is *Ḥarâm*

(المعجم ٧) - (بَابُ بيان أن كل مسكر خمر، وأن كل خمر حرام)

(التحفة ٧)

[5211] 67 - (2001) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was asked about *Al-Bit'* (mead). He said: 'Every drink that intoxicates is *Ḥarâm*.'"

[٥٢١١] ٦٧-(٢٠٠١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْبِتْعِ؟ فَقَالَ «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

[5212] 68 - (...) 'Âishah said: "The Messenger of Allâh ﷺ was asked about mead. The Messenger

[٥٢١٢] ٦٨-(...) وحَدَّثَني حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ

of Allâh ﷺ said: 'Every drink that intoxicates is *Harâm*.'"

وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ؛ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْبِتْعِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

[5213] 69 - (...) It was narrated from Az-Zuhrî with this chain (a *Hadîth* similar to no. 5211). In the *Hadîth* of Sufyân and Al-Sâlih it does not say that he was asked about mead, which is mentioned in the *Hadîth* of Ma'mar. In the *Hadîth* of Sâlih it says: "She heard the Messenger of Allâh ﷺ say: 'Every drink that intoxicates is *Harâm*.'"

[٥٢١٣] ٦٩-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ ابْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَٰذَا الْإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ سُفْيَانَ وَصَالِحٍ: سُئِلَ عَنِ الْبِتْعِ؟ وَهُوَ فِي حَدِيثِ مَعْمَرٍ، وَفِي حَدِيثِ صَالِحٍ: أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ «كُلُّ شَرَابٍ مُسْكِرٍ حَرَامٌ».

[5214] 70 - (1733) It was narrated that Abû Mûsâ said: "The Prophet ﷺ sent myself and Mu'âdh bin Jabal to Yemen. I said: 'O Messenger of Allâh, there is a drink that is made in our land that is called *Al-Mizr* (beer), which is made of barley, and another

[٥٢١٤] ٧٠-(١٧٣٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَىٰ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ أَنَا

called *Al-Bit‘* (mead), which is made of honey.' He said: 'Every intoxicant is *Ḥarâm*.'"

وَمُعَاذَ بْنَ جَبَلٍ إِلَىٰ الْيَمَنِ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ شَرَابًا يُصْنَعُ بِأَرْضِنَا يُقَالُ لَهُ: الْمِزْرُ، مِنَ الشَّعِيرِ، وَشَرَابًا يُقَالُ لَهُ: الْبِتْعُ، مِنَ الْعَسَلِ. فَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». [راجع: ٤٥٢٦]

[5215] (...) It was narrated from Sa‘eed bin Abî Burdah, from his father, from his grandfather, that the Prophet ﷺ sent him and Mu‘âdh to Yemen and he said to them: "Give glad tidings and make things easy, teach and do not repulse people." And I think he said: "And cooperate." When he turned to leave, Abû Mûsâ came back and said: "O Messenger of Allâh, they have a drink made of honey which is cooked until it becomes thick, and *Al-Mizr*, which is made of barley." The Messenger of Allâh ﷺ said: "Everything that detains (a person) from *Aṣ-Ṣalât* (prayer) is *Ḥarâm*."

[٥٢١٥] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو: سَمِعَهُ مِنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ لَهُمَا: «بَشِّرَا وَيَسِّرَا، وعَلِّمَا وَلَا تُنَفِّرَا» وَأُرَاهُ قَالَ: «وَتَطَاوَعَا» قَالَ: فَلَمَّا وَلَّىٰ رَجَعَ أَبُو مُوسَىٰ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ لَهُمْ شَرَابًا مِنَ الْعَسَلِ يُطْبَخُ حَتَّىٰ يَعْقِدَ، وَالْمِزْرُ، يُصْنَعُ مِنَ الشَّعِيرِ. فَقَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مَا أَسْكَرَ عَنِ الصَّلَاةِ فَهُوَ حَرَامٌ».

[5216] 71 - (...) It was narrated that Sa‘eed bin Abî Burdah narrated that his father said: "The Messenger of Allâh ﷺ sent me and Mu‘âdh to Yemen, and he said: 'Call the people (to Islam), give glad tidings and do not repulse them, make things easy and do not make them difficult.' I said: 'O Messenger of Allâh, advise us about two drinks that we used to make in Yemen: mead, which is made from honey

[٥٢١٦] ٧١-(...) وحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ أَحْمَدَ ابْنِ أَبِي خَلَفٍ - وَاللَّفْظُ لِابْنِ أَبِي خَلَفٍ - قَالَا: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: حَدَّثَنَا عُبَيْدُ اللهِ وَ هُوَ ابْنُ عَمْرٍو عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ سَعِيدِ ابْنِ أَبِي بُرْدَةَ: حَدَّثَنَا أَبُو بُرْدَةَ عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ وَمُعَاذًا إِلَىٰ الْيَمَنِ، فَقَالَ: «ادْعُوَا

that is steeped until it becomes strong, and *Al-Mizr*, which is made of corn and barley that are steeped until they become strong.' The Messenger of Allâh ﷺ had been given the gift of concise speech and he said: 'I forbid every intoxicant that detains (a person) from *Aṣ-Ṣalât* (prayer).'"

النَّاسَ، وَبَشِّرَا وَلَا تُنَفِّرَا، وَيَسِّرَا وَلَا تُعَسِّرَا» قَالَ: فَقُلْتُ: يَا رَسُولَ اللهِ! أَفْتِنَا فِي شَرَابَيْنِ كُنَّا نَصْنَعُهُمَا بِالْيَمَنِ: الْبِتْعُ، وَ هُوَ مِنَ الْعَسَلِ يُنْبَذُ حَتَّىٰ يَشْتَدَّ، وَالْمِزْرُ، وَهُوَ مِنَ الذُّرَةِ وَالشَّعِيرِ يُنْبَذُ حَتَّىٰ يَشْتَدَّ - قَالَ - وَكَانَ رَسُولُ اللهِ ﷺ قَدْ أُعْطِيَ جَوَامِعَ الْكَلِمِ بِخَوَاتِمِهِ فَقَالَ: «أَنْهَىٰ عَنْ كُلِّ مُسْكِرٍ أَسْكَرَ عَنِ الصَّلَاةِ».

[5217] 72 - (2002) It was narrated from Jâbir that a man came from Jais͟hân - and Jais͟hân is in Yemen - and asked the Prophet ﷺ about a drink that they used to drink in their land, which was made of corn and was called *Al-Mizr*. The Prophet ﷺ said: "Is it an intoxicant?" He said: "Yes." The Messenger of Allâh ﷺ said: "Every intoxicant is *Ḥarâm*. Allâh has made a covenant that whoever drinks intoxicants, He will give him to drink of the mud of *Al-K͟habâl*." They said: "O Messenger of Allâh, what is the mud of *Al-K͟habâl*?" He said: "The sweat of the people of Hell, or the juice of the people of Hell."

[٥٢١٧] ٧٢-(٢٠٠٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلًا قَدِمَ مِنْ جَيْشَانَ - وَجَيْشَانُ مِنَ الْيَمَنِ - فَسَأَلَ النَّبِيَّ ﷺ عَنْ شَرَابٍ يَشْرَبُونَهُ بِأَرْضِهِمْ مِنَ الذُّرَةِ يُقَالُ لَهُ الْمِزْرُ؟ فَقَالَ النَّبِيُّ ﷺ: «أَوَ مُسْكِرٌ هُوَ؟» قَالَ: نَعَمْ. قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ، إِنَّ عَلَىٰ اللهِ، [عَزَّ وَجَلَّ]، عَهْدًا، لِمَنْ يَشْرَبُ الْمُسْكِرَ، أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ» قَالُوا: يَا رَسُولَ اللهِ! وَمَا طِينَةُ الْخَبَالِ؟ قَالَ: «عَرَقُ أَهْلِ النَّارِ، أَوْ عُصَارَةُ أَهْلِ النَّارِ».

[5218] 73 - (2003) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is *K͟hamr* and every intoxicant is *Ḥarâm*. Whoever

[٥٢١٨] ٧٣-(٢٠٠٣) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ

drinks *Khamr* in this world and dies when he is addicted to it and has not repented, will not drink it in the Hereafter.'"

ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا، لَمْ يَتُبْ، لَمْ يَشْرَبْهَا فِي الْآخِرَةِ».

[5219] 74 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Every intoxicant is *Khamr* and every intoxicant is *Harâm*."

[٥٢١٩] ٧٤-(...) وحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ، كِلَاهُمَا عَنْ رَوْحِ بْنِ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ».

[5220] (...) A similar report was narrated from Mûsâ bin 'Uqbah, with this chain of narrators.

[٥٢٢٠] (...) وحَدَّثَنَا صَالِحُ بْنُ مِسْمَارٍ السُّلَمِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ مُوسَى بْنِ عُقْبَةَ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5221] 75 - (...) It was narrated by Nâfi' that Ibn 'Umar said, and I do not know if it was from the Prophet ﷺ, "Every intoxicant is *Khamr* and all *Khamr* is *Harâm*."

[٥٢٢١] ٧٥-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ وَلَا أَعْلَمُهُ إِلَّا عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ خَمْرٍ حَرَامٌ».

Chapter 8. The Punishment Of One Who Drinks *Khamr* If He Does Not Repent From It: He Will Be Denied It In The Hereafter

(المعجم ٨) - (بَابُ عقوبة من شرب الخمر إذا لم يتب منها، بمنعه إياها في الآخرة) (التحفة ٨)

[5222] 76 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever drinks

[٥٢٢٢] ٧٦-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ

Khamr in this world will be denied it in the Hereafter."

نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، حُرِمَهَا فِي الْآخِرَةِ».

[5223] 77 - (...) It was narrated that Ibn 'Umar said: "Whoever drinks *Khamr* in this world and does not repent from it, will be denied it in the Hereafter and he will not be given it to drink." It was said to Mâlik (a sub narrator): "Did he (i.e., Ibn 'Umar) attribute it to the Prophet ﷺ?" He said: "Yes."

[٥٢٢٣] ٧٧-(...) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَلَمْ يَتُبْ مِنْهَا، حُرِمَهَا فِي الْآخِرَةِ فَلَمْ يُسْقَهَا» قِيلَ لِمَالِكٍ: رَفَعَهُ؟ قَالَ: نَعَمْ.

[5224] 78 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever drinks *Khamr* in this world will not drink it in the Hereafter, unless he repents."

[٥٢٢٤] ٧٨-(...) وَحَدَّثَنَاه أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا لَمْ يَشْرَبْهَا فِي الْآخِرَةِ، إِلَّا أَنْ يَتُوبَ».

[5225] (...) A *Hadîth* like that of 'Ubaidullâh (no. 5224) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٥٢٢٥] (...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامٌ يَعْنِي ابْنَ سُلَيْمَانَ الْمَخْزُومِيَّ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ عُبَيْدِ اللهِ.

Chapter 9. The Permissibility Of *Nabîdh* So Long As It Has Not Become Strong And Has Not Become Intoxicating

(المعجم ٩) - (بَابُ إباحة النبيذ الذي لم يشتد ولم يصر مسكرًا) (التحفة ٩)

[5226] 79 - (2004) Ibn 'Abbâs said: "*Nabîdh* would be made for the Messenger of Allâh ﷺ at the

[٥٢٢٦] ٧٩-(٢٠٠٤) وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

beginning of the night, and he would drink it the next morning, during that day and the night, then during the following day and night, and the next day until *'Asr*. Then if there was anything left of it, he would give it to his servant to drink or order that it be poured away."

[5227] 80 - (...) It was narrated that Yaḥya Al-Baḥrânî said: "They mentioned *Nabîdh* in the presence of Ibn 'Abbâs and he said: '*Nabîdh* would be made for him in a skin.'" Shu'bah said: "On Monday night, and he would drink it on Monday and Tuesday until *'Asr*, then if anything was left he would give it to his servant to drink or pour it away."

[5228] 81 - (...) It was narrated that Ibn 'Abbâs said: "Raisins would be soaked for the Messenger of Allâh ﷺ and he would drink it for one day, then the next, then the next, until the evening of the third day. Then he would order that it be given to others to drink or be poured away."

شُعْبَةُ عَنْ يَحْيَى بْنِ عُبَيْدٍ، أَبِي عُمَرَ الْبَهْرَانِيِّ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُنْتَبَذُ لَهُ أَوَّلَ اللَّيْلِ، فَيَشْرَبُهُ إِذَا أَصْبَحَ، يَوْمَهُ ذٰلِكَ وَاللَّيْلَةَ الَّتِي تَجِيءُ، وَالْغَدَ وَاللَّيْلَةَ الْأُخْرَىٰ، وَالْغَدَ إِلَىٰ الْعَصْرِ، فَإِنْ بَقِيَ شَيْءٌ، سَقَاهُ الْخَادِمَ أَوْ أَمَرَ بِهِ فَصُبَّ.

[٥٢٢٧] ٨٠-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى الْبَهْرَانِيِّ قَالَ: ذَكَرُوا النَّبِيذَ عِنْدَ ابْنِ عَبَّاسٍ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يُنْتَبَذُ لَهُ فِي سِقَاءٍ. قَالَ شُعْبَةُ: مِنْ لَيْلَةِ الِاثْنَيْنِ، فَيَشْرَبُهُ يَوْمَ الِاثْنَيْنِ وَالثَّلَاثَاءِ إِلَىٰ الْعَصْرِ، فَإِنْ فَضَلَ مِنْهُ شَيْءٌ، سَقَاهُ الْخَادِمَ أَوْ صَبَّهُ.

[٥٢٢٨] ٨١-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ وَأَبِي كُرَيْبٍ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُنْقَعُ لَهُ الزَّبِيبُ، فَيَشْرَبُهُ الْيَوْمَ وَالْغَدَ وَبَعْدَ الْغَدِ إِلَىٰ مَسَاءِ الثَّالِثَةِ، ثُمَّ يَأْمُرُ بِهِ فَيُسْقَىٰ أَوْ يُهَرَاقُ.

[5229] 82 - (...) It was narrated that Ibn 'Abbâs said: "Raisins would be steeped for the Messenger of Allâh ﷺ in a skin and he would drink it that day, the next day and the next day, then when evening came on the third day, he would drink it and give it to others to drink, and if there was anything left over, he would spill it out."

[٥٢٢٩] ٨٢-(. . .) وحَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ يَحْيَىٰ أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُنْبَذُ لَهُ الزَّبِيبُ فِي السِّقَاءِ، فَيَشْرَبُهُ يَوْمَهُ وَالْغَدَ وَبَعْدَ الْغَدِ، فَإِذَا كَانَ مَسَاءُ الثَّالِثَةِ شَرِبَهُ وَسَقَاهُ، فَإِنْ فَضَلَ شَيْءٌ أَهْرَاقَهُ.

[5230] 83 - (...) It was narrated that Yaḥya bin 'Umar Al-Nakha'î said: "Some people asked Ibn 'Abbâs about buying and selling *Khamr* and dealing in it. He said: 'Are you Muslims?' They said: 'Yes.' He said: 'It is not permissible to buy it, sell it or deal in it.' They asked him about *Nabîdh* and he said: 'The Messenger of Allâh ﷺ went out on a journey, then he came back and some of his Companions had made *Nabîdh* in *Al-Ḥantam*, *An-Naqîr* and gourds. He ordered that it be spilled out, then he ordered that raisins and water be put in a skin overnight. The next day he drank from it, and the following night, and the next day until evening came. He drank from it and gave it to others to drink, and the following morning he poured away whatever was left of it.'"

[٥٢٣٠] ٨٣-(. . .) وحَدَّثَنِي مُحَمَّدُ ابْنُ [أَحْمَدَ بْنِ] أَبِي خَلَفٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللهِ عَنْ زَيْدٍ، عَنْ يَحْيَىٰ، [أَبِي عُمَرَ] النَّخَعِيِّ قَالَ: سَأَلَ قَوْمٌ ابْنَ عَبَّاسٍ عَنْ بَيْعِ الْخَمْرِ وَشِرَائِهَا وَالتِّجَارَةِ فِيهَا؟ فَقَالَ: أَمُسْلِمُونَ أَنْتُمْ؟ قَالُوا: نَعَمْ. قَالَ: فَإِنَّهُ لَا يَصْلُحُ بَيْعُهَا وَلَا شِرَاؤُهَا وَلَا التِّجَارَةُ فِيهَا. قَالَ: فَسَأَلُوهُ عَنِ النَّبِيذِ؟ فَقَالَ: خَرَجَ رَسُولُ اللهِ ﷺ فِي سَفَرٍ، ثُمَّ رَجَعَ وَقَدْ نَبَذَ نَاسٌ مِنْ أَصْحَابِهِ فِي حَنَاتِمَ وَنَقِيرٍ وَدُبَّاءٍ، فَأَمَرَ بِهِ فَأُهَرِيقَ، ثُمَّ أَمَرَ بِسِقَاءٍ فَجُعِلَ فِيهِ زَبِيبٌ وَمَاءٌ، فَجُعِلَ مِنَ اللَّيْلِ فَأَصْبَحَ، فَشَرِبَ مِنْهُ يَوْمَهُ ذَٰلِكَ وَلَيْلَتَهُ الْمُسْتَقْبِلَةَ، وَمِنَ الْغَدِ حَتَّىٰ أَمْسَىٰ، فَشَرِبَهُ وَسَقَىٰ، فَلَمَّا أَصْبَحَ أَمَرَ بِمَا بَقِيَ مِنْهُ فَأُهَرِيقَ.

[5231] 84 - (2005) Thumâmah bin Ḥazan Al-Qushairî said: "I met 'Âishah and asked her about

[٥٢٣١] ٨٤-(٢٠٠٥) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا الْقَاسِمُ يَعْنِي ابْنَ

Nabîdh. 'Âishah called an Abyssinian slave woman and said: "Ask her, for she used to make *Nabîdh* for the Messenger of Allâh ﷺ.' The Abyssinian woman said: 'I used to make it for him in a skin at night, which I would tie shut and hang up, and when morning came he would drink from it."'

[5232] 85 - (...) It was narrated that 'Âishah said: "We used to make *Nabîdh* for the Messenger of Allâh ﷺ in a skin that was tied at the top and had a plugged hole in the bottom. We would make the *Nabîdh* in the morning, and he would drink it in the evening, or we would make it in the evening and he would drink it in the morning."

[5233] 86 - (2006) It was narrated that Sahl bin Sa'd said: "Abû Usaid As-Sâ'idî invited the Messenger of Allâh ﷺ to his wedding, and his wife was serving them that day, and she was the bride." Sahl said: "Do you know what she gave the Messenger of Allâh ﷺ to drink? She steeped some dates for him the night before in a bowl made of stone, and when he had eaten she gave him that to drink."

[5234] (...) It was narrated that Abû Ḥâzim said: "I heard Sahl say: 'Abû Usaid As-Sâ'idî came

الْفَضْلِ الْحُدَّانِيَّ: حَدَّثَنَا ثُمَامَةُ يَعْنِي ابْنَ حَزْنٍ الْقُشَيْرِيَّ قَالَ: لَقِيتُ عَائِشَةَ، فَسَأَلْتُهَا عَنِ النَّبِيذِ؟ فَدَعَتْ عَائِشَةُ جَارِيَةً حَبَشِيَّةً فَقَالَتْ: سَلْ هَٰذِهِ، إِنَّمَا كَانَتْ تَنْبِذُ لِرَسُولِ اللهِ ﷺ. فَقَالَتِ الْحَبَشِيَّةُ: كُنْتُ أَنْبِذُ لَهُ فِي سِقَاءٍ مِنَ اللَّيْلِ، وَأُوكِيهِ وَأُعَلِّقُهُ، فَإِذَا أَصْبَحَ شَرِبَ مِنْهُ.

[٥٢٣٢] ٨٥-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنِي عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نَنْبِذُ لِرَسُولِ اللهِ ﷺ فِي سِقَاءٍ، يُوكَىٰ أَعْلَاهُ، وَلَهُ عَزْلَاءُ، نَنْبِذُهُ غُدْوَةً، فَيَشْرَبُهُ عِشَاءً، وَنَنْبِذُهُ عِشَاءً، فَيَشْرَبُهُ غُدْوَةً.

[٥٢٣٣] ٨٦-(٢٠٠٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: دَعَا أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللهِ ﷺ فِي عُرْسِهِ، فَكَانَتِ امْرَأَتُهُ يَوْمَئِذٍ خَادِمَهُمْ، وَهِيَ الْعَرُوسُ. قَالَ سَهْلٌ: تَدْرُونَ مَا سَقَتْ رَسُولَ اللهِ ﷺ؟ أَنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ، فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ.

[٥٢٣٤] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ

to the Messenger of Allâh ﷺ and invited the Messenger of Allâh ﷺ..."' a similar report (as no. 5234), but he did not say: "When he had eaten she gave him that to drink."

الرَّحْمَٰنِ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلًا يَقُولُ: أَتَىٰ أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللهِ ﷺ، فَدَعَا رَسُولَ اللهِ ﷺ. بِمِثْلِهِ، وَلَمْ يَقُلْ: فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ.

[5235] 87 - (...) It was narrated from Sahl bin Sa'd with this chain (a *Hadîth* similar to no. 5234). And he said: "In a bowl made of stone. And when the Messenger of Allâh ﷺ had finished eating, she stirred it up for him and gave him that to drink, and she gave that only to him."

[٥٢٣٥] ٨٧-(. . .) وحَدَّثَني مُحَمَّدُ ابْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي أَبَا غَسَّانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ بِهَٰذَا الْحَدِيثِ، وَقَالَ: فِي تَوْرٍ مِنْ حِجَارَةٍ، فَلَمَّا فَرَغَ رَسُولُ اللهِ ﷺ مِنَ الطَّعَامِ أَمَاثَتْهُ فَسَقَتْهُ، تَخُصُّهُ بِذَٰلِكَ.

[5236] 88 - (2007) It was narrated that Sahl bin Sa'd said: "Mention was made to the Messenger of Allâh ﷺ of an Arab woman, so he commanded Abû Usaid to send for her. He sent for her and she came, and she stayed in the fortress of Banû Sâ'idah. The Messenger of Allâh ﷺ went out to her and entered upon her, and he saw a woman with her head lowered. When the Messenger of Allâh ﷺ spoke to her, she said: 'I seek refuge with Allâh from you.' He said: 'You are protected from me.' They said to her: 'Do you know who this is?' She said: 'No.' They said: 'This is the Messenger of Allâh ﷺ, who came to propose marriage to you.' She said: 'Then I am most unfortunate.'"

[٥٢٣٦] ٨٨-(٢٠٠٧) حَدَّثَني مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وأَبُو بَكْرِ بْنُ إِسْحَٰقَ - قَالَ أَبُو بَكْرٍ: أَخْبَرَنَا، وَقَالَ ابْنُ سَهْلٍ: حَدَّثَنَا - ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدٌ وَ هُوَ ابْنُ مُطَرِّفٍ، أَبُو غَسَّانَ: أَخْبَرَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: ذُكِرَ لِرَسُولِ اللهِ ﷺ امْرَأَةٌ مِنَ الْعَرَبِ، فَأَمَرَ أَبَا أُسَيْدٍ أَنْ يُرْسِلَ إِلَيْهَا، فَأَرْسَلَ إِلَيْهَا، فَقَدِمَتْ، فَنَزَلَتْ فِي أُجُمِ بَنِي سَاعِدَةَ، فَخَرَجَ رَسُولُ اللهِ ﷺ حَتَّىٰ جَاءَهَا، فَدَخَلَ عَلَيْهَا، فَإِذَا امْرَأَةٌ مُنَكِّسَةٌ رَأْسَهَا، فَلَمَّا كَلَّمَهَا رَسُولُ اللهِ ﷺ قَالَتْ: أَعُوذُ بِاللهِ مِنْكَ. قَالَ: «قَدْ

أَعَذْتُكِ مِنِّي» فَقَالُوا لَهَا: أَتَدْرِينَ مَنْ هٰذَا؟ فَقَالَتْ: لَا. فَقَالُوا: هٰذَا رَسُولُ اللهِ ﷺ، جَاءَكِ لِيَخْطُبَكِ، قَالَتْ: أَنَا كُنْتُ أَشْقَىٰ مِنْ ذَلِكَ.

قَالَ سَهْلٌ: فَأَقْبَلَ رَسُولُ اللهِ ﷺ يَوْمَئِذٍ حَتَّىٰ جَلَسَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ هُوَ وَأَصْحَابُهُ، ثُمَّ قَالَ: «اسْقِنَا» لِسَهْلٍ. قَالَ: فَأَخْرَجْتُ لَهُمْ هٰذَا الْقَدَحَ فَأَسْقَيْتُهُمْ فِيهِ.

قَالَ أَبُو حَازِمٍ: فَأَخْرَجَ لَنَا سَهْلٌ ذٰلِكَ الْقَدَحَ فَشَرِبْنَا فِيهِ - قَالَ -: ثُمَّ اسْتَوْهَبَهُ، بَعْدَ ذٰلِكَ، عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَوَهَبَهُ لَهُ. وَفِي رِوَايَةِ أَبِي بَكْرِ ابْنِ إِسْحَاقَ: قَالَ: «اسْقِنَا يَا سَهْلُ».

Sahl said: "Then the Messenger of Allâh ﷺ came and sat that day beneath the pavilion of Banû Sâ'idah, along with his Companions, and said: 'Give us something to drink.' So I brought this vessel out to them and gave them something to drink in it."

Abû Ḥâzim said: "Sahl brought that vessel out and we drank from it. Then after that 'Umar bin 'Abdul-'Azîz asked him to give it to him as a gift, and he gave it to him." According to the report of Abû Bakr bin Isḥâq he said: "Give us something to drink, O Sahl."

[٥٢٣٧] ٨٩-(٢٠٠٨) [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَقَدْ سَقَيْتُ رَسُولَ اللهِ، بِقَدَحِي هٰذَا، الشَّرَابَ كُلَّهُ: الْعَسَلَ وَالنَّبِيذَ وَالْمَاءَ وَاللَّبَنَ.

[5237] 89 - (2008) It was narrated that Anas said: "I gave the Messenger of Allâh ﷺ all kinds of drinks in this vessel of mine: Honey, *Nabîdh*, water and milk."

(المعجم ١٠) - (بَابُ جواز شرب اللبن) (التحفة ١٠)

Chapter 10. The Permissibility Of Drinking Milk

[٥٢٣٨] ٩٠-(٢٠٠٩) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

[5238] 90 - (2009) It was narrated that Al-Barâ' said: "Abû Bakr As-Ṣiddîq said: 'When we

set out from Makkah to Al-Madînah with the Messenger of Allâh ﷺ, we passed by a shepherd. The Messenger of Allâh ﷺ was thirsty, so I milked a small amount of milk for him and brought it to him, and he drank until I was happy.'"

شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ، عَنِ الْبَرَاءِ. قَالَ: قَالَ أَبُو بَكْرٍ الصِّدِّيقُ لَمَّا خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مَرَرْنَا بِرَاعِي، وَقَدْ عَطِشَ رَسُولُ اللهِ ﷺ قَالَ: فَحَلَبْتُ لَهُ كُثْبَةً مِنْ لَبَنٍ، فَأَتَيْتُهُ بِهَا فَشَرِبَ حَتَّىٰ رَضِيتُ. [انظر: ٧٥٢١]

[5239] 91 - (...) Al-Barâ' said: "When the Messenger of Allâh ﷺ came from Makkah to Al-Madînah, he was pursued by Surâqah bin Mâlik bin Ju'sham. The Messenger of Allâh ﷺ prayed against him and his horse sank into the sand. He said: 'Pray to Allâh for me, and I will not harm you.' So he prayed to Allâh. Then the Messenger of Allâh ﷺ became thirsty, and they passed by a shepherd. Abû Bakr Aṣ-Ṣiddîq said: 'I took a vessel and milked a small amount of milk into it for the Messenger of Allâh ﷺ, and I brought it to him and he drank until I was happy.'"

[٥٢٣٩] ٩١-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَٰقَ الْهَمْدَانِيَّ يَقُولُ: سَمِعْتُ الْبَرَاءَ يَقُولُ: لَمَّا أَقْبَلَ رَسُولُ اللهِ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَأَتْبَعَهُ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ - قَالَ -: فَدَعَا عَلَيْهِ رَسُولُ اللهِ ﷺ، فَسَاخَتْ فَرَسُهُ، فَقَالَ: ادْعُ اللهَ لِي وَلَا أَضُرُّكَ - قَالَ -: فَدَعَا اللهَ - قَالَ -: فَعَطِشَ رَسُولُ اللهِ ﷺ، فَمَرُّوا بِرَاعِي غَنَمٍ، قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: فَأَخَذْتُ قَدَحًا فَحَلَبْتُ فِيهِ لِرَسُولِ اللهِ ﷺ كُثْبَةً مِنْ لَبَنٍ، فَأَتَيْتُهُ بِهِ فَشَرِبَ حَتَّىٰ رَضِيتُ.

[5240] 92 - (168) Abû Hurairah said: "On the night on which he (ﷺ) was taken on the Night Journey, in *Îlîyâ'* (Jerusalem), the Messenger of Allâh ﷺ was brought two vessels, one of wine

[٥٢٤٠] ٩٢-(١٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِابْنِ عَبَّادٍ - قَالَا: حَدَّثَنَا أَبُو صَفْوَانَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: قَالَ ابْنُ

and the other of milk. He looked at them and chose the milk. Jibrîl, ﷺ, said to him: 'Praise be to Allâh Who has guided you to the *Fitrah*. If you had chosen the wine, your *Ummah* would have gone astray.'"

الْمُسَيَّبِ: قَالَ أَبُو هُرَيْرَةَ: إِنَّ النَّبِيَّ ﷺ أُتِيَ لَيْلَةَ أُسْرِيَ بِهِ، بِإِيلِيَاءَ، بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ، فَقَالَ لَهُ جِبْرِيلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: الْحَمْدُ للهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ. لَوْ أَخَذْتَ الْخَمْرَ، غَوَتْ أُمَّتُكَ. [راجع: ٤٢٤]

[5241] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ was brought..." a similar report (as no. 5240), but he did not mention in "*Îlîyâ*".

[٥٢٤١] (...) وحَدَّثَني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أُتِيَ رَسُولُ اللهِ ﷺ. بِمِثْلِهِ، وَلَمْ يَذْكُرْ: بِإِيلِيَاءَ.

Chapter 11. Drinking *Nabîdh* And Covering Vessels

(المعجم ١١) - (بَابٌ في شرب النبيذ وتخمير الإناء) (التحفة ١١)

[5242] 93 - (2010) Jâbir bin 'Abdullâh said: "Abû Humaid As-Sâ'idî told me: 'I brought the Prophet ﷺ a vessel of milk from An-Naqî' that was not covered. He said: "Why did you not cover it, if only with a stick?"'

Abû Humaid said: 'He had been commanded that skins should be tied up at night and doors should be locked at night.'"

[٥٢٤٢] ٩٣-(٢٠١٠) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَبْدُ بْنُ حُمَيْدٍ، كُلُّهُمْ عَنْ أَبِي عَاصِمٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ -: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِقَدَحِ لَبَنٍ مِنَ النَّقِيعِ، لَيْسَ مُخَمَّرًا، فَقَالَ: «أَلَّا خَمَّرْتَهُ وَلَوْ تَعْرُضُ عَلَيْهِ عُودًا».

قَالَ أَبُو حُمَيْدٍ: إِنَّمَا أُمِرَ بِالْأَسْقِيَةِ أَنْ تُوكَأَ لَيْلًا، وَبِالْأَبْوَابِ أَنْ تُغْلَقَ لَيْلًا.

[5243] (...) Jâbir bin 'Abdullâh said: "Abû Humaid As-Sâ'idî told me that he brought the Prophet ﷺ a vessel of milk..." a similar report (as no. 5242). And he (one of the narrators) said: "Zakariyyâ did not mention the words of Abû Humaid: 'At night.'"

[٥٢٤٣] (...) حَدَّثَنِي إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ وَزَكَرِيَّاءُ بْنُ إِسْحَاقَ قَالَا: أَخْبَرَنَا أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ؛ أَنَّهُ أَتَى النَّبِيَّ ﷺ بِقَدَحِ لَبَنٍ. بِمِثْلِهِ- قَالَ-: وَلَمْ يَذْكُرْ زَكَرِيَّاءُ قَوْلَ أَبِي حُمَيْدٍ: بِاللَّيْلِ.

[5244] 94 - (2011) It was narrated that Jâbir bin 'Abdullâh said: "We were with the Messenger of Allâh ﷺ and he asked for something to drink. A man said: 'O Messenger of Allâh, shall we not give you some *Nabîdh*?' He said: 'Yes.' The man rushed out and brought a vessel in which was some *Nabîdh*. The Messenger of Allâh ﷺ said: 'Why didn't you cover it, if only with a stick?' Then he drank it."

[٥٢٤٤] ٩٤-(٢٠١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَاسْتَسْقَىٰ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَلَا نَسْقِيكَ نَبِيذًا؟ فَقَالَ: «بَلَىٰ» قَالَ فَخَرَجَ الرَّجُلُ يَسْعَىٰ، فَجَاءَ بِقَدَحٍ فِيهِ نَبِيذٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَلَّا خَمَّرْتَهُ وَلَوْ تَعْرُضُ عَلَيْهِ عُودًا!» قَالَ فَشَرِبَ.

[5245] 95 - (...) It was narrated that Jâbir said: "A man called Abû Humaid brought a vessel of milk from An-Naqî', and the Messenger of Allâh ﷺ said to him: 'Why didn't you cover it, if only with a stick?'"

[٥٢٤٥] ٩٥-(...) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ وَأَبِي صَالِحٍ عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ يُقَالُ لَهُ أَبُو حُمَيْدٍ بِقَدَحٍ مِنْ لَبَنٍ مِنَ النَّقِيعِ، فَقَالَ لَهُ

رَسُولُ اللهِ ﷺ «أَلَّا خَمَّرْتَهُ وَلَوْ تَعْرُضُ عَلَيْهِ عُودًا!».

Chapter 12. It Is Recommended To Cover Vessels, Tie Up Waterskins, Close Doors And Mention The Name of Allâh Over Them, Extinguish Lamps And Fires When Going To Sleep, And Keep Children And Animals In After *Maghrib*

(المعجم ١٢) - (بَابُ استحباب تخمير الإناء وهو تغطيته وإيكاء السقاء وإغلاق الأبواب وذكر اسم الله تَعَالَىٰ عليها وإطفاء السراج والنار عند النوم، وكفّ الصبيان والمواشي بعد المغرب) (التحفة ١٢)

[5246] 96 - (2012) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Cover vessels, tie up waterskins, close doors and extinguish lamps, for the *Shaiṭân* (Satan) does not undo waterskins, nor open doors, nor uncover vessels. If one of you cannot find anything but a stick to place over his vessels, or to mention the Name of Allâh, let him do so, for the mouse may set fire to the people's house." Qutaibah did not mention in his *Ḥadîth* "Close doors."

[٥٢٤٦] ٩٦-(٢٠١٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ؛ أَنَّهُ قَالَ: «غَطُّوا الْإِنَاءَ، وَأَوْكُوا السِّقَاءَ، وَأَغْلِقُوا الْبَابَ، وَأَطْفِئُوا السِّرَاجَ؛ فَإِنَّ الشَّيْطَانَ لَا يَحُلُّ سِقَاءً، وَلَا يَفْتَحُ بَابًا، وَلَا يَكْشِفُ إِنَاءً، فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا أَنْ يَعْرُضَ عَلَىٰ إِنَائِهِ عُودًا، أَوْ يَذْكُرَ اسْمَ اللّٰهِ، فَلْيَفْعَلْ، فَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَىٰ أَهْلِ الْبَيْتِ بَيْتَهُمْ» وَلَمْ يَذْكُرْ قُتَيْبَةُ فِي حَدِيثِهِ: «وَأَغْلِقُوا الْبَابَ».

[5247] (...) This *Ḥadîth* was narrated from Jâbir from the Prophet ﷺ, except that he said: "Cover vessels." And he did not mention putting a stick across vessels.

[٥٢٤٧] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ، غَيْرَ أَنَّهُ قَالَ: «وَاكْفِؤُا الْإِنَاءَ أَوْ خَمِّرُوا الْإِنَاءَ». وَلَمْ يَذْكُرْ: تَعْرِيضَ الْعُودِ عَلَىٰ الْإِنَاءِ.

[5248] (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Close doors,' and he mentioned a *Hadîth* like that of Al-Laith (no. 5245), except that he said: 'Cover vessels.' And he said: 'The mouse may set fire to the family's clothes.'"

[٥٢٤٨] (...) **حَدَّثَنَا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «أَغْلِقُوا الْبَابَ» فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ، غَيْرَ أَنَّهُ قَالَ: «وَخَمِّرُوا الآنِيَةَ». وَقَالَ: «تُضْرِمُ عَلَىٰ أَهْلِ الْبَيْتِ ثِيَابَهُمْ».

[5249] (...) A similar *Hadîth* (as no. 5245) was narrated from Jâbir from the Prophet ﷺ. And he said: "The mouse may set fire to the house with the occupants inside."

[٥٢٤٩] (...) **وحَدَّثَنِي** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِهِمْ. وَقَالَ: «وَالْفُوَيْسِقَةُ تُضْرِمُ الْبَيْتَ عَلَىٰ أَهْلِهِ».

[5250] 97 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'When the wings of the night spread - or when evening comes - keep your children in, for the devils come out at that time. Then when part of the night has passed, let them go. And close the doors and mention the Name of Allâh, for the *Shaitân* (Satan) does not open a closed door. And tie up your waterskins and mention the Name of Allâh, and cover your vessels and mention the Name of Allâh, even if you only put something over them, and extinguish your lamps.'"

[٥٢٥٠] ٩٧-(...) **حَدَّثَنِي** إِسْحَٰقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَ جُنْحُ اللَّيْلِ - أَوْ أَمْسَيْتُمْ - فَكُفُّوا صِبْيَانَكُمْ، فَإِنَّ الشَّيْطَانَ يَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوهُمْ، وَأَغْلِقُوا الأَبْوَابَ، وَاذْكُرُوا اسْمَ اللهِ، فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا، وَأَوْكُوا قِرَبَكُمْ، وَاذْكُرُوا اسْمَ اللهِ، وَخَمِّرُوا آنِيَتَكُمْ، وَاذْكُرُوا اسْمَ اللهِ، وَلَوْ أَنْ تَعْرُضُوا عَلَيْهَا شَيْئًا، وَأَطْفِئُوا مَصَابِيحَكُمْ».

[5251] **(...)** 'Amr bin Dînâr narrated that he heard Jâbir bin 'Abdullâh say something similar to what 'Âṭâ' narrated (no. 5250), but he did not say: "Mention the Name of Allâh, Exalted and Glorified is He."

[٥٢٥١] (...) **وحَدَّثني** إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحٌ [بْنُ عُبَادَةَ]: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ نَحْوًا مِمَّا أَخْبَرَ عَطَاءٌ، إِلَّا أَنَّهُ لَا يَقُولُ: «اذْكُرُوا اسْمَ اللهِ، عَزَّ وَجَلَّ».

[5252] **(...)** A report like that of Rawḥ (no. 5251) was narrated from 'Âṭâ' and 'Amr bin Dînâr.

[٥٢٥٢] (...) **حَدَّثَنَا** أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَٰذَا الْحَدِيثِ عَنْ عَطَاءٍ وَعَمْرِو بْنِ دِينَارٍ، كَرِوَايَةِ رَوْحٍ.

[5253] **98 - (2013)** It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Do not let your animals and children go out when the sun has set, until the first part of the night is over, for the devils come out when the sun sets, until the first part of the night is over.'"

[٥٢٥٣] **٩٨**-(٢٠١٣) **وحَدَّثَنَا** أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُرْسِلُوا فَوَاشِيَكُمْ وَصِبْيَانَكُمْ إِذَا غَابَتِ الشَّمْسُ حَتَّىٰ تَذْهَبَ فَحْمَةُ الْعِشَاءِ، فَإِنَّ الشَّيَاطِينَ تُبْعَثُ إِذَا غَابَتِ الشَّمْسُ حَتَّىٰ تَذْهَبَ فَحْمَةُ الْعِشَاءِ».

[5254] **(...)** A *Hadîth* like that of Zuhair (no. 5253) was narrated from Jâbir, from the Prophet ﷺ.

[٥٢٥٤] (...) **وحَدَّثني** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِ زُهَيْرٍ.

[5255] **99 - (2014)** It was narrated that Jâbir bin 'Abdullâh said: "I heard the Messenger of

[٥٢٥٥] **٩٩**-(٢٠١٤) **وحَدَّثَنَا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا

Allâh ﷺ say: 'Cover the vessels and tie up the waterskins, for there is one night in the year when pestilence descends, and it does not pass by any vessel that is not covered or any waterskin that is not tied up, but some of that pestilence descends into it.'"

اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللهِ ابْنِ أُسَامَةَ بْنِ الْهَادِ اللَّيْثِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللهِ بْنِ الْحَكَمِ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «غَطُّوا الْإِنَاءَ، وَأَوْكُوا السِّقَاءَ، فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ، لَا يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ، أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وِكَاءٌ، إِلَّا نَزَلَ فِيهِ مِنْ ذٰلِكَ الْوَبَاءِ».

[5256] (...) Laith bin Sa'd narrated a similar report with this chain narrators, except that he said: "There is one day in the year when pestilence descends." And at the end of the *Hadîth* he added: "Al-Laith said: 'The non-Arabs among us protect themselves against that in Kanûn Al-Awwal.'"[1]

[٥٢٥٦] (...) وحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، بِهٰذَا الْإِسْنَادِ، مِثْلَهُ غَيْرَ أَنَّهُ قَالَ: «فَإِنَّ فِي السَّنَةِ يَوْمًا يَنْزِلُ فِيهِ وَبَاءٌ». وَزَادَ فِي آخِرِ الْحَدِيثِ: قَالَ اللَّيْثُ: فَالْأَعَاجِمُ عِنْدَنَا يَتَّقُونَ ذٰلِكَ فِي كَانُونَ الْأَوَّلِ.

[5257] 100 - (2015) It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "Do not leave fire in your houses when you go to sleep."

[٥٢٥٧] ١٠٠-(٢٠١٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».

[5258] 101 - (2016) It was narrated that Abû Mûsâ said: "A house burned down with its occupants one night in Al-Madînah,

[٥٢٥٨] ١٠١-(٢٠١٦) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ وَأَبُو بَكْرِ ابْنُ

[1] It is a reference to a Roman month, it is said it is the third on their calendar, and that it begins sometime in December, or, that it is December, which is more popular now.

أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَأَبُو عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ- وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: احْتَرَقَ بَيْتٌ عَلَىٰ أَهْلِهِ بِالْمَدِينَةِ مِنَ اللَّيْلِ، فَلَمَّا حُدِّثَ رَسُولُ اللهِ ﷺ بِشَأْنِهِمْ قَالَ: «إِنَّ هٰذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ».

and when the Messenger of Allâh ﷺ was told about them, he said: 'This fire is no more than an enemy to you, so when you go to sleep, extinguish it.'"

(المعجم ١٣) - (بَابُ آداب الطعام والشراب وأحكامهما) (التحفة ١٣)

Chapter 13. The Etiquette Of Eating And Drinking, And Rulings Thereon

[٥٢٥٩] ١٠٢-(٢٠١٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ أَبِي حُذَيْفَةَ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا إِذَا حَضَرْنَا مَعَ النَّبِيِّ ﷺ طَعَامًا لَمْ نَضَعْ أَيْدِيَنَا، حَتَّىٰ يَبْدَأَ رَسُولُ اللهِ ﷺ، فَيَضَعَ يَدَهُ، وَإِنَّا حَضَرْنَا مَعَهُ مَرَّةً، طَعَامًا، فَجَاءَتْ جَارِيَةٌ كَأَنَّهَا تُدْفَعُ، فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ، فَأَخَذَ رَسُولُ اللهِ ﷺ بِيَدِهَا، ثُمَّ جَاءَ أَعْرَابِيٌّ كَأَنَّمَا يُدْفَعُ، فَأَخَذَ بِيَدِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذْكَرَ اسْمُ اللهِ عَلَيْهِ، وَإِنَّهُ جَاءَ بِهٰذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا، فَأَخَذْتُ بِيَدِهَا، فَجَاءَ بِهٰذَا الْأَعْرَابِيِّ

[5259] 102 - (2017) It was narrated that Hudhaifah said: "When we attended a meal with the Prophet ﷺ, we would not place our hands on the food until the Messenger of Allâh ﷺ did so first. On one occasion we attended a meal with him, and a girl came (running) as if she was being pushed. She went to place her hand on the food and the Messenger of Allâh ﷺ took hold of her hand. Then a Bedouin came as if he was being pushed, and he took hold of his hand. Then the Messenger of Allâh ﷺ said: 'The *Shaitân* considers food permissible so long as the Name of Allâh has not been mentioned over it. He brought this girl so that he might make it permissible (for himself) by means of her, and I took hold of her hand.

Then he brought this Bedouin so that he might make it permissible (for himself) by means of him, and I took hold of his hand. By the One in Whose Hand is my soul, his hand is in mine, along with hers.'"

لِيَسْتَحِلَّ بِهِ، فَأَخَذْتُ بِيَدِهِ، وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّ يَدَهُ فِي يَدِي مَعَ يَدِهَا».

[5260] (...) It was narrated that Hudhaifah bin Al-Yamân said: "When we were invited to a meal with the Messenger of Allâh ﷺ..." and he mentioned a *Hadîth* like that of Abû Mu'âwiyah (no. 5259), but he said: "As if he was being chased," and concerning the girl he said, "as if she was being chased." And he mentioned the Bedouin's arrival before that of the girl, and at the end of the *Hadîth* he added: "Then he (ﷺ) mentioned the Name of Allâh and ate."

[٥٢٦٠] (...) وحَدَّثَناه إِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى ابْنُ يُونُسَ: أَخْبَرَنَا الْأَعْمَشُ عَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي حُذَيْفَةَ الْأَرْحَبِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: كُنَّا إِذَا دُعِينَا مَعَ رَسُولِ اللهِ ﷺ إِلَىٰ طَعَامٍ. فَذَكَرَ بِمَعْنَىٰ حَدِيثِ أَبِي مُعَاوِيَةَ وَقَالَ: كَأَنَّمَا يُطْرَدُ وَفِي الْجَارِيَةِ كَأَنَّمَا تُطْرَدُ وَقَدَّمَ مَجِيءَ الْأَعْرَابِيِّ فِي حَدِيثِهِ قَبْلَ مَجِيءِ الْجَارِيَةِ، وَزَادَ فِي آخِرِ الْحَدِيثِ: ثُمَّ ذَكَرَ اسْمَ اللهِ وَأَكَلَ.

[5261] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 5260), but he mentioned the girl's arrival before that of the Bedouin.

[٥٢٦١] (...) وحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، بِهٰذَا الْإِسْنَادِ. وَقَدَّمَ مَجِيءَ الْجَارِيَةِ قَبْلَ مَجِيءِ الْأَعْرَابِيِّ.

[5262] 103 - (2018) It was narrated from Jâbir bin 'Abdullâh that he heard the Prophet ﷺ say: "If a man enters his house, and mentions Allâh, Glorified and Exalted is He, when he enters and when he eats, the *Shaitân* says: 'You have no place to stay and no

[٥٢٦٢] ١٠٣-(٢٠١٨) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنَا الضَّحَّاكُ يَعْنِي أَبَا عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا

dinner.' But if he enters and does not mention Allâh when he enters, the *Shaiṯân* says: 'You have found a place to stay.' And if he does not mention Allâh when he eats, he says: 'You have found a place to stay and dinner.'"

دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللهَ عَزَّ وَجَلَّ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيتَ. وَإِذَا لَمْ يَذْكُرِ اللهَ عِنْدَ طَعَامِهِ، قَالَ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ».

[5263] (...) Jâbir bin 'Abdullâh said that he heard the Prophet ﷺ say... a *Hadîth* like that of Abû 'Âṣim (no. 5262), except that he said: "If he does not mention the Name of Allâh when he eats," and "if he does not mention the Name of Allâh when he enters."

[٥٢٦٣] (...) وَحَدَّثَنِيهِ إِسْحَقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: إِنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ. بِمِثْلِ حَدِيثِ أَبِي عَاصِمٍ، إِلَّا أَنَّهُ قَالَ: «وَإِنْ لَمْ يَذْكُرِ اسْمَ اللهِ عِنْدَ طَعَامِهِ، وَإِنْ لَمْ يَذْكُرِ اسْمَ اللهِ عِنْدَ دُخُولِهِ».

[5264] 104 - (2019) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Do not eat with the left hand, for the *Shaiṯân* eats with the left hand."

[٥٢٦٤] ١٠٤ -(٢٠١٩) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا تَأْكُلُوا بِالشِّمَالِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشِّمَالِ».

[5265] 105 - (2020) It was narrated from Abû Bakr bin 'Ubaidullâh bin 'Abdullâh bin 'Umar, from his grandfather Ibn 'Umar, that the Messenger of Allâh ﷺ said: "When one of you eats, let him eat with his right

[٥٢٦٥] ١٠٥ -(٢٠٢٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ

hand, and when he drinks, let him drink with hi., right hand, for the *Shaiṭân* eats with his left hand and drinks with his left hand."

عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ ابْنِ عُمَرَ، عَنْ جَدِّهِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ».

[5266] (...) It was narrated from Az-Zuhrî with the chain of Sufyân.

[٥٢٦٦] (...) **وحَدَّثَنا** قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِىءَ عَلَيْهِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ وَ هُوَ الْقَطَّانُ، كِلَاهُمَا عَنْ عُبَيْدِ اللهِ، جَمِيعًا عَنِ الزُّهْرِيِّ بِإِسْنَادِ سُفْيَانَ.

[5267] 106 - (...) It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "No one among you should eat with his left hand or drink with it, for the *Shaiṭân* eats with his left hand and drinks with it."

He said: "And Nâfi' used to add: 'And he should not take with it or give with it.'" According to the report of Abû Aṭ-Ṭâhir: "No one of you should eat..."

[٥٢٦٧] ١٠٦-(...) **وحَدَّثَني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ - قَالَ أَبُو الطَّاهِرِ أَخْبَرَنَا، وَقَالَ حَرْمَلَةُ: حَدَّثَنَا - عَبْدُ اللهِ ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ ابْنُ مُحَمَّدٍ: حَدَّثَنِي الْقَاسِمُ بْنُ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ ابْنِ عُمَرَ: حَدَّثَهُ عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَأْكُلَنَّ أَحَدٌ مِنْكُمْ بِشِمَالِهِ، وَلَا يَشْرَبَنَّ بِهَا، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا».

قَالَ: وَكَانَ نَافِعٌ يَزِيدُ فِيهَا «وَلَا يَأْخُذْ بِهَا وَلَا يُعْطِي بِهَا». وَفِي رِوَايَةِ أَبِي الطَّاهِرِ «لَا يَأْكُلَنَّ أَحَدُكُمْ».

[5268] 107 - (2021) Iyâs bin Salamah bin Al-Akwa' narrated that his father told him that a man ate with his left hand in the presence of the Messenger of Allâh ﷺ. He said: "Eat with your right hand." He said: "I cannot." He said: "May you never be able to," for nothing was preventing him from doing so but arrogance. And he never raised it to his mouth again.

[٥٢٦٨] ١٠٧-(٢٠٢١) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الْأَكْوَعِ؛ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ اللهِ ﷺ بِشِمَالِهِ. فَقَالَ: «كُلْ بِيَمِينِكَ» قَالَ: لَا أَسْتَطِيعُ. قَالَ: «لَا اسْتَطَعْتَ» مَا مَنَعَهُ إِلَّا الْكِبْرُ، قَالَ: فَمَا رَفَعَهَا إِلَىٰ فِيهِ.

[5269] 108 - (2022) It was narrated from Wahb bin Kaisân that he heard 'Umar bin Abî Salamah say: "I was under the care of the Messenger of Allâh ﷺ, and my hand used to wander all over the plate. He (ﷺ) said to me: 'O young boy, say the Name of Allâh and eat with your right hand, and eat from what is nearest to you.'"

[٥٢٦٩] ١٠٨-(٢٠٢٢) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ - عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ: سَمِعَهُ مِنْ عُمَرَ بْنِ أَبِي سَلَمَةَ. قَالَ: كُنْتُ فِي حَجْرِ رَسُولِ اللهِ ﷺ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي: «يَا غُلَامُ! سَمِّ اللهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ».

[5270] 109 - (...) It was narrated that 'Umar bin Abî Salamah said: "One day I ate with the Messenger of Allâh ﷺ, and I started to take meat from all around the plate. The Messenger of Allâh ﷺ said: 'Eat from that which is nearest to you.'"

[٥٢٧٠] ١٠٩-(...) **وحَدَّثَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَبُو بَكْرِ ابْنُ إِسْحَاقَ قَالَا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدُ ابْنُ عَمْرِو بْنِ حَلْحَلَةَ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ أَنَّهُ قَالَ: أَكَلْتُ يَوْمًا مَعَ رَسُولِ اللهِ ﷺ،

فَجَعَلْتُ آخُذُ مِنْ لَحْمٍ حَوْلَ الصَّحْفَةِ، فَقَالَ رَسُولُ اللهِ ﷺ «كُلْ مِمَّا يَلِيكَ».

[5271] 110 - (2023) It was narrated that Abû Sa'eed said: "The Prophet ﷺ forbade turning waterskins upside down and drinking from their mouths."

[٥٢٧١] ١١٠-(٢٠٢٣) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنْ أَبِي سَعِيدٍ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ اخْتِنَاثِ الْأَسْقِيَةِ.

[5272] 111 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade drinking from the mouths of waterskins."

[٥٢٧٢] ١١١-(...) وحَدَّثَني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّهُ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ اخْتِنَاثِ الْأَسْقِيَةِ: أَنْ يُشْرَبَ مِنْ أَفْوَاهِهَا.

[5273] (...) A similar report (as no. 5272) was narrated from Az-Zuhrî with this chain of narrators.

[٥٢٧٣] (...) وحَدَّثَنَاه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: وَاخْتِنَاثُهَا أَنْ يُقْلَبَ رَأْسُهَا ثُمَّ يُشْرَبَ مِنْهُ.

Chapter 14. Drinking While Standing

(المعجم ١٤) - (بَابٌ فِي الشرب قائما) (التحفة ١٤)

[5274] 112 - (2024) It was narrated from Anas that the Messenger of Allâh ﷺ disapproved of drinking while standing.

[٥٢٧٤] ١١٢-(٢٠٢٤) وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ زَجَرَ عَنِ الشُّرْبِ قَائِمًا.

[5275] 113 - (...) It was narrated from Anas that the Prophet ﷺ forbade drinking whilst standing. Qatâdah said: "We said: 'What about eating?' He said: 'That is worse, or more abhorrent.'"

[٥٢٧٥] **١١٣-(. . .) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَىٰ أَنْ يَشْرَبَ الرَّجُلُ قائِمًا. قَالَ قَتَادَةُ: فَقُلْنَا: فَالأَكْلُ؟ فَقَالَ: ذَاكَ أَشَرُّ أَوْ أَخْبَثُ.

[5276] (...) A similar report (as no. 5275) was narrated from Anas, from the Prophet ﷺ, but he did not mention the words of Qatâdah.

[٥٢٧٦] (. . .) **وحَدَّثَنَاه** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. وَلَمْ يَذْكُرْ قَوْلَ قَتَادَةَ.

[5277] 114 - (2025) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ disapproved of drinking while standing.

[٥٢٧٧] **١١٤-(٢٠٢٥) حَدَّثَنَا** هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي عِيسَى الأُسْوَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ زَجَرَ عَنِ الشُّرْبِ قَائِمًا.

[5278] 115 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ forbade drinking while standing.

[٥٢٧٨] **١١٥-(. . .) وحَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِزُهَيْرٍ وَابْنِ الْمُثَنَّىٰ - قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي عِيسَى الأُسْوَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الشُّرْبِ قَائِمًا.

[5279] 116 - (2026) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one among

[٥٢٧٩] **١١٦-(٢٠٢٦) حَدَّثَنِي** عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ: حَدَّثَنَا مَرْوَانُ يَعْنِي

الْفَزَارِيُّ: أَخْبَرَنَا عُمَرُ بْنُ حَمْزَةَ: أَخْبَرَنِي أَبُو غَطَفَانَ الْمُرِّيُّ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا، فَمَنْ نَسِيَ فَلْيَسْتَقِىءْ».

you should drink while standing. Whoever forgets, let him make himself vomit.'"

(المعجم ١٥) - (بَابٌ فِي الشرب من زمزم قائما) (التحفة ١٥)

Chapter 15. Drinking Zamzam Water While Standing

[٥٢٨٠] ١١٧-(٢٠٢٧) وحَدَّثَنَاه أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَقَيْتُ رَسُولَ اللهِ ﷺ مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ.

[5280] 117 - (2027) It was narrated that Ibn 'Abbâs said: "I gave the Messenger of Allâh ﷺ Zamzam water to drink, and he drank it while standing."

[٥٢٨١] ١١٨-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ شَرِبَ مِنْ زَمْزَمَ، مِنْ دَلْوٍ مِنْهَا، وَهُوَ قَائِمٌ.

[5281] 118 - (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ drank Zamzam water from a bucket while standing.

[٥٢٨٢] ١١٩-(...) وحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَاصِمٌ الْأَحْوَلُ؛ وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ وَإِسْمَاعِيلُ بْنُ سَالِمٍ - قَالَ إِسْمَاعِيلُ: أَخْبَرَنَا، وَقَالَ يَعْقُوبُ: حَدَّثَنَا - هُشَيْمٌ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ وَمُغِيرَةُ عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ.

[5282] 119 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ drank Zamzam water while standing.

[5283] 120 - (...) Ibn 'Abbâs said: "I gave the Messenger of Allâh ﷺ Zamzam water to drink, and he drank it while standing, and he asked for water while he was at the Ka'bah."

[٥٢٨٣] ١٢٠-(. . .) وحَدَّثَني عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ سَمِعَ الشَّعْبِيَّ، سَمِعَ ابْنَ عَبَّاسٍ قَالَ: سَقَيْتُ رَسُولَ اللهِ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ قَائِمًا، وَاسْتَسْقَىٰ وَهُوَ عِنْدَ الْبَيْتِ.

[5284] (...) It was narrated from Shu'bah with this chain of narrators. In their (Muhammad and Wahb, sub narrators) *Hadîth* it says: "And I brought it to him in a bucket."

[٥٢٨٤] (. . .) وحَدَّثَنَاه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، [كِلَاهُمَا] عَنْ شُعْبَةَ، بِهَـٰذَا الْإِسْنَادِ. وَفِي حَدِيثِهِمَا: فَأَتَيْتُهُ بِدَلْوٍ.

Chapter 16. It Is *Makrûh* (Disliked) To Breathe Into The Vessel, And It Is *Mustahabb* To Take Three Breaths, Outside The Vessel

(المعجم ١٦) - (بَابُ كراهة التنفس في نفس الإناء واستحباب التنفس ثلاثا، خارج الإناء) (التحفة ١٦)

[5285] 121 - (267) It was narrated from 'Abdullâh bin Abî Qatâdah, from his father, that the Prophet ﷺ forbade breathing into the vessel.

[٥٢٨٥] ١٢١-(٢٦٧) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ. [راجع: ٦١٣]

[5286] 122 - (2028) It was narrated from Anas that the Messenger of Allâh ﷺ used to take three breaths in the vessel.[1]

[٥٢٨٦] ١٢٢-(٢٠٢٨) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ عَزْرَةَ بْنِ ثَابِتٍ الْأَنْصَارِيِّ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللهِ بْنِ

[1] "The meaning here is not that he would breathe into the vessel, because that would contradict the *Hadîth* before it, rather the meaning is that he would breathe while drinking from the vessel three times." (*Minnat Al-Mun'im*)

أَنَسٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا.

[5287] 123 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ used to breathe three times when drinking, and he would say: 'It is more thirst-quenching, healthier and more wholesome.'"
Anas said: "And I breathe three times during the drink."

[٥٢٨٧] **١٢٣-(...) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْوَارِثِ ابْنُ سَعِيدٍ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي عِصَامٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا، وَيَقُولُ: «إِنَّهُ أَرْوَىٰ وَأَبْرَأُ وَأَمْرَأُ».
قَالَ أَنَسٌ: وَأَنَا أَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا.

[5288] (...) A similar report (as no. 5287) was narrated from Anas, from the Prophet ﷺ, and he said: "In the vessel."

[٥٢٨٨] (...) **وحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ أَبِي عِصَامٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. وَقَالَ: فِي الْإِنَاءِ.

Chapter 17. It Is *Mustahabb* To Pass Water And Milk Etc., To The Right Of The One Who Drinks First

(المعجم ١٧) - (بَابُ استحباب إدارة الماء واللبن، ونحوهما، على يمين المبتدىء) (التحفة ١٧)

[5289] 124 - (2029) It was narrated from Anas bin Mâlik that some milk that had been mixed with water was brought to the Messenger of Allâh ﷺ, and to his right was a Bedouin, and to his left was Abû Bakr. He drank some, then he gave it to the

[٥٢٨٩] **١٢٤-(٢٠٢٩) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ،

Bedouin, and said: "To the (immediate) right then to the next on the right."

فَشَرِبَ، ثُمَّ أَعْطَى الْأَعْرَابِيَّ، وَقَالَ: «الْأَيْمَنُ فَالْأَيْمَنُ».

[5290] 125 - (...) It was narrated that Anas said: "The Prophet ﷺ came to Al-Madînah when I was ten years old, and he died when I was twenty years old. My mothers (i.e., my mother and my maternal aunts) used to urge me to serve him. He (ﷺ) entered upon us in our house and we milked a domestic sheep for him, and mixed it with water from a well in the house. The Messenger of Allâh ﷺ drank, then 'Umar said to him - as Abû Bakr was sitting to his left - 'O Messenger of Allâh, give it to Abû Bakr.' But he gave it to a Bedouin who was on his right, and the Messenger of Allâh ﷺ said: 'To the (immediate) right then the next to the right.'"

[٥٢٩٠] ١٢٥-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَأَنَا ابْنُ عَشْرٍ، وَمَاتَ وَأَنَا ابْنُ عِشْرِينَ، وَكُنَّ أُمَّهَاتِي يُحَثِّثْنَنِي عَلَىٰ خِدْمَتِهِ، فَدَخَلَ عَلَيْنَا دَارَنَا، فَحَلَبْنَا لَهُ مِنْ شَاةٍ دَاجِنٍ، وَشِيبَ لَهُ مِنْ بِئْرٍ فِي الدَّارِ، فَشَرِبَ رَسُولُ اللهِ ﷺ، فَقَالَ لَهُ عُمَرُ - وَأَبُو بَكْرٍ عَنْ شِمَالِهِ -: يَا رَسُولَ اللهِ! أَعْطِ أَبَا بَكْرٍ، فَأَعْطَاهُ أَعْرَابِيًّا عَنْ يَمِينِهِ، وَقَالَ رَسُولُ اللهِ ﷺ: «الْأَيْمَنُ فَالْأَيْمَنُ».

[5291] 126 - (...) Anas bin Mâlik narrated: "The Messenger of Allâh ﷺ came to us in our house, and he asked for something to drink. We milked a sheep for him, then I mixed it with water from this well of mine." He said: "I gave it to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ drank, and Abû Bakr was on his left, 'Umar was in front of him and a Bedouin was on his right. When the Messenger of Allâh ﷺ had

[٥٢٩١] ١٢٦-(...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ مَعْمَرِ بْنِ حَزْمٍ أَبِي طُوَالَةَ الْأَنْصَارِيِّ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَٰنِ؛ أَنَّهُ سَمِعَ أَنَسَ

finished drinking, 'Umar said: 'Here is Abû Bakr, O Messenger of Allâh' - pointing him out to him. But the Messenger of Allâh ﷺ gave it to the Bedouin, and not to Abû Bakr or 'Umar. The Messenger of Allâh ﷺ said: 'Those who are on the right, those who are on the right, those who are on the right.'"

Anas said: "So it is *Sunnah*, so it is *Sunnah*, so it is *Sunnah*."

ابْنَ مَالِكٍ يُحَدِّثُ قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ فِي دَارِنَا، فَاسْتَسْقَىٰ، فَحَلَبْنَا لَهُ شَاةً، ثُمَّ شُبْتُهُ مِنْ مَاءِ بِئْرِي هَٰذِهِ -قَالَ-: فَأَعْطَيْتُ رَسُولَ اللهِ ﷺ، فَشَرِبَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ عَنْ يَسَارِهِ، وَعُمَرُ وِجَاهَهُ، وَأَعْرَابِيٌّ عَنْ يَمِينِهِ - قَالَ -: فَلَمَّا فَرَغَ رَسُولُ اللهِ ﷺ مِنْ شُرْبِهِ، قَالَ عُمَرُ: هَٰذَا أَبُو بَكْرٍ، يَا رَسُولَ اللهِ! يُرِيهِ إِيَّاهُ، فَأَعْطَىٰ رَسُولُ اللهِ ﷺ الْأَعْرَابِيَّ، وَتَرَكَ أَبَا بَكْرٍ وَعُمَرَ، وَقَالَ رَسُولُ اللهِ ﷺ: «الْأَيْمَنُونَ، الْأَيْمَنُونَ، الْأَيْمَنُونَ».

قَالَ أَنَسٌ: فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ.

[5292] 127 - (2030) It was narrated from Sahl bin Sa'd As-Sâ'idî that a drink was brought to the Messenger of Allâh ﷺ and he drank some. On his right there was a young boy and on his left were some older men. He said to the young boy: "Will you give me permission to give it to these men?" The boy said: "No, by Allâh, I will not give up my share of you to anyone."

So the Messenger of Allâh ﷺ gave it to him in his hand.

[٥٢٩٢] ١٢٧ -(٢٠٣٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِىءَ عَلَيْهِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِشَرَابٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ أَشْيَاخٌ، فَقَالَ لِلْغُلَامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَٰؤُلَاءِ؟» فَقَالَ الْغُلَامُ: لَا، وَاللهِ! لَا أُوثِرُ بِنَصِيبِي مِنْكَ أَحَدًا.

قَالَ: فَتَلَّهُ رَسُولُ اللهِ ﷺ فِي يَدِهِ.

[5293] 128 - (...) A similar report (as no. 5292) was narrated from Sa'd from the Prophet ﷺ.

[٥٢٩٣] ١٢٨ -(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي

حَازِمٍ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، كِلَاهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَقُولَا: فَتَلَّهُ. وَلَكِنْ فِي رِوَايَةِ يَعْقُوبَ: قَالَ: فَأَعْطَاهُ إِيَّاهُ.

Chapter 18. It Is Recommended To Lick One's Fingers And Wipe The Bowl, And To Eat A Piece Of Food That Is Dropped After Removing Any Dirt On It. It Is Disliked To Wipe One's Hand Before Licking It, Because Of The Possibility That The Blessing Of The Food May Be In That Remaining Part. The *Sunnah* Is To Eat With Three Fingers

(المعجم ١٨) - **(بَابُ استحباب لعق الأصابع والقصعة، وأكل اللقمة الساقطة بعد مسح ما يصيبها من أذى، وكراهة مسح اليد قبل لعقها لاحتمال كون بركة الطعام فِي ذلك الباقي وأن السنة الأكل بثلاث أصابع)**

(التحفة الأطعمة: ١)

[5294] 129 - (2031) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'When one of you eats some food, let him not wipe his hand until he has licked it, or had it licked.'"

[٥٢٩٤] ١٢٩-(٢٠٣١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا، فَلَا يَمْسَحْ يَدَهُ حَتَّىٰ يَلْعَقَهَا، أَوْ يُلْعِقَهَا».

[5295] 130 - (...) Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'When one of you eats some food, let him not wipe his hand until he has licked it or had it licked.'"

[٥٢٩٥] ١٣٠-(...) حَدَّثَنَا هَٰرُونُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو عَاصِمٍ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا

زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ مِنَ الطَّعَامِ، فَلَا يَمْسَحْ يَدَهُ حَتَّىٰ يَلْعَقَهَا أَوْ يُلْعِقَهَا».

[5296] 131 - (2032) It was narrated from Ibn Ka'b bin Mâlik, that his father said: "I saw the Prophet ﷺ licking his three fingers after eating." Ibn Ḥâtim did not mention (the word) three. Ibn Abî Shaibah said in his report: "from 'Abdur-Raḥmân bin Ka'b, from his father."

[٥٢٩٦] ١٣١-(٢٠٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ ابْنُ حَاتِمٍ قَالُوا: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ. قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَلْعَقُ أَصَابِعَهُ الثَّلَاثَ مِنَ الطَّعَامِ. وَلَمْ يَذْكُرِ ابْنُ حَاتِمٍ: الثَّلَاثَ. وَقَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ كَعْبٍ، عَنْ أَبِيهِ.

[5297] (...) It was narrated from Ibn Ka'b bin Mâlik that his father said: "The Messenger of Allâh ﷺ used to eat with three fingers, and lick his hand before wiping it."

[٥٢٩٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ سَعْدٍ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْكُلُ بِثَلَاثِ أَصَابِعَ، وَيَلْعَقُ يَدَهُ قَبْلَ أَنْ يَمْسَحَهَا.

[5298] 132 - (...) 'Abdur-Raḥmân bin Ka'b bin Mâlik - or 'Abdullâh bin Ka'b - narrated that his father Ka'b told them that the Messenger of Allâh ﷺ

[٥٢٩٨] ١٣٢-(...) وحَدَّثنا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ سَعْدٍ؛ أَنَّ عَبْدَ

الرَّحْمَٰنِ بْنَ كَعْبِ ابْنِ مَالِكٍ - أَوْ عَبْدَ اللهِ ابْنَ كَعْبٍ - أَخْبَرَهُ عَنْ أَبِيهِ كَعْبٍ؛ أَنَّهُ حَدَّثَهُمْ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْكُلُ بِثَلَاثِ أَصَابِعَ، فَإِذَا فَرَغَ لَعِقَهَا.

used to eat with three fingers, and when he finished he would lick them.

[٥٢٩٩] (...) وحَدَّثَنَاه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ سَعْدٍ؛ أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ كَعْبِ بْنِ مَالِكٍ وَعَبْدَ اللهِ بْنَ كَعْبٍ حَدَّثَاهُ - أَوْ أَحَدُهُمَا - عَنْ أَبِيهِ كَعْبِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

[5299] (...) 'Abdur-Raḥmân bin Ka'b bin Mâlik and 'Abdullâh bin Ka'b - or one of them -narrated a similar report (as no. 5298) from his father, Ka'b bin Mâlik, from the Prophet ﷺ.

[٥٣٠٠] ١٣٣ -(٢٠٣٣) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَ بِلَعْقِ الْأَصَابِعِ وَالصَّحْفَةِ، وَقَالَ: «إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّهِ الْبَرَكَةُ».

[5300] 133 - (2033) It was narrated from Jâbir that the Prophet ﷺ enjoined licking one's fingers and (wiping) the plate, and he said: "You do not know in which part the blessing is."

[٥٣٠١] ١٣٤ -(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ فَلْيَأْخُذْهَا، فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذًى وَلْيَأْكُلْهَا، وَلَا يَدَعْهَا لِلشَّيْطَانِ، وَلَا يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَّىٰ يَلْعَقَ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ».

[5301] 134 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'If one of you drops a morsel, let him pick it up and remove any dirt on it, then let him eat it, and not leave it for the <u>Shaiṭân</u>. And he should not wipe his hand with the cloth until he has licked his fingers, for he does not know in which part of the food the blessing is.'"

[5302] (...) A similar report (as no. 5301) was narrated from Sufyân with this chain of narrators.

In their *Hadîth* it says: "...He should not wipe his hand with the cloth until he has licked it, or has had it licked...."

[٥٣٠٢] (. . .) وحَدَّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو دَاوُدَ الْحَفَرِيُّ؛ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، كِلَاهُمَا عَنْ سُفْيَانَ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

وفي حَدِيثِهِمَا: «وَلَا يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَّىٰ يَلْعَقَهَا، أَوْ يُلْعِقَهَا» وَمَا بَعْدَهُ.

[5303] 135 - (...) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'The *Shaitân* is present with any one of you in all his affairs, and he is even present with him when he eats. If one of you drops a morsel, let him remove any dirt on it, then eat it, and not leave it for the *Shaitân*. And when he has finished let him lick his fingers, for he does not know in which part of his food the blessing is.'"

[٥٣٠٣] ١٣٥-(. . .) وحَدَّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ، حَتَّىٰ يَحْضُرَهُ عِنْدَ طَعَامِهِ، فَإِذَا سَقَطَتْ مِنْ أَحَدِكُمُ اللُّقْمَةُ فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذًى، ثُمَّ لِيَأْكُلْهَا، وَلَا يَدَعْهَا لِلشَّيْطَانِ، فَإِذَا فَرَغَ فَلْيَلْعَقْ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ تَكُونُ الْبَرَكَةُ».

[5304] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 5303): "If one of you drops a morsel" up to the end of the *Hadîth*, but he did not mention the first part of the *Hadîth*: "The *Shaitân* is present with one of you."

[٥٣٠٤] (. . .) وحَدَّثناه أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، بِهَٰذَا الْإِسْنَادِ «إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ» إِلَىٰ آخِرِ الْحَدِيثِ، وَلَمْ يَذْكُرْ أَوَّلَ الْحَدِيثِ «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ».

[5305] (...) It was narrated from Jâbir from the Prophet ﷺ concerning licking. It was narrated from Abû Sufyân, from Jâbir, from the Prophet ﷺ, and he mentioned the (dropped) morsel, a similar *Ḥadîth* (as no. 5303).

[٥٣٠٥] (. . .) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ وأَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، فِي ذِكْرِ اللَّعْقِ، وَعَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، وَذَكَرَ اللُّقْمَةَ، نَحْوَ حَدِيثِهِمَا.

[5306] 136 - (2034) It was narrated from Anas that when the Messenger of Allâh ﷺ ate food, he would lick his three fingers, and he said: "If one of you drops a morsel, let him remove the dirt from it and eat it, and not leave it for the *Shaiṭân*." And he commanded us to wipe the platter, and he said: "You do not know in which part of your food the blessing is."

[٥٣٠٦] **١٣٦**-(٢٠٣٤) **وحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ وأَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ قَالَا: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلَاثَ،- قَالَ - وقَالَ: «إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الْأَذَىٰ، وَلْيَأْكُلْهَا، وَلَا يَدَعْهَا لِلشَّيْطَانِ» وَأَمَرَنَا أَنْ نَسْلُتَ الْقَصْعَةَ، قَالَ: «فَإِنَّكُمْ لَا تَدْرُونَ فِي أَيِّ طَعَامِكُمُ الْبَرَكَةُ».

[5307] 137 - (2035) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you has eaten, let him lick his fingers, for he does not know in which part of it the blessing is."

[٥٣٠٧] **١٣٧**-(٢٠٣٥) **وحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَلْعَقْ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أَيَّتِهِنَّ الْبَرَكَةُ».

[5308] (...) Ḥammâd narrated it with this chain of narrators (a similar *Ḥadîth* as no. 5307), except

[٥٣٠٨] (. . .) **وَحَدَّثَنِيهِ** أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ يَعْنِي ابْنَ

that he said: "Let one of you wipe the plate." And he said: "In which part of your food the blessing is, or it is blessed for you."

مَهْدِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ، بِهَٰذَا الْإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «وَلْيَسْلُتْ أَحَدُكُمُ الصَّحْفَةَ». وَقَالَ: «فِي أَيِّ طَعَامِكُمُ الْبَرَكَةُ، أَوْ يُبَارَكُ لَكُمْ».

Chapter 19. What The Guest Should Do If He Is Accompanied By Someone Who Was Not Invited By The Host; It Is Recommended For The Host To Give Permission To The One Who Has Accompanied The Guest

(المعجم ١٩) - (بَابُ ما يفعل الضيف إذا تبعه غير من دعاه صاحب الطعام، واستحباب إذن صاحب الطعام للتابع) (التحفة ٢)

[5309] 138 - (2036) It was narrated that Abû Mas'ûd Al-Anṣârî said: "There was a man among the *Anṣâr* who was called Abû Shu'aib and he had a slave who was a butcher. He saw the Messenger of Allâh ﷺ and recognized the signs of hunger in his face. He said to his slave: 'Woe to you, make us food enough for five people, for I want to invite the Prophet ﷺ as the fifth of five.' So he made (the food), then he came to the Prophet ﷺ and invited him as the fifth of five. Another man followed them, and when he reached the door, the Prophet ﷺ said: 'This man has followed us. If you wish, you may give him permission and if you wish he may go back.' He said: 'No, rather I will give him permission, O Messenger of Allâh.'"

[٥٣٠٩] ١٣٨-(٢٠٣٦) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو شُعَيْبٍ، وَكَانَ لَهُ غُلَامٌ لَحَّامٌ، فَرَأَىٰ رَسُولَ اللهِ ﷺ فَعَرَفَ فِي وَجْهِهِ الْجُوعَ، فَقَالَ لِغُلَامِهِ: وَيْحَكَ اصْنَعْ لَنَا طَعَامًا لِخَمْسَةِ نَفَرٍ، فَإِنِّي أُرِيدُ أَنْ أَدْعُوَ النَّبِيَّ ﷺ خَامِسَ خَمْسَةٍ، قَالَ: فَصَنَعَ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَدَعَاهُ خَامِسَ خَمْسَةٍ، وَاتَّبَعَهُمْ رَجُلٌ، فَلَمَّا بَلَغَ الْبَابَ قَالَ النَّبِيُّ ﷺ: «إِنَّ هَٰذَا اتَّبَعَنَا، فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ، وَإِنْ شِئْتَ رَجَعَ» قَالَ: لَا، بَلْ آذَنُ لَهُ، يَا رَسُولَ اللهِ!.

[5310] **(...)** A *Hadîth* like that of Jâbir (no. 5309) was narrated from Abû Mas'ûd, from the Prophet ﷺ.

[٥٣١٠] (. . .) **وحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَاهُ نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ، بِهَٰذَا الْحَدِيثِ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِ جَرِيرٍ.

قَالَ نَصْرُ بْنُ عَلِيٍّ فِي رِوَايَتِهِ لِهَٰذَا الْحَدِيثِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا شَقِيقُ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو مَسْعُودٍ الْأَنْصَارِيُّ، وَسَاقَ الْحَدِيثَ.

[5311] **(...)** This *Hadîth* was narrated from Abû Mas'ûd, from the Prophet ﷺ, and from Al-A'mash from Abû Sufyân, from Jâbir (a *Hadîth* similar to no. 5309).

[٥٣١١] (. . .) **وحَدَّثَنِي** مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا أَبُو الْجَوَّابِ: حَدَّثَنَا عَمَّارٌ وَهُوَ ابْنُ رُزَيْقٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ. وَعَنِ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، بِهَٰذَا الْحَدِيثِ.

[5312] 139 - (2037) It was narrated from Anas that a Persian neighbor of the Messenger of Allâh ﷺ was good at making soup. He made (some soup) for the Messenger of Allâh ﷺ, then he came to invite him. He said: "And this one too?" - meaning 'Âishah - but he said: "No." The Messenger of Allâh ﷺ said: "No (I will not come)." He invited him again, and the Messenger of Allâh ﷺ said: "And this one too?" He said: "No." The Messenger of Allâh ﷺ said: "No (I will not come)." Then he invited him again, and the Messenger of Allâh ﷺ said: "And this one too?" He said yes the third time, so they got up and went to his house.

[٥٣١٢] ١٣٩-(٢٠٣٧) وحَدَّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ جَارًا لِرَسُولِ اللهِ ﷺ فَارِسِيًّا، كَانَ طَيِّبَ الْمَرَقِ، فَصَنَعَ لِرَسُولِ اللهِ ﷺ، ثُمَّ جَاءَ يَدْعُوهُ، فَقَالَ: «وَهَٰذِهِ؟» لِعَائِشَةَ. فَقَالَ: لَا. فَقَالَ رَسُولُ اللهِ ﷺ: «لَا» فَعَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَهَٰذِهِ؟» قَالَ: لَا. قَالَ رَسُولُ اللهِ ﷺ: «لَا» ثُمَّ عَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَهَٰذِهِ؟» قَالَ: نَعَمْ فِي الثَّالِثَةِ، فَقَامَا يَتَدَافَعَانِ حَتَّىٰ أَتَيَا مَنْزِلَهُ.

Chapter 20. It Is Permissible To Take Someone Else To The House Of One Who You Are Certain Will Approve Of That And Will Not Mind. It Is Recommended To Gather To Eat

(المعجم ٢٠) - (بَابُ جواز استتباعه غيره إلى دار من يثق برضاه بذلك، ويتحققه تحققًا تامًا، واستحباب الاجتماع على الطعام) (التحفة ٣)

[5313] 140 - (2038) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ went out one day or night, and he met Abû Bakr and 'Umar. He said: 'What brings you out of your houses at this hour?' They said: 'Hunger, O Messenger of Allâh.' He said: 'Me too, by the One in Whose Hand is my soul, I have come out for the same

[٥٣١٣] ١٤٠-(٢٠٣٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَلَفُ ابْنُ خَلِيفَةَ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ أَوْ لَيْلَةٍ، فَإِذَا هُوَ بِأَبِي بَكْرٍ وَعُمَرَ، فَقَالَ: «مَا أَخْرَجَكُمَا مِنْ بُيُوتِكُمَا هَٰذِهِ السَّاعَةَ؟» قَالَا: الْجُوعُ، يَا

reason as you have come out. Get up.' So they got up and went with him, and he came to an *Anṣârî* man, but he was not at home. When his wife saw him (the Prophet ﷺ), she said: 'Welcome!' The Messenger of Allâh ﷺ said to her: 'Where is so-and-so?' She said: 'He has gone to bring us some fresh water.' When the *Anṣârî* came, he saw the Messenger of Allâh ﷺ and his two Companions, then he said: 'Praise be to Allâh, no one has more honorable guests today than I.' He went and brought them a bunch of unripe dates, dried dates and fresh dates, and said: 'Eat some of this.' Then he picked up a long knife, and the Messenger of Allâh ﷺ said to him: 'Beware (of slaughtering) a milch animal.' He slaughtered a sheep for them and they ate from it, and from that bunch of dates, and they drank. When they had eaten and drunk their fill, the Messenger of Allâh ﷺ said to Abû Bakr and 'Umar: 'By the One in Whose Hand is my soul, you will be asked about this blessing on the Day of Resurrection; hunger brought you out of your houses and you did not go back until this blessing came to you.'"

رَسُولَ اللهِ! قَالَ: «وَأَنَا، وَالَّذِي نَفْسِي بِيَدِهِ! لَأَخْرَجَنِي الَّذِي أَخْرَجَكُمَا، قُومُوا» فَقَامُوا مَعَهُ، فَأَتَىٰ رَجُلًا مِنَ الْأَنْصَارِ، فَإِذَا هُوَ لَيْسَ فِي بَيْتِهِ، فَلَمَّا رَأَتْهُ الْمَرْأَةُ قَالَتْ: مَرْحَبًا! وَأَهْلًا! فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «أَيْنَ فُلَانٌ؟» قَالَتْ: ذَهَبَ يَسْتَعْذِبُ لَنَا مِنَ الْمَاءِ، إِذْ جَاءَ الْأَنْصَارِيُّ فَنَظَرَ إِلَىٰ رَسُولِ اللهِ ﷺ وَصَاحِبَيْهِ، ثُمَّ قَالَ: الْحَمْدُ للهِ، مَا أَحَدٌ الْيَوْمَ أَكْرَمَ أَضْيَافًا مِنِّي، قَالَ: فَانْطَلَقَ فَجَاءَهُمْ بِعِذْقٍ فِيهِ بُسْرٌ وَتَمْرٌ وَرُطَبٌ، فَقَالَ: كُلُوا مِنْ هٰذِهِ، وَأَخَذَ الْمُدْيَةَ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِيَّاكَ! وَالْحَلُوبَ» فَذَبَحَ لَهُمْ، فَأَكَلُوا مِنَ الشَّاةِ، وَمِنْ ذٰلِكَ الْعِذْقِ، وَشَرِبُوا، فَلَمَّا أَنْ شَبِعُوا وَرَوُوا، قَالَ رَسُولُ اللهِ ﷺ لِأَبِي بَكْرٍ وَعُمَرَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَتُسْأَلُنَّ عَنْ هٰذَا النَّعِيمِ يَوْمَ الْقِيَامَةِ، أَخْرَجَكُمْ مِنْ بُيُوتِكُمُ الْجُوعُ، ثُمَّ لَمْ تَرْجِعُوا حَتَّىٰ أَصَابَكُمْ هٰذَا النَّعِيمُ».

[5314] (...) Abû Hurairah said: "While Abû Bakr was sitting, and 'Umar was with him, the Messenger of Allâh ﷺ came to

[٥٣١٤] (. . .) **وحَدَّثَني** إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو هِشَامٍ يَعْنِي الْمُغِيرَةَ ابْنَ سَلَمَةَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ:

them and said: 'Why are you sitting here?' They said: 'Hunger brought us out of our houses, by the One Who sent you with the truth."' Then he mentioned a *Hadîth* like that of Khalaf bin Khalîfah (no. 5313).

حَدَّثَنَا يَزِيدُ: حَدَّثَنَا أَبُو حَازِمٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: بَيْنَا أَبُو بَكْرٍ قَاعِدٌ وَعُمَرُ مَعَهُ، إِذْ أَتَاهُمَا رَسُولُ اللهِ ﷺ فَقَالَ: «مَا أَقْعَدَكُمَا هٰهُنَا؟» قَالَا: أَخْرَجَنَا الْجُوعُ مِنْ بُيُوتِنَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ! ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ خَلَفِ ابْنِ خَلِيفَةَ.

[5315] 141 - (2039) Jâbir bin 'Abdullâh said: "When the ditch was dug (for the Battle of Trench), I saw that the Messenger of Allâh ﷺ was very hungry. I went to my wife and said to her: 'Do you have anything? For I have seen that the Messenger of Allâh ﷺ is very hungry.' She brought out a bag in which there was a *Sâ'* of barley. We had a lamb, which I slaughtered, and she ground (the barley), and she finished when I finished. I cut up (the lamb) and put it in the pot, then I went back to the Messenger of Allâh ﷺ. She said: 'Do not embarrass me before the Messenger of Allâh ﷺ and those who are with him.' I came to him and whispered to him, (saying) 'O Messenger of Allâh, we have slaughtered an animal of ours, and we have ground a *Sâ'* of barley that we had, so come with a small group.' The Messenger of Allâh ﷺ called out: 'O People of the Ditch! Jâbir had made food for you, come along!' And the Messenger of Allâh ﷺ

[٥٣١٥] ١٤١-(٢٠٣٩) حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي الضَّحَّاكُ بْنُ مَخْلَدٍ مِنْ رُقْعَةٍ عَارَضَ لِي بِهَا، ثُمَّ قَرَأَهُ عَلَيَّ قَالَ: أَخْبَرَنَاهُ حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: لَمَّا حُفِرَ الْخَنْدَقُ رَأَيْتُ بِرَسُولِ اللهِ ﷺ خَمَصًا، فَانْكَفَأْتُ إِلَىٰ امْرَأَتِي، فَقُلْتُ لَهَا: هَلْ عِنْدَكِ شَيْءٌ؟ فَإِنِّي رَأَيْتُ بِرَسُولِ اللهِ ﷺ خَمَصًا شَدِيدًا، فَأَخْرَجَتْ لِي جِرَابًا فِيهِ صَاعٌ مِنْ شَعِيرٍ، وَلَنَا بُهَيْمَةٌ دَاجِنٌ، قَالَ فَذَبَحْتُهَا وَطَحَنَتْ، فَفَرَغَتْ إِلَىٰ فَرَاغِي، فَقَطَّعْتُهَا فِي بُرْمَتِهَا، ثُمَّ وَلَّيْتُ إِلَىٰ رَسُولِ اللهِ ﷺ. فَقَالَتْ: لَا تَفْضَحْنِي بِرَسُولِ اللهِ ﷺ وَمَنْ مَعَهُ - قَالَ - فَجِئْتُهُ فَسَارَرْتُهُ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّا قَدْ ذَبَحْنَا بُهَيْمَةً لَنَا، وَطَحَنَتْ صَاعًا مِنْ

said (to me): 'Do not move your pot from the hearth or bake your bread until I come." I came and the Messenger of Allâh ﷺ came ahead of the people. I came to my wife and she said: 'Woe to you, woe to you!' I said: 'I did what you told me.' She brought out our dough for him and he spat in it and blessed it. Then he went to our pot and spat in it and blessed it. Then he said: 'Call a woman to bake with you, and serve food from your pot but do not remove it from the hearth.' There were one thousand men, and I swear by Allâh that they ate until they left and went away, and our pot was still brimming as before, and our dough was still being baked as before."

شَعِيرٍ كَانَ عِنْدَنَا، فَتَعَالَ أَنْتَ فِي نَفَرٍ مَعَكَ، فَصَاحَ رَسُولُ اللهِ ﷺ وَقَالَ: «يَا أَهْلَ الْخَنْدَقِ! إِنَّ جَابِرًا قَدْ صَنَعَ لَكُمْ سُورًا، فَحَيَّ هَلًّا بِكُمْ» وَقَالَ رَسُولُ اللهِ ﷺ: «لَا تُنْزِلُنَّ بُرْمَتَكُمْ وَلَا تَخْبِزُنَّ عَجِينَكُمْ، حَتَّىٰ أَجِيءَ» فَجِئْتُ وَجَاءَ رَسُولُ اللهِ ﷺ يَقْدُمُ النَّاسَ، حَتَّىٰ جِئْتُ امْرَأَتِي، فَقَالَتْ: بِكَ، وبِكَ، قُلْتُ: قَدْ فَعَلْتُ الَّذِي قُلْتِ لِي، فَأَخْرَجَتْ لَهُ عَجِينَتَنَا فَبَصَقَ فِيهَا وَبَارَكَ، ثُمَّ عَمَدَ إِلَىٰ بُرْمَتِنَا فَبَصَقَ فِيهَا وَبَارَكَ. ثُمَّ قَالَ: «ٱدعُوَانِي خَابِزَةً فَلْتَخْبِزْ مَعَكِ، وَاقْدَحِي مِنْ بُرْمَتِكُمْ وَلَا تُنْزِلُوهَا» وَهُمْ أَلْفٌ، فَأُقْسِمُ بِاللهِ لَأَكَلُوا حَتَّىٰ تَرَكُوهُ وَانْحَرَفُوا، وَإِنَّ بُرْمَتَنَا لَتَغِطُّ كَمَا هِيَ، وَإِنَّ عَجِينَتَنَا - أَوْ كَمَا قَالَ الضَّحَّاكُ - لَيُخْبَزُ كَمَا هُوَ.

[5316] 142 - (2040) Anas bin Mâlik said: "Abû Ṭalḥah said to Umm Sulaim: 'I have heard the voice of the Messenger of Allâh ﷺ sounding weak, and I know that he is hungry. Do you have anything?' She said: 'Yes,' and she brought out some loaves of barley, then she took a head-cover of hers and wrapped the bread in part of it, then she put that beneath my garment and covered me with part of it, then

[٥٣١٦] ١٤٢-(٢٠٤٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكِ [بْنِ أَنَسٍ] عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ؛ أَنَّهُ سَمِعَ أَنَسَ ابْنَ مَالِكٍ يَقُولُ: قَالَ أَبُو طَلْحَةَ لِأُمِّ سُلَيْمٍ: قَدْ سَمِعْتُ صَوْتَ رَسُولِ اللهِ ﷺ ضَعِيفًا، أَعْرِفُ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكِ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ، فَأَخْرَجَتْ أَقْرَاصًا مِنْ

she sent me to the Messenger of Allâh ﷺ. I took it and I found the Messenger of Allâh ﷺ sitting in the *Masjid*, and the people were with him. I stood near them and the Messenger of Allâh ﷺ said: 'Has Abû Ṭalḥah sent you?' I said: 'Yes.' He said: 'Is it concerning food?' I said: 'Yes.' The Messenger of Allâh ﷺ said to those who were with him: 'Get up.' He set out, and I set out ahead of them, until I came to Abû Ṭalḥah, and I told him. Abû Ṭalḥah said: 'O Umm Sulaim, the Messenger of Allâh ﷺ has come with the people, and we do not have enough to feed them.' She said: 'Allâh and His Messenger know best.' Abû Ṭalḥah went out and met the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ came with him until they both entered. The Messenger of Allâh ﷺ said: 'Bring me what you have, O Umm Sulaim.' She brought that bread and the Messenger of Allâh ﷺ ordered that it be broken into small pieces. Then Umm Sulaim squeezed ghee over it from a small skin and seasoned it, then the Messenger of Allâh ﷺ said over it what Allâh willed he should say. Then he said: 'Give permission for ten to enter.' He gave them permission and they ate until they were full, then they left. Then he said: 'Give permission for ten to enter.' He gave them permission

شَعِيرٍ: ثُمَّ أَخَذَتْ خِمَارًا لَهَا، فَلَفَّتِ الْخُبْزَ بِبَعْضِهِ، ثُمَّ دَسَّتْهُ تَحْتَ ثَوْبِي، وَرَدَّتْنِي بِبَعْضِهِ، ثُمَّ أَرْسَلَتْنِي إِلَىٰ رَسُولِ اللهِ ﷺ. قَالَ: فَذَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ اللهِ ﷺ جَالِسًا فِي الْمَسْجِدِ، وَمَعَهُ النَّاسُ، فَقُمْتُ عَلَيْهِمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَرْسَلَكَ أَبُو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ، فَقَالَ: «أَلِطَعَامٍ؟» فَقُلْتُ: نَعَمْ، فَقَالَ رَسُولُ اللهِ ﷺ لِمَنْ مَعَهُ: «قُومُوا» قَالَ: فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ، حَتَّىٰ جِئْتُ أَبَا طَلْحَةَ، فَأَخْبَرْتُهُ، فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيْمٍ! قَدْ جَاءَ رَسُولُ اللهِ ﷺ وَالنَّاسُ، وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ. فَقَالَتِ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّىٰ لَقِيَ رَسُولَ اللهِ ﷺ، فَأَقْبَلَ رَسُولُ اللهِ ﷺ مَعَهُ حَتَّىٰ دَخَلَا، فَقَالَ رَسُولُ اللهِ ﷺ: «هَلُمِّي مَا عِنْدَكِ، يَا أُمَّ سُلَيْمٍ!» فَأَتَتْ بِذٰلِكَ الْخُبْزِ، فَأَمَرَ بِهِ رَسُولُ اللهِ ﷺ فَفُتَّ، وَعَصَرَتْ عَلَيْهِ أُمُّ سُلَيْمٍ عُكَّةً لَهَا فَأَدَمَتْهُ، ثُمَّ قَالَ فِيهِ رَسُولُ اللهِ ﷺ مَا شَاءَ اللهُ أَنْ يَقُولَ، ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ» فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّىٰ شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ» فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّىٰ شَبِعُوا ثُمَّ

and they ate until they were full, then they left. He said: 'Give permission for ten to enter,' until all the people had eaten their fill, and there were seventy or eighty men."

خَرَجُوا، ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ» حَتَّىٰ أَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ سَبْعُونَ رَجُلًا أَوْ ثَمَانُونَ.

[5317] 143 - (...) Anas bin Mâlik narrated: "Abû Ṭalḥah sent me to the Messenger of Allâh ﷺ to invite him, as he had made some food. I came and found the Messenger of Allâh ﷺ with the people. He looked at me and I felt shy, so I said: Accept the invitation of Abû Ṭalḥah.' He said to the people: 'Get up.' Abû Ṭalḥah said: 'O Messenger of Allâh, I only made something for you.'" He said: "The Messenger of Allâh ﷺ touched it and prayed that it might be blessed, then he said: 'Admit a group of my Companions, ten men.' And he said: 'Eat.' He brought out something for them from between his fingers, and they ate until they were full, then they left. Then he said: 'Admit (another) ten,' and they ate and left. They kept coming and going, ten by ten, until there was no one left who had not come in and eaten his fill. Then he collected it and it was as it had been when they ate from it."

[٥٣١٧] ١٤٣-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: بَعَثَنِي أَبُو طَلْحَةَ إِلَىٰ رَسُولِ اللهِ ﷺ لِأَدْعُوَهُ، وَقَدْ جَعَلَ طَعَامًا، قَالَ فَأَقْبَلْتُ وَرَسُولُ اللهِ ﷺ مَعَ النَّاسِ، فَنَظَرَ إِلَيَّ فَاسْتَحْيَيْتُ فَقُلْتُ: أَجِبْ أَبَا طَلْحَةَ، فَقَالَ لِلنَّاسِ: «قُومُوا» فَقَالَ أَبُو طَلْحَةَ: يَا رَسُولَ اللهِ! إِنَّمَا صَنَعْتُ لَكَ شَيْئًا، قَالَ فَمَسَّهَا رَسُولُ اللهِ ﷺ، وَدَعَا فِيهَا بِالْبَرَكَةِ، ثُمَّ قَالَ: «أَدْخِلْ نَفَرًا مِنْ أَصْحَابِي، عَشَرَةً» وَقَالَ: «كُلُوا» وَأَخْرَجَ لَهُمْ شَيْئًا مِنْ بَيْنِ أَصَابِعِهِ، فَأَكَلُوا حَتَّىٰ شَبِعُوا، فَخَرَجُوا، فَقَالَ: «أَدْخِلْ عَشَرَةً» فَأَكَلُوا حَتَّىٰ خَرَجُوا فَمَا زَالَ يُدْخِلُ عَشَرَةً وَيُخْرِجُ عَشَرَةً حَتَّىٰ لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلَّا دَخَلَ فَأَكَلَ حَتَّىٰ شَبِعَ، ثُمَّ هَيَّأَهَا، فَإِذَا هِيَ مِثْلُهَا حِينَ أَكَلُوا مِنْهَا.

[5318] (...) Anas bin Mâlik said: "Abû Ṭalḥah sent me to the Messenger of Allâh ﷺ..." and he

[٥٣١٨] (...) وَحَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ

narrated a *Hadîth* like that of Ibn Numair (no. 5317), except that he said at the end: "Then Abû Talhah took what was left and gathered it together, then he prayed that it might be blessed, and it became as it had been at first, and he said: 'Take this.'"

[5319] (...) It was narrated that Anas bin Mâlik said: "Abû Talhah told Umm Sulaim to make some food for the Prophet ﷺ, just for him, then he sent me to him... and he quoted the same *Hadîth* (no. 5317), and he said: "The Messenger of Allâh ﷺ put his hand on it and said the Name of Allâh over it, then he said: 'Give permission for ten to enter.' He gave them permission and they came in, and he said: 'Eat and mention the Name of Allâh,' and they ate, until eighty men had done that. Then the Prophet ﷺ and the members of the household ate after that, and there was still some food left over."

[5320] (...) This story about the food of Abû Talhah was narrated from Anas bin Mâlik, from the Prophet ﷺ, and he said: "Abû Talhah stood at the door until the Messenger of Allâh ﷺ came, and he said to him: 'O Messenger of Allâh, it is only a small

ابْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: بَعَثَنِي أَبُو طَلْحَةَ إِلَىٰ رَسُولِ اللهِ ﷺ. وسَاقَ الْحَدِيثَ نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ، غَيْرَ أَنَّهُ قَالَ فِي آخِرِهِ: ثُمَّ أَخَذَ مَا بَقِيَ فَجَمَعَهُ، ثُمَّ دَعَا فِيهِ بِالْبَرَكَةِ، قَالَ فَعَادَ كَمَا كَانَ، فَقَالَ: «دُونَكُمْ هٰذَا».

[٥٣١٩] (...) وحَدَّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ عَبْدِالرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَمَرَ أَبُو طَلْحَةَ أُمَّ سُلَيْمٍ أَنْ تَصْنَعَ لِلنَّبِيِّ ﷺ طَعَامًا لِنَفْسِهِ خَاصَّةً، ثُمَّ أَرْسَلَنِي إِلَيْهِ، وَسَاقَ الْحَدِيثَ، وَقَالَ فِيهِ: فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ وَسَمَّىٰ عَلَيْهِ، ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ» فَأَذِنَ لَهُمْ فَدَخَلُوا، فَقَالَ: «كُلُوا وَسَمُّوا اللهَ» فَأَكَلُوا، حَتَّىٰ فَعَلَ ذٰلِكَ بِثَمَانِينَ رَجُلًا، ثُمَّ أَكَلَ النَّبِيُّ ﷺ بَعْدَ ذٰلِكَ وَأَهْلُ الْبَيْتِ، وَتَرَكُوا سُؤْرًا.

[٥٣٢٠] (...) وحَدَّثنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، بِهٰذِهِ الْقِصَّةِ، فِي طَعَامِ أَبِي طَلْحَةَ، عَنِ

amount.' He said: 'Bring it, for Allâh will bless it.'"

[5321] (...) This *Hadîth* was narrated from Anas bin Mâlik, from the Prophet ﷺ, and he said: "Then the Messenger of Allâh ﷺ ate and the members of the household ate, and what was left over they sent to their neighbors."

[5322] (...) It was narrated that Anas bin Mâlik said: "Abû Talhah saw the Messenger of Allâh ﷺ lying in the *Masjid*, turning from his back to his stomach (because of hunger). He went to Umm Sulaim and said: 'I have seen the Messenger of Allâh ﷺ lying in the *Masjid*, turning from his back to his stomach, and I think that he is hungry..." and he quoted the *Hadîth* (similar to no. 5317), and said: "Then the Messenger of Allâh ﷺ, Abû Talhah, Umm Sulaim and Anas bin Mâlik ate, and there was some left over, so we gave it to our neighbors."

النَّبِيِّ ﷺ. وَقَالَ فِيهِ: فَقَامَ أَبُو طَلْحَةَ عَلَىٰ الْبَابِ، حَتَّىٰ أَتَىٰ رَسُولُ اللهِ ﷺ، فَقَالَ لَهُ: يَا رَسُولَ اللهِ! إِنَّمَا كَانَ شَيْئًا يَسِيرًا، قَالَ: «هَلُمَّهُ، فَإِنَّ اللهَ سَيَجْعَلُ فِيهِ الْبَرَكَةَ».

[٥٣٢١] (...) **وحَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ الْبَجَلِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ مُوسَىٰ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ، وَقَالَ فِيهِ: ثُمَّ أَكَلَ رَسُولُ اللهِ ﷺ وَأَكَلَ أَهْلُ الْبَيْتِ، وَأَفْضَلُوا مَا أَبْلَغُوا جِيرَانَهُمْ.

[٥٣٢٢] (...) **وحَدَّثَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ جَرِيرَ بْنَ زَيْدٍ يُحَدِّثُ عَنْ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَىٰ أَبُو طَلْحَةَ رَسُولَ اللهِ ﷺ مُضْطَجِعًا فِي الْمَسْجِدِ، يَتَقَلَّبُ ظَهْرًا لِبَطْنٍ، فَأَتَىٰ أُمَّ سُلَيْمٍ فَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ مُضْطَجِعًا فِي الْمَسْجِدِ، يَتَقَلَّبُ ظَهْرًا لِبَطْنٍ وَأَظُنُّهُ جَائِعًا. وَسَاقَ الْحَدِيثَ، وَقَالَ فِيهِ: ثُمَّ أَكَلَ رَسُولُ اللهِ ﷺ وَأَبُو طَلْحَةَ وَأُمُّ سُلَيْمٍ وَأَنَسُ [بْنُ مَالِكٍ]، وَفَضَلَتْ فَضْلَةٌ، فَأَهْدَيْنَاهُ لِجِيرَانِنَا.

[5323] **(...)** Anas bin Mâlik said: "I came to the Messenger of Allâh ﷺ and I found him sitting with his Companions and talking to them, and he had bound his stomach with a cloth." - Usâmah (a narrator) said: "And I am not sure whether he had tied a stone to it." - "I (Anas) said to some of his (ﷺ) Companions: 'Why has the Messenger of Allâh ﷺ bound his stomach?' They said: 'Because of hunger.' I went to Abû Ṭalḥah, who was the husband of Umm Sulaim bint Milḥân, and I said: 'O my father, I have seen the Messenger of Allâh ﷺ with his stomach bound with a cloth, and I asked some of his Companions, and they said it is because of hunger.' Abû Ṭalḥah entered upon my mother and said: 'Is there anything?' She said: 'Yes, I have some pieces of bread and some dates. If the Messenger of Allâh ﷺ comes to us on his own, we can give him enough for him to eat his fill, but if someone else comes with him it will not be enough for them.''' Then he mentioned the rest of the story (as in *Ḥadîth* no. 5317).

[5324] **(...)** A similar *Ḥadîth* (as no. 5317) was narrated from Anas bin Mâlik from the Prophet ﷺ about the food of Abû Ṭalḥah (with a different chain of narrators).

[٥٣٢٣] (. . .) **وحَدَّثني** حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ؛ أَنَّ يَعْقُوبَ بْنَ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ الأَنْصَارِيَّ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَنَسَ ابْنَ مَالِكٍ يَقُولُ: جِئْتُ رَسُولَ اللهِ ﷺ يَوْمًا فَوَجَدْتُهُ جَالِسًا مَعَ أَصْحَابِهِ يُحَدِّثُهُمْ، وَقَدْ عَصَّبَ بَطْنَهُ بِعِصَابَةٍ- قَالَ أُسَامَةُ: وَأَنَا أَشُكُّ - عَلَىٰ حَجَرٍ، فَقُلْتُ لِبَعْضِ أَصْحَابِهِ: لِمَ عَصَّبَ رَسُولُ اللهِ ﷺ بَطْنَهُ؟ فَقَالُوا: مِنَ الْجُوعِ، فَذَهَبْتُ إِلَىٰ أَبِي طَلْحَةَ، وَهُوَ زَوْجُ أُمِّ سُلَيْمٍ بِنْتِ مِلْحَانَ، فَقُلْتُ: يَا أَبَتَاهْ! قَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ عَصَّبَ بَطْنَهُ بِعِصَابَةٍ، فَسَأَلْتُ بَعْضَ أَصْحَابِهِ فَقَالُوا: مِنَ الْجُوعِ، فَدَخَلَ أَبُو طَلْحَةَ عَلَىٰ أُمِّي، فَقَالَ: هَلْ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ، عِنْدِي كِسَرٌ مِنْ خُبْزٍ وَتَمَرَاتٌ، فَإِنْ جَاءَنَا رَسُولُ اللهِ ﷺ وَحْدَهُ أَشْبَعْنَاهُ، وَإِنْ جَاءَ آخَرُ مَعَهُ قَلَّ عَنْهُمْ. ثُمَّ ذَكَرَ سَائِرَ الْحَدِيثِ بِقِصَّتِهِ.

[٥٣٢٤] (. . .) **وحَدَّثني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَرْبُ بْنُ مَيْمُونٍ عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ فِي طَعَامِ أَبِي طَلْحَةَ، نَحْوَ حَدِيثِهِمْ.

Chapter 21. It Is Permissible To Eat Soup, And It Is Recommended To Eat Squash, And For The People Eating Together To Show Preference To One Another Even If They Are Guests, So Long As The Host Does Not Object To That

(المعجم ٢١) - (**بَابُ جواز أكل المرق، واستحباب [أكل] اليقطين، وإيثار أهل المائدة بعضهم بعضًا وإن كانوا ضيفانا، إذا لم يكره ذلك صاحب الطعام**) (التحفة ٤)

[5325] 144 - (2041) Anas bin Mâlik said: "A tailor invited the Messenger of Allâh ﷺ to a meal that he had made." Anas bin Mâlik said: "I went with the Messenger of Allâh ﷺ to that meal, and he offered to the Messenger of Allâh ﷺ some barley bread and some soup containing squash and strips of meat." Anas said: "I saw the Messenger of Allâh ﷺ looking for the squash on all sides of the dish." He said: "I have not stopped liking squash since that day."

[٥٣٢٥] **١٤٤**-(٢٠٤١) **حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ خَيَّاطًا دَعَا رَسُولَ اللهِ ﷺ لِطَعَامٍ صَنَعَهُ، قَالَ أَنَسُ بْنُ مَالِكٍ: فَذَهَبْتُ مَعَ رَسُولِ اللهِ ﷺ إِلَىٰ ذٰلِكَ الطَّعَامِ، فَقَرَّبَ إِلَىٰ رَسُولِ اللهِ ﷺ خُبْزًا مِنْ شَعِيرٍ، وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ، قَالَ أَنَسٌ: فَرَأَيْتُ رَسُولَ اللهِ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَي الصَّحْفَةِ، - قَالَ -: فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مُنْذُ يَوْمَئِذٍ.

[5326] 145 - (...) It was narrated from Thâbit that Anas said: "A man invited the Messenger of Allâh ﷺ, and I went with him. He brought some soup containing squash, and the Messenger of Allâh ﷺ started to eat that squash and he liked it. When I saw that, I started to pass it to him and not eat it myself." And Anas said: "Since that time I have not stopped liking squash."

[٥٣٢٦] **١٤٥**-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سُلَيْمَانَ ابْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَعَا رَسُولَ اللهِ ﷺ رَجُلٌ، فَانْطَلَقْتُ مَعَهُ، فَجِيءَ بِمَرَقَةٍ فِيهَا دُبَّاءٌ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَأْكُلُ مِنْ ذٰلِكَ الدُّبَّاءِ وَيُعْجِبُهُ، قَالَ: فَلَمَّا رَأَيْتُ ذٰلِكَ جَعَلْتُ أُلْقِيهِ إِلَيْهِ وَلَا أَطْعَمُهُ - قَالَ - فَقَالَ أَنَسٌ: فَمَا زِلْتُ، بَعْدُ، يُعْجِبُنِي الدُّبَّاءُ.

[5327] **(...)** It was narrated from Anas bin Mâlik that a man who was a tailor invited the Messenger of Allâh ﷺ. And he (the narrator) added: "Thâbit said: 'I heard Anas say: "No food was made for me after that in which squash could be added, but it was added."

[٥٣٢٧] (. . .) وحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ الْبُنَانِيِّ وَعَاصِمٍ الْأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلًا خَيَّاطًا دَعَا رَسُولَ اللهِ ﷺ. وَزَادَ: قَالَ ثَابِتٌ: فَسَمِعْتُ أَنَسًا يَقُولُ: فَمَا صُنِعَ لِي طَعَامٌ، بَعْدُ، أَقْدِرُ عَلَىٰ أَنْ يُصْنَعَ فِيهِ دُبَّاءٌ إِلَّا صُنِعَ.

Chapter 22. It Is Recommended To Take The Stones Out Of Dates, And It Is Recommended For The Guest To Pray For The Host And To Ask A Righteous Guest To *Du'â'* (Supplication), And He Should Respond To That Request

(المعجم ٢٢) - (بَابُ استحباب وضع النوى خارج التمر، واستحباب دعاء الضيف لأهل الطعام، وطلب دعاء من الضيف الصالح، وإجابته إلى ذَلِكَ) (التحفة ٥)

[5328] 146 - (2042) It was narrated that 'Abdullâh bin Busr said: "The Messenger of Allâh ﷺ came to my father and we offered him some food and some *Waṭbah*.[1] Then some dates were brought and he started eating them, putting the stones between his fingers and holding his forefinger and middle finger together" - Shu'bah said: "I think we learn from this that one may hold the date stones between two fingers, *In shâ Allâh*" - "Then some drink was brought and he

[٥٣٢٨] ١٤٦-(٢٠٤٢) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ قَالَ: نَزَلَ رَسُولُ اللهِ ﷺ عَلَىٰ أَبِي، قَالَ: فَقَرَّبْنَا إِلَيْهِ طَعَامًا وَوَطْبَةً، فَأَكَلَ مِنْهَا، ثُمَّ أُتِيَ بِتَمْرٍ فَكَانَ يَأْكُلُهُ وَيُلْقِي النَّوَىٰ بَيْنَ إِصْبَعَيْهِ وَيَجْمَعُ السَّبَّابَةَ وَالْوُسْطَىٰ - قَالَ شُعْبَةُ: هُوَ ظَنِّي، وَهُوَ فِيهِ، إِنْ شَاءَ اللهُ: إِلْقَاءُ

[1] A mixture of dates, dried cottage cheese, and cooking fat.

drank it, then he passed it to the one who was on his right. My father said, taking hold of the reins of his riding-animal: 'Pray to Allâh for us.' He said: *'Allâhumma Bârik lahum fî mâ razaqtuhum, faghfirlahum farḥamhum* (O Allâh, bless them in that which You have provided for them, and forgive them and have mercy on them.)'"

النَّوَىٰ بَيْنَ الإِصْبَعَيْنِ - ثُمَّ أُتِيَ بِشَرَابٍ فَشَرِبَهُ، ثُمَّ نَاوَلَهُ الَّذِي عَنْ يَمِينِهِ، قَالَ فَقَالَ أَبِي، وَأَخَذَ بِلِجَامِ دَابَّتِهِ: ادْعُ اللهَ لَنَا، فَقَالَ: «اللَّهُمَّ! بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، فَاغْفِرْ لَهُمْ فارْحَمْهُمْ».

[5329] (...) It was narrated from Shu'bah with this chain of narrators (a *Ḥadîth* similar to no. 5328), but he did not express any doubt about holding the date stones between his fingers.

[٥٣٢٩] (. . .) وحَدَّثَنَاه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِيهِ مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَٰذَا الإِسْنَادِ. وَلَمْ يَشُكَّا فِي إِلْقَاءِ النَّوَىٰ بَيْنَ الإِصْبَعَيْنِ.

Chapter 23. Eating Cucumbers With Fresh Dates

(المعجم ٢٣) - (بَابُ أكل القثاء بالرطب) (التحفة ٦)

[5330] 147 - (2043) It was narrated that 'Abdullâh bin Ja'far said: "I saw the Messenger of Allâh ﷺ eating cucumbers with fresh dates."

[٥٣٣٠] ١٤٧-(٢٠٤٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ وَعَبْدُ اللهِ ابْنُ عَوْنٍ الْهِلَالِيُّ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ ابْنُ عَوْنٍ: حَدَّثَنَا - إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَأْكُلُ الْقِثَّاءَ بِالرُّطَبِ.

Chapter 24. It Is Recommended To Be Humble When Eating, And How To Sit

(المعجم ٢٤) - (بَابُ استحباب تواضع الآكل، وصفة قعوده) (التحفة ٧)

[5331] 148 - (2044) Anas bin Mâlik said: "I saw the Messenger

[٥٣٣١] ١٤٨-(٢٠٤٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ،

of Allâh ﷺ (*Muqi'yan*) sitting and eating dates."[1]

كِلَاهُمَا عَنْ حَفْصٍ- قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ - عَنْ مُصْعَبِ بْنِ سُلَيْمٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ مُقْعِيًا، يَأْكُلُ تَمْرًا.

[5332] 149 - (...) It was narrated that Anas said: "Some dates were brought to the Messenger of Allâh ﷺ, and the Prophet ﷺ started to distributing them while sitting, eating some of them quickly."

[٥٣٣٢] ١٤٩-(...) وحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنْ مُصْعَبِ بْنِ سُلَيْمٍ، عَنْ أَنَسٍ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِتَمْرٍ، فَجَعَلَ النَّبِيُّ ﷺ يَقْسِمُهُ وَهُوَ مُحْتَفِزٌ، يَأْكُلُ مِنْهُ أَكْلًا ذَرِيعًا. وَفِي رِوَايَةِ زُهَيْرٍ: أَكْلًا حَثِيثًا.

Chapter 25. The Prohibition Of Eating Two Dates Etc., At A Time When Eating With A Group, Except With The Permission Of One's Companions

(المعجم ٢٥) - (بَابُ نهي الْآكل مع جماعة، عن قران تمرتين ونحوهما في لقمة، إلا بإذن أصحابه) (التحفة ٨)

[5333] 150 - (2045) Jabalah bin Suhaim said: "Ibn Az-Zubair used to provide us with dates, as the people had been stricken with famine at that time. We were eating and Ibn 'Umar passed by us while we were eating, and he said: 'Do not eat two together, for the Messenger of Allâh ﷺ forbade eating two together, unless a man asks his brother for permission.'"

[٥٣٣٣] ١٥٠-(٢٠٤٥) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ جَبَلَةَ ابْنَ سُحَيْمٍ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَرْزُقُنَا التَّمْرَ- قَالَ - وَقَدْ كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جُهْدٌ، فَكُنَّا نَأْكُلُ فَيَمُرُّ عَلَيْنَا ابْنُ

[1] It is "sitting on his hind quarters on his calves." (*An-Nawawî*).

عُمَرَ وَنَحْنُ نَأْكُلُ، فَيَقُولُ: لَا تُقَارِنُوا، فَإِنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْإِقْرَانِ، إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ أَخَاهُ.

قَالَ شُعْبَةُ: لَا أُرَىٰ هَـٰذِهِ الْكَلِمَةَ إِلَّا مِنْ كَلِمَةِ ابْنِ عُمَرَ، يَعْنِي الاسْتِئْذَانَ.

Shu'bah (a narrator) said: "I think that these are the words of Ibn 'Umar," i.e. about asking permission.

[٥٣٣٤] (. . .) وحَدَّثَنَاه عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَـٰنِ بْنُ مَهْدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَـٰذَا الْإِسْنَادِ. وَلَيْسَ فِي حَدِيثِهِمَا قَوْلُ شُعْبَةَ، وَلَا قَوْلُهُ: وَقَدْ كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جُهْدٌ.

[5334] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadîth* similar to no. 5333). Their *Hadîth* does not mention the words of Shu'bah or the comment that the people had been stricken with famine at that time.

[٥٣٣٥] ١٥١-(. . .) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَـٰنِ عَنْ سُفْيَانَ، عَنْ جَبَلَةَ بْنِ سُحَيْمٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يَقْرُنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ حَتَّىٰ يَسْتَأْذِنَ أَصْحَابَهُ.

[5335] 151 - (...) It was narrated that Jabalah bin Suhaim said: "I heard Ibn 'Umar say: 'The Messenger of Allâh ﷺ forbade a man to eat two dates at once unless he asked permission from his companions.'"

(المعجم ٢٦) - **(بَابٌ فِي إدخال التمر ونحوه من الأقوات للعيال)** (التحفة ٩)

Chapter 26. Storing Dates And Other Provisions For One's Children

[٥٣٣٦] ١٥٢-(٢٠٤٦) وَحَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَـٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانٍ: حَدَّثَنَا سُلَيْمَانُ ابْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،

[5336] 152 - (2046) It was narrated from 'Âishah that the Prophet ﷺ said: "No household will go hungry if they have dates."

عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَجُوعُ أَهْلُ بَيْتٍ عِنْدَهُمُ التَّمْرُ».

[5337] 153 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'O 'Âishah, a house in which there are no dates, its people will go hungry. O 'Âishah, a house in which there are no dates, its people will go hungry.'" He said it two or three times.

[٥٣٣٧] ١٥٣-(...) **حَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا يَعْقُوبُ ابْنُ مُحَمَّدِ بْنِ طَحْلَاءٍ عَنْ أَبِي الرِّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَا عَائِشَةُ! بَيْتٌ لَا تَمْرَ فِيهِ، جِيَاعٌ أَهْلُهُ، يَا عَائِشَةُ! بَيْتٌ لَا تَمْرَ فِيهِ، جِيَاعٌ أَهْلُهُ - أَوْ جَاعَ أَهْلُهُ -» قَالَهَا مَرَّتَيْنِ، أَوْ ثَلَاثًا.

Chapter 27. The Virtue Of The Dates Of Al-Madînah

(المعجم ٢٧) - (بَابُ فضل تمر المدينة) (التحفة ١٠)

[5338] 154 - (2047) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâṣ, from his father, that the Messenger of Allâh ﷺ said: "Whoever eats seven dates from the area between the two lava fields in the morning, no poison will harm him until evening comes."

[٥٣٣٨] ١٥٤-(٢٠٤٧) **حَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَكَلَ سَبْعَ تَمَرَاتٍ، مِمَّا بَيْنَ لَابَتَيْهَا، حِينَ يُصْبِحُ، لَمْ يَضُرَّهُ سُمٌّ حَتَّىٰ يُمْسِيَ».

[5339] 155 - (...) 'Âmir bin Sa'd bin Abî Waqqâṣ said: "I heard Sa'd say: 'I heard the Messenger of Allâh ﷺ say: "Whoever eats seven 'Ajwah dates in the morning, he will not be harmed by any poison or witchcraft that day."

[٥٣٣٩] ١٥٥-(...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هَاشِمِ بْنِ هَاشِمٍ قَالَ: سَمِعْتُ عَامِرَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ يَقُولُ: سَمِعْتُ سَعْدًا يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ

تَصَبَّحَ بِسَبْعِ تَمَرَاتٍ، عَجْوَةٍ، لَمْ يَضُرَّهُ ذٰلِكَ الْيَوْمَ سُمٌّ وَلَا سِحْرٌ».

[5340] (...) A similar report (as no. 5339) was narrated from Hâshim bin Hâshim with this chain from the Prophet ﷺ.

[٥٣٤٠] (...) وحَدَّثَناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو بَدْرٍ شُجَاعُ بْنُ الْوَلِيدِ، كِلَاهُمَا عَنْ هَاشِمِ بْنِ هَاشِمٍ، بِهٰذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، وَلَا يَقُولَانِ: سَمِعْتُ النَّبِيَّ ﷺ.

[5341] 156 - (2048) It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "In the 'Ajwah dates of Al-'Âliyah (villages to the east of Al-Madînah) there is healing," or "they are an antidote first thing in the morning."

[٥٣٤١] ١٥٦-(٢٠٤٨) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ شَرِيكٍ وَهُوَ ابْنُ أَبِي نَمِرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ فِي عَجْوَةِ الْعَالِيَةِ شِفَاءً، أَوْ إِنَّهَا تِرْيَاقٌ، أَوَّلَ الْبُكْرَةِ».

Chapter 28. The Virtue Of Truffles, And Treating The Eyes With Them

(المعجم ٢٨) - (بَابُ فضل الكمأة، ومداواة العين بها) (التحفة ١١)

[5342] 157 - (2049) It was narrated that Sa'eed bin Zaid bin 'Amr bin Nufail said: "I heard the Prophet ﷺ say: 'Truffles are a kind of manna, and their juice is a healing for the eyes.'"

[٥٣٤٢] ١٥٧-(٢٠٤٩) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعُمَرُ بْنُ عُبَيْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بنِ عَمْرِو بْنِ

نُفَيْلٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

[5343] 158 - (...) Sa'eed bin Zaid said: "I heard the Messenger of Allâh ﷺ say: 'Truffles are a kind of manna, and their juice is a healing for the eyes.'"

[٥٣٤٣] ١٥٨-(...) وحَدَّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ حُرَيْثٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَآؤُهَا شِفَاءٌ لِلْعَيْنِ».

[5344] (...) It was narrated from Sa'eed bin Zaid, from the Prophet ﷺ.

Shu'bah (a narrator) said: "When Al-Hakam narrated it to me, I did not find it strange because of the (the previous versions of the) *Hadîth* of 'Abdul-Malik (no. 5342)."

[٥٣٤٤] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: وَأَخْبَرَنِي الْحَكَمُ بْنُ عُتَيْبَةَ عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

قَالَ شُعْبَةُ: لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ لَمْ أُنْكِرْهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ.

[5345] 159 - (...) It was narrated that Sa'eed bin Zaid bin 'Amr bin Nufail said: "The Messenger of Allâh ﷺ said: 'Truffles are a kind of manna, which Allâh sent down to the Children of Israel, and their juice is a healing for the eyes.'"

[٥٣٤٥] ١٥٩-(...) حَدَّثَنَا سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ، عَنِ الْحَسَنِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْكَمْأَةُ مِنَ الْمَنِّ، الَّذِي أَنْزَلَ اللهُ عَزَّ وَجَلَّ عَلَىٰ بَنِي إِسْرَائِيلَ، وَمَآؤُهَا شِفَاءٌ لِلْعَيْنِ».

[5346] 160 - (...) It was narrated from ‘Amr bin Ḥuraith, from Sa‘eed bin Zaid, that the Prophet ﷺ said: “Truffles are a kind of manna that Allâh sent down to Mûsâ, ﷺ, and their juice is a healing for the eyes.”

[٥٣٤٦] ١٦٠-(...) وحَدَّثنا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ ابْنِ عُتَيْبَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَمْأَةُ مِنَ الْمَنِّ الَّذِي أَنْزَلَ اللهُ عَزَّ وَجَلَّ عَلَىٰ مُوسَىٰ عَلَيْهِ السَّلَامُ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

[5347] 161 - (...) Sa‘eed bin Zaid said: “The Messenger of Allâh ﷺ said: ‘Truffles are a kind of manna that Allâh sent down to the Children of Israel, and their juice is a healing for the eyes.’”

[٥٣٤٧] ١٦١-(...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ حُرَيْثٍ: قَالَ سَمِعْتُ سَعِيدَ ابْنَ زَيْدٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الْكَمْأَةُ مِنَ الْمَنِّ الَّذِي أَنْزَلَ اللهُ، عَزَّ وَجَلَّ، عَلَىٰ بَنِي إِسْرَائِيلَ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

[5348] 162 - (...) It was narrated that Sa‘eed bin Zaid said: “The Messenger of Allâh ﷺ said: ‘Truffles are a kind of manna, and their juice is a healing for the eyes.’”

[٥٣٤٨] ١٦٢-(...) وحَدَّثنا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شَبِيبٍ قَالَ: سَمِعْتُهُ مِنْ شَهْرِ بْنِ حَوْشَبٍ، فَسَأَلْتُهُ، فَقَالَ: سَمِعْتُهُ مِنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ فَلَقِيتُ عَبْدَ الْمَلِكِ، فَحَدَّثَنِي عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

Chapter 29. The Virtue Of The Black Fruit From The Arak Tree

(المعجم ٢٩) - (بَابُ فضيلة الأسود من الكباث) (التحفة ١٢)

[5349] 163 - (2050) It was narrated that Jâbir bin 'Abdullâh said: "We were with the Prophet ﷺ in Marr Aẓ-Ẓahrân and we were picking the fruit of the arak tree. The Prophet ﷺ said: 'You should choose the black ones.' We said: 'O Messenger of Allâh, it is as if you once tended sheep.' He said: 'Yes. Was there any Prophet who did not tend sheep?' or words to that effect."

[٥٣٤٩] ١٦٣-(٢٠٥٠) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِمَرِّ الظَّهْرَانِ، وَنَحْنُ نَجْنِي الْكَبَاثَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِالْأَسْوَدِ مِنْهُ» قَالَ: فَقُلْنَا: يَا رَسُولَ اللهِ! كَأَنَّكَ رَعَيْتَ الْغَنَمَ. قَالَ «نَعَمْ، وَهَلْ مِن نَبِيٍّ إِلَّا وَقَدْ رَعَاهَا؟» أَوْ نَحْوَ هَٰذَا مِنَ الْقَوْلِ.

Chapter 30. The Virtue Of Vinegar And Using It As A Condiment

(المعجم ٣٠) - (بَابُ فضيلة الخل، والتأدم به) (التحفة ١٣)

[5350] 164 - (2051) It was narrated from 'Âishah that the Prophet ﷺ said: "What an excellent condiment is vinegar."

[٥٣٥٠] ١٦٤-(٢٠٥١) حَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانٍ: حَدَّثَنَا سُلَيْمَانُ ابْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «نِعْمَ الْأُدُمُ، أَوِ الْإِدَامُ، الْخَلُّ».

[5351] 165 - (...) Sulaimân bin Bilâl narrated it with this chain of narrators (a *Hadîth* similar to no. 5350).

[٥٣٥١] ١٦٥-(...) وحَدَّثَنَاه مُوسَى بْنُ قُرَيْشِ بْنِ نَافِعٍ التَّمِيمِيُّ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ الْوُحَاظِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ بِهَٰذَا الْإِسْنَادِ، وَقَالَ: «نِعْمَ الْأُدُمُ» وَلَمْ يَشُكَّ.

[5352] 166 - (2052) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ asked his family for condiments and they said: "We do not have anything but vinegar." He called for it and he started eating it, saying: "What an excellent condiment vinegar is, what an excellent condiment vinegar is."

[٥٣٥٢] ١٦٦-(٢٠٥٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ النَّبِيَّ ﷺ سَأَلَ أَهْلَهُ الأُدُمَ، فَقَالُوا: مَا عِنْدَنَا إِلَّا خَلٌّ، فَدَعَا بِهِ، فَجَعَلَ يَأْكُلُ بِهِ وَيَقُولُ: «نِعْمَ الأُدُمُ الْخَلُّ، نِعْمَ الأُدُمُ الْخَلُّ».

[5353] 167 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ took me by the hand one day and (led me) to his house, and some pieces of bread were brought to him. He said: 'Is there any condiment?' They said: 'No, except a little vinegar.' He said: 'Vinegar is an excellent condiment.'"

Jâbir said: "I have not stopped liking vinegar since I heard that from the Prophet of Allâh ﷺ." Ṭalḥah said: "I have not stopped liking vinegar since I heard that from Jâbir."

[٥٣٥٣] ١٦٧-(...) حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ عَنِ الْمُثَنَّى بْنِ سَعِيدٍ: حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: أَخَذَ رَسُولُ اللهِ ﷺ بِيَدِي ذَاتَ يَوْمٍ، إِلَىٰ مَنْزِلِهِ، فَأَخْرَجَ إِلَيْهِ فِلَقًا مِنْ خُبْزٍ، فَقَالَ: «مَا مِنْ أُدُمٍ؟» فَقَالُوا: لَا، إِلَّا شَيْءٌ مِنْ خَلٍّ، قَالَ: «فَإِنَّ الْخَلَّ نِعْمَ الأُدُمُ».

قَالَ جَابِرٌ: فَمَا زِلْتُ أُحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ نَبِيِّ اللهِ ﷺ، وَقَالَ طَلْحَةُ: مَا زِلْتُ أُحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ جَابِرٍ.

[5354] 168 - (...) Jâbir bin 'Abdullâh narrated that the Messenger of Allâh ﷺ took him by the hand and (led him) to his house... a *Ḥadîth* like that of Ibn 'Ulayyah (no. 5353), up to the words; "What an excellent condiment vinegar is" and he did not mention what came after that.

[٥٣٥٤] ١٦٨-(...) حَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ عَنْ طَلْحَةَ بْنِ نَافِعٍ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ أَخَذَ بِيَدِهِ إِلَىٰ مَنْزِلِهِ، بِمِثْلِ حَدِيثِ

ابْنِ عُلَيَّةَ، إِلَىٰ قَوْلِهِ: «فَنِعْمَ الْأُدْمُ الْخَلُّ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[5355] 169 - (...) Jâbir bin 'Abdullâh said: "I was sitting in a house and the Messenger of Allâh ﷺ passed by me. He gestured to me so I stood up, and he took hold of my hand and we set off until we came to the apartment of one of his wives. He went in, then he gave me permission to enter, and I entered beyond the curtain. He said: 'Is there anything for breakfast?' They said: 'Yes.' Three loaves of bread were brought to him, which they put on a tray of palm leaves. The Messenger of Allâh ﷺ took one loaf and put it in front of him, and he took another loaf and put it in front of me, then he took the third loaf and broke it in two, putting one half in front of him and one in front of me. Then he said: 'Is there any condiment?' They said: 'No, except a little vinegar.' He said: 'Bring it, what an excellent condiment it is.'"

[٥٣٥٥] ١٦٩-(...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ ابْنُ هَٰرُونَ: أَخْبَرَنَا حَجَّاجُ بْنُ أَبِي زَيْنَبَ: حَدَّثَنِي أَبُو سُفْيَانَ طَلْحَةُ بْنُ نَافِعٍ قَالَ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللهِ قَالَ: كُنْتُ جَالِسًا فِي دَارٍ، فَمَرَّ بِي رَسُولُ اللهِ ﷺ، فَأَشَارَ إِلَيَّ، فَقُمْتُ إِلَيْهِ، فَأَخَذَ بِيَدِي، فَانْطَلَقْنَا حَتَّىٰ أَتَىٰ بَعْضَ حُجَرِ نِسَائِهِ، فَدَخَلَ، ثُمَّ أَذِنَ لِي، فَدَخَلْتُ الْحِجَابَ عَلَيْهَا، فَقَالَ: «هَلْ مِنْ غَدَاءٍ؟» فَقَالُوا: نَعَمْ، فَأُتِيَ بِثَلَاثَةِ أَقْرِصَةٍ، فَوُضِعْنَ عَلَىٰ بَتِّيٍّ، فَأَخَذَ رَسُولُ اللهِ ﷺ قُرْصًا فَوَضَعَهُ بَيْنَ يَدَيْهِ، وَأَخَذَ قُرْصًا آخَرَ فَوَضَعَهُ بَيْنَ يَدَيَّ، ثُمَّ أَخَذَ الثَّالِثَ فَكَسَرَهُ بِاثْنَيْنِ، فَجَعَلَ نِصْفَهُ بَيْنَ يَدَيْهِ وَنِصْفَهُ بَيْنَ يَدَيَّ، ثُمَّ قَالَ: «هَلْ مِنْ أُدُمٍ؟» قَالُوا: لَا، إِلَّا شَيْءٌ مِنْ خَلٍّ، قَالَ: «هَاتُوهُ، فَنِعْمَ الْأُدْمُ هُوَ».

Chapter 31. It Is Permissible To Eat Garlic, But The One Who Is Going To Address Prominent People Should Refrain From Eating It, And The Same Applies To Other, Similar Foods

(المعجم ٣١) - (بَابُ إباحة أكل الثوم، وأنه ينبغي لمن أراد خطاب الكبار تركه، وكذا ما في معناه)

(التحفة ١٤)

[5356] 170 - (2053) It was narrated that Abû Ayyûb Al-

[٥٣٥٦] ١٧٠-(٢٠٥٣) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ

Anṣârî said: "When food was brought to the Messenger of Allâh ﷺ, he would eat some of it and send the leftovers to me. One day he sent food of which he had not eaten anything, because there was garlic in it. I asked him: 'Is it *Ḥarâm*?' He said: 'No, but I dislike it because of its smell.'"

He said: "And I dislike that which he disliked."

لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا أُتِيَ بِطَعَامٍ، أَكَلَ مِنْهُ وَبَعَثَ بِفَضْلَةٍ إِلَيَّ، وَإِنَّهُ بَعَثَ إِلَيَّ يَوْمًا بِفَضْلَةٍ لَمْ يَأْكُلْ مِنْهَا، لِأَنَّ فِيهَا ثُومًا، فَسَأَلْتُهُ: أَحَرَامٌ هُوَ؟ قَالَ: «لَا، وَلَكِنِّي أَكْرَهُهُ مِنْ أَجْلِ رِيحِهِ».

قَالَ: فَإِنِّي أَكْرَهُ مَا كَرِهْتَ.

[5357] (...) It was narrated from Shu'bah with this chain of narrators (a *Ḥadîth* similar to no. 5357).

[٥٣٥٧] (...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، فِي هَٰذَا الإِسْنَادِ.

[5358] 171 - (...) It was narrated from Abû Ayyûb that the Prophet ﷺ came and stayed in his house. The Prophet ﷺ stayed on the lower floor and Abû Ayyûb was on the top floor. Abû Ayyûb got up one night and said: "We are walking above the head of the Messenger of Allâh ﷺ." So they moved aside and spend the night in a corner. Then he spoke to the Prophet ﷺ (about that) and the Prophet ﷺ said: "The lower floor is more comfortable." He said: "I will not live on a roof beneath which you are." So the Prophet ﷺ moved to the upper floor and Abû

[٥٣٥٨] ١٧١-(...) **وَحَدَّثَنِي** حَجَّاجُ بْنُ الشَّاعِرِ وأَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ - وَاللَّفْظُ مِنْهُمَا قَرِيبٌ - قَالَا: حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا ثَابِتٌ - فِي رِوَايَةِ حَجَّاجِ بْنِ يَزِيدَ: [أَبُو] زَيْدٍ الْأَحْوَلُ -: حَدَّثَنَا عَاصِمٌ عَنْ عَبْدِ اللهِ ابْنِ الْحَارِثِ عَنْ أَفْلَحَ، مَوْلَىٰ أَبِي أَيُّوبَ، عَنْ أَبِي أَيُّوبَ؛ أَنَّ النَّبِيَّ ﷺ نَزَلَ عَلَيْهِ، فَنَزَلَ النَّبِيُّ ﷺ فِي السُّفْلِ وَأَبُو أَيُّوبَ فِي الْعِلْوِ، فَانْتَبَهَ أَبُو أَيُّوبَ لَيْلَةً، فَقَالَ: نَمْشِي فَوْقَ رَأْسِ رَسُولِ اللهِ ﷺ

Ayyûb moved to the lower floor. He used to make food for the Prophet ﷺ, and when it was brought back to him, he would ask where his fingers had touched it, and he would follow the place where his fingers had been. He made him some food that contained garlic, and when it was brought back to him he asked where his fingers had touched it, and it was said to him: "He did not eat any of it." He got worried and went up to him, and said: "Is it *Harâm*?" The Prophet ﷺ said: "No, but I do not like it." He said: "I dislike what you dislike." He said: "And the Revelation used to come to the Prophet ﷺ."

فَتَنَحَّوْا، فَبَاتُوا فِي جَانِبٍ، ثُمَّ قَالَ لِلنَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «السُّفْلُ أَرْفَقُ» فَقَالَ: لَا أَعْلُو سَقِيفَةً أَنْتَ تَحْتَهَا، فَتَحَوَّلَ النَّبِيُّ ﷺ فِي الْعُلْوِ وَأَبُو أَيُّوبَ فِي السُّفْلِ، فَكَانَ يَصْنَعُ لِلنَّبِيِّ ﷺ طَعَامًا، فَإِذَا جِيءَ بِهِ إِلَيْهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِهِ، فَيَتَتَبَّعُ مَوْضِعَ أَصَابِعِهِ، فَصَنَعَ لَهُ طَعَامًا فِيهِ ثُومٌ، فَلَمَّا رُدَّ إِلَيْهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِ النَّبِيِّ ﷺ، فَقِيلَ لَهُ: لَمْ يَأْكُلْ، فَفَزِعَ وَصَعِدَ إِلَيْهِ، فَقَالَ: أَحَرَامٌ هُوَ؟ قَالَ النَّبِيُّ ﷺ: «لَا، وَلَكِنِّي أَكْرَهُهُ» قَالَ: فَإِنِّي أَكْرَهُ مَا تَكْرَهُ، أَوْ مَا كَرِهْتَ.

قَالَ: وَكَانَ النَّبِيُّ ﷺ يُؤْتَىٰ بِالْوَحْيِ.

Chapter 32. Honoring Guests And The Virtue Of Showing Preference To One's Guest

(المعجم ٣٢) - (بَابُ إِكرام الضيف وفضل إيثاره) (التحفة ١٥)

[5359] 172 - (2054) It was narrated that Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'I am starving.' He sent word to one of his wives and she said: 'By the One Who has sent you with the truth, I do not have anything but water.' Then he sent word to another of his wives, and she said something similar, until all of them had said that: 'No, by the One Who has sent you with the truth, I do not have anything but

[٥٣٥٩] ١٧٢-(٢٠٥٤) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: إِنِّي مَجْهُودٌ، فَأَرْسَلَ إِلَىٰ بَعْضِ نِسَائِهِ، فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا عِنْدِي إِلَّا مَاءٌ، ثُمَّ أَرْسَلَ إِلَىٰ أُخْرَىٰ، فَقَالَتْ مِثْلَ ذٰلِكَ، حَتَّىٰ قُلْنَ كُلُّهُنَّ مِثْلَ ذٰلِكَ:

water.' He said: 'Who will host this man tonight, and Allâh will have mercy on him?' An *Anṣârî* man stood up and said: 'I will, O Messenger of Allâh.' He took him to his house and said to his wife: 'Do you have anything?' She said: 'No, only the food for my children.' He said: 'Distract them with something, then when our guest comes in, extinguish the lamp and make him think that we are eating. Then when he wants to eat, go to the lamp and extinguish it.' They sat and the guest ate, and the following morning he went to the Prophet ﷺ, who said: 'Allâh is pleased with what you two did for your guest last night.'"

[5360] 173 - (...) It was narrated from Abû Hurairah that an *Anṣârî* man had a guest one night, and he did not have anything but food for himself and his children. He said to his wife: "Put the children to sleep and extinguish the lamp, then serve what you have to the guest." He said: "And this Verse was revealed: '...And give them (emigrants) preference over themselves even though they were in need of that.'"[1]

[5361] (...) It was narrated that

لَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا عِنْدِي إِلَّا مَاءٌ، فَقَالَ: «مَنْ يُضِيفُ هَٰذَا، اللَّيْلَةَ، رَحِمَهُ اللهُ» فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: أَنَا، يَا رَسُولَ اللهِ! فَانْطَلَقَ بِهِ إِلَىٰ رَحْلِهِ، فَقَالَ لِامْرَأَتِهِ: هَلْ عِنْدَكِ شَيْءٌ؟ قَالَتْ: لَا، إِلَّا قُوتُ صِبْيَانِي، قَالَ: فَعَلِّلِيهِمْ بِشَيْءٍ، فَإِذَا دَخَلَ ضَيْفُنَا فَأَطْفِئِي السِّرَاجَ وَأَرِيهِ أَنَّا نَأْكُلُ، فَإِذَا أَهْوَىٰ لِيَأْكُلَ فَقُومِي إِلَىٰ السِّرَاجِ حَتَّىٰ تُطْفِئِيهِ، قَالَ: فَقَعَدُوا وَأَكَلَ الضَّيْفُ، فَلَمَّا أَصْبَحَ غَدَا عَلَىٰ النَّبِيِّ ﷺ، فَقَالَ: «قَدْ عَجِبَ اللهُ مِنْ صَنِيعِكُمَا بِضَيْفِكُمَا اللَّيْلَةَ».

[٥٣٦٠] ١٧٣-(...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ بَاتَ بِهِ ضَيْفٌ، فَلَمْ يَكُنْ عِنْدَهُ إِلَّا قُوتُهُ وَقُوتُ صِبْيَانِهِ، فَقَالَ لِامْرَأَتِهِ: نَوِّمِي الصِّبْيَةَ وَأَطْفِئِي السِّرَاجَ وَقَرِّبِي لِلضَّيْفِ مَا عِنْدَكِ، قَالَ فَنَزَلَتْ هَٰذِهِ الْآيَةُ: ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ [الحشر الآية: ٩].

[٥٣٦١] (...) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ:

[1] *Al-Ḥashr* 59:9.

Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ to be hosted as a guest, but he did not have anything to offer him. He said: 'Won't some man host him, and Allâh will have mercy on him?' An *Anṣârî* man who was called Abû Ṭalḥah stood up and took him to his house..." and he quoted a *Ḥadîth* like that of Jarîr (no. 5359), and he mentioned the revelation of the Verse as Waki' mentioned it (no. 5360).

حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللهِ ﷺ لِيُضِيفَهُ، فَلَمْ يَكُنْ عِنْدَهُ مَا يُضَيِّفُهُ، فَقَالَ: «أَلَا رَجُلٌ يُضِيفُ هَـٰذَا، رَحِمَهُ اللهُ» فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو طَلْحَةَ، فَانْطَلَقَ بِهِ إِلَىٰ رَحْلِهِ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ جَرِيرٍ، وَذَكَرَ فِيهِ نُزُولَ الْآيَةِ كَمَا ذَكَرَهُ وَكِيعٌ.

[5362] 174 - (2055) It was narrated that Al-Miqdâd said: "I came with two companions of mine, and our hearing and sight had been affected by hunger. We presented ourselves to the Companions of the Messenger of Allâh ﷺ, but none of them could host us. We came to the Prophet ﷺ and he took us to his family. There were three goats there and the Prophet ﷺ said: 'Milk them and we will share the milk.' We used to milk them and each one of us would drink his share, and we would set aside the Prophet's share for him. He would come at night and would say *Salâm* in such a manner that would not wake one who was sleeping, but one who was awake would hear it. Then he would go to the *Masjid* and pray, then he would come to his drink and drink it. One night the *Shaiṭân* came to me when I had drunk my share

[٥٣٦٢] ١٧٤-(٢٠٥٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَـٰنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْمِقْدَادِ، قَالَ: أَقْبَلْتُ أَنَا وَصَاحِبَانِ لِي، وَقَدْ ذَهَبَتْ أَسْمَاعُنَا وَأَبْصَارُنَا مِنَ الْجَهْدِ، فَجَعَلْنَا نَعْرِضُ أَنْفُسَنَا عَلَىٰ أَصْحَابِ رَسُولِ اللهِ ﷺ، فَلَيْسَ أَحَدٌ مِنْهُمْ يَقْبَلُنَا، فَأَتَيْنَا النَّبِيَّ ﷺ فَانْطَلَقَ بِنَا إِلَىٰ أَهْلِهِ، فَإِذَا ثَلَاثَةُ أَعْنُزٍ، فَقَالَ النَّبِيُّ ﷺ: «احْتَلِبُوا هَـٰذَا اللَّبَنَ بَيْنَنَا» قَالَ: فَكُنَّا نَحْتَلِبُ فَيَشْرَبُ كُلُّ إِنْسَانٍ مِنَّا نَصِيبَهُ، وَنَرْفَعُ لِلنَّبِيِّ ﷺ نَصِيبَهُ قَالَ: فَيَجِيءُ مِنَ اللَّيْلِ فَيُسَلِّمُ تَسْلِيمًا لَا يُوقِظُ نَائِمًا، وَيُسْمِعُ الْيَقْظَانَ، قَالَ ثُمَّ يَأْتِي الْمَسْجِدَ فَيُصَلِّي، ثُمَّ يَأْتِي شَرَابَهُ

and said: 'Muḥammad has gone to the *Anṣâr* and they are offering him hospitality, and he will have with them something that will leave him in no need of this draught (of milk).' So I went and drank it, and when it had penetrated deeply into my stomach and I realized that it was too late, the *Shaiṭân* made me regret it and he said: 'Woe to you, what have you done? Have you drunk the drink of Muḥammad ﷺ? He will come and will not find it, then he will pray against you and you will be doomed, and you will be a loser in this world and in the Hereafter.' I had a sheet over me; if I covered my feet with it my head was exposed, and if I covered my head with it my feet were exposed. I could not sleep, but my two companions had gone to sleep and they had not done what I had done. The Prophet ﷺ came and said *Salâm* as he usually did, then he went to the *Masjid* and prayed. Then he came to his drink and uncovered it, and he did not find anything in it. He looked up at the sky and I said: 'Now he is praying against me and I am doomed.' But he said: 'O Allâh, feed those who have fed me and give drink to those who have given me to drink.' I wrapped the blanket tightly around me and I took a knife and went to the goats, to see which of them was the fattest so

فَيَشْرَبُ، فَأَتَانِي الشَّيْطَانُ ذَاتَ لَيْلَةٍ، وَقَدْ شَرِبْتُ نَصِيبِي فَقَالَ: مُحَمَّدٌ يَأْتِي الْأَنْصَارَ فَيُتْحِفُونَهُ، وَيُصِيبُ عِنْدَهُمْ، مَا بِهِ حَاجَةٌ إِلَىٰ هَٰذِهِ الْجُرْعَةِ، فَأَتَيْتُهَا فَشَرِبْتُهَا، فَلَمَّا أَنْ وَغَلَتْ فِي بَطْنِي، وَعَلِمْتُ أَنَّهُ لَيْسَ إِلَيْهَا سَبِيلٌ، - قَالَ -: نَدَّمَنِي الشَّيْطَانُ فَقَالَ: وَيْحَكَ مَا صَنَعْتَ؟ أَشَرِبْتَ شَرَابَ مُحَمَّدٍ ﷺ؟ فَيَجِيءُ فَلَا يَجِدُهُ فَيَدْعُو عَلَيْكَ فَتَهْلِكُ، فَتَذْهَبُ دُنْيَاكَ وَآخِرَتُكَ، وَعَلَيَّ شَمْلَةٌ، إِذَا وَضَعْتُهَا عَلَىٰ قَدَمَيَّ خَرَجَ رَأْسِي، وَإِذَا وَضَعْتُهَا عَلَىٰ رَأْسِي خَرَجَ قَدَمَايَ، وَجَعَلَ لَا يَجِيئُنِي النَّوْمُ، وَأَمَّا صَاحِبَايَ فَنَامَا وَلَمْ يَصْنَعَا مَا صَنَعْتُ، قَالَ فَجَاءَ النَّبِيُّ ﷺ فَسَلَّمَ كَمَا كَانَ يُسَلِّمُ، ثُمَّ أَتَىٰ الْمَسْجِدَ فَصَلَّىٰ، ثُمَّ أَتَىٰ شَرَابَهُ فَكَشَفَ عَنْهُ فَلَمْ يَجِدْ فِيهِ شَيْئًا، فَرَفَعَ رَأْسَهُ إِلَىٰ السَّمَاءِ، فَقُلْتُ: الْآنَ يَدْعُو عَلَيَّ فَأَهْلِكُ فَقَالَ: «اللَّهُمَّ! أَطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي» قَالَ: فَعَمَدْتُ إِلَىٰ الشَّمْلَةِ فَشَدَدْتُهَا عَلَيَّ، وَأَخَذْتُ الشَّفْرَةَ فَانْطَلَقْتُ إِلَىٰ الْأَعْنُزِ أَيُّهَا أَسْمَنُ فَأَذْبَحُهَا لِرَسُولِ اللهِ ﷺ، فَإِذَا هِيَ حَافِلٌ، وَإِذَا هُنَّ حُفَّلٌ كُلُّهُنَّ، فَعَمَدْتُ إِلَىٰ إِنَاءٍ لِآلِ مُحَمَّدٍ ﷺ مَا كَانُوا يَطْمَعُونَ

that I could slaughter it for the Messenger of Allâh ﷺ, but its udder was full of milk, and they all had udders full of milk. I went to a vessel that belonged to the family of Muhammad ﷺ, that they used for milking, and I milked (the goat) into it until it filled with foam, and I brought it to the Messenger of Allâh ﷺ. He said: 'Did you have your drinks tonight?' I said: 'O Messenger of Allâh, drink.' He drank and handed it back to me. I said: 'O Messenger of Allâh, drink.' He drank then handed it back to me. When I realized that the Prophet ﷺ had drunk his fill and I had earned the blessing (of his supplication), I laughed so much that I fell to the ground. The Prophet ﷺ said: 'Have you been up to no good, O Miqdâd?' I said: 'O Messenger of Allâh, what happened is such-and-such and I did such-and-such.' The Prophet ﷺ said: 'This is nothing but a mercy from Allâh, Glorified and Exalted is He. Why didn't you tell me so that we could have woken our two companions and they could have had some?' I said: 'By the One Who has sent you with the truth, if you get your share, and I get some with you, I would not care whoever else gets some.'"

أَنْ يَحْتَلِبُوا فِيهِ، قَالَ فَحَلَبْتُ فِيهِ حَتَّىٰ عَلَتْهُ رِغْوَةٌ، فَجِئْتُ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: «أَشَرِبْتُمْ شَرَابَكُمُ اللَّيْلَةَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! اشْرَبْ، فَشَرِبَ ثُمَّ نَاوَلَنِي، فَقُلْتُ: يَا رَسُولَ اللهِ! اشْرَبْ، فَشَرِبَ ثُمَّ نَاوَلَنِي، فَلَمَّا عَرَفْتُ أَنَّ النَّبِيَّ ﷺ قَدْ رَوِيَ، وَأَصَبْتُ دَعْوَتَهُ، ضَحِكْتُ حَتَّىٰ أُلْقِيتُ إِلَى الْأَرْضِ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «إِحْدَىٰ سَوْآتِكَ يَا مِقْدَادُ» فَقُلْتُ: يَا رَسُولَ اللهِ! كَانَ مِنْ أَمْرِي كَذَا وَكَذَا، وَفَعَلْتُ كَذَا، فَقَالَ النَّبِيُّ ﷺ: «مَا هَٰذِهِ إِلَّا رَحْمَةٌ مِنَ اللهِ عَزَّ وَجَلَّ، أَفَلَا كُنْتَ آذَنْتَنِي، فَنُوقِظَ صَاحِبَيْنَا فَيُصِيبَانِ مِنْهَا» قَالَ: فَقُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أُبَالِي إِذَا أَصَبْتَهَا وَأَصَبْتُهَا مَعَكَ، مَنْ أَصَابَهَا مِنَ النَّاسِ.

[5363] (...) Sulaimân bin Al-Mughîrah narrated it with this chain of narrators (a similar *Hadîth* as no. 5362).

[٥٣٦٣] (...) **وَحَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، بِهَٰذَا الْإِسْنَادِ.

[5364] 175 - (2056) It was narrated that 'Abdur-Raḥmân bin Abî Bakr said: "We were one hundred and thirty men with the Prophet ﷺ, and the Prophet ﷺ said: 'Does any one among you have any food?' One man had a *Ṣâ'* of foodstuff or the like, so he made some dough. Then a man, a tall *Mushrik* (idolater) with dishevelled hair, came along with some sheep that he was driving. The Prophet ﷺ said: 'Will you sell one or give it as a gift?' He said: 'No, I will sell it.' So he bought a sheep from him, and it was slaughtered and prepared. The Messenger of Allâh ﷺ ordered that its liver be grilled. By Allâh, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allâh ﷺ. If he was present, he gave it to him, and if he was absent he set it aside for him.

And he set out two large bowls from which we all ate our fill, and there was some left over, which I loaded onto a camel."

[٥٣٦٤] ١٧٥ -(٢٠٥٦) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَحَامِدُ ابْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ، جَمِيعًا عَنِ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ- وَاللَّفْظُ لِابْنِ مُعَاذٍ، : حَدَّثَنَا الْمُعْتَمِرُ-: حَدَّثَنَا أَبِي عَنْ أَبِي عُثْمَانَ - حَدَّثَ أَيْضًا - عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلَاثِينَ وَمِائَةً، فَقَالَ النَّبِيُّ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ، أَوْ نَحْوُهُ، فَعُجِنَ، ثُمَّ جَاءَ رَجُلٌ، مُشْرِكٌ مُشْعَانٌّ طَوِيلٌ، بِغَنَمٍ يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ: «أَبَيْعٌ أَمْ عَطِيَّةٌ - أَوْ قَالَ - أَمْ هِبَةٌ؟» قَالَ: لَا، بَلْ بَيْعٌ، فَاشْتَرَىٰ مِنْهُ شَاةً، فَصُنِعَتْ، وَأَمَرَ رَسُولُ اللهِ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُشْوَىٰ، قَالَ: وَايْمُ اللهِ! مَا مِنَ الثَّلَاثِينَ وَمِائَةٍ إِلَّا حَزَّ لَهُ رَسُولُ اللهِ ﷺ حُزَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا، أَعْطَاهُ، وَإِنْ كَانَ غَائِبًا، خَبَأَ لَهُ.

قَالَ: وَجَعَلَ قَصْعَتَيْنِ، فَأَكَلْنَا مِنْهُمَا أَجْمَعُونَ، وَشَبِعْنَا، وَفَضَلَ فِي الْقَصْعَتَيْنِ، فَحَمَلْتُهُ عَلَىٰ الْبَعِيرِ، أَوْ كَمَا قَالَ.

[5365] 176 - (2057) 'Abdur-Raḥmân bin Abî Bakr narrated that the people of *Aṣ-Ṣuffah* were

[٥٣٦٥] ١٧٦ -(٢٠٥٧) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَحَامِدُ بْنُ عُمَرَ

poor people, and on one occasion the Messenger of Allâh ﷺ said: "Whoever has enough food for two people, let him take three with him, and whoever has enough food for four people, let him take a fifth or a sixth with him," or words to that effect. Abû Bakr took three people with him and the Prophet of Allâh ﷺ took ten. Abû Bakr took three" and he (the narrator) said: "That was me and my father and my mother" - and I do not know if he said: - "and my wife and a servant whom we shared with the household of Abû Bakr." "Abû Bakr ate dinner with the Prophet ﷺ, then he stayed until *'Ishâ'* prayer was offered, then he went back and stayed until the Messenger of Allâh ﷺ became drowsy, and he came after as much of the night had passed as Allâh willed. His wife said to him: "What kept you away from your guests?" Or she said: "Your guest." He said: "Have you not given them dinner?" She said: "They refused (to eat) until you came." They brought the food to them, but they insisted on not eating. I went and hid myself, and he said: "O ignorant fellow!" And he reprimanded me and berated me. He said: "Eat, but you may not enjoy it." And he said: "By Allâh, I will never eat it. By Allâh, we did not take any morsel but there appeared beneath it more of it, until we had eaten our fill and there was more of it than before."

الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ الْقَيْسِيُّ، كُلُّهُمْ عَنِ الْمُعْتَمِرِ - وَاللَّفْظُ لِابْنِ مُعَاذٍ -: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: قَالَ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ؛ أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي بَكْرٍ؛ أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا نَاسًا فُقَرَاءَ، وَإِنَّ رَسُولَ اللهِ ﷺ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ، فَلْيَذْهَبْ بِثَلَاثَةٍ، وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ، فَلْيَذْهَبْ بِخَامِسٍ، بِسَادِسٍ»، أَوْ كَمَا قَالَ، وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ، وَانْطَلَقَ نَبِيُّ اللهِ ﷺ بِعَشَرَةٍ، وَأَبُو بَكْرٍ بِثَلَاثَةٍ، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي - وَلَا أَدْرِي هَلْ قَالَ: - وَامْرَأَتِي وَخَادِمٌ بَيْنَ بَيْتِنَا وَبَيْتِ أَبِي بَكْرٍ قَالَ: وَإِنَّ أَبَا بَكْرٍ تَعَشَّىٰ عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَبِثَ حَتَّىٰ صُلِّيَتِ الْعِشَاءُ، ثُمَّ رَجَعَ فَلَبِثَ حَتَّىٰ نَعَسَ رَسُولُ اللهِ ﷺ، فَجَاءَ بَعْدَ مَا مَضَىٰ مِنَ اللَّيْلِ مَا شَاءَ اللهُ، قَالَتْ لَهُ امْرَأَتُهُ: مَا حَبَسَكَ عَنْ أَضْيَافِكَ، أَوْ قَالَتْ: ضَيْفِكَ؟ قَالَ: أَوَمَا عَشَّيْتِيهِمْ؟ قَالَتْ: أَبَوْا حَتَّىٰ تَجِيءَ، قَدْ عَرَضُوا عَلَيْهِمْ فَغَلَبُوهُمْ، قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ، وَقَالَ: يَا غُنْثَرُ! فَجَدَّعَ وَسَبَّ، وَقَالَ: كُلُوا، لَا هَنِيئًا، وَقَالَ: وَاللهِ! لَا أَطْعَمُهُ

Abû Bakr looked at it and saw that it was as it had been before or more than that. He said to his wife: "O sister of Banû Firâs, what is this?" She said: "No, O apple of my eye, now it is three times more than it was before." Abû Bakr ate some of it and said: "That was from the *Shaiṭân*" - meaning his oath. Then he ate a morsel of it and took it to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ found it in the morning." He said: "There was a treaty between us and some people which came to an end, and we were divided into twelve groups, each of which was headed by a man, and Allâh knows best how many were with each man. But the Prophet ﷺ sent a leader with each group, and all of them ate from it."

أَبدًا، قَالَ: وَايْمُ اللهِ! مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلَّا رَبَا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا، قَالَ حَتَّىٰ شَبِعْنَا وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذٰلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ، قَالَ لِامْرَأَتِهِ: يَا أُخْتَ بَنِي فِرَاسٍ! مَا هٰذَا؟ قَالَتْ: لَا، وَقُرَّةِ عَيْنِي! لَهِيَ الْآنَ أَكْثَرُ مِنْهَا قَبْلَ ذٰلِكَ بِثَلَاثِ مِرَارٍ، قَالَ: فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذٰلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَمِينَهُ، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَىٰ رَسُولِ اللهِ ﷺ فَأَصْبَحَتْ عِنْدَهُ، قَالَ وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضَى الْأَجَلُ، فَفَرَّقْنَا اثْنَا عَشَرَ رَجُلًا، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، اللهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، قَالَ: إِلَّا أَنَّهُ بَعَثَ مَعَهُمْ فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ.

[5366] 177 - (...) It was narrated that 'Abdur-Raḥmân bin Abî Bakr said: "Some guests came to stay with us and my father used to go and talk to the Messenger of Allâh ﷺ at night. He set out and said: 'O 'Abdur-Raḥmân, serve food to the guests.' When evening came, we brought food to them but they refused to eat and said: 'Not until the head of the household comes and eats with us.' I said to them:

[٥٣٦٦] ١٧٧-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ الْعَطَّارُ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ قَالَ: نَزَلَ عَلَيْنَا أَضْيَافٌ لَنَا، قَالَ: وَكَانَ أَبِي يَتَحَدَّثُ إِلَىٰ رَسُولِ اللهِ ﷺ مِنَ اللَّيْلِ، قَالَ: فَانْطَلَقَ وَقَالَ: يَا عَبْدَ الرَّحْمٰنِ! افْرُغْ مِنْ أَضْيَافِكَ. قَالَ: فَلَمَّا أَمْسَيْتُ جِئْنَا بِقِرَاهُمْ، قَالَ:

'He is a strict man and if you do not do it, I am afraid that I will be in trouble with him.' But they refused. When he came, the first thing he did was to ask: 'Did you serve your guests?' They said: 'No, by Allâh, we did not.' He said: 'Did I not tell 'Abdur-Raḥmân (to do that)?' I hid from him, and he said: 'O 'Abdur-Raḥmân!' I hid from him, but he said: 'O ignorant lad, I adjure you, if you can hear my voice, to come here.' So I came and I said: 'By Allâh, it is no fault of mine. They are your guests, ask them. I brought them some food but they refused to eat until you come.' He said: 'What is the matter with you? Will you not accept our hospitality?' Abû Bakr said: 'By Allâh, I will not eat tonight.' They said: 'By Allâh, we will not eat until you eat.' He said: 'I have never seen a worse night than tonight. Woe to you, what is the matter with you? Why do you not accept our hospitality?' Then he said: 'What I did at first was from the *Shaiṭân*. Bring the food.' So the food was brought, and he said the Name of Allâh and ate, and they ate. When morning came he went to the Prophet ﷺ and said: 'O Messenger of Allâh, they fulfilled their oath but I broke mine.' He said: 'Rather you are the most sincere of them and you are the best of them.'"

فَأَبَوْا، فَقَالُوا: حَتَّىٰ يَجِيءَ أَبُو مَنْزِلِنَا فَيَطْعَمَ مَعَنَا، قَالَ: فَقُلْتُ لَهُمْ: إِنَّهُ رَجُلٌ حَدِيدٌ، وَإِنَّكُمْ إِنْ لَمْ تَفْعَلُوا خِفْتُ أَنْ يُصِيبَنِي مِنْهُ أَذًى، قَالَ: فَأَبَوْا، فَلَمَّا جَاءَ لَمْ يَبْدَأْ بِشَيْءٍ أَوَّلَ مِنْهُمْ، فَقَالَ: أَفَرَغْتُمْ مِنْ أَضْيَافِكُمْ؟ قَالَ: قَالُوا: لَا، وَاللهِ! مَا فَرَغْنَا، قَالَ: أَلَمْ آمُرْ عَبْدَ الرَّحْمَٰنِ؟ قَالَ: وَتَنَحَّيْتُ عَنْهُ، فَقَالَ: يَا عَبْدَ الرَّحْمَٰنِ! قَالَ: فَتَنَحَّيْتُ عَنْهُ، قَالَ: فَقَالَ: يَا غُنْثَرُ! أَقْسَمْتُ عَلَيْكَ! إِنْ كُنْتَ تَسْمَعُ صَوْتِي إِلَّا جِئْتَ، قَالَ: فَجِئْتُ قَالَ: فَقُلْتُ: وَاللهِ! مَا لِي ذَنْبٌ، هٰؤُلَاءِ أَضْيَافُكَ فَسَلْهُمْ، قَدْ أَتَيْتُهُمْ بِقِرَاهُمْ فَأَبَوْا أَنْ يَطْعَمُوا حَتَّىٰ تَجِيءَ، قَالَ: فَقَالَ: مَا لَكُمْ؟ أَلَّا تَقْبَلُوا عَنَّا قِرَاكُمْ؟ قَالَ: فَقَالَ أَبُو بَكْرٍ: فَوَاللهِ! لَا أَطْعَمُهُ اللَّيْلَةَ، قَالَ: فَقَالُوا: فَوَاللهِ! لَا نَطْعَمُهُ حَتَّىٰ تَطْعَمَهُ، قَالَ: فَقَالَ مَا رَأَيْتُ كَالشَّرِّ كَاللَّيْلَةِ قَطُّ، وَيْلَكُمْ! مَا لَكُمْ؟ أَلَّا تَقْبَلُوا عَنَّا قِرَاكُمْ؟ قَالَ: ثُمَّ قَالَ: أَمَّا الْأُولَىٰ فَمِنَ الشَّيْطَانِ، هَلُمُّوا قِرَاكُمْ، قَالَ: فَجِيءَ بِالطَّعَامِ فَسَمَّىٰ فَأَكَلَ وَأَكَلُوا، قَالَ: فَلَمَّا أَصْبَحَ غَدَا عَلَىٰ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! بَرُّوا وَحَنِثْتُ، قَالَ: فَأَخْبَرَهُ فَقَالَ: «بَلْ أَنْتَ أَبَرُّهُمْ وَأَخْيَرُهُمْ».

قَالَ: وَلَمْ تَبْلُغْنِي كَفَّارَةٌ.

He said: "And I did not hear of any expiation."

Chapter 33. The Virtue Of Sharing A Small Amount Of Food, And The Food Of Two Is Sufficient Or Three, And So On

(المعجم ٣٣) - (بَابُ فضيلة المواساة في الطعام القليل، وأن طعام الاثنين يكفي الثلاثة، ونحو ذلك) (التحفة ١٦)

[5367] 178 - (2058) It was narrated from Abû Hurairah that he said: "The Messenger of Allâh ﷺ said: 'The food of two is sufficient for three, and the food of three is sufficient for four.'"

[٥٣٦٧] ١٧٨-(٢٠٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «طَعَامُ الْاثْنَيْنِ كَافِي الثَّلَاثَةِ، وَطَعَامُ الثَّلَاثَةِ كَافِي الْأَرْبَعَةِ».

[5368] 179 - (2059) Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'The food of one is sufficient for two, and the food of two is sufficient for four, and the food of four is sufficient for eight.'"

[٥٣٦٨] ١٧٩-(٢٠٥٩) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «طَعَامُ الْوَاحِدِ يَكْفِي الْاثْنَيْنِ، وَطَعَامُ الْاثْنَيْنِ يَكْفِي الْأَرْبَعَةَ، وَطَعَامُ الْأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ».

وَفِي رِوَايَةِ إِسْحَاقَ: قَالَ رَسُولُ اللهِ ﷺ، لَمْ يَذْكُرْ: سَمِعْتُ.

[5369] (...) A *Hadîth* like that of Ibn Juraij (no. 5368) was narrated from the Prophet ﷺ.

[٥٣٦٩] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ

سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ.

[5370] 180 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'The food of one is sufficient for two, and the food of two is sufficient for four.'"

[٥٣٧٠] ١٨٠-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «طَعَامُ الْوَاحِدِ يَكْفِي الاثْنَيْنِ، وَطَعَامُ الاثْنَيْنِ يَكْفِي الْأَرْبَعَةَ».

[5371] 181 - (...) It was narrated from Jâbir that the Prophet ﷺ said: "The food of one man is sufficient for two men, and the food of two men is sufficient for four, and the food of four is sufficient for eight."

[٥٣٧١] ١٨١-(...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «طَعَامُ الرَّجُلِ يَكْفِي الرَّجُلَيْنِ، وَطَعَامُ رَجُلَيْنِ يَكْفِي أَرْبَعَةً، وَطَعَامُ أَرْبَعَةٍ يَكْفِي ثَمَانِيَةً».

Chapter 34. The Believer Eats In One Intestine And The *Kâfir* (Disbeliever) Eats In Seven Intestines

(المعجم ٣٤) - (بَابُ الْمُؤمن يأكل في مِعًى واحد، والكافر يأكل في سبعة أمعاء) (التحفة ١٧)

[5372] 182 - (2060) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The *Kâfir* (disbeliever) eats in seven intestines and the believer eats in one intestine."

[٥٣٧٢] ١٨٢-(٢٠٦٠) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَىٰ وَ هُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَافِرُ

يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ، وَالْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ».

[5373] (...) A similar report (as no. 5372) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٥٣٧٣] (. . .) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[5374] 183 - (...) Nâfi' said: "Ibn 'Umar saw a poor man, and he put some food in front of him, and put more, and he started to eat a great deal. He said: 'Do not let this man enter upon me, for I heard the Messenger of Allâh ﷺ say: "The disbeliever eats in seven intestines."

[٥٣٧٤] ١٨٣-(. . .) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاقِدِ بْنِ مُحَمَّدِ ابْنِ زَيْدٍ؛ أَنَّهُ سَمِعَ نَافِعًا قَالَ: رَأَى ابْنُ عُمَرَ مِسْكِينًا، فَجَعَلَ يَضَعُ بَيْنَ يَدَيْهِ، وَيَضَعُ بَيْنَ يَدَيْهِ، قَالَ: فَجَعَلَ يَأْكُلُ أَكْلًا كَثِيرًا، قَالَ: فَقَالَ: لَا يُدْخَلَنَّ هَٰذَا عَلَيَّ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْكَافِرَ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

[5375] 184 - (2061) It was narrated from Jâbir and Ibn 'Umar that the Messenger of Allâh ﷺ said: "The believer eats in one intestine and the disbeliever eats in seven intestines."

[٥٣٧٥] ١٨٤-(٢٠٦١) **حَدَّثَنِي** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ وَابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

[5376] (...) A similar report (as no. 5375) was narrated from Jâbir, but he did not mention Ibn 'Umar.

[٥٣٧٦] (...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، وَلَمْ يَذْكُرِ: ابْنَ عُمَرَ.

[5377] 185 - (2062) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "The believer eats in one intestine and the disbeliever eats in seven intestines."

[٥٣٧٧] ١٨٥-(٢٠٦٢) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ عَنْ جَدِّهِ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

[5378] (...) A similar *Hadîth* was narrated from Abû Hurairah, from the Prophet ﷺ.

[٥٣٧٨] (...) حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِهِمْ.

[5379] 186 - (2063) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ hosted a guest who was a disbeliever. The Messenger of Allâh ﷺ ordered that a sheep be milked for him and he drank it, then another, and he drank it, then another, and he drank it, until he had drunk the milk of seven sheep. Then the next morning he became Muslim, and the Messenger of Allâh ﷺ ordered that a sheep be milked for him and he drank it, then he ordered that another be milked

[٥٣٧٩] ١٨٦-(٢٠٦٣) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَٰقُ ابْنُ عِيسَىٰ: أَخْبَرَنَا مَالِكٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ ضَافَهُ ضَيْفٌ، وَهُوَ كَافِرٌ، فَأَمَرَ [لَهُ] رَسُولُ اللهِ ﷺ بِشَاةٍ فَحُلِبَتْ، فَشَرِبَ حِلَابَهَا، ثُمَّ أُخْرَىٰ فَشَرِبَهُ، ثُمَّ أُخْرَىٰ فَشَرِبَهُ، حَتَّىٰ شَرِبَ حِلَابَ سَبْعِ شِيَاهٍ، ثُمَّ إِنَّهُ أَصْبَحَ فَأَسْلَمَ، فَأَمَرَ لَهُ رَسُولُ اللهِ ﷺ بِشَاةٍ فَشَرِبَ حِلَابَهَا، ثُمَّ

but he did not finish it. The Messenger of Allâh ﷺ said: "The believer eats in one intestine and the disbeliever eats in seven intestines."

أَمَرَ بِأُخْرَىٰ فَلَمْ يَسْتَتِمَّهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ يَشْرَبُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءٍ».

Chapter 35. Do Not Criticize Food

(المعجم ٣٥) - (بَابٌ لا يعيب الطعام) (التحفة ١٨)

[5380] 187 - (2064) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ never criticized any food. If he liked something he would eat, it and if he disliked it he would leave it."

[٥٣٨٠] ١٨٧-(٢٠٦٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ ابْنُ إِبْرَاهِيمَ - قَالَ زُهَيْرٌ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ رَسُولُ اللهِ ﷺ طَعَامًا قَطُّ، كَانَ إِذَا اشْتَهَىٰ شَيْئًا أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ.

[5381] (...) Sulaimân Al-A'mash narrated a similar report (as no. 5380) with this chain of narrators.

[٥٣٨١] (. . .) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5382] (...) A similar report was narrated from Sufyân, from Al-A'mash, with this chain of narrators.

[٥٣٨٢] (. . .) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ وَعَبْدُ الْمَلِكِ ابْنُ عَمْرٍو وَعُمَرُ بْنُ سَعْدٍ أَبُو دَاوُدَ الْحَفَرِيُّ، كُلُّهُمْ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[5383] 188 - (...) It was narrated that Abû Hurairah said: "I never saw the Messenger of Allâh ﷺ criticize any food. If he liked it he ate it and if he did not like it he remained silent."

[٥٣٨٣] ١٨٨-(. . .) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعَمْرٌو النَّاقِدُ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا

الْأَعْمَشُ عَنْ أَبِي يَحْيَىٰ مَوْلَىٰ آلِ جَعْدَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ عَابَ طَعَامًا قَطُّ، كَانَ إِذَا اشْتَهَاهُ أَكَلَهُ، وَإِنْ لَمْ يَشْتَهِهِ سَكَتَ.

[5384] (...) A similar report (as no. 5383) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٥٣٨٤] وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ وَمُحَمَّدُ ابْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

37. The Book Of Clothing And Adornment

٦ - (المعجم ٣٧) - كتاب اللباس والزينة (التحفة ...)

Chapter 1. The Prohibition Of Using Vessels Of Gold And Silver For Drinking Etc., For Men And Women

(المعجم ١) - (بَابُ تحريم استعمال أواني الذهب والفضة في الشرب وغيره، على الرجال والنساء) (التحفة ١٩)

[5385] 1 - (2065) It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "The one who drinks from a vessel of silver is gulping the fire of Hell into his belly."

[٥٣٨٥] ١-(٢٠٦٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنْ زَيْدِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الَّذِي يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ، إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ».

[5386] (...) A *Hadîth* like that of Mâlik bin Anas (no. 5385) was narrated from Nâfi', with this chain of narrators, and in the *Hadîth* of 'Alî bin Mus-hir from 'Ubaidullâh it adds: "The one who eats or drinks from a vessel of silver or gold." It does not mention eating and gold in the *Hadîth* of any of them, except the *Hadîth* of Ibn Mus-hir.

[٥٣٨٦] (. . .) وَحَدَّثَنَاهُ قُتَيْبَةُ وَمُحَمَّدُ ابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَالْوَلِيدُ بْنُ شُجَاعٍ قَالَا: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا الْفُضَيْلُ بْنُ

سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ عَنْ عَبْدِ الرَّحْمَٰنِ السَّرَّاجِ كُلُّ هَٰؤُلَاءِ عَنْ نَافِعٍ، بِمِثْلِ حَدِيْثِ مَالِكِ ابْنِ أَنسٍ، بِإِسْنَادِهِ عَنْ نَافِعٍ وَزَادَ فِي حَدِيْثِ عَلِيِّ بْنِ مُسْهِرٍ عَنْ عُبَيْدِ اللهِ: «أَنَّ الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ وَالذَّهَبِ» وَلَيْسَ فِي حَدِيْثِ أَحَدٍ مِنْهُمْ ذِكْرُ الْأَكْلِ وَالذَّهَبِ، إِلَّا فِي حَدِيْثِ ابْنِ مُسْهِرٍ.

[5387] 2 - (...) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said: 'Whoever drinks from a vessel of gold or silver is only gulping fire from Hell into his belly.'"

[٥٣٨٧] ٢-(...) **وَحَدَّثَنِي** زَيْدُ بْنُ يَزِيْدَ أَبُو مَعْنٍ الرَّقَّاشِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عُثْمَانَ يَعْنِي ابْنَ مُرَّةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ عَبْدِ الرَّحْمَٰنِ عَنْ خَالَتِهِ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَرِبَ فِي إِنَاءٍ مِنْ ذَهَبٍ أَوْ فِضَّةٍ، فَإِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارًا مِن جَهَنَّمَ».

Chapter 2. The Prohibition Of Using Vessels Of Gold And Silver For Men And Women, And Gold Rings And Silk For Men, But They Are Permissible For Women. Permissibility Of Silken Borders On Garments For Men, But It Should Not Be More Than Four Fingers Wide

(المعجم ٢) - (بَابُ تحريم استعمال إناء الذهب والفضة على الرجال والنساء، وخاتم الذهب والحرير على الرجل، وإباحته للنساء. وإباحة العَلَم ونحوه للرجل، ما لم يزد على أربع أصابع) (التحفة ٢٠)

[5388] 3 - (2066) Mu'âwiyah bin Suwaid bin Muqarrin said: "I

[٥٣٨٨] ٣-(٢٠٦٦) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ

entered upon Al-Barâ' bin 'Âzib and I heard him say: 'The Messenger of Allâh ﷺ enjoined seven things upon us and he forbade seven things for us. He commanded us to visit the sick, to attend funerals, to reply (to say: *Yarhamuk Allâh*; (may Allâh have mercy on you) to one who sneezes, to fulfill oaths or help fulfil an oath made by another, to help the one who has been wronged, to accept invitations and to spread the greeting of *Salâm*. And he forbade us from wearing rings of gold, to drink from silver vessels, to use *Mayâthir*,[1] to wear *Qasî*,[2] to wear silk, *Istabraq* and *Dîbâj*.'"[3]

أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَشْعَثُ: حَدَّثَنِي مُعَاوِيَةُ بْنُ سُوَيْدِ بْنِ مُقَرِّنٍ قَالَ: دَخَلْتُ عَلَى الْبَرَاءِ بْنِ عَازِبٍ فَسَمِعْتُهُ يَقُولُ: أَمَرَنَا رَسُولُ اللهِ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ، أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْقَسَمِ، أَوِ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلَامِ، وَنَهَانَا عَنْ خَوَاتِيمَ، أَوْ عَنْ تَخَتُّمٍ بِالذَّهَبِ، وَعَنْ شُرْبٍ بِالْفِضَّةِ، وَعَنِ الْمَيَاثِرِ، وَعَنِ الْقَسِّيِّ، وَعَنْ لُبْسِ الْحَرِيرِ وَالْإِسْتَبْرَقِ وَالدِّيبَاجِ.

[5389] (...) A similar report (as no. 5388) was narrated from Ash'ath bin Sulaim with this chain of narrators, except the phrase to fulfill oaths or help fulfill an oath made by another, instead of which he said: "To give a description of a lost item."

[٥٣٨٩] (...) **حَدَّثَنَا** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَشْعَثَ بْنِ سُلَيْمٍ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، إِلَّا قَوْلَهُ: وَإِبْرَارِ الْقَسَمِ أَوِ الْمُقْسِمِ، فَإِنَّهُ لَمْ يَذْكُرْ هَٰذَا الْحَرْفَ فِي الْحَدِيثِ، وَجَعَلَ مَكَانَهُ: وَإِنْشَادِ الضَّالِّ.

[5390] (...) A *Hadîth* like that of Zuhair (no. 5388) was narrated from Ash'ath bin Abî Ash-Sha'thâ' with this chain of narrators, but he

[٥٣٩٠] (...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا

[1] A type of camel saddle cloth or cushion made of silk.

[2] *Qasî*: Garments made of fabric with stripes of silk woven into it, or a type of garment from an area in Egypt with a similar name.

[3] Two types of silk one of which is often called brocade and is thicker than the other.

said to help fulfill the oath of another, and he was not uncertain. And he added in this *Hadîth*: "Drinking from vessels of silver, for whoever drinks from them in this world will not drink from them in the Hereafter."

عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، كِلَاهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، بِهَٰذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ زُهَيْرٍ، وَقَالَ: إِبْرَارِ الْمُقْسِمِ، مِنْ غَيْرِ شَكٍّ، وَزَادَ فِي الْحَدِيثِ: وَعَنِ الشُّرْبِ فِي الْفِضَّةِ، فَإِنَّهُ مَنْ شَرِبَ فِيهَا فِي الدُّنْيَا، لَمْ يَشْرَبْ فِيهَا فِي الْآخِرَةِ.

[5391] (...) It was narrated from Ash'ath bin Abî Ash-Sha'thâ' with this chain of narrators, but he did not mention the additional material mentioned by Jarîr and Ibn Mus-hir (no. 5391).

[٥٣٩١] (...) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ وَلَيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ أَشْعَثَ ابْنِ أَبِي الشَّعْثَاءِ، بِإِسْنَادِهِمْ، وَلَمْ يَذْكُرْ زِيَادَةَ جَرِيرٍ وَابْنِ مُسْهِرٍ.

[5392] (...) It was narrated from Ash'ath bin Sulaim with their chain of narrators, except the words spreading the greeting of *Salâm*, instead of which he said: "Returning the greeting of *Salâm*." And he said: "He (ﷺ) forbade us to wear gold rings."

[٥٣٩٢] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ؛ وَحَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ: حَدَّثَنِي بَهْزٌ، قَالُوا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ بْنِ سُلَيْمٍ بِإِسْنَادِهِمْ وَمَعْنَىٰ حَدِيثِهِمْ، إِلَّا قَوْلَهُ: وَإِفْشَاءِ السَّلَامِ، فَإِنَّهُ قَالَ بَدَلَهَا: وَرَدِّ السَّلَامِ، وَقَالَ: نَهَانَا عَنْ خَاتَمِ الذَّهَبِ أَوْ حَلْقَةِ الذَّهَبِ.

[5393] (...) It was narrated from Ash'ath bin Abî Ash-Sha'thâ' with their chain narrators, and he

[٥٣٩٣] (...) حَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَعَمْرُو بْنُ

said: "Spreading the greeting of *Salâm*" and "gold rings."

مُحَمَّدٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، بِإِسْنَادِهِمْ، وَقَالَ: وَإِفْشَاءِ السَّلَامِ وَخَاتَمِ الذَّهَبِ، مِنْ غَيْرِ شَكٍّ.

[5394] 4 - (2067) 'Abdullâh bin 'Ukaim said: "We were with Hudhaifah in Al-Madâ'in when Hudhaifah asked for water, and a chieftain brought him a drink in a vessel of silver. He threw it aside and said: 'I am telling you that I already told him not to bring me a drink in this vessel, for the Messenger of Allâh ﷺ said: "Do not drink from vessels of gold and silver, and do not wear *Dîbâj* and silk. They are for them in this world and for you in the Hereafter, on the Day of Resurrection."

[٥٣٩٤] ٤-(٢٠٦٧) حَدَّثَنَا سَعِيدُ بْنُ عَمْرِو بْنِ سَهْلِ بْنِ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ بْنِ قَيْسٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: سَمِعْتُهُ يَذْكُرُهُ عَنْ أَبِي فَرْوَةَ؛ [أَنَّهُ] سَمِعَ عَبْدَ اللهِ بْنَ عُكَيْمٍ قَالَ: كُنَّا مَعَ حُذَيْفَةَ بِالْمَدَائِنِ، فَاسْتَسْقَى حُذَيْفَةُ، فَجَاءَهُ دُهْقَانٌ بِشَرَابٍ فِي إِنَاءٍ مِنْ فِضَّةٍ، فَرَمَاهُ بِهِ، وَقَالَ: إِنِّي أُخْبِرُكُمْ أَنِّي قَدْ أَمَرْتُهُ أَنْ لَا يَسْقِيَنِي فِيهِ، فَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَشْرَبُوا فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَلْبَسُوا الدِّيبَاجَ وَالْحَرِيرَ، فَإِنَّهُ لَهُمْ فِي الدُّنْيَا، وَ هُوَ لَكُمْ فِي الْآخِرَةِ، يَوْمَ الْقِيَامَةِ».

[5395] (...) It was narrated that Abû Farwah Al-Juhanî said: "I heard 'Abdullâh bin 'Ukaim say: 'We were with Hudhaifah in Al-Madâ'in...'" and he mentioned something similar (to no. 5394) but he did not mention in his *Hadîth* "...the Day of Resurrection."

[٥٣٩٥] (...) وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي فَرْوَةَ الْجُهَنِيِّ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُكَيْمٍ يَقُولُ: كُنَّا عِنْدَ حُذَيْفَةَ بِالْمَدَائِنِ، فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: «يَوْمَ الْقِيَامَةِ».

[5396] (...) It was narrated from Hudhaifah, that Abû Farwah said: "I heard Ibn 'Ukaim say, - and I thought that Ibn Abî Laila heard it from Ibn 'Ukaim: 'We

[٥٣٩٦] (...) وَحَدَّثَنِي عَبْدُ الْجَبَّارِ ابْنُ الْعَلَاءِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ أَوَّلًا عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي

were with Hudhaifah in Al-Madâ'in,''' and he mentioned something similar (to no. 5394), but he did not say "the Day of Resurrection."

لَيْلَىٰ، عَنْ حُذَيْفَةَ، ثُمَّ حَدَّثَنَا يَزِيدُ؛ سَمِعَهُ مِنِ ابْنِ أَبِي لَيْلَىٰ عَنْ حُذَيْفَةَ، ثُمَّ حَدَّثَنَا أَبُو فَرْوَةَ قَالَ: سَمِعْتُ ابْنَ عُكَيْمٍ، فَظَنَنْتُ أَنَّ ابْنَ أَبِي لَيْلَىٰ إِنَّمَا سَمِعَهُ مِنِ ابْنِ عُكَيْمٍ، قَالَ: كُنَّا مَعَ حُذَيْفَةَ بِالْمَدَائِنِ، فَذَكَرَ نَحْوَهُ، وَلَمْ يَقُلْ «يَوْمَ الْقِيَامَةِ».

[5397] (...) It was narrated from Al-Hakam that he heard 'Abdur-Rahmân, meaning Ibn Abî Laila, say: "I saw Hudhaifah ask for a drink in Al-Madâ'in, and someone brought it to him in a vessel of silver." And he mentioned a *Hadîth* like that of Ibn 'Ukaim from Hudhaifah.

[٥٣٩٧] (. . .) **وَحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ؛ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَٰنِ يَعْنِي ابْنَ أَبِي لَيْلَىٰ قَالَ: شَهِدْتُ حُذَيْفَةَ اسْتَسْقَىٰ بِالْمَدَائِنِ، فَأَتَاهُ إِنْسَانٌ بِإِنَاءٍ مِنْ فِضَّةٍ، فَذَكَرَ بِمَعْنَىٰ حَدِيثِ ابْنِ عُكَيْمٍ عَنْ حُذَيْفَةَ.

[5398] (...) A *Hadîth* like that of Mu'âdh was narrated from Shu'bah, with the same chain narrators, but none of them mentioned the words: "I saw Hudhaifah," except Mu'âdh only. Rather they said: "Hudhaifah asked for a drink."

[٥٣٩٨] (. . .) **وَحَدَّثَنَاهُ** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ، كُلُّهُمْ عَنْ شُعْبَةَ، بِمِثْلِ حَدِيثِ مُعَاذٍ وَإِسْنَادِهِ، وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ فِي الْحَدِيثِ: شَهِدْتُ حُذَيْفَةَ، غَيْرُ مُعَاذٍ وَحْدَهُ، إِنَّمَا قَالُوا: إِنَّ حُذَيْفَةَ اسْتَسْقَىٰ.

[5399] (...) A *Hadîth* like that of those whom we have mentioned (Mu'âdh, Abî Laila, Ibn Ukaim) was narrated from Hudhaifah, from the Prophet ﷺ.

[٥٣٩٩] (. . .) **وَحَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي

عَدِيٍّ عَنِ ابْنِ عَوْنٍ، كِلَاهُمَا عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَىٰ حَدِيثِ مَنْ ذَكَرْنَا.

[5400] 5 - (...) 'Abdur-Raḥmân bin Abî Laila said: "Ḥudhaifah asked for a drink and a Magian gave it to him in a vessel of silver. He said: 'I heard the Messenger of Allâh ﷺ say: "Do not wear silk or *Dîbâj*, and do not drink from vessels of gold and silver, or eat from plates of the same. They are for them in this world."

[٥٤٠٠] ٥-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي لَيْلَىٰ قَالَ: اسْتَسْقَىٰ حُذَيْفَةُ، فَسَقَاهُ مَجُوسِيٌّ فِي إِنَاءٍ مِنْ فِضَّةٍ، فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيبَاجَ، وَلَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا».

Chapter... The Prohibition Of Wearing Silk Etc., For Men

(المعجم...) - (باب: تحريم لبس الحرير وغير ذلك للرجال)

(التحفة ٢٦ - اللباس: ١)

[5401] 6 - (2068) It was narrated from Ibn 'Umar that 'Umar bin Al-Khaṭṭâb saw a striped silk *Ḥullah*[1] being sold at the door of the *Masjid*, and he said: "O Messenger of Allâh, why don't you buy this and wear it for the people on Fridays, and for the

[٥٤٠١] ٦-(٢٠٦٨) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَىٰ حُلَّةً سِيَرَاءَ عِنْدَ بَابِ الْمَسْجِدِ، فَقَالَ: يَا رَسُولَ اللهِ! لَوِ

[1] *Ḥullah*: An upper cloth (*Ridâ'*) and lower cloth (*Izâr*) made of the same fabric.

delegations when they come to you?" The Messenger of Allâh ﷺ said: "This is only worn by one who has no share in the Hereafter." Then some *Hullahs* like it were brought to the Messenger of Allâh ﷺ and he gave one of them to 'Umar. 'Umar said: "O Messenger of Allâh, are you giving me this to wear when you said what you said about the *Hullah* of 'Utârid?" The Messenger of Allâh ﷺ said: "I did not give it to you to wear it." So 'Umar gave it to an idolater brother of his in Makkah.

اشْتَرَيْتَ هَـٰذِهِ فَلَبِسْتَهَا [لِلنَّاسِ] يَوْمَ الْجُمُعَةِ، وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّما يَلْبَسُ هَـٰذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ» ثُمَّ جَاءَتْ رَسُولَ اللهِ ﷺ مِنْهَا حُلَلٌ، فَأَعْطَىٰ عُمَرَ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! كَسَوْتَنِيهَا، وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا» فَكَسَاهَا عُمَرُ أَخًا لَهُ مُشْرِكًا، بِمَكَّةَ.

[5402] (...) A *Hadîth* like that of Mâlik (no. 5401) was narrated from Ibn 'Umar, from the Messenger of Allâh ﷺ.

[٥٤٠٢] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى ابْنِ عُقْبَةَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِ مَالِكٍ.

[5403] 7 - (...) It was narrated that Ibn 'Umar said: "Umar saw 'Utârid At-Tamîmî standing in the market selling a *Hullah* of striped silk. He was a man who used to meet with kings and get gifts from them. 'Umar said: 'O Messenger of Allâh, I have seen 'Utârid standing in the market selling a *Hullah* of striped silk.

[٥٤٠٣] ٧-(...) وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: رَأَىٰ عُمَرُ عُطَارِدًا التَّمِيمِيَّ يُقِيمُ بِالسُّوقِ حُلَّةً سِيَرَاءَ، وَكَانَ رَجُلًا يَغْشَى الْمُلُوكَ وَيُصِيبُ مِنْهُمْ، فَقَالَ عُمَرُ: يَا رَسُولَ

Why don't you buy it and wear it when the delegations of the Arabs come to you?'" I think he said: "And wear it on Fridays.' The Messenger of Allâh ﷺ said to him: 'Silk is only worn in this world by one who will have no share in the Hereafter.' Some time after that, some *Ḥullahs* of striped silk were brought to the Messenger of Allâh ﷺ and he sent one *Ḥullah* to 'Umar and one to Usâmah bin Zaid, and he gave a *Ḥullah* to 'Alî bin Abî Ṭâlib. He said: 'Tear it and make head covers for your womenfolk.' Then 'Umar came, carrying his *Ḥullah*, and said: 'O Messenger of Allâh, have you sent this to me, when you said what you said previously about the *Ḥullah* of 'Uṭârid?' He said: 'I did not send it to you for you to wear it; rather I sent it to you so that you could benefit from it.' As for Usâmah, he put on his *Ḥullah* and the Messenger of Allâh ﷺ gave him a look whereby he realized that the Messenger of Allâh ﷺ disapproved of what he had done, and he said: 'O Messenger of Allâh, why are you looking at me when you are the one who sent it to me?' He said: 'I did not send it to you for you to wear it, rather I sent it to you so that you could cut it up and make head covers for your womenfolk.'"

[5404] 8 - (...) 'Abdullâh bin 'Umar said: "Umar bin Al-

اللهِ! إِنِّي رَأَيْتُ عُطَارِدًا يُقِيمُ فِي السُّوقِ حُلَّةً سِيَرَاءَ، فَلَوِ اشْتَرَيْتَهَا فَلَبِسْتَهَا لِوُفُودِ الْعَرَبِ إِذَا قَدِمُوا عَلَيْكَ وَأَظُنُّهُ قَالَ: وَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ فِي الدُّنْيَا مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ» فَلَمَّا كَانَ بَعْدَ ذٰلِكَ أُتِيَ رَسُولُ اللهِ ﷺ بِحُلَلٍ سِيَرَاءَ، فَبَعَثَ إِلَىٰ عُمَرَ بِحُلَّةٍ، وَبَعَثَ إِلَىٰ أُسَامَةَ بْنِ زَيْدٍ بِحُلَّةٍ، وَأَعْطَىٰ عَلِيَّ بْنَ أَبِي طَالِبٍ حُلَّةً، وَقَالَ: «شَقِّقْهَا خُمُرًا بَيْنَ نِسَائِكَ» قَالَ: فَجَاءَ عُمَرُ بِحُلَّتِهِ يَحْمِلُهَا، فَقَالَ: يَا رَسُولَ اللهِ! بَعَثْتَ إِلَيَّ بِهٰذِهِ، وَقَدْ قُلْتَ بِالْأَمْسِ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ؟، فَقَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، وَلٰكِنِّي بَعَثْتُ بِهَا إِلَيْكَ لِتُصِيبَ بِهَا» وَأَمَّا أُسَامَةُ فَرَاحَ فِي حُلَّتِهِ، فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ ﷺ نَظَرًا، عَرَفَ أَنَّ رَسُولَ اللهِ ﷺ قَدْ أَنْكَرَ مَا صَنَعَ، فَقَالَ: يَا رَسُولَ اللهِ! مَا تَنْظُرُ إِلَيَّ؟ فَأَنْتَ بَعَثْتَ إِلَيَّ بِهَا، فَقَالَ: «إِنِّي لَمْ أَبْعَثْ إِلَيْكَ لِتَلْبَسَهَا، وَلٰكِنِّي بَعَثْتُ بِهَا [إِلَيْكَ] لِتُشَقِّقَهَا خُمُرًا بَيْنَ نِسَائِكَ».

[٥٤٠٤] ٨-(...) وَحَدَّثَنِي أَبُو

Khaṭṭâb found a *Ḥullah* of *Istabraq* being offered for sale in the market, so he took it and brought it to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, buy this and adorn yourself with it for *'Eîd* and for the delegations.' The Messenger of Allâh ﷺ said: 'This is only a garment for the one who has no share in the Hereafter.' As much time passed as Allâh willed, then the Messenger of Allâh ﷺ sent to 'Umar a garment made of *Dîbâj*. 'Umar brought it to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, you said: "This is only a garment for the one who has no share in the Hereafter," then you sent this to me?' The Messenger of Allâh ﷺ said to him: 'Sell it and meet your needs with it.'"

الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ - وَاللَّفْظُ لِحَرْمَلَةَ - قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللهِ؛ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: وَجَدَ عُمَرُ بْنُ الْخَطَّابِ حُلَّةً مِنْ إِسْتَبْرَقٍ تُبَاعُ فِي السُّوقِ، فَأَخَذَهَا فَأَتَىٰ بِهَا رَسُولَ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! ابْتَعْ هَٰذِهِ فَتَجَمَّلْ بِهَا لِلْعِيدِ وَالْوَفْدِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا هَٰذِهِ لِبَاسُ مَنْ لَا خَلَاقَ لَهُ» قَالَ: فَلَبِثَ عُمَرُ مَا شَاءَ اللهُ، ثُمَّ أَرْسَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ بِجُبَّةِ دِيبَاجٍ، فَأَقْبَلَ بِهَا عُمَرُ حَتَّىٰ أَتَىٰ بِهَا رَسُولَ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! قُلْتَ: «إِنَّمَا هَٰذِهِ لِبَاسُ مَنْ لَا خَلَاقَ لَهُ»، أَوْ قُلْتَ: «إِنَّمَا يَلْبَسُ هَٰذِهِ مَنْ لَا خَلَاقَ لَهُ» ثُمَّ أَرْسَلْتَ إِلَيَّ بِهَٰذِهِ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «تَبِيعُهَا وَتُصِيبُ بِهَا حَاجَتَكَ».

[5405] (...) A similar report (as no. 5404) was narrated from Ibn Shihâb, with this chain of narrators.

[٥٤٠٥] (...) **وَحَدَّثَنَا** هَٰرُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5406] 9 - (...) It was narrated from Ibn 'Umar that 'Umar saw a man from the family of 'Uṭârid wearing a cloak of *Dîbâj* or silk, and he said to the Messenger of

[٥٤٠٦] ٩-(...) **حَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ حَفْصٍ عَنْ سَالِمٍ،

Allâh ﷺ: 'Why don't you buy it?' He said: 'This is only worn by one who has no share in the Hereafter.' Then the Messenger of Allâh ﷺ was given a *Hullah* of striped silk, and he sent it to me. I said: 'Have you sent it to me when I heard you say what you said about it?' He said: 'I only sent it to you so that you profit from it.'"

عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ رَأَىٰ عَلَىٰ رَجُلٍ مِنْ آلِ عُطَارِدٍ قَبَاءً مِنْ دِيبَاجٍ أَوْ حَرِيرٍ، فَقَالَ لِرَسُولِ اللهِ ﷺ: لَوِ اشْتَرَيْتَهُ فَقَالَ: «إِنَّمَا يَلْبَسُ هٰذَا مَنْ لَا خَلَاقَ لَهُ» فَأُهْدِيَ إِلَىٰ رَسُولِ اللهِ ﷺ حُلَّةٌ سِيَرَاءُ، فَأَرْسَلَ بِهَا إِلَيَّ، قَالَ: قُلْتُ: أَرْسَلْتَ بِهَا إِلَيَّ، وَقَدْ سَمِعْتُكَ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ: «إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَسْتَمْتِعَ بِهَا».

[5407] (...) It was narrated from Sâlim bin 'Abdullâh bin 'Umar, from his father, that 'Umar bin Al-Khattâb saw a man from the family of 'Utârid wearing... a *Hadîth* like that of Yahya bin Sa'eed (no. 5406), except that he said: "I only sent it to you so that you could benefit from it, I did not send it to you so that you could wear it."

[٥٤٠٧] (...) **وَحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ حَفْصٍ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ؛ أَنَّ عُمَرَ [ابْنَ الْخَطَّابِ] رَأَىٰ عَلَىٰ رَجُلٍ مِنْ آلِ عُطَارِدٍ، بِمِثْلِ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ، غَيْرَ أَنَّهُ قَالَ: «إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَنْتَفِعَ بِهَا، وَلَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا».

[5408] (...) Yahya bin Abî Ishâq said: "Sâlim bin 'Abdullâh asked me about *Istabraq*. I said: 'It is the coarse type of *Dîbâj*.' He said: 'But I heard 'Abdullâh bin 'Umar say: "Umar saw a man wearing a *Hullah* of *Istabraq*, and he brought it to the Messenger of Allâh ﷺ..." and he mentioned a similar *Hadîth* (as no. 5407), except that he said: "I only sent it to you so that you could get money by selling it."

[٥٤٠٨] (...) **حَدَّثَنِي** [مُحَمَّدُ] بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَٰقَ قَالَ: قَالَ لِي سَالِمُ ابْنُ عَبْدِ اللهِ فِي الْإِسْتَبْرَقِ؟، قَالَ: قُلْتُ: مَا غَلُظَ مِنَ الدِّيبَاجِ وَخَشُنَ مِنْهُ، فَقَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: رَأَىٰ عُمَرُ عَلَىٰ رَجُلٍ حُلَّةً مِنْ إِسْتَبْرَقٍ، فَأَتَىٰ بِهَا رَسُولَ اللهِ ﷺ

[5409] 10 - (2069) It was narrated that 'Abdullâh, the freed slave of Asmâ' bint Abî Bakr, who was the maternal uncle of the son of 'Âṭâ', said: "Asmâ' sent me to 'Abdullâh bin 'Umar, and saying: 'I have heard that you regard three things as *Ḥarâm*: Borders on garments, *Mîtharat Al-Arjuwân*,[1] and fasting the whole (month) of Rajab.' 'Abdullâh said to me: 'As for what you have mentioned about Rajab, what about one who fasts continually? As for what you said about borders on garments, I heard 'Umar bin Al-Khaṭṭâb say: "I heard the Messenger of Allâh ﷺ say: 'Silk is only worn by one who has no share in the Hereafter,''' and I was afraid that borders were included in that. As for *Mîtharat Al-Arjuwân*, this is the *Mîtharah* of 'Abdullâh, and it is *Arjuwân*.'

I went back to Asmâ' and told her, and she said: 'This is the *Jubbah* (a type of cloak) of the Messenger of Allâh ﷺ,' and she brought out to me a Ṭayâlisah cloak which had pockets lined with *Dîbâj* and its sleeves were edged with *Dîbâj*. She said: 'This was in 'Âishah's possession until she died, and when she died, I took it. The Prophet ﷺ used to

[1] Saddle cloths made of bright red cloth

فَذَكَرَ نَحْوَ حَدِيثِهِمْ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ: «إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتُصِيبَ بِهَا مَالًا».

[٥٤٠٩] ١٠-(٢٠٦٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ اللهِ مَوْلَىٰ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَكَانَ خَالَ وَلَدِ عَطَاءٍ، قَالَ: أَرْسَلَتْنِي أَسْمَاءُ إِلَىٰ عَبْدِ اللهِ بْنِ عُمَرَ، فَقَالَتْ: بَلَغَنِي أَنَّكَ تُحَرِّمُ أَشْيَاءَ ثَلَاثًا: الْعَلَمَ فِي الثَّوْبِ، وَمِيثَرَةَ الْأُرْجُوَانِ، وَصَوْمَ رَجَبٍ كُلِّهِ، فَقَالَ لِي عَبْدُ اللهِ: أَمَّا مَا ذَكَرْتَ مِنْ رَجَبٍ، فَكَيْفَ بِمَنْ يَصُومُ الْأَبَدَ، وَأَمَّا مَا ذَكَرْتَ مِنَ الْعَلَمِ فِي الثَّوْبِ، فَإِنِّي سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لَا خَلَاقَ لَهُ» فَخِفْتُ أَنْ يَكُونَ الْعَلَمُ مِنْهُ، وَأَمَّا مِيثَرَةُ الْأُرْجُوَانِ، فَهَٰذِهِ مِيثَرَةُ عَبْدِ اللهِ، فَإِذَا هِيَ أُرْجُوَانٌ.

فَرَجَعْتُ إِلَىٰ أَسْمَاءَ فَخَبَّرْتُهَا فَقَالَتْ: هَٰذِهِ جُبَّةُ رَسُولِ اللهِ ﷺ، فَأَخْرَجَتْ إِلَيَّ جُبَّةَ طَيَالِسَةٍ كِسْرَوَانِيَّةٍ، لَهَا لِبْنَةُ دِيبَاجٍ، وَفَرْجَيْهَا مَكْفُوفَيْنِ بِالدِّيبَاجِ، فَقَالَتْ: هَٰذِهِ كَانَتْ عِنْدَ عَائِشَةَ حَتَّىٰ قُبِضَتْ،

wear it, and now we wash it for the sick and seek healing thereby.'"

فَلَمَّا قُبِضَتْ قَبَضْتُهَا، وَكَانَ النَّبِيُّ ﷺ يَلْبَسُهَا، فَنَحْنُ نَغْسِلُهَا لِلْمَرْضَىٰ لِنَسْتَشْفِيَ بِهَا.

[5410] 11 - (...) It was narrated that Khalîfah bin Ka'b, Abû Dhubyân, said: "Do not dress your women in silk, for I heard 'Umar bin Al-Khaṭṭâb say: 'The Messenger of Allâh ﷺ said: "Do not wear silk, for whoever wears it in this world will not wear it in the Hereafter."

[٥٤١٠] **١١-(...) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ خَلِيفَةَ بْنِ كَعْبٍ، أَبِي ذُبْيَانَ قَالَ: سَمِعْتُ عَبْدَ اللهِ ابْنَ الزُّبَيْرِ يَخْطُبُ يَقُولُ: أَلَا لَا تُلْبِسُوا نِسَاءَكُمُ الْحَرِيرَ، فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَلْبَسُوا الْحَرِيرَ، فَإِنَّهُ مَنْ لَبِسَهُ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الْآخِرَةِ».

[5411] 12 - (...) It was narrated that Abû 'Uthmân said: "Umar wrote to us when we were in Azerbaijân, (saying): 'O 'Utbah bin Farqad, it is not by your efforts or by the efforts of your father or the efforts of your mother. Feed the Muslims in their places from that which you feed yourself in your place. Beware of luxury and the garments of the people of *Shirk* and garments of silk, for the Messenger of Allâh ﷺ forbade garments of silk and said except this much, and the Messenger of Allâh ﷺ held up his forefinger and middle finger, holding them together.'" Zuhair said: "Âṣim said: 'It is in the book,'" and Zuhair held up his two fingers.

[٥٤١١] **١٢-(...) حَدَّثَنَا** أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ وَنَحْنُ بِأَذْرَبِيجَانَ: يَا عُتْبَةُ بْنَ فَرْقَدٍ! إِنَّهُ لَيْسَ مِنْ كَدِّكَ وَلَا مِنْ كَدِّ أَبِيكَ وَلَا مِنْ كَدِّ أُمِّكَ، فَأَشْبِعِ الْمُسْلِمِينَ فِي رِحَالِهِمْ، مِمَّا تَشْبَعُ مِنْهُ فِي رَحْلِكَ، وَإِيَّاكُمْ وَالتَّنَعُّمَ، وَزِيَّ أَهْلِ الشِّرْكِ، وَلَبُوسَ الْحَرِيرِ فَإِنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ لَبُوسِ الْحَرِيرِ، قَالَ إِلَّا هٰكَذَا، وَرَفَعَ لَنَا رَسُولُ اللهِ ﷺ إِصْبَعَيْهِ الْوُسْطَىٰ وَالسَّبَّابَةَ وَضَمَّهُمَا، قَالَ زُهَيْرٌ: قَالَ عَاصِمٌ: هُوَ فِي الْكِتَابِ [قَالَ]: وَرَفَعَ زُهَيْرٌ إِصْبَعَيْهِ.

[5412] 13 - (...) A similar report (as no. 5412) was narrated from 'Âṣim with this chain of narrators, from the Prophet ﷺ, concerning silk.

[٥٤١٢] **١٣-(. . .) وَحَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصُ ابْنُ غِيَاثٍ، كِلاهُمَا عَنْ عَاصِمٍ بِهٰذَا الْإِسْنَادِ، عَنِ النَّبِيِّ ﷺ فِي الْحَرِيرِ، بِمِثْلِهِ.

[5413] (...) It was narrated that Abû 'Uthmân said: "We were with 'Utbah bin Farqad when the letter of 'Umar came to us, saying that the Messenger of Allâh ﷺ said: 'No one wears silk but one who will have no share of it in the Hereafter, except this much.'" Abû 'Uthmân gestured with the two fingers that are next to the thumb. I thought it meant the patterns on the Ṭayâlisah until I was shown the Ṭayâlisah.

[٥٤١٣] **(. . .) وَحَدَّثَنَا** ابْنُ أَبِي شَيْبَةَ [وَ هُوَ عُثْمَانُ] وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، كِلاهُمَا عَنْ جَرِيرٍ - وَاللَّفْظُ لِإِسْحَٰقَ -: أَخْبَرَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ قَالَ: كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ فَجَاءَنَا كِتَابُ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَلْبَسُ الْحَرِيرَ إِلَّا مَنْ لَيْسَ لَهُ مِنْهُ شَيْءٌ فِي الْآخِرَةِ إِلَّا هٰكَذَا» قَالَ أَبُو عُثْمَانَ: بِإِصْبَعَيْهِ اللَّتَيْنِ تَلِيَانِ الْإِبْهَامَ، فَرُئِيتُهُمَا أَزْرَارَ الطَّيَالِسَةِ، حَتَّىٰ رَأَيْتُ الطَّيَالِسَةَ.

[5414] (...) Abû 'Uthmân said: "We were with 'Utbah bin Farqad" - a *Ḥadîth* like that of Jarîr (no. 5413).

[٥٤١٤] **(. . .) حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ. قَالَ: كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ، بِمِثْلِ حَدِيثِ جَرِيرٍ.

[5415] 14 - (...) It was narrated that Qatâdah said: "I heard Abû 'Uthmân An-Nahdî say: 'The letter of 'Umar came to us when we were in Azerbaijân with

[٥٤١٥] **١٤-(. . .) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

'Utbah bin Farqad, or in Ash-Shâm, (saying): 'The Messenger of Allâh ﷺ forbade silk except so much'" - two fingers.

Abû 'Uthmân said: "We had no doubt that he meant silk borders."

حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ النَّهْدِيَّ قَالَ: جَاءَنَا كِتَابُ عُمَرَ وَنَحْنُ بِأَذْرَبِيجَانَ مَعَ عُتْبَةَ بْنِ فَرْقَدٍ، أَوْ بِالشَّامِ: أَمَّا بَعْدُ، إِنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْحَرِيرِ إِلَّا هٰكَذَا، إِصْبَعَيْنِ.

قَالَ أَبُو عُثْمَانَ: فَمَا عَتَّمْنَا أَنَّهُ يَعْنِي الْأَعْلَامَ.

[5416] (...) A similar report (as no. 5415) was narrated from Qatâdah with this chain of narrators, but he did not mention the words of Abû 'Uthmân.

[٥٤١٦] (...) **وَحَدَّثَنَا** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا مُعَاذٌ وَ هُوَ ابْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ ، بِهٰذَا الْإِسْنَادِ، مِثْلَهُ، وَلَمْ يَذْكُرْ قَوْلَ أَبِي عُثْمَانَ.

[5417] 15 - (...) It was narrated from Suwaid bin Ghafalah that 'Umar bin Al-Khaṭṭâb gave a speech in Al-Jâbiyah and said: "The Prophet of Allâh ﷺ forbade wearing silk, except a space the width of two fingers, or three, or four."

[٥٤١٧] ١٥-(...) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو غَسَّانَ الْمِسْمَعِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَامِرٍ الشَّعْبِيِّ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ؛ أَنَّ عُمَرَ ابْنَ الْخَطَّابِ خَطَبَ بِالْجَابِيَةِ فَقَالَ: نَهَىٰ نَبِيُّ اللهِ ﷺ عَنْ لُبْسِ الْحَرِيرِ، إِلَّا مَوْضِعَ إِصْبَعَيْنِ، أَوْ ثَلَاثٍ، أَوْ أَرْبَعٍ.

[5418] (...) A similar report (as

[٥٤١٨] (...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ

no. 5417) was narrated from Sa'eed, from Qatâdah, with this chain of narrators.

عَبْدِ اللهِ الرُّزِّيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5419] 16 - (2070) Jâbir bin 'Abdullâh said: "One day the Prophet ﷺ wore a *Qabâ'* (a type of cloak) of *Dîbâj* silk that had been given to him, but soon he took it off and sent it to 'Umar bin Al-Khaṭṭâb. It was said to him: 'How quickly you took it off, O Messenger of Allâh.' He said: 'Jibrîl told me not to wear it.' 'Umar came weeping and said: O Messenger of Allâh, you disliked something but you gave it to me. What is the matter with me?' He said: 'I did not give it to you for you to wear it, rather I gave it to you for you to sell it.' So he sold it for two thousand Dirham."

[٥٤١٩] ١٦-(٢٠٧٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَإِسْحَٰقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَيَحْيَى بْنُ حَبِيبٍ وَحَجَّاجُ بْنُ الشَّاعِرِ - وَاللَّفْظُ لِابْنِ حَبِيبٍ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: لَبِسَ النَّبِيُّ ﷺ يَوْمًا قَبَاءً مِنْ دِيبَاجٍ أُهْدِيَ لَهُ، ثُمَّ أَوْشَكَ أَنْ يَنْزِعَهُ، فَأَرْسَلَ بِهِ إِلَىٰ عُمَرَ بْنِ الْخَطَّابِ، فَقِيلَ [لَهُ]: قَدْ أَوْشَكَ مَا نَزَعْتَهُ يَا رَسُولَ اللهِ! فَقَالَ: «نَهَانِي عَنْهُ جِبْرِيلُ» عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَجَاءَهُ عُمَرُ يَبْكِي، فَقَالَ: يَا رَسُولَ اللهِ! كَرِهْتَ أَمْرًا وَأَعْطَيْتَنِيهِ، فَمَا لِي؟ فَقَالَ: «إِنِّي لَمْ أُعْطِكَهُ لِتَلْبَسَهُ، إِنَّمَا أَعْطَيْتُكَ تَبِيعُهُ» فَبَاعَهُ بِأَلْفَيْ دِرْهَمٍ.

[5420] 17 - (2071) It was narrated that 'Alî said: "The Messenger of Allâh ﷺ was given a *Ḥullah* of striped silk, and he sent it to me and I put it on. Then I could see anger on his face, and he said: "I did not send

[٥٤٢٠] ١٧-(٢٠٧١) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ قَالَ: سَمِعْتُ أَبَا صَالِحٍ يُحَدِّثُ عَنْ

it to you for you to wear it, rather I sent it to you so that you could cut it up and make head covers for your womenfolk.'"

عَلِيٍّ، فَقَالَ: أُهْدِيَتْ لِرَسُولِ اللهِ ﷺ حُلَّةُ سِيَرَاءَ، فَبَعَثَ بِهَا إِلَيَّ فَلَبِسْتُهَا، فَعَرَفْتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتُشَقِّقَهَا خُمُرًا بَيْنَ النِّسَاءِ».

[5421] (...) It was narrated from Abû 'Awn with this chain of narrators. In the *Hadîth* of Mu'âdh it says: "He told me to divide it among my womenfolk." In the *Hadîth* of Muhammad bin Ja'far it says: "So I divided it among my womenfolk," but he did not mention: "He told me to."

[٥٤٢١] (. . .) وَحَدَّثَنَاهُ عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ، بِهٰذَا الْإِسْنَادِ، فِي حَدِيثِ مُعَاذٍ: فَأَمَرَنِي فَأَطَرْتُهَا بَيْنَ نِسَائِي، وَفِي حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ: فَأَطَرْتُهَا بَيْنَ نِسَائِي، وَلَمْ يَذْكُرْ: فَأَمَرَنِي.

[5422] 18 - (...) It was narrated from 'Alî that Ukaidir of Dûmah gave the Prophet ﷺ a silken garment, and he gave it to 'Alî and said: "Cut it up to make head covers for the Fâtimahs (i.e., for your family)."

Abû Bakr and Abû Kuraib said: "Among the womenfolk.'

[٥٤٢٢] ١٨-(. . .) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ أَبُو كُرَيْبٍ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ أَبِي عَوْنٍ الثَّقَفِيِّ، عَنْ أَبِي صَالِحٍ الْحَنَفِيِّ، عَنْ عَلِيٍّ؛ أَنَّ أُكَيْدِرَ دُومَةَ أَهْدَىٰ إِلَىٰ النَّبِيِّ ﷺ ثَوْبَ حَرِيرٍ، فَأَعْطَاهُ عَلِيًّا، فَقَالَ: «شَقِّقْهُ خُمُرًا بَيْنَ الْفَوَاطِمِ».

وَقَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ: بَيْنَ النِّسْوَةِ.

[5423] 19 - (...) It was narrated that 'Alî bin Abî Tâlib said: "The Messenger of Allâh ﷺ gave me a

[٥٤٢٣] ١٩-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ،

Hullah of striped silk, and I went out in it, but I saw anger on his face, so I cut it up and distributed it among my womenfolk."

عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَسَانِي رَسُولُ اللهِ ﷺ حُلَّةَ سِيَرَاءَ، فَخَرَجْتُ فِيهَا، فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، قَالَ فَشَقَقْتُهَا بَيْنَ نِسَائِي.

[5424] 20 - (2072) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ sent 'Umar a *Hullah* of *Sundus* silk, and 'Umar said: 'Have you sent it to me when you said what you said about it?' He said: 'I did not send it to you for you to wear it; rather I sent it to you for you to benefit from its price.'"

[٥٤٢٤] ٢٠-(٢٠٧٢) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو كَامِلٍ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْأَصَمِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ إِلَىٰ عُمَرَ بِجُبَّةِ سُنْدُسٍ، فَقَالَ عُمَرُ: بَعَثْتَ بِهَا إِلَيَّ وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، وَإِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَنْتَفِعَ بِثَمَنِهَا».

[5425] 21 - (2073) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Whoever wears silk in this world will not wear it in the Hereafter.'"

[٥٤٢٥] ٢١-(٢٠٧٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الْآخِرَةِ».

[5426] 22 - (2074) Abû Umâmah narrated that the Messenger of Allâh ﷺ said: "Whoever wears silk in this world will not wear it in the Hereafter."

[٥٤٢٦] ٢٢-(٢٠٧٤) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا شُعَيْبُ ابْنُ إِسْحَٰقَ الدِّمَشْقِيُّ عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي شَدَّادٌ أَبُو عَمَّارٍ: حَدَّثَنِي أَبُو

أُمَامَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الْآخِرَةِ».

[5427] 23 - (2075) It was narrated from 'Uqbah bin 'Âmir that he said: "A silk *Farrûkh* (a type of cloak) was given to the Messenger of Allâh ﷺ and he put it on and prayed in it, then he tore it off as if he disliked it. Then he said: 'This is not befitting for the pious.'"

[٥٤٢٧] ٢٣-(٢٠٧٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّهُ قَالَ: أُهْدِيَ لِرَسُولِ اللهِ ﷺ فَرُّوجُ حَرِيرٍ، فَلَبِسَهُ ثُمَّ صَلَّىٰ فِيهِ، ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعًا شَدِيدًا، كَالْكَارِهِ لَهُ، ثُمَّ قَالَ: «لَا يَنْبَغِي هٰذَا لِلْمُتَّقِينَ».

[5428] (...) Yazîd bin Abî Ḥabîb narrated it with this chain of narrators.

[٥٤٢٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا الضَّحَّاكُ يَعْنِي أَبَا عَاصِمٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، بِهٰذَا الْإِسْنَادِ.

Chapter 3. The Permissibility Of Wearing Silk For Men, If A Man Has A Skin Disease Or Similar Problem

(المعجم ٣) - (بَابُ إِباحة لبس الحرير للرجل، إذا كان به حكة أو نحوها) (التحفة ٢)

[5429] 24 - (2076) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ granted a concession to 'Abdur-Raḥmân bin 'Awf and Az-Zubair bin Al-'Awwâm, allowing them to wear silk shirts during a journey, because of a skin disease that they had, or a pain that they had.

[٥٤٢٩] ٢٤-(٢٠٧٦) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ أَنْبَأَهُمْ؛ أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَلِلزُّبَيْرِ بْنِ الْعَوَّامِ فِي الْقُمُصِ الْحَرِيرِ، فِي السَّفَرِ، مِنْ حِكَّةٍ كَانَتْ بِهِمَا، أَوْ وَجَعٍ كَانَ بِهِمَا.

[5430] (...) Sa'eed narrated it with this chain of narrators (a similar *Hadîth* as no. 5429), but he did not mention (the words) "during a journey."

[٥٤٣٠] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدٌ، بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: فِي السَّفَرِ.

[5431] 25 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ granted a concession, or a concession was granted, to Az-Zubair bin Al-'Awwâm and 'Abdur-Raḥmân bin 'Awf, allowing them to wear silk, because of a skin condition that they had."

[٥٤٣١] **٢٥**-(...) **وَحَدَّثَنَاهُ** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: رَخَّصَ رَسُولُ اللهِ ﷺ، أَوْ رُخِّصَ لِلزُّبَيْرِ بْنِ الْعَوَّامِ وَعَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ فِي لُبْسِ الْحَرِيرِ، لِحِكَّةٍ كَانَتْ بِهِمَا.

[5432] (...) Shu'bah narrated a similar report (as no. 5431) with this chain of narrators.

[٥٤٣٢] (...) **وَحَدَّثَنَاهُ** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5433] 26 - (...) Anas narrated that 'Abdur-Raḥmân bin 'Awf and Az-Zubair bin Al-'Awwâm complained to the Prophet ﷺ about lice, and he granted them a concession allowing them to wear silk shirts, during a campaign that they went on.

[٥٤٣٣] **٢٦**-(...) **وَحَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ؛ أَنَّ أَنَسًا أَخْبَرَهُ؛ أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ عَوْفٍ وَالزُّبَيْرَ ابْنَ الْعَوَّامِ شَكَوْا إِلَى النَّبِيِّ ﷺ الْقَمْلَ، فَرَخَّصَ لَهُمَا فِي قُمُصِ الْحَرِيرِ، فِي غَزَاةٍ لَهُمَا.

Chapter 4. The Prohibition Of A Man Wearing A Garment Dyed With Safflower

(المعجم ٤) - (بَابُ النهي عن لبس الرجلِ الثوبَ المعصفر) (التحفة ٣)

[5434] 27 - (2077) 'Abdullâh bin 'Amr bin Al-'Âṣ narrated that the Messenger of Allâh ﷺ saw 'Alî wearing two garments that

[٥٤٣٤] **٢٧**-(٢٠٧٧) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَىٰ: حَدَّثَنِي مُحَمَّدُ بْنُ

had been dyed with safflower and he said: "These are garments of the disbelievers; do not wear them."

إِبْرَاهِيمَ بْنِ الْحَارِثِ؛ أَنَّ ابْنَ مَعْدَانَ أَخْبَرَهُ؛ أَنَّ جُبَيْرَ بْنَ نُفَيْرٍ أَخْبَرَهُ؛ أَنَّ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ أَخْبَرَهُ قَالَ: رَأَىٰ رَسُولُ اللهِ ﷺ عَلَيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ، فَقَالَ: «إِنَّ هَٰذِهِ مِنْ ثِيَابِ الْكُفَّارِ، فَلَا تَلْبَسْهَا».

[5435] (...) It was narrated from Yaḥya bin Abî Kathîr with this chain of narrators, and they said: From Khâlid bin Ma'dân.

[٥٤٣٥] (. . .) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: أَخْبَرَنَا هِشَامٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَٰذَا الْإِسْنَادِ وَقَالَا: عَنْ خَالِدِ بْنِ مَعْدَانَ.

[5436] 28 - (...) It was narrated that 'Abdullâh bin 'Amr said: "The Prophet ﷺ saw me wearing two garments that had been dyed with safflower and he said: 'Did your mother tell you to do this?' I said: 'Should I wash them?' He said: 'No, burn them.'"

[٥٤٣٦] ٢٨-(. . .) وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ الْمَوْصِلِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاوُسٍ، عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو قَالَ: رَأَى النَّبِيُّ ﷺ عَلَيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ فَقَالَ: «[أَ]أُمُّكَ أَمَرَتْكَ بِهَٰذَا؟» قُلْتُ: أَغْسِلُهُمَا؟، قَالَ: «بَلْ أَحْرِقْهُمَا».

[5437] 29 - (2078) It was narrated from 'Alî bin Abî Ṭâlib that the Messenger of Allâh ﷺ forbade wearing *Qasî* and garments dyed with safflower, and wearing gold rings, and reciting Qur'ân while bowing.

[٥٤٣٧] ٢٩-(٢٠٧٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ لُبْسِ الْقَسِّيِّ

وَالْمُعَصْفَرِ، وَعَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ.

[٥٤٣٨] ٣٠-(...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حُنَيْنٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: نَهَانِي النَّبِيُّ ﷺ عَنِ الْقِرَاءَةِ وَأَنَا رَاكِعٌ، وَعَنْ لُبْسِ الذَّهَبِ وَالْمُعَصْفَرِ.

[5438] 30 - (...) 'Alî bin Abî Ṭâlib said: "The Prophet ﷺ forbade reciting (the Qur'ân) whilst bowing, wearing gold and wearing garments dyed with safflower."

[٥٤٣٩] ٣١-(...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنِ التَّخَتُّمِ بِالذَّهَبِ، وَعَنْ لِبَاسِ الْقَسِّيِّ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ، وَعَنْ لِبَاسِ الْمُعَصْفَرِ.

[5439] 31 - (...) It was narrated that 'Alî bin Abî Ṭâlib said: "The Messenger of Allâh ﷺ forbade me to wear gold rings, to wear *Qasî*, to recite Qur'ân while bowing and prostrating, and to wear garments dyed with safflower."

(المعجم ٥) - (بَابُ فضل لباس الثياب الحبرة) (التحفة ٤)

Chapter 5. The Virtue Of Wearing The *Ḥibarah*[1]

[٥٤٤٠] ٣٢-(٢٠٧٩) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ: قُلْنَا لِأَنَسِ بْنِ مَالِكٍ: أَيُّ اللِّبَاسِ

[5440] 32 - (2079) Qatâdah said: We said to Anas bin Mâlik: "Which garments were most liked by the Messenger of Allâh ﷺ, or which did the Messenger of Allâh

[1] The *Hibarah* was a garment of linen or cotton that was adorned with a pattern or stripes.

ﷺ like best?" He said: "The *Ḥibarah*."

كَانَ أَحَبَّ إِلَىٰ رَسُولِ اللهِ ﷺ، أَوْ أَعْجَبَ إِلَىٰ رَسُولِ اللهِ ﷺ؟ قَالَ: الْحِبَرَةُ.

[5441] 33 - (...) It was narrated that Anas said: "The garment most liked by the Messenger of Allâh ﷺ was the *Ḥibarah*."

[٥٤٤١] **٣٣-(. . .)** وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَىٰ رَسُولِ اللهِ ﷺ الْحِبَرَةُ.

Chapter 6. Humility In Dress And Sticking To Coarse And Simple Clothes, Furnishings Etc., Permissibility Of Wearing Clothes Made From Camel Hair And Those On Which There Are Markings

(المعجم ٦) - (بَابُ التواضع في اللباس، والاقتصار على الغليظ منه واليسير، في اللباس والفراش وغيرهما، وجواز لبس الثوب الشعر، وما فيه أعلام) (التحفة ٥)

[5442] 34 - (2080) It was narrated that Abû Al-Burdah said: "I entered upon 'Âishah and she brought out to us a coarse *Izâr* of the type that is made in Yemen, and a cloak of the type that is called *Mulabbadah* and she swore by Allâh that the Messenger of Allâh ﷺ had died wearing these two garments."

[٥٤٤٢] **٣٤-(٢٠٨٠)** حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدٌ عَنْ أَبِي بُرْدَةَ قَالَ: دَخَلْتُ عَلَىٰ عَائِشَةَ فَأَخْرَجَتْ إِلَيْنَا إِزَارًا غَلِيظًا مِمَّا يُصْنَعُ بِالْيَمَنِ، وَكِسَاءً مِنَ الَّتِي يُسَمُّونَهَا الْمُلَبَّدَةَ، قَالَ: فَأَقْسَمَتْ بِاللهِ! ؛ إِنَّ رَسُولَ اللهِ ﷺ قُبِضَ فِي هَٰذَيْنِ الثَّوْبَيْنِ.

[5443] 35 - (...) It was narrated that Abû Burdah said: "'Âishah brought out to us an *Izâr* and a *Mulabbad* cloak, and said: In these the Messenger of Allâh ﷺ died."
Ibn Ḥâtim said in his *Ḥadîth*: "A coarse *Izâr*."

[٥٤٤٣] **٣٥-(. . .)** حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَمُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ - قَالَ ابْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ - عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ

أَبِي بُرْدَةَ قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ إِزَارًا وَكِسَاءً مُلَبَّدًا، فَقَالَتْ: فِي هٰذَا قُبِضَ رَسُولُ اللهِ ﷺ.

قَالَ ابْنُ حَاتِمٍ فِي حَدِيثِهِ: إِزَارًا غَلِيظًا.

[5444] (...) A similar report (as no. 5443) was narrated from Ayyûb with this chain of narrators, and he said: "A coarse *Izâr.*"

[٥٤٤٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، بِهٰذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: إِزَارًا غَلِيظًا.

[5445] 36 - (2081) It was narrated that 'Âishah said: "The Prophet ﷺ went out one morning, wearing a striped garment made of black hair. "

[٥٤٤٥] ٣٦-(٢٠٨١) وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ عَنْ أَبِيهِ؛ وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَىٰ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّاءَ: أَخْبَرَنِي أَبِي عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجَ النَّبِيُّ ﷺ ذَاتَ غَدَاةٍ، وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعَرٍ أَسْوَدَ.

[5446] 37 - (2082) It was narrated that 'Âishah said: "The pillow of the Messenger of Allâh ﷺ, on which he reclined, was made of leather and stuffed with palm fibres."

[٥٤٤٦] ٣٧-(٢٠٨٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ وِسَادَةُ رَسُولِ اللهِ ﷺ، الَّتِي يَتَّكِىءُ عَلَيْهَا، مِنْ أَدَمٍ حَشْوُهُ لِيفٌ.

[5447] 38 - (...) It was narrated that 'Âishah said: "The mattress of the Messenger of Allâh ﷺ, on which he slept, was of leather stuffed with palm fibres."

[٥٤٤٧] ٣٨-(. . .) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللهِ ﷺ، الَّذِي يَنَامُ عَلَيْهِ، أَدَمًا حَشْوُهُ لِيفٌ.

[5448] (...) It was narrated from Hishâm bin 'Urwah with this chain of narrators (a *Hadîth* similar to no. 5447).

[٥٤٤٨] (. . .) -وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنْ هِشَامٍ [ابْنِ عُرْوَةَ]، بِهَٰذَا الْإِسْنَادِ، وَقَالَا: ضِجَاعُ رَسُولِ اللهِ ﷺ، وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ: يَنَامُ عَلَيْهِ.

Chapter 7. The Permissibility Of Using Blankets

(المعجم ٧) - (بَابُ جواز اتخاذ الأنماط) (التحفة ٦)

[5449] 39 - (2083) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said to me, when I got married: 'Have you acquired any blankets?' I said: 'Where would we get blankets from?' He said: 'It will come.'"

[٥٤٤٩] ٣٩-(٢٠٨٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعَمْرٍو - قَالَ عَمْرٌو وَقُتَيْبَةُ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ، لَمَّا تَزَوَّجْتُ: «أَتَّخَذْتَ أَنْمَاطًا؟» قُلْتُ: وَأَنَّىٰ لَنَا أَنْمَاطٌ؟ قَالَ: «أَمَا إِنَّهَا سَتَكُونُ».

[5450] 40 - (...) It was narrated that Jâbir bin 'Abdullâh said: "When I got married, the Messenger of Allâh ﷺ said to me:

[٥٤٥٠] ٤٠-(. . .) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ

'Have you acquired any blankets?' I said: 'Where would we get blankets from?' He said: 'It will come.'"

Jâbir said: "My wife had a blanket, and I said: 'Keep it away from me.' But she said: 'The Messenger of Allâh ﷺ said: "It will come."'

ابْنِ عَبْدِ اللهِ قَالَ: لَمَّا تَزَوَّجْتُ قَالَ لِي رَسُولُ اللهِ ﷺ: «أَتَّخَذْتَ أَنْمَاطًا؟» قُلْتُ: وَأَنَّىٰ لَنَا أَنْمَاطٌ؟ قَالَ: «أَمَا إِنَّهَا سَتَكُونُ».

قَالَ جَابِرٌ: وَعِنْدَ امْرَأَتِي نَمَطٌ، فَأَنَا أَقُولُ: نَحِّيهِ عَنِّي، وَتَقُولُ: قَدْ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّهَا سَتَكُونُ».

[5451] (...) Sufyân narrated it with this chain of narrators (a similar *Hadîth* as no. 5450) and added: "And I let her (keep it)."

[٥٤٥١] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا سُفْيَانُ، بِهَٰذَا الْإِسْنَادِ، وَزَادَ: فَأَدَعُهَا.

Chapter 8. It Is Disliked To Have More Furniture And Bedding Than One Needs

(المعجم ٨) - **(بَابُ كراهة ما زاد على الحاجة من الفراش واللباس)**

(التحفة ٧)

[5452] 41 - (2084) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said to him: "A bed for the man, a bed for his wife, a third for the guest, and the fourth is for the *Shaitân*."

[٥٤٥٢] ٤١-(٢٠٨٤) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو هَانِىءٍ؛ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَٰنِ الْحُبُلِيَّ يَقُولُ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ: «فِرَاشٌ لِلرَّجُلِ، وَفِرَاشٌ لِامْرَأَتِهِ، وَالثَّالِثُ لِلضَّيْفِ، وَالرَّابِعُ لِلشَّيْطَانِ».

Chapter 9. The Prohibition Of Letting One's Garment Drag Out Of Pride, And The Extent To Which It Is Permissible To Let It Hang Down And The Extent To Which It Is Recommended

(المعجم ٩) - **(بَابُ تحريم جرّ الثوب خيلاء، وبيان حدّ ما يجوز إرخاؤه إليه، وما يستحب)** (التحفة ٨)

[5453] 42 - (2085) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said:

[٥٤٥٣] ٤٢-(٢٠٨٥) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ

عَنْ نَافِعٍ وَعَبْدِ اللهِ بْنِ دِينَارٍ وَزَيْدِ بْنِ أَسْلَمَ، كُلُّهُمْ يُخْبِرُهُ عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَنْظُرُ اللهُ تَعَالَىٰ إِلَىٰ مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ».

"Allâh, Exalted is He, will not look as the one who lets his garment drag out of pride."

[٥٤٥٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ ؛ وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا هَٰرُونُ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، كُلُّ هَٰؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ مَالِكٍ، وَزَادَ فِيهِ: «يَوْمَ الْقِيَامَةِ».

[5454] (...) A *Hadîth* like that of Mâlik (no. 5453) was narrated from Ibn 'Umar from the Prophet ﷺ, and he added: "On the Day of Resurrection."

[٥٤٥٥] ٤٣-(...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ وَسَالِمِ بْنِ عَبْدِ اللهِ وَنَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الَّذِي يَجُرُّ ثِيَابَهُ مِنَ الْخُيَلَاءِ، لَا يَنْظُرُ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5455] 43 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "The one who lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection."

[5456] (...) A *Ḥadîth* like theirs (no. 5455) was narrated from Ibn 'Umar from the Prophet ﷺ.

[٥٤٥٦] (. . .) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ مُحَارِبِ ابْنِ دِثَارٍ وَجَبَلَةَ بْنِ سُحَيْمٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِهِمْ.

[5457] 44 - (...) It was narrated that Ibn 'Umar said: The Messenger of Allâh ﷺ said: "Whoever lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection."

[٥٤٥٧] **٤٤**-(. . .) **حَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ سَالِمًا عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلَاءِ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5458] (...) Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 5457).

[٥٤٥٨] (. . .) **وَحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا إِسْحَٰقُ بْنُ سُلَيْمَانَ: حَدَّثَنَا حَنْظَلَةُ ابْنُ أَبِي سُفْيَانَ قَالَ: سَمِعْتُ سَالِمًا قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: ثِيَابَهُ.

[5459] 45 - (...) It was narrated from Ibn 'Umar that he saw a man letting his *Izâr* drag, and he said: "Where are you from?" He told him which tribe he belonged to and he was from Banû Laith, and Ibn 'Umar recognized him. He said: "I heard with my own two ears the Messenger of Allâh ﷺ say: 'Whoever lets his garment drag with no intention but pride, Allâh will not look at him on the Day of Resurrection.'"

[٥٤٥٩] **٤٥**-(. . .) **وَحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُسْلِمَ ابْنَ يَنَّاقَ يُحَدِّثُ عَنِ ابْنِ عُمَرَ؛ أَنَّهُ رَأَىٰ رَجُلًا يَجُرُّ إِزَارَهُ، فَقَالَ: مِمَّنْ أَنْتَ؟ فَانْتَسَبَ لَهُ، فَإِذَا رَجُلٌ مِنْ بَنِي لَيْثٍ، فَعَرَفَهُ ابْنُ عُمَرَ فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ بِأُذُنَيَّ هَاتَيْنِ، يَقُولُ: «مَنْ جَرَّ

إِزَارَهُ، لَا يُرِيدُ بِذٰلِكَ إِلَّا الْمَخِيلَةَ، فَإِنَّ اللهَ لَا يَنْظُرُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5460] (...) A similar report (as no. 5459) was narrated from Ibn 'Umar from the Prophet ﷺ, but in the *Hadîth* of Abû Yûnus it says: "From Muslim Abul-Hasan," and in both their reports it says: 'Whoever lets his *Izâr* drag,' and they did not say: 'His garment.'"

[٥٤٦٠] (...) وحَدَّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ يَعْنِي ابْنَ أَبِي سُلَيْمَانَ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو يُونُسَ؛ وَحَدَّثَنَا ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنِي إِبْرَاهِيمُ يَعْنِي ابْنَ نَافِعٍ، كُلُّهُمْ عَنْ مُسْلِمِ بْنِ يَنَّاقَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّ فِي حَدِيثِ أَبِي يُونُسَ: عَنْ مُسْلِمٍ أَبِي الْحَسَنِ، وَفِي رِوَايَتِهِمْ جَمِيعًا «مَنْ جَرَّ إِزَارَهُ» وَلَمْ يَقُولُوا: «ثَوْبَهُ».

[5461] 46 - (...) Muhammad bin 'Abbâd bin Ja'far said: "I told Muslim bin Yasâr, the freed slave of Nâfi' bin 'Abdul-Hârith, to ask Ibn 'Umar, while I was sitting between them, did you hear anything from the Messenger of Allâh ﷺ about the one who lets his *Izâr* drag out of pride? He said: I heard him say: 'Allâh will not look at him on the Day of Resurrection.'"

[٥٤٦١] ٤٦-(...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ وَهَارُونُ بْنُ عَبْدِ اللهِ وَابْنُ أَبِي خَلَفٍ، وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ يَقُولُ: أَمَرْتُ مُسْلِمَ بْنَ يَسَارٍ، مَوْلَىٰ نَافِعِ بْنِ عَبْدِ الْحَارِثِ أَنْ يَسْأَلَ ابْنَ عُمَرَ، [قَالَ] وَأَنَا جَالِسٌ بَيْنَهُمَا: أَسَمِعْتَ مِنَ النَّبِيِّ ﷺ، فِي الَّذِي يَجُرُّ إِزَارَهُ مِنَ الْخُيَلَاءِ، شَيْئًا؟ قَالَ: سَمِعْتُهُ يَقُولُ: «لَا يَنْظُرُ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5462] 47 - (2086) It was narrated that Ibn 'Umar said: "I passed by the Messenger of Allâh ﷺ and my *Izâr* was trailing. He said: 'O 'Abdullâh, lift up your *Izâr*.' So I lifted it up, then he said: 'More.' So I lifted it some more, and then more and more. One of the people said: 'Up to where?' He (ﷺ) said: 'Halfway up the calf.'"

[٥٤٦٢] ٤٧-(٢٠٨٦) **حَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ وَاقِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: مَرَرْتُ عَلَىٰ رَسُولِ اللهِ ﷺ، وَفِي إِزَارِي اسْتِرْخَاءٌ، فَقَالَ: «يَا عَبْدَ اللهِ! ارْفَعْ إِزَارَكَ» فَرَفَعْتُهُ، ثُمَّ قَالَ: «زِدْ» فَزِدْتُ، فَمَا زِلْتُ أَتَحَرَّاهَا بَعْدُ، فَقَالَ بَعْضُ الْقَوْمِ: [إِلَىٰ] أَيْنَ؟ فَقَالَ: أَنْصَافِ السَّاقَيْنِ.

[5463] 48 - (2087) Ibn Ziyâd said, I saw Abû Hurairah - when he was the governor of Baḥrain - when he saw a man letting his *Izâr* drag and saying: "The *Amîr* has come, the *Amîr* has come," he started striking the ground with his feet and say: "The Messenger of Allâh ﷺ said: 'Allâh will not look at the one who lets his *Izâr* drag out of pride.'"

[٥٤٦٣] ٤٨-(٢٠٨٧) **حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَىٰ رَجُلًا يَجُرُّ إِزَارَهُ، فَجَعَلَ يَضْرِبُ الْأَرْضَ بِرِجْلِهِ، وَهُوَ أَمِيرٌ عَلَى الْبَحْرَيْنِ، وَهُوَ يَقُولُ: جَاءَ الْأَمِيرُ، جَاءَ الْأَمِيرُ، قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَا يَنْظُرُ إِلَىٰ مَنْ يَجُرُّ إِزَارَهُ بَطَرًا».

[5464] (...) It was narrated from Shu'bah with this chain of narrators (a *Ḥadîth* similar to no. 5463). In the *Ḥadîth* of Ibn Ja'far it says: "Marwân used to appoint Abû Hurairah to govern in his absence." And in the *Ḥadîth* of Ibn Al-Muthanna it says: "Abû Hurairah used to be appointed in charge of Al-Madînah."

[٥٤٦٤] (...) **حَدَّثَنَاهُ** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِ ابْنِ جَعْفَرٍ: كَانَ مَرْوَانُ يَسْتَخْلِفُ أَبَا هُرَيْرَةَ، وَفِي حَدِيثِ ابْنِ الْمُثَنَّىٰ: كَانَ أَبُو هُرَيْرَةَ يُسْتَخْلَفُ عَلَى الْمَدِينَةِ.

Chapter 10. The Prohibition Against Strutting With Pride, And Being Amazed With One's Clothes

(المعجم ١٠) - (بَابُ تحريم التبختر في المشي، مع إعجابه بثيابه)
(التحفة ٩)

[5465] 49 - (2088) It was narrated from Abû Hurairah that the Prophet ﷺ said: "While a man was walking, admiring his long hair and his fine *Ridâ'*, the earth swallowed him up, and he will continue to sink down into the earth until the Day of Resurrection."

[٥٤٦٥] **٤٩**-(٢٠٨٨) **حَدَّثَنَا** عَبْدُ الرَّحْمَٰنِ بْنُ سَلَّامٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي، قَدْ أَعْجَبَتْهُ جُمَّتُهُ وَبُرْدَاهُ، إِذْ خُسِفَ بِهِ الْأَرْضُ، فَهُوَ يَتَجَلْجَلُ فِي الْأَرْضِ حَتَّىٰ تَقُومَ السَّاعَةُ».

[5466] (...) A similar report (as no. 5465) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٥٤٦٦] (. . .) **وَحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ قَالُوا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ هَٰذَا.

[5467] 50 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While a man was strutting proudly in his two *Ridâ's*, admiring himself, Allâh caused the earth to swallow him up, and he will continue sinking into it until the Day of Resurrection."

[٥٤٦٧] **٥٠**-(. . .) **حَدَّثَنَا** قُتَيْبَةُ [ابْنُ سَعِيدٍ]: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَتَبَخْتَرُ، يَمْشِي فِي بُرْدَيْهِ، قَدْ أَعْجَبَتْهُ نَفْسُهُ، فَخَسَفَ اللهُ بِهِ الْأَرْضَ، فَهُوَ يَتَجَلْجَلُ فِيهَا إِلَىٰ يَوْمِ الْقِيَامَةِ».

[٥٤٦٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «بَيْنَمَا رَجُلٌ يَتَبَخْتَرُ فِي بُرْدَيْنِ»، ثُمَّ ذَكَرَ بِمِثْلِهِ.

[5468] (...) Ma'mar narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'While a man was strutting proudly in two *Ridâ's*," then he mentioned something similar (to *Hadîth* no. 5467).

[٥٤٦٩] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ رَجُلًا مِمَّنْ كَانَ قَبْلَكُمْ يَتَبَخْتَرُ فِي حُلَّةٍ» ثُمَّ ذَكَرَ مِثْلَ حَدِيثِهِمْ.

[5469] (...) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'A man from among those who came before you was strutting proudly in a *Hullah*,'" then he (the sub narrator) mentioned a *Hadîth* similar to theirs.

(المعجم ١١) - (بَابُ تحريم خاتم الذهب على الرجال، ونسخ ما كان من إباحته في أول الإسلام) (التحفة ١٠)

Chapter 11. The Prohibition Of Gold Rings For Men, And Abrogation Of Their Allowance After The Beginning Of Islam

[٥٤٧٠] ٥١-(٢٠٨٩) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ ابْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَىٰ عَنْ خَاتَمِ الذَّهَبِ.

[5470] 51 - (2089) It was narrated from Abû Hurairah, from the Prophet ﷺ, that he forbade gold rings.

[٥٤٧١] (...) وَحَدَّثَنَاهُ [مُحَمَّدُ] بْنُ الْمُثَنَّىٰ وابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الْإِسْنَادِ، وَفِي

[5471] (...) Shu'bah narrated it with this chain narrators.

حَدِيْثِ ابْنِ الْمُثَنَّىٰ قَالَ: سَمِعْتُ النَّضْرَ ابْنَ أَنَسٍ.

[5472] 52 - (2090) It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ saw a gold ring on a man's hand. He took it off and threw it aside, and said: "Would one of you go and pick up a live ember of fire and hold it in his hand?" After the Messenger of Allâh ﷺ had left, it was said to the man: "Take your ring and benefit from it (by selling it)." He said: "No, by Allâh, I will never pick it up when the Messenger of Allâh ﷺ has thrown it aside."

[٥٤٧٢] ٥٢-(٢٠٩٠) حَدَّثَنَا مُحَمَّدُ ابْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي إِبْرَاهِيمُ ابْنُ عُقْبَةَ عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ رَأَىٰ خَاتَمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَنَزَعَهُ فَطَرَحَهُ وَقَالَ: «يَعْمِدُ أَحَدُكُمْ إِلَىٰ جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ» فَقِيلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللهِ ﷺ: خُذْ خَاتَمَكَ انْتَفِعْ بِهِ، قَالَ: لَا، وَاللهِ! لَا آخُذُهُ أَبَدًا، وَقَدْ طَرَحَهُ رَسُولُ اللهِ ﷺ.

[5473] 53 - (2091) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ had a ring made of gold, and he used to put its *Faṣṣ* (stone or engraving) against his palm when he wore it, and the people did likewise. Then he sat on the *Minbar* and took it off, and said: "I used to wear this ring and put its *Faṣṣ* next to my palm." Then he threw it away and said: "By Allâh, I will never wear it again." And the people threw away their rings too.

[٥٤٧٣] ٥٣-(٢٠٩١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ اصْطَنَعَ خَاتَمًا مِنْ ذَهَبٍ، فَكَانَ يَجْعَلُ فَصَّهُ فِي بَاطِنِ كَفِّهِ إِذَا لَبِسَهُ، فَصَنَعَ النَّاسُ، ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ فَنَزَعَهُ، فَقَالَ: «إِنِّي كُنْتُ أَلْبَسُ هَٰذَا الْخَاتَمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ» فَرَمَىٰ بِهِ، ثُمَّ قَالَ: «وَاللهِ! لَا أَلْبَسُهُ أَبَدًا» فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ، وَلَفْظُ الْحَدِيثِ لِيَحْيَىٰ.

[5474] (...) This *Hadîth* was narrated from Ibn 'Umar, from the Prophet ﷺ, concerning gold rings (a narration similar to no. 5473), and in the *Hadîth* of 'Uqbah bin Khâlid it adds: "He wore it on his right hand."

[٥٤٧٤] (. . .) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ؛ وَحَدَّثَنِيهِ زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِهَٰذَا الْحَدِيثِ، فِي خَاتَمِ الذَّهَبِ، وَزَادَ فِي حَدِيثِ عُقْبَةَ بْنِ خَالِدٍ: وَجَعَلَهُ فِي يَدِهِ الْيُمْنَىٰ.

[5475] (...) A *Hadîth* like that of Al-Laith (no. 5473) was narrated from Ibn 'Umar from the Prophet ﷺ, concerning gold rings.

[٥٤٧٥] (. . .) وَحَدَّثَنِيهِ أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسٌ يَعْنِي ابْنَ عِيَاضٍ عَنْ مُوسَى بْنِ عُقْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ؛ وَحَدَّثَنَا هَٰرُونُ الْأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ، كِلَاهُمَا عَنْ أُسَامَةَ، جَمَاعَتُهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، فِي خَاتَمِ الذَّهَبِ، نَحْوَ حَدِيثِ اللَّيْثِ.

Chapter 12. The Prophet ﷺ Wore A Ring Of Silver On Which Was Inscribed The Words *'Muhammad Rasûl Allâh'* (Muhammad the Messenger of Allâh), And The Caliphs Wore It After He Died

(المعجم ١٢) - (بَابُ لبس النبيّ صلى الله عليه وسلم خاتمًا من ورق نقشه محمد رسول الله، ولبس الخلفاء له من بعده) (التحفة ١١)

[5476] 54 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ acquired

[٥٤٧٦] ٥٤-(. . .) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ

a ring of silver which was on his hand, then it was on the hand of Abû Bakr, then it was on the hand of 'Umar, then it was on the hand of 'Uthmân until it fell from (his hand) into the well of Arîs, and its inscription said *Muhammad Rasûl Allâh*."

Ibn Numair said: "Until it fell into a well," and he did not say, "from (his hand)."

عُبَيْدِ اللهِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمًا مِنْ وَرِقٍ فَكَانَ فِي يَدِهِ، ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ، ثُمَّ كَانَ فِي يَدِ عُمَرَ، ثُمَّ كَانَ فِي يَدِ عُثْمَانَ، حَتَّىٰ وَقَعَ مِنْهُ فِي بِئْرِ أَرِيسٍ، نَقْشُهُ - مُحَمَّدٌ رَسُولُ اللهِ -

قَالَ ابْنُ نُمَيْرٍ: حَتَّىٰ وَقَعَ فِي بِئْرٍ، لَمْ يَقُلْ: مِنْهُ.

[5477] 55 - (...) It was narrated that Ibn 'Umar said: "The Prophet ﷺ acquired a ring of gold, then he threw it away and acquired a ring of silver, on which was engraved '*Muhammad Rasûl Allâh.*' And he said: 'No one should have an engraving like this engraving of mine.' When he wore it, he put the stone towards his palm, and this is the ring that fell from the hand of Mu'aiqîb into the well of Arîs."

[٥٤٧٧] ٥٥-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: اتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا مِنْ ذَهَبٍ، ثُمَّ أَلْقَاهُ، ثُمَّ اتَّخَذَ خَاتَمًا مِنْ وَرِقٍ، وَنَقَشَ فِيهِ- مُحَمَّدٌ رَسُولُ اللهِ - وَقَالَ: «لَا يَنْقُشْ أَحَدٌ عَلَىٰ نَقْشِ خَاتَمِي هٰذَا» وَكَانَ إِذَا لَبِسَهُ جَعَلَ فَصَّهُ مِمَّا يَلِي بَطْنَ كَفِّهِ، وَهُوَ الَّذِي سَقَطَ مِنْ مُعَيْقِيبٍ، فِي بِئْرِ أَرِيسَ.

[5478] (2092) It was narrated from Anas bin Mâlik that the Prophet ﷺ acquired a ring of silver, on which was engraved '*Muhammad Rasûl Allâh*', and he

[٥٤٧٨] (٢٠٩٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَخَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، كُلُّهُمْ عَنْ حَمَّادٍ، - قَالَ يَحْيَىٰ:

أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ عَبْدِ الْعَزِيزِ ابْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، وَنَقَشَ فِيهِ - مُحَمَّدٌ رَسُولُ اللهِ - وَقَالَ لِلنَّاسِ: «إِنِّي اتَّخَذْتُ خَاتَمًا مِنْ فِضَّةٍ، وَنَقَشْتُ فِيهِ - مُحَمَّدٌ رَسُولُ اللهِ - فَلَا يَنْقُشْ أَحَدٌ عَلَىٰ نَقْشِهِ».

said to the people: "I have acquired a ring of silver and engraved on it '*Muhammad Rasûl Allâh*,' and no one should have an engraving like this."

[٥٤٧٩] (...) **وَحَدَّثَنَا** أَحْمَدُ بْنُ حَنْبَلٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِهٰذَا، وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: مُحَمَّدٌ رَسُولُ اللهِ.

[5479] (...) This was narrated from Anas, from the Prophet ﷺ, but he did not mention in the *Hadîth*: '*Muhammad Rasûl Allâh*.'

(المعجم ١٣) - (بَابٌ فِي اتخاذ النبيّ ﷺ خاتمًا، لما أراد أن يكتب إلى العجم (التحفة ١٢)

Chapter 13. The Prophet ﷺ Acquired An (inscribed) Ring When He Wanted To Send Letters To The Non-Arabs

[٥٤٨٠] **٥٦-(...) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا أَرَادَ رَسُولُ اللهِ ﷺ أَنْ يَكْتُبَ إِلَىٰ الرُّومِ، قَالَ: قَالُوا: إِنَّهُمْ لَا يَقْرَءُونَ كِتَابًا إِلَّا مَخْتُومًا، قَالَ: فَاتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمًا مِنْ فِضَّةٍ، كَأَنِّي

[5480] 56 - (...) It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ wanted to send a letter to the Byzantines, they (the people) said: 'They do not read any letter unless it is sealed.' So the Messenger of Allâh ﷺ acquired a ring of silver. It is as if I can see its brightness on the hand of the Messenger of Allâh ﷺ, and its inscription said: '*Muhammad Rasûl Allâh*.'

أَنْظُرُ إِلَىٰ بَيَاضِهِ فِي يَدِ رَسُولِ اللهِ ﷺ، نَقْشُهُ - مُحَمَّدٌ رَسُولُ اللهِ -

[5481] 57 - (...) It was narrated from Anas that the Prophet of Allâh ﷺ wanted to send a letter to the non-Arabs, and it was said to him: "The non-Arabs do not read any letter unless it has a seal on it." So he had a ring of silver made.

He said: "It is as if I can see its brightness on his hand."

[٥٤٨١] **٥٧-(...) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ نَبِيَّ اللهِ ﷺ كَانَ أَرَادَ أَنْ يَكْتُبَ إِلَىٰ الْعَجَمِ، فَقِيلَ لَهُ: إِنَّ الْعَجَمَ لَا يَقْبَلُونَ إِلَّا كِتَابًا عَلَيْهِ خَاتَمٌ، فَاصْطَنَعَ خَاتَمًا مِنْ فِضَّةٍ.

قَالَ: كَأَنِّي أَنْظُرُ إِلَىٰ بَيَاضِهِ فِي يَدِهِ.

[5482] 58 - (...) It was narrated from Anas that the Prophet ﷺ wanted to send a letter to Chosroes, Caesar and the Negus, and it was said: "They do not accept any letter without a seal." So the Messenger of Allâh ﷺ had a ring made of silver, on which was engraved: '*Muḥammad Rasûl Allâh*'.

[٥٤٨٢] **٥٨-(...) حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا نُوحُ ابْنُ قَيْسٍ عَنْ أَخِيهِ خَالِدِ بْنِ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ أَرَادَ أَنْ يَكْتُبَ إِلَىٰ كِسْرَىٰ وَقَيْصَرَ وَالنَّجَاشِيِّ، فَقِيلَ: إِنَّهُمْ لَا يَقْبَلُونَ كِتَابًا إِلَّا بِخَاتَمٍ، فَصَاغَ رَسُولُ اللهِ ﷺ خَاتَمًا حَلْقَةً فِضَّةً، وَنَقَشَ فِيهِ- مُحَمَّدٌ رَسُولُ اللهِ -

Chapter 14. Discarding Rings

(المعجم ١٤) - (بَابٌ فِي طَرْحِ الْخَوَاتِمِ) (التحفة ١٣)

[5483] 59 - (2093) It was narrated from Anas bin Mâlik that one day he saw a ring of silver on the hand of the Messenger of Allâh ﷺ, and the people made rings of silver and wore them, then the Prophet ﷺ discarded his ring and the people discarded their rings.

[٥٤٨٣] **٥٩-(٢٠٩٣) حَدَّثَنِي** أَبُو عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ أَبْصَرَ فِي يَدِ رَسُولِ اللهِ ﷺ خَاتَمًا مِنْ وَرِقٍ، يَوْمًا وَاحِدًا، قَالَ فَصَنَعَ النَّاسُ الْخَوَاتِمَ مِنْ

وَرِقٍ فَلَبِسُوهُ، فَطَرَحَ النَّبِيُّ ﷺ خَاتَمَهُ فَطَرَحَ النَّاسُ خَوَاتِمَهُمْ.

[5484] 60 - (...) Anas bin Mâlik narrated that one day he saw a ring of silver on the hand of the Messenger of Allâh ﷺ, then the people had rings of silver made, and they wore them. Then the Prophet ﷺ discarded his ring, and the people discarded their rings.

[٥٤٨٤] ٦٠-(...) **حَدَّثَنِي** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ؛ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ؛ أَنَّ أَنَسَ ابْنَ مَالِكٍ أَخْبَرَهُ؛ أَنَّهُ رَأَىٰ فِي يَدِ رَسُولِ اللهِ ﷺ خَاتَمًا مِنْ وَرِقٍ يَوْمًا وَاحِدًا، ثُمَّ إِنَّ النَّاسَ اضْطَرَبُوا الْخَوَاتِمَ مِنْ وَرِقٍ، فَلَبِسُوهَا، فَطَرَحَ النَّبِيُّ ﷺ خَاتَمَهُ، فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ.

[5485] (...) A similar report (as no. 5484) was narrated from Ibn Juraij, with this chain of narrators.

[٥٤٨٥] (...) **وَحَدَّثَنَا** عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 15. Silver Ring With An Abyssinian Stone

(المعجم ١٥) - (بَابٌ فِي خاتم الورق فصه حبشي) (التحفة ١٤)

[5486] 61 - (2094) Anas bin Mâlik said: "The ring of the Messenger of Allâh ﷺ was made of silver, and its stone was Abyssinian."

[٥٤٨٦] ٦١-(٢٠٩٤) **حَدَّثَنَا** يَحْيَى ابْنُ أَيُّوبَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ الْمِصْرِيُّ أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ خَاتَمُ رَسُولِ اللهِ ﷺ مِنْ وَرِقٍ، وَكَانَ فَصُّهُ حَبَشِيًّا.

[5487] 62 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ wore a

[٥٤٨٧] ٦٢-(...) **وَحَدَّثَنَا** عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَعَبَّادُ بْنُ مُوسَىٰ قَالَا:

silver ring on his right hand, in which was an Abyssinian stone, and he wore the stone against his palm.

حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَىٰ وَهُوَ الْأَنْصَارِيُّ ثُمَّ الزُّرَقِيُّ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ لَبِسَ خَاتَمَ فِضَّةٍ فِي يَمِينِهِ، فِيهِ فَصٌّ حَبَشِيٌّ، كَانَ يَجْعَلُ فَصَّهُ مِمَّا يَلِي كَفَّهُ.

[5488] **(...)** A *Hadîth* like that of *Talhah* bin Yahya (no. 5487) was narrated from Yûnus bin Yazîd with this chain of narrators.

[٥٤٨٨] (...) **وَحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يُونُسَ بْنِ يَزِيدَ، بِهَٰذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ طَلْحَةَ ابْنِ يَحْيَىٰ.

Chapter 16. Wearing Rings On The Little Finger

(المعجم ١٦) - **(بَابٌ فِي لبس الخاتم في الخنصر من اليد)** (التحفة ١٥)

[5489] 63 - (2095) It was narrated that Anas said: The ring of the Prophet ﷺ was on this - and he pointed to the little finger on his left hand.

[٥٤٨٩] **٦٣**-(٢٠٩٥) **وَحَدَّثَنِي** أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ فِي هَٰذِهِ، وَأَشَارَ إِلَىٰ الْخِنْصِرِ مِنْ يَدِهِ الْيُسْرَىٰ.

Chapter 17. The Prohibition Of Wearing Rings On The Middle Finger And The One That Is Next To It

(المعجم ١٧) - **(بَابُ النهي عن التختم في الوسطىٰ والتي تليها)** (التحفة ١٦)

[5490] 64 - (2078) It was narrated that 'Alî said: "He" - meaning the Prophet ﷺ - "forbade

[٥٤٩٠] **٦٤**-(٢٠٧٨) **حَدَّثَنِي** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ،

me to wear my ring on this or the one that is next to it" - 'Âṣim (one of the narrators) did not know which of the two it was - "and he forbade me to wear *Qasî*, and to sit on *Miyâthir*.

He[1] said: "As for *Qasî*, it is a striped garment that is brought from Egypt and Ash-Shâm. As for *Miyâthir*, that is something that women used to make for their husbands' mounts, like *Al-Arjûn*[2] velvet (cushions)."

جَمِيعًا عَنِ ابْنِ إِدْرِيسَ- وَاللَّفْظُ لِأَبِي كُرَيْبٍ -: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي، يَعْنِي النَّبِيَّ ﷺ، أَنْ أَجْعَلَ خَاتَمِي فِي هَٰذِهِ، أَوِ الَّتِي تَلِيهَا - لَمْ يَدْرِ عَاصِمٌ فِي أَيِّ الثِّنْتَيْنِ - وَنَهَانِي عَنْ لُبْسِ الْقَسِّيِّ، وَعَنْ جُلُوسٍ عَلَى الْمَيَاثِرِ.

قَالَ: فَأَمَّا الْقَسِّيُّ فَثِيَابٌ مُضَلَّعَةٌ يُؤْتَى بِهَا مِنْ مِصْرَ وَالشَّامِ فِيهَا شِبْهُ كَذَا، وَأَمَّا الْمَيَاثِرُ فَشَيْءٌ كَانَتْ تَجْعَلُهُ النِّسَاءُ لِبُعُولَتِهِنَّ عَلَى الرَّحْلِ، كَالْقَطَائِفِ الْأُرْجُوَانِ.

[5491] (...) It was narrated that a son of Abû Mûsâ said: "I heard 'Alî say..." and he narrated a similar *Ḥadîth* (as no. 5490) from the Prophet ﷺ.

[٥٤٩١] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنِ ابْنٍ لِأَبِي مُوسَىٰ قَالَ: سَمِعْتُ عَلِيًّا، فَذَكَرَ هَٰذَا الْحَدِيثَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[5492] (...) Abû Burdah said: "I heard 'Alî bin Abî Tâlib say: 'He' - meaning the Prophet ﷺ - 'forbade' - or 'he forbade me...'" and he mentioned something similar (to *Ḥadîth* no. 5490).

[٥٤٩٢] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ قَالَ: سَمِعْتُ عَلِيَّ بْنَ

[1] According to a version *Al-Bukhârî* mentioned without a chain (before no. 5838) this is 'Alî giving the definition.

[2] They say it is "dyed red."

أَبِي طَالِبٍ قَالَ: نَهَىٰ، أَوْ نَهَانِي، يَعْنِي النَّبِيَّ ﷺ، فَذَكَرَ نَحْوَهُ.

[5493] 65 - (...) It was narrated that Ibn Abî Burdah said: "Alî said: 'The Messenger of Allâh ﷺ forbade me to wear a ring on this finger" or this one - and he pointed to the middle finger "and the one that is next to it."

[٥٤٩٣] ٦٥-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ قَالَ: قَالَ عَلِيٌّ: نَهَانِي رَسُولُ اللهِ ﷺ أَنْ أَتَخَتَّمَ فِي إِصْبَعِي هَٰذِهِ أَوْ هَٰذِهِ، قَالَ: فَأَوْمَأَ إِلَىٰ الْوُسْطَىٰ وَالَّتِي تَلِيهَا.

Chapter 18. It Is Recommended To Wear Sandals Etc.

(المعجم ١٨) - **(بَابُ استحباب لبس النعال وما في معناها)** (التحفة ١٧)

[5494] 66 - (2096) It was narrated that Jâbir said: "I heard the Prophet ﷺ say, during a campaign that we fought: 'Wear shoes a great deal, for a man is still riding, as it were, when he wears shoes.'"

[٥٤٩٤] ٦٦-(٢٠٩٦) حَدَّثَنِي سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ [يَقُولُ] فِي غَزْوَةٍ غَزَوْنَاهَا: «اسْتَكْثِرُوا مِنَ النِّعَالِ، فَإِنَّ الرَّجُلَ لَا يَزَالُ رَاكِبًا مَا انْتَعَلَ».

Chapter 19. It Is Recommended To Put Shoes On The Right Foot First, And To Take Them Off From The Left Foot First, And It Is Disliked To Walk In One Shoe

(المعجم ١٩) - **(بَابُ استحباب لبس النعل في اليمنىٰ أولًا، والخلع من اليسرىٰ أولًا، وكراهة المشي في نعل واحدة)** (التحفة ١٨)

[5495] 67 - (2097) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When one of you puts his shoes on, let him start on the right, and

[٥٤٩٥] ٦٧-(٢٠٩٧) حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ سَلَّامٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدٍ يَعْنِي ابْنَ

when he takes them off, let him start on the left, and let him wear them both or take them both off."

زِيَادٍ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيُمْنَىٰ، وَإِذَا خَلَعَ فَلْيَبْدَأْ بِالشِّمَالِ، وَلْيُنْعِلْهُمَا جَمِيعًا، أَوْ لِيَخْلَعْهُمَا جَمِيعًا».

[5496] 68 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No one of you should walk in one shoe. Let him wear them both, or take them both off."

[٥٤٩٦] ٦٨-(. . .) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَمْشِ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيُنْعِلْهُمَا جَمِيعًا، أَوْ لِيَخْلَعْهُمَا جَمِيعًا».

[5497] 69 - (2098) It was narrated that Abû Razîn said: "Abû Hurairah came out to us and put his hand on his forehead and said: 'Do you not say to one another that I am telling lies about the Messenger of Allâh ﷺ so that you will be guided while I go astray? I bear witness that I heard the Messenger of Allâh ﷺ say: "If the sandal strap of one of you breaks, let him not walk in the other until he has fixed it."

[٥٤٩٧] ٦٩-(٢٠٩٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينٍ قَالَ: خَرَجَ إِلَيْنَا أَبُو هُرَيْرَةَ فَضَرَبَ بِيَدِهِ عَلَىٰ جَبْهَتِهِ فَقَالَ: أَلَا إِنَّكُمْ تَحَدَّثُونَ أَنِّي أَكْذِبُ عَلَىٰ رَسُولِ اللهِ ﷺ لِتَهْتَدُوا وَأَضِلَّ، أَلَا وَإِنِّي أَشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا انْقَطَعَ شِسْعُ أَحَدِكُمْ، فَلَا يَمْشِ فِي الْأُخْرَىٰ حَتَّىٰ يُصْلِحَهَا».

[5498] (...) Something similar (to *Hadîth* no. 5497) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٥٤٩٨] (. . .) وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ [السَّعْدِيُّ]: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِهَٰذَا الْمَعْنَىٰ.

Chapter 20. The Prohibition Of *Ishtimâl Aṣ-Ṣammâ'* (Wrapping Oneself Up Entirely In One's Garment With No Room For The Arms To Emerge),[1] And *Al-Iḥtibâ'* (Wrapping Oneself Up) In A Single Garment With The Legs Drawn Up To The Belly Exposing Part Of The *'Awrah*, And The Ruling On Lying On One's Back With One Leg On Top Of The Other

(المعجم ٢٠) - (بَابُ النهي عن اشتمال الصماء، والاحتباء في ثوب واحد كاشفًا بعض عورته وحكم الاستلقاء علىٰ ظهره رافعًا إحدىٰ رجليه على الأخرى) (التحفة ١٩، ٢٠)

[5499] 70 - (2099) It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade eating with the left hand, walking in one shoe, *Ishtimâl Aṣ-Ṣammâ'*, and *Al-Iḥtibâ'* in a single garment, exposing one's private parts.

[٥٤٩٩] ٧٠-(٢٠٩٩) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ أَنْ يَأْكُلَ الرَّجُلُ بِشِمَالِهِ، أَوْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ، وَأَنْ يَشْتَمِلَ الصَّمَّاءَ، وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ، كَاشِفًا عَنْ فَرْجِهِ.

[5500] 71 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said" - or "I heard the Messenger of Allâh ﷺ say -: 'If the sandal strap of one of you breaks, let him not walk in one sandal until he has fixed his other sandal; let him not walk in one *Khuff*; let him not eat with his left hand; let him not do *Iḥtibâ'* in a single garment, and let him not do *Iltiḥaf Aṣ-Ṣammâ'*.'"

[٥٥٠٠] ٧١-(. . .) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ - أَوْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ -: «إِذَا انْقَطَعَ شِسْعُ أَحَدِكُمْ - أَوْ مَنِ انْقَطَعَ شِسْعُ نَعْلِهِ - فَلَا يَمْشِي فِي نَعْلٍ وَاحِدَةٍ حَتَّىٰ يُصْلِحَ شِسْعَهُ، وَلَا يَمْشِي فِي

[1] Some of the linguist define it differently.

خُفٍّ وَاحِدَةٍ، وَلَا يَأْكُلْ بِشِمَالِهِ، وَلَا يَحْتَبِي بِالثَّوْبِ الْوَاحِدِ، وَلَا يَلْتَحِفُ الصَّمَّاءَ».

[5501] 72 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade *Ishtimâl Aṣ-Ṣammâ'* and *Al-Iḥtibâ'* in a single garment, with the legs drawn up to the belly, and (he forbade) putting one leg on top of the other when lying on one's back.

[٥٥٠١] ٧٢-(. . .) **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ اشْتِمَالِ الصَّمَّاءِ، وَالْاحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ، وَأَنْ يَرْفَعَ الرَّجُلُ إِحْدَىٰ رِجْلَيْهِ عَلَىٰ الْأُخْرَىٰ، وَهُوَ مُسْتَلْقٍ عَلَىٰ ظَهْرِهِ.

[5502] 73 - (...) Jâbir bin 'Abdullâh narrated that the Prophet ﷺ said: "Do not walk in one shoe, do not do *Iḥtibâ'* in a single *Izâr*, do not eat with your left hand, do not do *Ishtimâl Aṣ-Ṣammâ'* and do not put one leg on top of the other when you are lying on your back."

[٥٥٠٢] ٧٣-(. . .) **وَحَدَّثَنَا** إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا - مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يُحَدِّثُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَمْشِ فِي نَعْلٍ وَاحِدَةٍ، وَلَا تَحْتَبِ فِي إِزَارٍ وَاحِدٍ، وَلَا تَأْكُلْ بِشِمَالِكَ، وَلَا تَشْتَمِلِ الصَّمَّاءَ، وَلَا تَضَعْ إِحْدَىٰ رِجْلَيْكَ عَلَىٰ الْأُخْرَىٰ، إِذَا اسْتَلْقَيْتَ».

[5503] 74 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ said: "No one of you should lie on his back then place one leg on top of the other."

[٥٥٠٣] ٧٤-(. . .) **وَحَدَّثَنِي** إِسْحَٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنِي عُبَيْدُ اللهِ يَعْنِي ابْنَ الْأَخْنَسِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَسْتَلْقِ

أَحَدُكُمْ ثُمَّ يَضَعُ إِحْدَىٰ رِجْلَيْهِ عَلَىٰ الْأُخْرَىٰ».

Chapter 22. The Permissibility Of Lying Down And Placing One Leg On Top Of The Other

(المعجم ٢٢) - (بَابُ في إباحة الاستلقاء، ووضع إحدى الرجلين على الأخرىٰ) (التحفة ٢١)

[5504] 75 - (2100) It was narrated from 'Abbâd bin Tamîm, from his paternal uncle, that he saw the Messenger of Allâh ﷺ lying on his back in the *Masjid*, putting one leg on top of the other.

[٥٥٠٤] ٧٥-(٢١٠٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ؛ أَنَّهُ رَأَىٰ رَسُولَ اللهِ ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ، وَاضِعًا إِحْدَىٰ رِجْلَيْهِ عَلَىٰ الْأُخْرَىٰ.

[5505] 76 - (...) A similar report (as no. 5504) was narrated from Az-Zuhrî, with this chain of narrators.

[٥٥٠٥] ٧٦-(...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ ابْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 23. The Prohibition Of A Man Dyeing From With Saffron

(المعجم ٢٣) - (بَابُ نهي الرجل عن التزعفر) (التحفة ٢٢)

[5506] 77 - (2101) It was narrated from Anas bin Mâlik that the Prophet ﷺ forbade (dyeing with) saffron. Hammâd said: "Meaning, for men."

[٥٥٠٦] ٧٧-(٢١٠١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، وَقَالَ الْآخَرَانِ: حَدَّثَنَا حَمَّادٌ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ

ابْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ التَّزَعْفُرِ، قَالَ قُتَيْبَةُ: قَالَ حَمَّادٌ: يَعْنِي لِلرِّجَالِ.

[5507] (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ forbade men (from dyeing with) saffron."

[٥٥٠٧] (...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ ابْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ.

Chapter 24. It Is Recommended To Dye White Hair With Yellow Or Red Dye, But Black Dye Is *Ḥarâm*

(المعجم ٢٤) - (بَابُ استحباب خضاب الشيب بصفرة و حمرة، وتحريمه بالسواد) (التحفة ٢٣)

[5508] 78 - (2102) It was narrated that Jâbir said: "Abû Quḥâfah was brought during the year of the Conquest or on the Day of the Conquest, and his hair and beard were white like hyssop. He (ﷺ) ordered him, or his womenfolk were ordered, saying: 'Change this with something.'"

[٥٥٠٨] ٧٨-(٢١٠٢) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: أُتِيَ بِأَبِي قُحَافَةَ، وَجَاءَ، عَامَ الْفَتْحِ أَوْ يَوْمَ الْفَتْحِ، وَرَأْسُهُ وَلِحْيَتُهُ مِثْلُ الثَّغَامِ أَوِ الثَّغَامَةِ، فَأَمَرَ، أَوْ فَأُمِرَ بِهِ إِلَىٰ نِسَائِهِ، قَالَ: «غَيِّرُوا هٰذَا بِشَيْءٍ».

[5509] 79 - (...) It was narrated that Jâbir bin 'Abdullâh said: "Abû Quḥâfah was brought on the day of the Conquest of Makkah, and his hair and beard were white like hyssop. The Messenger of Allâh ﷺ said: 'Change this with something, but avoid black.'"

[٥٥٠٩] ٧٩-(...) **وَحَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: أُتِيَ بِأَبِي قُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ، وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضًا،

فَقَالَ رَسُولُ اللهِ ﷺ: «غَيِّرُوا هٰذَا بِشَيْءٍ، وَاجْتَنِبُوا السَّوَادَ».

Chapter 25. Differing From The Jews With Regard To Dyeing

(المعجم ٢٥) - (بَابٌ في مخالفة اليهود في الصبغ) (التحفة ٢٤)

[5510] 80 - (2103) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Jews and the Christians do not dye (their hair), so be different from them."

[٥٥١٠] ٨٠-(٢١٠٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِيَحْيَىٰ قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَسُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَىٰ لَا يَصْبَغُونَ، فَخَالِفُوهُمْ».

Chapter 26. The Prohibition Of Making Images Of Living Beings, And The Prohibition Of Using Images That Are Not Subjected To Disrespect In Furnishings And The Like; The Angels (Peace Be Upon Them) Do Not Enter A House In Which There Is An Image Or A Dog

(المعجم ٢٦) - (بَابُ تحريم تصوير صورة الحيوان، وتحريم اتخاذ ما فيه صور غير ممتهنة بالفرش ونحوه، وأن الملائكة عليهم السلام لا يدخلون بيتًا فيه صورة أو كلب) (التحفة ٢٥)

[5511] 81 - (2104) It was narrated that 'Âishah said: "Jibrîl, ﷺ, promised to come to the Messenger of Allâh ﷺ at a certain hour, and that time came but he did not arrive. He (the Messenger ﷺ) had a stick in his hand which he threw down and said: 'Allâh does not break His promise, and neither do His Messengers.' Then

[٥٥١١] ٨١-(٢١٠٤) حَدَّثَنِي سُوَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: وَاعَدَ رَسُولَ اللهِ ﷺ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فِي سَاعَةٍ يَأْتِيهِ فِيهَا، فَجَاءَتْ تِلْكَ السَّاعَةُ

he turned and saw a puppy beneath a bed. He said: 'O 'Âishah, when did this dog get in here?' She said: 'By Allâh, I do not know.' He ordered that it be taken out, and Jibrîl عليه السلام, came. The Messenger of Allâh ﷺ said: 'You made an appointment with me and I waited for you but you did not come.' He said: 'I was prevented by the dog that was in your house. We do not enter a house in which there is a dog or an image.'"

وَلَمْ يَأْتِهِ، وَفِي يَدِهِ عَصًا فَأَلْقَاهَا مِنْ يَدِهِ، وَقَالَ: «مَا يُخْلِفُ اللهُ وَعْدَهُ، وَلَا رُسُلُهُ» ثُمَّ الْتَفَتَ فَإِذَا جِرْوُ كَلْبٍ تَحْتَ سَرِيرٍ، فَقَالَ: «يَا عَائِشَةُ! مَتَىٰ دَخَلَ هٰذَا الْكَلْبُ هٰهُنَا؟» فَقَالَتْ: وَاللهِ! مَا دَرَيْتُ، فَأَمَرَ بِهِ فَأُخْرِجَ، فَجَاءَ جِبْرِيلُ، عَلَيْهِ السَّلَامُ فَقَالَ رَسُولُ اللهِ ﷺ: «وَاعَدْتَنِي فَجَلَسْتُ لَكَ فَلَمْ تَأْتِ» فَقَالَ: مَنَعَنِي الْكَلْبُ الَّذِي كَانَ فِي بَيْتِكَ، إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ.

[5512] (...) It was narrated from Abû Ḥâzim with this chain of narrators (a *Ḥadîth* similar to no. 5511) that Jibrîl, عليه السلام, promised to come to the Messenger of Allâh ﷺ... and he (the sub narrator) mentioned the *Ḥadîth*, but it was not as long as the *Ḥadîth* of Ibn Abî Ḥâzim.

[٥٥١٢] (...) **حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ عَنْ أَبِي حَازِمٍ، بِهٰذَا الْإِسْنَادِ؛ أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ وَعَدَ رَسُولَ اللهِ ﷺ أَنْ يَأْتِيَهُ، فَذَكَرَ الْحَدِيثَ، وَلَمْ يُطَوِّلْهُ كَتَطْوِيلِ ابْنِ أَبِي حَازِمٍ.

[5513] 82 - (2105) It was narrated that 'Abdullâh bin 'Abbâs said: "Maimûnah told me that the Messenger of Allâh ﷺ got up one morning looking subdued and Maimûnah said: 'O Messenger of Allâh, I see a change in your mood today.' The Messenger of Allâh ﷺ said: 'Jibrîl promised me that he would meet me last night, but he did not meet me. But, by Allâh, he would not break his promise to

[٥٥١٣] **٨٢-(٢١٠٥) حَدَّثَنِي** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ السَّبَّاقِ؛ أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ قَالَ: أَخْبَرَتْنِي مَيْمُونَةُ؛ أَنَّ رَسُولَ اللهِ ﷺ أَصْبَحَ يَوْمًا وَاجِمًا، فَقَالَتْ مَيْمُونَةُ: يَا رَسُولَ اللهِ! لَقَدِ اسْتَنْكَرْتُ هَيْئَتَكَ مُنْذُ الْيَوْمِ، قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ جِبْرِيلَ كَانَ وَعَدَنِي أَنْ يَلْقَانِي

me.' The Messenger of Allâh ﷺ spent that day like that, then it occurred to him that there was a puppy beneath a bed of ours. He ordered that it be taken out, then he took some water in his hand and sprinkled it in the place where it had been. When evening came, Jibrîl ﷺ, met him, and he said to him: 'You promised that you would meet me yesterday.' He said: 'Yes, but we do not enter any house in which there is a dog or an image.' The next morning, the Messenger of Allâh ﷺ ordered that all dogs be killed, and he even ordered that dogs kept for (guarding) small gardens be killed, but he left the dogs kept for (guarding) large gardens."

اللَّيْلَةَ، فَلَمْ يَلْقَنِي، أَمَ وَاللهِ! مَا أَخْلَفَنِي» قَالَ: فَظَلَّ رَسُولُ اللهِ ﷺ يَوْمَهُ ذٰلِكَ عَلَىٰ ذٰلِكَ، ثُمَّ وَقَعَ فِي نَفْسِهِ جَرْوُ كَلْبٍ تَحْتَ فُسْطَاطٍ لَنَا، فَأَمَرَ بِهِ فَأُخْرِجَ، ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَنَضَحَ مَكَانَهُ، فَلَمَّا أَمْسَىٰ لَقِيَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: «قَدْ كُنْتَ وَعَدْتَنِي أَنْ تَلْقَانِي الْبَارِحَةَ» قَالَ: أَجَلْ، وَلٰكِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ، فَأَصْبَحَ رَسُولُ اللهِ ﷺ، يَوْمَئِذٍ، فَأَمَرَ بِقَتْلِ الْكِلَابِ، حَتَّىٰ إِنَّهُ يَأْمُرُ بِقَتْلِ كَلْبِ الْحَائِطِ الصَّغِيرِ، وَيَتْرُكُ كَلْبَ الْحَائِطِ الْكَبِيرِ.

[5514] 83 - (2106) It was narrated from Ibn 'Abbâs, from Abû Ṭalḥah, that the Prophet ﷺ said: "The angels do not enter a house in which there is a dog or an image."

[٥٥١٤] **٨٣-(٢١٠٦) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - قَالَ يَحْيَىٰ وَإِسْحٰقُ: أَخْبَرَنَا وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ».

[5515] 84 - (...) Ibn 'Abbâs said: "I heard Abû Ṭalḥah say: 'I heard the Messenger of Allâh ﷺ say: "The angels do not enter a house in which there is a dog or an image."

[٥٥١٥] **٨٤-(...) حَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِاللهِ بْنِ

عُتْبَةَ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ أَبَا طَلْحَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ».

[5516] (...) A *Ḥadîth* like that of Yûnus (no. 5515) was narrated from Az-Zuhrî with this chain of narrators.

[٥٥١٦] (. . .) **وَحَدَّثَنَاه** إِسْحَقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهَـٰذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ يُونُسَ، وَذِكْرِهِ الْأَخْبَارَ فِي الْإِسْنَادِ.

[5517] 85 - (...) It was narrated that Abû Ṭalḥah, the Companion of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ said: 'The angels do not enter a house in which there is an image.'"

Busr said: "Then Zaid fell sick after that, and we visited him, and at his door there was a curtain with an image on it. I said to 'Ubaidullâh Al-Khawlânî, who was raised by Maimûnah, the wife of the Prophet ﷺ: 'Did Zaid not tell us about images yesterday?' 'Ubaidullâh said: 'Did you not hear him when he said: "Except patterns on cloth?"

[٥٥١٧] ٨٥-(. . .) **وَحَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ أَبِي طَلْحَةَ صَاحِبِ رَسُولِ اللهِ ﷺ؛ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ».

قَالَ بُسْرٌ: ثُمَّ اشْتَكَىٰ زَيْدٌ [بَعْدُ]، فَعُدْنَاهُ، فَإِذَا عَلَىٰ بَابِهِ سِتْرٌ فِيهِ صُورَةٌ، قَالَ فَقُلْتُ لِعُبَيْدِ اللهِ الْخَوْلَانِيِّ رَبِيبِ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ: أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّوَرِ يَوْمَ الْأَوَّلِ؟ فَقَالَ عُبَيْدُ اللهِ: أَلَمْ تَسْمَعْهُ حِينَ قَالَ: إِلَّا رَقْمًا فِي ثَوْبٍ؟.

[5518] 86 - (...) Abû Ṭalḥah narrated that the Messenger of Allâh ﷺ said: "The angels do not enter a house in which there is an image."

[٥٥١٨] ٨٦-(. . .) **حَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ بُكَيْرَ بْنَ الْأَشَجِّ

Busr said: "Zaid bin Khâlid fell sick and we visited him, and in his house we saw a curtain on which there were images. I said to 'Ubaidullâh Al-Khawlânî: 'Did he not narrate to us about images?'" He said: (Yes, but) "He (i.e., Zaid) said: 'Except patterns on cloth; did you not hear him?' I said: 'No.' He said: 'But he did mention that.'"

حَدَّثَهُ؛ أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ؛ أَنَّ زَيْدَ ابْنَ خَالِدٍ الْجُهَنِيَّ حَدَّثَهُ، وَمَعَ بُسْرٍ عُبَيْدُ اللهِ الْخَوْلَانِيُّ؛ أَنَّ أَبَا طَلْحَةَ حَدَّثَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ».

قَالَ بُسْرٌ: فَمَرِضَ زَيْدُ بْنُ خَالِدٍ، فَعُدْنَاهُ، فَإِذَا نَحْنُ فِي بَيْتِهِ بِسِتْرٍ فِيهِ تَصَاوِيرُ، فَقُلْتُ لِعُبَيْدِ اللهِ الْخَوْلَانِيِّ: أَلَمْ يُحَدِّثْنَا فِي التَّصَاوِيرِ؟ قَالَ: إِنَّهُ قَالَ: إِلَّا رَقْمًا فِي ثَوْبٍ، أَلَمْ تَسْمَعْهُ؟ قُلْتُ: لَا، قَالَ: بَلَىٰ، قَدْ ذَكَرَ ذٰلِكَ.

[5519] 87 - (...) It was narrated from Zaid bin Khâlid Al-Juhnî, from Abû Ṭalḥah Al-Anṣârî who said: "I heard the Messenger of Allâh ﷺ say: 'The angels do not enter a house in which there is a dog or images.'"

[٥٥١٩] ٨٧-(...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، أَبِي الْحُبَابِ، مَوْلَىٰ بَنِي النَّجَّارِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنْ أَبِي طَلْحَةَ الْأَنْصَارِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَمَاثِيلُ».

[5520] (2107) I (Zaid) came to 'Âishah and said: "This man told me that the Prophet ﷺ said: 'The angels do not enter a house in which there is a dog or images.' Did you hear the Messenger of Allâh ﷺ say that?" She said: "No, but I will tell you

[٥٥٢٠] (٢١٠٧) قَالَ: فَأَتَيْتُ عَائِشَةَ فَقُلْتُ: إِنَّ هَـٰذَا يُخْبِرُنِي أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَمَاثِيلُ» فَهَلْ سَمِعْتِ رَسُولَ اللهِ ﷺ ذَكَرَ ذٰلِكَ؟ فَقَالَتْ: لَا، وَلَٰكِنْ سَأُحَدِّثُكُمْ مَا

what I saw him do. I saw him go out on his campaign, and I took a blanket and hung it over the door. When he came back and saw the blanket, I saw displeasure in his face. He pulled it down and tore it or cut it, and said: 'Allâh has not commanded us to clothe stones and clay."' She said: "We cut it up and made two pillows with it, and I stuffed them with palm fibres, and he did not criticize me for that."

رَأَيْتُهُ فَعَلَ، رَأَيْتُهُ خَرَجَ فِي غَزَاتِهِ، فَأَخَذْتُ نَمَطًا فَسَتَّرْتُهُ عَلَى الْبَابِ، فَلَمَّا قَدِمَ فَرَأَى النَّمَطَ، عَرَفْتُ الْكَرَاهِيَةَ فِي وَجْهِهِ، فَجَذَبَهُ حَتَّىٰ هَتَكَهُ أَوْ قَطَعَهُ، وَقَالَ: «إِنَّ اللهَ لَمْ يَأْمُرْنَا أَنْ نَكْسُوَ الْحِجَارَةَ وَالطِّينَ» قَالَتْ: فَقَطَعْنَا مِنْهُ وِسَادَتَيْنِ وَحَشَوْتُهُمَا لِيفًا، فَلَمْ يَعِبْ ذٰلِكَ عَلَيَّ.

[5521] 88 - (...) It was narrated that 'Âishah said: "We had a curtain on which there were images of birds, and when anyone came in, it would be facing him. The Messenger of Allâh ﷺ said: 'Change this, for every time I come in I see it, and it reminds me of worldly adornments.' We had a blanket which we used to say had a border of silk, and we used to cover ourselves with it."

[٥٥٢١] ٨٨-(...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ، عَنْ عَزْرَةَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ لَنَا سِتْرٌ فِيهِ تِمْثَالُ طَائِرٍ، وَكَانَ الدَّاخِلُ إِذَا دَخَلَ اسْتَقْبَلَهُ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «حَوِّلِي هٰذَا، فَإِنِّي كُلَّمَا دَخَلْتُ فَرَأَيْتُهُ ذَكَرْتُ الدُّنْيَا» قَالَتْ: وَكَانَتْ لَنَا قَطِيفَةٌ كُنَّا نَقُولُ عَلَمُهَا حَرِيرٌ، فَكُنَّا نَلْبَسُهَا.

[5522] 89 - (...) Ibn Abî 'Adiyy and 'Abdul-A'lâ narrated it with this chain of narrators (a *Hadîth* similar to no. 5221). Ibn Al-Muthanna said: "And he" - meaning 'Abdul-A'lâ - "added: 'The Messenger of Allâh ﷺ did not tell us to cut it.'"

[٥٥٢٢] ٨٩-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَعَبْدُ الْأَعْلَىٰ، بِهٰذَا الْإِسْنَادِ، قَالَ ابْنُ الْمُثَنَّى: وَزَادَ فِيهِ - يُرِيدُ عَبْدَ الْأَعْلَىٰ - فَلَمْ يَأْمُرْنَا رَسُولُ اللهِ ﷺ بِقَطْعِهِ.

[5523] 90 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ came from a journey,

[٥٥٢٣] ٩٠-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا

and I had hung over my door a curtain on which there were images of winged horses, and he told me to take it down."

أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَدِمَ رَسُولُ اللهِ ﷺ مِنْ سَفَرٍ، وَقَدْ سَتَّرْتُ عَلَىٰ بَابِي دُرْنُوكًا فِيهِ الْخَيْلُ ذَوَاتُ الْأَجْنِحَةِ، فَأَمَرَنِي فَنَزَعْتُهُ.

[5524] (...) Wakî' narrated it with this chain of narrators (a *Hadîth* similar to no. 5523), and in the *Hadîth* of 'Abdah it does not say: He came from a journey.

[٥٥٢٤] (...) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ؛ وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، بِهَٰذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِ عَبْدَةَ: قَدِمَ مِنْ سَفَرٍ.

[5525] 91 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ entered upon me and I had hung up a thin curtain on which there was an image. His face changed color, then he tore down the curtain and said: 'Among the people who will be most severely punished on the Day of Resurrection will be those who imitate the creation of Allâh.'"

[٥٥٢٥] ٩١-(...) حَدَّثَنَا مَنْصُورُ ابْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا مُتَسَتِّرَةٌ بِقِرَامٍ فِيهِ صُورَةٌ، فَتَلَوَّنَ وَجْهُهُ، ثُمَّ تَنَاوَلَ السِّتْرَ فَهَتَكَهُ، ثُمَّ قَالَ: «إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ، الَّذِينَ يُشَبِّهُونَ بِخَلْقِ اللهِ».

[5526] (...) It was narrated from Al-Qâsim bin Muhammad that 'Âishah told him that the Messenger of Allâh ﷺ entered upon her... a *Hadîth* like that of Ibrâhîm bin Sa'd (no. 5525), except that he said: "Then he went to the curtain and tore it down with his own hand."

[٥٥٢٦] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ؛ أَنَّ عَائِشَةَ حَدَّثَتْهُ؛ أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَيْهَا بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ أَهْوَىٰ إِلَى الْقِرَامِ فَهَتَكَهُ بِيَدِهِ.

[5527] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no.

[٥٥٢٧] (...) حَدَّثَنَاه يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ

5525). In their *Hadîth* it says: "The people who will be most severely punished." It does not say: "Among the people".

[5528] 92 - (...) 'Âishah said: "The Messenger of Allâh ﷺ entered upon me and I had covered a niche of mine with a thin curtain on which there were images. When he saw it, he tore it down, and his face changed color and he said: 'O 'Âishah, the people who will be most severely punished by Allâh on the Day of Resurrection will be those who imitate the creation of Allâh.'"

'Âishah said: "We cut it up and made one or two pillows from it."

[5529] 93 - (...) It was narrated from 'Âishah that she had a cloth on which there were images, which she had placed over a niche. The Prophet ﷺ used to offer prayers facing it, and he said: "Take it away from me." She said: "So I tore it up and made it into cushions."

حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ ابْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا» لَمْ يَذْكُرَا: «مِنْ».

[٥٥٢٨] ٩٢-(. . .) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِزُهَيْرٍ -: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَقَدْ سَتَرْتُ سَهْوَةً لِي بِقِرَامٍ فِيهِ تَمَاثِيلُ، فَلَمَّا رَآهُ هَتَكَهُ وَتَلَوَّنَ وَجْهُهُ وَقَالَ: «يَا عَائِشَةُ! أَشَدُّ النَّاسِ عَذَابًا عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ، الَّذِينَ يُضَاهِئُونَ بِخَلْقِ اللهِ تَعَالَىٰ».

قَالَتْ عَائِشَةُ: فَقَطَعْنَاهُ فَجَعَلْنَا مِنْهُ وِسَادَةً أَوْ وِسَادَتَيْنِ.

[٥٥٢٩] ٩٣-(. . .) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ قَالَ سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ؛ أَنَّهُ كَانَ لَهَا ثَوْبٌ فِيهِ تَصَاوِيرُ، مَمْدُودٌ إِلَىٰ سَهْوَةٍ وَكَانَ النَّبِيُّ ﷺ يُصَلِّي إِلَيْهِ، فَقَالَ: «أَخِّرِيهِ عَنِّي»، قَالَتْ: فَأَخَّرْتُهُ فَجَعَلْتُهُ وَسَائِدَ.

[5530] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadîth* similar to no. 5529).

[٥٥٣٠] (. . .) **وَحَدَّثَنَاهُ** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعُقْبَةُ بْنُ مُكْرَمٍ عَنْ سَعِيدِ بْنِ عَامِرٍ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، جَمِيعًا عَنْ شُعْبَةَ، بِهَٰذَا الْإِسْنَادِ.

[5531] 94 - (...) It was narrated that 'Âishah said: "The Prophet ﷺ entered upon me and I had hung up a blanket on which there were images. He removed it, and I took it and made two pillows out of it."

[٥٥٣١] **٩٤**-(. . .) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَيَّ وَقَدْ سَتَرْتُ نَمَطًا فِيهِ تَصَاوِيرُ، فَنَحَّاهُ، فَاتَّخَذْتُ مِنْهُ وِسَادَتَيْنِ.

[5532] 95 - (...) It was narrated from Bukair, that 'Abdur-Rahmân bin Al-Qâsim narrated from his father, from 'Âishah, the wife of the Prophet ﷺ, that she put up a curtain on which there were images, and the Messenger of Allâh ﷺ came in and took it down. She said: "I cut it up and made two pillows." A man in the gathering that day who was called Rabî'ah bin 'Atâ', the freed slave of Banû Zuhrah, said: "Did you hear Abû Muhammad say that 'Âishah said: 'The Messenger of Allâh ﷺ used to recline on them?' Ibn Al-Qâsim said: 'No, but I heard him,' meaning Al-Qâsim bin Muhammad."

[٥٥٣٢] **٩٥**-(. . .) [وَ]**حَدَّثَنَا** هَٰرُونُ ابْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ بُكَيْرًا حَدَّثَهُ؛ أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ الْقَاسِمِ حَدَّثَهُ؛ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا نَصَبَتْ سِتْرًا فِيهِ تَصَاوِيرُ، فَدَخَلَ رَسُولُ اللهِ ﷺ فَنَزَعَهُ، قَالَتْ: فَقَطَعْتُهُ وِسَادَتَيْنِ، فَقَالَ رَجُلٌ فِي الْمَجْلِسِ حِينَئِذٍ، يُقَالُ لَهُ رَبِيعَةُ بْنُ عَطَاءٍ، مَوْلَىٰ بَنِي زُهْرَةَ: أَفَمَا سَمِعْتَ أَبَا مُحَمَّدٍ يَذْكُرُ أَنَّ عَائِشَةَ قَالَتْ: فَكَانَ رَسُولُ اللهِ ﷺ يَرْتَفِقُ عَلَيْهِمَا؟ قَالَ ابْنُ الْقَاسِمِ: لَا، قَالَ: لَٰكِنِّي قَدْ سَمِعْتُهُ.

يُرِيدُ الْقَاسِمَ بْنَ مُحَمَّدٍ.

[5533] 96 - (...) It was narrated from 'Âishah that she bought a cushion on which there were images. When the Messenger of Allâh ﷺ saw it, he stood at the door and did not enter. I recognized (or she recognized) displeasure in his face. She said: "O Messenger of Allâh, I ask Allâh and His Messenger for forgiveness, what have I done wrong?" The Messenger of Allâh ﷺ said: "What is this pillow?" She said: "I bought it for you to sit on and recline on." The Messenger of Allâh ﷺ said: "The makers of these images will be punished and it will be said to them: 'Bring to life that which you have created.'" Then he said: "The house in which there are images is not entered by the Angels."

[٥٥٣٣] ٩٦-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَآهَا رَسُولُ اللهِ ﷺ قَامَ عَلَىٰ الْبَابِ فَلَمْ يَدْخُلْ، فَعَرَفْتُ، أَوْ فَعُرِفَتْ، فِي وَجْهِهِ الْكَرَاهِيَةُ، فَقَالَتْ: يَا رَسُولَ اللهِ! أَتُوبُ إِلَىٰ اللهِ وَإِلَىٰ رَسُولِهِ، فَمَاذَا أَذْنَبْتُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «مَا بَالُ هٰذِهِ النُّمْرُقَةِ؟» قَالَتِ: اشْتَرَيْتُهَا لَكَ، تَقْعُدُ عَلَيْهَا وَتَوَسَّدُهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَصْحَابَ هٰذِهِ الصُّوَرِ يُعَذَّبُونَ، وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ» ثُمَّ قَالَ: «إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّوَرُ لَا تَدْخُلُهُ الْمَلَائِكَةُ».

[5534] (...) This *Hadîth* was narrated from 'Âishah. Some of them (sub narrators) narrated a more complete *Hadîth* than others. In the *Hadîth* of Ibn Akhil -Mâjishûn it adds: "She said: 'I took it and made it into two cushions, and he used to recline on them in the house.'"

[٥٥٣٤] (...) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الثَّقَفِيُّ حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ؛ وَحَدَّثَنَا هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَٰقَ: حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ

ابْنُ أَخِي الْمَاجِشُونِ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ بِهَٰذَا الْحَدِيثِ، وَبَعْضُهُمْ أَتَمُّ حَدِيثًا لَهُ مِنْ بَعْضٍ، وَزَادَ فِي حَدِيثِ ابْنِ أَخِي الْمَاجِشُونِ؛ قَالَتْ: فَأَخَذْتُهُ فَجَعَلْتُهُ مِرْفَقَتَيْنِ، فَكَانَ يَرْتَفِقُ بِهِمَا فِي الْبَيْتِ.

[5535] 97 - (2108) It was narrated from Nâfi‘ that Ibn ‘Umar told him that the Messenger of Allâh ﷺ said: "Those who make images will be punished on the Day of Resurrection, and it will be said to them: ‘Bring to life that which you have created.’"

[٥٥٣٥] ٩٧-(٢١٠٨) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، جَمِيعًا عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الَّذِينَ يَصْنَعُونَ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

[5536] (...) It was narrated from Ibn ‘Umar from the Prophet ﷺ... a *Hadîth* like that of ‘Ubaidullâh, from Nâfi‘, from Ibn ‘Umar (no. 5535), from the Prophet ﷺ.

[٥٥٣٦] (. . .) **حَدَّثَنَا** أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: أَخْبَرَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ عُلَيَّةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ، كُلُّهُمْ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عُبَيْدِ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

[5537] 98 - (2109) It was narrated that ‘Abdullâh said: "The Messenger of Allâh ﷺ said: ‘The

[٥٥٣٧] ٩٨-(٢١٠٩) **حَدَّثَنَا** عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ

people who will be most severely punished on the Day of Resurrection will be *Al-Muṣawwirûn* (the image-makers).'"

الْأَعْمَشِ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ» وَلَمْ يَذْكُرِ الْأَشَجُّ: «إِنَّ».

[5538] (...) It was narrated from Abû Mu'âwiyah: "Among the people of Hell who will be most severely punished on the Day of Resurrection will be the image-makers."

The *Ḥadîth* of Sufyân is like the *Ḥadîth* of Wakî' (no. 5537).

[٥٥٣٨] (...) وَحَدَّثَنَاه يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، كُلُّهُمْ عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، وَفِي رِوَايَةِ يَحْيَىٰ وَأَبِي كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ: «إِنَّ مِنْ أَشَدِّ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ عَذَابًا، الْمُصَوِّرُونَ».

وَحَدِيثُ سُفْيَانَ كَحَدِيثِ وَكِيعٍ.

[5539] (...) It was narrated that Muslim bin Ṣubaiḥ said: "I was with Masrûq in a house in which there were images of Mariam, and Masrûq said: 'Are these images of Chosroes?' I said: 'No, these are images of Mariam.' Masrûq said: 'I heard 'Abdullâh bin Mas'ûd say: "The Messenger of Allâh ﷺ said: 'The people who will be most severely punished on the Day of Resurrection will be the image-makers.'"

[٥٥٣٩] (...) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا مَنْصُورٌ عَنْ مُسْلِمِ بْنِ صُبَيْحٍ قَالَ: كُنْتُ مَعَ مَسْرُوقٍ فِي بَيْتٍ فِيهِ تَمَاثِيلُ مَرْيَمَ فَقَالَ مَسْرُوقٌ: هَٰذَا تَمَاثِيلُ كِسْرَىٰ؟ فَقُلْتُ: لَا، هَٰذَا تَمَاثِيلُ مَرْيَمَ، فَقَالَ مَسْرُوقٌ: أَمَا إِنِّي سَمِعْتُ عَبْدَ اللهِ ابْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ».

[5540] 99 - (2110) It was narrated that Sa'eed bin Abul-Ḥasan said: "A man came to Ibn 'Abbâs and said: 'I am a man who makes these images; advise me about that.' He said to him: 'Come close to me.' So he came closer to him. He said: 'Come closer to me.' So he came closer to him, until he put his hand on his head and said: 'I will tell you what I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: "Every image maker will be in Hell, and for every image that he made, a soul will be created which will punish him in Hell."

He said: 'If you must do that, then make (images of) trees and inanimate things.'" Naṣr bin 'Alî approved of it.[1]

[٥٥٤٠] ٩٩-(٢١١٠) [قَالَ مُسْلِمٌ]: قَرَأْتُ عَلَىٰ نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيِّ عَنْ عَبْدِ الْأَعْلَىٰ بْنِ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَٰقَ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: جَاءَ رَجُلٌ إِلَىٰ ابْنِ عَبَّاسٍ فَقَالَ: إِنِّي رَجُلٌ أُصَوِّرُ هَٰذِهِ الصُّوَرَ، فَأَفْتِنِي فِيهَا، فَقَالَ لَهُ: ادْنُ مِنِّي، فَدَنَا مِنْهُ، ثُمَّ قَالَ: ادْنُ مِنِّي، فَدَنَا حَتَّىٰ وَضَعَ يَدَهُ عَلَىٰ رَأْسِهِ، وقَالَ: أُنَبِّئُكَ بِمَا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّ مُصَوِّرٍ فِي النَّارِ، يَجْعَلُ لَهُ، بِكُلِّ صُورَةٍ صَوَّرَهَا، نَفْسًا فَتُعَذِّبُهُ فِي جَهَنَّمَ».

وَقَالَ: إِنْ كُنْتَ لَا بُدَّ فَاعِلًا، فَاصْنَعِ الشَّجَرَ وَمَا لَا نَفْسَ لَهُ. فَأَقَرَّ بِهِ نَصْرُ بْنُ عَلِيٍّ.

[5541] 100 - (...) It was narrated that An-Naḍr bin Anas bin Mâlik said: "I was sitting with Ibn 'Abbâs and he was giving advice but he did not say: 'The Messenger of Allâh ﷺ said,' until a man asked him: 'I am a man who makes these images.' Ibn 'Abbâs said: 'Come closer,' so the man came closer. Ibn 'Abbâs said: 'I heard the Messenger of

[٥٥٤١] ١٠٠-(...) [وَ]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنِ النَّضْرِ بْنِ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ ابْنِ عَبَّاسٍ، فَجَعَلَ يُفْتِي وَلَا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، حَتَّىٰ سَأَلَهُ رَجُلٌ فَقَالَ: إِنِّي رَجُلٌ أُصَوِّرُ هَٰذِهِ

[1] That is because at the beginning of the chain of narration, Imâm Muslim said: "I read the following before Naṣr bin 'Ablî Al-Jahḍamî." And his approval of it, means that he approved of it, and that it be narrated upon his authority.

Allâh ﷺ say: "Whoever makes an image in this world will be commanded to breathe the soul into it on the Day of Resurrection, and he will not be able to do that."

الصُّوَرَ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: ادْنُهْ، فَدَنَا الرَّجُلُ، فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُلِّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ يَوْمَ الْقِيَامَةِ، وَلَيْسَ بِنَافِخٍ».

[5542] (...) It was narrated from An-Naḍr bin Anas that a man came to Ibn 'Abbâs, and he narrated a similar report (as no. 5541) from the Prophet ﷺ.

[٥٥٤٢] (...) حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ؛ أَنَّ رَجُلًا أَتَى ابْنَ عَبَّاسٍ، فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[5543] 101 - (2111) It was narrated that Abû Zur'ah said: "I entered the house of Marwân along with Abû Hurairah and saw images therein. He said: 'I heard the Messenger of Allâh ﷺ say: "Allâh, Exalted and Glorified is He, said: 'Who does more wrong than the one who tries to imitate My creation? Let them create an ant, or let them create a grain of wheat, or let them create a grain of barley.'"

[٥٥٤٣] ١٠١-(٢١١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ، وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ فِي دَارِ مَرْوَانَ فَرَأَىٰ فِيهَا تَصَاوِيرَ، فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ عَزَّ وَجَلَّ: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ خَلْقًا كَخَلْقِي؟ فَلْيَخْلُقوا ذَرَّةً، أَوْ لِيَخْلُقوا حَبَّةً، أَوْ لِيَخْلُقُوا شَعِيرَةً».

[5544] (...) It was narrated that Abû Zur'ah said: "Abû Hurairah and I entered a house that was being built in Al-Madînah for Sa'eed or for Marwân, and he saw an image maker making

[٥٥٤٤] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ قَالَ: دَخَلْتُ أَنَا وَأَبُو هُرَيْرَةَ دَارًا تُبْنَىٰ بِالْمَدِينَةِ، لِسَعِيدٍ أَوْ لِمَرْوَانَ، قَالَ:

images in the house. He said: 'The Messenger of Allâh ﷺ said...'" a similar report (as no. 5543), but he did not say: "or let them create a grain of barley."

فَرَأَىٰ مُصَوِّرًا يُصَوِّرُ فِي الدَّارِ، فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ، وَلَمْ يَذْكُرْ: «أَوْ لِيَخْلُقُوا شَعِيرَةً».

[5545] 102 - (2112) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The angels do not enter a house in which there are statues or images.'"

[٥٥٤٥] ١٠٢-(٢١١٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ ابْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ تَمَاثِيلُ أَوْ تَصَاوِيرُ».

Chapter 27. It Is Disliked To Take Dogs And Bells On A Journey

(المعجم ٢٧) - (بَابُ كراهة الكلب والجرس في السفر) (التحفة ٢٦)

[5546] 103 - (2113) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The angels do not accompany any group with whom there is a dog or a bell."

[٥٥٤٦] ١٠٣-(٢١١٣) حَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا كَلْبٌ وَلَا جَرْسٌ».

[5547] (...) It was narrated from Suhail with this chain (a *Hadîth* similar to no. 5546).

[٥٥٤٧] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، كِلَاهُمَا عَنْ سُهَيْلٍ بِهَٰذَا الْإِسْنَادِ.

[5548] 104 - (2114) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Bells are the musical instruments of the *Shaitân*."

[٥٥٤٨] ١٠٤-(٢١١٤) وَحَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ».

Chapter 28. It Is Disliked To Hang Garlands On The Necks Of Camels

(المعجم ٢٨) - (بَابُ كراهة قلادة الوتر في رقبة البعير) (التحفة ٢٧)

[5549] 105 - (2115) It was narrated from 'Abbâd bin Tamîm that Abû Bashîr Al-Anṣârî told him that he was with the Messenger of Allâh ﷺ on one of his journeys, and the Messenger of Allâh ﷺ sent an envoy - 'Abdullâh bin Abî Bakr said: "I think he said: 'When the people were at their places of rest - (saying): "No camel is to be left among any group of people with a garland of sinew" or "a garland, but it is to be cut off."

Mâlik said: "I think that this prohibition was for those who do it for protection against the evil eye."

[٥٥٤٩] ١٠٥-(٢١١٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ؛ أَنَّ أَبَا بَشِيرٍ الْأَنْصَارِيَّ أَخْبَرَهُ؛ أَنَّهُ كَانَ مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، قَالَ فَأَرْسَلَ رَسُولُ اللهِ ﷺ رَسُولًا- قَالَ عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ حَسِبْتُ؛ أَنَّهُ قَالَ: وَالنَّاسُ فِي مَبِيتِهِمْ - «لَا تُبْقَيَنَّ فِي رَقَبَةِ بَعِيرٍ قِلَادَةٌ مِنْ وَتَرٍ - أَوْ قِلَادَةٌ - إِلَّا قُطِعَتْ».

قَالَ مَالِكٌ: أُرَىٰ ذٰلِكَ مِنَ الْعَيْنِ.

Chapter 29. The Prohibition Of Striking Or Branding Animals On The Face

(المعجم ٢٩) - (بَابُ النهي عن ضرب الحيوان في وجهه، ووسمه فيه) (التحفة ٢٨)

[5550] 106 - (2116) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade striking on the face or branding on the face."

[٥٥٥٠] ١٠٦-(٢١١٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الضَّرْبِ فِي الْوَجْهِ، وَعَنِ الْوَسْمِ فِي الْوَجْهِ.

[5551] (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade..." a similar report (as no. 5550).

[٥٥٥١] (...) حَدَّثَنَا هَـٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ،

كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ.

[5552] 107 - (2117) It was narrated from Jâbir that a donkey that had been branded on the face passed by the Prophet ﷺ and he said: "May Allâh curse the one who branded him."

[٥٥٥٢] ١٠٧-(٢١١٧) وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ ابْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهِ حِمَارٌ قَدْ وُسِمَ فِي وَجْهِهِ فَقَالَ: «لَعَنَ اللهُ الَّذِي وَسَمَهُ».

[5553] 108 - (2118) Ibn 'Abbâs said: "The Messenger of Allâh ﷺ saw a donkey that had been branded on the face and he denounced that and said: "By Allâh, I will not brand it except on the part that is farthest from the face." So he branded it on the rump, and he was the first one to brand on the rump.

[٥٥٥٣] ١٠٨-(٢١١٨) حَدَّثَنَا أَحْمَدُ ابْنُ عِيسَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ نَاعِمًا أَبَا عَبْدِ اللهِ مَوْلَىٰ أُمِّ سَلَمَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وَرَأَىٰ رَسُولُ اللهِ ﷺ حِمَارًا مَوْسُومَ الْوَجْهِ فَأَنْكَرَ ذٰلِكَ قَالَ: فَوَاللهِ! لَا أَسِمُهُ إِلَّا فِي أَقْصَىٰ شَيْءٍ مِنَ الْوَجْهِ، فَأَمَرَ بِحِمَارٍ لَهُ فَكُوِيَ فِي جَاعِرَتَيْهِ، فَهُوَ أَوَّلُ مَنْ كَوَى الْجَاعِرَتَيْنِ.

Chapter 30. The Permissibility Of Branding Animals Anywhere But On The Face, And This Is Recommended In The Case Of Animals Given As *Zakât* Or *Jizyah*

(المعجم ٣٠) - (بَابُ جواز وسم الحيوان غير الآدمي في غير الوجه، وندبه في نعم الزكاة والجزية) (التحفة ٢٩)

[5554] 109 - (2119) It was narrated that Anas said: "When Umm Sulaim gave birth, she said to me: 'O Anas, look at this boy; he should not be given anything until you take him to the Prophet

[٥٥٥٤] ١٠٩-(٢١١٩) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي مُحَمَّدُ ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ قَالَ: لَمَّا وَلَدَتْ أُمُّ سُلَيْمٍ قَالَتْ

ﷺ in the morning so that he may perform *Tahnîk* for him.' So I took him in the morning and found (the Prophet ﷺ) in a garden, wearing a *Jawnî* cloak and branding the camels that had been brought to him from the spoils of war."

لِي: يَا أَنَسُ! انْظُرْ هَٰذَا الْغُلَامَ، فَلَا يُصِيبَنَّ شَيْئًا حَتَّىٰ تَغْدُوَ بِهِ إِلَىٰ النَّبِيِّ ﷺ يُحَنِّكُهُ، قَالَ فَغَدَوْتُ فَإِذَا هُوَ فِي الْحَائِطِ، وَعَلَيْهِ خَمِيصَةٌ جَوْنِيَّةٌ، وَ هُوَ يَسِمُ الظَّهْرَ الَّذِي قَدِمَ عَلَيْهِ فِي الْفَتْحِ.

[5555] 110 - (...) Anas bin Mâlik narrated that when his mother gave birth, they took the child to the Prophet ﷺ so that he could perform *Tahnîk* for him. They found the Prophet ﷺ in a camel-pen, branding sheep. Shu'bah said: "As far as I know, he said: 'On their ears.'"

[٥٥٥٥] ١١٠-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ أَنَسَ ابْنَ مَالِكٍ يُحَدِّثُ: أَنَّ أُمَّهُ حِينَ وَلَدَتِ انْطَلَقُوا بِالصَّبِيِّ إِلَىٰ النَّبِيِّ ﷺ يُحَنِّكُهُ، قَالَ: فَإِذَا النَّبِيُّ ﷺ فِي مِرْبَدٍ يَسِمُ غَنَمًا، قَالَ شُعْبَةُ: وَأَكْثَرُ عِلْمِي أَنَّهُ قَالَ: فِي آذَانِهَا.

[5556] 111 - (...) It was narrated from Shu'bah: "Hishâm bin Zaid said: 'I heard Anas say: "We entered upon the Messenger of Allâh ﷺ in a camel-pen and he was branding sheep." He said: "I think he said: 'On their ears.'"

[٥٥٥٦] ١١١-(...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: حَدَّثَنِي هِشَامُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: دَخَلْنَا عَلَىٰ رَسُولِ اللهِ ﷺ مِرْبَدًا وَ هُوَ يَسِمُ غَنَمًا، قَالَ: أَحْسِبُهُ قَالَ: فِي آذَانِهَا.

[5557] (...) A similar report (as no. 5556) was narrated from Shu'bah with this chain of narrators.

[٥٥٥٧] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ وَيَحْيَىٰ وَعَبْدُ الرَّحْمَٰنِ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5558] 112 - (...) It was narrated that Anas bin Mâlik said: "I saw a branding iron in the hand of

[٥٥٥٨] ١١٢-(...) حَدَّثَنَا هَٰرُونُ ابْنُ مَعْرُوفٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ

the Messenger of Allâh ﷺ, when he was branding the *Ṣadaqah* (*Zakât*) camels."

الْأَوْزَاعِيِّ، عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ فِي يَدِ رَسُولِ اللهِ ﷺ الْمِيسَمَ، وَهُوَ يَسِمُ إِبِلَ الصَّدَقَةِ.

Chapter 31. It Is Disliked To Shave Part Of The Head And Leave Part

(المعجم ٣١) - (بَابُ كراهة القزع) (التحفة ٣٠)

[5559] 113 - (2120) It was narrated from 'Umar bin Nâfi' narrated from his father, from Ibn 'Umar, that the Messenger of Allâh ﷺ forbade *Qaza'*. He ('Umar) said: "I said to Nâfi'; 'What is *Qaza'*?' He said: 'Shaving part of a boy's head and leaving part.'"

[٥٥٥٩] ١١٣-(٢١٢٠) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي عُمَرُ بْنُ نَافِعٍ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْقَزَعِ، قَالَ: قُلْتُ لِنَافِعٍ: وَمَا الْقَزَعُ؟ قَالَ: يُحْلَقُ بَعْضُ رَأْسِ الصَّبِيِّ وَيُتْرَكُ بَعْضٌ.

[5560] (...) 'Ubaidullâh narrated it with this chain of narrators (a *Ḥadîth* similar to no. 5559), and the explanation in the *Ḥadîth* of Abû Usâmah was attributed to 'Ubaidullâh.

[٥٥٦٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بِهَٰذَا الْإِسْنَادِ، وَجَعَلَ التَّفْسِيرَ، فِي حَدِيثِ أَبِي أُسَامَةَ، مِنْ قَوْلِ عُبَيْدِ اللهِ.

[5561] (...) A similar report (as no. 5559) was narrated from 'Umar bin Nâfi' with the chain of narrators of 'Ubaidullâh, and they gave the explanation in the *Ḥadîth*.

[٥٥٦١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ الْغَطَفَانِيُّ: حَدَّثَنَا عُمَرُ بْنُ نَافِعٍ؛ وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ عُمَرَ بْنِ نَافِعٍ بِإِسْنَادِ عُبَيْدِ اللهِ، مِثْلَهُ، وَأَلْحَقَا التَّفْسِيرَ فِي الْحَدِيثِ.

[5562] (...) This was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.

[٥٥٦٢] (...) **وَحَدَّثَنِي** مُحَمَّدُ بْنُ رَافِعٍ وَحَجَّاجُ بْنُ الشَّاعِرِ وعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ؛ وَحَدَّثَنَا أَبُو جَعْفَرٍ الدَّارِمِيُّ: حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الرَّحْمٰنِ السَّرَّاجِ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِذٰلِكَ.

Chapter 32. The Prohibition Of Sitting In The Street; And Giving The Street Its Rights

(المعجم ٣٢) - (بَابُ النهي عن الجلوس في الطرقات، وإعطاء الطريق حقه) (التحفة ٣١)

[5563] 114 - (2121) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "Beware of sitting in the streets." They said: "O Messenger of Allâh, we have no other choice but to sit there and engage in conversation there." The Messenger of Allâh ﷺ said: "If you must sit there, then give the street its rights." They said: "What are its rights?" He said; "Lowering the gaze, refraining from causing annoyance, returning greetings, enjoining what is good and forbidding what is evil."

[٥٥٦٣] **١١٤**-(٢١٢١) **حَدَّثَنِي** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ فِي الطُّرُقَاتِ» قَالُوا: يَا رَسُولَ اللهِ! مَا لَنَا بُدٌّ مِنْ مَجَالِسِنَا، نَتَحَدَّثُ فِيهَا، قَالَ رَسُولُ اللهِ ﷺ: «فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ» قَالُوا: وَمَا حَقُّهُ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَىٰ، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ». [انظر: ٥٦٤٨]

[5564] (...) A similar report (as no. 5565) was narrated from Zaid bin Aslam with this chain.

[٥٥٦٤] (...) **حَدَّثَنَاه** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ

الْمَدَنِيُّ؛ وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا هِشَامٌ يَعْنِي ابْنَ سَعْدٍ، كِلَاهُمَا عَنْ زَيْدِ بْنِ أَسْلَمَ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 33. The Prohibition Of Adding Hair Extensions, Having Them Added, Tattooing, Being Tattooed, *An-Nâmiṣah*, *Al-Mutanâmiṣah*,[1] Separating Teeth, And Changing The Creation Of Allâh

(المعجم ٣٣) - (بَابُ تحريم فعل الواصلة والمستوصلة، والواشمة والمستوشمة، والنامصة والمتنمصة، والمتفلجات، والمغيرات خلق الله تعالى) (التحفة ٣٢)

[5565] 115 - (2122) It was narrated that Asmâ' bint Abî Bakr said: "A woman came to the Prophet ﷺ and said: 'O Messenger of Allâh, I have a daughter who is about to get married, and she caught the measles and her hair has fallen out. Can I give her hair extensions?' He said: 'Allâh has cursed the one who adds hair extensions and the one who has them added.'"

[٥٥٦٥] ١١٥-(٢١٢٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: جَاءَتِ امْرَأَةٌ إِلَىٰ النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ لِي ابْنَةً عُرَيِّسًا، أَصَابَتْهَا حَصْبَةٌ فَتَمَرَّقَ شَعْرُهَا، أَفَأَصِلُهُ؟ فَقَالَ: «لَعَنَ اللهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

[5566] (...) A Ḥadîth like that of Abû Mu'âwiyah (no. 5565) was narrated from Hishâm bin 'Urwah with this chain of narrators.

[٥٥٦٦] (. . .) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَعَبْدَةُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: أَخْبَرَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شُعْبَةُ،

[1] *An-Nâmiṣah* is the woman *Nâmiṣ*, that is the person who removes hair, and some say it is the hair of the face only, and other say the hair of the eye-brows only. *Al-Mutanâmiṣah* is the woman who has it done by another.

كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّ وَكِيعًا وَشُعْبَةَ فِي حَدِيثِهِمَا: فَتَمَرَّطَ شَعْرُهَا.

[5567] 116 - (...) It was narrated from Asmâ' bint Abî Bakr that a woman came to the Prophet ﷺ and said: "I married my daughter, but her hair has fallen out, and her husband loves her and wants her to look good. Can I add hair extensions to her hair, O Messenger of Allâh?" But he forbade her to do so.

[٥٥٦٧] ١١٦-(...) وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورٌ عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي زَوَّجْتُ ابْنَتِي، فَتَمَرَّقَ شَعْرُ رَأْسِهَا، وَزَوْجُهَا يَسْتَحْسِنُهَا، أَفَأَصِلُ شَعْرَهَا؟ يَا رَسُولَ اللهِ! فَنَهَاهَا.

[5568] 117 - (2123) It was narrated from 'Âishah that an *Anṣârî* girl got married, and she got sick and her hair fell out. They wanted to give her hair extensions and they asked the Messenger of Allâh ﷺ about that, and he cursed the one who adds hair extensions and the one who has that done.

[٥٥٦٨] ١١٧-(٢١٢٣) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ شُعْبَةَ، عَنْ عَمْرِو ابْنِ مُرَّةَ قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُسْلِمٍ يُحَدِّثُ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ: أَنَّ جَارِيَةً مِنَ الْأَنْصَارِ تَزَوَّجَتْ، وَأَنَّهَا مَرِضَتْ فَتَمَرَّطَ شَعْرُهَا، فَأَرَادُوا أَنْ يَصِلُوا، فَسَأَلُوا رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ؟ فَلَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ.

[5569] 118 - (...) It was narrated from 'Âishah that an *Anṣârî* woman married her daughter off,

[٥٥٦٩] ١١٨-(...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ إِبْرَاهِيمَ بْنِ

then she got sick and her hair fell out. She came to the Prophet ﷺ and said: "Her husband wants her to add hair extensions, can I do that for her?" The Messenger of Allâh ﷺ said: "Those who add hair extensions are cursed."

نَافِعٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمِ بْنِ يَنَّاقَ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ؛ أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ زَوَّجَتِ ابْنَةً لَهَا، فَاشْتَكَتْ فَتَسَاقَطَ شَعْرُهَا، فَأَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّ زَوْجَهَا يُرِيدُهَا، أَفَأَصِلُ شَعْرَهَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لُعِنَ الْوَاصِلَاتُ».

[5570] (...) It was narrated from Ibrâhîm bin Nâfi' with this chain of narrators, and he said: "Those who add hair extensions are cursed."

[٥٥٧٠] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ بِهَٰذَا الْإِسْنَادِ، وَقَالَ: «لُعِنَ الْمُوصِلَاتُ».

[5571] 119 - (2124) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ cursed the one who adds hair extensions and the one who has them added, and the one who does tattoos and the one who has them done.

[٥٥٧١] ١١٩-(٢١٢٤) حَدَّثَنِي مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا يَحْيَىٰ وَ هُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ.

[5572] (...) A similar report (as no. 5571) was narrated from 'Abdullâh from the Prophet ﷺ.

[٥٥٧٢] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[5573] 120 - (2125) It was narrated that 'Abdullâh said: "May Allâh curse the one who does tattoos and the one who has a tattoo done, the *Nâmiṣah* and

[٥٥٧٣] ١٢٠-(٢١٢٥) حَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِإِسْحَٰقَ -: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ

the *Mutanâmiṣah*, and those have their teeth separated for the purpose of beautification, changing the creation of Allâh." News of that reached a woman of Banû Asad who was called Umm Ya'qûb, who used to read the Qur'ân. She came to him and said: "What is this that I have heard about you cursing the one who does tattoos and the one who has a tattoo done, the *Nâmiṣah* and the *Mutanâmiṣah*, and those have their teeth separated for the purpose of beautification, changing the creation of Allâh?" 'Abdullâh said: "Why should I not curse those whom the Messenger of Allâh ﷺ cursed, when it is in the Book of Allâh?" The woman said: "I have read the *Muṣḥaf* (the Noble Qur'ân) from cover to cover and I did not find it." He said: "If you had read it you would have found it." Allâh says: 'And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).[1] The woman said: "I think that I would see something of that on your wife now." He said: "Go and look." So she entered upon the wife of 'Abdullâh and did not see anything. She came to him and said: "I did not see anything." He said: "If that were the case, we would not live with her."

إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَعَنَ اللهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَالنَّامِصَاتِ وَالْمُتَنَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللهِ، قَالَ: فَبَلَغَ ذٰلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ، يُقَالُ لَهَا: أُمُّ يَعْقُوبَ، وَكَانَتْ تَقْرَأُ الْقُرْآنَ، فَأَتَتْهُ فَقَالَتْ: مَا حَدِيثٌ بَلَغَنِي عَنْكَ أَنَّكَ لَعَنْتَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللهِ، فَقَالَ عَبْدُ اللهِ: وَمَا لِيَ لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ؟ وَهُوَ فِي كِتَابِ اللهِ عَزَّ وَجَلَّ، فَقَالَتِ الْمَرْأَةُ: لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحَيِ الْمُصْحَفِ فَمَا وَجَدْتُهُ، فَقَالَ: لَئِنْ كُنْتِ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ، قَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُواْ﴾ [الحشر الآية: ٧]. فَقَالَتِ الْمَرْأَةُ: فَإِنِّي أَرَىٰ شَيْئًا مِنْ هٰذَا عَلَىٰ امْرَأَتِكَ الْآنَ، قَالَ: اذْهَبِي فَانْظُرِي، قَالَ: فَدَخَلَتْ عَلَىٰ امْرَأَةِ عَبْدِ اللهِ فَلَمْ تَرَ شَيْئًا، فَجَاءَتْ إِلَيْهِ فَقَالَتْ: مَا رَأَيْتُ شَيْئًا، فَقَالَ: أَمَا لَوْ كَانَ ذٰلِكِ، لَمْ نُجَامِعْهَا.

[1] *Al-Hashr* 59:7.

[5574] (...) A *Ḥadîth* like that of Jarîr (no. 5573) was narrated from Manṣûr with this chain of narrators.

[٥٥٧٤] (. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ وَهُوَ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ وَهُوَ ابْنُ مُهَلْهِلٍ، كِلَاهُمَا عَنْ مَنْصُورٍ فِي هَٰذَا الْإِسْنَادِ، بِمَعْنَىٰ حَدِيثِ جَرِيرٍ، غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَفِي حَدِيثِ مُفَضَّلٍ: الْوَاشِمَاتِ وَالْمَوْشُومَاتِ.

[5575] (...) This *Ḥadîth* was narrated from Manṣûr with this chain of narrators (a narration similar to no. 5573) from the Prophet ﷺ, without the story of Umm Ya'qûb.

[٥٥٧٥] (. . .) **وَحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ بِهَٰذَا الْإِسْنَادِ، الْحَدِيثَ عَنِ النَّبِيِّ ﷺ، مُجَرَّدًا عَنْ سَائِرِ الْقِصَّةِ، مِنْ ذِكْرِ أُمِّ يَعْقُوبَ.

[5576] (...) A *Ḥadîth* similar to theirs (no. 5573) was narrated from 'Abdullâh, from the Prophet ﷺ.

[٥٥٧٦] (. . .) **وَحَدَّثَنَا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

[5577] 121 - (2126) Abû Az-Zubair narrated that he head Jâbir bin 'Abdullâh say: "The Prophet ﷺ forbade women to attach anything to their head."

[٥٥٧٧] **١٢١-(٢١٢٦)** **وَحَدَّثَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ ابْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: زَجَرَ النَّبِيُّ ﷺ أَنْ تَصِلَ الْمَرْأَةُ بِرَأْسِهَا شَيْئًا.

[5578] 122 - (2127) It was narrated from Humaid bin 'Abdur-Rahmân bin 'Awf that he heard Mu'âwiyah bin Abî Sufyân, during the season of *Hajj*, say when he was on the *Minbar*, and he held up a hair piece that he took from his guard's hand: "O people of Al-Madînah, where are your scholars? I heard the Messenger of Allâh ﷺ forbid such as this, and he said: 'The Children of Israel were doomed when their women adopted such things.'"

[٥٥٧٨] ١٢٢-(٢١٢٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، عَامَ حَجَّ، وَهُوَ عَلَىٰ الْمِنْبَرِ، وَتَنَاوَلَ قُصَّةً مِنْ شَعَرٍ كَانَتْ فِي يَدِ حَرَسِيٍّ، يَقُولُ: يَا أَهْلَ الْمَدِينَةِ! أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَىٰ عَنْ مِثْلِ هَٰذِهِ، وَيَقُولُ: «إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَٰذِهِ نِسَاؤُهُمْ».

[5579] (...) A *Hadîth* like that of Mâlik (no. 5578) was narrated from Az-Zuhrî, except that in the *Hadîth* of Ma'mar it says: "The Children of Israel were punished."

[٥٥٧٩] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِمِثْلِ حَدِيثِ مَالِكٍ، غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ: «إِنَّمَا عُذِّبَ بَنُو إِسْرَائِيلَ».

[5580] 123 - (...) Sa'eed bin Al-Musayyab said: Mu'âwiyah came to Al-Madînah and addressed us. He brought out a bunch of hair and said: "I did not think that anyone did this but the Jews. The Messenger of Allâh ﷺ heard of this and he called it falsehood."

[٥٥٨٠] ١٢٣-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ فَخَطَبَنَا وَأَخْرَجَ كُبَّةً مِنْ شَعَرٍ فَقَالَ: مَا كُنْتُ أُرَىٰ

أَنَّ أَحَدًا يَفْعَلُهُ إِلَّا الْيَهُودَ، إِنَّ رَسُولَ اللهِ ﷺ بَلَغَهُ فَسَمَّاهُ الزُّورَ.

[5581] 124 - (...) It was narrated from Sa'eed bin Al-Musayyab that Mu'âwiyah said one day: "You have introduced an evil adornment, and the Messenger of Allâh ﷺ forbade falsehood." A man brought a stick on the end of which was a cloth, and Mu'âwiyah said: Verily this is falsehood. Qatâdah said: "He was referring to women using the cloth to increase the volume of their hair."

[٥٥٨١] ١٢٤-(...) حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: أَخْبَرَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّ مُعَاوِيَةَ قَالَ ذَاتَ يَوْمٍ: إِنَّكُمْ قَدْ أَحْدَثْتُمْ زِيَّ سَوْءٍ، وَإِنَّ نَبِيَّ اللهِ ﷺ نَهَىٰ عَنِ الزُّورِ، قَالَ: وَجَاءَ رَجُلٌ بِعَصًا عَلَىٰ رَأْسِهَا خِرْقَةٌ، قَالَ مُعَاوِيَةُ: أَلَا وَهَٰذَا الزُّورُ. قَالَ قَتَادَةُ: يَعْنِي مَا تُكَثِّرُ بِهِ النِّسَاءُ أَشْعَارَهُنَّ مِنَ الْخِرَقِ.

Chapter 34. Women Who Are Clothed Yet Naked, Turning Away From Righteousness And Leading Others Astray

(المعجم ٣٤) - (بَابُ النساء الكاسيات العاريات المائلات المميلات) (التحفة ٣٣)

[5582] 125 - (2128) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are two types of the people of Hell whom I have not seen, men with whips like the tails of cattle with which they strike the people, and women who are clothed yet naked, *Mumîlât Mâ'ilât*, (walking with an enticing gait or turning away from righteousness and leading others astray) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance,

[٥٥٨٢] ١٢٥-(٢١٢٨) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا، قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ، مُمِيلَاتٌ مَائِلَاتٌ، رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا» [انظر: ٧١٩٤].

and its fragrance may be detected from such and such a distance.'"

Chapter 35. The Prohibition Of Wearing A Garment Of Falsehood Etc., And Pretending To Have That Which Has Not Been Given To One

[5583] 126 - (2129) It was narrated from 'Âishah that a woman said: "O Messenger of Allâh, what if I say that my husband has given me something that he did not give me?" The Messenger of Allâh ﷺ said: "The one who pretends to have been given something that he was not given is like the one who wears two garments of falsehood."

[5584] 127 - (2130) It was narrated from Asmâ' that a woman came to the Prophet ﷺ and said: "I have a co-wife; is there any sin on me if I pretend that my husband has given me something that he did not give to me?" The Messenger of Allâh ﷺ said: "The one who pretends to have been given something that he was not given is like the one who wears two garments of falsehood."

[5585] (...) It was narrated from Hishâm with this chain of narrators (a *Hadîth* similar to no. 5584).

(المعجم ٣٥) - (بَابُ النهي عن التزوير في اللباس وغيره، والتشبع بما لم يُعط) (التحفة ٣٤)

[٥٥٨٣] ١٢٦-(٢١٢٩) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَعَبْدَةُ عَنْ هِشَامٍ [ابْنِ عُرْوَةَ]، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللهِ! أَقُولُ: إِنَّ زَوْجِي أَعْطَانِي مَا لَمْ يُعْطِنِي؟ فَقَالَ رَسُولُ اللهِ ﷺ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلَابِسِ ثَوْبَيْ زُورٍ».

[٥٥٨٤] ١٢٧-(٢١٣٠) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا هِشَامٌ عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ لِي ضَرَّةً، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَتَشَبَّعَ مِنْ مَالِ زَوْجِي مَا لَمْ يُعْطِنِي؟ فَقَالَ رَسُولُ اللهِ ﷺ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلَابِسِ ثَوْبَيْ زُورٍ».

[٥٥٨٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ.

38. The Book Of *Al-Âdâb* (Manners And Etiquette)

٧ - (المعجم ٣٨) - كتاب الآداب (التحفة ٢٧)

Chapter 1. The Prohibition Of Taking The *Kunyah* Abul-Qâsim, And The Names Which Are Recommended

(المعجم ١) - (بَابُ النهي عن التكني بأبي القاسم، وبيان ما يستحب من الأسماء) (التحفة ١)

[5586] 1 - (2131) It was narrated that Anas said: "A man called out to another man in Al-Baqî': 'O Abul-Qâsim!' The Messenger of Allâh ﷺ turned to him. (But) he said: 'O Messenger of Allâh, I did not mean you; I was calling so-and-so.' The Messenger of Allâh ﷺ said: 'You may call yourselves by my name but do not call yourselves by my *Kunyah*.'"

[٥٥٨٦] ١-(٢١٣١) حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَابْنُ أَبِي عُمَرَ - قَالَ أَبُو كُرَيْبٍ أَخْبَرَنَا، وَقَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا - وَاللَّفْظُ لَهُ- قَالَا: حَدَّثَنَا مَرْوَانُ يَعْنِيَانِ الْفَزَارِيَّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: نَادَىٰ رَجُلٌ رَجُلًا بِالْبَقِيعِ: يَا أَبَا الْقَاسِمِ! فَالْتَفَتَ إِلَيْهِ رَسُولُ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي لَمْ أَعْنِكَ، إِنَّمَا دَعَوْتُ فُلَانًا، فَقَالَ رَسُولُ اللهِ ﷺ: «تَسَمَّوْا بِاسْمِي وَلَا تَكْتَنُوا بِكُنْيَتِي».

[5587] 2 - (2132) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'The most beloved of your names to Allâh are 'Abdullâh and 'Abdur-Raḥmân.'"

[٥٥٨٧] ٢-(٢١٣٢) حَدَّثَنِي إِبْرَاهِيمُ ابْنُ زِيَادٍ [وَهُوَ] الْمُلَقَّبُ بِسَبَلَانَ: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ وَأَخِيهِ عَبْدِ اللهِ: سَمِعَهُ مِنْهُمَا سَنَةَ أَرْبَعٍ وَأَرْبَعِينَ وَمِائَةٍ: يُحَدِّثَانِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحَبَّ أَسْمَائِكُمْ إِلَىٰ اللهِ عَبْدُ اللهِ وَعَبْدُ الرَّحْمَٰنِ».

[5588] 3 - (2133) It was

[٥٥٨٨] ٣-(٢١٣٣) حَدَّثَنَا عُثْمَانُ بْنُ

narrated from Sâlim bin Abû Ja'd that Jâbir bin 'Abdullâh said: "A boy was born to a man among us, and he called him Muhammad. His people said to him: 'We will not let you call him by the name of the Messenger of Allâh ﷺ.' He took his son, carrying him on his back, and brought him to the Prophet ﷺ, and he said: 'O Messenger of Allâh, a boy had been born to me and I named him Muhammad, but my people said to me: "We will not let you call him by the name of the Messenger of Allâh ﷺ."' The Messenger of Allâh ﷺ said: 'You may call yourselves by my name but do not call yourselves by my *Kunyah*, for I am *Qâsim* (distributor), I distribute (Allâh's blessings) among you.'"

أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، - قَالَ عُثْمَانُ: حَدَّثَنَا، وَقَالَ إِسْحَٰقُ: أَخْبَرَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلَامٌ، فَسَمَّاهُ مُحَمَّدًا، فَقَالَ لَهُ قَوْمُهُ: لَا نَدَعُكَ تُسَمِّي بِاسْمِ رَسُولِ اللهِ ﷺ، فَانْطَلَقَ بِابْنِهِ حَامِلَهُ عَلَىٰ ظَهْرِهِ، فَأَتَىٰ بِهِ النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! وُلِدَ لِي غُلَامٌ، فَسَمَّيْتُهُ مُحَمَّدًا، فَقَالَ لِي قَوْمِي: لَا نَدَعُكَ تُسَمِّي بِاسْمِ رَسُولِ اللهِ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «تَسَمَّوْا بِاسْمِي وَلَا تَكْتَنُوا بِكُنْيَتِي، فَإِنَّمَا أَنَا قَاسِمٌ، أَقْسِمُ بَيْنَكُمْ».

[5589] 4 - (...) It was narrated that Jâbir bin 'Abdullâh said: "A boy was born to a man among us and he called him Muhammad. We said: 'We will not allow you to call him by the name of the Messenger of Allâh ﷺ until you consult him.' So he went to him and said: 'A boy has been born to me and I called him after the Messenger of Allâh, but my people refused to call me after him (i.e., Abû Muhammad) until I ask permission from the Prophet ﷺ.' He (ﷺ) said: 'You may call yourselves by my name but not my *Kunyah*, for I have only been sent as a *Qâsim* (distributor), I distribute (Allâh's blessings) among you.'"

[٥٥٨٩] ٤-(...) حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْثَرٌ عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلَامٌ، فَسَمَّاهُ مُحَمَّدًا، فَقُلْنَا: لَا نَكْنِيكَ بِرَسُولِ اللهِ ﷺ، حَتَّىٰ تَسْتَأْمِرَهُ، [قَالَ] فَأَتَاهُ، فَقَالَ: إِنَّهُ وُلِدَ لِي غُلَامٌ فَسَمَّيْتُهُ بِرَسُولِ اللهِ، وَإِنَّ قَوْمِي أَبَوْا أَنْ يَكْنُونِي بِهِ، حَتَّىٰ تَسْتَأْذِنَ النَّبِيَّ ﷺ، فَقَالَ: «تَسَمَّوْا بِاسْمِي، وَلَا تَكْتَنُوا بِكُنْيَتِي، فَإِنَّمَا بُعِثْتُ قَاسِمًا، أَقْسِمُ بَيْنَكُمْ».

[5590] (...) It was narrated from

[٥٥٩٠] (...) وَحَدَّثَنَا رِفَاعَةُ بْنُ

Ḥuṣain with this chain (a *Ḥadîth* similar to no. 5589), but he did not mention (the phrase): "For I have been sent as a Qâsim (distributor), I distribute (Allâh's blessings) among you."

الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَّانَ، عَنْ حُصَيْنٍ بِهَٰذَا الْإِسْنَادِ - وَلَمْ يَذْكُرْ: «فَإِنَّمَا بُعِثْتُ قَاسِمًا، أَقْسِمُ بَيْنَكُمْ».

[5591] 5 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'You may call yourselves by my name but do not call yourselves by my *Kunyah*, for I am Abul-Qâsim, I distribute (Allâh's blessings) among you.'"

[٥٥٩١] ٥-(...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَسَمَّوْا بِاسْمِي، وَلَا تَكَنَّوْا بِكُنْيَتِي، فَإِنِّي أَنَا أَبُو الْقَاسِمِ، أَقْسِمُ بَيْنَكُمْ». وَفِي رِوَايَةِ أَبِي بَكْرٍ «وَلَا تَكْتَنُوا».

[5592] - (...) It was narrated from Al-A'mash with this chain of narrators, and he said: "I have only been appointed as a *Qâsim* (distributor), I distribute among you."

[٥٥٩٢] (...) **وَحَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، وَقَالَ: «إِنَّمَا جُعِلْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ».

[5593] 6 - (...) It was narrated from Jâbir bin 'Abdullâh that a boy was born to an *Anṣârî* man and he wanted to call him Muḥammad, so he came to the Prophet ﷺ and asked him, and he (ﷺ) said: "The *Anṣâr* have done well; you may call yourselves by my name and you do not call yourselves by my *Kunyah*."

[٥٥٩٣] ٦-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: قَالَ سَمِعْتُ قَتَادَةَ عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ وُلِدَ لَهُ غُلَامٌ، فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّدًا، فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ، فَقَالَ: «أَحْسَنَتِ الْأَنْصَارُ، تَسَمَّوْا بِاسْمِي وَلَا تَكْتَنُوا بِكُنْيَتِي».

[5594] 7 - (...) It was narrated from Jâbir bin 'Abdullâh from the Prophet ﷺ... a *Ḥadîth* like that of Zakariyyâ. In the *Ḥadîth* of An-Naḍr it is narrated that Shu'bah said: "And Ḥuṣain and

[٥٥٩٤] ٧-(...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا

Sulaimân added - Ḥusain said: 'The Messenger of Allâh ﷺ said: "I have only been sent as a *Qâsim* (distributor), I distribute (Allâh's blessings) among you." And Sulaimân said: "I am only a *Qâsim* (distributor), I distribute (Allâh's blessings) among you."

مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ؛ قَالَ: وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، كُلُّهُمْ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ [بْنِ عَبْدِ اللهِ]، عَنِ النَّبِيِّ ﷺ؛ وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَإِسْحَٰقُ بْنُ مَنْصُورٍ قَالَا: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ وَمَنْصُورٍ وَسُلَيْمَانَ وَحُصَيْنِ بْنِ عَبْدِ الرَّحْمَٰنِ قَالُوا: سَمِعْنَا سَالِمَ بْنَ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِ مَنْ ذَكَرْنَا حَدِيثَهُمْ مِنْ قَبْلُ، وَفِي حَدِيثِ النَّضْرِ عَنْ شُعْبَةَ قَالَ: وَزَادَ فِيهِ حُصَيْنٌ وَسُلَيْمَانُ - قَالَ حُصَيْنٌ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا بُعِثْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ»، وَقَالَ سُلَيْمَانُ: «فَإِنَّمَا أَنَا قَاسِمٌ أَقْسِمُ بَيْنَكُمْ».

[5595] (...) Jâbir bin 'Abdullâh said: "A boy was born to a man among us, and he called him Al-Qâsim. We said: 'We will not call you Abul-Qâsim, and we will not give you that pleasure.' He went to the Prophet ﷺ and told him about that, and he said: 'Call your son 'Abdur-Raḥmân.'"

[٥٥٩٥] (...) حَدَّثَنَا عَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنْ سُفْيَانَ - قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ -: حَدَّثَنَا ابْنُ الْمُنْكَدِرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: وُلِدَ لِرَجُلٍ مِنَّا غُلَامٌ، فَسَمَّاهُ الْقَاسِمَ، فَقُلْنَا: لَا نَكْنِيكَ أَبَا الْقَاسِمِ، وَلَا نُنْعِمُكَ عَيْنًا، فَأَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذٰلِكَ لَهُ، فَقَالَ: «أَسْمِ ابْنَكَ عَبْدَ الرَّحْمَٰنِ».

[5596] (...) A *Ḥadîth* like that

[٥٥٩٦] (...) وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ:

of Ibn 'Uyaynah was narrated from Jâbir, except that he did not mention (the phrase) 'we will not give you that pleasure.'

حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، كِلَاهُمَا عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: وَلَا نُنْعِمُكَ عَيْنًا.

[5597] 8 - (2134) Abû Hurairah said: Abul-Qâsim ﷺ said: "You may call yourselves by my name but do not call yourselves by my *Kunyah*."

[٥٥٩٧] ٨-(٢١٣٤) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «سَمُّوا بِاسْمِي وَلَا تَكْتَنُوا بِكُنْيَتِي» قَالَ عَمْرٌو: عَنْ أَبِي هُرَيْرَةَ، وَلَمْ يَقُلْ: سَمِعْتُ.

[5598] 9 - (2135) It was narrated that Al-Mughîrah bin Shu'bah said: "When I came to Najrân, they asked me: 'You recite (the Verse) 'O sister of Hârûn,[1] but Mûsâ came such-and-such a number of years before 'Eisâ.' So when I returned I asked Allâh's Messenger about that, and he said: 'They used to name their children after the Prophets and the righteous who came before them.'"

[٥٥٩٨] ٩-(٢١٣٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشَجُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ - وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالُوا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ أَبِيهِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: لَمَّا قَدِمْتُ نَجْرَانَ سَأَلُونِي، فَقَالُوا: إِنَّكُمْ تَقْرَؤُونَ: ﴿يَا أُخْتَ هَارُونَ﴾، [مريم: ٢٨] وَمُوسَى قَبْلَ عِيسَى بِكَذَا وَكَذَا، فَلَمَّا قَدِمْتُ عَلَى رَسُولِ اللهِ ﷺ سَأَلْتُهُ عَنْ ذٰلِكَ، فَقَالَ: «إِنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ».

[1] *Mariam* 19:28.

Chapter 2. It Is Disliked To Use Objectionable Names And Names Such As Nâfi‘ (Beneficial) Etc.

(المعجم ٢) - (بَابُ كراهة التسمية بالأسماء القبيحة، وبنافع ونحوه)

(التحفة ٢)

[5599] 10 - (2136) It was narrated that Samurah bin Jundab said: "The Messenger of Allâh ﷺ forbade us from giving our slaves four names: Aflaḥ (successful), Rabâḥ (profit), Yasâr (wealth) and Nâfi‘ (beneficial)."

[٥٥٩٩] ١٠-(٢١٣٦) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُعْتَمِرُ ابْنُ سُلَيْمَانَ عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ، وَقَالَ يَحْيَىٰ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ الرُّكَيْنَ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ - قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ أَنْ نُسَمِّيَ رَقِيقَنَا بِأَرْبَعَةِ أَسْمَاءٍ: أَفْلَحَ، وَرَبَاحٍ، وَيَسَارٍ، وَنَافِعٍ.

[5600] 11 - (...) It was narrated that Samurah bin Jundab said: "The Messenger of Allâh ﷺ said: 'Do not call your boys Rabâḥ, Yasâr, Aflaḥ or Nâfi‘.'"

[٥٦٠٠] ١١-(...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الرُّكَيْنِ [ابْنِ الرَّبِيعِ]، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُسَمِّ غُلَامَكَ رَبَاحًا، وَلَا يَسَارًا، وَلَا أَفْلَحَ، وَلَا نَافِعًا».

[5601] 12 - (2137) It was narrated that Samurah bin Jundab said: "The Messenger of Allâh ﷺ said: 'The most beloved of words to Allâh are four: *Subḥân-Allâh* (Glory be to Allâh), *Al-ḥamdu-Lillâh* (praise be to Allâh), *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and *Allâhu-Akbar* (Allâh is most Great), and it does not matter with which of them you start. And do not call your boys Yasâr, Rabâḥ, Najîḥ or Aflaḥ, for you will say: 'Is he there,' and if he is not you will say: 'No.'"

[٥٦٠١] ١٢-(٢١٣٧) **حَدَّثَنَا** أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ رَبِيعِ بْنِ عُمَيْلَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَحَبُّ الْكَلَامِ إِلَى اللهِ أَرْبَعٌ: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلهِ، وَلَا إِلَهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ، وَلَا تُسَمِّيَنَّ غُلَامَكَ يَسَارًا، وَلَا رَبَاحًا، وَلَا نَجِيحًا، وَلَا أَفْلَحَ، فَإِنَّكَ تَقُولُ: أَثَمَّ هُوَ؟ فَلَا يَكُونُ، فَيَقُولُ: لَا». إِنَّمَا هُنَّ أَرْبَعٌ، فَلَا تَزِيدُنَّ عَلَيَّ.

"They are only four, and do not ask me any more."

[5602] (...) It was narrated from Manṣûr with the chain of Zuhair. As for the *Ḥadîth* of Jarîr and Rawḥ, it is like the *Ḥadîth* of Zuhair. As for the *Ḥadîth* of Shu'bah, it only mentions the naming of boys, it does not mention the four words.

[٥٦٠٢] (...) **حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ مَنْصُورٍ، بِإِسْنَادِ زُهَيْرٍ، فَأَمَّا حَدِيثُ جَرِيرٍ وَرَوْحٍ، فَكَمِثْلِ حَدِيثِ زُهَيْرٍ بِقِصَّتِهِ، وَأَمَّا حَدِيثُ شُعْبَةَ فَلَيْسَ فِيهِ إِلَّا ذِكْرُ تَسْمِيَةِ الْغُلَامِ، وَلَمْ يَذْكُرِ الْكَلَامَ الْأَرْبَعَ.

[5603] 13 - (2138) Abû Az-Zubair narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ wanted to forbid using the names Ya'lâ (elevated), Barakah (blessing), Aflaḥ (successful), Yasâr (wealth), Nâfi' (beneficial) etc., then I saw that he remained quiet about them after that and did not say anything. Then the Messenger of Allâh ﷺ passed away without having forbidden that. Then 'Umar wanted to forbid that but then he did not."

[٥٦٠٣] **١٣-(٢١٣٨) حَدَّثَنِي** مُحَمَّدُ ابْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْهٰى عَنْ أَنْ يُسَمّٰى بِيَعْلٰى، وَبِبَرَكَةَ، وَبِأَفْلَحَ، وَبِيَسَارٍ، وَبِنَافِعٍ، وَبِنَحْوِ ذٰلِكَ، ثُمَّ رَأَيْتُهُ سَكَتَ بَعْدُ عَنْهَا، فَلَمْ يَقُلْ شَيْئًا، ثُمَّ قُبِضَ رَسُولُ اللهِ ﷺ وَلَمْ يَنْهَ عَنْ ذٰلِكَ، ثُمَّ أَرَادَ عُمَرُ أَنْ يَنْهٰى عَنْ ذٰلِكَ، ثُمَّ تَرَكَهُ.

Chapter 3. It Is Recommended To Change Bad Names To Good Names, And To Change The Name Barrah To Zainab, Juwairiyah And The Like

(المعجم ٣) - (بَابُ استحباب تغيير الاسم القبيح إلىٰ حسن، وتغيير اسم برة إلىٰ زينب وجويرية ونحوهما) (التحفة ٣)

[5604] 14 - (2139) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ changed

[٥٦٠٤] **١٤-(٢١٣٩) حَدَّثَنَا** أَحْمَدُ ابْنُ حَنْبَلٍ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنّٰى

the name of 'Âṣiyah (meaning disobedient) and said: "You are Jamîlah (meaning beautiful)."

وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ ﷺ غَيَّرَ اسْمَ عَاصِيَةَ، وَقَالَ: «أَنْتِ جَمِيلَةُ».

قَالَ أَحْمَدُ - مَكَانَ أَخْبَرَنِي -: عَنْ.

[5605] 15 - (...) It was narrated from Ibn 'Umar that a daughter of 'Umar was called 'Âṣiyah, and the Messenger of Allâh ﷺ renamed her Jamîlah.

[٥٦٠٥] ١٥-(...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ ابْنُ مُوسَىٰ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ ابْنَةً لِعُمَرَ كَانَتْ يُقَالُ لَهَا عَاصِيَةُ، فَسَمَّاهَا رَسُولُ اللهِ ﷺ جَمِيلَةَ.

[5606] 16 - (2140) It was narrated that Ibn 'Abbâs said: "Juwairiyah's name was Barrah (meaning pious) and the Messenger of Allâh ﷺ changed her name to Juwairiyah. He did not like it to be said that he had left the company of a pious woman."

[٥٦٠٦] ١٦-(٢١٤٠) **حَدَّثَنَا** عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعَمْرٍو - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ مَوْلَىٰ آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ جُوَيْرِيَةُ اسْمُهَا بَرَّةَ، فَحَوَّلَ رَسُولُ اللهِ ﷺ اسْمَهَا جُوَيْرِيَةَ، وَكَانَ يَكْرَهُ أَنْ يُقَالَ: خَرَجَ مِنْ عِنْدِ بَرَّةَ- وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ عَنْ كُرَيْبٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ.

[5607] 17 - (2141) It was narrated from Abû Hurairah that Zainab's name was Barrah, and it was said: "She is praising herself." So the Messenger of Allâh ﷺ named her Zainab.

[٥٦٠٧] ١٧-(٢١٤١) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ قَالَ: سَمِعْتُ أَبَا رَافِعٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

زَيْنَبَ كَانَ اسْمُهَا بَرَّةَ، فَقِيلَ: تُزَكِّي نَفْسَهَا، فَسَمَّاهَا رَسُولُ اللهِ ﷺ زَيْنَبَ - وَلَفْظُ الْحَدِيثِ لِهَؤُلَاءِ دُونَ ابْنِ بَشَّارٍ - وَقَالَ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ.

[5608] 18 - (2142) Zainab bint Umm Salamah said: "My name was Barrah, but the Messenger of Allâh ﷺ named me Zainab."

She said: "Zainab bint Jaḥsh joined his (ﷺ) household and her name was Barrah, but he renamed her Zainab."

[٥٦٠٨] **١٨-(٢١٤٢) حَدَّثَنِي** إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: قَالَا: حَدَّثَنَا الْوَلِيدُ ابْنُ كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ: حَدَّثَتْنِي زَيْنَبُ بِنْتُ أُمِّ سَلَمَةَ قَالَتْ: كَانَ اسْمِي بَرَّةَ، فَسَمَّانِي رَسُولُ اللهِ ﷺ زَيْنَبَ.

قَالَتْ: وَدَخَلَتْ عَلَيْهِ زَيْنَبُ بِنْتُ جَحْشٍ، وَاسْمُهَا بَرَّةُ، فَسَمَّاهَا زَيْنَبَ.

[5609] 19 - (...) It was narrated that Muḥammad bin 'Amr bin 'Aṭâ' said: "I called my daughter Barrah, but Zainab bint Abî Salamah told me that the Messenger of Allâh ﷺ had forbidden this name. (She said) 'I was given this name, but the Messenger of Allâh ﷺ said: "Do not praise yourselves, for Allâh knows best who among you is pious." They said: "What should we call her?" He said: "Call her Zainab."

[٥٦٠٩] **١٩-(...) حَدَّثَنَا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو ابْنِ عَطَاءٍ قَالَ: سَمَّيْتُ ابْنَتِي بَرَّةَ، فَقَالَتْ لِي زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ هَذَا الْاسْمِ، وَسُمِّيتُ بَرَّةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تُزَكُّوا أَنْفُسَكُمْ، اللهُ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ» فَقَالُوا: بِمَ نُسَمِّيهَا؟ قَالَ «سَمُّوهَا زَيْنَبَ».

Chapter 4. The Prohibition Of The Names *Malik Al-Amlâk* Or *Malik Al-Mulûk* (King Of Kings)

(المعجم ٤) - (بَابُ تحريم التسمي بملك الأملاك، أو بملك الملوك) (التحفة ٤)

[5610] 20 - (2134) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The vilest of names before Allâh is that of a

[٥٦١٠] **٢٠-(٢١٤٣) حَدَّثَنَا** سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ وَأَحْمَدُ بْنُ حَنْبَلٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِأَحْمَدَ - قَالَ

man who is called *Malik Al-Amlâk*." Ibn Abî Shaibah added in his report: "There is no King but Allâh, Glorified and Exalted is He."

الأَشْعَثِيُّ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَخْنَعَ اسْمٍ عِنْدَ اللهِ رَجُلٌ يُسَمَّىٰ مَلِكَ الأَمْلَاكِ» - زَادَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ «لَا مَالِكَ إِلَّا اللهُ [عَزَّ وَجَلَّ]».

Al-Ashja'î said: Sufyân said: "It is like *Shahin-shah* (a Persian title signifying "king of kings")."

قَالَ الأَشْعَثِيُّ: قَالَ سُفْيَانُ: مِثْلُ شَاهَان شَاهْ.

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: سَأَلْتُ أَبَا عَمْرٍو عَنْ أَخْنَعَ؟ فَقَالَ: أَوْضَعَ.

[5611] 21 - (...) Ma'mar narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ" - and he narrated a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'The most hated of men before Allâh on the Day of Resurrection, and the most wretched, and the most hated to Him, will be a man who was called *Malik Al-Amlâk*, for there is no King but Allâh."

[٥٦١١] ٢١-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «أَغْيَظُ رَجُلٍ عَلَىٰ اللهِ يَوْمَ الْقِيَامَةِ، وَأَخْبَثُهُ وَأَغْيَظُهُ عَلَيْهِ، رَجُلٌ كَانَ يُسَمَّىٰ مَلِكَ الأَمْلَاكِ، لَا مَلِكَ إِلَّا اللهُ».

Chapter 5. It Is Recommended To Perform *Tahnîk* For The Newborn When He Is Born And To Take Him To A pius Man To Perform *Tahnîk* For Him ; It Is Permissible To Name Him On The Day He Is Born, And It Is Recommended To Use The Names 'Abdullâh, Ibrâhîm, And The Names Of All Other Prophets, Peace Be Upon Them

(المعجم ٥) - (بَابُ استحباب تحنيك المولود عند ولادته وحمله إلىٰ صالح يحنكه، وجواز تسميته يوم ولادته، واستحباب التسمية بعبد الله وإبراهيم وسائر أسماء الأنبياء عليهم السلام)

(التحفة ٥)

[5612] 22 - (2144) It was

[٥٦١٢] ٢٢-(٢١٤٤) حَدَّثَنَا عَبْدُ

narrated that Anas bin Mâlik said: "I took 'Abdullâh bin Abî Ṭalḥah Al-Anṣârî to the Messenger of Allâh ﷺ when he was born, and the Messenger of Allâh ﷺ was wearing a cloak and daubing pitch on a camel of his. He said: 'Do you have any dates with you?' I said: 'Yes.' I gave him some dates and he put them in his mouth and softened them, then he opened the baby's mouth and put some in his mouth, and the baby started to smack his lips. The Messenger of Allâh ﷺ said: 'How the *Anṣâr* love dates,' and he named him 'Abdullâh."

الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: ذَهَبْتُ بِعَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ الْأَنْصَارِيِّ إِلَىٰ رَسُولِ اللهِ ﷺ حِينَ وُلِدَ، وَرَسُولُ اللهِ ﷺ فِي عَبَاءَةٍ يَهْنَأُ بَعِيرًا لَهُ، فَقَالَ: «هَلْ مَعَكَ تَمْرٌ؟» فَقُلْتُ: نَعَمْ، فَنَاوَلْتُهُ تَمَرَاتٍ، فَأَلْقَاهُنَّ فِي فِيهِ، فَلَاكَهُنَّ ثُمَّ فَغَرَ فَا الصَّبِيِّ فَمَجَّهُ فِي فِيهِ، فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُهُ، قَالَ رَسُولُ اللهِ ﷺ: «حُبُّ الْأَنْصَارِ التَّمْرُ» وَسَمَّاهُ عَبْدَ اللهِ. [انظر: ٦٣٢٢]

[5613] 23 - (...) It was narrated that Anas bin Mâlik said: "A son of Abû Ṭalḥah fell sick; Abû Ṭalḥah went out and the boy died. When Abû Ṭalḥah returned he said: 'What happened to my son?' Umm Sulaim said: 'He is quieter than he was.' She brought him his dinner and he ate, then he had intercourse with her, and when it was over she said: 'Bury the boy.' The next morning Abû Ṭalḥah went to the Messenger of Allâh ﷺ and told him what had happened. He said: 'Did you spend the night together?' He said: 'Yes.' He said: 'O Allâh, bless them.' She gave birth to a boy and Abû Ṭalḥah said to me: 'Take him to the Prophet ﷺ,' [So he took him to the Prophet ﷺ.] And she sent some dates with him. The Prophet ﷺ took him and said: 'Is there anything with him?' They said: 'Yes, some dates.' The

[٥٦١٣] ٢٣-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ ابْنٌ لِأَبِي طَلْحَةَ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقُبِضَ الصَّبِيُّ، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سُلَيْمٍ: هُوَ أَسْكَنُ مِمَّا كَانَ، فَقَرَّبَتْ إِلَيْهِ الْعَشَاءَ فَتَعَشَّىٰ، ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ: وَارُوا الصَّبِيَّ، فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَىٰ رَسُولَ اللهِ ﷺ فَأَخْبَرَهُ، فَقَالَ: «أَعَرَسْتُمُ اللَّيْلَةَ؟» قَالَ: نَعَمْ. قَالَ: «اللَّهُمَّ! بَارِكْ لَهُمَا» فَوَلَدَتْ غُلَامًا، فَقَالَ لِي أَبُو طَلْحَةَ: احْمِلْهُ حَتَّىٰ تَأْتِيَ بِهِ النَّبِيَّ ﷺ، [فَأَتَىٰ بِهِ النَّبِيَّ ﷺ]، وَبَعَثَتْ مَعَهُ بِتَمَرَاتٍ، فَأَخَذَهُ النَّبِيُّ ﷺ فَقَالَ: «أَمَعَهُ شَيْءٌ؟» قَالُوا: نَعَمْ.

Prophet ﷺ took them and chewed them, then he took it from his mouth and put it in the child's mouth and rubbed it on his palate (*Taḥnîk*) and named him 'Abdullâh."

تَمَرَاتٌ، فَأَخَذَهَا النَّبِيُّ ﷺ فَمَضَغَهَا، ثُمَّ أَخَذَهَا مِنْ فِيهِ، فَجَعَلَهَا فِي فِي الصَّبِيِّ، ثُمَّ حَنَّكَهُ، وَسَمَّاهُ عَبْدَ اللهِ.

[5614] (...) This story was narrated from Anas, like the *Ḥadîth* of Yazîd (no. 5613).

[٥٦١٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ بِهٰذِهِ الْقِصَّةِ، نَحْوَ حَدِيثِ يَزِيدَ.

[5615] 24 - (2145) It was narrated that Abû Mûsâ said: "A son was born to me and I took him to the Prophet ﷺ. He named him Ibrâhîm and rubbed his palate with some dates (*Taḥnîk*)."

[٥٦١٥] ٢٤-(٢١٤٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: وُلِدَ لِي غُلَامٌ، فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ، فَسَمَّاهُ إِبْرَاهِيمَ، وَحَنَّكَهُ بِتَمْرَةٍ.

[5616] 25 - (2146) 'Urwah bin Az-Zubair and Fâṭimah bint Al-Mundhir said: "Asmâ' bint Abî Bakr set out when she migrated, and she was pregnant with 'Abdullâh bin Az-Zubair. She came to Qubâ' and gave birth to 'Abdullâh bin Az-Zubair. When she had given birth, she went to the Messenger of Allâh ﷺ so that he could perform *Taḥnîk* for him. The Messenger of Allâh ﷺ took him from her and put him in his lap, then he called for a date." 'Âishah said: "We looked for a while before we found one. He chewed it, then he spat it into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allâh

[٥٦١٦] ٢٥-(٢١٤٦) حَدَّثَنَا الْحَكَمُ ابْنُ مُوسَىٰ أَبُو صَالِحٍ: حَدَّثَنَا شُعَيْبٌ يَعْنِي ابْنَ إِسْحَٰقَ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَفَاطِمَةُ بِنْتُ الْمُنْذِرِ ابْنِ الزُّبَيْرِ أَنَّهُمَا قَالَا: خَرَجَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ، حِينَ هَاجَرَتْ، وَهِيَ حُبْلَىٰ بِعَبْدِ اللهِ بْنِ الزُّبَيْرِ، فَقَدِمَتْ قُبَاءً، فَنُفِسَتْ بِعَبْدِ اللهِ بِقُبَاءٍ، ثُمَّ خَرَجَتْ حِينَ نُفِسَتْ إِلَىٰ رَسُولِ اللهِ ﷺ لِيُحَنِّكَهُ، فَأَخَذَهُ رَسُولُ اللهِ ﷺ مِنْهَا فَوَضَعَهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ، قَالَ: قَالَتْ عَائِشَةُ: فَمَكَثْنَا سَاعَةً نَلْتَمِسُهَا قَبْلَ أَنْ نَجِدَهَا، فَمَضَغَهَا، ثُمَّ

ﷺ." Then Asmâ' said: "Then he patted him and prayed for him and named him 'Abdullâh. Then when he was seven or eight years old, he came and swore allegiance to the Messenger of Allâh ﷺ, as Az-Zubair told him to do that. The Messenger of Allâh ﷺ smiled when he saw him coming to him and accepted his oath of allegiance from him."

بَصَقَهَا فِي فِيهِ، فَإِنَّ أَوَّلَ شَيْءٍ دَخَلَ بَطْنَهُ لَرِيقُ رَسُولِ اللهِ ﷺ، ثُمَّ قَالَتْ أَسْمَاءُ: ثُمَّ مَسَحَهُ وَصَلَّىٰ عَلَيْهِ وَسَمَّاهُ عَبْدَ اللهِ، ثُمَّ جَاءَ، وَهُوَ ابْنُ سَبْعِ سِنِينَ أَوْ ثَمَانٍ، لِيُبَايِعَ رَسُولَ اللهِ ﷺ، وَأَمَرَهُ بِذٰلِكَ الزُّبَيْرُ، فَتَبَسَّمَ رَسُولُ اللهِ ﷺ حِينَ رَآهُ مُقْبِلًا إِلَيْهِ، ثُمَّ بَايَعَهُ.

[5617] 26 - (...) It was narrated from Asmâ' that she became pregnant with 'Abdullâh bin Az-Zubair in Makkah. She said: "I set out when I was in the late stages of pregnancy, and headed for Al-Madînah. I stopped in Qubâ' and gave birth to him in Qubâ'. Then I came to the Messenger of Allâh ﷺ, who put him in his lap and called for a date. He chewed it then he spat into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allâh ﷺ. Then he rubbed his palate with a date then he supplicated for him and blessed him. He was the first child to be born in Islam."

[٥٦١٧] ٢٦-(...) **حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ؛ أَنَّهَا حَمَلَتْ بِعَبْدِ اللهِ بْنِ الزُّبَيْرِ، بِمَكَّةَ، قَالَتْ: فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ، فَنَزَلْتُ بِقُبَاءٍ، فَوَلَدْتُهُ بِقُبَاءٍ، ثُمَّ أَتَيْتُ رَسُولَ اللهِ ﷺ فَوَضَعَهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ تَفَلَ فِي فِيهِ، فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللهِ ﷺ، ثُمَّ حَنَّكَهُ بِتَمْرَةٍ ثُمَّ دَعَا لَهُ وَبَرَّكَ عَلَيْهِ، وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ.

[5618] (...) It was narrated from Asmâ' bint Abî Bakr Aṣ-Ṣiddîq that she migrated to join the Messenger of Allâh ﷺ when she was pregnant with 'Abdullâh bin Az-Zubair - and he mentioned a *Ḥadîth* like that of Abû Usâmah (no. 5615).

[٥٦١٨] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ: أَنَّهَا هَاجَرَتْ إِلَىٰ رَسُولِ اللهِ ﷺ، وَهِيَ حُبْلَىٰ بِعَبْدِ اللهِ بْنِ الزُّبَيْرِ - فَذَكَرَ نَحْوَ حَدِيثِ أَبِي أُسَامَةَ.

[5619] 27 - (2147) It was narrated from 'Âishah that infants would be brought to the Messenger of Allâh ﷺ, and he would bless them and perform *Tahnîk* for them.

[5620] 28 - (2148) It was narrated that 'Âishah said: "We brought 'Abdullâh bin Az-Zubair to the Messenger of Allâh ﷺ so that he could perform *Tahnîk* for him. He asked us for a date and we had a hard time finding one."

[5621] 29 - (2149) It was narrated that Sahl bin Sa'd said: "Al-Mundhir bin Abî Usaid was brought to the Messenger of Allâh ﷺ when he was born. The Prophet ﷺ put him on his thigh and Abû Usaid was sitting there. The Prophet ﷺ was occupied with some matter so Abû Usaid ordered that his son be lifted from the Prophet's thigh and they took him away. When the Messenger of Allâh ﷺ finished what he was doing, he said: 'Where is the child?' Abû Usaid said: 'They took him away, O Messenger of Allâh.' He said: 'What is his name?' He said: 'So-and-so, O Messenger of Allâh.' He said: 'No; rather his name is Al-Mundhir.' So he named him Al-Mundhir that day."

[٥٦١٩] ٢٧-(٢١٤٧) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ [يَعْنِي ابْنَ عُرْوَةَ]؛ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُؤْتَىٰ بِالصِّبْيَانِ، فَيُبَرِّكُ عَلَيْهِمْ، وَيُحَنِّكُهُمْ.

[٥٦٢٠] ٢٨-(٢١٤٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جِئْنَا بِعَبْدِ اللهِ بْنِ الزُّبَيْرِ إِلَىٰ النَّبِيِّ ﷺ يُحَنِّكُهُ، فَطَلَبْنَا تَمْرَةً، فَعَزَّ عَلَيْنَا طَلَبُهَا.

[٥٦٢١] ٢٩-(٢١٤٩) حَدَّثَنِي مُحَمَّدُ ابْنُ سَهْلٍ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَٰقَ قَالَا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ مُطَرِّفٍ أَبُو غَسَّانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: أُتِيَ بِالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ إِلَىٰ رَسُولِ اللهِ ﷺ، حِينَ وُلِدَ، فَوَضَعَهُ النَّبِيُّ ﷺ عَلَىٰ فَخِذِهِ، وَأَبُو أُسَيْدٍ جَالِسٌ، فَلَهِيَ النَّبِيُّ ﷺ بِشَيْءٍ بَيْنَ يَدَيْهِ، فَأَمَرَ أَبُو أُسَيْدٍ بِابْنِهِ فَاحْتُمِلَ مِنْ عَلَىٰ فَخِذِ رَسُولِ اللهِ ﷺ، فَأَقْلَبُوهُ، فَاسْتَفَاقَ رَسُولُ اللهِ ﷺ، فَقَالَ: «أَيْنَ الصَّبِيُّ؟» فَقَالَ أَبُو أُسَيْدٍ: أَقْلَبْنَاهُ، يَا رَسُولَ اللهِ! قَالَ: «مَا اسْمُهُ؟» قَالَ: فُلَانٌ. [يَا رَسُولَ اللهِ]! قَالَ: «لَا، وَلَكِنِ اسْمُهُ الْمُنْذِرُ» فَسَمَّاهُ، يَوْمَئِذٍ الْمُنْذِرَ.

Chapter... It Is Permissible To Give A *Kunyah* To One Who Has No Child, Or To A Minor

(المعجم . . .) - (بَابُ جواز تكنية من لم يولد له. وكنية الصغير)

(التحفة . . .)

[5622] 30 - (2150) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ was the best of people in attitude. I had a brother who was called Abû 'Umair." - He (the narrator) said: "I think he said: 'He was a weanling.'" - "When the Messenger of Allâh ﷺ came and saw him, he said: 'Abû 'Umair, what happened to the *Nughair* (nightingale)?' He used to play with it."

[٥٦٢٢] ٣٠-(٢١٥٠) حَدَّثَنَا أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا، وَكَانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عُمَيْرٍ، قَالَ: أَحْسِبُهُ قَالَ: كَانَ فَطِيمًا، قَالَ: فَكَانَ إِذَا جَاءَ رَسُولُ اللهِ ﷺ فَرَآهُ قَالَ: «أَبَا عُمَيْرٍ! مَا فَعَلَ النُّغَيْرُ؟» قَالَ: وَكَانَ يَلْعَبُ بِهِ.

Chapter 6. It Is Permissible To Say: 'O My Son' To Someone Other Than One's Son, And It Is Recommended To Speak Kindly

(المعجم ٦) - (بَابُ جواز قوله لغير ابنه: يا بنيّ، واستحبابه للملاطفة)

(التحفة ٦)

[5623] 31 - (2151) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said to me: 'O my son.'"

[٥٦٢٣] ٣١-(٢١٥١) حَدَّثَنَا مُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا بُنَيَّ».

[5624] 32 - (2152) It was narrated that Al-Mughîrah bin Shu'bah said: "No one asked the Messenger of Allâh ﷺ about the

[٥٦٢٤] ٣٢-(٢١٥٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ- قَالَا: حَدَّثَنَا يَزِيدُ

Dajjâl more than I did. He said to me: 'O my son, why are you so worried about him? He will never harm you.' I said: 'They say that he has with him rivers of water and mountains of bread.' He said: 'He is more insignificant before Allâh than that.'"

ابْنُ هَـٰرُونَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: مَا سَأَلَ رَسُولَ اللهِ ﷺ أَحَدٌ عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُهُ عَنْهُ، فَقَالَ لِي: «أَيْ بُنَيَّ! وَمَا يُنْصِبُكَ مِنْهُ؟ إِنَّهُ لَنْ يَضُرَّكَ» قَالَ: قُلْتُ: إِنَّهُمْ يَزْعُمُونَ أَنَّ مَعَهُ أَنْهَارَ الْمَاءِ وَجِبَالَ الْخُبْزِ، قَالَ: «هُوَ أَهْوَنُ عَلَىٰ اللهِ مِنْ ذٰلِكَ».

[5625] (...) It was narrated from Ismâ'îl with this chain of narrators (a *Ḥadîth* similar to no. 5624), but it does not mention in the *Ḥadîth* of any of them the words of the Prophet ﷺ to Al-Mughîrah: "O my son," except the *Ḥadîth* of Yazîd (no. 5624).

[٥٦٢٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ؛ وَحَدَّثَنَا إِسْحَـٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بِهَـٰذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ قَوْلُ النَّبِيِّ ﷺ لِلْمُغِيرَةِ «أَيْ بُنَيَّ!» إِلَّا فِي حَدِيثِ يَزِيدَ وَحْدَهُ.

Chapter 7. Seeking Permission To Enter A House

(المعجم ٧) - (بَابُ الاستئذان)

(التحفة ٧)

[5626] 33 - (2153) Abû Sa'eed Al-Khudrî said: "I was sitting in Al-Madînah, in a gathering of the *Anṣâr*, when Abû Mûsâ came to us, in a panic, or trembling with fear. We said: 'What is the matter with you?' He said: "Umar sent for me to come to him, and I came to his door and said *Salâm* three times,

[٥٦٢٦] ٣٣-(٢١٥٣) وَحَدَّثَنِي عَمْرُو ابْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا وَاللهِ! يَزِيدُ بْنُ خُصَيْفَةَ عَنْ بُسْرِ ابْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنْتُ جَالِسًا بِالْمَدِينَةِ فِي مَجْلِسِ الْأَنْصَارِ، فَأَتَانَا أَبُو مُوسَىٰ فَزِعًا أَوْ

but he did not answer me, so I went back.' He said: 'What kept you from coming to us?' I said: 'I did come, and I said *Salâm* three times at your door, but you did not answer me, so I went back, because the Messenger of Allâh ﷺ said: "If one of you asks permission to enter three times and permission is not given to him, let him go back."' 'Umar said: 'Bring proof (of the Prophet ﷺ saying that), otherwise I will take you to task.'

Ubayy bin Ka'b said: 'No one should go with him but the youngest of the people."' Abû Sa'eed said: "I said: 'I am the youngest of the people.' He said: 'Go with him."'

[5627] (...) It was narrated from Yazîd bin Khuṣaifah with this chain of narrators (a *Ḥadîth* similar to no. 5626). Ibn Abî 'Umar added in his *Ḥadîth*: "Abû Sa'eed said: 'So I went with him to 'Umar and I bore witness."'

[5628] 34 - (...) Abû Sa'eed Al-Khudrî said: "We were in a gathering with Ubayy bin Ka'b, when Abû Mûsâ Al-Ash'arî came, looking angry. He stood there and said: 'I adjure you by Allâh, did anyone among you hear the Messenger of Allâh ﷺ say: "Permission is to be sought three times, then if permission is given to you, (enter) otherwise go back"?' Ubayy said: 'Why is that?' He said: 'I asked permission to enter upon 'Umar bin Al-Khaṭṭâb three times

مَذْعُورًا، قُلْنَا: مَا شَأْنُكَ؟ قَالَ: إِنَّ عُمَرَ أَرْسَلَ إِلَيَّ أَنْ آتِيَهُ، فَأَتَيْتُ بَابَهُ فَسَلَّمْتُ ثَلَاثًا فَلَمْ يَرُدَّ عَلَيَّ، فَرَجَعْتُ فَقَالَ: مَا مَنَعَكَ أَنْ تَأْتِيَنَا؟ فَقُلْتُ: إِنِّي أَتَيْتُكَ، فَسَلَّمْتُ عَلَىٰ بَابِكَ ثَلَاثًا، فَلَمْ تَرُدُّوا عَلَيَّ، فَرَجَعْتُ، وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنْ لَهُ، فَلْيَرْجِعْ». فَقَالَ عُمَرُ: أَقِمْ عَلَيْهِ الْبَيِّنَةَ، وَإِلَّا أَوْجَعْتُكَ.

فَقَالَ أُبَيُّ بْنُ كَعْبٍ: لَا يَقُومُ مَعَهُ إِلَّا أَصْغَرُ الْقَوْمِ، قَالَ أَبُو سَعِيدٍ: قُلْتُ: أَنَا أَصْغَرُ الْقَوْمِ، قَالَ: فَاذْهَبْ بِهِ.

[٥٦٢٧] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ بِهَٰذَا الْإِسْنَادِ، وَزَادَ ابْنُ أَبِي عُمَرَ فِي حَدِيثِهِ: قَالَ أَبُو سَعِيدٍ: فَقُمْتُ مَعَهُ، فَذَهَبْتُ إِلَىٰ عُمَرَ، فَشَهِدْتُ.

[٥٦٢٨] ٣٤-(...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا فِي مَجْلِسٍ عِنْدَ أُبَيِّ بْنِ كَعْبٍ، فَأَتَىٰ أَبُو مُوسَى الْأَشْعَرِيُّ مُغْضَبًا حَتَّىٰ وَقَفَ، فَقَالَ: أَنْشُدُكُمُ اللهَ! هَلْ سَمِعَ أَحَدٌ مِنْكُمْ رَسُولَ اللهِ ﷺ يَقُولُ: «الِاسْتِئْذَانُ ثَلَاثٌ، فَإِنْ أُذِنَ لَكَ. وَإِلَّا

yesterday, but permission was not given to me, so I went back.' Then I came to him today and entered upon him, and I told him that I had come to him yesterday and said *Salâm* three times, then I went away. He said: "We heard you but we were busy with something at that time. Why didn't you keep asking for permission until permission was given to you?" He said: "I asked permission as I heard the Messenger of Allâh ﷺ (say we should ask permission)." He said: "By Allâh, I will beat you on your back and your stomach if you do not bring someone to bear witness to that."'

"Ubayy bin Ka'b said: 'By Allâh, no one will go with you but the youngest of us. Get up, O Abû Sa'eed!' So I got up and went to 'Umar, and I said: 'I heard the Messenger of Allâh ﷺ say that.'"

فَارْجِعْ». قَالَ أُبَيٌّ: وَمَا ذَاكَ؟ قَالَ: اسْتَأْذَنْتُ عَلَىٰ عُمَرَ بْنِ الْخَطَّابِ أَمْسِ ثَلَاثَ مَرَّاتٍ، فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ، ثُمَّ جِئْتُهُ الْيَوْمَ فَدَخَلْتُ عَلَيْهِ، فَأَخْبَرْتُهُ أَنِّي جِئْتُ أَمْسِ فَسَلَّمْتُ ثَلَاثًا، ثُمَّ انْصَرَفْتُ، قَالَ: قَدْ سَمِعْنَاكَ وَنَحْنُ حِينَئِذٍ عَلَىٰ شُغْلٍ، فَلَوْ مَا اسْتَأْذَنْتَ حَتَّىٰ يُؤْذَنَ لَكَ؟ قَالَ: اسْتَأْذَنْتُ، كَمَا سَمِعْتُ رَسُولَ اللهِ ﷺ قَالَ: فَوَاللهِ! لَأُوجِعَنَّ ظَهْرَكَ وَبَطْنَكَ، أَوْ لَتَأْتِيَنَّ بِمَنْ يَشْهَدُ لَكَ عَلَىٰ هٰذَا.

فَقَالَ أُبَيُّ بْنُ كَعْبٍ: فَوَاللهِ! لَا يَقُومُ مَعَكَ إِلَّا أَحْدَثُنَا سِنًّا، قُمْ، يَا أَبَا سَعِيدٍ! فَقُمْتُ حَتَّىٰ أَتَيْتُ عُمَرَ، فَقُلْتُ: قَدْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ هٰذَا.

[5629] 35 - (...) It was narrated from Abû Sa'eed that Abû Mûsâ went to 'Umar's door and asked for permission to enter. 'Umar said: "One." He asked permission a second time and 'Umar said: "Two." He asked permission a third time, and 'Umar said: "Three." Then he went away. 'Umar sent someone after him to bring him back. He ('Umar) said: "If this is something that you learned from the Messenger of Allâh ﷺ, all well and good, otherwise I will make an example of you." Abû Sa'eed said: "He came to us and said: 'Do you not know that the Messenger of

[٥٦٢٩] ٣٥-(...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ أَبَا مُوسَىٰ أَتَىٰ بَابَ عُمَرَ، فَاسْتَأْذَنَ، فَقَالَ عُمَرُ: وَاحِدَةٌ، ثُمَّ اسْتَأْذَنَ الثَّانِيَةَ، فَقَالَ عُمَرُ: ثِنْتَانِ، ثُمَّ اسْتَأْذَنَ الثَّالِثَةَ، فَقَالَ عُمَرُ: ثَلَاثٌ، ثُمَّ انْصَرَفَ فَأَتْبَعَهُ فَرَدَّهُ، فَقَالَ: إِنْ كَانَ هٰذَا شَيْئًا حَفِظْتَهُ مِنْ رَسُولِ اللهِ ﷺ فَهَا، وَإِلَّا، فَلَأَجْعَلَنَّكَ عِظَةً، قَالَ أَبُو سَعِيدٍ: فَأَتَانَا فَقَالَ: أَلَمْ تَعْلَمُوا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الِاسْتِئْذَانُ

Allâh ﷺ said: "Permission is to be sought three times?'" They started laughing and I said: 'Your Muslim brother comes to you upset and you laugh? Let's go, and I will be your partner in this trouble.' He said: 'This is Abû Sa'eed.'"

ثَلَاثٌ؟» قَالَ: فَجَعَلُوا يَضْحَكُونَ، قَالَ: فَقُلْتُ: أَتَاكُمْ أَخُوكُمُ الْمُسْلِمُ قَدْ أُفْزِعَ، وَتَضْحَكُونَ؟ انْطَلِقْ فَأَنَا شَرِيكُكَ فِي هَٰذِهِ الْعُقُوبَةِ، فَأَتَاهُ فَقَالَ: هَٰذَا أَبُو سَعِيدٍ.

[5630] (...) A *Hadîth* like that of Bishr bin Mufaddal (no. 5629) was narrated from Abû Sa'eed Al-Khudrî, from Abû Maslamah.

[٥٦٣٠] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ وَحَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنِ الْجُرَيْرِيِّ وَسَعِيدِ ابْنِ يَزِيدَ، كِلَاهُمَا عَنْ أَبِي نَضْرَةَ قَالَا: سَمِعْنَاهُ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، بِمَعْنَىٰ حَدِيثِ بِشْرِ بْنِ مُفَضَّلٍ عَنْ أَبِي مَسْلَمَةَ.

[5631] 36 - (...) It was narrated from 'Ubaid bin 'Umair that Abû Mûsâ asked permission to enter upon 'Umar three times, and it was as if he found him busy, so he went back. 'Umar said: "Didn't we hear the voice of 'Abdullâh bin Qais? Let him in." He was called and he said: "What made you do what you did?" He said: "That was enjoined upon us." He said: "Either you bring us proof for that or I will do such-and-such." He went to a gathering of the *Ansâr* and they said: "No one will bear witness to that except the youngest of us." Abû Sa'eed stood up and said: "This was enjoined upon us." 'Umar said: "I missed out on this command of the Messenger of

[٥٦٣١] ٣٦-(...) **وَحَدَّثَنِي** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنَا عَطَاءٌ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ: أَنَّ أَبَا مُوسَىٰ اسْتَأْذَنَ عَلَىٰ عُمَرَ ثَلَاثًا، فَكَأَنَّهُ وَجَدَهُ مَشْغُولًا، فَرَجَعَ، فَقَالَ عُمَرُ: أَلَمْ نَسْمَعْ صَوْتَ عَبْدِ اللهِ بْنِ قَيْسٍ، ائْذَنُوا لَهُ، فَدُعِيَ لَهُ، فَقَالَ: مَا حَمَلَكَ عَلَىٰ مَا صَنَعْتَ، قَالَ: إِنَّا كُنَّا نُؤْمَرُ بِهَٰذَا، قَالَ: لَتُقِيمَنَّ عَلَىٰ هَٰذَا بَيِّنَةً أَوْ لَأَفْعَلَنَّ، فَخَرَجَ فَانْطَلَقَ إِلَىٰ مَجْلِسٍ مِنَ الْأَنْصَارِ، فَقَالُوا: لَا يَشْهَدُ لَكَ عَلَىٰ هَٰذَا إِلَّا أَصْغَرُنَا، فَقَامَ أَبُو سَعِيدٍ فَقَالَ: كُنَّا نُؤْمَرُ بِهَٰذَا، فَقَالَ

Allâh ﷺ because of my business in the marketplace."

عُمَرُ: خَفِيَ عَلَيَّ هَٰذَا مِنْ أَمْرِ رَسُولِ اللهِ ﷺ، أَلْهَانِي عَنْهُ الصَّفْقُ بِالْأَسْوَاقِ.

[5632] (...) Ibn Juraij narrated a similar report (as no. 5631) with this chain of narrators, but in the *Hadîth* of An-Nadr it does not mention (the phrase): "I missed out on this command of the Messenger of Allâh ﷺ because of my business in the marketplace"

[٥٦٣٢] (...) حَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ؛ وَحَدَّثَنَا حُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا النَّضْرُ يَعْنِي ابْنَ شُمَيْلٍ، قَالَا جَمِيعًا: حَدَّثَنَا ابْنُ جُرَيْجٍ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ، وَلَمْ يَذْكُرْ فِي حَدِيثِ النَّضْرِ: أَلْهَانِي عَنْهُ الصَّفْقُ بِالْأَسْوَاقِ.

[5633] 37 - (2154) It was narrated that Abû Mûsâ Al-Ash'arî said: "Abû Mûsâ came to 'Umar bin Al-Khattâb and said: '*As-Salâmu 'alaikum*, this is 'Abdullâh bin Qais,' but permission was not given to him to enter. He said: '*As-Salâmu 'alaikum*, this is Abû Mûsâ; *As-Salâmu 'alaikum*, this is Al-Ash'arî.' Then he left. He ('Umar) said: 'Bring him back,' so they brought him back. He said: 'O Abû Mûsâ, why did you go back? We were busy with something.' He said: 'I heard the Messenger of Allâh ﷺ say: "Permission is to be sought three times, then if permission is given to you (go in), otherwise go back."' He said: 'Bring proof of this, or I will do such-and-such. So Abû Mûsâ went away.'

"Umar said: 'If there is any proof, you will find it by the *Minbar* this evening. If there is no proof, you will not find it.' When evening came, he found it. He said: 'O Abû Mûsâ,

[٥٦٣٣] ٣٧-(٢١٥٤) حَدَّثَنَا حُسَيْنُ ابْنُ حُرَيْثٍ أَبُو عَمَّارٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ: أَخْبَرَنَا طَلْحَةُ بْنُ يَحْيَىٰ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: جَاءَ أَبُو مُوسَىٰ إِلَىٰ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ: السَّلَامُ عَلَيْكُمْ، هَٰذَا عَبْدُ اللهِ بْنُ قَيْسٍ، فَلَمْ يَأْذَنْ لَهُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، هَٰذَا أَبُو مُوسَىٰ، السَّلَامُ عَلَيْكُمْ، هَٰذَا الْأَشْعَرِيُّ، ثُمَّ انْصَرَفَ، فَقَالَ: رُدُّوا عَلَيَّ، رُدُّوا عَلَيَّ، فَجَاءَ فَقَالَ: يَا أَبَا مُوسَىٰ! مَا رَدَّكَ؟ كُنَّا فِي شُغْلٍ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْاسْتِئْذَانُ ثَلَاثٌ، فَإِنْ أُذِنَ لَكَ، وَإِلَّا فَارْجِعْ»، قَالَ: لَتَأْتِيَنِّي عَلَىٰ هَٰذَا بِبَيِّنَةٍ، وَإِلَّا فَعَلْتُ وَفَعَلْتُ، فَذَهَبَ أَبُو مُوسَىٰ.

قَالَ عُمَرُ: إِنْ وَجَدَ بَيِّنَةً تَجِدُوهُ عِنْدَ الْمِنْبَرِ عَشِيَّةً، وَإِنْ لَمْ يَجِدْ بَيِّنَةً فَلَمْ تَجِدُوهُ، فَلَمَّا أَنْ جَاءَ بِالْعَشِيِّ وَجَدَهُ، قَالَ: يَا أَبَا مُوسَىٰ! مَا

what do you say? Did you find it?' He said: 'Yes, Ubayy bin Ka'b.' He said: 'He is of good character.' He said: 'O Abû Aṭ-Ṭufail, what does this one say?' He said: 'I heard the Messenger of Allâh ﷺ say that, O son of Al-Khaṭṭâb, so do not punish the Companions of the Messenger of Allâh ﷺ.' He said: '*Subḥân Allâh*, I heard something and I wanted to be sure of it.'"

تَقُولُ؟ أَقَدْ وَجَدْتَ؟ قَالَ: نَعَمْ، أُبَيَّ بْنَ كَعْبٍ، قَالَ: عَدْلٌ، قَالَ: يَا أَبَا الطُّفَيْلِ! مَا يَقُولُ هٰذَا؟ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ ذٰلِكَ يَا ابْنَ الْخَطَّابِ! فَلَا تَكُونَنَّ عَذَابًا عَلَىٰ أَصْحَابِ رَسُولِ اللهِ ﷺ. قَالَ: سُبْحَانَ اللهِ! إِنَّمَا سَمِعْتُ شَيْئًا، فَأَحْبَبْتُ أَنْ أَتَثَبَّتَ.

[5634] (...) It was narrated from Ṭalḥah bin Yaḥya with this chain of narrators, except that he said: "He said: 'O Abul-Mundhir, did you hear this from the Messenger of Allâh ﷺ?' He said: 'Yes, so do not be a torment to the Companions of the Messenger of Allâh ﷺ, O son of Al-Khaṭṭâb.'" And he did not mention the word of 'Umar; "*Subḥân Allâh*," etc.

[٥٦٣٤] (...) وَحَدَّثَنَاهُ عَبْدُ اللهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ: يَا أَبَا الْمُنْذِرِ! أَأَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ فَقَالَ: نَعَمْ، فَلَا تَكُنْ، يَا ابْنَ الْخَطَّابِ! عَذَابًا عَلَىٰ أَصْحَابِ رَسُولِ اللهِ ﷺ، وَلَمْ يَذْكُرْ مِنْ قَوْلِ عُمَرَ: سُبْحَانَ اللهِ، وَمَا بَعْدَهُ.

Chapter 8. It Is Disliked For The Person Who Is Seeking Permission To Say 'Me' When Asked 'Who Is It?'

(المعجم ٨) - (بَابُ كراهة قول المستأذن أنا، إذا قيل من هذا)

(التحفة ٨)

[5635] 38 - (2155) It was narrated that Jâbir bin 'Abdullâh said: "I came to the Prophet ﷺ and called out, and the Prophet ﷺ said: 'Who is this?' I said: 'Me.'" He (ﷺ) came out saying: 'Me? Me?'"

[٥٦٣٥] ٣٨-(٢١٥٥) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَدَعَوْتُ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ هٰذَا؟» قُلْتُ: أَنَا، قَالَ: فَخَرَجَ وَهُوَ يَقُولُ: «أَنَا، أَنَا».

[5636] 39 - (...) It was narrated

[٥٦٣٦] ٣٩-(...) حَدَّثَنَا يَحْيَى بْنُ

that Jâbir bin 'Abdullâh said: "I asked permission to enter upon the Prophet ﷺ and he said: 'Who is this?' I said: 'Me.' The Prophet ﷺ said: 'Me? Me?'"

يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - وَكِيعٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: اسْتَأْذَنْتُ عَلَىٰ النَّبِيِّ ﷺ، فَقَالَ: «مَنْ هَٰذَا؟» فَقُلْتُ: أَنَا، فَقَالَ النَّبِيُّ ﷺ: «أَنَا، أَنَا!».

[5637] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadîth* similar to no. 5636). In their *Hadîth* it says: "As if he disliked that."

[٥٦٣٧] (. . .) **وَحَدَّثَنَاهُ** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ وَأَبُو عَامِرٍ الْعَقَدِيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ - وَفِي حَدِيثِهِمْ: كَأَنَّهُ كَرِهَ ذٰلِكَ.

Chapter 9. The Prohibition Of Looking Into A House

(المعجم ٩) - (بَابُ تحريم النظر في بيت غيره) (التحفة ٩)

[5638] 40 - (2156) Sahl bin Sa'd As-Sâ'idî narrated that a man looked through a crack in the door of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ had a comb with which he was scratching his head. When the Messenger of Allâh ﷺ saw him he said: "If I had known that you were looking at me I would have poked you in the eye with it." And the Messenger of Allâh ﷺ said: "Seeking permission is enjoined because of looking."

[٥٦٣٨] ٤٠-(٢١٥٦) **وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ - وَاللَّفْظُ لِيَحْيَىٰ -؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ: أَنَّ رَجُلًا اطَّلَعَ فِي جُحْرٍ فِي بَابِ رَسُولِ اللهِ ﷺ، وَمَعَ رَسُولِ اللهِ ﷺ مِدْرًى يَحُكُّ بِهِ رَأْسَهُ، فَلَمَّا رَآهُ رَسُولُ اللهِ ﷺ قَالَ: «لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُنِي لَطَعَنْتُ بِهِ فِي عَيْنِكَ» وَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا جُعِلَ الْإِذْنُ مِنْ أَجْلِ الْبَصَرِ».

[5639] 41 - (...) Sahl bin Sa'd

[٥٦٣٩] ٤١-(. . .) **وَحَدَّثَنِي** حَرْمَلَةُ

As-Sâ'idî Al-Anṣârî narrated that a man looked through a crack in the door of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ had a comb with which he was combing his hair. The Messenger of Allâh ﷺ said to him: "If I had known that you were looking at me I would have poked you in the eye with it. Allâh has only enjoined seeking permission because of looking."

ابْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ؛ أَنَّ سَهْلَ بْنَ سَعْدٍ الْأَنْصَارِيَّ أَخْبَرَهُ؛ أَنَّ رَجُلًا اطَّلَعَ مِنْ جُحْرٍ فِي بَابِ رَسُولِ اللهِ ﷺ، وَمَعَ رَسُولِ اللهِ ﷺ مِدْرًى يُرَجِّلُ بِهِ رَأْسَهُ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُ، طَعَنْتُ بِهِ فِي عَيْنِكَ، إِنَّمَا جَعَلَ اللهُ الْإِذْنَ مِنْ أَجْلِ الْبَصَرِ».

[5640] (...) A *Ḥadîth* like that of Al-Laith and Yûnus (no. 5638) was narrated from Sahl bin Sa'd, from the Prophet ﷺ.

[٥٦٤٠] (...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ اللَّيْثِ وَيُونُسَ.

[5641] 42 - (2157) It was narrated from Anas bin Mâlik that a man looked into one of the apartments of the Prophet ﷺ, and he (ﷺ) got up, with one or more arrowheads in his hand. It is as if I can see the Messenger of Allâh ﷺ trying to stab him.

[٥٦٤١] ٤٢-(٢١٥٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِيَحْيَىٰ وَأَبِي كَامِلٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - حَمَّادُ بْنُ زَيْدٍ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلًا اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ ﷺ، فَقَامَ إِلَيْهِ بِمِشْقَصٍ أَوْ مَشَاقِصَ، فَكَأَنِّي أَنْظُرُ إِلَىٰ رَسُولِ اللهِ ﷺ، يَخْتِلُهُ لِيَطْعَنَهُ.

[5642] 43 - (2158) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever looks

[٥٦٤٢] ٤٣-(٢١٥٨) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ

into a house without the people's permission, it is permissible for them to put out his eyes."

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اطَّلَعَ فِي بَيْتِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ، فَقَدْ حَلَّ لَهُمْ أَنْ يَفْقَؤُوا عَيْنَهُ».

[5643] 44 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a man were to look in at you without your permission, and you threw a pebble at him and put out his eye, there would be no blame on you."

[٥٦٤٣] **٤٤**-(...) **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْ أَنَّ رَجُلًا اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفْتَهُ بِحَصَاةٍ، فَفَقَأْتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ».

Chapter 10. An Accidental Glance

(المعجم ١٠) - **(بَابُ نظر الفجاءة)**

(التحفة ١٠)

[5644] 45 - (2159) It was narrated that Jarîr bin 'Abdullâh said: "I asked the Messenger of Allâh ﷺ about an accidental glance and he ordered me to avert my gaze."

[٥٦٤٤] **٤٥**-(٢١٥٩) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، كِلَاهُمَا عَنْ يُونُسَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرِ ابْنِ عَبْدِ اللهِ، قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ نَظْرَةِ الْفُجَاءَةِ، فَأَمَرَنِي أَنْ أَصْرِفَ بَصَرِي.

[5645] (...) A similar report (as no. 5644) was narrated from Yûnus with this chain of narrators.

[٥٦٤٥] (...) **وَحَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْأَعْلَىٰ، - وَقَالَ إِسْحَٰقُ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ - كِلَاهُمَا عَنْ يُونُسَ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

39. The Book of The *Salâm* (Greeting)

١ - (المعجم ٣٩) - كتاب السلام (التحفة ...)

Chapter 1. The One Who Is Riding Should Greet The One Who Is Walking, And The Smaller Group Should Greet The Larger Group

(المعجم ١) - (بَابُ يسلّم الراكب على الماشي، والقليل على الكثير) (التحفة ١١)

[5646] 1 - (2160) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The one who is riding should greet the one who is walking, the one who is walking should greet the one who is sitting, and the smaller group should greet the larger group.'"

[٥٦٤٦] ١-(٢١٦٠) حَدَّثَنِي عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ، أَنَّ ثَابِتًا مَوْلَىٰ عَبْدِ الرَّحْمَٰنِ بْنِ زَيْدٍ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يُسَلِّمُ الرَّاكِبُ عَلَىٰ المَاشِي، والمَاشِي عَلَىٰ القَاعِدِ، وَالقَلِيلُ عَلَى الكَثِيرِ».

Chapter 2. One Of The Duties Of Sitting In The Street Is To Return *Salâm*

(المعجم ٢) - (بَابُ من حق الجلوس على الطريق ردّ السلام) (التحفة ١٢)

[5647] 2 - (2161) It was narrated from Isḥâq bin 'Abdullâh bin Abî Ṭalḥah that his father said: "Abû Ṭalḥah said: 'We were sitting in the courtyard, talking, when the Messenger of Allâh ﷺ came and stood with us, and said: "Why are you sitting in the street? Avoid

[٥٦٤٧] ٢-(٢١٦١) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ عَنْ إِسْحَٰقَ بْنِ عَبْدِاللهِ بْنِ أَبِي طَلْحَةَ،

sitting in the streets." We said: "We do not mean any harm; we are sitting and talking." He said: "If you insist, then fulfill its rights: lowering the gaze, returning *Salâm*, and speaking well."

عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو طَلْحَةَ: كُنَّا قُعُودًا بِالْأَفْنِيَةِ نَتَحَدَّثُ، فَجَاءَ رَسُولُ اللهِ ﷺ فَقَامَ عَلَيْنَا، فَقَالَ: «مَا لَكُمْ وَلِمَجَالِسِ الصُّعُدَاتِ؟ اجْتَنِبُوا مَجَالِسَ الصُّعُدَاتِ» فَقُلْنَا: إِنَّمَا قَعَدْنَا لِغَيْرِ مَا بَأْسٍ، قَعَدْنَا نَتَذَاكَرُ وَنَتَحَدَّثُ، فَقَالَ: «إِمَّا لَا، فَأَدُّوا حَقَّهَا: غَضُّ الْبَصَرِ، وَرَدُّ السَّلَامِ، وَحُسْنُ الْكَلَامِ».

[5648] 3 - (2121) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "Beware of sitting in the streets." They said: "O Messenger of Allâh, we have no other choice but to sit there and engage in conversation there." The Messenger of Allâh ﷺ said: "If you must sit there, then give the street its rights." They said: "What are its rights?" He said; "Lowering the gaze, refraining from causing annoyance, returning greeting, enjoining what is good and forbidding what is evil."

[٥٦٤٨] ٣-(٢١٢١) حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ فِي الطُّرُقَاتِ». قَالُوا: يَا رَسُولَ اللهِ! مَا لَنَا بُدٌّ مِنْ مَجَالِسِنَا نَتَحَدَّثُ فِيهَا، قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ». قَالُوا: وَمَا حَقُّهُ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ». [راجع: ٥٥٦٣]

[5649] (...) It was narrated from Zaid bin Aslam with this chain of narrators (a similar *Hadîth* as no. 5648).

[٥٦٤٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا هِشَامٌ: يَعْنِي ابْنَ سَعْدٍ، كِلَاهُمَا عَنْ زَيْدِ بْنِ أَسْلَمَ بِهَٰذَا الْإِسْنَادِ.

Chapter 3. One Of The Rights Of One Muslim Over Another Is (The Greeting Of) *Salâm*

[5650] 4 - (2162) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are five rights that the Muslim has over his brother: Returning the *Salâm*, replying by saying *Yarhamuk Allâh* (may Allâh have mercy on you) to one who sneezes, accepting an invitation, visiting the sick and attending funerals.'"

[5651] 5 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The rights of one Muslim over another are six." It was said: "What are they, O Messenger of Allâh?" He said: "If you meet him, greet him with *Salâm*; if he invites you, accept the invitation; if he asks for advice, give him sincere advice; if he sneezes and praises Allâh, then

(المعجم ٣) - (بَابُ من حق المسلم للمسلم ردّ السلام) (التحفة ١٣)

[٥٦٥٠] ٤-(٢١٦٢) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «حَقُّ الْمُسْلِمِ عَلَىٰ الْمُسْلِمِ خَمْسٌ»؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ تَجِبُ لِلْمسْلِمِ عَلَىٰ أَخِيهِ: رَدُّ السَّلَامِ، وَتَشْمِيتُ الْعَاطِسِ، وَإِجَابَةُ الدَّعْوَةِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ».

قَالَ عَبْدُ الرَّزَّاقِ: كَانَ مَعْمَرٌ يُرْسِلُ هَـٰذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ، فَأَسْنَدَهُ مَرَّةً عَنِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ.

[٥٦٥١] ٥-(. . .) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «حَقُّ الْمُسْلِمِ عَلَىٰ الْمُسْلِمِ سِتٌّ». قِيلَ: مَا هُنَّ؟ يَا رَسُولَ اللهِ! قَالَ: «إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ

reply to him [say *Yarḥamuk Allâh* (may Allâh have mercy on you); if he falls sick, visit him; and if he dies, attend his funeral."

فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللهَ فَشَمِّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ».

Chapter 4. The Prohibition Of Initiating The Greeting With The People Of The Book, And How To Respond To Them

(المعجم ٤) - (بَابُ النهي عن ابتداء أهل الكتاب بالسلام، وكيف يرد عليهم) (التحفة ١٤)

[5652] 6 - (2163) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "If the people of the Book greet you with *Salâm*, say: '*Wa 'alaikum* (and also unto you).'"

[٥٦٥٢] ٦-(٢١٦٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ عُبَيْدِاللهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ؛ وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عُبَيْدُ اللهِ ابْنُ أَبِي بَكْرٍ عَنْ جَدِّهِ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ».

[5653] 7 - (...) It was narrated from Anas that the companions of the Prophet ﷺ said to the Prophet ﷺ: "The people of the Book greet us with *Salâm*. How should we respond to them?"He said: "Say: '*Wa 'alaikum* (and also unto you).'"

[٥٦٥٣] ٧-(...) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، قَالَا: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لَهُمَا - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ: أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: إِنَّ أَهْلَ الْكِتَابِ يُسَلِّمُونَ عَلَيْنَا، فَكَيْفَ نَرُدُّ عَلَيْهِمْ؟ قَالَ: «قُولُوا: وَعَلَيْكُمْ».

[5654] 8 - (2164) Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'When the Jews greet you, one of them says; '*As-sâmu 'alaikum* (death be upon you).' So say: '*Wa 'alaik* (and also upon you).'"

[٥٦٥٤] ٨-(٢١٦٤) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - وَاللَّفْظُ لِيَحْيَى بْنِ يَحْيَىٰ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْيَهُودَ إِذَا سَلَّمُوا عَلَيْكُمْ، يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيْكُمْ، فَقُلْ: عَلَيْكَ».

[5655] 9 - (...) A similar report (as no. 5654) was narrated from Ibn 'Umar from the Prophet ﷺ, except that he said: "Say: '*Wa 'alaikum* (and also upon you).'"

[٥٦٥٥] ٩-(...) **وَحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ «فَقُولُوا: وَعَلَيكُمْ».

[5656] 10 - (2165) It was narrated that 'Âishah said: "A group of Jews asked permission to enter upon the Messenger of Allâh ﷺ and they said: '*As-Sâmu 'alaikum* (death be upon you).' 'Âishah said: 'Rather may death be upon you, and curses.' The Messenger of Allâh ﷺ said: 'O 'Âishah, Allâh has enjoined kindness in all things.' She said: 'Did you not hear what they said?' He said: 'I said: "And also upon you."'

[٥٦٥٦] ١٠-(٢١٦٥) **وَحَدَّثَنِي** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتِ: اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَىٰ رَسُولِ اللهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا عَائِشَةُ! إِنَّ اللهَ عَزَّ وَجَلَّ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ» قَالَتْ: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ «قَدْ قُلْتُ: وَعَلَيْكُمْ».

[5657] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 5657). In their *Hadîth* it says: "The Messenger of Allâh ﷺ said: 'I said: "Upon you." And he did not mention (the word) 'And.'

[٥٦٥٧] (. . .) حَدَّثَنَاه حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ- وَفِي حَدِيثِهِمَا جَمِيعًا: قَالَ رَسُولُ اللهِ ﷺ: «قَدْ قُلْتُ: عَلَيْكُمْ» وَلَمْ يَذْكُرُوا الْوَاوَ.

[5658] 11 - (...) It was narrated that 'Âishah said: "Some Jews came to the Messenger of Allâh ﷺ and said: '*As-Sâmu 'alaika* (death be upon you), O Abul-Qâsim.' He said: '*Wa 'alaikum* (and also upon you).''' 'Âishah said: "I said: 'Rather may death and shame be upon you.' The Messenger of Allâh ﷺ said: 'O 'Âishah, do not be harsh.' She said: 'Did you not hear what they said?' He said: 'Did I not respond to what they said? I said: *Wa 'alaikum* (and also upon you).'''

[٥٦٥٨] ١١-(. . .) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: أَتَى النَّبِيَّ ﷺ أُنَاسٌ مِنَ الْيَهُودِ، فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ! قَالَ: «وَعَلَيْكُمْ» قَالَتْ عَائِشَةُ: قُلْتُ: بَلْ عَلَيْكُمُ السَّامُ وَالذَّامُ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا عَائِشَةُ! لَا تَكُونِي فَاحِشَةً» فَقَالَتْ: مَا سَمِعْتَ مَا قَالُوا؟ فَقَالَ: «أَوَ لَيْسَ قَدْ رَدَدْتُ عَلَيْهِمُ الَّذِي قَالُوا؟ قُلْتُ: وَعَلَيْكُمْ».

[5659] (...) Al-A'mash narrated it with this chain of narrators (a *Hadîth* similar to no. 5658), but he said: "Âishah understood them and cursed them, but the Messenger of Allâh ﷺ said: 'Enough, O 'Âishah! Allâh does not like harshness and harsh words.''' And he added: "And Allâh revealed the words: 'And

[٥٦٥٩] (. . .) وَحَدَّثَنَاه إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَفَطِنَتْ بِهِمْ عَائِشَةُ فَسَبَّتْهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَهْ، يَا عَائِشَةُ! فَإِنَّ اللهَ لَا يُحِبُّ الْفُحْشَ وَالتَّفَحُّشَ» - وَزَادَ: فَأَنْزَلَ اللهُ عَزَّ

when they come to you, they greet you with a greeting wherewith Allâh greets you not' to the end of the Verse."[1]

وَجَلَّ: ﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ﴾ [المجادلة: ٨] إِلَىٰ آخِرِ الْآيَةِ.

[5660] 12 - (2166) Jâbir bin 'Abdullâh said: "Some Jews greeted the Messenger of Allâh ﷺ and said: '*As-Sâmu 'alaika* (death be upon you) O Abul-Qâsim.' He said: '*Wa 'alaikum* (and also upon you).' 'Âishah got angry and said: 'Did you not hear what they said?' He said: 'Yes, I heard it and I responded to them. Our *Du'â'* (supplication) against them will be answered but their *Du'â'* against us will not be answered.'"

[٥٦٦٠] ١٢ -(٢١٦٦) حَدَّثَنِي هَـٰرُونُ ابْنُ عَبْدِ اللهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ يَقُولُ: سَلَّمَ نَاسٌ مِنْ يَهُودَ عَلَىٰ رَسُولِ اللهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ! فَقَالَ: «وَعَلَيْكُمْ» فَقَالَتْ عَائِشَةُ، وَغَضِبَتْ: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «بَلَىٰ، قَدْ سَمِعْتُ، فَرَدَدْتُ عَلَيْهِمْ، وَإِنَّا نُجَابُ عَلَيْهِمْ وَلَا يُجَابُونَ عَلَيْنَا».

[5661] 13 - (2167) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do not initiate the greeting with the Jews or Christians, and if you meet one of them on the street, drive him to the narrowest part of it."

[٥٦٦١] ١٣ -(٢١٦٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَبْدَؤُوا الْيَهُودَ وَلَا النَّصَارَىٰ بِالسَّلَامِ، وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَىٰ أَضْيَقِهِ».

[5662] (...) In the narration of Wakî' it was: "When you meet the Jews." In the narration of Ibn Ja'far from Shu'bah: "He said concerning the people of the Book." And in the narration of Jarîr it says: "If you meet them," and he did not mention any of the people of *Shirk*.

[٥٦٦٢] (...) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ،

[1] *Al-Mujâdilah* 58:8.

كُلُّهُمْ عَنْ سُهَيْلٍ بِهَٰذَا الْإِسْنَادِ، فِي حَدِيثِ وَكِيعٍ «إِذَا لَقِيتُمُ الْيَهُودَ»، وَفِي حَدِيثِ ابْنِ جَعْفَرٍ عَنْ شُعْبَةَ: قَالَ فِي أَهْلِ الْكِتَابِ، وَفِي حَدِيثِ جَرِيرٍ «إِذَا لَقِيتُمُوهُمْ» وَلَمْ يُسَمِّ أَحَدًا مِنَ الْمُشْرِكِينَ.

Chapter 5. It Is Recommended To Greet Children With *Salâm*

(المعجم ٥) - (بَابُ استحباب السلام على الصبيان) (التحفة ١٥)

[5663] 14 - (2168) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ passed by some children and greeted them (with *Salâm*).

[٥٦٦٣] ١٤-(٢١٦٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ [بْنِ مَالِكٍ]: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَىٰ غِلْمَانٍ لَهُمْ فَسَلَّمَ عَلَيْهِمْ.

[5664] (...) Sayyâr narrated it with this chain of narrators (a *Hadîth* similar to no. 5663).

[٥٦٦٤] (...) وَحَدَّثَنِيهِ إِسْمَاعِيلُ ابْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ بِهَٰذَا الْإِسْنَادِ.

[5665] 15 - (...) It was narrated that Sayyâr said: "I was walking with Thâbit Al-Bunânî and he passed by some children and greeted them with *Salâm*. Thâbit narrated that he was walking with Anas and he passed by some children and greeted them with *Salâm*. Anas narrated that he was walking with the Messenger of Allâh ﷺ and he passed by some children and greeted them with *Salâm*."

[٥٦٦٥] ١٥-(...) وحَدَّثَني عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارٍ قَالَ: كُنْتُ أَمْشِي مَعَ ثَابِتٍ الْبُنَانِيِّ، فَمَرَّ بِصِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ، فَحَدَّثَ ثَابِتٌ أَنَّهُ كَانَ يَمْشِي مَعَ أَنَسٍ، فَمَرَّ بِصِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ، وَحَدَّثَ أَنَسٌ أَنَّهُ كَانَ يَمْشِي مَعَ رَسُولِ اللهِ ﷺ فَمَرَّ بِصِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ.

Chapter 6. It Is Permissible To Give Permission To Enter By Raising The Curtain Or Indicating with Some Other Sign

(المعجم ٦) - (بَابُ جواز جعل الإذن رفع حجاب، أو غيره من العلامات)

(التحفة ١٦)

[5666] 16 - (2169) Ibn Mas'ûd said: "The Messenger of Allâh ﷺ said to me: 'Your permission to enter upon me is when the curtain is raised, or when you hear me speaking quietly, unless I forbid you.'"

[٥٦٦٦] ١٦-(٢١٦٩) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ عَبْدِ الْوَاحِدِ - وَاللَّفْظُ لِقُتَيْبَةَ -: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ يَزِيدَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: قَالَ لِي رَسُولُ اللهِ ﷺ: «إِذْنُكَ عَلَيَّ أَنْ يُرْفَعَ الْحِجَابُ، وَأَنْ تَسْمَعَ سِوَادِي، حَتَّىٰ أَنْهَاكَ».

[5667] (...) A similar report (as no. 5666) was narrated from Al-Hasan bin 'Ubaidullâh with this chain of narrators.

[٥٦٦٧] (...) -**وحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ نُمَيْرٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 7. The Permissibility Of Women Going Out To Relieve Themselves

(المعجم ٧) - (بَابُ إباحة الخروج للنساء لقضاء حاجة الإنسان)

(التحفة ١٧)

[5668] 17 - (2170) It was narrated that 'Âishah said: "Sawdah went out, after *Hijâb* had been enjoined

[٥٦٦٨] ١٧-(٢١٧٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا

upon us, to relieve herself. She was a large woman who stood out among other women, and she was recognizable to anyone who knew her. 'Umar bin Al-Khaṭṭâb saw her and said: 'O Sawdah, by Allâh you cannot hide from us. Be careful when you go out.' So she turned back. The Messenger of Allâh ﷺ was in my house, eating dinner, and he had a bone with meat on it in his hand. She came in and said: 'O Messenger of Allâh, I went out and 'Umar said such-and-such to me.' Then the Revelation of Allâh came upon him, then it ceased, and the bone was still in his hand; he had not put it down. He said: 'Permission is given to you to go out for your needs.'"

أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجَتْ سَوْدَةُ، بَعْدَ مَا ضُرِبَ عَلَيْنَا الْحِجَابُ، لِتَقْضِيَ حَاجَتَهَا، وَكَانَتِ امْرَأَةً جَسِيمَةً تَفْرَعُ النِّسَاءَ جِسْمًا، لَا تَخْفَىٰ عَلَىٰ مَنْ يَعْرِفُهَا، فَرَآهَا عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: يَا سَوْدَةُ! وَاللهِ! مَا تَخْفَيْنَ عَلَيْنَا، فَانْظُرِي كَيْفَ تَخْرُجِينَ، قَالَتْ: فَانْكَفَأَتْ رَاجِعَةً وَرَسُولُ اللهِ ﷺ فِي بَيْتِي، وَإِنَّهُ لَيَتَعَشَّىٰ وَفِي يَدِهِ عَرْقٌ، فَدَخَلَتْ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي خَرَجْتُ، فَقَالَ لِي عُمَرُ كَذَا وَكَذَا، قَالَتْ: فَأَوحَى اللهُ إِلَيْهِ، ثُمَّ رُفِعَ عَنْهُ وَإِنَّ الْعَرْقَ فِي يَدِهِ مَا وَضَعَهُ، فَقَالَ: «إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: يَفْرَعُ النِّسَاءَ جِسْمُهَا، زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ: فَقَالَ هِشَامٌ: يَعْنِي الْبَرَازَ.

[5669] (...) Hishâm narrated it with this chain of narrators (a *Ḥadîth* similar to no. 5668) and he said: "She was a woman who stood out among people." And he said: "He (ﷺ) was eating dinner."

[٥٦٦٩] (...) **وحَدَّثَناه** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ بِهَٰذَا الْإِسْنَادِ، وَقَالَ: وَكَانَتِ امْرَأَةً يَفْرَعُ النَّاسَ جِسْمُهَا، قَالَ: وَإِنَّهُ لَيَتَعَشَّىٰ.

[5670] (...) It was narrated from Hishâm with this chain of narrators.

[٥٦٧٠] (...) **وَحَدَّثَنِيهِ** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ.

[5671] 18 - (...) It was narrated from 'Âishah that the wives of the Prophet ﷺ used to go out at night, if they want to relieve themselves, to the open fields. 'Umar bin Al-Khattâb used to say to the Messenger of Allâh ﷺ: "Tell your wives to conceal themselves." But the Messenger of Allâh ﷺ did not do that. Then Sawdah bint Zam'ah, the wife of the Prophet ﷺ, went out one night, and she was a tall woman. 'Umar called out: "We recognize you, O Sawdah!" Hoping that the command of *Hijâb* would be revealed.

'Âishah said: "Then Allâh revealed the command of *Hijâb*."

[٥٦٧١] ١٨-(...) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ أَزْوَاجَ رَسُولِ اللهِ ﷺ كُنَّ يَخْرُجْنَ بِاللَّيْلِ، إِذَا تَبَرَّزْنَ، إِلَى الْمَنَاصِعِ، وَهُوَ صَعِيدٌ أَفْيَحُ، وَكَانَ عُمَرُ ابْنُ الْخَطَّابِ يَقُولُ لِرَسُولِ اللهِ ﷺ: احْجُبْ نِسَاءَكَ، فَلَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَفْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ، زَوْجُ النَّبِيِّ ﷺ لَيْلَةً مِنَ اللَّيَالِي، عِشَاءً، وَكَانَتِ امْرَأَةً طَوِيلَةً، فَنَادَاهَا عُمَرُ: أَلَا قَدْ عَرَفْنَاكِ، يَا سَوْدَةُ! حِرْصًا عَلَى أَنْ يُنْزَلَ الْحِجَابُ.

قَالَتْ عَائِشَةُ: فَأُنْزَلَ [اللهُ عَزَّ وَجَلَّ] الْحِجَابَ.

[5672] (...) A similar report (as no. 5671) was narrated from Ibn Shihâb with this chain of narrators.

[٥٦٧٢] (...) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 8. The Prohibition Of Being Alone With A Non-*Mahram* Woman Or Entering Upon Her

(المعجم ٨) - (بَابُ تحريم الخلوة بالأجنبية والدخول عليها) (التحفة ١٨)

[5673] 19 - (2171) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'No

[٥٦٧٣] ١٩-(٢١٧١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَعَلِيُّ بْنُ حُجْرٍ - قَالَ يَحْيَىٰ:

man should spend the night in the house of a non-virgin woman unless he is her husband or *Mahram*.'"

أَخْبَرَنَا، وَقَالَ ابْنُ حُجْرٍ: حَدَّثَنَا - هُشَيْمٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ الصَّبَّاحِ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا! لَا يَبِيتَنَّ رَجُلٌ عِنْدَ امْرَأَةٍ ثَيِّبٍ، إِلَّا أَنْ يَكُونَ نَاكِحًا أَوْ ذَا مَحْرَمٍ».

[5674] 20 - (2172) It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ said: "Beware of entering upon women." An *Anṣârî* man said: "O Messenger of Allâh, what about the in-law?" He said: "The in-law is death."

[٥٦٧٤] ٢٠-(٢١٧٢) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ» فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللهِ! أَفَرَأَيْتَ الْحَمْوَ؟ قَالَ: «الْحَمْوُ الْمَوْتُ».

[5675] (...) It was narrated from 'Amr bin Al-Ḥâri<u>th</u>, Al-Lai<u>th</u> bin Sa'd, Ḥaiwah bin <u>Sh</u>uraiḥ and others that Yazîd bin Abî Ḥabîb told them a similar report (as no. 5674), with this chain of narrators.

[٥٦٧٥] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ وَاللَّيْثِ بْنِ سَعْدٍ وَحَيْوَةَ بْنِ شُرَيْحٍ وَغَيْرِهِمْ، أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ حَدَّثَهُمْ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5676] 21 - (...) Al-Lai<u>th</u> bin Sa'd said: "The in-law is the brother of the husband and similar relatives of the husband such as his cousin and the like."

[٥٦٧٦] ٢١-(...) وحَدَّثَني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: وَسَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ يَقُولُ: الْحَمْوُ أَخُ الزَّوْجِ، وَمَا أَشْبَهَهُ مِنْ أَقَارِبِ الزَّوْجِ، ابْنِ الْعَمِّ وَنَحْوِهِ.

[5677] 22 - (2173) 'Abdullâh bin 'Amr bin Al-'Âṣ narrated that a group from Banû Hâshim entered upon Asmâ' bint 'Umais, then Abû Bakr Aṣ-Ṣiddîq came in. She was married to him at that time, and he saw them there and disliked that. He mentioned that to the Messenger of Allâh ﷺ and said: "I know nothing but good (about my wife)." The Messenger of Allâh ﷺ said: "Allâh protected her from that." Then the Messenger of Allâh ﷺ stood on the *Minbar* and said: "After this day, no man should enter upon a woman whose husband is absent, unless there are one or two other men with him."

[٥٦٧٧] **٢٢**-(٢١٧٣) **وَحَدَّثَنَا** هَـٰرُونُ ابْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ، أَنَّ عَبْدَ الرَّحْمَـٰنِ ابْنَ جُبَيْرٍ حَدَّثَهُ، أَنَّ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ حَدَّثَهُ: أَنَّ نَفَرًا مِنْ بَنِي هَاشِمٍ دَخَلُوا عَلَىٰ أَسْمَاءَ بِنْتِ عُمَيْسٍ، فَدَخَلَ أَبُو بَكْرٍ الصِّدِّيقُ، وَهِيَ تَحْتَهُ يَوْمَئِذٍ، فَرَآهُمْ، فَكَرِهَ ذٰلِكَ، فَذَكَرَ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، وَقَالَ: لَمْ أَرَ إِلَّا خَيْرًا، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ قَدْ بَرَّأَهَا مِنْ ذٰلِكَ»، ثُمَّ قَامَ رَسُولُ اللهِ ﷺ عَلَى الْمِنْبَرِ فَقَالَ: «لَا يَدْخُلَنَّ رَجُلٌ، بَعْدَ يَوْمِي هَـٰذَا، عَلَىٰ مُغِيبَةٍ، إِلَّا وَمَعَهُ رَجُلٌ أَوِ اثْنَانِ».

Chapter 9. It Is Recommended For The One Who Is Seen Alone With A Woman Who Is His Wife Or *Maḥram*, To Say: "This Is So-And-So," To Ward off Suspicion

(المعجم ٩) - (بَابُ بيان أنه يستحب لمن رؤي خاليًا بامرأة، [وكانت زوجة أو محرمًا له، أن يقول: هذه فلانة، ليدفع ظن السوء به]) (التحفة ١٩)

[5678] 23 - (2174) It was narrated from Anas that the Prophet ﷺ was with one of his wives, and a man passed by him. He called him and he came, and he said: "O so-and-so, this is my wife, so-and-so." He said: "O Messenger of Allâh, if I were to

[٥٦٧٨] **٢٣**-(٢١٧٤) **حَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ مَعَ إِحْدَىٰ نِسَائِهِ، فَمَرَّ بِهِ رَجُلٌ فَدَعَاهُ، فَجَاءَ، فَقَالَ: «يَا فُلَانُ!

be suspicious about anyone, I would not be suspicious about you." The Messenger of Allâh ﷺ said: "The *Shaiṭân* flows through man like blood."

هَٰذِهِ زَوْجَتِي فُلَانَةُ»، فَقَالَ: يَا رَسُولَ اللهِ! مَنْ كُنْتُ أَظُنُّ بِهِ، فَلَمْ أَكُنْ أَظُنُّ بِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ».

[5679] 24 - (2175) It was narrated from 'Alî bin Ḥusain that Ṣafiyyah bint Ḥuyayy said: "The Prophet ﷺ was observing *I'tikâf* and I came to visit him one night. I spoke to him, then I got up to go back, and he got up with me to send me back." Her home was in the house of Usâmah bin Zaid. Two men of the *Anṣâr* passed by, and when they saw the Prophet ﷺ, they hurried up. The Prophet ﷺ said: "Wait; this is Ṣafiyyah bint Ḥuyayy." They said: "*Subhân-Allâh,* O Messenger of Allâh!" He said: "The *Shaiṭân* flows through man like blood, and I was afraid that he might instil some evil (or something) in your hearts."

[٥٦٧٩] ٢٤-(٢١٧٥) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةَ بِنْتِ حُيَيٍّ. قَالَتْ: كَانَ النَّبِيُّ ﷺ مُعْتَكِفًا، فَأَتَيْتُهُ أَزُورُهُ لَيْلًا، فَحَدَّثْتُهُ، ثُمَّ قُمْتُ لِأَنْقَلِبَ، فَقَامَ مَعِيَ لِيَقْلِبَنِي، وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ، فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ، فَلَمَّا رَأَيَا النَّبِيَّ ﷺ أَسْرَعَا، فَقَالَ النَّبِيُّ ﷺ: «عَلَىٰ رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ» فَقَالَا: سُبْحَانَ اللهِ! يَا رَسُولَ اللهِ! قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَرًّا» أَوْ قَالَ «شَيْئًا».

[5680] 25 - (...) 'Alî bin Ḥusain narrated that Ṣafiyyah, the wife of the Prophet ﷺ, told him that she came to the Prophet ﷺ to visit him when he was observing *I'tikâf* in the *Masjid*, during the last ten days of Ramaḍân. She

[٥٦٨٠] ٢٥-(...) وَحَدَّثَنِيهِ عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ صَفِيَّةَ زَوْجَ

spoke with him for a while, then she got up to go back, and the Prophet ﷺ got up to send her back. Then he mentioned a *Hadîth* like that of Ma'mar (no. 5679), except that he said: "The Prophet ﷺ said: 'The *Shaitân* is as close to man as his blood.' And he did not say: 'flows.'"

النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّهَا جَاءَتْ إِلَىٰ النَّبِيِّ ﷺ تَزُورُهُ، فِي اعْتِكَافِهِ فِي الْمَسْجِدِ، فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً، ثُمَّ قَامَتْ تَنْقَلِبُ، وَقَامَ النَّبِيُّ ﷺ يَقْلِبُهَا، ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِ مَعْمَرٍ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الْإِنْسَانِ مَبْلَغَ الدَّمِ» وَلَمْ يَقُلْ: «يَجْرِي».

Chapter 10. If A Man Comes To A Gathering And Finds A Space, Let Him Sit There, Otherwise Let Him Sit Behind Them

(المعجم ١٠) - (بَابُ من أتى مجلسًا فوجد فرجة فجلس فيها، وإلا وراءهم) (التحفة ٢٠)

[5681] 26 - (2176) It was narrated from Abû Wâqid Al-Laithî that while the Messenger of Allâh ﷺ was sitting in the *Masjid*, and the people were with him, three people came in. Two of them went to the Messenger of Allâh ﷺ and one went away. They stood beside the Messenger of Allâh ﷺ. One of them saw a space in the circle and sat down, and the other sat behind them, but the third turned and left. When the Messenger of Allâh ﷺ had finished, he said: "Shall I not tell you about these three people? One of them sought refuge with Allâh and Allâh granted him refuge, the other felt shy so Allâh was merciful to him, and the third turned away, so Allâh turned away from him."

[٥٦٨١] ٢٦-(٢١٧٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، أَنَّ أَبَا مُرَّةَ مَوْلَىٰ عَقِيلِ بْنِ أَبِي طَالِبٍ، أَخْبَرَهُ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ: أَنَّ رَسُولَ اللهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ نَفَرٌ ثَلَاثَةٌ، فَأَقْبَلَ اثْنَانِ إِلَىٰ رَسُولِ اللهِ ﷺ، وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَفَا عَلَىٰ رَسُولِ اللهِ ﷺ، فَأَمَّا أَحَدُهُمَا فَرَأَىٰ فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِبًا، فَلَمَّا فَرَغَ رَسُولُ اللهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَىٰ إِلَىٰ اللهِ، فَآوَاهُ

اللهُ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا، فَاسْتَحْيَا اللهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ، فَأَعْرَضَ اللهُ عَنْهُ».

[5682] (...) Isḥâq bin 'Abdullâh bin Abî Ṭalḥah narrated a similar report with this chain of narrators (a *Hadîth* similar to no. 5681).

[٥٦٨٢] (...) **حَدَّثَنَا** أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ وَهُوَ ابْنُ شَدَّادٍ؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا أَبَانُ، قَالَا جَمِيعًا: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ إِسْحَاقَ بْنَ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ حَدَّثَهُ فِي هَٰذَا الْإِسْنَادِ، بِمِثْلِهِ، فِي الْمَعْنَىٰ.

Chapter 11. The Prohibition Of Making A Man Get Up From A Place That He Reached First

(المعجم ١١) - (بَابُ تحريم إقامة الإنسان من موضعه المباح الذي سبق إليه) (التحفة ٢١)

[5683] 27 - (2177) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "No one of you should make a man get up from his place and then sit there."

[٥٦٨٣] **٢٧-(٢١٧٧) وحَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُقِيمَنَّ أَحَدُكُمُ الرَّجُلَ مِنْ مَجْلِسِهِ، ثُمَّ يَجْلِسُ فِيهِ».

[5684] 28 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "No man should make another man get up from his place and then sit there; rather accommodate one another and make room."

[٥٦٨٤] **٢٨-(...) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ، كُلُّهُمْ عَنْ

عُبَيْدِ اللهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا».

[5685] (...) A *Ḥadîth* like that of Al-Laith (no. 5683) was narrated from Ibn 'Umar, from the Prophet ﷺ, but they did not mention in the *Ḥadîth* (the words): "Rather accommodate one another and make room". In the *Ḥadîth* of Ibn Juraij it adds: "I said: 'On Friday?' He said: 'On Friday and at other times.'"

[٥٦٨٥] (. . .) وحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ اللَّيْثِ، وَلَمْ يَذْكُرُوا فِي الْحَدِيثِ «وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا» وَزَادَ فِي حَدِيثِ ابْنِ جُرَيْجٍ، قُلْتُ: فِي يَوْمِ الْجُمُعَةِ؟ قَالَ: فِي يَوْمِ الْجُمُعَةِ وَغَيْرِهَا.

[5686] 29 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "No one of you should make his brother get up and then sit in his place."

(The sub narrator said:) If a man stood up to give his place to Ibn 'Umar, he would not sit there.

[٥٦٨٦] ٢٩-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يُقِيمَنَّ أَحَدُكُمْ أَخَاهُ ثُمَّ يَجْلِسُ فِي مَجْلِسِهِ»،

وكَانَ ابْنُ عُمَرَ، إِذَا قَامَ لَهُ رَجُلٌ عَنْ مَجْلِسِهِ، لَمْ يَجْلِسْ فِيهِ.

[5687] (...) Ma'mar narrated a similar report (as no. 5686) with this chain of narrators.

[٥٦٨٧] (...) **وحَدَّثَنَاه** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ بِهَـٰذَا الْإِسنَادِ، مِثْلَهُ.

[5688] 30 - (2178) It was narrated from Jâbir that the Prophet ﷺ said: "No one of you should make his brother get up on Friday, then go and sit in his place. Rather he should say: 'Make room for me.'"

[٥٦٨٨] **٣٠**-(٢١٧٨) **وحَدَّثَني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللهِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُقِيمَنَّ أَحَدُكُمْ أَخَاهُ يَوْمَ الْجُمُعَةِ، ثُمَّ لْيُخَالِفْ إِلَىٰ مَقْعَدِهِ فَيَقْعُدَ فِيهِ، وَلٰكِنْ يَقُولُ: افْسَحُوا».

Chapter 12. If A Man Gets Up From His Spot Then Comes Back To It, He Has More Right To It

(المعجم ١٢) - (بَابُ إذا قام من مجلسه ثم عاد، فهو أحق به)

(التحفة ٢٢)

[5689] 31 - (2179) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If one of you gets up" – and in the *Hadîth* of Abû 'Awânah: "Whoever gets up" – "from his spot and then comes back to it, he has more right to it."

[٥٦٨٩] **٣١**-(٢١٧٩) **وحَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، وَقَالَ قُتَيْبَةُ أَيْضًا: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، كِلَاهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ»، وَفِي حَدِيثِ أَبِي عَوَانَةَ: «مَنْ قَامَ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ».

Chapter 13. Forbidding A Hermaphrodite From Entering Upon Non-*Mahram* Women

(المعجم ١٣) - (بَابُ منع المخنث من الدخول على النساء الأجانب)

(التحفة ٢٣)

[5690] 32 - (2180) It was narrated from Umm Salamah that a hermaphrodite was with her when the Messenger of Allâh ﷺ was in the house. He said to the brother of Umm Salamah: "O 'Abdullâh bin Abî Umayyah, if Allâh enables you to conquer Aṭ-Ṭâ'if, I will show you the daughter of Ghailân, for she shows four folds when facing you and eight when she turns her back." The Messenger of Allâh ﷺ heard him and said: "These people should never enter upon you."

[٥٦٩٠] ٣٢-(٢١٨٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ أَيْضًا - وَاللَّفْظُ هٰذَا -: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ مُخَنَّثًا كَانَ عِنْدَهَا وَرَسُولُ اللهِ ﷺ فِي الْبَيْتِ، فَقَالَ لِأَخِي أُمِّ سَلَمَةَ: يَا عَبْدَ اللهِ بْنَ أَبِي أُمَيَّةَ! إِنْ فَتَحَ اللهُ عَلَيْكُمُ الطَّائِفَ غَدًا، فَإِنِّي أَدُلُّكَ عَلَىٰ بِنْتِ غَيْلَانَ، فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ، قَالَ فَسَمِعَهُ رَسُولُ اللهِ ﷺ فَقَالَ: «لَا يَدْخُلْ هٰؤُلَاءِ عَلَيْكُمْ».

[5691] 33 - (2181) It was narrated that 'Âishah said: "A hermaphrodite used to enter upon the wives of the Prophet ﷺ, and they regarded him as one of those who are without desire. The Prophet ﷺ came in one day when he was with one of his wives, and he was describing a woman. He said: "She shows four folds when facing you and eight

[٥٦٩١] ٣٣-(٢١٨١) وحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ يَدْخُلُ عَلَىٰ أَزْوَاجِ النَّبِيِّ ﷺ مُخَنَّثٌ، فَكَانُوا يَعُدُّونَهُ مِنْ غَيْرِ أُولِي الْإِرْبَةِ، قَالَ فَدَخَلَ النَّبِيُّ ﷺ يَوْمًا وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ، وَهُوَ يَنْعَتُ امْرَأَةً،

when she turns her back." The Prophet ﷺ said: "I see that he knows about these things. He should not enter upon you." She said: "(After this) they observed *Hijâb* before him."

قَالَ: إِذَا أَقْبَلَتْ أَقْبَلَتْ بِأَرْبَعٍ، وَإِذَا أَدْبَرَتْ أَدْبَرَتْ بِثَمَانٍ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَرَىٰ هَـٰذَا يَعْرِفُ مَا هَـٰهُنَا، لَا يَدْخُلَنَّ عَلَيْكُنَّ» قَالَتْ: فَحَجَبُوهُ.

Chapter 14. It Is Permissible To Seat A Non-*Mahram* Woman Behind One (On A Mount) If She Is Exhausted On The Road

(المعجم ١٤) - (بَابُ جواز إرداف المرأة الأجنبية، إذا أعيت، في الطريق) (التحفة ٢٤)

[5692] 34 - (2182) It was narrated from Hishâm from his father, that Asmâ' bint Abî Bakr said: "Az-Zubair married me and he did not have anything but his horse. I used to feed his horse, look after it for him, and groom it, and I used to grind date stones for his camel and feed it, and I would bring water and repair his bucket. I used to knead dough but I was not good at baking it, so some *Ansârî* neighbors used to bake it for me, and they were sincere women. I used to bring the date stones from Az-Zubair's land which the Messenger of Allâh ﷺ had allocated to him, carrying them on my head, and it was two thirds of a parasang away. I came one day with the date stones on my head, and I met the Messenger of Allâh ﷺ and a group of his Companions. He called me, then he said: '*Ikh, Ikh*' (to make his camel kneel down) so that he could make me ride behind him, but I felt shy

[٥٦٩٢] ٣٤-(٢١٨٢) حَدَّثَنَا مُحَمَّدُ ابْنُ الْعَلَاءِ أَبُو كُرَيْبٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ: أَخْبَرَنِي أَبِي عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: تَزَوَّجَنِي الزُّبَيْرُ وَمَا لَهُ فِي الْأَرْضِ مِنْ مَالٍ وَلَا مَمْلُوكٍ وَلَا شَيْءٍ، غَيْرَ فَرَسِهِ، قَالَتْ: فَكُنْتُ أَعْلِفُ فَرَسَهُ، وَأَكْفِيهِ مؤُنَتَهُ، وَأَسُوسُهُ، وَأَدُقُّ النَّوَىٰ لِنَاضِحِهِ، وَأَعْلِفُهُ، وَأَسْتَقِي الْمَاءَ، وَأَخْرِزُ غَرْبَهُ، وَأَعْجِنُ، وَلَمْ أَكُنْ أُحْسِنُ أَخْبِزُ، فَكَانَ يَخْبِزُ لِي جَارَاتٌ مِنَ الْأَنْصَارِ، وَكُنَّ نِسْوَةَ صِدْقٍ، قَالَتْ: وَكُنْتُ أَنْقُلُ النَّوَىٰ، مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللهِ ﷺ، عَلَىٰ رَأْسِي، وَهِيَ عَلَىٰ ثُلُثَيْ فَرْسَخٍ، قَالَتْ: فَجِئْتُ يَوْمًا وَالنَّوَىٰ عَلَىٰ رَأْسِي، فَلَقِيتُ رَسُولَ اللهِ ﷺ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، فَدَعَانِي ثُمَّ قَالَ: «إِخْ إِخْ»

because I knew of your jealousy." He (Az-Zubair) said: "By Allâh, for you to carry the date stones on your head is worse for me to bear than your riding behind him." She said: "Then after that Abû Bakr sent me a servant who took care of the horse for me, and it was as if he freed me from slavery."

لِيَحْمِلَنِي خَلْفَهُ، قَالَتْ: فَاسْتَحْيَيْتُ وَعَرَفْتُ غَيْرَتَكَ، فَقَالَ: وَاللهِ! لَحَمْلُكِ النَّوَىٰ عَلَىٰ رَأْسِكِ أَشَدُّ مِنْ رُكُوبِكِ مَعَهُ، قَالَتْ: حَتَّىٰ أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ، بَعْدَ ذٰلِكَ، بِخَادِمٍ، فَكَفَتْنِي سِيَاسَةَ الْفَرَسِ، فَكَأَنَّمَا أَعْتَقَنِي.

[5693] 35 - (...) Asmâ' said: "I used to serve Az-Zubair in the house and he had a horse, which I used to groom, and there was no part of the service that was harder for me than looking after the horse. I used to bring it grass and look after it, and groom it." He (the sub narrator) said: "Then she got a servant. The Prophet ﷺ brought some prisoners of war and gave her a servant." She said: "She looked after the horse for me, and she relieved me of that burden."

[٥٦٩٣] ٣٥-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ أَسْمَاءَ قَالَتْ: كُنْتُ أَخْدُمُ الزُّبَيْرَ خِدْمَةَ الْبَيْتِ، وَكَانَ لَهُ فَرَسٌ، وَكُنْتُ أَسُوسُهُ، فَلَمْ يَكُنْ مِنَ الْخِدْمَةِ شَيْءٌ أَشَدَّ عَلَيَّ مِنْ سِيَاسَةِ الْفَرَسِ، كُنْتُ أَحْتَشُّ لَهُ وَأَقُومُ عَلَيْهِ وَأَسُوسُهُ، قَالَ: ثُمَّ إِنَّهَا أَصَابَتْ خَادِمًا، جَاءَ النَّبِيَّ ﷺ سَبْيٌ فَأَعْطَاهَا خَادِمًا، قَالَتْ: كَفَتْنِي سِيَاسَةَ الْفَرَسِ، فَأَلْقَتْ عَنِّي مَئُونَةً.

A man came to me and said: "O Umm 'Abdullâh, I am a poor man, and I want to set up business in the shade of your house." She said: "If I allow you, Az-Zubair may refuse. Come and ask me when Az-Zubair is present." He came and said: "O Umm 'Abdullâh, I am a poor man and I want to set up business in the shade of your house." She said: "Is there no place in Al-Madînah other than my house?" Az-Zubair said to him: "Why would you prevent a poor man from doing business?" He sold things until he acquired some wealth, then I sold

فَجَاءَنِي رَجُلٌ فَقَالَ: يَا أُمَّ عَبْدِ اللهِ! إِنِّي رَجُلٌ فَقِيرٌ، أَرَدْتُ أَنْ أَبِيعَ فِي ظِلِّ دَارِكِ، قَالَتْ: إِنِّي إِنْ رَخَّصْتُ لَكَ أَبَىٰ ذٰلِكَ الزُّبَيْرُ، فَتَعَالَ فَاطْلُبْ إِلَيَّ، وَالزُّبَيْرُ شَاهِدٌ، فَجَاءَ فَقَالَ: يَا أُمَّ عَبْدِ اللهِ! إِنِّي رَجُلٌ فَقِيرٌ أَرَدْتُ أَنْ أَبِيعَ فِي ظِلِّ دَارِكِ، فَقَالَتْ: مَا لَكَ بِالْمَدِينَةِ إِلَّا دَارِي؟ فَقَالَ

our slave woman to him, and Az-Zubair entered upon me when her price was in my lap. He said: "Give it to me," but she said: "I have already decided to give it in charity."

لَهَا الزُّبَيْرُ: مَا لَكِ أَنْ تَمْنَعِي رَجُلًا فَقِيرًا يَبِيعُ؟ فَكَانَ يَبِيعُ إِلَىٰ أَنْ كَسَبَ، فَبِعْتُهُ الْجَارِيَةَ، فَدَخَلَ عَلَيَّ الزُّبَيْرُ وَثَمَنُهَا فِي حَجْرِي، فَقَالَ: هَبِيهَا لِي، فَقَالَتْ: إِنِّي قَدْ تَصَدَّقْتُ بِهَا.

Chapter 15. The Prohibition Of Two People Conversing Privately To The Exclusion Of A Third Without His Consent

(المعجم ١٥) - (بَابُ تحريم مناجاة الاثنين دون الثالث، بغير رضاه) (التحفة ٢٥)

[5694] 36 - (2183) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "If there are three people, two should not converse privately to the exclusion of the third."

[٥٦٩٤] ٣٦-(٢١٨٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كَانَ ثَلَاثَةٌ، فَلَا يَتَنَاجَى اثْنَانِ دُونَ وَاحِدٍ».

[5695] (...) A *Hadîth* like that of Mâlik (no. 5694) was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.

[٥٦٩٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ كُلُّهُمْ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَيُّوبَ بْنَ مُوسَىٰ، كُلُّ هَٰؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِ مَالِكٍ.

[5696] 37 - (2184) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'If you are three, two should not converse privately to the exclusion of the third, until some other people join you, because that will make him sad.'"

[٥٦٩٦] ٣٧-(٢١٨٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ- وَاللَّفْظُ لِزُهَيْرٍ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ الْآخَرِ، حَتَّىٰ تَخْتَلِطُوا بِالنَّاسِ، مِنْ أَجْلِ أَنْ يُحْزِنَهُ».

[5697] 38 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'If you are three, then two should not converse privately to the exclusion of their companion, for that will make him sad.'"

[٥٦٩٧] ٣٨-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَٰلِكَ يُحْزِنُهُ».

[5698] (...) It was narrated from Al-A'mash with this chain of narrators (a *Ḥadîth* similar to no. 5697).

[٥٦٩٨] (...) وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ.

Chapter 16. Medicine, Sickness And *Ruqyah*

(المعجم ١٦) - (بَابُ الطب والمرض والرقي) (التحفة الطب: ١)

[5699] 39 - (2185) It was narrated from 'Âishah, the wife of the Prophet ﷺ, that she said: "When the Messenger of Allâh ﷺ fell sick, Jibrîl, ﷺ, would recite *Ruqyah* for him, saying: 'In the Name of Allâh, may He cure you, from every disease may He heal you, from the evil of the envier when he envies and from the evil of every evil eye.'"

[٥٦٩٩] ٣٩-(٢١٨٥) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ عَنْ يَزِيدَ وَهُوَ ابْنُ عَبْدِ اللهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ إِذَا اشْتَكَىٰ رَسُولُ اللهِ ﷺ رَقَاهُ جِبْرِيلُ عَلَيهِ السَّلَامُ، قَالَ: بِاسْمِ اللهِ يُبْرِيكَ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ، وَشَرِّ كُلِّ ذِي عَيْنٍ.

[5700] 40 - (2186) It was narrated from Abû Sa'eed that Jibrîl ﷺ, came to the Prophet ﷺ and said: "O Muhammad, are you sick?" He said: "Yes." He said: "In the Name of Allâh I perform *Ruqyah* for you, from everything that is harming you, from the evil of every soul or envious eye, may Allâh heal you, in the Name of Allâh I perform *Ruqyah* for you."

[٥٧٠٠] ٤٠-(٢١٨٦) حَدَّثَنَا بِشْرُ ابْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ جِبْرِيلَ عَلَيهِ السَّلَامُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا مُحَمَّدُ! اشْتَكَيْتَ؟ قَالَ: «نَعَمْ» قَالَ: بِاسْمِ اللهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ، اللهُ يَشْفِيكَ، بِاسْمِ اللهِ أَرْقِيكَ.

[5701] 41 - (2187) Ma'mar narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He

[٥٧٠١] ٤١-(٢١٨٧) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا

mentioned a number of *Ahadîth*, including this following: "The Messenger of Allâh ﷺ said: 'The evil eye is real.'"

حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا -: وَقَالَ رَسُولُ اللهِ ﷺ: «الْعَيْنُ حَقٌّ».

[5702] 42 - (2188) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The evil eye is real, and if anything were to overtake the Divine Decree, it would be the evil eye, so when you are asked to bathe, then do so."[1]

[٥٧٠٢] ٤٢-(٢١٨٨) وحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ وَأَحْمَدُ بْنُ خِرَاشٍ - قَالَ عَبْدُ اللهِ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَيْنُ حَقٌّ، وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا».

Chapter 17. Witchcraft, Magic

(المعجم ١٧) - (بَابُ السحر)

(التحفة ٢)

[5703] 43 - (2189) It was narrated that 'Âishah said: "A spell was cast on the Prophet ﷺ until he imagined that he had done a thing when he had not done it. One day – or one night – the Messenger of Allâh ﷺ said a *Du'â*, then he said a *Du'â*, then he said a *Du'â*, then he said: 'O 'Âishah, do you know that Allâh has responded concerning that which I asked Him about? Two men came to me and one of

[٥٧٠٣] ٤٣-(٢١٨٩) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَحَرَ رَسُولَ اللهِ ﷺ يَهُودِيٌّ مِنْ يَهُودِ بَنِي زُرَيْقٍ، يُقَالُ لَهُ: لَبِيدُ بْنُ الْأَعْصَمِ، قَالَتْ: حَتَّىٰ كَانَ رَسُولُ اللهِ ﷺ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ، وَمَا يَفْعَلُهُ، حَتَّىٰ إِذَا كَانَ ذَاتَ يَوْمٍ، أَوْ ذَاتَ لَيْلَةٍ، دَعَا رَسُولُ اللهِ ﷺ،

[1] Washing the body was a treatment used for the one thought to have given the evil eye. He would be washed with water, and some of that water would be caught and washed over the one afflicted. It is reported in authentic narrations in the *Sunnah*.

them sat at my head and the other at my feet. The one who was at my head said to the one who was at my feet, or the one who was at my feet said to the one who was at my head: "What is ailing the man?" He said: "He has been bewitched." He said: "Who has bewitched him?" He said: "Labîd bin Al-A'ṣam." He said: "With what?" He said: "With a comb, the hair that is stuck to it, and the pollen of a male date palm." He said: "Where is it?" He said: "In the well of Dhû Arwân."

She said: "The Messenger of Allâh ﷺ went to it, with some of his Companions, then he said: 'O 'Âishah, by Allâh, its water is like an infusion of henna and its date palms are like the heads of devils.'"

"I said: 'O Messenger of Allâh, why don't you burn it?' He said: 'No. Allâh has healed me, and I feared that it might bring evil upon the people. But I ordered that it be filled in.'"

ثُمَّ دَعَا، ثُمَّ دَعَا، ثُمَّ قَالَ: «يَا عَائِشَةُ! أَشَعَرْتِ أَنَّ اللهَ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ جَاءَنِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلَيَّ، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلَّذِي عِنْدَ رِجْلَيَّ، أَوِ الَّذِي عِنْدَ رِجْلَيَّ لِلَّذِي عِنْدَ رَأْسِي: مَا وَجَعُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ، قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، وَجُبِّ طَلْعَةِ ذَكَرٍ، قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بِئْرِ ذِي أَرْوَانَ».

قَالَتْ: فَأَتَاهَا رَسُولُ اللهِ ﷺ فِي أُنَاسٍ مِنْ أَصْحَابِهِ، ثُمَّ قَالَ: «يَا عَائِشَةُ! وَاللهِ! لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ، وَلَكَأَنَّ نَخْلَهَا رُءُوسُ الشَّيَاطِينِ».

قَالَتْ فَقُلْتُ: يَا رَسُولَ اللهِ! أَفَلَا أَحْرَقْتَهُ؟ قَالَ: «لَا، أَمَّا أَنَا فَقَدْ عَافَانِي اللهُ، وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرًّا، فَأَمَرْتُ بِهَا فَدُفِنَتْ».

[5704] 44 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was bewitched." Abû Kuraib quoted the same story, a *Hadîth* like that of Ibn Numair (no. 5703), and he said: "The Messenger of Allâh ﷺ went to the well and looked into it, and there

[٥٧٠٤] ٤٤-(...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سُحِرَ رَسُولُ اللهِ ﷺ، وَسَاقَ أَبُو كُرَيْبٍ الْحَدِيثَ بِقِصَّتِهِ، نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ، وَقَالَ

were date palms around it. She said: 'I said: "O Messenger of Allâh, bring it out." And he did not say: "Why don't you burn it?" And he (the narrator) did not mention (the words): "I ordered that it be filled in."

فِيهِ: فَذَهَبَ رَسُولُ اللهِ ﷺ إِلَى الْبِئْرِ، فَنَظَرَ إِلَيْهَا وَعَلَيْهَا نَخْلٌ، وَقَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! فَأَخْرِجْهُ، وَلَمْ يَقُلْ: أَفَلَا أَحْرَقْتَهُ؟ وَلَمْ يَذْكُرْ «فَأَمَرْتُ بِهَا فَدُفِنَتْ»

Chapter 18. Poison

(المعجم ١٨) - (بَابُ السم) (التحفة ٣)

[5705] 45 - (2190) It was narrated from Anas that a Jewish woman presented some poisoned lamb to the Messenger of Allâh ﷺ and he ate some of it. She was brought to the Messenger of Allâh ﷺ and he asked her about that. She said: "I wanted to kill you." He said: "Allâh will never give you the power to do that." Or he said: "to me." They said: "Shall we kill her?" He said: "No." He said: "And I continued to see its effects on the uvula of the Messenger of Allâh ﷺ."

[٥٧٠٥] ٤٥-(٢١٩٠) حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ ابْنِ زَيْدٍ، عَنْ أَنَسٍ: أَنَّ امْرَأَةً يَهُودِيَّةً أَتَتْ رَسُولَ اللهِ ﷺ بِشَاةٍ مَسْمُومَةٍ، فَأَكَلَ مِنْهَا، فَجِيءَ بِهَا إِلَى رَسُولِ اللهِ ﷺ، فَسَأَلَهَا عَنْ ذٰلِكَ؟ فَقَالَتْ: أَرَدْتُ لِأَقْتُلَكَ، قَالَ: «مَا كَانَ اللهُ لِيُسَلِّطَكِ عَلَىٰ ذَاكِ» قَالَ أَوْ قَالَ: «عَلَيَّ» قَالَ قَالُوا: أَلَا نَقْتُلُهَا؟ قَالَ: «لَا» قَالَ: فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللهِ ﷺ.

[5706] (...) Anas bin Mâlik narrated that a Jewish woman put some poison in some meat, then she presented it to the Messenger of Allâh ﷺ... a *Ḥadîth* like that of Khâlid (no. 5705).

[٥٧٠٦] (...) وحَدَّثَنَا هَـٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ هِشَامَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ؛ أَنَّ يَهُودِيَّةً جَعَلَتْ سَمًّا فِي لَحْمٍ، ثُمَّ أَتَتْ بِهِ رَسُولَ اللهِ ﷺ بِنَحْوِ حَدِيثِ خَالِدٍ.

Chapter 19. It Is Recommended To Recite *Ruqyah* For One Who Is Sick

(المعجم ١٩) - (بَابُ استحباب رقية المريض) (التحفة ٤)

[5707] 46 - (2191) It was narrated that 'Âishah said: "If one of us fell sick, the Messenger of Allâh ﷺ would wipe him with his hand then he would say: 'Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness.'

"When the Messenger of Allâh ﷺ fell sick and took a turn for the worse, I took his hand to do the same as he used to do, but he pulled his hand away and said: 'O Allâh, forgive me and join me to the Higher Company.'"

She said: "I looked, and he had passed away."

[٥٧٠٧] **٤٦-(٢١٩١) حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا اشْتَكَىٰ مِنَّا إِنْسَانٌ، مَسَحَهُ بِيَمِينِهِ، ثُمَّ قَالَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا».

فَلَمَّا مَرِضَ رَسُولُ اللهِ ﷺ وَثَقُلَ، أَخَذْتُ بِيَدِهِ لِأَصْنَعَ بِهِ نَحْوَ مَا كَانَ يَصْنَعُ فَانْتَزَعَ يَدَهُ مِنْ يَدِي، ثُمَّ قَالَ: «اللَّهُمَّ! اغْفِرْ لِي وَاجْعَلْنِي مَعَ الرَّفِيقِ الْأَعْلَىٰ».

قَالَتْ: فَذَهَبْتُ أَنْظُرُ، فَإِذَا هُوَ قَدْ قَضَىٰ.

[5708] (...) It was narrated from Al-A'mash with the chain of Jarîr (a *Hadîth* similar to no. 5707).

In the *Hadîth* of Hushaim and Shu'bah it says: "He wiped him with his hand." In the *Hadîth* of Ath-Thawrî it says: "He wiped him with his right hand." Following the *Hadîth* of Yahya from Sufyân from

[٥٧٠٨] (. . .) **وَحَدَّثَنَاهُ** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ؛

Al-A‘mash it says: “I narrated it to Manṣûr and he told me a similar report from Ibrâhîm from Masrûq from ‘Âishah.”

وَحَدَّثَنَا أَيْضًا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو بَكْرِ بْنُ خَلَّادٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ سُفْيَانَ، كُلُّ هَؤُلَاءِ عَنِ الْأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ.

فِي حَدِيثِ هُشَيْمٍ وَشُعْبَةَ: مَسَحَهُ بِيَدِهِ، قَالَ وَفِي حَدِيثِ الثَّوْرِيِّ: مَسَحَهُ بِيَمِينِهِ، وَقَالَ فِي عَقِبِ حَدِيثِ يَحْيَىٰ عَنْ سُفْيَانَ عَنِ الْأَعْمَشِ، قَالَ: فَحَدَّثْتُ بِهِ مَنْصُورًا فَحَدَّثَنِي عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ، بِنَحْوِهِ.

[5709] 47 - (...) It was narrated from ‘Âishah that when the Messenger of Allâh ﷺ visited a sick person, he would say: “Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness.”

[٥٧٠٩] ٤٧-(...) وحَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا عَادَ مَرِيضًا يَقُولُ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، اشْفِهِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا».

[5710] 48 - (...) It was narrated that ‘Âishah said: “When the Messenger of Allâh ﷺ visited a sick person he would pray for him and say: ‘Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness.’”

[٥٧١٠] ٤٨-(...) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَتَى الْمَرِيضَ يَدْعُو لَهُ قَالَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا

يُغَادِرُ سَقَمًا»، وَفِي رِوَايَةِ أَبِي بَكْرٍ: فَدَعَا لَهُ، وَقَالَ: «وَأَنْتَ الشَّافِي».

[5711] (...) A *Hadîth* like that of Abû 'Awânah and Jarîr (no. 5709) was narrated from 'Âishah who said: "The Messenger of Allâh ﷺ used to..."

[٥٧١١] (...) **حَدَّثَنِي** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ - وَمُسْلِمِ بْنِ صُبَيْحٍ - عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ وَجَرِيرٍ.

[5712] 49 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to recite this *Ruqyah*: "Take away the pain, O Lord of mankind, for healing is in Your hand and none can relieve it except You."

[٥٧١٢] ٤٩-(...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ- قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَرْقِي بِهَٰذِهِ الرُّقْيَةِ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءُ، لَا كَاشِفَ لَهُ إِلَّا أَنْتَ».

[5713] (...) A similar report (as no. 5713) was narrated from Hishâm with this chain of narrators.

[٥٧١٣] (...) **وحَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 20. Reciting *Al-Mu'awwidhât* As *Ruqyah* For The Sick, And Blowing Over Them

(المعجم ٢٠) - (بَابُ رقية المريض بالمعوذات والنفث) (التحفة ٥)

[5714] 50 - (2192) It was narrated that 'Âishah said: "If one of his family fell sick, the Messenger of Allâh ﷺ would blow over him

[٥٧١٤] ٥٠-(٢١٩٢) **وَحَدَّثَنِي** سُرَيْجُ بْنُ يُونُسَ وَيَحْيَى بْنُ أَيُّوبَ قَالَا: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ عَنْ هِشَامِ بْنِ

and recite *Al-Mu'awwidhât*. When he fell sick with his final illness, I started to blow over him and wipe him with his own hand, because it was more blessed than my hand."

عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا مَرِضَ أَحَدٌ مِنْ أَهْلِهِ، نَفَثَ عَلَيْهِ بِالْمُعَوِّذَاتِ، فَلَمَّا مَرِضَ مَرَضَهُ الَّذِي مَاتَ فِيهِ، جَعَلْتُ أَنْفُثُ عَلَيْهِ وَأَمْسَحُهُ بِيَدِ نَفْسِهِ، لِأَنَّهَا كَانَتْ أَعْظَمَ بَرَكَةً مِنْ يَدِي، وَفِي رِوَايَةِ يَحْيَى بْنِ أَيُّوبَ: بِمُعَوِّذَاتٍ.

[5715] 51 - (...) It was narrated from 'Âishah: "When he was sick, the Prophet ﷺ would recite *Al-Mu'awwidhât* and blow over himself. When his pain got worse, I would recite over him and wipe his hand over him, seeking its blessing."

[٥٧١٥] ٥١-(...) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اشْتَكَىٰ يَقْرَأُ عَلَىٰ نَفْسِهِ بِالْمُعَوِّذَاتِ، وَيَنْفُثُ فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ، وَأَمْسَحُ عَنْهُ بِيَدِهِ، رَجَاءَ بَرَكَتِهَا.

[5716] (...) A similar *Hadîth* (as no. 5715) was narrated from Ibn Shihâb with the chain of Mâlik, but it does not say in the *Hadîth* of any of them: 'Seeking its blessing,' except in the *Hadîth* of Mâlik. In the *Hadîth* of Yûnus and Ziyâd it says: "When the Prophet ﷺ fell sick he would blow over himself and recite *Al-Mu'awwidhât*, and he would wipe his hand over himself."

[٥٧١٦] (...) **وحَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ؛ وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ، كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ، كُلُّهُمْ عَنِ ابْنِ شِهَابٍ بِإِسْنَادِ مَالِكٍ، نَحْوَ حَدِيثِهِ، وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: رَجَاءَ بَرَكَتِهَا، إِلَّا فِي حَدِيثِ مَالِكٍ، وَفِي

حَدِيثِ يُونُسَ وَزِيَادٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اشْتَكَىٰ نَفَثَ عَلَىٰ نَفْسِهِ بِالْمُعَوِّذَاتِ، وَمَسَحَ عَنْهُ بِيَدِهِ.

[5717] 52 - (2193) It was narrated from 'Abdur-Raḥmân bin Al-Aswad that his father said: "I asked 'Âishah about *Ruqyah*, and she said: 'The Messenger of Allâh ﷺ granted a concession allowing a family among the *Anṣâr* to recite *Ruqyah* for every type of poison.'"

[٥٧١٧] **٥٢-(٢١٩٣) وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الرُّقْيَةِ؟ فَقَالَتْ: رَخَّصَ رَسُولُ اللهِ ﷺ لِأَهْلِ بَيْتٍ مِنَ الْأَنْصَارِ، فِي الرُّقْيَةِ، مِنْ كُلِّ ذِي حُمَةٍ.

[5718] 53 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ granted a concession to a family among the *Anṣâr* to recite *Ruqyah* for every type of poison.'"

[٥٧١٨] **٥٣-(...) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: رَخَّصَ رَسُولُ اللهِ ﷺ لِأَهْلِ بَيْتٍ مِنَ الْأَنْصَارِ، فِي الرُّقْيَةِ، مِنَ الْحُمَةِ.

[5719] 54 - (2194) It was narrated from 'Âishah that if someone fell sick or suffered an ailment or injury, the Messenger of Allâh ﷺ would do this with his finger – Sufyân (a narrator) put his forefinger on the ground then raised it – and the Prophet ﷺ said: "In the Name of Allâh, with the dust of our land and the spittle of one of us, our sick one will be healed, by the leave of our Lord."

[٥٧١٩] **٥٤-(٢١٩٤) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا اشْتَكَى الْإِنْسَانُ الشَّيْءَ مِنْهُ، أَوْ كَانَتْ بِهِ قَرْحَةٌ أَوْ جُرْحٌ، قَالَ النَّبِيُّ ﷺ بِإِصْبَعِهِ هَكَذَا - وَوَضَعَ سُفْيَانُ سَبَّابَتَهُ بِالْأَرْضِ ثُمَّ

رَفَعَهَا - «بِاسْمِ اللهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَىٰ بِهِ سَقِيمُنَا، بِإِذْنِ رَبِّنَا».

قَالَ ابْنُ أَبِي شَيْبَةَ «يُشْفَىٰ سَقِيمُنَا» وَقَالَ زُهَيْرٌ «لِيُشْفَىٰ سَقِيمُنَا».

Chapter 21. It Is Recommended To Recite *Ruqyah* For The Evil Eye, Pustules, And Stings

(المعجم ٢١) - (باب استحباب الرقية من العين والنملة والحمة والنظرة)

(التحفة ٦)

[5720] 55 - (2195) It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to tell her to recite *Ruqyah* for protection against the evil eye.

[٥٧٢٠] ٥٥-(٢١٩٥) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَٰقُ ابْنُ إِبْرَاهِيمَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُمَا -: حَدَّثَنَا - مُحَمَّدُ بْنُ بِشْرٍ عَنْ مِسْعَرٍ: حَدَّثَنَا مَعْبَدُ بْنُ خَالِدٍ عَنِ ابْنِ شَدَّادٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْمُرُهَا أَنْ تَسْتَرْقِيَ مِنَ الْعَيْنِ.

[5721] (...) Mis'ar narrated a similar *Hadîth* (as no. 5720) with this chain of narrators.

[٥٧٢١] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا مِسْعَرٌ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5722] 56 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to tell me to recite *Ruqyah* for protection against the evil eye."

[٥٧٢٢] ٥٦-(...) **وحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ مَعْبَدِ ابْنِ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنِي أَنْ أَسْتَرْقِيَ مِنَ الْعَيْنِ.

[5723] 57 - (2196) It was narrated that Anas bin Mâlik said concerning *Ruqyah*: "It is allowed in the case of stings, pustules and the evil eye."

[٥٧٢٣] ٥٧-(٢١٩٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ يُوسُفَ بْنِ عَبْدِ اللهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، فِي الرُّقَىٰ، قَالَ: رُخِّصَ فِي الْحُمَةِ وَالنَّمْلَةِ وَالْعَيْنِ.

[5724] 58 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ granted permission allowing *Ruqyah* in the case of the evil eye, stings and pustules."

[٥٧٢٤] ٥٨-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ: حَدَّثَنَا حَسَنٌ وَهُوَ ابْنُ صَالِحٍ، كِلَاهُمَا عَنْ عَاصِمٍ، عَنْ يُوسُفَ بْنِ عَبْدِ اللهِ، عَنْ أَنَسٍ قَالَ: رَخَّصَ رَسُولُ اللهِ ﷺ فِي الرُّقْيَةِ مِنَ الْعَيْنِ، وَالْحُمَةِ، وَالنَّمْلَةِ.

وَفِي حَدِيثِ سُفْيَانَ: يُوسُفَ بْنِ عَبْدِ اللهِ بْنِ الْحَارِثِ.

[5725] 59 - (2197) It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said to a young girl in her house on whose face he saw yellow marks: "She is affected by the evil eye; recite *Ruqyah* for her."

[٥٧٢٥] ٥٩-(٢١٩٧) حَدَّثَنِي أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِجَارِيَةٍ فِي بَيْتِ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ، رَأَىٰ بِوَجْهِهَا سَفْعَةً فَقَالَ: «بِهَا نَظْرَةٌ، فَاسْتَرْقُوا لَهَا» يَعْنِي بِوَجْهِهَا صُفْرَةً.

[5726] 60 - (2198) Jâbir bin 'Abdullâh said: "The Prophet ﷺ granted permission to the family of Ḥazm to recite *Ruqyah* for snake bite. He (ﷺ) said to Asmâ' bint 'Umais: 'Why do I see my brother's children looking so thin? Are they in need?' She said: 'No, but the evil eye has affected them.' He said: 'Recite *Ruqyah* for them.' She said: 'So I recited it for him, and he said: 'Recite it as *Ruqyah* for them.'"

[٥٧٢٦] ٦٠-(٢١٩٨) **حَدَّثَنِي** عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: رَخَّصَ النَّبِيُّ ﷺ لِآلِ حَزْمٍ فِي رُقْيَةِ الْحَيَّةِ، وَقَالَ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ: «مَا لِي أَرَىٰ أَجْسَامَ بَنِي أَخِي ضَارِعَةً تُصِيبُهُمُ الْحَاجَةُ» قَالَتْ: لَا، وَلٰكِنِ الْعَيْنُ تُسْرِعُ إِلَيْهِمْ، قَالَ: «ارْقِيهِمْ» قَالَتْ: فَعَرَضْتُ عَلَيْهِ، فَقَالَ: «ارْقِيهِمْ».

[5727] 61 - (2199) Jâbir bin 'Abdullâh said: "The Prophet ﷺ granted permission to Banû 'Amr allowing *Ruqyah* for snake bites."

Abû Az-Zubair said: "And I heard Jâbir bin 'Abdullâh say: 'A man was stung by a scorpion when we were sitting with the Messenger of Allâh ﷺ, and a man said: "O Messenger of Allâh, shall I recite *Ruqyah*?" He said: 'Whoever among you can benefit his brother, let him do so.'"

[٥٧٢٧] ٦١-(٢١٩٩) **وحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: أَرْخَصَ النَّبِيُّ ﷺ فِي رُقْيَةِ الْحَيَّةِ لِبَنِي عَمْرٍو.

وَقَالَ أَبُو الزُّبَيْرِ: وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ لَدَغَتْ رَجُلًا مِنَّا عَقْرَبٌ، وَنَحْنُ جُلُوسٌ مَعَ رَسُولِ اللهِ ﷺ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَرْقِي؟ قَالَ: «مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ».

[5728] (...) Ibn Juraij narrated a similar report (as no. 5227) with this chain of narrators except that he said: "A man among the people said: 'Shall I Recite *Ruqyah* for him, O Messenger of Allâh?'"

[٥٧٢٨] (...) **وحَدَّثَنِي** سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَرْقِيهِ يَا رَسُولَ اللهِ! وَلَمْ يَقُلْ: أَرْقِي.

[5729] 62 - (...) It was narrated that Jâbir said: "I had a maternal uncle who used to recite *Ruqyah* for scorpion stings, then the Messenger of Allâh ﷺ forbade *Ruqyah*. He came to him and said: 'O Messenger of Allâh, you have forbidden *Ruqyah* but I recite *Ruqyah* for scorpion stings.' He said: 'Whoever among you can benefit his brother, let him do so.'"

[٥٧٢٩] ٦٢-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: كَانَ لِي خَالٌ يَرْقِي مِنَ الْعَقْرَبِ، فَنَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الرُّقَىٰ، قَالَ فَأَتَاهُ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّكَ نَهَيْتَ عَنِ الرُّقَىٰ، وَأَنَا أَرْقِي مِنَ الْعَقْرَبِ، فَقَالَ: «مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ».

[5730] (...) A similar report (as no. 5729) was narrated from Al-A'mash with this chain of narrators.

[٥٧٣٠] (...) وحَدَّثَنَاه عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5731] 63 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade *Ruqyah*, then the family of 'Amr bin Ḥazm came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we had a *Ruqyah* that we used to recite for scorpion stings, but you have forbidden *Ruqyah*.' They recited it to him and he said: 'I do not see anything wrong with it. Whoever among you can benefit his brother, let him do so.'"

[٥٧٣١] ٦٣-(...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الرُّقَىٰ، فَجَاءَ آلُ عَمْرِو بْنِ حَزْمٍ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّهُ كَانَتْ عِنْدَنَا رُقْيَةٌ نَرْقِي بِهَا مِنَ الْعَقْرَبِ، وَإِنَّكَ نَهَيْتَ عَنِ الرُّقَىٰ، قَالَ: فَعَرَضُوهَا عَلَيْهِ، فَقَالَ: «مَا أَرَىٰ بَأْسًا، مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ».

Chapter 22. There Is Nothing Wrong With *Ruqyah* That Does Not Involve *Shirk*

(المعجم ٢٢) - (بَابٌ لا بأس بالرقى ما لم يكن فيه شرك) (التحفة ٧)

[5732] 64 - (2200) It was narrated that 'Awf bin Mâlik Al-Ashja'î said: "We used to recite

[٥٧٣٢] ٦٤-(٢٢٠٠) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي

Ruqyah during the *Jâhiliyyah*, and we said: 'O Messenger of Allâh, what do you think about that?' He said: 'Present your *Ruqyah* to me. There is nothing wrong with a *Ruqyah* that does not involve *Shirk*.'"

مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ، فَقُلْنَا: يَا رَسُولَ اللهِ! كَيْفَ تَرَىٰ فِي ذٰلِكَ؟ فَقَالَ: «اعْرِضُوا عَلَيَّ رُقَاكُمْ، لَا بَأْسَ بِالرُّقَىٰ مَا لَمْ يَكُنْ فِيهِ شِرْكٌ».

Chapter 23. The Permissibility Of Accepting A Reward For Reciting *Ruqyah* With Qur'ân And *Du'â'* (Supplications)

(المعجم ٢٣) - (بَابُ جواز أخذ الأجرة على الرقية بالقرآن والأذكار)

(التحفة ٨)

[5733] 65 - (2201) It was narrated from Abû Sa'eed Al-Khudrî that a group of the Companions of the Prophet ﷺ set out on a journey and traveled until they stopped near one of the Arab tribes. They asked them for hospitality but they refused to host them. Then they asked them: "Is there anyone among you who knows how to do *Ruqyah*?" Because the leader of that tribe had been stung or had fallen ill. A man among them said: "Yes." So he went to him and performed *Ruqyah* for him by reciting the Opening of the Book (i.e., *Sûrat Al-Fâtiḥah*). The man recovered and he was given a flock of sheep, but he refused to accept them and said: "Not until I tell the Prophet ﷺ about that." So he came to the Prophet ﷺ and told him about that. He

[٥٧٣٣] ٦٥-(٢٢٠١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ [التَّمِيمِيُّ]: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ كَانُوا فِي سَفَرٍ، فَمَرُّوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَاسْتَضَافُوهُمْ فَلَمْ يُضِيفُوهُمْ، فَقَالُوا لَهُمْ: هَلْ فِيكُمْ رَاقٍ؟ فَإِنَّ سَيِّدَ الْحَيِّ لَدِيغٌ أَوْ مُصَابٌ، فَقَالَ رَجُلٌ مِنْهُمْ: نَعَمْ، فَأَتَاهُ فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ، فَبَرَأَ الرَّجُلُ، فَأُعْطِيَ قَطِيعًا مِنْ غَنَمٍ، فَأَبَىٰ أَنْ يَقْبَلَهَا، وَقَالَ: حَتَّىٰ أَذْكُرَ ذٰلِكَ لِلنَّبِيِّ ﷺ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَقَالَ: يَا رَسُولَ اللهِ! وَاللهِ! مَا رَقَيْتُ إِلَّا بِفَاتِحَةِ الْكِتَابِ، فَتَبَسَّمَ وَقَالَ: «وَمَا أَدْرَاكَ أَنَّهَا رُقْيَةٌ؟» ثُمَّ

said: "O Messenger of Allâh, by Allâh, I did not recite anything but the Opening of the Book as *Ruqyah* for him." He smiled and said: "How did you know that it is a *Ruqyah*?" Then he said: "Accept (the sheep) from them and give me a share with you."

قَالَ: «خُذُوا مِنْهُمْ وَاضْرِبُوا لِي بِسَهْمٍ مَعَكُمْ».

[5734] (...) It was narrated from Abû Bishr with this chain of narrators (a *Hadîth* similar to no. 5733), and he said in the *Hadîth*: "He started to recite the Essence of the Qur'ân (*Al-Fâtihah*) and he collected his spittle and blew it, and the man recovered."

[٥٧٣٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، كِلَاهُمَا عَنْ غُنْدَرٍ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ عَنْ أَبِي بِشْرٍ بِهَٰذَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: فَجَعَلَ يَقْرَأُ أُمَّ الْقُرْآنِ، وَيَجْمَعُ بُزَاقَهُ، وَيَتْفِلُ، فَبَرَأَ الرَّجُلُ.

[5735] 66 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "We made a stop and a woman came and said: 'The chief of our tribe is ill, he has been stung. Is there anyone among you who can perform *Ruqyah*?' A man among us got up and went with her, and we did not think that he was good at performing *Ruqyah*. He recited the Opening of the Book as a *Ruqyah* for him, and he recovered. They gave us some sheep and gave us milk to drink. We said: 'Are you good at performing *Ruqyah*?' He said: 'I did not recite anything for *Ruqyah* but the Opening of the Book.' I said: 'Do not move them (the sheep) until we come to the Prophet ﷺ.' We came to the Prophet ﷺ and told him about that, and he said: 'How did he

[٥٧٣٥] ٦٦-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَخِيهِ، مَعْبَدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَزَلْنَا مَنْزِلًا. فَأَتَتْنَا امْرَأَةٌ فَقَالَتْ: إِنَّ سَيِّدَ الْحَيِّ سَلِيمٌ، لُدِغَ، فَهَلْ فِيكُمْ مِنْ رَاقٍ؟ فَقَامَ مَعَهَا رَجُلٌ مِنَّا، مَا كُنَّا نَظُنُّهُ يُحْسِنُ رُقْيَةً، فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ فَبَرَأَ، فَأَعْطَوْهُ غَنَمًا، وَسَقَوْنَا لَبَنًا، فَقُلْنَا: أَكُنْتَ تُحْسِنُ رُقْيَةً؟ فَقَالَ: مَا رَقَيْتُهُ إِلَّا بِفَاتِحَةِ الْكِتَابِ، قَالَ: فَقُلْتُ: لَا تُحَرِّكُوهَا حَتَّىٰ نَأْتِيَ النَّبِيَّ ﷺ، فَأَتَيْنَا

know that it is a *Ruqyah*? Distribute them and give me a share with you.'"

[5736] (...) Hi<u>sh</u>âm narrated a similar report (as no. 5735) with this chain of narrators, but he said: "A man got up and went with her, and we did not think that he was one who could perform *Ruqyah*."

Chapter 24. It Is Recommended To Put One's Hand On The Site Of The Pain When Supplicating

[5737] 67 - (2202) It was narrated from 'U<u>th</u>mân bin Abul-'Âṣ A<u>th</u>-<u>Th</u>aqafi that he complained to the Messenger of Allâh ﷺ about some pain that he had felt in his body since he became Muslim. The Messenger of Allâh ﷺ said to him: "Put your hand on the part of your body that hurts and say: '*Bismillâh* (in the Name of Allâh)' three times, then say seven times: 'I seek refuge in Allâh and His Power from the evil of what I find and I fear.'"

النَّبِيَّ ﷺ فَذَكَرْنَا ذٰلِكَ لَهُ، فَقَالَ: «مَا كَانَ يُدْرِيهِ أَنَّهَا رُقْيَةٌ؟ اقْسِمُوا وَاضْرِبُوا لِي بِسَهْمٍ مَعَكُمْ».

[٥٧٣٦] (...) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا هِشَامٌ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ غَيْرَ أَنَّهُ قَالَ: فَقَامَ مَعَهَا رَجُلٌ مِنَّا، مَا كُنَّا نَأْبُنُهُ بِرُقْيَةٍ.

(المعجم ٢٤) - (بَابُ استحباب وضع يده على موضع الألم، مع الدعاء) (التحفة ٩)

[٥٧٣٧] ٦٧-(٢٢٠٢) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ: أَنَّهُ شَكَا إِلَىٰ رَسُولِ اللهِ ﷺ وَجَعًا، يَجِدُهُ فِي جَسَدِهِ مُنْذُ أَسْلَمَ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «ضَعْ يَدَكَ عَلَى الَّذِي يَأْلَمُ مِنْ جَسَدِكَ، وَقُلْ: بِاسْمِ اللهِ، ثَلَاثًا، وَقُلْ، سَبْعَ مَرَّاتٍ: أَعُوذُ بِاللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ».

Chapter 25. Seeking Refuge With Allâh From The Devil Who Whispers During Prayer

(المعجم ٢٥) - (بَابُ التعوذ من شيطان الوسوسة في الصلاة)

(التحفة ١٠)

[5738] 68 - (2203) It was narrated that 'Uthmân bin Abul-'Âṣ came to the Prophet ﷺ and said: "O Messenger of Allâh, the *Shaiṭân* interferes between me and my prayer and my recitation, and he makes me confused. The Messenger of Allâh ﷺ said: 'That is a devil called Khinzab. If you feel that, then seek refuge with Allâh from him and blow spittle to your left three times.' He said: 'I did that and Allâh took him away from me.'"

[٥٧٣٨] ٦٨-(٢٢٠٣) وَحَدَّثَنِي يَحْيَى بْنُ خَلَفٍ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ أَتَى النَّبِيَّ ﷺ فَقَالَ: «يَا رَسُولَ اللهِ! إِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَبَيْنَ صَلَاتِي وَقِرَاءَتِي، يَلْبِسُهَا عَلَيَّ، فَقَالَ رَسُولُ اللهِ ﷺ: «ذَاكَ شَيْطَانٌ يُقَالُ لَهُ خِنْزَبٌ، فَإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللهِ مِنْهُ، وَاتْفِلْ عَلَىٰ يَسَارِكَ ثَلَاثًا»، قَالَ: فَفَعَلْتُ ذَٰلِكَ فَأَذْهَبَهُ اللهُ عَنِّي.

[5739] (...) It was narrated from 'Uthmân bin Abul-'Âṣ that he came to the Prophet ﷺ... and he mentioned a similar report (as no. 5738), but in the *Ḥadîth* of Sâlim bin Nûḥ it does not say: "Three times."

[٥٧٣٩] (...) وَحَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فَذَكَرَ بِمِثْلِهِ، وَلَمْ يَذْكُرْ فِي حَدِيثِ سَالِمِ بْنِ نُوحٍ: ثَلَاثًا.

[5740] (...) It was narrated that 'Uthmân bin Abul-'Âṣ Ath-Thaqafî said: "I said: 'O Messenger of Allâh...'" then he mentioned a similar *Ḥadîth*.

[٥٧٤٠] (...) وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ سَعِيدٍ الْجُرَيْرِيِّ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ

اللهِ بْنِ الشِّخِّيرِ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ، قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِهِمْ.

Chapter 26. For Every Disease There Is A Remedy, And It Is Recommended To Treat Disease

(المعجم ٢٦) - (بَابٌ لكل داء دواء، واستحباب التداوي) (التحفة ١١)

[5741] 69 - (2204) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "For every disease there is a remedy, and when the remedy is applied to the disease, it is healed by Allâh's Leave."

[٥٧٤١] ٦٩-(٢٢٠٤) حَدَّثَنَا هَارُونُ ابْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو وَهُوَ ابْنُ الْحَارِثِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «لِكُلِّ دَاءٍ دَوَاءٌ، فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللهِ تَعَالَىٰ».

[5742] 70 - (2205) Jâbir bin 'Abdullâh visited Al-Muqanna' (when he was sick) then he said: "I will not depart until you are treated with cupping, for I heard the Messenger of Allâh ﷺ say: 'In it there is healing.'"

[٥٧٤٢] ٧٠-(٢٢٠٥) حَدَّثَنَا هَارُونُ ابْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، أَنَّ بُكَيْرًا حَدَّثَهُ، أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ، أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ عَادَ الْمُقَنَّعَ ثُمَّ قَالَ: لَا أَبْرَحُ حَتَّىٰ تَحْتَجِمَ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ فِيهِ شِفَاءً».

[5743] 71 - (...) It was narrated that 'Âṣim bin 'Umar bin Qatâdah said: "Jâbir bin 'Abdullâh came to us in our home along with another man who was suffering from an abscess or a wound. He said: 'What ails you?' He said: 'An abscess that is causing me pain.'

[٥٧٤٣] ٧١-(...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ سُلَيْمَانَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، قَالَ: جَاءَنَا جَابِرُ بْنُ عَبْدِ اللهِ، فِي أَهْلِنَا، وَرَجُلٌ يَشْتَكِي خُرَاجًا بِهِ أَوْ

He said: 'O young boy, bring me a cupper.' He said to him: 'What will you do with the cupper, O 'Abdullâh?' He said: 'I want him to treat him with cupping tools.' He said: 'By Allâh, if flies land on me or if a piece of cloth touches me, it hurts me a great deal.' When he saw that he was feeling anxious about that he said: 'I heard the Messenger of Allâh ﷺ say: "If there is any good in your remedies it is in the incision of the cupper, or a drink of honey, or cauterization with fire."' The Messenger of Allâh ﷺ said: "But I would not like to be cauterized." He brought a cupper and he made an incision, and the pain he had went away."

جِرَاحًا، فَقَالَ: مَا تَشْتَكِي؟ قَالَ: خُرَاجٌ بِي قَدْ شَقَّ عَلَيَّ، فَقَالَ: يَا غُلَامُ ائْتِنِي بِحَجَّامٍ، فَقَالَ لَهُ: مَا تَصْنَعُ بِالْحَجَّامِ؟ يَا أَبَا عَبْدِ اللهِ! قَالَ: أُرِيدُ أَنْ أُعَلِّقَ فِيهِ مِحْجَمًا، قَالَ: وَاللهِ! إِنَّ الذُّبَابَ لَيُصِيبُنِي، أَوْ يُصِيبُنِي الثَّوْبُ، فَيُؤْذِينِي، وَيَشُقُّ عَلَيَّ، فَلَمَّا رَأَىٰ تَبَرُّمَهُ مِنْ ذٰلِكَ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ خَيْرٌ، فَفِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةٍ مِنْ عَسَلٍ، أَوْ لَذْعَةٍ بِنَارٍ»، قَالَ رَسُولُ اللهِ ﷺ: «وَمَا أُحِبُّ أَنْ أَكْتَوِيَ» قَالَ فَجَاءَ بِحَجَّامٍ فَشَرَطَهُ، فَذَهَبَ عَنْهُ مَا يَجِدُ.

[5744] 72 - (2206) It was narrated from Jâbir that Umm Salamah asked the Messenger of Allâh ﷺ for permission for cupping, and the Prophet ﷺ told Abû Ṭaibah to treat her with cupping.

He said: "I think he said: 'He was her brother through breastfeeding, or a young boy who had not reached puberty.'"

[٥٧٤٤] ٧٢-(٢٢٠٦) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا [مُحَمَّدُ] ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ أُمَّ سَلَمَةَ اسْتَأْذَنَتْ رَسُولَ اللهِ ﷺ فِي الْحِجَامَةِ، فَأَمَرَ النَّبِيُّ ﷺ أَبَا طَيْبَةَ أَنْ يَحْجُمَهَا.

قَالَ: حَسِبْتُ أَنَّهُ قَالَ: كَانَ أَخَاهَا مِنَ الرَّضَاعَةِ، أَوْ غُلَامًا لَمْ يَحْتَلِمْ.

[5745] 73 - (2207) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sent a doctor to Ubayy bin Ka'b, and he cut a vein then he cauterized it."

[٥٧٤٥] ٧٣-(٢٢٠٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى- وَاللَّفْظُ لَهُ -: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو

مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ إِلَىٰ أُبَيِّ بْنِ كَعْبٍ طَبِيبًا، فَقَطَعَ مِنْهُ عِرْقًا، ثُمَّ كَوَاهُ عَلَيْهِ.

[5746] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 5745), but he did not mention: "He cut a vein."

[٥٧٤٦] (...) وحَدَّثَنَاهُ عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنِي إِسْحٰقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ: أَخْبَرَنَا سُفْيَانُ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ: فَقَطَعَ مِنْهُ عِرْقًا.

[5747] 74 - (...) Jâbir bin 'Abdullâh said: "Ubayy was wounded in his medial arm vein on the day of (the battle of) *Al-Ahzâb*, and the Messenger of Allâh ﷺ cauterized it."

[٥٧٤٧] ٧٤-(...) وحَدَّثَنِي بِشْرُ ابْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا سُفْيَانَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: رُمِيَ أُبَيٌّ يَوْمَ الْأَحْزَابِ عَلَىٰ أَكْحَلِهِ، قَالَ فَكَوَاهُ رَسُولُ اللهِ ﷺ.

[5748] 75 - (2208) It was narrated that Jâbir said: "Sa'd bin Mu'âdh was wounded in his medial arm vein, and the Prophet ﷺ cauterized it with his own hand, using an iron rod. Then it swelled up and he cauterized it again."

[٥٧٤٨] ٧٥-(٢٢٠٨) حَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: رُمِيَ سَعْدُ بْنُ مُعَاذٍ فِي أَكْحَلِهِ، قَالَ: فَحَسَمَهُ النَّبِيُّ ﷺ بِيَدِهِ بِمِشْقَصٍ، ثُمَّ وَرِمَتْ فَحَسَمَهُ الثَّانِيَةَ.

[5749] 76 - (1202) It was narrated from Ibn 'Abbâs that the Prophet ﷺ was treated with

[٥٧٤٩] ٧٦-(١٢٠٢) حَدَّثَنِي أَحْمَدُ ابْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا

cupping, and he gave the cupper his fee, and he took some medicine through his nose.

حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنِي عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ [راجع: ٢٨٨٥].

[5750] 77 - (1577) It was narrated that 'Amr bin 'Âmir Al-Anṣârî said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ was treated with cupping and he did not withhold payment from anyone.'"

[٥٧٥٠] ٧٧-(١٥٧٧) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، وَقَالَ أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا- وَكِيعٌ - عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ عَامِرٍ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: احْتَجَمَ رَسُولُ اللهِ ﷺ وَكَانَ لَا يَظْلِمُ أَحَدًا أَجْرَهُ. [راجع: ٤٠٣٨]

[5751] 78 - (2209) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Fever is from the heat of Hell, so cool it down with water."

[٥٧٥١] ٧٨-(٢٢٠٩) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحُمَّىٰ مِنْ فَيْحِ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ».

[5752] (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "High fever is from the heat of Hell, so cool it down with water."

[٥٧٥٢] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَمُحَمَّدُ بْنُ بِشْرٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ شِدَّةَ الْحُمَّىٰ مِنْ فَيْحِ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ».

[5753] 79 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Fever is from the heat of Hell, so extinguish it with water."

[٥٧٥٣] **٧٩**-(. . .) **وحَدَّثني** هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْحُمَّىٰ مِنْ فَيْحِ جَهَنَّمَ، فَأَطْفِؤُهَا بِالْمَاءِ».

[5754] 80 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Fever is from the heat of Hell, so extinguish it with water."

[٥٧٥٤] **٨٠**-(. . .) **حَدَّثنا** أَحْمَدُ ابْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي هَٰرُونُ بْنُ عَبْدِ اللهِ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْحُمَّىٰ مِنْ فَيْحِ جَهَنَّمَ، فَأَطْفِؤُهَا بِالْمَاءِ».

[5755] 81 - (2210) It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Fever is from the heat of Hell, so cool it down with water."

[٥٧٥٥] **٨١**-(٢٢١٠) **حَدَّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْحُمَّىٰ مِنْ فَيْحِ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ».

[5756] (...) A similar report (as no. 5755) was narrated from Hishâm with this chain of narrators.

[٥٧٥٦] (. . .) **وحَدَّثَنَاهُ** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا خَالِدُ بْنُ الْحَارِثِ وَعَبْدَةُ ابْنُ سُلَيْمَانَ، جَمِيعًا عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[5757] 82 - (2211) It was narrated from Asmâ' that a woman who was running a high fever was brought to her. She called for some water and sprinkled it in the neckline of her garment and said: "The Messenger of Allâh ﷺ said: 'Cool it down with water.' And he said: 'It is from the heat of Hell.'"

[٥٧٥٧] ٨٢-(٢٢١١) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ: أَنَّهَا كَانَتْ تُؤْتَىٰ بِالْمَرْأَةِ الْمَوْعُوكَةِ، فَتَدْعُو بِالْمَاءِ فَتَصُبُّهُ فِي جَيْبِهَا، وَتَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «ابْرُدُوهَا بِالْمَاءِ»، وَقَالَ: «إِنَّهَا مِنْ فَيْحِ جَهَنَّمَ».

[5758] (...) In the *Hadîth* of Ibn Numair (no. 5757) it says: "She sprinkled water in the neckline of her garment." It does not say in the *Hadîth* of Abû Usâmah: "It is from the heat of Hell."

[٥٧٥٨] (...) وحَدَّثَنَاه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: صَبَّتِ الْمَاءَ بَيْنَهَا وَبَيْنَ جَيْبِهَا، وَلَمْ يَذْكُرْ فِي حَدِيثِ أَبِي أُسَامَةَ: «أَنَّهَا مِنْ فَيْحِ جَهَنَّمَ».

قَالَ أَبُو أَحْمَدَ: قَالَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ بِهَٰذَا [الْإِسْنَادِ].

[5759] 83 - (2212) It was narrated that Râfi' bin Khadîj said: "I heard the Messenger of Allâh ﷺ say: 'Fever is from the intense heat of Hell, so cool it down with water.'"

[٥٧٥٩] ٨٣-(٢٢١٢) حَدَّثَنَا هَنَّادُ ابْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْحُمَّىٰ مِنْ فَوْرِ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ».

[5760] 84 - (...) Râfi' bin Khadîj said: "I heard the Messenger of Allâh ﷺ say: 'Fever is from the intense heat of Hell, so cool it down with water.'"

[٥٧٦٠] ٨٤-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ حَاتِمٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ

قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْحُمَّىٰ مِنْ فَوْرِ جَهَنَّمَ فَابْرُدُوهَا عَنْكُمْ بِالْمَاءِ»، وَلَمْ يَذْكُرْ أَبُو بَكْرٍ «عَنْكُمْ» وَقَالَ: قَالَ: أَخْبَرَنِي رَافِعُ بْنُ خَدِيجٍ.

Chapter 27. It Is Disliked To Administer Medicine In The Side Of The Mouth Forcibly

(المعجم ٢٧) - (بَابُ كراهة التداوي باللدود) (التحفة ١٢)

[5761] 85 - (2213) It was narrated that 'Âishah said: "We administered medicine to the Messenger of Allâh ﷺ in the side of his mouth when he was sick, and he indicated to us that we should not do that. But we said it is just the objection of the sick person to the medicine. When he recovered he said: 'There is no one among you who should not have medicine administered in the side of his mouth, except Al-'Abbâs, as he was not present with you.'"

[٥٧٦١] ٨٥-(٢٢١٣) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عَائِشَةَ قَالَتْ: لَدَدْنَا رَسُولَ اللهِ ﷺ فِي مَرَضِهِ، فَأَشَارَ أَنْ لَا تَلُدُّونِي، فَقُلْنَا: كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ، فَلَمَّا أَفَاقَ قَالَ: «لَا يَبْقَىٰ أَحَدٌ مِنْكُمْ إِلَّا لُدَّ، غَيْرُ الْعَبَّاسِ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ».

Chapter 28. Treatment With Indian Aloeswood, Which Is Costmary

(المعجم ٢٨) - (بَابُ التداوي بالعود الهنديّ، وهو الكست) (التحفة ١٣)

[5762] 86 - (287) It was narrated that Umm Qais bint Miḥṣan, the sister of 'Ukâshah (bin Miḥṣan), said: "I brought a son of mine to the Messenger of Allâh ﷺ who was not yet eating

[٥٧٦٢] ٨٦-(٢٨٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِزُهَيْرٍ- قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ

food, and he urinated on him, and he called for some water and sprinkled it over it.

الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ أُخْتِ عُكَاشَةَ [بْنِ مِحْصَنٍ]، قَالَتْ: دَخَلْتُ بِابْنٍ لِي عَلَىٰ رَسُولِ اللهِ ﷺ، لَمْ يَأْكُلِ الطَّعَامَ، فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ فَرَشَّهُ. [راجع: ٦٦٥]

[5763] (2214) She (Umm Qais bint Miḥṣan) said: "I brought a son of mine to him and I had squeezed his uvula to relieve the swelling. He said: 'Why do you squeeze your children's uvulas like this? You should use this Indian aloeswood, for in it there are seven cures, including pleurisy. It should be administered through the nose for swelling in the uvula and in the side of the mouth for pleurisy.'"

[٥٧٦٣] (٢٢١٤) قَالَتْ: وَدَخَلْتُ عَلَيْهِ بِابْنٍ لِي، قَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُذْرَةِ، فَقَالَ: «عَلَامَ تَدْغَرْنَ أَوْلَادَكُنَّ بِهٰذَا الْعِلَاقِ؟ عَلَيْكُنَّ بِهٰذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ، يُسْعَطُ مِنَ الْعُذْرَةِ، وَيُلَدُّ مِنْ ذَاتِ الْجَنْبِ.»

[5764] 87 - (...) 'Ubaidullâh bin 'Abdullâh bin 'Utbah bin Mas'ûd narrated that Umm Qais bint Miḥṣan, who was one of the earliest *Muhâjir* women who had sworn allegiance to the Messenger of Allâh ﷺ, and who was the sister of 'Ukâshah bin Miḥṣan, one of Banû Asad bin Khuzaimah, told him that she brought a son of hers, who had not reached the age of eating food, to the Messenger of Allâh ﷺ. She had squeezed his uvula to relieve swelling – Yûnus (a narrator) said: "She had squeezed his uvula because she was afraid it might have swollen" – she said: "The Messenger of Allâh ﷺ said: 'Why

[٥٧٦٤] ٨٧-(...) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ - وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُوَلِ اللَّاتِي بَايَعْنَ رَسُولَ اللهِ ﷺ، وَهِيَ أُخْتُ عُكَّاشَةَ بْنِ مِحْصَنٍ، أَحَدِ بَنِي أَسَدِ بْنِ خُزَيْمَةَ - قَالَ: أَخْبَرَتْنِي أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ بِابْنٍ لَهَا لَمْ يَبْلُغْ أَنْ يَأْكُلَ الطَّعَامَ، وَقَدْ أَعْلَقَتْ عَلَيْهِ مِنَ الْعُذْرَةِ -

do you squeeze your children's uvulas like this? You should use this Indian aloeswood – meaning costmary – for in it there are seven cures, including pleurisy.'"

قَالَ يُونُسُ: أَعْلَقَتْ: غَمَزَتْ فَهِيَ تَخَافُ أَنْ تَكُونَ بِهِ عُذْرَةٌ - قَالَتْ: فَقَالَ رَسُولُ اللهِ ﷺ: «عَلَامَهْ تَدْغَرْنَ أَوْلَادَكُنَّ بِهَذَا الْإِعْلَاقِ؟ عَلَيْكُنَّ بِهَذَا الْعُودِ الْهِنْدِيِّ يَعْنِي بِهِ الْكُسْتَ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ».

[5765] (287) 'Ubaidullâh said: And she (Umm Qais bint Miḥṣan) narrated that that son of hers urinated in the lap of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ called for some water and he sprinkled it on the urine, and he did not wash it thoroughly.

[٥٧٦٥] (٢٨٧) **قَالَ** عُبَيْدُ اللهِ: وَأَخْبَرَتْنِي أَنَّ ابْنَهَا، ذَاكَ، بَالَ فِي حَجْرِ رَسُولِ اللهِ ﷺ، فَدَعَا رَسُولُ اللهِ ﷺ بِمَاءٍ فَنَضَحَهُ عَلَىٰ بَوْلِهِ وَلَمْ يَغْسِلْهُ غَسْلًا.

Chapter 29. Treating Sickness With The Black Seed

(المعجم ٢٩) - (بَابُ التداوي بالحبة السوداء) (التحفة ١٤)

[5766] 88 - (2215) Abû Hurairah narrated that he heard the Messenger of Allâh ﷺ say: "In the black seed there is healing for every disease, except death."

[٥٧٦٦] ٨٨-(٢٢١٥) **حَدَّثَنَا** مُحَمَّدُ ابْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَٰنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءً مِنْ كُلِّ دَاءٍ، إِلَّا السَّامَ»، وَالسَّامُ: الْمَوْتُ، وَالْحَبَّةُ السَّوْدَاءُ: الشُّونِيزُ.

[5767] (...) A *Ḥadîth* like that of 'Uqail (no. 5766) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٥٧٦٧] (. . .) **وَحَدَّثَنِيهِ** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ

الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عُقَيْلٍ، وَفِي حَدِيثِ سُفْيَانَ وَيُونُسَ: الْحَبَّةُ السَّوْدَاءُ. وَلَمْ يَقُلِ: الشُّونِيزُ.

[5768] 89 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no disease but there is a cure for it in the black seed, except death."

[٥٧٦٨] **٨٩-(...) وَحَدَّثَنَا** يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ [بْنُ سَعِيدٍ] وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنْ دَاءٍ، إِلَّا فِي الْحَبَّةِ السَّوْدَاءِ مِنْهُ شِفَاءٌ، إِلَّا السَّامَ»

Chapter 30. *Talbînah*[1] Gives Comfort To The Sick Person

(المعجم ٣٠) - (بَابُ التلبينة مجمة لفؤاد المريض) (التحفة ١٥)

[5769] 90 - (2216) 'Urwah narrated from 'Âishah that if anyone died among her family, and the women gathered, when everyone had left but her own family and close friends, 'Âishah

[٥٧٦٩] **٩٠-(٢٢١٦) حَدَّثَنِي** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ [بْنُ خَالِدٍ] عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ

[1] *Talbînah:* A soup made from flour or bran.

the wife of the Prophet ﷺ would order that a pot of *Talbînah* be cooked, then that some *Tharîd* be made and the *Talbînah* poured over it, then she would say: "Eat it, for I heard the Messenger of Allâh ﷺ say: '*Talbînah* brings comfort to the sick person and it lessens grief.'"

عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا كَانَتْ، إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا، فَاجْتَمَعَ لِذٰلِكَ النِّسَاءُ، ثُمَّ تَفَرَّقْنَ إِلَّا أَهْلَهَا وَخَاصَّتَهَا، أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطُبِخَتْ، ثُمَّ صُنِعَ ثَرِيدٌ، فَصُبَّتِ التَّلْبِينَةُ عَلَيْهِ، ثُمَّ قَالَتْ: كُلْنَ مِنْهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «التَّلْبِينَةُ مُجِمَّةٌ لِفُؤَادِ الْمَرِيضِ، تُذْهِبُ بَعْضَ الْحُزْنِ».

Chapter 31. Treating Sickness With A Drink Of Honey

(المعجم ٣١) - (بَابُ التداوي بسقي العسل) (التحفة ١٦)

[5770] 91 - (2217) It was narrated that Abû Sa'eed Al-Khudrî said: "A man came to the Prophet ﷺ and said: 'My brother's bowels are loose.' The Messenger of Allâh ﷺ said: 'Give him honey to drink.' He gave him honey, then he came and said: 'I gave him honey to drink but it only made the problem worse.' He said it to him three times, then he came the fourth time and he (ﷺ) said: 'Give him honey to drink.' He said: 'I did that before and it only made it worse.' The Messenger of Allâh ﷺ said: 'Allâh speaks the Truth and your brother's bowels are lying.' Then he gave him honey to drink and he recovered.'"

[٥٧٧٠] ٩١-(٢٢١٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ- قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَخِي اسْتَطْلَقَ بَطْنُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «اسْقِهِ عَسَلًا» فَسَقَاهُ، ثُمَّ جَاءَهُ فَقَالَ: إِنِّي سَقَيْتُهُ [عَسَلًا] فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا، فَقَالَ لَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ جَاءَ الرَّابِعَةَ فَقَالَ: «اسْقِهِ عَسَلًا» فَقَالَ: لَقَدْ سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا، فَقَالَ رَسُولُ اللهِ ﷺ: «صَدَقَ اللهُ، وَكَذَبَ بَطْنُ أَخِيكَ» فَسَقَاهُ فَبَرَأَ.

[5771] (...) It was narrated from Abû Sa'eed Al-Khudrî that a man came to the Prophet ﷺ and said: "My brother has an upset stomach." He said to him: "Give him honey to drink," a *Hadîth* like that of Shu'bah (no. 5770).

[٥٧٧١] (...) **وَحَدَّثَنِيهِ** عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَخِي عَرِبَ بَطْنُهُ، فَقَالَ لَهُ: «اسْقِهِ عَسَلًا» بِمَعْنَىٰ حَدِيثِ شُعْبَةَ.

Chapter 32. About The Plague, Ill Omens, Soothsaying And The Like

(المعجم ٣٢) - (بَابُ الطاعون والطيرة والكهانة ونحوها) (التحفة ١٧)

[5772] 92 - (2218) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâṣ that he heard his father asking Usâmah bin Zaid: "What did you hear from the Messenger of Allâh ﷺ about the plague?" Usâmah said: "The Messenger of Allâh ﷺ said: 'The plague is a calamity (or a punishment) that was sent upon the Children of Israel, or upon those who came before you. If you hear of it in some land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it.'"

Abû An-Naḍr said: "Do not leave, except to flee from it."

[٥٧٧٢] ٩٢-(٢٢١٨) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَأَبِي النَّضْرِ، مَوْلَىٰ عُمَرَ بْنِ عُبَيْدِ اللهِ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يَسْأَلُ أُسَامَةَ بْنَ زَيْدٍ: مَاذَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ فِي الطَّاعُونِ؟ فَقَالَ أُسَامَةُ: قَالَ رَسُولُ اللهِ ﷺ: «الطَّاعُونُ رِجْزٌ [أَوْ عَذَابٌ] أُرْسِلَ عَلَىٰ بَنِي إِسْرَائِيلَ، أَوْ عَلَىٰ مَنْ كَانَ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ».

وَقَالَ أَبُو النَّضْرِ: «لَا يُخْرِجُكُمْ إِلَّا فِرَارٌ مِنْهُ».

[5773] 93 - (...) It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ said: 'The plague is a sign of punishment with which Allâh tests some of His slaves. If you hear of it, do not enter (the land where it is), and if it breaks out in a land where you are, do not flee from it.'"

[٥٧٧٣] **٩٣**-(. . .) **حَدَّثَنَا** عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا الْمُغِيرَةُ - وَنَسَبَهُ ابْنُ قَعْنَبٍ فَقَالَ: ابْنُ عَبْدِ الرَّحْمَٰنِ الْقُرَشِيُّ - عَنْ أَبِي النَّضْرِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الطَّاعُونُ آيَةُ الرِّجْزِ، ابْتَلَى اللهُ عَزَّ وَجَلَّ بِهِ نَاسًا مِنْ عِبَادِهِ، فَإِذَا سَمِعْتُمْ بِهِ، فَلَا تَدْخُلُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَفِرُّوا مِنْهُ».

هَٰذَا حَدِيثُ الْقَعْنَبِيِّ، وَقُتَيْبَةَ نَحْوُهُ.

[5774] 94 - (...) It was narrated that Usâmah said: "The Messenger of Allâh ﷺ said: 'This plague is a punishment that was sent upon those who came before you, or upon the Children of Israel. If it is present in a land (where you are), do not depart from it, fleeing from it, and if it is in a land, do not go there.'"

[٥٧٧٤] **٩٤**-(. . .) **وحَدَّثنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ أُسَامَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ هَٰذَا الطَّاعُونَ رِجْزٌ سُلِّطَ عَلَىٰ مَنْ كَانَ قَبْلَكُمْ، أَوْ عَلَىٰ بَنِي إِسْرَائِيلَ، فَإِذَا كَانَ بِأَرْضٍ، فَلَا تَخْرُجُوا مِنْهَا فِرَارًا مِنْهُ، وَإِذَا كَانَ بِأَرْضٍ، فَلَا تَدْخُلُوهَا».

[5775] 95 - (...) 'Âmir bin Sa'd narrated that a man asked Sa'd bin Abî Waqqâṣ about the plague. Usâmah bin Zaid said: "I will tell you about it. The Messenger of Allâh ﷺ said: 'It is a torment or a punishment that Allâh sent

[٥٧٧٥] **٩٥**-(. . .) **حَدَّثَنَا** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ عَامِرَ بْنَ سَعْدٍ أَخْبَرَهُ، أَنَّ رَجُلًا سَأَلَ

upon some of the Children of Israel, or some people who came before you. If you hear of it in some land, do not go there, and if it comes upon you, do not leave, fleeing from it.'"

سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ الطَّاعُونِ؟ فَقَالَ أُسَامَةُ بْنُ زَيْدٍ: أَنَا أُخْبِرُكَ عَنْهُ، قَالَ رَسُولُ اللهِ ﷺ: «هُوَ عَذَابٌ أَوْ رِجْزٌ أَرْسَلَهُ اللهُ عَلَىٰ طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ، أَوْ نَاسٍ كَانُوا قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَدْخُلُوهَا عَلَيْهِ، وَإِذَا دَخَلَهَا عَلَيْكُمْ، فَلَا تَخْرُجُوا مِنْهَا فِرَارًا».

[5776] (...) A similar *Ḥadîth* (as no. 5775) was narrated from 'Amr bin Dînâr with the chain of Ibn Juraij.

[٥٧٧٦] (. . .) **وَحَدَّثَنَاهُ** أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، كِلَاهُمَا عَنْ عَمْرِو بْنِ دِينَارٍ بِإِسْنَادِ ابْنِ جُرَيْجٍ، نَحْوَ حَدِيثِهِ.

[5777] 96 - (...) It was narrated from Usâmah bin Zaid that the Messenger of Allâh ﷺ said: "This pain or this sickness (meaning plague) is a punishment with which some of the nations who came before you were punished, then it remained on earth after that, coming and going from time to time. Whoever hears of it in some land should not go there, and whoever is in a land where it breaks out should not leave, fleeing from it."

[٥٧٧٧] ٩٦-(. . .) **حَدَّثَنِي** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِنَّ هَٰذَا الْوَجَعَ أَوِ السَّقَمَ رِجْزٌ عُذِّبَ بِهِ بَعْضُ الْأُمَمِ قَبْلَكُمْ، ثُمَّ بَقِيَ بَعْدُ بِالْأَرْضِ، فَيَذْهَبُ الْمَرَّةَ وَيَأْتِي الْأُخْرَىٰ، فَمَنْ سَمِعَ بِهِ بِأَرْضٍ، فَلَا يَقْدَمَنَّ عَلَيْهِ، وَمَنْ وَقَعَ بِأَرْضٍ وَهُوَ بِهَا، فَلَا يُخْرِجَنَّهُ الْفِرَارُ مِنْهُ».

[5778] (...) A similar *Hadîth* (as no. 5777) was narrated from Az-Zuhrî with the chain of Yûnus.

[٥٧٧٨] (...) **وحَدَّثَناه** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِإِسْنَادِ يُونُسَ، نَحْوَ حَدِيثِهِ.

[5779] 97 - (...) It was narrated that Habîb said: "We were in Al-Madînah and we heard that the plague had broken out in Al-Kûfah. 'Atâ' bin Yasâr and others told me that the Messenger of Allâh ﷺ said: 'If you are in a land where the plague breaks out, do not leave, and if you hear that it is in some land, do not go there.' I said: 'From whom (did you hear this)?' He said: 'From 'Âmir bin Sa'd who narrated it.' I went to him and they said: 'He is away.' But I met his brother Ibrâhîm bin Sa'd and I asked him. He said: 'I was present when Usâmah narrated it to Sa'd. He (Usâmah) said: "I heard the Messenger of Allâh ﷺ say: 'This disease is a calamity and a punishment, or the remainder of a punishment, with which some of those who came before you were punished. If it breaks out in a land where you are, do not leave it, and if you hear that it is in a land, do not go there.'"

Habîb said: "I said to Ibrâhîm: 'Did you hear Usâmah narrate it to Sa'd, and he did not deny it?' He said: 'Yes.'"

[٥٧٧٩] **٩٧-(...) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ حَبِيبٍ قَالَ: كُنَّا بِالْمَدِينَةِ فَبَلَغَنِي أَنَّ الطَّاعُونَ قَدْ وَقَعَ بِالْكُوفَةِ، فَقَالَ لِي عَطَاءُ بْنُ يَسَارٍ وَغَيْرُهُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كُنْتَ بِأَرْضٍ فَوَقَعَ بِهَا، فَلَا تَخْرُجْ مِنْهَا، وَإِذَا بَلَغَكَ أَنَّهُ بِأَرْضٍ، فَلَا تَدْخُلْهَا» قَالَ قُلْتُ: عَمَّنْ؟ قَالُوا: عَنْ عَامِرِ بْنِ سَعْدٍ يُحَدِّثُ بِهِ، قَالَ فَأَتَيْتُهُ فَقَالُوا: غَائِبٌ، قَالَ فَلَقِيتُ أَخَاهُ إِبْرَاهِيمَ ابْنَ سَعْدٍ فَسَأَلْتُهُ؟ فَقَالَ: شَهِدْتُ أُسَامَةَ يُحَدِّثُ سَعْدًا فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ هَذَا الْوَجَعَ رِجْزٌ وَعَذَابٌ أَوْ بَقِيَّةُ عَذَابٍ عُذِّبَ بِهِ أُنَاسٌ مِنْ قَبْلِكُمْ، فَإِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا مِنْهَا، وَإِذَا بَلَغَكُمْ أَنَّهُ بِأَرْضٍ، فَلَا تَدْخُلُوهَا».

قَالَ حَبِيبٌ: فَقُلْتُ لِإِبْرَاهِيمَ: آنْتَ سَمِعْتَ أُسَامَةَ يُحَدِّثُ سَعْدًا وَهُوَ لَا يُنْكِرُ؟ قَالَ: نَعَمْ.

[5780] (...) Shu'bah narrated it with this chain of narrators (a *Hadîth* similar to no. 5779), except that he did not mention the story of 'Aṭâ' bin Yasâr at the beginning of the *Hadîth*.

[٥٧٨٠] (...) **وحَدَّثَنَاه** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ قِصَّةَ عَطَاءِ بْنِ يَسَارٍ فِي أَوَّلِ الْحَدِيثِ.

[5781] (...) It was narrated that Sa'd bin Mâlik, Khuzaimah bin Thâbit and Usâmah bin Zaid said: The Messenger of Allâh ﷺ said... a *Hadîth* like that of Shu'bah (no. 5779).

[٥٧٨١] (...) **وحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ سَعْدِ ابْنِ مَالِكٍ وَخُزَيْمَةَ بْنِ ثَابِتٍ وَأُسَامَةَ بْنِ زَيْدٍ قَالُوا: قَالَ رَسُولُ اللهِ ﷺ بِمَعْنَىٰ حَدِيثِ شُعْبَةَ.

[5782] (...) It was narrated that Ibrâhîm bin Sa'd bin Abî Waqqâṣ said: "Usâmah bin Zaid and Sa'd were sitting and talking, and they said: 'The Messenger of Allâh ﷺ said...'" a similar *Hadîth* (as no. 5779).

[٥٧٨٢] (...) **وحَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: كَانَ أُسَامَةُ بْنُ زَيْدٍ وَسَعْدٌ جَالِسَيْنِ يَتَحَدَّثَانِ فَقَالَا: قَالَ رَسُولُ اللهِ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

[5783] (...) A *Hadîth* like theirs (i.e., Usâmah bin Zaid and Sa'd, no. 5779) was narrated from Ibrâhîm bin Sa'd bin Mâlik, from his father, from the Prophet ﷺ.

[٥٧٨٣] (...) **وَحَدَّثَنِيهِ** وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ يَعْنِي الطَّحَّانَ، عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

[5784] 98 - (2219) It was narrated from 'Abdullâh bin 'Abbâs that 'Umar bin Al-Khaṭṭâb

[٥٧٨٤] **٩٨-(٢٢١٩) حَدَّثَنَا** يَحْيَىٰ ابْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ

set out for Ash-Shâm, and when he was in Sargh he was met by the commanders of the troops, Abû 'Ubaidah bin Al-Jarrâh and his companions, who told him that pestilence had broken out in Ash-Shâm.

Ibn 'Abbâs said: "Umar said: 'Call the first *Muhâjirîn* for me.' So I called them, and he consulted them and told them that pestilence had broken out in Ash-Shâm. They had a difference of opinion. Some of them said: 'You have come out for a purpose and we do not think that you should go back.' Some said: 'You have the remainder of the people and the Companions of the Messenger of Allâh ﷺ with you; we do not think that you should continue with them to where this pestilence is.' He said: 'You may go.' Then he said: 'Call the *Anṣâr* for me,' so I called them for him, and he consulted them, and they did the same as the *Mujâhirîn* had done, and had the same difference of opinion. He said: 'You may go.' Then he said: 'Call for me those who are here of the elders of the Quraish who migrated after the conquest of Makkah. I called them and no two men among them differed. They said: 'We think that you should go back with the people and not take them to where this pestilence is.' 'Umar called out to the people: 'In the morning I will be mounted, so get on your

مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ ابْنِ عَبْدِ الرَّحْمَٰنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّ عُمَرَ ابْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ، حَتَّىٰ إِذَا كَانَ بِسَرْغَ لَقِيَهُ أَهْلُ الْأَجْنَادِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ.

قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: ادْعُ لِيَ الْمُهَاجِرِينَ الْأَوَّلِينَ فَدَعَوْتُهُمْ، فَاسْتَشَارَهُمْ، وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَاخْتَلَفُوا، فَقَالَ بَعْضُهُمْ: قَدْ خَرَجْتَ لِأَمْرٍ وَلَا نَرَىٰ أَنْ تَرْجِعَ عَنْهُ، وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللهِ ﷺ، وَلَا نَرَىٰ أَنْ تُقْدِمَهُمْ عَلَىٰ هَٰذَا الْوَبَاءِ، قَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِيَ الْأَنْصَارَ فَدَعَوْتُهُمْ لَهُ، فَاسْتَشَارَهُمْ، فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ، وَاخْتَلَفُوا كَاخْتِلَافِهِمْ، فَقَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ هَٰهُنَا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ، فَدَعَوْتُهُمْ فَلَمْ يَخْتَلِفْ عَلَيْهِ رَجُلَانِ، فَقَالُوا: نَرَىٰ أَنْ تَرْجِعَ بِالنَّاسِ وَلَا تُقْدِمَهُمْ عَلَىٰ هَٰذَا الْوَبَاءِ،

mounts in the morning.' Abû 'Ubaidah bin Al-Jarrâḥ said: 'Are you fleeing from the Decree of Allâh?' 'Umar said: 'Would that someone other than you had said that, O Abû 'Ubaidah' – because 'Umar did not like to disagree with him – 'Yes, we are fleeing from the Decree of Allâh to the Decree of Allâh. Do you think that if you had camels and they came down into a valley that had two sides, one that was green and verdant and one that was barren, and you took them to graze in the verdant side, would that not be by the Decree of Allâh? And if you took them to graze on the barren side, would that not also be by the Decree of Allâh?' Then 'Abdur-Raḥmân bin 'Awf came, who had been absent on some errand, and said: 'I have some knowledge about that. I heard the Messenger of Allâh ﷺ say: "If you hear that it (the plague) is in a land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it."

'Umar bin Al-Khaṭṭâb praised Allâh, then he went back.

[5785] 99 - (...) Ma'mar narrated with this chain of narrators a *Hadîth* like that of Mâlik (no. 5784), and in the *Hadîth* of Ma'mar it adds: "And he (i.e., 'Umar bin Al-Khaṭṭâb) said to him: 'Do you think that if he took them to graze in the barren part

فَنَادَىٰ عُمَرُ فِي النَّاسِ: إِنِّي مُصْبِحٌ عَلَىٰ ظَهْرٍ، فَأَصْبِحُوا عَلَيْهِ، فَقَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ: أَفِرَارًا مِنْ قَدَرِ اللهِ؟ فَقَالَ عُمَرُ: لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ! - وَكَانَ عُمَرُ يَكْرَهُ خِلَافَهُ - نَعَمْ، نَفِرُّ مِنْ قَدَرِ اللهِ إِلَىٰ قَدَرِ اللهِ، أَرَأَيْتَ لَوْ كَانَتْ لَكَ إِبِلٌ فَهَبَطَتْ وَادِيًا لَهُ عُدْوَتَانِ، إِحْدَاهُمَا خَصِيبَةٌ وَالْأُخْرَىٰ جَدِبَةٌ أَلَيْسَ إِنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَهَا بِقَدَرِ اللهِ، وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللهِ؟ قَالَ: فَجَاءَ عَبْدُ الرَّحْمَٰنِ بْنُ عَوْفٍ، وَكَانَ مُتَغَيِّبًا فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي مِنْ هَٰذَا عِلْمًا، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ».

قَالَ: فَحَمِدَ اللهَ عُمَرُ بْنُ الْخَطَّابِ ثُمَّ انْصَرَفَ.

[٥٧٨٥] ٩٩-(...) وحَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ

and not the verdant part, that this would be a shortcoming?' He said: 'Yes.' He said: 'Then move on.' So he traveled until he came to Al-Madînah, and he said: 'This is the right place,' or he said: 'This is the destination, if Allâh, the Exalted, wills.'"

مَالِكٍ، وَزَادَ فِي حَدِيثِ مَعْمَرٍ قَالَ وَقَالَ لَهُ أَيْضًا: أَرَأَيْتَ لو أَنَّهُ رَعَى الْجَدْبَةَ وَتَرَكَ الْخِصْبَةَ أَكُنْتَ مُعَجِّزَهُ؟ قَالَ: نَعَمْ، قَالَ: فَسِرْ إِذًا، قَالَ: فَسَارَ حَتَّىٰ أَتَى الْمَدِينَةَ، فَقَالَ: هَـٰذَا الْمَحَلُّ أَوْ قَالَ: هَـٰذَا الْمَنْزِلُ إِنْ شَاءَ اللهُ تَعَالَىٰ.

[5786] (...) It was narrated from Ibn Shihâb with this chain of narrators (a *Hadîth* similar to no. 5784).

[٥٧٨٦] (...) **وحَدَّثَنِيهِ** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ بِهَـٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: إِنَّ عَبْدَ اللهِ بْنَ الْحَارِثِ حَدَّثَهُ، وَلَمْ يَقُلْ: عَبْدِ اللهِ بْنِ عَبْدِ اللهِ.

[5787] 100 - (...) It was narrated from 'Abdullâh bin 'Âmir bin Rabî'ah that 'Umar set out for Ash-Shâm, but when he came to Sargh he heard that pestilence had broken out in Ash-Shâm. 'Abdur-Rahmân bin 'Awf told him that the Messenger of Allâh ﷺ said: "If you hear of it breaking out in some land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it." So 'Umar bin Al-Khattâb returned from Sargh.

It was narrated from Ibn Shihâb from Sâlim bin 'Abdullâh that 'Umar went back with the people.

[٥٧٨٧] ١٠٠-(...) **وحَدَّثَنَاهُ** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ ابْنِ رَبِيعَةَ: أَنَّ عُمَرَ خَرَجَ إِلَىٰ الشَّامِ، فَلَمَّا جَاءَ سَرْغَ بَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَأَخْبَرَهُ عَبْدُ الرَّحْمَـٰنِ بْنُ عَوْفٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ» فَرَجَعَ عُمَرُ [بْنُ الْخَطَّابِ] مِنْ سَرْغَ.

وَعَنِ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ: أَنَّ عُمَرَ إِنَّمَا انْصَرَفَ بِالنَّاسِ عَنْ حَدِيثِ عَبْدِ الرَّحْمَـٰنِ بْنِ عَوْفٍ.

Chapter 33. There Is No *'Adwâ*,[1] No *Ṭiyarah* (Evil Omens),[2] No *Hâmah*,[3] No *Ṣafar*,[4] No *Nawa'*,[5] And No *Ghoul*,[6] And No Sick Camel Should Be Brought To A Healthy Camel

(المعجم ٣٣) - (بَابٌ لا عدوى ولا طيرة ولا هامة ولا صفر، ولا نوء ولا غول، ولا يورد ممرض على مصح) (التحفة ١٨)

[5788] 101 - (2220) It was narrated from Abû Hurairah that when the Messenger of Allâh ﷺ said: "There is no *'Adwâ*, no *Ṣafar* and no *Hâmah*," a Bedouin said: "O Messenger of Allâh, what about camels that are running about in the sand like deer, then a mangy camel comes to them and they all get infected?" He said: "Who infected the first one?"

[٥٧٨٨] ١٠١-(٢٢٢٠) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ - وَاللَّفْظُ لِأَبِي الطَّاهِرِ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، قَالَ ابْنُ شِهَابٍ: فَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ، حِينَ قَالَ رَسُولُ اللهِ ﷺ: «لَا عَدْوَىٰ وَلَا صَفَرَ وَلَا هَامَةَ»، فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللهِ! فَمَا بَالُ الْإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ، فَيَجِيءُ الْبَعِيرُ الْأَجْرَبُ فَيَدْخُلُ فِيهَا فَيُجْرِبُهَا كُلَّهَا؟ قَالَ: «فَمَنْ أَعْدَى الْأَوَّلَ؟».

[انظر: ٥٧٩٤]

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[1] Meaning one will not automatically be infected by another's ailment, rather only if Allâh has decreed it.

[2] Evil omens derived mostly from the flight of birds.

[3] Scholars mention different meanings for this pre-Islamic belief: It is a worm that comes out of the murdered person's head seeking vengeance; it refers to the owl which was considered a bad omen if seen in certain circumstances; or it was a bird that came from the bones of a dead person which would fly away. See *Fatḥ Al-Bârî* and *An-Nihâyah.*

[4] *Ṣafar* it refers to the tape worm or a similar parasite. The Arabs used to say that it was more contagious than leprosy. So the negation was not of its existence, but of the superstitions surrounding it. There are also other sayings defining it, see no. 5797 and for more see *Fatḥ Al-Bârî*, Chapter 25 in the Book of Medicine.

[5] The belief that a star's position brings rain.

[6] Most of the scholars explain that it refers to a certain type of *Jinn* that murders travelers during the night after leading them astray on their journey.

[5789] 102 - (...) It was narrated from Ibn Shihâb: "Abû Salamah bin 'Abdur-Rahmân and others told me that Abû Hurairah said: 'The Messenger of Allâh ﷺ said: "There is no *'Adwâ*, no *Tiyarah*, no *Safar* and no *Hâmah*." A Bedouin said: "O Messenger of Allâh..." a *Hadîth* like that of Yûnus (no. 5788).

[٥٧٨٩] ١٠٢-(...) وحَدَّثَني مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنٌ الْحُلْوَانِيُّ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ وَغَيْرُهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا عَدْوَىٰ وَلَا طِيَرَةَ وَلَا صَفَرَ وَلَا هَامَةَ» فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللهِ!، بِمِثْلِ حَدِيثِ يُونُسَ.

[5790] 103 - (...) Abû Hurairah said: "The Prophet ﷺ said: 'There is no *'Adwâ*.' A Bedouin stood up..." and he (the sub narrator) mentioned a *Hadîth* like that of Yûnus and Sâlih. And it was narrated from Shu'aib that Az-Zuhrî said: "As-Sâ'ib bin Yazîd bin Ukht Namir told me that the Prophet ﷺ said: 'There is no *'Adwâ*, no *Safar* and no *Hâmah*.'"

[٥٧٩٠] ١٠٣-(...) وحَدَّثَني عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سِنَانُ بْنُ أَبِي سِنَانٍ الدُّؤَلِيُّ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا عَدْوَىٰ» فَقَامَ أَعْرَابِيٌّ فَذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ وَصَالِحٍ، وَعَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي السَّائِبُ بْنُ يَزِيدَ ابْنِ أُخْتِ نَمِرٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا عَدْوَىٰ وَلَا صَفَرَ وَلَا هَامَةَ».

[5791] 104 - (2221) It was narrated from Ibn Shihâb that Abû Salamah bin 'Abdur-Rahmân bin 'Awf told him that the Messenger of Allâh ﷺ said: "There is no *'Adwâ*." And he narrated that the Messenger of Allâh ﷺ said: "No sick camel should be put with a healthy one."

[٥٧٩١] ١٠٤-(٢٢٢١) وحَدَّثَني أَبُو الطَّاهِرِ وَحَرْمَلَةُ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ حَدَّثَهُ، أَنَّ رَسُولَ

Abû Salamah said: Abû Hurairah narrated them both the *Ahâdîth* from the Messenger of Allâh ﷺ, then after that Abû Hurairah did not mention "There is no *'Adwâ*," but he continued to narrate the words: "No sick camel should be put with a healthy one." Al-Hârith bin Abî Dhubâb – who was the cousin of Abû Hurairah – said: "O Abû Hurairah, I used to hear you narrate along with this *Hadîth* another *Hadîth*, concerning which you are now silent. You used to say: 'The Messenger of Allâh ﷺ said: "There is no *'Adwâ*." But Abû Hurairah refused to acknowledge that and he said: "No sick camel should be put with a healthy one." Al-Hârith disagreed about that until Abû Hurairah grew angry and said something in Abyssinian, then he said to Al-Hârith: "Do you know what I said?" He said: "No." Abû Hurairah said: "I denied it."

Abû Salamah said: "By Allâh, Abû Hurairah used to narrate to us that the Messenger of Allâh ﷺ said: 'There is no *'Adwâ*.' I do not know whether Abû Hurairah forgot or whether one of them abrogated the other."

اللهِ ﷺ قَالَ: «لَا عَدْوَىٰ» وَيُحَدِّثُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُورِدُ مُمْرِضٌ عَلَىٰ مُصِحٍّ».

قَالَ أَبُو سَلَمَةَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُهُمَا كِلْتَيْهِمَا عَنْ رَسُولِ اللهِ ﷺ، ثُمَّ صَمَتَ أَبُو هُرَيْرَةَ بَعْدَ ذٰلِكَ عَنْ قَوْلِهِ «لَا عَدْوَىٰ» وَأَقَامَ عَلَىٰ أَنْ «لَا يُورِدُ مُمْرِضٌ عَلَىٰ مُصِحٍّ» قَالَ فَقَالَ الْحَارِثُ بْنُ أَبِي ذُبَابٍ - وَهُوَ ابْنُ عَمِّ أَبِي هُرَيْرَةَ -: قَدْ كُنْتُ أَسْمَعُكَ، يَا أَبَا هُرَيْرَةَ! تُحَدِّثُنَا مَعَ هٰذَا الْحَدِيثِ حَدِيثًا آخَرَ، قَدْ سَكَتَّ عَنْهُ، كُنْتَ تَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا عَدْوَىٰ» فَأَبَىٰ أَبُو هُرَيْرَةَ أَنْ يَعْرِفَ ذٰلِكَ، وَقَالَ: «لَا يُورِدُ مُمْرِضٌ عَلَىٰ مُصِحٍّ» فَمَارَاهُ الْحَارِثُ فِي ذٰلِكَ حَتَّىٰ غَضِبَ أَبُو هُرَيْرَةَ فَرَطَنَ بِالْحَبَشِيَّةِ، فَقَالَ لِلْحَارِثِ: أَتَدْرِي مَاذَا قُلْتُ؟ قَالَ: لَا، قَالَ أَبُو هُرَيْرَةَ إِنِّي قُلْتُ: أَبَيْتُ.

قَالَ أَبُو سَلَمَةَ: وَلَعَمْرِي! لَقَدْ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُنَا، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا عَدْوَىٰ» فَلَا أَدْرِي أَنَسِيَ أَبُو هُرَيْرَةَ، أَوْ نَسَخَ أَحَدُ الْقَوْلَيْنِ الْآخَرَ؟.

[5792] 105 - (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "There is no

[٥٧٩٢] ١٠٥ -(...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ

'Adwâ." And he narrated as well: "No sick camel should be put with a healthy one," like the *Hadîth* of Yûnus (no. 5791).

حُمَيْدٍ - قَالَ عَبْدٌ: حَدَّثَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا عَدْوَىٰ» وَيُحَدِّثُ مَعَ ذَٰلِكَ «لَا يُورَدُ الْمُمْرِضُ عَلَى الْمُصِحِّ» بِمِثْلِ حَدِيثِ يُونُسَ.

[5793] (...) A similar report (as no. 5791) was narrated from Az-Zuhrî with this chain of narrators.

[٥٧٩٣] (. . .) حَدَّثَنَاه عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[5794] 106 - (2220) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no *'Adwâ*, no *Hâmah*, no no *Nawa'* and no *Safar*."

[٥٧٩٤] ١٠٦-(٢٢٢٠) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ- يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا عَدْوَىٰ وَلَا هَامَةَ وَلَا نَوْءَ وَلَا صَفَرَ». [راجع: ٥٧٨٨]

[5795] 107 - (2222) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'There is no *'Adwâ*, no *Tiyarah* and no *Ghoul*.'"

[٥٧٩٥] ١٠٧-(٢٢٢٢) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا عَدْوَىٰ وَلَا طِيَرَةَ وَلَا غُولَ».

[5796] 108 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'There is no *'Adwâ*, no *Ghoul* and no *Ṣafar*.'"

[٥٧٩٦] **١٠٨-(. . .) وحدَّثني** عَبْدُ اللهِ بْنُ هَاشِمِ بْنِ حَيَّانَ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا يَزِيدُ وَهُوَ التُّسْتَرِيُّ، حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «لَا عَدْوَىٰ وَلَا غُولَ وَلَا صَفَرَ».

[5797] 109 - (...) Jâbir bin 'Abdullâh said: "I heard the Prophet ﷺ say: 'There is no *'Adwâ*, no *Ṣafar* and no *Ghoul*.'"

And I (the narrator) heard Abû Az-Zubair say that Jâbir explained the words "There is no *Ṣafar*" to them. Abû Az-Zubair said: "*Ṣafar* means the belly." It was said to Jâbir: "How is that?" He said: "It was said that it is worms in the belly." He said: "But he did not explain *Ghoul* to them." Abû Az-Zubair said: "This is the *Ghoul* that assumes different shapes."

[٥٧٩٧] **١٠٩-(. . .) وحدَّثني** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا عَدْوَىٰ وَلَا صَفَرَ وَلَا غُولَ».

وسَمِعْتُ أَبَا الزُّبَيْرِ يَذْكُرُ، أَنَّ جَابِرًا فَسَّرَ لَهُمْ قَوْلَهُ: «وَلَا صَفَرَ» فَقَالَ أَبُو الزُّبَيْرِ: الصَّفَرُ: الْبَطْنُ، وَقِيلَ لِجَابِرٍ: كَيْفَ؟ قَالَ كَانَ يُقَالُ: [إِنَّهَا] دَوَابُّ الْبَطْنِ، قَالَ وَلَمْ يُفَسِّرِ الْغُولَ، قَالَ أَبُو الزُّبَيْرِ: هَٰذِهِ الْغُولُ الَّتِي تَغَوَّلُ.

Chapter 34. *Aṭ-Tiyarah* And *Al-Fa'l*, And That Which May Be Regarded As Inauspicious

(المعجم ٣٤) - (بَابُ الطيرة والفأل، وما يكون فيه الشؤم) (التحفة ١٩)

[5798] 110 - (2223) Abû Hurairah said: "I heard the Prophet ﷺ say: 'There is no *Ṭiyarah*; the best of it is *Al-Fa'l*.' It was said: 'O Messenger of Allâh, what is *Al-Fa'l*?' He said: 'A good word which one of you hears.'"[1]

[٥٧٩٨] **١١٠-(٢٢٢٣) وحَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ:

[1] Meaning that the best kind of sign or indication is *Al-Fa'l* which is explained in the narration. Whereas *Ṭiyarah* causes a person to not do something based upon mere superstition.

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا طِيَرَةَ وَخَيْرُهَا الْفَأْلُ»، قِيلَ: يَا رَسُولَ اللهِ! وَمَا الْفَأْلُ؟ قَالَ: «الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ». [انظر: ٥٨٠٢]

[5799] (...) A similar report (as no. 5798) was narrated from Az-Zuhrî with this chain of narrators.

In the *Hadîth* of 'Uqail it is narrated from the Messenger of Allâh ﷺ, and he did not say: "I heard." In the *Hadîth* of Shu'aib it says: "I heard the Prophet ﷺ," as Ma'mar said.

[٥٧٩٩] (...) وحَدَّثني عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ؛ وَحَدَّثَنِيهِ عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

وَفِي حَدِيثِ عُقَيْلٍ: عَنْ رَسُولِ اللهِ ﷺ، وَلَمْ يَقُلْ: سَمِعْتُ، وَفِي حَدِيثِ شُعَيْبٍ: قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، كَمَا قَالَ مَعْمَرٌ.

[5800] 111 - (2224) It was narrated from Anas that the Prophet of Allâh ﷺ said: "There is no *'Adwâ* and no *Tiyarah*, but I like *Fa'l*: A kind word or a good word."

[٥٨٠٠] ١١١-(٢٢٢٤) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «لَا عَدْوَىٰ وَلَا طِيَرَةَ، وَيُعْجِبُنِي الْفَأْلُ: الْكَلِمَةُ الْحَسَنَةُ، الْكَلِمَةُ الطَّيِّبَةُ».

[5801] 112 - (...) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "There is no *'Adwâ* and no *Tiyarah*, but I like *Fa'l*." It was said: "What is *Fa'l*?" He (ﷺ) said: "A good word."

[٥٨٠١] ١١٢-(...) وحَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا عَدْوَىٰ وَلَا طِيَرَةَ،

وَيُعْجِبُنِي الْفَأْلُ» قَالَ قِيلَ: وَمَا الْفَأْلُ؟ قَالَ: «الْكَلِمَةُ الطَّيِّبَةُ».

[5802] 113 - (2223) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no *'Adwâ* and no *Ṭiyarah*, but I like *Fa'l*.'"

[٥٨٠٢] ١١٣-(٢٢٢٣) وحَدَّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي مُعَلَّى ابْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ: حَدَّثَنَا يَحْيَى بْنُ عَتِيقٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا عَدْوَىٰ وَلَا طِيَرَةَ، وَأُحِبُّ الْفَأْلَ الصَّالِحَ». [راجع: ٥٧٩٨]

[5803] 114 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no *'Adwâ*, no *Hâmah* and no *Ṭiyarah*, but I like *Fa'l*.'"

[٥٨٠٣] ١١٤-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا عَدْوَىٰ وَلَا هَامَةَ وَلَا طِيَرَةَ، وَأُحِبُّ الْفَأْلَ الصَّالِحَ».

[5804] 115 - (2225) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "*Ash-Shu'm*[1] is only to be found in a house, a woman and a horse."

[٥٨٠٤] ١١٥-(٢٢٢٥) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ؛ قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ وَسَالِمٍ، ابْنَيْ عَبْدِ اللهِ [بْنِ عُمَرَ]، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الشُّؤْمُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ».

[1] *Ash-Shu'm*: Ill fortune, bad omen and the like. Al-Khaṭṭâbî said: "It is as if he said: 'If one of you has a house he dislikes to live in, or a woman whose companionship he dislikes, or a horse he dislikes to ride.'"

[5805] 116 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "There is no *'Adwâ* and no *Ṭiyarah*, rather *Ash-Shu'm* is only to be found in three things: A woman, a horse and a house."

[٥٨٠٥] ١١٦-(...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ [بْنُ يَحْيَىٰ] قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ وَسَالِمٍ، ابْنَيْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا عَدْوَىٰ وَلَا طِيَرَةَ، وَإِنَّمَا الشُّؤْمُ فِي ثَلَاثَةٍ: الْمَرْأَةِ وَالْفَرَسِ وَالدَّارِ».

[5806] (...) A *Ḥadîth* like that of Mâlik (no. 5804) was narrated from Sâlim, from his father, from the Messenger of Allâh ﷺ concerning *Ash-Shu'm*. None of them mentioned *'Adwâ* and *Ṭiyarah* in the *Ḥadîth* of Ibn 'Umar, except Yûnus bin Yazîd.

[٥٨٠٦] (...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ وَحَمْزَةَ، ابْنَيْ عَبْدِ اللهِ، عَنْ أَبِيهِمَا عَنِ النَّبِيِّ ﷺ؛[وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ]؛وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ وَحَمْزَةَ، ابْنَيْ عَبْدِ اللهِ [بْنِ عُمَرَ]، عَنْ [عَبْدِ اللهِ] ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ؛وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ ابْنِ اللَّيْثِ [ابْنِ سَعْدٍ]: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ؛وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ إِسْحَٰقَ؛وَحَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو

الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، فِي الشُّؤْمِ، بِمِثْلِ حَدِيثِ مَالِكٍ، لَا يَذْكُرُ أَحَدٌ مِنْهُمْ فِي حَدِيثِ ابْنِ عُمَرَ: الْعَدْوَىٰ وَالطِّيَرَةَ، غَيْرُ يُونُسَ ابْنِ يَزِيدَ.

[5807] 117 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "If *Ash-Shu'm* is in anything, then it is in a horse, a woman or a house."

[٥٨٠٧] ١١٧-(...) **وحَدَّثَنَا** أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُمَرَ ابْنِ مُحَمَّدِ بْنِ زَيْدٍ، أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنْ يَكُ مِنَ الشُّؤْمِ شَيْءٌ حَقٌّ، فَفِي الْفَرَسِ وَالْمَرْأَةِ وَالدَّارِ».

[5808] (...) Shu'bah narrated a similar report (as no. 5807) with this chain of narrators .

[٥٨٠٨] (...) **وحَدَّثَنِي** هَٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، وَلَمْ يَقُلْ: حَقٌّ.

[5809] 118 - (...) It was narrated from Hamzah bin 'Abdullâh bin 'Umar, from his father, that the Messenger of Allâh ﷺ said: "If *Ash-Shu'm* is in anything, it is in a horse, a house or a woman."

[٥٨٠٩] ١١٨-(...) **وحَدَّثَنِي** أَبُو بَكْرِ بْنُ إِسْحَٰقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي عُتْبَةُ بْنُ مُسْلِمٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ، فَفِي الْفَرَسِ وَالْمَسْكَنِ وَالْمَرْأَةِ».

[5810] 119 - (2226) It was narrated that Sahl bin Sa'd said: "The Messenger of Allâh ﷺ said: 'If it exists, it is in a woman, a horse or a house,' meaning *Ash-Shu'm*."

[٥٨١٠] **١١٩-(٢٢٢٦) وحَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنْ كَانَ، فَفِي الْمَرْأَةِ وَالْفَرَسِ وَالْمَسْكَنِ» يَعْنِي الشُّؤْمَ.

[5811] (...) A similar report (as *Hadîth* no. 5810) was narrated from Sahl bin Sa'd from the Prophet ﷺ.

[٥٨١١] (...) **حَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[5812] 120 - (2227) Jâbir narrated that the Messenger of Allâh ﷺ said: "If it (i.e., *Ash-Shu'm*) exists in anything, it is in a house, a servant or a horse."

[٥٨١٢] **١٢٠-(٢٢٢٧) وحَدَّثَنَاه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يُخْبِرُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنْ كَانَ فِي شَيْءٍ، فَفِي الرَّبْعِ وَالْخَادِمِ وَالْفَرَسِ».

Chapter 35. The Prohibition Of Soothsaying And Going To Soothsayers

(المعجم ٣٥) - (بَابُ تحريم الكهانة وإتيان الكهان) (التحفة ٢٠)

[5813] 121 - (537) It was narrated that Mu'âwiyah bin Al-Hakam As-Sulamî said: "I said: 'O Messenger of Allâh, there are some things that we used to do during the *Jâhiliyyah*. We used to go to soothsayers.' He said: 'Do not go to soothsayers.' I said: 'We used to follow *Tiyarah*.' He

[٥٨١٣] **١٢١-(٥٣٧) حَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أُمُورًا كُنَّا نَصْنَعُهَا فِي

said: 'That is something that one of you feels in his heart. He should not let it prevent him from doing something.'"

الْجَاهِلِيَّةِ، كُنَّا نَأْتِي الْكُهَّانَ، قَالَ ﷺ: «فَلَا تَأْتُوا الْكُهَّانَ» قَالَ قُلْتُ: كُنَّا نَتَطَيَّرُ، قَالَ: «ذَاكَ شَيْءٌ يَجِدُهُ أَحَدُكُمْ فِي نَفْسِهِ، فَلَا يَصُدَّنَّكُمْ». [راجع: ١١٩٩]

[5814] **(...)** A *Hadîth* like that of Yûnus (no. 5813) was narrated from Az-Zuhrî with this chain of narrators, except that Mâlik mentioned *Tiyarah* in his *Hadîth*, but he did not mention soothsayers.

[٥٨١٤] (...) **وحَدَّثَنِي** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنِي حُجَيْنٌ يَعْنِي ابْنَ الْمُثَنَّىٰ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: أَخْبَرَنَا إِسْحَٰقُ بْنُ عِيسَىٰ: أَخْبَرَنَا مَالِكٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، مِثْلَ مَعْنَىٰ حَدِيثِ يُونُسَ، غَيْرَ أَنَّ مَالِكًا فِي حَدِيثِهِ ذَكَرَ الطِّيَرَةَ، وَلَيْسَ فِيهِ ذِكْرُ الْكُهَّانِ.

[5815] **(...)** A *Hadîth* like that of Az-Zuhrî from Abû Salamah from Mu'âwiyah was narrated from Mu'âwiyah bin Al-Hakam As-Sulamî from the Prophet ﷺ. In the *Hadîth* of Yahya bin Abî Kathîr it adds: "He said: 'I said: "Among us there are some men who perform *Khatt*."[1] He said: "One of the Prophets used to

[٥٨١٥] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ عَنْ حَجَّاجٍ الصَّوَّافِ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ

[1] *Khatt*: The drawing of lines or the like in sand for the purpose of making decisions. It is also called *Tarq* or *'Ilm Ar-Raml*. It is referred to as "geomancy" in the English language. Regarding the meaning of "If a person's *Khatt* is the same as his..." An-Nawawî said: "If anyone's *Khatt* is found to be in accord with that form of *Khatt*; and the form of it is not known, so it is dependant upon what is not possible. It is as if it is a clear prohibition."

draw lines; if a person's *Khatt* is in accord with his, that is fine."

ابْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ عَنِ النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ، عَنْ مُعَاوِيَةَ، وَزَادَ فِي حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: قُلْتُ: وَمِنَّا رِجَالٌ يَخُطُّونَ قَالَ: «كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخُطُّ، فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ».

[5816] 122 - (2228) It was narrated that 'Âishah said: "I said: 'O Messenger of Allâh, the soothsayers used to tell us things that we would find to be true.' He said: 'That is a true word that the *Jinn* snatches and throws into the ear of his friend (the soothsayers), but he adds a hundred lies to it.'"

[٥٨١٦] **١٢٢-(٢٢٢٨) حَدَّثَنَا** عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ يَحْيَى بْنِ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ الْكُهَّانَ كَانُوا يُحَدِّثُونَا بِالشَّيْءِ فَنَجِدُهُ حَقًّا، قَالَ: «تِلْكَ الْكَلِمَةُ الْحَقُّ، يَخْطَفُهَا الْجِنِّيُّ فَيَقْذِفُهَا فِي أُذُنِ وَلِيِّهِ، وَيَزِيدُ فِيهَا مِائَةَ كَذْبَةٍ».

[5817] 123 - (...) 'Âishah said: "Some people asked the Messenger of Allâh ﷺ about soothsayers. The Messenger of Allâh ﷺ said to them: 'They are nothing.' They said: 'O Messenger of Allâh, sometimes they tell us something that turns out to be true.' The Messenger of Allâh ﷺ said: 'That is a word from the *Jinn* that the *Jinn* snatches, and he cackles it into the ear of his friend (the soothsayers) as a hen cackles, but they mix more than a hundred lies with it.'"

[٥٨١٧] **١٢٣-(...) حَدَّثَنِي** سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللهِ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي يَحْيَى بْنُ عُرْوَةَ، أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ: قَالَتْ عَائِشَةُ: سَأَلَ أُنَاسٌ رَسُولَ اللهِ ﷺ عَنِ الْكُهَّانِ؟ فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «لَيْسُوا بِشَيْءٍ» قَالُوا: يَا رَسُولَ اللهِ! فَإِنَّهُمْ يُحَدِّثُونَ أَحْيَانًا الشَّيْءَ يَكُونُ حَقًّا، قَالَ رَسُولُ

اللهِ ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْجِنِّ يَخْطَفُهَا الْجِنِّيُّ، فَيَقُرُّهَا فِي أُذُنِ وَلِيِّهِ قَرَّ الدَّجَاجَةِ، فَيَخْلِطُونَ فِيهَا أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ».

[5818] (...) A report like that of Ma'qil from Az-Zuhrî (no. 5817) was narrated from Ibn Shihâb with this chain of narrators.

[٥٨١٨] (. . .) **وَحَدَّثَنِيهِ** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي مُحَمَّدُ ابْنُ عَمْرٍو، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ بِهَٰذَا الإِسْنَادِ، نَحْوَ رِوَايَةِ مَعْقِلٍ عَنِ الزُّهْرِيِّ.

[5819] 124 - (2229) It was narrated that 'Abdullâh bin 'Abbâs said: "One of the Companions of the Messenger of Allâh ﷺ, an *Anṣârî* man, told me that while they were sitting one night with the Messenger of Allâh ﷺ, a shooting star shone brightly. The Messenger of Allâh ﷺ said to them: 'What did you used to say during the *Jâhiliyyah* if you saw a shooting star?' They said: 'Allâh and His Messenger know best. We used to say that a great man has been born this night, or that a great man has died.' The Messenger of Allâh ﷺ said: 'It does not appear for the death or life of anyone, but when our Lord, Exalted and Blessed is His Name, decrees some matter, the bearers of the Throne glorify Him, then the inhabitants of heaven who are closest to them glorify Him, until the *Tasbîḥ*

[٥٨١٩] **١٢٤** -(٢٢٢٩) **حَدَّثَنَا** حَسَنُ ابْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ حَسَنٌ: حَدَّثَنَا يَعْقُوبُ، وَقَالَ عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ -: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ، قَالَ: أَخْبَرَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنَ الْأَنْصَارِ أَنَّهُمْ بَيْنَمَا هُمْ جُلُوسٌ لَيْلَةً مَعَ رَسُولِ اللهِ ﷺ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَاذَا كُنْتُمْ تَقُولُونَ فِي الْجَاهِلِيَّةِ، إِذَا رُمِيَ بِمِثْلِ هَٰذَا؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، كُنَّا نَقُولُ وُلِدَ اللَّيْلَةَ رَجُلٌ عَظِيمٌ، وَمَاتَ رَجُلٌ عَظِيمٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِنَّهَا لَا يُرْمَىٰ بِهَا لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَٰكِنْ

(statements of glorification) reach the people of the lowest heaven. Then those who are nearest to the bearers of the Throne say: "What did your Lord say?" And they tell them what He said. And the inhabitants of heaven ask one another for the news, until the news reaches the lowest heaven. Then the eavesdropping *Jinn* snatch what they can and they convey it to their friend (the soothsayers). What they narrated as they heard it is true, but they add lies to it.'"

رَبُّنَا، تَبَارَكَ وَتَعَالَىٰ اسْمُهُ، إِذَا قَضَىٰ أَمْرًا سَبَّحَ حَمَلَةُ الْعَرْشِ، ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُمْ، حَتَّىٰ يَبْلُغَ التَّسْبِيحُ أَهْلَ هَـٰذِهِ السَّمَاءِ الدُّنْيَا، ثُمَّ قَالَ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ: مَاذَا قَالَ رَبُّكُمْ؟ فَيُخْبِرُونَهُمْ مَاذَا قَالَ، قَالَ: فَيَسْتَخْبِرُ بَعْضُ أَهْلِ السَّمَاوَاتِ بَعْضًا، حَتَّىٰ يَبْلُغَ الْخَبَرُ هَـٰذِهِ السَّمَاءَ الدُّنْيَا، فَتَخْطَفُ الْجِنُّ السَّمْعَ فَيَقْذِفُونَ إِلَىٰ أَوْلِيَائِهِمْ، وَيُرْمَوْنَ بِهِ، فَمَا جَاءُوا بِهِ عَلَىٰ وَجْهِهِ فَهُوَ حَقٌّ وَلَـٰكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ».

[5820] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Ḥadîth* similar to no. 5819). In the *Ḥadîth* of Yûnus it adds: "Allâh says: 'So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth".'"[1] In the *Ḥadîth* of Ma'qil it says the same as Al-Awzâ'î said: "But they add lies to it."

[٥٨٢٠] (...) **وحَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَمْرٍو الْأَوْزَاعِيُّ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ - يَعْنِي ابْنَ عُبَيْدِ اللهِ -، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَـٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ يُونُسَ قَالَ: عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَخْبَرَنِي رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ مِنَ الْأَنْصَارِ، وَفِي حَدِيثِ الْأَوْزَاعِيِّ «وَلَـٰكِنْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ»، وَفِي حَدِيثِ يُونُسَ «وَلَـٰكِنَّهُمْ

[1] *Sabâ'* 34:23.

يَرْقَوْنَ فِيهِ وَيَزِيدُونَ» وَزَادَ فِي حَدِيثِ يُونُسَ «وَقَالَ اللهُ: ﴿حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ قَالُوا۟ ٱلْحَقَّ﴾» [سبأ: ٢٣]. وَفِي حَدِيثِ مَعْقِلٍ كَمَا قَالَ الْأَوْزَاعِيُّ «وَلَٰكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ».

[5821] 125 - (2230) It was narrated from Ṣafiyyah, from one of the wives of the Prophet ﷺ, that the Prophet ﷺ said: "Whoever goes to a fortune-teller and asks him about something, his prayer will not be accepted for forty nights."

[٥٨٢١] ١٢٥-(٢٢٣٠) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنِي يَحْيَى ابْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنْ صَفِيَّةَ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً».

Chapter 36. Avoiding Lepers Etc.

(المعجم ٣٦) - (بَابُ اجتناب المجذوم ونحوه)

(التحفة ٢١)

[5822] 126 - (2231) It was narrated from 'Amr bin Ash-Sharîd that his father said: "Among the delegation of Thaqîf there was a leper. The Prophet ﷺ sent word to him saying: 'We have accepted your oath of allegiance; now go back.'"

[٥٨٢٢] ١٢٦-(٢٢٣١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللهِ وَهُشَيْمُ بْنُ بَشِيرٍ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ قَالَ: كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْذُومٌ، فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ: «إِنَّا قَدْ بَايَعْنَاكَ فَارْجِعْ».

Chapter 37. Killing Snakes Etc.

(المعجم ٣٧) - (في قتل الحيات وغيرها) (التحفة الحيوان: ١)

[5823] 127 - (2232) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ enjoined killing *Dhuṭ-Ṭufyatain* (the snake with two stripes), for it causes blindness and miscarriage."

[٥٨٢٣] ١٢٧-(٢٢٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَابْنُ نُمَيْرٍ عَنْ هِشَامٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللهِ ﷺ بِقَتْلِ ذِي الطُّفْيَتَيْنِ، فَإِنَّهُ يَلْتَمِسُ الْبَصَرَ وَيُصِيبُ الْحَبَلَ.

[5824] (...) Hishâm narrated it with this chain of narrators (a *Ḥadîth* similar to no. 5823) but he said: "The short-tailed snake and the snake with two stripes."

[٥٨٢٤] (...) وَحَدَّثَنَاهُ إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ بِهَٰذَا الْإِسْنَادِ، وَقَالَ: الْأَبْتَرُ وَذُو الطُّفْيَتَيْنِ.

[5825] 128 - (2233) It was narrated from Sâlim, from his father, from the Prophet ﷺ (that he said): "Kill snakes and the one with two stripes and the short-tailed one, for they cause miscarriage and blindness."

Ibn 'Umar used to kill every snake he found. Abû Lubâbah bin 'Abdul-Mundhir or Zaid bin Al-Khaṭṭâb saw him chasing a snake and said: "It is forbidden to kill those snakes that live in houses."

[٥٨٢٥] ١٢٨-(٢٢٣٣) حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: «اقْتُلُوا الْحَيَّاتِ وَذَا الطُّفْيَتَيْنِ وَالْأَبْتَرَ، فَإِنَّهُمَا يَسْتَسْقِطَانِ الْحَبَلَ وَيَلْتَمِسَانِ الْبَصَرَ».

قَالَ فَكَانَ ابْنُ عُمَرَ يَقْتُلُ كُلَّ حَيَّةٍ وَجَدَهَا، فَأَبْصَرَهُ أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ أَوْ زَيْدُ بْنُ الْخَطَّابِ، وَهُوَ يُطَارِدُ حَيَّةً، فَقَالَ: إِنَّهُ قَدْ نُهِيَ عَنْ ذَوَاتِ الْبُيُوتِ.

[5826] 129 - (...) It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ enjoin the killing of dogs. He said: 'Kill snakes and dogs, and kill the one that has two stripes and the short-tailed one, for they cause blindness and miscarriage.'"

Az-Zuhrî said: "We thought that was because of their poison, and Allâh knows best."

Sâlim said: "Abdullâh bin 'Umar said: 'For a while I did not leave any snake that I saw but I killed it. One day, while I was chasing the kind of snake that lives in houses, Zaid bin Al-Khaṭṭâb or Abû Lubâbah passed by me when I was chasing it. He said: 'Take it easy, O 'Abdullâh.' I said: 'The Messenger of Allâh ﷺ enjoined killing them.' He said: 'The Messenger of Allâh ﷺ forbade killing those that live in houses.'"

[٥٨٢٦] ١٢٩-(...) وحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللهِ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَأْمُرُ بِقَتْلِ الْكِلَابِ، يَقُولُ: «اقْتُلُوا الْحَيَّاتِ، وَالْكِلَابَ، وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ، وَالْأَبْتَرَ فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَالَىٰ».

قَالَ الزُّهْرِيُّ: وَنُرَىٰ ذٰلِكَ مِنْ سُمِّهِمَا، وَاللهُ أَعْلَمُ.

قَالَ سَالِمٌ: قَالَ عَبْدُ اللهِ بْنُ عُمَرَ: فَلَبِثْتُ لَا أَتْرُكُ حَيَّةً أَرَاهَا إِلَّا قَتَلْتُهَا، فَبَيْنَا أَنَا أُطَارِدُ حَيَّةً، يَوْمًا، مِنْ ذَوَاتِ الْبُيُوتِ، مَرَّ بِي زَيْدُ بْنُ الْخَطَّابِ أَوْ أَبُو لُبَابَةَ، وَأَنَا أُطَارِدُهَا، فَقَالَ: مَهْلًا، يَا عَبْدَ اللهِ! فَقُلْتُ: إِنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلِهِنَّ، قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ نَهَىٰ عَنْ ذَوَاتِ الْبُيُوتِ.

[5827] 130 - (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Ḥadîth* similar to no. 5826), except that Ṣâliḥ said: "Until Abû Lubâbah bin 'Abdul-Mundhir and Zaid bin Al-Khaṭṭâb saw me and said: He (ﷺ) forbade killing those that live in houses.

In the *Ḥadîth* of Yûnus (it says): "Kill snakes," but he did not say: "The one with two stripes and the short-tailed one."

[٥٨٢٧] ١٣٠-(...) وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ صَالِحًا قَالَ: حَتَّىٰ رَآنِي

أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ وَزَيْدُ بْنُ الْخَطَّابِ فَقَالَا: إِنَّهُ قَدْ نَهَىٰ عَنْ ذَوَاتِ الْبُيُوتِ.

وَفِي حَدِيثِ يُونُسَ «اقْتُلُوا الْحَيَّاتِ» وَلَمْ يَقُلْ «ذَا الطُّفْيَتَيْنِ وَالْأَبْتَرَ».

[5828] 131 - (...) It was narrated from Nâfi‘ that Abû Lubâbah spoke to Ibn ‘Umar telling him to create a door in his house, so that they would have easier access to the *Masjid*. The laborers found the skin of a small snake, and ‘Abdullâh said: "Find it and kill it." Abû Lubâbah said: "Do not kill it, for the Messenger of Allâh ﷺ forbade killing the small snakes that live in houses."

[٥٨٢٨] ١٣١-(...) وحَدَّثني مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ- وَاللَّفْظُ لَهُ -: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ؛ أَنَّ أَبَا لُبَابَةَ كَلَّمَ ابْنَ عُمَرَ لِيَفْتَحَ لَهُ بَابًا فِي دَارِهِ، يَسْتَقْرِبُ بِهِ إِلَى الْمَسْجِدِ، فَوَجَدَ الْغِلْمَةُ جِلْدَ جَانٍّ، فَقَالَ عَبْدُ اللهِ: الْتَمِسُوهُ فَاقْتُلُوهُ، فَقَالَ أَبُو لُبَابَةَ: لَا تَقْتُلُوهُ، فَإِنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ قَتْلِ الْجِنَّانِ الَّتِي فِي الْبُيُوتِ.

[5829] 132 - (...) Nâfi‘ said: Ibn ‘Umar used to kill all kinds of snakes, until Abû Lubâbah bin ‘Abdul-Mundhir Al-Badrî told us that the Messenger of Allâh ﷺ forbade killing the small snakes that live in houses, then he refrained.

[٥٨٢٩] ١٣٢-(...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا نَافِعٌ قَالَ: كَانَ ابْنُ عُمَرَ يَقْتُلُ الْحَيَّاتِ كُلَّهُنَّ، حَتَّى حَدَّثَنَا أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ الْبَدْرِيُّ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ قَتْلِ جِنَّانِ الْبُيُوتِ، فَأَمْسَكَ.

[5830] 133 - (...) Nâfi‘ narrated that he heard Abû Lubâbah tell Ibn ‘Umar that the Messenger of Allâh ﷺ forbade killing small snakes.

[٥٨٣٠] ١٣٣-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ؛ أَنَّهُ سَمِعَ أَبَا لُبَابَةَ يُخْبِرُ ابْنَ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ قَتْلِ الْجِنَّانِ.

[5831] 134 - (...) It was narrated from Nâfi', from 'Abdullâh, that Abû Lubâbah told him that the Messenger of Allâh ﷺ forbade killing the small snakes that live in houses.

[٥٨٣١] ١٣٤-(...) وحَدَّثَنَاهُ إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ ابْنُ عِيَاضٍ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِي لُبَابَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنُ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ؛ أَنَّ أَبَا لُبَابَةَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ قَتْلِ الْجِنَّانِ الَّتِي فِي الْبُيُوتِ.

[5832] 135 - (...) Nâfi' narrated from Abû Lubâbah bin 'Abdul-Mundhir Al-Anṣârî – who lived in Qubâ' then moved to Al-Madînah – that while 'Abdullâh bin 'Umar was with him, making a door in the wall, they saw a snake of the type that lives in houses, and they wanted to kill it. Abû Lubâbah said that it was forbidden to kill them – meaning the snakes that live in houses – but it was enjoined to kill the short-tailed snake and the one with two stripes. And it was said: "They are the ones that target the eyes and cause miscarriages."

[٥٨٣٢] ١٣٥-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي نَافِعٌ؛ أَنَّ أَبَا لُبَابَةَ بْنَ عَبْدِ الْمُنْذِرِ الْأَنْصَارِيَّ - وَكَانَ مَسْكَنُهُ بِقُبَاءَ فَانْتَقَلَ إِلَىٰ الْمَدِينَةِ - فَبَيْنَمَا عَبْدُ اللهِ بْنُ عُمَرَ جَالِسًا مَعَهُ يَفْتَحُ خَوْخَةً لَهُ، إِذَا هُمْ بِحَيَّةٍ مِنْ عَوَامِرِ الْبُيُوتِ، فَأَرَادُوا قَتْلَهَا، فَقَالَ أَبُو لُبَابَةَ: إِنَّهُ قَدْ نُهِيَ عَنْهُنَّ - يُرِيدُ عَوَامِرَ الْبُيُوتِ - وَأُمِرَ بِقَتْلِ الْأَبْتَرِ وَذِي الطُّفْيَتَيْنِ، وَقِيلَ: هُمَا اللَّذَانِ يَلْتَمِعَانِ الْبَصَرَ وَيَطْرَحَانِ أَوْلَادَ النِّسَاءِ.

[5833] 136 - (...) It was narrated from 'Umar bin Nâfi', that his father said: "One day 'Abdullâh bin 'Umar was at a demolished site of his, when he

[٥٨٣٣] ١٣٦-(...) وحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ عِنْدَنَا ابْنُ

saw the flash of a small snake. He said: 'Find this snake and kill it.' Abû Lubâbah Al-Anṣârî said: 'I heard the Messenger of Allâh ﷺ forbid killing the small snakes that live in houses, except the short-tailed snake and the one with two stripes, for they are the ones that cause blindness and miscarriages.'"

جَعْفَرٍ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، قَالَ: كَانَ عَبْدُ اللهِ بْنُ عُمَرَ يَوْمًا عِنْدَ هَدْمٍ لَهُ، فَرَأَىٰ وَبِيصَ جَانٍّ، فَقَالَ: اتَّبِعُوا هٰذَا الْجَانَّ فَاقْتُلُوهُ، قَالَ أَبُو لُبَابَةَ الْأَنْصَارِيُّ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ قَتْلِ الْجِنَّانِ الَّتِي تَكُونُ فِي الْبُيُوتِ، إِلَّا الْأَبْتَرَ وَذَا الطُّفْيَتَيْنِ، فَإِنَّهُمَا اللَّذَانِ يَخْطِفَانِ الْبَصَرَ وَيَتَتَبَّعَانِ مَا فِي بُطُونِ النِّسَاءِ.

[5834] (...) Nâfi' narrated that Abû Lubâbah passed by Ibn 'Umar when he was at the fortified place that was near the house of 'Umar bin Al-Khaṭṭâb, watching a snake... a *Ḥadîth* like that of Al-Laith bin Sa'd (no. 5828).

[٥٨٣٤] (...) حَدَّثَنَا هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ؛ أَنَّ نَافِعًا حَدَّثَهُ؛ أَنَّ أَبَا لُبَابَةَ مَرَّ بِابْنِ عُمَرَ، وَهُوَ عِنْدَ الْأُطُمِ الَّذِي عِنْدَ دَارِ عُمَرَ بْنِ الْخَطَّابِ، يَرْصُدُ حَيَّةً، بِنَحْوِ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ.

[5835] 137 - (2234) It was narrated that 'Abdullâh said: "We were with the Prophet ﷺ in a cave, and: 'By the winds (or angels or the Messengers of Allâh) sent forth one after another[1] was revealed to him. We heard it directly from his lips. Then a snake came out and he said: 'Kill it.' So we hastened to kill it but it got away from us. The Prophet ﷺ said: 'Allâh protected it from your harm as He protected you from its harm.'"

[٥٨٣٥] ١٣٧-(٢٢٣٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَٰقُ بْنُ ابْرَاهِيمَ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ يَحْيَىٰ وَإِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَارٍ، وَقَدْ أُنْزِلَتْ عَلَيْهِ: ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا﴾، فَنَحْنُ نَأْخُذُهَا مِنْ فِيهِ رَطْبَةً، إِذْ

[1] *Al-Mursalât* 77.

خَرَجَتْ عَلَيْنَا حَيَّةٌ، فَقَالَ: «اقْتُلُوهَا» فَابْتَدَرْنَاهَا لِنَقْتُلَهَا، فَسَبَقَتْنَا، فَقَالَ رَسُولُ اللهِ ﷺ: «وَقَاهَا اللهُ شَرَّكُمْ كَمَا وَقَاكُمْ شَرَّهَا». [انظر: ٥٨٣٨]

[5836] (...) A similar report (as no. 5835) was narrated from Al-A'mash with this chain of narrators.

[٥٨٣٦] (...) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ فِي هَٰذَا الْإِسْنَادِ، بِمِثْلِهِ.

[5837] 138 - (2235) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ told a *Muḥrim* (pilgrim in *Iḥrâm*) to kill a snake in Minâ.

[٥٨٣٧] **١٣٨-(٢٢٣٥) وحَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ مُحْرِمًا بِقَتْلِ حَيَّةٍ بِمِنًى.

[5838] (2234) It was narrated that 'Abdullâh said: "While we were with the Messenger of Allâh ﷺ in a cave..." a *Ḥadîth* like that of Jarîr and Abû Mu'âwiyah (no. 5835, 5836).

[٥٨٣٨] **(٢٢٣٤) وحَدَّثَنَا** عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللهِ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللهِ ﷺ فِي غَارٍ، بِمِثْلِ حَدِيثِ جَرِيرٍ وَأَبِي مُعَاوِيَةَ. [راجع: ٥٨٣٥]

[5839] 139 - (2236) Abû As-Sâ'ib, the freed slave of Hishâm bin Zuhrah, narrated that he entered upon Abû Sa'eed Al-Khudrî in his house. He said: "I found him praying, so I sat down to wait until he finished his prayer. I heard a sound in the

[٥٨٣٩] **١٣٩-(٢٢٣٦) وحَدَّثَنِي** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ صَيْفِيٍّ - وَهُوَ عِنْدَنَا مَوْلَى ابْنِ أَفْلَحَ: أَخْبَرَنِي أَبُو السَّائِبِ، مَوْلَى هِشَامِ بْنِ

ceiling, and I turned and saw a snake, so I jumped up to kill it, but he gestured to me to sit down, so I sat down. When he had finished he pointed to a room in the house and said: 'Do you see this room?' I said: 'Yes.' He said: 'In it there was a young man of our family who was newly married. We went out with the Messenger of Allâh ﷺ to (the battle of) Al-Khandaq (the Ditch) and that young man used to ask the Messenger of Allâh ﷺ for permission to go back to his wife at mid-day. He asked him for permission one day, and the Messenger of Allâh ﷺ said: "Take your weapon with you, for I fear that Quraizah may harm you." So the man took his weapon and went back, and he found his wife standing in the courtyard. He ran towards her with the spear to stab her, because he was overtaken by protective jealousy (*Ghîrah*), but she said to him: "Put your spear down, and go inside the house so you can see what made me come out." He went inside and saw a huge snake coiled on the bed. He ran towards it with his spear and pierced it, then he came out and thrust the spear, with the snake on it, into the ground in the yard. It attacked him, and it is not known which of them died first, the snake or the young man. We said to him (the Prophet ﷺ):

زُهْرَةَ؛ أَنَّهُ دَخَلَ عَلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي بَيْتِهِ، قَالَ فَوَجَدْتُهُ يُصَلِّي، فَجَلَسْتُ أَنْتَظِرُهُ حَتَّى يَقْضِيَ صَلَاتَهُ، فَسَمِعْتُ تَحْرِيكًا فِي عَرَاجِينَ فِي نَاحِيَةِ الْبَيْتِ، فَالْتَفَتُّ فَإِذَا حَيَّةٌ، فَوَثَبْتُ لِأَقْتُلَهَا، فَأَشَارَ إِلَيَّ: أَنِ اجْلِسْ، فَجَلَسْتُ، فَلَمَّا انْصَرَفَ أَشَارَ إِلَىٰ بَيْتٍ فِي الدَّارِ، فَقَالَ: أَتَرَىٰ هَٰذَا الْبَيْتَ؟ فَقُلْتُ: نَعَمْ، فَقَالَ: كَانَ فِيهِ فَتًى مِنَّا حَدِيثُ عَهْدٍ بِعُرْسٍ، قَالَ: فَخَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ إِلَىٰ الْخَنْدَقِ، فَكَانَ ذَٰلِكَ الْفَتَىٰ يَسْتَأْذِنُ رَسُولَ اللهِ ﷺ بِأَنْصَافِ النَّهَارِ فَيَرْجِعُ إِلَىٰ أَهْلِهِ، فَاسْتَأْذَنَهُ يَوْمًا، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «خُذْ عَلَيْكَ سِلَاحَكَ، فَإِنِّي أَخْشَىٰ عَلَيْكَ قُرَيْظَةَ» فَأَخَذَ الرَّجُلُ سِلَاحَهُ، ثُمَّ رَجَعَ فَإِذَا امْرَأَتُهُ بَيْنَ الْبَابَيْنِ قَائِمَةً، فَأَهْوَىٰ إِلَيْهَا بِالرُّمْحِ لِيَطْعُنَهَا بِهِ، وَأَصَابَتْهُ غَيْرَةٌ، فَقَالَتْ لَهُ: اكْفُفْ عَلَيْكَ رُمْحَكَ، وَادْخُلِ الْبَيْتَ حَتَّىٰ تَنْظُرَ مَا الَّذِي أَخْرَجَنِي، فَدَخَلَ فَإِذَا بِحَيَّةٍ عَظِيمَةٍ مُنْطَوِيَةٍ عَلَىٰ الْفِرَاشِ، فَأَهْوَىٰ إِلَيْهَا بِالرُّمْحِ فَانْتَظَمَهَا بِهِ، ثُمَّ خَرَجَ فَرَكَزَهُ فِي الدَّارِ، فَاضْطَرَبَتْ عَلَيْهِ، فَمَا يُدْرَىٰ أَيُّهُمَا كَانَ أَسْرَعَ مَوْتًا، الْحَيَّةُ أَمِ الْفَتَىٰ؟ قَالَ فَجِئْنَا إِلى رَسُولِ اللهِ ﷺ وَذَكَرْنَا ذَٰلِكَ لَهُ، وقُلْنَا لَهُ: ادْعُ اللهَ

"Pray to Allâh that he might be brought back to life for us." He said: "Pray for forgiveness for your companion." Then he said: "In Al-Madînah there are some *Jinn* who became Muslim, so if you see any of them, ask them to leave for three days. If it appears to you after that then kill it, for it is a devil."

يُحْيِيهِ لَنَا، فَقَالَ: «اسْتَغْفِرُوا لِصَاحِبِكُمْ»، ثُمَّ قَالَ: «إِنَّ بِالْمَدِينَةِ جِنًّا قَدْ أَسْلَمُوا، فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئًا فَآذِنُوهُ ثَلَاثَةَ أَيَّامٍ، فَإِنْ بَدَا لَكُمْ بَعْدَ ذٰلِكَ فَاقْتُلُوهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[5840] 140 - (...) Asmâ' bint 'Ubaid narrated that a man who was called As-Sâ'ib – and he is known to us as Abû As-Sâ'ib– said: "We entered upon Abû Sa'eed Al-Khudrî, and while we were sitting there, we heard a movement beneath the bed. We looked and saw a snake..." and he quoted the story as in the *Hadîth* of Mâlik from Saifî (no. 5839). And he said: "The Messenger of Allâh ﷺ said: 'These houses have inhabitants. If you see any of them, ask them to leave for three days. If it goes (all well and good), otherwise kill it, for it is a disbeliever.' And he said to them: 'Go and bury your companion.'"

[٥٨٤٠] ١٤٠-(...) وحَدَّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ ابْنِ حَازِمٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ أَسْمَاءَ بْنَ عُبَيْدٍ يُحَدِّثُ عَنْ رَجُلٍ يُقَالُ لَهُ السَّائِبُ - وَهُوَ عِنْدَنَا أَبُو السَّائِبِ- قَالَ: دَخَلْنَا عَلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ، فَبَيْنَمَا نَحْنُ جُلُوسٌ إِذْ سَمِعْنَا تَحْتَ سَرِيرِهِ حَرَكَةً، فَنَظَرْنَا فَإِذَا حَيَّةٌ، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ نَحْوَ حَدِيثِ مَالِكٍ عَنْ صَيْفِيٍّ، وَقَالَ فِيهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِهٰذِهِ الْبُيُوتِ عَوَامِرَ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْهَا فَحَرِّجُوا عَلَيْهَا ثَلَاثًا، فَإِنْ ذَهَبَ، وَإِلَّا فَاقْتُلُوهُ، فَإِنَّهُ كَافِرٌ». وَقَالَ لَهُمْ: «اذْهَبُوا فَادْفِنُوا صَاحِبَكُمْ».

[5841] 141 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'In Al-Madînah there are some of the *Jinn* who have become Muslim. Whoever

[٥٨٤١] ١٤١-(...) وَحَدَّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ عَجْلَانَ: حَدَّثَنِي صَيْفِيٌّ عَنْ أَبِي السَّائِبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ:

sees any sign of these inhabitants, let him warn him for three days, then if he appears after that let him kill him, for he is a devil.'"

سَمِعْتُهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ بِالْمَدِينَةِ نَفَرًا مِنَ الْجِنِّ قَدْ أَسْلَمُوا، فَمَنْ رَأَىٰ شَيْئًا مِنْ هَٰذِهِ الْعَوَامِرِ فَلْيُؤْذِنْهُ ثَلَاثًا، فَإِنْ بَدَا لَهُ، بَعْدُ، فَلْيَقْتُلْهُ، فَإِنَّهُ شَيْطَانٌ».

Chapter 38. It Is Recommended To Kill Geckos

(المعجم ٣٨) - (بَابُ استحباب قتل الوزغ) (التحفة ٢)

[5842] 142 - (2237) It was narrated from Sa'eed bin Al-Musaiyyab, from Umm Sharîk, that the Prophet ﷺ told her to kill geckos.

In the *Hadîth* of Ibn Abî Shaibah it says: "He (ﷺ) enjoined (the killing of geckos)."

[٥٨٤٢] **١٤٢**-(٢٢٣٧) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَهَا بِقَتْلِ الْأَوْزَاغِ.

وَفِي حَدِيثِ ابْنِ أَبِي شَيْبَةَ: أَمَرَ.

[5843] 143 - (...) Sa'eed bin Al-Musaiyyab narrated that Umm Sharîk told him that she asked the Prophet ﷺ about killing geckos and he told her to kill them.

Umm Sharîk was one of the women of Banû 'Âmir bin Lu'ayy.

[٥٨٤٣] **١٤٣**-(. . .) **وَحَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ، أَنَّ [سَعِيدَ] بْنَ الْمُسَيَّبِ أَخْبَرَهُ، أَنَّ أُمَّ شَرِيكٍ أَخْبَرَتْهُ: أَنَّهَا اسْتَأْمَرَتِ النَّبِيَّ ﷺ فِي قَتْلِ الْوِزْغَانِ، فَأَمَرَ بِقَتْلِهَا.

وَأُمُّ شَرِيكٍ إِحْدَىٰ نِسَاءِ بَنِي عَامِرِ بْنِ لُؤَيٍّ، اتَّفَقَ لَفْظُ حَدِيثِ ابْنِ أَبِي خَلَفٍ وَعَبْدِ ابْنِ حُمَيْدٍ، وَحَدِيثُ ابْنِ وَهْبٍ قَرِيبٌ مِنْهُ.

[5844] 144 - (2238) It was narrated from 'Âmir bin Sa'd, from his father, that the Prophet ﷺ enjoined the killing of geckos and he called them *Fuqaisiq* (vermin).

[٥٨٤٤] ١٤٤-(٢٢٣٨) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلِ الْوَزَغِ، وَسَمَّاهُ فُوَيْسِقًا.

[5845] 145 - (2239) It was narrated from 'Âishah that the Messenger of Allâh ﷺ called geckos *Fuqaisiq* (vermin).

Harmalah added: "She (meaning 'Âishah) said: 'I did not hear him enjoining that they be killed.'"

[٥٨٤٥] ١٤٥-(٢٢٣٩) وحَدَّثَني أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِلْوَزَغِ: «الْفُوَيْسِقُ».

زَادَ حَرْمَلَةُ: قَالَتْ: وَلَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ.

[5846] 146 - (2240) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever kills a gecko with the first blow will have such and such of *Hasanah* (good merit). Whoever kills it with the second blow will have such and such of *Hasanah*, less than the first. Whoever kills it with the third blow will have such-and-such of *Hasanah*, less than the second.'"

[٥٨٤٦] ١٤٦-(٢٢٤٠) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَتَلَ وَزَغَةً فِي أَوَّلِ ضَرْبَةٍ فَلَهُ كَذَا وَكَذَا حَسَنَةً، وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً، لِدُونِ الْأُولَىٰ، وَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً، لِدُونِ الثَّانِيَةِ».

[5847] 147 - (...) A *Hadîth* like that of Khâlid from Sahl (no. 5846) was narrated from Abû Hurairah from the Prophet ﷺ, except Jarîr only, in whose *Hadîth* it says: "Whoever kills a gecko with the first blow, one hundred *Hasanah* will be recorded for him, and for the second blow, less than that, and for the third blow, less than that."

[٥٨٤٧] ١٤٧-(...) **حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ زَكَرِيَّاءَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، كُلُّهُمْ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ خَالِدٍ عَنْ سُهَيْلٍ، إِلَّا جَرِيرًا وَحْدَهُ، فَإِنَّ فِي حَدِيثِهِ: «مَنْ قَتَلَ وَزَغًا فِي أَوَّلِ ضَرْبَةٍ كُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَفِي الثَّانِيَةِ دُونَ ذٰلِكَ، وَفِي الثَّالِثَةِ دُونَ ذٰلِكَ».

[5848] (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "For the first blow seventy *Hasanah*."

[٥٨٤٨] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ زَكَرِيَّاءَ، عَنْ سُهَيْلٍ: حَدَّثَتْنِي أُخْتِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «فِي أَوَّلِ ضَرْبَةٍ سَبْعِينَ حَسَنَةً».

Chapter 39. The Prohibition Of Killing Ants

(المعجم ٣٩) - (بَابُ النهي عن قتل النمل) (التحفة ٣)

[5849] 148 - (2241) It was narrated from Abû Hurairah from the Messenger of Allâh ﷺ: "An ant bit one of the Prophets and he ordered that the colony of the ants be burned. Allâh revealed to him: Because one ant bit you, you have destroyed one of the nations that glorifies Allâh?"

[٥٨٤٩] ١٤٨-(٢٢٤١) **حَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ: «أَنَّ نَمْلَةً قَرَصَتْ نَبِيًّا

مِنَ الْأَنْبِيَاءِ، فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ، فَأَوْحَى اللهُ إِلَيْهِ: أَفِي أَنْ قَرَصَتْكَ نَمْلَةٌ أَهْلَكْتَ أُمَّةً مِنَ الْأُمَمِ تُسَبِّحُ؟»

[5850] 149 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "One of the Prophets halted beneath a tree and an ant bit him. He ordered that his belongings be removed from beneath (the tree), then he ordered that it be burned. Allâh revealed to him: 'Why not punish just one ant?'"

[٥٨٥٠] **١٤٩**-(...) **حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «نَزَلَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ تَحْتَ شَجَرَةٍ، فَلَدَغَتْهُ نَمْلَةٌ، فَأَمَرَ بِجَهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، ثُمَّ أَمَرَ بِهَا فَأُحْرِقَتْ، فَأَوْحَى اللهُ إِلَيْهِ: فَهَلَّا نَمْلَةً وَاحِدَةً».

[5851] 150 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," – and he narrated a number of *Ahadîth* including the following: "The Messenger of Allâh ﷺ said: 'One of the Prophets halted beneath a tree and an ant bit him. He ordered that his belongings be removed from beneath (the tree), then he ordered that it be burned. Allâh revealed to him: 'Why not punish just one ant?'"

[٥٨٥١] **١٥٠**-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «نَزَلَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ عَلَيْهِ السَّلَامُ تَحْتَ شَجَرَةٍ، فَلَدَغَتْهُ نَمْلَةٌ، فَأَمَرَ بِجَهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، وَأَمَرَ بِهَا فَأُحْرِقَتْ فِي النَّارِ، قَالَ: فَأَوْحَى اللهُ إِلَيْهِ: فَهَلَّا نَمْلَةً وَاحِدَةً».

Chapter 40. The Prohibition Of Killing Cats

(المعجم ٤٠) - (بَابُ تحريم قتل الهرة) (التحفة ٤)

[5852] 151 - (2242) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "A

[٥٨٥٢] **١٥١**-(٢٢٤٢) **حَدَّثَنِي** عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا

woman was punished because of a cat which she imprisoned until it died, and she entered Hell because of that. She did not feed it or give it water when she imprisoned it, and she did not let it eat from the vermin of the earth."

جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّىٰ مَاتَتْ فَدَخَلَتْ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَتْهَا وَسَقَتْهَا، إِذْ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خُشَاشِ الْأَرْضِ». [انظر: ٦٦٧٥]

[5853] (...) A similar report (as no. 5852) was narrated from Ibn 'Umar and Sa'eed al-Maqburî, from Abû Hurairah, from the Prophet ﷺ.

[٥٨٥٣] (...) وحَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ وَعَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ مَعْنَاهُ.

[5854] (...) It was narrated from Nâfi' from Ibn 'Umar, from the Prophet ﷺ (a similar *Hadîth*).

[٥٨٥٤] (...) وحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ وَعَبْدُ اللهِ بْنُ جَعْفَرٍ عَنْ مَعْنِ بْنِ عِيسَىٰ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِذٰلِكَ.

[5855] 152 - (2243) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A woman was punished because of a cat that she did not feed or give water, and she did not let it eat from the vermin of the earth."

[٥٨٥٥] ١٥٢ -(٢٢٤٣) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ لَمْ تُطْعِمْهَا وَلَمْ تَسْقِهَا، وَلَمْ تَتْرُكْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ».

[5856] (...) Hishâm narrated it with this chain of narrators. In their *Hadîth* it says, "She tied it up". In the *Hadîth* of Abû Mu'âwiyah it says: "The insects of the earth."

[٥٨٥٦] (...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ بِهٰذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا:

«رَبَطَتْهَا»، وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ: «حَشَرَاتِ الْأَرْضِ».

[5857] (...) A *Hadîth* like that of Hishâm bin 'Urwah (no. 5855) was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ.

[٥٨٥٧] (. . .) **وحَدَّثَنِي** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ: قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، بِمَعْنَىٰ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

[5858] (...) A similar *Hadîth* (as no. 5855) was narrated from Abû Hurairah from the Prophet ﷺ.

[٥٨٥٨] (. . .) **وحَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

Chapter 41. The Virtue Of Giving Food And Water To Animals Which Are Unlawful To Eat

(المعجم ٤١) - (بَابُ فضل سقي البهائم المحترمة وإطعامها) (التحفة ٥)

[5859] 153 - (2244) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While a man was walking on the road, he became very thirsty. He found a well so he went down into it and drank, then he came out. There he saw a dog that was panting and biting the ground out of thirst. The man said: 'This dog is feeling the same thirst that I felt.' So he went back down into the well and filled his shoe with water, then he held it in his mouth until he climbed back up, and he gave the water to the dog.

[٥٨٥٩] **١٥٣-(٢٢٤٤) حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ - عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَىٰ مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَٰذَا الْكَلْبَ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي، فَنَزَلَ الْبِئْرَ فَمَلَأَ خُفَّهُ مَاءً، ثُمَّ أَمْسَكَهُ

Allâh appreciated (his action) and forgave him." They said: "O Messenger of Allâh, will we have reward with regard to these animals? He said: 'In every living thing there is reward.'"

بِفِيهِ حَتَّىٰ رَقِيَ، فَسَقَى الْكَلْبَ، فَشَكَرَ اللهُ لَهُ، فَغَفَرَ لَهُ» قَالُوا: يَا رَسُولَ اللهِ! وَإِنَّ لَنَا فِي هَٰذِهِ الْبَهَائِمِ لَأَجْرًا؟ فَقَالَ: «فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ».

[5860] 154 - (2245) It was narrated from Abû Hurairah from the Prophet ﷺ: "A prostitute saw a dog on a hot day that was circling a well and its tongue was hanging out because of thirst. She drew some water for it in her shoe, and she was forgiven (by Allâh)."

[٥٨٦٠] ١٥٤-(٢٢٤٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّ امْرَأَةً بَغِيًّا رَأَتْ كَلْبًا فِي يَوْمٍ حَارٍّ يُطِيفُ بِبِئْرٍ، قَدْ أَدْلَعَ لِسَانَهُ مِنَ الْعَطَشِ، فَنَزَعَتْ لَهُ بِمُوقِهَا، فَغُفِرَ لَهَا».

[5861] 155 - (...) It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: "While a dog was circling a well, almost dying of thirst, one of the prostitutes of the Children of Israel saw it. She took off her shoe and used it to give water to it, and made it drink, and she was forgiven (by Allâh) because of that."

[٥٨٦١] ١٥٥-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ قَدْ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ، فَنَزَعَتْ مُوقَهَا، فَاسْتَقَتْ لَهُ بِهِ، فَسَقَتْهُ إِيَّاهُ، فَغُفِرَ لَهَا بِهِ».

40. Statements Relating To Manners And Other Than That

٢ - (المعجم ٤٠) - كتاب الألفاظ من الأدب وغيرها (التحفة ٣٠)

Chapter 1. The Prohibition Of Cursing the "Time"

(المعجم ١) - (بَابُ النهي عن سب الدهر) (التحفة ١)

[5862] 1 - (2246) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Allâh says: "The son of Âdam inveighs against time, but I am time, in My Hand is the night and day."

[٥٨٦٢] ١-(٢٢٤٦) وحَدَّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ وَحَرْمَلَةُ ابْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ عَزَّ وَجَلَّ: يَسُبُّ ابْنُ آدَمَ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِيَ اللَّيْلُ وَالنَّهَارُ».

[5863] 2 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh, Glorified and Exalted is He, says: 'The son of Âdam offends Me. He inveighs against time, but I am time, I alternate the night and day.'"

[٥٨٦٣] ٢-(...) وحَدَّثَنَاهُ إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ- قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا - سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «قَالَ اللهُ [عَزَّ وَجَلَّ]: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ، أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ».

[5864] 3 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

[٥٨٦٤] ٣-(...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ

'Allâh, Blessed and Exalted is He, said: 'The son of Âdam offends me. He says: 'May time be doomed.' But none of you should say 'may time be doomed,' for I am time, I alternate night and day, and if I wished I could end them.'"

عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ تَبَارَكَ وَتَعَالَىٰ: يُؤْذِينِي ابْنُ آدَمَ، يَقُولُ: يَا خَيْبَةَ الدَّهْرِ! فَلَا يَقُولَنَّ أَحَدُكُمْ: يَا خَيْبَةَ الدَّهْرِ! فَإِنِّي أَنَا الدَّهْرُ، أُقَلِّبُ لَيْلَهُ وَنَهَارَهُ، فَإِذَا شِئْتُ قَبَضْتُهُمَا».

[5865] 4 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should say: 'May time be doomed,' for Allâh is time."

[٥٨٦٥] ٤-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ [بْنُ عَبْدِ الرَّحْمَٰنِ] عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: يَا خَيْبَةَ الدَّهْرِ! فَإِنَّ اللهَ هُوَ الدَّهْرُ».

[5866] 5 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Do not curse time, for Allâh is time."

[٥٨٦٦] ٥-(...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَسُبُّوا الدَّهْرَ، فَإِنَّ اللهَ هُوَ الدَّهْرُ».

Chapter 2. It Is Disliked To Call Grapes *Karm*

(المعجم ٢) - (بَابُ كراهة تسمية العنب كرما) (التحفة ٢)

[5867] 6 - (2247) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should inveigh against time, for Allâh is time, and none of you should call grapes *Karm*, for *Karm* is the Muslim man."[1]

[٥٨٦٧] ٦-(٢٢٤٧) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَسُبُّ أَحَدُكُمُ الدَّهْرَ، فَإِنَّ اللهَ هُوَ

[1] *Karm* is from *Karuma*; to be noble, generous. They used to call grapes *Karm* because when a man became intoxicated from wine his inhibitions would weaken, and he would be more generous.

الدَّهْرُ، وَلَا يَقُولَنَّ أَحَدُكُمْ لِلْعِنَبِ: الْكَرْمَ، فَإِنَّ الْكَرْمَ الرَّجُلُ الْمُسْلِمُ».

[5868] 7 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not say *Karm*, for *Karm* is the heart of the believer."

[٥٨٦٨] ٧-(...) **حَدَّثَنَا** عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُولُوا: كَرْمٌ؛ فَإِنَّ الْكَرْمَ قَلْبُ الْمُؤْمِنِ».

[5869] 8 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Do not call grapes *Karm*, for *Karm* is the Muslim man."

[٥٨٦٩] ٨-(...) **حَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُسَمُّوا الْعِنَبَ الْكَرْمَ، فَإِنَّ الْكَرْمَ [الرَّجُلُ] الْمُسْلِمُ».

[5870] 9 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should say *Karm*, for *Karm* is only the heart of the believer.'"

[٥٨٧٠] ٩-(...) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمُ: الْكَرْمُ، فَإِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ».

[5871] 10 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of *Aḥadîth*, including the following: "The Messenger of Allâh ﷺ said: 'None of you should call grapes *Karm*, for *Karm* is only the Muslim man.'"

[٥٨٧١] ١٠-(...) **وحَدَّثَنَا** ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ، لِلْعِنَبِ الْكَرْمَ، إِنَّمَا الْكَرْمُ الرَّجُلُ الْمُسْلِمُ».

[5872] 11 - (2248) It was narrated from 'Alqamah bin Wâ'il, from his father, that the Prophet ﷺ said: "Do not say *Karm*, rather say: '*Ḥablah*,'"[1] referring to grapes.

[٥٨٧٢] ١١-(٢٢٤٨) حَدَّثَنَا عَلِيُّ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ يَعْنِي ابْنَ يُونُسَ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا تَقُولُوا: الْكَرْمُ، وَلَكِنْ قُولُوا: الْحَبْلَةُ» يَعْنِي الْعِنَبَ.

[5873] 12 - (...) 'Alqamah bin Wâ'il (narrated) from his father that the Prophet ﷺ said: "Do not say *Karm*, rather say *'Inab* and *Ḥablah*."

[٥٨٧٣] ١٢-(...) وَحَدَّثَنِيهِ زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ عَلْقَمَةَ بْنَ وَائِلٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُولُوا: الْكَرْمُ، وَلَكِنْ قُولُوا: الْعِنَبُ وَالْحَبْلَةُ».

Chapter 3. Ruling On Using The Words *'Abd* And *Amah* (For Slaves) And *Mawla* And *Sayyid* (For Masters)

(المعجم ٣) - (بَابُ حكم إطلاق لفظة العبد والأمة والمولى والسيد) (التحفة ٣)

[5874] 13 - (2249) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should say my *'Abd* (my slave) or my *Amah* (my female slave), for all of you are slaves (*'Abîd*) of Allâh and your women folk are His female slaves (*Imâ'*). Rather let him say my *Ghulâm* or my *Jâriyah*, or *Fatâya* or *Fatâtî*."

[٥٨٧٤] ١٣-(٢٢٤٩) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: عَبْدِي وَأَمَتِي، كُلُّكُمْ عَبِيدُ اللهِ وَكُلُّ نِسَائِكُمْ إِمَاءُ اللهِ، وَلَكِنْ لِيَقُلْ: غُلَامِي وَجَارِيَتِي، وَفَتَايَ وَفَتَاتِي».

[1] Meaning, 'Vine'.

[5875] 14 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should say my *'Abd* (slave), for all of you are slaves of Allâh. Rather let him say: my *Fatâya* (young man). And no slave should say *Rabbî* (my lord), rather let him say *Sayyidî* (my master).'"

[٥٨٧٥] ١٤-(...) وحَدَّثني زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ: عَبْدِي، فَكُلُّكُمْ عَبِيدُ اللهِ، وَلَكِنْ لِيَقُلْ: فَتَايَ، وَلَا يَقُلِ الْعَبْدُ: رَبِّي، وَلَكِنْ لِيَقُلْ: سَيِّدِي».

[5876] (...) It was narrated from Al-A'mash with this chain of narrators (a *Ḥadîth* similar to no. 5875). In their *Ḥadîth* it says: "No slave should say to his master: *Mawlâya*."
In the *Ḥadîth* of Abû Mu'âwiyah it adds: "For your *Mawla* is Allâh."

[٥٨٧٦] (...) وحَدَّثنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا: «وَلَا يَقُلِ الْعَبْدُ لِسَيِّدِهِ: مَوْلَايَ».
وَزَادَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ: «فَإِنَّ مَوْلَاكُمُ اللهُ [عَزَّ وَجَلَّ]».

[5877] 15 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, – and he mentioned a number of *Aḥadîth*, including the following: "The Messenger of Allâh ﷺ said: 'None of you should say (to his slave): "Give water to your *Rabb* (lord), give food to your *Rabb*, help your *Rabb* with *Wuḍû'*."' And he said: 'None of you should say *Rabbî* (my lord), rather he should say *Sayyidî* or *Mawlâya* (my master). And none of you should say my *'Abd* or my

[٥٨٧٧] ١٥-(...) وحَدَّثنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «لَا يَقُلْ أَحَدُكُمْ: اسْقِ رَبَّكَ، أَطْعِمْ رَبَّكَ، وَضِّىءْ رَبَّكَ» وَقَالَ: «لَا يَقُلْ أَحَدُكُمْ: رَبِّي، وَلْيَقُلْ: سَيِّدِي، وَمَوْلَايَ، وَلَا يَقُلْ أَحَدُكُمْ: عَبْدِي، وَأَمَتِي، وَلْيَقُلْ: فَتَايَ، فَتَاتِي، غُلَامِي».

Amah; let him say my *Fatâya* or *Fatâtî*, or *Ghulâmî*."

Chapter 4. It Is Disliked For A Man To Say: "*Khabuthat Nafsî*" (I Feel Bad)

(المعجم ٤) - (بَابُ كراهة قول الإنسان: خبثت نفسي) (التحفة ٤)

[5878] 16 - (2250) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'No one among you should say: "*Khabuthat Nafsî* (I feel bad)." Rather let him say: "*Laqisat Nafsî* (I feel tired)."'[1]

[٥٨٧٨] ١٦-(٢٢٥٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلَكِنْ لِيَقُلْ: لَقِسَتْ نَفْسِي»، هَذَا حَدِيثُ أَبِي كُرَيْبٍ، وَقَالَ أَبُو بَكْرٍ: عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ: «لَكِنْ».

[5879] (...) Abû Mu'âwiyah narrated it with this chain of narrators.

[٥٨٧٩] (...) وَحَدَّثَنَاه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ بِهَذَا الْإِسْنَادِ.

[5880] 17 - (2251) It was narrated from Abû Umâmah bin Sahl bin Ḥunaif, from his father, that the Messenger of Allâh ﷺ said: "None of you should say: '*Khabuthat Nafsî* (I feel bad).' Rather let him say: '*Laqisat Nafsî* (I feel tired).'"

[٥٨٨٠] ١٧-(٢٢٥١) وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَقُلْ أَحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلْيَقُلْ: لَقِسَتْ نَفْسِي».

[1] *Khabuthat Nafsî* and *Laqisat Nafsî* both mean more or less the same thing (I feel bad or I feel tired), but the word *Khabuthat carries connotations of evil (cf. Khabîth)*, so its use is discouraged.

Chapter 5. Using Musk, Which Is The Best Of Perfume. It Is Disliked To Refuse A Gift Of Scent Or Perfume

(المعجم ٥) - (بَابُ استعمال المسك، وأنه أطيب الطيب. وكراهة ردّ الريحان والطيب) (التحفة ٥)

[5881] 18 - 6 It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "A woman of the Children of Israel, who was short, was walking with two tall women. She got two shoes made of wood and a ring of gold with a compartment, then she filled it with musk, which is the best of perfumes, and she passed between those two women, but they did not recognize her, and she moved her hand like this." And Shu'bah (a sub narrator) shook his hand.

[٥٨٨١] ١٨-(٢٢٥٢) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ شُعْبَةَ: حَدَّثَنِي خُلَيْدُ بْنُ جعْفَرٍ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَتِ امْرَأَةٌ، مِنْ بَنِي إِسْرَائِيلَ، قَصِيرَةٌ، تَمْشِي مَعَ امْرَأَتَيْنِ طَوِيلَتَيْنِ، فَاتَّخَذَتْ رِجْلَيْنِ مِنْ خَشَبٍ، وَخَاتَمًا مِنْ ذَهَبٍ مُغْلَقٌ مُطْبَقٌ، ثُمَّ حَشَتْهُ مِسْكًا، وَهُوَ أَطْيَبُ الطِّيبِ، فَمَرَّتْ بَيْنَ الْمَرْأَتَيْنِ، فَلَمْ يَعْرِفُوهَا، فَقَالَتْ بِيَدِهَا هَكَذَا» وَنَفَضَ شُعْبَةُ يَدَهُ.

[5882] 19 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ mentioned a woman of the Children of Israel who filled her ring with musk, and musk is the best of perfumes.

[٥٨٨٢] ١٩-(...) حَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ شُعْبَةَ، عَنْ خُلَيْدِ بْنِ جعْفَرٍ والْمُسْتَمِرِّ قَالَا: سَمِعْنَا أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ، حَشَتْ خَاتَمَهَا مِسْكًا، وَالْمِسْكُ أَطْيَبُ الطِّيبِ.

[5883] 20 - (2253) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever is offered perfume, let him not refuse it, for it is light to carry, and smells good.'"

[٥٨٨٣] ٢٠-(٢٢٥٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنِ الْمُقْرِىءِ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا [أَبُو] عَبْدِ الرَّحْمَنِ الْمُقْرِىءُ - عَنْ

سَعِيدِ بْنِ أَبِي أَيُّوبَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ أَبِي جَعْفَرٍ عَنْ عَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ عُرِضَ عَلَيْهِ رَيْحَانٌ، فَلَا يَرُدُّهُ، فَإِنَّهُ خَفِيفُ الْمَحْمِلِ طَيِّبُ الرِّيحِ».

[5884] 21 - (2254) It was narrated that Nâfi' said: "When Ibn 'Umar perfumed himself with incense, he used aloeswood that was not mixed with anything, or he used camphor that he put with the aloeswood, then he said: 'This is how the Messenger of Allâh ﷺ used to perfume himself with incense.'"[1]

[٥٨٨٤] ٢١-(٢٢٥٤) حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ - قَالَ أَحْمَدُ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا اسْتَجْمَرَ اسْتَجْمَرَ بِالْأُلُوَّةِ، غَيْرَ مُطَرَّاةٍ، وَبِكَافُورٍ، يَطْرَحُهُ مَعَ الْأُلُوَّةِ، ثُمَّ قَالَ: هَكَذَا كَانَ يَسْتَجْمِرُ رَسُولُ اللهِ ﷺ.

[1] Aloeswood is what is most commonly called *'Oûd*.

41. The Book Of Poetry

Chapter... – Reciting Poetry, The Most Poetic Of Words, And Criticism Of Poetry

[5885] 1 - (2255) It was narrated from 'Amr bin Ash-Sharîd that his father said: "I rode behind the Messenger of Allâh ﷺ one day, and he said: 'Do you know anything of the poetry of Umayyah bin Abî Aṣ-Ṣalt?' I said: 'Yes.' He said: 'Go on (recite it).' So I recited a line, then he said: 'Go on,' and I recited a line, until I had recited one hundred lines."

[5886] (...) It was narrated that Ash-Sharîd said: "The Messenger of Allâh ﷺ seated me behind him on his mount..." and he narrated a similar report (as no. 5865).

[5887] (...) It was narrated from 'Amr bin Ash-Sharîd that his father said: "The Messenger of Allâh ﷺ asked me to recite poetry..." a *Hadîth* like that of Ibrâhîm bin Maisarah (no. 5885), and he added: "He said: 'He was

٣ - (المعجم ٤١) - كتاب الشعر (التحفة ٣١)

(المعجم . . .) - (بَابُ: في إنشاد الأشعار وبيان أشعر الكلمة وذم الشعر) (التحفة ١)

[٥٨٨٥] ١ -(٢٢٥٥) **حَدَّثَنَا** عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ قَالَ: رَدِفْتُ رَسُولَ اللهِ ﷺ يَوْمًا، فَقَالَ: «هَلْ مَعَكَ مِنْ شِعْرِ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ شَيْئًا؟» قُلْتُ: نَعَمْ، قَالَ: «هِيهِ» فَأَنْشَدْتُهُ بَيْتًا، فَقَالَ: «هِيهِ» ثُمَّ أَنْشَدْتُهُ بَيْتًا، فَقَالَ: «هِيهِ» حَتَّى أَنْشَدْتُهُ مِائَةَ بَيْتٍ.

[٥٨٨٦] (. . .) **وَحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، أَوْ يَعْقُوبَ بْنِ عَاصِمٍ عَنِ الشَّرِيدِ [قَالَ]: أَرْدَفَنِي رَسُولُ اللهِ ﷺ خَلْفَهُ، فَذَكَرَ بِمِثْلِهِ.

[٥٨٨٧] (. . .) **وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، كِلَاهُمَا عَنْ عَبْدِ اللهِ بْنِ

almost a Muslim.'" In the *Hadîth* of Ibn Mahdî it says: "He was almost a Muslim in his poetry."

عَبْدِ الرَّحْمَٰنِ الطَّائِفِيِّ، عَنْ عَمْرِو بْنِ الشَّرِيْدِ، عَنْ أَبِيهِ قَالَ: اسْتَنْشَدَنِي رَسُولُ اللهِ ﷺ، بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، وَزَادَ: قَالَ «إِنْ كَادَ لَيُسْلِمُ» وَفِي حَدِيثِ ابْنِ مَهْدِيٍّ قَالَ: «فَلَقَدْ كَادَ يُسْلِمُ فِي شِعْرِهِ».

[5888] 2 - (2256) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The truest word uttered by the Arabs in verse is the words of Labîd:

'Surely! Everything apart from Allâh is in vain.'"

[٥٨٨٨] ٢-(٢٢٥٦) **حَدَّثَنِي** أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، جَمِيعًا عَنْ شَرِيكٍ، قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَشْعَرُ كَلِمَةٍ تَكَلَّمَتْ بِهَا الْعَرَبُ، كَلِمَةُ لَبِيدٍ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللهَ بَاطِلٌ».

[5889] 3 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The truest word ever uttered by a poet is the words of Labîd:

'Surely Everything apart from Allâh is in vain.'

And Umayah bin Abî Aṣ-Ṣalt was almost a Muslim."

[٥٨٨٩] ٣-(. . .) **وَحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَصْدَقُ كَلِمَةٍ قَالَهَا شَاعِرٌ، كَلِمَةُ لَبِيدٍ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللهَ بَاطِلٌ. وَكَادَ [أُمَيَّةُ] بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ».

[5890] 4 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The truest line that a poet ever uttered is the words:

'Surely! Everything apart from Allâh is in vain.'

And Umayah bin Abî Aṣ-Ṣalt was almost a Muslim."

[٥٨٩٠] ٤-(. . .) **وَحَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَصْدَقَ بَيْتٍ قَالَهُ الشَّاعِرُ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللهَ بَاطِلٌ. وَكَادَ [أُمَيَّةُ] بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ».

[5891] 5 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The truest line uttered by the poets is:

'Surely! Everything apart from Allâh is in vain.'"

[٥٨٩١] ٥-(. . .) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَصْدَقُ بَيْتٍ قَالَتْهُ الشُّعَرَاءُ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللهَ بَاطِلٌ».

[5892] 6 - (...) It was narrated that Abû Salamah bin 'Abdur-Raḥmân said: I heard Abû Hurairah say: I heard the Messenger of Allâh ﷺ say: "The truest word that a poet ever said was the words of Labîd:

'Surely! Everything apart from Allâh is in vain.'"

And he did not say any more than that.

[٥٨٩٢] ٦-(. . .) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَصْدَقَ كَلِمَةٍ قَالَهَا شَاعِرٌ، كَلِمَةُ لَبِيدٍ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللهَ بَاطِلٌ»، مَا زَادَ عَلَىٰ ذٰلِكَ.

[5893] 7 - (2257) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If the belly of a man were to be filled with pus that corrodes it, that would be better than being filled with poetry.'"

Abû Bakr (Ibn Abî Shaibah) said: "But Ḥafṣ did not say: 'corrodes it.'"

[٥٨٩٣] ٧-(٢٢٥٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَأَنْ يَمْتَلِئَ جَوْفُ الرَّجُلِ قَيْحًا يَرِيهِ، خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا».

قَالَ أَبُو بَكْرٍ: إِلَّا أَنَّ حَفْصًا لَمْ يَقُلْ «يَرِيهِ».

[5894] 8 - (2258) It was narrated from Sa'd that the Prophet ﷺ said: "If the belly of one of you were to be filled with pus that corrodes it, that would be better than him being filled with poetry."

[٥٨٩٤] ٨-(٢٢٥٨) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا يَرِيهِ، خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا».

[5895] 9 - (2259) It was narrated that Abû Sa'eed Al-Khudrî said: "While we were traveling with the Messenger of Allâh ﷺ in Al-'Arj, we were met by a poet who was reciting poetry. The Messenger of Allâh ﷺ said: 'Catch the devil' – or: 'restrain the devil' – 'If the belly of a man were to be filled with pus, that would be better for him than being filled with poetry.'"

[٥٨٩٥] ٩-(٢٢٥٩) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ الْهَادِ، عَنْ يُحَنِّسَ مَوْلَىٰ مُصْعَبِ بْنِ الزُّبَيْرِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَا نَحْنُ نَسِيرُ مَعَ رَسُولِ اللهِ ﷺ بِالْعَرْجِ، إِذْ عَرَضَ شَاعِرٌ يُنْشِدُ، فَقَالَ رَسُولُ اللهِ ﷺ: «خُذُوا الشَّيْطَانَ، أَوْ أَمْسِكُوا الشَّيْطَانَ، لَأَنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحًا، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا».

Chapter 1. The Prohibition Of Playing *Nardashîr*[1]

(المعجم ١) - (بَابُ تحريم اللعب بالنردشير) (التحفة ٢)

[5896] 10 - (2260) It was narrated from Sulaimân bin Buraidah, from his father, that the Prophet ﷺ said: "Whoever plays *Nardashîr*, it is as if he were dipping his hand in the flesh and blood of a pig."

[٥٨٩٦] ١٠-(٢٢٦٠) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لَعِبَ بِالنَّرْدَشِيرِ، فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ خِنْزِيرٍ وَدَمِهِ».

[1] A Persian word for a game similar to what is called backgammon today.

42. The Book Of Dreams

٤ - (المعجم ٤٢) - كتاب الرؤيا (التحفة ٣٢)

Chapter...–Good Dreams Come From Allâh And They Are A Part Of Prophethood

(المعجم . . .) - (باب، في كون الرؤيا من الله وأنها جزء من النبوة) (التحفة ١)

[5897] 1 - (2261) It was narrated that Abû Salamah said: "I used to see dreams that made me tremble, but I did not cover myself with a blanket, until I met Abû Qatâdah and told him about that. He said: 'I heard the Messenger of Allâh ﷺ say: "Good dreams come from Allâh and bad dreams come from the *Shaiṭân*. If one of you sees a dream that he dislikes, let him spit lightly to his left three times, and seek refuge with Allâh from its evil, then it will never harm him."

[٥٨٩٧] ١ -(٢٢٦١) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ -: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ قَالَ: كُنْتُ أَرَى الرُّؤْيَا أُعْرَىٰ مِنْهَا، غَيْرَ أَنِّي لَا أُزَمَّلُ، حَتَّىٰ لَقِيتُ أَبَا قَتَادَةَ، فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ أَحَدُكُمْ حُلْمًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَتَعَوَّذْ بِاللهِ مِنْ شَرِّهَا، فَإِنَّهَا لَنْ تَضُرَّهُ».

[5898] (...) A similar report (as no. 5897) was narrated from Abû Qatâdah, from the Prophet ﷺ, but they did not mention in their *Ḥadîth* the words of Abû Salamah: "I used to see dreams that made me tremble, but I did not cover myself with a blanket."

[٥٨٩٨] (. . .) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ مَوْلَىٰ آلِ طَلْحَةَ، وَعَبْدِ رَبِّهِ وَيَحْيَى ابْنَيْ سَعِيدٍ، وَمُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ، وَلَمْ يَذْكُرْ فِي

حَدِيثِهِمْ قَوْلَ أَبِي سَلَمَةَ: كُنْتُ أَرَى الرُّؤْيَا أُعْرَىٰ مِنْهَا، غَيْرَ أَنِّي لَا أُزَمَّلُ.

[5899] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 5897), but it does not say in their *Hadîth*: Which made me tremble. And in the *Hadîth* of Yûnus it adds: "Let him spit lightly to his left three times when he gets up."

[٥٨٩٩] (...) **وَحَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِهِمَا: أُعْرَىٰ مِنْهَا: وَزَادَ فِي حَدِيثِ يُونُسَ: «فَلْيَبْصُقْ عَنْ يَسَارِهِ، حِينَ يَهُبُّ مِنْ نَوْمِهِ، ثَلَاثَ مَرَّاتٍ».

[5900] 2 - (...) Abû Qatâdah said: "I heard the Messenger of Allâh ﷺ say: 'Good dreams come from Allâh and bad dreams come from the *Shaitân*. If one of you sees something that he dislikes, let him spit lightly to his left three times, and seek refuge with Allâh from its evil, then it will never harm him.'" He said: "I used to see dreams that weighed more heavily on me than a mountain, but since I heard this *Hadîth*, I do not care about them."

[٥٩٠٠] ٢-(...) **حَدَّثَنَا** عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَٰنِ يَقُولُ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَىٰ أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثَ مَرَّاتٍ، وَلْيَتَعَوَّذْ [بِاللهِ] مِنْ شَرِّهَا، فَإِنَّهَا لَنْ تَضُرَّهُ» فَقَالَ: إِنْ كُنْتُ لَأَرَى الرُّؤْيَا أَثْقَلَ عَلَيَّ مِنْ جَبَلٍ، فَمَا هُوَ إِلَّا أَنْ سَمِعْتُ بِهَٰذَا الْحَدِيثِ، فَمَا أُبَالِيهَا.

[5901] (...) Abû Salamah said: "I used to see dreams... (a *Hadîth* similar to no. 5897)." In the *Hadîth*

[٥٩٠١] (...) **وَحَدَّثَنَاهُ** قُتَيْبَةُ وَمُحَمَّدُ ابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا

of Al-Laith and Ibn Numair, there is no mention of the words of Abû Salamah up to the end of the *Hadîth*. Ibn Rumh added: "And let him turn over from the side on which he was sleeping."

مُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ يَحْيَى ابْنِ سَعِيدٍ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِ الثَّقَفِيِّ: قَالَ أَبُو سَلَمَةَ: فَإِنْ كُنْتُ لَأَرَى الرُّؤْيَا، وَلَيْسَ فِي حَدِيثِ اللَّيْثِ وَابْنِ نُمَيْرٍ قَوْلُ أَبِي سَلَمَةَ إِلَىٰ آخِرِ الْحَدِيثِ، وَزَادَ ابْنُ رُمْحٍ فِي رِوَايَةِ هَٰذَا الْحَدِيثِ: «وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».

[5902] 3 - (...) It was narrated from Abû Qatâdah, that the Messenger of Allâh ﷺ said: "Good dreams come from Allâh and bad dreams come from the *Shaitân*. Whoever sees a dream that he dislikes, let him spit lightly to his left and seek refuge with Allâh from the *Shaitân*, and it will not harm him; and he should not tell anyone about it. If he sees a good dream, let him rejoice but he should not tell anyone except one whom he loves."

[٥٩٠٢] ٣-(...) **وَحَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي قَتَادَةَ عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللهِ، وَالرُّؤْيَا السَّوْءُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَىٰ رُؤْيَا فَكَرِهَ مِنْهَا شَيْئًا فَلْيَنْفُثْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللهِ مِنَ الشَّيْطَانِ، لَا تَضُرُّهُ، وَلَا يُخْبِرْ بِهَا أَحَدًا، فَإِنْ رَأَىٰ رُؤْيَا حَسَنَةً فَلْيُبْشِرْ، وَلَا يُخْبِرْ إِلَّا مَنْ يُحِبُّ».

[5903] 4 - (...) It was narrated that Abû Salamah said: "I used to see dreams that made me ill. Then I met Abû Qatâdah and he said: 'I used to see dreams that made me ill, until I heard the Messenger of Allâh ﷺ say:

[٥٩٠٣] ٤-(...) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ خَلَّادٍ الْبَاهِلِيُّ وَأَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ

أَبِي سَلَمَةَ قَالَ: إِنْ كُنْتُ لأَرَى الرُّؤْيَا تُمْرِضُنِي، قَالَ: فَلَقِيتُ أَبَا قَتَادَةَ، فَقَالَ: وَأَنَا إِنْ كُنْتُ لَأَرَى الرُّؤيَا فَتُمْرِضُنِي، حَتَّىٰ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللهِ، فَإِذَا رَأَىٰ أَحَدُكُمْ مَا يُحِبُّ فَلَا يُحَدِّثْ بِهَا إِلَّا مَنْ يُحِبُّ، وَإِذَا رَأَىٰ مَا يَكْرَهُ فَلْيَتْفُلْ عَنْ يَسَارِهِ ثَلاثًا، وَلْيَتَعَوَّذْ بِاللهِ مِنْ شَرِّ الشَّيْطَانِ وَشَرِّهَا، وَلَا يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَا تَضُرُّهُ».

"Good dreams come from Allâh, so if one of you sees something that he likes, let him not tell anyone of it but one whom he loves. If he sees something that he dislikes, let him spit lightly to his left three times, and seek refuge with Allâh from the evil of the *Shaiṭân* and its evil, but let him not tell anyone about it, for it will not harm him.'"

[٥٩٠٤] ٥-(٢٢٦٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ؛ أَنَّهُ قَالَ: «إِذَا رَأَىٰ أَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا فَلْيَبْصُقْ عَلى يَسَارِهِ ثَلَاثًا، وَلْيَسْتَعِذْ بِاللهِ مِنَ الشَّيْطَانِ ثَلَاثًا، وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».

[5904] 5 - (2262) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "If one of you sees a dream that he dislikes, let him spit to his left three times and seek refuge with Allâh from the *Shaiṭân* three times, and let him turn over from the side on which he was sleeping."

[٥٩٠٥] ٦-(٢٢٦٣) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُسْلِمِ تَكْذِبُ، وَأَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثًا، وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ خَمْسٍ وَأَرْبَعِينَ

[5905] 6 - (2263) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Towards the end of time, hardly any dream of a Muslim will be false. The ones who have the truest dreams will be those who are truest in speech. The dream of a Muslim is one of the forty-five parts of Prophethood. Dreams are of three types: A good dream which

is glad tidings from Allâh, a dream from the *Shaiṭân* which causes distress, and a dream that comes from what a man is thinking of to himself. If one of you sees something that he dislikes, let him get up and offer *Ṣalât*, and not tell people about it." He said: "And I like fetters and I dislike yokes (in dreams); fetters represent steadfastness in religion." (One of the narrators said) I do not know if this is part of the *Ḥadîth* or the words of Ibn Sîrîn.

جُزْءًا مِنَ النُّبُوَّةِ، وَالرُّؤْيَا ثَلَاثٌ: فَالرُّؤْيَا الصَّالِحَةُ بُشْرَىٰ مِنَ اللهِ، وَرُؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ، وَرُؤْيَا مِمَّا يُحَدِّثُ الْمَرْءُ نَفْسَهُ، فَإِنْ رَأَىٰ أَحَدُكُمْ مَا يَكْرَهُ، فَلْيَقُمْ فَلْيُصَلِّ، وَلَا يُحَدِّثْ بِهَا النَّاسَ» قَالَ: «وَأُحِبُّ الْقَيْدَ وَأَكْرَهُ الْغُلَّ، وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ» فَلَا أَدْرِي هُوَ فِي الْحَدِيثِ أَمْ قَالَهُ ابْنُ سِيرِينَ.

[انظر: ٥٩١١]

[5906] (...) It was narrated from Ayyûb with this chain of narrators, and he said in the *Ḥadîth*: "Abû Hurairah said: 'I like fetters, and I dislike yokes (in dreams); fetters represent steadfastness in religion. And the Prophet ﷺ said: "The dream of a believer is one of the forty-six parts of Prophethood."

[٥٩٠٦] (...) **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ بِهَٰذَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: قَالَ أَبُو هُرَيْرَةَ: فَيُعْجِبُنِي الْقَيْدُ وَأَكْرَهُ الْغُلَّ، وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ وَقَالَ النَّبِيُّ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

[5907] (...) It was narrated that Abû Hurairah said: "Towards the end of time..." and he quoted the *Ḥadîth* (as no. 5906), but he did not mention the Prophet ﷺ.

[٥٩٠٧] (...) **حَدَّثَنِي** أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَهِشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: إِذَا اقْتَرَبَ الزَّمَانُ، وَسَاقَ الْحَدِيثَ، وَلَمْ يَذْكُرْ فِيهِ النَّبِيَّ ﷺ.

[5908] (...) It was narrated from Abû Hurairah from the Prophet ﷺ, and he mentioned in the *Ḥadîth* the words: "And I dislike yokes," until the end of the *Ḥadîth*, but he did not mention (the words):

[٥٩٠٨] (...) **وَحَدَّثَنَاهُ** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، وَأَدْرَجَ فِي

الْحَدِيثِ قَوْلَهُ: وَأَكْرَهُ الْغُلَّ، إِلَىٰ تَمَامِ الْكَلَامِ، وَلَمْ يَذْكُرِ: «الرُّؤْيَا جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

"Dreams are one of the forty-six parts of Prophethood."

[٥٩٠٩] ٧-(٢٢٦٤) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، كُلُّهُمْ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

[5909] 7 - (2264) It was narrated from Anas bin Mâlik that 'Ubâdah bin Aṣ-Ṣâmit said: "The Messenger of Allâh ﷺ said: 'The dream of the believer is one of the forty-six parts of Prophethood.'"

[٥٩١٠] (...) **وَحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، مِثْلَ ذَٰلِكَ.

[5910] (...) A similar report (as no. 5909) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

[٥٩١١] ٨-(٢٢٦٣) **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ». [راجع: ٥٩٠٥]

[5911] 8 - (2263) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The dream of a believer is one of the forty-six parts of Prophethood.'"

[٥٩١٢] (...) **وَحَدَّثَنَا** إِسْمَاعِيلُ بْنُ الْخَلِيلِ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ

[5912] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The dream of a

believer that he sees or that is shown to him.'" In the *Hadîth* of Ibn Mushir it says: "A good dream is one of the forty-six parts of Prophethood."

الْأَعْمَشِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رُؤْيَا الْمُسْلِمِ يَرَاهَا أَوْ تُرَىٰ لَهُ»، وَفِي حَدِيثِ ابْنِ مُسْهِرٍ «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

[5913] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The dream of a righteous man is one of the forty-six parts of Prophethood."

[٥٩١٣] (. . .) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «رُؤْيَا الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

[5914] (...) It was narrated from Yahya bin Abî Kathîr with this chain of narrators.

[٥٩١٤] (. . .) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَلِيٌّ يَعْنِي ابْنَ الْمُبَارَكِ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ يَعْنِي ابْنَ شَدَّادٍ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَٰذَا الْإِسْنَادِ.

[5915] (...) A *Hadîth* like that of 'Abdullâh bin Yahya bin Abî Kathîr (no. 5913) from his father was narrated from Abû Hurairah, from the Prophet ﷺ.

[٥٩١٥] (. . .) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عَبْدِ اللهِ بْنِ يَحْيَى ابْنِ أَبِي كَثِيرٍ عَنْ أَبِيهِ.

[5916] 9 - (2265) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Good dreams are

[٥٩١٦] ٩-(٢٢٦٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا

ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا جَمِيعًا: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

one of the seventy parts of Prophethood.'"

[٥٩١٧] (...) [حَدَّثَنَاهُ ابْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللهِ بِهَٰذَا الْإِسْنَادِ.

[5917] (...) It was narrated from 'Ubaidullâh with this chain of narrators.

[٥٩١٨] (...) **وَحَدَّثَنَا** قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، كِلَاهُمَا عَنْ نَافِعٍ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِ اللَّيْثِ: قَالَ نَافِعٌ: حَسِبْتُ أَنَّ ابْنَ عُمَرَ قَالَ: «جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ»].

[5918] (...) It was narrated from Nâfi' with this chain of narrators (a *Ḥadîth* similar to no. 5916). In the *Ḥadîth* of Al-Laith it says: Nâfi' said: "I think that Ibn 'Umar said: 'One of the seventy parts of Prophethood.'"

(المعجم ١) - (بَابُ قول النَّبِيِّ عليه الصلاة والسلام «من رآني في المنام فقد رآني») (التحفة ٢)

Chapter 1. The Words Of The Prophet ﷺ: "Whoever Sees Me In A Dream Has Indeed Seen Me."

[٥٩١٩] ١٠-(٢٢٦٦) **وَحَدَّثَنَا** أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَهِشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي».

[5919] 10 - (2266) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever sees me in a dream has indeed seen me, for the *Shaiṭân* cannot resemble me.'"

[5920] 11 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever sees me in a dream will see me when he is awake, or it is as if he saw me when he was awake, for the *Shaiṭân* cannot resemble me.'"

[٥٩٢٠] ١١-(...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ رَآنِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ، أَوْ لَكَأَنَّمَا رَآنِي فِي الْيَقَظَةِ، لَا يَتَمَثَّلُ الشَّيْطَانُ بِي».

[5921] (2267) Abû Qatâdah said: "The Messenger of Allâh ﷺ said: 'Whoever sees me has seen the truth.'"

[٥٩٢١] (٢٢٦٧) وَقَالَ فَقَالَ أَبُو سَلَمَةَ: قَالَ أَبُو قَتَادَةَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ رَآنِي فَقَدْ رَأَى الْحَقَّ».

[5922] (...) The nephew of Az-Zuhrî narrated: "My paternal uncle told me..." and he mentioned the two *Aḥadîth* with their chain of narrators, like the *Ḥadîth* of Yûnus (no. 5920).

[٥٩٢٢] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي الزُّهْرِيِّ: حَدَّثَنِي عَمِّي، فَذَكَرَ الْحَدِيثَيْنِ جَمِيعًا بِإِسْنَادَيْهِمَا، سَوَاءً مِثْلَ حَدِيثِ يُونُسَ.

[5923] 12 - (2268) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Whoever sees me in a dream has indeed seen me, for the *Shaiṭân* cannot appear in my form." And he said: "If one of you has a bad dream, let him not tell anyone of how the *Shaiṭân* toyed with him in his sleep."

[٥٩٢٣] ١٢-(٢٢٦٨) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ رَآنِي فِي النَّوْمِ فَقَدْ رَآنِي، إِنَّهُ لَا يَنْبَغِي لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ فِي صُورَتِي»، وَقَالَ: «إِذَا حَلَمَ أَحَدُكُمْ فَلَا يُخْبِرْ أَحَدًا بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي الْمَنَامِ».

[5924] 13 - (...) Jâbir bin 'Abdullâh narrated that the Messenger of Allâh said: "Whoever sees me in a dream has indeed seen me, for the *Shaiṭân* cannot resemble me."

[٥٩٢٤] ١٣-(. . .) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّاءُ ابْنُ إِسْحَٰقَ: حَدَّثَنِي أَبُو الزُّبَيْرِ؛ أَنَّه سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ رَآنِي فِي النَّوْمِ فَقَدْ رَآنِي، فَإِنَّهُ لَا يَنْبَغِي لِلشَّيْطَانِ أَنْ يَتَشَبَّهَ بِي».

Chapter 2. No One Should Speak Of How The *Shaiṭân* Toyed With Him In His Sleep

(المعجم ٢) - (بَابُ لا يخبر بتلعب الشيطان به في المنام) (التحفة ٣)

[5925] 14 - (...) It was narrated from Jâbir that a Bedouin came to the Messenger of Allâh ﷺ and said: "I dreamt that my head was cut off and I was chasing it. The Prophet ﷺ rebuked him and said: 'Do not speak of how the *Shaiṭân* toyed with you in your sleep.'"

[٥٩٢٥] ١٤-(. . .) وَحَدَّثَنَا قُتَيْبَةُ [ابْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللهِ ﷺ؛ أَنَّهُ قَالَ لِأَعْرَابِيٍّ جَاءَهُ فَقَالَ: إِنِّي حَلَمْتُ أَنَّ رَأْسِي قُطِعَ، فَأَنَا أَتَّبِعُهُ، فَزَجَرَهُ النَّبِيُّ ﷺ وَقَالَ: «لَا تُخْبِرْ بِتَلَعُّبِ الشَّيْطَانِ بِكَ فِي الْمَنَامِ».

[5926] 15 - (...) It was narrated that Jâbir said: "A Bedouin came to the Prophet ﷺ and said: 'O Messenger of Allâh, I saw in a dream as if my head was cut off and it rolled away and I was chasing it.' The Messenger of Allâh ﷺ said to the Bedouin: 'Do not tell people of how the *Shaiṭân* toyed with you in your sleep.'"

He said: "I heard the Prophet ﷺ after that, delivering a *Khuṭbah*

[٥٩٢٦] ١٥-(. . .) وَحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي ضُرِبَ فَتَدَحْرَجَ فَاشْتَدَدْتُ عَلَىٰ أَثَرِهِ، فَقَالَ رَسُولُ اللهِ ﷺ لِلْأَعْرَابِيِّ: «لَا تُحَدِّثِ النَّاسَ بِتَلَعُّبِ الشَّيْطَانِ بِكَ فِي مَنَامِكَ».

and saying: 'None of you should speak of how the *Shaiṭân* toyed with him in his sleep.'"

وَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ بَعْدُ، يَخْطُبُ فَقَالَ: «لَا يُحَدِّثَنَّ أَحَدُكُمْ بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي مَنَامِهِ».

[5927] 16 - (...) It was narrated that Jâbir said: "A Bedouin came to the Prophet ﷺ and said: 'O Messenger of Allâh, I saw in a dream as if my head was cut off.' The Prophet ﷺ smiled and said: 'If the *Shaiṭân* toys with one of you in his sleep, he should not tell the people about it.'" According to the report of Abû Bakr (Ibn Abî Shaibah): "If one of you is toyed with," and he did not mention the *Shaiṭân*.

[٥٩٢٧] ١٦-(...) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي قُطِعَ، قَالَ: فَضَحِكَ النَّبِيُّ ﷺ وَقَالَ: «إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ فِي مَنَامِهِ، فَلَا يُحَدِّثْ بِهِ النَّاسَ»، وَفِي رِوَايَةِ أَبِي بَكْرٍ: «إِذَا لُعِبَ بِأَحَدِكُمْ» وَلَمْ يَذْكُرِ الشَّيْطَانَ.

Chapter 3. Interpretation Of Dreams

(المعجم ٣) - (بَابُ فِي تَأْوِيلِ الرُّؤيا)
(التحفة ٤)

[5928] 17 - (2269) Ibn 'Abbâs used to narrate that a man came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, last night I saw in a dream a canopy dripping with ghee and honey, and I saw people collecting it in the palms of their hands, some getting more and some getting less. And I saw a rope connecting heaven and earth. I saw you take hold of it and ascend, then another man took hold of it after you and ascended, then another

[٥٩٢٨] ١٧-(٢٢٦٩) حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، أَنَّ ابْنَ عَبَّاسٍ أَوْ أَبَا هُرَيْرَةَ كَانَ يُحَدِّثُ: أَنَّ رَجُلًا أَتَى رَسُولَ اللهِ ﷺ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ بْنِ عُتْبَةَ أَخْبَرَهُ؛

man took hold of it and ascended, then another man took hold of it but it broke, then it was reconnected and he ascended."

Abû Bakr said: "O Messenger of Allâh, may my father be sacrificed for you, by Allâh. Let me interpret it." The Messenger of Allâh ﷺ said: "Interpret it." Abû Bakr said: "As for the canopy, it is the canopy of Islam. As for the ghee and honey dripping from it, that is the Qur'ân, its sweetness and softness. As for that which the people collected of it, it is the one who learns a great deal of Qur'ân and the one who learns a little. As for the rope connecting heaven and earth, it is the Truth that you brought, you adhere to it and Allâh raises you thereby. Then another man takes hold of it after you and is raised thereby, then another man takes hold of it and is raised thereby, then another man takes hold of it, then it breaks and is reconnected, and he is raised thereby. Tell me, O Messenger of Allâh, may my father and mother be sacrificed for you, am I right or wrong?" The Messenger of Allâh ﷺ said: "You got some of it right and some of it wrong." He said: "By Allâh, O Messenger of Allâh, I adjure you to tell me what I got wrong." He said: "Do not swear."

أَنَّ ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ: أَنَّ رَجُلًا أَتَىٰ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَرَىٰ اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطِفُ السَّمْنَ وَالْعَسَلَ، فَأَرَىٰ النَّاسَ يَتَكَفَّفُونَ مِنْهَا بِأَيْدِيهِمْ، فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ، وَأَرَىٰ سَبَبًا وَاصِلًا مِنَ السَّمَاءِ إِلَى الْأَرْضِ، فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَعَلَا، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلَا، ثُمَّ أَخَذَ بِهِ رَجُلٌ [آخَرُ] فَانْقَطَعَ بِهِ، ثُمَّ وُصِلَ لَهُ فَعَلَا.

قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ وَاللهِ! لَتَدَعَنِّي فَلَأَعْبُرَنَّهَا، قَالَ رَسُولُ اللهِ ﷺ: «اعْبُرْهَا»، قَالَ أَبُو بَكْرٍ: أَمَّا الظُّلَّةُ فَظُلَّةُ الْإِسْلَامِ، وَأَمَّا الَّذِي يَنْطِفُ مِنَ السَّمْنِ وَالْعَسَلِ فَالْقُرْآنُ: حَلَاوَتُهُ وَلِينُهُ، وَأَمَّا مَا يَتَكَفَّفُ النَّاسُ مِنْ ذٰلِكَ فَالْمُسْتَكْثِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ، وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ، تَأْخُذُ بِهِ فَيُعْلِيكَ اللهُ بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ ثُمَّ يُوصَلُ لَهُ فَيَعْلُو بِهِ، فَأَخْبِرْنِي، يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ وَأُمِّي أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ رَسُولُ اللهِ ﷺ: «أَصَبْتَ

بَعْضًا وَأَخْطَأْتَ بَعْضًا» قَالَ: فَوَاللهِ! يَا رَسُولَ اللهِ! لَتُحَدِّثَنِّي مَا الَّذِي أَخْطَأْتُ؟ قَالَ: «لَا تُقْسِمْ».

[5929] (...) It was narrated that Ibn 'Abbâs said: "A man came to the Prophet ﷺ when he returned from Uhud and said: 'O Messenger of Allâh, last night I saw in a dream a canopy dripping with ghee and honey...'" a *Hadîth* like that of Yûnus (no 5928).

[٥٩٢٩] (...) **وَحَدَّثَنَاهُ** ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ [بْنِ عَبْدِ اللهِ]، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَىٰ النَّبِيِّ ﷺ مُنْصَرَفَهُ مِنْ أُحُدٍ، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي رَأَيْتُ هَٰذِهِ اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطُفُ السَّمْنَ وَالْعَسَلَ، بِمَعْنَىٰ حَدِيثِ يُونُسَ.

[5930] (...) It was narrated that Ibn 'Abbâs or Abû Hurairah said – Ma'mar (the sub narrator) sometimes said it was narrated from Ibn 'Abbâs and sometimes said it was narrated from Abû Hurairah – that a man came to the Messenger of Allâh ﷺ and said: "**Last night I saw a canopy**..." a similar *Hadîth* (as no. 5928).

[٥٩٣٠] (...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَوْ أَبِي هُرَيْرَةَ قَالَ عَبْدُ الرَّزَّاقِ: كَانَ مَعْمَرٌ أَحْيَانًا يَقُولُ: عَنِ ابْنِ عَبَّاسٍ، وَأَحْيَانًا يَقُولُ: عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلًا أَتَىٰ رَسُولَ اللهِ ﷺ فَقَالَ: إِنِّي أَرَى اللَّيْلَةَ ظُلَّةً بِمَعْنَىٰ حَدِيثِهِمْ.

[5931] (...) It was narrated from Ibn 'Abbâs that among the things that the Messenger of Allâh ﷺ used to say to his Companions was: "Whoever among you has seen a dream, let him narrate it and I will interpret it for him." A man came and said: "O Messenger of Allâh, I saw a canopy..." a similar *Hadîth* (as no. 5928).

[٥٩٣١] (...) **وَحَدَّثَنَا** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ مِمَّا يَقُولُ لِأَصْحَابِهِ: «مَنْ رَأَىٰ مِنْكُمْ رُؤْيَا فَلْيَقُصَّهَا أَعْبُرْهَا لَهُ»

قَالَ: فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! رَأَيْتُ ظُلَّةً، بِنَحْوِ حَدِيثِهِمْ.

Chapter 4. The Dreams Of The Prophet ﷺ

(المعجم ٤) - (بَابُ رؤيا النَّبِيِّ ﷺ) (التحفة ٥)

[5932] 18 - (2270) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'One night in a dream I saw myself in the house of 'Uqbah bin Râfi'. We were brought some fresh *Ibn Ṭâb* dates.[1] I interpreted it as high status in this world and a good ending in the Hereafter, and that our religion is perfected.'"

[٥٩٣٢] ١٨-(٢٢٧٠) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَأَيْتُ ذَاتَ لَيْلَةٍ، فِيمَا يَرَى النَّائِمُ، كَأَنَّا فِي دَارِ عُقْبَةَ ابْنِ رَافِعٍ، فَأُتِينَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ، فَأَوَّلْتُ الرِّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةَ فِي الْآخِرَةِ، وَأَنَّ دِينَنَا قَدْ طَابَ».

[5933] 19 - (2271) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ﷺ said: "I saw myself in a dream using a *Siwâk*, and two men competed to take it from me, one of whom was older than the other. The younger one got it from me, and it was said to me: 'Give it to the older one.' So I gave it to the older one."

[٥٩٣٣] ١٩-(٢٢٧١) حَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنِي أَبِي: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ حَدَّثَهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكٍ، فَجَذَبَنِي رَجُلَانِ، أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَنَاوَلْتُ السِّوَاكَ الْأَصْغَرَ مِنْهُمَا، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى الْأَكْبَرِ».

[5934] 20 - (2272) It was narrated from Abû Mûsa that the Prophet ﷺ said: "In a dream I saw myself migrating from

[٥٩٣٤] ٢٠-(٢٢٧٢) حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَتَقَارَبَا فِي

[1] A well known type of dates that were attributed to Ibn Ṭâb a man from Al-Madînah.

Makkah to a land in which there were date palms. I thought that it would be Al-Yamâmah or Ḥajar, but it turned out to be Al-Madînah, Yathrib. And in this dream of mine I saw myself brandishing a sword, the upper part of which was broken. That turned out to be what happened to the believers on the Day of Uḥud. Then I brandished it again and it became better than it had been before. That turned out to be what Allâh has brought about of the Conquest (of Makkah) and the unity of the believers. And I also saw some cows, and something that was good from Allâh. The cows are the group of believers on the Day of Uḥud, and the good is the good that Allâh brought about after that, and the reward for sincerity that Allâh gave us after that on the Day of Badr."

[5935] 21 - (2273) It was narrated that Ibn 'Abbâs said: "The liar Musailimah came to Al-Madînah at the time of the Prophet ﷺ and started saying: 'If Muḥammad appoints me as his successor I will follow him.' He came with a large number of his people, and was met by the Prophet ﷺ who had Thâbit bin Qais bin Shammâs with him, and in the Prophet's hand was a piece of palm branch. He came and stood in front of Musailimah and his companions, and said: 'If you

اللَّفْظِ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ جَدِّهِ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَىٰ أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهْلِي إِلَىٰ أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ، فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ، وَرَأَيْتُ فِي رُؤْيَايَ هَٰذِهِ أَنِّي هَزَزْتُ سَيْفًا، فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَىٰ فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ، وَرَأَيْتُ فِيهَا أَيْضًا بَقَرًا، وَاللهُ خَيْرٌ، فَإِذَا هُمُ النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، وَإِذَا الْخَيْرُ مَا جَاءَ اللهُ بِهِ مِنَ الْخَيْرِ بَعْدُ، وَثَوَابُ الصِّدْقِ الَّذِي آتَانَا اللهُ بَعْدُ، يَوْمَ بَدْرٍ».

[٥٩٣٥] ٢١-(٢٢٧٣) حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ عَنْ عَبْدِ اللهِ بْنِ أَبِي حُسَيْنٍ: قال نَافِعُ بْنُ جُبَيْرٍ: عَنِ ابنِ عَبَّاسٍ قَالَ: قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَىٰ عَهْدِ النَّبِيِّ ﷺ، الْمَدِينَةَ، فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ الْأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ، فَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ النَّبِيُّ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ

were to ask me for this piece of palm branch I would not give it to you. I will never transgress the Command of Allâh with regard to you. If you turn away, Allâh will destroy you. I think you are the one concerning whom I was shown something in a dream. This is Thâbit; he will answer you on my behalf.' Then he left."

شَمَّاسٍ، وَفِي يَدِ النَّبِيِّ ﷺ قِطْعَةُ جَرِيدَةٍ، حَتَّىٰ وَقَفَ عَلَىٰ مُسَيْلِمَةَ فِي أَصْحَابِهِ، قَالَ: «لَوْ سَأَلْتَنِي هَٰذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ أَتَعَدَّىٰ أَمْرَ اللهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللهُ، وَإِنِّي لَأُرَاكَ الَّذِي أُرِيتُ فِيكَ مَا أُرِيتُ، وَهَٰذَا ثَابِتٌ يُجِيبُكَ عَنِّي» ثُمَّ انْصَرَفَ عَنْهُ.

(2274) Ibn 'Abbâs said: "I asked about the words of the Prophet ﷺ: 'I think you are the one concerning whom I was shown something in a dream.' Abû Hurairah told me that the Prophet ﷺ said: 'While I was sleeping I saw two bangles of gold on my arms, and tney troubled me. It was revealed to me in my dream that I should blow on them, so I did that, and they flew away. I interpreted them as referring to two liars who will emerge after I am gone. One of them is Al-'Ansî, the man of Ṣan'â', and the other is Musailimah, the man of Al-Yamâmah.'"

(٢٢٧٤) فَقَالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ النَّبِيِّ ﷺ: «إِنَّكَ أُرَى الَّذِي أُرِيتُ فِيكَ مَا أُرِيتُ» فَأَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سُوَارَيْنِ مِنْ ذَهَبٍ، فَأَهَمَّنِي شَأْنُهُمَا، فَأُوحِيَ إِلَيَّ فِي الْمَنَامِ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ مِنْ بَعْدِي، فَكَانَ أَحَدُهُمَا الْعَنْسِيَّ، صَاحِبَ صَنْعَاءَ، وَالْآخَرُ مُسَيْلِمَةَ، صَاحِبَ الْيَمَامَةِ».

[5936] 22 - (...) Ma'mar narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Aḥadîth*, including the following: "While I was sleeping, the treasures of the earth were brought to me, and two bangles of gold were placed on my arms. They troubled me greatly,

[٥٩٣٦] ٢٢-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ خَزَائِنَ الْأَرْضِ، فَوَضَعَ فِي يَدَيَّ أُسْوَارَيْنِ مِنْ

then it was revealed to me that I should blow on them, so I blew on them and they were gone. I interpreted them as being the two liars between whom I am: the man of Ṣan'â' and the man of Al-Yamâmah."

ذَهَبٍ، فَكَبُرَا عَلَيَّ وَأَهَمَّانِي، فَأُوحِيَ إِلَيَّ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَذَهَبَا، فَأَوَّلْتُهُمَا الْكَذَّابَيْنِ اللَّذَيْنِ أَنَا بَيْنَهُمَا: صَاحِبَ صَنْعَاءَ، وَصَاحِبَ الْيَمَامَةِ».

[5937] 23 - (2275) It was narrated that Samurah bin Jundab said: "When the Prophet ﷺ had prayed *Ṣubḥ*, he would turn towards them (i.e., the people praying with him) and say: 'Did any one of you see a dream last night?'"

[٥٩٣٧] ٢٣-(٢٢٧٥) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ سَمُرَةَ ابْنِ جُنْدَبٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الصُّبْحَ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ: «هَلْ رَأَىٰ أَحَدٌ مِنْكُمُ الْبَارِحَةَ رُؤْيَا؟».

43. The Book Of Virtues (And Merits Of The Prophet ﷺ And Other Prophets)

٥ - (المعجم ٤٣) - كتاب الفضائل (التحفة ٣٣)

Chapter 1. The Superiority Of The Prophet's ﷺ Lineage, And The Stone That Greeted Him Before His Prophethood

(المعجم ١) - (بَابُ فضل نسب النبيّ ﷺ، وتسليم الحجر عليه قبل النبوّة) (التحفة ١)

[5938] 1 - (2276) Wâthilah bin Al-Asqa' said: "I heard the Messenger of Allâh ﷺ say: 'Allâh, Glorified and Exalted is He, chose Kinânah from among the children of Ismâ'îl, ﷺ, and He chose the Quraish from among Kinânah, and He chose Banû Hâshim from among the Quraish, and He chose me from among Banû Hâshim.'"

[٥٩٣٨] ١-(٢٢٧٦) حَدَّثَنَا مُحَمَّدُ ابْنُ مِهْرَانَ الرَّازِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ سَهْمٍ، جَمِيعًا عَنِ الْوَلِيدِ - قَالَ ابْنُ مِهْرَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ - حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي عَمَّارٍ شَدَّادٍ، أَنَّهُ سَمِعَ وَاثِلَةَ بْنَ الْأَسْقَعِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ عَزَّ وَجَلَّ اصْطَفَىٰ كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ عَلَيهِ الصَّلَاةُ والسَّلَامُ، وَاصْطَفَىٰ قُرَيْشًا مِنْ كِنَانَةَ، وَاصْطَفَىٰ مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ»

[5939] 2 - (2277) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ said: 'I know a stone in Makkah that used to greet me before I was sent (made a Prophet). I would recognize it even now.'"

[٥٩٣٩] ٢-(٢٢٧٧) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَعْرِفُ حَجَرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ، إِنِّي لَأَعْرِفُهُ الْآنَ».

Chapter 2. The Superiority Of Our Prophet ﷺ Over All Of Creation

(المعجم ٢) - (بَابُ تفضيل نبينا ﷺ على جميع الخلائق) (التحفة ٢)

[5940] 3 - (2278) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I will be the leader of the sons of Âdam on the Day of Resurrection, the first one for whom the grave is opened, the first one to intercede and the first one whose intercession will be accepted.'"

[٥٩٤٠] ٣-(٢٢٧٨) وَحَدَّثَنِي الْحَكَمُ بْنُ مُوسَىٰ أَبُو صَالِحٍ: حَدَّثَنَا هِقْلٌ يَعْنِي ابْنَ زِيَادٍ، عَنِ الْأَوزَاعِيِّ: حَدَّثَنِي أَبُو عَمَّارٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ فَرُّوخَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ، وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ».

Chapter 3. The Miracles Of The Prophet ﷺ

(المعجم ٣) - (بَابُ في معجزات النبيّ ﷺ) (التحفة ٣)

[5941] 4 - (2279) It was narrated from Anas that the Prophet ﷺ called for water and it was brought in a shallow vessel. The people started performing *Wuḍû'*, and I estimated that they were between sixty and eighty. And I looked at the water that was springing from between his (ﷺ) fingers.

[٥٩٤١] ٤-(٢٢٧٩) وَحَدَّثَنِي أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ دَعَا بِمَاءٍ فَأُتِيَ بِقَدَحٍ رَحْرَاحٍ، فَجَعَلَ الْقَوْمُ يَتَوَضَّأُونَ، فَحَزَرْتُ مَا بَيْنَ السِّتِّينَ إِلَىٰ الثَّمَانِينَ، قَالَ: فَجَعَلْتُ أَنْظُرُ إِلَى الْمَاءِ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ.

[5942] 5 - (...) It was narrated that Anas bin Mâlik said: "I saw the Messenger of Allâh ﷺ when the time for *'Aṣr* came. The people looked for water and could not find any. Some water

[٥٩٤٢] ٥-(...) وَحَدَّثَنِي إِسْحَٰقُ ابْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ

for *Wuḍû'* was brought to the Messenger of Allâh ﷺ and he put his hand in that vessel and told the people to perform *Wuḍû'* from it. I saw the water springing from beneath his fingers, and the people performed *Wuḍû'* from it, down to the last of them.

إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ، وَحَانَتْ صَلَاةُ الْعَصْرِ، فَالْتَمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوهُ، فَأُتِيَ رَسُولُ اللهِ ﷺ بِوَضُوءٍ، فَوَضَعَ رَسُولُ اللهِ ﷺ فِي ذَٰلِكَ الْإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّأُوا مِنْهُ قَالَ: فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ، فَتَوَضَّأَ النَّاسُ حَتَّىٰ تَوَضَّأُوا مِنْ عِنْدِ آخِرِهِمْ.

[5943] 6 - (...) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ and his Companions were in Az-Zawrâ' – he said: Az-Zawrâ' is a place in Al-Madînah by the marketplace, near the *Masjid*. He called for a vessel of water and placed his hand in it, and it started to spring forth from between his fingers, and all of his Companions performed *Wuḍû'*. I said: "How many were they, O Abû Hamzah?" He said: "They were around three hundred."

[٥٩٤٣] ٦-(...) حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ يَعْنِي ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ نَبِيَّ اللهِ ﷺ وَأَصْحَابَهُ بِالزَّوْرَاءِ - قَالَ: وَالزَّوْرَاءُ بِالْمَدِينَةِ عِنْدَ السُّوقِ وَالْمَسْجِدِ فِيمَا ثَمَّهْ - دَعَا بِقَدَحٍ فِيهِ مَاءٌ، فَوَضَعَ كَفَّهُ فِيهِ، فَجَعَلَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ جَمِيعُ أَصْحَابِهِ، قَالَ: قُلْتُ: كَمْ كَانُوا يَا أَبَا حَمْزَةَ؟ قَالَ: كَانُوا زُهَاءَ الثَّلَاثِمِائَةِ.

[5944] (...) It was narrated from Anas that the Prophet ﷺ was in Az-Zawrâ', and he was brought a vessel of water in which he could not immerse his fingers fully. Then he mentioned a *Ḥadîth* like that of Hishâm (no. 5943).

[٥٩٤٤] ٧-(...) وَحَدَّثَنَاهُ مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ بِالزَّوْرَاءِ، فَأُتِيَ بِإِنَاءِ مَاءٍ لَا يَغْمُرُ أَصَابِعَهُ، أَوْ قَدْرَ مَا يُوَارِي أَصَابِعَهُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ هِشَامٍ.

[5945] 8 - (2280) It was narrated from Jâbir that Umm Mâlik used to give ghee to the Prophet ﷺ in a butter-skin of hers. Her sons used to go to her and asked for condiments, when they did not have anything. She would go to that skin in which she used to give (ghee) to the Prophet ﷺ and would find some ghee in it. It kept providing condiment for her family until one day she squeezed it. She went to the Prophet ﷺ and he said: "Did you squeeze it?" She said: "Yes." He said: "If you had left it alone the ghee would still be there."

[٥٩٤٥] ٨-(٢٢٨٠) **وَحَدَّثَنِي** سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ أُمَّ مَالِكٍ كَانَتْ تُهْدِي لِلنَّبِيِّ ﷺ فِي عُكَّةٍ لَهَا سَمْنًا، فَيَأْتِيهَا بَنُوهَا فَيَسْأَلُونَ الْأُدْمَ، وَلَيْسَ عِنْدَهُمْ شَيْءٌ، فَتَعْمِدُ إِلَىٰ الَّذِي كَانَتْ تُهْدِي فِيهِ لِلنَّبِيِّ ﷺ، فَتَجِدُ فِيهِ سَمْنًا، فَمَا زَالَ يُقِيمُ لَهَا أُدْمَ بَيْتِهَا حَتَّىٰ عَصَرَتْهُ، فَأَتَتِ النَّبِيَّ ﷺ فَقَالَ: «عَصَرْتِيهَا؟» فَقَالَتْ: نَعَمْ، قَالَ: «لَوْ تَرَكْتِيهَا مَا زَالَ قَائِمًا».

[5946] 9 - (2281) It was narrated from Jâbir that a man came to the Prophet ﷺ and asked him for food. He gave him half a *Wasq* of barley and the man, his wife and their guest continued to eat from it until he weighed it. He came to the Prophet ﷺ who said: "If you had not weighed it, you would still be eating from it, it would still be there."

[٥٩٤٦] ٩-(٢٢٨١) **وَحَدَّثَنِي** سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ يَسْتَطْعِمُهُ، فَأَطْعَمَهُ شَطْرَ وَسْقِ شَعِيرٍ، فَمَا زَالَ الرَّجُلُ يَأْكُلُ مِنْهُ وَامْرَأَتُهُ وَضَيْفُهُمَا، حَتَّىٰ كَالَهُ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: «لَوْ لَمْ تَكِلْهُ لَأَكَلْتُمْ مِنْهُ، وَلَقَامَ لَكُمْ».

[5947] 10 - (706) Mu'âdh bin Jabal narrated: "We set out with the Messenger of Allâh ﷺ during the campaign of Tabûk, and he was joining the prayers. He would pray *Zuhr* and *'Asr* together, and *Maghrib* and *'Ishâ'* together, until one day he delayed the prayer,

[٥٩٤٧] ١٠-(٧٠٦) **حَدَّثَنَا** عَبْدُ اللهِ ابْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ: حَدَّثَنَا مَالِكٌ وَهُوَ ابْنُ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّ أَبَا الطُّفَيْلِ عَامِرَ بْنَ وَاثِلَةَ أَخْبَرَهُ، أَنَّ مُعَاذَ بْنَ جَبَلٍ

then he came out and prayed *Ẓuhr* and *'Aṣr* together. Then he went in, and he came out after that and prayed *Maghrib* and *'Ishâ'* together. Then he said: 'Tomorrow, if Allâh wills, you will reach the spring of Tabûk. You should not approach it until the forenoon, and whoever among you comes to it should not touch its water until I come.' We came to it, and two men had reached it before us. The spring was a trickle of water, like a shoelace. The Messenger of Allâh ﷺ asked them: 'Did you touch the water at all?' They said: 'Yes.' The Prophet ﷺ rebuked them, and said to them whatever Allâh willed he should say. Then the people scooped water from the spring little by little, until they had gathered a little in a vessel. The Messenger of Allâh ﷺ washed his hands and face in it, then he poured it back into the spring, and it began to flow abundantly. The people drank their fill, then he said: 'Soon, O Mu'âdh, if you live a long life, you will see this area filled with gardens.'"

أَخْبَرَهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ عَامَ غَزْوَةِ تَبُوكَ، فَكَانَ يَجْمَعُ الصَّلَاةَ، فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، حَتَّىٰ إِذَا كَانَ يَوْمًا أَخَّرَ الصَّلَاةَ، ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ دَخَلَ ثُمَّ خَرَجَ بَعْدَ ذٰلِكَ، فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، ثُمَّ قَالَ: «إِنَّكُمْ سَتَأْتُونَ غَدًا، إِنْ شَاءَ اللهُ، عَيْنَ تَبُوكَ، وَإِنَّكُمْ لَنْ تَأْتُوهَا حَتَّىٰ يُضْحِيَ النَّهَارُ، فَمَنْ جَاءَهَا مِنْكُمْ فَلَا يَمَسَّ مِنْ مَائِهَا شَيْئًا حَتَّىٰ آتِيَ»، فَجِئْنَاهَا وَقَدْ سَبَقَنَا إِلَيْهَا رَجُلَانِ، وَالْعَيْنُ مِثْلُ الشِّرَاكِ تَبِضُّ بِشَيْءٍ مِنْ مَاءٍ، قَالَ: فَسَأَلَهُمَا رَسُولُ اللهِ ﷺ: «هَلْ مَسَسْتُمَا مِنْ مَائِهَا شَيْئًا؟» قَالَا: نَعَمْ، فَسَبَّهُمَا النَّبِيُّ ﷺ، وَقَالَ لَهُمَا مَا شَاءَ اللهُ أَنْ يَقُولَ، قَالَ: ثُمَّ غَرَفُوا بِأَيْدِيهِمْ مِنَ الْعَيْنِ قَلِيلًا قَلِيلًا، حَتَّى اجْتَمَعَ فِي شَيْءٍ، قَالَ: وَغَسَلَ رَسُولُ اللهِ ﷺ فِيهِ يَدَيْهِ وَوَجْهَهُ، ثُمَّ أَعَادَهُ فِيهَا، فَجَرَتِ الْعَيْنُ بِمَاءٍ مُنْهَمِرٍ، أَوْ قَالَ: غَزِيرٍ - شَكَّ أَبُو عَلِيٍّ أَيُّهُمَا قَالَ - فَاسْتَقَى النَّاسُ، ثُمَّ قَالَ: «يُوشِكُ، يَا مُعَاذُ! إِنْ طَالَتْ بِكَ حَيَاةٌ، أَنْ تَرَىٰ مَا هَٰهُنَا قَدْ مُلِيءَ جِنَانًا». [راجع: ١٦٣١]

[5948] 11 - (1392) It was narrated that Abû Ḥumaid said: "We went out with the Messenger of Allâh ﷺ on the campaign of Tabûk, and we came to the valley of Al-Qurâ, where there was a garden belonging to a woman. The Messenger of Allâh ﷺ said: 'Estimate the amount of its produce.' So we estimated it, and the Messenger of Allâh ﷺ estimated it at ten *Wasq*. He said: 'Remember this number until we come back, if Allâh wills.' So we set off, until we came to Tabûk. The Messenger of Allâh ﷺ said: 'There will be a strong wind tonight, so none of you should stand up in it, and whoever has a camel, let him hobble it tightly.'

"The strong wind came, and one man stood up; the wind carried him and threw him down in the mountains of Ṭayy'. The envoy of Ibn Al-'Almâ', the ruler of Aylah, brought a letter to the Messenger of Allâh ﷺ and gave him a gift of a white mule. The Messenger of Allâh ﷺ wrote back to him and sent him a gift of a cloak. Then we came back to the valley of Al-Qurâ, and the Messenger of Allâh ﷺ asked that woman about her garden: 'How much is its produce?' She said: 'Ten *Wasq*.' The Messenger of Allâh ﷺ said: 'I am hastening back; whoever among you wishes may

[٥٩٤٨] ١١-(١٣٩٢) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ابْنُ بِلَالٍ عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ عَبَّاسِ بْنِ سَهْلٍ [بْنِ سَعْدٍ] السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ غَزْوَةَ تَبُوكَ، فَأَتَيْنَا وَادِيَ الْقُرَىٰ عَلَىٰ حَدِيقَةٍ لِامْرَأَةٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «اخْرُصُوهَا» فَخَرَصْنَاهَا، وَخَرَصَهَا رَسُولُ اللهِ ﷺ عَشَرَةَ أَوْسُقٍ، وَقَالَ: «أَحْصِيهَا حَتَّىٰ نَرْجِعَ إِلَيْكِ، إِنْ شَاءَ اللهُ»، فَانْطَلَقْنَا، حَتَّىٰ قَدِمْنَا تَبُوكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «سَتَهُبُّ عَلَيْكُمُ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ، فَلَا يَقُمْ فِيهَا أَحَدٌ مِنْكُمْ، فَمَنْ كَانَ لَهُ بَعِيرٌ فَلْيَشُدَّ عِقَالَهُ» فَهَبَّتْ رِيحٌ شَدِيدَةٌ، فَقَامَ رَجُلٌ فَحَمَلَتْهُ الرِّيحُ حَتَّىٰ أَلْقَتْهُ بِجَبَلَيْ طَيِّءٍ، فَجَاءَ رَسُولُ ابْنِ الْعَلْمَاءِ، صَاحِبِ أَيْلَةَ، إِلَىٰ رَسُولِ اللهِ ﷺ بِكِتَابٍ، وَأَهْدَىٰ لَهُ بَغْلَةً بَيْضَاءَ، فَكَتَبَ إِلَيْهِ رَسُولُ اللهِ ﷺ وَأَهْدَىٰ لَهُ بُرْدًا، ثُمَّ أَقْبَلْنَا حَتَّىٰ قَدِمْنَا وَادِيَ الْقُرَىٰ، فَسَأَلَ رَسُولُ اللهِ ﷺ الْمَرْأَةَ عَنْ حَدِيقَتِهَا: «كَمْ بَلَغَ ثَمَرُهَا؟» فَقَالَتْ: عَشَرَةَ أَوْسُقٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي مُسْرِعٌ، فَمَنْ شَاءَ مِنْكُمْ فَلْيُسْرِعْ مَعِيَ،

leave with me, and whoever wishes may stay.' We set out and when we were approaching Al-Madînah he said: 'This is Ṭâbah and this is Uḥud - it is a mountain that loves us and we love it.' Then he said: 'The best houses of the *Anṣâr* are the house of Banû An-Najjâr, then the house of Banû 'Abdul-Ash-hal, then the house of Banû 'Abdul-Ḥârith bin Al-Khazraj, then the house of Banû Sâ'idah, and there is goodness in all the houses of the *Anṣâr*.' Sa'd bin 'Ubâdah came to us and Abû Usaid said: 'Did you not see how the Messenger of Allâh ﷺ mentioned the best of the houses of the *Anṣâr*, and mentioned us last?' Sa'd went to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, you mentioned the best of the houses of the *Anṣâr* and mentioned us last.' He said: "Is it not sufficient for you that you are among the best?'"

وَمَنْ شَاءَ فَلْيَمْكُثْ» فَخَرَجْنَا حَتَّىٰ أَشْرَفْنَا عَلَىٰ الْمَدِينَةِ، فَقَالَ: «هَٰذِهِ طَابَةُ، وَهَٰذَا أُحُدٌ، وَهُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ»، ثُمَّ قَالَ: «إِنَّ خَيْرَ دُورِ الْأَنْصَارِ دَارُ بَنِي النَّجَّارِ، ثُمَّ دَارُ بَنِي عَبْدِ الْأَشْهَلِ، ثُمَّ دَارُ بَنِي [عَبْدِ] الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ دَارُ بَنِي سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ» فَلَحِقَنَا سَعْدُ بْنُ عُبَادَةَ، فَقَالَ أَبُو أُسَيْدٍ: أَلَمْ تَرَ أَنَّ رَسُولَ اللهِ ﷺ خَيَّرَ دُورَ الْأَنْصَارِ، فَجَعَلَنَا آخِرًا، فَأَدْرَكَ سَعْدٌ رَسُولَ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! خَيَّرْتَ دُورَ الْأَنْصَارِ فَجَعَلْتَنَا آخِرًا، فَقَالَ: «أَوَلَيْسَ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ الْخِيَارِ». [راجع: ٣٣٧١]

[5949] 12 - (...) 'Amr bin Yaḥya narrated it with this chain of narrators (a *Ḥadîth* similar to no. 5948), up to the words: "And there is goodness in all the houses of the *Anṣâr*". He did not mention what comes after that of the story of Sa'd bin 'Ubâdah. In the *Ḥadîth* of Wuhaib it adds: "The Messenger of Allâh ﷺ wrote to them in their land."

[٥٩٤٩] ١٢-(...) حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ قَالَا: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ بِهَٰذَا الْإِسْنَادِ، إِلَىٰ قَوْلِهِ «وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ قِصَّةِ سَعْدِ بْنِ عُبَادَةَ، وَزَادَ فِي حَدِيثِ وُهَيْبٍ: فَكَتَبَ لَهُ رَسُولُ

اللهِ ﷺ بِبَحْرِهِمْ، وَلَمْ يَذْكُرْ فِي حَدِيثِ وُهَيْبٍ: فَكَتَبَ إِلَيْهِ رَسُولُ اللهِ ﷺ.

Chapter 4. He (ﷺ) Put His Trust In Allâh And Allâh Protected Him From The People

(المعجم ٤) - (بَابُ توكله على الله تعالىٰ، وعصمة الله تعالى له من الناس) (التحفة ٤)

[5950] 13 - (843) It was narrated that Jâbir bin 'Abdullâh said: "We went out with the Messenger of Allâh ﷺ on a campaign towards Najd. The Messenger of Allâh ﷺ caught up with us in a valley that abounded in thorny trees. The Messenger of Allâh ﷺ stopped beneath a tree and hung his sword on one of its branches. The people scattered throughout the valley, seeking shade beneath the trees. The Messenger of Allâh ﷺ said: 'A man came to me while I was sleeping and took the sword, then I woke up to find him standing over my head, and I did not realize (that he was there) until the sword was unsheathed in his hand. He said to me: "Who will protect you against me?" I said: "Allâh." He said a second time: "Who will protect you against me?" I said: "Allâh." Then he sheathed the sword, and he is sitting over there.' Then the Messenger of Allâh ﷺ left him alone."

[٥٩٥٠] ١٣-(٨٤٣) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ؛ وَحَدَّثَنِي أَبُو عِمْرَانَ، مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سِنَانِ بْنِ أَبِي سِنَانٍ الدُّؤَلِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللهِ ﷺ غَزْوَةً قِبَلَ نَجْدٍ، فَأَدْرَكَنَا رَسُولُ اللهِ ﷺ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ رَسُولُ اللهِ ﷺ تَحْتَ شَجَرَةٍ، فَعَلَّقَ سَيْفَهُ بِغُصْنٍ مِنْ أَغْصَانِهَا، قَالَ: وَتَفَرَّقَ النَّاسُ فِي الْوَادِي يَسْتَظِلُّونَ بِالشَّجَرِ، قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ رَجُلًا أَتَانِي وَأَنَا نَائِمٌ، فَأَخَذَ السَّيْفَ فَاسْتَيْقَظْتُ وَهُوَ قَائِمٌ عَلَىٰ رَأْسِي، فَلَمْ أَشْعُرْ إِلَّا وَالسَّيْفُ صَلْتًا فِي يَدِهِ، فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللهُ، ثُمَّ قَالَ فِي الثَّانِيَةِ: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللهُ، قَالَ:

فَشَامَ السَّيْفَ، فَهَا هُوَ ذَا جَالِسٌ» ثُمَّ لَمْ يَعْرِضْ لَهُ رَسُولُ اللهِ ﷺ. [راجع: ١٩٤٩]

[5951] 14 - (...) Jâbir bin 'Abdullâh Al-Anṣârî, who was one of the Companions of the Prophet ﷺ, narrated that he went out on a campaign with the Prophet ﷺ in the direction of Najd. When the Prophet ﷺ came back, he came back with him, and they sat to rest one day. Then he mentioned a *Hadîth* like that of Ibrâhîm bin Sa'd and Ma'mar (no. 5950).

[٥٩٥١] ١٤-(...) وَحَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَٰقَ قَالَا: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي سِنَانُ بْنُ أَبِي سِنَانٍ الدُّؤَلِيُّ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ الْأَنْصَارِيَّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، أَخْبَرَهُمَا: أَنَّهُ غَزَا مَعَ النَّبِيِّ ﷺ غَزْوَةً قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ النَّبِيُّ ﷺ قَفَلَ مَعَهُ، فَأَدْرَكَتْهُمُ الْقَائِلَةُ يَوْمًا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ وَمَعْمَرٍ.

[5952] (...) It was narrated that Jâbir said: "We came back with the Messenger of Allâh ﷺ, and when we were in Dhât Ar-Riqâ'..." a *Hadîth* like that of Az-Zuhrî (no. 5950), but he did not mention (the words): "Then the Messenger of Allâh ﷺ left him alone."

[٥٩٥٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللهِ ﷺ، حَتَّى إِذَا كُنَّا بِذَاتِ الرِّقَاعِ، بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ، وَلَمْ يَذْكُرْ: ثُمَّ لَمْ يَعْرِضْ لَهُ رَسُولُ اللهِ ﷺ.

Chapter 5. The Likeness Of The Guidance And Knowledge With Which The Prophet ﷺ Was Sent

(المعجم ٥) - (بَابُ بيان مثل ما بعث النبيّ ﷺ من الهدى والعلم) (التحفة ٥)

[5953] 15 - (2282) It was narrated from Abû Mûsa that the Prophet ﷺ said: "The likeness of

[٥٩٥٣] ١٥-(٢٢٨٢) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الْأَشْعَرِيُّ وَمُحَمَّدُ

the guidance and knowledge with which Allâh has sent me is that of rain falling upon the earth. Some of it is good ground which receives the water and brings forth a great deal of herbage and grass. Some of it is hard but it retains the water, and Allâh benefits people by it, and they drink it and give it to their animals to drink, and they use it for irrigation and grazing. And another part of it is barren, it does not retain the water or produce herbage. That is the likeness of one who gains an understanding of the religion of Allâh, and Allâh benefits him by that with which Allâh has sent me, and he learns and teaches others; and the likeness of a man who pays no attention to that, and does not accept the guidance of Allâh with which I have been sent."

ابْنُ الْعَلَاءِ- وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مَثَلَ مَا بَعَثَنِي اللهُ عَزَّ وَجَلَّ بِهِ مِنَ الْهُدَىٰ وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا، فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ، قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللهُ بِهَا النَّاسَ، فَشَرِبُوا مِنْهَا وَسَقَوْا وَرَعَوْا، وَأَصَابَ طَائِفَةً مِنْهَا أُخْرَىٰ، إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً، فَذٰلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللهِ، وَنَفَعَهُ اللهُ بِمَا بَعَثَنِيَ اللهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذٰلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ».

Chapter 6. His (ﷺ) Compassion Towards His *Ummah*, And His Intense Concern To Warn Them Against That Which May Harm Them

(المعجم ٦) - (بَابُ شفقته ﷺ على أمته، ومبالغته في تحذيرهم مما يضرهم) (التحفة ٦)

[5954] 16 - (2283) It was narrated from Abû Mûsa that the Prophet ﷺ said: "The likeness of me and that with which Allâh has sent me, is that of a man who came to his people and said: 'O people, I have seen the army with my own eyes, and I am a plain[1]

[٥٩٥٤] ١٦-(٢٢٨٣) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وأَبُو كُرَيْبٍ: - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مَثَلِي

[1] Plain (lit. "naked"): This refers to the custom whereby one giving a warning would take off his cloak and wave it.

warner; save yourselves!' Some of his people obeyed him and fled early of a place of safety. Others belied him, and in the morning the army found them in their houses and killed them and destroyed them. That is the likeness of those who obey me and follow that which I have brought, and the likeness of those who disobey me and belie that which I have brought of the truth."

وَمَثَلَ مَا بَعَثَنِي اللهُ عَزَّ وَجَلَّ بِهِ كَمَثَلِ رَجُلٍ أَتَىٰ قَوْمَهُ، فَقَالَ: يَا قَوْمِ! إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ، فَالنَّجَاءَ، فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ، فَأَدْلَجُوا فَانْطَلَقُوا عَلَىٰ مُهْلَتِهِمْ، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ، فَذٰلِكَ مَثَلُ مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الْحَقِّ».

[5955] 17 - (2284) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'My likeness and that of my *Ummah* is that of a man who lights a fire and insects and moths start falling into it. I am trying to hold you back but you are rushing headlong into it.'"

[٥٩٥٥] ١٧-(٢٢٨٤) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ الْقُرَشِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَجَعَلَتِ الدَّوَابُّ وَالْفَرَاشُ يَقَعْنَ فِيهِ، فَأَنَا آخِذٌ بِحُجَزِكُمْ وَأَنْتُمْ تَقَحَّمُونَ فِيهِ».

[5956] (...) A similar report (as no. 5955) was narrated from Abû Az-Zinnâd with this chain.

[٥٩٥٦] (...) وَحَدَّثَنَاهُ عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[5957] 18 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. - He narrated a

[٥٩٥٧] ١٨-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا

number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'My likeness is that of a man who lights a fire, and when it is glowing, moths and insects start falling into it. He tries to stop them but they overwhelm him and fall in. That is the likeness of you and I. I am trying to hold you back from the fire (and saying), come away from the fire, come away from the fire, but you overwhelm me and rush headlong into it.'"

حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «مَثَلِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَٰذِهِ الدَّوَابُّ الَّتِي فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهُ فَيَتَقَحَّمْنَ فِيهَا، قَالَ: فَذٰلِكُمْ مَثَلِي وَمَثَلُكُمْ، أَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، فَتَغْلِبُونِي وَتَقَحَّمُونَ فِيهَا».

[5958] 19 - (2285) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'The likeness of me and you is that of a man who lights a fire, and locusts and moths start falling into it, and he is trying to keep them out of it. I am holding you back from the fire, but you are slipping through my hands.'"

[٥٩٥٨] ١٩-(٢٢٨٥) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنِي ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمٌ عَنْ سَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا، فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيهَا، وَهُوَ يَذُبُّهُنَّ عَنْهَا، وَأَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تُفَلَّتُونَ مِنْ يَدِي».

Chapter 7. He ﷺ Was The Seal Of The Prophets

(المعجم ٧) - (بَابُ ذكر كونه ﷺ خاتم النبيين) (التحفة ٧)

[5959] 20 - (2286) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The likeness of myself and the Prophets (who came before me) is that of a man who built a structure and built it well and he made it beautiful, and the people started walking

[٥٩٥٩] ٢٠-(٢٢٨٦) وَحَدَّثَنَا عَمْرُو [بْنُ مُحَمَّدٍ] النَّاقِدُ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَىٰ بُنْيَانًا

around it and saying: 'We have never seen any structure more beautiful than this, except for this brick.' I am that brick."

[5960] 21 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'The likeness of myself and the Prophets who came before me is that of a man who built some houses and built them well, making them beautiful and perfect, apart from the space of one brick in one of their corners. The people started walking around them, admiring the structure, saying: "Why don't you put a brick here? Then your building will be complete."' Muhammad ﷺ said: 'I am that brick.'"

[5961] 22 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The likeness of myself and the Prophets who came before me is that of a man who built a structure and built it well and made it beautiful, except for the space of a brick in one of its corners. The people started walking around it, admiring it and saying: 'Why is this brick missing?' I am that brick, I am the Seal of the Prophets."

فَأَحْسَنَهُ وَأَجْمَلَهُ، فَجَعَلَ النَّاسُ يُطِيفُونَ بِهِ، يَقُولُونَ: مَا رَأَيْنَا بُنْيَانًا أَحْسَنَ مِنْ هَٰذَا، إِلَّا هَٰذِهِ اللَّبِنَةَ، فَكُنْتُ أَنَا تِلْكَ اللَّبِنَةَ».

[٥٩٦٠] ٢١-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ أَبُو الْقَاسِمِ ﷺ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَىٰ بُيُوتًا فَأَحْسَنَهَا وَأَجْمَلَهَا وَأَكْمَلَهَا، إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيُعْجِبُهُمُ الْبُنْيَانُ فَيَقُولُونَ: أَلَّا وُضِعَتْ هَٰهُنَا لَبِنَةٌ فَيَتِمَّ بُنْيَانُكَ» فَقَالَ مُحَمَّدٌ ﷺ: «فَكُنْتُ أَنَا اللَّبِنَةَ».

[٥٩٦١] ٢٢-(...) وَحَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ عَبْدِ اللهِ ابْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَىٰ بُنْيَانًا فَأَحْسَنَهُ وأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهُ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَّا

وُضِعَتْ هَٰذِهِ اللَّبِنَةُ قَالَ: «فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ».

[5962] (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'The likeness of me and the Prophets...'" and he mentioned something similar (to *Hadîth* no. 5961).

[٥٩٦٢] (...) **حَدَّثَنَاهُ** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلِي وَمَثَلُ النَّبِيِّينَ» فَذَكَرَ نَحْوَهُ.

[5963] 23 - (2287) It was narrated from Jâbir that the Prophet ﷺ said: "The likeness of myself and the (previous) Prophets is that of a man who built a house and made it perfect and complete, except the space of a brick. The people started to enter it and admire it, and they said: 'Were it not for the space of a brick.'" The Messenger of Allâh ﷺ said: "I am the space of that brick, I have come and sealed the (succession of) Prophets ﷺ."

[٥٩٦٣] **٢٣-(٢٢٨٧) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ، كَمَثَلِ رَجُلٍ بَنَىٰ دَارًا فَأَتَمَّهَا وَأَكْمَلَهَا إِلَّا مَوْضِعَ لَبِنَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا، وَيَقُولُونَ: لَوْلَا مَوْضِعُ اللَّبِنَةِ»، قَالَ رَسُولُ اللهِ ﷺ: «فَأَنَا مَوْضِعُ اللَّبِنَةِ، جِئْتُ فَخَتَمْتُ الْأَنْبِيَاءَ عَلَيْهِمُ السَّلَامُ».

[5964] (...) Salîm narrated a similar report with this chain of narrators, and instead of saying 'made it complete' he said 'made it beautiful.'

[٥٩٦٤] (...) **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمٌ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: بَدَلَ - أَتَمَّهَا - أَحْسَنَهَا.

Chapter 8. When Allâh Wants To Show Mercy To A Nation, He Takes Their Prophet Before Them

(المعجم ٨) - (بَابٌ إِذَا أَرَادَ اللهُ تَعَالَى رَحْمَةَ أُمَّةٍ قَبَضَ نَبِيَّهَا قَبْلَهَا) (التحفة ٨)

[5965] 24 - (2288) It was narrated from Abû Mûsa that the Prophet ﷺ said: "When Allâh

[٥٩٦٥] **٢٤-(٢٢٨٨) [قَالَ مُسْلِمٌ]**: وَحُدِّثْتُ عَنْ أَبِي أُسَامَةَ، وَمِمَّنْ

wants to show mercy to a nation among His slaves, He takes their Prophet before them, and makes him a forerunner for them. When He wants to destroy a nation, He punishes them when their Prophet is still alive, then He destroys them while he is looking on, and He relieves him by means of their destruction because they belied him and disobeyed his commands."

رَوَىٰ ذٰلِكَ عَنْهُ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللهِ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةَ أُمَّةٍ مِنْ عِبَادِهِ، قَبَضَ نَبِيَّهَا قَبْلَهَا، فَجَعَلَهُ لَهَا فَرَطًا وَسَلَفًا بَيْنَ يَدَيْهَا، وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ، عَذَّبَهَا، وَنَبِيُّهَا حَيٌّ، فَأَهْلَكَهَا وَهُوَ يَنْظُرُ، فَأَقَرَّ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ وَعَصَوْا أَمْرَهُ».

Chapter 9. The Hauḍ (Cistern) Of Our Prophet ﷺ And Its Attributes

(المعجم ٩) - (بَابُ إِثْبَاتِ حَوْضِ نَبِينَا ﷺ وَصِفَاتِه) (التحفة ٩)

[5966] 25 - (2289) Jundab said: "I heard the Prophet ﷺ say: 'I will reach *Al-Hauḍ* (the Cistern) ahead of you.'"

[٥٩٦٦] ٢٥-(٢٢٨٩) وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ: سَمِعْتُ جُنْدَبًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَىٰ الْحَوْضِ».

[5967] (...) A similar report (as no. 5966) was narrated from 'Abdul-Malik bin 'Umair, from Jundab, from the Prophet ﷺ.

[٥٩٦٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ، جَمِيعًا عَنْ مِسْعَرٍ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[5968] 26 - (2290) It was narrated that Abû Ḥâzim said: "I heard Sahl say: 'I heard the Prophet ﷺ say: "I will reach the Cistern ahead of you. He who comes will drink, and whoever drinks will never be thirsty again. There will come to me some people whom I will recognize and they will recognize me, then they will be prevented from reaching me."'

Abû Ḥâzim said: "And I heard An-Nu'mân bin Abî 'Ayyâsh say, when I was narrating this *Ḥadîth* to them: 'Is this what you heard Sahl say?' I said: 'Yes.'"

[٥٩٦٨] **٢٦-(٢٢٩٠) حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ وَرَدَ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا، وَلَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ».

قَالَ أَبُو حَازِمٍ: فَسَمِعَ النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ وَأَنَا أُحَدِّثُهُمْ هَٰذَا الْحَدِيثَ، فَقَالَ: هَكَذَا سَمِعْتَ سَهْلًا يَقُولُ؟، قَالَ فَقُلْتُ: نَعَمْ.

[5969] (2291) And I bear witness that I heard Abû Sa'eed Al-Khudrî add something and say (The Messenger of Allâh ﷺ said): "They belong to me." But it will be said: "You do not know what they did after you were gone." And I will say: "Away, away with the one who changed (the religion) after I was gone."

[٥٩٦٩] **(٢٢٩١) قَالَ:** وَأَنَا أَشْهَدُ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ فَيَقُولُ: «إِنَّهُمْ مِنِّي، فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا عَمِلُوا بَعْدَكَ، فَأَقُولُ: سُحْقًا سُحْقًا لِمَنْ بَدَّلَ بَعْدِي».

[5970] (...) A *Ḥadîth* like that of Ya'qûb (no. 5968) was narrated from Sahl from the Prophet ﷺ, and from An-Nu'mân bin Abî 'Ayyâsh, from Abû Sa'eed Al-Khudrî, from the Prophet ﷺ.

[٥٩٧٠] (...) **وَحَدَّثَنَا** هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو أُسَامَةَ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ عَنِ النَّبِيِّ ﷺ، وَعَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ يَعْقُوبَ.

[5971] 27 - (2292) 'Abdullâh bin 'Amr bin Al-'Âṣ said: "The Messenger of Allâh ﷺ said: 'My Cistern is the size of a month's journey, its sides are equal, its water is whiter than silver, its fragrance is better than musk, and its jugs are like the (number of) stars of the sky. Whoever drinks from it will never be thirsty again.'"

[٥٩٧١] ٢٧-(٢٢٩٢) وَحَدَّثَنَا دَاوُدُ ابْنُ عَمْرٍو الضَّبِّيُّ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ عَبْدُ اللهِ بْنُ عَمْرِو بْنِ الْعَاصِ: قَالَ رَسُولُ اللهِ ﷺ: «حَوْضِي مَسِيرَةُ شَهْرٍ، وَزَوَايَاهُ سَوَاءٌ، وَمَاؤُهُ أَبْيَضُ مِنَ الْوَرِقِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِيزَانُهُ كَنُجُومِ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ أَبَدًا».

[5972] (2293) Asmâ' bint Abî Bakr said: "The Messenger of Allâh ﷺ said: 'I will reach the Cistern and I will see those of you who come to me. Some people will be detained before they reach me and I will say: "O Lord, they belong to me and to my *Ummah*." It will be said: "Do you not know what they did after you were gone? By Allâh, they continued turning on their heels after you were gone."

Ibn Abî Mulaikah used to say: "O Allâh, we seek refuge with You from turning on our heels or being put to trial with regard to our religion."

[٥٩٧٢] (٢٢٩٣) قَالَ: وَقَالَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي عَلَى الْحَوْضِ حَتَّىٰ أَنْظُرَ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ، وَسَيُؤْخَذُ أُنَاسٌ دُونِي، فَأَقُولُ: يَا رَبِّ! مِنِّي وَمِنْ أُمَّتِي، فَيُقَالُ: أَمَا شَعَرْتَ مَا عَمِلُوا بَعْدَكَ؟ وَاللهِ! مَا بَرِحُوا بَعْدَكَ يَرْجِعُونَ عَلَىٰ أَعْقَابِهِمْ».

قَالَ: فَكَانَ ابْنُ أَبِي مُلَيْكَةَ يَقُولُ: اللّٰهُمَّ! إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَىٰ أَعْقَابِنَا، أَوْ أَنْ نُفْتَنَ عَنْ دِينِنَا.

[5973] 28 - (2294) 'Âishah said: "I heard the Messenger of Allâh ﷺ say when he was among his Companions: 'I will be at the Cistern and I will see those of you who come towards me. By Allâh, some men will be prevented from

[٥٩٧٣] ٢٨-(٢٢٩٤) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنِ ابْنِ خُثَيْمٍ، عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ، [أَنَّهُ] سَمِعَ عَائِشَةَ تَقُولُ: سَمِعْتُ

reaching me, and I will say: "O Lord, they belong to me and my *Ummah*." He will say: "You do not know what they did after you were gone. They kept turning back on their heels.'"

رَسُولَ اللهِ ﷺ [يَقُولُ]، وَهُوَ بَيْنَ ظَهْرَانَيْ أَصْحَابِهِ: «إِنِّي عَلَىٰ الْحَوْضِ، أَنْتَظِرُ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ، فَوَاللهِ! لَيُقْتَطَعَنَّ دُونِي رِجَالٌ، فَلَأَقُولَنَّ: أَيْ رَبِّ! مِنِّي وَمِنْ أُمَّتِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا عَمِلُوا بَعْدَكَ، مَا زَالُوا يَرْجِعُونَ عَلَىٰ أَعْقَابِهِمْ».

[5974] 29 - (2295) It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: "I used to hear the people talking about the Cistern, but I did not hear anything about it from the Messenger of Allâh ﷺ, until one day, when the slave woman was combing my hair, I heard the Messenger of Allâh ﷺ say: 'O people!' I said to the slave woman: 'Move away from me.' She said: 'He only called the men; he did not call the women.' I said: 'I am one of the people.' The Messenger of Allâh ﷺ said: 'I will reach the Cistern ahead of you, so beware lest one of you come and be driven away like a stray camel. I will say: "What is the matter with this one?" And it will be said: "You do not know what they introduced after you were gone." I will say: "Away with them."

[٥٩٧٤] ٢٩-(٢٢٩٥) وَحَدَّثَنِي يُونُسُ ابْنُ عَبْدِ الْأَعْلَى الصَّدَفِيُّ: أَخْبَرَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو وَهُوَ ابْنُ الْحَارِثِ، أَنَّ بُكَيْرًا حَدَّثَهُ عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ الْهَاشِمِيِّ، عَنْ عَبْدِ اللهِ بْنِ رَافِعٍ مَوْلَىٰ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: كُنْتُ أَسْمَعُ النَّاسَ يَذْكُرُونَ الْحَوْضَ، وَلَمْ أَسْمَعْ ذٰلِكَ مِنْ رَسُولِ اللهِ ﷺ، فَلَمَّا كَانَ يَوْمًا مِنْ ذٰلِكَ، وَالْجَارِيَةُ تَمْشُطُنِي، فَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَيُّهَا النَّاسُ!» فَقُلْتُ لِلْجَارِيَةِ: اسْتَأْخِرِي عَنِّي، قَالَتْ: إِنَّمَا دَعَا الرِّجَالَ وَلَمْ يَدْعُ النِّسَاءَ، فَقُلْتُ: إِنِّي مِنَ النَّاسِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَكُمْ فَرَطٌ عَلَىٰ الْحَوْضِ، فَإِيَّايَ لَا يَأْتِيَنَّ أَحَدُكُمْ فَيُذَبُّ عَنِّي كَمَا يُذَبُّ الْبَعِيرُ الضَّالُّ، فَأَقُولُ: فِيمَ هٰذَا؟ فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، فَأَقُولُ: سُحْقًا».

[5975] (...) 'Abdullâh bin Râfi' said: "Umm Salamah used to narrate that she heard the Prophet ﷺ say on the *Minbar*, while she was having her hair combed: 'O people!' She said to the one who was combing her hair: 'Gather my hair and put it together...'" A Hadîth like that of Bukair from Al-Qâsim bin 'Abbâs (no. 5974).

[٥٩٧٥] (. . .) **وَحَدَّثَنِي** أَبُو مَعْنٍ الرَّقَاشِيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا أَبُو عَامِرٍ وَهُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَافِعٍ قَالَ: كَانَتْ أُمُّ سَلَمَةَ تُحَدِّثُ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ عَلَى الْمِنْبَرِ - وَهِيَ تَمْتَشِطُ - «أَيُّهَا النَّاسُ» فَقَالَتْ لِمَاشِطَتِهَا: كُفِّي رَأْسِي، بِنَحْوِ حَدِيثِ بُكَيْرٍ عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ.

[5976] 30 - (2296) It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ came out one day and prayed for the people of Uhud as he used to pray for the dead. Then he went to the *Minbar* and said: "I will be there ahead of you, and I will be your witness. By Allâh, I can see my Cistern now. I am given the keys to the treasures of the earth, or the keys to the earth. By Allâh, I do not fear that you will associate others with Allâh after I am gone, but I fear that you will compete with one another for them (the treasures of the earth)."

[٥٩٧٦] **٣٠-(٢٢٩٦) حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ يَوْمًا فَصَلَّىٰ عَلَىٰ أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ، فَقَالَ: «إِنِّي فَرَطٌ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي، وَاللهِ! لَأَنْظُرُ إِلَىٰ حَوْضِي الْآنَ، وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ، أَوْ مَفَاتِيحَ الْأَرْضِ، وَإِنِّي، وَاللهِ! مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلٰكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا».

[5977] 31 - (...) It was narrated that 'Uqbah bin 'Âmir said: "The Messenger of Allâh ﷺ prayed for those who had been slain at Uhud, then he ascended the

[٥٩٧٧] **٣١-(. . .) وَحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا وَهْبٌ يَعْنِي ابْنَ جَرِيرِ ابْنِ حَازِمٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ

Minbar like one who was bidding farewell to the living and the dead. He said: 'I will reach the Cistern ahead of you, and its width is like the distance between Aylah and Al-Juhfah. I do not fear that you will associate others with Allâh after I am gone, but I fear that you will compete with one another for worldly gains and you will fight one another and be destroyed as those who came before you were destroyed.'"

'Uqbah said: "That was the last thing I heard the Messenger of Allâh ﷺ say on the *Minbar*."

يَحْيَى بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: صَلَّىٰ رَسُولُ اللهِ ﷺ عَلَىٰ قَتْلَىٰ أُحُدٍ، ثُمَّ صَعِدَ الْمِنْبَرَ كَالْمُوَدِّعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ، فَقَالَ: «إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، وَإِنَّ عَرْضَهُ كَمَا بَيْنَ أَيْلَةَ إِلَىٰ الْجُحْفَةِ، إِنِّي لَسْتُ أَخْشَىٰ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَٰكِنِّي أَخْشَىٰ عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوا فِيهَا، وَتَقْتَتِلُوا، فَتَهْلِكُوا، كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ».

قَالَ عُقْبَةُ: فَكَانَتْ آخِرَ مَا رَأَيْتُ رَسُولَ اللهِ ﷺ عَلَى الْمِنْبَرِ.

[5978] 32 - (2297) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will say: "O Lord, my companions, my companions!" It will be said: "You do not know what they introduced after you were gone.'"

[٥٩٧٨] ٣٢-(٢٢٩٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا فَرَطُكُمْ عَلَىٰ الْحَوْضِ، وَلَأُنَازِعَنَّ أَقْوَامًا ثُمَّ لَأُغْلَبَنَّ عَلَيْهِمْ، فَأَقُولُ: يَا رَبِّ! أَصْحَابِي، أَصْحَابِي، فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

[5979] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 5978), but he did not mention (the words) "My companions, my companions."

[٥٩٧٩] (...) وَحَدَّثَنَاهُ عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ، عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ «أَصْحَابِي، أَصْحَابِي».

[5980] (...) A *Hadîth* like that of Al-A'mash (no. 5978) was narrated from 'Abdullâh from the Prophet ﷺ.

[٥٩٨٠] (. . .) **حَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِ الْأَعْمَشِ، وَفِي حَدِيثِ شُعْبَةَ عَنْ مُغِيرَةَ: سَمِعْتُ أَبَا وَائِلٍ.

[5981] (...) A *Hadîth* like that of Al-A'mash and Mughîrah was narrated from Hudhaifah (no. 5978, 5980), from the Prophet ﷺ.

[٥٩٨١] (. . .) **وَحَدَّثَنَاهُ** سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، كِلَاهُما عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ الْأَعْمَشِ وَمُغِيرَةَ.

[5982] 33 - (2298) It was narrated from Hârithah that he heard the Prophet ﷺ say: "His Cistern is (as large as the distance) between San'â' and Al-Madînah."

Al-Mustawrid said to him: "Did you not hear him say, 'The vessels'?" He said: "No." Al-Mustawrid said: "There will be seen in it vessels like the stars."

[٥٩٨٢] **٣٣-(٢٢٩٨) حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «حَوْضُهُ مَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ».

فَقَالَ لَهُ الْمُسْتَوْرِدُ: أَلَمْ تَسْمَعْهُ قَالَ: «الْأَوَانِي»؟ قَالَ: لَا، فَقَالَ الْمُسْتَوْرِدُ: «تُرَىٰ فِيهِ الْآنِيَةُ مِثْلَ الْكَوَاكِبِ».

[5983] (...) Hârithah bin Wahb Al-Khuzâ'î said: "I heard the Messenger of Allâh ﷺ say..." and he mentioned a similar report (as no. 2298) about the Cistern, but

[٥٩٨٣] (. . .) **وَحَدَّثَنِي** إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ حَدَّثَنَا شُعْبَةُ عَنْ مَعْبَدِ بْنِ خَالِدٍ،

he did not mention the words of Al-Mustawrid.

أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ، وَذَكَرَ الْحَوْضَ، بِمِثْلِهِ، وَلَمْ يَذْكُرْ قَوْلَ الْمُسْتَوْرِدِ وَقَوْلَهُ.

[5984] 34 - (2299) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Ahead of you lies the Cistern. The distance between its two corners is like the distance between Jarbâ' and Adhrah.'"

[٥٩٨٤] ٣٤-(٢٢٩٩) **حَدَّثَنَا** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَمَامَكُمْ حَوْضًا، مَا بَيْنَ نَاحِيَتَيْهِ كَمَا بَيْنَ جَرْبَاءَ وَأَذْرُحَ».

[5985] (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Ahead of you lies a Cistern like the distance between Jarbâ' and Adhrah." In the report of Ibn Al-Muthanna it says: "My Cistern."

[٥٩٨٥] (...) **حَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَمَامَكُمْ حَوْضًا كَمَا بَيْنَ جَرْبَاءَ وَأَذْرُحَ» - وَفِي رِوَايَةِ ابْنِ الْمُثَنَّىٰ: «حَوْضِي».

[5986] (...) 'Ubaidullâh narrated a similar report (as no. 5985) with this chain of narrators, and he added: "Ubaidullâh said: 'I asked him and he said: "They are two towns in Ash-Shâm, between which there is the distance of three nights' travel." In the *Hadîth* of Ibn Bishr it says: "Three days."

[٥٩٨٦] (...) **وَحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، وَزَادَ: قَالَ عُبَيْدُ اللهِ: فَسَأَلْتُهُ فَقَالَ: قَرْيَتَيْنِ بِالشَّأْمِ، بَيْنَهُمَا مَسِيرَةُ ثَلَاثِ لَيَالٍ، وَفِي حَدِيثِ ابْنِ بِشْرٍ: ثَلَاثَةِ أَيَّامٍ.

[5987] (...) A *Hadîth* like that of 'Ubaidullâh (no. 5986) was narrated from Ibn 'Umar from the Prophet ﷺ.

[٥٩٨٧] (...) **وَحَدَّثَنِي** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عُبَيْدِ اللهِ.

[5988] 35 - (...) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "Ahead of you lies a Cistern like (the distance) between Jarbâ and Adhrah, in which there are jugs like the stars of the sky. Whoever comes to it and drinks from it will never be thirsty again."

[٥٩٨٨] **٣٥**-(...) **وَحَدَّثَنَا** حَرْمَلَةُ ابْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَمَامَكُمْ حَوْضًا كَمَا بَيْنَ جَرْبَا وَأَذْرُحَ، فِيهِ أَبَارِيقُ كَنُجُومِ السَّمَاءِ، مَنْ وَرَدَهُ فَشَرِبَ مِنْهُ، لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا».

[5989] 36 - (2300) It was narrated that Abû Dharr said: "I said: 'O Messenger of Allâh, what are the vessels of the Cistern?' He said: 'By the One is Whose Hand is the soul of Muhammad, its vessels are more numerous than the stars and planets in the sky, nay! on a dark and cloudless night. The vessels of Paradise, whoever drinks from them will never be thirsty again. There flow into it two spouts from Paradise, and whoever drinks from it will never he thirsty again. It is as wide as it is long, like the distance between 'Ammân and Aylah. Its water is whiter than milk and sweeter than honey.'"

[٥٩٨٩] **٣٦**-(٢٣٠٠) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مَا آنِيَةُ الْحَوْضِ؟ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا، أَلَا! فِي اللَّيْلَةِ الْمُظْلِمَةِ الْمُصْحِيَةِ، آنِيَةُ الْجَنَّةِ مَنْ شَرِبَ مِنْهَا لَمْ يَظْمَأْ آخِرَ مَا عَلَيْهِ، يَشْخُبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ، مَنْ شَرِبَ مِنْهُ لَمْ

يَظْمَأْ، عَرْضُهُ مِثْلُ طُولِهِ، مَا بَيْنَ عَمَّانَ إِلَىٰ أَيْلَةَ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَىٰ مِنَ الْعَسَلِ».

[5990] 37 - (2301) It was narrated from Thawbân that the Prophet of Allâh ﷺ said: "I will be at my Cistern pushing crowds of people away, so as to allow the people of Yemen to reach it, and I will strike with my stick until it flows for them." He was asked how wide it is, and he said: "From where I am standing to 'Ammân." He was asked about its drink and he said: "It is whiter than milk and sweeter than honey. Two spouts that originate from Paradise lead into it, one of gold and one of silver."

[٥٩٩٠] ٣٧-(٢٣٠١) حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ ثَوْبَانَ؛ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «إِنِّي لَبِعُقْرِ حَوْضِي أَذُودُ النَّاسَ لِأَهْلِ الْيَمَنِ، أَضْرِبُ بِعَصَايَ حَتَّىٰ يَرْفَضَّ عَلَيْهِمْ»، فَسُئِلَ عَنْ عَرْضِهِ فَقَالَ: «مِنْ مُقَامِي إِلَىٰ عَمَّانَ» وَسُئِلَ عَنْ شَرَابِهِ فَقَالَ: «أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَىٰ مِنَ الْعَسَلِ، يَغُتُّ فِيهِ مِيزَابَانِ يَمُدَّانِهِ مِنَ الْجَنَّةِ، أَحَدُهُمَا مِنْ ذَهَبٍ، وَالْآخَرُ مِنْ وَرِقٍ».

[5991] (...) A similar *Hadîth* (as no. 5990) was narrated from Qatâdah with the chain of Hishâm, except that he said: "On the Day of Resurrection I will be at the edge of the Cistern."

[٥٩٩١] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ، بِإِسْنَادِ هِشَامٍ، بِمِثْلِ حَدِيثِهِ، غَيْرَ أَنَّهُ قَالَ: «أَنَا، يَوْمَ الْقِيَامَةِ، عِنْدَ عُقْرِ الْحَوْضِ».

[5992] (...) The *Hadîth* of the Cistern was narrated from Thawbân, from the Messenger of Allâh ﷺ. I

[٥٩٩٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا شُعْبَةُ

said[1] to Yaḥya bin Ḥammâd (a narrator): "Did you hear this *Ḥadîth* from Abû 'Awânah?" He said: "I also heard it from Shu'bah." I said: "Look at it for me." So he looked for me, then he narrated it to me.

عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ، حَدِيثَ الْحَوضِ، فَقُلْتُ لِيَحْيَى بْنِ حَمَّادٍ: هَٰذَا حَدِيثٌ سَمِعْتَهُ مِنْ أَبِي عَوَانَةَ، فَقَالَ: وَسَمِعْتُهُ أَيْضًا مِنْ شُعْبَةَ فَقُلْتُ: انْظُرْ لِي فِيهِ، فَنَظَرَ لِي فِيهِ فَحَدَّثَنِي بِهِ.

[5993] 28 - (2302) It was narrated from Abû Hurairah that the Prophet ﷺ said: "I will drive some people away from my Cistern as a stray camel is driven away."

[٥٩٩٣] ٣٨-(٢٣٠٢) وَحَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ سَلَّامٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَأَذُودَنَّ عَنْ حَوْضِي رِجَالًا كَمَا تُذَادُ الْغَرِيبَةُ مِنَ الْإِبِلِ».

[5994] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 5993).

[٥٩٩٤] (...) وَحَدَّثَنِيهِ عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ: سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ.

[5995] 39 - (2303) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: "The size of my Cistern is like the distance between Aylah and Ṣan'â' in Yemen. In it there are jugs as numerous as the stars in the sky."

[٥٩٩٥] ٣٩-(٢٣٠٣) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «قَدْرُ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الْأَبَارِيقِ كَعَدَدِ نُجُومِ السَّمَاءِ».

[انظر: ٥٩٩٨]

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[1] That is Muḥammad bin Bash-shâr, Bundâr, who narrated it from him.

[5996] 40 - (2304) Anas bin Mâlik narrated that the Prophet ﷺ said: "Some of those who accompanied me will come to me at the Cistern, and when I see them and they come close to me, they will be taken away before they reach me. I will say: 'O Lord, my companions, my companions!' but it will be said to me: 'You do not know what they introduced after you were gone.'"

[٥٩٩٦] ٤٠-(٢٣٠٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ الصَّفَّارُ: حَدَّثَنَا وُهَيْبٌ قَالَ: سَمِعْتُ عَبْدَ الْعَزِيزِ بْنَ صُهَيْبٍ يُحَدِّثُ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيَرِدَنَّ عَلَيَّ الْحَوْضَ رِجَالٌ مِمَّنْ صَاحَبَنِي، حَتَّىٰ إِذَا رَأَيْتُهُمْ وَرُفِعُوا إِلَيَّ، اخْتُلِجُوا دُونِي، فَلَأَقُولَنَّ: أَيْ رَبِّ! أُصَيْحَابِي، أُصَيْحَابِي، فَلَيُقَالَنَّ لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

[5997] (...) This was narrated from Anas from the Prophet ﷺ, and he added: "Its vessels are as numerous as the stars."

[٥٩٩٧] (. . .) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ، جَمِيعًا عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِهَٰذَا الْمَعْنَىٰ، وَزَادَ: «آنِيَتُهُ عَدَدُ النُّجُومِ».

[5998] 41 - (2303) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "The distance between two corners of my Cistern is like the distance between Ṣan'â' and Al-Madînah."

[٥٩٩٨] ٤١-(٢٣٠٣) وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ وَهُرَيْمُ بْنُ عَبْدِ الْأَعْلَىٰ - وَاللَّفْظُ لِعَاصِمٍ -: قَالَا: حَدَّثَنَا مُعْتَمِرٌ: قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَيْنَ نَاحِيَتَيْ حَوْضِي كَمَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ». [راجع: ٥٩٩٥]

[5999] 42 - (...) A similar report (as no. 5998) was narrated from Anas from the Prophet ﷺ, except that they were not sure and they said: "Or like the distance between Al-Madînah and 'Ammân." In the *Hadîth* of Abû 'Awânah it says: "The distance between the two sides of my Cistern."

[٥٩٩٩] ٤٢-(...) وَحَدَّثَنَا هَٰرُونُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هِشَامٌ؛ وَحَدَّثَنَا حَسَنُ [بْنُ عَلِيٍّ] الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، كِلَاهُمَا عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُمَا شَكَّا فَقَالَا: أَوْ مِثْلَ مَا بَيْنَ الْمَدِينَةِ وَعَمَّانَ، وَفِي حَدِيثِ أَبِي عَوَانَةَ «مَا بَيْنَ لَابَتَيْ حَوْضِي».

[6000] 43 - (...) It was narrated from Qatâdah that Anas said: "The Prophet of Allâh ﷺ said: 'In it (the Cistern) can be seen jugs of gold and silver, as numerous as the stars in the sky.'"

[٦٠٠٠] ٤٣-(...) وَحَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ الرُّزِّيُّ قَالَا: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ قَالَ: قَالَ أَنَسٌ: قَالَ نَبِيُّ اللهِ ﷺ: «تُرَىٰ فِيهِ أَبَارِيقُ الذَّهَبِ وَالْفِضَّةِ كَعَدَدِ نُجُومِ السَّمَاءِ».

[6001] (...) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said... a similar report (as no. 6000), and he added: "Or more than the number of stars in the sky."

[٦٠٠١] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: . حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ، مِثْلَهُ، وَزَادَ: «أَوْ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ».

[6002] 44 - (2305) It was narrated from Jâbir bin Samurah that the Messenger of Allâh ﷺ said: "I will reach the Cistern ahead of you, and the distance between its edges is like the distance between Ṣan'â' and

[٦٠٠٢] ٤٤-(٢٣٠٥) حَدَّثَنِي الْوَلِيدُ بْنُ شُجَاعِ بْنِ الْوَلِيدِ السَّكُونِيُّ: حَدَّثَنِي أَبِي [رَحِمَهُ اللهُ]: حَدَّثَنِي زِيَادُ بْنُ خَيْثَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ

Aylah, and its jugs are like the stars."

ابْنِ سَمُرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «أَلَا إِنِّي فَرَطٌ لَكُمْ عَلَىٰ الْحَوْضِ، وَإِنَّ بُعْدَ مَا بَيْنَ طَرَفَيْهِ كَمَا بَيْنَ صَنْعَاءَ وَأَيْلَةَ، كَأَنَّ الْأَبَارِيقَ فِيهِ النُّجُومُ».

[6003] 45 - (...) It was narrated that 'Âmir bin Sa'd bin Abî Waqqâṣ said: "I wrote to Jâbir bin Samurah (and sent it) with my slave Nâfi' (saying): 'Tell me of something that you heard from the Messenger of Allâh ﷺ.' He wrote to me (saying): 'I heard him say: "I will be the first one to reach the Cistern."

[٦٠٠٣] ٤٥-(...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: كَتَبْتُ إِلَىٰ جَابِرِ بْنِ سَمُرَةَ مَعَ غُلَامِي نَافِعٍ: أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ، قَالَ فَكَتَبَ إِلَيَّ: إِنِّي سَمِعْتُهُ يَقُولُ: «أَنَا الْفَرَطُ عَلَى الْحَوْضِ».

Chapter 10. The Angels Fought Alongside Him ﷺ

(المعجم ١٠) - (بَابُ إِكرامه ﷺ بقتال الملائكة معه ﷺ) (التحفة ١٠)

[6004] 46 - (2306) It was narrated that Sa'd said: "On the Day of Uḥud I was on the right side of the Messenger of Allâh ﷺ and on his left were two men wearing white garments, and I never saw them before or since, meaning Jibrîl and Mîkâ'îl, عليهما السلام."

[٦٠٠٤] ٤٦-(٢٣٠٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَأَبُو أُسَامَةَ عَنْ مِسْعَرٍ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قَالَ: رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللهِ ﷺ وَعَنْ شِمَالِهِ، يَوْمَ أُحُدٍ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بَيَاضٌ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ، يَعْنِي جِبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمَا الصَّلَاةُ والسَّلَامُ.

[6005] 47 - (...) It was narrated that Sa'd bin Abî Waqqâṣ said: "On the Day of Uḥud I was on

[٦٠٠٥] ٤٧-(...) وَحَدَّثَنِي إِسْحَٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ

the right of the Messenger of Allâh ﷺ and on his left were two men wearing white garments, fighting fiercely for him. And I never saw them before or since."

ابْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا سَعْدٌ عَنْ أَبِيهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ: لَقَدْ رَأَيْتُ يَوْمَ أُحُدٍ، عَنْ يَمِينِ رَسُولِ اللهِ ﷺ وَعَنْ يَسَارِهِ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيضٌ، يُقَاتِلَانِ عَنْهُ كَأَشَدِّ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ.

Chapter 11. His (ﷺ) Courage

(المعجم ١١) - (بَابُ شجاعته ﷺ)

(التحفة ١١)

[6006] 48 - (2307) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ was the best of people, and he was the most generous of people and the most courageous of people. One night the people of Al-Madînah were in a state of panic, and some people went out towards the noise. They were met by the Messenger of Allâh ﷺ, who was coming back, as he had gone towards the noise before them. He was riding the horse of Abû Ṭalḥah bareback, with his sword around his neck, and he said: 'Do not be afraid, do not be afraid.' And he said: 'We found it (the horse) to be swift-footed' or, 'It is swift-footed.'"

He said: "And it was a horse that was known to be slow."

[٦٠٠٦] ٤٨-(٢٣٠٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَحْسَنَ النَّاسِ، وَكَانَ أَجْوَدَ النَّاسِ، وَكَانَ أَشْجَعَ النَّاسِ، وَلَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ ذَاتَ لَيْلَةٍ، فَانْطَلَقَ نَاسٌ قِبَلَ الصَّوْتِ، فَتَلَقَّاهُمْ رَسُولُ اللهِ ﷺ رَاجِعًا، وَقَدْ سَبَقَهُمْ إِلَى الصَّوْتِ، وَهُوَ عَلَىٰ فَرَسٍ لِأَبِي طَلْحَةَ عُرْيٍ، فِي عُنُقِهِ السَّيْفُ وَهُوَ يَقُولُ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا»، قَالَ: «وَجَدْنَاهُ بَحْرًا، أَوْ إِنَّهُ لَبَحْرٌ».

قَالَ: وَكَانَ فَرَسًا يُبَطَّأُ.

[6007] 49 - (...) It was narrated that Anas said: "There was a disturbance in Al-Madînah, and the Prophet ﷺ borrowed a horse belonging to Abû Ṭalḥah that was called Mandûb, and rode it. He said: 'We have not seen any cause for panic, and we have found it (the horse) to be swift-footed.'"

[٦٠٠٧] **٤٩**-(. . .) **وَحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ بِالْمَدِينَةِ فَزَعٌ، فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَسًا لِأَبِي طَلْحَةَ يُقَالُ لَهُ: مَنْدُوبٌ، فَرَكِبَهُ فَقَالَ: «مَا رَأَيْنَا مِنْ فَزَعٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا».

[6008] (...) Shu'bah narrated with this chain of narrators (a *Hadîth* similar to no. 6007). In the *Hadîth* of Ibn Ja'far it says: "A horse of ours," it does not say a horse belonging to Abû Ṭalḥah.

[٦٠٠٨] (. . .) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ قَالَا: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِ ابْنِ جَعْفَرٍ قَالَ: فَرَسًا لَنَا، وَلَمْ يَقُلْ: لِأَبِي طَلْحَةَ، وَفِي حَدِيثِ خَالِدٍ: عَنْ قَتَادَةَ، سَمِعْتُ أَنَسًا.

Chapter 12. His (ﷺ) Generosity

(المعجم ١٢) - **(بَابُ جوده ﷺ)**
(التحفة ١٢)

[6009] 50 - (2308) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ was the most generous of people in doing good, and he was at his most generous in the month of Ramaḍân. Jibrîl عليه السلام, used to meet him every year in Ramaḍân until it ended, and the Messenger of Allâh ﷺ would recite the Qur'ân to him. When Jibrîl met him, the Messenger of Allâh ﷺ was more generous in doing good than the (rain) blowing wind."

[٦٠٠٩] **٥٠**-(٢٣٠٨) **حَدَّثَنَا** مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنِ الزُّهْرِيِّ؛ وَحَدَّثَنِي أَبُو عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا إِبْرَاهِيمُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ [ابْنِ مَسْعُودٍ]، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ،

إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ، كَانَ يَلْقَاهُ فِي كُلِّ سَنَةٍ، فِي رَمَضَانَ حَتَّىٰ يَنْسَلِخَ، فَيَعْرِضُ عَلَيْهِ رَسُولُ اللهِ ﷺ الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ رَسُولُ اللهِ ﷺ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

[6010] (...) A similar report (as no. 6009) was narrated from Az-Zuhrî with this chain of narrators.

[٦٠١٠] (...) **حَدَّثَنَاهُ** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ مُبَارَكٍ عَنْ يُونُسَ؛ وَحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَـٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 13. His (ﷺ) Good Manners

(المعجم ١٣) - (بَابُ حسن خلقه ﷺ) (التحفة ١٣)

[6011] 51 - (2309) It was narrated that Anas bin Mâlik said: "I served the Messenger of Allâh ﷺ for ten years, and by Allâh he never spoke any word of contempt to me, and he never said to me for any reason, why did you do such and such? Or why did you not do such and such?"

[٦٠١١] ٥١-(٢٣٠٩) **حَدَّثَنَا** سَعِيدُ ابْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ [ابْنِ مَالِكٍ] قَالَ: خَدَمْتُ رَسُولَ اللهِ عَشْرَ سِنِينَ، وَاللهِ! مَا قَالَ لِي: أُفًّا قَطُّ، وَلَا قَالَ لِي لِشَيْءٍ: لِمَ فَعَلْتَ كَذَا؟ وَهَلَّا فَعَلْتَ كَذَا؟.

زَادَ أَبُو الرَّبِيعِ: لَيْسَ مِمَّا يَصْنَعُهُ الْخَادِمُ، وَلَمْ يَذْكُرْ قَوْلَهُ: وَاللهِ! [انظر: ٦٠١٦]

[6012] (...) A similar report (as no. 6011) was narrated from Anas.

[٦٠١٢] (...) **وَحَدَّثَنَاهُ** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سَلَّامُ بْنُ مِسْكِينٍ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسٍ، بِمِثْلِهِ.

[6013] 52 - (...) It was narrated that Anas said: "When the Messenger of Allâh ﷺ came to Al-Madînah, Abû Ṭalḥah took me by the hand and brought me to the Messenger of Allâh ﷺ, and said: 'O Messenger of Allâh, Anas is a good boy, let him serve you.' I served him while traveling and at home, and by Allâh he never said to me about something that I had done: 'Why did you do this like this?' Or for something that I had not done: 'Why did you not do this like this?'"

[٦٠١٣] ٥٢-(. . .) وَحَدَّثَنَاهُ أَحْمَدُ ابْنُ حَنْبَلٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ - وَاللَّفْظُ لِأَحْمَدَ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ، أَخَذَ أَبُو طَلْحَةَ بِيَدِي، فَانْطَلَقَ بِي إِلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أَنَسًا غُلَامٌ كَيِّسٌ فَلْيَخْدُمْكَ، قَالَ: فَخَدَمْتُهُ فِي السَّفَرِ وَالْحَضَرِ، وَاللهِ! مَا قَالَ لِي لِشَيْءٍ صَنَعْتُهُ: لِمَ صَنَعْتَ هَٰذَا هَكَذَا؟ وَلَا لِشَيْءٍ لَمْ أَصْنَعْهُ: لِمَ لَمْ تَصْنَعْ هَٰذَا هَكَذَا؟.

[6014] 53 - (...) It was narrated that Anas said: "I served the Messenger of Allâh ﷺ for nine years, and I never knew him to say: 'Why did you do such and such?' And he never criticized me for anything."

[٦٠١٤] ٥٣-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا زَكَرِيَّاءُ: حَدَّثَنِي سَعِيدٌ وَهُوَ ابْنُ أَبِي بُرْدَةَ عَنْ أَنَسٍ قَالَ: خَدَمْتُ رَسُولَ اللهِ ﷺ تِسْعَ سِنِينَ، فَمَا أَعْلَمُهُ قَالَ لِي قَطُّ: لِمَ فَعَلْتَ كَذَا وَكَذَا؟ وَلَا عَابَ عَلَيَّ شَيْئًا قَطُّ.

[6015] 54 - (2310) Anas said: "The Messenger of Allâh ﷺ was one of the best people in manners. One day he sent me to do an errand for him, and I said: 'By Allâh, I will not go.' But in my heart I intended to go and do what the Prophet of Allâh ﷺ had

[٦٠١٥] ٥٤-(٢٣١٠) حَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ زَيْدُ بْنُ يَزِيدَ: حَدَّثَنَا عُمَرُ ابْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ قَالَ: قَالَ إِسْحَٰقُ: قَالَ أَنَسٌ: كَانَ رَسُولُ اللهِ ﷺ مِنْ أَحْسَنِ النَّاسِ خُلُقًا،

told me to do. Then I went out and passed by some boys who were playing in the marketplace. Then the Messenger of Allâh ﷺ caught me on the back of my neck from behind. I looked at him and he was smiling. He said: 'O Unais, did you go where I told you to go?' I said: 'Yes, I am going, O Messenger of Allâh.'"

فَأَرْسَلَنِي يَوْمًا لِحَاجَةٍ، فَقُلْتُ: وَاللهِ! لَا أَذْهَبُ، وَفِي نَفْسِي أَنْ أَذْهَبَ؛ لِمَا أَمَرَنِي بِهِ نَبِيُّ اللهِ ﷺ، فَخَرَجْتُ حَتَّى أَمُرَّ عَلَى الصِّبْيَانِ وَهُمْ يَلْعَبُونَ فِي السُّوقِ، فَإِذَا رَسُولُ اللهِ ﷺ قَدْ قَبَضَ بِقَفَايَ مِنْ وَرَائِي، قَالَ: فَنَظَرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ، فَقَالَ: «يَا أُنَيْسُ! أَذَهَبْتَ حَيْثُ أَمَرْتُكَ؟» قَالَ: قُلْتُ: نَعَمْ، أَنَا أَذْهَبُ، يَا رَسُولَ اللهِ! . [انظر: ٦٠١٧]

[6016] (2309) Anas said: "By Allâh, I served him (ﷺ) for nine years, and I never knew him to say for something I had done: 'Why did you do such and such?' Or for something I had failed to do: 'Why did you not do such and such?'"

[٦٠١٦] (٢٣٠٩) قَالَ أَنَسٌ: وَاللهِ! لَقَدْ خَدَمْتُهُ تِسْعَ سِنِينَ، مَا عَلِمْتُهُ قَالَ لِشَيْءٍ صَنَعْتُهُ: لِمَ فَعَلْتَ كَذَا وَكَذَا؟ أَوْ لِشَيْءٍ تَرَكْتُهُ: هَلَّا فَعَلْتَ كَذَا وَكَذَا. [راجع: ٦٠١١]

[6017] 55 - (2310) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ had the best manners among the people."

[٦٠١٧] ٥٥-(٢٣١٠) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو الرَّبِيعِ قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا. [راجع: ٦٠١٥]

Chapter 14. His (ﷺ) Generosity

(المعجم ١٤) - (بَابٌ فِي سَخَائِهِ ﷺ) (التحفة ١٤)

[6018] 56 - (2311) Jâbir bin 'Abdullâh said: "If the Messenger of Allâh ﷺ was asked for anything, he never said no."

[٦٠١٨] ٥٦-(٢٣١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ الْمُنْكَدِرِ:

سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: مَا سُئِلَ رَسُولُ اللهِ ﷺ شَيْئًا قَطُّ فَقَالَ: لَا.

[6019] (...) It was narrated that Muhammad bin Al-Munkadir said: "I heard Jâbir bin 'Abdullâh say:..." A similar report (as no. 6018).

[٦٠١٩] (...) **وَحَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا الْأَشْجَعِيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ يَعْنِي ابْنَ مَهْدِيٍّ، كِلَاهُمَا عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ ابْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ. بِمِثْلِهِ، سَوَاءً.

[6020] 57 - (2312) It was narrated from Mûsâ bin Anas that his father said: "The Messenger of Allâh ﷺ was never asked for anything for the sake of Islam but he would give it. A man came and he gave him a large number of sheep. He went back to his people and said: 'O people, become Muslim, for Muhammad ﷺ gives as if he has no fear of want.'"

[٦٠٢٠] ٥٧-(٢٣١٢) **وَحَدَّثَنَا** عاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَبِيهِ قَالَ: مَا سُئِلَ رَسُولُ اللهِ ﷺ عَلَىٰ الْإِسْلَامِ شَيْئًا إِلَّا أَعْطَاهُ، قَالَ: فَجَاءَهُ رَجُلٌ فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَىٰ قَوْمِهِ، فَقَالَ: يَا قَوْمِ! أَسْلِمُوا، فَإِنَّ مُحَمَّدًا ﷺ يُعْطِي عَطَاءً لَا يَخْشَى الْفَاقَةَ.

[6021] 58 - (...) It was narrated from Anas that a man asked the Prophet ﷺ for a large number of sheep and he gave them to him. He went to his people and said: "O people, become Muslim, for by Allâh, Muhammad ﷺ gives as if he does not fear want."

Anas said: "If a man became Muslim seeking nothing but worldly gain, as soon as he became Muslim,

[٦٠٢١] ٥٨-(...) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ غَنَمًا بَيْنَ جَبَلَيْنِ، فَأَعْطَاهُ إِيَّاهُ، فَأَتَىٰ قَوْمَهُ فَقَالَ: أَيْ قَوْمِ! أَسْلِمُوا، فَوَاللهِ! إِنَّ مُحَمَّدًا لَيُعْطِي عَطَاءً مَا يَخَافُ الْفَقْرَ.

Islam would become dearer to him than this world and everything in it."

فَقَالَ أَنَسٌ: إِنْ كَانَ الرَّجُلُ لَيُسْلِمُ مَا يُرِيدُ إِلَّا الدُّنْيَا، فَمَا يُسْلِمُ حَتَّىٰ يَكُونَ الْإِسْلَامُ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا.

[6022] 59 - (2313) It was narrated that Ibn Shihâb said: "The Messenger of Allâh ﷺ set out on the campaign to conquer Makkah, then the Messenger of Allâh ﷺ set out with those of the Muslims who were with him. They fought at Ḥunain and Allâh supported His religion and granted victory to the Muslims. On that day the Messenger of Allâh ﷺ gave Ṣafwân bin Umaiyyah a hundred sheep, then another hundred, then another hundred."

Ibn Shihâb said: "Sa'eed bin Al-Musayyab told me that Ṣafwân said: 'By Allâh, the Messenger of Allâh ﷺ gave me what he gave me, and he was the most hated of people to me, but he kept giving to me until he became the most beloved of people to me.'"

[٦٠٢٢] ٥٩-(٢٣١٣) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: غَزَا رَسُولُ اللهِ ﷺ غَزْوَةَ الْفَتْحِ، فَتْحِ مَكَّةَ، ثُمَّ خَرَجَ رَسُولُ اللهِ ﷺ بِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ، فَاقْتَتَلُوا بِحُنَيْنٍ، فَنَصَرَ اللهُ دِينَهُ وَالْمُسْلِمِينَ، وَأَعْطَىٰ رَسُولُ اللهِ ﷺ يَوْمَئِذٍ صَفْوَانَ بْنَ أُمَيَّةَ مِائَةً مِنَ النَّعَمِ، ثُمَّ مِائَةً، ثُمَّ مِائَةً.

قَالَ ابْنُ شِهَابٍ: فَحَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ صَفْوَانَ قَالَ: وَاللهِ! لَقَدْ أَعْطَانِي رَسُولُ اللهِ ﷺ مَا أَعْطَانِي، وَإِنَّهُ لَأَبْغَضُ النَّاسِ إِلَيَّ، فَمَا بَرِحَ يُعْطِينِي حَتَّىٰ إِنَّهُ لَأَحَبُّ النَّاسِ إِلَيَّ.

[6023] 60 - (2314) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'When the wealth of Baḥrain comes to us, I will give you such and such, and such and such,' and he gestured with both of his hands. But the Prophet ﷺ died before the wealth of Baḥrain came. It came to Abû Bakr after he was gone, and he ordered a caller to call

[٦٠٢٣] ٦٠-(٢٣١٤) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ الْمُنْكَدِرِ؛ [أَنَّهُ] سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ؛ وَحَدَّثَنَا إِسْحٰقُ: أَخْبَرَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، وَعَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرٍ، أَحَدُهُمَا يَزِيدُ عَلَى الْآخَرِ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ -

out: 'Whoever had any promise from the Prophet ﷺ or was owed anything by him, let him come.' I got up and said: 'The Prophet ﷺ said: "When the wealth of Baḥrain comes to us, I will give you such and such, and such and such."' Abû Bakr took a handful and said to me: 'Count it.' So I counted it, and it was five hundred. He said: 'Take twice as much again.'"

وَاللَّفْظُ لَهُ - قَالَ: قَالَ سُفْيَانُ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللهِ، قَالَ سُفْيَانُ: وَسَمِعْتُ أَيْضًا عَمْرَو بْنَ دِينَارٍ يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ، وَزَادَ أَحَدُهُمَا عَلَى الْآخَرِ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا»، وَقَالَ بِيَدَيْهِ جَمِيعًا، فَقُبِضَ النَّبِيُّ ﷺ قَبْلَ أَنْ يَجِيءَ مَالُ الْبَحْرَيْنِ، فَقَدِمَ عَلَى أَبِي بَكْرٍ بَعْدَهُ، فَأَمَرَ مُنَادِيًا فَنَادَى: مَنْ كَانَتْ لَهُ عَلَى النَّبِيِّ ﷺ عِدَةٌ أَوْ دَيْنٌ فَلْيَأْتِ، فَقُمْتُ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ أَعْطَيْتُكَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» فَحَثَى أَبُو بَكْرٍ مَرَّةً، ثُمَّ قَالَ لِي: عُدَّهَا، فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسُ مِائَةٍ، فَقَالَ: خُذْ مِثْلَيْهَا.

[6024] 61 - (...) It was narrated that Jâbir bin Abdullâh said: "When the Prophet ﷺ died, some wealth came to Abû Bakr from Al-'Alâ bin Al-Ḥaḍramî. Abû Bakr said: 'Whoever was owed anything by the Prophet ﷺ, or had a promise from him, let him come to us.'" A *Ḥadîth* like that of Ibn 'Uyainah (no. 6023).

[٦٠٢٤] ٦١-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: وَأَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: لَمَّا مَاتَ النَّبِيُّ ﷺ جَاءَ أَبَا بَكْرٍ مَالٌ مِنْ قِبَلِ الْعَلَاءِ

ابْنِ الْحَضْرَمِيِّ، فَقَالَ أَبُو بَكْرٍ: مَنْ كَانَ لَهُ عَلَى النَّبِيِّ ﷺ دَيْنٌ، أَوْ كَانَتْ لَهُ قِبَلَهُ عِدَةٌ، فَلْيَأْتِنَا، بِنَحْوِ حَدِيثِ ابْنِ عُيَيْنَةَ.

Chapter 15. His (ﷺ) Compassion Towards Children And His Humbleness, And The Virtue Of That

(المعجم ١٥) - (بَابُ رحمته ﷺ الصبيان والعيال، وتواضعه، وفضل ذٰلِكَ) (التحفة ١٥)

[6025] 62 - (2315) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Last night a boy was born to me, and I have named him after my father Ibrâhîm ﷺ.' Then he gave him to Umm Saif, the wife of a blacksmith who was called Abû Saif. He set out to go to him and I followed him. We came to Abû Saif and he was pumping the bellows, and the house was filled with smoke. I quickened my pace and went ahead of the Messenger of Allâh ﷺ and I said: 'O Abû Saif! Stop, for the Messenger of Allâh ﷺ has come.' So he stopped, and the Messenger of Allâh ﷺ called for the boy. He embraced him and said whatever Allâh willed he should say."

Anas said: "I saw him (the boy, Ibrâhîm) as he breathed his last in the arms of the Messenger of Allâh ﷺ. The eyes of the Messenger of Allâh ﷺ filled with tears, and he said: 'The eyes weep and the heart grieves, but we do not say anything

[٦٠٢٥] ٦٢-(٢٣١٥) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ وَشَيْبَانُ بْنُ فَرُّوخَ، كِلَاهُمَا عَنْ سُلَيْمَانَ - وَاللَّفْظُ لِشَيْبَانَ: حَدَّثَنَا سُلَيْمَانُ ابْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وُلِدَ لِيَ اللَّيْلَةَ غُلَامٌ، فَسَمَّيْتُهُ بِاسْمِ أَبِي، إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ -» ثُمَّ دَفَعَهُ إِلَىٰ أُمِّ سَيْفٍ، امْرَأَةِ قَيْنٍ يُقَالُ لَهُ: أَبُو سَيْفٍ، فَانْطَلَقَ يَأْتِيهِ وَاتَّبَعْتُهُ، فَانْتَهَيْنَا إِلَىٰ أَبِي سَيْفٍ وَهُوَ يَنْفُخُ بِكِيرِهِ، قَدِ امْتَلَأَ الْبَيْتُ دُخَانًا، فَأَسْرَعْتُ الْمَشْيَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ. فَقُلْتُ: يَا أَبَا سَيْفٍ! أَمْسِكْ، جَاءَ رَسُولُ اللهِ ﷺ، فَأَمْسَكَ، فَدَعَا النَّبِيُّ ﷺ بِالصَّبِيِّ، فَضَمَّهُ إِلَيْهِ، وَقَالَ: مَا شَاءَ اللهُ أَنْ يَقُولَ.

فَقَالَ أَنَسٌ: لَقَدْ رَأَيْتُهُ وَهُوَ يَكِيدُ بِنَفْسِهِ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ، فَدَمَعَتْ عَيْنَا رَسُولِ اللهِ ﷺ، فَقَالَ: «تَدْمَعُ الْعَيْنُ وَيَحْزَنُ

but that which pleases our Lord. By Allâh, O Ibrâhîm, we are grieved for you.'"

الْقَلْبُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَىٰ رَبُّنَا، وَاللهِ! يَا إِبْرَاهِيمُ! إِنَّا بِكَ لَمَحْزُونُونَ».

[6026] 63 - (2316) It was narrated that Anas bin Mâlik said: "I have never seen anyone who was more compassionate towards children than the Messenger of Allâh ﷺ. Ibrâhîm (the son of the Prophet ﷺ) was sent to be nursed in the suburbs of Al-Madînah. He used to go, and we would go with him, and he would enter the house which was filled with smoke, as his foster father was a blacksmith, and he would hold him and kiss him, then he would come back."

'Amr said: "When Ibrâhîm died, the Messenger of Allâh ﷺ said: 'Ibrâhîm is my son and he has died in infancy. He has two foster-mothers who will complete his suckling in Paradise.'"

[٦٠٢٦] ٦٣-(٢٣١٦) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وهُوَ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللهِ ﷺ، قَالَ: كَانَ إِبْرَاهِيمُ مُسْتَرْضِعًا لَهُ فِي عَوَالِي الْمَدِينَةِ، فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ، فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيُدَّخَنُ، وَكَانَ ظِئْرُهُ قَيْنًا، فَيَأْخُذُهُ فَيُقَبِّلُهُ، ثُمَّ يَرْجِعُ.

قَالَ عَمْرٌو: فَلَمَّا تُوُفِّيَ إِبْرَاهِيمُ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ إِبْرَاهِيمَ ابْنِي، وَإِنَّهُ مَاتَ فِي الثَّدْيِ، وَإِنَّ لَهُ لَظِئْرَيْنِ تُكَمِّلَانِ رَضَاعَهُ فِي الْجَنَّةِ».

[6027] 64 - (2317) It was narrated that 'Âishah said: "Some Bedouin people came to the Messenger of Allâh ﷺ and said: 'Do you kiss your children?' They said: 'Yes.' They said: 'By Allâh, we do not kiss them.' The Messenger of Allâh ﷺ said: 'What can I do if Allâh has deprived you of mercy?'"

Ibn Numair said: "Deprived your hearts of mercy."

[٦٠٢٧] ٦٤-(٢٣١٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَىٰ رَسُولِ اللهِ ﷺ، فَقَالُوا: أَتُقَبِّلُونَ صِبْيَانَكُمْ؟ فَقَالُوا: نَعَمْ، فَقَالُوا: لَكِنَّا، وَاللهِ! مَا نُقَبِّلُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَوَ أَمْلِكُ إِنْ كَانَ اللهُ نَزَعَ مِنْكُمُ الرَّحْمَةَ».

وَقَالَ ابْنُ نُمَيْرٍ: «مِنْ قَلْبِكَ الرَّحْمَةَ».

[6028] 65 - (2318) It was narrated from Abû Hurairah that Al-Aqra‘ bin Ḥâbis saw the Prophet ﷺ kissing Al-Ḥasan and he said: "I have ten children and I have never kissed any of them." The Messenger of Allâh ﷺ said: "The one who does not show mercy will not be shown mercy."

[٦٠٢٨] ٦٥-(٢٣١٨) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ، قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ أَبْصَرَ النَّبِيَّ ﷺ يُقَبِّلُ الْحَسَنَ، فَقَالَ: إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ وَاحِدًا مِنْهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّهُ مَنْ لَا يَرْحَمْ لَا يُرْحَمْ».

[6029] (...) A similar report (as no. 6028) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٦٠٢٩] (. . .) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6030] 66 - (2319) It was narrated that Jarîr bin ‘Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever does not show mercy to people, Allâh will not show mercy to him.'"

[٦٠٣٠] ٦٦-(٢٣١٩) وَحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ وَأَبِي ظَبْيَانَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَا يَرْحَمِ النَّاسَ لَا يَرْحَمْهُ اللهُ [عَزَّ وَجَلَّ]».

[6031] (...) A *Hadîth* like that of Al-A'mash (no. 6030) was narrated from Jarîr, from the Prophet ﷺ.

[٦٠٣١] (. . .) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَعَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَبْدَةَ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ جَرِيرٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ الْأَعْمَشِ.

Chapter 16. His (ﷺ) Great Modesty

(المعجم ١٦) - (بَابُ كثرة حيائه ﷺ) (التحفة ١٦)

[6032] 67 - (2320) It was narrated that Qatâdah said: I heard 'Abdullâh bin Abî 'Utbah say: I heard Abû Sa'eed Al-Khudrî say: "The Messenger of Allâh ﷺ was more shy than a virgin behind her veil; if he disliked something we could see it in his face."

[٦٠٣٢] ٦٧-(٢٣٢٠) **وَحَدَّثَنِي** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعَ عَبْدَ اللهِ بْنَ أَبِي عُتْبَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَأَحْمَدُ ابْنُ سِنَانٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي عُتْبَةَ يَقُولُ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا وَكَانَ إِذَا كَرِهَ شَيْئًا عَرَفْنَاهُ فِي وَجْهِهِ.

[6033] 68 - (2321) It was narrated that Masrûq said: "We

[٦٠٣٣] ٦٨-(٢٣٢١) **حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا:

entered upon 'Abdullâh bin 'Amr when Mu'âwiyah came to Al-Kûfah, and he mentioned the Messenger of Allâh ﷺ, and said: 'He was not rude and he never spoke intentionally in an offensive manner.' And he said: 'The Messenger of Allâh ﷺ said: "Among the best of you are those who are best in manners."

'Uthmân said: "When he came with Mu'âwiyah to Al-Kûfah."

حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ قَالَ: دَخَلْنَا عَلَىٰ عَبْدِ اللهِ بْنِ عَمْرٍو حِينَ قَدِمَ مُعَاوِيَةُ إِلَىٰ الْكُوفَةِ، فَذَكَرَ رَسُولَ اللهِ ﷺ فَقَالَ: لَمْ يَكُنْ فَاحِشًا وَلَا مُتَفَحِّشًا، وَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ خِيَارِكُمْ أَحَاسِنَكُمْ أَخْلَاقًا».

قَالَ عُثْمَانُ: حِينَ قَدِمَ مَعَ مُعَاوِيَةَ [إِلَىٰ] الْكُوفَةِ.

[6034] (...) A similar report (as *Hadîth* no. 6033) was narrated from Al-A'mash with this chain of narrators.

[٦٠٣٤] (. . .) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي الْأَحْمَرَ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 17. His (ﷺ) Smile And Easy Going Attitude

(المعجم ١٧) - **(بَابُ تبسمه ﷺ وحسن عشرته)** (التحفة ١٧)

[6035] 69 - (2322) It was narrated that Simâk bin Harb said: "I said to Jâbir bin Samurah: 'Did you sit with the Messenger of Allâh ﷺ?' He said: 'Yes, frequently. He would not get up from the place where he had prayed *Subh* until the sun had risen, and when it rose, he got up. And they used to converse and talk about the *Jâhiliyyah* and laugh, and he ﷺ would smile.'"

[٦٠٣٥] **٦٩**-(٢٣٢٢) **وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ: أَكُنْتَ تُجَالِسُ رَسُولَ اللهِ ﷺ؟ قَالَ: نَعَمْ، كَثِيرًا، كَانَ لَا يَقُومُ مِنْ مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحَ حَتَّىٰ تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتْ قَامَ، وَكَانُوا يَتَحَدَّثُونَ فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ، فَيَضْحَكُونَ، وَيَتَبَسَّمُ ﷺ.

Chapter 18. His (ﷺ) Compassion Towards Women And His Command To Treat Them Kindly

[6036] 70 - (2323) It was narrated that Anas said: "The Messenger of Allâh ﷺ was on one of his journeys, and a black slave called Anjashah was singing camel-driving songs. The Messenger of Allâh ﷺ said to him: 'O Anjashah, go slowly when you are driving mounts that are carrying glass vessels.'"

[6037] (...) A similar report (as no. 6036) was narrated from Anas.

[6038] 71 - (...) It was narrated from Anas that the Prophet ﷺ came to his wives when a camel-driver called Anjashah was driving the camels on which they were riding. He said: "Woe to you O Anjashah! Go slowly when you are driving mounts that are carrying glass vessels."

(المعجم ١٨) - (بَابُ رحمته ﷺ النساء وأمره بالرفق بهن) (التحفة ١٨)

[٦٠٣٦] ٧٠-(٢٣٢٣) **حَدَّثَنَا** أَبُو الرَّبِيعِ الْعَتَكِيُّ وَحَامِدُ بْنُ عُمَرَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ، جَمِيعًا عَنْ حَمَّادِ بْنِ زَيْدٍ، قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، وَغُلَامٌ أَسْوَدُ يُقَالُ لَهُ: أَنْجَشَةُ، يَحْدُو، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «يَا أَنْجَشَةُ! رُوَيْدَكَ، سَوْقًا بِالْقَوَارِيرِ».

[٦٠٣٧] (...) **وَحَدَّثَنَا** أَبُو الرَّبِيعِ الْعَتَكِيُّ وَحَامِدُ بْنُ عُمَرَ وَأَبُو كَامِلٍ قَالُوا: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، بِنَحْوِهِ.

[٦٠٣٨] ٧١-(...) **وَحَدَّثَنِي** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنِ ابْنِ عُلَيَّةَ، - قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ - حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ أَتَى عَلَىٰ أَزْوَاجِهِ، وَسَوَّاقٌ يَسُوقُ بِهِنَّ يُقَالُ لَهُ: أَنْجَشَةُ، فَقَالَ: «وَيْحَكَ يَا أَنْجَشَةُ! رُوَيْدًا سَوْقَكَ بِالْقَوَارِيرِ».

قَالَ: قَالَ أَبُو قِلَابَةَ: تَكَلَّمَ رَسُولُ اللهِ ﷺ بِكَلِمَةٍ لَوْ تَكَلَّمَ بِهَا بَعْضُكُمْ لَعِبْتُمُوهَا عَلَيْهِ.

[6039] 72 - (...) It was narrated that Anas bin Mâlik said: "Umm Sulaim was with the wives of the Prophet ﷺ when a camel-driver was driving the camels on which they were riding. The Messenger of Allâh ﷺ said: 'O Anjashah, go slowly when you are driving mounts that are carrying glass vessels.'"

[٦٠٣٩] ٧٢-(...) **وَحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا التَّيْمِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَتْ أُمُّ سُلَيْمٍ مَعَ نِسَاءِ النَّبِيِّ ﷺ، وَهُوَ يَسُوقُ بِهِنَّ سَوَّاقٌ، فَقَالَ نَبِيُّ اللهِ ﷺ: «أَيْ أَنْجَشَةُ! رُوَيْدًا سَوْقَكَ بِالْقَوَارِيرِ».

[6040] 73 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ had a camel-driver with a fine voice. The Messenger of Allâh ﷺ said: 'Go slowly, O Anjashah; do not break the glass vessels,' meaning the weak women."

[٦٠٤٠] ٧٣-(...) **وَحَدَّثَنَا** ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: كَانَ لِرَسُولِ اللهِ ﷺ حَادٍ حَسَنُ الصَّوْتِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ «رُوَيْدًا يَا أَنْجَشَةُ! لَا تُكْسِرِ الْقَوَارِيرَ» يَعْنِي ضَعَفَةَ النِّسَاءِ.

[6041] (...) It was narrated from Anas from the Prophet ﷺ (a *Ḥadîth* similar to no. 6040), but he did not mention a camel driver with a fine voice.

[٦٠٤١] (...) **وَحَدَّثَنَاهُ** ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ: حَادٍ حَسَنُ الصَّوْتِ.

Chapter 19. His (ﷺ) Closeness To The People, Their Seeking Blessing From Him And His Humility Towards Them

(المعجم ١٩) - (**بَابُ قربه ﷺ من الناس، وتبركهم به وتواضعه لهم**) (التحفة ١٩)

[6042] 74 - (2324) It was narrated that Anas bin Mâlik said: "When the Messenger of

[٦٠٤٢] ٧٤-(٢٣٢٤) **وَحَدَّثَنَا** مُجَاهِدُ بْنُ مُوسَىٰ وَأَبُو بَكْرِ بْنُ النَّضْرِ بْنِ

Allâh ﷺ prayed *Al-Ghadâh* (*Fajr*), the servants of Al-Madînah would bring their vessels filled with water, and no vessel was brought but he would dip his hand in it. Even if a vessel was brought on a cold morning he would dip his hand in it."

أَبِي النَّضْرِ وَهَـٰرُونُ بْنُ عَبْدِ اللهِ، جَمِيعًا عَنْ أَبِي النَّضْرِ، [قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو النَّضْرِ] يَعْنِي هَاشِمَ بْنَ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا صَلَّى الْغَدَاةَ جَاءَ خَدَمُ الْمَدِينَةِ بِآنِيَتِهِمْ فِيهَا الْمَاءُ، فَمَا يُؤْتَىٰ بِإِنَاءٍ إِلَّا غَمَسَ يَدَهُ فِيهِ، وَرُبَّمَا جَاءَهُ فِي الْغَدَاةِ الْبَارِدَةِ فَيَغْمِسُ يَدَهُ فِيهَا.

[6043] 75 - (2325) It was narrated that Anas said: "I saw the Messenger of Allâh ﷺ when the barber was cutting his hair, and his Companions were walking around him, not wanting any hair to fall except into a man's hand."

[٦٠٤٣] ٧٥-(٢٣٢٥) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ وَالْحَلَّاقُ يَحْلِقُهُ، وَأَطَافَ بِهِ أَصْحَابُهُ، فَمَا يُرِيدُونَ أَنْ تَقَعَ شَعْرَةٌ إِلَّا فِي يَدِ رَجُلٍ.

[6044] 76 - (2326) It was narrated from Anas that there was a woman who was intellect was slightly diminished. She said: "O Messenger of Allâh, I want something from you." He said: "O Umm Fulân (mother of so-and-so), see which side of the road you want, until I see to what you want." He stood with her on one side of the road, until she got what she needed.

[٦٠٤٤] ٧٦-(٢٣٢٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَـٰرُونَ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ امْرَأَةً كَانَ فِي عَقْلِهَا شَيْءٌ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ لِي إِلَيْكَ حَاجَةً، فَقَالَ: «يَا أُمَّ فُلَانٍ! انْظُرِي أَيَّ السِّكَكِ شِئْتِ، حَتَّىٰ أَقْضِيَ لَكِ حَاجَتَكِ» فَخَلَا مَعَهَا فِي بَعْضِ الطُّرُقِ، حَتَّىٰ فَرَغَتْ مِنْ حَاجَتِهَا.

Chapter 20. His (ﷺ) Avoidance Of Sin, His Choosing The Easier Of Permissible Things, And His Vengeance For The Sake Of Allâh If His Sacred Limits Were Transgressed

(المعجم ٢٠) - (بَابُ مباعدته ﷺ للآثام، واختياره من المباح أسهله، وانتقامه لله تعالىٰ عند انتهاك حرماته)

(التحفة ٢٠)

[6045] 77 - (2327) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ was never given the choice between two things but he would choose the easier of the two, so long as it was not a sin; if it was a sin he would be the furthest of the people from it. And the Messenger of Allâh ﷺ never took revenge for his own sake, unless the sacred limits of Allâh were transgressed."

[٦٠٤٥] ٧٧-(٢٣٢٧) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ؛ قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: مَا خُيِّرَ رَسُولُ اللهِ ﷺ بَيْنَ أَمْرَيْنِ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وما انْتَقَمَ رَسُولُ اللهِ ﷺ لِنَفْسِهِ، إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللهِ عَزَّ وَجَلَّ.

[6046] (...) It was narrated from 'Urwah, from 'Âishah (a *Hadîth* similar to no. 6045).

[٦٠٤٦] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ؛ قَالَ: وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، كِلَاهُمَا عَنْ مَنْصُورٍ، عَنْ مُحَمَّدٍ - فِي رِوَايَةِ فُضَيْلٍ، ابْنِ شِهَابٍ، وَفِي رِوَايَةِ جَرِيرٍ، مُحَمَّدٍ الزُّهْرِيِّ - عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛

[6047] (...) A *Hadîth* like that of Mâlik (no. 6045) was narrated from Ibn Shihâb with this chain of narrators.

[٦٠٤٧] (...) وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ مَالِكٍ.

[6048] 78 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was never given the choice between two things, one of which was easier than the other, but he would choose the easier of the two, so long as it was not a sin. If it was a sin he would be the furthest of the people from it."

[٦٠٤٨] ٧٨-(...) **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: مَا خُيِّرَ رَسُولُ اللهِ ﷺ بَيْنَ أَمْرَيْنِ، أَحَدُهُمَا أَيْسَرُ مِنَ الْآخَرِ، إِلَّا اخْتَارَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا فَإِنْ كَانَ إِثْمًا، كَانَ أَبْعَدَ النَّاسِ مِنْهُ.

[6049] (...) It was narrated from Hishâm with this chain of narrators (a *Hadîth* similar to no. 6048), as far as the words, "...The easier of the two...", but he did not mention what comes after that.

[٦٠٤٩] (...) **وَحَدَّثَنَاهُ** أَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ [جَمِيعًا] عَنْ عَبْدِ اللهِ بْنِ نُمَيْرٍ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ، إِلَىٰ قَوْلِهِ: أَيْسَرَهُمَا، وَلَمْ يَذْكُرَا مَا بَعْدَهُ.

[6050] 79 - (2328) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ never hit anyone with his hand, nor any woman or servant, except when fighting in *Jihâd* in the cause of Allâh. And if he was offended in some way he never took revenge for his own sake, unless one of the sacred limits of Allâh had been transgressed, then he would take revenge for the sake of Allâh."

[٦٠٥٠] ٧٩-(٢٣٢٨) **حَدَّثَنَاه** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا ضَرَبَ رَسُولُ اللهِ ﷺ شَيْئًا قَطُّ بِيَدِهِ، وَلَا امْرَأَةً، وَلَا خَادِمًا، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللهِ، وَمَا نِيلَ مِنْهُ شَيْءٌ قَطُّ، فَيَنْتَقِمَ مِنْ صَاحِبِهِ، إِلَّا أَنْ يُنْتَهَكَ شَيْئًا مِنْ مَحَارِمِ اللهِ، فَيَنْتَقِمَ لِلهِ عَزَّ وَجَلَّ.

[6051] (...) It was narrated from Hishâm with this chain of narrators (a *Hadîth* similar to no. 6050).

[٦٠٥١] (...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدَةُ وَوَكِيعٌ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ، يَزِيدُ بَعْضُهُمْ عَلَىٰ بَعْضٍ.

Chapter 21. His (ﷺ) Good Fragrance And Soft Touch, And Seeking Blessing From His Touch

(المعجم ٢١) - (بَابُ طيب ريحه ﷺ ولين مسه، [والتبرك بمسحه]) (التحفة ٢١)

[6052] 80 - (2329) It was narrated that Jâbir bin Samurah said: "I prayed the first prayer (i.e., *Al-Fajr*) with the Messenger of Allâh ﷺ, then he went out to his family, and I went with him. Some children met him and he started patting their cheeks, one after another. And he also patted my cheeks, and I found his hand to be cool and fragrant, as if he had brought it out of the bag of a perfume seller."

[٦٠٥٢] ٨٠-(٢٣٢٩) حَدَّثَنَا عَمْرُو ابْنُ حَمَّادِ بْنِ طَلْحَةَ الْقَنَّادُ: حَدَّثَنَا أَسْبَاطٌ وَهُوَ ابْنُ نَصْرٍ الْهَمْدَانِيُّ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ صَلَاةَ الْأُولَىٰ، ثُمَّ خَرَجَ إِلَىٰ أَهْلِهِ وَخَرَجْتُ مَعَهُ، فَاسْتَقْبَلَهُ وِلْدَانٌ، فَجَعَلَ يَمْسَحُ خَدَّيْ أَحَدِهِمْ وَاحِدًا وَاحِدًا، قَالَ: وَأَمَّا أَنَا فَمَسَحَ خَدِّيَ، قَالَ: فَوَجَدْتُ لِيَدِهِ بَرْدًا أَوْ رِيحًا كَأَنَّمَا أَخْرَجَهَا مِنْ جُؤْنَةِ عَطَّارٍ.

[6053] 81 - (2330) It was narrated that Anas said: "I have never smelt any amber or musk or anything better than the fragrance of the Messenger of Allâh ﷺ, and I have never touched any *Dîbâj* or silk softer to the touch than the Messenger of Allâh ﷺ."

[٦٠٥٣] ٨١-(٢٣٣٠) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا هَاشِمٌ يَعْنِي ابْنَ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ أَنَسٌ: مَا شَمِمْتُ عَنْبَرًا قَطُّ وَلَا مِسْكًا وَلَا شَيْئًا أَطْيَبَ مِنْ رِيحِ رَسُولِ اللهِ ﷺ، وَلَا مَسِسْتُ شَيْئًا قَطُّ دِيبَاجًا وَلَا حَرِيرًا أَلْيَنَ مَسًّا مِنْ رَسُولِ اللهِ ﷺ.

[6054] 82 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ was of a fair complexion,

[٦٠٥٤] ٨٢-(...) وَحَدَّثَنِي أَحْمَدُ ابْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا

and his sweat was like pearls. When he walked he leaned forward. I have not touched any *Dîbâj* or silk softer to the touch than the Messenger of Allâh ﷺ, and I have not smelled any musk or amber more fragrant than the scent of the Messenger of Allâh ﷺ."

حَبَّانُ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَزْهَرَ اللَّوْنِ، كَأَنَّ عَرَقَهُ اللُّؤْلُؤُ، إِذَا مَشَىٰ تَكَفَّأَ، وَلَا مَسِسْتُ دِيبَاجَةً وَلَا حَرِيرَةً أَلْيَنَ مِنْ كَفِّ رَسُولِ اللهِ ﷺ، وَلَا شَمَمْتُ مِسْكَةً وَلَا عَنْبَرَةً أَطْيَبَ مِنْ رَائِحَةِ رَسُولِ اللهِ ﷺ.

Chapter 22. The Fragrance Of His (ﷺ) Sweat, And Seeking Blessing Therefrom

(المعجم ٢٢) - (بَابُ طيب عرقه ﷺ، والتبرك به) (التحفة ٢٢)

[6055] 83 - (2331) It was narrated that Anas bin Mâlik said: "The Prophet ﷺ entered upon us and took a nap in our house, and he began to sweat. Our mother came with a glass bottle and started to collect the sweat in it. The Prophet ﷺ woke up and said: 'O Umm Sulaim, what is this that you are doing?' She said: 'This is your sweat; we put it in our perfume, and it is among the best of fragrances.'"

[٦٠٥٥] ٨٣-(٢٣٣١) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا هَاشِمٌ يَعْنِي ابْنَ الْقَاسِمِ عَنْ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ فَقَالَ عِنْدَنَا فَعَرِقَ، وَجَاءَتْ أُمِّي بِقَارُورَةٍ، فَجَعَلَتْ تَسْلُتُ الْعَرَقَ فِيهَا، فَاسْتَيْقَظَ النَّبِيُّ ﷺ فَقَالَ: «يَا أُمَّ سُلَيْمٍ! مَا هٰذَا الَّذِي تَصْنَعِينَ؟» قَالَتْ: هٰذَا عَرَقُكَ نَجْعَلُهُ فِي طِيبِنَا، وَهُوَ مِنْ أَطْيَبِ الطِّيبِ.

[6056] 84 - (...) It was narrated that Anas bin Mâlik said: "The Prophet ﷺ used to enter the house of Umm Sulaim and sleep on her bed when she was not there. He came one day and slept on her bed, then she came and it was said to her: 'The Prophet ﷺ is sleeping in your house, on your

[٦٠٥٦] ٨٤-(...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ أَبِي سَلَمَةَ عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْخُلُ بَيْتَ أُمِّ سُلَيْمٍ فَيَنَامُ عَلَىٰ فِرَاشِهَا وَلَيْسَتْ

bed.' She came, and he had begun to sweat, and the sweat had fallen onto the leather cloth that was on the bed. She opened her jewellery box and started to wipe up that sweat and squeeze it into her bottles. The Prophet ﷺ woke up and said: 'What are you doing, O Umm Sulaim?' She said: 'O Messenger of Allâh, we hope for blessing for our children.' He said: 'You have done right.'"

فِيهِ، قَالَ: فَجَاءَ ذَاتَ يَوْمٍ فَنَامَ عَلَى فِرَاشِهَا، فَأَتَتْ فَقِيلَ لَهَا: هٰذَا النَّبِيُّ ﷺ نَائِمٌ فِي بَيْتِكِ، عَلَىٰ فِرَاشِكِ، قَالَ: فَجَاءَتْ وَقَدْ عَرِقَ، وَاسْتَنْقَعَ عَرَقُهُ عَلَىٰ قِطْعَةِ أَدِيمٍ، عَلَى الْفِرَاشِ، فَفَتَحَتْ عَتِيدَتَهَا فَجَعَلَتْ تُنَشِّفُ ذٰلِكَ الْعَرَقَ فَتَعْصِرُهُ فِي قَوَارِيرِهَا، فَفَزِعَ النَّبِيُّ ﷺ فَقَالَ: «مَا تَصْنَعِينَ؟ يَا أُمَّ سُلَيْمٍ!» فَقَالَتْ: يَا رَسُولَ اللهِ! نَرْجُو بَرَكَتَهُ لِصِبْيَانِنَا، قَالَ: «أَصَبْتِ».

[6057] 85 - (2332) It was narrated from Umm Sulaim that the Prophet ﷺ used to come to her and take a nap in her house. She would spread a piece of cloth for him and he would sleep on it. He used to sweat a great deal, and she would collect his sweat and put it in her perfume bottles. The Prophet ﷺ said: "O Umm Sulaim, what is this?" She said: "Your sweat; I put it in my perfume."

[٦٠٥٧] ٨٥-(٢٣٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ عَنْ أُمِّ سُلَيْمٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِيهَا فَيَقِيلُ عِنْدَهَا، فَتَبْسُطُ لَهُ نِطَعًا فَيَقِيلُ عَلَيْهِ، وَكَانَ كَثِيرَ الْعَرَقِ، فَكَانَتْ تَجْمَعُ عَرَقَهُ فَتَجْعَلُهُ فِي الطِّيبِ وَالْقَوَارِيرِ، فَقَالَ النَّبِيُّ ﷺ: «يَا أُمَّ سُلَيْمٍ! مَا هٰذَا؟» قَالَتْ: عَرَقُكَ أَدُوفُ بِهِ طِيبِي.

Chapter 23. The Prophet ﷺ Sweated When It Was Cold, And When The Revelation Came To Him

(المعجم ٢٣) - (بَابُ عرق النبيّ ﷺ في البرد، وحين يأتيه الوحي)

(التحفة ٢٣)

[6058] 86 - (2333) It was narrated that 'Âishah said: "If the

[٦٠٥٨] ٨٦-(٢٣٣٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو

Revelation came to the Messenger of Allâh ﷺ on a cold day, his forehead would be covered with sweat."

أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ لَيُنْزَلُ عَلَىٰ رَسُولِ اللهِ ﷺ فِي الْغَدَاةِ الْبَارِدَةِ، ثُمَّ تَفِيضُ جَبْهَتُهُ عَرَقًا.

[6059] 87 - (...) It was narrated from 'Âishah that Al-Hârith bin Hishâm asked the Prophet ﷺ: "How does the Revelation come to you?" He said: "Sometimes it comes like the ringing of a bell, and that is the hardest for me, but when it is over I have understood it. Sometimes an angel comes in the form of a man, and I understand what he says."

[٦٠٥٩] ٨٧-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ بِشْرٍ، جَمِيعًا عَنْ هِشَامٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ- وَاللَّفْظُ لَهُ -: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ النَّبِيَّ ﷺ: كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ: «أَحْيَانًا يَأْتِينِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّهُ عَلَيَّ، ثُمَّ يَفْصِمُ عَنِّي وَقَدْ وَعَيْتُهُ، وَأَحْيَانًا مَلَكٌ فِي مِثْلِ صُورَةِ الرَّجُلِ، فَأَعِي مَا يَقُولُ».

[6060] 88 - (2334) It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "When the Revelation came upon the Prophet of Allâh ﷺ, he would feel anxious because of that, and his face would change color."

[٦٠٦٠] ٨٨-(٢٣٣٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كَانَ نَبِيُّ اللهِ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ، كُرِبَ لِذٰلِكَ، وَتَرَبَّدَ وَجْهُهُ.

[6061] 89 - (2335) It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "When the Revelation came upon the Prophet ﷺ, he would lower his head, and his Companions would lower their heads, and when it was over, he would raise his head."

[٦٠٦١] ٨٩-(٢٣٣٥) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ الرَّقَاشِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ نَكَسَ رَأْسَهُ، وَنَكَسَ أَصْحَابُهُ رُءُوسَهُمْ، فَلَمَّا أُتْلِيَ عَنْهُ، رَفَعَ رَأْسَهُ.

Chapter 24. Description Of His (ﷺ) Hair, Attributes And Appearance

(المعجم ٢٤) - (بَابُ صفة شعره ﷺ وصفاته وحليته) (التحفة ٢٤)

[6062] 90 - (2336) It was narrated that Ibn 'Abbâs said: "The People of the Book used to let their hair fall over their foreheads and the idolaters used to part their hair. The Messenger of Allâh ﷺ liked to do the same as the People of the Book in matters concerning which he had received no command. So the Messenger of Allâh ﷺ let his hair fall over his forehead, then later on he parted it."

[٦٠٦٢] ٩٠-(٢٣٣٦) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ وَمُحَمَّدُ بْنُ جَعْفَرِ ابْنِ زِيَادٍ - قَالَ مَنْصُورٌ: حَدَّثَنَا، وَقَالَ ابْنُ جَعْفَرٍ: أَخْبَرَنَا - إِبْرَاهِيمُ يَعْنِيَانِ ابْنَ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَسْدُلُونَ أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ، وَكَانَ رَسُولُ اللهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ بِهِ، فَسَدَلَ رَسُولُ اللهِ ﷺ نَاصِيَتَهُ، ثُمَّ فَرَقَ بَعْدُ.

[6063] (...) A similar report (as no. 6062) was narrated from Ibn Shihâb with this chain of narrators.

[٦٠٦٣] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 25. Description Of The Prophet ﷺ; He Was The Most Handsome Of People

(المعجم ٢٥) - (بَابٌ في صفة النبي ﷺ، وأنه كان أحسن الناس وجها) (التحفة ٢٥)

[6064] 91 - (2337) Al-Barâ' said: "The Messenger of Allâh ﷺ was a man of medium height, broad shouldered with thick hair hanging down to his earlobes. He wore a red *Hullah* and I have never seen anything more handsome than him ﷺ."

[٦٠٦٤] **٩١**-(٢٣٣٧) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَ[مُحَمَّدُ] بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحٰقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ رَجُلًا مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، عَظِيمَ الْجُمَّةِ إِلَىٰ شَحْمَةِ أُذُنَيْهِ، عَلَيْهِ حُلَّةٌ حَمْرَاءُ، مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ عليه الصلاة والسلام.

[6065] 92 - (...) It was narrated that Al-Barâ' said: "I have never seen any man with long hair more handsome in a red *Hullah* than the Messenger of Allâh ﷺ, with his hair reaching his shoulders. He was broad shouldered and was neither tall nor short."

[٦٠٦٥] **٩٢**-(...) **حَدَّثَنَا** عَمْرٌو النَّاقِدُ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحٰقَ، عَنِ الْبَرَاءِ قَالَ: مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ مِنْ رَسُولِ اللهِ ﷺ، شَعْرُهُ يَضْرِبُ مَنْكِبَيْهِ، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ.

قَالَ أَبُو كُرَيْبٍ: لَهُ شَعَرٌ.

[6066] 93 - (...) Al-Barâ' said: "The Messenger of Allâh ﷺ was the most handsome of people in face and body; he was neither very tall nor short."

[٦٠٦٦] **٩٣**-(...) **حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا إِسْحٰقُ بْنُ مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحٰقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ أَحْسَنَ النَّاسِ وَجْهًا، وَأَحْسَنَهُمْ خَلْقًا، لَيْسَ بِالطَّوِيلِ الذَّاهِبِ وَلَا بِالْقَصِيرِ.

Chapter 26. Description Of His (ﷺ) Hair

(المعجم ٢٦) - (بَابُ صفة شعر النبي ﷺ) (التحفة ٢٦)

[6067] 94 - (2338) Qatâdah said: "I said to Anas bin Mâlik: 'What was the hair of the Prophet ﷺ like?' He said: 'His hair was wavy, neither curly nor straight, and it hung between his ears and his shoulders.'"

[٦٠٦٧] ٩٤-(٢٣٣٨) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا قَتَادَةُ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: كَيْفَ كَانَ شَعَرُ رَسُولِ اللهِ ﷺ؟ قَالَ: كَانَ شَعَرًا رَجِلًا، لَيْسَ بِالْجَعْدِ وَلَا السَّبْطِ، بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ.

[6068] 95 - (...) It was narrated from Anas that the hair of Messenger of Allâh ﷺ came down to his shoulders.

[٦٠٦٨] ٩٥-(...) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا حَبَّانُ [بْنُ هِلَالٍ]؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَضْرِبُ شَعَرُهُ مَنْكِبَيْهِ.

[6069] 96 - (...) It was narrated that Anas said: "The hair of the Messenger of Allâh ﷺ came halfway down his ears."

[٦٠٦٩] ٩٦-(...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ قَالَا: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ شَعَرُ رَسُولِ اللهِ ﷺ إِلَىٰ أَنْصَافِ أُذُنَيْهِ.

Chapter 27. The Mouth, Eyes And Heels Of The Prophet ﷺ

(المعجم ٢٧) - (بَابٌ في صفة فم النبي ﷺ، وعينيه، وعقبيه) (التحفة ٢٧)

[6070] 97 - (2339) Jâbir bin Samurah said: "The Messenger of Allâh ﷺ had a wide mouth, wide eyes and lean heels."

[٦٠٧٠] ٩٧-(٢٣٣٩) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ:

سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ ضَلِيعَ الْفَمِ، أَشْكَلَ الْعَيْنِ، مَنْهُوسَ الْعَقِبَيْنِ قَالَ: قُلْتُ لِسِمَاكٍ: مَا ضَلِيعُ الْفَمِ؟ قَالَ: عَظِيمُ الْفَمِ، قَالَ: قُلْتُ: مَا أَشْكَلُ الْعَيْنِ؟ قَالَ: طَوِيلُ شَقِّ الْعَيْنِ، قَالَ: قُلْتُ: مَا مَنْهُوسُ الْعَقِبِ؟ قَالَ: قَلِيلُ لَحْمِ الْعَقِبِ.

Chapter 28. The Prophet ﷺ Was White With An Elegant Face

(المعجم ٢٨) - **(بَابُ كان النبي ﷺ أبيض، مليح الوجه)** (التحفة ٢٨)

[6071] 98 - (2340) It was narrated from Al-Jurairî from Abû Aṭ-Ṭufail: "I said to him: 'Did you see the Messenger of Allâh ﷺ?' He said: 'Yes, he was white with an elegant face.'"

Muslim bin Al-Ḥajjâj said: Abû Aṭ-Ṭufail died in 100 AH, and he was the last of the Companions of the Messenger of Allâh ﷺ to die.

[٦٠٧١] **٩٨-(٢٣٤٠) حَدَّثَنَا** سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ رَسُولَ اللهِ ﷺ؟ قَالَ: نَعَمْ، كَانَ أَبْيَضَ، مَلِيحَ الْوَجْهِ.

قَالَ مُسْلِمُ بْنُ الْحَجَّاجِ: مَاتَ أَبُو الطُّفَيْلِ سَنَةَ مِائَةٍ وَكَانَ آخِرَ مَنْ مَاتَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ.

[6072] 99 - (...) It was narrated that Abû Aṭ-Ṭufail said: "I saw the Messenger of Allâh ﷺ and there is no one else (left) on the face of the earth who saw him apart from me." He (the narrator) said: "I said to him: 'How did you see him?' He said: 'He was white and elegant, of average height and build.'"

[٦٠٧٢] **٩٩-(...) حَدَّثَنَا** عُبَيْدُ اللهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى ابْنُ عَبْدِ الْأَعْلَىٰ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطُّفَيْلِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ وَمَا عَلَىٰ وَجْهِ الْأَرْضِ رَجُلٌ رَآهُ غَيْرِي، قَالَ: فَقُلْتُ [لَهُ:] فَكَيْفَ رَأَيْتَهُ؟ قَالَ: كَانَ أَبْيَضَ مَلِيحًا مُقَصَّدًا.

Chapter 29. His (ﷺ) Grey Hairs

(المعجم ٢٩) - (بَابُ شيبه ﷺ)
(التحفة ٢٩)

[6073] 100 - (2341) It was narrated that Ibn Sîrîn said: "Anas bin Mâlik was asked: 'Did the Messenger of Allâh ﷺ dye his hair?' He said: 'I did not see any white hairs' – Ibn Idrîs said: 'as if he saw only a few' – 'but Abû Bakr and 'Umar dyed their hair with henna and *Katam*.'"

[٦٠٧٣] ١٠٠-(٢٣٤١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنِ ابْنِ إِدْرِيسَ - قَالَ عَمْرٌو: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ الْأَوْدِيُّ - عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: سُئِلَ أَنَسُ [بْنُ مَالِكٍ]: هَلْ خَضَبَ رَسُولُ اللهِ ﷺ؟ قَالَ: إِنَّهُ لَمْ يَكُنْ رَأَى مِنَ الشَّيْبِ إِلَّا- قَالَ ابْنُ إِدْرِيسَ: كَأَنَّهُ يُقَلِّلُهُ - وَقَدْ خَضَبَ أَبُو بَكْرٍ وَعُمَرُ بِالْحِنَّاءِ وَالْكَتَمِ.

[6074] 101 - (...) It was narrated that Ibn Sîrîn said: "I asked Anas bin Mâlik: 'Did the Messenger of Allâh ﷺ dye his hair?' He said: 'He did not reach the stage where he needed to dye his hair.' And he said: 'There were a few white hairs in his beard.' I said to him: 'Did Abû Bakr dye his hair?' He said: 'Yes, with henna and *Katam*.'"

[٦٠٧٤] ١٠١-(. . .) حَدَّثَنَا مُحَمَّدُ ابْنُ بَكَّارِ بْنِ الرَّيَّانِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنِ ابْنِ سِيرِينَ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: هَلْ كَانَ رَسُولُ اللهِ ﷺ خَضَبَ؟ فَقَالَ: لَمْ يَبْلُغِ الْخِضَابَ، فقال: كَانَ فِي لِحْيَتِهِ شَعَرَاتٌ بِيضٌ، قَالَ: قُلْتُ لَهُ: أَكَانَ أَبُو بَكْرٍ يَخْضِبُ؟ قَالَ فَقَالَ: نَعَمْ، بِالْحِنَّاءِ وَالْكَتَمِ.

[6075] 102 - (...) It was narrated that Muḥammad bin Sîrîn said: "I asked Anas bin Mâlik: 'Did the Messenger of Allâh ﷺ dye his hair?' He said: 'He only saw a few white hairs.'"

[٦٠٧٥] ١٠٢-(. . .) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: سَأَلْتُ أَنَسَ

ابْنَ مَالِكٍ: أَخَضَبَ رَسُولُ اللهِ ﷺ؟ قَالَ: إِنَّهُ لَمْ يَرَ مِنَ الشَّيْبِ إِلَّا قَلِيلًا.

[6076] 103 - (...) Thâbit said: Anas bin Mâlik was asked about the Prophet ﷺ dyeing his hair. He said: "If I had wanted to count the number of white hairs on his head I could have done so." And he said: "He did not dye his hair, but Abû Bakr dyed his hair with henna and *Katam*, and 'Umar dyed his hair with pure henna."

[٦٠٧٦] ١٠٣-(...) **حَدَّثَنِي** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ خِضَابِ النَّبِيِّ ﷺ؟ فَقَالَ: لَوْ شِئْتُ أَنْ أَعُدَّ شَمَطَاتٍ كُنَّ فِي رَأْسِهِ فَعَلْتُ، وَقَالَ: لَمْ يَخْتَضِبْ، وَقَدِ اخْتَضَبَ أَبُو بَكْرٍ بِالْحِنَّاءِ وَالْكَتَمِ، وَاخْتَضَبَ عُمَرُ بِالْحِنَّاءِ بَحْتًا.

[6077] 104 - (...) It was narrated that Anas bin Mâlik said: "It is disliked for a man to pluck out white hairs from his hair and beard." He said: "And the Messenger of Allâh ﷺ did not dye his hair; the white hairs were only in the tuft of hair between his lower lip and his chin, and at his temples, and a few on his head."

[٦٠٧٧] ١٠٤-(...) **حَدَّثَنَا** نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: يُكْرَهُ أَنْ يَنْتِفَ الرَّجُلُ الشَّعْرَةَ الْبَيْضَاءَ مِنْ رَأْسِهِ وَلِحْيَتِهِ قَالَ: وَلَمْ يَخْضَبْ رَسُولُ اللهِ ﷺ، إِنَّمَا كَانَ الْبَيَاضُ فِي عَنْفَقَتِهِ وَفِي الصُّدْغَيْنِ، وَفِي الرَّأْسِ نَبْذٌ.

[6078] (...) Al-Mut͟hanna narrated it with this chain of narrators (a *Ḥadît͟h* similar to no. 6078).

[٦٠٧٨] (...) **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا الْمُثَنَّىٰ بِهَٰذَا الْإِسْنَادِ.

[6079] 105 - (...) It was narrated that Anas was asked about the white hair of the Prophet ﷺ. He said: "Allâh did not blemish him with white hair."

[٦٠٧٩] ١٠٥-(...) **وَحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَهَارُونُ بْنُ عَبْدِ اللهِ، جَمِيعًا عَنْ

أَبِي دَاوُدَ، قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا سُلَيْمَانُ أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ: سَمِعَ أَبَا إِيَاسٍ عَنْ أَنَسٍ أَنَّهُ سُئِلَ عَنْ شَيْبِ النَّبِيِّ ﷺ؟ قَالَ: مَا شَانَهُ اللهُ بِبَيْضَاءَ.

[6080] 106 - (2342) It was narrated that Abû Juḥaifah said: "I saw the Messenger of Allâh ﷺ with this much white hair" – and Zuhair (a sub narrator) put one of his fingers on the tuft of hair between his lower lip and his chin. It was said to him: "How old were you on that day?" He said: "I was making arrows and putting feathers on them (i.e., had passed the age of childhood)."

[٦٠٨٠] ١٠٦-(٢٣٤٢) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَٰقَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي إِسْحَٰقَ، عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ، هَٰذِهِ مِنْهُ بَيْضَاءَ، وَوَضَعَ زُهَيْرٌ بَعْضَ أَصَابِعِهِ عَلَىٰ عَنْفَقَتِهِ، قِيلَ لَهُ: مِثْلُ مَنْ أَنْتَ يَوْمَئِذٍ؟ قَالَ: أَبْرِي النَّبْلَ وَأَرِيشُهَا.

[6081] 107 - (2343) It was narrated that Abû Juḥaifah said: "I saw the Messenger of Allâh ﷺ with a white complexion and some white hairs. Al-Ḥasan bin 'Alî resembled him."

[٦٠٨١] ١٠٧-(٢٣٤٣) حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ أَبْيَضَ قَدْ شَابَ، كَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشْبِهُهُ.

[6082] (...) This was narrated from Abû Juḥaifah (a *Ḥadîth* similar to no. 6081), but they did not say: "With a white complexion and white hair."

[٦٠٨٢] (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ وَخَالِدُ بْنُ عَبْدِ اللهِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، عَنْ أَبِي جُحَيْفَةَ بِهَٰذَا، وَلَمْ يَقُولُوا: أَبْيَضَ قَدْ شَابَ.

[6083] 108 - (2344) It was narrated that Simâk bin Ḥarb said: "I heard Jâbir bin Samurah being asked about the white hair of the Prophet ﷺ. He said: 'When he (ﷺ) put oil on his hair none of them could be seen, and if he did not put oil on his hair, they could be seen.'"

[٦٠٨٣] ١٠٨-(٢٣٤٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ [ابْنِ حَرْبٍ] قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ سُئِلَ عَنْ شَيْبِ النَّبِيِّ ﷺ؟ قَالَ: كَانَ إِذَا ادَّهَنَ رَأْسَهُ لَمْ يُرَ مِنْهُ شَيْءٌ، وَإِذَا لَمْ يَدَّهِنْ رُئِيَ مِنْهُ.

Chapter 30. The Seal Of Prophethood, Its Attributes And Its Location On The Body Of The Prophet ﷺ

(المعجم ٣٠) - (بَابُ إِثْبَاتِ خَاتَمِ النبوة، وصفته، ومحله من جسده ﷺ) (التحفة ٣٠)

[6084] 109 - (...) Jâbir bin Samurah said: "Some whiteness had appeared in the hair of the Messenger of Allâh ﷺ, at the front of his head and in his beard. If he put oil on his hair they could not be seen, but if his hair was uncombed, they could be seen, and the hair of his beard was thick." A man asked: "Was his face bright like a sword?" He said: "No, rather it was like the sun and the moon, and it was round. And I saw the Seal (of Prophethood) on his shoulder, like a pigeon's egg, the same color as his body."

[٦٠٨٤] ١٠٩-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ قَدْ شَمِطَ مُقَدَّمُ رَأْسِهِ وَلِحْيَتِهِ، وَكَانَ إِذَا ادَّهَنَ لَمْ يَتَبَيَّنْ، وَإِذَا شَعِثَ رَأْسُهُ تَبَيَّنَ، وَكَانَ كَثِيرَ شَعْرِ اللِّحْيَةِ، فَقَالَ رَجُلٌ: وَجْهُهُ مِثْلُ السَّيْفِ؟ قَالَ: لَا، بَلْ كَانَ مِثْلَ الشَّمْسِ وَالْقَمَرِ، وَكَانَ مُسْتَدِيرًا، وَرَأَيْتُ الْخَاتَمَ عِنْدَ كَتِفِهِ مِثْلَ بَيْضَةِ الْحَمَامَةِ، يُشْبِهُ جَسَدَهُ.

[6085] 110 - (...) Jâbir bin Samurah said: "I saw a seal on the back of the Messenger of Allâh ﷺ, like a pigeon's egg."

[٦٠٨٥] ١١٠-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ جَابِرَ

ابْنَ سَمُرَةَ قَالَ: رَأَيْتُ خَاتِمًا فِي ظَهْرِ رَسُولِ اللهِ ﷺ، كَأَنَّهُ بَيْضَةُ حَمَامٍ.

[6086] (...) A similar report (as *Hadîth* no. 6085) was narrated from Simâk with this chain of narrators.

[٦٠٨٦] (...) **وَحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ: أَخْبَرَنَا حَسَنُ بْنُ صَالِحٍ عَنْ سِمَاكٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[6087] 111 - (2345) As-Sâ'ib bin Yazîd said: "My maternal aunt brought me to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, my sister's son is ailing.' He (ﷺ) wiped my head and prayed for blessing for me, then he performed *Wudû'* and I drank some of his *Wudû'* water. Then I stood behind him and saw the Seal between his shoulders, like a bird's egg."

[٦٠٨٧] ١١١-(٢٣٤٥) **وَحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَٰنِ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ ابْنَ أُخْتِي وَجِعٌ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَىٰ خَاتِمِهِ بَيْنَ كَتِفَيْهِ، مِثْلَ زِرِّ الْحَجَلَةِ.

[6088] 112 - (2346) It was narrated that 'Abdullâh bin Sarjis said: "I saw the Prophet ﷺ and I ate bread and meat with him" – or he said: "*Tharîd*." He (the narrator) said: "I said to him: 'Did the Prophet ﷺ pray for forgiveness for you?' He said: 'Yes, and for you.' Then he recited this Verse: 'And ask forgiveness for your sin, and also for (the sin of) believing men and believing women."[1]

[٦٠٨٨] ١١٢-(٢٣٤٦) **حَدَّثَنَا** أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلَاهُمَا عَنْ عَاصِمٍ الْأَحْوَلِ؛ وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا عَاصِمٌ عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَأَكَلْتُ

[1] *Muhammad* 47:19.

He said: "Then I went behind him and looked at the Seal of Prophethood between his shoulders, near his left shoulder blade, the shape of a palm with the fingers held together, and on it were spots like moles."

مَعَهُ خُبْزًا وَلَحْمًا، أَوْ قَالَ: ثَرِيدًا، قَالَ: فَقُلْتُ لَهُ: أَسْتَغْفَرَ لَكَ النَّبِيُّ ﷺ؟ قَالَ: نَعَمْ، وَلَكَ، ثُمَّ تَلَا هَٰذِهِ الْآيَةَ: ﴿وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾ [محمد: ١٩].

قَالَ: ثُمَّ دُرْتُ خَلْفَهُ فَنَظَرْتُ إِلَىٰ خَاتِمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ، عِنْدَ نَاغِضِ كَتِفِهِ الْيُسْرَىٰ، جُمْعًا، عَلَيْهِ خِيلَانٌ كَأَمْثَالِ الثَّآلِيلِ.

Chapter 31. How Long He ﷺ Lived, And How Long He Stayed In Makkah And Al-Madînah

(المعجم ٣١) - (بَابُ قدر عمره ﷺ وَإقامته بمكة والمدينة) (التحفة ٣١)

[6089] 113 - (2347) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ was neither very tall nor short, and he was neither glaringly white nor brown, and his hair was neither very curly nor straight. Allâh appointed him (as His Messenger) when he reached the age of forty, and he stayed in Makkah for ten years, and in Al-Madînah for ten years. Allâh caused him to die when he was sixty years old, and there were no more than twenty white hairs in his hair and beard."

[٦٠٨٩] ١١٣-(٢٣٤٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ، وَلَيْسَ بِالْأَبْيَضِ الْأَمْهَقِ وَلَا بِالْآدَمِ، وَلَا بِالْجَعْدِ الْقَطَطِ وَلَا بِالسَّبِطِ، بَعَثَهُ اللهُ عَلَىٰ رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللهُ عَلَىٰ رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ.

[6090] (...) A *Hadîth* like that of Mâlik bin Anas (no. 6089) was narrated from (from two routes,

[٦٠٩٠] (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ

from) Anas bin Mâlik, and in both of their *Aḥadîth* it adds: "He was bright-faced."

قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ ابْنُ بِلَالٍ، كِلَاهُمَا عَنْ رَبِيعَةَ [يَعْنِي] ابْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، بِمِثْلِ حَدِيثِ مَالِكٍ [بْنِ أَنَسٍ]، وَزَادَ فِي حَدِيثِهِمَا: كَانَ أَزْهَرَ.

Chapter 32. The Age Of The Prophet ﷺ When He Died

(المعجم ٣٢) - (بَابُ كم سنّ النبي ﷺ يوم قبض) (التحفة ٣٢)

[6091] 114 - (2348) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ died when he was sixty-three years old, and Abû Bakr Aṣ-Ṣiddîq died when he was sixty-three years old, and 'Umar died when he was sixty-three years old."

[٦٠٩١] ١١٤ -(٢٣٤٨) وَحَدَّثَنِي أَبُو غَسَّانَ الرَّازِيُّ مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا حَكَّامُ بْنُ سَلْمٍ: حَدَّثَنَا عُثْمَانُ بْنُ زَائِدَةَ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قُبِضَ رَسُولُ اللهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَأَبُو بَكْرٍ الصِّدِّيقُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَعُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

[6092] 115 - (2349) It was narrated from 'Âishah that the Messenger of Allâh ﷺ died when he was sixty-three years old.

Ibn Shihâb said: "Sa'eed bin Al-Musaiyyab told me something similar."

[٦٠٩٢] ١١٥ -(٢٣٤٩) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ تُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً.

وَقَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، بِمِثْلِ ذٰلِكَ.

[6093] (...) A *Ḥadîth* like that of 'Uqail (no. 6092) was narrated from Ibn Shihâb with both chain of narrators.

[٦٠٩٣] (...) **وَحَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَعَبَّادُ بْنُ مُوسَىٰ قَالَا: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَىٰ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، بِالْإِسْنَادَيْنِ جَمِيعًا، مِثْلَ حَدِيثِ عُقَيْلٍ.

Chapter 33. How Long Did The Prophet ﷺ Stay In Makkah And Al-Madînah?

(المعجم ٣٣) - (بَابٌ كم أقام النبي ﷺ بمكة والمدينة) (التحفة ٣٣)

[6094] 116 - (2350) It was narrated that 'Amr said: "I said to 'Urwah: 'How long was the Prophet ﷺ in Makkah?' He said: 'Ten years.' I said: 'Ibn 'Abbâs says it was thirteen.'"

[٦٠٩٤] **١١٦-(٢٣٥٠) وَحَدَّثَنَا** أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: قُلْتُ لِعُرْوَةَ: كَمْ كَانَ النَّبِيُّ ﷺ بِمَكَّةَ؟ قَالَ: عَشْرًا، قَالَ: قُلْتُ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: ثَلَاثَ عَشْرَةَ.

[6095] (...) It was narrated that 'Amr said: "I said to 'Urwah: 'How long did the Prophet ﷺ stay in Makkah?' He said: 'Ten years.' I said: 'Ibn 'Abbâs says it was ten-plus.' He prayed for forgiveness for him and said: 'He took that from the words of the poet.'"

[٦٠٩٥] (...) **وَحَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: قُلْتُ لِعُرْوَةَ: كَمْ لَبِثَ النَّبِيُّ ﷺ بِمَكَّةَ؟ قَالَ: عَشْرًا، قَالَ: قُلْتُ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: بِضْعَ عَشْرَةَ، قَالَ فَغَفَّرَهُ وَقَالَ: إِنَّمَا أَخَذَهُ مِنْ قَوْلِ الشَّاعِرِ.

[6096] 117 - (2351) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ stayed in Makkah for thirteen years and he died when he was sixty-three years old.

[٦٠٩٦] **١١٧-(٢٣٥١) حَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَهَٰرُونُ بْنُ عَبْدِ اللهِ عَنْ رَوْحِ بْنِ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَٰقَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ مَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

[6097] 118 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ stayed in Makkah for thirteen years, receiving Revelation, and in Al-Madînah for ten years, and he died when he was sixty-three years old."

[٦٠٩٧] ١١٨-(...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ رَسُولُ اللهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ [سَنَةً] يُوحَىٰ إِلَيْهِ، وَبِالْمَدِينَةِ عَشْرًا، وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً.

[6098] 119 - (2352) It was narrated that Abû Isḥâq said: "I was sitting with 'Abdullâh bin 'Utbah, and they mentioned the age of the Messenger of Allâh ﷺ. Some of the people said that Abû Bakr was older than the Messenger of Allâh ﷺ. 'Abdullâh said: 'The Messenger of Allâh ﷺ passed away when he was sixty-three years old, and Abû Bakr died when he was sixty-three years old, and 'Umar was killed when he was sixty-three years old.'

A man who was called 'Âmir bin Sa'd said: 'Jarîr told us: "We were sitting with Mu'âwiyah and they mentioned the age of the Messenger of Allâh ﷺ. Mu'âwiyah said: 'The Messenger of Allâh ﷺ died when he was sixty-three years old, and Abû Bakr died when he was sixty-three years old, and 'Umar was killed when he was sixty-three years old.'"'

[٦٠٩٨] ١١٩-(٢٣٥٢) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ الْجُعْفِيُّ: حَدَّثَنَا سَلَّامٌ أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللهِ ابْنِ عُتْبَةَ، فَذَكَرُوا سِنَّ رَسُولِ اللهِ ﷺ، فَقَالَ بَعْضُ الْقَوْمِ: كَانَ أَبُو بَكْرٍ أَكْبَرَ مِنْ رَسُولِ اللهِ ﷺ، قَالَ عَبْدُ اللهِ: قُبِضَ رَسُولُ اللهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَمَاتَ أَبُو بَكْرٍ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَقُتِلَ عُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ، يُقَالُ لَهُ: عَامِرُ بْنُ سَعْدٍ: حَدَّثَنَا جَرِيرٌ قَالَ: كُنَّا قُعُودًا عِنْدَ مُعَاوِيَةَ، فَذَكَرُوا سِنَّ رَسُولِ اللهِ ﷺ، فَقَالَ مُعَاوِيَةُ: قُبِضَ رَسُولُ اللهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ [سَنَةً]، وَمَاتَ أَبُو بَكْرٍ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَقُتِلَ عُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

[6099] 120 - (...) It was narrated from Jarîr that he heard Mu'âwiyah giving a speech, and he said: "The Messenger of Allâh ﷺ died when he was sixty-three years old, and Abû Bakr and 'Umar died at the same age, and I am sixty-three years old."

[٦٠٩٩] ١٢٠-(...) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ أَبَا إِسْحَٰقَ يُحَدِّثُ عَنْ عَامِرِ بْنِ سَعْدٍ الْبَجَلِيِّ، عَنْ جَرِيرٍ؛ أَنَّهُ سَمِعَ مُعَاوِيَةَ يَخْطُبُ فَقَالَ: مَاتَ رَسُولُ اللهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ وَأَبُو بَكْرٍ وَعُمَرُ، وَأَنَا ابْنُ ثَلَاثٍ وَسِتِّينَ.

[6100] 121 - (2353) It was narrated that 'Ammâr, the freed slave of Banû Hâshim, said: "I asked Ibn 'Abbâs: 'How old was the Messenger of Allâh ﷺ on the day he died?' He said: 'I did not think that a man of such standing among his people as you would be unaware of that.'" He said: "I said: 'I asked the people and they gave me different answers. I want to know what you say.' He said: 'Do you know how to count?' I said: 'Yes.' He said: 'Bear in mind that he was sent as a Prophet when he was forty. Fifteen years in Makkah, in it were times of safety and times of fear, and ten years after he migrated to Al-Madînah.'"

[٦١٠٠] ١٢١-(٢٣٥٣) وَحَدَّثَنِي ابْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ عَمَّارٍ، مَوْلَىٰ بَنِي هَاشِمٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَمْ أَتَى لِرَسُولِ اللهِ ﷺ يَوْمَ مَاتَ؟ فَقَالَ: مَا كُنْتُ أَحْسِبُ مِثْلَكَ مِنْ قَوْمِهِ يَخْفَىٰ عَلَيْهِ ذَٰلِكَ، قَالَ: قُلْتُ: إِنِّي قَدْ سَأَلْتُ النَّاسَ فَاخْتَلَفُوا عَلَيَّ، فَأَحْبَبْتُ أَنْ أَعْلَمَ قَوْلَكَ فِيهِ، قَالَ: أَتَحْسُبُ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: أَمْسِكْ أَرْبَعِينَ، بُعِثَ إِلَيهَا خَمْسَ عَشَرَةَ بِمَكَّةَ، يَأْمَنُ وَيَخَافُ، وَعَشْرَ، مِنْ مُهَاجَرِهِ إِلَىٰ الْمَدِينَةِ.

[6101] (...) A *Hadîth* like that of Yazîd bin Zurai' (no. 6100) was narrated from Yûnus with this chain of narrators.

[٦١٠١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا شُعْبَةُ عَنْ يُونُسَ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ.

[6102] 122 - (...) Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ died when he was sixty-five years old.

[٦١٠٢] **١٢٢**-(. . .) **وَحَدَّثَنَا** نَصْرُ ابْنُ عَلِيٍّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ: حَدَّثَنَا عَمَّارٌ، مَوْلَىٰ بَنِي هَاشِمٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ تُوُفِّيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ.

[6103] (...) It was narrated from Khâlid with this chain of narrators (a *Hadîth* similar to no. 6102).

[٦١٠٣] (. . .) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ خَالِدٍ بِهَٰذَا الْإِسْنَادِ.

[6104] 123 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ stayed in Makkah for fifteen years, hearing the voice and seeing the light, seven years when he did not see any visible form and eight years when he received Revelation, and he stayed in Al-Madînah for ten years."

[٦١٠٤] **١٢٣**-(. . .) **وَحَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ ابْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ رَسُولُ اللهِ ﷺ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً، يَسْمَعُ الصَّوْتَ، وَيَرَى الضَّوْءَ، سَبْعَ سِنِينَ، وَلَا يَرَىٰ شَيْئًا، وَثَمَانَ سِنِينَ يُوحَىٰ إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا.

Chapter 34. His (ﷺ) Names

(المعجم ٣٤) - (بَابُ فِي أسمائه ﷺ) (التحفة ٣٤)

[6105] 124 - (2354) Muhammad bin Jubair bin Mut'im narrated from his father that the Prophet ﷺ said: "I am Muhammad, and I am Ahmad, and I am Al-Mâhî (the eraser) by means of whom disbelief is erased, and I am Al-Hâshir (the gatherer) after whom all the people will be gathered (in the Hereafter),

[٦١٠٥] **١٢٤**-(٢٣٥٤) **وَحَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ: سَمِعَ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَنَا

and I am Al-'Âqib (the last)." Al-'Âqib is the one after whom there is no other Prophet.

[6106] 125 - (...) It was narrated from Muḥammad bin Jubair bin Muṭ'im, from his father, that the Messenger of Allâh ﷺ said: "I have several names. I am Muḥammad, and I am Aḥmad, and I am Al-Mâhî (the eraser) by means of whom Allâh erases disbelief, and I am Al-Ḥâshir (the gatherer) at whose feet the people will be gathered, and I am Al-'Âqib (the last) after whom there will be no other." And Allâh called him *Ra'ûfan Raḥîma* (kind and compassionate).

[6107] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Ḥadîth* similar to no. 6106). In the *Ḥadîth* of Shu'aib and Ma'mar it says: "I heard the Messenger of Allâh ﷺ." In the *Ḥadîth* of Ma'mar it says: "I said to Az-Zuhrî: 'What does Al-'Âqib mean?' He said: 'The one after whom there is no other Prophet.'"

مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يُمْحَىٰ بِيَ الْكُفْرُ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَىٰ عَقِبِي، وَأَنَا الْعَاقِبُ»، وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ.

[٦١٠٦] ١٢٥-(...) **حَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ لِي أَسْمَاءً، أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ بِيَ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَىٰ قَدَمَيَّ، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ أَحَدٌ»، وَقَدْ سَمَّاهُ اللهُ رَؤُوفًا رَحِيمًا.

[٦١٠٧] (...) **وَحَدَّثَنِي** عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ؛ وَحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِ شُعَيْبٍ وَمَعْمَرٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ، وَفِي حَدِيثِ مُعمر: قَالَ: قُلْتُ لِلزُّهْرِيِّ: وَمَا

الْعَاقِبُ؟ قَالَ: الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ، وَفِي حَدِيثِ مَعْمَرٍ وَعُقَيْلٍ: الْكَفَرَةَ، وَفِي حَدِيث شُعَيْبٍ: الْكُفْرَ.

[6108] 126 - (2355) It was narrated that Abû Mûsa Al-Ash'ari said: "The Messenger of Allâh ﷺ mentioned several of his names to us. He said: 'I am Muḥammad, and Aḥmad, and Al-Muqaffî (the last in succession) and Al-Ḥâshir (the gatherer) and the Prophet of Repentance and the Prophet of Mercy.'"

[٦١٠٨] ١٢٦-(٢٣٥٥) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُسَمِّي لَنَا نَفْسَهُ أَسْمَاءً، فَقَالَ: «أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَالْمُقَفِّي، وَالْحَاشِرُ، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ الرَّحْمَةِ».

Chapter 35. His (ﷺ) Knowledge Of Allâh And His Great Fear Of Him

(المعجم ٣٥) - (بَابُ علمه ﷺ بالله تعالى وشدة خشيته) (التحفة ٣٥)

[6109] 127 - (2356) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did something that he regarded as permissible. News of that reached some of his Companions, and it was as if they disliked it and refrained from it. News of that reached him, and he stood up to deliver a speech and said: 'What is the matter with some men who hear of something that I did because I regarded it as permissible, but they dislike it and refrain from it? By Allâh, I am the most knowledgeable of them about Allâh, and I am the one who fears Him the most.'"

[٦١٠٩] ١٢٧-(٢٣٥٦) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: صَنَعَ رَسُولُ اللهِ ﷺ أَمْرًا فَتَرَخَّصَ فِيهِ، فَبَلَغَ ذٰلِكَ نَاسًا مِنْ أَصْحَابِهِ، فَكَأَنَّهُمْ كَرِهُوهُ وَتَنَزَّهُوا عَنْهُ، فَبَلَغَهُ ذٰلِكَ، فَقَامَ خَطِيبًا فَقَالَ: «مَا بَالُ رِجَالٍ بَلَغَهُمْ عَنِّي أَمْرٌ تَرَخَّصْتُ فِيهِ، فَكَرِهُوهُ وَتَنَزَّهُوا عَنْهُ، فَوَاللهِ! لَأَنَا أَعْلَمُهُمْ بِاللهِ وَأَشَدُّهُمْ لَهُ خَشْيَةً».

[6110] (...) A similar *Ḥadîth* (as no. 6109) was narrated from Al-A'mash with the chain of Jarîr.

[٦١١٠] (. . .) **حَدَّثَنَاهُ** أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ؛ وَحَدَّثَنَاهُ إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ، نَحْوَ حَدِيثِهِ.

[6111] 128 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ granted a concession allowing something, but some of the people refrained from it. News of that reached the Prophet ﷺ and he became so angry that his anger could be seen on his face, then he said: 'What is the matter with people who refrain from that concerning which I have been granted a concession? By Allâh, I am the most knowledgeable of them about Allâh, and I am the one who fears Him the most.'"

[٦١١١] **١٢٨**-(. . .) **وَحَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: رَخَّصَ رَسُولُ اللهِ ﷺ فِي أَمْرٍ، فَتَنَزَّهَ عَنْهُ نَاسٌ مِنَ النَّاسِ، فَبَلَغَ ذَٰلِكَ النَّبِيَّ ﷺ فَغَضِبَ، حَتَّىٰ بَانَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ قَالَ: «مَا بَالُ أَقْوَامٍ يَرْغَبُونَ عَمَّا رُخِّصَ لِي فِيهِ، فَوَاللهِ! لَأَنَا أَعْلَمُهُمْ بِاللهِ وَأَشَدُّهُمْ لَهُ خَشْيَةً».

Chapter 36. The Obligation To Follow Him ﷺ

(المعجم ٣٦) - (بَابُ وجوب اتباعه ﷺ) (التحفة ٣٦)

[6112] 129 - (2357) 'Abdullâh bin Az-Zubair narrated that an *Anṣârî* man disputed with Az-Zubair in the presence of the Messenger of Allâh ﷺ about the streams of the *Ḥarrah* with which the date-palms were watered. The *Anṣârî* said: "Let the water flow," but he refused. They referred the dispute to the Messenger of Allâh

[٦١١٢] **١٢٩**-(٢٣٥٧) **وَحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللهِ ﷺ، فِي

ﷺ, and the Messenger of Allâh ﷺ said to Az-Zubair: "Water (your trees), O Az-Zubair, then let the water flow to your neighbor." The *Ansâri* got angry and said: "O Messenger of Allâh, it is because he is your cousin!" The face of the Prophet of Allâh ﷺ changed color, then he said: "O Zubair, water (your trees) then block the water until it backs up to the bottom of the wall." Az-Zubair said: "By Allâh, I think that this Verse was revealed concerning that: 'But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.'"[1]

شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرُّ، فَأَبَىٰ عَلَيْهِمْ، فَاخْتَصَمُوا عِنْدَ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ لِلزُّبَيْرِ: «اسْقِ، يَا زُبَيْرُ! ثُمَّ أَرْسِلِ الْمَاءَ إِلَىٰ جَارِكَ» فَغَضِبَ الْأَنْصَارِيُّ، فَقَالَ: يَا رَسُولَ اللهِ! أَنْ كَانَ ابْنَ عَمَّتِكَ! فَتَلَوَّنَ وَجْهُ نَبِيِّ اللهِ ﷺ، ثُمَّ قَالَ: «يَا زُبَيْرُ! اسْقِ، ثُمَّ احْبِسِ الْمَاءَ حَتَّىٰ يَرْجِعَ إِلَى الْجَدْرِ»، فَقَالَ الزُّبَيْرُ: وَاللهِ! إِنِّي لَأَحْسِبُ هَٰذِهِ الْآيَةَ نَزَلَتْ فِي ذَٰلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ﴾ [النساء: ٦٥].

Chapter 37. Respecting Him (ﷺ) And Not Asking Him Unnecessary Questions

(المعجم ٣٧) - (بَابُ توقيره ﷺ، وترك إكثار سؤاله عما لا ضرورة إليه، أو لا يتعلق به تكليف وما لا يقع، ونحو ذلك) (التحفة ٣٧)

[6113] 130 - (1337) Abû Hurairah narrated that he heard the Messenger of Allâh ﷺ say: "Whatever I forbid to you, refrain from it, and whatever I order you, do as much of it as you can. Those who came before you were only destroyed because of their excessive questions and differences with their Prophets."

[٦١١٣] ١٣٠-(١٣٣٧) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ قَالَا: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ

[1] *An-Nisâ'* 4:65.

فَافْعَلُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ، وَاخْتِلَافُهُمْ عَلَىٰ أَنْبِيَائِهِمْ». [راجع: ٣٢٥٧]

[٦١١٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا أَبُو سَلَمَةَ وَهُوَ مَنْصُورُ بْنُ سَلَمَةَ الْخُزَاعِيُّ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنِ ابْنِ شِهَابٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ سَوَاءً.

[6114] (...) A similar report (as no. 6113) was narrated from Ibn Shihâb with this chain of narrators.

[٦١١٥] ١٣١-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ: سَمِعَ أَبَا هُرَيْرَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، كُلُّهُمْ قَالَ: عَنِ النَّبِيِّ ﷺ: «ذَرُونِي مَا تَرَكْتُكُمْ»، وَفِي حَدِيثِ هَمَّامٍ «مَا تُرِكْتُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ» ثُمَّ ذَكَرُوا

[6115] 131 - (...) It was narrated that Abû Hurairah said: "The Prophet ﷺ said: 'Do not ask me about things that I have not mentioned to you.'" In the *Hadîth* of Hammâm it says: "... What has not been mentioned to you; those who came before you were only destroyed because..." and they mentioned a *Hadîth* like that of Az-Zuhrî from Sa'eed and Abû Salamah, from Abû Hurairah.

نَحْوَ حَدِيثِ الزُّهْرِيِّ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ.

[٦١١٦] ١٣٢-(٢٣٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَعْظَمَ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا، مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ عَلَى الْمُسْلِمِينَ، فَحُرِّمَ عَلَيْهِمْ، مِنْ أَجْلِ مَسْأَلَتِهِ».

[6116] 132 - (2358) It was narrated from 'Âmir bin Sa'd that his father said: "The Messenger of Allâh ﷺ said: 'The greatest sinner of the Muslims among the Muslims is the one who asks about something that was not forbidden to the Muslims, but it became forbidden to them because of his asking.'"

[٦١١٧] ١٣٣-(...) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ قَالَ: - أَحْفَظُهُ كَمَا أَحْفَظُ بِسْمِ اللهِ الرَّحْمَٰنِ الرَّحِيمِ - الزُّهْرِيُّ: عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَعْظَمُ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا، مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يُحَرَّمْ، فَحُرِّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ».

[6117] 133 - (...) It was narrated from 'Âmir bin Sa'd that his father said: "The Messenger of Allâh ﷺ said: 'The greatest sinner of the Muslims among the Muslims is the one who asks about something that was not forbidden, but it became forbidden to the people because of his asking.'"

[٦١١٨] (...) وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، وَزَادَ فِي حَدِيثِ

[6118] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Ḥadîth* similar to no. 6117). In the *Ḥadîth* of Ma'mar it adds: "A man who asked about something and indulged in hair-splitting."

مَعْمَرٍ: «رَجُلٌ سَأَلَ عَنْ شَيْءٍ وَنَقَّرَ عَنْهُ»، وقَالَ فِي حَدِيثِ يُونُسَ: عَامِرِ بْنِ سَعْدٍ؛ أَنَّهُ سَمِعَ سَعْدًا.

[6119] 134 - (2359) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ heard something about his Companions, and he delivered a *Khuṭbah* and said: 'Paradise and Hell were shown to me, and I have never seen good and evil as (I did) today. If you knew what I know, you would laugh little and weep much.'" He said: "There was never a day harder for the Companions of the Messenger of Allâh ﷺ than that day. They covered their heads and wept. Then 'Umar stood up and said: 'We are pleased with Allâh as our Lord, Islam as our religion, and Muḥammad as our Prophet.' That man stood up and said: 'Who is my father?' He (ﷺ) said: 'Your father is so-and-so.' Then the Verse: 'O you who believe! Ask not about things which, if made plain to you, may cause you trouble.[1] was revealed."

[٦١١٩] ١٣٤-(٢٣٥٩) حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ وَمُحَمَّدُ بْنُ قُدَامَةَ السُّلَمِيُّ وَيَحْيَى بْنُ مُحَمَّدٍ اللُّؤْلُؤِيُّ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ مَحْمُودٌ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا النَّضْرُ-: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا مُوسَى بْنُ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَلَغَ رَسُولَ اللهِ ﷺ عَنْ أَصْحَابِهِ شَيْءٌ، فَخَطَبَ فَقَالَ: «عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» قَالَ، فَمَا أَتَى عَلَى أَصْحَابِ رَسُولِ اللهِ ﷺ يَوْمٌ أَشَدُّ مِنْهُ، قَالَ، غَطَّوْا رُءُوسَهُمْ وَلَهُمْ خَنِينٌ، قَالَ فَقَامَ عُمَرُ قَالَ: رَضِينَا بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، قَالَ: فَقَامَ ذٰلِكَ الرَّجُلُ فَقَالَ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلَانٌ» فَنَزَلَتْ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المائدة: ١٠١].

[1] *Al-Mâ'idah* 5:101.

[6120] 135 - (...) Anas bin Mâlik said: "A man said: 'O Messenger of Allâh, who is my father?' He said: 'Your father is so-and-so.' Then the Verse: 'O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing.[1] was revealed."

[٦١٢٠] ١٣٥-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلَانٌ» وَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ تَمَامَ الْآيَةِ.

[6121] 136 - (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ came out when the sun had passed its zenith, and led them in *Ẓuhr* prayer. When he had said the *Salâm* he stood on the *Minbar* and mentioned the Hour, and said that there would be momentous events before it, then he said: "Whoever would like to ask me about anything, let him ask me, for by Allâh, you will not ask me about anything but I will tell you about it, so long as I am standing here."

Anas bin Mâlik said: "By Allâh, the people wept a great deal when they heard that from the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ often used to say 'Ask me.' 'Abdullâh bin Ḥudhâfah stood up and said: 'Who is my father, O Messenger of Allâh?' He said: 'Your father is Ḥudhâfah.' When the Messenger of Allâh ﷺ

[٦١٢١] ١٣٦-(...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ، فَصَلَّىٰ لَهُمْ صَلَاةَ الظُّهْرِ، فَلَمَّا سَلَّمَ قَامَ عَلَى الْمِنْبَرِ، فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ قَبْلَهَا أُمُورًا عِظَامًا، ثُمَّ قَالَ: «مَنْ أَحَبَّ أَنْ يَسْأَلَنِي عَنْ شَيْءٍ فَلْيَسْأَلْنِي عَنْهُ، فَوَاللهِ! لَا تَسْأَلُونِّي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكُمْ بِهِ، مَا دُمْتُ فِي مَقَامِي هٰذَا».

قَالَ أَنَسُ بْنُ مَالِكٍ: فَأَكْثَرَ النَّاسُ الْبُكَاءَ حِينَ سَمِعُوا ذٰلِكَ مِنْ رَسُولِ اللهِ ﷺ، وَأَكْثَرَ رَسُولُ اللهِ ﷺ أَنْ يَقُولَ:

[1] *Al-Mâ'idah* 5:101.

had said 'Ask me' repeatedly, 'Umar knelt down and said: 'We are pleased with Allâh as our Lord, Islam as our religion, and Muhammad as our Messenger.' The Messenger of Allâh ﷺ fell silent when 'Umar said that. Then the Messenger of Allâh ﷺ said: 'Hard times are at hand, by the One in Whose Hand is the soul of Muhammad. Paradise and Hell were shown to me just now, on this wall, and I have never seen good and evil as (I did) today.'"

Ibn Shihâb said: "Ubaidullâh bin 'Abdullâh bin 'Utbah told me: 'Umm 'Abdullâh bin Hudhâfah said to 'Abdullâh bin Hudhâfah: "I have never heard of a son more disrespectful than you. How can you be sure that your mother did not commit some of the sins committed by the women of the *Jâhiliyyah*, thus you would have exposed her before the people?" 'Abdullâh bin Hudhâfah said: "By Allâh, if he had said that a black slave was my father I would have attributed myself to him."

«سَلُونِي» فَقَامَ عَبْدُ اللهِ بْنُ حُذَافَةَ فَقَالَ: مَنْ أَبِي؟ يَا رَسُولَ اللهِ! قَالَ: «أَبُوكَ حُذَافَةُ» فَلَمَّا أَكْثَرَ رَسُولُ اللهِ ﷺ مِنْ أَنْ يَقُولَ: «سَلُونِي» بَرَكَ عُمَرُ فَقَالَ: رَضِينَا بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا، قَالَ: فَسَكَتَ رَسُولُ اللهِ ﷺ حِينَ قَالَ عُمَرُ ذٰلِكَ، قَالَ ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «أَوْلَىٰ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَقَدْ عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ آنِفًا، فِي عُرْضِ هٰذَا الْحَائِطِ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ».

قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ قَالَ: قَالَتْ أُمُّ عَبْدِ اللهِ ابْنِ حُذَافَةَ لِعَبْدِ اللهِ بْنِ حُذَافَةَ: مَا سَمِعْتُ بِابْنٍ قَطُّ أَعَقَّ مِنْكَ؟ أَأَمِنْتَ أَنْ تَكُونَ أُمُّكَ قَدْ قَارَفَتْ بَعْضَ مَا تُقَارِفُ نِسَاءُ أَهْلِ الْجَاهِلِيَّةِ، فَتَفْضَحَهَا عَلَىٰ أَعْيُنِ النَّاسِ؟ قَالَ عَبْدُ اللهِ بْنُ حُذَافَةَ: وَاللهِ! لَوْ أَلْحَقَنِي بِعَبْدٍ أَسْوَدَ، لَلَحِقْتُهُ.

[6122] **(...)** This *Hadîth* was narrated from Anas (similar to no. 6121) from the Prophet, along with the *Hadîth* of 'Ubaidullâh.

[٦١٢٢] (...) **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا

شُعَيْبٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِهَٰذَا الْحَدِيثِ، وَحَدِيثُ عُبَيْدِ اللهِ، مَعَهُ، غَيْرَ أَنَّ شُعَيْبًا قَالَ عَنِ الزُّهْرِيِّ: قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الْعِلْمِ؛ أَنَّ أُمَّ عَبْدِ اللهِ بْنِ حُذَافَةَ قَالَتْ، بِمِثْلِ حَدِيثِ يُونُسَ.

[٦١٢٣] ١٣٧-(...) حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ: أَنَّ النَّاسَ سَأَلُوا نَبِيَّ اللهِ ﷺ حَتَّىٰ أَحْفَوْهُ بِالْمَسْأَلَةِ، فَخَرَجَ ذَاتَ يَوْمٍ فَصَعِدَ الْمِنْبَرَ، فَقَالَ: «سَلُونِي، لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا بَيَّنْتُهُ لَكُمْ» فَلَمَّا سَمِعَ ذَٰلِكَ الْقَوْمُ أَرَمُّوا وَرَهِبُوا أَنْ يَسْأَلُوهُ أَنْ يَكُونَ بَيْنَ يَدَيْ أَمْرٍ قَدْ حَضَرَ.

قَالَ أَنَسٌ: فَجَعَلْتُ أَلْتَفِتُ يَمِينًا وَشِمَالًا، فَإِذَا كُلُّ رَجُلٍ لَافٌّ رَأْسَهُ فِي ثَوْبِهِ يَبْكِي، فَأَنْشَأَ رَجُلٌ مِنَ الْمَسْجِدِ، كَانَ يُلَاحَىٰ فَيُدْعَىٰ لِغَيْرِ أَبِيهِ، فَقَالَ: يَا نَبِيَّ اللهِ! مَنْ أَبِي؟ قَالَ «أَبُوكَ حُذَافَةُ»، ثُمَّ أَنْشَأَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ] فَقَالَ: رَضِينَا بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ رَسُولًا، عَائِذًا بِاللهِ

[6123] 137 - (...) It was narrated from Anas bin Mâlik that the people asked the Prophet of Allâh ﷺ until he was hard pressed by their questioning. He came out one day and ascended the *Minbar*, and said: "Ask me, for you will not ask me anything but I will explain it to you." When the people heard that, they were too over-awed to ask anything, as if something bad were about to happen.

Anas said: "I started to look to my right and my left, and every man had wrapped his head in his garment and was weeping. A man who used to be slandered and attributed to someone other than his father stood up in the *Masjid* and said: 'O Prophet of Allâh, who is my father?' He said: 'Your father is Hudhâfah.' Then 'Umar bin Al-Khattâb started saying: 'We are pleased with Allâh as our Lord, Islam as our religion, and Muhammad as our Messenger, we seek refuge with Allâh from the

evil of *Fitnah*.' The Messenger of Allâh ﷺ said: 'I have never seen good and evil as (I did) today. Paradise and Hell were shown to me; I saw them near this wall.'"

مِنْ سُوءِ الْفِتَنِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَمْ أَرَ كَالْيَوْمِ قَطُّ فِي الْخَيْرِ وَالشَّرِّ، إِنِّي صُوِّرَتْ لِيَ الْجَنَّةُ وَالنَّارُ، فَرَأَيْتُهُمَا دُونَ هَٰذَا الْحَائِطِ».

[6124] (...) This story was narrated from Anas (a *Hadîth* similar to no. 6123).

[٦١٢٤] (...) **حَدَّثَنَا** يَحْيَى بْنُ حَبِيبٍ [الْحَارِثِيُّ]: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا [مُحَمَّدُ] بْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ هِشَامٍ؛ وَحَدَّثَنَا عَاصِمُ بْنُ [ال]نَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي، قَالَا جَمِيعًا: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ بِهٰذِهِ الْقِصَّةِ.

[6125] 138 - (2360) It was narrated that Abû Mûsâ said: "The Prophet ﷺ was asked about some things that he disliked. When he was asked too much he became angry and said to the people: 'Ask me whatever you want.' A man said: 'Who is my father?' He said: 'Your father is Hudhâfah.' Another man stood up and said: 'Who is my father, O Messenger of Allâh?' He said: 'Your father is Sâlim, the freed slave of Shaibah.' When 'Umar saw the anger on the face of the Messenger of Allâh ﷺ, he said: 'O Messenger of Allâh, we repent to Allâh.'" In the report of Abû Kuraib (it says): "He said: 'Who is my father, O Messenger of Allâh?' He said: 'Your father is Sâlim, the freed slave of Shaibah.'"

[٦١٢٥] ١٣٨-(٢٣٦٠) حَدَّثَنَا عَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أُكْثِرَ عَلَيْهِ غَضِبَ، ثُمَّ قَالَ لِلنَّاسِ: «سَلُونِي عَمَّا شِئْتُمْ» فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُذَافَةُ» فَقَامَ آخَرُ فَقَالَ: مَنْ أَبِي؟ يَا رَسُولَ اللهِ! قَالَ: «أَبُوكَ سَالِمٌ مَوْلَىٰ شَيْبَةَ» فَلَمَّا رَأَىٰ عُمَرُ مَا فِي وَجْهِ رَسُولِ اللهِ ﷺ مِنَ الْغَضَبِ قَالَ: يَا رَسُولَ اللهِ! إِنَّا نَتُوبُ إِلَىٰ اللهِ، وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: قَالَ: مَنْ أَبِي؟ يَا رَسُولَ اللهِ! قَالَ: «أَبُوكَ سَالِمٌ، مَوْلَى شَيْبَةَ».

Chapter 38. The Obligation To Obey What He (ﷺ) Says With Regard To Matters Of Religion, But Not What He Says With Regard To Worldly Matters

(المعجم ٣٨) - (بَابُ وجوب امتثال ما قاله شرعًا، دون ما ذكره ﷺ من معايش الدنيا، على سبيل الرأي)

(التحفة ٣٨)

[6126] 139 - (2361) It was narrated from Mûsâ bin Ṭalḥah that his father said: "The Messenger of Allâh ﷺ and I passed by some people who were at the top of their date palms. He said: 'What are these people doing?' They said: 'They are pollinating them, putting the male with the female so that it will be pollinated.' The Messenger of Allâh ﷺ said: 'I do not think that it is of any use.' They were told about that, so they stopped doing it. The Messenger of Allâh ﷺ was told about that and he said: 'If it benefits them, let them do it. I only expressed what I thought. Do not blame me for what I say based on my own thoughts, but if I narrate something to you from Allâh, then follow it, for I will never tell lies about Allâh, may He Glorified and Exalted is He.'"

[٦١٢٦] ١٣٩-(٢٣٦١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ الثَّقَفِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَتَقَارَبَا فِي اللَّفْظِ، وَهَٰذَا حَدِيثُ قُتَيْبَةَ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: مَرَرْتُ مَعَ رَسُولِ اللهِ ﷺ بِقَوْمٍ عَلَىٰ رُءُوسِ النَّخْلِ، فَقَالَ: «مَا يَصْنَعُ هَٰؤُلَاءِ؟» فَقَالُوا: يُلَقِّحُونَهُ، يَجْعَلُونَ الذَّكَرَ فِي الأُنْثَىٰ فَتَلْقَحُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا أَظُنُّ يُغْنِي ذَٰلِكَ شَيْئًا» قَالَ: فَأُخْبِرُوا بِذَٰلِكَ فَتَرَكُوهُ، فَأُخْبِرَ رَسُولُ اللهِ ﷺ بِذَٰلِكَ فَقَالَ: «إِنْ كَانَ يَنْفَعُهُمْ ذَٰلِكَ فَلْيَصْنَعُوهُ، فَإِنِّي إِنَّمَا ظَنَنْتُ ظَنًّا، فَلَا تُؤَاخِذُونِي بِالظَّنِّ، وَلَٰكِنْ إِذَا حَدَّثْتُكُمْ عَنِ اللهِ شَيْئًا، فَخُذُوا بِهِ، فَإِنِّي لَنْ أَكْذِبَ عَلَى اللهِ عَزَّ وَجَلَّ».

[6127] 140 - (2362) Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ came to Al-Madînah, and they (the farmers) were pollinating the date palms. They said, they are pollinating the date

[٦١٢٧] ١٤٠-(٢٣٦٢) حَدَّثَنِي عَبْدُ اللهِ بْنُ الرُّومِيِّ الْيَمَامِيُّ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ وَأَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقِرِيُّ قَالُوا: حَدَّثَنَا النَّضْرُ بْنُ

palms. He said: 'What are you doing?' They said: 'We used to do that.' He said: "Perhaps if you do not do it, it may be better."' So they stopped doing it, and the crop (that year) failed or the yield was reduced. They mentioned that to him and he said: 'I am only human. If I tell you to do some in religious matter, then follow it, but if I tell you to do something based on my opinion, then I am only human.'"

مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنِي أَبُو النَّجَاشِيِّ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: قَدِمَ النَّبِيُّ اللهِ ﷺ الْمَدِينَةَ، وَهُمْ يَأْبُرُونَ النَّخْلَ، يَقُولُونَ يُلَقِّحُونَ النَّخْلَ، فَقَالَ: «مَا تَصْنَعُونَ؟» قَالُوا: كُنَّا نَصْنَعُهُ، قَالَ: «لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوا كَانَ خَيْرًا» فَتَرَكُوهُ، فَنَفَضَتْ أَوْ قَالَ فَنَقَصَتْ، قَالَ: فَذَكَرُوا ذَٰلِكَ لَهُ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ دِينِكُمْ فَخُذُوا بِهِ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ رَأْيِي، فَإِنَّمَا أَنَا بَشَرٌ».

قَالَ عِكْرِمَةُ: أَوْ نَحْوَ هَٰذَا.

قَالَ الْمَعْقِرِيُّ: فَنَفَضَتْ، وَلَمْ يَشُكَّ.

[6128] 141 - (...) It was narrated from Anas that the Prophet ﷺ passed by some people who were pollinating (palm trees) and said: "If you do not do it, it may be better." The trees produced bad dates, then he passed by them and said: "What is the matter with your palm trees?" They said: "You said such-and-such." He said: "You know better about your worldly affairs."

[٦١٢٨] ١٤١-(٢٣٦٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، كِلَاهُمَا عَنِ الْأَسْوَدِ بْنِ عَامِرٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ مَرَّ بِقَوْمٍ يُلَقِّحُونَ، فَقَالَ: «لَوْ لَمْ تَفْعَلُوا لَصَلُحَ» قَالَ: فَخَرَجَ شِيصًا، فَمَرَّ بِهِمْ فَقَالَ: «مَا لِنَخْلِكُمْ؟» قَالُوا: قُلْتَ كَذَا وَكَذَا، قَالَ «أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ».

Chapter 39. The Virtue Of Looking At Him (ﷺ) And Longing To See Him

(المعجم ٣٩) - (بَابُ فضل النظر إليه ﷺ، وتمنيه) (التحفة ٣٩)

[6129] 142 - (2364) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," – and he narrated a number of *Aḥadîth*, including the following: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is the soul of Muḥammad, there will come to one of you a day when he cannot see me, then seeing me will become dearer to him than his family and his wealth together.'"

[٦١٢٩] ١٤٢-(٢٣٦٤) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ فِي يَدِهِ! لَيَأْتِيَنَّ عَلَىٰ أَحَدِكُمْ يَوْمٌ وَلَا يَرَانِي، ثُمَّ لَأَنْ يَرَانِيَ أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ مَعَهُمْ».

قَالَ أَبُو إِسْحٰقَ: الْمَعْنَىٰ فِيهِ عِنْدِي، لَأَنْ يَرَانِي مَعَهُمْ أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ، وَمَالِهِ، وَهُوَ عِنْدِي مُقَدَّمٌ وَمُؤَخَّرٌ.

Chapter 40. The Virtues Of 'Eîsâ, عليه السلام Him

(المعجم ٤٠) - (بَابُ فضائل عيسىٰ عليه السلام) (التحفة ٤٠)

[6130] 143 - (2365) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'I am the closest of the people to the son of Mariam. The Prophets are brothers from different mothers, and there is no Prophet between him and I.'"

[٦١٣٠] ١٤٣-(٢٣٦٥) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَنَا أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ، الْأَنْبِيَاءُ أَوْلَادُ عَلَّاتٍ، وَلَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ».

[6131] 144 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I am the closest of the people to 'Eîsâ. The Prophets are brothers from different mothers, and there is no Prophet between 'Eîsâ and I.'"

[٦١٣١] ١٤٤-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا أَبُو دَاوُدَ عُمَرُ ابْنُ سَعْدٍ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَىٰ، الْأَنْبِيَاءُ أَوْلَادُ عَلَّاتٍ، وَلَيْسَ بَيْنِي وَبَيْنَ عِيسَىٰ نَبِيٌّ».

[6132] 145 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'I am the closest of the people to 'Eîsâ bin Mariam, in this world and in the Hereafter.' They said: 'How is that, O Messenger of Allâh?' He said: 'The Prophets are brothers; their mothers are different but their religion is one, and there is no Prophet between us.'"

[٦١٣٢] ١٤٥-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى بْنِ مَرْيَمَ، فِي الْأُولَىٰ وَالْآخِرَةِ» قَالُوا: كَيْفَ؟ يَا رَسُولَ اللهِ! قَالَ: الْأَنْبِيَاءُ إِخْوَةٌ مِنْ عَلَّاتٍ، وَأُمَّهَاتُهُمْ شَتَّىٰ، وَدِينُهُمْ وَاحِدٌ، فَلَيْسَ بَيْنَنَا نَبِيٌّ».

[6133] 146 - (2366) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no child who is born but the *Shaitân* pricks him, and he begins to cry because of the *Shaitân* pricking him, except the son of Mariam and his mother." Then Abû Hurairah said: "Recite, if you wish: '...And I seek refuge with You (Allâh) for her and for

[٦١٣٣] ١٤٦-(٢٣٦٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا نَخَسَهُ الشَّيْطَانُ، فَيَسْتَهِلُّ صَارِخًا مِنْ نَخْسَةِ الشَّيْطَانِ، إِلَّا ابْنَ مَرْيَمَ وَأُمَّهُ»، ثُمَّ قَالَ أَبُو هُرَيْرَةَ: اقْرَأُوا

her offspring from *Shaiṭân* (Satan), the outcast."[1]

إِنْ شِئْتُمْ: ﴿وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [آل عمران: ٣٦].

[6134] (...) It was narrated from Az-Zuhrî with his chain of narrators (a *Ḥadîth* similar no. 6133), and they said: "He (the *Shaiṭân*) touches him when he is born, and he cries because of the *Shaiṭân* touching him." In the *Ḥadîth* of Shu'aib it says: "Because of the *Shaiṭân's* touch."

[٦١٣٤] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، جَمِيعًا عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، وَقَالَا: «يَمَسُّهُ حِينَ يُولَدُ، فَيَسْتَهِلُّ صَارِخًا مِنْ مَسَّةِ الشَّيْطَانِ إِيَّاهُ»، وَفِي حَدِيثِ شُعَيْبٍ «مِنْ مَسِّ الشَّيْطَانِ».

[6135] 147 (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Every son of Âdam is touched by the *Shaiṭân* on the day his mother gives birth to him, except Mariam and her son."

[٦١٣٥] ١٤٧-(...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو ابْنُ الْحَارِثِ؛ أَنَّ أَبَا يُونُسَ سُلَيْمًا مَوْلَىٰ أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «كُلُّ بَنِي آدَمَ يَمَسُّهُ الشَّيْطَانُ يَوْمَ وَلَدَتْهُ أُمُّهُ، إِلَّا مَرْيَمَ وَابْنَهَا».

[6136] 148 - (2367) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The infant's cry when he is born is because of the prick of the *Shaiṭân*.'"

[٦١٣٦] ١٤٨-(٢٣٦٧) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلٍ، [عَنْ أَبِيهِ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صِيَاحُ الْمَوْلُودِ حِينَ يَقَعُ، نَزْغَةٌ مِنَ الشَّيْطَانِ».

[6137] 149 - (2368) It was

[٦١٣٧] ١٤٩-(٢٣٦٨) حَدَّثَنَا

[1] *Âl 'Imrân* 3:36.

narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: "Eîsâ bin Mariam ﷺ, saw a man stealing and 'Eîsâ, ﷺ, said to him: "Did you steal?" He said: "No, by the One besides Whom there is none worthy of worship." 'Eîsâ ﷺ, said: "I believe in Allâh and I disbelieve my own self."

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «رَأَىٰ عِيسَىٰ بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ رَجُلًا يَسْرِقُ، فَقَالَ لَهُ عِيسَىٰ عَلَيْهِ السَّلَامُ: سَرَقْتَ؟ قَالَ: كَلَّا، وَالَّذِي لَا إِلَٰهَ إِلَّا هُوَ! فَقَالَ عِيسَىٰ عَلَيْهِ السَّلَامُ: آمَنْتُ بِاللهِ، وَكَذَّبْتُ نَفْسِي».

Chapter 41. The Virtues Of Ibrâhîm ﷺ

(المعجم ٤١) - (بَابٌ من فضائل إبراهيم الخليل ﷺ) (التحفة ٤١)

[6138] 150 - (2369) It was narrated that Anas bin Mâlik said: "A man came to the Messenger of Allâh ﷺ and said: 'O best of creation!' The Messenger of Allâh ﷺ said: 'That is Ibrâhîm, ﷺ.'"

[٦١٣٨] ١٥٠-(٢٣٦٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَابْنُ فُضَيْلٍ عَنِ الْمُخْتَارِ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ: أَخْبَرَنَا الْمُخْتَارُ بْنُ فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: يَا خَيْرَ الْبَرِيَّةِ! فَقَالَ رَسُولُ اللهِ ﷺ: «ذَاكَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ».

[6139] (...) Mukhtâr bin Fulful, the freed slave of 'Amr bin Huraith, said: "I heard Anas say: 'A man said: "O Messenger of Allâh..." a similar report (a *Hadîth* no. 6138).

[٦١٣٩] (...) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ مُخْتَارَ ابْنَ فُلْفُلٍ، مَوْلَىٰ عَمْرِو بْنِ حُرَيْثٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! بِمِثْلِهِ.

[6140] (...) Al-Mukhtâr said: "I heard Anas (narrate) from the Prophet ﷺ" - a similar report (as no. 6138).

[٦١٤٠] (...) **وحدثني** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ، عَنِ الْمُخْتَارِ قَالَ: سَمِعْتُ أَنَسًا عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6141] 151 - (2370) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: (The Prophet) 'Ibrâhîm ﵇ circumcised himself when he was eighty years old, with an adze.'"

[٦١٤١] **١٥١**-(٢٣٧٠) **حدثنا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيَّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اخْتَتَنَ إِبْرَاهِيمُ، [النَّبِيُّ] عَلَيْهِ السَّلَامُ، وَهُوَ ابْنُ ثَمَانِينَ سَنَةً، بِالْقَدُومِ».

[6142] 152 - (151) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "We are more likely to doubt than Ibrâhîm when he said: 'My Lord! Show me how You give life to the dead.' He (Allâh) said: 'Do you not believe?' He (Ibrâhîm) said: 'Yes (I believe), but to be stronger in faith.'[1] And may Allâh have mercy on Lûṭ for he wanted a powerful support.[2] And if I had stayed in prison as long as Yûsuf stayed, I would have responded to the messenger (of the king)."

[٦١٤٢] **١٥٢**-(١٥١) **وحدثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ، إِذْ قَالَ: رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ، قَالَ: أَوَ لَمْ تُؤْمِنْ قَالَ: بَلَىٰ وَلَٰكِنْ لِيَطْمَئِنَّ قَلْبِي وَيَرْحَمُ اللهُ لُوطًا عَلَيْهِ السَّلَامُ، لَقَدْ كَانَ يَأْوِي إِلَىٰ رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ لَبْثِ يُوسُفَ لَأَجَبْتُ الدَّاعِيَ». [راجع: ٣٨٢]

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[1] See *Al-Baqarah* 2:260.

[2] See *Hûd* 11:80.

[6143] (...) A *Hadîth* like that of Az-Zuhrî (no. 6142) was narrated from Abû Hurairah from the Messenger of Allâh ﷺ.

[٦١٤٣] (...) **وَحَدَّثَنَاهُ** - إِنْ شَاءَ اللهُ - عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ؛ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَأَبَا عُبَيْدٍ أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، بِمَعْنَىٰ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ.

[6144] 153 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "May Allâh forgive Lûṭ ﷺ, for he wanted a powerful support."

[٦١٤٤] **١٥٣**-(...) **وَحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَغْفِرُ اللهُ لِلُوطٍ عَلَيْهِ السَّلَامُ إِنَّهُ أَوَىٰ إِلَىٰ رُكْنٍ شَدِيدٍ».

[6145] 154 - (2371) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Ibrâhîm ﷺ, never told any lies except three, two of which were for the sake of Allâh, when he said: 'I am sick' and when he said: 'Nay, this one, the biggest of them (idols) did it.'[1] And one was for the sake of Sârah, when he came to the land of a tyrant, and Sârah was with him, and she was the most good-looking of people. He said to her: 'If this tyrant realizes that you are my wife, he will take you away from me. If he asks you, tell him that

[٦١٤٥] **١٥٤**-(٢٣٧١) **وَحَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ النَّبِيُّ، عَلَيْهِ السَّلَامُ، قَطُّ إِلَّا ثَلَاثَ كَذَبَاتٍ، ثِنْتَيْنِ فِي ذَاتِ اللهِ، قَوْلُهُ: إِنِّي سَقِيمٌ وَقَوْلُهُ: بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا وَوَاحِدَةً فِي شَأْنِ سَارَةَ، فَإِنَّهُ قَدِمَ أَرْضَ جَبَّارٍ وَمَعَهُ سَارَةُ، [وَ]كَانَتْ أَحْسَنَ النَّاسِ، فَقَالَ لَهَا: إِنَّ هَٰذَا الْجَبَّارَ، إِنْ

[1] See *Al-Anbiyâ'* 21:63.

you are my sister, for you are my sister in Islam, and I do not know of any other Muslim on earth apart from you and me.'

"When he entered his land and some of the tyrant's people saw him, they went to him (the tyrant) and said to him: 'There has come to your land a woman who should not belong to anyone but you.' He sent for her and she was brought to him, and Ibrâhîm ﷺ, stood in prayer. When she entered upon him, he could not help but reach out towards her, but his hand was seized forcefully. He said to her: 'Pray to Allâh to let my hand go, and I will not harm you.' She did that, but he did the same thing again, and his hand was seized more forcefully than before. He said the same thing to her, and she did that, but he did the same thing again, and his hand was seized more forcefully than the first two times. He said: 'Pray to Allâh to let my hand go, and by Allâh I will not harm you.' She did that and his hand was let go. Then he called the one who had brought her and said to him: 'You brought me a devil, not a human being. Expel her from my land, and give her Ḥâjar.'

"She came back walking, and when Ibrâhîm ﷺ, saw her he turned away and said to her: 'What happened?' She said: 'Nothing but good. Allâh withheld the hand of

يَعْلَمْ أَنَّكِ امْرَأَتِي، يَغْلِبْنِي عَلَيْكِ، فَإِنْ سَأَلَكِ فَأَخْبِرِيهِ أَنَّكِ أُخْتِي، فَإِنَّكِ أُخْتِي فِي الْإِسْلَامِ، فَإِنِّي لَا أَعْلَمُ فِي الْأَرْضِ مُسْلِمًا غَيْرِي وَغَيْرَكِ، فَلَمَّا دَخَلَ أَرْضَهُ رَآهَا بَعْضُ أَهْلِ الْجَبَّارِ، أَتَاهُ فَقَالَ [لَهُ]: لَقَدْ قَدِمَتْ أَرْضَكَ امْرَأَةٌ لَا يَنْبَغِي لَهَا أَنْ تَكُونَ إِلَّا لَكَ، فَأَرْسَلَ إِلَيْهَا فَأُتِيَ بِهَا، فَقَامَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ إِلَى الصَّلَاةِ، فَلَمَّا دَخَلَتْ عَلَيْهِ لَمْ يَتَمَالَكْ أَنْ بَسَطَ يَدَهُ إِلَيْهَا، فَقُبِضَتْ يَدُهُ قَبْضَةً شَدِيدَةً، فَقَالَ لَهَا: ادْعِي اللهَ أَنْ يُطْلِقَ يَدِي وَلَا أَضُرُّكِ، فَفَعَلَتْ، فَعَادَ، فَقُبِضَتْ أَشَدَّ مِنَ الْقَبْضَةِ الْأُولَىٰ، فَقَالَ لَهَا مِثْلَ ذٰلِكَ، فَفَعَلَتْ، فَعَادَ، فَقُبِضَتْ أَشَدَّ مِنَ الْقَبْضَتَيْنِ الْأُولَيَيْنِ، فَقَالَ: ادْعِي اللهَ أَنْ يُطْلِقَ يَدِي، فَلَكِ اللهَ أَنْ لَا أَضُرَّكِ، فَفَعَلَتْ، وَأُطْلِقَتْ يَدُهُ، وَدَعَا الَّذِي جَاءَ بِهَا فَقَالَ لَهُ: إِنَّكَ إِنَّمَا أَتَيْتَنِي بِشَيْطَانٍ، وَلَمْ تَأْتِنِي بِإِنْسَانٍ، فَأَخْرِجْهَا مِنْ أَرْضِي، وَأَعْطِهَا هَاجَرَ.

قَالَ: فَأَقْبَلَتْ تَمْشِي، فَلَمَّا رَآهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ انْصَرَفَ، فَقَالَ لَهَا: مَهْيَمْ؟ قَالَتْ: خَيْرًا، كَفَّ اللهُ يَدَ الْفَاجِرِ، وَأَخْدَمَ خَادِمًا.

the evildoer and he gave me a servant.'"

Abû Hurairah said: "That was your mother, O sons of the rain of the sky."

قَالَ أَبُو هُرَيْرَةَ: فَتِلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ.

Chapter 42. The Virtues Of Mûsâ ﷺ

(المعجم ٤٢) - (بَابٌ من فضائل موسىٰ ﷺ) (التحفة ٤٢)

[6146] 155 - (339) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'The Children of Israel used to bathe naked, looking at one another's *'Awrah*, but Mûsâ ﷺ, used to bathe alone. They said: "By Allâh, nothing is keeping Mûsâ from bathing with us but a scrotal hernia." On one occasion he went to bathe and he put his garment on a rock, and the rock fled with his garment. Mûsâ raced after it saying: "My garment, O rock! My garment, O rock!" until the Children of Israel had seen Mûsâ's *'Awrah* and said: "By Allâh, there is nothing wrong with him."

"Then the rock stood still, until everyone could see it, then he took his garment and started striking the rock hard.'"

Abû Hurairah said: "By Allâh, there were six or seven marks on the rock, where Mûsâ ﷺ, struck the rock."

[٦١٤٦] ١٥٥ -(٣٣٩) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً، يَنْظُرُ بَعْضُهُمْ إِلَىٰ سَوْأَةِ بَعْضٍ، وَكَانَ مُوسَىٰ عَلَيْهِ السَّلَامُ يَغْتَسِلُ وَحْدَهُ، فَقَالُوا: وَاللهِ! مَا يَمْنَعُ مُوسَىٰ أَنْ يَغْتَسِلَ مَعَنَا إِلَّا أَنَّهُ آدَرُ، قَالَ: فَذَهَبَ مَرَّةً يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَىٰ حَجَرٍ، فَفَرَّ الْحَجَرُ بِثَوْبِهِ، قَالَ: فَجَمَحَ مُوسَىٰ بِأَثَرِهِ يَقُولُ: ثَوْبِي، حَجَرُ! ثَوْبِي، حَجَرُ! حَتَّىٰ نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَىٰ سَوْأَةِ مُوسَىٰ، فَقَالُوا: وَاللهِ! مَا بِمُوسَىٰ مِنْ بَأْسٍ.

فَقَامَ الْحَجَرُ بَعْدُ، حَتَّىٰ نُظِرَ إِلَيْهِ، قَالَ: فَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْبًا».

قَالَ أَبُو هُرَيْرَةَ: وَاللهِ! إِنَّهُ بِالْحَجَرِ نَدَبٌ سِتَّةٌ أَوْ سَبْعَةٌ، ضَرْبُ مُوسَىٰ عَلَيْهِ السَّلَامُ بِالْحَجَرِ. [راجع: ٧٧٠]

[6147] 156 - (...) It was narrated that 'Abdullâh bin Shaqîq said: Abû Hurairah told us: "Mûsâ ﷺ, was a shy man, and he was never seen naked. The Children of Israel said: 'He has a scrotal hernia.' He bathed in a pond and put his garment on a rock. The rock sped off, and he chased it with his stick, striking it and saying: 'My garment, O rock! My garment, O rock!' until it stopped near a group of the Children of Israel. Then the Verse: 'O you who believe! Be not like those who annoyed Mûsâ, but Allâh cleared him of that which they alleged, and he was honourable before Allâh[1] was revealed."

[٦١٤٧] ١٥٦-(...) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ عَبْدِ اللهِ ابْنِ شَقِيقٍ قَالَ: أَنْبَأَنَا أَبُو هُرَيْرَةَ قَالَ: كَانَ مُوسَىٰ عَلَيْهِ السَّلَامُ رَجُلًا حَيِيًّا، قَالَ: فَكَانَ لَا يُرَىٰ مُتَجَرِّدًا، قَالَ: فَقَالَ بَنُو إِسْرَائِيلَ: إِنَّهُ آدَرُ، قَالَ: فَاغْتَسَلَ عِنْدَ مُوَيْهٍ، فَوَضَعَ ثَوْبَهُ عَلَىٰ حَجَرٍ، فَانْطَلَقَ الْحَجَرُ يَسْعَىٰ، وَاتَّبَعَهُ بِعَصَاهُ يَضْرِبُهُ: ثَوْبِي، حَجَرُ! ثَوْبِي، حَجَرُ! حَتَّىٰ وَقَفَ عَلَىٰ مَلَإٍ مِنْ بَنِي إِسْرَائِيلَ، وَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا﴾ [الأحزاب: ٦٩].

[6148] 157 - (2372) It was narrated that Abû Hurairah said: "The Angel of Death was sent to Mûsâ ﷺ, and when he came to him he slapped him and put out his eye. He went back to his Lord and said: 'You sent me to a slave of Yours who does not want to die.' Allâh restored his eye and said: 'Go back to him and tell him to put his hand on the back of an ox, and however many hairs his hand covers, he will have one year for each hair.' He said: 'O Lord,

[٦١٤٨] ١٥٧-(٢٣٧٢) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُرْسِلَ مَلَكُ الْمَوْتِ إِلَىٰ مُوسَىٰ عَلَيْهِ السَّلَامُ، فَلَمَّا جَاءَهُ صَكَّهُ فَفَقَأَ عَيْنَهُ، فَرَجَعَ إِلَىٰ رَبِّهِ فَقَالَ: أَرْسَلْتَنِي إِلَىٰ عَبْدٍ لَا يُرِيدُ الْمَوْتَ، قَالَ: فَرَدَّ اللهُ إِلَيْهِ عَيْنَهُ

[1] *Al-Ahzâb* 33:69.

then what?' He said: 'Death.' He said: 'Let it be now.' And he asked Allâh to bring him near to the holy land, a stone's throw from it. And the Messenger of Allâh ﷺ said: 'If I were there, I would show you his grave beside the road, beneath the red mound.'"

وَقَالَ: ارْجِعْ إِلَيْهِ، فَقُلْ لَهُ: يَضَعُ يَدَهُ عَلَىٰ مَتْنِ ثَوْرٍ، فَلَهُ، بِمَا غَطَّتْ يَدُهُ بِكُلِّ شَعْرَةٍ، سَنَةٌ، قَالَ: أَيْ رَبِّ! ثُمَّ مَهْ؟ قَالَ: ثُمَّ الْمَوْتُ، قَالَ: فَالْآنَ، فَسَأَلَ اللهَ أَنْ يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمْيَةً بِحَجَرٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَلَوْ كُنْتُ ثَمَّ، لَأَرَيْتُكُمْ قَبْرَهُ إِلَىٰ جَانِبِ الطَّرِيقِ، تَحْتَ الْكَثِيبِ الْأَحْمَرِ».

[6149] 158 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'The Angel of Death came to Mûsâ ﷺ, and said: "Answer the call of your Lord." Mûsâ ﷺ, slapped the eye of the Angel of Death and put it out. The Angel went back to Allâh, Exalted is He, and said: "You have sent me to a slave of Yours who does not want to die, and he has put out my eye." Allâh restored his eye and said: "Go back to My slave and say: 'Do you want to live? If you want to live, put your hand on the back of an ox and however many hairs your hand covers, you will have one year for every hair.'" He said: "Then what?" He said: "Then you will die." He (Mûsâ

[٦١٤٩] ١٥٨-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «جَاءَ مَلَكُ الْمَوْتِ إِلَىٰ مُوسَىٰ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: أَجِبْ رَبَّكَ، قَالَ: فَلَطَمَ مُوسَىٰ عَلَيْهِ السَّلَامُ عَيْنَ مَلَكِ الْمَوْتِ فَفَقَأَهَا، قَالَ: فَرَجَعَ الْمَلَكُ إِلَىٰ اللهِ تَعَالَىٰ فَقَالَ: إِنَّكَ أَرْسَلْتَنِي إِلَىٰ عَبْدٍ لَكَ لَا يُرِيدُ الْمَوْتَ، وَقَدْ فَقَأَ عَيْنِي، قَالَ: فَرَدَّ اللهُ إِلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ إِلَىٰ عَبْدِي فَقُلِ: الْحَيَاةَ تُرِيدُ؟ فَإِنْ كُنْتَ تُرِيدُ الْحَيَاةَ فَضَعْ يَدَكَ عَلَىٰ مَتْنِ ثَوْرٍ، فَمَا تَوَارَتْ يَدُكَ مِنْ شَعْرَةٍ، فَإِنَّكَ تَعِيشُ بِهَا سَنَةً، قَالَ: ثُمَّ مَهْ؟ قَالَ: ثُمَّ تَمُوتُ،

ﷺ) said: "Rather let it be now. O Lord, cause me to die a stone's throw from the holy land."' The Messenger of Allâh ﷺ said: 'By Allâh, if I were there I would show you his grave, beside the road, beneath the red mound.'"

قَالَ: فَالْآنَ مِنْ قَرِيبٍ، رَبِّ! أَمِتْنِي مِنَ الْأَرْضِ الْمُقَدَّسَةِ، رَمْيَةً بِحَجَرٍ» قَالَ رَسُولُ اللهِ ﷺ: «وَاللهِ! لَوْ أَنِّي عِنْدَهُ لَأَرَيْتُكُمْ قَبْرَهُ إِلَىٰ جَانِبِ الطَّرِيقِ، عِنْدَ الْكَثِيبِ الْأَحْمَرِ».

[6150] (...) Ma'mar narrated a similar *Hadîth* (as no. 6149).

[٦١٥٠] (...) **حَدَّثَنَا** أَبُو إِسْحَٰقَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، بِمِثْلِ هَٰذَا الْحَدِيثِ.

[6151] 159 - (2373) It was narrated that Abû Hurairah said: "While a Jew was selling some goods, he was offered something for them that he did not like, or that did not please him" – 'Abdul-'Azîz (a narrator) was not sure. – "He said: 'No, by the One Who chose Mûsâ ﷺ, above mankind!' An *Ansârî* man heard him and slapped him on the face, and said: 'You say, by the One Who chose Mûsâ ﷺ above mankind, when the Messenger of Allâh ﷺ is among us?' The Jew went to the Messenger of Allâh ﷺ and said: 'O Abul-Qâsim, I am under protection and have a covenant.' And he said: 'So-and-so slapped my face.' The Messenger of Allâh ﷺ said: 'Why did you slap his face?' He said: 'O Messenger of Allâh, he said: "By the One Who chose Mûsâ

[٦١٥١] **١٥٩**-(٢٣٧٣) **حَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ بْنِ أَبِي سَلَمَةَ عَنْ عَبْدِ اللهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ، عَنْ عَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا يَهُودِيٌّ يَعْرِضُ سِلْعَةً لَهُ أُعْطِيَ بِهَا شَيْئًا، كَرِهَهُ أَوْ لَمْ يَرْضَهُ - شَكَّ عَبْدُ الْعَزِيزِ - قَالَ: لَا، وَالَّذِي اصْطَفَىٰ مُوسَىٰ عَلَيْهِ السَّلَامُ عَلَىٰ الْبَشَرِ! قَالَ: فَسَمِعَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَلَطَمَ وَجْهَهُ قَالَ: تَقُولُ: وَالَّذِي اصْطَفَىٰ مُوسَىٰ عَلَيْهِ السَّلَامُ عَلَىٰ الْبَشَرِ وَرَسُولُ اللهِ ﷺ بَيْنَ أَظْهُرِنَا؟ قَالَ: فَذَهَبَ الْيَهُودِيُّ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: يَا أَبَا الْقَاسِمِ! إِنَّ لِي ذِمَّةً وَعَهْدًا، وَقَالَ: فُلَانٌ

ﷺ over mankind," when you are among us.' The Messenger of Allâh ﷺ became so angry that his anger could be seen in his face, and said: 'Do not differentiate between the Prophets of Allâh, for the Trumpet will be blown and those who are in heaven and on earth will swoon, except those whom Allâh wills. Then it will be blown again and I will be the first one to be raised, or among the first to be raised, and Mûsâ ﷺ, will be there, holding on to the Throne, and I will not know whether he was compensated for his swooning on the Day of Aṭ-Ṭûr or whether he was raised before me. And I do not say that anyone is better than Yûnus bin Matta ﷺ.'"

لَطَمَ وَجْهِي، فَقَالَ رَسُولُ اللهِ ﷺ: «لِمَ لَطَمْتَ وَجْهَهُ؟» قَالَ: قَالَ - يَا رَسُولَ اللهِ! -: وَالَّذِي اصْطَفَىٰ مُوسَىٰ عَلَيْهِ السَّلَامُ عَلَى الْبَشَرِ، وَأَنْتَ بَيْنَ أَظْهُرِنَا، قَالَ: فَغَضِبَ رَسُولُ اللهِ ﷺ حَتَّىٰ عُرِفَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ قَالَ: «لَا تُفَضِّلُوا بَيْنَ أَنْبِيَاءِ اللهِ، فَإِنَّهُ يُنْفَخُ فِي الصُّورِ فَيَصْعَقُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللهُ، قَالَ: ثُمَّ يُنْفَخُ فِيهِ أُخْرَىٰ، فَأَكُونُ أَوَّلَ مَنْ بُعِثَ، أَوْ فِي أَوَّلِ مَنْ بُعِثَ، فَإِذَا مُوسَىٰ عَلَيْهِ السَّلَامُ آخِذٌ بِالْعَرْشِ، فَلَا أَدْرِي أَحُوسِبَ بِصَعْقَةٍ يَوْمَ الطُّورِ، أَوْ بُعِثَ قَبْلِي، وَلَا أَقُولُ: إِنَّ أَحَدًا أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّىٰ عَلَيْهِ السَّلَامُ».

[6152] (...) 'Abdul-'Azîz bin Abî Salamah narrated a similar (as no. 6151) report with this chain of narrators.

[٦١٥٢] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ بِهَٰذَا الْإِسْنَادِ، سَوَاءً.

[6153] 160 - (...) It was narrated that Abû Hurairah said: "Two men traded insults, a Jewish man and a Muslim man. The Muslim said: 'By the One Who chose Muḥammad ﷺ above all of creation.' The Jew said: 'By the One Who chose Mûsâ ﷺ, above all of creation.' The Muslim raised his hand at that point and slapped

[٦١٥٣] ١٦٠-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ النَّضْرِ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ وَعَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: اسْتَبَّ رَجُلَانِ، رَجُلٌ مِنَ

the Jew's face. The Jew went to the Messenger of Allâh ﷺ and told what had happened between him and the Muslim. The Messenger of Allâh ﷺ said: 'Do not regard me as superior to Mûsâ, for (when the Trumpet is blown) the people will swoon and I will be the first one to wake up, and I will see Mûsâ ﷺ, holding on to the side of the Throne, and I will not know whether he was one of those who swooned and he woke up before me, or if he will be one of those who are exempted (from swooning when the Trumpet is blown) by Allâh.'"

الْيَهُودِ وَرَجُلٌ مِنَ الْمُسْلِمِينَ، فَقَالَ الْمُسْلِمُ: وَالَّذِي اصْطَفَىٰ مُحَمَّدًا ﷺ عَلَىٰ الْعَالَمِينَ! وَقَالَ الْيَهُودِيُّ: وَالَّذِي اصْطَفَىٰ مُوسَىٰ عَلَيْهِ السَّلَامُ عَلَىٰ الْعَالَمِينَ! وَقَالَ: فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذٰلِكَ، فَلَطَمَ وَجْهَ الْيَهُودِيِّ، فَذَهَبَ [الْيَهُودِيُّ] إِلَىٰ رَسُولِ اللهِ ﷺ فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تُخَيِّرُونِي عَلَىٰ مُوسَىٰ، فَإِنَّ النَّاسَ يَصْعَقُونَ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا مُوسَىٰ عَلَيْهِ السَّلَامُ بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلَا أَدْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي أَمْ كَانَ مِمَّنِ اسْتَثْنَى اللهُ».

[6154] 161 - (...) It was narrated that Abû Hurairah said: "A Muslim man and a Jewish man traded insults..." a *Ḥadîth* like that of Ibrâhîm bin Sa'd from Ibn Shihâb (no.6153).

[٦١٥٤] ١٦١ -(. . .) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ وَأَبُو بَكْرِ ابْنُ إِسْحَٰقَ قَالَا: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ، بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ ابْنِ شِهَابٍ.

[6155] 162 - (2374) It was narrated that Abû Sa'eed Al-Khudrî said: "A Jew who had been

[٦١٥٥] ١٦٢ -(٢٣٧٤) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ:

slapped on the face came to the Prophet ﷺ..." a *Hadîth* like that of Az-Zuhrî (no. 6154), except that he said: "I will not know whether he was one of those who swooned and he woke up before me, or if his swooning at Aṭ-Ṭûr was sufficient for him."

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَاءَ يَهُودِيٌّ إِلَى النَّبِيِّ ﷺ قَدْ لُطِمَ وَجْهُهُ، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ، غَيْرَ أَنَّهُ قَالَ: «فَلَا أَدْرِي أَكَانَ مِمَّنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوِ اكْتَفَىٰ بِصَعْقَةِ الطُّورِ».

[6156] 163 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Do not differentiate between the Prophets.'"

[٦١٥٦] ١٦٣-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ [الْخُدْرِيِّ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُخَيِّرُوا بَيْنَ الْأَنْبِيَاءِ». وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: عَمْرُو ابْنِ يَحْيَىٰ قَالَ: حَدَّثَنِي أَبِي.

[6157] 164 - (2375) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "I came to" – in the report of Haddâb: "I passed by – Mûsâ on the night on which I was taken on the Night Journey, at the red mound, and he was standing and praying in his grave."

[٦١٥٧] ١٦٤-(٢٣٧٥) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ وَشَيْبَانُ بْنُ فَرُّوخَ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ وَسُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَتَيْتُ- وَفِي رِوَايَةِ هَدَّابٍ: مَرَرْتُ - عَلَىٰ مُوسَىٰ لَيْلَةَ أُسْرِيَ بِي عِنْدَ الْكَثِيبِ الْأَحْمَرِ، وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ».

[6158] 165 - (...) Anas said: The Messenger of Allâh ﷺ said: "I passed by Mûsâ and he was

[٦١٥٨] ١٦٥-(...) وَحَدَّثَنَا عَلِيُّ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ يَعْنِي ابْنَ

praying in his grave." In the *Ḥadîth* of 'Eîsâ it adds: "I passed by on the night on which I was taken on the Night Journey."

يُونُسَ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، كِلَاهُمَا عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَرَرْتُ عَلَىٰ مُوسَىٰ وَهُوَ يُصَلِّي فِي قَبْرِهِ». وَزَادَ فِي حَدِيثِ عِيسَىٰ: «مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي».

Chapter 43. Yûnus ﷺ, And The Words Of The Prophet ﷺ: "No One Should Say: 'I Am Better Than Yûnus Bin Matta.'"

(المعجم ٤٣) - **(بَابٌ فِي ذِكْرِ يُونُسَ عليه السلام وقول النبي ﷺ: «لا ينبغي لعبد أن يقول: أنا خير من يونس بن متى»)** (التحفة ٤٣)

[6159] 166 - (2376) It was narrated from Abû Hurairah from the Prophet ﷺ that He (Allâh, Blessed and Exalted is He) said: No slave of Mine should say" – Ibn Al-Muthanna said: "My slave should not say" – 'I am better than Yûnus bin Matta [ﷺ].'"

[٦١٥٩] ١٦٦-(٢٣٧٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَٰنِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ «قَالَ: - يَعْنِي اللهَ تَبَارَكَ وَتَعَالَىٰ - لَا يَنْبَغِي لِعَبْدٍ لِي - وَقَالَ ابْنُ الْمُثَنَّىٰ: لِعَبْدِي - أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ ابْنِ مَتَّىٰ، [عَلَيْهِ السَّلَامُ]».

قَالَ ابْنُ أَبِي شَيْبَةَ: مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ.

[6160] 167 - (2377) It was narrated that Qatâdah said: "I heard Abul-'Âliyah say: 'The cousin of your Prophet ﷺ, i.e., Ibn 'Abbâs told me that the Prophet ﷺ said: "No one should say: 'I am better than Yûnus bin Matta.'"'

[٦١٦٠] ١٦٧-(٢٣٧٧) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولَ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ﷺ يَعْنِي ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّىٰ»، وَنَسَبَهُ إِلَىٰ أَبِيهِ.

Chapter 44. The Virtues Of Yûsuf عليه السلام

(المعجم ٤٤) - (بَابٌ مِن فضائل يوسف، ﷺ) (التحفة ٤٤)

[6161] 168 - (2378) It was narrated that Abû Hurairah said: "It was said: 'O Messenger of Allâh, who is the most honored of people?' He said: 'The one with the most *Taqwa*.' They said: 'This is not what we are asking about.' He said: 'Yûsuf, the Prophet of Allâh, the son of the Prophet of Allâh, the son of the Prophet of Allâh, the son of the *Khalîl* (Close Friend) of Allâh.' They said: 'This is not what we are asking about.' He said: 'Are you asking about the lineages of the Arabs then? The best of them during the *Jâhiliyyah* are the best of them in Islam, when they gain understanding (of the religion).'"

[٦١٦١] ١٦٨-(٢٣٧٨) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قِيلَ: يَا رَسُولَ اللهِ! مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَتْقَاهُمْ» قَالُوا: لَيْسَ عَنْ هَٰذَا نَسْأَلُكَ، قَالَ: «فَيُوسُفُ نَبِيُّ اللهِ ابْنُ نَبِيِّ اللهِ [ابْنِ نَبِيِّ اللهِ] ابْنِ خَلِيلِ اللهِ» قَالُوا: لَيْسَ عَنْ هَٰذَا نَسْأَلُكَ، قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِّي؟ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ، إِذَا فَقِهُوا».

Chapter 45. The Virtues Of Zakariyyâ ﷺ

(المعجم ٤٥) - (بَابٌ مِن فضائل زكرياء، ﷺ) (التحفة ٤٥)

[6162] 169 - (2379) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Zakariyyâ was a carpenter."

[٦١٦٢] ١٦٩-(٢٣٧٩) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كَانَ زَكَرِيَّاءُ نَجَّارًا».

Chapter 46. The Virtues Of Al-Khadr ﷺ

(المعجم ٤٦) - (بَابٌ مِن فضائل الخضر، ﷺ) (التحفة ٤٦)

[6163] 170 - (2380) It was narrated that Sa'eed bin Jubair said: "I said to Ibn 'Abbâs: 'Nawf Al-Bikâlî is saying that Mûsâ ﷺ, the (Prophet) of the Children of Israel is not the same Mûsâ ﷺ, who accompanied Al-Khadr.' He said: 'The enemy of Allâh is lying. I heard Ubayy bin Ka'b say: "I heard the Messenger of Allâh ﷺ say: 'Mûsâ ﷺ, stood up and delivered a speech to the Children of Israel. He was asked: "Which of the people is most knowledgeable?" He said: "I am the most knowledgeable." Allâh was angry with him because he did not attribute knowledge to Him, and Allâh revealed to him: "One of My slaves, at the place where the two seas meet, is more knowledgeable than you." Mûsâ said: "O Lord,

[٦١٦٣] ١٧٠-(٢٣٨٠) حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ -: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَىٰ عَلَيْهِ السَّلَامُ، صَاحِبَ بَنِي إِسْرَائِيلَ لَيْسَ هُوَ مُوسَىٰ عَلَيْهِ السَّلَامُ صَاحِبُ الْخَضِرِ، عَلَيْهِ السَّلَامُ، فَقَالَ: كَذَبَ عَدُوُّ اللهِ، سَمِعْتُ أُبَيَّ بْنَ كَعْبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَامَ مُوسَىٰ [عَلَيْهِ السَّلَامُ] خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا أَعْلَمُ، قَالَ:

how can I meet him?" It was said to him: "Carry a fish in a basket, and where you lose the fish, he will be there."

"He set off, accompanied by his servant, who was Yûsha' bin Nûn. Mûsâ ﷺ, carried a fish in a basket. He and his slave set out walking until they came to the rock. Mûsâ ﷺ, and his slave went to sleep, and the fish began to move in the basket until it came out of the basket and fell into the sea. Allâh halted the flow of water until it became like an arch, and it was like a tunnel for the fish, and Mûsâ and his servant were astonished. They set out for the rest of that day and the following night, and the servant of Mûsâ forgot to tell him. The next morning Mûsâ, ﷺ, said to his slave: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." He had not felt tired until he passed the place where he had been enjoined to stop. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaitân* made me forget to remember it. It took its course into the sea in a strange (way)!" Mûsâ said: "That is what we were seeking."

"So they retraced their steps until they came to the rock, where they saw a man covered with a garment.

فَعَتَبَ اللهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللهُ إِلَيْهِ: أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ، قَالَ مُوسَىٰ: أَيْ رَبِّ! كَيْفَ لِي بِهِ؟ فَقِيلَ لَهُ: احْمِلْ حُوتًا فِي مِكْتَلٍ، فَحَيْثُ تَفْقِدُ الْحُوتَ فَهُوَ ثَمَّ، فَانْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ، وَهُوَ يُوشَعُ بْنُ نُونٍ، فَحَمَلَ مُوسَىٰ عَلَيْهِ السَّلَامُ، حُوتًا فِي مِكْتَلٍ، وَانْطَلَقَ هُوَ وَفَتَاهُ يَمْشِيَانِ حَتَّىٰ أَتَيَا الصَّخْرَةَ، فَرَقَدَ مُوسَىٰ، عَلَيْهِ السَّلَامُ، وَفَتَاهُ، فَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ، حَتَّىٰ خَرَجَ مِنَ الْمِكْتَلِ، فَسَقَطَ فِي الْبَحْرِ، قَالَ: وَأَمْسَكَ اللهُ عَنْهُ جِرْيَةَ الْمَاءِ حَتَّىٰ كَانَ مِثْلَ الطَّاقِ، فَكَانَ لِلْحُوتِ سَرَبًا، وَكَانَ لِمُوسَىٰ وَفَتَاهُ عَجَبًا، فَانْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتَهُمَا، وَنَسِيَ صَاحِبُ مُوسَىٰ أَنْ يُخْبِرَهُ، فَلَمَّا أَصْبَحَ مُوسَىٰ، عَلَيْهِ السَّلَامُ، قَالَ لِفَتَاهُ: (آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَٰذَا نَصَبًا)، قَالَ: وَلَمْ يَنْصَبْ حَتَّىٰ جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ، قَالَ: ﴿أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا﴾ قَالَ مُوسَىٰ: ﴿ذَٰلِكَ مَا كُنَّا نَبْغِ فَٱرْتَدَّا عَلَىٰٓ

Mûsâ greeted him with *Salâm* and Al-Khadr said to him: "How could you have peace (*Salâm*) in your land?" He said: "I am Mûsâ." He said: "The Mûsâ of the Children of Israel?" He said: "Yes." He said: "You have knowledge from Allâh that Allâh has taught you, and I do not know it, and I have knowledge from Allâh that Allâh has taught me, and you do not know it." Mûsâ ﷺ, said to him: "May I follow you so that you may teach me some of that knowledge which you have been taught by Allâh?" He said: "Verily, you will not be able to have patience with me! And how can you have patience about a thing which you know not?" Mûsâ said: "If Allâh wills, you will find me patient, and I will not disobey you at all."

Al-Khadr said to him: "Then, if you follow me, ask me not about anything till I myself mention of it to you." Mûsâ said: "Yes." So Al-Khadr and Mûsâ set out walking along the shore of the sea, and a boat passed by them. They spoke to them, asking them to carry them. They recognized Al-Khadr so they carried them for free. Al-Khadr went to one of the planks of the boat and pulled it out, and Mûsâ said to him: "These people carried us for free, and you have scuttled their boat

ءَاثَارِهِمَا قَصَصًا﴾ قَالَ: يَقُصَّانِ آثَارَهُمَا، حَتَّىٰ أَتَيَا الصَّخْرَةَ فَرَأَىٰ رَجُلًا مُسَجًّى عَلَيْهِ بِثَوْبٍ، فَسَلَّمَ عَلَيْهِ مُوسَىٰ، فَقَالَ لَهُ الْخَضِرُ: أَنَّىٰ بِأَرْضِكَ السَّلَامُ؟ قَالَ: أَنَا مُوسَىٰ، قَالَ: مُوسَىٰ بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: إِنَّكَ عَلَىٰ عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَكَهُ اللهُ لَا أَعْلَمُهُ، وَأَنَا عَلَىٰ عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ لَا تَعْلَمُهُ، قَالَ لَهُ مُوسَىٰ، [عَلَيْهِ السَّلَامُ]: هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا؟ قَالَ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا، قَالَ: سَتَجِدُنِي إِنْ شَاءَ اللهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا، قَالَ لَهُ الْخَضِرُ: فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا، قَالَ: نَعَمْ، فَانْطَلَقَ الْخَضِرُ وَمُوسَىٰ يَمْشِيَانِ عَلَىٰ سَاحِلِ الْبَحْرِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمَاهُمْ أَنْ يَحْمِلُوهُمَا، فَعَرَفُوا الْخَضِرَ فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ، فَعَمَدَ الْخَضِرُ إِلَىٰ لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ فَنَزَعَهُ، فَقَالَ لَهُ مُوسَىٰ: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدْتَ إِلَىٰ سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا، لَقَدْ جِئْتَ شَيْئًا إِمْرًا، قَالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، قَالَ: لَا تُؤَاخِذْنِي

so as to drown its people. Verily, you have committed a dreadful thing." Al-Khaḍr said: "Did I not tell you, that you would not be able to have patience with me?" Mûsâ said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." Then they disembarked from the ship and while they were walking along the shore, they saw a boy playing with other boys. Al-Khaḍr took hold of his head and pulled it off and killed him. Mûsâ said to him: "Have you killed an innocent person who had killed none? Verily, you have committed an evil thing!" Al-Khaḍr said: "Did I not tell you that you can have no patience with me?" He said: "This was more grievous than the first." Mûsâ said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

"Then they set off until they came to the people of a village, where they asked the people for food but they refused to entertain them. They found therein a wall that was about to collapse, and Al-Khaḍr gestured with his hand and set it straight. Mûsâ said to him: "People to whom we came, and they showed us no hospitality and offered us no food; if you had wished you could have taken wages for it." Al-Khaḍr said:

بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا، ثُمَّ خَرَجَا مِنَ السَّفِينَةِ، فَبَيْنَمَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ إِذَا غُلَامٌ يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَ الْخَضِرُ بِرَأْسِهِ، فَاقْتَلَعَهُ بِيَدِهِ، فَقَتَلَهُ، فَقَالَ لَهُ مُوسَىٰ: أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ؟ لَقَدْ جِئْتَ شَيْئًا نُكْرًا، قَالَ: أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا؟ قَالَ: وَهَٰذِهِ أَشَدُّ مِنَ الْأُولَىٰ، قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي، قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا، فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا، فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ - يَقُولُ -: مَائِلٌ، قَالَ الْخَضِرُ بِيَدِهِ هَٰكَذَا، فَأَقَامَهُ، قَالَ لَهُ مُوسَىٰ: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُضَيِّفُونَا وَلَمْ يُطْعِمُونَا، لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا، قَالَ: هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ، سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا»، قَالَ رَسُولُ اللهِ ﷺ: «يَرْحَمُ اللهُ مُوسَىٰ، لَوَدِدْتُ أَنَّهُ كَانَ صَبَرَ حَتَّىٰ يُقَصَّ عَلَيْنَا مِنْ أَخْبَارِهِمَا»، قَالَ: وَقَالَ رَسُولُ اللهِ ﷺ: «كَانَتِ الْأُولَىٰ مِنْ مُوسَىٰ نِسْيَانًا»، قَالَ: «وَجَاءَ عُصْفُورٌ حَتَّىٰ وَقَعَ عَلَىٰ حَرْفِ السَّفِينَةِ، ثُمَّ نَقَرَ فِي الْبَحْرِ،

“This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.’”

“The Messenger of Allâh ﷺ said: ‘May Allâh have mercy on Mûsâ. Would that he had had patience so that we might have heard more of their story.’ The Messenger of Allâh ﷺ said: ‘The first time was due to forgetfulness on Mûsâ’s part. A bird came and perched on the edge of the boat and pecked in the water, and Al-Khadr said to him: “Your knowledge and my knowledge compared to the knowledge of Allâh are no more than that which this bird takes from the sea.”’

Sa‘eed bin Jubair said: “And he used to read: ‘...There was a king ahead of them who seized every ship by force.’ And he used to read: ‘As for the boy, he was a disbeliever.’”

فَقَالَ لَهُ الْخَضِرُ: مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللهِ إِلَّا مِثْلَ مَا نَقَصَ هَٰذَا الْعُصْفُورُ مِنَ الْبَحْرِ».

قَالَ سَعِيدُ بْنُ جُبَيْرٍ: وَكَانَ يَقْرَأُ: (وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا)، وَكَانَ يَقْرَأُ: (وَأَمَّا الْغُلَامُ فَكَانَ كَافِرًا).

[6164] 171 - (...) It was narrated that Sa‘eed bin Jubair said: “It was said to Ibn ‘Abbâs: ‘Nawf says that the Mûsâ who went to seek knowledge was not the same as the Mûsâ of the Children of Israel.’ He said: ‘Did you hear that, O Sa‘eed?’ He said: ‘Yes.’ He said: ‘Nawf is lying.’”

[٦١٦٤] ١٧١-(...) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيُّ عَنْ أَبِيهِ، عَنْ رَقَبَةَ، عَنْ أَبِي إِسْحَٰقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا يَزْعُمُ أَنَّ مُوسَى الَّذِي ذَهَبَ يَلْتَمِسُ الْعِلْمَ لَيْسَ بِمُوسَىٰ بَنِي إِسْرَائِيلَ، قَالَ:

أَسَمِعْتَهُ؟ يَا سَعِيدُ! قُلْتُ: نَعَمْ، قَالَ: كَذَبَ نَوْفٌ.

[٦١٦٥] ١٧٢-(...) حَدَّثَنَا أُبَيُّ ابْنُ كَعْبٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّهُ بَيْنَمَا مُوسَىٰ، عَلَيْهِ السَّلَامُ، فِي قَوْمِهِ يُذَكِّرُهُمْ بِأَيَّامِ اللهِ، وَأَيَّامُ اللهِ: نَعْمَاؤُهُ وَبَلَاؤُهُ، إِذْ قَالَ: مَا أَعْلَمُ فِي الْأَرْضِ رَجُلًا خَيْرًا وَ أَعْلَمَ مِنِّي، قَالَ: فَأَوْحَى اللهُ إِلَيْهِ، إِنِّي أَعْلَمُ بِالْخَيْرِ مِنْهُ، أَوْ عِنْدَ مَنْ هُوَ، إِنَّ فِي الْأَرْضِ رَجُلًا هُوَ أَعْلَمُ مِنْكَ، قَالَ: يَا رَبِّ! فَدُلَّنِي عَلَيْهِ، قَالَ: فَقِيلَ لَهُ: تَزَوَّدْ حُوتًا مَالِحًا، فَإِنَّهُ حَيْثُ تَفْقِدُ الْحُوتَ، قَالَ: فَانْطَلَقَ هُوَ وَفَتَاهُ حَتَّى انْتَهَيَا إِلَىٰ الصَّخْرَةِ، فَعُمِّيَ عَلَيْهِ، فَانْطَلَقَ وَتَرَكَ فَتَاهُ، فَاضْطَرَبَ الْحُوتُ فِي الْمَاءِ، فَجَعَلَ لَا يَلْتَئِمُ عَلَيْهِ، صَارَ مِثْلَ الْكُوَّةِ، قَالَ: فَقَالَ فَتَاهُ: أَلَا أَلْحَقُ نَبِيَّ اللهِ فَأُخْبِرَهُ؟ قَالَ: فَنُسِّيَ، فَلَمَّا تَجَاوَزَا قَالَ لِفَتَاهُ: «آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَٰذَا نَصَبًا» قَالَ: وَلَمْ يُصِبْهُمْ نَصَبٌ حَتَّىٰ تَجَاوَزَا، قَالَ: فَتَذَكَّرَ قَالَ: (أَرَأَيْتَ إِذْ أَوَيْنَا إِلَىٰ الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ، وَمَا أَنْسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا)

[6165] 172 - (...) Ubayy bin Ka‘b narrated: "I heard the Messenger of Allâh ﷺ say: 'While Mûsâ ﷺ was among his people, reminding them of the days of Allâh – and the days of Allâh are His blessings and trials – he said: "I do not know of any man on earth who is better and more knowledgeable than me."

"Allâh revealed to him: I know best about goodness or with whom it is. In the land there is a man who is more knowledgeable than you." He said: "O Lord, guide me to him." It was said to him: "Take a salted fish with you as provision, and he will be where you lose the fish." He and his servant set out until they came to the rock, but he did not find any clue. Mûsâ set out and left his servant behind, and the fish began to stir in the water, which became like a tunnel. His servant said: "Should I not catch up with the Prophet of Allâh and tell him?" But he was caused to forget. When they went beyond (that point) he said to his servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." And they did not become tired until they passed that point.'"

"Then he remembered and said: "Do you remember when we

betook ourselves to the rock? I indeed forgot the fish; none but Shaiṭân made me forget to remember it. It took its course into the sea in a strange (way)!" Mûsâ said: "That is what we have been seeking." So they went back retracing their footsteps. He showed him where the fish had jumped out, and he said: "This is the place that was described to me." Then he went looking for him, and he found Al-Khaḍr covered with a garment, lying on his back. Mûsâ said: "*As-salâmu 'alaikum.*" He uncovered his face and said: "*Wa 'alaikum as-salâm.* Who are you?" He said: "I am Mûsâ." He said: "Who is Mûsâ?" He said: "The Mûsâ of the Children of Israel." He said: "What brings you here?" He said: "I have come that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)." He said: "Verily, you will not be able to have patience with me! And how can you have patience about a thing which you know not? – something I have been enjoined to do but if you see it you will not be able to bear it." Mûsâ said: "If Allâh wills, you will find me patient, and I will not disobey you at all." Al-Khaḍr said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." So they both proceeded, till, when they embarked the ship,

قَالَ: (ذٰلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا) فَأَرَاهُ مَكَانَ الْحُوتِ، قَالَ: هَهُنَا وُصِفَ لِي، قَالَ: فَذَهَبَ يَلْتَمِسُ فَإِذَا هُوَ بِالْخَضِرِ مُسَجًّى ثَوْبًا، مُسْتَلْقِيًا عَلَى الْقَفَا، أَوْ قَالَ عَلَىٰ حُلَاوَةِ الْقَفَا، قَالَ: السَّلَامُ عَلَيْكُمْ، فَكَشَفَ الثَّوْبَ عَنْ وَجْهِهِ قَالَ: وَعَلَيْكُمُ السَّلَامُ قَالَ: مَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَىٰ، قَالَ: وَمَنْ مُوسَىٰ؟ قَالَ: مُوسَىٰ بَنِي إِسْرَائِيلَ، قَالَ: مَجِيءٌ مَا جَاءَ بِكَ؟ قَالَ: جِئْتُ لِتُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا، قَالَ: (إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا) شَيْءٌ أُمِرْتُ [بِهِ] أَنْ أَفْعَلَهُ إِذَا رَأَيْتَهُ لَمْ تَصْبِرْ، قَالَ: (سَتَجِدُنِي إِنْ شَاءَ اللهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا) قَالَ: فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا، فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا، قَالَ: انْتَحَىٰ عَلَيْهَا، قَالَ لَهُ مُوسَىٰ عَلَيْهِ السَّلَامُ: (أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا، قَالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا؟) قَالَ: لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا، فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غِلْمَانًا يَلْعَبُونَ،

he scuttled it. Mûsâ said: "Have you scuttled it in order to drown its people? Verily, you have committed a dreadful thing." He said: "Did I not tell you, that you would not be able to have patience with me?" He said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." Then they proceeded until they came to some boys who were playing, and Al-Khadr went straight to one of them, and killed him. Mûsâ ﷺ, was greatly distressed by that and said: "Have you killed an innocent person who had killed none? Verily, you have committed an evil thing!"

At this point the Messenger of Allâh ﷺ said, May Allâh's Mercy be upon us and on Mûsâ ﷺ 'Were it not that he was too hasty he would have seen wondrous things, but he was seized with fear of blame for his companion. Mûsâ said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." If he had been patient he would have seen wondrous things.'"

He (Ubayy bin Ka'b) said: "When he (ﷺ) mentioned any of the Prophets he would start with himself saying: 'May Allâh have mercy upon us and upon my brother so-and-so, may the mercy of Allâh be upon us.' "Then they proceeded until they came to the people of a town who were very

قَالَ: فَانْطَلَقَ إِلَىٰ أَحَدِهِمْ بَادِيَ الرَّأْيِ فَقَتَلَهُ، فَذُعِرَ عِنْدَهَا مُوسَىٰ عَلَيْهِ السَّلَامُ، ذَعْرَةً مُنْكَرَةً، قَالَ: (أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا)، فَقَالَ رَسُولُ اللهِ ﷺ عِنْدَ هَٰذَا الْمَكَانِ: «رَحْمَةُ اللهِ عَلَيْنَا وَعَلَىٰ مُوسَىٰ - عليه السلام - لَوْلَا أَنَّهُ عَجَّلَ لَرَأَى الْعَجَبَ، وَلَٰكِنَّهُ أَخَذَتْهُ مِنْ صَاحِبِهِ ذَمَامَةٌ، قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي، قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا، وَلَوْ صَبَرَ لَرَأَى الْعَجَبَ» - قَالَ: وَكَانَ إِذَا ذَكَرَ أَحَدًا مِنَ الْأَنْبِيَاءِ بَدَأَ بِنَفْسِهِ، «رَحْمَةُ اللهِ عَلَيْنَا وَعَلَىٰ أَخِي كَذَا، رَحْمَةُ اللهِ عَلَيْنَا - فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ لِئَامًا فَطَافَا فِي الْمَجَالِسِ فَاسْتَطْعَمَا أَهْلَهَا، فَأَبَوْا أَنْ يُضَيِّفُوهُمَا، فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ، قَالَ: لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا، قَالَ: هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ وَأَخَذَ بِثَوْبِهِ، قَالَ: سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا، أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ، إِلَىٰ آخِرِ الْآيَةِ، فَإِذَا جَاءَ الَّذِي يَتَسَخَّرُهَا وَجَدَهَا مُنْخَرِقَةً فَتَجَاوَزَهَا فَأَصْلَحُوهَا بِخَشَبَةٍ، وَأَمَّا الْغُلَامُ فَطُبِعَ يَوْمَ طُبِعَ كَافِرًا، وَكَانَ

stingy. They went around to various gatherings asking the people for food, but they refused to entertain them. They found there a wall that was about to collapse, but Al-Khaḍr made it straight. Mûsâ said: "If you had wished, surely, you could have taken wages for it!'" Al-Khaḍr said: "This is the parting between me and you." He took hold of his garment and said: "I will tell you the interpretation of (those) things over which you were unable to hold patience. As for the ship, it belonged to poor people working in the sea. So I wished to make a defect in it, as there was a king behind them who seized every ship by force. When they came to the one who wanted to seize it, he found it was damaged so he let it go, and they repaired it with wood. As for the boy, he was created a disbeliever by nature, but his parents loved him; had he lived, we feared lest he should oppress them by rebellion and disbelief. So we intended that their Lord should exchange him for them with one better in righteousness and nearer to mercy. As for the wall, it belonged to two orphan boys in the town. Under the wall there was a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain

أَبَوَاهُ قَدْ عَطَفَا عَلَيْهِ، فَلَوْ أَنَّهُ أَدْرَكَ أَرْهَقَهُمَا طُغْيَانًا وَكُفْرًا، فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا، وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ إِلَىٰ آخِرِ الْآيَةِ.

their age of full strength and take out their treasure as a mercy from your Lord.'"

[٦١٦٦] (...) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ، كِلَاهُمَا عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَٰقَ، بِإِسْنَادِ التَّيْمِيِّ عَنْ أَبِي إِسْحَٰقَ، نَحْوَ حَدِيثِهِ.

[6166] (...) A similar *Hadîth* (as no. 6165) was narrated from Abû Ishâq with the chain of At-Taimî from Abû Ishâq.

[٦١٦٧] ١٧٣-(...) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ قَرَأَ: لَتَخِذْتَ عَلَيْهِ أَجْرًا.

[6167] 173 - (...) It was narrated from Ubayy bin Ka'b that the Prophet ﷺ recited: "You could have taken wages for it."

[٦١٦٨] ١٧٤-(...) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ ابْنِ مَسْعُودٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ؛ أَنَّهُ تَمَارَىٰ هُوَ وَالْحُرُّ ابْنُ قَيْسِ بْنِ حِصْنٍ الْفَزَارِيُّ فِي صَاحِبِ مُوسَىٰ، عَلَيْهِ السَّلَامُ، فَقَالَ ابْنُ عَبَّاسٍ: هُوَ الْخَضِرُ عَلَيْهِ السَّلَامُ، فَمَرَّ بِهِمَا أُبَيُّ ابْنُ كَعْبٍ الْأَنْصَارِيُّ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: يَا أَبَا الطُّفَيْلِ! هَلُمَّ إِلَيْنَا، فَإِنِّي قَدْ تَمَارَيْتُ أَنَا وَصَاحِبِي هَٰذَا فِي صَاحِبِ

[6168] 174 - (...) It was narrated from 'Abdullâh bin 'Abbâs that he and Al-Hurr bin Qais bin Hisn Al-Fazârî disputed concerning the companion of Mûsâ ﷺ. Ibn 'Abbâs said: "He is Al-Khadr ﷺ." Ubayy bin Ka'b Al-Ansârî passed by them and Ibn 'Abbâs called him and said: "O Abû At-Tufail, come here. This companion of mine and I are disputing about the companion of Mûsâ ﷺ whom he wanted to meet. Did you hear the Messenger of Allâh ﷺ speak about him?" Ubayy said: "I heard the Messenger of Allâh ﷺ say:

'While Mûsâ was among a group of the Children of Israel, a man came to him and said: "Do you know of anyone who is more knowledgeable than you?" Mûsâ ﷺ, said: "No." Allâh revealed to Mûsâ ﷺ: "No, there is Our slave Al-Khaḍr." Mûsâ asked how he could meet him, and the fish was made a sign. It was said to him: "When you lose the fish, go back and you will meet him."

"Mûsâ traveled as far as Allâh willed he should travel, then he said to his servant: "Bring us our morning meal." When Mûsâ asked him for the morning meal, the servant of Mûsâ ﷺ said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaiṭân* made me forget to remember it." Mûsâ said to his servant: "That is what we have been seeking." So they went back, retracing their footsteps. Then they found Al-Khaḍr, and his story is told by Allâh in His Book."'

But Yûnus (a narrator, in his *Ḥadîth*) said: "He (Mûsâ) followed the traces of the fish in the sea."

مُوسَى عَلَيْهِ السَّلَامُ الَّذِي سَأَلَ السَّبِيلَ إِلَىٰ لُقِيِّهِ، فَهَلْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ شَأْنَهُ؟، فَقَالَ أُبَيٌّ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَمَا مُوسَىٰ فِي مَلَاءٍ مِنْ بَنِي إِسْرَائِيلَ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ لَهُ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ؟ قَالَ مُوسَىٰ عَلَيْهِ السَّلَامُ: لَا، فَأَوْحَى اللهُ إِلَىٰ مُوسَىٰ عَلَيْهِ السَّلَامُ: بَلَىٰ عَبْدُنَا الْخَضِرُ، قَالَ: فَسَأَلَ مُوسَى عَلَيْهِ السَّلَامُ السَّبِيلَ إِلَىٰ لُقِيِّهِ، فَجَعَلَ اللهُ عَزَّ وَجَلَّ لَهُ الْحُوتَ آيَةً، وَقِيلَ لَهُ: إِذَا افْتَقَدْتَ الْحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ، فَسَارَ مُوسَىٰ مَا شَاءَ اللهُ أَنْ يَسِيرَ، ثُمَّ قَالَ لِفَتَاهُ: آتِنَا غَدَاءَنَا، فَقَالَ فَتَىٰ مُوسَىٰ،عَلَيْهِ السَّلَامُ، حِينَ سَأَلَهُ الْغَدَاءَ: ﴿قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ﴾ فَقَالَ مُوسَىٰ لِفَتَاهُ: ذَٰلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا، فَوَجَدَا خَضِرًا، فَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللهُ فِي كِتَابِهِ».

إِلَّا أَنَّ يُونُسَ قَالَ: فَكَانَ يَتَّبِعُ أَثَرَ الْحُوتِ فِي الْبَحْرِ.

44. The Book Of The Virtues Of The Companions (ﷺ)

٦ - (المعجم ٤٤) - كتاب فضائل الصحابة رضي اللهُ عنهم (التحفة . . .)

Chapter 1. The Virtues Of Abû Bakr Aṣ-Ṣiddîq, May Allâh Be Pleased With Him

(المعجم ١) - (بَابٌ من فضائل أبي بكر الصديق، رضي اللهُ عنه) (التحفة ٤٧)

[6169] 1 - (2381) Anas bin Mâlik narrated that Abû Bakr Aṣ-Ṣiddîq told him: "'I looked at the feet of the idolaters above our heads when we were in the cave, and I said: 'O Messenger of Allâh ﷺ, if one of them were to look down at his feet he would see us beneath his feet.' He said: 'O Abû Bakr, what do you think of two, of whom Allâh is the third of them?'"

[٦١٦٩] ١-(٢٣٨١) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ وَعَبْدُاللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ - قَالَ عَبْدُ اللهِ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - حَبَّانُ ابنُ هِلَالٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ حَدَّثَهُ قَالَ: نَظَرْتُ إِلَىٰ أَقْدَامِ الْمُشْرِكِينَ عَلَىٰ رُءُوسِنَا وَنَحْنُ فِي الْغَارِ، فَقُلْتُ: يَا رَسُولَ اللهِ! لَوْ أَنَّ أَحَدَهُمْ نَظَرَ إِلَىٰ قَدَمَيْهِ أَبْصَرَنَا تَحْتَ قَدَمَيْهِ، فَقَالَ: «يَا أَبَا بَكْرٍ! مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا».

[6170] 2 - (2382) It was narrated from Abû Sa'eed that the Messenger of Allâh ﷺ sat on the *Minbar* and said: "Allâh has given a slave the choice between being given the delights of this world or that which is with Him, and he has chosen that which is with Him." Abû Bakr wept and wept, and said: "May our fathers

[٦١٧٠] ٢-(٢٣٨٢) حَدَّثَنِي عَبْدُ اللهِ ابْنُ جَعْفَرِ بْنِ يَحْيَى بْنِ خَالِدٍ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ أَبِي سَعِيدٍ، أَنَّ رَسُولَ اللهِ ﷺ جَلَسَ عَلَىٰ الْمِنْبَرِ فَقَالَ: «عَبْدٌ خَيَّرَهُ اللهُ بَيْنَ أَنْ يُؤْتِيَهُ زَهْرَةَ الدُّنْيَا

and mothers be ransomed for you." The Messenger of Allâh ﷺ was the one who had been given the choice, and Abû Bakr was the one among us who knew it best.

The Messenger of Allâh ﷺ said: "The most generous of the people to me with his wealth and his companionship is Abû Bakr. If I were to have taken a *Khalîl* (close friend) I would have taken Abû Bakr as a *Khalîl*, but there is the brotherhood of Islam. And no door to the *Masjid* (from any house) should be left open except the door of Abû Bakr."

وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَهُ» فَبَكَىٰ أَبُو بَكْرٍ، وَبَكَىٰ، فَقَالَ: فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا، قَالَ: فَكَانَ رَسُولُ اللهِ ﷺ هُوَ الْمُخَيَّرُ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا بِهِ.

وَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَمَنَّ النَّاسِ عَلَيَّ فِي مَالِهِ وَصُحْبَتِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ أُخُوَّةُ الْإِسْلَامِ، لَا تُبْقَيَنَّ فِي الْمَسْجِدِ خَوْخَةٌ إِلَّا خَوْخَةُ أَبِي بَكْرٍ».

[6171] (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ addressed the people one day..." a *Hadîth* like that of Mâlik (no. 6170).

[٦١٧١] (...) **حَدَّثَنَا** سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ سَالِمٍ، أَبِي النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ وَبُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: خَطَبَ رَسُولُ اللهِ ﷺ النَّاسَ يَوْمًا، بِمِثْلِ حَدِيثِ مَالِكٍ.

[6172] 3 - (2383) 'Abdullâh bin Mas'ûd narrated that the Prophet ﷺ said: "If I were to have taken a *Khalîl* I would have taken Abû Bakr as a close friend, but he is my brother and my companion. Allâh, Exalted and Glorified is He, has taken your companion as a *Khalîl*."

[٦١٧٢] **٣-(٢٣٨٣) حَدَّثَنَا** مُحَمَّدُ ابْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي الْهُذَيْلِ يُحَدِّثُ عَنْ أَبِي الْأَحْوَصِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مَسْعُودٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنَّهُ

أَخِي وَصَاحِبِي، وَقَدِ اتَّخَذَ اللهُ، [عَزَّ وَجَلَّ،] صَاحِبَكُمْ خَلِيلًا».

[٦١٧٣] ٤-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحٰقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي أَحَدًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ».

[6173] 4 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ said: "If I were to have taken anyone from among my *Ummah* as a *Khalîl*, I would have taken Abû Bakr as a *Khalîl*."

[٦١٧٤] ٥-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنِي سُفْيَانُ عَنْ أَبِي إِسْحٰقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ؛ [وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللهِ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا»

[6174] 5 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'If I were to have taken a Khalîl I would have taken the son of Abû Quhâfah as a *Khalîl*.'"

[٦١٧٥] ٦-(...) **حَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ وَاصِلِ بْنِ حَيَّانَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي الْهُذَيْلِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ

[6175] 6 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ said: "If I were to have taken any of the people of earth as a *Khalîl*, I would have taken the son of Abû Quhâfah as a *Khalîl*, but your companion is Allâh's *Khalîl*."

عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا، لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا، وَلَكِنْ صَاحِبُكُمْ خَلِيلُ اللهِ».

[٦١٧٦] ٧-(...) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشَجُّ - وَاللَّفْظُ لَهُمَا - قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا إِنِّي أَبْرَأُ إِلَىٰ كُلِّ خِلٍّ مِنْ خِلِّهِ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، إِنَّ صَاحِبَكُمْ خَلِيلُ اللهِ».

[6176] 7 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'I am innocent of every (claim) of *Khilla*; if I were to have taken a *Khalîl* I would have taken Abû Bakr as a *Khalîl*, but your companion is Allâh's *Khalîl*.'"

[٦١٧٧] ٨-(٢٣٨٤) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ: أَخْبَرَنِي عَمْرُو ابْنُ الْعَاصِ، أَنَّ رَسُولَ اللهِ ﷺ بَعَثَهُ عَلَىٰ جَيْشِ ذَاتِ السَّلَاسِلِ، فَأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «عَائِشَةُ» قُلْتُ: مِنَ الرِّجَالِ؟ قَالَ: «أَبُوهَا» قُلْتُ: ثُمَّ مَنْ؟ قَالَ: «عُمَرُ» فَعَدَّ رِجَالًا.

[6177] 8 - (2384) 'Amr bin Al-'Âṣ narrated that the Messenger of Allâh ﷺ sent him at the head of the army of Dhât As-Salâsil; "I came to him and said: 'Which of the people is dearest to you?' He said: ''Âishah.' I said: 'Who among men?' He said: 'Her father.' I said: 'Then who?' He said: ''Umar,' and he mentioned some other men."

[6178] 9 - (2385) It was narrated from Ibn Abî Mulaikah: "I heard 'Âishah being asked who the Messenger of Allâh ﷺ would have appointed if he had appointed a successor. She said: 'Abû Bakr.' It was said to her: 'Then who, after Abû Bakr?' She said: "Umar.' Then it was said to her: 'Then who, after 'Umar?' She said: 'Abû 'Ubaidah bin Al-Jarrâh,' then she kept quiet after that."

[٦١٧٨] ٩-(٢٣٨٥) وحَدَّثَنَا الْحَسَنُ ابْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ أَبِي عُمَيْسٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ: سَمِعْتُ عَائِشَةَ، وَسُئِلَتْ: مَنْ كَانَ رَسُولُ اللهِ ﷺ مُسْتَخْلِفًا لَوِ اسْتَخْلَفَهُ؟ قَالَتْ: أَبُو بَكْرٍ، فَقِيلَ لَهَا: ثُمَّ مَنْ بَعْدَ أَبِي بَكْرٍ؟ قَالَتْ: عُمَرُ، ثُمَّ قِيلَ لَهَا: مَنْ بَعْدَ عُمَرَ؟، قَالَتْ: أَبُو عُبَيْدَةَ ابْنُ الْجَرَّاحِ، ثُمَّ انْتَهَتْ إِلَىٰ هَٰذَا.

[6179] 10 - (2386) It was narrated from Muhammad bin Jubair bin Mut'im, from his father, that a woman asked the Messenger of Allâh ﷺ something, and he told her to come back to him. She said: "O Messenger of Allâh, what if I come and do not find you?" - my father said: "It was as if she was referring to death" - he said: "If you do not find me, then go to Abû Bakr."

[٦١٧٩] ١٠-(٢٣٨٦) حَدَّثَنِي عَبَّادُ ابْنُ مُوسَىٰ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنِي أَبِي عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ أَنَّ امْرَأَةً سَأَلَتْ رَسُولَ اللهِ ﷺ شَيْئًا، فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ، فَقَالَتْ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ جِئْتُ فَلَمْ أَجِدْكَ؟ - قَالَ أَبِي: كَأَنَّهَا تَعْنِي الْمَوْتَ - قَالَ: «فَإِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ».

[6180] (...) Muhammad bin Jubair bin Mut'im narrated that his father Jubair bin Mut'im told him that a woman came to the Messenger of Allâh ﷺ and spoke to him about something, and he told her to do something... a *Hadîth* like that of 'Abbâd bin Mûsâ (no. 6179).

[٦١٨٠] (...) وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ: أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ أَبَاهُ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ: أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللهِ ﷺ

فَكَلَّمَتْهُ فِي شَيْءٍ، فَأَمَرَهَا بِأَمْرٍ، بِمِثْلِ حَدِيثِ عَبَّادِ بْنِ مُوسَىٰ.

[6181] 11 - (2387) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said to me when he was sick: 'Call your father Abû Bakr and your brother for me, so that I may write a document, for I fear that someone might wish (for succession) and say: "I am more entitled to it," when Allâh and the believers insist on Abû Bakr.'"

[٦١٨١] **١١-(٢٣٨٧) حَدَّثَنِي** عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ، فِي مَرَضِهِ: «ادْعِي لِي أَبَا بَكْرٍ أَبَاكِ، وَأَخَاكِ، حَتَّىٰ أَكْتُبَ كِتَابًا، فَإِنِّي أَخَافُ أَنْ يَتَمَنَّىٰ مُتَمَنٍّ وَيَقُولَ قَائِلٌ: أَنَا أَوْلَىٰ، وَيَأْبَى اللهُ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ».

[6182] 12 - (1028) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Who among you is fasting today?' Abû Bakr said: 'I am.' He said: 'Who among you has followed a funeral today?' Abû Bakr said: 'I have.' He said: 'Who among you has fed a poor person today?' Abû Bakr said: 'I have.' He said: 'Who among you has visited a sick person today?' Abû Bakr said: 'I have.' The Messenger of Allâh ﷺ said: 'These qualities are not combined in a person but he will enter Paradise.'"

[٦١٨٢] **١٢-(١٠٢٨) حَدَّثَنَا** مُحَمَّدُ ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُعَاوِيَةَ الْفَزَارِيَّ عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَصْبَحَ مِنْكُمُ الْيَوْمَ صَائِمًا؟» قَالَ أَبُو بَكْرٍ: أَنَا، قَالَ: «فَمَنِ اتَّبَعَ مِنْكُمُ الْيَوْمَ جَنَازَةً؟» قَالَ أَبُو بَكْرٍ: أَنَا، قَالَ: «فَمَنْ أَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِينًا؟» قَالَ أَبُو بَكْرٍ: أَنَا، قَالَ: «فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيضًا؟» قَالَ أَبُو بَكْرٍ: أَنَا، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا اجْتَمَعْنَ فِي امْرِئٍ إِلَّا دَخَلَ الْجَنَّةَ». [راجع: ٢٣٧٤]

[6183] 13 - (2388) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'While a man was driving a cow of his, on which he was carrying a load, the cow turned to him and said: I was not created for this; rather I was created for ploughing.' The people said: '*Subhân Allâh!*' And they were amazed and alarmed at the idea of a cow talking. The Messenger of Allâh ﷺ said: 'I believe it and so do Abû Bakr and 'Umar.'"

Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'While a shepherd was tending his flock, the wolf attacked and caught a sheep. The shepherd chased him until he rescued the sheep from him, and the wolf turned to him and said to him: Who will protect it on the day of the wild beast, when there is no shepherd but me? The people said: '*Subhân Allâh!*' The Messenger of Allâh ﷺ said: 'I believe it, and so do Abû Bakr and 'Umar.'"

[6184] (...) The story of the sheep and the wolf was narrated from Ibn Shihâb (a *Hadîth* similar to no. 6183) with this chain, but he did not mention the story of the cow.

[٦١٨٣] **١٣**-(٢٣٨٨) **حَدَّثَنِي** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ وَحَرْمَلَةُ ابْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَمَا رَجُلٌ يَسُوقُ بَقَرَةً لَهُ، قَدْ حَمَلَ عَلَيْهَا، الْتَفَتَتْ إِلَيْهِ الْبَقَرَةُ فَقَالَتْ: إِنِّي لَمْ أُخْلَقْ لِهَٰذَا، وَلَٰكِنِّي إِنَّمَا خُلِقْتُ لِلْحَرْثِ»، فَقَالَ النَّاسُ: سُبْحَانَ اللهِ! تَعَجُّبًا وَفَزَعًا، أَبَقَرَةٌ تَكَلَّمُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِنِّي أُومِنُ بِهِ وَأَبُو بَكْرٍ وَعُمَرُ».

قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَا رَاعٍ فِي غَنَمِهِ، عَدَا عَلَيْهِ الذِّئْبُ فَأَخَذَ مِنْهَا شَاةً، فَطَلَبَهُ الرَّاعِي حَتَّى اسْتَنْقَذَهَا مِنْهُ، فَالْتَفَتَ إِلَيْهِ الذِّئْبُ فَقَالَ لَهُ: مَنْ لَهَا يَوْمَ السَّبُعِ، يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي؟» فَقَالَ النَّاسُ: سُبْحَانَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِنِّي أُومِنُ بِذَٰلِكَ، أَنَا وَأَبُو بَكْرٍ وَعُمَرُ».

[٦١٨٤] (...) **وَحَدَّثَنِي** عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ

شِهَابٍ بِهَٰذَا الْإِسْنَادِ، قِصَّةَ الشَّاةِ وَالذِّئْبِ، وَلَمْ يَذْكُرْ قِصَّةَ الْبَقَرَةِ.

[6185] (...) A *Ḥadîth* like that of Yûnus from Az-Zuhrî was narrated from Abû Hurairah (no. 6183) from the Prophet ﷺ. In both the *Aḥadîth* the cow and the sheep are both mentioned, and they said in their *Ḥadîth*: (The Messenger of Allâh ﷺ said:) "I believe in it and so do Abû Bakr and 'Umar."

[٦١٨٥] (...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، كِلَاهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَىٰ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ - وَفِي حَدِيثِهِمَا ذِكْرُ الْبَقَرَةِ وَالشَّاةِ مَعًا، وَقَالَا فِي حَدِيثِهِمَا: «فَإِنِّي أُومِنُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ» وَمَا هُمَا ثَمَّ.

[6186] (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a similar *Ḥadîth* as no. 6183).

[٦١٨٦] (...) **وَحَدَّثَنَاهُ** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مِسْعَرٍ، كِلَاهُمَا عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

Chapter 2. The Virtues Of 'Umar ﷺ

(المعجم ٢) - (بَابٌ من فضائل عمر، رضي الله عنه) (التحفة ٤٨)

[6187] 14 - (2389) It was narrated that Ibn Abî Mulaikah said: "I heard Ibn 'Abbâs say: ''Umar bin Al-Khaṭṭâb was placed on his bed,[1] and the people gathered around him, praying for

[٦١٨٧] ١٤-(٢٣٨٩) **حَدَّثَنَا** سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا،

[1] Meaning when he died.

him and praising him, before he was lifted up, and I was among them. Nothing surprised me except a man who seized my shoulder from behind. I turned to him and saw that it was 'Alî. He prayed for mercy for 'Umar and said: You have not left behind any one with the like of whose deeds I would like to meet Allâh more than you. By Allâh, I think that Allâh will unite you with your two companions, because I often heard the Messenger of Allâh ﷺ say: 'Abû Bakr, 'Umar and I came; Abû Bakr, 'Umar and I went in; Abû Bakr, 'Umar and I went out.' So I hope – or I think – that Allâh will unite you with them.'"

وَقَالَا الْآخَرَانِ: أَخْبَرَنَا - ابْنُ الْمُبَارَكِ عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: وُضِعَ عُمَرُ بْنُ الْخَطَّابِ عَلَىٰ سَرِيرِهِ، فَتَكَنَّفَهُ النَّاسُ يَدْعُونَ وَيُثْنُونَ وَيُصَلُّونَ عَلَيْهِ، قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ، قَالَ: فَلَمْ يَرُعْنِي إِلَّا بِرَجُلٍ قَدْ أَخَذَ بِمَنْكِبِي مِنْ وَرَائِي، فَالْتَفَتُّ إِلَيْهِ فَإِذَا هُوَ عَلِيٌّ، فَتَرَحَّمَ عَلَىٰ عُمَرَ وَقَالَ: مَا خَلَّفْتَ أَحَدًا أَحَبَّ إِلَيَّ، أَنْ أَلْقَى اللهَ بِمِثْلِ عَمَلِهِ، مِنْكَ، وَايْمُ اللهِ! إِنْ كُنْتُ لَأَظُنُّ أَنْ يَجْعَلَكَ اللهُ مَعَ صَاحِبَيْكَ، وَذَاكَ أَنِّي كُنْتُ أُكَثِّرُ أَسْمَعُ رَسُولَ اللهِ ﷺ يَقُولُ: «جِئْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ». فَإِنْ كُنْتُ لَأَرْجُو، أَوْ لَأَظُنُّ، أَنْ يَجْعَلَكَ اللهُ مَعَهُمَا.

[6188] (...) A similar report (as *Hadîth* no. 6187) was narrated from 'Umar bin Sa'eed with this chain of narrators.

[٦١٨٨] (...) **وَحَدَّثَنَاهُ** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ عُمَرَ بْنِ سَعِيدٍ فِي هَٰذَا الْإِسْنَادِ، بِمِثْلِهِ.

[6189] 15 - (2390) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'While I was sleeping, I saw the people being shown to me and they were wearing garments, some of which

[٦١٨٩] **١٥-(٢٣٩٠) حَدَّثَنَا** مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ؛ وَحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَالْحَسَنُ [بْنُ عَلِيٍّ] الْحُلْوَانِيُّ

came down to the chest and some came lower than that. 'Umar bin Al-Khaṭṭâb passed by and he was wearing a garment that was dragging.' They said: 'How did you interpret that, O Messenger of Allâh?' He said: 'The religion.'"

وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لَهُمْ - قَالُوا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ الثُّدِيَّ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذٰلِكَ، وَمَرَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ»، قَالُوا: مَاذَا أَوَّلْتَ ذٰلِكَ؟ يَا رَسُولَ اللهِ! قَالَ: «الدِّينَ».

[6190] 16 - (2391) It was narrated from Ḥamzah bin 'Abdullâh bin 'Umar bin Al-Khaṭṭâb from his father that the Messenger of Allâh ﷺ said: 'While I was sleeping, I saw a vessel that was brought to me, in which was milk. I drank from it until its moisture flowed from beneath my nails, then I gave my leftovers to 'Umar bin Al-Khaṭṭâb.' They said: 'How did you interpret that, O Messenger of Allâh?' He said: 'Knowledge.'"

[٦١٩٠] ١٦-(٢٣٩١) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «بَيْنَا أَنَا نَائِمٌ، إِذْ رَأَيْتُ قَدَحًا أُتِيتُ بِهِ، فِيهِ لَبَنٌ، فَشَرِبْتُ مِنْهُ حَتَّىٰ إِنِّي لَأَرَى الرِّيَّ يَجْرِي فِي أَظْفَارِي، ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ»، قَالُوا: مَاذَا أَوَّلْتَ ذٰلِكَ؟ يَا رَسُولَ اللهِ! قَالَ: «الْعِلْمَ».

[6191] (...) A similar *Ḥadîth* (as no. 6190) was narrated from Ṣâliḥ with the chain of Yûnus.

[٦١٩١] (...) وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ؛ وَحَدَّثَنَا الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ

يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، بِإِسْنَادِ يُونُسَ، نَحْوَ حَدِيثِهِ.

[6192] 17 - (2392) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'While I was sleeping, I saw myself at a well by which there was a bucket. I drew as much (water) as Allâh willed from it, then the son of Abû Quḥâfah (i.e., Abû Bakr Aṣ-Ṣiddîq) took it and drew a bucket or two with some weakness, may Allâh forgive him. Then it changed into a large bucket, and the son of Al-Khaṭṭâb took it, and I have never seen any leader among the people draw water as vigorously as 'Umar bin Al-Khaṭṭâb; (he drew so much water) that the people drank their fill and then they stayed there for a while.'"

[٦١٩٢] ١٧-(٢٣٩٢) وَحَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ؛ أَنَّ سَعِيدَ ابْنَ الْمُسَيَّبِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَىٰ قَلِيبٍ، عَلَيْهَا دَلْوٌ، فَنَزَعْتُ مِنْهَا مَا شَاءَ اللهُ، ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَنَزَعَ بِهَا ذَنُوبًا أَوْ ذَنُوبَيْنِ، وَفِي نَزْعِهِ، ضُعْفٌ وَاللهُ يَغْفِرُ لَهُ، ثُمَّ اسْتَحَالَتْ غَرْبًا فَأَخَذَهَا ابْنُ الْخَطَّابِ، فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ بْنِ الْخَطَّابِ، حَتَّىٰ ضَرَبَ النَّاسُ بِعَطَنٍ».

[6193] (...) A similar *Hadîth* (as no. 6192) was narrated from Ṣâliḥ with the chain of narrators of Yûnus.

[٦١٩٣] (...) حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ؛ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ وَالْحُلْوَانِيُّ وعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، بِإِسْنَادِ يُونُسَ، نَحْوَ حَدِيثِهِ.

[6194] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I saw the son of Abû Quḥâfah drawing water.'" A *Hadîth* like that of Az-Zuhrî.

[٦١٩٤] (...) حَدَّثَنَا الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: قَالَ الْأَعْرَجُ وَغَيْرُهُ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ

اللهِ ﷺ قَالَ: «رَأَيْتُ ابْنَ أَبِي قُحَافَةَ يَنْزِعُ» بِنَحْوِ حَدِيثِ الزُّهْرِيِّ.

[٦١٩٥] ١٨-(...) حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ وَهْبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللهِ ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ أَبَا يُونُسَ مَوْلَىٰ أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ أُرِيتُ أَنِّي أَنْزِعُ عَلَىٰ حَوْضِي أَسْقِي النَّاسَ، فَجَاءَنِي أَبُو بَكْرٍ فَأَخَذَ الدَّلْوَ مِنْ يَدِي لِيُرَوِّحَنِي، فَنَزَعَ دَلْوَيْنِ، وَفِي نَزْعِهِ ضُعْفٌ، وَاللهُ يَغْفِرُ لَهُ، فَجَاءَ ابْنُ الْخَطَّابِ فَأَخَذَ مِنْهُ، فَلَمْ أَرَ نَزْعَ رَجُلٍ قَطُّ أَقْوَىٰ مِنْهُ، حَتَّىٰ تَوَلَّى النَّاسُ، وَالْحَوْضُ مَلْآنُ يَتَفَجَّرُ».

[6195] 18 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While I was sleeping I was shown myself drawing water from my Cistern and giving it to the people. Abû Bakr came to me and took the bucket from my hand to let me rest, and he drew two buckets, but there was some weakness in his drawing, may Allâh forgive him. Then the son of Al-Khaṭṭâb came and took it from him, and I have never seen a man drawing water more vigorously than him, until the people left (having drunk their fill), and the Cistern was still overflowing with water."

[٦١٩٦] ١٩-(٢٣٩٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ومُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ سَالِمٍ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «رَأَيْتُ كَأَنِّي أَنْزِعُ بِدَلْوِ بَكْرَةٍ عَلَىٰ قَلِيبٍ، فَجَاءَ أَبُو بَكْرٍ فَنَزَعَ ذَنُوبًا أَوْ ذَنُوبَيْنِ، فَنَزَعَ نَزْعًا ضَعِيفًا، وَاللهُ، [تَبَارَكَ وَتَعَالَىٰ]، يَغْفِرُ لَهُ، ثُمَّ جَاءَ عُمَرُ فَاسْتَقَىٰ، فَاسْتَحَالَتْ غَرْبًا، فَلَمْ أَرَ

[6196] 19 - (2393) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "I saw as if I was drawing water in a leather bucket from a well, then Abû Bakr came and drew a bucket or two, but he drew it in a manner that had some weakness in it, may Allâh forgive him. Then 'Umar came and asked for water, and it turned into a large bucket, and I have never seen any leader among the people draw water as vigorously. He went on drawing water until the people had drunk their fill, then they stayed there for a while."

عَبْقَرِيًّا مِنَ النَّاسِ يَفْرِي فَرْيَهُ، حَتَّىٰ رَوِيَ النَّاسُ وَضَرَبُوا الْعَطَنَ».

[6197] (...) A similar *Hadîth* (as no. 6196) was narrated from Sâlim bin 'Abdullâh, from his father, about the Messenger of Allâh ﷺ seeing Abû Bakr and 'Umar bin Al-Khattâb (ﷺ).

[٦١٩٧] (...) **وَحَدَّثَنَا** أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ رُؤْيَا رَسُولِ اللهِ ﷺ، فِي أَبِي بَكْرٍ وَعُمَرَ بْنِ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُمَا،] بِنَحْوِ حَدِيثِهِمْ.

[6198] 20 - (2394) It was narrated from Jâbir that the Prophet ﷺ said: "I entered Paradise where I saw a house or a palace." I said: "To whom does this belong?" They said: "To 'Umar bin Al-Khattâb." I wanted to enter it, but then I remembered your protective jealousy (*Ghîrah*)." 'Umar wept and said: "O Messenger of Allâh, would I feel jealous towards you?"

[٦١٩٨] ٢٠-(٢٣٩٤) **حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو وَابْنِ الْمُنْكَدِرِ، سَمِعَا جَابِرًا يُخْبِرُ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ الْمُنْكَدِرِ وَعَمْرٍو، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا دَارًا أَوْ قَصْرًا، فَقُلْتُ: لِمَنْ هَٰذَا؟ فَقَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ، فَأَرَدْتُ أَنْ أَدْخُلَ، فَذَكَرْتُ غَيْرَتَكَ»، فَبَكَىٰ عُمَرُ وَقَالَ: أَيْ رَسُولَ اللهِ! أَوَ عَلَيْكَ يُغَارُ؟.

[6199] (...) It was narrated from Ibn Al-Munkadir: "I heard Jâbir (narrate) from the Prophet ﷺ..." a *Hadîth* like that of Ibn Numair and Zuhair (no. 6198).

[٦١٩٩] (...) **وَحَدَّثَنَاهُ** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرٍو وَابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، سَمِعَ جَابِرًا؛ وَحَدَّثَنَا عُمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ

عَنِ ابْنِ الْمُنْكَدِرِ: سَمِعْتُ جَابِرًا عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ وَزُهَيْرٍ.

[6200] 21 - (2395) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While I was sleeping, I saw myself in Paradise, and there was a woman performing *Wudû'* beside a palace. I said: 'To whom does this belong?' They said: 'To 'Umar bin Al-Khattâb.' Then I remembered the protective jealousy of 'Umar, so I turned away."

Abû Hurairah said: "'Umar wept, and we were all in that gathering with the Messenger of Allâh ﷺ. Then 'Umar said: 'May my father and mother be sacrificed for you, O Messenger of Allâh; would I feel jealous towards you?'"

[٦٢٠٠] ٢١-(٢٣٩٥) **حَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «بَيْنَا أَنَا نَائِمٌ إِذْ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَوَضَّأُ إِلَىٰ جَانِبِ قَصْرٍ، فَقُلْتُ: لِمَنْ هَٰذَا؟ فَقَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ، فَذَكَرْتُ غَيْرَةَ عُمَرَ، فَوَلَّيْتُ مُدْبِرًا».

قَالَ أَبُو هُرَيْرَةَ: فَبَكَىٰ عُمَرُ، وَنَحْنُ جَمِيعًا فِي ذٰلِكَ الْمَجْلِسِ مَعَ رَسُولِ اللهِ ﷺ، ثُمَّ قَالَ عُمَرُ: بِأَبِي أَنْتَ وَأُمِّي! يَا رَسُولَ اللهِ! أَعَلَيْكَ أَغَارُ؟.

[6201] (...) A similar report (as no. 6200) was narrated from Ibn Shihâb with this chain of narrators.

[٦٢٠١] (. . .) **وَحَدَّثَنِي** عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[6202] 22 - (2396) Muhammad bin Sa'd bin Abî Waqqâs narrated that his father Sa'd said: "'Umar asked for permission to enter upon the Messenger of Allâh ﷺ, and there were some women of

[٦٢٠٢] ٢٢-(٢٣٩٦) **حَدَّثَنَا** مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ؛ وحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنِي،

the Quraish with him who were asking too much of him, and raising their voices. When 'Umar asked permission to enter, they got up and hastened to conceal themselves. The Messenger of Allâh ﷺ gave him permission to enter, and the Messenger of Allâh ﷺ was smiling. 'Umar said: 'May Allâh make you happy all your life, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'I wonder at these women who were with me. When they heard your voice they hastened to conceal themselves.' 'Umar said: 'O Messenger of Allâh, you are more deserving of being feared.' Then 'Umar said: 'O enemies of your souls, do you fear me and you do not fear the Messenger of Allâh ﷺ?' They said: 'Yes, for you are harsher and more strict than the Messenger of Allâh ﷺ.' The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, the *Shaiṭân* never meets you on a road but he takes a different road.'"

وَقَالَ حَسَنٌ: حَدَّثَنَا - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ زَيْدٍ؛ أَنَّ مُحَمَّدَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَخْبَرَهُ؛ أَنَّ أَبَاهُ سَعْدًا قَالَ: اسْتَأْذَنَ عُمَرُ عَلَىٰ رَسُولِ اللهِ ﷺ، وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ وَيَسْتَكْثِرْنَهُ، عَالِيَةً أَصْوَاتُهُنَّ، فَلَمَّا اسْتَأْذَنَ عُمَرُ قُمْنَ يَبْتَدِرْنَ الْحِجَابَ، فَأَذِنَ لَهُ رَسُولُ اللهِ ﷺ، وَرَسُولُ اللهِ ﷺ يَضْحَكُ، فَقَالَ عُمَرُ: أَضْحَكَ اللهُ سِنَّكَ، يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «عَجِبْتُ مِنْ هَٰؤُلَاءِ اللَّاتِي كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ» قَالَ عُمَرُ: فَأَنْتَ، يَا رَسُولَ اللهِ! أَحَقُّ أَنْ يَهَبْنَ، ثُمَّ قَالَ عُمَرُ: أَيْ عَدُوَّاتِ أَنْفُسِهِنَّ أَتَهَبْنَنِي وَلَا تَهَبْنَ رَسُولَ اللهِ ﷺ؟ قُلْنَ: نَعَمْ، أَنْتَ أَغْلَظُ وَأَفَظُّ مِنْ رَسُولِ اللهِ ﷺ، قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقِيَكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجًّا إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ».

[6203]... (2397) It was narrated from Abû Hurairah that 'Umar bin Al-Khaṭṭâb came to the Messenger of Allâh ﷺ, and there

[٦٢٠٣] (٢٣٩٧) **حَدَّثَنَا** هَٰرُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا بِهِ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: أَخْبَرَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

were some women with him who had raised their voices at the Messenger of Allâh ﷺ. When 'Umar asked permission to enter they concealed themselves... a *Hadîth* like that of Az-Zuhrî (no. 6203).

عُمَرَ بْنَ الْخَطَّابِ جَاءَ إِلَىٰ رَسُولِ اللهِ ﷺ، وَعِنْدَهُ نِسْوَةٌ قَدْ رَفَعْنَ أَصْوَاتَهُنَّ عَلَىٰ رَسُولِ اللهِ ﷺ، فَلَمَّا اسْتَأْذَنَ عُمَرُ ابْتَدَرْنَ الْحِجَابَ، فَذَكَرَ نَحْوَ حَدِيثِ الزُّهْرِيِّ.

[6204] 23 - (2398) It was narrated from 'Âishah that the Prophet ﷺ used to say: "Among the nations that came before you there were men who were inspired. If there are any among my *Ummah* who are inspired, then 'Umar bin Al-Khattâb is among them."

[٦٢٠٤] **٢٣-(٢٣٩٨) حَدَّثَنِي** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «قَدْ كَانَ يَكُونُ فِي الْأُمَمِ قَبْلَكُمْ مُحَدَّثُونَ، فَإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ مِنْهُمْ».

قَالَ ابْنُ وَهْبٍ: تَفْسِيرُ مُحَدَّثُونَ: مُلْهَمُونَ.

[6205] (...) A similar report (as *Hadîth* no. 6204) was narrated from Sa'd bin Ibrâhîm with this chain of narrators.

[٦٢٠٥] (...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، كِلَاهُمَا عَنِ ابْنِ عَجْلَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[6206] 24 - (2399) It was narrated that Ibn 'Umar said: " 'Umar said: 'My Lord agreed with me concerning three things: *Maqâm Ibrâhîm*, *Hijâb* and the prisoners of (the battle of) Badr.' "

[٦٢٠٦] **٢٤-(٢٣٩٩) حَدَّثَنَا** عُقْبَةُ ابْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ قَالَ: جُوَيْرِيَةُ بْنُ أَسْمَاءَ أَخْبَرَنَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ عُمَرُ: وَافَقْتُ رَبِّي فِي ثَلَاثٍ: فِي مَقَامِ إِبْرَاهِيمَ، وَفِي الْحِجَابِ، وَفِي أُسَارَىٰ بَدْرٍ.

[6207] 25 - (2400) It was narrated that Ibn 'Umar said: "When 'Abdullâh bin Ubayy bin Salûl died, his son 'Abdullâh bin 'Abdullâh came to the Messenger of Allâh ﷺ and asked him to give him his garment, so that he might shroud his father in it, and he gave it to him. Then he asked him (ﷺ) to offer the funeral prayer for him, and the Messenger of Allâh ﷺ stood up to offer prayers for him. 'Umar stood up and caught hold of the garment of the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, will you offer the funeral prayer for him when Allâh has forbidden you to pray for him?' The Messenger of Allâh ﷺ said: 'Rather Allâh has given me the choice.' He said: "Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness...'[1] And I will ask more than seventy times.' He said: 'But he is a hypocrite.'

"The Messenger of Allâh ﷺ offered the funeral prayer for him, then Allâh, Glorified and Exalted is He, revealed (the Verse): "And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave...'"[2]

[٦٢٠٧] ٢٥-(٢٤٠٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَمَّا تُوُفِّيَ عَبْدُ اللهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ، جَاءَ ابْنُهُ عَبْدُ اللهِ بْنُ عَبْدِ اللهِ إِلَىٰ رَسُولِ اللهِ ﷺ، فَسَأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ أَنْ يُكَفِّنَ فِيهِ أَبَاهُ، فَأَعْطَاهُ، ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ، فَقَامَ رَسُولُ اللهِ ﷺ لِيُصَلِّيَ عَلَيْهِ، فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللهِ ﷺ. فَقَالَ: يَا رَسُولَ اللهِ! أَتُصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ اللهُ عَزَّ وَجَلَّ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا خَيَّرَنِي اللهُ فَقَالَ: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ [التوبة: ٨٠] وَسَأَزِيدُهُ عَلَىٰ سَبْعِينَ» قَالَ: إِنَّهُ مُنَافِقٌ.

فَصَلَّىٰ عَلَيْهِ رَسُولُ اللهِ ﷺ. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [التوبة: ٨٤].

[1] *At-Tawbah* 9:80.

[2] *At-Tawbah* 9:84.

[6208] (...) A *Hadîth* like that of Abû Usâmah (no. 6207) was narrated from 'Ubaidullâh with this chain of narrators, and he added: "He said: 'So he stopped praying for them.'"

[٦٢٠٨] (. . .) وَحَدَّثَنَاهُ [مُحَمَّدُ] بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ بِهٰذَا الْإِسْنَادِ، فِي مَعْنَىٰ حَدِيثِ أَبِي أُسَامَةَ، وَزَادَ: قَالَ: فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ.

Chapter 3. The Virtues Of 'Uthmân Bin 'Affân, May Allâh Be Pleased With Him

(المعجم ٣) - (بَابُ من فضائل عثمان ابن عفان، رضي اللهُ عنه) (التحفة ٤٩)

[6209] 26 - (2401) 'Âishah said: "The Messenger of Allâh ﷺ was lying down in my house with his thigh or shin uncovered. Abû Bakr asked for permission to enter and he let him in while he was in that state, and he spoke to him. Then 'Umar asked for permission to enter and he let him in while he was in that state, and he spoke to him. Then 'Uthmân asked for permission to enter and the Messenger of Allâh ﷺ sat up and straightened his garment" - Muhammad (one of the narrators) said: "I do not say that this all happened on one day" - "and he came in and he spoke to him. When he left, 'Âishah said: 'Abû Bakr came in and you did not stir for him, and 'Umar came in and you did not stir for him, then 'Uthmân came in and you sat up and straightened your garment.' He (ﷺ) said: 'Should I not feel shy before a man before whom the angels feel shy?'"

[٦٢٠٩] ٢٦-(٢٤٠١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَلَةَ، عَنْ عَطَاءٍ وَسُلَيْمَانَ ابْنَيْ يَسَارٍ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ مُضْطَجِعًا فِي بَيْتِي، كَاشِفًا عَنْ فَخِذَيْهِ، أَوْ سَاقَيْهِ، فَاسْتَأْذَنَ أَبُو بَكْرٍ، فَأَذِنَ لَهُ، وَهُوَ عَلَىٰ تِلْكَ الْحَالِ، فَتَحَدَّثَ، ثُمَّ اسْتَأْذَنَ عُمَرُ فَأَذِنَ لَهُ، وَهُوَ كَذَٰلِكَ، فَتَحَدَّثَ، ثُمَّ اسْتَأْذَنَ عُثْمَانُ، فَجَلَسَ رَسُولُ اللهِ ﷺ، وَسَوَّىٰ ثِيَابَهُ - قَالَ مُحَمَّدٌ: وَلَا أَقُولُ ذٰلِكَ فِي يَوْمٍ وَاحِدٍ - فَدَخَلَ فَتَحَدَّثَ، فَلَمَّا خَرَجَ قَالَتْ عَائِشَةُ: دَخَلَ أَبُو بَكْرٍ فَلَمْ تَهْتَشَّ لَهُ، وَلَمْ تُبَالِهِ، ثُمَّ دَخَلَ عُمَرُ

فَلَمْ تَهْتَشَّ لَهُ وَلَمْ تُبَالِهِ، ثُمَّ دَخَلَ عُثْمَانُ فَجَلَسْتَ وَسَوَّيْتَ ثِيَابَكَ فَقَالَ: «أَلَا أَسْتَحِي مِنْ رَجُلٍ تَسْتَحِي مِنْهُ الْمَلَائِكَةُ».

[6210] 27 - (2402) 'Âishah, the wife of the Prophet ﷺ, and 'Uthmân narrated that Abû Bakr asked for permission to enter upon the Messenger of Allâh ﷺ when he was lying down on his bed, wearing the cover of 'Âishah. He gave permission to Abû Bakr (to enter) when he was like that, and he fulfilled his need then he went away. Then 'Umar asked for permission to enter, and he gave him permission (to enter) when he was like that, and he fulfilled his need, then he went away. 'Uthmân said: "Then I asked permission to enter and he sat up, and said to 'Âishah: 'Cover yourself properly.' I fulfilled my need then I went away." 'Âishah said: "O Messenger of Allâh, why did I not see you stirring for Abû Bakr and 'Umar as you did for 'Uthmân?" The Messenger of Allâh ﷺ said: "Uthmân is a shy man, and I was afraid that if I gave him permission to enter when I was in that state, he would not tell me of his need."

[٦٢١٠] ٢٧-(٢٤٠٢) حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدِ بْنِ الْعَاصِ، أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ وَعُثْمَانَ حَدَّثَاهُ أَنَّ أَبَا بَكْرٍ اسْتَأْذَنَ عَلَىٰ رَسُولِ اللهِ ﷺ وَهُوَ مُضْطَجِعٌ عَلَىٰ فِرَاشِهِ، لَابِسٌ مِرْطَ عَائِشَةَ، فَأَذِنَ لِأَبِي بَكْرٍ وَهُوَ كَذَلِكَ، فَقَضَىٰ إِلَيْهِ حَاجَتَهُ ثُمَّ انْصَرَفَ، ثُمَّ اسْتَأْذَنَ عُمَرُ، فَأَذِنَ لَهُ وَهُوَ عَلَىٰ تِلْكَ الْحَالِ فَقَضَىٰ إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ، قَالَ عُثْمَانُ: ثُمَّ اسْتَأْذَنْتُ عَلَيْهِ فَجَلَسَ، وَقَالَ لِعَائِشَةَ: «اجْمَعِي عَلَيْكِ ثِيَابَكِ» فَقَضَيْتُ إِلَيْهِ حَاجَتِي ثُمَّ انْصَرَفْتُ، فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللهِ! مَا لِي لَمْ أَرَكَ فَزِعْتَ لِأَبِي بَكْرٍ وَعُمَرَ [رَضِيَ اللهُ عَنْهُمَا،] كَمَا فَزِعْتَ لِعُثْمَانَ؟ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ عُثْمَانَ رَجُلٌ حَيِيٌّ، وَإِنِّي خَشِيتُ، إِنْ أَذِنْتُ لَهُ عَلَىٰ تِلْكَ الْحَالِ، أَنْ لَا يَبْلُغَ إِلَيَّ فِي حَاجَتِهِ».

[6211] (...) 'Uthmân and 'Âishah narrated that Abû Bakr Aṣ-Ṣiddîq asked for permission to enter upon the Messenger of Allâh ﷺ... and he narrated a *Hadîth* like that of 'Uqayl from Az-Zuhrî (no. 6210).

[٦٢١١] (...) حَدَّثَنَاهُ عَمْرٌو النَّاقِدُ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وعَبْدُ بْنُ حُمَيْدٍ، كُلُّهُمْ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدِ بْنِ الْعَاصِ، أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ، أَنَّ عُثْمَانَ وَعَائِشَةَ حَدَّثَاهُ، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ اسْتَأْذَنَ عَلَىٰ رَسُولِ اللهِ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ عُقَيْلٍ عَنِ الزُّهْرِيِّ.

[6212] 28 - (2403) It was narrated that Abû Mûsâ Al-Ash'arî said: While the Messenger of Allâh ﷺ was in one of the gardens of Al-Madînah, driving a stick into the ground, a man asked for the gate to be opened. He said: "Open up, and give him the glad tidings of Paradise." It was Abû Bakr, so I opened (the gate) and gave him the glad tidings of Paradise. Then another man asked for the gate to be opened, and he said: "Open up, and give him the glad tidings of Paradise." I went and saw that it was 'Umar, so I opened (the gate) and gave him the glad tidings of Paradise. Then another man asked for the gate to be opened. The Prophet ﷺ sat up and said: "Open up, and give him the glad tidings of Paradise because of some turmoil that he

[٦٢١٢] ٢٨-(٢٤٠٣) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ عُثْمَانَ بْنِ غِيَاثٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَىٰ الْأَشْعَرِيِّ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ فِي حَائِطٍ مِنْ حَوَائِطِ الْمَدِينَةِ، وَهُوَ مُتَّكِىءٌ يَرْكُزُ بِعُودٍ مَعَهُ بَيْنَ الْمَاءِ وَالطِّينِ، إِذَا اسْتَفْتَحَ رَجُلٌ، فَقَالَ: «افْتَحْ، وَبَشِّرْهُ بِالْجَنَّةِ» قَالَ: فَإِذَا أَبُو بَكْرٍ، فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ، فَقَالَ: ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ، فَقَالَ: «افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ» قَالَ: فَذَهَبْتُ فَإِذَا هُوَ عُمَرُ، فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ، ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ، قَالَ: فَجَلَسَ النَّبِيُّ ﷺ فَقَالَ: «افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ عَلَىٰ

will have to face." I went and saw that it was 'Uthmân bin 'Affân. I opened (the gate) and gave him the glad tidings of Paradise. I said what he had said and he said: O Allâh, grant patience, and Allâh is the One Whose help we seek.

بَلْوَىٰ تَكُونُ» قَالَ: فَذَهَبْتُ فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَّانَ، قَالَ: فَفَتَحْتُ وَبَشَّرْتُهُ بِالْجَنَّةِ، قَالَ: وَقُلْتُ الَّذِي قَالَ. فَقَالَ: اللَّهُمَّ! صَبْرًا، وَاللهُ الْمُسْتَعَانُ.

[6213] (...) It was narrated from Abû Mûsâ Al-Ash'arî that the Messenger of Allâh ﷺ entered a garden and told me to watch the gate... a *Hadîth* like that of 'Uthmân bin Ghiyâth (no. 6212).

[٦٢١٣] (...) **حَدَّثَنَا** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ حَائِطًا وَأَمَرَنِي أَنْ أَحْفَظَ الْبَابَ، بِمَعْنَىٰ حَدِيثِ عُثْمَانَ بْنِ غِيَاثٍ.

[6214] 29 - (...) Abû Mûsâ Al-Ash'arî narrated that he performed *Wudû'* in his house, then he went out and said: "I shall certainly keep close to the Messenger of Allâh ﷺ and stay with him for the whole day."

He came to the *Masjid* and asked about the Prophet ﷺ, and they said: "He has gone out in this direction." He said: "So I went out, following him and asking about him, until he entered the well of Arîs. I sat at the gate, which was made of palm branches, until the Messenger of Allâh ﷺ had relieved himself and performed *Wudû'*. Then I got up and went to him, and he was sitting on the edge of the well of Arîs, with his shins uncovered and his legs dangling in the well.

[٦٢١٤] **٢٩**-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ مِسْكِينٍ الْيَمَامِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ، عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَخْبَرَنِي أَبُو مُوسَى الْأَشْعَرِيُّ: أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ، فَقَالَ: لَأَلْزَمَنَّ رَسُولَ اللهِ ﷺ، وَلَأَكُونَنَّ مَعَهُ يَوْمِي هَٰذَا، قَالَ: فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ ﷺ فَقَالُوا: خَرَجَ، وَجَّهَ هَٰهُنَا، قَالَ: فَخَرَجْتُ عَلَىٰ إِثْرِهِ أَسْأَلُ عَنْهُ، حَتَّىٰ دَخَلَ بِئْرَ أَرِيسٍ، قَالَ: فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ، حَتَّى قَضَىٰ رَسُولُ اللهِ ﷺ حَاجَتَهُ وَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ قَدْ جَلَسَ عَلَىٰ بِئْرِ أَرِيسٍ،

I greeted him with *Salâm*, then I went and sat at the gate, and I said: 'I will be the gatekeeper of the Messenger of Allâh ﷺ today.'

"Then Abû Bakr came and pushed at the gate. I said: 'Who is this?' He said: 'Abû Bakr.' I said: 'One moment.' Then I went and said: 'O Messenger of Allâh, Abû Bakr is here, asking for permission to enter.' He said: 'Let him in, and give him the glad tidings of Paradise.' So I went and said to Abû Bakr: 'Come in, and the Messenger of Allâh ﷺ is giving you the glad tidings of Paradise.' Abû Bakr came in and sat on the right of the Messenger of Allâh ﷺ on the well, dangling his legs in the well as the Messenger of Allâh ﷺ was doing, and he uncovered his shins. Then I went back and sat down. I had left my brother performing *Wudû'*, and he was to catch up with me. I said: 'If Allâh wills good for so-and-so'" – meaning his brother – 'He will bring him.'

"Someone was shaking the gate and I said: 'Who is this?' He said: "Umar bin Al-Khattâb.' I said: 'One moment.' Then I came to the Messenger of Allâh ﷺ and greeted him with *Salâm*, and I said: "Umar is asking for permission to enter.' He said: 'Let him in, and give him the glad tidings of Paradise.' So I went to 'Umar and said: 'Come in, and the Messenger of Allâh ﷺ is giving

وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ، وَدَلَّاهُمَا فِي الْبِئْرِ، قَالَ: فَسَلَّمْتُ عَلَيْهِ، ثُمَّ انْصَرَفْتُ فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ: لَأَكُونَنَّ بَوَّابَ رَسُولِ اللهِ ﷺ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ، فَقُلْتُ: مَنْ هَٰذَا؟ فَقَالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلَىٰ رِسْلِكَ، قَالَ: ثُمَّ ذَهَبْتُ فَقُلْتُ: يَا رَسُولَ اللهِ! هَٰذَا أَبُو بَكْرٍ يَسْتَأْذِنُ، فَقَالَ: «ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ» قَالَ: فَأَقْبَلْتُ حَتَّىٰ قُلْتُ لِأَبِي بَكْرٍ: ادْخُلْ، وَرَسُولُ اللهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ، قَالَ: فَدَخَلَ أَبُو بَكْرٍ، فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللهِ ﷺ مَعَهُ فِي الْقُفِّ، وَدَلَّىٰ رِجْلَيْهِ فِي الْبِئْرِ، كَمَا صَنَعَ رَسُولُ اللهِ ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ: إِنْ يُرِدِ اللهُ بِفُلَانٍ - يُرِيدُ أَخَاهُ - خَيْرًا يَأْتِ بِهِ، فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ هَٰذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ: عَلَىٰ رِسْلِكَ، ثُمَّ جِئْتُ إِلَىٰ رَسُولِ اللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ: هَٰذَا عُمَرُ يَسْتَأْذِنُ، فَقَالَ: «ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ» فَجِئْتُ عُمَرَ فَقُلْتُ: أَذِنَ وَيُبَشِّرُكَ رَسُولُ اللهِ ﷺ بِالْجَنَّةِ، قَالَ: فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللهِ ﷺ

you the glad tidings of Paradise.' He came in and sat with the Messenger of Allâh ﷺ on the edge of the well, on his left and he dangled his legs in the well. Then I went back and sat down. I said: 'If Allâh wills good for so-and-so'" – meaning his brother – "He will bring him.' Then someone shook the gate, and I said: 'Who is this?' He said: "Uthmân bin 'Affân.' I said: 'One moment.' I went to the Prophet ﷺ and told him, and he said: 'Let him in, and give him the glad tidings of Paradise, with some turmoil that he will have to face.' So I went and said: 'Come in, and the Messenger of Allâh ﷺ is giving you the glad tidings of Paradise, with some turmoil that you will have to face.' He came in and found that the edge of the well was full, so he sat facing them, on the other side.'"

Sharîk said: "Sa'eed bin Al-Mûsâyyab said: 'I interpreted that as being the position of their graves.'"

[6215] (...) Sa'eed bin Al-Mûsâyyab said: "Abû Mûsâ Al-Ash'arî told me here" – and Sulaimân pointed to where Sa'eed had sat, beside the hut – "Abû Mûsâ said: 'I went out looking for the Messenger of Allâh ﷺ, and I found that he had gone to the gardens. I followed him and found that he had entered a garden, and sat on the edge of a well. He had uncovered his legs and allowed them to dangle in the well...'" and

فِي الْقُفِّ، عَنْ يَسَارِهِ، وَدَلَّىٰ رِجْلَيْهِ فِي الْبِئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إِنْ يُرِدِ اللهُ بِفُلَانٍ خَيْرًا - يَعْنِي أَخَاهُ - يَأْتِ بِهِ، فَجَاءَ إِنْسَانٌ فَحَرَّكَ الْبَابَ، فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ، فَقُلْتُ: عَلَىٰ رِسْلِكَ، قَالَ: وَجِئْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: «ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ، مَعَ بَلْوَىٰ تُصِيبُهُ» قَالَ: فَجِئْتُ فَقُلْتُ: ادْخُلْ، وَيُبَشِّرُكَ رَسُولُ اللهِ ﷺ بِالْجَنَّةِ، مَعَ بَلْوَىٰ تُصِيبُكَ، قَالَ: فَدَخَلَ فَوَجَدَ الْقُفَّ قَدْ مُلِئَ، فَجَلَسَ وِجَاهَهُمْ مِنَ الشِّقِّ الْآخَرِ.

قَالَ شَرِيكٌ: فَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: فَأَوَّلْتُهَا قُبُورَهُمْ.

[٦٢١٥] (. . .) وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحٰقَ: حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: حَدَّثَنِي أَبُو مُوسَى الْأَشْعَرِيُّ هٰهُنَا - وَأَشَارَ لِي سُلَيْمَانُ إِلَىٰ مَجْلِسِ سَعِيدٍ، نَاحِيَةَ الْمَقْصُورَةِ - قَالَ أَبُو مُوسَىٰ: خَرَجْتُ أُرِيدُ رَسُولَ

he quoted a *Hadîth* like that of Yahyâ bin Hassân (no. 6214), but he did not mention the words of Sa'eed: "I interpreted that as being the position of their graves."

اللهِ ﷺ، فَوَجَدْتُهُ قَدْ سَلَكَ فِي الْأَمْوَالِ، فَتَبِعْتُهُ فَوَجَدْتُهُ قَدْ دَخَلَ مَالًا، فَجَلَسَ فِي الْقُفِّ، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبِئْرِ، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ يَحْيَى بْنِ حَسَّانَ، وَلَمْ يَذْكُرْ قَوْلَ سَعِيدٍ: فَأَوَّلْتُهَا قُبُورَهُمْ.

[6216] (...) It was narrated that Abû Mûsâ Al-Ash'arî said: "The Messenger of Allâh ﷺ went out one day to a garden in Al-Madînah to relieve himself, and I set out following him...." He quoted a *Hadîth* like that of Sulaimân bin Bilâl (no. 6215), and he mentioned in the *Hadîth* that Ibn Al-Mûsâyyab said: "I interpreted that as being the position of their graves, which are gathered together here, but 'Uthmân's grave is separate."

[٦٢١٦] (...) حَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَٰقَ قَالَا: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي شَرِيكُ ابْنُ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ يَوْمًا إِلَىٰ حَائِطٍ بِالْمَدِينَةِ لِحَاجَتِهِ، فَخَرَجْتُ فِي إِثْرِهِ، وَاقْتَصَّ الْحَدِيثَ بِمَعْنَى حَدِيثِ سُلَيْمَانَ ابْنِ بِلَالٍ، وَذَكَرَ فِي الْحَدِيثِ: قَالَ ابْنُ الْمُسَيَّبِ: فَتَأَوَّلْتُ ذٰلِكَ قُبُورَهُمُ اجْتَمَعَتْ هٰهُنَا، وَانْفَرَدَ عُثْمَانُ.

Chapter 4. The Virtues Of 'Alî bin Abî Tâlib, May Allâh Be Pleased With Him

(المعجم ٤) - (بَابُ من فضائل عليّ بن أبي طالب، رضي الله عنه)

(التحفة ٥٠)

[6217] 30 - (2404) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâs that his father said: "The Messenger of Allâh ﷺ said to 'Alî: 'You are to me like

[٦٢١٧] ٣٠-(٢٤٠٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعُبَيْدُ اللهِ

Hârûn to Mûsâ, except that there is no Prophet after me.'"

Sa'eed said: "I wanted to hear it directly from Sa'd, so I met Sa'd and told him what 'Âmir had narrated to me, and he said: 'I heard it.' I said: 'Did you hear it?' He put his fingers on his ears and said: 'Yes, otherwise let them become deaf.'"

[6218] 31 - (...) It was narrated that Sa'd bin Abî Waqqâṣ said: "The Messenger of Allâh ﷺ appointed 'Alî (in charge of Al-Madînah in his absence) during the campaign of Tabûk. He ('Alî) said: 'O Messenger of Allâh, are you leaving me behind with the women and children?' He (ﷺ) said: 'Does it not please you to be to me as Hârûn was to Mûsâ? Except that there will be no Prophet after me.'"

الْقَوَارِيرِيُّ وَسُرَيْجُ بْنُ يُونُسَ، كُلُّهُمْ عَنْ يُوسُفَ بْنِ الْمَاجِشُونِ - وَاللَّفْظُ لِابْنِ الصَّبَّاحِ -: حَدَّثَنَا يُوسُفُ أَبُو سَلَمَةَ الْمَاجِشُونُ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِعَلِيٍّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَٰرُونَ مِنْ مُوسَىٰ، إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي».

قَالَ سَعِيدٌ: فَأَحْبَبْتُ أَنْ أُشَافِهَ بِهَا سَعْدًا، فَلَقِيتُ سَعْدًا، فَحَدَّثْتُهُ بِمَا حَدَّثَنِي بِهِ عَامِرٌ، فَقَالَ: أَنَا سَمِعْتُهُ، قُلْتُ: آنْتَ سَمِعْتَهُ؟ قَالَ: فَوَضَعَ إِصْبَعَيْهِ عَلَىٰ أُذُنَيْهِ قَالَ: نَعَمْ، وَإِلَّا، فَاسْتَكَّتَا.

[٦٢١٨] ٣١-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُصْعَبِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، [عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ] قَالَ: خَلَّفَ رَسُولُ اللهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ، فِي غَزْوَةِ تَبُوكَ، فَقَالَ: يَا رَسُولَ اللهِ! تُخَلِّفُنِي فِي النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ: «أَمَا

تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَٰرُونَ مِنْ مُوسَىٰ؟ غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي».

[6219] (...) Shu‘bah narrated it with this chain of narrators.

[٦٢١٩] (...) حَدَّثَنَاهُ عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ فِي هَٰذَا الْإِسْنَادِ.

[6220] 32 - (...) It was narrated from ‘Âmir bin Sa‘d bin Abî Waqqâṣ that his father said: "Mu‘âwiyah bin Abî Sufyân ordered Sa‘d[1] saying: 'What kept you from cursing Abû At-Turâb?' He said: 'It is because of three things that I remembered that the Messenger of Allâh ﷺ said that I will never curse him, because if even one of them were for me that would be dearer to me than red camels. I heard the Messenger of Allâh ﷺ say to him, when he appointed him in charge during his absence when he went on one of his campaigns, and ‘Alî said to him: "O Messenger of Allâh, are you leaving me behind with the women and children?" The Messenger of Allâh ﷺ said to him: "Does it not please you to be to me as Hârûn was to Mûsâ? Except that there will be no Prophethood after me." And I heard him say on the Day of Khaibar: "I shall give the flag to a man who loves Allâh and His

[٦٢٢٠] ٣٢-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْدًا فَقَالَ: مَا مَنَعَكَ أَنْ تَسُبَّ أَبَا التُّرَابِ؟ فَقَالَ: أَمَّا مَا ذَكَرْتُ ثَلَاثًا، قَالَهُنَّ لَهُ رَسُولُ اللهِ ﷺ، فَلَنْ أَسُبَّهُ، لَأَنْ تَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لَهُ، وَخَلَّفَهُ فِي بَعْضِ مَغَازِيهِ، فَقَالَ لَهُ عَلِيٌّ: يَا رَسُولَ اللهِ! خَلَّفْتَنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَٰرُونَ مِنْ مُوسَىٰ، إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِي» وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّهُ اللهُ وَرَسُولُهُ» قَالَ:

[1] See no. 6229.

Messenger, and Allâh and His Messenger love him." We were all hoping for it, but he said: "Call 'Alî for me." He was brought, and he was suffering from an inflammation in the eyes. He put some spittle in his eyes and gave the flag to him, and Allâh granted him victory. When this verse was revealed – "...Let us call our sons and your sons...[1] – the Messenger of Allâh ﷺ called 'Alî, Fâṭimah, Ḥasan and Ḥusain and said: "O Allâh, these are my family."

فَتَطَاوَلْنَا لَهَا فَقَالَ «ادْعُوا لِي عَلِيًّا» فَأُتِيَ بِهِ أَرْمَدَ، فَبَصَقَ فِي عَيْنَيْهِ وَدَفَعَ الرَّايَةَ إِلَيْهِ، فَفَتَحَ اللهُ عَلَيْهِ، وَلَمَّا نَزَلَتْ هَٰذِهِ الْآيَةُ، ﴿نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ﴾ [آل عمران: ٦١] دَعَا رَسُولُ اللهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ: «اللَّهُمَّ هَٰؤُلَاءِ أَهْلِي».

[6221] (...) It was narrated from Sa'd that the Prophet ﷺ said to 'Alî: "Does it not please you to be to me as Hârûn was to Mûsâ?"

[٦٢٢١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِعَلِيٍّ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَٰرُونَ مِنْ مُوسَىٰ».

[6222] 33 - (2405) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said on the Day of Khaibar: "I shall give this flag to a man who loves Allâh and His Messenger, and Allâh will grant victory at his hands." 'Umar bin Al-Khaṭṭâb said: "I never desired leadership except on that day." He said: "I

[٦٢٢٢] ٣٣-(٢٤٠٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ هَٰذِهِ الرَّايَةَ رَجُلًا يُحِبُّ اللهَ وَرَسُولَهُ، يَفْتَحُ اللهُ عَلَىٰ يَدَيْهِ»،

[1] *Âl 'Imrân* 3:16.

came before him in the hope that I might be called to it, but the Messenger of Allâh ﷺ called 'Alî bin Abî Ṭâlib. He gave it to him and said: 'March, and do not turn around until Allâh grants you victory.'" 'Alî walked a little way, then he stopped, but he did not turn around, and he shouted: "O Messenger of Allâh, on what basis should I fight the people?" He said: "Fight them until they bear witness that none has the right to we worshiped but Allâh and that Muḥammad is the Messenger of Allâh. If they do that, then they have protected from you their blood and their wealth, except for a right that is due, and their reckoning will be with Allâh."

قَالَ عُمَرُ بْنُ الْخَطَّابِ: مَا أَحْبَبْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ، قَالَ: فَتَسَاوَرْتُ لَهَا رَجَاءَ أَنْ أُدْعَىٰ لَهَا، قَالَ: فَدَعَا رَسُولُ اللهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ، فَأَعْطَاهُ إِيَّاهَا، وَقَالَ: «امْشِ، وَلَا تَلْتَفِتْ، حَتَّىٰ يَفْتَحَ اللهُ عَلَيْكَ» قَالَ: فَسَارَ عَلِيٌّ شَيْئًا ثُمَّ وَقَفَ وَلَمْ يَلْتَفِتْ، فَصَرَخَ: يَا رَسُولَ اللهِ! عَلَىٰ مَاذَا أُقَاتِلُ النَّاسَ؟ قَالَ: «قَاتِلْهُمْ حَتَّىٰ يَشْهَدُوا أَنْ لَا إِلَٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَإِذَا فَعَلُوا ذَٰلِكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ».

[6223] 34 - (2406) Sahl bin Sa'd narrated that the Messenger of Allâh ﷺ said on the Day of Khaibar: "I shall give this flag to a man at whose hands Allâh will grant victory; he loves Allâh and His Messenger and Allâh and His Messenger love him." The people spent the night wondering which of them would be given it. When morning came the people went to the Messenger of Allâh ﷺ, all of them hoping to be given it. He said: "Where is 'Alî bin Abî Ṭâlib?" They said: "O Messenger of Allâh, he has a problem in his eyes." They sent for him and he was brought, and the Messenger of Allâh ﷺ put some spittle in his eyes and prayed for him, and

[٦٢٢٣] ٣٤-(٢٤٠٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ] - وَاللَّفْظُ هَٰذَا -: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ عَنْ أَبِي حَازِمٍ: أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ هَٰذِهِ الرَّايَةَ رَجُلًا يَفْتَحُ اللهُ عَلَىٰ يَدَيْهِ، يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّهُ اللهُ وَرَسُولُهُ» قَالَ: فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا، قَالَ: فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَىٰ رَسُولِ اللهِ ﷺ، كُلُّهُمْ يَرْجُو أَنْ

he was healed, such that it was as if there had been no pain in him. He gave him the flag and 'Alî said: "O Messenger of Allâh, shall I fight them until they become like us?" He said: "Advance cautiously, until you reach their open space, then invite them to Islam, and tell them of their duties before Allâh. By Allâh, if Allâh were to guide one man through you, that would be better for you than having red camels."

يُعْطَاهَا، فَقَالَ: «أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟» فَقَالُوا: هُوَ، يَا رَسُولَ اللهِ! يَشْتَكِي عَيْنَيْهِ، قَالَ: فَأَرْسِلُوا إِلَيْهِ، فَأُتِيَ بِهِ، فَبَصَقَ رَسُولُ اللهِ ﷺ فِي عَيْنَيْهِ، وَدَعَا لَهُ فَبَرَأَ، حَتَّىٰ كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ، فَقَالَ عَلِيٌّ: يَا رَسُولَ اللهِ! أُقَاتِلُهُمْ حَتَّىٰ يَكُونُوا مِثْلَنَا، فَقَالَ: «انْفُذْ عَلَىٰ رِسْلِكَ، حَتَّىٰ تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللهِ فِيهِ، فَوَاللهِ! لَأَنْ يَهْدِيَ اللهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ».

[6224] 35 - (2407) It was narrated that Salamah bin Al-Akwa' said: "Alî stayed behind and did not go with the Prophet ﷺ during the campaign of Khaibar, and he had an inflammation in his eyes. He said: 'How could I stay behind and not go with the Messenger of Allâh ﷺ?' So 'Alî set out and caught up with the Prophet ﷺ. On the evening before Allâh granted victory, the Messenger of Allâh ﷺ said: 'Tomorrow I shall give the flag' – or 'the flag will be carried by' – 'a man whom Allâh and His Messenger love' – or he said: 'who loves Allâh and His Messenger' – and Allâh will grant him victory.' Then we saw 'Alî, and we were not expecting to see him. They said: 'Here is 'Alî.'

[٦٢٢٤] ٣٥-(٢٤٠٧) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ، قَالَ كَانَ عَلِيٌّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْبَرَ، وَكَانَ رَمِدًا، فَقَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللهِ ﷺ! فَخَرَجَ عَلِيٌّ فَلَحِقَ بِالنَّبِيِّ ﷺ، فَلَمَّا كَانَ مَسَاءُ اللَّيْلَةِ الَّتِي فَتَحَهَا اللهُ فِي صَبَاحِهَا، قَالَ رَسُولُ اللهِ ﷺ: «لَأُعْطِيَنَّ الرَّايَةَ، أَوْ لَيَأْخُذَنَّ بِالرَّايَةِ، غَدًا، رَجُلٌ يُحِبُّهُ اللهُ وَرَسُولُهُ، أَوْ قَالَ: يُحِبُّ اللهَ وَرَسُولَهُ، يَفْتَحُ اللهُ عَلَيْهِ» فَإِذَا نَحْنُ بِعَلِيٍّ، وَمَا نَرْجُوهُ، فَقَالُوا: هَٰذَا عَلِيٌّ، فَأَعْطَاهُ

And the Messenger of Allâh ﷺ gave the flag to him, and Allâh granted victory to him."

[6225] 36 - (2408) Yazîd bin Ḥayyân said: "Ḥuṣain bin Sabrah, 'Umar bin Muslim and I set out and came to Zaid bin Arqam. When we sat with him, Ḥuṣain said to him: 'O Zaid, you have attained a great deal of good. You saw the Messenger of Allâh ﷺ and heard his *Ḥadîth*, you fought alongside him and prayed behind him. O Zaid, you have attained a great deal of good. Tell us, O Zaid, what you heard from the Messenger of Allâh ﷺ.' He said: 'O son of my brother, by Allâh I have grown old and it has been a long time, and I have forgotten some of that which I learned from the Messenger of Allâh ﷺ. Whatever I narrate to you, accept it, otherwise do not push me.' Then he said: 'One day the Messenger of Allâh ﷺ stood and addressed us at a watering place called Khumm, between Makkah and Al-Madînah. He praised and glorified Allâh, and he exhorted and reminded us, then he said: "O people, I am only human, and soon the messenger of my Lord will come to me and I will respond. I am leaving among you two weighty things, the first of which is the Book of Allâh in which is guidance and light. Follow the Book of Allâh and hold fast to

رَسُولُ اللهِ ﷺ الرَّايَةَ، فَفَتَحَ اللهُ عَلَيْهِ.

[٦٢٢٥] ٣٦-(٢٤٠٨) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَشُجَاعُ بْنُ مَخْلَدٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ،- قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ -: حَدَّثَنِي أَبُو حَيَّانَ: حَدَّثَنِي يَزِيدُ بْنُ حَيَّانَ قَالَ: انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ وَعُمَرُ بْنُ مُسْلِمٍ إِلَىٰ زَيْدِ بْنِ أَرْقَمَ، فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنٌ: لَقَدْ لَقِيتَ، يَا زَيْدُ! خَيْرًا كَثِيرًا، رَأَيْتَ رَسُولَ اللهِ ﷺ، وَسَمِعْتَ حَدِيثَهُ، وَغَزَوْتَ مَعَهُ، وَصَلَّيْتَ خَلْفَهُ، لَقَدْ لَقِيتَ، يَا زَيْدُ! خَيْرًا كَثِيرًا، حَدِّثْنَا يَا زَيْدُ! مَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ، قَالَ: يَا ابْنَ أَخِي! وَاللهِ! لَقَدْ كَبِرَتْ سِنِّي، وَقَدُمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعِي مِنْ رَسُولِ اللهِ ﷺ، فَمَا حَدَّثْتُكُمْ فَاقْبَلُوا، وَمَا لَا، فَلَا تُكَلِّفُونِيهِ، ثُمَّ قَالَ: قَامَ رَسُولُ اللهِ ﷺ يَوْمًا فِينَا خَطِيبًا، بِمَاءٍ يُدْعَىٰ خُمًّا، بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ، وَوَعَظَ وَذَكَّرَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ! فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ

it." And he encouraged us to adhere to the Book of Allâh, then he said: "And the people of my household, I remind you of Allâh with regard to the people of my household, I remind you of Allâh with regard to the people of my household, I remind you of Allâh with regard to the people of my household.'" Ḥuṣain said to him: 'Who are the people of his household, O Zaid? Aren't his wives among the people of his household?' He said: 'His wives are among the people of his household, but the people of his household are those to whom *Zakât* is forbidden after he is gone.' He said: 'Who are they?' He said: 'They are the family of 'Alî, the family of 'Aqîl, the family of Ja'far, and the family of 'Abbâs.' He said: 'Was *Zakât* forbidden to all of these?' He said: 'Yes.'"

ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللهِ فِيهِ الْهُدَىٰ وَالنُّورُ، فَخُذُوا بِكِتَابِ اللهِ، وَاسْتَمْسِكُوا بِهِ» فَحَثَّ عَلَىٰ كِتَابِ اللهِ وَرَغَّبَ فِيهِ، ثُمَّ قَالَ: «وَأَهْلُ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي». فَقَالَ لَهُ حُصَيْنٌ: وَمَنْ أَهْلُ بَيْتِهِ؟ يَا زَيْدُ! أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ؟ قَالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، وَلَٰكِنْ أَهْلُ بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ، قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ آلُ عَلِيٍّ، وَآلُ عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ، قَالَ: كُلُّ هَؤُلَاءِ حُرِمَ الصَّدَقَةَ؟ قَالَ: نَعَمْ.

[6226] (...) It was narrated from Zaid bin Arqam from the Prophet ﷺ - and he quoted a *Ḥadîth* like that of Zuhair (no. 6225).

[٦٢٢٦] (...) **[وَحَدَّثَنَا** مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ: حَدَّثَنَا حَسَّانُ يَعْنِي ابْنَ إِبْرَاهِيمَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ ابْنِ أَرْقَمَ عَنِ النَّبِيِّ ﷺ - وَسَاقَ الْحَدِيثَ بِنَحْوِهِ، بِمَعْنَىٰ حَدِيثِ زُهَيْرٍ].

[6227] (...) A *Ḥadîth* like that of Ismâ'îl (no. 6225) was narrated from Abû Ḥayyân with this chain of narrators, and in the *Ḥadîth* of Jarîr it adds: "The Book of Allâh

[٦٢٢٧] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ،

in which is guidance and light; whoever holds fast to it and adheres to it, will be following true guidance, and whoever deviates from it will go astray."

كِلَاهُمَا عَنْ أَبِي حَيَّانَ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ إِسْمَاعِيلَ، وَزَادَ فِي حَدِيثِ جَرِيرٍ: «كِتَابُ اللهِ فِيهِ الْهُدَىٰ وَالنُّورُ، مَنِ اسْتَمْسَكَ بِهِ، وَأَخَذَ بِهِ، كَانَ عَلَى الْهُدَىٰ، وَمَنْ أَخْطَأَهُ ضَلَّ».

[6228] 37 - (...) It was narrated that Yazîd bin Ḥayyân said: "We entered upon Zaid bin Arqam and said to him: 'You have seen good things; you accompanied the Messenger of Allâh ﷺ and prayed behind him...'" and he quoted a *Ḥadîth* like that of Abû Ḥayyân (no. 6225), except that he said: (The Messenger of Allâh ﷺ said:) "Behold, I am leaving among you the two weighty things, one of which is the Book of Allâh, Glorified and Exalted is He, which is the rope of Allâh. Whoever follows it will be following true guidance, and whoever forsakes it will be misguided." And in it, it says: "And we said: 'Who are the people of his household? His wives?' He said: 'No, by Allâh. A woman may be with a man only for a part of his lifetime, then he divorces her and she goes back to her father and her people. The people of his household are his origin and his male relatives to whom *Zakât* was forbidden after he was gone.'"

[٦٢٢٨] ٣٧-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ بَكَّارِ بْنِ الرَّيَّانِ: حَدَّثَنَا حَسَّانُ يَعْنِي ابْنَ إِبْرَاهِيمَ، عَنْ سَعِيدٍ وَهُوَ ابْنُ مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: دَخَلْنَا عَلَيْهِ فَقُلْنَا لَهُ: لَقَدْ رَأَيْتَ خَيْرًا، لَقَدْ صَاحَبْتَ رَسُولَ اللهِ ﷺ وَصَلَّيْتَ خَلْفَهُ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَبِي حَيَّانَ، غَيْرَ أَنَّهُ قَالَ: «أَلَا وَإِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: أَحَدُهُمَا كِتَابُ اللهِ [عَزَّ وَجَلَّ،] هُوَ حَبْلُ اللهِ، مَنِ اتَّبَعَهُ كَانَ عَلَى الْهُدَىٰ، وَمَنْ تَرَكَهُ كَانَ عَلَى الضَّلَالَةِ»، وَفِيهِ: فَقُلْنَا: مَنْ أَهْلُ بَيْتِهِ؟ نِسَاؤُهُ؟ قَالَ: لَا، ايْمُ اللهِ! إِنَّ الْمَرْأَةَ تَكُونُ مَعَ الرَّجُلِ الْعَصْرَ مِنَ الدَّهْرِ، ثُمَّ يُطَلِّقُهَا فَتَرْجِعُ إِلَىٰ أَبِيهَا وَقَوْمِهَا، أَهْلُ بَيْتِهِ أَصْلُهُ، وَعَصَبَتُهُ الَّذِينَ حُرِمُوا الصَّدَقَةَ بَعْدَهُ».

[6229] 38 - (2409) It was narrated that Sahl bin Sa'd said: "A man from the family of Marwân was

[٦٢٢٩] ٣٨-(٢٤٠٩) **حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي

appointed as governor of Al-Madînah, and he called Sahl bin Sa'd and ordered him to insult 'Alî, but Sa'd refused. He said: 'If you refuse to do it, then at least say: "May Allâh curse Abû At-Turâb."' Sahl said: 'No name is dearer to 'Alî than Abû At-Turâb, and he used to feel happy when he was called by it.' He said: 'Tell us his story; why was he called Abû At-Turâb?' He said: 'The Messenger of Allâh ﷺ came to the house of Fâṭimah and he did not find 'Alî in the house. He said: "Where is the son of your uncle?" She said: "There was something between him and I, and he got angry with me and went out; he did not take a nap in my house." The Messenger of Allâh ﷺ said to someone: "Go and look where he is." He came and said: "O Messenger of Allâh, by Allâh, he is in the *Masjid*, sleeping." The Messenger of Allâh ﷺ came to him and he was lying down. His cloak had fallen from his back and he had gotten dusty. The Messenger of Allâh ﷺ started wiping it from him, saying: "Get up, Abû At-Turâb, get up Abû At-Turâb."

حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: اسْتُعْمِلَ عَلَى الْمَدِينَةِ رَجُلٌ مِنْ آلِ مَرْوَانَ، قَالَ: فَدَعَا سَهْلَ بْنَ سَعْدٍ، فَأَمَرَهُ أَنْ يَشْتِمَ عَلِيًّا، قَالَ: فَأَبَى سَهْلٌ، فَقَالَ [لَهُ]: أَمَّا إِذَا أَبَيْتَ فَقُلْ: لَعَنَ اللهُ أَبَا التُّرَابِ، فَقَالَ سَهْلٌ: مَا كَانَ لِعَلِيٍّ اسْمٌ أَحَبَّ إِلَيْهِ مِنْ أَبِي التُّرَابِ، وَإِنْ كَانَ لَيَفْرَحُ إِذَا دُعِيَ بِهَا، فَقَالَ لَهُ: أَخْبِرْنَا عَنْ قِصَّتِهِ، لِمَ سُمِّيَ أَبَا تُرَابٍ؟ قَالَ: جَاءَ رَسُولُ اللهِ ﷺ بَيْتَ فَاطِمَةَ، فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ، فَقَالَ: «أَيْنَ ابْنُ عَمِّكِ؟» فَقَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ، فَغَاضَبَنِي فَخَرَجَ، فَلَمْ يَقِلْ عِنْدِي، فَقَالَ رَسُولُ اللهِ ﷺ لِإِنْسَانٍ: «انْظُرْ، أَيْنَ هُوَ؟» فَجَاءَ فَقَالَ: يَا رَسُولَ اللهِ! هُوَ فِي الْمَسْجِدِ رَاقِدٌ، فَجَاءَهُ رَسُولُ اللهِ ﷺ وَهُوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ، فَأَصَابَهُ تُرَابٌ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَمْسَحُهُ عَنْهُ وَيَقُولُ: «قُمْ أَبَا التُّرَابِ! قُمْ أَبَا التُّرَابِ!».

Chapter 5. The Virtues Of Sa'd Bin Abî Waqqâṣ, May Allâh Be Pleased With Him

(المعجم ٥) - (بَابُ فِي فضل سعد بن أبي وقاص، رضي الله عنه)

(التحفة ٥١)

[6230] 39 - (2410) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ could not

[٦٢٣٠] ٣٩-(٢٤١٠) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ

sleep one night and said: 'Would that a righteous man from among my Companions would guard me tonight.' We heard the sound of a weapon, and the Messenger of Allâh ﷺ said: 'Who is this?' Sa'd bin Abî Waqqâṣ said: 'O Messenger of Allâh, I have come to guard you.'"

'Âishah said: "The Messenger of Allâh ﷺ slept until I could hear him breathing deeply."

ابْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ عَائِشَةَ قَالَتْ: أَرِقَ رَسُولُ اللهِ ﷺ ذَاتَ لَيْلَةٍ، فَقَالَ: لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ، قَالَتْ وَسَمِعْنَا صَوْتَ السِّلَاحِ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ هَٰذَا؟» قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: يَا رَسُولَ اللهِ! جِئْتُ أَحْرُسُكَ.

قَالَتْ عَائِشَةُ: فَنَامَ رَسُولُ اللهِ ﷺ حَتَّى سَمِعْتُ غَطِيطَهُ.

[6231] 40 - (...) 'Âishah said: "The Messenger of Allâh ﷺ stayed up late one night when he first came to Al-Madînah, and he said: 'Would that a righteous man from among my Companions would guard me tonight.' While we were like that, we heard the clatter of a weapon. He said: 'Who is this?' He said: 'Sa'd bin Abî Waqqâṣ.' The Messenger of Allâh ﷺ said: 'What brings you here?' He said: 'I felt some fear for the Messenger of Allâh ﷺ so I came to guard him.' The Messenger of Allâh ﷺ prayed for him, then he went to sleep."

According to the report of Ibn Rumḥ: "We said: 'Who is this?'"

[٦٢٣١] ٤٠-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، أَنَّ عَائِشَةَ قَالَتْ: سَهِرَ رَسُولُ اللهِ ﷺ، مَقْدَمَهُ الْمَدِينَةَ، لَيْلَةً، فَقَالَ: «لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ» قَالَتْ: فَبَيْنَا نَحْنُ كَذَٰلِكَ سَمِعْنَا خَشْخَشَةَ سِلَاحٍ، فَقَالَ: «مَنْ هَٰذَا؟» قَالَ: سَعْدُ بْنُ أَبِي وَقَّاصٍ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «مَا جَاءَ بِكَ؟» فَقَالَ: وَقَعَ فِي نَفْسِي خَوْفٌ عَلَىٰ رَسُولِ اللهِ ﷺ، فَجِئْتُ أَحْرُسُهُ، فَدَعَا لَهُ رَسُولُ اللهِ ﷺ، ثُمَّ نَامَ.

وَفِي رِوَايَةِ ابْنِ رُمْحٍ: فَقُلْنَا: مَنْ هَٰذَا؟.

[6232] (...) 'Âishah said: "The Messenger of Allâh ﷺ could not sleep one night..." a *Hadîth* like that of Sulaimân bin Bilâl (no. 6230).

[٦٢٣٢] (...) **حَدَّثَنَاهُ** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ ابْنَ عَامِرِ بْنِ رَبِيعَةَ يَقُولُ: قَالَتْ عَائِشَةُ: أَرِقَ رَسُولُ اللهِ ﷺ ذَاتَ لَيْلَةٍ - بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ.

[6233] 41 - (2411) It was narrated that 'Abdullâh bin Shaddâd said: "I heard 'Alî say: 'The Messenger of Allâh ﷺ never mentioned both his parents together for anyone except Sa'd bin Mâlik. He started to say to him on the Day of Uhud: "Shoot, may my father and mother be ransomed for you!"

[٦٢٣٣] ٤١-(٢٤١١) **حَدَّثَنَا** مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ ابْنِ شَدَّادٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَا جَمَعَ رَسُولُ اللهِ ﷺ أَبَوَيْهِ لِأَحَدٍ، غَيْرَ سَعْدِ بْنِ مَالِكٍ، فَإِنَّهُ جَعَلَ يَقُولُ لَهُ يَوْمَ أُحُدٍ: «ارْمِ، فِدَاكَ أَبِي وَأُمِّي!».

[6234] (...) A similar report (as no. 6233) was narrated from 'Alî, from the Prophet ﷺ (with this chain of narrator).

[٦٢٣٤] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَقُ الْحَنْظَلِيُّ عَنْ مُحَمَّدِ بْنِ بِشْرٍ، عَنْ مِسْعَرٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ، كُلُّهُمْ عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6235] 42 - (2412) It was narrated that Sa'd bin Abî Waqqâs said: "The Messenger of Allâh ﷺ

[٦٢٣٥] ٤٢-(٢٤١٢) **حَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ

mentioned both his parents together for me on the Day of Uḥud."

يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَقَدْ جَمَعَ لِي رَسُولُ اللهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ.

[6236] (...) It was narrated from Yaḥyâ bin Sa'eed with this chain of narrators (a *Ḥadîth* similar to no. 6235).

[٦٢٣٦] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، كِلَاهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَٰذَا الْإِسْنَادِ.

[6237] (...) It was narrated from 'Âmir bin Sa'd that his father said that the Prophet ﷺ mentioned both his parents together for him on the Day of Uḥud. An idolater man was attacking the Muslims fiercely and the Messenger of Allâh ﷺ said to him: "Shoot, may my father and mother be ransomed for you!" So I shot him with an arrow that had no head, and I hit him in his side and he fell down, and his *'Awrah* was uncovered. The Messenger of Allâh ﷺ smiled so broadly that I could see his molars.

[٦٢٣٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ جَمَعَ لَهُ أَبَوَيْهِ يَوْمَ أُحُدٍ، قَالَ: كَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ قَدْ أَحْرَقَ الْمُسْلِمِينَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْمِ، فِدَاكَ أَبِي وَأُمِّي!» قَالَ: فَنَزَعْتُ لَهُ بِسَهْمٍ لَيْسَ فِيهِ نَصْلٌ فَأَصَبْتُ جَنْبَهُ فَسَقَطَ، وَانْكَشَفَتْ عَوْرَتُهُ، فَضَحِكَ رَسُولُ اللهِ ﷺ، حَتَّىٰ نَظَرْتُ إِلَىٰ نَوَاجِذِهِ.

[6238] 43 - (1748) Muṣ'ab bin Sa'd narrated from his father that some Verses of Qur'ân were revealed concerning him. He said: "The mother of Sa'd swore that she would not speak to him unless he renounced his faith, and she would not eat or drink. She said: 'You say that Allâh has

[٦٢٣٨] ٤٣-(١٧٤٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ: حَدَّثَنِي مُصْعَبُ ابْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنَ الْقُرْآنِ قَالَ: حَلَفَتْ أُمُّ سَعْدٍ أَنْ لَا

enjoined you to treat your parents well, and I am your mother, and I am telling you to do this.'

"She stayed (like that) for three days, then she fainted from hunger. A son of hers who was called 'Umârah got up and gave her some water, and she started praying against Sa'd. Then Allâh revealed this Verse in the Qur'ân: 'And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not[1] (and)[2] '...But behave with them in the world kindly...''[3]

He said: "And the Messenger of Allâh ﷺ acquired a great deal of booty, among which was a sword. I picked it up and brought it to the Messenger of Allâh ﷺ and said: 'Allocate this sword to me, for I am one whose situation you know.' He said: 'Put it back where you took it from.' I went,

تُكَلِّمَهُ أَبَدًا حَتَّىٰ يَكْفُرَ بِدِينِهِ، وَلَا تَأْكُلَ وَلَا تَشْرَبَ، قَالَتْ: زَعَمْتَ أَنَّ اللهَ وَصَّاكَ بِوَالِدَيْكَ، فَأَنَا أُمُّكَ، وَأَنَا آمُرُكَ بِهَٰذَا.

قَالَ: مَكَثَتْ ثَلَاثًا حَتَّىٰ غُشِيَ عَلَيْهَا مِنَ الْجَهْدِ، فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عُمَارَةُ: فَسَقَاهَا، فَجَعَلَتْ تَدْعُو عَلَىٰ سَعْدٍ، فَأَنْزَلَ اللهُ - عَزَّ وَجَلَّ - فِي الْقُرْآنِ هَٰذِهِ الْآيَةَ: ﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَآ﴾ ﴿وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ﴾

قَالَ: وَأَصَابَ رَسُولُ اللهِ ﷺ غَنِيمَةً عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ رَسُولَ اللهِ ﷺ، فَقُلْتُ: نَفِّلْنِي هَٰذَا السَّيْفَ، فَأَنَا مَنْ قَدْ عَلِمْتَ حَالَهُ. فَقَالَ: «رُدَّهُ مِنْ حَيْثُ أَخَذْتَهُ» فَانْطَلَقْتُ، حَتَّىٰ

[1] *Al-'Ankabût* 29:8.

[2] The word (and) is added to the translation, since as the text appears it runs together here. In the Qur'ân, these are two separate *Âyah* from two separate *Sûrah* whose references we added in the notes. In his commentary on *Ṣaḥîḥ Al-Bukhârî* (no. 5970), Al-Ḥâfiẓ Ibn Ḥajar mentioned this narration and others who recorded it only mentioning the first *Âyah*, and in a version of Aḥmad it does not say: "The *Âyah*," and in another version of Aḥmad (1:181, no. 1567) it says: "and he recited until he reached." So these are apparently the two separate *Âyah*. Finally, he says the following: "And what is apparent to me is that the two *Âyah* were confirmed in the original, but that some of them dropped that (mistakenly) from one of the narrators. And Allâh knows best." Implying that both of these *Âyah* were revealed on that occasion. Versions of this narration are mentioned in the *Tafsîr* of Ibn Kathîr at both locations.

[3] *Luqmân* 31:15.

then when I wanted to put it in the place where the spoils of war were gathered, I decided to try again, so I went back and said: 'Give it to me.' He said in a loud voice: 'Put it back where you took it from.' Then Allâh revealed the words: 'They ask you about the spoils of war...'[1]

"Then I fell sick, and I sent word to the Prophet ﷺ, and he came to me. I said: 'Let me divide my wealth as I wish,' but he refused. I said: 'Then half.' But he refused. I said: 'Then one third.' He remained silent, then after that one third was permitted.

"I came to a group of the *Anṣâr* and *Muhâjirîn* and they said: 'Come, we will give you food and wine.' That was before wine was forbidden. I came to them in a garden, and they had a roasted camel head and a small skin of wine. I ate and drank with them, then I mentioned the *Anṣâr* and *Muhâjirîn* to them. I said: 'The *Muhâjirîn* are better than the *Anṣâr*.' A man took one of the jawbones of the camel head and struck me with it, and injured my nose. I came to the Messenger of Allâh ﷺ and told him, then Allâh revealed this Verse about me and about wine:

'...*Khamr* (all kinds of alcoholic

[إذا] أَرَدْتُ أَنْ أُلْقِيَهُ فِي الْقَبَضِ لَامَتْنِي نَفْسِي، فَرَجَعْتُ إِلَيْهِ، فَقُلْتُ: أَعْطِنِيهِ، قَالَ: فَشَدَّ لِي صَوْتَهُ: «رُدَّهُ مِنْ حَيْثُ أَخَذْتَهُ» قَالَ: فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ﴾ [الأنفال: ١].

قَالَ: وَمَرِضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ ﷺ فَأَتَانِي، فَقُلْتُ: دَعْنِي أَقْسِمْ مَالِي حَيْثُ شِئْتُ، قَالَ: فَأَبَىٰ، قُلْتُ: فَالنِّصْفَ، قَالَ: فَأَبَىٰ، قُلْتُ: فَالثُّلُثَ، فَسَكَتَ، فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزًا.

قَالَ: وَأَتَيْتُ عَلَىٰ نَفَرٍ مِنَ الْأَنْصَارِ وَالْمُهَاجِرِينَ، فَقَالُوا: تَعَالَ نُطْعِمْكَ وَنَسْقِيكَ خَمْرًا، وَذٰلِكَ قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ، قَالَ: فَأَتَيْتُهُمْ فِي حُشٍّ - وَالْحُشُّ: الْبُسْتَانُ - فَإِذَا رَأْسُ جَزُورٍ مَشْوِيٌّ عِنْدَهُمْ، وَزِقٌّ مِنْ خَمْرٍ، قَالَ: فَأَكَلْتُ وَشَرِبْتُ مَعَهُمْ، قَالَ: فَذُكِرَتْ الْأَنْصَارُ وَالْمُهَاجِرِينَ عِنْدَهُمْ، فَقُلْتُ: الْمُهَاجِرُونَ خَيْرٌ مِنَ الْأَنْصَارِ، قَالَ: فَأَخَذَ رَجُلٌ أَحَدَ لَحْيَي الرَّأْسِ فَضَرَبَنِي بِهِ فَجَرَحَ بِأَنْفِي، فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَأَخْبَرْتُهُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ فِيَّ - يَعْنِي نَفْسَهُ - شَأْنَ الْخَمْرِ: ﴿إِنَّمَا ٱلْخَمْرُ

[1] *Al-Anfâl* 8:1.

drinks), and gambling, and *Al-Anṣâb* [stone altars for sacrifices to idols etc], and *Al-Azlâm* (arrows for seeking luck or decision) are an abomination of *Shaiṭâns*' (Satan's) handiwork..."[1]

وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ﴾ [المائدة: ٩٠]. [راجع: ٤٥٥٦]

[6239] 44 - (...) It was narrated from Muṣ'ab bin Sa'd that his father said: "Four Verses were revealed concerning me..." and he quoted a *Hadîth* like that of Zuhair from Simâk (no. 6238). In the *Hadîth* of Shu'bah it adds: "When they wanted to feed her (Sa'd's mother) they opened her mouth with a stick and put food in her mouth." In his *Hadîth* it also says: "He struck Sa'd's nose with it and split it, and the nose of Sa'd remained split."

[٦٢٣٩] ٤٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ ابْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ [أَنَّهُ] قَالَ: أُنْزِلَتْ فِيَّ أَرْبَعُ آيَاتٍ، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ زُهَيْرٍ عَنْ سِمَاكٍ - وَزَادَ فِي حَدِيثِ شُعْبَةَ: قَالَ فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهَا شَجَرُوا فَاهَا بِعَصًا، ثُمَّ أَوْجَرُوهَا، وَفِي حَدِيثِهِ أَيْضًا: فَضَرَبَ بِهِ أَنْفَ سَعْدٍ فَفَزَرَهُ، فَكَانَ أَنْفُ سَعْدٍ مَفْزُورًا.

[6240] 45 - (2413) It was narrated that Sa'd said, concerning the Verse: "'And turn not away those who invoke their Lord, morning and afternoon...'"[2] – "This was revealed concerning six people, including myself and Ibn Mas'ûd. The idolaters had said: 'Do not keep these people near you.'"

[٦٢٤٠] ٤٥-(٢٤١٣) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ فِي ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ﴾ [الأنعام: ٥٢]. قَالَ: نَزَلَتْ فِي سِتَّةٍ: أَنَا وَابْنُ مَسْعُودٍ مِنْهُمْ، وَكَانَ الْمُشْرِكُونَ قَالُوا: لَا تُدْنِي هَؤُلَاءِ.

[1] *Al-Mâ'idah* 5:90.

[2] *Al-An'âm* 6:52.

[6241] 46 - (...) It was narrated that Sa'd said: "We were six people with the Prophet ﷺ, and the idolaters said to the Prophet ﷺ: 'Send these people away so that they will not become too bold with us.' They were myself, Ibn Mas'ûd, a man from Hudhail, Bilâl," and two men whose names I do not know. There occurred to the Messenger of Allâh ﷺ what Allâh willed should occur and he thought to himself. Then Allâh revealed the words: 'And turn not away those who invoke their Lord, morning and afternoon seeking His Face.' "[1]

[٦٢٤١] ٤٦-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْأَسَدِيُّ عَنْ إِسْرَائِيلَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ سِتَّةَ نَفَرٍ، فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ ﷺ: اطْرُدْ هَؤُلَاءِ لَا يَجْتَرِئُونَ عَلَيْنَا.

قَالَ: وَكُنْتُ أَنَا وَابْنُ مَسْعُودٍ، وَرَجُلٌ مِنْ هُذَيْلٍ، وَبِلَالٌ، وَرَجُلَانِ لَسْتُ أُسَمِّيهِمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللهِ ﷺ مَا شَاءَ اللهُ أَنْ يَقَعَ، فَحَدَّثَ نَفْسَهُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ﴾ [الأنعام: ٥٢].

[6242] 47 - (2414) It was narrated that Abû 'Uthmân said: "No one stayed with the Messenger of Allâh ﷺ on one of those nights when the Messenger of Allâh ﷺ was fighting, except Ṭalḥah and Sa'd."

[٦٢٤٢] ٤٧-(٢٤١٤) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ قَالُوا: حَدَّثَنَا الْمُعْتَمِرُ وَهُوَ ابْنُ سُلَيْمَانَ قَالَ سَمِعْتُ أَبِي عَنْ أَبِي عُثْمَانَ قَالَ: لَمْ يَبْقَ مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ تِلْكَ الْأَيَّامِ الَّتِي قَاتَلَ فِيهِنَّ رَسُولُ اللهِ ﷺ، غَيْرُ طَلْحَةَ وَسَعْدٍ - عَنْ حَدِيثِهِمَا.

[1] *Al-An'âm* 6:52.

Chapter 6. The Virtues Of Ṭalḥah And Az-Zubair, May Allâh Be Pleased With Them

[6243] 48 - (2415) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ exhorted the people on the Day of Al-Khandaq, and Az-Zubair said: 'I am ready.' Then he exhorted them again and Az-Zubair said: 'I am ready.' Then he exhorted them again and Az-Zubair said: 'I am ready.' The Prophet ﷺ said: 'Every Prophet has a helper, and my helper is Az-Zubair.'"

[6244] (...) A *Ḥadîth* like that of Ibn 'Uyayanah (no. 6243) was narrated from Jâbir, from the Prophet ﷺ.

[6245] 49 - (2416) It was narrated that 'Abdullâh bin Az-Zubair said: "On the Day of Al-Khandaq, 'Umar bin Abî Salamah and I were with the women in the fort of Ḥassân. Sometimes he would squat down for me to (climb on his shoulders and) look, and sometimes I would squat down for him to (climb on my shoulders and) look. And I recognized my

(المعجم ٦) - (بَابٌ من فضائل طلحة والزبير، رضي اللهُ تعالى عنهما)

(التحفة ٥٢)

[٦٢٤٣] ٤٨-(٢٤١٥) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: سَمِعْتُهُ يَقُولُ: نَدَبَ رَسُولُ اللهِ ﷺ النَّاسَ يَوْمَ الْخَنْدَقِ، فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ، فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ، فَانْتَدَبَ الزُّبَيْرُ، فَقَالَ النَّبِيُّ ﷺ: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ وَحَوَارِيَّ الزُّبَيْرُ».

[٦٢٤٤] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ؛ وحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِ ابْنِ عُيَيْنَةَ.

[٦٢٤٥] ٤٩-(٢٤١٦) حَدَّثَنَا إِسْمَاعِيلُ بْنُ الْخَلِيلِ وَسُوَيْدُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنِ ابْنِ مُسْهِرٍ، - قَالَ إِسْمَاعِيلُ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ ابْنِ الزُّبَيْرِ قَالَ: كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ، يَوْمَ الْخَنْدَقِ، مَعَ النِّسْوَةِ، فِي

father when he passed by on his horse with his weapons, heading towards Banû Quraiẓah."

"He[1] said: ''Abdullâh bin 'Urwah informed me that 'Abdullâh bin Az-Zubair said: 'I mentioned that to my father and he said: "Did you see me, O my son?" I said: "Yes." He said: "By Allâh, on that day the Messenger of Allâh ﷺ mentioned both his parents for me, and he said: 'May my father and mother be ransomed for you.'"

أُطُمِ حَسَّانَ، فَكَانَ يُطَأْطِئُ لِي مَرَّةً فَأَنْظُرُ، وَأُطَأْطِئُ لَهُ مَرَّةً فَيَنْظُرُ، فَكُنْتُ أَعْرِفُ أَبِي إِذَا مَرَّ عَلَىٰ فَرَسِهِ فِي السِّلَاحِ، إِلَىٰ بَنِي قُرَيْظَةَ.

قَالَ: وَأَخْبَرَنِي عَبْدُ اللهِ بْنُ عُرْوَةَ عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ قَالَ: فَذَكَرْتُ ذٰلِكَ لِأَبِي، فَقَالَ: وَرَأَيْتَنِي يَا بُنَيَّ؟ قُلْتُ: نَعَمْ. قَالَ: أَمَا وَاللهِ! لَقَدْ جَمَعَ لِي رَسُولُ اللهِ ﷺ، يَوْمَئِذٍ، أَبَوَيْهِ، فَقَالَ: «فِدَاكَ أَبِي وَأُمِّي!».

[6246] (...) It was narrated that 'Abdullâh bin Az-Zubair said: "On the Day of Al-Khandaq, 'Umar bin Abî Salamah and I were in the fort where the women were," meaning the wives of the Prophet ﷺ.

And he quoted a *Ḥadîth* like that of Ibn Mus-hir (no. 6245) with this chain of narrators. But he did not mention 'Abdullâh bin 'Urwah in the *Ḥadîth*. But that event was added to the *Ḥadîth* of Hishâm from his father, from Ibn Az-Zubair.

[٦٢٤٦] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ قَالَ: لَمَّا كَانَ يَوْمُ الْخَنْدَقِ كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ فِي الْأُطُمِ الَّذِي فِيهِ النِّسْوَةُ، يَعْنِي نِسْوَةَ النَّبِيِّ ﷺ، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ ابْنِ مُسْهِرٍ فِي هٰذَا الْإِسْنَادِ - وَلَمْ يَذْكُرْ عَبْدَ اللهِ بْنَ عُرْوَةَ فِي الْحَدِيثِ، وَلٰكِنْ أَدْرَجَ الْقِصَّةَ فِي حَدِيثِ هِشَامٍ عَنْ أَبِيهِ، عَنِ ابْنِ الزُّبَيْرِ.

[6247] 50 - (2417) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was on (Mount) Ḥirâ' with Abû Bakr,

[٦٢٤٧] ٥٠-(٢٤١٧) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ

[1] That is Hishâm bin 'Urwah, who narrated this *Ḥadîth* from his father from 'Abdullâh bin Az-Zubair, and 'Abdullâh bin 'Urwah is Hishâm's brother.

'Umar, 'Alî, 'Uthmân, Ṭalḥah and Az-Zubair. The rock shook and the Messenger of Allâh ﷺ said: "Be still, for there is no one on you but a Prophet, a *Ṣiddîq*[1] or a martyr."

مُحَمَّدٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ عَلَىٰ حِرَاءٍ، هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعَلِيٌّ وَعُثْمَانُ وَطَلْحَةُ وَالزُّبَيْرُ، فَتَحَرَّكَتِ الصَّخْرَةُ، فَقَالَ رَسُولُ اللهِ ﷺ: «اهْدَأْ، فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ».

[6248] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was on Mount Ḥirâ' and it shook. The Messenger of Allâh ﷺ said: "Be still Ḥirâ', for there is no one on you but a Prophet, a *Ṣiddîq* or a martyr." On it were the Prophet ﷺ, Abû Bakr, 'Umar, 'Uthmân, 'Alî, Ṭalḥah, Az-Zubair and Sa'd bin Abî Waqqâṣ (﵃).

[٦٢٤٨] (...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُحَمَّدِ بْنِ يَزِيدَ بْنِ خُنَيْسٍ وَأَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ عَلَىٰ جَبَلِ حِرَاءٍ، فَتَحَرَّكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «اسْكُنْ، حِرَاءُ! فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ» وَعَلَيْهِ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ [رَضِيَ اللهُ عَنْهُمْ].

[6249] 51- (2418) Hishâm narrated that his father said: "'Âishah said to me: 'Your parents, by Allâh, are among those who answered (the Call of) Allâh and the Messenger after being wounded.'"[2]

[٦٢٤٩] ٥١-(٢٤١٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَعَبْدَةُ قَالَا: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ: أَبَوَاكَ، وَاللهِ! مِنَ الَّذِينَ اسْتَجَابُوا للهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ.

[1] A true believer.

[2] See *Âl 'Imrân* 3:172.

[6250] (...) Hishâm narrated it with this chain of narrators (a *Ḥadîth* similar to no. 6249) and added: "...meaning Abû Bakr and Az-Zubair."

[6251] 52 - (...) It was narrated that 'Urwah said: '"Âishah said to me: 'Your parents were among those who answered (the Call of) Allâh and the Messenger after being wounded.'"[1]

[٦٢٥٠] (. . .) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ بِهَٰذَا الْإِسْنَادِ - وَزَادَ: تَعْنِي أَبَا بَكْرٍ وَالزُّبَيْرَ.

[٦٢٥١] ٥٢-(. . .) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ قَالَ: قَالَتْ لِي عَائِشَةُ: كَانَ أَبَوَاكَ مِنَ الَّذِينَ اسْتَجَابُوا للهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ.

Chapter 7. The Virtues Of Abû 'Ubaidah Bin Al-Jarrâḥ, May Allâh Be Pleased With Him

(المعجم ٧) - (بَابٌ من فضائل أبي عبيدة بن الجراح، رضي اللهُ عنه) (التحفة ٥٣)

[6252] 53 - (2419) It was narrated that Abû Qilâbah said: "The Messenger of Allâh ﷺ said: 'Every *Ummah* has a trustee (*Âmîn*), and our trustee for this *Ummah* Abû 'Ubaidah bin Al-Jarrâḥ.'"

[٦٢٥٢] ٥٣-(٢٤١٩) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ خَالِدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ قَالَ: قَالَ أَنَسٌ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِكُلِّ أُمَّةٍ أَمِينًا، وَإِنَّ أَمِينَنَا، أَيَّتُهَا الْأُمَّةُ، أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ».

[6253] 54 - (...) It was narrated from Anas that the people of Yemen came to the Messenger of Allâh ﷺ and said: "Send with us a man who can teach us the *Sunnah* and Islam." He (ﷺ) took the hand of Abû 'Ubaidah bin

[٦٢٥٣] ٥٤-(. . .) حَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ [وَهُوَ ابْنُ سَلَمَةَ] عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ أَهْلَ الْيَمَنِ قَدِمُوا عَلَىٰ رَسُولِ اللهِ ﷺ، فَقَالُوا: ابْعَثْ مَعَنَا رَجُلًا يُعَلِّمْنَا السُّنَّةَ

[1] See *Âl 'Imrân* 3:172.

Al-Jarrâḥ and said: "This is the trustee of this *Ummah.*"

وَالْإِسْلَامَ، قَالَ: فَأَخَذَ بِيَدِ أَبِي عُبَيْدَةَ فَقَالَ: «هٰذَا أَمِينُ هٰذِهِ الْأُمَّةِ».

[6254] 55 - (2420) It was narrated that Ḥudhaifah said: "The people of Najrân came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, send to us a man of trust. He said: 'I shall send to you a man of trust in the true sense of the word.' The people looked up hoping to be chosen, and he sent Abû 'Ubaidah bin Al-Jarrâḥ."

[٦٢٥٤] **٥٥-(٢٤٢٠) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنّٰى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنّٰى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحٰقَ يُحَدِّثُ عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ قَالَ: جَاءَ أَهْلُ نَجْرَانَ إِلَىٰ رَسُولِ اللهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللهِ! ابْعَثْ إِلَيْنَا رَجُلًا أَمِينًا، فَقَالَ: «لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ، حَقَّ أَمِينٍ» قَالَ، فَاسْتَشْرَفَ لَهَا النَّاسُ، قَالَ، فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ.

[6255] (...) A similar report (as *Ḥadîth* no. 6254) was narrated from Abû Isḥâq with this chain of narrators.

[٦٢٥٥] (...) **حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو دَاوُدَ الْحَفَرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحٰقَ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 8. The Virtues Of Al-Ḥasan And Al-Ḥusain, May Allâh Be Pleased With Them

(المعجم ٨) - **(بَابٌ من فضائل الحسن والحسين، رضي اللهُ عنهما)**

(التحفة ٥٤)

[6256] 56 - (2421) It was narrated from Abû Hurairah that the Prophet ﷺ said to Ḥasan: "O Allâh, I love him, so love him, and love those who love him."

[٦٢٥٦] **٥٦-(٢٤٢١) حَدَّثَنِي** أَحْمَدُ ابْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ أَبِي يَزِيدَ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِحَسَنٍ: «[اللّٰهُمَّ]! إِنِّي أُحِبُّهُ، فَأَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ».

[6257] 57 - (...) It was narrated that Abû Hurairah said: "I went out with the Messenger of Allâh ﷺ at some time of the day, and he did not speak to me or I to him, until he came to the market of Banû Qainuqâ'. Then he left and went to the house of Fâṭimah and said: 'Is the little one there? Is the little one there?' meaning Ḥasan. We thought that his mother had kept him in to bathe him and dress him in a garland, but soon he came running, until they embraced one another. The Messenger of Allâh ﷺ said: 'O Allâh, I love him, so love him and love those who love him.'"

[٦٢٥٧] ٥٧-(...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ فِي طَائِفَةٍ مِنَ النَّهَارِ، لَا يُكَلِّمُنِي وَلَا أُكَلِّمُهُ، حَتَّى جَاءَ سُوقَ بَنِي قَيْنُقَاعَ، ثُمَّ انْصَرَفَ، حَتَّىٰ أَتَىٰ خِبَاءَ فَاطِمَةَ فَقَالَ: «أَثَمَّ لُكَعُ؟ أَثَمَّ لُكَعُ؟» يَعْنِي حَسَنًا، فَظَنَنَّا أَنَّهُ إِنَّمَا تَحْبِسُهُ أُمُّهُ لِأَنْ تُغَسِّلَهُ وَتُلْبِسَهُ سِخَابًا، فَلَمْ يَلْبَثْ أَنْ جَاءَ يَسْعَىٰ، حَتَّى اعْتَنَقَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «اللّٰهُمَّ! إِنِّي أُحِبُّهُ، فَأَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ».

[6258] 58 - (2422) Al-Barâ' bin 'Âzib said: "I saw Al-Ḥasan bin 'Alî on the shoulder of the Prophet ﷺ, and he was saying:' O Allâh, I love him so love him.'"

[٦٢٥٨] ٥٨-(٢٤٢٢) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ وَهُوَ ابْنُ ثَابِتٍ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ قَالَ: رَأَيْتُ الْحَسَنَ بْنَ عَلِيٍّ عَلَىٰ عَاتِقِ النَّبِيِّ ﷺ، وَهُوَ يَقُولُ: «اللّٰهُمَّ! إِنِّي أُحِبُّهُ فَأَحِبَّهُ».

[6259] 59 - (...) It was narrated that Al-Barâ' said: "I saw the Messenger of Allâh ﷺ putting Al-Ḥasan bin 'Alî on his shoulder and saying: 'O Allâh, I love him so love him.'"

[٦٢٥٩] ٥٩-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ - قَالَ ابْنُ نَافِعٍ: حَدَّثَنَا - غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ وَهُوَ ابْنُ ثَابِتٍ، عَنِ الْبَرَاءِ، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ وَاضِعًا الْحَسَنَ بْنَ عَلِيٍّ عَلَىٰ عَاتِقِهِ، وَهُوَ يَقُولُ: «اللّٰهُمَّ! إِنِّي أُحِبُّهُ فَأَحِبَّهُ».

[6260] 60 - (2423) Iyâs narrated that his father said: "I led the Prophet of Allâh ﷺ and Al-Ḥasan and Al-Ḥusain on the white mule, until I brought them to the apartment of the Prophet ﷺ, with one of them in front of him and one of them behind."

[٦٢٦٠] ٦٠-(٢٤٢٣) حَدَّثَنِي عَبْدُ اللهِ بْنُ الرُّومِيِّ الْيَمَامِيُّ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَا: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: قَالَا: حَدَّثَنَا عِكْرِمَةُ وَ هُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا إِيَاسٌ عَنْ أَبِيهِ قَالَ: لَقَدْ قُدْتُ بِنَبِيِّ اللهِ ﷺ وَالْحَسَنِ وَالْحُسَيْنِ، بَغْلَتَهُ الشَّهْبَاءَ، حَتَّىٰ أَدْخَلْتُهُمْ حُجْرَةَ النَّبِيِّ ﷺ، هَٰذَا قُدَّامَهُ وَهَٰذَا خَلْفَهُ.

Chapter 9. The Virtues Of The Household Of The Prophet ﷺ

(المعجم ٩) - (بَابُ فضائل أهل بيت النبيّ ﷺ) (التحفة ٥٥)

[6261] 61 - (2424) It was narrated that Ṣafiyyah bint Shaibah said: "Âishah said: 'The Prophet ﷺ went out one morning wearing a striped cloak of black camel hair. Al-Ḥasan bin 'Alî came and he enfolded him in the cloak, then Al-Ḥusain came and he enfolded him in it, then Fâṭimah came and he enfolded her in it, then 'Alî came and he enfolded him in it, then he said: "Allâh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family, and to purify you with a thorough purification."[1]

[٦٢٦١] ٦١-(٢٤٢٤) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ زَكَرِيَّاءَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: قَالَتْ عَائِشَةُ: خَرَجَ النَّبِيُّ ﷺ غَدَاةً وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ، مِنْ شَعَرٍ أَسْوَدَ، فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ فَأَدْخَلَهُ، ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ، ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا، ثُمَّ جَاءَ عَلِيٌّ فَأَدْخَلَهُ، ثُمَّ قَالَ: ﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ [الأحزاب: ٣٣].

[1] *Al-Aḥzâb* 33:33. Following this narration, copies of the text include an additional chain narrated by Abû Aḥmad Muḥammad bin 'Eîsâ who is Al-Julûdî, one of those who reported *Ṣaḥîḥ Muslim*.

Chapter 10. The Virtues Of Zaid Bin Ḥârithah And His Son Usâmah, May Allâh Be Pleased With Them Both

(المعجم ١٠) - (بَابٌ من فضائل زيد ابن حارثة وابنه أسامة رضي الله عنهما) (التحفة ٥٦)

[6262] 62 - (2425) It was narrated from Sâlim bin 'Abdullâh that his father said: "We used to call Zaid bin Ḥârithah 'Zaid bin Muḥammad,' until it was revealed in the Qur'ân: 'Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh....'"[1]

[٦٢٦٢] ٦٢-(٢٤٢٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ؛ أَنَّهُ كَانَ يَقُولُ: مَا كُنَّا نَدْعُو زَيْدَ بْنَ حَارِثَةَ إِلَّا زَيْدَ بْنَ مُحَمَّدٍ، حَتَّىٰ نَزَلَ فِي الْقُرْآنِ: ﴿ٱدْعُوهُمْ لِآبَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾ [الأحزاب: ٥].

[قَالَ الشَّيْخُ أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عِيسَىٰ: أَخْبَرَنَا أَبُو الْعَبَّاسِ السَّرَّاجُ وَمُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ يُوسُفَ الدُّوَيْرِيُّ قَالَا: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيد بِهَٰذَا الْحَدِيثِ].

[6263] (...) A similar report (as no. 6262) was narrated from 'Abdullâh.

[٦٢٦٣] (...) حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي سَالِمٌ عَنْ عَبْدِ اللهِ، بِمِثْلِهِ.

[6264] 63 - (2426) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar say: "The Messenger of Allâh ﷺ sent an expedition and he appointed Usâmah bin Zaid in charge of them. The people objected to his command and the Messenger of

[٦٢٦٤] ٦٣-(٢٤٢٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ،

[1] *Al-Aḥzâb* 33:5.

Allâh ﷺ stood up and said: 'You object to his command and you objected to the command of his father before him. By Allâh, he (his father) was fit to command, and he was one of the dearest of people to me, and he (Usâmah) is one of the dearest of people to me after him.'"

أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: بَعَثَ رَسُولُ اللهِ ﷺ بَعْثًا، وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ، فَطَعَنَ النَّاسُ فِي إِمْرَتِهِ، فَقَامَ رَسُولُ اللهِ ﷺ فَقَالَ: «إِنْ تَطْعَنُوا فِي إِمْرَتِهِ، فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ، وَايْمُ اللهِ! إِنْ كَانَ لَخَلِيقًا لِلإِمْرَةِ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هَٰذَا مِن أَحَبِّ النَّاسِ إِلَيَّ، بَعْدَهُ».

[6265] 64 - (...) It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ said when he was on the *Minbar*: 'You object to his command' – meaning Usâmah bin Zaid – 'and you objected to the command of his father before him. But by Allâh, he was fit to command and by Allâh he was one of the dearest of people to me. By Allâh this one' – meaning Usâmah bin Zaid – 'is fit to command, and by Allâh, he is one of the dearest of them to me after him. So treat him well, for he is one of your righteous.'"

[٦٢٦٥] ٦٤-(...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُمَرَ يَعْنِي ابْنَ حَمْزَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ وَهُوَ عَلَى الْمِنْبَرِ: «إِنْ تَطْعَنُوا فِي إِمَارَتِهِ - يُرِيدُ أُسَامَةَ بْنَ زَيْدٍ - فَقَدْ طَعَنْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ، وَأَيْمُ اللهِ! إِنْ كَانَ لَخَلِيقًا لَهَا، وَايْمُ اللهِ! إِنْ كَانَ لَأَحَبَّ النَّاسِ إِلَيَّ، وَايْمُ اللهِ! إِنَّ هَٰذَا لَهَا لَخَلِيقٌ - يُرِيدُ أُسَامَةَ [بْنَ زَيْدٍ] - وَايْمُ اللهِ! إِنْ كَانَ لَأَحَبَّهُمْ إِلَيَّ مِنْ بَعْدِهِ، فَأُوصِيكُمْ بِهِ فَإِنَّهُ مِنْ صَالِحِيكُمْ».

Chapter 11. The Virtues Of 'Abdullâh Bin Ja'far, May Allâh Be Pleased With Him

(المعجم ١١) - (بَابٌ مِن فضائل عبد الله بن جعفر، رضي الله عنهما)

(التحفة ٥٧)

[6266] 65 - (2427) It was narrated that 'Abdullâh bin Abî Mulaikah said: "Abdullâh bin

[٦٢٦٦] ٦٥-(٢٤٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ

Ja'far said to Ibn Az-Zubair: 'Do you remember when we met the Messenger of Allâh ﷺ, myself, you and Ibn 'Abbâs?' He said: 'Yes, and he carried us on his mount but he left you.'"

عُلَيَّةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ عَبْدِ اللهِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ قَالَ عَبْدُ اللهِ بْنُ جَعْفَرٍ لابْنِ الزُّبَيْرِ: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللهِ ﷺ، أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ، فَحَمَلَنَا، وَتَرَكَكَ.

[6267] (...) A *Ḥadîth* like that of Ibn 'Ulayyah (no. 6266) was narrated from Ḥabîb bin Ash-Shahîd, with this chain of narrators.

[٦٢٦٧] (...) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ، وَإِسْنَادِهِ.

[6268] 66 - (2428) It was narrated that 'Abdullâh bin Ja'far said: "When the Messenger of Allâh ﷺ came from a journey he would be met by the children of his household. He came from a journey and I was taken to meet him first, and he seated me on his mount in front of him. Then one of the two sons of Fâṭimah came, and he seated him behind him. And we entered Al-Madînah, three of us on one mount."

[٦٢٦٨] ٦٦-(٢٤٢٨) حَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا، وَقَالَ يَحْيَىٰ: أَخْبَرَنَا - أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِصِبْيَانِ أَهْلِ بَيْتِهِ، قَالَ، وَإِنَّهُ قَدِمَ مِنْ سَفَرٍ فَسُبِقَ بِي إِلَيْهِ فَحَمَلَنِي بَيْنَ يَدَيْهِ، ثُمَّ جِيءَ بِأَحَدِ ابْنَيْ فَاطِمَةَ، فَأَرْدَفَهُ خَلْفَهُ، قَالَ: فَأُدْخِلْنَا الْمَدِينَةَ، ثَلَاثَةً عَلَىٰ دَابَّةٍ وَاحِدَةٍ.

[6269] 67 - (...) 'Abdullâh bin Ja'far said: "When the Prophet ﷺ came from a journey we would be taken to meet him. Al-Ḥasan or Al-Ḥusain and I were taken to meet him, and he seated one of us on his mount in front of him and the other behind him, until we entered Al-Madînah."

[٦٢٦٩] ٦٧-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عَاصِمٍ: حَدَّثَنِي مُوَرِّقٌ الْعِجْلِيُّ: حَدَّثَنِي عَبْدُاللهِ بْنُ جَعْفَرٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِنَا،

قَالَ: فَتُلُقِّيَ بِي وَبِالْحَسَنِ أَوْ بِالْحُسَيْنِ، قَالَ: فَحَمَلَ أَحَدَنَا بَيْنَ يَدَيْهِ وَالْآخَرَ خَلْفَهُ، حَتَّى دَخَلْنَا الْمَدِينَةَ.

[6270] 68 - (2429) It was narrated that 'Abdullâh bin Ja'far said: "The Messenger of Allâh ﷺ seated me behind him on his mount one day and said something to me in secret that I will never tell to any of the people."

[٦٢٧٠] ٦٨-(٢٤٢٩) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدٍ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ: أَرْدَفَنِي رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ، فَأَسَرَّ إِلَيَّ حَدِيثًا، لَا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ.

Chapter 12. The Virtues Of Khadîjah, The Mother Of The Believers, May Allâh Be Pleased With Her

(المعجم ١٢) - (بَابٌ من فضائل خديجة [أم المؤمنين]، رضي الله تعالى عنها) (التحفة ٥٨)

[6271] 69 - (2430) It was narrated from Hishâm that his father said: I heard 'Abdullâh bin Ja'far say: I heard 'Alî say in Al-Kûfah: "I heard the Messenger of Allâh ﷺ say: 'The best woman in it was Mariam bint 'Imrân, and the best woman in it is Khadîjah bint Khuwailid.'"

Abû Kuraib said: "And Wakî' pointed to the sky and the ground."[1]

[٦٢٧١] ٦٩-(٢٤٣٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ وَوَكِيعٌ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ - وَاللَّفْظُ حَدِيثُ أَبِي أُسَامَةَ -؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ:

[1] Indicating that "it" refers to the world, and the meaning is understood to be during each of their times.

سَمِعْتُ عَبْدَ اللهِ بْنَ جَعْفَرٍ يَقُولُ: سَمِعْتُ عَلِيًّا بِالْكُوفَةِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ».

قَالَ أَبُو كُرَيْبٍ: وَأَشَارَ وَكِيعٌ إِلَى السَّمَاءِ وَالْأَرْضِ.

[٦٢٧٢] ٧٠-(٢٤٣١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، جَمِيعًا عَنْ شُعْبَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ غَيْرُ مَرْيَمَ بِنْتِ عِمْرَانَ، وَآسِيَةَ امْرَأَةِ فِرْعَوْنَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَىٰ سَائِرِ الطَّعَامِ».

[6272] 70 - (2431) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'Many men have attained perfection but no women have attained perfection except Mariam bint 'Imrân and Âsiyah the wife of Pharaoh. And the superiority of 'Âishah to other women is like the superiority of *Tharîd* to other foods.'"

[٦٢٧٣] ٧١-(٢٤٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ:

[6273] 71 - (2432) It was narrated that Abû Zur'ah said: "Jibrîl came to the Prophet ﷺ and said: 'O Messenger of Allâh, Khadîjah is coming to you with a vessel in which there is condiment, food, or drink. When she comes to

you, convey to her greetings of *Salâm* from her Lord, Glorified and Exalted is He, and from me, and give her the glad tidings of a house of pearls in Paradise in which there is no clamor or toil.'"

أَتَىٰ جِبْرِيلُ النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! هَٰذِهِ خَدِيجَةُ قَدْ أَتَتْكَ، مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا [عَزَّ وَجَلَّ]، وَمِنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ.

قَالَ أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنْ أَبِي هُرَيْرَةَ، [وَ]لَمْ يَقُلْ: سَمِعْتُ، وَلَمْ يَقُلْ فِي الْحَدِيثِ: وَمِنِّي.

[6274] 72 - (2433) It was narrated that Ismâ'îl said: "I said to 'Abdullâh bin Abî Awfâ: 'Did the Messenger of Allâh ﷺ give Khadîjah the glad tidings of a house in Paradise?' He said: 'Yes, he gave her the glad tidings of a house of pearls in Paradise in which there is no clamor or toil.'"

[٦٢٧٤] ٧٢-(٢٤٣٣) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ ابْنُ بِشْرٍ [الْعَبْدِيُّ] عَنْ إِسْمَاعِيلَ قَالَ: قُلْتُ لِعَبْدِ اللهِ بْنِ أَبِي أَوْفَىٰ: أَكَانَ رَسُولُ اللهِ ﷺ بَشَّرَ خَدِيجَةَ بِبَيْتٍ فِي الْجَنَّةِ؟ قَالَ: نَعَمْ. بَشَّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ.

[6275] (...) A similar report (as no. 6274) was narrated from Ismâ'îl bin Abî Khâlid, from Ibn Abî Awfâ, from the Prophet ﷺ.

[٦٢٧٥] (. . .) حَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ وَجَرِيرٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ ابْنِ أَبِي أَوْفَىٰ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6276] 73 - (2434) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ gave Khadîjah bint Khuwailid the glad tidings of a house in Paradise."

[٦٢٧٦] **٧٣-(٢٤٣٤) حَدَّثَنَا** عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: بَشَّرَ رَسُولُ اللهِ ﷺ خَدِيجَةَ، [بِنْتَ خُوَيْلِدٍ]، بِبَيْتٍ فِي الْجَنَّةِ.

[6277] 74 - (2435) It was narrated that 'Âishah said: "I never felt jealous of any woman as I did of Khadîjah, although she died three years before he (ﷺ) married me. I used to hear him mention her, and his Lord told him to give her the glad tidings of a house of pearls in Paradise, and he used to slaughter a sheep and gift it to her friends."

[٦٢٧٧] **٧٤-(٢٤٣٥) حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غِرْتُ عَلَى امْرَأَةٍ مَا غِرْتُ عَلَىٰ خَدِيجَةَ، وَلَقَدْ هَلَكَتْ قَبْلَ أَنْ يَتَزَوَّجَنِي بِثَلَاثِ سِنِينَ، لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا، وَلَقَدْ أَمَرَهُ رَبُّهُ [عَزَّ وَجَلَّ] أَنْ يُبَشِّرَهَا بِبَيْتٍ مِنْ قَصَبٍ فِي الْجَنَّةِ، وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ ثُمَّ يُهْدِيهَا إِلَىٰ خَلَائِلِهَا.

[6278] 75 - (...) It was narrated that 'Âishah said: "I never felt jealous of any of the wives of the Prophet ﷺ except Khadîjah, even though I never met her."

She said: "When the Messenger of Allâh ﷺ slaughtered a sheep, he said: 'Send this to the friends of Khadîjah.' I annoyed him one day and by saying: 'Khadîjah?' The Messenger of Allâh ﷺ said: 'Her love is instilled in my heart.'"

[٦٢٧٨] **٧٥-(...) حَدَّثَنَا** سَهْلُ ابْنُ عُثْمَانَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غِرْتُ عَلَىٰ نِسَاءِ النَّبِيِّ ﷺ إِلَّا عَلَىٰ خَدِيجَةَ، وَإِنِّي لَمْ أُدْرِكْهَا.

قَالَتْ: وَكَانَ رَسُولُ اللهِ ﷺ إِذَا ذَبَحَ الشَّاةَ فَيَقُولُ: «أَرْسِلُوا بِهَا إِلَىٰ أَصْدِقَاءِ خَدِيجَةَ» قَالَتْ: فَأَغْضَبْتُهُ يَوْمًا فَقُلْتُ: خَدِيجَةَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي قَدْ رُزِقْتُ حُبَّهَا».

[6279] (...) Hishâm narrated a *Hadîth* like that of Abû Usâmah (no. 6277) with this chain of narrators, up to the story of the sheep, but he did not mention the extra material that comes after that.

[٦٢٧٩] (...) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامٌ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي أُسَامَةَ، إِلَىٰ قِصَّةِ الشَّاةِ، وَلَمْ يَذْكُرِ الزِّيَادَةَ بَعْدَهَا.

[6280] 76 - (...) It was narrated that 'Âishah said: "I did not feel jealous of any of the wives of the Prophet ﷺ as I did of Khadîjah, because he (ﷺ) often mentioned her, although I never saw her."

[٦٢٨٠] ٧٦-(...) **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا غِرْتُ [لِلنَّبِيِّ ﷺ] عَلَىٰ امْرَأَةٍ مِنْ نِسَائِهِ، مَا غِرْتُ عَلَىٰ خَدِيجَةَ، لِكَثْرَةِ ذِكْرِهِ إِيَّاهَا، وَمَا رَأَيْتُهَا قَطُّ.

[6281] 77 - (2436) It was narrated that 'Âishah said: "The Prophet ﷺ did not take another wife in addition to Khadîjah until she died."

[٦٢٨١] ٧٧-(٢٤٣٦) **حَدَّثَنَا** عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمْ يَتَزَوَّجِ النَّبِيُّ ﷺ عَلَىٰ خَدِيجَةَ حَتَّىٰ مَاتَتْ.

[6282] 78 - (2437) It was narrated that 'Âishah said: "Hâlah bint Khuwailid, the sister of Khadîjah, asked permission to enter upon the Messenger of Allâh ﷺ, and he remembered how Khadîjah used to ask permission, and he felt happy when he heard that. He said: 'O Allâh, Hâlah bint Khuwailid.' I felt jealous and said: 'Why do you remember one of the old women of the Quraish with red gums? She is long dead

[٦٢٨٢] ٧٨-(٢٤٣٧) **حَدَّثَنَا** سُوَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتِ: اسْتَأْذَنَتْ هَالَةُ بِنْتُ خُوَيْلِدٍ، أُخْتُ خَدِيجَةَ، عَلَىٰ رَسُولِ اللهِ ﷺ، فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَارْتَاحَ لِذٰلِكَ، فَقَالَ: «اللَّهُمَّ! هَالَةُ بِنْتُ خُوَيْلِدٍ» فَغِرْتُ فَقُلْتُ: وَمَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ،

and Allâh has given you a better one in her stead!'"

حَمْرَاءِ الشِّدْقَيْنِ، خَمْشَاءِ السَّاقَيْنِ هَلَكَتْ فِي الدَّهْرِ، فَأَبْدَلَكَ اللهُ خَيْرًا مِنْهَا!.

Chapter 13. The Virtues Of 'Âishah, The Mother Of The Believers, May Allâh Be Pleased With Her

(المعجم ١٣) - (بَابٌ [في] فضائل عائشة، أم المؤمنين رضي الله عنها)

(التحفة ٥٩)

[6283] 79 - (2438) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'I was shown in my dreams for three nights that the angel brought you to me wrapped in a cloth of silk, saying: "This is your wife." I uncovered your face and saw that it was you, and I said: If this is from Allâh then He will bring it to pass.'"

[٦٢٨٣] ٧٩-(٢٤٣٨) حَدَّثَنَا خَلَفُ ابْنُ هِشَامٍ وَأَبُو الرَّبِيعِ، جَمِيعًا عَنْ حَمَّادِ بْنِ زَيْدٍ - وَاللَّفْظُ لِأَبِي الرَّبِيعِ -: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «أُرِيتُكِ فِي الْمَنَامِ ثَلَاثَ لَيَالٍ، جَاءَنِي بِكِ الْمَلَكُ فِي سَرَقَةٍ مِنْ حَرِيرٍ، يَقُولُ: هَٰذِهِ امْرَأَتُكَ؟ فَأَكْشِفُ عَنْ وَجْهِكِ، فَإِذَا أَنْتِ هِيَ، فَأَقُولُ: إِنْ يَكُ هَٰذَا مِنْ عِنْدِ اللهِ، يُمْضِهِ».

[6284] (...) A similar report (as *Hadîth* no. 6283) was narrated from Hishâm with this chain of narrators.

[٦٢٨٤] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[6285] 80 - (2439) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said to me: 'I know when you are pleased with me and when you are angry with me.' I said: 'How do you know that?' He said: 'When you are pleased with me, you say: "No, by the Lord of Muhammad," and when you are

[٦٢٨٥] ٨٠-(٢٤٣٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ: وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ: حَدَّثَنَا هِشَامٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ

angry with me you say, "No, by the Lord of Ibrâhîm."' I said: 'Yes, by Allâh! O Messenger of Allâh, I forsake everything but your name."'

اللهِ ﷺ: «إِنِّي لَأَعْلَمُ إِذَا كُنْتِ عَنِّي رَاضِيَةً، وَإِذَا كُنْتِ عَلَيَّ غَضْبَىٰ» قَالَتْ: فَقُلْتُ: وَمِنْ أَيْنَ تَعْرِفُ ذٰلِكَ؟ قَالَ «أَمَّا إِذَا كُنْتِ عَنِّي رَاضِيَةً، فَإِنَّكِ تَقُولِينَ: لَا، وَرَبِّ مُحَمَّدٍ وَإِذَا كُنْتِ غَضْبَىٰ، قُلْتِ: لَا، وَرَبِّ إِبْرَاهِيمَ» قَالَتْ: قُلْتُ: أَجَلْ، وَاللهِ! يَا رَسُولَ اللهِ! مَا أَهْجُرُ إِلَّا اسْمَكَ.

[6286] (...) It was narrated from Hishâm bin 'Urwah (a *Hadîth* similar to no. 6285) with this chain of narrators, up to the words,: "No, by the Lord of Ibrâhîm," and he did not mention what came after that.

[٦٢٨٦] (...) **وَحَدَّثَنَاهُ** ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ [ابْنِ عُرْوَةَ] بِهٰذَا الْإِسْنَادِ، إِلَىٰ قَوْلِهِ: لَا، وَرَبِّ إِبْرَاهِيمَ! وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[6287] 81 - (2440) It was narrated from 'Âishah that she used to play with dolls in the house of the Messenger of Allâh ﷺ. She said: "My friends used to come to me but they would feel shy of the Messenger of Allâh ﷺ and leave, but the Messenger of Allâh ﷺ would send them to me."

[٦٢٨٧] ٨١-(٢٤٤٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّهَا كَانَتْ تَلْعَبُ بِالْبَنَاتِ عِنْدَ رَسُولِ اللهِ ﷺ قَالَتْ: وَكَانَتْ تَأْتِينِي صَوَاحِبِي فَكُنَّ يَنْقَمِعْنَ مِنْ رَسُولِ اللهِ ﷺ، قَالَتْ: فَكَانَ رَسُولُ اللهِ ﷺ يُسَرِّبُهُنَّ إِلَيَّ.

[6288] (...) It was narrated from Hishâm (a *Hadîth* similar to no. 6287) with this chain of narrators. In the *Hadîth* of Jarîr it says: "I used to play with dolls in his house."

[٦٢٨٨] (...) **حَدَّثَنَاهُ** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَاهُ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، كُلُّهُمْ عَنْ هِشَامٍ بِهٰذَا الْإِسْنَادِ، وَقَالَ فِي حَدِيثِ جَرِيرٍ:

كُنْتُ أَلْعَبُ بِالْبَنَاتِ فِي بَيْتِهِ، وَهُنَّ اللُّعَبُ.

[٦٢٨٩] ٨٢-(٢٤٤١) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، يَبْتَغُونَ بِذٰلِكَ مَرْضَاةَ رَسُولِ اللهِ ﷺ.

[6289] 82 - (2441) It was narrated from 'Âishah that the people used to send their gifts when it was 'Âishah's day (i.e., the day when Allâh's Messenger was in her apartment), seeking thereby to please the Messenger of Allâh ﷺ.

[٦٢٩٠] ٨٣-(٢٤٤٢) حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَبُو بَكْرِ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: حَدَّثَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ فَاطِمَةَ بِنْتَ رَسُولِ اللهِ ﷺ إِلَىٰ رَسُولِ اللهِ ﷺ، فَاسْتَأْذَنَتْ عَلَيْهِ وَهُوَ مُضْطَجِعٌ مَعِيَ فِي مِرْطِي، فَأَذِنَ لَهَا، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أَزْوَاجَكَ أَرْسَلْنَنِي إِلَيْكَ يَسْأَلْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ، وَأَنَا سَاكِتَةٌ، قَالَتْ: فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «أَيْ بُنَيَّةُ! أَلَسْتِ تُحِبِّينَ مَا أُحِبُّ؟» فَقَالَتْ: بَلَىٰ، قَالَ: «فَأَحِبِّي هٰذِهِ». قَالَتْ: فَقَامَتْ فَاطِمَةُ حِينَ

[6290] 83 - (2442) 'Âishah, the wife of the Prophet ﷺ, said: "The wives of the Prophet ﷺ sent Fâṭimah the daughter of the Messenger of Allâh ﷺ to the Messenger of Allâh ﷺ. She asked permission to enter when he was lying down with me under my cover, and he gave her permission. She said: 'O Messenger of Allâh, your wives have sent me to you to ask you to be just with regard to the daughter of Abû Quhâfah.' I ('Âishah) kept quiet. The Messenger of Allâh ﷺ said to her: 'O my daughter, do you not love that which I love?' She said: 'Yes.' He said: 'Then love this one.' Fâṭimah got up when she heard that from the Messenger of Allâh ﷺ, and she went back to the wives of the Messenger of Allâh ﷺ and told them what she had said, and what the Messenger of Allâh ﷺ had said to her. They said to her: 'You have been of no avail for us. Go back to the Messenger of Allâh ﷺ and say to him: "Your wives

urge you to be just with regard to the daughter of Abû Quhâfah.'" Fâṭimah said: 'By Allâh, I will never speak to him about her.'"

'Âishah said: "The wives of the Prophet ﷺ sent Zainab bint Jaḥsh, the wife of the Prophet ﷺ, who was the one who was the closest of them to me in status before the Messenger of Allâh ﷺ. I have never seen any woman who was better in religious commitment than Zainab, more fearing of Allâh, more truthful in speech, more keen to uphold family ties, more generous in giving charity, or more keen to draw close to Allâh. But she was quick to lose her temper, although she would calm down as quickly. She asked permission to enter upon the Messenger of Allâh ﷺ when the Messenger of Allâh ﷺ was with 'Âishah beneath her cover, as he was when Fâṭimah had come in. The Messenger of Allâh ﷺ gave her permission and she said: 'O Messenger of Allâh, your wives have sent me to you to ask you to be just with regard to the daughter of Abû Quḥâfah.' Then she showed harshness towards me and insulted me, and I was watching the Messenger of Allâh ﷺ to see if he would allow me to respond. This went on, until I realized that the Messenger of Allâh ﷺ would not object if I responded. When I started

سَمِعَتْ ذٰلِكَ مِنْ رَسُولِ اللهِ ﷺ، فَرَجَعَتْ إِلَىٰ أَزْوَاجِ رَسُولِ اللهِ ﷺ فَأَخْبَرَتْهُنَّ بِالَّذِي قَالَتْ، وَبِالَّذِي قَالَ لَهَا رَسُولُ اللهِ ﷺ، فَقُلْنَ لَهَا: مَا نُرَاكِ أَغْنَيْتِ عَنَّا مِنْ شَيْءٍ، فَارْجِعِي إِلَىٰ رَسُولِ اللهِ ﷺ فَقُولِي لَهُ: إِنَّ أَزْوَاجَكَ يَنْشُدْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ، فَقَالَتْ فَاطِمَةُ: وَاللهِ! لَا أُكَلِّمُهُ فِيهَا أَبَدًا، قَالَتْ عَائِشَةُ: فَأَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ زَيْنَبَ بِنْتَ جَحْشٍ زَوْجَ النَّبِيِّ ﷺ، وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْهُنَّ فِي الْمَنْزِلَةِ عِنْدَ رَسُولِ اللهِ ﷺ، وَلَمْ أَرَ امْرَأَةً قَطُّ خَيْرًا فِي الدِّينِ مِنْ زَيْنَبَ، وَأَتْقَىٰ للهِ، وَأَصْدَقَ حَدِيثًا، وَأَوْصَلَ لِلرَّحِمِ، وَأَعْظَمَ صَدَقَةً، وَأَشَدَّ ابْتِذَالًا لِنَفْسِهَا فِي الْعَمَلِ الَّذِي تَصَدَّقُ بِهِ، وَتَقَرَّبُ بِهِ إِلَىٰ اللهِ [تَعَالَىٰ]، مَا عَدَا سَوْرَةً مِنْ حِدَّةٍ كَانَتْ فِيهَا، تُسْرِعُ مِنْهَا الْفَيْئَةَ. قَالَتْ: فَاسْتَأْذَنَتْ عَلَىٰ رَسُولِ اللهِ ﷺ، وَرَسُولُ اللهِ ﷺ مَعَ عَائِشَةَ فِي مِرْطِهَا، عَلَىٰ الْحَالِ الَّتِي دَخَلَتْ فَاطِمَةُ عَلَيْهَا وَهُوَ بِهَا. فَأَذِنَ لَهَا رَسُولُ اللهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أَزْوَاجَكَ أَرْسَلْنَنِي إِلَيْكَ يَسْأَلْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ، قَالَتْ: ثُمَّ وَقَعَتْ

responding, I answered back to everything that she had said. And the Messenger of Allâh ﷺ said, smiling: 'She is the daughter of Abû Bakr.'"

بِي، فَاسْتَطَالَتْ عَلَيَّ، وَأَنَا أَرْقُبُ رَسُولَ اللهِ ﷺ، وَأَرْقُبُ طَرْفَهُ، هَلْ يَأْذَنُ لِي فِيهَا، قَالَتْ: فَلَمْ تَبْرَحْ زَيْنَبُ حَتَّىٰ عَرَفْتُ أَنَّ رَسُولَ اللهِ ﷺ لَا يَكْرَهُ أَنْ أَنْتَصِرَ، قَالَتْ: فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا حِينَ أَنْحَيْتُ عَلَيْهَا، قَالَتْ: فَقَالَ رَسُولُ اللهِ ﷺ وَتَبَسَّمَ: «إِنَّهَا ابْنَةُ أَبِي بَكْرٍ».

[6291] (...) A similar report (as *Hadîth* no. 6290) was narrated from Az-Zuhrî with this chain of narrators, except that he said: ('Âishah said...) "When I started responding, I defeated her (in argument)."

[٦٢٩١] (...) **حَدَّثَنِيهِ** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ قَالَ: عَبْدُ اللهِ بْنُ عُثْمَانَ حَدَّثَنِيهِ عَنْ عَبْدِ اللهِ بْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ فِي الْمَعْنَىٰ، غَيْرَ أَنَّهُ قَالَ: فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا أَنْ أَثْخَنْتُهَا غَلَبَةً.

[6292] 84 - (2443) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ (during his fatal illness) used to check and ask: 'Where will I be today? Where will I be tomorrow?' hoping that the turn of 'Âishah was close. When it was my day, Allâh took his soul when he was between my neck and my chest."

[٦٢٩٢] ٨٤-(٢٤٤٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيَتَفَقَّدُ يَقُولُ: «أَيْنَ أَنَا الْيَوْمَ؟ أَيْنَ أَنَا غَدًا؟» اسْتِبْطَاءً لِيَوْمِ عَائِشَةَ، قَالَتْ: فَلَمَّا كَانَ يَوْمِي قَبَضَهُ اللهُ بَيْنَ سَحْرِي وَنَحْرِي.

[6293] 85 - (2444) It was narrated from 'Âishah that she heard the Messenger of Allâh ﷺ saying, before he died, when he was leaning on her chest: "O Allâh, forgive me and have mercy

[٦٢٩٣] ٨٥-(٢٤٤٤) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ:

أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنِدٌ إِلَىٰ صَدْرِهَا، وَأَصْغَتْ إِلَيْهِ وَ هُوَ يَقُولُ: «اللّٰهُمَّ! اغْفِرْ لِي وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ».

on me, and join me to (the higher) companionship."

[٦٢٩٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ، كُلُّهُمْ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[6294] (...) A similar report (a *Hadîth* no. 6293) was narrated from Hishâm with this chain of narrators.

[٦٢٩٥] ٨٦-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَسْمَعُ أَنَّهُ لَنْ يَمُوتَ نَبِيٌّ حَتَّىٰ يُخَيَّرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ، قَالَتْ: فَسَمِعْتُ النَّبِيَّ ﷺ، فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، وَأَخَذَتْهُ بُحَّةٌ، يَقُولُ: ﴿مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا﴾ [النساء: ٦٩].

قَالَتْ: فَظَنَنْتُهُ خُيِّرَ حِينَئِذٍ.

[6295] 86 - (...) It was narrated that 'Âishah said: "I used to hear that no Prophet ever died until he had been given the choice between this world and the Hereafter. I heard the Prophet ﷺ, during the sickness of which he died, saying with some gruffness in his voice: 'In the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddîqîn*, the martyrs, and the righteous. And how excellent these companions are!'"[1]

She said: "And I thought that he had been given the choice at that point."

[1] *An-Nisâ'* 4:69.

[6296] (...) A similar report (as *Hadîth* no. 6295) was narrated from Sa'd with this chain of narrators.

[٦٢٩٦] (. . .) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[6297] 87 - (...) 'Âishah, the wife of the Prophet ﷺ said: "The Messenger of Allâh ﷺ used to say when he was healthy: 'No Prophet ever dies until he has been shown his place in Paradise, then he is given the choice.' 'Âishah said: "When the Messenger of Allâh ﷺ was about to die, and his head was on my thigh, he lost consciousness for a while then he woke up, and his eyes were staring fixedly at the ceiling, then he said: 'O Allâh, the higher companionship.'"

'Âishah said: "I said: 'Then he is not going to choose us.'"

'Âishah said: "I remembered the *Hadîth* that he used to say when he was healthy: 'No Prophet ever dies until he has been shown his place in Paradise, then he is given the choice.'"

'Âishah said: "That was the last word that the Messenger of Allâh ﷺ said: 'O Allâh, the higher companionship.'"

[٦٢٩٧] ٨٧-(. . .) **حَدَّثَنِي** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ [بْنِ سَعْدٍ]: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ، فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ وَهُوَ صَحِيحٌ «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ، حَتَّىٰ يُرَىٰ مَقْعَدَهُ فِي الْجَنَّةِ، ثُمَّ يُخَيَّرُ» قَالَتْ عَائِشَةُ: فَلَمَّا نَزَلَ بِرَسُولِ اللهِ ﷺ، وَرَأْسُهُ عَلَىٰ فَخِذِي، غُشِيَ عَلَيْهِ سَاعَةً ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَىٰ السَّقْفِ، ثُمَّ قَالَ: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَىٰ».

قَالَتْ عَائِشَةُ: قُلْتُ: إِذًا لَا يَخْتَارُنَا.

قَالَتْ عَائِشَةُ: وَعَرَفْتُ الْحَدِيثَ الَّذِي كَانَ يُحَدِّثُنَا بِهِ وَهُوَ صَحِيحٌ فِي قَوْلِهِ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّىٰ يُرَىٰ مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ».

قَالَتْ عَائِشَةُ: فَكَانَتْ تِلْكَ آخِرُ كَلِمَةٍ

تَكَلَّمَ بِهَا رَسُولُ اللهِ ﷺ قَوْلَهُ: «اللَّهُمَّ! الرَّفِيقَ الأَعْلَىٰ».

[6298] 88 - (2445) It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ went out (on a journey), he would draw lots between his wives. The lot fell to 'Âishah and Ḥafṣah, and they both went out with him. When night came, the Messenger of Allâh ﷺ would travel with 'Âishah, talking with her. Ḥafṣah said to 'Âishah: 'Why don't you ride my camel tonight and I will ride your camel, and you will see and I will see?'"[1] She said: "Yes." So 'Âishah rode Ḥafṣah's camel, and Ḥafṣah rode 'Âishah's camel. The Messenger of Allâh ﷺ came to the camel of 'Âishah, which Ḥafṣah was riding, and he greeted her with *Salâm* and travelled with her, until they halted. 'Âishah missed him and felt jealous, so when they halted she started putting her foot in the grass and saying: "O Lord, let a scorpion or snake come and sting or bite me; he is Your Messenger and I cannot say anything to him."

[٦٢٩٨] ٨٨-(٢٤٤٥) حَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ أَبِي نُعَيْمٍ - قَالَ عَبْدٌ: حَدَّثَنَا أَبُو نُعَيْمٍ -: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا خَرَجَ، أَقْرَعَ بَيْنَ نِسَائِهِ، فَطَارَتِ الْقُرْعَةُ عَلَىٰ عَائِشَةَ وَحَفْصَةَ، فَخَرَجَتَا مَعَهُ جَمِيعًا، وَكَانَ رَسُولُ اللهِ ﷺ، إِذَا كَانَ بِاللَّيْلِ، سَارَ مَعَ عَائِشَةَ، يَتَحَدَّثُ مَعَهَا، فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: أَلَا تَرْكَبِينَ اللَّيْلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرَكِ، فَتَنْظُرِينَ وَأَنْظُرُ؟ قَالَتْ: بَلَىٰ، فَرَكِبَتْ عَائِشَةُ عَلَىٰ بَعِيرِ حَفْصَةَ، وَرَكِبَتْ حَفْصَةُ عَلَىٰ بَعِيرِ عَائِشَةَ، فَجَاءَ رَسُولُ اللهِ ﷺ إِلَىٰ جَمَلِ عَائِشَةَ، وَعَلَيْهِ حَفْصَةُ، فَسَلَّمَ ثُمَّ سَارَ مَعَهَا، حَتَّىٰ نَزَلُوا، فَافْتَقَدَتْهُ عَائِشَةُ فَغَارَتْ، فَلَمَّا نَزَلُوا جَعَلَتْ تَجْعَلُ رِجْلَهَا بَيْنَ الْإِذْخِرِ وَتَقُولُ:

[1] Ibn Ḥajar (no. 5211) explained that 'Âishah, ﷺ, conceded due to Ḥafṣah's longing to be able to see what she had not be able to see. And that this may be because they were not riding next to each other, but each of them were in a certain location as is customary in a camel-train, and that the meaning of what would be seen could be the tracks of his camel.

يَا رَبِّ! سَلِّطْ عَلَيَّ عَقْرَبًا أَوْ حَيَّةً تَلْدَغُنِي، رَسُولُكَ، وَلَا أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئًا.

[6299] 89 - (2446) It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: 'The superiority of 'Âishah to other women is like the superiority of *Tharîd* to other kinds of food.'"

[٦٢٩٩] **٨٩-(٢٤٤٦) حَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَىٰ سَائِرِ الطَّعَامِ».

[6300] (...) A similar report (as *Hadîth* no. 6299) was narrated from Anas from the Prophet ﷺ.

[٦٣٠٠] **(. . .) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، كِلَاهُمَا عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، وَلَيْسَ فِي حَدِيثِهِمَا: سَمِعْتُ رَسُولَ اللهِ ﷺ - وَفِي حَدِيثِ إِسْمَاعِيلَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ.

[6301] 90 - (2447) It was narrated from 'Âishah that the Prophet ﷺ said to her: "Jibrîl conveys greetings of *Salâm* to you." She said: "I said: 'And upon him be peace and the mercy of Allâh.'"

[٦٣٠١] **٩٠-(٢٤٤٧) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ وَيَعْلَى بْنُ عُبَيْدٍ عَنْ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّهَا حَدَّثَتْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكِ السَّلَامَ» قَالَتْ: فَقُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ.

[6302] (...) 'Âishah narrated that the Messenger of Allâh ﷺ said to her:... a similar *Hadîth* (as no. 6301).

[٦٣٠٢] (...) **حَدَّثَنَاهُ** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُلَائِيُّ: حَدَّثَنَا زَكَرِيَّاءُ ابْنُ أَبِي زَائِدَةَ قَالَ: سَمِعْتُ عَامِرًا يَقُولُ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ؛ أَنَّ عَائِشَةَ حَدَّثَتْهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهَا، بِمِثْلِ حَدِيثِهِمَا.

[6303] (...) A similar report (as no. 6301) was narrated from Zakariyyâ with this chain of narrators.

[٦٣٠٣] (...) **وَحَدَّثَنَاهُ** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ عَنْ زَكَرِيَّاءَ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[6304] 91 - (...) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ said: 'O 'Âishah, this is Jibrîl conveying greetings of *Salâm* to you.'" She said: "I said: 'And upon him be peace and the mercy of Allâh.'"

She said: "He could see what I could not."

[٦٣٠٤] **٩١**-(...) **حَدَّثَنَا** عَبْدُ اللهِ ابْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَا عَائِشُ! هَٰذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلَامَ» فَقَالَتْ [فَقُلْتُ]: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ.

قَالَتْ: وَهُوَ يَرَىٰ مَا لَا أَرَىٰ.

Chapter 14. The *Hadîth* Of Umm Zar'

(المعجم ١٤) - (بَابُ ذكر حَدِيث أم زرع) (التحفة ٦٠)

[6305] 92 - (2448) It was narrated that 'Âishah said: "Eleven women sat together and promised one another that they would not conceal anything about their husbands.

[٦٣٠٥] **٩٢**-(٢٤٤٨) **حَدَّثَنَا** عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ وَأَحْمَدُ بْنُ جَنَابٍ، كِلَاهُمَا عَنْ عِيسَىٰ-وَاللَّفْظُ لِابْنِ حُجْرٍ-: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ

عُرْوَةَ عَنْ أَخِيهِ عَبْدِ اللهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: جَلَسَ إِحْدَىٰ عَشْرَةَ امْرَأَةً، فَتَعَاهَدْنَ وَتَعَاقَدْنَ أَنْ لَا يَكْتُمْنَ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا.

The first one said: 'My husband is like the meat of a lean camel placed at the top of a hill that it is difficult to climb, and (the meat) is not so good that one feels the urge to take it away (from that hilltop).'

قَالَتِ الْأُولَىٰ: زَوْجِي لَحْمُ جَمَلٍ غَثٍّ عَلَىٰ رَأْسِ جَبَلٍ وَعْرٍ، لَا سَهْلٌ فَيُرْتَقَىٰ، وَلَا سَمِينٌ فَيُنْتَقَىٰ.

The second one said: 'I will not talk about my husband because I fear that if I start I will never stop (because his faults are so many). But if I start, I will list all his faults.'

قَالَتِ الثَّانِيَةُ: زَوْجِي لَا أَبُثُّ خَبَرَهُ، إِنِّي أَخَافُ أَنْ لَا أَذَرَهُ، إِنْ أَذْكُرْهُ أَذْكُرْ عُجَرَهُ وَبُجَرَهُ.

The third one said: 'My husband is tall (and nothing else). If I speak (mention his faults) he will divorce me, but if I keep quiet I will be suspended (between wifely treatment and abandonment).'

قَالَتِ الثَّالِثَةُ: زَوْجِي الْعَشَنَّقُ، إِنْ أَنْطِقْ أُطَلَّقْ، وَإِنْ أَسْكُتْ أُعَلَّقْ.

The fourth one said: 'My husband is like the night of Tihâmah (i.e., very pleasant), neither too hot not too cold, and I have no fear for him and we never get bored of each other.'

قَالَتِ الرَّابِعَةُ: زَوْجِي كَلَيْلِ تِهَامَةَ، لَا حَرٌّ، وَلَاقُرٌّ، وَلَا مَخَافَةَ وَلَا سَآمَةَ.

The fifth one said: 'My husband is like a leopard when he enters the house and like a lion when he leaves, and he does not ask about that which he leaves in the house.'

قَالَتِ الْخَامِسَةُ: زَوْجِي إِنْ دَخَلَ فَهِدَ، وَإِنْ خَرَجَ أَسِدَ، وَلَا يَسْأَلُ عَمَّا عَهِدَ.

The sixth one said: 'As for my husband, he eats so much that nothing is left, and when he drinks he does not leave a drop. When he lies down he wraps himself and he does not touch me so that he might know my sorrow.'

قَالَتِ السَّادِسَةُ: زَوْجِي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ اشْتَفَّ، وَإِنِ اضْطَجَعَ الْتَفَّ، وَلَا يُولِجُ الْكَفَّ، لِيَعْلَمَ الْبَثَّ.

The seventh one said: 'My husband is impotent and foolish,

قَالَتِ السَّابِعَةُ: زَوْجِي غَيَايَاءُ أَوْ عَيَايَاءُ، طَبَاقَاءُ كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَّكِ أَوْ فَلَّكِ، أَوْ جَمَعَ كُلًّا لَكِ.

قَالَتِ الثَّامِنَةُ: زَوْجِي، الرِّيحُ رِيحُ زَرْنَبٍ، وَالْمَسُّ مَسُّ أَرْنَبٍ.

قَالَتِ التَّاسِعَةُ: زَوْجِي رَفِيعُ الْعِمَادِ،

suffering from all kinds of diseases, with such rough manners that he may break my head or injure my body, or both.'

The eighth one said: 'My husband is as sweet as *Zarnab* (an aromatic plant) and as soft as a rabbit.'

The ninth one said: 'My husband is from a prominent family, and is tall, with heaps of ashes (at his door - i.e., he is very hospitable) and his house is near the meeting place.'

The tenth one said: 'My husband is Mâlik, and how fine is Mâlik? Mâlik is better than that. He has many camels, more than the pastures he has for them. When they hear the sound of the *Mizhar*[1] they become sure that they are going to be slaughtered.'

The eleventh one said: 'My husband is Abû Zar' and how fine Abû Zar' is. He has put heavy jewellery on my ears and covered my sinews and bones with fat (by supplying plentiful food), and he showed me great respect which made me feel honored. He found me among the shepherds living on the side of the mountain, and he made me one of those who have horses, camels, lands and heaps of grain, and he has a great deal of wealth. If I say something, he never criticizes me. I sleep and get up in the morning, and drink to my

طَوِيلُ النِّجَادِ، عَظِيمُ الرَّمَادِ، قَرِيبُ الْبَيْتِ مِنَ النَّادِ.

قَالَتِ الْعَاشِرَةُ: زَوْجِي مَالِكٌ، وَمَا مَالِكٌ؟ مَالِكٌ خَيْرٌ مِنْ ذٰلِكِ، لَهُ إِبِلٌ كَثِيرَاتُ الْمَبَارِكِ، قَلِيلَاتُ الْمَسَارِحِ، إِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ أَيْقَنَّ أَنَّهُنَّ هَوَالِكُ.

قَالَتِ الْحَادِيَةَ عَشْرَةَ: زَوْجِي أَبُو زَرْعٍ، وَمَا أَبُو زَرْعٍ؟ أَنَاسَ مِنْ حُلِيٍّ أُذُنَيَّ، وَمَلَأَ مِنْ شَحْمٍ عَضُدَيَّ، وَبَجَّحَنِي فَبَجِحَتْ إِلَيَّ نَفْسِي، وَجَدَنِي فِي أَهْلِ غُنَيْمَةٍ بِشِقٍّ، فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ وَأَطِيطٍ، وَدَائِسٍ وَمُنَقٍّ فَعِنْدَهُ أَقُولُ فَلَا أُقَبَّحُ، وَأَرْقُدُ فَأَتَصَبَّحُ، وَأَشْرَبُ فَأَتَقَنَّحُ.

أُمُّ أَبِي زَرْعٍ، فَمَا أُمُّ أَبِي زَرْعٍ؟ عُكُومُهَا رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ.

ابْنُ أَبِي زَرْعٍ، فَمَا ابْنُ أَبِي زَرْعٍ؟ مَضْجَعُهُ كَمَسَلِّ شَطْبَةٍ، وَتُشْبِعُهُ ذِرَاعُ الْجَفْرَةِ.

بِنْتُ أَبِي زَرْعٍ، فَمَا بِنْتُ أَبِي زَرْعٍ؟ طَوْعُ أَبِيهَا وَطَوْعُ أُمِّهَا، وَمِلْءُ كِسَائِهَا وَغَيْظُ جَارَتِهَا.

جَارِيَةُ أَبِي زَرْعٍ، فَمَا جَارِيَةُ أَبِي زَرْعٍ؟ لَا تَبُثُّ حَدِيثَنَا تَبْثِيثًا، وَلَا تُنَقِّثُ مِيرَتَنَا تَنْقِيثًا، وَلَا تَمْلَأُ بَيْتَنَا تَعْشِيشًا.

[1] A piece of wood which is beaten while singing.

heart's content. And the mother of Abû Zar', how fine is the mother of Abû Zar'! Her vessels are filled to the brim and her house is quite spacious. As for the son of Abû Zar', he is as slim as a green branch of palm peeled from its bark, or like a sword drawn from its sheath, and the foreleg of a lamb is enough to fill him. As for the daughter of Abû Zar', how fine is the daughter of Abû Zar'. She is obedient to her father and obedient to her mother, filling out her cloak and a source of jealousy for her co-wife. As for the slave-girl of Abû Zar', how good she is. She does not disclose our affairs to others, and she does not take our squander wheat or provision, and she does not leave garbage scattered in the house like a bird's nest. One day Abû Zar' went out when the milk churned in the vessels, and he met a woman who had two sons like leopards, playing with her pomegranates (breasts) under her shirt. He divorced me and married that woman. Later on, I married another man, a generous man who was an expert rider and a fine archer. He gave me many gifts and a pair of every kind of animal, and he said: "Eat, Umm Zar', and send (food) to your family." But if I were to combine everything, it would not fill the smallest vessel of Abû Zar'.'"

قَالَتْ: خَرَجَ أَبُو زَرْعٍ وَالْأَوْطَابُ تُمْخَضُ، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدانِ لَهَا كَالْفَهْدَيْنِ، يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا بِرُمَّانَتَيْنِ، فَطَلَّقَنِي وَنَكَحَهَا، فَنَكَحْتُ بَعْدَهُ رَجُلًا سَرِيًّا، رَكِبَ شَرِيًّا، وَأَخَذَ خَطِّيًّا، وَأَرَاحَ عَلَيَّ نَعَمًا ثَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ زَوْجًا، قَالَ: كُلِي أُمَّ زَرْعٍ وَمِيرِي أَهْلَكِ.

فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِي مَا بَلَغَ أَصْغَرَ آنِيَةِ أَبِي زَرْعٍ.

قَالَتْ عَائِشَةُ: قَالَ لِي رَسُولُ اللهِ ﷺ: «كُنْتُ لَكِ كَأَبِي زَرْعٍ لِأُمِّ زَرْعٍ».

'Âishah said: "The Messenger of Allâh ﷺ said to me: 'I am to you like Abû Zar' to Umm Zar'.'"

[6306] (...) It was narrated from Hishâm bin 'Urwah with this chain of narrators (a *Hadîth* similar to no. 6305).

[٦٣٠٦] (. . .) وَحَدَّثَنِيهِ الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: عَيَايَاءُ طَبَاقَاءُ، وَلَمْ يَشُكَّ، وَقَالَ: قَلِيلَاتُ الْمَسَارِحِ، وَقَالَ: وَصِفْرُ رِدَائِهَا، وَخَيْرُ نِسَائِهَا، وَعَقْرُ جَارَتِهَا، وَقَالَ: وَلَا تَنْقُثُ مِيرَتَنَا تَنْقِيثًا، وَقَالَ: وَأَعْطَانِي مِنْ كُلِّ ذِي رَائِحَةٍ زَوْجًا.

Chapter 15. The Virtues Of Fâṭimah, May Allâh Be Pleased With Her, The Daughter Of The Prophet ﷺ

(المعجم ١٥) - (بَابُ من فضائل فاطمة، [بنت النبيّ]، رَضِيَ اللهُ عَنْهَا) (التحفة ٦١)

[6307] 93 - (2449) Al-Miswar bin Makhramah narrated that he heard the Messenger of Allâh ﷺ say on the *Minbar*: "Banû Hishâm bin Al-Mughîrah asked me for permission to give their daughter in marriage to 'Alî bin Abî Ṭâlib, but I will not give them permission, and I will not give them permission, and I will not give them permission, unless the son of Abû Ṭâlib would like to divorce my daughter and marry their daughter. My daughter is a part of me; what disturbs her disturbs me and what offends her offends me."

[٦٣٠٧] **٩٣-(٢٤٤٩)** حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللهِ بْنِ يُونُسَ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنِ اللَّيْثِ بْنِ سَعْدٍ - قَالَ ابْنُ يُونُسَ: حَدَّثَنَا لَيْثٌ -: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُبَيْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ الْقُرَشِيُّ التَّيْمِيُّ؛ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ عَلَى الْمِنْبَرِ، وَهُوَ يَقُولُ: «إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي أَنْ يُنْكِحُوا ابْنَتَهُمْ، عَلِيَّ بْنَ أَبِي طَالِبٍ، فَلَا آذَنُ لَهُمْ، ثُمَّ لَا آذَنُ لَهُمْ، ثُمَّ لَا آذَنُ لَهُمْ، إِلَّا أَنْ

يُحِبَّ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ، فَإِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي، يَرِيبُنِي مَا رَابَهَا وَيُؤْذِينِي مَا آذَاهَا».

[6308] 94 - (...) It was narrated that Al-Miswar bin Makhramah said: "The Messenger of Allâh ﷺ said: 'Fâṭimah is a part of me; what offends her offends me.'"

[٦٣٠٨] ٩٤-(...) وَحَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي، يُؤْذِينِي مَا آذَاهَا».

[6309] 95 - (...) 'Alî bin Al-Ḥusain narrated that when they came to Al-Madînah from Yazîd bin Mu'âwiyah, after the killing of Al-Ḥusain bin 'Alî ﷺ, he was met by Al-Miswar bin Makhramah who said to him: "Do you have anything you want me to do?" He said: "I said to him: 'No.'" He said to him: "Will you give me the sword of the Messenger of Allâh ﷺ? For I fear that the people may wrest it from you. By Allâh! If you give it to me I will never give it up so long as there is still life in me. 'Alî bin Abî Ṭâlib proposed marriage to the daughter of Abû Jahl (to be a co-wife) to Fâṭimah, and I heard the Messenger of Allâh ﷺ addressing the people concerning that, on this *Minbar* of his, and I was an adolescent at that time. He said: 'Fâṭimah is part of me, and I fear lest she be put to trial with regard to her religious commitment.'

[٦٣٠٩] ٩٥-(...) حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ الدُّؤَلِيُّ، أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ؛ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ حَدَّثَهُ؛ أَنَّهُمْ حِينَ قَدِمُوا الْمَدِينَةَ، مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ، مَقْتَلَ الْحُسَيْنِ بْنِ عَلِيٍّ [رَضِيَ اللهُ عَنْهُمَا]، لَقِيَهُ الْمِسْوَرُ بْنُ مَخْرَمَةَ، فَقَالَ لَهُ: هَلْ لَكَ إِلَيَّ [مِنْ] حَاجَةٍ تَأْمُرُنِي بِهَا؟ قَالَ فَقُلْتُ لَهُ: لَا، قَالَ لَهُ: هَلْ أَنْتَ مُعْطِيَّ سَيْفَ رَسُولِ اللهِ ﷺ؟ فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ، وَايْمُ اللهِ! لَئِنْ أَعْطَيْتَنِيهِ لَا يُخْلَصُ إِلَيْهِ أَبَدًا، حَتَّى تَبْلُغَ نَفْسِي. إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ، فَسَمِعْتُ

"Then he mentioned a son-in-law of his from Banû 'Abd Shams, and praised his behavior as a son-in-law. He said: 'When he spoke to me he told the truth, when he made me a promise he kept it, and I do not say that any permissible thing is forbidden, or that any forbidden thing is permitted, but by Allâh, the daughter of the Messenger of Allâh ﷺ and the daughter of the enemy of Allâh will never be joined together in one place.'"

رَسُولَ اللهِ ﷺ وَهُوَ يَخْطُبُ النَّاسَ فِي ذٰلِكَ، عَلَىٰ مِنْبَرِهِ هٰذَا، وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ، فَقَالَ: «إِنَّ فَاطِمَةَ مِنِّي، وَإِنِّي أَتَخَوَّفُ أَنْ تُفْتَنَ فِي دِينِهَا».

قَالَ: ثُمَّ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثْنَىٰ عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ، قَالَ: «حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَأَوْفَىٰ لِي، وَإِنِّي لَسْتُ أُحَرِّمُ حَلَالًا وَلَا أُحِلُّ حَرَامًا، وَلٰكِنْ، وَاللهِ! لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللهِ ﷺ وَبِنْتُ عَدُوِّ اللهِ مَكَانًا وَاحِدًا أَبَدًا».

[6310] 96 - (...) Al-Miswar bin Makhramah narrated that 'Alî bin Abî Ṭâlib proposed to the daughter of Abû Jahl, and he was already married to Fâṭimah the daughter of the Prophet ﷺ. When Fâṭimah heard of that she came to the Prophet ﷺ and said to him: "Your people are saying that you do not get angry for the sake of your daughters, and 'Alî is going to marry the daughter of Abû Jahl."

Al-Miswar said: "The Prophet ﷺ stood up and I heard him when he bore witness (i.e., proclaimed the *Shahâda*; I bear witness that none has the right to be worshiped but Allâh), then he said: 'I gave a daughter of mine in marriage to Abul-'Âṣ bin Ar-Rabî', and when he spoke he told

[٦٣١٠] ٩٦-(...) حَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ؛ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ، وَعِنْدَهُ فَاطِمَةُ بِنْتُ النَّبِيِّ ﷺ، فَلَمَّا سَمِعَتْ بِذٰلِكَ فَاطِمَةُ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ لَهُ: إِنَّ قَوْمَكَ يَتَحَدَّثُونَ أَنَّكَ لَا تَغْضَبُ لِبَنَاتِكَ، وَهٰذَا عَلِيٌّ نَاكِحًا ابْنَةَ أَبِي جَهْلٍ.

قَالَ الْمِسْوَرُ: فَقَامَ النَّبِيُّ ﷺ فَسَمِعْتُهُ حِينَ تَشَهَّدَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنِّي أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ، فَحَدَّثَنِي

me the truth. Fâṭimah bint Muḥammad is a part of me, and I do not like for her to be put to trial. By Allâh, the daughter of the Messenger of Allâh and the daughter of the enemy of Allâh will not be joined together as wives of one man.' So 'Alî abandoned that proposal."

فَصَدَقَنِي، وَإِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ مُضْغَةٌ مِنِّي، وَإِنَّمَا أَكْرَهُ أَنْ يَفْتِنُوهَا، وَإِنَّهَا، وَاللهِ! لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللهِ وَبِنْتُ عَدُوِّ اللهِ عِنْدَ رَجُلٍ وَاحِدٍ أَبَدًا».

قَالَ: فَتَرَكَ عَلِيٌّ الْخِطْبَةَ.

[6311] (...) A similar report (as no. 6310) was narrated by Az-Zuhrî with this chain of narrators.

[٦٣١١] (...) **وَحَدَّثَنِيهِ** أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا وَهْبٌ يَعْنِي ابْنَ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النُّعْمَانَ يَعْنِي ابْنَ رَاشِدٍ، يُحَدِّثُ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[6312] 97 - (2450) It was narrated from 'Âishah that the Messenger of Allâh ﷺ called Fâṭimah, his daughter, and whispered to her, and she wept. Then he whispered to her again and she smiled. 'Âishah said: "I said to Fâṭimah: 'What is it that the Messenger of Allâh ﷺ whispered to you and you wept, then he whispered to you and you smiled?' She said: 'He whispered to me and told me of his death, so I wept, then he whispered to me and told me that I would be the first one of his family to follow him, so I smiled.'"

[٦٣١٢] ٩٧-(٢٤٥٠) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ؛ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّ عَائِشَةَ حَدَّثَتْهُ؛ أَنَّ رَسُولَ اللهِ ﷺ دَعَا فَاطِمَةَ ابْنَتَهُ فَسَارَّهَا، فَبَكَتْ، ثُمَّ سَارَّهَا فَضَحِكَتْ، فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِفَاطِمَةَ: مَا هَٰذَا الَّذِي سَارَّكِ بِهِ رَسُولُ اللهِ ﷺ فَبَكَيْتِ، ثُمَّ سَارَّكِ فَضَحِكْتِ؟ قَالَتْ: سَارَّنِي فَأَخْبَرَنِي بِمَوْتِهِ، فَبَكَيْتُ، ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ مَنْ يَتْبَعُهُ مِنْ أَهْلِهِ، فَضَحِكْتُ.

[6313] 98 - (...) It was narrated that 'Âishah said: "The wives of the Prophet ﷺ were with him, and not one of them was absent. Fâṭimah came walking, and her manner of walking was exactly like that of the Messenger of Allâh ﷺ. When he saw her, he welcomed her and said: 'Welcome to my daughter.' Then he seated her on his right or his left. He whispered to her and she wept bitterly, and when he saw that she was so upset, he whispered to her again and she smiled. I said to her: 'The Messenger of Allâh ﷺ singled you out from among his womenfolk to whisper to, then you wept?' When the Messenger of Allâh ﷺ left, I asked her: 'What did the Messenger of Allâh ﷺ say to you?' She said: 'I will not disclose the secret of the Messenger of Allâh ﷺ.' When the Messenger of Allâh ﷺ died, I said: 'I adjure you by the right I have over you, tell me what the Messenger of Allâh ﷺ said to you.' She said: 'Now, yes (I will tell you). When he (ﷺ) whispered to me the first time, he told me that: "Jibrîl used to review the Qur'ân once or twice every year, but now he reviewed it twice; and I think that my death is near, so fear Allâh and be patient, and I will be a fitting forerunner for you."' She said: 'So I wept, as you saw. When he saw my grief, he whispered to me a second time, and said: "O Fâṭimah, does it not please you to

[٦٣١٣] ٩٨-(...) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كُنَّ أَزْوَاجُ النَّبِيِّ ﷺ عِنْدَهُ، لَمْ يُغَادِرْ مِنْهُنَّ وَاحِدَةً، فَأَقْبَلَتْ فَاطِمَةُ تَمْشِي، مَا تُخْطِيءُ مِشْيَتُهَا مِنْ مِشْيَةِ رَسُولِ اللهِ ﷺ شَيْئًا، فَلَمَّا رَآهَا رَحَّبَ بِهَا، فَقَالَ: «مَرْحَبًا بِابْنَتِي» ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيدًا، فَلَمَّا رَأَىٰ جَزَعَهَا سَارَّهَا الثَّانِيَةَ فَضَحِكَتْ، فَقُلْتُ لَهَا: خَصَّكِ رَسُولُ اللهِ ﷺ مِنْ بَيْنِ نِسَائِهِ بِالسِّرَارِ، ثُمَّ أَنْتِ تَبْكِينَ؟ فَلَمَّا قَامَ رَسُولُ اللهِ ﷺ سَأَلْتُهَا مَا قَالَ لَكِ رَسُولُ اللهِ ﷺ؟ قَالَتْ: مَا كُنْتُ أُفْشِي عَلَىٰ رَسُولِ اللهِ ﷺ سِرَّهُ، قَالَتْ: فَلَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ قُلْتُ: عَزَمْتُ عَلَيْكِ، بِمَا لِي عَلَيْكِ مِنَ الْحَقِّ، لَمَّا حَدَّثْتِنِي مَا قَالَ لَكِ رَسُولُ اللهِ ﷺ؟ فَقَالَتْ: أَمَّا الْآنَ، فَنَعَمْ، أَمَّا حِينَ سَارَّنِي فِي الْمَرَّةِ الْأُولَىٰ، فَأَخْبَرَنِي: «أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ الْقُرْآنَ فِي كُلِّ سَنَةٍ مَرَّةً أَوْ مَرَّتَيْنِ، وَإِنَّهُ عَارَضَهُ الْآنَ مَرَّتَيْنِ، وَإِنِّي لَا أُرَى الْأَجَلَ إِلَّا قَدِ اقْتَرَبَ، فَاتَّقِي اللهَ

be the leader of the believing women, or the leader of the women of this *Ummah*?''' She said: 'So I smiled as you saw me.'''

وَاصْبِرِي، فَإِنَّهُ نِعْمَ السَّلَفُ أَنَا لَكِ». قَالَتْ: فَبَكَيْتُ بُكَائِي الَّذِي رَأَيْتِ، فَلَمَّا رَأَىٰ جَزَعِي سَارَّنِي الثَّانِيَةَ فَقَالَ: «يَا فَاطِمَةُ! أَمَا تَرْضَيْ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هَٰذِهِ الْأُمَّةِ؟» قَالَتْ: فَضَحِكْتُ ضَحِكِي الَّذِي رَأَيْتِ.

[6314] 99 - (...) It was narrated that 'Âishah said: "The wives of the Prophet ﷺ gathered and not one of them was absent. Then Fâṭimah came, and her manner of walking was like that of the Messenger of Allâh ﷺ. He said: 'Welcome to my daughter,' and seated her to his right or his left. Then he whispered something to her and Fâṭimah – may Allâh be pleased with her – wept, then he whispered to her and she smiled. I said to her: 'What made you weep?' She said: 'I will not disclose the secret of the Messenger of Allâh ﷺ.' I said: 'I have never seen grief and joy so close as today.' I said to her when she wept: 'The Messenger of Allâh ﷺ singled you out to say something to, and you wept.' And I asked her what he had said. She said: 'I will not disclose the secret of the Messenger of Allâh ﷺ.' Then when he died, I asked her and she said: 'He (ﷺ) told me: "Jibrîl used to review the Qur'ân once every year, but this year he reviewed it with me twice, and I

[٦٣١٤] ٩٩-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ زَكَرِيَّاءَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ عَنْ فِرَاسٍ عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: اجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ، فَلَمْ يُغَادِرْ مِنْهُنَّ امْرَأَةٌ، فَجَاءَتْ فَاطِمَةُ تَمْشِي كَأَنَّ مِشْيَتَهَا مِشْيَةُ رَسُولِ اللهِ ﷺ، فَقَالَ: «مَرْحَبًا بِابْنَتِي» فَأَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ إِنَّهُ أَسَرَّ إِلَيْهَا حَدِيثًا فَبَكَتْ فَاطِمَةُ - رِضْوَانُ اللهِ عَلَيْهَا - ثُمَّ إِنَّهُ سَارَّهَا فَضَحِكَتْ أَيْضًا، فَقُلْتُ لَهَا مَا يُبْكِيكِ؟ فَقَالَتْ: مَا كُنْتُ لِأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ، فَقُلْتُ: مَا رَأَيْتُ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ، فَقُلْتُ لَهَا حِينَ بَكَتْ: أَخَصَّكِ رَسُولُ اللهِ ﷺ بِحَدِيثِهِ دُونَنَا ثُمَّ تَبْكِينَ؟ وَسَأَلْتُهَا عَمَّا قَالَ؟ فَقَالَتْ: مَا كُنْتُ لِأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ، حَتَّىٰ إِذَا قُبِضَ سَأَلْتُهَا فَقَالَتْ: إِنَّهُ كَانَ حَدَّثَنِي: «أَنَّ جِبْرِيلَ

realized that my death has drawn near, and you will be the first of my family to follow me, and I will be a fitting forerunner for you." So I wept at that, then he whispered to me and said: "Does it not please you to be the leader of the believing women, or the leader of the women of this *Ummah*?" so I smiled at that.'"

كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلَّ عَامٍ مَرَّةً، وَإِنَّهُ عَارَضَهُ بِهِ فِي الْعَامِ مَرَّتَيْنِ، وَلَا أُرَانِي إِلَّا قَدْ حَضَرَ أَجَلِي، وَإِنَّكِ أَوَّلُ أَهْلِي لُحُوقًا بِي، وَنِعْمَ السَّلَفُ أَنَا لَكِ» فَبَكَيْتُ لِذٰلِكَ، ثُمَّ إِنَّهُ سَارَّنِي فَقَالَ: «أَلَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هٰذِهِ الْأُمَّةِ؟» فَضَحِكْتُ لِذٰلِكَ.

Chapter 16. The Virtues Of Umm Salamah, The Mother Of The Believers, May Allâh Be Pleased With Her

(المعجم ١٦) - (بَابٌ من فضائل أم سلمة، [أم المؤمنين]، رضي الله عنها) (التحفة ٦٢)

[6315] 100 - (2451) It was narrated that Salmân said: "Do not be, if you can, the first one to enter the marketplace and the last one to leave it, for it is the battleground of the *Shaitân* where he sets up his banner."

He said: "And I was told that Jibrîl (ﷺ), came to the Prophet of Allâh ﷺ when Umm Salamah was with him, and he spoke with him then he left. The Prophet of Allâh ﷺ said to Umm Salamah: 'Who was this?' She said: 'This was Diḥyah Al-Kalbî.'"

He said: "And Umm Salamah said: 'By Allâh, I did not think it was anyone other than he, until I heard the *Khuṭbah* of the Prophet of Allâh ﷺ in which he conveyed some information, or words to that effect.'" He said: "I said to

[٦٣١٥] ١٠٠-(٢٤٥١) حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ، كِلَاهُمَا عَنِ الْمُعْتَمِرِ - قَالَ ابْنُ حَمَّادٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ - قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ عَنْ سَلْمَانَ قَالَ: لَا تَكُونَنَّ، إِنِ اسْتَطَعْتَ، أَوَّلَ مَنْ يَدْخُلُ السُّوقَ وَلَا آخِرَ مَنْ يَخْرُجُ مِنْهَا، فَإِنَّهَا مَعْرَكَةُ الشَّيْطَانِ، وَبِهَا يَنْصِبُ رَايَتَهُ.

قَالَ: وَأُنْبِئْتُ أَنَّ جِبْرِيلَ [عَلَيْهِ السَّلَامُ] أَتَى نَبِيَّ اللهِ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ -قَالَ-: فَجَعَلَ يَتَحَدَّثُ ثُمَّ قَامَ، فَقَالَ نَبِيُّ اللهِ ﷺ لِأُمِّ سَلَمَةَ: «مَنْ هٰذَا؟» أَوْ كَمَا قَالَ، قَالَتْ: هٰذَا دِحْيَةُ الْكَلْبِيُّ - قَالَ -:

Abû 'Uthmân: 'From whom did you hear this?' He said: 'From Usâmah bin Zaid.'"

فَقَالَتْ أُمُّ سَلَمَةَ: ايْمُ اللهِ! مَا حَسِبْتُهُ إِلَّا إِيَّاهُ، حَتَّىٰ سَمِعْتُ خُطْبَةَ نَبِيِّ اللهِ ﷺ يُخْبِرُ خَبَرَنَا، أَوْ كَمَا قَالَ، قَالَ فَقُلْتُ لِأَبِي عُثْمَانَ: مِمَّنْ سَمِعْتَ هَٰذَا؟ قَالَ: مِنْ أُسَامَةَ بْنِ زَيْدٍ.

Chapter 17. The Virtues Of Zainab, The Mother Of The Believers, May Allâh Be Pleased With Her

(المعجم ١٧) - (بَابٌ من فضائل زينب، أم المؤمنين، رضي الله عنها) (التحفة ٦٣)

[6316] 101 - (2452) It was narrated that 'Âishah, the Mother of the Believers, said: "The Messenger of Allâh ﷺ said: 'The quickest of you to join me (after I die) will be the one with the longest hands.'"

She said: "They started to measure one another, to see who had the longest hands."

She said: "But the one who had the longest hands was Zainab, because she used to work with her hands and give charity."

[٦٣١٦] ١٠١-(٢٤٥٢) حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ أَبُو أَحْمَدَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى السِّينَانِيُّ: أَخْبَرَنَا طَلْحَةُ ابْنُ يَحْيَى بْنِ طَلْحَةَ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «أَسْرَعُكُنَّ لَحَاقًا بِي، أَطْوَلُكُنَّ يَدًا».

قَالَتْ: فَكُنَّ يَتَطَاوَلْنَ أَيَّتُهُنَّ أَطْوَلُ يَدًا.

قَالَتْ: فَكَانَتْ أَطْوَلَنَا يَدًا زَيْنَبُ، لِأَنَّهَا كَانَتْ تَعْمَلُ بِيَدِهَا وَتَصَدَّقُ.

Chapter 18. The Virtues Of Umm Ayman, May Allâh Be Pleased With Her

(المعجم ١٨) - (بَابٌ من فضائل أم أيمن، رضي الله عنها) (التحفة ٦٤)

[6317] 102 - (2453) It was narrated that Anas said: "The Messenger of Allâh ﷺ went to Umm Ayman, and we went with him. She gave him a vessel in

[٦٣١٧] ١٠٢-(٢٤٥٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتٍ،

عَنْ أَنَسٍ قَالَ: انْطَلَقَ رَسُولُ اللهِ ﷺ إِلَىٰ أُمِّ أَيْمَنَ، فَانْطَلَقْتُ مَعَهُ، فَنَاوَلَتْهُ إِنَاءً فِيهِ شَرَابٌ، قَالَ: فَلَا أَدْرِي أَصَادَفَتْهُ صَائِمًا أَوْ لَمْ يُرِدْهُ، فَجَعَلَتْ تَصْخَبُ عَلَيْهِ وَتَذَمَّرُ عَلَيْهِ.

which was some drink, and I do not know whether he refused it because he was fasting or because he did not want it, and she raised her voice to him and started grumbling."

[٦٣١٨] ١٠٣-(٢٤٥٤) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: أَخْبَرَنِي عَمْرُو بْنُ عَاصِمٍ الْكِلَابِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ أَبُو بَكْرٍ [رَضِيَ اللهُ عَنْهُ]، بَعْدَ وَفَاةِ رَسُولِ اللهِ ﷺ، لِعُمَرَ: انْطَلِقْ بِنَا إِلَىٰ أُمِّ أَيْمَنَ نَزُورُهَا، كَمَا كَانَ رَسُولُ اللهِ ﷺ يَزُورُهَا، فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ، فَقَالَا لَهَا: مَا يُبْكِيكِ؟ مَا عِنْدَ اللهِ خَيْرٌ لِرَسُولِهِ ﷺ. فَقَالَتْ: مَا أَبْكِي أَنْ لَا أَكُونَ أَعْلَمُ أَنَّ مَا عِنْدَ اللهِ خَيْرٌ لِرَسُولِهِ ﷺ، وَلَكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدِ انْقَطَعَ مِنَ السَّمَاءِ، فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ، فَجَعَلَا يَبْكِيَانِ مَعَهَا.

[6318] 103 - (2454) It was narrated that Anas said: "Abû Bakr (may Allâh be pleased with him) said to 'Umar, after the Messenger of Allâh ﷺ died: 'Let us go to Umm Ayman and visit her, as the Messenger of Allâh ﷺ used to visit her.' When they came to her she wept, and they said to her: 'Why are you weeping? What is with Allâh is better for His Messenger ﷺ.' She said: 'I am not weeping because I do not know that what is with Allâh is better for His Messenger ﷺ; rather I am weeping because the revelation from heaven has ceased.' She moved them to tears, and they started to weep with her."

(المعجم ١٩) - (بَابٌ من فضائل أم سليم - أم أنس بن مالك - وبلال رضي اللهُ عَنْهُما) (التحفة ٦٥)

Chapter 19. The Virtues Of Umm Sulaim –The Mother Of Anas Bin Mâlik– And Bilâl, May Allâh Be Pleased With Them Both

[٦٣١٩] ١٠٤-(٢٤٥٥) حَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا

[6319] 104 - (2455) It was narrated that Anas said: "The Prophet ﷺ would not enter upon

any women other than his wives except Umm Sulaim. He used to enter upon her and he was asked about that. He said: 'I feel compassion for her because her brother was killed when he was with me.'"

هَمَّامٌ عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَدْخُلُ عَلَىٰ أَحَدٍ مِنَ النِّسَاءِ إِلَّا عَلَىٰ أَزْوَاجِهِ، إِلَّا أُمِّ سُلَيْمٍ، فَإِنَّهُ كَانَ يَدْخُلُ عَلَيْهَا فَقِيلَ لَهُ فِي ذٰلِكَ، فَقَالَ: «إِنِّي أَرْحَمُهَا، قُتِلَ أَخُوهَا مَعِيَ».

[6320] 105 - (2456) It was narrated from Anas that the Prophet ﷺ said: "I entered Paradise and heard footsteps. I said: 'Who is this?' They said: 'This is Al-Ghumaiṣâ' bint Milḥân, the mother of Anas bin Mâlik.'"

[٦٣٢٠] ١٠٥ -(٢٤٥٦) **وَحَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ السَّرِيِّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «دَخَلْتُ الْجَنَّةَ فَسَمِعْتُ خَشْفَةً، فَقُلْتُ: مَنْ هَٰذَا؟ قَالُوا: هَٰذِهِ الْغُمَيْصَاءُ بِنْتُ مِلْحَانَ، أُمُّ أَنَسِ بْنِ مَالِكٍ».

[6321] 106 - (2457) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "I was shown Paradise, and I saw the wife of Abû Ṭalḥah, then I heard footsteps ahead of me, and there was Bilâl."

[٦٣٢١] ١٠٦ -(٢٤٥٧) **حَدَّثَنِي** أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْفَرَجِ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: أَخْبَرَنَا مُحَمَّدُ [بْنُ] الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُرِيتُ الْجَنَّةَ، فَرَأَيْتُ امْرَأَةَ أَبِي طَلْحَةَ، ثُمَّ سَمِعْتُ خَشْخَشَةً أَمَامِي، فَإِذَا بِلَالٌ».

Chapter 20. The Virtues Of Abû Ṭalḥah Al-Anṣârî, May Allâh Be Pleased With Him

(المعجم ٢٠) - (بَابٌ من فضائل أبي طلحة الأنصاريّ، رضي اللهُ تعالى عنه) (التحفة ٦٦)

[6322] 107 - (2144) It was narrated that Anas said: "A son of Abû Ṭalḥah from Umm Sulaim died, and she said to her

[٦٣٢٢] ١٠٧ -(٢١٤٤) **حَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ

family: 'Do not tell Abû Ṭalḥah about his son until I tell him.' He came and she brought him his dinner, and he ate and drank. Then she adorned herself for him more beautifully than she had ever done before that, and he had intercourse with her. When she saw that he was satisfied, she said: 'O Abû Ṭalḥah, do you think that if some people lent something to a household and they asked for it back, do they have the right to refuse?' He said: 'No.' She said: 'Seek reward for the loss of your son.' He got angry and said: 'You left me until I indulged myself and then you told me about my son?'

"He went to the Messenger of Allâh ﷺ and told him what had happened. The Messenger of Allâh ﷺ said: 'May Allâh bless you both in the night you spent.' She became pregnant. The Messenger of Allâh ﷺ was on a journey, and she was with him. Whenever the Messenger of Allâh ﷺ returned from a journey, he did not enter (the city) at night. They drew close to Al-Madînah and she felt the pangs of childbirth. Abû Ṭalḥah stayed with her and the Messenger of Allâh ﷺ went on ahead. Abû Ṭalḥah said: 'You know, O Lord, that that I love to go out with Your Messenger when he goes out, and come in with him when he comes in, but I have been detained as You see.'

أَنَسٍ قَالَ: مَاتَ ابْنٌ لِأَبِي طَلْحَةَ مِنْ أُمِّ سُلَيْمٍ، فَقَالَتْ لِأَهْلِهَا: لَا تُحَدِّثُوا أَبَا طَلْحَةَ بِابْنِهِ حَتَّىٰ أَكُونَ أَنَا أُحَدِّثُهُ، قَالَ: فَجَاءَ فَقَرَّبَتْ إِلَيْهِ عَشَاءً، فَأَكَلَ وَشَرِبَ - قَالَ -: ثُمَّ تَصَنَّعَتْ لَهُ أَحْسَنَ مَا كَانَ تَصَنَّعُ قَبْلَ ذٰلِكَ، فَوَقَعَ بِهَا، فَلَمَّا رَأَتْ أَنَّهُ قَدْ شَبِعَ وَأَصَابَ مِنْهَا، قَالَتْ: يَا أَبَا طَلْحَةَ! أَرَأَيْتَ لَوْ أَنَّ قَوْمًا أَعَارُوا عَارِيَتَهُمْ أَهْلَ بَيْتٍ، فَطَلَبُوا عَارِيَتَهُمْ، أَلَهُمْ أَنْ يَمْنَعُوهُمْ؟ قَالَ: لَا. قَالَتْ: فَاحْتَسِبِ ابْنَكَ - قَالَ -: فَغَضِبَ فَقَالَ: تَرَكْتِنِي حَتَّىٰ تَلَطَّخْتُ ثُمَّ أَخْبَرْتِنِي بِابْنِي! فَانْطَلَقَ حَتَّىٰ أَتَىٰ رَسُولَ اللهِ ﷺ، فَأَخْبَرَهُ بِمَا كَانَ، فَقَالَ رَسُولُ اللهِ ﷺ: «بَارَكَ اللهُ لَكُمَا فِي غَابِرِ لَيْلَتِكُمَا» قَالَ: فَحَمَلَتْ، قَالَ: فَكَانَ رَسُولُ اللهِ ﷺ فِي سَفَرٍ وَهِيَ مَعَهُ، وَكَانَ رَسُولُ اللهِ ﷺ إِذَا أَتَى الْمَدِينَةَ مِنْ سَفَرٍ، لَا يَطْرُقُهَا طُرُوقًا، فَدَنَوْا مِنَ الْمَدِينَةِ، فَضَرَبَهَا الْمَخَاضُ، فَاحْتُبِسَ عَلَيْهَا أَبُو طَلْحَةَ، وَانْطَلَقَ رَسُولُ اللهِ ﷺ - قَالَ -: يَقُولُ أَبُو طَلْحَةَ: إِنَّكَ لَتَعْلَمُ يَا رَبِّ! إِنَّهُ يُعْجِبُنِي أَنْ أَخْرُجَ مَعَ رَسُولِكَ إِذَا خَرَجَ، وَأَدْخُلَ مَعَهُ إِذَا دَخَلَ، وَقَدِ احْتُبِسْتُ بِمَا تَرَىٰ، قَالَ:

Umm Sulaim said: 'O Abû Ṭalḥah, I do not feel what I was feeling; let's go.' So they set off, then she felt the labor pains again when they arrived, and she gave birth to a boy. My mother said to me: 'O Anas, no one should breastfeed him until you take him in the morning to the Messenger of Allâh ﷺ.' The next morning, I carried him and brought him to the Messenger of Allâh ﷺ, and I came to him when he was holding a branding-iron. When he saw me he said: 'Perhaps Umm Sulaim has given birth?' He said: 'Yes.' He put down the branding-iron, and I brought the baby, and put him in his lap. The Messenger of Allâh ﷺ called for some *'Ajwah* dates of Al-Madînah and softened them in his mouth, then placed some in the mouth of the child, and the child started to smack his lips. The Messenger of Allâh ﷺ said: 'See how the *Anṣâr* love dates.' And he wiped his face and named him 'Abdullâh."

تَقُولُ أُمُّ سُلَيْمٍ: يَا أَبَا طَلْحَةَ! مَا أَجِدُ الَّذِي كُنْتُ أَجِدُ، انْطَلِقْ، فَانْطَلَقْنَا، قَالَ: وَضَرَبَهَا الْمَخَاضُ حِينَ قَدِمَا، فَوَلَدَتْ غُلَامًا، فَقَالَتْ لِي أُمِّي: يَا أَنَسُ! لَا يُرْضِعُهُ أَحَدٌ حَتَّىٰ تَغْدُوَ بِهِ عَلَىٰ رَسُولِ اللهِ ﷺ، فَلَمَّا أَصْبَحَ احْتَمَلْتُهُ، فَانْطَلَقْتُ بِهِ إِلَىٰ رَسُولِ اللهِ ﷺ، قَالَ: فَصَادَفْتُهُ وَمَعَهُ مِيسَمٌ، فَلَمَّا رَآنِي قَالَ: «لَعَلَّ أُمَّ سُلَيْمٍ وَلَدَتْ؟» قُلْتُ: نَعَمْ، قَالَ فَوَضَعَ الْمِيسَمَ، قَالَ: وَجِئْتُ بِهِ فَوَضَعْتُهُ فِي حَجْرِهِ، وَدَعَا رَسُولُ اللهِ ﷺ بِعَجْوَةٍ مِنْ عَجْوَةِ الْمَدِينَةِ، فَلَاكَهَا فِي فِيهِ حَتَّىٰ ذَابَتْ، ثُمَّ قَذَفَهَا فِي فِي الصَّبِيِّ، فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُهَا - قَالَ -: فَقَالَ رَسُولُ اللهِ ﷺ: «انْظُرُوا إِلَىٰ حُبِّ الْأَنْصَارِ التَّمْرَ» قَالَ: فَمَسَحَ وَجْهَهُ وَسَمَّاهُ عَبْدَ اللهِ. [راجع: ٥٦١٢]

[6323] (...) Anas bin Mâlik said: "A son of Abû Ṭalḥah died..." and he narrated a similar *Ḥadîth* (as no. 6322).

[٦٣٢٣] (...) حَدَّثَنَاهُ أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: مَاتَ ابْنٌ لِأَبِي طَلْحَةَ. وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ.

Chapter 21. The Virtues Of Bilâl, May Allâh Be Pleased With Him

(المعجم ٢١) - (بَابُ من فضائل بلال، رضي اللهُ عنه) (التحفة ٦٧)

[6324] 108 - (2458) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said to Bilâl, at the time of the *Ghadâh* (*Fajr*) prayer: 'O Bilâl, tell me of an action that you did in Islam, for which you most hope to earn reward, for last night I heard the sound of your sandals in front of me in Paradise.' Bilâl said: 'I have not done any action in Islam for which I hope to earn reward more than the fact that I do not purify myself fully (i.e., perform *Wuḍû'*) at some time of the night or day, except that I pray as much as Allâh wills I should pray with that purification.'"

[٦٣٢٤] ١٠٨-(٢٤٥٨) حَدَّثَنَا عُبَيْدُ ابْنُ يَعِيشَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي حَيَّانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِبِلَالٍ، [عِنْدَ] صَلَاةِ الْغَدَاةِ: «يَا بِلَالُ! حَدِّثْنِي بِأَرْجَىٰ عَمَلٍ عَمِلْتَهُ، عِنْدَكَ، فِي الْإِسْلَامِ مَنْفَعَةً، فَإِنِّي سَمِعْتُ اللَّيْلَةَ خَشْفَ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ». قَالَ قَالَ بِلَالٌ: مَا عَمِلْتُ عَمَلًا فِي الْإِسْلَامِ أَرْجَىٰ عِنْدِي مَنْفَعَةً، مِنْ أَنِّي لَا أَتَطَهَّرُ طُهُورًا تَامًّا، فِي سَاعَةٍ مِنْ لَيْلٍ وَلَا نَهَارٍ، إِلَّا صَلَّيْتُ بِذٰلِكَ الطُّهُورِ، مَا كَتَبَ اللهُ لِيَ أَنْ أُصَلِّيَ.

Chapter 22. The Virtues Of 'Abdullâh Bin Mas'ûd And His Mother, May Allâh Be Pleased With Them Both

(المعجم ٢٢) - (بَابُ من فضائل عبد اللهِ بن مسعود وأمه، رضي اللهُ [تعالى] عنهما) (التحفة ٦٨)

[6325] 109 - (2459) It was narrated that 'Abdullâh said: "When this Verse was revealed – 'Those who believe and do righteous good

[٦٣٢٥] ١٠٩-(٢٤٥٩) حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ وَسَهْلُ بْنُ عُثْمَانَ وعَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ

deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Iḥsân* (perfection). And Allâh loves the good-doers.[1] – the Messenger of Allâh ﷺ said to me: 'It was said to me that you are one of them.'"

الْحَضْرَمِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَالْوَلِيدُ بْنُ شُجَاعٍ - قَالَ سَهْلٌ وَمِنْجَابٌ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَمَّا نَزَلَتْ هَٰذِهِ الْآيَةُ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟﴾ [المائدة: ٩٣] إِلَىٰ آخِرِ الْآيَةِ. قَالَ لِي رَسُولُ اللهِ ﷺ: «قِيلَ لِي: أَنْتَ مِنْهُمْ».

[6326] - 110 - (2460) It was narrated that Abû Mûsâ said: "My brother and I came from Yemen, and for a while we thought that Ibn Mas'ûd and his mother were among the members of the household of the Messenger of Allâh ﷺ, because they often entered upon him and stayed with him for a long time."

[٦٣٢٦] ١١٠-(٢٤٦٠) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ، قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ، فَكُنَّا حِينًا وَمَا نُرَىٰ ابْنَ مَسْعُودٍ وَأُمَّهُ إِلَّا مِنْ أَهْلِ بَيْتِ رَسُولِ اللهِ ﷺ، مِنْ كَثْرَةِ دُخُولِهِمْ وَلُزُومِهِمْ لَهُ.

[6327] (...) Abû Mûsâ said: "My brother and I came from Yemen..." a similar report (a *Ḥadîth* no. 6326).

[٦٣٢٧] (...) حَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ؛ أَنَّهُ سَمِعَ الْأَسْوَدَ يَقُولُ: سَمِعْتُ

[1] *Al-Mâ'idah* 5:93.

أَبَا مُوسَىٰ يَقُولُ: لَقَدْ قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ - فَذَكَرَ بِمِثْلِهِ.

[6328] 111 - (...) It was narrated that Abû Mûsâ said: "I came to the Messenger of Allâh ﷺ and I thought that 'Abdullâh was a member of his household, or words to that effect."

[٦٣٢٨] **١١١-(...) حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَٰقَ، عَنِ الْأَسْوَدِ، عَنْ أَبِي مُوسَىٰ، قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ وَأَنَا أُرَىٰ أَنَّ عَبْدَ اللهِ مِنْ أَهْلِ الْبَيْتِ، أَوْ مَا ذَكَرَ مِنْ نَحْوِ هَٰذَا.

[6329] 112 - (2461) Abul-Ahwaṣ said: "I saw Abû Mûsâ and Abû Mas'ûd when Ibn Mas'ûd died. One of them said to the other: 'Do you think he has left behind anyone like him?' He said: 'You said it rightly. How often was he admitted when we were not, and how often was he present when we were absent?'"

[٦٣٢٩] **١١٢-(٢٤٦١) حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ قَالَ سَمِعْتُ أَبَا الْأَحْوَصِ قَالَ: شَهِدْتُ أَبَا مُوسَىٰ وَأَبَا مَسْعُودٍ، حِينَ مَاتَ ابْنُ مَسْعُودٍ، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: أَتُرَاهُ تَرَكَ بَعْدَهُ مِثْلَهُ؟ فَقَالَ: إِنْ قُلْتَ ذَاكَ، إِنْ كَانَ لَيُؤْذَنُ لَهُ إِذَا حُجِبْنَا، وَيَشْهَدُ إِذَا غِبْنَا.

[6330] 113 - (...) It was narrated that Abul-Ahwaṣ said: "We were in the house of Abû Mûsâ with a number of the companions of 'Abdullâh, and they were looking at a *Muṣḥaf*. 'Abdullâh stood up and Abû Mas'ûd said: 'I do not think that

[٦٣٣٠] **١١٣-(...) حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا قُطْبَةُ [هُوَ ابْنُ عَبْدِ الْعَزِيزِ]، عَنِ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ أَبِي الْأَحْوَصِ قَالَ: كُنَّا فِي دَارِ أَبِي

the Messenger of Allâh ﷺ has left behind anyone who is more knowledgeable of that which Allâh has revealed than this one who is standing up.' Abû Mûsâ said: 'Exactly. He was present when we were absent, and he was admitted when we were not.'"

[6331] (...) It was narrated that Zaid bin Wahb said: "I was sitting with Hudhaifah and Abû Mûsâ..." and he quoted the *Hadîth*, but the *Hadîth* of Qutbah (as no. 6330) is more complete and longer.

[6332] 114 - (2462) It was narrated that 'Abdullâh said: '...Whosoever deceives his companions as regards the spoils of war, he shall bring forth on the Day of Resurrection that which he took (illegally)...[1] According to whose recitation do you want me to recite? I recited seventy-odd *Sûrah* to the Messenger

مُوسَىٰ مَعَ نَفَرٍ مِنْ أَصْحَابِ عَبْدِ اللهِ، وَهُمْ يَنْظُرُونَ فِي مُصْحَفٍ، فَقَامَ عَبْدُ اللهِ، فَقَالَ أَبُو مَسْعُودٍ: مَا أَعْلَمُ رَسُولَ اللهِ ﷺ تَرَكَ بَعْدَهُ أَعْلَمَ بِمَا أَنْزَلَ اللهُ مِنْ هٰذَا الْقَائِمِ، فَقَالَ أَبُو مُوسَىٰ: أَمَا لَئِنْ قُلْتَ ذَاكَ، لَقَدْ كَانَ يَشْهَدُ إِذَا غِبْنَا، وَيُؤْذَنُ لَهُ إِذَا حُجِبْنَا.

[٦٣٣١] (. . .) **وَحَدَّثَنِي** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللهِ [هُوَ ابْنُ مُوسَىٰ] عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ أَبِي الْأَحْوَصِ قَالَ: أَتَيْتُ أَبَا مُوسَىٰ فَوَجَدْتُ عَبْدَ اللهِ وَأَبَا مُوسَىٰ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُبَيْدَةَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: كُنْتُ جَالِسًا مَعَ حُذَيْفَةَ وَأَبِي مُوسَىٰ - وَسَاقَ الْحَدِيثَ، وَحَدِيثُ قُطْبَةَ أَتَمُّ وَأَكْثَرُ.

[٦٣٣٢] ١١٤-(٢٤٦٢) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ، أَنَّهُ قَالَ: ﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ﴾ [آل عمران: ١٦١] ثُمَّ قَالَ: عَلَىٰ قِرَاءَةِ مَنْ تَأْمُرُونِّي أَنْ أَقْرَأَ؟

[1] *Âl 'Imrân* 3:161.

of Allâh ﷺ, and the Companions of the Messenger of Allâh ﷺ know that I am the most knowledgeable of them of the Book of Allâh. If I knew that someone was more knowledgeable than myself, I would travel and go to him."

Shaqîq said: "I sat in the circles of the Companions of Muhammad ﷺ, and I never heard anyone refute him or criticize him."

[6333] 115 - (2463) It was narrated that 'Abdullâh said: "By the One besides Whom there is none worthy of worship, there is no *Sûrah* in the Book of Allâh but I know best where it was revealed, and there is no Verse but I know best concerning what it was revealed. If I knew that someone was more knowledgeable of the Book of Allâh than myself, and I could reach him by camel, I would ride to where he is."

[6334] 116 - (2464) It was narrated that Masrûq said: "We used to come to 'Abdullâh bin 'Amr and talk to him" – Ibn Numair said: "with him" – and one day we mentioned 'Abdullâh bin Mas'ûd. He said: 'You have mentioned a man whom I still love after something that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: "Learn the Qur'ân from four: from Ibn Umm 'Abd – and

فَلَقَدْ قَرَأْتُ عَلَىٰ رَسُولِ اللهِ ﷺ بِضْعًا وَسَبْعِينَ سُورَةً، وَلَقَدْ عَلِمَ أَصْحَابُ رَسُولِ اللهِ ﷺ أَنِّي أَعْلَمُهُمْ بِكِتَابِ اللهِ، وَلَوْ أَعْلَمُ أَنَّ أَحَدًا أَعْلَمُ مِنِّي لَرَحَلْتُ إِلَيْهِ.

قَالَ شَقِيقٌ: فَجَلَسْتُ فِي حِلَقِ أَصْحَابِ مُحَمَّدٍ ﷺ، فَمَا سَمِعْتُ أَحَدًا يَرُدُّ ذٰلِكَ عَلَيْهِ، وَلَا يَعِيبُهُ.

[٦٣٣٣] ١١٥-(٢٤٦٣) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا قُطْبَةُ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: وَالَّذِي لَا إِلٰهَ غَيْرُهُ! مَا مِنْ كِتَابِ اللهِ سُورَةٌ إِلَّا أَنَا أَعْلَمُ حَيْثُ نَزَلَتْ، وَمَا مِنْ آيَةٍ إِلَّا أَنَا أَعْلَمُ فِيمَا أُنْزِلَتْ، وَلَوْ أَعْلَمُ أَحَدًا هُوَ أَعْلَمُ بِكِتَابِ اللهِ مِنِّي، تَبْلُغُهُ الإِبِلُ، لَرَكِبْتُ إِلَيْهِ.

[٦٣٣٤] ١١٦-(٢٤٦٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ قَالَ: كُنَّا نَأْتِي عَبْدَ اللهِ بْنَ عَمْرٍو فَنَتَحَدَّثُ إِلَيْهِ - وَقَالَ ابْنُ نُمَيْرٍ: عِنْدَهُ - فَذَكَرْنَا يَوْمًا عَبْدَ اللهِ ابْنَ مَسْعُودٍ، فَقَالَ: لَقَدْ ذَكَرْتُمْ رَجُلًا لَا أَزَالُ أُحِبُّهُ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ

he started with him, Mu'âdh bin Jabal, Ubayy bin Ka'b and Sâlim the freed slave of Abû Hudhaifah."

اللهِ ﷺ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنِ ابْنِ أُمِّ عَبْدٍ - فَبَدَأَ بِهِ - وَمُعَاذِ بْنِ جَبَلٍ، وَأُبَيِّ بْنِ كَعْبٍ، وَسَالِمٍ مَوْلَىٰ أَبِي حُذَيْفَةَ».

[6335] 117 - (...) It was narrated that Masrûq said: "We were with 'Abdullâh bin 'Amr and we mentioned a *Hadîth* from 'Abdullâh bin Mas'ûd. He said: 'That is a man whom I still love after something that I heard the Messenger of Allâh ﷺ say. I heard him say: "Learn the Qur'ân from four people: from Ibn Umm 'Abd – and he started with him – from Ubayy bin Ka'b, from Sâlim the freed slave of Abû Hudhaifah and from Mu'âdh bin Jabal."

[٦٣٣٥] ١١٧-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالُوا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ قَالَ: كُنَّا عِنْدَ عَبْدِ اللهِ بْنِ عَمْرٍو، فَذَكَرْنَا حَدِيثًا عَنْ [عَبْدِ اللهِ] بْنِ مَسْعُودٍ فَقَالَ: إِنَّ ذٰلِكَ الرَّجُلَ لَا أَزَالُ أُحِبُّهُ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ يَقُولُهُ، سَمِعْتُهُ يَقُولُ: «اقْرَءُوا الْقُرْآنَ مِنْ أَرْبَعَةِ نَفَرٍ: مِنِ ابْنِ أُمِّ عَبْدٍ - فَبَدَأَ بِهِ - وَمِنْ أُبَيِّ بْنِ كَعْبٍ، وَمِنْ سَالِمٍ مَوْلَىٰ أَبِي حُذَيْفَةَ، وَمِنْ مُعَاذِ بْنِ جَبَلٍ».

وَحَرْفٌ - لَمْ يَذْكُرْهُ زُهَيْرُ بْنُ حَرْبٍ - قَوْلُهُ: يَقُولُهُ.

[6336] (...) It was narrated from Abû Mu'âwiyah (a *Hadîth* similar to no. 6335), but he mentioned Mu'âdh before Ubayy. In the report of Abû Kuraib, Ubayy is mentioned before Mu'âdh.

[٦٣٣٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ وَوَكِيعٍ - فِي رِوَايَةِ أَبِي بَكْرٍ عَنْ أَبِي مُعَاوِيَةَ، قَدَّمَ مُعَاذًا قَبْلَ أُبَيٍّ، وَفِي رِوَايَةِ أَبِي كُرَيْبٍ، أُبَيٌّ قَبْلَ مُعَاذٍ.

[6337] (...) It was narrated from Al-A'mash (a *Hadîth* similar to no. 6335) with this chain of narrators, but he mentioned the four names in a different order.

[٦٣٣٧] (...) **حَدَّثَنَا** ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ، بِإِسْنَادِهِمْ، وَاخْتَلَفَا عَنْ شُعْبَةَ فِي تَنْسِيقِ الْأَرْبَعَةِ.

[6338] 118 - (...) It was narrated that Masrûq said: "They mentioned Ibn Mas'ûd in the presence of 'Abdullâh bin 'Amr and he said: 'That is a man whom I still love, after what I heard the Messenger of Allâh ﷺ say: Learn Qur'ân from four people: from Ibn Mas'ûd, Sâlim the freed slave of Abû Hudhaifah, Ubayy bin Ka'b and Mu'âdh bin Jabal.'"

[٦٣٣٨] ١١٨-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ قَالَ: ذَكَرُوا ابْنَ مَسْعُودٍ عِنْدَ عَبْدِ اللهِ بْنِ عَمْرٍو فَقَالَ: ذٰلِكَ رَجُلٌ لَا أَزَالُ أُحِبُّهُ، بَعْدَ مَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اسْتَقْرِءُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنِ ابْنِ مَسْعُودٍ، وَسَالِمٍ مَوْلَىٰ أَبِي حُذَيْفَةَ، وَأُبَيِّ بْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ».

[6339] (...) Shu'bah narrated with this chain of narrators (a *Hadîth* similar to no. 6338) and added: He started with these two, but I do not know with which of them he started.

[٦٣٣٩] (...) **حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهٰذَا الْإِسْنَادِ، وَزَادَ: قَالَ شُعْبَةُ: بَدَأَ بِهٰذَيْنِ، لَا أَدْرِي بِأَيِّهِمَا بَدَأَ.

Chapter 23. The Virtues Of Ubayy bin Ka'b And A Group Of *Al-Ansâr*, May Allâh Be Pleased With Them

(المعجم ٢٣) - (بَابٌ من فضائل أبيّ بن كعب وجماعة من الأنصار، رضي الله عنهم) (التحفة ٦٩)

[6340] 119 - (2465) Anas said: "Four people collected the Qur'ân at the time of the Messenger of

[٦٣٤٠] ١١٩-(٢٤٦٥) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا

Allâh ﷺ, all of whom were from among the *Anṣâr*: Mu'âdh bin Jabal, Ubayy bin Ka'b, Zaid bin Thâbit and Abû Zaid."

Qatâdah said: "I said to Anas: 'Who is Abû Zaid?' He said: 'One of my paternal uncles.'"

شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: جَمَعَ الْقُرْآنَ، عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، أَرْبَعَةٌ، كُلُّهُمْ مِنَ الْأَنْصَارِ: مُعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ.

قَالَ قَتَادَةُ: قُلْتُ لِأَنَسٍ: مَنْ أَبُو زَيْدٍ؟ قَالَ: أَحَدُ عُمُومَتِي.

[6341] 120 - (...) Qatâdah said: "I said to Anas bin Mâlik: 'Who collected the Qur'ân at the time of the Messenger of Allâh ﷺ?' He said: 'Four (people), all of them from among the *Anṣâr*: Ubayy bin Ka'b, Mu'âdh bin Jabal, Zaid bin Thâbit and a man from among the *Anṣâr* who was known as Abû Zaid.'"

[٦٣٤١] ١٢٠-(. . .) حَدَّثَنِي أَبُو دَاوُدَ سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: قَالَ: قَالَ هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ: قُلْتُ لِأَنَسِ ابْنِ مَالِكٍ: مَنْ جَمَعَ الْقُرْآنَ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ؟ قَالَ: أَرْبَعَةٌ، كُلُّهُمْ مِنَ الْأَنْصَارِ: أُبَيُّ ابْنُ كَعْبٍ، وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَرَجُلٌ مِنَ الْأَنْصَارِ يُكْنَىٰ أَبَا زَيْدٍ.

[6342] 121 - (799) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said to Ubayy: "Allâh, Glorified and Exalted is He, has commanded me to recite to you." He said: "Did Allâh mention me by name to you?" He (ﷺ) said: "Allâh mentioned you by name to me." (upon hearing this) Ubayy started to weep.

[٦٣٤٢] ١٢١-(٧٩٩) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِأُبَيٍّ: «إِنَّ اللهَ [عَزَّ وَجَلَّ] أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ» قَالَ: آللّٰهُ سَمَّانِي لَكَ؟ قَالَ: «اللهُ سَمَّاكَ لِي» قَالَ: فَجَعَلَ أُبَيٌّ يَبْكِي. [راجع: ١٨٦٤]

[6343] 122 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said to Ubayy bin Ka'b: 'Allâh has commanded me to recite to you:

[٦٣٤٣] ١٢٢-(. . .) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ

'Those who disbelieve from among the people of the Scripture (Jews and Christians) and idolaters, were not going to leave (their disbelief) until there came to them clear evidence.'"[1] He said: 'Did He mention me by name?' He (ﷺ) said: 'Yes.' And he (Ubayy) wept."

قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِأُبَيِّ بْنِ كَعْبٍ: «إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟﴾» [البينة: ١] قَالَ: وَسَمَّانِي؟ قَالَ: «نَعَمْ» قَالَ: فَبَكَىٰ.

[6344] (...) It was narrated that Qatâdah said: "I heard Anas say: 'The Messenger of Allâh ﷺ said to Ubayy...'" a similar report (as *Hadîth* no. 6343) .

[٦٣٤٤] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ لِأُبَيٍّ، بِمِثْلِهِ.

Chapter 24. The Virtues Of Sa'd bin Mu'âdh, May Allâh Be Pleased With Him

(المعجم ٢٤) - (بَابٌ مِن فضائل سعد ابن معاذ، رضي الله عنه) (التحفة ٧٠)

[6345] 123 - (2466) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said, when the *Janâzah* of Sa'd bin Mu'âdh was in front of them: 'The Throne of the Most Merciful shook at (his death).'"

[٦٣٤٥] ١٢٣-(٢٤٦٦) حَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، وَجَنَازَةُ سَعْدِ بْنِ مُعَاذٍ بَيْنَ أَيْدِيهِمْ: «اهْتَزَّ لَهَا عَرْشُ الرَّحْمٰنِ».

[6346] 124 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'The Throne of the Most Merciful shook at the death of Sa'd bin Mu'âdh.'"

[٦٣٤٦] ١٢٤-(...) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ الْأَوْدِيُّ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اهْتَزَّ عَرْشُ الرَّحْمٰنِ، لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ».

[1] *Al-Bayyinah* 98:1.

[6347] 125 - (2467) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said, when Sa'd's *Janâzah* was put down: "The Throne of the Most Merciful shook at (his death)."

[٦٣٤٧] ١٢٥-(٢٤٦٧) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرُّزِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ الْخَفَّافُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ، وَجِنَازَتُهُ مَوْضُوعَةٌ- يَعْنِي سَعْدًا - «اهْتَزَّ لَهَا عَرْشُ الرَّحْمٰنِ».

[6348] 126 - (2468) Al-Barâ' said: "A *Hullah* made of silk was given to the Messenger of Allâh ﷺ, and his Companions started touching it and admiring its softness. He said: 'Do you admire the softness of this? The handkerchiefs of Sa'd bin Mu'âdh in Paradise are better than this and softer.'"

[٦٣٤٨] ١٢٦-(٢٤٦٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحٰقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: أُهْدِيَتْ لِرَسُولِ اللهِ ﷺ حُلَّةُ حَرِيرٍ، فَجَعَلَ أَصْحَابُهُ يَلْمُسُونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا فَقَالَ: «أَتَعْجَبُونَ مِنْ لِينِ هٰذِهِ؟ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ، خَيْرٌ مِنْهَا وَأَلْيَنُ».

[6349] (...) A similar report (a *Hadîth* no. 6348) was narrated from Anas, from the Prophet ﷺ.

[٦٣٤٩] (...) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَنْبَأَنِي أَبُو إِسْحٰقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: أُتِيَ رَسُولُ اللهِ ﷺ بِثَوْبِ حَرِيرٍ - فَذَكَرَ الْحَدِيثَ، ثُمَّ قَالَ ابْنُ عَبْدَةَ، أَخْبَرَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ هٰذَا أَوْ بِمِثْلِهِ.

[6350] (...) Shu'bah narrated this *Hadîth* with both chain of narrators,

[٦٣٥٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ

a report like that of Abû Dâwûd (no. 6349).

عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ هٰذَا الْحَدِيثَ، بِالْإِسْنَادَيْنِ جَمِيعًا، كَرِوَايَةِ أَبِي دَاوُدَ.

[6351] 127 - (2469) Anas bin Mâlik narrated that a *Jubbah* of *Sundus* was given to the Messenger of Allâh ﷺ after silk had been forbidden. The people started admiring it and he (ﷺ) said: "By the One in Whose Hand is the soul of Muhammad, the handkerchiefs of Sa'd bin Mu'âdh in Paradise are better than this."

[٦٣٥١] ١٢٧-(٢٤٦٩) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّهُ أُهْدِيَ لِرَسُولِ اللهِ ﷺ جُبَّةٌ مِنْ سُنْدُسٍ، وَكَانَ يَنْهَىٰ عَنِ الْحَرِيرِ، فَعَجِبَ النَّاسُ مِنْهَا. قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ مَنَادِيلَ سَعْدِ بْنِ مُعَاذٍ، فِي الْجَنَّةِ، أَحْسَنُ مِنْ هٰذَا».

[6352] (...) It was narrated from Anas that Ukaidir Dûmat Al-Jandal presented the Prophet ﷺ a *Hullah*... and he mentioned a similar report (as *Hadîth* no. 6351) but he did not say: "After silk had been forbidden."

[٦٣٥٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ أُكَيْدِرَ دُومَةِ الْجَنْدَلِ أَهْدَىٰ إِلَىٰ رَسُولِ اللهِ ﷺ حُلَّةً - فَذَكَرَ نَحْوَهُ، وَلَمْ يَذْكُرْ فِيهِ: وَكَانَ يَنْهَىٰ عَنِ الْحَرِيرِ.

Chapter 25. The Virtues Of Abû Dujânah Simâk Bin Kharashah, May Allâh Be Pleased With Him

(المعجم ٢٥) - (بَابٌ من فضائل أبي دجانة، سماك بن خرشة، رضي الله [تعالى] عنه) (التحفة ٧١)

[6353] 128 - (2470) It was narrated from Anas that the Messenger of Allâh ﷺ picked up a sword on the Day of Uhud and said: "Who will take this from me?" They stretched out their hands, each man among them saying: "I will!" He said: "Who

[٦٣٥٣] ١٢٨-(٢٤٧٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ أَخَذَ سَيْفًا يَوْمَ أُحُدٍ، فَقَالَ: «مَنْ يَأْخُذُ مِنِّي هٰذَا» فَبَسَطُوا أَيْدِيَهُمْ، كُلُّ

will take it and give it its due?" The people withdrew their hands, but Simâk bin Kharashah Abû Dujânah said: "I will take it and give it its due."

He said: And he took it and split open the heads of the idolaters with it.

إِنْسَانٍ مِنْهُمْ يَقُولُ: أَنَا، أَنَا. قَالَ: «فَمَنْ يَأْخُذُهُ بِحَقِّهِ؟» فَأَحْجَمَ الْقَوْمُ، فَقَالَ سِمَاكُ ابْنُ خَرَشَةَ أَبُو دُجَانَةَ: أَنَا آخُذُهُ بِحَقِّهِ.

قَالَ: فَأَخَذَهُ فَفَلَقَ بِهِ هَامَ الْمُشْرِكِينَ.

Chapter 26. The Virtues Of 'Abdullâh Bin 'Amr Bin Ḥarâm, The Father Of Jâbir, May Allâh Be Pleased With Them Both

(المعجم ٢٦) - (بَابٌ مِن فضائل عبد اللهِ بْنِ عمرو بن حرام، والد جابر، رضي اللهُ [تعالى] عنهما) (التحفة ٧٢)

[6354] 129 - (2471) Jâbir bin 'Abdullâh said: "On the Day of Uḥud, my father was brought, covered with a cloth, and he had been mutilated. I wanted to lift the cloth but my people told me not to. [Then (again) I wanted to lift the cloth but my people told me not to.] Then the Messenger of Allâh ﷺ lifted it, or ordered that it be lifted, and I heard the voice of a woman weeping or screaming. He said: 'Who is this?' They said: 'The daughter of 'Amr,' or; 'the sister of 'Amr.' He said: 'Why is she weeping? The angels continued to shade him with their wings until he was lifted up.'"

[٦٣٥٤] ١٢٩-(٢٤٧١) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَعَمْرٌو النَّاقِدُ، كِلَاهُمَا عَنْ سُفْيَانَ - قَالَ عُبَيْدُ اللهِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ [بْنَ عَبْدِ اللهِ] يَقُولُ: لَمَّا كَانَ يَوْمُ أُحُدٍ، جِيءَ بِأَبِي مُسَجًّى، وَقَدْ مُثِّلَ بِهِ - قَالَ -: فَأَرَدْتُ أَنْ أَرْفَعَ الثَّوْبَ، فَنَهَانِي قَوْمِي، [ثُمَّ أَرَدْتُ أَنْ أَرْفَعَ الثَّوْبَ، فَنَهَانِي قَوْمِي]، فَرَفَعَهُ رَسُولُ اللهِ ﷺ، أَوْ أَمَرَ بِهِ فَرُفِعَ، فَسَمِعَ صَوْتَ بَاكِيَةٍ أَوْ صَائِحَةٍ، فَقَالَ: «مَنْ هٰذِهِ؟» فَقَالُوا: بِنْتُ عَمْرٍو، أَوْ أُخْتُ عَمْرٍو، فَقَالَ: «وَلِمَ تَبْكِي؟ فَمَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّىٰ رُفِعَ».

[6355] 130 - (...) It was narrated that Jâbir bin 'Abdullâh said: "My father was killed on the Day of Uḥud and I started to lift the cloth from his face, and I was

[٦٣٥٥] ١٣٠-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ

جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: أُصِيبَ أَبِي يَوْمَ أُحُدٍ، فَجَعَلْتُ أَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ وَأَبْكِي، وَجَعَلُوا يَنْهَوْنِي، وَرَسُولُ اللهِ ﷺ لَا يَنْهَانِي، قَالَ: وَجَعَلَتْ فَاطِمَةُ بِنْتُ عَمْرٍو تَبْكِيهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «تَبْكِيهِ، أَوْ لَا تَبْكِيهِ، مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا، حَتَّى رَفَعْتُمُوهُ».

weeping, and they started telling me not to do that, but the Messenger of Allâh ﷺ did not tell me not to do it. Fâṭimah bint 'Amr began to weep and the Messenger of Allâh ﷺ said: 'Weep for him or do not weep for him. The angels continued to shade him with their wings until you lifted him up.'"

[٦٣٥٦] (. . .) **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ بِهٰذَا الْحَدِيثِ، غَيْرَ أَنَّ ابْنَ جُرَيْجٍ لَيْسَ فِي حَدِيثِهِ ذِكْرُ الْمَلَائِكَةِ وَبُكَاءِ الْبَاكِيَةِ.

[6356] (...) This *Ḥadîth* was narrated from Jâbir (a *Ḥadîth* similar to no. 6355) except that Ibn Juraij (a narrator), did not mention in his *Ḥadîth* the angels and the weeping of the woman.

[٦٣٥٧] (. . .) **حَدَّثَنِي** مُحَمَّدُ بْنُ أَحْمَدَ ابْنِ أَبِي خَلَفٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: جِيءَ بِأَبِي يَوْمَ أُحُدٍ مُجَدَّعًا، فَوُضِعَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ - فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

[6357] (...) It was narrated that Jâbir said: "My father was brought on the Day of Uḥud with his ears and nose cut off, and he was placed in front of the Prophet ﷺ..." – and he mentioned a similar *Ḥadîth* (as no. 6355).

(المعجم ٢٧) - (بَابٌ من فضائل جليبيب، رضي الله عنه) (التحفة ٧٣)

Chapter 27. The Virtues Of Julaibîb, May Allâh Be Pleased With Him

[٦٣٥٨] ١٣١ - (٢٤٧٢) **حَدَّثَنِي** إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ: حَدَّثَنَا حَمَّادُ

[6358] 131 - (2472) It was narrated from Abû Barzah that the Prophet ﷺ was on one of his

campaigns, and Allâh granted him *Fai'*. He said to his Companions: "Is anyone missing?" They said: "Yes, so-and-so, and so-and-so, and so-and-so." Then he said: "Is anyone missing?" They said: "Yes, so-and-so, and so-and-so, and so-and-so." Then he said: "Is anyone missing?" They said: "No." He said: "But I am missing Julaibîb; go and look for him." They looked for him among the slain, and they found him beside seven men whom he had killed and they had killed him. The Prophet ﷺ came and stood over him, and said: "He killed seven, then they killed him. He belongs to me and I belong to him. He belongs to me and I belong to him." He carried him in his arms, and he had nothing but the arms of the Prophet ﷺ. A grave was dug for him and he was placed in his grave." And no mention was made of *Ghusl*.

ابْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ كِنَانَةَ بْنِ نُعَيْمٍ، عَنْ أَبِي بَرْزَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي مَغْزًى لَهُ، فَأَفَاءَ اللهُ عَلَيْهِ، فَقَالَ لِأَصْحَابِهِ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: نَعَمْ، فُلَانًا وَفُلَانًا وَفُلَانًا. ثُمَّ قَالَ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: نَعَمْ، فُلَانًا وَفُلَانًا وَفُلَانًا. ثُمَّ قَالَ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: لَا، قَالَ: «لَكِنِّي أَفْقِدُ جُلَيْبِيبًا، فَاطْلُبُوهُ» فَطُلِبَ فِي الْقَتْلَىٰ، فَوَجَدُوهُ إِلَىٰ جَنْبِ سَبْعَةٍ قَدْ قَتَلَهُمْ، ثُمَّ قَتَلُوهُ، فَأَتَى النَّبِيُّ ﷺ فَوَقَفَ عَلَيْهِ، فَقَالَ: «قَتَلَ سَبْعَةً، ثُمَّ قَتَلُوهُ، هٰذَا مِنِّي وَأَنَا مِنْهُ، هٰذَا مِنِّي وَأَنَا مِنْهُ». قَالَ: فَوَضَعَهُ عَلَىٰ سَاعِدَيْهِ، لَيْسَ لَهُ إِلَّا سَاعِدَا النَّبِيِّ ﷺ، قَالَ: فَحُفِرَ لَهُ وَوُضِعَ فِي قَبْرِهِ، وَلَمْ يَذْكُرْ غَسْلًا.

Chapter 28. The Virtues Of Abû Dharr, May Allâh Be Pleased With Him

(المعجم ٢٨) - (بَابٌ من فضائل أبي ذر، رضي الله عنه) (التحفة ٧٤)

[6359] 132 - (2473) It was narrated from 'Abdullâh bin Aṣ-Ṣâmit that Abû Dharr said: "We set out from our people Ghifâr, who used to regard the sacred months as permissible.[1] I set out with my brother Unais and our mother, and we stayed with a

[٦٣٥٩] ١٣٢-(٢٤٧٣) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا سُلَيْمَانُ ابْنُ الْمُغِيرَةِ: أَخْبَرَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ قَالَ: قَالَ أَبُو ذَرٍّ: خَرَجْنَا مِنْ قَوْمِنَا غِفَارٍ، وَكَانُوا يُحِلُّونَ

[1] For fighting.

maternal uncle of ours. Our uncle honoured us and treated us kindly, but his people felt jealous of us, and they said: 'When you are away from your wife, Unais comes into your house (i.e., an accusation of adultery).' Our uncle came and told us of what had been said to him. I said: 'As for your past kindness, you have undone it, and we cannot stay with you after this.' We went to our camels and loaded them up, and our uncle covered himself with his garment and started weeping. We set out and halted at Makkah. Unais made a wager that our herd of camels was better than another similar herd, and they went to a soothsayer who confirmed that the herd of Unais was better, and Unais came to us with our camels and the other herd."

He (Abû Dharr) said: "I started to perform prayers, O son of my brother, three years before I met the Messenger of Allâh ﷺ." I said: "To whom?" He said: "To Allâh." I said: "What direction did you face?' He said: "I faced where my Lord directed me to. I used to pray at night until the end of the night, then I fell down (in exhaustion) like a piece of cloth until the sun rose over me.

"So Unais said: 'I have an errand in Makkah; stay here.' He went to Makkah, and he came back late. I said: 'What did you

الشَّهْرَ الْحَرَامَ، فَخَرَجْتُ أَنَا وَأَخِي أُنَيْسٌ وَأُمُّنَا، فَنَزَلْنَا عَلَىٰ خَالٍ لَنَا، فَأَكْرَمَنَا خَالُنَا وَأَحْسَنَ إِلَيْنَا، فَحَسَدَنَا قَوْمُهُ فَقَالُوا: إِنَّكَ إِذَا خَرَجْتَ عَنْ أَهْلِكَ خَالَفَ إِلَيْهِمْ أُنَيْسٌ، فَجَاءَ خَالُنَا فَنَثَا عَلَيْنَا الَّذِي قِيلَ لَهُ، فَقُلْتُ: أَمَّا مَا مَضَىٰ مِنْ مَعْرُوفِكَ فَقَدْ كَدَّرْتَهُ، وَلَا جِمَاعَ لَكَ فِيمَا بَعْدُ، فَقَرَّبْنَا صِرْمَتَنَا فَاحْتَمَلْنَا عَلَيْهَا، وَتَغَطَّىٰ خَالُنَا ثَوْبَهُ فَجَعَلَ يَبْكِي، فَانْطَلَقْنَا حَتَّىٰ نَزَلْنَا بِحَضْرَةِ مَكَّةَ، فَنَافَرَ أُنَيْسٌ عَنْ صِرْمَتِنَا وَعَنْ مِثْلِهَا، فَأَتَيَا الْكَاهِنَ، فَخَيَّرَ أُنَيْسًا، فَأَتَانَا أُنَيْسٌ بِصِرْمَتِنَا وَمِثْلِهَا مَعَهَا.

قَالَ: وَقَدْ صَلَّيْتُ، يَا ابْنَ أَخِي! قَبْلَ أَنْ أَلْقَىٰ رَسُولَ اللهِ ﷺ بِثَلَاثِ سِنِينَ، قُلْتُ: لِمَنْ؟ قَالَ: للهِ، قُلْتُ: فَأَيْنَ تَوَجَّهُ؟ قَالَ: أَتَوَجَّهُ حَيْثُ يُوَجِّهُنِي رَبِّي عَزَّ وَجَلَّ، أُصَلِّي عِشَاءً حَتَّىٰ إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ أُلْقِيتُ كَأَنِّي خِفَاءٌ، حَتَّىٰ تَعْلُوَنِي الشَّمْسُ.

فَقَالَ أُنَيْسٌ: إِنَّ لِي حَاجَةً بِمَكَّةَ فَاكْفِنِي، فَانْطَلَقَ أُنَيْسٌ حَتَّىٰ أَتَىٰ مَكَّةَ، فَرَاثَ عَلَيَّ، ثُمَّ جَاءَ فَقُلْتُ: مَا صَنَعْتَ؟ قَالَ: لَقِيتُ رَجُلًا بِمَكَّةَ عَلَىٰ دِينِكَ، يَزْعُمُ أَنَّ اللهَ أَرْسَلَهُ، قُلْتُ: فَمَا يَقُولُ

do?' He said: 'I met a man in Makkah who follows your religion. He says that Allâh has sent him.' I said: 'What do the people say?' He said: 'They say that he is a poet, or a soothsayer, or a magician.' And Unais was one of the poets.

"Unais said: 'I have heard the words of the soothsayers, and he is not a soothsayer. I compared his words to the words of poetry, and no one after me can say that he is a poet. By Allâh, he is telling the truth and they are lying.'

"I said: 'Stay here while I go and look.'"

He said: "I came to Makkah and looked for an insignificant man among them. I said: 'Where is this man whom you call *Aṣ-Ṣâbi'*?'[1] He pointed at me and said: 'The *Ṣâbi'*!' The people of the valley attacked me with clods of earth and bones, until I fell unconscious. I got up whenever I recovered, and it was as if I was a red idol. I went to Zamzam and washed the blood from myself, and I drank some of its water. O son of my brother, I stayed there for thirty, between nights and days, and I had no food but the water of Zamzam, but I grew so fat that I got folds on my stomach and I did not feel any hunger in my stomach.

النَّاسُ؟ قَالَ: يَقُولُونَ: شَاعِرٌ، كَاهِنٌ، سَاحِرٌ، وَكَانَ أُنَيْسٌ أَحَدَ الشُّعَرَاءِ.

قَالَ أُنَيْسٌ: لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ، فَمَا هُوَ بِقَوْلِهِمْ، وَلَقَدْ وَضَعْتُ قَوْلَهُ عَلَىٰ أَقْرَاءِ الشِّعْرِ، فَمَا يَلْتَئِمُ عَلَىٰ لِسَانِ أَحَدٍ بَعْدِي أَنَّهُ شِعْرٌ، وَاللهِ! إِنَّهُ لَصَادِقٌ، وَإِنَّهُم لَكَاذِبُونَ.

قَالَ: قُلْتُ: فَاكْفِنِي حَتَّىٰ أَذْهَبَ فَأَنْظُرَ، قَالَ: فَأَتَيْتُ مَكَّةَ، فَتَضَعَّفْتُ رَجُلًا مِنْهُمْ، فَقُلْتُ: أَيْنَ هٰذَا الَّذِي تَدْعُونَهُ الصَّابِىءَ؟ فَأَشَارَ إِلَيَّ، فَقَالَ: الصَّابِىءُ فَمَالَ عَلَيَّ أَهْلُ الْوَادِي بِكُلِّ مَدَرَةٍ وَعَظْمٍ، حَتَّىٰ خَرَرْتُ مَغْشِيًّا عَلَيَّ، قَالَ: فَارْتَفَعْتُ حِينَ ارْتَفَعْتُ، كَأَنِّي نُصُبٌ أَحْمَرُ، قَالَ: فَأَتَيْتُ زَمْزَمَ فَغَسَلْتُ عَنِّي الدِّمَاءَ: وَشَرِبْتُ مِنْ مَائِهَا، وَلَقَدْ لَبِثْتُ، يَا ابْنَ أَخِي! ثَلَاثِينَ، بَيْنَ لَيْلَةٍ وَيَوْمٍ، مَا كَانَ لِي طَعَامٌ إِلَّا مَاءَ زَمْزَمَ، فَسَمِنْتُ حَتَّىٰ تَكَسَّرَتْ عُكَنُ بَطْنِي، وَمَا وَجَدْتُ عَلَىٰ كَبِدِي سُخْفَةَ جُوعٍ.

قَالَ: فَبَيْنَا أَهْلُ مَكَّةَ فِي لَيْلَةٍ قَمْرَاءَ إِضْحِيَانَ، إِذْ ضُرِبَ عَلَىٰ أَسْمِخَتِهِمْ، فَمَا يَطُوفُ بِالْبَيْتِ أَحَدٌ، وَامْرَأَتَيْنِ مِنْهُمْ

[1] *Aṣ-Ṣâbi'*: the one who changed his religion.

"While the people of Makkah were sleeping deeply one moonlit night, no one was circumambulating the Ka'bah except two of their women, who were calling upon Isâf and Nâ'ilah (two of their idols). They came to me during their circumambulation and I said: 'Marry one of them to the other.' But they did not stop what they were saying. They came to me again and I said: 'They are just pieces of wood like private parts'; and I could not use a metaphor. They turned away from me saying: 'If any of our people were here they would teach you a lesson.' They were met by the Messenger of Allâh ﷺ and Abû Bakr as they were coming down the hill, and he said: 'What is the matter with you?' They (the two women) said: 'The *Sâbî'* between the Ka'bah and its cover.' He said: 'What did he say to you?' They said: 'He said to us a word that we cannot repeat.' The Messenger of Allâh ﷺ came and touched the (Black) Stone, then he circumambulated the Ka'bah, he and his Companion, then he prayed. When he had finished his prayer" - Abû Dharr said - "I was the first one to greet him with the greeting of Islam. I said: '*As-Salâmu 'alaika yâ Rasûlullâh* (Peace be upon you, O Messenger of Allâh).' He said: *Wa 'alaika wa rahmatullâh* (and upon you, and the mercy of Allâh).' Then he said: 'Who are you?' I said: 'I am from

تَدْعُوَانِ إِسَافًا وَنَائِلَةَ، قَالَ: فَأَتَتَا عَلَيَّ فِي طَوَافِهِمَا فَقُلْتُ: أَنْكِحَا أَحَدَهُمَا الْأُخْرَىٰ، قَالَ: فَمَا تَنَاهَتَا عَنْ قَوْلِهِمَا، قَالَ: فَأَتَتَا عَلَيَّ، فَقُلْتُ: هَنٌ مِثْلُ الْخَشَبَةِ، غَيْرَ أَنِّي لَا أَكْنِي، فَانْطَلَقَتَا تُوَلْوِلَانِ وَتَقُولَانِ: لَوْ كَانَ هٰهُنَا أَحَدٌ مِنْ أَنْفَارِنَا، قَالَ: فَاسْتَقْبَلَهُمَا رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ، وَهُمَا هَابِطَانِ، قَالَ: «مَا لَكُمَا؟» قَالَتَا: الصَّابِئُ بَيْنَ الْكَعْبَةِ وَأَسْتَارِهَا، قَالَ: «مَا قَالَ لَكُمَا؟» قَالَتَا: إِنَّهُ قَالَ لَنَا كَلِمَةً تَمْلَأُ الْفَمَ، وَجَاءَ رَسُولُ اللهِ ﷺ حَتَّى اسْتَلَمَ الْحَجَرَ، وَطَافَ بِالْبَيْتِ هُوَ وَصَاحِبُهُ، ثُمَّ صَلَّىٰ، فَلَمَّا قَضَىٰ صَلَاتَهُ - قَالَ أَبُو ذَرٍّ - فَكُنْتُ أَنَا أَوَّلُ مَنْ حَيَّاهُ بِتَحِيَّةِ الْإِسْلَامِ، فَقُلْتُ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ! فَقَالَ: «وَعَلَيْكَ وَرَحْمَةُ اللهِ» ثُمَّ قَالَ: «مَنْ أَنْتَ؟» قَالَ: قُلْتُ: مِنْ غِفَارٍ، قَالَ: فَأَهْوَىٰ بِيَدِهِ فَوَضَعَ أَصَابِعَهُ عَلَىٰ جَبْهَتِهِ، فَقُلْتُ فِي نَفْسِي: كَرِهَ أَنِ انْتَمَيْتُ إِلَىٰ غِفَارٍ، فَذَهَبْتُ آخُذُ بِيَدِهِ، فَقَدَعَنِي صَاحِبُهُ، وَكَانَ أَعْلَمَ بِهِ مِنِّي، ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ: «مَتَىٰ كُنْتَ هٰهُنَا؟» - قَالَ: قَدْ كُنْتُ هٰهُنَا مُنْذُ ثَلَاثِينَ، بَيْنَ لَيْلَةٍ

Ghifâr.' He lifted his hand and placed his fingers on his forehead, and I said to myself: 'He does not like the fact that I am from Ghifâr.' I wanted to take his hand but his Companion stopped me, and he knew him better than I did. Then he raised his head and said: 'How long have you been here?' I said: 'I have been here for thirty, between night and day.' He said: 'Who has been feeding you?' I said: 'I had no food except the water of Zamzam, and I have grown so fat that I have folds on my stomach, and I did not feel any hunger.' He said: 'It is blessed, it serves as food.'"

"Abû Bakr said: 'O Messenger of Allâh, give me permission to offer him food tonight.' The Messenger of Allâh ﷺ and Abû Bakr set off, and I went with them. Abû Bakr opened a door and brought us raisins of Aṭ-Ṭâ'if, and that was the first food I ate. I stayed for a while, then I came to the Messenger of Allâh ﷺ and he said: 'I have been shown a land that has palm trees, and I do not think that it is any other than Yathrib. Will you convey a message from me to your people? Perhaps Allâh will benefit them through you and grant you reward through them.' I came to Unais and he said: 'What did you do?' I said: 'What I did is become Muslim and attest to the truth.' He said: 'I

وَيَوْمٍ، قَالَ: «فَمَنْ كَانَ يُطْعِمُكَ؟» قَالَ: قُلْتُ: مَا كَانَ لِي طَعَامٌ إِلَّا مَاءُ زَمْزَمَ، فَسَمِنْتُ حَتَّىٰ تَكَسَّرَتْ عُكَنُ بَطْنِي، وَمَا أَجِدُ عَلَىٰ كَبِدِي سُخْفَةَ جُوعٍ، قَالَ: «إِنَّهَا مُبَارَكَةٌ، إِنَّهَا طَعَامُ طُعْمٍ».

فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ! ائْذَنْ لِي فِي طَعَامِهِ اللَّيْلَةَ، فَانْطَلَقَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ، وَانْطَلَقْتُ مَعَهُمَا، فَفَتَحَ أَبُو بَكْرٍ بَابًا، فَجَعَلَ يَقْبِضُ لَنَا مِنْ زَبِيبِ الطَّائِفِ، فَكَانَ ذٰلِكَ أَوَّلَ طَعَامٍ أَكَلْتُهُ بِهَا، ثُمَّ غَبَرْتُ مَا غَبَرْتُ، ثُمَّ أَتَيْتُ رَسُولَ اللهِ ﷺ فَقَالَ: «إِنَّهُ قَدْ وُجِّهَتْ لِيَ أَرْضٌ ذَاتُ نَخْلٍ، لَا أُرَاهَا إِلَّا يَثْرِبَ، فَهَلْ أَنْتَ مُبَلِّغٌ عَنِّي قَوْمَكَ؟ عَسَى اللهُ أَنْ يَنْفَعَهُمْ بِكَ وَيَأْجُرَكَ فِيهِمْ». فَأَتَيْتُ أُنَيْسًا فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: صَنَعْتُ أَنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ، قَالَ: مَا بِي رَغْبَةٌ عَنْ دِينِكَ، فَإِنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ، فَأَتَيْنَا أُمَّنَا، فَقَالَتْ: مَا بِي رَغْبَةٌ عَنْ دِينِكُمَا، فَإِنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ، فَاحْتَمَلْنَا حَتَّىٰ أَتَيْنَا قَوْمَنَا غِفَارًا، فَأَسْلَمَ نِصْفُهُمْ، وَكَانَ يَؤُمُّهُمْ إِيمَاءُ بْنُ رَحَضَةَ الْغِفَارِيُّ، وَكَانَ سَيِّدَهُمْ.

وَقَالَ نِصْفُهُمْ: إِذَا قَدِمَ رَسُولُ اللهِ ﷺ

have no aversion to your religion; I have also become Muslim and attested to the truth.' We went to our mother and she said: 'I have no aversion to your religion; I have also become Muslim and attested to the truth.' We went to our people Ghifâr, and half of them became Muslim, and they were led in prayer by Aymâ' bin Raḥaḍah Al-Ghifârî, who was their chief.

"The other half of them said: 'When the Messenger of Allâh ﷺ comes to Al-Madînah, we will become Muslim.' The Messenger of Allâh ﷺ came to Al-Madînah and the other half became Muslim. (The tribe of) Aslam came and said: 'O Messenger of Allâh, our brothers, we become Muslim on the same basis that they became Muslim.' The Messenger of Allâh ﷺ said: 'May Allâh forgive (*Ghafara*) Ghifâr and may Allâh keep Aslam safe and sound (*Sâlama*)."

الْمَدِينَةَ أَسْلَمْنَا، فَقَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ، فَأَسْلَمَ نِصْفُهُمُ الْبَاقِي، وَجَاءَتْ أَسْلَمُ، فَقَالُوا: يَا رَسُولَ اللهِ! إِخْوَتُنَا، نُسْلِمُ عَلَى الَّذِي أَسْلَمُوا عَلَيْهِ، فَأَسْلَمُوا، فَقَالَ رَسُولُ اللهِ ﷺ: «غِفَارُ غَفَرَ اللهُ لَهَا: وَأَسْلَمُ سَالَمَهَا اللهُ»

[6360] (...) Ḥumaid bin Hilâl narrated it with this chain of narrators (a *Hadîth* similar to no. 6359), and after the words – "Stay here while I go and look" – he added: "He said: 'Yes, but be on your guard against the people of Makkah, for they are his enemies and are hostile towards him.'"

[٦٣٦٠] (...) **حَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ بِهَٰذَا الْإِسْنَادِ، وَزَادَ بَعْدَ قَوْلِهِ - قُلْتُ فَاكْفِنِي حَتَّىٰ أَذْهَبَ فَأَنْظُرَ - قَالَ: نَعَمْ، وَكُنْ عَلَىٰ حَذَرٍ مِنْ أَهْلِ مَكَّةَ، فَإِنَّهُمْ قَدْ شَنِفُوا لَهُ وَتَجَهَّمُوا.

[6361] **(...)** It was narrated that 'Abdullâh bin Aṣ-Ṣâmit said: Abû Dharr said: "O son of my brother, I prayed for two years before the Prophet ﷺ was sent." I said: "Which direction did you face?" He said: "I faced where my Lord directed me to." And he narrated a *Ḥadîth* like that of Sulaimân bin Al-Mughîrah (no. 6360), and he said in the *Ḥadîth*: "They went to a man who was a soothsayer to judge between them (about the wager)" – he said – "and my brother Unais kept praising him until he declared him the winner." He said: "And we took his camels and added them to our camels." He also said in his *Ḥadîth*: "The Prophet ﷺ came and circumambulated the House and prayed two *Rak'ah* behind the *Maqâm*." He said: "I came to him, and I was the first one to greet him with the greeting of Islam. I said: *As-Salâmu 'alaika yâ Rasûlullâh* (peace be upon you, O Messenger of Allâh).' He said: '*Wa 'alaikas-salâm* (and peace be upon you, too), who are you?'" In his *Ḥadîth* it also says: "Then he said: 'How long have you been here?' I said: 'For fifteen days.'" And it says: "Abû Bakr said: 'Let him be my guest tonight.'"

[٦٣٦١] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ قَالَ: أَنْبَأَنَا ابنُ عَوْنٍ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، قَالَ: قَالَ أَبُو ذَرٍّ: يَا ابْنَ أَخِي! صَلَّيْتُ سَنَتَيْنِ قَبْلَ مَبْعَثِ النَّبِيِّ ﷺ، قَالَ قُلْتُ: فَأَيْنَ كُنْتَ تَوَجَّهُ؟ قَالَ: حَيْثُ وَجَّهَنِي اللهُ، وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، وَقَالَ فِي الْحَدِيثِ: فَتَنَافَرَا إِلَىٰ رَجُلٍ مِنَ الْكُهَّانِ - قَالَ - فَلَمْ يَزَلْ أَخِي أُنَيْسٌ يَمْدَحُهُ حَتَّىٰ غَلَبَهُ، قَالَ فَأَخَذْنَا صِرْمَتَهُ فَضَمَمْنَاهَا إِلَىٰ صِرْمَتِنَا، وَقَالَ أَيْضًا فِي حَدِيثِهِ: قَالَ فَجَاءَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ وَصَلَّىٰ رَكْعَتَيْنِ خَلْفَ الْمَقَامِ، قَالَ: فَأَتَيْتُهُ، فَإِنِّي لَأَوَّلُ النَّاسِ حَيَّاهُ بِتَحِيَّةِ الْإِسْلَامِ، فَقَالَ: قُلْتُ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ! قَالَ: «وَعَلَيْكَ السَّلَامُ، مَنْ أَنْتَ؟». وَفِي حَدِيثِهِ أَيْضًا: فَقَالَ: «مُنْذُ كَمْ أَنْتَ هٰهُنَا؟» قَالَ: قُلْتُ: مُنْذُ خَمْسَ عَشْرَةَ، وَفِيهِ قَالَ: فَقَالَ أَبُو بَكْرٍ: أَتْحِفْنِي بِضِيَافَتِهِ اللَّيْلَةَ.

[6362] **133** - **(2474)** It was narrated that Ibn 'Abbâs said: "When Abû Dharr heard that the

[٦٣٦٢] **١٣٣-(٢٤٧٤)** **وَحَدَّثَنِي** إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ

Prophet ﷺ had been sent (as the Messenger of Allâh) in Makkah, he said to his brother: 'Ride to this valley and find out for me about this man who claims to bring news from heaven, and listen to what he says, then come to me.'

"So the other man set out and came to Makkah, where he listened to what he said, then he came back to Abû Dharr and said: 'I have seen him enjoining good morals and saying words that are not poetry.' He said: 'You have not told me enough.' So he took provisions and a skin full of water and went to Makkah. He came to the *Masjid* and looked for the Prophet ﷺ, but he did not know what he looked like, and he did not want to ask about him. Then when night came he lay down to sleep. 'Alî saw him and realized that he was a stranger. When he saw him he followed him, and neither of them asked the other about anything, until morning came. Then he took his waterskin and provisions to the *Masjid* and stayed there all day, but he did not see the Prophet ﷺ until evening came.

"Then he went back to the place where he slept, and 'Alî passed by him and said: 'This man has not been able to find a place to stay.' He made him get up and took him with him, and neither of them asked the other about anything. On the third day the

وَمُحَمَّدُ بْنُ حَاتِمٍ - وَتَقَارَبَا فِي سِيَاقِ الْحَدِيثِ، وَاللَّفْظُ لِابْنِ حَاتِمٍ- قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا الْمُثَنَّىٰ بْنُ سَعِيدٍ عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعَثُ النَّبِيِّ ﷺ بِمَكَّةَ قَالَ لِأَخِيهِ: ارْكَبْ إِلَىٰ هٰذَا الْوَادِي، فَاعْلَمْ لِي عِلْمَ هٰذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ يَأْتِيهِ الْخَبَرُ مِنَ السَّمَاءِ، فَاسْمَعْ مِنْ قَوْلِهِ ثُمَّ ائْتِنِي، فَانْطَلَقَ الْآخَرُ حَتَّىٰ قَدِمَ مَكَّةَ، وَسَمِعَ مِنْ قَوْلِهِ، ثُمَّ رَجَعَ إِلَىٰ أَبِي ذَرٍّ فَقَالَ: رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ، وَكَلَامًا مَا هُوَ بِالشِّعْرِ، فَقَالَ: مَا شَفَيْتَنِي فِيمَا أَرَدْتُ، فَتَزَوَّدَ وَحَمَلَ شَنَّةً لَهُ فِيهَا مَاءٌ، حَتَّىٰ قَدِمَ مَكَّةَ، فَأَتَى الْمَسْجِدَ فَالْتَمَسَ النَّبِيَّ ﷺ وَلَا يَعْرِفُهُ، وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ، حَتَّىٰ أَدْرَكَهُ - يَعْنِي اللَّيْلَ - فَاضْطَجَعَ، فَرَآهُ عَلِيٌّ فَعَرَفَ أَنَّهُ غَرِيبٌ، فَلَمَّا رَآهُ تَبِعَهُ، فَلَمْ يَسْأَلْ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ، حَتَّىٰ أَصْبَحَ، ثُمَّ احْتَمَلَ قُرَيْبَتَهُ وَزَادَهُ إِلَىٰ الْمَسْجِدِ، فَظَلَّ ذٰلِكَ الْيَوْمَ، وَلَا يَرَى النَّبِيَّ ﷺ، حَتَّىٰ أَمْسَىٰ، فَعَادَ إِلَىٰ مَضْجَعِهِ، فَمَرَّ بِهِ عَلِيٌّ، فَقَالَ: مَا آنَ لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فَأَقَامَهُ، فَذَهَبَ بِهِ

same thing happened. 'Alî made him get up and go with him, and he said: 'Will you not tell me what has brought you to this land'? He said: 'If you give me a solemn promise that you will guide me aright, I will do that.' He did so, and he told him. He said: 'It is true; he is the Messenger of Allâh ﷺ. In the morning, follow me, and if I see anything that makes me fear for you, I will stand as if I am passing water, but if I move on, then follow me until I enter some house. He did that, and he followed in his footsteps until he entered upon the Prophet ﷺ, and he entered with him and listened to his words, and he embraced Islam on the spot.

"The Prophet ﷺ said to him: 'Go back to your people and inform them, until my command comes to you.' He said: 'By Allâh, I will shout it aloud among them.' He went out to the *Masjid*, and called out at the top of his voice: 'I bear witness that none has the right to be worshiped but Allâh, and I bear witness that Muhammad is the Messenger of Allâh.' The people attacked him and beat him until they made him fall down. Al-'Abbâs came and leaned over him, and said: 'Woe to you! Do you not know that he is from Ghifâr and your trade routes to Ash-Shâm pass through their land?' And he

مَعَهُ، وَلَا يَسْأَلُ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ، حَتَّىٰ إِذَا كَانَ يَوْمُ الثَّالِثَةِ فَعَلَ مِثْلَ ذٰلِكَ، فَأَقَامَهُ عَلِيٌّ مَعَهُ، ثُمَّ قَالَ لَهُ: أَلَا تُحَدِّثُنِي؟ مَا الَّذِي أَقْدَمَكَ هٰذَا الْبَلَدَ؟ قَالَ: إِنْ أَعْطَيْتَنِي عَهْدًا وَمِيثَاقًا لَتُرْشِدَنِّي، فَعَلْتُ، فَفَعَلَ، فَأَخْبَرَهُ، فَقَالَ: فَإِنَّهُ حَقٌّ، وَ هُوَ رَسُولُ اللهِ ﷺ. فَإِذَا أَصْبَحْتَ فَاتَّبِعْنِي، فَإِنِّي إِنْ رَأَيْتُ شَيْئًا أَخَافُ عَلَيْكَ، قُمْتُ كَأَنِّي أُرِيقُ الْمَاءَ، فَإِنْ مَضَيْتُ فَاتَّبِعْنِي حَتَّىٰ تَدْخُلَ مَدْخَلِي، فَفَعَلَ، فَانْطَلَقَ يَقْفُوهُ، حَتَّىٰ دَخَلَ عَلَىٰ النَّبِيِّ ﷺ وَدَخَلَ مَعَهُ فَسَمِعَ مِنْ قَوْلِهِ، وَأَسْلَمَ مَكَانَهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ إِلَىٰ قَوْمِكَ فَأَخْبِرْهُمْ حَتَّىٰ يَأْتِيَكَ أَمْرِي». فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَأَصْرُخَنَّ بِهَا بَيْنَ ظَهْرَانَيْهِمْ، فَخَرَجَ حَتَّىٰ أَتَى الْمَسْجِدَ، فَنَادَىٰ بِأَعْلَىٰ صَوْتِهِ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَثَارَ الْقَوْمُ فَضَرَبُوهُ حَتَّىٰ أَضْجَعُوهُ، وَأَتَى الْعَبَّاسُ فَأَكَبَّ عَلَيْهِ، فَقَالَ: وَيْلَكُمْ! أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارٍ، وَأَنَّ طَرِيقَ تُجَّارِكُمْ إِلَىٰ الشَّامِ عَلَيْهِمْ، فَأَنْقَذَهُ مِنْهُمْ، ثُمَّ عَادَ مِنَ الْغَدِ لِمِثْلِهَا، وَثَارُوا إِلَيْهِ فَضَرَبُوهُ، فَأَكَبَّ عَلَيْهِ الْعَبَّاسُ فَأَنْقَذَهُ.

rescued him from them. The next day he did the same thing, and they attacked him and beat him, and Al-'Abbâs leaned over him and rescued him."

Chapter 29. The Virtues Of Jarîr Bin 'Abdullâh, May Allâh Be Pleased With Him

(المعجم ٢٩) - (بَابٌ من فضائل جرير بن عبد اللهِ، رضي اللهُ [تعالى] عنه) (التحفة ٧٥)

[6363] 134 - (2475) It was narrated that Bayân said: "I heard Qais bin Abî Ḥâzim say: 'Jarîr bin 'Abdullâh said: "The Messenger of Allâh ﷺ never refused me permission to enter since I became Muslim, and he never looked at me without a smile."

[٦٣٦٣] ١٣٤-(٢٤٧٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ؛ وَحَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ عَنْ بَيَانٍ قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ يَقُولُ: قَالَ جَرِيرُ بْنُ عَبْدِ اللهِ: مَا حَجَبَنِي رَسُولُ اللهِ ﷺ مُنْذُ أَسْلَمْتُ، وَلَا رَآنِي إِلَّا ضَحِكَ.

[6364] 135 - (...) It was narrated that Jarîr said: "The Messenger of Allâh ﷺ never refused me permission to enter since I became Muslim, and he never looked at me without a smile on his face." Ibn Numair added in his *Ḥadîth* from Ibn Idrîs: "I complained to him that I could not sit firmly on a horse, and he struck me on the chest with his hand and said: 'O Allâh, make him sit firmly, and make him steadfast and rightly-guided.'"

[٦٣٦٤] ١٣٥-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ إِدْرِيسَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: مَا حَجَبَنِي رَسُولُ اللهِ ﷺ مُنْذُ أَسْلَمْتُ، وَلَا رَآنِي إِلَّا تَبَسَّمَ فِي وَجْهِي - زَادَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ عَنِ ابْنِ إِدْرِيسَ: وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لَا أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ بِيَدِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ! ثَبِّتْهُ، وَاجْعَلْهُ هَادِيًا مَهْدِيًّا».

[6365] 136 - (2476) It was narrated that Jarîr said: "During the *Jâhiliyyah* there was a house (temple) called Dhul-Khalaṣah, which was known as the Yemenî ka'bah and the Shâmî ka'bah. The Messenger of Allâh ﷺ said: 'Will you rid me of Dhul-Khalaṣah and the Yemenî ka'bah and the Shâmî?' I went to it with one hundred and fifty men of Aḥmas, and we broke it and killed those whom we found there. I came to him and told him, and he prayed for us and for Aḥmas."

[6366] 137 - (...) It was narrated from Qais bin Abî Ḥâzim, that Jarîr bin 'Abdullâh Al-Bajalî said: "The Messenger of Allâh ﷺ said to me: 'O Jarîr, will you not rid me of Dhul-Khalaṣah?' – a house belonging to Khath'am that was called the Yemenî ka'bah. I went to it with one hundred and fifty horsemen of Aḥmas. It used to be that I could not sit firmly on a horse, and I mentioned that to the Messenger of Allâh ﷺ. He struck me on the chest with his hand and said: 'O Allâh, make him sit firmly, and make him steadfast and rightly-guided.'"

He said:[1] "He went out and burned it with fire, then Jarîr

[٦٣٦٥] ١٣٦-(٢٤٧٦) حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ: أَخْبَرَنَا خَالِدٌ عَنْ بَيَانٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: كَانَ فِي الْجَاهِلِيَّةِ بَيْتٌ يُقَالُ لَهُ ذُو الْخَلَصَةِ، وَكَانَ يُقَالُ لَهُ الْكَعْبَةُ الْيَمَانِيَةُ وَالْكَعْبَةُ الشَّامِيَّةُ، فَقَالَ رَسُولُ اللهِ ﷺ: «هَلْ أَنْتَ مُرِيحِي مِنْ ذِي الْخَلَصَةِ وَالْكَعْبَةِ الْيَمَانِيَةِ وَالشَّامِيَّةِ» فَنَفَرْتُ إِلَيْهِ فِي مِائَةٍ وَخَمْسِينَ مِنْ أَحْمَسَ، فَكَسَرْنَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ، فَأَتَيْتُهُ فَأَخْبَرْتُهُ، قَالَ: فَدَعَا لَنَا وَلِأَحْمَسَ.

[٦٣٦٦] ١٣٧-(...) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ، قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا جَرِيرُ! أَلَا تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ» بَيْتٍ لِخَثْعَمَ كَانَ يُدْعَىٰ كَعْبَةَ الْيَمَانِيَةِ، قَالَ: فَنَفَرْتُ إِلَيْهِ فِي خَمْسِينَ وَمِائَةِ فَارِسٍ، وَكُنْتُ لَا أَثْبُتُ عَلَى الْخَيْلِ، فَذَكَرْتُ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَضَرَبَ يَدَهُ فِي صَدْرِي فَقَالَ: «اللّٰهُمَّ! ثَبِّتْهُ، وَاجْعَلْهُ هَادِيًا مَهْدِيًّا».

قَالَ: فَانْطَلَقَ فَحَرَّقَهَا بِالنَّارِ، ثُمَّ بَعَثَ جَرِيرٌ إِلَىٰ رَسُولِ اللهِ ﷺ رَجُلًا يُبَشِّرُهُ،

[1] That is Qais, he emigrated to the Prophet ﷺ, but the Prophet ﷺ died before he reached Al-Madînah.

sent a man who was known as Abû Arṭâh, who was one of us, to the Messenger of Allâh ﷺ to tell him the good news. He said: 'I did not come to you until we left it like a scabby camel.' The Messenger of Allâh ﷺ invoked blessings upon the horses and men of Aḥmas five times."

يُكْنَىٰ أَبَا أَرْطَاةَ، مِنَّا، فَأَتَى رَسُولَ اللهِ ﷺ فَقَالَ لَهُ: مَا جِئْتُكَ حَتَّىٰ تَرَكْنَاهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ، فَبَرَّكَ رَسُولُ اللهِ ﷺ عَلَىٰ خَيْلِ أَحْمَسَ وَرِجَالِهَا، خَمْسَ مَرَّاتٍ.

[6367] (...) It was narrated from Ismâ'îl with this chain of narrators (a *Ḥadîth* similar to no. 6366). In the *Ḥadîth* of Marwân it said: "The messenger of Jarîr, Abû Arṭâh Ḥuṣain bin Rabî'ah, came and gave the good news to the Prophet ﷺ."

[٦٣٦٧] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ يَعْنِي الْفَزَارِيَّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بِهَٰذَا الْإِسْنَادِ، وقَالَ فِي حَدِيثِ مَرْوَانَ: فَجَاءَ بَشِيرُ جَرِيرٍ أَبُو أَرْطَاةَ حُصَيْنُ بْنُ رَبِيعَةَ، يُبَشِّرُ النَّبِيَّ ﷺ.

Chapter 30. The Virtues Of 'Abdullâh Bin 'Abbâs May Allâh Be Pleased With Them

(المعجم ٣٠) - (بَابٌ من فضائل عبد الله بن عباس، رضي الله عنهما)

(التحفة ٧٦)

[6368] 138 - (2477) It was narrated from Ibn 'Abbâs that the Prophet ﷺ went to relieve himself, and I put out water for him to perform *Wuḍû'*. When he came back he said: "Who put this here?" – according to the report of Zuhair: "they said," and according to the report of Abû

[٦٣٦٨] **١٣٨-(٢٤٧٧) حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ النَّضْرِ قَالَا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا وَرْقَاءُ بْنُ عُمَرَ الْيَشْكُرِيُّ قَالَ: سَمِعْتُ عُبَيْدَ اللهِ بْنَ أَبِي يَزِيدَ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَتَى الْخَلَاءَ، فَوَضَعْتُ لَهُ

Bakr: "I said – Ibn 'Abbâs." He said: "O Allâh, grant him deep understanding of the faith."

وَضُوءًا، فَلَمَّا خَرَجَ قَالَ: «مَنْ وَضَعَ هٰذَا؟» - فِي رِوَايَةِ زُهَيْرٍ: قَالُوا، وَفِي رِوَايَةِ أَبِي بَكْرٍ: قُلْتُ -: ابْنُ عَبَّاسٍ، قَالَ: «اللّٰهُمَّ! فَقِّهْهُ فِي الدِّينِ».

Chapter 31. The Virtues Of 'Abdullâh Bin 'Umar, May Allâh Be Pleased With Them

(المعجم ٣١) - (بَابٌ من فضائل [عبد اللهِ] بْن عمر، رضي الله عنهما)

(التحفة ٧٧)

[6369] 139 - (2478) It was narrated from Nâfi' that Ibn 'Umar said: "I saw in a dream as if I had a piece of *Istabraq* in my hand, and there was no place I wanted to go to in Paradise but it flew with me to it. I told Ḥafṣah about it, and Ḥafṣah told the Prophet ﷺ, and the Prophet ﷺ said: 'I think that 'Abdullâh is a righteous man.'"

[٦٣٦٩] ١٣٩-(٢٤٧٨) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَخَلَفُ بْنُ هِشَامٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، كُلُّهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ - قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ -: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدِي قِطْعَةَ إِسْتَبْرَقٍ، وَلَيْسَ مَكَانٌ أُرِيدُ مِنَ الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ، قَالَ: فَقَصَصْتُ عَلَىٰ حَفْصَةَ، فَقَصَّتْهُ حَفْصَةُ عَلَىٰ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «أَرَىٰ عَبْدَ اللهِ رَجُلًا صَالِحًا».

[6370] 140 - (2479) It was narrated from Sâlim that Ibn 'Umar said: "During the lifetime of the Messenger of Allâh ﷺ, if a man saw a dream he would tell it to the Messenger of Allâh ﷺ. I wished that I could see a dream and tell it to the Prophet ﷺ. I was young and unmarried, and I used to sleep in the *Masjid* at the time of the Messenger of Allâh

[٦٣٧٠] ١٤٠-(٢٤٧٩) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدٍ - قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ رَسُولِ اللهِ ﷺ، إِذَا رَأَىٰ رُؤْيَا، قَصَّهَا عَلَىٰ رَسُولِ اللهِ ﷺ، فَتَمَنَّيْتُ أَنْ

ﷺ. I saw myself in a dream, as if two angels took hold of me and brought me to the fire, and it was built like a well, and it had two poles like the poles of a well. In it were some people whom I recognized, and I started saying, 'I seek refuge with Allâh from the Fire, I seek refuge with Allâh from the Fire, I seek refuge with Allâh from the Fire.' They were joined by another angel who said to me: 'Do not fear.' I told this to Ḥafṣah, and Ḥafṣah told it to the Messenger of Allâh ﷺ, and the Prophet ﷺ said: 'What a good man 'Abdullâh is, if only he prayed at night.'"

Sâlim said: "After that, 'Abdullâh only slept a little at night."

أَرَىٰ رُؤْيَا أَقُصُّهَا عَلَىٰ النَّبِيِّ ﷺ -قَالَ-: وَكُنْتُ غُلَامًا شَابًّا عَزَبًا، وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ، فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ، وَإِذَا لَهَا قَرْنَانِ كَقَرْنَيِ الْبِئْرِ، وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقُولُ: أَعُوذُ بِاللهِ مِنَ النَّارِ، أَعُوذُ بِاللهِ مِنَ النَّارِ، أَعُوذُ بِاللهِ مِنَ النَّارِ، قَالَ: فَلَقِيَهُمَا مَلَكٌ فَقَالَ لِي: لَمْ تُرَعْ، فَقَصَصْتُهَا عَلَىٰ حَفْصَةَ، فَقَصَّتْهَا حَفْصَةُ عَلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «نِعْمَ الرَّجُلُ عَبْدُ اللهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ».

قَالَ سَالِمٌ: فَكَانَ عَبْدُ اللهِ، بَعْدَ ذٰلِكَ، لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَلِيلًا.

[6371] (...) It was narrated from Nâfi' that Ibn 'Umar said: "I used to stay in the *Masjid* at night, and I did not have any family. I saw in a dream as if I was taken to a well..." and he narrated from the Prophet ﷺ a *Ḥadîth* like that of Az-Zuhrî, from Sâlim (no. 6370), from his father.

[٦٣٧١] (...) **حَدَّثَنِي** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مُوسَى بْنُ خَالِدٍ خَتَنُ الْفِرْيَابِيِّ عَنْ أَبِي إِسْحَٰقَ الْفَزَارِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنْتُ أَبِيتُ فِي الْمَسْجِدِ، وَلَمْ يَكُنْ لِي أَهْلٌ، فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّمَا انْطُلِقَ بِي إِلَىٰ بِئْرٍ - فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ عَنْ سَالِمٍ، عَنْ أَبِيهِ.

Chapter 32. The Virtues Of Anas bin Mâlik, May Allâh Be Pleased With Him

(المعجم ٣٢) - (بَابٌ من فضائل أنس ابن مالك، رضي اللهُ عنه) (التحفة ٧٨)

[6372] 141 - (2480) It was narrated from Anas, from Umm Sulaim, that she said: "O Messenger of Allâh, here is your servant Anas, pray to Allâh for him. He said: 'O Allâh, increase his wealth and his offspring, and bless him in what You give to him.'"

[٦٣٧٢] ١٤١-(٢٤٨٠) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ، عَنْ أُمِّ سُلَيْمٍ؛ أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ! خَادِمُكَ أَنَسٌ، ادْعُ اللهَ لَهُ. فَقَالَ: «اللّٰهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ».

[6373] (...) It was narrated from Qatâdah: "I heard Anas say: 'Umm Sulaim said: O Messenger of Allâh, here is your servant Anas... a similar report (as *Ḥadîth* no. 6372).

[٦٣٧٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَتْ أُمُّ سُلَيْمٍ: يَا رَسُولَ اللهِ! خَادِمُكَ أَنَسٌ. فَذَكَرَ نَحْوَهُ.

[6374] (...) It was narrated that Hishâm bin Zaid said: "I heard Anas bin Mâlik say..." a similar report (as *Ḥadîth* no. 6372).

[٦٣٧٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ؛ مِثْلَ ذٰلِكَ.

[6375] 142 - (2481) It was narrated that Anas said: "The Prophet ﷺ entered upon us, and there was no one there but myself, my mother and Umm Ḥarâm, who was my maternal aunt. My mother said: 'O Messenger of Allâh, here is your little servant, pray to Allâh for him.' He prayed for all goodness for me, and at

[٦٣٧٥] ١٤٢-(٢٤٨١) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، وَمَا هُوَ إِلَّا أَنَا وَأُمِّي، وَأُمُّ حَرَامٍ خَالَتِي، فَقَالَتْ أُمِّي: يَا رَسُولَ اللهِ! خُوَيْدِمُكَ، ادْعُ اللهَ

the end of his supplication he said: 'O Allâh, increase his wealth and his offspring, and bless them for him.'"

[6376] 143 - (...) Anas said: "My mother, Umm Anas, brought me to the Messenger of Allâh ﷺ and she had made me an *Izâr* out of half of her head cover and had made the other half into a *Ridâ'*. She said: 'O Messenger of Allâh, this is Unais, my son. I have brought him to you to serve you, so pray to Allâh for him.' He said: 'O Allâh, increase his wealth and offspring.'"

Anas said: "By Allâh, my wealth is great and today my children and my children's children are now more than one hundred in number."

[6377] 144 - (...) Anas bin Mâlik said: "The Messenger of Allâh ﷺ passed by and my mother Umm Sulaim heard his voice. She said: 'May my father and mother be sacrificed for you, O Messenger of Allâh, (this is) Unais.' The Messenger of Allâh ﷺ prayed for three things for me. I have seen two of them in this world and I hope for the third in the Hereafter."

[6378] 145 - (2482) It was narrated that Anas said: "The Messenger of Allâh ﷺ came to

لَهُ، قَالَ: فَدَعَا لِي بِكُلِّ خَيْرٍ، وَكَانَ فِي آخِرِ مَا دَعَا لِي بِهِ أَنْ قَالَ: «اللّٰهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيهِ».

[٦٣٧٦] ١٤٣-(...) حَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنَا إِسْحَاقُ: حَدَّثَنِي أَنَسٌ قَالَ: جَاءَتْ بِي أُمِّي، أُمُّ أَنَسٍ إِلَىٰ رَسُولِ اللهِ ﷺ، وَقَدْ أَزَّرَتْنِي بِنِصْفِ خِمَارِهَا وَرَدَّتْنِي بِنِصْفِهِ، فَقَالَتْ: يَا رَسُولَ اللهِ! هٰذَا أُنَيْسٌ، ابْنِي، أَتَيْتُكَ بِهِ يَخْدُمُكَ، فَادْعُ اللهَ لَهُ، فَقَالَ: «اللّٰهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ».

قَالَ أَنَسٌ: فَوَاللهِ! إِنَّ مَالِي لَكَثِيرٌ، وَإِنَّ وَلَدِي وَوَلَدَ وَلَدِي لَيَتَعَادُّونَ عَلَىٰ نَحْوِ الْمِائَةِ، الْيَوْمَ.

[٦٣٧٧] ١٤٤-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرٌ يَعْنِي ابْنَ سُلَيْمَانَ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ، فَسَمِعَتْ أُمِّي أُمُّ سُلَيْمٍ صَوْتَهُ، فَقَالَتْ: بِأَبِي وَأُمِّي، يَا رَسُولَ اللهِ! أُنَيْسٌ، فَدَعَا لِي رَسُولُ اللهِ ﷺ ثَلَاثَ دَعَوَاتٍ، قَدْ رَأَيْتُ مِنْهَا اثْنَتَيْنِ فِي الدُّنْيَا، وَأَنَا أَرْجُو الثَّالِثَةَ فِي الْآخِرَةِ.

[٦٣٧٨] ١٤٥-(٢٤٨٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ

me when I was playing with some other boys. He greeted us with *Salâm* and sent me on an errand, and I was late in coming back to my mother. When I came she said: 'What kept you?' I said: 'The Messenger of Allâh ﷺ sent me on an errand.' She said: 'What errand?' I said: 'It is a secret.' She said: 'Do not tell the secret of the Messenger of Allâh ﷺ to anyone.'"

Anas said: "By Allâh, if I were to have told it to anyone, I would have told it to you, O Thâbit."

ابْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: أَتَىٰ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أَلْعَبُ مَعَ الْغِلْمَانِ - قَالَ -: فَسَلَّمَ عَلَيْنَا، فَبَعَثَنِي إِلَىٰ حَاجَةٍ، فَأَبْطَأْتُ عَلَىٰ أُمِّي، فَلَمَّا جِئْتُ قَالَتْ: مَا حَبَسَكَ؟ قُلْتُ: بَعَثَنِي رَسُولُ اللهِ ﷺ لِحَاجَةٍ، قَالَتْ: مَا حَاجَتُهُ؟ قُلْتُ: إِنَّهَا سِرٌّ، قَالَتْ: لَا تُحَدِّثَنَّ بِسِرِّ رَسُولِ اللهِ ﷺ أَحَدًا.

قَالَ أَنَسٌ: وَاللهِ! لَوْ حَدَّثْتُ بِهِ أَحَدًا لَحَدَّثْتُكَ، يَا ثَابِتُ!.

[6379] 146 - (...) It was narrated that Anas bin Mâlik said: "The Prophet of Allâh ﷺ told me a secret, and I have not told it to anyone since. Umm Sulaim asked me about it, but I did not tell her."

[٦٣٧٩] ١٤٦-(...) حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَسَرَّ إِلَيَّ نَبِيُّ اللهِ ﷺ سِرًّا، فَمَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدُ، وَلَقَدْ سَأَلَتْنِي عَنْهُ أُمُّ سُلَيْمٍ، فَمَا أَخْبَرْتُهَا بِهِ.

Chapter 33. The Virtues Of 'Abdullâh Bin Salâm, May Allâh Be Pleased With Him

(المعجم ٣٣) - (بَابٌ من فضائل عبد الله بن سلام، رضي الله عنه)

(التحفة ٧٩)

[6380] 147 - (2483) It was narrated that 'Âmir bin Sa'd said: "I heard my father say: 'I did not hear the Messenger of Allâh ﷺ say, to any living person, that he

[٦٣٨٠] ١٤٧-(٢٤٨٣) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَقُ بْنُ عِيسَىٰ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي النَّضْرِ،

would be in Paradise, apart from 'Abdullâh bin Salâm.'"

عَنْ عَامِرِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: مَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لِحَيٍّ يَمْشِي، إِنَّهُ فِي الْجَنَّةِ، إِلَّا لِعَبْدِ اللهِ ابْنِ سَلَامٍ.

[6381] 148 - (2484) It was narrated that Qais bin 'Ubâd said: "I was in Al-Madînah with some people, among whom were some Companions of the Prophet ﷺ, when a man came whose face showed signs of the fear of Allâh. Some of the people said: 'This man is one of the people of Paradise, this man is one of the people of Paradise.' He prayed two *Rak'ah*, making them short, then he went out. I followed him, and he entered his house, and I entered, and we spoke together. When he was at ease, I said to him: 'When you came in before, a man said such-and-such.' He said: '*Subḥân Allâh*! No one should say what he does not know.' He said: 'Shall I tell you why that is? I saw a dream at the time of the Messenger of Allâh ﷺ, and I told him about it. I saw myself in a garden' – and he mentioned its vastness and richness and lushness – 'and in the middle of the garden there was a pillar of iron. Its base was in the earth and its top was in the sky, and at the top of it, there was a handhold. It was said to me: "Climb it." I said: "I cannot."

[٦٣٨١] ١٤٨-(٢٤٨٤) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ [الْعَنْزِيُّ]: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: كُنْتُ بِالْمَدِينَةِ فِي نَاسٍ، فِيهِمْ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ. فَجَاءَ رَجُلٌ فِي وَجْهِهِ أَثَرٌ مِنْ خُشُوعٍ، فَقَالَ بَعْضُ الْقَوْمِ: هٰذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، هٰذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، فَصَلَّىٰ رَكْعَتَيْنِ [يَتَجَوَّزُ فِيهِمَا]، ثُمَّ خَرَجَ فَاتَّبَعْتُهُ، فَدَخَلَ مَنْزِلَهُ، وَدَخَلْتُ، فَتَحَدَّثْنَا، فَلَمَّا اسْتَأْنَسَ قُلْتُ لَهُ: إِنَّكَ لَمَّا دَخَلْتَ قَبْلُ، قَالَ رَجُلٌ كَذَا وَكَذَا، قَالَ: سُبْحَانَ اللهِ! مَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ مَا لَا يَعْلَمُ، قَالَ: وَسَأُحَدِّثُكَ لِمَ ذَاكَ؟. رَأَيْتُ رُؤْيَا عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَقَصَصْتُهَا عَلَيْهِ: رَأَيْتُنِي فِي رَوْضَةٍ - ذَكَرَ سَعَتَهَا وَعُشْبَهَا وَخُضْرَتَهَا - وَوَسْطَ الرَّوْضَةِ عَمُودٌ مِنْ حَدِيدٍ، أَسْفَلُهُ فِي الْأَرْضِ وَأَعْلَاهُ فِي السَّمَاءِ، فِي أَعْلَاهُ عُرْوَةٌ، فَقِيلَ لِيَ: ارْقَهْ. فَقُلْتُ لَهُ: لَا أَسْتَطِيعُ، فَجَاءَنِي مِنْصَفٌ -

Then a helper came to me and he pushed me up from behind. So I climbed until I was at the top of the pillar, and I took hold of the handhold. It was said to me: "Hold it tightly."

"I woke up and it was in my hand. I told the Prophet ﷺ about it, and he said: 'That garden is Islam, and that pillar is the pillar of Islam, and that handhold is the most trustworthy handhold. You will remain a Muslim until you die.'"

He said: "And the man was 'Abdullâh bin Salâm."

قَالَ ابْنُ عَوْنٍ: وَالْمَنْصَفُ: الخَادِمُ - فَقَالَ بِثِيَابِي مِنْ خَلْفِي وَوَصَفَ أَنَّهُ رَفَعَهُ مِنْ خَلْفِهِ بِيَدِهِ فَرَقِيتُ حَتَّىٰ كُنْتُ فِي أَعْلَى الْعَمُودِ، فَأَخَذْتُ بِالْعُرْوَةِ، فَقِيلَ لِيَ: اسْتَمْسِكْ.

فَلَقَدِ اسْتَيْقَظْتُ وَإِنَّهَا لَفِي يَدِي، فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ فَقَالَ: «تِلْكَ الرَّوْضَةُ الْإِسْلَامُ، وَذٰلِكَ الْعَمُودُ عَمُودُ الْإِسْلَامِ، وَتِلْكَ الْعُرْوَةُ الْعُرْوَةُ الْوُثْقَىٰ، فَأَنْتَ عَلَىٰ الْإِسْلَامِ حَتَّىٰ تَمُوتَ».

قَالَ: وَالرَّجُلُ عَبْدُ اللهِ بْنُ سَلَامٍ.

[6382] 149 - (...) It was narrated that Muhammad bin Sîrîn said: "Qais bin 'Ubâd said: 'I was in a circle in which Sa'd bin Mâlik and Ibn 'Umar were present. 'Abdullâh bin Salâm passed by and they said: "This man is one of the people of Paradise." I got up and said to him: "They said such-and-such." He said: "*Subhân Allâh*! They should not say what they do not know. I saw a pillar placed in the middle of a green garden, set up there. At the top of it there was a handhold, and at the bottom of it there was a helper. It was said to me: 'Climb up.' So I climbed up until I took hold of the handhold. I told the Messenger of Allâh ﷺ about it and the Messenger of Allâh ﷺ said: "Abdullâh will die

[٦٣٨٢] ١٤٩-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: قَالَ قَيْسُ بْنُ عُبَادٍ: كُنْتُ فِي حَلْقَةٍ فِيهَا سَعْدُ بْنُ مَالِكٍ وَابْنُ عُمَرَ، فَمَرَّ عَبْدُ اللهِ ابْنُ سَلَامٍ، فَقَالُوا: هٰذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، فَقُمْتُ فَقُلْتُ لَهُ: إِنَّهُمْ قَالُوا كَذَا وَكَذَا، قَالَ: سُبْحَانَ اللهِ! مَا كَانَ يَنْبَغِي لَهُمْ أَنْ يَقُولُوا مَا لَيْسَ لَهُمْ بِهِ عِلْمٌ، إِنَّمَا رَأَيْتُ كَأَنَّ عَمُودًا وُضِعَ فِي وَسَطِ رَوْضَةٍ خَضْرَاءَ، فَنُصِبَ فِيهَا، وَفِي رَأْسِهَا عُرْوَةٌ، وَفِي أَسْفَلِهَا مِنْصَفٌ - وَالمِنْصَفُ: الْوَصِيفُ - فَقِيلَ لِي: ارْقَهْ.

when he is still holding on to the most trustworthy handhold.'"

فَرَقِيتُهُ حَتَّىٰ أَخَذْتُ بِالْعُرْوَةِ، فَقَصَصْتُهَا عَلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَمُوتُ عَبْدُ اللهِ وَ هُوَ آخِذٌ بِالْعُرْوَةِ الْوُثْقَىٰ».

[6383] 150 - (...) It was narrated that Kharashah bin Al-Hurr said: "I was sitting in a circle in the *Masjid* of Al-Madînah, and in it there was a *Shaikh* who was of a handsome appearance. And he was 'Abdullâh bin Salâm. He started telling them good things and when he left, the people said: 'Whoever would like to look at a man from among the people of Paradise, let him look at this man.' I said: 'By Allâh, I shall follow him and find out where his house is.' So I followed him, and he set out until he almost left Al-Madînah, then he entered his house. I asked permission to enter, and he gave me permission. He said: 'What do you want, O son of my brother?' I said: 'I heard the people saying of you when you left: "Whoever would like to look at a man from among the people of Paradise, let him look at this man," and I wanted to be with you.'"

"He said: 'Allâh knows best who the people of Paradise are, but I will tell you why they said that. While I was sleeping, a man came to me and said: "Get up." He took me by the hand and I

[٦٣٨٣] ١٥٠-(...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ قَالَ: كُنْتُ جَالِسًا فِي حَلْقَةٍ فِي مَسْجِدِ الْمَدِينَةِ، قَالَ: وَفِيهَا شَيْخٌ حَسَنُ الْهَيْئَةِ، وَ هُوَ عَبْدُ اللهِ بْنُ سَلَامٍ قَالَ: فَجَعَلَ يُحَدِّثُهُمْ حَدِيثًا حَسَنًا، قَالَ: فَلَمَّا قَامَ قَالَ الْقَوْمُ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَىٰ رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَىٰ هٰذَا، قَالَ: فَقُلْتُ: وَاللهِ! لَأَتْبَعَنَّهُ فَلَأَعْلَمَنَّ مَكَانَ بَيْتِهِ، قَالَ: فَتَبِعْتُهُ، فَانْطَلَقَ حَتَّىٰ كَادَ أَنْ يَخْرُجَ مِنَ الْمَدِينَةِ، ثُمَّ دَخَلَ مَنْزِلَهُ، قَالَ: فَاسْتَأْذَنْتُ عَلَيْهِ فَأَذِنَ لِي، فَقَالَ: مَا حَاجَتُكَ؟ يَا ابْنَ أَخِي! قَالَ: فَقُلْتُ لَهُ: سَمِعْتُ الْقَوْمَ يَقُولُونَ لَكَ لَمَّا قُمْتَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَىٰ رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَىٰ هٰذَا، فَأَعْجَبَنِي أَنْ أَكُونَ مَعَكَ، قَالَ: اللهُ أَعْلَمُ بِأَهْلِ الْجَنَّةِ، وَسَأُحَدِّثُكَ مِمَّ قَالُوا إِنِّي بَيْنَمَا أَنَا نَائِمٌ،

went with him. I saw paths to my left, and I was about to follow them, but he said to me: "Do not follow them, for they are the paths of those of the Left Hand."[1] Then I saw clear and straight paths on my right, and he said to me: "Follow these." He brought me to a mountain, and he said to me: "Climb up." But when I wanted to climb, I fell on my buttocks, and this happened several times. Then he brought me to a pillar, the head of which was in the sky and its base was on the ground, at the top of it there was a ring." He said to me: "Climb to the top of this." I said: "How can I climb this when its top is in the sky?" He took hold of my hand and pushed me up. Then I was hanging on to that ring. Then he struck the pillar and it fell down, but I carried on holding on to the ring, until morning came. I went to the Prophet ﷺ and told him about that, and he said: "As for the paths on your left, they are the paths of those on the Left Hand. As for the paths which you saw on your right, they are the paths of those on the Right Hand. As for the mountain, it is the status of the martyrs, which you will never attain. As for the pillar, it is the pillar of Islam, and as for

إِذْ أَتَانِي رَجُلٌ فَقَالَ لِي: قُمْ، فَأَخَذَ بِيَدِي فَانْطَلَقْتُ مَعَهُ قَالَ: فَإِذَا أَنَا بِجَوَادَّ عَنْ شِمَالِي، قَالَ: فَأَخَذْتُ لِآخُذَ فِيهَا، فَقَالَ لِي: لَا تَأْخُذْ فِيهَا فَإِنَّهَا طُرُقُ أَصْحَابِ الشِّمَالِ، قَالَ: وَإِذَا جَوَادُّ مَنْهَجٌ عَلَىٰ يَمِينِي، فَقَالَ لِي: خُذْ هٰهُنَا،- قَالَ -: فَأَتَىٰ بِي جَبَلًا، فَقَالَ لِيَ: اصْعَدْ، قَالَ: فَجَعَلْتُ إِذَا أَرَدْتُ أَنْ أَصْعَدَ خَرَرْتُ عَلَىٰ اسْتِي، قَالَ: حَتَّىٰ فَعَلْتُ ذٰلِكَ مِرَارًا، قَالَ: ثُمَّ انْطَلَقَ بِي حَتَّىٰ أَتَىٰ بِي عَمُودًا، رَأْسُهُ فِي السَّمَاءِ وَأَسْفَلُهُ فِي الْأَرْضِ، فِي أَعْلَاهُ حَلْقَةٌ، فَقَالَ لِي: اصْعَدْ فَوْقَ هٰذَا، قَالَ: قُلْتُ: كَيْفَ أَصْعَدُ هٰذَا وَرَأْسُهُ فِي السَّمَاءِ؟ قَالَ فَأَخَذَ بِيَدِي فَزَجَلَ بِي، فَقَالَ: فَإِذَا أَنَا مُتَعَلِّقٌ بِالْحَلْقَةِ، قَالَ: ثُمَّ ضَرَبَ الْعَمُودَ فَخَرَّ، قَالَ: وَبَقِيتُ مُتَعَلِّقًا بِالْحَلْقَةِ حَتَّىٰ أَصْبَحْتُ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَقَصَصْتُهَا عَلَيْهِ، فَقَالَ: «أَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَسَارِكَ فَهِيَ طُرُقُ أَصْحَابِ الشِّمَالِ - قَالَ - وَأَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَمِينِكَ فَهِيَ طُرُقُ أَصْحَابِ الْيَمِينِ، وَأَمَّا الْجَبَلُ فَهُوَ مَنْزِلُ الشُّهَدَاءِ، وَلَنْ

[1] See *Al-Wâqi'ah* 56:7-10.

the handhold, it is the handhold of Islam, and you will continue to adhere to it until you die.'"

تَنَالُهُ، وَأَمَّا الْعَمُودُ فَهُوَ عَمُودُ الْإِسْلَامِ، وَأَمَّا الْعُرْوَةُ فَهِيَ عُرْوَةُ الْإِسْلَامِ، وَلَنْ تَزَالَ مُتَمَسِّكًا بِهِ حَتَّىٰ تَمُوتَ».

Chapter 34. The Virtues Of Ḥassân Bin Thâbit, May Allâh Be Pleased With Him

(المعجم ٣٤) - (بَابُ فضائل حسان ابن ثابت، رضي الله عنه) (التحفة ٨٠)

[6384] 151 - (2485) It was narrated from Abû Hurairah that 'Umar passed by Ḥassân when he was reciting poetry in the *Masjid* and he glared at him. He said: "I used to recite poetry here when there was one here who was better than you." Then he turned to Abû Hurairah and said: "I adjure you by Allâh, did you hear the Messenger of Allâh ﷺ say: 'Reply on my behalf. O Allâh, support him with the Holy Spirit'?" He said: "By Allâh, yes."

[٦٣٨٤] ١٥١-(٢٤٨٥) حَدَّثَنَا عَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، كُلُّهُمْ عَنْ سُفْيَانَ - قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ عُمَرَ مَرَّ بِحَسَّانَ وَهُوَ يُنْشِدُ الشِّعْرَ فِي الْمَسْجِدِ، فَلَحَظَ إِلَيْهِ، فَقَالَ: قَدْ كُنْتُ أُنْشِدُ، وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ، ثُمَّ الْتَفَتَ إِلَىٰ أَبِي هُرَيْرَةَ، فَقَالَ: أَنْشُدُكَ اللهَ أَسَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ: «أَجِبْ عَنِّي، اللَّهُمَّ! أَيِّدْهُ بِرُوحِ الْقُدُسِ»؟ قَالَ: اللَّهُمَّ! نَعَمْ.

[6385] (...) It was narrated from Ibn Al-Musâyyab that Ḥassân said, in a circle among whom was Abû Hurairah: "I adjure you by Allâh, O Abû Hurairah, did you hear the Messenger of Allâh ﷺ...?" And he narrated something similar (to *Ḥadîth* no. 6384).

[٦٣٨٥] (...) حَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: عَنِ ابْنِ الْمُسَيَّبِ أَنَّ حَسَّانَ قَالَ، فِي حَلْقَةٍ فِيهِمْ أَبُو هُرَيْرَةَ: أَنْشُدُكَ اللهَ، يَا أَبَا هُرَيْرَةَ! أَسَمِعْتَ رَسُولَ اللهِ ﷺ، فَذَكَرَ مِثْلَهُ.

[6386] 152 - (...) Abû Salamah bin 'Abdur-Raḥmân narrated that he heard Ḥassân bin Thâbit Al-

[٦٣٨٦] ١٥٢-(...) حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو

Anṣârî asking Abû Hurairah to bear witness (saying): "I adjure you by Allâh, did you hear the Prophet ﷺ say: 'O Ḥassân, answer on behalf of the Messenger of Allâh ﷺ. O Allâh, support him with the Holy Spirit'?" Abû Hurairah said: "Yes."

الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّهُ سَمِعَ حَسَّانَ بْنَ ثَابِتٍ الْأَنْصَارِيَّ يَسْتَشْهِدُ أَبَا هُرَيْرَةَ: أَنْشُدُكَ اللهَ! هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «يَا حَسَّانُ! أَجِبْ عَنْ رَسُولِ اللهِ ﷺ، اللَّهُمَّ! أَيِّدْهُ بِرُوحِ الْقُدُسِ». قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

[6387] 153 - (2486) Al-Barâ' bin 'Âzib said: "I heard the Messenger of Allâh ﷺ say to Ḥassân bin Thâbit: 'Lampoon them, and Jibrîl is with you.'"

[٦٣٨٧] ١٥٣-(٢٤٨٦) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ وَهُوَ ابْنُ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لِحَسَّانَ بْنِ ثَابِتٍ: «اهْجُهُمْ، أَوْ هَاجِهِمْ، وَجِبْرَئِيلُ مَعَكَ».

[6388] (...) A similar report (as *Ḥadîth* no. 6387) was narrated from Shu'bah with this chain of narrators.

[٦٣٨٨] (. . .) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَٰنِ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ.

[6389] 154 - (2487) It was narrated from Hishâm, from his father, that Ḥassân bin Thâbit was one of those who spoke too much to 'Âishah. I scolded him but she said: "O son of my brother, let him be, for he used to defend the Messenger of Allâh ﷺ."

[٦٣٨٩] ١٥٤-(٢٤٨٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ حَسَّانَ بْنَ ثَابِتٍ كَانَ مِمَّنْ كَثَّرَ عَلَىٰ عَائِشَةَ، فَسَبَبْتُهُ، فَقَالَتْ: يَا ابْنَ أُخْتِي! دَعْهُ، فَإِنَّهُ كَانَ يُنَافِحُ عَنْ رَسُولِ اللهِ ﷺ.

[6390] (...) It was narrated from Hishâm with this chain of narrators.

[٦٣٩٠] (. . .) **حَدَّثَنَاه** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ.

[6391] 155 - (2488) It was narrated that Masrûq said: "I entered upon 'Âishah and Hassân bin Thâbit was with her, reciting poetry to her. He said:

'She is chaste and prudent, she is beyond any suspicion;

She rises hungry in the morning but she does not consume the flesh of the chaste and innocent.'

'Âishah said to him: 'But you are not like that.'" Masrûq said: "I said to her: 'Why do you give him permission to enter upon you, when Allâh says: '...And as for him among them who had the greater share therein, his will be a great torment.?'[1] She said: 'What torment is greater than blindness?' She said: 'He used to defend' – or 'compose satirical verse on behalf of – the Messenger of Allâh ﷺ.'"

[٦٣٩١] **١٥٥-(٢٤٨٨) حَدَّثَنِي** بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ قَالَ: دَخَلْتُ عَلَىٰ عَائِشَةَ وَعِنْدَهَا حَسَّانُ بْنُ ثَابِتٍ يُنْشِدُهَا شِعْرًا، يُشَبِّبُ بِأَبْيَاتٍ لَهُ فَقَالَ:

حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ

وَتُصْبِحُ غَرْثَىٰ مِنْ لُحُومِ الْغَوَافِلِ

فَقَالَتْ لَهُ عَائِشَةُ: لَكِنَّكَ لَسْتَ كَذٰلِكَ، قَالَ مَسْرُوقٌ فَقُلْتُ لَهَا: لِمَ تَأْذَنِينَ لَهُ يَدْخُلُ عَلَيْكِ؟ وَقَدْ قَالَ اللهُ: ﴿وَالَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ﴾ [النور: ١١] . فَقَالَتْ: فَأَيُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَىٰ؟ فَقَالَتْ إِنَّهُ كَانَ يُنَافِحُ، أَوْ يُهَاجِي عَنْ رَسُولِ اللهِ ﷺ.

[6392] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadîth* similar as no. 6391), and he said: She said: "He used to compose satire as a rebuttal on behalf of the Messenger of Allâh ﷺ. But he did not mention the words: 'She is chaste and prudent.'"

[٦٣٩٢] (. . .) **حَدَّثَنَاه** ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ فِي هَٰذَا الْإِسْنَادِ، وَقَالَ قَالَتْ: كَانَ يَذُبُّ عَنْ رَسُولِ اللهِ ﷺ، وَلَمْ يَذْكُرْ: حَصَانٌ رَزَانٌ.

[6393] 156 - (2489) It was narrated that 'Âishah said: "Hassân

[٦٣٩٣] **١٥٦-(٢٤٨٩) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ

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[1] *An-Nûr* 24:11.

said: 'O Messenger of Allâh: "Do you give me permission (to lampoon) Abû Sufyân?" He said: "How can I, when I am related to him?" He said: "By the One Who has honored you, I shall draw you out from among them as a hair is drawn out from dough." Then Ḥassân said:

"The pinnacle of glory belongs to the tribe of Hâshim, the children of Bint Makhzûm, whereas your father was a slave."

This was his *Qaṣîdah*.

عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ حَسَّانُ: يَا رَسُولَ اللهِ! ائْذَنْ لِي فِي أَبِي سُفْيَانَ. قَالَ: «كَيْفَ بِقَرَابَتِي مِنْهُ؟» قَالَ: وَالَّذِي أَكْرَمَكَ! لَأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةُ مِنَ الْخَمِيرِ، فَقَالَ حَسَّانُ:

وَإِنَّ سَنَامَ الْمَجْدِ مِنْ آلِ هَاشِمٍ
بَنُو بِنْتِ مَخْزُومٍ، وَوَالِدُكَ الْعَبْدُ

قَصِيدَتَهُ هٰذِهِ.

[6394] (...) Hishâm bin 'Urwah narrated it with this chain of narrators (a *Ḥadîth* similar to no. 6393). She said: "Ḥassân bin Thâbit asked the Prophet ﷺ for permission to lampoon the idolaters," but he did not mention Abû Sufyân.

[٦٣٩٤] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ بِهٰذَا الْإِسْنَادِ، قَالَتِ: اسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتٍ النَّبِيَّ ﷺ فِي هِجَاءِ الْمُشْرِكِينَ، وَلَمْ يَذْكُرْ أَبَا سُفْيَانَ، وَقَالَ - بَدَلَ الْخَمِيرِ - الْعَجِينِ.

[6395] 157 - (2490) It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Lampoon the Quraish, for it will hurt them more than arrows." He sent word to Ibn Rawâḥah, saying: "Lampoon them." So he lampooned them but it was not good enough. Then he sent word to Ka'b bin Mâlik, then he sent word to Ḥassân bin Thâbit. When he entered upon him, Ḥassân said: "Now you have sent for this lion who wreaks vengeance then waves his tail about," then he stuck out his tongue

[٦٣٩٥] ١٥٧-(٢٤٩٠) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلَالٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اهْجُوا قُرَيْشًا، فَإِنَّهُ أَشَدُّ عَلَيْهَا مِنْ رَشْقٍ بِالنَّبْلِ» فَأَرْسَلَ إِلَى ابْنِ رَوَاحَةَ فَقَالَ: «اهْجُهُمْ» فَهَجَاهُمْ فَلَمْ يُرْضِ، فَأَرْسَلَ إِلَى

and moved it. He said: "By the One Who sent you with the Truth, I shall tear them with my tongue as leather is torn." The Messenger of Allâh ﷺ said: "Do not be hasty. Abû Bakr is most knowledgeable about their lineage, and I share a lineage with them. (Wait) until he summarizes my lineage for you." Ḥassân went to him, then he came back and said: "O Messenger of Allâh, he has summarized your lineage for me. By the One Who sent you with the Truth, I shall draw you out from among them as a hair is drawn out of the dough."

'Âishah said: "I heard the Messenger of Allâh ﷺ say to Ḥassân: 'The Holy Spirit will continue to support you, so long as you are defending Allâh and His Messenger.'"

She said: "I heard the Messenger of Allâh ﷺ say: 'Ḥassân has lampooned them and has satisfied himself and others.'

Ḥassân said:

'You satirized Muḥammad, but I replied on his behalf,
And there is reward with Allâh for this.
You satirized Muḥammad, virtuous, righteous,
The Messenger of Allâh, whose nature is sincerity.
So verily my father and my mother and my honor
Are a protection to the honor of Muḥammad.

كَعْبِ بْنِ مَالِكٍ، ثُمَّ أَرْسَلَ إِلَىٰ حَسَّانَ بْنِ ثَابِتٍ، فَلَمَّا دَخَلَ عَلَيْهِ، قَالَ حَسَّانُ: قَدْ آنَ لَكُمْ أَنْ تُرْسِلُوا إِلَىٰ هٰذَا الْأَسَدِ الضَّارِبِ بِذَنَبِهِ، ثُمَّ أَدْلَعَ لِسَانَهُ فَجَعَلَ يُحَرِّكُهُ، فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! لَأَفْرِيَنَّهُمْ بِلِسَانِي فَرْيَ الْأَدِيمِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَعْجَلْ، فَإِنَّ أَبَا بَكْرٍ أَعْلَمُ قُرَيْشٍ بِأَنْسَابِهَا، فَإِنَّ لِي فِيهِمْ نَسَبًا، حَتَّىٰ يُلَخِّصَ لَكَ نَسَبِي» فَأَتَاهُ حَسَّانُ، ثُمَّ رَجَعَ فَقَالَ: يَا رَسُولَ اللهِ! قَدْ لَخَّصَ لِي نَسَبَكَ، وَالَّذِي بَعَثَكَ بِالْحَقِّ! لَأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةُ مِنَ الْعَجِينِ.

قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لِحَسَّانَ: «إِنَّ رُوحَ الْقُدُسِ لَا يَزَالُ يُؤَيِّدُكَ، مَا نَافَحْتَ عَنِ اللهِ وَرَسُولِهِ».

وَقَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «هَجَاهُمْ حَسَّانُ فَشَفَىٰ وَاشْتَفَىٰ».

قَالَ حَسَّانُ:

هَجَوْتَ مُحَمَّدًا فَأَجَبْتُ عَنْهُ
وَعِنْدَ اللهِ فِي ذَاكَ الْجَزَاءُ
هَجَوْتَ مُحَمَّدًا بَرًّا تَقِيًّا
رَسُولَ اللهِ شِيمَتُهُ الْوَفَاءُ
فَإِنَّ أَبِي وَوَالِدَتِي وَعِرْضِي
لِعِرْضِ مُحَمَّدٍ مِنْكُمْ وِقَاءُ

May I lose my dear daughter, if you don't see them (horses),
Stirring up the dust on the two sides of Kadâ' (a hill near Makkah)..
They (horses) pull at the reins, going upwards,
On their shoulders are spears thirsting (for the blood of the enemy).
Our steeds are galloping, our women wipe them with their mantles.
If you leave us alone, we will perform *'Umrah*
And this will be a victory.
Otherwise wait for the fighting on the day on which Allâh will honor whom He pleases.
And Allâh said: "I have sent a servant who speak the truth in which there is no ambiguity."
And Allâh said: "I have prepared an army" – they are the *Anṣâr* whose object is fighting (the enemy)
There reaches every day from Ma'dd abuse, or fighting, or satire.
Whoever satirizes the Messenger from among you, or praises him and helps, it is all the same,
And Jibrîl, the Messenger of Allâh is among us, and the Holy Spirit who has no match.'"

ثَكِلْتُ بُنَيَّتِي إِنْ لَمْ تَرَوْهَا
تُثِيرُ النَّقْعَ مِنْ كَنَفَيْ كَدَاءِ
يُبَارِينَ الْأَعِنَّةَ مُصْعِدَاتٍ
عَلَىٰ أَكْتَافِهَا الْأَسَلُ الظِّمَاءُ
تَظَلُّ جِيَادُنَا مُتَمَطِّرَاتٍ
تُلَطِّمُهُنَّ بِالْخُمُرِ النِّسَاءُ
فَإِنْ أَعْرَضْتُمُو عَنَّا اعْتَمَرْنَا
وَكَانَ الْفَتْحُ وَانْكَشَفَ الْغِطَاءُ
وَإِلَّا فَاصْبِرُوا لِضِرَابِ يَوْمٍ
يُعِزُّ اللهُ فِيهِ مَنْ يَشَاءُ
وَقَالَ اللهُ: قَدْ أَرْسَلْتُ عَبْدًا
يَقُولُ الْحَقَّ لَيْسَ بِهِ خَفَاءُ
وَقَالَ اللهُ: قَدْ يَسَّرْتُ جُنْدًا
هُمُ الْأَنْصَارُ عُرْضَتُهَا اللِّقَاءُ
يُلَاقِي كُلَّ يَوْمٍ مِنْ مَعَدٍّ
سِبَابٌ أَوْ قِتَالٌ أَوْ هِجَاءُ
فَمَنْ يَهْجُو رَسُولَ اللهِ مِنْكُمْ
وَيَمْدَحُهُ وَيَنْصُرُهُ سَوَاءُ
وَجِبْرِيلٌ رَسُولُ اللهِ فِينَا
وَرُوحُ الْقُدْسِ لَيْسَ لَهُ كِفَاءُ

Chapter 35. The Virtues Of Abû Hurairah (Ad-Dawsî), May Allâh Be Pleased With Him

(المعجم ٣٥) - (بَابٌ من فضائل أبي هريرة [الدوسيّ]، رضي الله عنه) (التحفة ٨١)

[6396] 158 - (2491) Abû Hurairah said: "I used to call my mother to Islam when she was a

[٦٣٩٦] ١٥٨-(٢٤٩١) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ

idolator. I called her one day, and she said to me something about the Messenger of Allâh ﷺ that I disliked. I came to the Messenger of Allâh ﷺ weeping, and said: 'O Messenger of Allâh, I have been calling my mother to Islam but she refuses. I called her today and she said to me something about you that I disliked. Pray to Allâh to guide the mother of Abû Hurairah.' The Messenger of Allâh ﷺ said: 'O Allâh, guide the mother of Abû Hurairah.' I went out, feeling optimistic because of the supplication of the Prophet of Allâh ﷺ.

"When I came near the door, I found it closed. My mother heard my footsteps and said: 'Stay where you are, O Abû Hurairah!' I heard the sound of falling water. She performed *Ghusl* then she put on her chemise and quickly put on her head cover, then she opened the door and said: 'O Abû Hurairah, I bear witness that none has the right to be worshiped but Allâh and I bear witness that Muḥammad is His slave and Messenger.'"

He said: "I went back to the Messenger of Allâh ﷺ and I came to him, weeping with joy. I said: 'O Messenger of Allâh, be of good cheer, for Allâh has answered your prayer and has guided the mother of Abû Hurairah.' He praised and glorified Allâh and said good things.

الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ أَبِي كَثِيرٍ [يَزِيدَ بْنِ عَبْدِ الرَّحْمٰنِ]: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: كُنْتُ أَدْعُو أُمِّي إِلَى الْإِسْلَامِ وَهِيَ مُشْرِكَةٌ، فَدَعَوْتُهَا يَوْمًا فَأَسْمَعَتْنِي فِي رَسُولِ اللهِ ﷺ مَا أَكْرَهُ، فَأَتَيْتُ رَسُولَ اللهِ ﷺ وَأَنَا أَبْكِي، قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي كُنْتُ أَدْعُو أُمِّي إِلَى الْإِسْلَامِ فَتَأْبَىٰ عَلَيَّ، فَدَعَوْتُهَا الْيَوْمَ فَأَسْمَعَتْنِي فِيكَ مَا أَكْرَهُ، فَادْعُ اللهَ أَنْ يَهْدِيَ أُمَّ أَبِي هُرَيْرَةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «اللّٰهُمَّ! اهْدِ أُمَّ أَبِي هُرَيْرَةَ» فَخَرَجْتُ مُسْتَبْشِرًا بِدَعْوَةِ نَبِيِّ اللهِ ﷺ، فَلَمَّا جِئْتُ فَصِرْتُ إِلَى الْبَابِ، فَإِذَا هُوَ مُجَافٌ، فَسَمِعَتْ أُمِّي خَشْفَ قَدَمَيَّ، فَقَالَتْ: مَكَانَكَ يَا أَبَا هُرَيْرَةَ! وَسَمِعْتُ خَضْخَضَةَ الْمَاءِ، قَالَ: فَاغْتَسَلَتْ وَلَبِسَتْ دِرْعَهَا وَعَجِلَتْ عَنْ خِمَارِهَا، فَفَتَحَتِ الْبَابَ، ثُمَّ قَالَتْ: يَا أَبَا هُرَيْرَةَ! أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، قَالَ: فَرَجَعْتُ إِلَى رَسُولِ اللهِ ﷺ، فَأَتَيْتُهُ وَأَنَا أَبْكِي مِنَ الْفَرَحِ، قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَبْشِرْ قَدِ اسْتَجَابَ اللهُ دَعْوَتَكَ وَهَدَىٰ أُمَّ أَبِي هُرَيْرَةَ، فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ وَقَالَ خَيْرًا.

"I said: 'O Messenger of Allâh, pray to Allâh to make my mother and I beloved to His believing slaves, and to make them beloved to us.' The Messenger of Allâh ﷺ said: 'O Allâh, make this slave of Yours' - meaning Abû Hurairah - 'and his mother beloved to Your believing slaves, and make the believers beloved to them.' There is no believer created who hears of me or sees me, but he loves me."

قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يُحَبِّبَنِي أَنَا وَأُمِّي إِلَىٰ عِبَادِهِ الْمُؤْمِنِينَ، وَيُحَبِّبَهُمْ إِلَيْنَا، قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! حَبِّبْ عُبَيْدَكَ هٰذَا - يَعْنِي أَبَا هُرَيْرَةَ - وَأُمَّهُ إِلَىٰ عِبَادِكَ الْمُؤْمِنِينَ، وَحَبِّبْ إِلَيْهِمُ الْمُؤْمِنِينَ» فَمَا خُلِقَ مُؤْمِنٌ يَسْمَعُ بِي، وَلَا يَرَانِي، إِلَّا أَحَبَّنِي.

[6397] 159 - (2492) Abû Hurairah said: "You say that Abû Hurairah narrates too many *Aḥadîth* from the Messenger of Allâh ﷺ, and our reckoning will be with Allâh. I was a poor man and I served the Messenger of Allâh ﷺ in return for having enough to eat. The *Muhâjirîn* were busy with their trading in the market, and the *Anṣâr* were busy with tending to their property. The Messenger of Allâh ﷺ said: 'Who will spread out his garment so that he will never forget anything that he hears from me?' So I spread out my garment until he had finished speaking, then I gathered it to me, and I have not forgotten anything that I heard from him."

[٦٣٩٧] ١٥٩-(٢٤٩٢) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ، جَمِيعًا عَنْ سُفْيَانَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّكُمْ تَزْعُمُونَ أَنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنْ رَسُولِ اللهِ ﷺ، وَاللهُ الْمَوْعِدُ، كُنْتُ رَجُلًا مِسْكِينًا، أَخْدُمُ رَسُولَ اللهِ ﷺ عَلَىٰ مِلْءِ بَطْنِي، وَكَانَ الْمُهَاجِرُونَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ، وَكَانَتِ الْأَنْصَارُ يَشْغَلُهُمُ الْقِيَامُ عَلَىٰ أَمْوَالِهِمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَبْسُطْ ثَوْبَهُ فَلَنْ يَنْسَىٰ شَيْئًا سَمِعَهُ مِنِّي» فَبَسَطْتُ ثَوْبِي حَتَّىٰ قَضَىٰ حَدِيثَهُ، ثُمَّ ضَمَمْتُهُ إِلَيَّ، فَمَا نَسِيتُ شَيْئًا سَمِعْتُهُ مِنْهُ.

[انظر: ٦٣٩٩ ت ٢٤٩٢]

[6398] (...) This *Hadîth* was narrated from Abû Hurairah (a similar narration as no. 6397), except that Mâlik (a sub narrator) ended his *Hadîth* where the words of Abû Hurairah end, and he did not mention in his *Hadîth* the words of the Prophet ﷺ: "Who will spread out his garment..."

[٦٣٩٨] (...) **حَدَّثَنِي** عَبْدُ اللهِ بْنُ جَعْفَرِ بْنِ يَحْيَى بْنِ خَالِدٍ: أَخْبَرَنَا مَعْنٌ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ بِهٰذَا الْحَدِيثِ، غَيْرَ أَنَّ مَالِكًا انْتَهَىٰ حَدِيثُهُ عِنْدَ انْقِضَاءِ قَوْلِ أَبِي هُرَيْرَةَ - وَلَمْ يَذْكُرْ فِي حَدِيثِهِ الرِّوَايَةَ عَنِ النَّبِيِّ ﷺ «مَنْ يَبْسُطُ ثَوْبَهُ» إِلَىٰ آخِرِهِ.

[6399] 160 - (2493) It was narrated from 'Urwah bin Az-Zubair that 'Âishah said: "Are you surprised that Abû Hurairah came and sat beside my apartment and narrated from the Prophet ﷺ so that I could hear it. But I was offering a voluntary prayer, and he left before I finished my prayer. If I had caught up with him I would have told him: 'The Messenger of Allâh ﷺ did not speak as quickly as you do.'"

[٦٣٩٩] ١٦٠-(٢٤٩٣) **وحَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ؛ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّ عَائِشَةَ قَالَتْ: أَلَا يُعْجِبُكَ أَبُو هُرَيْرَةَ جَاءَ فَجَلَسَ إِلَىٰ جَانِبِ حُجْرَتِي، يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، يُسْمِعُنِي ذٰلِكَ، وَكُنْتُ أُسَبِّحُ، فَقَامَ قَبْلَ أَنْ أَقْضِيَ سُبْحَتِي، وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ: إِنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسَرْدِكُمْ. [انظر: ٧٥٠٩]

[6399]. (2492) Ibn Shihâb said: "Ibn Al-Mûsayyab said: 'Abû Hurairah said: "They say that Abû Hurairah narrates too much (*Ahadîth* from the Messenger of Allâh ﷺ), and the reckoning is with Allâh. They say: 'Why don't the *Muhâjirîn* and *Ansâr* narrate as

(٢٤٩٢) قَالَ ابْنُ شِهَابٍ: وَقَالَ ابْنُ الْمُسَيَّبِ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: يَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ قَدْ أَكْثَرَ، وَاللهُ الْمَوْعِدُ وَيَقُولُونَ: مَا بَالُ الْمُهَاجِرِينَ وَالْأَنْصَارِ لَا يَتَحَدَّثُونَ مِثْلَ أَحَادِيثِهِ؟ وَسَأُخْبِرُكُمْ عَنْ ذٰلِكَ: إِنَّ

much as he does?' I will tell you about that.

"My brothers among the *Anṣâr* were busy working the land, and my brothers among the *Muhâjirîn* were busy trading in the marketplace. But I used to stay close to the Messenger of Allâh ﷺ in return for enough to eat. Hence I was present when they were absent, and I remembered when they forgot. The Messenger of Allâh ﷺ said one day: 'Who among you will spread out his cloak and listen to what I say, then gather it to his chest, then he will not forget anything that he hears.' So I spread out a garment that I was wearing, until he finished speaking, then I gathered it to my chest, and after that day I did not forget anything that he told me. Were it not for two verses that Allâh revealed in His Book, I would never have narrated anything: 'Verily, those who conceal *Al-Bayyinât* (the clear proofs, evidences) and the guidance, which We have sent down" to the end of the two Verses.[1]

إِخْوَانِي مِنَ الْأَنْصَارِ كَانَ يَشْغَلُهُمْ عَمَلُ أَرْضِهِمْ، وَأَمَّا إِخْوَانِي مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمُ الصَّفْقُ بِالْأَسْوَاقِ، وَكُنْتُ أَلْزَمُ رَسُولَ اللهِ ﷺ عَلَىٰ مِلْءِ بَطْنِي، فَأَشْهَدُ إِذَا غَابُوا، وَأَحْفَظُ إِذَا نَسُوا، وَلَقَدْ قَالَ رَسُولُ اللهِ ﷺ يَوْمًا: «أَيُّكُمْ يَبْسُطُ ثَوْبَهُ فَيَأْخُذُ مِنْ حَدِيثِي هٰذَا، ثُمَّ يَجْمَعُهُ إِلَىٰ صَدْرِهِ، فَإِنَّهُ لَمْ يَنْسَ شَيْئًا سَمِعَهُ» فَبَسَطْتُ بُرْدَةً عَلَيَّ، حَتَّىٰ فَرَغَ مِنْ حَدِيثِهِ، ثُمَّ جَمَعْتُهَا إِلَىٰ صَدْرِي، فَمَا نَسِيتُ بَعْدَ ذٰلِكَ الْيَوْمِ شَيْئًا حَدَّثَنِي بِهِ، وَلَوْلَا آيَتَانِ أَنْزَلَهُمَا اللهُ فِي كِتَابِهِ مَا حَدَّثْتُ شَيْئًا أَبَدًا: ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ﴾ [البقرة: ١٥٩، ١٦٠] إِلَىٰ آخِرِ الْآيَتَيْنِ. [راجع: ٦٣٩٧]

[6400] (...) It was narrated from Az-Zuhrî: Sa'eed bin Al-Mûsâyyab and Abû Salamah bin 'Abdur-Raḥmân narrated that Abû Hurairah said: "You say that Abû Hurairah narrates too many *Aḥadîth* from the Messenger of Allâh ﷺ..." a similar *Ḥadîth* (as no. 2492).

[٦٤٠٠] (...) **وحَدَّثَنَا** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّكُمْ تَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنْ رَسُولِ اللهِ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

[1] *Al-Baqarah* 2:159,160.

Chapter 36. The Virtues Of Ḥâṭib Bin Abî Balta'ah And The People Of Badr, May Allâh Be Pleased With Them

(المعجم ٣٦) - (بَابٌ من فضائل حَاطِبِ بْنِ أَبِي بَلْتَعَةَ وَأهل بدر رضي الله عنهم) (التحفة ٨٢)

[6401] 161 - (2494) 'Ubaidullâh bin Abî Râfi', who was the scribe of 'Alî, said: "I heard 'Alî, [may Allâh be pleased with him] say: 'The Messenger of Allâh ﷺ sent us; myself, Az-Zubair and Al-Miqdâd, and he said: "Go to the garden of Khâkh, in which you will find a woman riding a camel with whom there is a letter, and take it from her."

"We set out, with our horses galloping, and we found the woman. We said: 'Give us the letter.' She said: 'I do not have a letter.' We said: 'Either you give us the letter, or we will remove your clothes (to search for the letter).' So she brought it out from her braided hair, and we brought it to the Messenger of Allâh ﷺ. And in it (was written): 'From Ḥâṭib bin Abî Balt'ah' to some of the idolaters of Makkah, telling them something about the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: 'O Ḥâṭib, what is this?' He said: 'Do not be hasty in judging me, O Messenger of Allâh. I am a man who was attached to the Quraish' – Sufyân (a sub narrator) said: 'He was an ally of theirs, but he was not one of them' – 'and the

[٦٤٠١] ١٦١-(٢٤٩٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعَمْرٍو - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ أَبِي رَافِعٍ، وَهُوَ كَاتِبُ عَلِيٍّ. قَالَ: سَمِعْتُ عَلِيًّا [رَضِيَ اللهُ عَنْهُ] وَهُوَ يَقُولُ: بَعَثَنَا رَسُولُ اللهِ ﷺ أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ، فَقَالَ: «ائْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَا» فَانْطَلَقْنَا تَعَادَىٰ بِنَا خَيْلُنَا، فَإِذَا نَحْنُ بِالْمَرْأَةِ، فَقُلْنَا: أَخْرِجِي الْكِتَابَ، فَقَالَتْ: مَا مَعِيَ كِتَابٌ، فَقُلْنَا: لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَتُلْقِيَنَّ الثِّيَابَ، فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَأَتَيْنَا بِهِ رَسُولَ اللهِ ﷺ، فَإِذَا فِيهِ: مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَىٰ أُنَاسٍ مِنَ الْمُشْرِكِينَ، مِنْ أَهْلِ مَكَّةَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا حَاطِبُ! مَا هٰذَا؟» قَالَ: لَا تَعْجَلْ عَلَيَّ يَا رَسُولَ اللهِ! إِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي

Muhâjirîn with you have relatives who will protect their families. As I have no blood ties among them, I wanted to do them a favor so that they would protect my family. I did not do it out of disbelief or because I apostatized from my religion, nor because I approved of disbelief after becoming Muslim.'"

"The Messenger of Allâh ﷺ said: 'He has spoken the truth.' 'Umar said: 'O Messenger of Allâh, let me strike the neck of this hypocrite.' He (ﷺ) said: "He was present at (the battle of) Badr, and you do not know, perhaps Allâh looked upon the people of Badr and said: 'Do what you wish, for I have forgiven you.' Then Allâh revealed the words: 'O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends.'"[1]

قُرَيْشٍ - قَالَ سُفْيَانُ: كَانَ حَلِيفًا لَهُمْ، وَلَمْ يَكُنْ مِنْ أَنْفُسِهَا - وَكَانَ مَنْ كَانَ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ، فَأَحْبَبْتُ، إِذْ فَاتَنِي ذٰلِكَ مِنَ النَّسَبِ فِيهِمْ، أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي، وَلَمْ أَفْعَلْهُ كُفْرًا وَلَا ارْتِدَادًا عَنْ دِينِي، وَلَا رِضًا بِالْكُفْرِ بَعْدَ الْإِسْلَامِ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ» فَقَالَ عُمَرُ: دَعْنِي، يَا رَسُولَ اللهِ! أَضْرِبْ عُنُقَ هٰذَا الْمُنَافِقِ، فَقَالَ: «إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلَىٰ أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ، فَقَدْ غَفَرْتُ لَكُمْ». فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾ [الممتحنة: ١]. وَلَيْسَ فِي حَدِيثِ أَبِي بَكْرٍ وَزُهَيْرٍ ذِكْرُ الْآيَةِ، وَجَعَلَهَا إِسْحَٰقُ فِي رِوَايَتِهِ، مِنْ تِلَاوَةِ سُفْيَانَ.

[6402] (...) It was narrated that 'Alî said: "The Messenger of Allâh ﷺ sent myself and Abû Marthad Al-Ghanawî and Az-Zubair bin Al-'Awwâm, and we were all horsemen. He said: 'Go until you come to the garden of Khâkh, in which there is a woman from among the idolaters who has a letter with her from Ḥâṭib, written to the idolaters.'"

[٦٤٠٢] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ؛ وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللهِ، كُلُّهُمْ عَنْ حُصَيْنٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ السُّلَمِيِّ،

[1] *Al-Mumtaḥanah* 60:1.

And he mentioned a *Hadîth* like that of 'Ubaidullâh bin Abî Râfi' from 'Alî (no. 6402)."

عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ، وَأَبَا مَرْثَدٍ الْغَنَوِيَّ وَالزُّبَيْرَ بْنَ الْعَوَّامِ، وَكُلُّنَا فَارِسٌ، فَقَالَ: «انْطَلِقُوا حَتَّىٰ تَأْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا امْرَأَةً مِنَ الْمُشْرِكِينَ مَعَهَا كِتَابٌ مِنْ حَاطِبٍ إِلَىٰ الْمُشْرِكِينَ» فَذَكَرَ بِمَعْنَىٰ حَدِيثِ عُبَيْدِ اللهِ ابْنِ أَبِي رَافِعٍ عَنْ عَلِيٍّ.

[6403] 162 - (2495) It was narrated from Jâbir that a slave of Hâtib came to the Messenger of Allâh ﷺ complaining about Hâtib. He said: "O Messenger of Allâh, Hâtib is going to go to Hell." The Messenger of Allâh ﷺ said: "You are lying, he is not going to go to Hell, for he was present at (the battle of) Badr and Al-Hudaibiyah."

[٦٤٠٣] ١٦٢-(٢٤٩٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ عَبْدًا لِحَاطِبٍ جَاءَ رَسُولَ اللهِ ﷺ يَشْكُو حَاطِبًا، فَقَالَ: يَا رَسُولَ اللهِ! لَيَدْخُلَنَّ حَاطِبٌ النَّارَ، فَقَالَ رَسُولُ اللهِ ﷺ: «كَذَبْتَ لَا يَدْخُلُهَا، فَإِنَّهُ شَهِدَ بَدْرًا وَالْحُدَيْبِيَةَ».

Chapter 37. The Virtues Of The Companions Of The Tree, Those Who Gave Their Oath Of Allegiance *Bay'at Ar-Ridwân*, May Allâh Be Pleased With Them

(المعجم ٣٧) - (بَابٌ مِن فضائل أصحاب الشجرة، أهل بيعة الرضوان، رضي الله عنهم)

(التحفة ٨٣)

[6404] 163 - (2496) Jâbir bin 'Abdullâh said: "Umm Mubashshir told me that, in the presence of Hafsah, she heard the Prophet ﷺ say: 'None of the companions of the tree, those who swore their oath of allegiance beneath it, will enter the Fire, if Allâh wills.' She said: 'Yes they will, O Messenger

[٦٤٠٤] ١٦٣-(٢٤٩٦) حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: أَخْبَرَتْنِي أُمُّ مُبَشِّرٍ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ عِنْدَ حَفْصَةَ: «لَا يَدْخُلُ النَّارَ، إِنْ

of Allâh.' And he scolded her. Ḥafṣah said: 'There is not one of you but will pass over it (Hell).[1] The Prophet ﷺ said: 'But Allâh says: 'Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell).'''[2]

شَاءَ اللهُ، مِنْ أَصْحَابِ الشَّجَرَةِ، أَحَدٌ مِنَ الَّذِينَ بَايَعُوا تَحْتَهَا» قَالَتْ: بَلَىٰ، يَا رَسُولَ اللهِ! فَانْتَهَرَهَا، فَقَالَتْ حَفْصَةُ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾ [مريم: ٧١]. فَقَالَ النَّبِيُّ ﷺ: «قَدْ قَالَ اللهُ [عَزَّ وَجَلَّ]: ﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا﴾ [مريم: ٧٢].

Chapter 38. The Virtues Of The Two Ash'arîs; Abû Mûsâ And Abû 'Âmir, May Allâh Be Pleased With Them

(المعجم ٣٨) - (بَابٌ من فضائل أبي موسى وأبي عامر الأشعريين، رضي الله عنهما) (التحفة ٨٤)

[6405] 164 - (2497) It was narrated that Abû Mûsâ said: "I was with the Prophet ﷺ when he was camping in Al-Ji'rânah, between Makkah and Al-Madînah, and Bilâl was with him. A Bedouin man came to the Messenger of Allâh ﷺ and said: 'Will you fulfill your promise to me, O Muḥammad?' The Messenger of Allâh ﷺ said to him: 'Accept the glad tidings.' The Bedouin said to him: How often you say to me; 'Accept the good news.' The Messenger of Allâh ﷺ turned to Abû Mûsâ and Bilâl, looking angry, and said: 'This one has rejected glad tidings; you two accept it.' They said: 'We accept it, O Messenger of Allâh.' Then the Messenger of Allâh ﷺ called for a

[٦٤٠٥] ١٦٤-(٢٤٩٧) حَدَّثَنَا أَبُو عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي أُسَامَةَ، قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ وَهُوَ نَازِلٌ بِالْجِعْرَّانَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، وَمَعَهُ بِلَالٌ، فَأَتَىٰ رَسُولَ اللهِ ﷺ رَجُلٌ أَعْرَابِيٌّ، فَقَالَ: أَلَا تُنْجِزُ لِي، يَا مُحَمَّدُ! مَا وَعَدْتَنِي؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَبْشِرْ». فَقَالَ لَهُ الْأَعْرَابِيُّ: أَكْثَرْتَ عَلَيَّ مِنْ «أَبْشِرْ» فَأَقْبَلَ رَسُولُ اللهِ ﷺ عَلَىٰ أَبِي مُوسَىٰ وَبِلَالٍ،

[1] *Mariam* 19:71.

[2] *Mariam* 19:72.

vessel of water, and he washed his hands and face in it, and rinsed his mouth, then he said: 'Drink from it, and pour some on your faces and chests, and accept the glad tidings.' Umm Salamah called out to them from behind the curtain: 'Leave some of that which is in your vessel for your mother.' So they left some of it for her."

كَهَيْئَةِ الْغَضْبَانِ، فَقَالَ: «إِنَّ هٰذَا قَدْ رَدَّ الْبُشْرَىٰ، فَاقْبَلَا أَنْتُمَا» فَقَالَا: قَبِلْنَا يَا رَسُولَ اللهِ! ثُمَّ دَعَا رَسُولُ اللهِ ﷺ بِقَدَحٍ فِيهِ مَاءٌ، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ، ثُمَّ قَالَ: «اشْرَبَا مِنْهُ، وَأَفْرِغَا عَلَىٰ وُجُوهِكُمَا وَنُحُورِكُمَا، وَأَبْشِرَا» فَأَخَذَا الْقَدَحَ، فَفَعَلَا مَا أَمَرَهُمَا بِهِ رَسُولُ اللهِ ﷺ، فَنَادَتْهُمَا أُمُّ سَلَمَةَ مِنْ وَرَاءِ السِّتْرِ: أَفْضِلَا لِأُمِّكُمَا مِمَّا فِي إِنَائِكُمَا، فَأَفْضَلَا لَهَا مِنْهُ طَائِفَةً.

[6406] 165 - (2498) It was narrated from Abû Burdah that his father said: "When the Prophet ﷺ had finished with (the battle of) Ḥunain, he sent Abû 'Âmir at the head of an army to Awṭâs, where he met Duraid bin Aṣ-Ṣimmah, who was killed, and Allâh caused his companions to be defeated. Abû Mûsâ said: 'And he sent me with Abû 'Âmir.' He said: 'Abû 'Âmir was struck in the knee with an arrow by a man of Banû Jusham, and it was stuck in his knee. I came to him and said: "O uncle, who struck you?"'

Abû 'Âmir pointed him out to Abû Mûsâ and said: "That one killed me, do you see the one who struck me?" Abû Mûsâ said: "I went to him and caught up with him, and when he saw me, he ran away from me. I followed

[٦٤٠٦] ١٦٥-(٢٤٩٨) حَدَّثَنَا عَبْدُ اللهِ بْنُ بَرَّادٍ أَبُو عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: لَمَّا فَرَغَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ، بَعَثَ أَبَا عَامِرٍ عَلَىٰ جَيْشٍ إِلَىٰ أَوْطَاسٍ، فَلَقِيَ دُرَيْدَ بْنَ الصِّمَّةِ، فَقُتِلَ دُرَيْدُ بْنُ الصِّمَّةِ وَهَزَمَ اللهُ أَصْحَابَهُ، فَقَالَ أَبُو مُوسَىٰ: وَبَعَثَنِي مَعَ أَبِي عَامِرٍ - قَالَ -: فَرُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ، رَمَاهُ رَجُلٌ مِنْ بَنِي جُشَمٍ بِسَهْمٍ، فَأَثْبَتَهُ فِي رُكْبَتِهِ، فَانْتَهَيْتُ إِلَيْهِ فَقُلْتُ: يَا عَمِّ! مَنْ رَمَاكَ؟ فَأَشَارَ أَبُو عَامِرٍ إِلَىٰ أَبِي مُوسَىٰ، فَقَالَ: إِنَّ ذَاكَ قَاتِلِي، تَرَاهُ ذَاكَ

him and I started saying: 'Don't you feel ashamed? Aren't you an Arab? Won't you stand firm?' So he stopped, and we met and traded blows, then I struck him with the sword and killed him. Then I went back to Abû 'Âmir and said: 'Allâh has killed your opponent.' He said: 'Pull this arrow out.' So I pulled it out and water came out of it (the wound). He said: 'O son of my brother, go to the Messenger of Allâh ﷺ and convey greetings of *Salâm* to him from, me, and say to him: "Abû 'Âmir says to you: 'Pray for forgiveness for me.'"

"Abû 'Âmir appointed me in charge of the people, then it was not long before he died. When I came back to the Prophet ﷺ, I entered upon him when he was in a house on a bed made of rope without a mattress, and the ropes had left marks on the back and sides of the Messenger of Allâh ﷺ. I told him what had happened to us and to Abû 'Âmir, and I said to him: 'He said: "Tell him to pray for forgiveness for me."' The Messenger of Allâh ﷺ called for some water and he performed *Wudû'*, then he raised his hands and said: 'O Allâh, forgive 'Ubaid Abû 'Âmir,' until I could see the whiteness of his armpits. Then he said: 'O Allâh, on the Day of Resurrection make him above many of Your creation,' or; 'many of the people.' I said: 'And me, O

الَّذِي رَمَانِي، قَالَ أَبُو مُوسَىٰ: فَقَصَدْتُ لَهُ فَاعْتَمَدْتُهُ فَلَحِقْتُهُ، فَلَمَّا رَآنِي وَلَّىٰ عَنِّي ذَاهِبًا، فَاتَّبَعْتُهُ وَجَعَلْتُ أَقُولُ [لَهُ]: أَلَا تَسْتَحْيِي؟ أَلَسْتَ عَرَبِيًّا؟ أَلَا تَثْبُتُ؟ فَكَفَّ، فَالْتَقَيْتُ أَنَا وَ هُوَ، فَاخْتَلَفْنَا أَنَا وَ هُوَ ضَرْبَتَيْنِ، فَضَرَبْتُهُ بِالسَّيْفِ فَقَتَلْتُهُ، ثُمَّ رَجَعْتُ إِلَىٰ أَبِي عَامِرٍ فَقُلْتُ: إِنَّ اللهَ قَدْ قَتَلَ صَاحِبَكَ، قَالَ: فَانْزِعْ هٰذَا السَّهْمَ، فَنَزَعْتُهُ فَنَزَا مِنْهُ الْمَاءُ، فَقَالَ: يَا ابْنَ أَخِي! انْطَلِقْ إِلَىٰ رَسُولِ اللهِ ﷺ فَأَقْرِئْهُ مِنِّي السَّلَامَ، وَقُلْ لَهُ: يَقُولُ لَكَ أَبُو عَامِرٍ: اسْتَغْفِرْ لِي، قَالَ: وَاسْتَعْمَلَنِي أَبُو عَامِرٍ عَلَىٰ النَّاسِ، وَمَكَثَ يَسِيرًا ثُمَّ إِنَّهُ مَاتَ، فَلَمَّا رَجَعْتُ إِلَىٰ النَّبِيِّ ﷺ دَخَلْتُ عَلَيْهِ، وَ هُوَ فِي بَيْتٍ عَلَىٰ سَرِيرٍ مُرْمَلٍ، وَعَلَيْهِ فِرَاشٌ، وَقَدْ أَثَّرَ رِمَالُ السَّرِيرِ بِظَهْرِ رَسُولِ اللهِ ﷺ وَجَنْبَيْهِ، فَأَخْبَرْتُهُ بِخَبَرِنَا وَخَبَرِ أَبِي عَامِرٍ، وَقُلْتُ لَهُ: قَالَ: قُلْ لَهُ: يَسْتَغْفِرْ لِي، فَدَعَا رَسُولُ اللهِ ﷺ بِمَاءٍ، فَتَوَضَّأَ مِنْهُ، ثُمَّ رَفَعَ يَدَيْهِ، ثُمَّ قَالَ: «اللّٰهُمَّ! اغْفِرْ لِعُبَيْدٍ أَبِي عَامِرٍ» حَتَّىٰ رَأَيْتُ بَيَاضَ إِبْطَيْهِ، ثُمَّ قَالَ: «اللّٰهُمَّ! اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ، أَوْ مِنَ النَّاسِ» فَقُلْتُ: وَلِي، يَا رَسُولَ

Messenger of Allâh! Pray for forgiveness for me!' The Prophet ﷺ said: 'O Allâh, forgive 'Abdullâh bin Qais for his sins, and admit him to a gate of great honor on the Day of Resurrection.'"[1]

Abû Burdah said: "One of them was for Abû 'Âmir and the other was for Abû Mûsâ."

اللهِ! فَاسْتَغْفِرْ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ! اغْفِرْ لِعَبْدِ اللهِ بْنِ قَيْسٍ ذَنْبَهُ، وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلًا كَرِيمًا».

قَالَ أَبُو بُرْدَةَ: إِحْدَاهُمَا لِأَبِي عَامِرٍ، وَالْأُخْرَىٰ لِأَبِي مُوسَىٰ.

Chapter 39. The Virtues Of The Ash'arîs, May Allâh Be Pleased With Them

(المعجم ٣٩) - (بابٌ من فضائل الأشعريِّين رضي الله عنهم)

(التحفة ٨٥)

[6407] 166 - (2499) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'I recognize the voices of a group of the Ash'arîs when they recite Qur'ân, when they enter at night, and I can tell where they are from their voices when they recite Qur'ân at night, even though I did not see where they stopped during the day. Among them is a *Hakîm*[2] who, when he

[٦٤٠٧] ١٦٦-(٢٤٩٩) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا بُرَيْدٌ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَعْرِفُ أَصْوَاتَ رُفْقَةِ الْأَشْعَرِيِّينَ بِالْقُرْآنِ، حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرَ

[1] See *An-Nisâ'* 4:31.

[2] *Hakîm*; scholars differ over whether this is a description or a name. If it were a description, then it means a wise man. In *Al-Isâbah* Al-Hâfiz Ibn Hajar said: "Hakîm Al-Ash'arî: I do not know of any information about him, except what occurs in the Two *Sahîh*, in the *Hadîth* of Abû Mûsâ Al-Ash'arî, who said: 'The Messenger of Allâh ﷺ said: "I recognize the voices of a group of the Ash'arîs when they recite Qur'ân, when they enter at night," - meaning in the *Masjid* - "Among them is a Hakîm, who, when he meets the horsemen' - so he mentioned the *Hadîth*." And Al-Hâfiz also said there: "Ibn At-Tîn, and others among those who explained *Al-Bukhârî*, said that his saying: 'Among them is a *Hakîm*' is a description of a man among them, not a name. And this was reported by 'Iyâd from his Shaikh, Abû 'Alî As-Sadafî." An-Nawawî said similar to this. See also *Fath Al-Bârî* (no. 4232) where he said that: "when they enter at night" means when they enter their homes after going out to the *Masjid* or for some work and then return, and he cited that from an-Nawawî, while what is with us in the commentary of

meets the horsemen'" – or "the enemy – he says to them: "My companions are telling you to wait for them."

مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ، وَمِنْهُمْ حَكِيمٌ إِذَا لَقِيَ الْخَيْلَ - أَوْ قَالَ الْعَدُوَّ - قَالَ لَهُمْ: إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ».

[6408] 167 - (2500) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'If the Ash'arîs run short of provisions during a campaign, or they run short of food for their families in Al-Madînah, they gather whatever they have in a single cloth and divide it equally among themselves. They belong to me and I belong to them.'"

[٦٤٠٨] ١٦٧-(٢٥٠٠) حَدَّثَنَا أَبُو عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي أُسَامَةَ - قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ-: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْأَشْعَرِيِّينَ، إِذَا أَرْمَلُوا فِي الْغَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ، جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ، بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ».

Chapter 40. The Virtues Of Abû Sufyân Ṣakhr bin Ḥarb, May Allâh Be Pleased With Him

(المعجم ٤٠) - (بَابٌ من فضائل أبي سفيان صخر بن حرب، رضي الله عنه) (التحفة ٨٦)

[6409] 168 - (2501) Ibn 'Abbâs said: "The Muslims would not look at Abû Sufyân nor sit with him. He said to the Prophet ﷺ: 'O Prophet of Allâh, give me three things.' He said: 'Yes.' He said: 'I have with me the most beautiful

[٦٤٠٩] ١٦٨-(٢٥٠١) حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ وَأَحْمَدُ ابْنُ جَعْفَرٍ الْمَعْقِرِيُّ قَالَا: حَدَّثَنَا النَّضْرُ وَ هُوَ ابْنُ مُحَمَّدٍ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنَا أَبُو زُمَيْلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ:

An-Nawawî today is: "When they go out for work then return." Without mentioning the *Masjid*. Also, it is important to understand the different explanations, that some of them recited this *Ḥadîth* with the meaning: "When they ride (*yarḥulûn*) during the night" instead of *yadkhulûn* "enter." And An-Nawawî considered the recitation cited in our text (*yadkhulûn* "enter") to be the more correct.

and best (woman) of the Arabs, Umm Ḥabîbah bint Abî Sufyân, and I will give her to you in marriage.' He said: 'Yes.' He said: 'Make Mu'âwiyah your scribe.' He said: 'Yes.' He said: 'And appoint me as a commander so that I can fight the disbelievers as I used to fight the Muslims.' He said: 'Yes.'"

Abû Zumail said: "If he had not asked the Prophet ﷺ for that, he would not have given him that, because whenever he was asked for something he would say: 'Yes.'"

كَانَ الْمُسْلِمُونَ لَا يَنْظُرُونَ إِلَىٰ أَبِي سُفْيَانَ وَلَا يُقَاعِدُونَهُ، فَقَالَ لِلنَّبِيِّ ﷺ: يَا نَبِيَّ اللهِ! ثَلَاثٌ أَعْطِنِيهِنَّ. قَالَ: «نَعَمْ» قَالَ: عِنْدِي أَحْسَنُ الْعَرَبِ وَأَجْمَلُهُ، أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ، أُزَوِّجُكَهَا، قَالَ: «نَعَمْ» قَالَ: وَمُعَاوِيَةُ تَجْعَلُهُ كَاتِبًا بَيْنَ يَدَيْكَ، قَالَ: «نَعَمْ». قَالَ: وَتُؤَمِّرُنِي حَتَّىٰ أُقَاتِلَ الْكُفَّارَ، كَمَا كُنْتُ أُقَاتِلُ الْمُسْلِمِينَ، قَالَ: «نَعَمْ».

قَالَ أَبُو زُمَيْلٍ: وَلَوْلَا أَنَّهُ طَلَبَ ذٰلِكَ مِنَ النَّبِيِّ ﷺ، مَا أَعْطَاهُ ذٰلِكَ، لِأَنَّهُ لَمْ يَكُنْ يُسْأَلُ شَيْئًا إِلَّا قَالَ: «نَعَمْ».

Chapter 41. The Virtues Of Ja'far Bin Abî Ṭâlib And Asmâ' Bint 'Umais, And The People Of Their Ship, May Allâh Be Pleased With Them

(المعجم ٤١) - (بَابٌ من فضائل جعفر [بن أبي طالب]، وأسماء بنت عميس، وأهل سفينتهم، رضي الله عنهم) (التحفة ٨٧)

[6410] 169 - (2502) It was narrated that Abû Mûsâ said: "We heard about the migration of the Messenger of Allâh ﷺ when we were in Yemen, so we set out to migrate to him, my two brothers and I. I was the youngest of them; one of them was Abû Burdah and the other was Abû Ruhm, and fifty-odd or fifty-three of my people. We embarked on a ship and our ship took us to the Negus in Abyssinia. We met Ja'far bin

[٦٤١٠] ١٦٩-(٢٥٠٢) حَدَّثَنَا عَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدٌ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: بَلَغَنَا مَخْرَجُ رَسُولِ اللهِ ﷺ وَنَحْنُ بِالْيَمَنِ، فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا وَأَخَوَانِ لِي، أَنَا أَصْغَرُهُمَا، أَحَدُهُمَا أَبُو بُرْدَةَ وَالْآخَرُ أَبُو رُهْمٍ - إِمَّا قَالَ بِضْعًا

Abî Ṭâlib and his companions there, and Ja'far said: 'The Messenger of Allâh ﷺ sent us here, and told us to stay here, so stay with us.' We stayed with him, until we came all together. And we met the Messenger of Allâh ﷺ when he conquered Khaibar, and he gave us a share (of the spoils of war) or he gave us some of it. He did not give anything to anyone who had not been present at the conquest of Khaibar, except those who were present with him, and those who had been on our ship along with Ja'far and his companions. He gave them a share too. Some of the people said to us – meaning the people of the ship – 'We migrated before you.'"

وَإِمَّا قَالَ: ثَلَاثَةً وَخَمْسِينَ أَوِ اثْنَيْنِ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي - قَالَ: فَرَكِبْنَا سَفِينَةً، فَأَلْقَتْنَا سَفِينَتُنَا إِلَىٰ النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ وَأَصْحَابَهُ عِنْدَهُ، فَقَالَ جَعْفَرٌ: إِنَّ رَسُولَ اللهِ ﷺ بَعَثَنَا هٰهُنَا، وَأَمَرَنَا بِالْإِقَامَةِ، فَأَقِيمُوا مَعَنَا، قَالَ فَأَقَمْنَا مَعَهُ حَتَّىٰ قَدِمْنَا جَمِيعًا، قَالَ: فَوَافَقْنَا رَسُولَ اللهِ ﷺ حِينَ افْتَتَحَ خَيْبَرَ، فَأَسْهَمَ لَنَا، أَوْ قَالَ أَعْطَانَا مِنْهَا، وَمَا قَسَمَ لِأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا، إِلَّا مَنْ شَهِدَ مَعَهُ، إِلَّا لِأَصْحَابِ سَفِينَتِنَا مَعَ جَعْفَرٍ وَأَصْحَابِهِ، قَسَمَ لَهُمْ مَعَهُمْ، قَالَ: فَكَانَ نَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا - يَعْنِي لِأَهْلِ السَّفِينَةِ -: نَحْنُ سَبَقْنَاكُمْ بِالْهِجْرَةِ.

[6411] (2503) He said:[1] "Asmâ' bint 'Umais, who was one of those who had come with us, entered upon Ḥafṣah, the wife of the Prophet ﷺ, to visit her. She was one of those who had migrated to Abyssinia. 'Umar entered upon Ḥafṣah when Asmâ' was with her, and when he saw Asmâ', 'Umar said: 'Who is this?' She said: 'Asmâ' bint 'Umais.' 'Umar said: 'Is this the Abyssinian woman? Is this the seafaring

[٦٤١١] (٢٥٠٣) قَالَ: فَدَخَلَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، وَهِيَ مِمَّنْ قَدِمَ مَعَنَا، عَلَىٰ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زَائِرَةً، وَقَدْ كَانَتْ هَاجَرَتْ إِلَىٰ النَّجَاشِيِّ فِيمَنْ هَاجَرَ إِلَيْهِ، فَدَخَلَ عُمَرُ عَلَىٰ حَفْصَةَ، وَأَسْمَاءُ عِنْدَهَا، فَقَالَ عُمَرُ حِينَ رَأَىٰ أَسْمَاءَ: مَنْ هٰذِهِ؟ قَالَتْ: أَسْمَاءُ بِنْتُ عُمَيْسٍ، قَالَ عُمَرُ: الْحَبَشِيَّةُ هٰذِهِ؟

[1] This is a continuation of the previous narration.

woman?' Asmâ' said: 'Yes.' 'Umar said: 'We migrated before you, so we have more right to the Messenger of Allâh ﷺ than you.' She got angry and spoke up: 'You are lying, O 'Umar! No, by Allâh, you were with the Messenger of Allâh ﷺ, and he was feeding your hungry ones, and exhorting your ignorant, while we were in a hostile land far away in Abyssinia, and that was for the sake of Allâh and His Messenger ﷺ. By Allâh, I will not eat or drink anything until I tell the Messenger of Allâh ﷺ about what you said. We were in a state of constant trouble and fear, and I will say that to the Messenger of Allâh ﷺ and I will ask him. By Allâh, I am not lying or adding anything to that.' When the Prophet ﷺ came, she said: 'O Prophet of Allâh, 'Umar said such-and-such.' The Messenger of Allâh ﷺ said: 'No one has more right to me than you. He and his companions migrated once, but you, the people of the ship, migrated twice.'

"She said: 'I saw Abû Mûsâ and the people of the ship coming to me in groups, asking me about that *Hadîth*, and there is nothing in this world more pleasing to them or more significant than what the Messenger of Allâh ﷺ said to them.'"

Abû Burdah said: "Asmâ' said: 'I saw Abû Mûsâ asking me to repeat this *Hadîth*.'"

الْبَحْرِيَّةُ هٰذِهِ؟ فَقَالَتْ أَسْمَاءُ: نَعَمْ، فَقَالَ عُمَرُ: سَبَقْنَاكُمْ بِالْهِجْرَةِ، فَنَحْنُ أَحَقُّ بِرَسُولِ اللهِ ﷺ مِنْكُمْ، فَغَضِبَتْ، وَقَالَتْ كَلِمَةً: كَذَبْتَ، يَا عُمَرُ! كَلَّا، واللهِ! كُنْتُمْ مَعَ رَسُولِ اللهِ ﷺ يُطْعِمُ جَائِعَكُمْ، وَيَعِظُ جَاهِلَكُمْ وَكُنَّا فِي دَارٍ، أَوْ فِي أَرْضِ، الْبُعَدَاءِ الْبُغَضَاءِ فِي الْحَبَشَةِ، وَذٰلِكَ فِي اللهِ وفِي رَسُولِهِ ﷺ، وَايْمُ اللهِ! لَا أَطْعَمُ طَعَامًا وَلَا أَشْرَبُ شَرَابًا حَتَّى أَذْكُرَ مَا قُلْتَ، لِرَسُولِ اللهِ ﷺ، ونَحْنُ كُنَّا نُؤْذَىٰ وَ نُخَافُ، وَسَأَذْكُرُ ذٰلِكَ لِرَسُولِ اللهِ ﷺ وَأَسْأَلُهُ، وَوَاللهِ! لَا أَكْذِبُ وَلَا أَزِيغُ وَلَا أَزِيدُ عَلَىٰ ذٰلِكَ، قَالَ فَلَمَّا جَاءَ النَّبِيُّ ﷺ قَالَتْ: يَا نَبِيَّ اللهِ! إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا، فَقَالَ رَسُولُ اللهِ ﷺ «لَيْسَ بِأَحَقَّ بِي مِنْكُمْ، وَلَهُ وَلِأَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ، أَهْلَ السَّفِينَةِ، هِجْرَتَانِ».

قَالَتْ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَىٰ وَأَصْحَابَ السَّفِينَةِ يَأْتُونَنِي أَرْسَالًا، يَسْأَلُونِّي عَنْ هٰذَا الْحَدِيثِ، مَا مِنَ الدُّنْيَا شَيْءٌ هُمْ بِهِ أَفْرَحُ وَلَا أَعْظَمُ فِي أَنْفُسِهِمْ مِمَّا قَالَ لَهُمْ رَسُولُ اللهِ ﷺ.

قَالَ أَبُو بُرْدَةَ: فَقَالَتْ أَسْمَاءُ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَىٰ، وَإِنَّهُ لَيَسْتَعِيدُ هٰذَا الْحَدِيثَ مِنِّي.

Chapter 42. The Virtues Of Salmân, Bilâl And Ṣuhaib, May Allâh Be Pleased With Them

[6412] 170 - (2504) It was narrated from 'Â'idh bin 'Amr that Abû Sufyân came to Salmân, Ṣuhaib and Bilâl among a group of people, and they said: "By Allâh, the swords of Allâh did not reach the neck of an enemy of Allâh they were supposed to reach." Abû Bakr said: "Do you say this to an elder and chief of Quraish?" He went to the Prophet ﷺ and told him, and he said: "O Abû Bakr, perhaps you annoyed them, and if you have annoyed them you have annoyed your Lord."

Abû Bakr went to them and said: "O my brothers, have I annoyed you?" They said: "No, may Allâh forgive you, O my brother."

[6413] 171 - (2505) It was narrated that Jâbir bin 'Abdullâh said: "The Verse 'When two parties from among you were about to lose heart, but Allâh was their *Walî* (Supporter and Protector),[1] was revealed concerning us; Banû Salamah and Banû Ḥârithah – and we would not like for it not to have been revealed, because Allâh, Glorified and Exalted is He, said:

[1] *Âl 'Imrân* 3:122.

(المعجم ٤٢) - (بَابٌ من فضائل سلمان وبلال وصهيب رضي الله عنهم) (التحفة ٨٨)

[٦٤١٢] ١٧٠-(٢٥٠٤) حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ عَائِذِ بْنِ عَمْرٍو؛ أَنَّ أَبَا سُفْيَانَ أَتَىٰ عَلَىٰ سَلْمَانَ وَصُهَيْبٍ وَبِلَالٍ فِي نَفَرٍ، فَقَالُوا: [وَاللهِ]! مَا أَخَذَتْ سُيُوفُ اللهِ مِنْ عُنُقِ عَدُوِّ اللهِ مَأْخَذَهَا - قَالَ -: فَقَالَ أَبُو بَكْرٍ: أَتَقُولُونَ هٰذَا لِشَيْخِ قُرَيْشٍ وَسَيِّدِهِمْ؟ فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ: «يَا أَبَا بَكْرٍ! لَعَلَّكَ أَغْضَبْتَهُمْ، لَئِنْ كُنْتَ أَغْضَبْتَهُمْ لَقَدْ أَغْضَبْتَ رَبَّكَ».

فَأَتَاهُمْ أَبُو بَكْرٍ فَقَالَ: يَا إِخْوَتَاهُ! أَغْضَبْتُكُمْ؟ قَالُوا: لَا، يَغْفِرُ اللهُ لَكَ، يَا أُخَيَّ!

[٦٤١٣] ١٧١-(٢٥٠٥) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَأَحْمَدُ بْنُ عَبْدَةَ - وَاللَّفْظُ لِإِسْحٰقَ - قَالَا: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: فِينَا نَزَلَتْ: ﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا﴾ [آل عمران: ١٢٢] بَنُو سَلِمَةَ وَبَنُو حَارِثَةَ، وَمَا

'But Allâh was their *Walî* (Supporter and Protector).'"

نُحِبُّ أَنَّهَا لَمْ تَنْزِلْ، لِقَوْلِ اللهِ [عَزَّ وَجَلَّ]: ﴿وَٱللَّهُ وَلِيُّهُمَا﴾ .

Chapter 43. The Virtues Of The *Anṣâr*, May Allâh Be Pleased With Them

(المعجم ٤٣) - (بَابُ من فضائل الأنصار رضي الله عنهم) (التحفة ٨٩)

[6414] 172 - (2506) It was narrated that Zaid bin Arqam said: "The Messenger of Allâh ﷺ said: 'O Allâh, forgive the *Anṣâr* and the children of the *Anṣâr*, and the children of the children of the *Anṣâr*.'"

[٦٤١٤] ١٧٢-(٢٥٠٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! اغْفِرْ لِلْأَنْصَارِ، وَلِأَبْنَاءِ الْأَنْصَارِ، وَأَبْنَاءِ أَبْنَاءِ الْأَنْصَارِ».

[6415] (...) Shu'bah narrated it with this chain of narrators.

[٦٤١٥] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ.

[6416] 173 - (2507) Anas narrated that the Messenger of Allâh ﷺ prayed for forgiveness for the *Anṣâr* – he said, "And I think he said: 'And the children of the *Anṣâr*, and the freed slaves of the *Anṣâr*.'"

[٦٤١٦] ١٧٣-(٢٥٠٧) حَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَٰقُ وَهُوَ ابْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ؛ أَنَّ أَنَسًا حَدَّثَهُ: أَنَّ رَسُولَ اللهِ ﷺ اسْتَغْفَرَ لِلْأَنْصَارِ - قَالَ -: وَأَحْسِبُهُ قَالَ: «وَلِذَرَارِيِّ الْأَنْصَارِ، وَلِمَوَالِي الْأَنْصَارِ» لَا أَشُكُّ فِيهِ.

[6417] 174 - (2508) It was narrated from Anas that the Prophet ﷺ saw some children

[٦٤١٧] ١٧٤-(٢٥٠٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ،

and women coming back from a wedding, and the Prophet of Allâh ﷺ stood up and said: "By Allâh, you are among the dearest of people to me, by Allâh, you are among the dearest of people to me" – meaning the *Anṣâr*.

جَمِيعًا عَنِ ابْنِ عُلَيَّةَ- وَاللَّفْظُ لِزُهَيْرٍ -: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ صُهَيْبٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَىٰ صِبْيَانًا وَنِسَاءً مُقْبِلِينَ مِنْ عُرْسٍ، فَقَامَ نَبِيُّ اللهِ ﷺ مُمْثِلًا. فَقَالَ: «اللّٰهُمَّ! أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، اللّٰهُمَّ! أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ» يَعْنِي الْأَنْصَارَ.

[6418] 175 - (2509) Anas bin Mâlik said: "A woman of the *Anṣâr* came to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ stood aside with her, and said: 'By the One in Whose Hand is my soul, you (the *Anṣâr*) are the dearest of people to me' (and He ﷺ said this) three times."

[٦٤١٨] ١٧٥-(٢٥٠٩) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ غُنْدَرٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ -: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: جَاءَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَىٰ رَسُولِ اللهِ ﷺ قَالَ: فَخَلَا بِهَا رَسُولُ اللهِ ﷺ. وَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّكُمْ لَأَحَبُّ النَّاسِ إِلَيَّ» ثَلَاثَ مَرَّاتٍ.

[6419] (...) It was narrated from Shu'bah (a similar *Hadîth* as no. 6418) with this chain of narrators.

[٦٤١٩] (...) حَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ إِدْرِيسَ، كِلَاهُمَا عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ.

[6420] 176 - (2510) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The *Anṣâr* are my inner circle and trusted friends. The

[٦٤٢٠] ١٧٦-(٢٥١٠) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ- قَالَا: حَدَّثَنَا مُحَمَّدُ

people will increase in number but the *Anṣâr* will decrease, so appreciate their good deeds and overlook their bad deeds."

ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْأَنْصَارَ كَرِشِي وَعَيْبَتِي، وَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقِلُّونَ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَاعْفُوا عَنْ مُسِيئِهِمْ».

Chapter 44. The Best Clans Of The *Anṣâr*

(المعجم ٤٤) - (بَابٌ فِي خَيْرِ دُورِ الأنصار، رضي الله عنهم) (التحفة ٩٠)

[6421] 177 - (2511) It was narrated that Abû Usaid said: "The Messenger of Allâh ﷺ said: 'The best clans of the *Anṣâr* are Banû An-Najjâr, then Banû 'Abdul-Ashhal, then Banû Al-Ḥârith bin Al-Khazraj, then Banû Sâ'idah. And in all the clans of the *Anṣâr* there is goodness.' Sa'd said: 'I think that the Messenger of Allâh ﷺ placed others above us.' It was said: 'He placed you above many others.'"

[٦٤٢١] ١٧٧-(٢٥١١) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي أُسَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ». فَقَالَ سَعْدٌ: مَا أَرَىٰ رَسُولَ اللهِ ﷺ إِلَّا قَدْ فَضَّلَ عَلَيْنَا، فَقِيلَ: قَدْ فَضَّلَكُمْ عَلَىٰ كَثِيرٍ.

[6422] (...) A similar report (as *Ḥadîth* no. 6421) was narrated from Abû Usaid Al-Anṣârî from the Prophet ﷺ.

[٦٤٢٢] (...) حَدَّثَنَاه [مُحَمَّدُ] بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أَبِي أُسَيْدٍ الْأَنْصَارِيِّ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

[6423] (...) A similar report (as *Hadîth* no. 6422) was narrated from Anas from the Prophet ﷺ, except that he did not mention the words of Sa'd.

[٦٤٢٣] (...) **حَدَّثَنَاهُ** قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ قَالَ: وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ لَا يَذْكُرُ فِي الْحَدِيثِ قَوْلَ سَعْدٍ.

[6424] 178 - (...) It was narrated that Ibrâhîm bin Muhammad bin Talhah said: "I heard Abû Usaid delivering a *Khutbah* in the presence of Ibn 'Utbah and he said: 'The Messenger of Allâh ﷺ said: "The best clans of the *Ansâr* are the clan of Banû An-Najjâr, the clan of Banû 'Abdul-Ashhal, the clan of Banû Al-Hârith bin Al-Khazraj and the clan of Banû Sâ'idah.' By Allâh, if I were to give preference to anyone I would give preference to my clan."

[٦٤٢٤] **١٧٨**-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبَّادٍ وَمُحَمَّدُ بْنُ مِهْرَانَ [الرَّازِيُّ] - وَاللَّفْظُ - لِابْنِ عَبَّادٍ - قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ حُمَيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ. قَالَ: سَمِعْتُ أَبَا أُسَيْدٍ خَطِيبًا عِنْدَ ابْنِ عُتْبَةَ، فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ دَارُ بَنِي النَّجَّارِ، وَدَارُ بَنِي عَبْدِ الْأَشْهَلِ، وَدَارُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَدَارُ بَنِي سَاعِدَةَ». وَاللهِ! لَوْ كُنْتُ مُؤْثِرًا بِهَا أَحَدًا لَآثَرْتُ بِهَا عَشِيرَتِي.

[6425] 179 - (...) It was narrated that Abû Az-Zinnâd said: "Abû Salamah bore witness, that he heard Abû Usaid Al-Ansârî bear witness, that the Messenger of Allâh ﷺ said: 'The best clans of the *Ansâr* are Banû An-Najjâr, then Banû 'Abdul-

[٦٤٢٥] **١٧٩**-(...) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ أَبِي الزِّنَادِ قَالَ: شَهِدَ أَبُو سَلَمَةَ لَسَمِعَ أَبَا أُسَيْدٍ الْأَنْصَارِيَّ يَشْهَدُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «خَيْرُ دُورِ الْأَنْصَارِ بَنُو

Ashhal, then Banû Al-Hârith bin Al-Khazraj, then Banû Sâ'idah, and in every clan of the *Anṣâr* there is goodness.'"

Abû Salamah said: "Abû Usaid said: 'Would I tell a lie about the Messenger of Allâh ﷺ? If I were lying I would have started with my own people, Banû Sâ'idah.' News of that reached Sa'd bin 'Ubâdah and he was a little upset, and he said: 'We have been left behind, we are the last of the four. Saddle my donkey for me so that I might go to the Messenger of Allâh ﷺ.' But his nephew Sahl spoke to him and said: 'Are you going to reject what the Messenger of Allâh ﷺ said when the Messenger of Allâh ﷺ knows best? Is it not sufficient for you that you are the fourth of four?' So he changed his mind and said: 'Allâh and His Messenger know best,' and he ordered that his donkey be unsaddled."

النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ».

قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو أُسَيْدٍ: أُتَّهَمُ أَنَا عَلَىٰ رَسُولِ اللهِ ﷺ؟ لَوْ كُنْتُ كَاذِبًا لَبَدَأْتُ بِقَوْمِي بَنِي سَاعِدَةَ، وَبَلَغَ ذٰلِكَ سَعْدَ بْنَ عُبَادَةَ فَوَجَدَ فِي نَفْسِهِ، وَقَالَ: خُلِّفْنَا فَكُنَّا آخِرَ الْأَرْبَعِ، أَسْرِجُوا لِي حِمَارِي آتِي رَسُولَ اللهِ ﷺ، فَكَلَّمَهُ ابْنُ أَخِيهِ، سَهْلٌ. فَقَالَ: أَتَذْهَبُ لِتَرُدَّ عَلَىٰ رَسُولِ اللهِ ﷺ؟ وَرَسُولُ اللهِ ﷺ أَعْلَمُ، أَوَلَيْسَ حَسْبُكَ أَنْ تَكُونَ رَابِعَ أَرْبَعٍ، فَرَجَعَ وَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، وَأَمَرَ بِحِمَارِهِ فَحُلَّ عَنْهُ.

[6426] **(...)** Abû Usaid Al-Anṣârî narrated that he heard the Messenger of Allâh ﷺ say: "The best of the *Anṣâr*," or; "the best clans of the *Anṣâr*," a similar *Hadîth* about the clan (as no. 6425), but he did not mention the story of Sa'd bin 'Ubâdah (may Allâh be pleased with him).

[٦٤٢٦] (. . .) **حَدَّثَنَا** عَمْرُو بْنُ عَلِيٍّ ابْنِ بَحْرٍ: حَدَّثَنِي أَبُو دَاوُدَ: حَدَّثَنَا حَرْبُ ابْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ؛ أَنَّ أَبَا أُسَيْدٍ الْأَنْصَارِيَّ حَدَّثَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «خَيْرُ الْأَنْصَارِ، أَوْ خَيْرُ دُورِ الْأَنْصَارِ». بِمِثْلِ حَدِيثِهِمْ فِي ذِكْرِ الدُّورِ، وَلَمْ يَذْكُرْ قِصَّةَ سَعْدِ بْنِ عُبَادَةَ [رَضِيَ اللهُ عَنْهُ].

[6427] 180 - (2512) Abû Hurairah said: "While he was in a large gathering of Muslims, the Messenger of Allâh ﷺ said: 'Shall I tell you about the best clans of the *Anṣâr*?' They said: 'Yes, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'Banû 'Abdul-Ashhal.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then Banû An-Najjâr.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then Banû Al-Ḥârith bin Al-Khazraj.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then Banû Sâ'idah.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then in every clan of the *Anṣâr* there is goodness.'

"Sa'd bin 'Ubâdah stood up angrily and said: 'Are we the last of the four?' And he wanted to speak to the Messenger of Allâh ﷺ, but a man among his people said: 'Sit down. Are you not pleased that the Messenger of Allâh ﷺ mentioned your clan among the four clans whom he mentioned by name? Those whom he left and did not mention by name are more than those whom he did mention by name.' So Sa'd bin 'Ubâdah dropped the idea of speaking to the Messenger of Allâh ﷺ."

[٦٤٢٧] ١٨٠-(٢٥١٢) وحَدَّثَني عَمْرٌو النَّاقِدُ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: قَالَ أَبُو سَلَمَةَ وَعُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، وَهُوَ فِي مَجْلِسٍ عَظِيمٍ مِنَ الْمُسْلِمِينَ: «أُحَدِّثُكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ؟» قَالُوا: نَعَمْ، يَا رَسُولَ اللهِ! قَالَ رَسُولُ اللهِ ﷺ: «بَنُو عَبْدِ الْأَشْهَلِ» قَالُوا: ثُمَّ مَنْ؟ يَا رَسُولَ اللهِ! قَالَ: «ثُمَّ بَنُو النَّجَّارِ» قَالُوا: ثُمَّ مَنْ؟ يَا رَسُولَ اللهِ! قَالَ: «ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ» قَالُوا: ثُمَّ مَنْ؟ يَا رَسُولَ اللهِ! قَالَ «ثُمَّ بَنُو سَاعِدَةَ» قَالُوا: ثُمَّ مَنْ؟ يَا رَسُولَ اللهِ! قَالَ «ثُمَّ فِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ» فَقَامَ سَعْدُ بْنُ عُبَادَةَ مُغْضَبًا، فَقَالَ: أَنَحْنُ آخِرُ الْأَرْبَعِ؟ حِينَ سَمَّىٰ رَسُولُ اللهِ ﷺ دَارَهُمْ، فَأَرَادَ كَلَامَ رَسُولِ اللهِ ﷺ، فَقَالَ لَهُ رِجَالٌ مِنْ قَوْمِهِ: اجْلِسْ، أَلَا تَرْضَىٰ أَنْ سَمَّىٰ رَسُولُ اللهِ ﷺ دَارَكُمْ فِي الْأَرْبَعِ الدُّورِ الَّتِي سَمَّىٰ؟ فَمَنْ تَرَكَ فَلَمْ يُسَمِّ أَكْثَرُ مِمَّنْ سَمَّىٰ، فَانْتَهَىٰ سَعْدُ بْنُ عُبَادَةَ عَنْ كَلَامِ رَسُولِ اللهِ ﷺ.

Chapter 45. Keeping Good Company With The *Anṣâr*, May Allâh Be Pleased With Them

(المعجم ٤٥) - (بَابٌ فِي حسن صحبة الأنصار، رضي الله عنهم) (التحفة ٩١)

[6428] 181 - (2513) It was narrated that Anas bin Mâlik said: "I went out with Jarîr bin 'Abdullâh Al-Bajalî on a journey, and he was serving me. I said to him: 'Do not do that.' He said: 'I saw the *Anṣâr* doing something for the Messenger of Allâh ﷺ, and I decided that if I accompanied any of them I would serve him.'"

Ibn Al-Muthanna and Ibn Bashshâr added in their *Ḥadîth*: "Jarîr was older than Anas."

[٦٤٢٨] ١٨١-(٢٥١٣) حَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعًا عَنِ ابْنِ عَرْعَرَةَ - وَاللَّفْظُ لِلْجَهْضَمِيِّ -: حَدَّثَنِي مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنَا شُعْبَةُ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجْتُ مَعَ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ فِي سَفَرٍ، وَكَانَ يَخْدُمُنِي، فَقُلْتُ لَهُ: لَا تَفْعَلْ، فَقَالَ: إِنِّي قَدْ رَأَيْتُ الْأَنْصَارَ تَصْنَعُ بِرَسُولِ اللهِ ﷺ شَيْئًا، آلَيْتُ أَنْ لَا أَصْحَبَ أَحَدًا مِنْهُمْ إِلَّا خَدَمْتُهُ.

زَادَ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ فِي حَدِيثِهِمَا: وَكَانَ جَرِيرٌ أَكْبَرَ مِنْ أَنَسٍ، وَقَالَ ابْنُ بَشَّارٍ: أَسَنَّ مِنْ أَنَسٍ.

Chapter 46. The Supplication Of The Prophet ﷺ For Ghifâr And Aslam

(المعجم ٤٦) - (بَابُ دعاء النبيّ ﷺ لغفار وأسلم) (التحفة ٩٢)

[6429] 182 - (2514) It was narrated by 'Abdullâh bin Aṣ-Ṣâmit from Abû Dharr that the Messenger of Allâh ﷺ said: "May Allâh pardon (*Ghafara*) Ghifâr and may Allâh keep Aslam safe and sound (*sâlama*)."

[٦٤٢٩] ١٨٢-(٢٥١٤) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا سُلَيْمَانُ ابْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ قَالَ: قَالَ أَبُو ذَرٍّ: قَالَ رَسُولُ اللهِ ﷺ: «غِفَارُ غَفَرَ اللهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللهُ».

[6430] 183 - (...) It was narrated that Abû Dharr said: The Messenger of Allâh ﷺ said to me: "Go to your people and say: 'The Messenger of Allâh ﷺ said: May Allâh keep Aslam safe and sound (*Sâlama*) and may Allâh pardon (*Ghafara*) Ghifâr.'"

[٦٤٣٠] **١٨٣-(. . .) حَدَّثَنَا** عُبَيْدُ اللهِ [بْنُ عُمَرَ] الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعًا عَنِ ابْنِ مَهْدِيٍّ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «ائْتِ قَوْمَكَ» فَقُلْ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَسْلَمُ سَالَمَهَا اللهُ وَغِفَارُ غَفَرَ اللهُ لَهَا».

[6431] (...) Shu'bah narrated it with this chain of narrators.

[٦٤٣١] **(. . .) حَدَّثَنَا** [مُحَمَّدُ] بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ فِي هَٰذَا الْإِسْنَادِ.

[6432] 184 - (2515) It was narrated from Jâbir that the Prophet ﷺ said: "May Allâh keep Aslam safe and sound (*Sâlama*) and may Allâh pardon (*Ghafara*) Ghifâr."

[٦٤٣٢] **١٨٤-(٢٥١٥) حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ وَسُوَيْدُ ابْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ؛ وَحَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ أَبِي عَاصِمٍ كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنِي سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، كُلُّهُمْ قَالَ: عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْلَمُ سَالَمَهَا اللهُ وَغِفَارُ غَفَرَ اللهُ لَهَا».

[6433] 185 - (2516) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "May Allâh keep Aslam safe and sound (*Sâlama*) and may Allâh pardon (*Ghafara*) Ghifâr. As for me, I did not say it, rather Allâh [the Mighty and Sublime] said it."

[٦٤٣٣] ١٨٥ -(٢٥١٦) وحَدَّثَنِي حُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ، عَنْ خُثَيْمِ بْنِ عِرَاكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَسْلَمُ سَالَمَهَا اللهُ وَغِفَارُ غَفَرَ اللهُ لَهَا، أَمَا إِنِّي لَمْ أَقُلْهَا، وَلَكِنْ قَالَهَا اللهُ [عَزَّ وَجَلَّ]».

[6434] 186 - (2517) It was narrated that Khufâf bin Îmâ' Al-Ghifârî said: "The Messenger of Allâh ﷺ said during the prayer: 'O Allâh, curse Banû Liḥyân, Ri'l and Dhakwân, and 'Uṣayyah, for they have disobeyed Allâh and His Messenger, and may Allâh pardon (*Ghafara*) Ghifâr and may Allâh keep Aslam safe and sound (*Sâlama*).'"

[٦٤٣٤] ١٨٦ -(٢٥١٧) وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ اللَّيْثِ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ، عَنْ خُفَافِ بْنِ إِيمَاءَ الْغِفَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، فِي صَلَاةٍ: «اللَّهُمَّ! الْعَنْ بَنِي لَحْيَانَ وَرِعْلًا وَذَكْوَانَ، وَعُصَيَّةَ عَصَوُا اللهَ وَرَسُولَهُ، غِفَارُ غَفَرَ اللهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللهُ».

[6435] 187 - (2518) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar say: "The

[٦٤٣٥] ١٨٧ -(٢٥١٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ

Messenger of Allâh ﷺ said: 'May Allâh pardon (*Ghafara*) Ghifâr and may Allâh keep Aslam safe and sound (*Sâlama*), but 'Uṣayyah have disobeyed Allâh and His Messenger.'"

وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «غِفَارُ غَفَرَ اللهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللهُ، وَعُصَيَّةُ عَصَتِ اللهَ وَرَسُولَهُ».

[6436] (...) A similar report (as *Ḥadîth* no. 6435) was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ. In the *Ḥadîth* of Ṣâliḥ and Usâmah it says that the Messenger of Allâh ﷺ said that on the *Minbar*.

[٦٤٣٦] (...) **حَدَّثَنَا** ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللهِ؛ وَحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا أُسَامَةُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَالْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، وَفِي حَدِيثِ صَالِحٍ وَأُسَامَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ ذٰلِكَ عَلَىٰ الْمِنْبَرِ.

[6437] (...) Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: ..." A similar *Ḥadîth* (as no. 6436).

[٦٤٣٧] (...) **حَدَّثَنِيهِ** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ عَنْ يَحْيَىٰ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي ابْنُ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ، مِثْلَ حَدِيثِ هٰؤُلَاءِ عَنِ ابْنِ عُمَرَ.

Chapter 47. The Virtues Of Ghifâr, Aslam, Juhainah, Ashja', Muzainah, Tamîm, Daws and Ṭayy'

(المعجم ٤٧) - (بَابٌ من فضائل غفار وأسلم وجهينة وأشجع ومزينة وتميم ودوس وطيء) (التحفة ٩٣)

[6438] 188 - (2519) It was narrated that Abû Ayyûb said: "The Messenger of Allâh ﷺ said: 'The *Anṣâr*, Muzainah, Juhainah, Ghifâr and Ashja', and whoever was from Banû 'Abdullâh, are my supporters among the people, and Allâh and His Messenger are their protectors.'"

[٦٤٣٨] ١٨٨-(٢٥١٩) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ [وَ]هُوَ ابْنُ هَٰرُونَ: أَخْبَرَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَغِفَارُ وَأَشْجَعُ، وَمَنْ كَانَ مِنْ بَنِي عَبْدِ اللهِ، مَوَالِيَّ دُونَ النَّاسِ، وَاللهُ وَرَسُولُهُ مَوْلَاهُمْ».

[6439] 189 - (2520) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Quraish, the *Anṣâr*, Muzainah, Juhainah, Aslam, Ghifâr and Ashja' are my supporters and they have no protector other than Allâh and His Messenger.'"

[٦٤٣٩] ١٨٩-(٢٥٢٠) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ هُرْمُزَ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قُرَيْشٌ وَالْأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَأَسْلَمُ وَغِفَارُ وَأَشْجَعُ، مَوَالٍ، لَيْسَ لَهُمْ مَوْلًى دُونَ اللهِ وَرَسُولِهِ».

[6440] (...) A similar report (as *Ḥadîth* no. 6439) was narrated from Sa'd bin Ibrâhîm with this chain of narrators, except that in the *Ḥadîth* (it says): "Sa'd said concerning some of this: 'As far as I know.'"

[٦٤٤٠] (...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّ فِي الْحَدِيثِ: قَالَ سَعْدٌ فِي بَعْضِ هَٰذَا: فِيمَا أَعْلَمُ.

[6441] 190 - (2521) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Aslam, Ghifâr, Muzainah and whoever was from Juhainah" – or Juhainah – "are better than Banû Tamîm and Banû 'Âmir and the two allies, Asad and Ghaṭafân."

[٦٤٤١] ١٩٠-(٢٥٢١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ، أَوْ جُهَيْنَةُ، خَيْرٌ مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ، وَالْحَلِيفَيْنِ، أَسَدٍ وَغَطَفَانَ».

[6442] 191 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is the soul of Muḥammad, Ghifâr, Aslam, Muzainah, whoever was from Juhainah – or he said, Juhainah and whoever was from Muzainah – will be better before Allâh on the Day of Resurrection than Asad, Ṭayy' and Ghaṭafân.'"

[٦٤٤٢] ١٩١-(...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ؛ وَحَدَّثَنَا عَمْرٌوالنَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ الْأَعْرَجِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَغِفَارُ وَأَسْلَمُ وَمُزَيْنَةُ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ، أَوْ قَالَ جُهَيْنَةُ، وَمَنْ كَانَ مِنْ مُزَيْنَةَ، خَيْرٌ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ، مِنْ أَسَدٍ وَطَيِّءٍ وَغَطَفَانَ».

[6443] 192 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Aslam, Ghifâr, some of Muzainah and Juhainah – or whoever was from Juhainah and Muzainah – will be better before Allâh – I think he said, on the Day of Resurrection – than Asad, Ghaṭafân, Ḥawâzin and Tamîm."

[٦٤٤٣] ١٩٢-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَيَعْقُوبُ الدَّوْرَقِيُّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِيَانِ ابْنَ عُلَيَّةَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «لَأَسْلَمُ وغِفَارُ، وَشَيْءٌ مِنْ مُزَيْنَةَ وَجُهَيْنَةَ، أَوْ شَيْءٌ مِنْ جُهَيْنَةَ وَمُزَيْنَةَ، خَيْرٌ عِنْدَ اللهِ – قَالَ أَحْسِبُهُ قَالَ – يَوْمَ الْقِيَامَةِ، مِنْ أَسَدٍ وَغَطَفَانَ وَهَوَازِنَ وَتَمِيمٍ».

[6444] 193 - (2522) 'Abdur-Raḥmân bin Abî Bakrah narrated from his father that Al-Aqra' bin Ḥâbis came to the Messenger of Allâh ﷺ and said: "The thieves of Aslam, Ghifâr and Muzainah, and I think Juhainah" – Muḥammad (one of the narrators) is the one who was not sure – "who plundered the pilgrims, have sworn allegiance to you." The Messenger of Allâh ﷺ said: "What do you think if Aslam, Ghifâr and Muzainah," and I think Juhainah, "are better than Banû Tamîm, Banû 'Âmir, Asad and Ghaṭafân - would the latter be doomed and lost?" He said: "Yes." He said: "By the One in Whose Hand is my soul, they are better than them." In the *Ḥadîth* of Ibn Abî Shaibah it does not say: "Muḥammad is the one who was not sure."

[٦٤٤٤] ١٩٣-(٢٥٢٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي بَكْرَةَ يُحَدِّثُ عَنْ أَبِيهِ؛ أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ جَاءَ إِلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَ: إِنَّمَا بَايَعَكَ سُرَّاقُ الْحَجِيجِ مِنْ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ، وَأَحْسِبُ جُهَيْنَةَ – مُحَمَّدٌ الَّذِي شَكَّ – فَقَالَ رَسُولُ اللهِ ﷺ: «أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ وَ– أَحْسِبُ – جُهَيْنَةُ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ وَأَسَدٍ وَغَطَفَانَ، أَخَابُوا وَخَسِرُوا؟» فَقَالَ: نَعَمْ قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ! إِنَّهُمْ لَأَخْيَرُ

مِنْهُمْ» وَلَيْسَ فِي حَدِيثِ ابْنِ أَبِي شَيْبَةَ: مُحَمَّدٌ الَّذِي شَكَّ.

[6445] (...) The chief of Banû Tamîm, Muhammad bin 'Abdullâh bin Abî Ya'qûb Ad-Dabbî narrated a similar report (as *Hadîth* no. 6444) with this chain of narrators, and he said: "and Juhainah" and he did not say: "I think."

[٦٤٤٥] (...) **حَدَّثَنِي** هَٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي سَيِّدُ بَنِي تَمِيمٍ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ أَبِي يَعْقُوبَ الضَّبِّيُّ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: «وَجُهَيْنَةُ» وَلَمْ يَقُلْ: أَحْسِبُ.

[6446] 194 - (...) It was narrated from 'Abdur-Rahmân bin Abî Bakrah, from his father, that the Messenger of Allâh ﷺ said: "Aslam, Ghifâr, Muzainah and Juhainah are better than Banî Tamîm and Banû 'Âmir, and the two allies, Banî Asad and Ghatafân."

[٦٤٤٦] **١٩٤**-(...) **حَدَّثَنَا** نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ خَيْرٌ مِنْ بَنِي تَمِيمٍ وَمِنْ بَنِي عَامِرٍ، وَالْحَلِيفَيْنِ بَنِي أَسَدٍ وَغَطَفَانَ».

[6447] (...) It was narrated from Abû Bishr with this chain of narrators (a *Hadîth* similar to no. 6446).

[٦٤٤٧] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَهَٰرُونُ بْنُ عَبْدِ اللهِ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ؛ ح وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ بِهَٰذَا الْإِسْنَادِ.

[6448] 195 - (...) It was narrated from 'Abdur-Rahmân bin Abî Bakrah that his father said: "The Messenger of Allâh ﷺ said: 'What do you think, if Juhainah, Aslam and Ghifâr are better than Banû Tamîm and Banû 'Abdullâh bin Ghatafân

[٦٤٤٨] **١٩٥**-(...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ

and 'Âmir bin Ṣa'ṣa'ah?" He said it in a loud voice and they said: "O Messenger of Allâh, they would be doomed and lost." He said: "Then they are better."

According to the report of Abû Kuraib: "What do you think if Juhainah, Muzainah, Aslam and Ghifâr...?"

[6449] 196 - (2523) It was narrated that 'Adiyy bin Ḥâtim said: "I came to 'Umar bin Al-Khaṭṭâb and he said to me: 'The first charity that brightened the face of the Messenger of Allâh ﷺ and the faces of his Companions was that charity of Ṭayy' which you brought to the Messenger of Allâh ﷺ.'"

[6450] 197 - (2524) It was narrated that Abû Hurairah said: "Aṭ-Ṭufail and his companions came and said: 'O Messenger of Allâh, Daws have disbelieved and persisted in disbelief; pray to Allâh against them.' It was said: 'Daws are doomed.' He said: 'O Allâh, guide Daws and bring them here.'"

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ وَأَسْلَمُ وَغِفَارُ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي عَبْدِ اللهِ بْنِ غَطَفَانَ وَعَامِرِ بْنِ صَعْصَعَةَ» وَمَدَّ بِهَا صَوْتَهُ فَقَالُوا: يَا رَسُولَ اللهِ! فَقَدْ خَابُوا وَخَسِرُوا، قَالَ: «فَإِنَّهُمْ خَيْرٌ».

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَغِفَارُ».

[٦٤٤٩] ١٩٦-(٢٥٢٣) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحٰقَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُغِيرَةَ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ لِي: إِنَّ أَوَّلَ صَدَقَةٍ بَيَّضَتْ وَجْهَ رَسُولِ اللهِ ﷺ وَوُجُوهَ أَصْحَابِهِ، صَدَقَةُ طَيِّءٍ، جِئْتَ بِهَا إِلَىٰ رَسُولِ اللهِ ﷺ.

[٦٤٥٠] ١٩٧-(٢٥٢٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَدِمَ الطُّفَيْلُ وَأَصْحَابُهُ فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّ دَوْسًا قَدْ كَفَرَتْ وَأَبَتْ، فَادْعُ اللهَ عَلَيْهَا، فَقِيلَ: هَلَكَتْ دَوْسٌ، فَقَالَ: «اللّٰهُمَّ! اهْدِ دَوْسًا وَائْتِ بِهِمْ».

[6451] 198 - (2525) It was narrated from Abû Zur'ah that Abû Hurairah said: "I still love Banû Tamîm for three things that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: 'They will put up the strongest resistance of my *Ummah* against the *Dajjâl*.' Their charity (*Zakât*) came and the Prophet ﷺ said: 'This is the charity of our people.' And he said: 'Âishah had a slave girl from among them,' and the Messenger of Allâh ﷺ said: 'Set her free, for she is from the children of Ismâ'îl.'"

[٦٤٥١] ١٩٨ -(٢٥٢٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْمُغِيرَةِ، عَنِ الْحَارِثِ، عَنْ أَبِي زُرْعَةَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: لَا أَزَالُ أُحِبُّ بَنِي تَمِيمٍ مِنْ ثَلَاثٍ، سَمِعْتُهُنَّ مِنْ رَسُولِ اللهِ ﷺ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَّالِ» - قَالَ:- وَجَاءَتْ صَدَقَاتُهُمْ فَقَالَ النَّبِيُّ ﷺ: «هٰذِهِ صَدَقَاتُ قَوْمِنَا»- قَالَ:- وَكَانَتْ سَبِيَّةٌ مِنْهُمْ عِنْدَ عَائِشَةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَعْتِقِيهَا فَإِنَّهَا مِنْ وُلْدِ إِسْمَاعِيلَ».

[6452] (...) It was narrated that Abû Hurairah said: "I still love Banû Tamîm for three things that I heard the Messenger of Allâh ﷺ say about them." And he mentioned a similar report (as *Hadîth* no. 6451).

[٦٤٥٢] (...) حَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا أَزَالُ أُحِبُّ بَنِي تَمِيمٍ بَعْدَ ثَلَاثٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللهِ ﷺ، يَقُولُهَا فِيهِمْ. فَذَكَرَ مِثْلَهُ.

[6453] (...) It was narrated that Abû Hurairah said: "There are three things that I heard from the Messenger of Allâh ﷺ about Banû Tamîm, and I still love them after that." He quoted a similar *Hadîth* (as no. 6451), except that he said: "They are the bravest of people in the battlefield." But he did not mention the *Dajjâl*.

[٦٤٥٣] (...) وحَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ الْمَازِنِيُّ إِمَامُ مَسْجِدِ دَاوُدَ: حَدَّثَنَا دَاوُدُ عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ثَلَاثُ خِصَالٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللهِ ﷺ فِي بَنِي تَمِيمٍ، لَا أَزَالُ أُحِبُّهُمْ بَعْدَهُ. وَسَاقَ الْحَدِيثَ بِهٰذَا الْمَعْنَىٰ، غَيْرَ أَنَّهُ قَالَ: «هُمْ أَشَدُّ النَّاسِ قِتَالًا فِي الْمَلَاحِمِ». وَلَمْ يَذْكُرِ الدَّجَّالَ.

Chapter 48. The Best Of People

(المعجم ٤٨) - (بَابُ خيار الناس)
(التحفة ٩٤)

[6454] 199 - (2526) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "You will find that people are of different qualities. The best of them in the *Jâhiliyyah* will be the best of them in Islam, when they attain *Fiqh* (the true understanding of Islam). And you will find that among the best of people in positions of authority are those who dislike it most, before it is thrust upon them. And you will find that among the worst of people is the one who is two-faced, showing one face to these people and another face to those."

[٦٤٥٤] ١٩٩-(٢٥٢٦) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَجِدُونَ النَّاسَ مَعَادِنَ، فَخِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقِهُوا، وَتَجِدُونَ مِنْ خَيْرِ النَّاسِ فِي هَٰذَا الْأَمْرِ، أَكْرَهَهُمْ لَهُ، قَبْلَ أَنْ يَقَعَ فِيهِ، وَتَجِدُونَ مِنْ شِرَارِ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هٰؤُلَاءِ بِوَجْهٍ وَهٰؤُلَاءِ بِوَجْهٍ». [انظر: ٦٦٣٠]

[6455] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'You will find that people are of different qualities'" – a Hadîth like that of Az-Zuhrî, (no. 6454) except that in the Hadîth of Abû Zur'ah and Al-A'raj it says: "You will find the best of people in this matter are those who hate it the most until it is thrust upon them."

[٦٤٥٥] (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «تَجِدُونَ النَّاسَ مَعَادِنَ» بِمِثْلِ حَدِيثِ الزُّهْرِيِّ، غَيْرَ أَنَّ فِي حَدِيثِ أَبِي زُرْعَةَ وَالْأَعْرَجِ «تَجِدُونَ مِنْ خَيْرِ النَّاسِ فِي هَٰذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً حَتَّىٰ يَقَعَ فِيهِ».

Chapter 49. The Virtues Of The Women Of The Quraish

(المعجم ٤٩) - (بَابٌ من فضائل نساء قريش) (التحفة ٩٥)

[6456] 200 - (2527) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The best women who ride camels are' – one of them (the sub narrator) said: 'the righteous women of the Quraish,' and the other said: 'the women of the Quraish, – 'they are the kindest to the orphans when they are small, and they are the best at looking after the wealth of their husbands.'"

[٦٤٥٦] ٢٠٠-(٢٥٢٧) **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. وَعَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ - قَالَ أَحَدُهُمَا: صَالِحُ نِسَاءِ قُرَيْشٍ، وَقَالَ الْآخَرُ: نِسَاءُ قُرَيْشٍ - أَحْنَاهُ عَلَىٰ يَتِيمٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَىٰ زَوْجٍ فِي ذَاتِ يَدِهِ».

[6457] (...) A similar report (as *Hadîth* no. 6456) was narrated from Abû Hurairah, and attributed to the Prophet ﷺ, and from Ibn Ṭâwûs from his father, who attributed it to the Prophet ﷺ, except that he said: "They are the kindest to children when they are small" and he did not say: "orphans."

[٦٤٥٧] (...) **حَدَّثَنَا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، وَابْنُ طَاوُسٍ عَنْ أَبِيهِ يَبْلُغُ بِهِ النَّبِيَّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «أَرْعَاهُ عَلَىٰ وَلَدٍ فِي صِغَرِهِ» وَلَمْ يَقُلْ: يَتِيمٍ.

[6458] 201 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'The women of the Quraish are the best of women who ride camels; they are the kindest to children and they are the best at looking after their husbands' wealth.'"

Abû Hurairah said following that: "Mariam bint 'Imrân never rode a camel."

[٦٤٥٨] ٢٠١-(...) **حَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ، أَحْنَاهُ عَلَىٰ طِفْلٍ، وَأَرْعَاهُ عَلَىٰ زَوْجٍ فِي ذَاتِ يَدِهِ».

قَالَ: يَقُولُ أَبُو هُرَيْرَةَ عَلَىٰ إِثْرِ ذٰلِكَ: وَلَمْ تَرْكَبْ مَرْيَمُ بِنْتُ عِمْرَانَ بَعِيرًا قَطُّ.

[6459] (...) It was narrated from Abû Hurairah that the Prophet ﷺ proposed marriage to Umm Hâni' bint Abî Ṭâlib, and she said: "O Messenger of Allâh, I have grown old and I have children." The Messenger of Allâh ﷺ said: "The best of women who ride..." Then he mentioned a *Hadîth* like that of Yûnus (no. 6458), except that he said: "They are the kindest to children when they are small."

[٦٤٥٩] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ خَطَبَ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي قَدْ كَبِرْتُ، وَلِيَ عِيَالٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ نِسَاءٍ [رَكِبْنَ]» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ، غَيْرَ أَنَّهُ قَالَ: «أَحْنَاهُ عَلَىٰ وَلَدٍ فِي صِغَرِهِ».

[6460] 202 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The best of women who ride camels are the righteous women of the Quraish. They are the kindest to children when they are small and they are the best at looking after their husband's wealth."

[٦٤٦٠] ٢٠٢-(...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ عَبْدٌ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ، صَالِحُ نِسَاءِ قُرَيْشٍ، أَحْنَاهُ عَلَىٰ وَلَدٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَىٰ زَوْجٍ فِي ذَاتِ يَدِهِ».

[6461] (...) A *Hadîth* like that of Ma'mar (no. 6460) was narrated from Abû Hurairah from the Prophet ﷺ.

[٦٤٦١] (...) **حَدَّثَني** أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمِ الْأَوْدِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ مَعْمَرٍ هٰذَا، سَوَاءً.

Chapter 50. The Prophet ﷺ Established Bonds Of Brotherhood Among His Companions, May Allâh Be Pleased With Them

(المعجم ٥٠) - (بَابُ مؤاخاة النبيّ ﷺ بين أصحابه، رضي الله [تعالى] عنهم) (التحفة ٩٦)

[6462] 203 - (2528) It was narrated from Anas that the Messenger of Allâh ﷺ established brotherhood between Abû 'Ubaidah bin Al-Jarrâh and Abû Talhah.

[٦٤٦٢] ٢٠٣-(٢٥٢٨) **حَدَّثَني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ آخَىٰ بَيْنَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَبَيْنَ أَبِي طَلْحَةَ.

[6463] 204 - (2529) 'Âsim Al-Ahwal narrated that it was said to Anas bin Mâlik: "Have you heard that the Messenger of Allâh said: 'There is no *Hilf* (alliance) in Islam?' So Anas said that the Messenger of Allâh ﷺ established an alliance (*Hilf*) between the Quraish and the *Ansâr*, in his house."

[٦٤٦٣] ٢٠٤-(٢٥٢٩) **حَدَّثَني** أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا حَفْصُ ابْنُ غِيَاثٍ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ قَالَ: قِيلَ لِأَنَسِ بْنِ مَالِكٍ: بَلَغَكَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا حِلْفَ فِي الْإِسْلَامِ؟» فَقَالَ أَنَسٌ: قَدْ حَالَفَ رَسُولُ اللهِ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ، فِي دَارِهِ.

[6464] 205 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ established an alliance between the Quraish and

[٦٤٦٤] ٢٠٥-(...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ

the *Anṣâr* in my house in Al-Madînah."

عَاصِمٍ، عَنْ أَنَسٍ قَالَ: حَالَفَ رَسُولُ اللهِ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ، فِي دَارِي الَّتِي بِالْمَدِينَةِ.

[6465] 206 - (2530) It was narrated that Jubair bin Muṭ'im said: "The Messenger of Allâh ﷺ said: "There is no alliance (*Ḥilf*) in Islam. Alliances existed during the *Jâhiliyyah*; Islam only strenthened them."

[٦٤٦٥] ٢٠٦-(٢٥٣٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ زَكَرِيَّاءَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا حِلْفَ فِي الْإِسْلَامِ، وَأَيُّمَا حِلْفٍ، كَانَ فِي الْجَاهِلِيَّةِ، لَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا شِدَّةً».

Chapter 51. The Presence Of The Prophet ﷺ Is A Source Of Security For His Companions And The Presence Of His Companions Is A Source Of Security For The *Ummah*

(المعجم ٥١) - (بَابُ بيان أن بقاء النبيّ ﷺ أمان لأصحابه، وبقاء أصحابه أمان للأمة) (التحفة ٩٧)

[6466] 207 - (2531) It was narrated from Abû Burdah that his father said: "We prayed *Maghrib* with the Messenger of Allâh ﷺ, then we said: 'Why don't we sit and wait until we pray *'Ishâ'* with him?' So we sat, and he came out to us and said: 'Are you still here?' We said: 'O Messenger of Allâh, we prayed *Maghrib* with you, then we said we will sit until we pray *'Ishâ'* with you.' He said: 'You have done well,' or 'you have done the right thing.' He raised his head to look at the sky, and he

[٦٤٦٦] ٢٠٧-(٢٥٣١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ اللهِ بْنُ عُمَرَ بْنِ أَبَانَ، كُلُّهُمْ عَنْ حُسَيْنٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ - عَنْ مُجَمِّعِ بْنِ يَحْيَىٰ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: صَلَّيْنَا الْمَغْرِبَ مَعَ رَسُولِ اللهِ ﷺ، ثُمَّ قُلْنَا: لَوْ جَلَسْنَا حَتَّىٰ نُصَلِّيَ مَعَهُ الْعِشَاءَ! قَالَ: فَجَلَسْنَا، فَخَرَجَ

often raised his head to look at the sky, and said: 'The stars are a source of security for the sky, and when the stars disappear, there will come to the sky what is promised. I am a source of security for my Companions, and when I am gone there will come to my Companions what they are promised. And my Companions are a source of security for my *Ummah*, and when my Companions are gone, there will come to my *Ummah* what they are promised.'"

عَلَيْنَا، فَقَالَ: «مَا زِلْتُمْ هٰهُنَا؟» قُلْنَا يَا رَسُولَ اللهِ! صَلَّيْنَا مَعَكَ الْمَغْرِبَ، ثُمَّ قُلْنَا: نَجْلِسُ حَتَّىٰ نُصَلِّيَ مَعَكَ الْعِشَاءَ، قَالَ «أَحْسَنْتُمْ أَوْ أَصَبْتُمْ» قَالَ: فَرَفَعَ رَأْسَهُ إِلَىٰ السَّمَاءِ، وَكَانَ كَثِيرًا مِمَّا يَرْفَعُ رَأْسَهُ إِلَىٰ السَّمَاءِ، فَقَالَ: «النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ، فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ، وَأَنَا أَمَنَةٌ لِأَصْحَابِي، فَإِذَا ذَهَبْتُ أَنَا أَتَىٰ أَصْحَابِي مَا يُوعَدُونَ، وَأَصْحَابِي أَمَنَةٌ لِأُمَّتِي، فَإِذَا ذَهَبَ أَصْحَابِي أَتَىٰ أُمَّتِي مَا يُوعَدُونَ».

Chapter 52. The Virtues Of the *Sahâbah*, Then Those Who Come After Them, Then Those Who Come After Them

(المعجم ٥٢) - (بَابُ فضل الصحابة، ثم الذين يلونهم، ثم الذين يلونهم)

(التحفة ٩٨)

[6467] 208 - (2532) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "There will come to the people a time when groups of people will go out to fight, and it will be said to them: 'Is there anyone among you who saw the Messenger of Allâh ﷺ?' And they will say: 'Yes,' and victory will be granted to them. Then groups of people will go out to fight and it will be said to them: 'Is there anyone among you who saw anyone who accompanied the Messenger of Allâh ﷺ?' They will say: 'Yes,' and

[٦٤٦٧] ٢٠٨-(٢٥٣٢) حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعَ عَمْرٌو جَابِرًا يُخْبِرُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ، يَغْزُو فِئَامٌ مِنَ النَّاسِ، فَيُقَالُ لَهُمْ: فِيكُمْ مَنْ رَأَىٰ رَسُولَ اللهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ، ثُمَّ يَغْزُو فِئَامٌ مِنَ النَّاسِ، فَيُقَالُ لَهُمْ: هَلْ فِيكُمْ مَنْ رَأَىٰ مَنْ

victory will be granted to them. Then groups of people will go out to fight and it will be said to them: 'Is there anyone among you who saw anyone who accompanied anyone who accompanied the Messenger of Allâh ﷺ?' They will say: 'Yes,' and victory will be granted to them."

[6468] 209 - (...) It was narrated from Jâbir that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'There will come to the people a time when a detachment will be sent out, and they will say: "Look and see if you can find among you anyone of the Companions of the Prophet ﷺ." A man will be found, and victory will be granted to them because of him. Then a second detachment will be sent out, and they will say: "Is there anyone among them who saw the Companions of the Prophet ﷺ?" And victory will be granted to them because of him. Then a third detachment will be sent out and they will say: "Look and see if you can find among them anyone who saw someone who saw the Companions of the Prophet." Then there will be a fourth detachment, and it will be said: "Look and see if you can find among them anyone who saw someone, who saw someone, who saw the Companions of the Prophet ﷺ." A man will be

صَحِبَ رَسُولَ اللهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ، ثُمَّ يَغْزُو فِئَامٌ مِنَ النَّاسِ، فَيُقَالُ لَهُمْ: [هَلْ] فِيكُمْ مَنْ رَأَىٰ مَنْ صَحِبَ مَنْ صَحِبَ رَسُولَ اللهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ».

[٦٤٦٨] ٢٠٩-(...) حَدَّثَنِي سَعِيدُ ابْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: زَعَمَ أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَأْتِي عَلَىٰ النَّاسِ زَمَانٌ، يُبْعَثُ مِنْهُمُ الْبَعْثُ فَيَقُولُونَ: انْظُرُوا هَلْ تَجِدُونَ فِيكُمْ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ؟ فَيُوجَدُ الرَّجُلُ، فَيُفْتَحُ لَهُمْ بِهِ، ثُمَّ يُبْعَثُ الْبَعْثُ الثَّانِي فَيَقُولُونَ: هَلْ فِيهِمْ مَنْ رَأَىٰ أَصْحَابَ النَّبِيِّ ﷺ؟ فَيُفْتَحُ لَهُمْ [بِهِ]، ثُمَّ يُبْعَثُ الْبَعْثُ الثَّالِثُ فَيُقَالُ: انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ مَنْ رَأَىٰ مَنْ رَأَىٰ أَصْحَابَ النَّبِيِّ ﷺ؟ ثُمَّ يَكُونُ الْبَعْثُ الرَّابِعُ فَيُقَالُ: انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ أَحَدًا رَأَىٰ مَنْ رَأَىٰ أَحَدًا رَأَىٰ أَصْحَابَ النَّبِيِّ ﷺ فَيُوجَدُ الرَّجُلُ، فَيُفْتَحُ لَهُمْ بِهِ».

found, and victory will be granted because of him.' "

[6469] 210 - (2533) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The best of my *Ummah* are the generation who come after me, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath, and their oath before their testimony.'"

[٦٤٦٩] ٢١٠-(٢٥٣٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَهَنَّادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ أُمَّتِي الْقَرْنُ الَّذِينَ يَلُونِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ» لَمْ يَذْكُرْ هَنَّادٌ الْقَرْنَ فِي حَدِيثِهِ، وَقَالَ قُتَيْبَةُ: «ثُمَّ يَجِيءُ أَقْوَامٌ».

[6470] 211 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ was asked: 'Which of the people are best?' He said: 'My generation, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath, and their oath before their testimony.'"

Ibrâhîm said: "They used to forbid us, when we were children, to swear oaths and give testimony."

[٦٤٧٠] ٢١١-(...) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ: أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَبْدُرُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَتَبْدُرُ يَمِينُهُ شَهَادَتَهُ».

قَالَ إِبْرَاهِيمُ: كَانُوا يَنْهَوْنَنَا، وَنَحْنُ غِلْمَانٌ، عَنِ الْعَهْدِ وَالشَّهَادَاتِ.

[6471] (...) A similar *Hadîth* (as no. 6470) was narrated from Manṣûr with the chain of Abû Al-Aḥwaṣ and Jarîr, but in their *Hadîth*

[٦٤٧١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ

الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ مَنْصُورٍ، بِإِسْنَادِ أَبِي الْأَحْوَصِ وَجَرِيرٍ، بِمَعْنَىٰ حَدِيثِهِمَا، وَلَيْسَ فِي حَدِيثِهِمَا: سُئِلَ رَسُولُ اللهِ ﷺ.

it does not say: "The Messenger of Allâh ﷺ was asked."

[٦٤٧٢] ٢١٢-(...) حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَزْهَرُ ابْنُ سَعْدٍ السَّمَّانُ عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» فَلَا أَدْرِي فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ قَالَ: «ثُمَّ يَتَخَلَّفُ [مِنْ] بَعْدِهِمْ خَلْفٌ، تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ».

[6472] 212 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ said: "The best of people are my generation, then those who come after them, then those who come after them." I do not know if he said after the third or fourth time: "Then they will be followed by people whose testimony will come before their oath, and their oath before their testimony."

[٦٤٧٣] ٢١٣-(٢٥٣٤) حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ؛ قَالَ: وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ أُمَّتِي الْقَرْنُ الَّذِي بُعِثْتُ فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». وَاللهُ أَعْلَمُ أَذَكَرَ الثَّالِثَ أَمْ لَا، قَالَ: «ثُمَّ يَخْلُفُ قَوْمٌ يُحِبُّونَ السَّمَانَةَ، يَشْهَدُونَ قَبْلَ أَنْ يُسْتَشْهَدُوا».

[6473] 213 - (2534) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The best of my *Ummah* are the generation among whom I was sent, then those who come after them.' Allâh knows best whether he said it a third time or not, then he said: 'Then there will come a people who love to be fat, and they will give testimony before being asked to do so.'"

[6474] (...) A similar report (as *Hadîth* no. 6473) was narrated from Abû Bishr with this chain of narrators, except that in the *Hadîth* of Shu'bah it says: "Abû Hurairah said: 'I do not know if he said it two times or three.'"

[٦٤٧٤] (. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ قَالَ: وَحَدَّثَنِي حَجَّاجُ ابْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ كِلَاهُمَا عَنْ أَبِي بِشْرٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِ شُعْبَةَ: قَالَ أَبُو هُرَيْرَةَ: فَلَا أَدْرِي مَرَّتَيْنِ أَوْ ثَلَاثًا.

[6475] 214 - (2535) 'Imrân bin Husain narrated that the Messenger of Allâh ﷺ said: "The best of you are my generation, then those who come after them, then those who come after them, then those who come after them." 'Imrân said: "I do not know if the Messenger of Allâh ﷺ said after his generation two or three times: "Then there will come after them people who will give testimony and will not be asked to do so. They will be dishonest and not trustworthy, they will make vows and not fulfill them, and fatness will become widespread among them."

[٦٤٧٥] ٢١٤-(٢٥٣٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ غُنْدَرٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ -: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَمْرَةَ: حَدَّثَنِي زَهْدَمُ بْنُ مُضَرِّبٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ خَيْرَكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». قَالَ عِمْرَانُ: فَلَا أَدْرِي أَقَالَ رَسُولُ اللهِ ﷺ بَعْدَ قَرْنِهِ، مَرَّتَيْنِ أَوْ ثَلَاثًا: «ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلَا يُتَّمَنُونَ، وَيَنْذِرُونَ وَلَا يُوفُونَ وَيَظْهَرُ فِيهِمُ السِّمَنُ».

[6476] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadîth* similar to no.

[٦٤٧٦] (. . .) **وَحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا

6475). In their *Hadîth* it says: "I do not know whether he mentioned two or three after his generation." In the *Hadîth* of Shabâbah it says: "I heard Zahdam bin Mudarrib, who came to me for some reason riding a horse, and he told me that he heard 'Imrân bin Husain. In the *Hadîth* of Yahyâ and Shabâbah (it says): "They will make vows but will not fulfill them."

عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَٰذَا الإِسْنَادِ، وَفِي حَدِيثِهِمْ: قَالَ: فَلَا أَدْرِي أَذَكَرَ بَعْدَ قَرْنِهِ قَرْنَيْنِ أَوْ ثَلَاثَةً، وَفِي حَدِيثِ شَبَابَةَ قَالَ: سَمِعْتُ زَهْدَمَ بْنَ مُضَرِّبٍ، وَجَاءَنِي فِي حَاجَةٍ عَلَىٰ فَرَسٍ، فَحَدَّثَنِي أَنَّهُ سَمِعَ عِمْرَانَ بْنَ حُصَيْنٍ. وَفِي حَدِيثِ يَحْيَىٰ وَشَبَابَةَ: «يَنْذِرُونَ وَلَا يَفُونَ». وَفِي حَدِيثِ بَهْزٍ: «يُوفُونَ» كَمَا قَالَ ابْنُ جَعْفَرٍ.

[6477] 215 - (...) This *Hadîth* was narrated from 'Imrân bin Husain from the Prophet ﷺ: "The best of this *Ummah* are the generation to whom I was sent, then those who come after them." In the *Hadîth* of Abû 'Awânah it adds: "He said: 'And Allâh knows best whether he mentioned the third time or not"' – like the *Hadîth* of Zahdam from 'Imrân. In the *Hadîth* of Hishâm from Qatâdah it adds: "They will swear oaths but they will not be asked to swear oaths."

[٦٤٧٧] ٢١٥-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ. بِهَٰذَا الْحَدِيثِ: «خَيْرُ هَٰذِهِ الأُمَّةِ الْقَرْنُ الَّذِي بُعِثْتُ فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» - زَادَ فِي حَدِيثِ أَبِي عَوَانَةَ قَالَ: وَاللهُ أَعْلَمُ، أَذَكَرَ الثَّالِثَ أَمْ لَا، بِمِثْلِ حَدِيثِ زَهْدَمٍ عَنْ عِمْرَانَ - وَزَادَ فِي حَدِيثِ هِشَامٍ عَنْ قَتَادَةَ: «وَيَحْلِفُونَ وَلَا يُسْتَحْلَفُونَ».

[6478] 216 - (2536) It was narrated that 'Âishah said: "A man asked the Prophet ﷺ: 'Which people are best?' He said: 'The generation to whom I was sent, then the second, then the third.'"

[٦٤٧٨] ٢١٦-(٢٥٣٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَشُجَاعُ بْنُ مَخْلَدٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ- قَالَا: حَدَّثَنَا حُسَيْنٌ وَ هُوَ ابْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ اللهِ الْبَهِيِّ، عَنْ عَائِشَةَ قَالَتْ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «الْقَرْنُ الَّذِي أَنَا فِيهِ، ثُمَّ الثَّانِي، ثُمَّ الثَّالِثُ».

Chapter 53. The Meaning Of The Words Of The Prophet ﷺ: "After One Hundred Years There Will Be No Soul Left Alive That Is Living Now"

(المعجم ٥٣) - (بَابُ بيان معنى قوله ﷺ: «على رأس مائة سنة لا يبقى نفس منفوسة ممن هو موجود الْآن».)

(التحفة ٩٩)

[6479] 217 - (2537) 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ led us in *'Ishâ'* prayer one night at the end of his life, then when he had said the *Salâm*, he stood up and said: 'Have you seen this night of yours? One hundred years from now, there will be no one left who is on the face of the earth.'"

Ibn 'Umar said: "The people did not understand these words of the Messenger of Allâh ﷺ about one hundred years, and they interpreted the *Hadîth* incorrectly; all that the Messenger of Allâh ﷺ said was 'One hundred years from now, there will be no one left who is on the face of the earth' meaning that

[٦٤٧٩] ٢١٧-(٢٥٣٧) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ عَبْدٌ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ وَأَبُو بَكْرِ بْنُ سُلَيْمَانَ؛ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: صَلَّىٰ بِنَا رَسُولُ اللهِ ﷺ ذَاتَ لَيْلَةٍ، صَلَاةَ الْعِشَاءِ، فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ فَقَالَ: «أَرَأَيْتَكُمْ لَيْلَتَكُمْ هَٰذِهِ؟ فَإِنَّ عَلَىٰ رَأْسِ مِائَةِ سَنَةٍ مِنْهَا لَا يَبْقَىٰ مِمَّنْ هُوَ عَلَىٰ ظَهْرِ الْأَرْضِ أَحَدٌ».

that generation would come to an end."

قَالَ ابْنُ عُمَرَ: فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللهِ ﷺ تِلْكَ، فِيمَا يَتَحَدَّثُونَ مِنْ هَٰذِهِ الْأَحَادِيثِ، عَنْ مِائَةِ سَنَةٍ، وَإِنَّمَا قَالَ رَسُولُ اللهِ ﷺ: «لَا يَبْقَىٰ مِمَّنْ هُوَ الْيَوْمَ عَلَىٰ ظَهْرِ الْأَرْضِ أَحَدٌ»، يُرِيدُ بِذٰلِكَ أَنْ يَنْخَرِمَ ذٰلِكَ الْقَرْنُ.

[6480] (...) A similar *Hadîth* (as no. 6479) was narrated from Az-Zuhrî with the chain of Ma'mar.

[٦٤٨٠] (...) **حَدَّثَنِي** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. وَرَوَاهُ اللَّيْثُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ خَالِدِ بْنِ مُسَافِرٍ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ مَعْمَرٍ، كَمِثْلِ حَدِيثِهِ.

[6481] 218 - (2538) Jâbir bin 'Abdullâh said: "I heard the Prophet ﷺ say, one month before he died: 'You ask me about the Hour? The knowledge thereof is with Allâh, and I swear by Allâh, there is no soul that is living now that will survive after one hundred years.'"

[٦٤٨١] **٢١٨-(٢٥٣٨) حَدَّثَنِي** هَارُونُ بْنُ عَبْدِ اللهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ، قَبْلَ أَنْ يَمُوتَ بِشَهْرٍ: «تَسْأَلُونِي عَنِ السَّاعَةِ؟ وَإِنَّمَا عِلْمُهَا عِنْدَ اللهِ، وَأُقْسِمُ بِاللهِ! مَا عَلَىٰ الْأَرْضِ مِنْ نَفْسٍ مَنْفُوسَةٍ تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ». [انظر: ٦٤٨٦]

[6482] (...) Ibn Juraij narrated it with this chain of narrators (a *Hadîth* similar to no. 6481), but he did not say, "...one month before he died."

[٦٤٨٢] (...) **حَدَّثَنِيهِ** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: قَبْلَ مَوْتِهِ بِشَهْرٍ.

[6483] (...) It was narrated from Jâbir bin 'Abdullâh that one month before he died, or thereabouts, the Prophet ﷺ said: "There is no soul living today that will still be alive after one hundred years."

[٦٤٨٣] (. . .) حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ، كِلَاهُمَا عَنِ الْمُعْتَمِرِ - قَالَ ابْنُ حَبِيبٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ - قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ ذٰلِكَ قَبْلَ مَوْتِهِ بِشَهْرٍ، أَوْ نَحْوِ ذٰلِكَ: «مَا مِنْ نَفْسٍ مَنْفُوسَةٍ، الْيَوْمَ، تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ، وَهِيَ حَيَّةٌ يَوْمَئِذٍ».

وَعَنْ عَبْدِ الرَّحْمٰنِ صَاحِبِ السِّقَايَةِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ ذٰلِكَ،

وَفَسَّرَهَا عَبْدُ الرَّحْمٰنِ قَالَ: نَقْصُ الْعُمُرِ.

[6484] (...) Sulaimân At-Taimî narrated a similar report (as *Hadîth* no. 6483) with both chain of narrators.

[٦٤٨٤] (. . .) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَـٰرُونَ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ بِالْإِسْنَادَيْنِ جَمِيعًا، مِثْلَهُ.

[6485] 219 - (2539) It was narrated that Abû Sa'eed said: "When the Prophet ﷺ came back from Tabûk, they asked him about the Hour. The Messenger of Allâh ﷺ said: 'After one hundred years there will be no soul living on earth that is alive today.'"

[٦٤٨٥] ٢١٩-(٢٥٣٩) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ دَاوُدَ - وَاللَّفْظُ لَهُ -؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنْ تَبُوكَ، سَأَلُوهُ عَنِ السَّاعَةِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَأْتِي مِائَةُ سَنَةٍ، وَعَلَى الْأَرْضِ نَفْسٌ مَنْفُوسَةٌ الْيَوْمَ».

[6486] 220 - (2538) It was narrated that Jâbir bin 'Abdullâh said: "The Prophet of Allâh ﷺ said: 'There is no soul alive that will remain for one hundred years.'"
Sâlim said: "We made mention of that to him (i.e., to Jâbir, and he explained:), It meant every soul that was alive on that day."

[٦٤٨٦] ٢٢٠-(٢٥٣٨) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو الْوَلِيدِ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ، عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ نَبِيُّ اللهِ ﷺ: «مَا مِنْ نَفْسٍ مَنْفُوسَةٍ، تَبْلُغُ مِائَةَ سَنَةٍ».
فَقَالَ سَالِمٌ: تَذَاكَرْنَا ذٰلِكَ عِنْدَهُ، إِنَّمَا هِيَ كُلُّ نَفْسٍ مَخْلُوقَةٍ يَوْمَئِذٍ. [راجع: ٦٤٨١]

Chapter 54. The Prohibition Of Reviling The Companions, May Allâh Be Pleased With Them

(المعجم ٥٤) - (بَابُ تحريم سب الصحابة، رضي الله عنهم)

(التحفة ١٠٠)

[6487] 221 - (2540) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not revile my Companions, do not revile my Companions. By the One in Whose Hand is my soul, if one of you were to spend the equivalent of Uḥud (mountain) in gold (in charity), it would not amount to a *Mudd* of one of them, or even half of that.'"

[٦٤٨٧] ٢٢١-(٢٥٤٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَسُبُّوا أَصْحَابِي، لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا أَدْرَكَ مُدَّ أَحَدِهِمْ، وَلَا نَصِيفَهُ».

6488] 222 - (2541) It was narrated that Abû Sa'eed said: "There was some (disagreement) between Khâlid bin Al-Walîd and 'Abdur-Raḥmân bin 'Awf, and Khâlid reviled him. The Messenger of Allâh ﷺ said: 'Do not revile one of my Companions, for even

[٦٤٨٨] ٢٢٢-(٢٥٤١) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ بَيْنَ خَالِدِ بْنِ الْوَلِيدِ وَبَيْنَ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ شَيْءٌ، فَسَبَّهُ خَالِدٌ، فَقَالَ

if one of you were to spend the equivalent of Uḥud in gold (in charity), it would not amount to a *Mudd* of one of them, or even half of that.'"

رَسُولُ اللهِ ﷺ: «لَا تَسُبُّوا أَحَدًا مِنْ أَصْحَابِي، فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ».

[6489] (...) A similar *Ḥadîth* (as no. 6488) was narrated from Al-A'mash with the chain of narrators of Jarîr and Abû Mu'âwiyah, but in the *Ḥadîth* of Shu'bah and Wakî' there is no mention of 'Abdur-Raḥmân bin 'Awf and Khâlid bin Al-Walîd.

[٦٤٨٩] (. . .) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، جَمِيعًا عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ بِإِسْنَادِ جَرِيرٍ وَأَبِي مُعَاوِيَةَ، بِمِثْلِ حَدِيثِهِمَا، وَلَيْسَ فِي حَدِيثِ شُعْبَةَ وَوَكِيعٍ ذِكْرُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ وَخَالِدِ بْنِ الْوَلِيدِ.

Chapter 55. The Virtues Of Uwais Al-Qaranî, May Allâh Be Pleased With Him

(المعجم ٥٥) - (بَابٌ من فضائل أويس القرنيّ، رضي الله عنه)

(التحفة ١٠١)

[6490] 223 - (2542) It was narrated from Usair bin Jâbir that the people of Al-Kûfah came to 'Umar, and among them was a man who mocked Uwais. 'Umar said: "Is there anyone here from among the Qaranîs?" That man came and 'Umar said: "The Messenger of Allâh ﷺ said: 'A man called Uwais will come to you from Yemen, and he will not leave anyone behind in Yemen except his mother. He had leprosy but he prayed to Allâh and He took it away, except for a spot the size of a Dînâr or

[٦٤٩٠] ٢٢٣-(٢٥٤٢) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنِي سَعِيدٌ الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ: أَنَّ أَهْلَ الْكُوفَةِ وَفَدُوا إِلَىٰ عُمَرَ، وَفِيهِمْ رَجُلٌ مِمَّنْ كَانَ يَسْخَرُ بِأُوَيْسٍ، فَقَالَ عُمَرُ: هَلْ هٰهُنَا أَحَدٌ مِنَ الْقَرَنِيِّينَ؟ فَجَاءَ ذٰلِكَ الرَّجُلُ، فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ قَالَ: «إِنَّ رَجُلًا يَأْتِيكُمْ مِنَ الْيَمَنِ يُقَالُ لَهُ

Dirham. Whoever among you meets him, let him pray for forgiveness for you.'"

أُوَيْسٌ: لَا يَدَعُ بِالْيَمَنِ غَيْرَ أُمٍّ لَهُ، قَدْ كَانَ بِهِ بَيَاضٌ، فَدَعَا اللهَ فَأَذْهَبَهُ عَنْهُ، إِلَّا مَوْضِعَ الدِّينَارِ أَوِ الدِّرْهَمِ، فَمَنْ لَقِيَهُ مِنْكُمْ فَلْيَسْتَغْفِرْ لَكُمْ».

[6491] 224 - (...) It was narrated that 'Umar bin Al-Khaṭṭâb said: "I heard the Messenger of Allâh ﷺ say: 'The best of the *Tâbi'în* will be a man who is called Uwais, and he will have a mother, and he will have had leprosy. Tell him to pray for forgiveness for you.'"

[٦٤٩١] **٢٢٤**-(...) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا عَفَّانُ ابْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ بِهَٰذَا الإِسْنَادِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَالُ لَهُ أُوَيْسٌ، وَلَهُ وَالِدَةٌ، وَكَانَ بِهِ بَيَاضٌ، فَمُرُوهُ فَلْيَسْتَغْفِرْ لَكُمْ».

[6492] 225 - (...) It was narrated that Usair bin Jâbir said: "Whenever reinforcements came from Yemen, 'Umar bin Al-Khaṭṭâb would ask them: 'Is Uwais bin 'Âmir among you?' When he found Uwais he said: 'Are you Uwais bin 'Âmir?' He said: 'Yes.' He said: 'Are you from Murâd then from Qaran?' He said: 'Yes.' He said: 'Did you have leprosy, then you recovered from it except for a spot the size of a Dirham?' He said: 'Yes.' He said: 'Do you have a mother?' He said: 'Yes.' He said: 'I heard the Messenger of Allâh ﷺ say: "There will come to you Uwais bin 'Âmir alongwith the reinforcements from Yemen, from Murâd then from Qaran. He had leprosy but he recovered from it, except for a spot the size of a

[٦٤٩٢] **٢٢٥**-(...) **حَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ أُسَيْرِ بْنِ جَابِرٍ، قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ، إِذَا أَتَىٰ عَلَيْهِ أَمْدَادُ أَهْلِ الْيَمَنِ، سَأَلَهُمْ: أَفِيكُمْ أُوَيْسُ بْنُ عَامِرٍ؟ حَتَّىٰ أَتَىٰ عَلَىٰ أُوَيْسٍ، فَقَالَ: أَنْتَ أُوَيْسُ بْنُ عَامِرٍ؟ قَالَ: نَعَمْ، قَالَ: مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنٍ؟ قَالَ: نَعَمْ. قَالَ: فَكَانَ بِكَ بَرَصٌ فَبَرَأْتَ مِنْهُ إِلَّا مَوْضِعَ

Dirham. He has a mother and he honors her. If he were to swear in the Name of Allâh that something should happen, Allâh would cause it to happen. If you can ask him to pray for forgiveness for you then do so." Pray for forgiveness for me.' And he prayed for forgiveness for him.

"Umar said to him: 'Where are you headed?' He said: 'Al-Kûfah.' He said: 'Shall I write to the governor for you?' He said: 'Being among the common folk is dearer to me.'

"The following year, a man from among their nobles performed *Hajj*, and he met 'Umar, who asked him about Uwais. He said: 'I left him in a shabby house with meagre provisions.' He said: 'I heard the Messenger of Allâh ﷺ say: "There will come to you Uwais bin 'Âmir alongwith the reinforcements from Yemen, from Murâd, then from Qaran. He had leprosy but he recovered from it, except for a spot the size of a Dirham. He has a mother and he honors her. If he were to swear in the Name of Allâh that something should happen, Allâh would cause it to happen. If you can ask him to pray for forgiveness for you, then do so."' So he went to Uwais and said: 'Pray for forgiveness for me.' He said: 'You have just come from a sacred journey, so pray for forgiveness for me.' He said: 'Pray for forgiveness for me.' He said: 'You have just come from a sacred

دِرْهَمٍ؟ قَالَ: نَعَمْ، قَالَ: لَكَ وَالِدَةٌ؟ قَالَ: نَعَمْ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ، ثُمَّ مِنْ قَرَنٍ، كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ، لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ». فَاسْتَغْفِرْ لِي، فَاسْتَغْفَرَ لَهُ.

فَقَالَ لَهُ عُمَرُ: أَيْنَ تُرِيدُ؟ قَالَ: الْكُوفَةَ، قَالَ: أَلَا أَكْتُبُ لَكَ إِلَىٰ عَامِلِهَا؟ قَالَ: أَكُونُ فِي غَبْرَاءِ النَّاسِ أَحَبُّ إِلَيَّ.

قَالَ: فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ حَجَّ رَجُلٌ مِنْ أَشْرَافِهِمْ، فَوَافَقَ عُمَرَ، فَسَأَلَهُ عَنْ أُوَيْسٍ، قَالَ: تَرَكْتُهُ رَثَّ الْبَيْتِ قَلِيلَ الْمَتَاعِ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنٍ، كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ، إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ، لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ». فَأَتَىٰ أُوَيْسًا فَقَالَ: اسْتَغْفِرْ لِي، قَالَ: أَنْتَ أَحْدَثُ عَهْدًا بِسَفَرٍ صَالِحٍ فَاسْتَغْفِرْ لِي، قَالَ: اسْتَغْفِرْ لِي، قَالَ: أَنْتَ أَحْدَثُ عَهْدًا بِسَفَرٍ صَالِحٍ،

journey, so pray for forgiveness for me.' He said: 'Did you meet 'Umar?' He said: 'Yes.' So he prayed for forgiveness for him, and the people came to know of his piety, so he left."

Usair (a narrator) said: "His garment was a *Burdah*, and every time anyone saw him he would say: 'From where did Uwais get this *Burdah*?'"

فَاسْتَغْفِرْ لِي، قَالَ: لَقِيتَ عُمَرَ؟ قَالَ: نَعَمْ، فَاسْتَغْفَرَ لَهُ، فَفَطِنَ لَهُ النَّاسُ، فَانْطَلَقَ عَلَىٰ وَجْهِهِ.

قَالَ أُسَيْرٌ: وَكَسَوْتُهُ بُرْدَةً، فَكَانَ كُلَّمَا رَآهُ إِنْسَانٌ قَالَ: مِنْ أَيْنَ لِأُوَيْسٍ هَٰذِهِ الْبُرْدَةُ؟.

Chapter 56. The Advice Of The Prophet ﷺ Concerning The People Of Egypt

(المعجم ٥٦) - (بَابُ وصية النبيّ ﷺ بأهل مصر) (التحفة ١٠٢)

[6493] 226 - (2543) Abû Dharr said: "The Messenger of Allâh ﷺ said: 'You will conquer a land in which the currency is the *Qîrâṭ*. Treat its people kindly, for they have protection (*Dhimmah*) and kinship. But if you see two men fighting over a space the size of a brick, then leave.'"

He (the narrator) said: "He passed by Rabî'ah and 'Abdur-Raḥmân, the two sons of Shuraḥbîl bin Ḥasanah, and they were fighting over a space the size of a brick, so he left."

[٦٤٩٣] ٢٢٦-(٢٥٤٣) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي حَرْمَلَةُ؛ وَحَدَّثَنِي هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا حَرْمَلَةُ وَهُوَ ابْنُ عِمْرَانَ التُّجِيبِيُّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ شُمَاسَةَ الْمَهْرِيِّ، قَالَ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّكُمْ سَتَفْتَحُونَ أَرْضًا يُذْكَرُ فِيهَا الْقِيرَاطُ، فَاسْتَوْصُوا بِأَهْلِهَا خَيْرًا، فَإِنَّ لَهُمْ ذِمَّةً وَرَحِمًا، فَإِذَا رَأَيْتُمْ رَجُلَيْنِ يَقْتَتِلَانِ فِي مَوْضِعِ لَبِنَةٍ فَاخْرُجْ مِنْهَا».

قَالَ: فَمَرَّ بِرَبِيعَةَ وَعَبْدِ الرَّحْمَٰنِ ابْنَيْ شُرَحْبِيلَ بْنِ حَسَنَةَ، يَتَنَازَعَانِ فِي مَوْضِعِ لَبِنَةٍ، فَخَرَجَ مِنْهَا.

[6494] 227 - (...) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said:

[٦٤٩٤] ٢٢٧-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا:

حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي: سَمِعْتُ حَرْمَلَةَ الْمِصْرِيَّ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ شُمَاسَةَ، عَنْ أَبِي بَصْرَةَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّكُمْ سَتَفْتَحُونَ مِصْرَ، وَهِيَ أَرْضٌ يُسَمَّىٰ فِيهَا الْقِيرَاطُ، فَإِذَا فَتَحْتُمُوهَا فَأَحْسِنُوا إِلَىٰ أَهْلِهَا، فَإِنَّ لَهُمْ ذِمَّةً وَرَحِمًا» أَوْ قَالَ: «ذِمَّةً وَصِهْرًا، فَإِذَا رَأَيْتَ رَجُلَيْنِ يَخْتَصِمَانِ فِيهَا فِي مَوْضِعِ لَبِنَةٍ، فَاخْرُجْ مِنْهَا». قَالَ: فَرَأَيْتُ عَبْدَ الرَّحْمَٰنِ بْنَ شُرَحْبِيلَ بْنِ حَسَنَةَ وَأَخَاهُ رَبِيعَةَ، يَخْتَصِمَانِ فِي مَوْضِعِ لَبِنَةٍ، فَخَرَجْتُ مِنْهَا.

'You will conquer Egypt, and it is a land in which the currency is the *Qîrâṭ*. When you conquer it, treat its people kindly, for they have protection ((*Dhimmah*) and kinship. But if you see two men fighting over a space the size of a brick, then leave.'" He said: "I saw 'Abdur-Raḥmân bin Shuraḥbîl bin Ḥasanah and his brother Rabî'ah, fighting over a space the size of a brick, so I left."

(المعجم ٥٧) - (بَابُ فضل أهل عمان) (التحفة ١٠٣)

Chapter 57. The Virtues Of The People Of Oman

[٦٤٩٥] ٢٢٨-(٢٥٤٤) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ أَبِي الْوَازِعِ، جَابِرِ بْنِ عَمْرٍو الرَّاسِبِيِّ: سَمِعْتُ أَبَا بَرْزَةَ يَقُولُ: بَعَثَ رَسُولُ اللهِ ﷺ رَجُلًا إِلَىٰ حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَسَبُّوهُ وَضَرَبُوهُ، فَجَاءَ إِلَىٰ رَسُولِ اللهِ ﷺ فَأَخْبَرَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ أَنَّ أَهْلَ عُمَانَ أَتَيْتَ، مَا سَبُّوكَ وَلَا ضَرَبُوكَ».

[6495] 228 - (2544) Abû Barzah said: "The Messenger of Allâh ﷺ sent a man to one of the tribes of the Arabs, and they reviled him and beat him. He came to the Messenger of Allâh ﷺ and told him. The Messenger of Allâh ﷺ said: 'If you had gone to the people of Oman, they would not have reviled you or beaten you.'"

Chapter 58. The Liar And Great Slaughterer Of Thaqîf

(المعجم ٥٨) - (بَابُ ذكر كذاب ثقيف ومبيرها) (التحفة ١٠٤)

[6496] 229 - (2545) It was narrated from Abû Nawfal: "I saw 'Abdullâh bin Az-Zubair (hanging) on the road to Al-Madînah, and the Quraish and the people were passing by him. 'Abdullâh bin 'Umar came by, and he stopped and said: 'Peace be upon you, Abû Khubaib; peace be upon you, Abû Khubaib; peace be upon you, Abû Khubaib. By Allâh, I told you not to do this; by Allâh, I told you not to do this; by Allâh, I told you not to do this. By Allâh, as far as I know, you were devoted to fasting and prayer at night, and you upheld the ties of kinship. By Allâh, a nation of which you are the worst is a good nation.'

"Then 'Abdullâh bin 'Umar went away, and news of the position of 'Abdullâh and what he had said reached Al-Hajjâj. He sent for him, and the body was taken down and thrown into the graveyard of the Jews. Then he sent for his mother Asmâ' bint Abî Bakr, but she refused to come to him. The messenger said to her again: 'Either you will come or I shall send to you one who will drag you by your hair.' But she refused and said: 'By Allâh, I will not come until you send to me one who will drag me by my hair.' He (Al-Hajjâj) said: 'Bring me my shoes.' He put on his shoes and set

[٦٤٩٦] ٢٢٩-(٢٥٤٥) حَدَّثَنَا عُقْبَةُ ابْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ إِسْحٰقَ الْحَضْرَمِيَّ: أَخْبَرَنَا الْأَسْوَدُ ابْنُ شَيْبَانَ عَنْ أَبِي نَوْفَلٍ: رَأَيْتُ عَبْدَ اللهِ ابْنَ الزُّبَيْرِ عَلَىٰ عَقَبَةِ الْمَدِينَةِ، قَالَ: فَجَعَلَتْ قُرَيْشٌ تَمُرُّ عَلَيْهِ وَالنَّاسُ، حَتَّىٰ مَرَّ عَلَيْهِ عَبْدُ اللهِ بْنُ عُمَرَ، فَوَقَفَ عَلَيْهِ فَقَالَ: السَّلَامُ عَلَيْكَ، أَبَا خُبَيْبٍ! السَّلَامُ عَلَيْكَ، أَبَا خُبَيْبٍ! السَّلَامُ عَلَيْكَ، أَبَا خُبَيْبٍ! أَمَا وَاللهِ! لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هٰذَا، أَمَا وَاللهِ! لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هٰذَا، أَمَا وَاللهِ! لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هٰذَا، أَمَا وَاللهِ! إِنْ كُنْتَ، مَا عَلِمْتُ، صَوَّامًا، قَوَّامًا، وَصُولًا لِلرَّحِمِ، أَمَا وَاللهِ! لَأُمَّةٌ أَنْتَ أَشَرُّهَا لَأُمَّةٌ خَيْرٌ.

ثُمَّ نَفَذَ عَبْدُ اللهِ بْنُ عُمَرَ، فَبَلَغَ الْحَجَّاجَ مَوْقِفُ عَبْدِ اللهِ وَقَوْلُهُ، فَأَرْسَلَ إِلَيْهِ فَأُنْزِلَ عَنْ جِذْعِهِ، فَأُلْقِيَ فِي قُبُورِ الْيَهُودِ، ثُمَّ أَرْسَلَ إِلَىٰ أُمِّهِ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، فَأَبَتْ أَنْ تَأْتِيَهُ، فَأَعَادَ عَلَيْهَا الرَّسُولَ: لَتَأْتِيَنِّي أَوْ لَأَبْعَثَنَّ إِلَيْكِ مَنْ يَسْحَبُكِ بِقُرُونِكِ، قَالَ: فَأَبَتْ وَقَالَتْ: وَاللهِ! لَا آتِيكَ حَتَّىٰ تَبْعَثَ

out, swollen with pride, until he entered upon her. He said: 'What do you think about what I did to the enemy of Allâh?' She said: 'I think that you ruined his life in this world, but he has ruined your life in the Hereafter. I heard that you said to him: O son of *Dhât An-Niṭâqain* (the woman with two girdles). By Allâh, the woman with two girdles, one of them, she used to hang the food of the Messenger of Allâh ﷺ and the food of Abû Bakr out of the reach of wild animals, and the other was the girdle that no woman can do without. As for the Messenger of Allâh ﷺ, he told us: "Among Thaqîf there will be a liar, and a great slaughterer." As for the liar, we have seen him, and as for the great slaughterer, I do not think that it is anyone but you.' He (the narrator) said: 'He (Al-Ḥajjâj) got up and left her, and he did not reply her.'"

إِلَيَّ مَنْ يَسْحَبُنِي بِقُرُونِي، قَالَ: فَقَالَ: أَرُونِي سِبْتَيَّ، فَأَخَذَ نَعْلَيْهِ، ثُمَّ انْطَلَقَ يَتَوَذَّفُ، حَتَّىٰ دَخَلَ عَلَيْهَا، فَقَالَ: كَيْفَ رَأَيْتِنِي صَنَعْتُ بِعَدُوِّ اللهِ؟ قَالَتْ: رَأَيْتُكَ أَفْسَدْتَ عَلَيْهِ دُنْيَاهُ، وَأَفْسَدَ عَلَيْكَ آخِرَتَكَ، بَلَغَنِي أَنَّكَ تَقُولُ لَهُ: يَا ابْنَ ذَاتِ النِّطَاقَيْنِ! أَنَا، وَاللهِ! ذَاتُ النِّطَاقَيْنِ، أَمَّا أَحَدُهُمَا فَكُنْتُ أَرْفَعُ بِهِ طَعَامَ رَسُولِ اللهِ ﷺ، وَطَعَامَ أَبِي بَكْرٍ مِنَ الدَّوَابِّ، وَأَمَّا الْآخَرُ فَنِطَاقُ الْمَرْأَةِ الَّتِي لَا تَسْتَغْنِي عَنْهُ، أَمَا إِنَّ رَسُولَ اللهِ ﷺ حَدَّثَنَا: «أَنَّ فِي ثَقِيفٍ كَذَّابًا وَمُبِيرًا» فَأَمَّا الْكَذَّابُ فَرَأَيْنَاهُ، وَأَمَّا الْمُبِيرُ فَلَا إِخَالُكَ إِلَّا إِيَّاهُ، قَالَ: فَقَامَ عَنْهَا وَلَمْ يُرَاجِعْهَا.

Chapter 59. The Virtues Of The Persians

(المعجم ٥٩) - (بَابُ فضل فارس)

(التحفة ١٠٥)

[6497] 230 - (2546) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If the (knowledge of) religion was at the Pleiades, a man from among the Persians – or from among the sons of the Persians – would go and get it.'"

[٦٤٩٧] ٢٣٠-(٢٥٤٦) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ جَعْفَرٍ الْجَزَرِيِّ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ كَانَ الدِّينُ عِنْدَ الثُّرَيَّا لَذَهَبَ بِهِ رَجُلٌ مِنْ فَارِسَ - أَوْ قَالَ - مِنْ أَبْنَاءِ فَارِسَ، حَتَّىٰ يَتَنَاوَلَهُ».

[6498] 231 - (...) It was narrated that Abû Hurairah said: "We were sitting with the Prophet ﷺ and *Sûrat Al-Jumu'ah* was revealed to him. When he recited the words: 'And [He has sent him also to] others among them (Muslims) who have not yet joined them (but they will come),[1] a man said: 'Who are they, O Messenger of Allâh?' The Prophet ﷺ did not answer him until he had asked two or three times, and among us was Salmân Al-Fârisî. Then the Prophet ﷺ put his hand on Salmân and said: 'If faith were at the Pleiades, some men from among these people would get it.'"

[٦٤٩٨] **٢٣١-(. . .) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ، إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ. فَلَمَّا قَرَأَ: ﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ﴾ [الجمعة: ٣]. قَالَ [رَجُلٌ]: مَنْ هَٰؤُلَاءِ يَا رَسُولَ اللهِ! فَلَمْ يُرَاجِعْهُ النَّبِيُّ ﷺ، حَتَّىٰ سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا، قَالَ: وَفِينَا سَلْمَانُ الْفَارِسِيُّ، قَالَ: فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَىٰ سَلْمَانَ، ثُمَّ قَالَ: «لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا، لَنَالَهُ رِجَالٌ مِنْ هَٰؤُلَاءِ».

Chapter 60. The Words Of The Prophet ﷺ: "People Are Like A Hundred Camels Among Whom You Cannot Find One That Is Fit For Riding"

(المعجم ٦٠) - (بَابُ قوله ﷺ: «الناس كإبلٍ مائةٍ، لا تجد فيها راحلة») (التحفة ١٠٦)

[6499] 232 - (2547) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'You will find that people are like a hundred camels, among whom a man cannot find one that is fit for riding.'"

[٦٤٩٩] **٢٣٢-(٢٥٤٧) حَدَّثَنِي** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِمُحَمَّدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَجِدُونَ النَّاسَ كَإِبِلٍ مِائَةٍ، لَا يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً».

[1] *Al-Jumu'ah* 62:3.

45. The Book Of *Al-Birr*,[1] Nurturing Ties And Manners

٧ - (المعجم ٤٥) - كتاب البر والصلة والأدب (التحفة ٣٤)

Chapter 1. Being Dutiful To One's Parents, And Which Of Them Is More Entitled To It

(المعجم ١) - (بَابُ بِرِّ الوالدين، وأيهما أحق به) (التحفة ١)

[6500] 1 - (2548) It was narrated that Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'Which of the people is most deserving of my best companionship?' He said: 'Your mother.' He said: 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your father.'"

In the *Hadîth* of Qutaibah it says: "Who is most deserving of my best companionship?" And he did not say: "Which of the people?"

[٦٥٠٠] ١ -(٢٥٤٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ بْنِ طَرِيفٍ الثَّقَفِيُّ وَزُهَيْرُ ابْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ ابْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللهِ ﷺ قَالَ: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أَبُوكَ».

وَفِي حَدِيثِ قُتَيْبَةَ: مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟ وَلَمْ يَذْكُرِ النَّاسَ.

[6501] 2 - (...) It was narrated that Abû Hurairah said: "A man said: 'O Messenger of Allâh, which of the people is most deserving of my best companionship?' He said: 'Your mother, then your mother, then your mother, then your father, then the next closest and the next closest.'"

[٦٥٠١] ٢ -(...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! مَنْ أَحَقُّ النَّاسِ

[1] Being dutiful and reverential to one's parents.

بِحُسْنِ الصُّحْبَةِ؟ قَالَ «أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ».

[6502] 3 - (...) It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ..." and he mentioned a *Hadîth* like that of Jarîr (no. 6500), and he added: "He said: 'Yes, by your father, I shall tell you.'"

[٦٥٠٢] ٣-(...) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ عُمَارَةَ وَابْنِ شُبْرُمَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَىٰ النَّبِيِّ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ - وَزَادَ: فَقَالَ: «نَعَمْ: وَأَبِيكَ! لَتُنَبَّأَنَّ».

[6503] 4 - (...) It was narrated from Abû Shubrumah with this chain of narrators.

In the *Hadîth* of Wuhaib it says: "Whom should I treat with the most *Birr*?" In the *Hadîth* of Muhammad bin Talhah it says: "Which of the people is most deserving of my best companionship?" Then he mentioned a *Hadîth* like that of Jarîr (no. 6500).

[٦٥٠٣] ٤-(...) **حَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ؛ وَحَدَّثَنِي أَحْمَدُ بْنُ خِرَاشٍ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ، كِلَاهُمَا عَنِ ابْنِ شُبْرُمَةَ بِهَٰذَا الْإِسْنَادِ.

فِي حَدِيثِ وُهَيْبٍ: مَنْ أَبَرُّ؟ وَفِي حَدِيثِ مُحَمَّدِ بْنِ طَلْحَةَ: أَيُّ النَّاسِ أَحَقُّ مِنِّي بِحُسْنِ الصُّحْبَةِ؟ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ.

[6504] 5 - (2549) It was narrated that 'Abdullâh bin 'Amr said: "A man came to the Prophet ﷺ and asked him for permission to go for *Jihâd*. He said: 'Are your parents alive?' He said: 'Yes.' He said: "'Then your *Jihâd* is with them.'"

[٦٥٠٤] ٥-(٢٥٤٩) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ، عَنْ سُفْيَانَ وَشُعْبَةَ قَالَا: حَدَّثَنَا حَبِيبٌ عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يَسْتَأْذِنُهُ

فِي الْجِهَادِ، فَقَالَ: «أَحَيٌّ وَالِدَاكَ؟» قَالَ: نَعَمْ، قَالَ «فَفِيهِمَا فَجَاهِدْ».

[6505](...) It was narrated from Abul-'Abbâs: "I heard 'Abdullâh bin 'Amr bin Al-'Âṣ saying: 'A man came to the Prophet ﷺ...'" and he mentioned a similar report (as *Ḥadîth* no. 6504).

Muslim said: Abul-'Abbâs' name is As-Sâ'ib bin Farrûkh Al-Makkî.

[٦٥٠٥] (...) **حَدَّثَنَاهُ عُبَيْدُ** اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ: سَمِعْتُ أَبَا الْعَبَّاسِ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ بِمِثْلِهِ.

قَالَ مُسْلِمٌ: أَبُو الْعَبَّاسِ اسْمُهُ السَّائِبُ ابْنُ فَرُّوخَ الْمَكِّيُّ.

[6506] 6 - (...) A similar report (as *Ḥadîth* no. 6505) was narrated from Ḥabîb with this chain of narrators.

[٦٥٠٦] ٦-(...) **حَدَّثَنَا** أَبُو كُرَيْبٍ: أَخْبَرَنَا ابنُ بِشْرٍ عَنْ مِسْعَرٍ؛ قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو عَنْ أَبِي إِسْحَقَ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، جَمِيعًا عَنْ حَبِيبٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[6507] (...) 'Abdullâh bin 'Amr bin Al-'Âṣ said: "A man came to the Prophet of Allâh ﷺ and said: 'I swear my allegiance to you, that I will migrate and engage in *Jihâd*, seeking reward from Allâh.' He (ﷺ) said: 'Are either of your parents alive?' He said: 'Yes, both of them.' He said: 'Are you seeking reward from Allâh?' He said: 'Yes.' He said: 'Then go

[٦٥٠٧] (...) **حَدَّثَنَا** سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ نَاعِمًا، مَوْلَىٰ أُمِّ سَلَمَةَ حَدَّثَهُ؛ أَنَّ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: أَقْبَلَ رَجُلٌ إِلَىٰ نَبِيِّ اللهِ ﷺ فَقَالَ: أُبَايِعُكَ عَلَى الْهِجْرَةِ وَالْجِهَادِ، أَبْتَغِي

back to your parents and be a good companion to them.'"

الْأَجْرَ مِنَ اللهِ، قَالَ «فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟» قَالَ: نَعَمْ، بَلْ كِلَاهُمَا، قَالَ «فَتَبْتَغِي الْأَجْرَ مِنَ اللهِ؟» قَالَ: نَعَمْ. قَالَ «فَارْجِعْ إِلَىٰ وَالِدَيْكَ فَأَحْسِنْ صُحْبَتَهُمَا».

Chapter 2. Being Dutiful To One's Parents Takes Precedence Over Voluntary Prayer, Etc.

(المعجم ٢) - (بَابُ تقديم برّ الوالدين على التطوع بالصلاة، وغيرها) (التحفة ٢)

[6508] 7 - (2550) It was narrated from Abû Râfi' that Abû Hurairah said: "Juraij used to worship in his hermitage, and his mother came to him."

Humaid said: "Abû Râfi' described to us how the Messenger of Allâh ﷺ described his mother when she called him, how she put her hand on her forehead then raised her head to call him.

"She said: 'O Juraij! I am your mother, speak to me.' She found him praying and he said: 'O Allâh, my mother or my prayer?' And he chose his prayer. She went away, then she came back a second time, and said: 'O Juraij! I am your mother, speak to me.' He said: 'O Allâh, my mother or my prayer?' And he chose his prayer. She said: 'O Allâh, this is Juraij and he is my son, and I spoke to him but he refused to speak to me. O Allâh, do not let him die until he has seen prostitutes.'"

[٦٥٠٨] ٧-(٢٥٥٠) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: كَانَ جُرَيْجٌ يَتَعَبَّدُ فِي صَوْمَعَةٍ، فَجَاءَتْ أُمُّهُ.

قَالَ حُمَيْدٌ: فَوَصَفَ لَنَا أَبُو رَافِعٍ صِفَةَ أَبِي هُرَيْرَةَ لِصِفَةِ رَسُولِ اللهِ ﷺ أُمَّهُ حِينَ دَعَتْهُ، كَيْفَ جَعَلَتْ كَفَّهَا فَوْقَ حَاجِبِهَا، ثُمَّ رَفَعَتْ رَأْسَهَا إِلَيْهِ تَدْعُوهُ، فَقَالَتْ: يَا جُرَيْجُ! أَنَا أُمُّكَ، كَلِّمْنِي، فَصَادَفَتْهُ يُصَلِّي، فَقَالَ: اللّٰهُمَّ! أُمِّي وَصَلَاتِي قَالَ: فَاخْتَارَ صَلَاتَهُ، فَرَجَعَتْ ثُمَّ عَادَتْ فِي الثَّانِيَةِ، فَقَالَتْ: يَا جُرَيْجُ! أَنَا أُمُّكَ، فَكَلِّمْنِي، قَالَ: اللّٰهُمَّ! أُمِّي وَصَلَاتِي، فَاخْتَارَ صَلَاتَهُ، فَقَالَتْ: اللّٰهُمَّ! إِنَّ هٰذَا جُرَيْجٌ، وَهُوَ ابْنِي، وَإِنِّي كَلَّمْتُهُ فَأَبَىٰ أَنْ يُكَلِّمَنِي، اللّٰهُمَّ! فَلَا تُمِتْهُ حَتَّىٰ تُ

He said: "If she had prayed that he be tempted, he would have fallen prey to temptation.

There was a shepherd who lived near his hermitage, and a woman came out of the village and he had intercourse with her. She became pregnant and gave birth to a boy. It was said to her: 'What is this?' She said: 'From the one who lives in this hermitage.' They came with their axes and shovels and called him, and they found him praying, and he did not speak to them. They started to destroy his hermitage, and when he saw that, he came down to them, and they said to him: 'Ask this woman.' He smiled and patted the child on the head and said: 'Who is your father?' He said: 'My father is the shepherd.' When they heard that from him they said: 'We will rebuild what we have destroyed of your hermitage with gold and silver.' He said: 'No; just put it back as it was, with clay.' Then he went up to it."

[6509] 8 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No one spoke in the cradle except three: 'Eîsâ bin Mariam, and the companion of Juraij. Juraij was a man devoted to worship, and he made a hermitage for himself where he used to stay. His mother came to him when he was praying and said: 'O Juraij!' He said: 'O Lord,

الْمُومِسَاتِ. قَالَ: وَلَوْ دَعَتْ عَلَيْهِ أَنْ يُفْتَنَ لَفُتِنَ.

قَالَ: وَكَانَ رَاعِي ضَأْنٍ يَأْوِي إِلَىٰ دَيْرِهِ، قَالَ: فَخَرَجَتِ امْرَأَةٌ مِنَ الْقَرْيَةِ فَوَقَعَ عَلَيْهَا الرَّاعِي، فَحَمَلَتْ فَوَلَدَتْ غُلَامًا، فَقِيلَ لَهَا: مَا هٰذَا؟ قَالَتْ: مِنْ صَاحِبِ هٰذَا الدَّيْرِ، قَالَ فَجَاءُوا بِفُؤُسِهِمْ وَمَسَاحِيهِمْ، فَنَادَوْهُ فَصَادَفُوهُ يُصَلِّي، فَلَمْ يُكَلِّمْهُمْ، قَالَ: فَأَخَذُوا يَهْدِمُونَ دَيْرَهُ، فَلَمَّا رَأَىٰ ذٰلِكَ نَزَلَ إِلَيْهِمْ، فَقَالُوا لَهُ: سَلْ هَٰذِهِ، قَالَ: فَتَبَسَّمَ ثُمَّ مَسَحَ رَأْسَ الصَّبِيِّ فَقَالَ: مَنْ أَبُوكَ؟ قَالَ: أَبِي رَاعِي الضَّأْنِ، فَلَمَّا سَمِعُوا ذٰلِكَ مِنْهُ قَالُوا: نَبْنِي مَا هَدَمْنَا مِنْ دَيْرِكَ بِالذَّهَبِ وَالْفِضَّةِ، قَالَ: لَا، وَلَٰكِنْ أَعِيدُوهُ تُرَابًا كَمَا كَانَ، ثُمَّ عَلَاهُ.

[٦٥٠٩] ٨-(...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى بْنُ مَرْيَمَ، وَصَاحِبُ جُرَيْجٍ، وَكَانَ جُرَيْجٌ رَجُلًا عَابِدًا، فَاتَّخَذَ صَوْمَعَةً، فَكَانَ

my mother or my prayer?' And he continued praying and she left. The next day, she came when he was praying and said: 'O Juraij!' He said: 'O Lord, my mother or my prayer?' And he continued praying and she left. The next day she came to him and said: 'O Juraij!' He said: 'O Lord, my mother or my prayer?' And he continued praying. She said: 'O Allâh, do not cause him to die until he looks at the faces of prostitutes.'

"The Children of Israel began to speak of Juraij and his worship. There was a prostitute who was very beautiful, and she said: 'If you wish, I will tempt him for you.' So she presented herself to him but he did not pay any attention to her. She went to a shepherd who lived near his hermitage and let him have his way with her, and she became pregnant. When she gave birth, she said: 'He is from Juraij.' They went to him and asked him to come down, and they destroyed his hermitage and started beating him. He said: 'What is the matter with you?' They said: 'You committed *Zinâ* with this prostitute and she bore you a child.' He said: 'Where is the boy?' They brought him, and he said: 'Let me pray.' So he prayed, and when he had finished, he came to the child and poked him in the stomach, and said: 'O boy,

فِيهَا، فَأَتَتْهُ أُمُّهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ! فَقَالَ: يَا رَبِّ! أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَىٰ صَلَاتِهِ، فَانْصَرَفَتْ، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ! فَقَالَ: يَا رَبِّ! أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَىٰ صَلَاتِهِ، [فَانْصَرَفَتْ، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ فَقَالَتْ: يَا جُرَيْجُ! فَقَالَ: يا رَبِّ! أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَىٰ صَلَاتِهِ] فقَالَتْ: اللّٰهُمَّ! لَا تُمِتْهُ حَتَّىٰ يَنْظُرَ إِلَىٰ وُجُوهِ الْمُومِسَاتِ، فَتَذَاكَرَ بَنُو إِسْرَائِيلَ جُرَيْجًا وَعِبَادَتَهُ، وَكَانَتِ امْرَأَةٌ بَغِيٌّ يُتَمَثَّلُ بِحُسْنِهَا، فَقَالَتْ: إِنْ شِئْتُمْ لَأَفْتِنَنَّهُ لَكُمْ، قَالَ: فَتَعَرَّضَتْ لَهُ فَلَمْ يَلْتَفِتْ إِلَيْهَا، فَأَتَتْ رَاعِيًا كَانَ يَأْوِي إِلَىٰ صَوْمَعَتِهِ فَأَمْكَنَتْهُ مِنْ نَفْسِهَا، فَوَقَعَ عَلَيْهَا، فَحَمَلَتْ، فَلَمَّا وَلَدَتْ، قَالَتْ: هُوَ مِنْ جُرَيْجٍ، فَأَتَوْهُ فَاسْتَنْزَلُوهُ وَهَدَمُوا صَوْمَعَتَهُ وَجَعَلُوا يَضْرِبُونَهُ، فَقَالَ: مَا شَأْنُكُمْ؟ قَالُوا: زَنَيْتَ بِهَٰذِهِ الْبَغِيِّ، فَوَلَدَتْ مِنْكَ، فَقَالَ: أَيْنَ الصَّبِيُّ؟ فَجَاءُوا بِهِ فَقَالَ: دَعُونِي حَتَّىٰ أُصَلِّيَ، فَصَلَّىٰ، فَلَمَّا انْصَرَفَ أَتَى الصَّبِيَّ فَطَعَنَ فِي بَطْنِهِ، وَقَالَ: يَا غُلَامُ! مَنْ أَبُوكَ؟ قَالَ: فُلَانٌ الرَّاعِي، قَالَ: فَأَقْبَلُوا عَلَىٰ جُرَيْجٍ يُقَبِّلُونَهُ

who is your father?' He said: 'So-and-so, the shepherd.' They came to Juraij and kissed him and touched him (seeking blessing). They said: 'We will rebuild your hermitage in gold.' He said: 'No, just put it back as it was, of clay.' So they did that.

"While a child was nursing from his mother, a man passed by riding a fine horse and dressed in a fine garment. His mother said: 'O Allâh, make my son like this man.' The child left the breast and turned to look at him, then he said: 'O Allâh, do not make me like him.' Then he turned back to the breast and resumed nursing."

He said: "It is as if I can see the Messenger of Allâh ﷺ describing his suckling by placing his forefinger in his mouth and sucking on it."

He (ﷺ) said: "They (the mother and the child) passed by a girl whom they were beating and saying: 'You committed *Zinâ* and stole,' and she was saying: 'Sufficient for me is Allâh and He is the best disposer of affairs.' His mother said: 'O Allâh, do not make my son like her.' (The child) stopped nursing and looked at her, and said: 'O Allâh, make me like her.' Then she started to talk to him (the child). She said: 'O you shaven-headed one! A good-looking man passed by and I said: "O Allâh, make my son like him," and you said: "O Allâh, do not make

وَيَتَمَسَّحُونَ بِهِ، وَقَالُوا: نَبْنِي لَكَ صَوْمَعَتَكَ مِنْ ذَهَبٍ، قَالَ: لَا، أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ، فَفَعَلُوا.

وَبَيْنَا صَبِيٌّ يَرْضَعُ مِنْ أُمِّهِ، فَمَرَّ رَجُلٌ رَاكِبٌ عَلَىٰ دَابَّةٍ فَارِهَةٍ وَشَارَةٍ حَسَنَةٍ، فَقَالَتْ أُمُّهُ اللَّهُمَّ! اجْعَلِ ابْنِي مِثْلَ هٰذَا، فَتَرَكَ الثَّدْيَ وَأَقْبَلَ إِلَيْهِ فَنَظَرَ إِلَيْهِ، فَقَالَ: اللَّهُمَّ! لَا تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَىٰ ثَدْيِهِ فَجَعَلَ يَرْتَضِعُ».

قَالَ: فَكَأَنِّي أَنْظُرُ إِلَىٰ رَسُولِ اللهِ ﷺ وَهُوَ يَحْكِي ارْتِضَاعَهُ بِإِصْبَعِهِ السَّبَّابَةِ فِي فَمِهِ، فَجَعَلَ يَمَصُّهَا.

قَالَ: «وَمَرُّوا بِجَارِيَةٍ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: «زَنَيْتِ، سَرَقْتِ، وَهِيَ تَقُولُ: حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيلُ، فَقَالَتْ أُمُّهُ: اللَّهُمَّ! لَا تَجْعَلِ ابْنِي مِثْلَهَا، فَتَرَكَ الرَّضَاعَ وَنَظَرَ إِلَيْهَا، فَقَالَ: اللَّهُمَّ! اجْعَلْنِي مِثْلَهَا، فَهُنَاكَ تَرَاجَعَا الْحَدِيثَ، فَقَالَتْ: حَلْقَىٰ! مَرَّ رَجُلٌ حَسَنُ الْهَيْئَةِ فَقُلْتُ: اللَّهُمَّ! اجْعَلِ ابْنِي مِثْلَهُ فَقُلْتَ: اللَّهُمَّ! لَا تَجْعَلْنِي مِثْلَهُ، وَمَرُّوا بِهٰذِهِ الْأَمَةِ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: زَنَيْتِ، سَرَقْتِ، فَقُلْتُ: اللَّهُمَّ! لَا تَجْعَلِ ابْنِي مِثْلَهَا، فَقُلْتَ: اللَّهُمَّ! اجْعَلْنِي مِثْلَهَا.

me like him." Then they passed by with this slave woman whom they were beating and saying: "You committed *Zinâ* and you stole," and I said: "O Allâh, do not make him like her," and you said: "O Allâh, make me like her."'

"He said: 'That man was a tyrant, so I said: "O Allâh, do not make me like him." And this woman of whom they said: "You committed *Zinâ* and stole," – she did not commit *Zinâ* or steal, so I said: "O Allâh, make me like her."

قَالَ: إِنَّ ذَاكَ الرَّجُلَ كَانَ جَبَّارًا، فَقُلْتُ: اللّٰهُمَّ! لَا تَجْعَلْنِي مِثْلَهُ، وَإِنَّ هٰذِهِ يَقُولُونَ لَهَا: زَنَيْتِ، وَلَمْ تَزْنِ، وَسَرَقْتِ، وَلَمْ تَسْرِقْ، فَقُلْتُ: اللّٰهُمَّ! اجْعَلْنِي مِثْلَهَا».

Chapter 3. The Disgrace Of One Whose Parents, One Or Both Of Them, Reach Old Age During His Lifetime, And He Does Not Enter Paradise

(المعجم ٣) - (بَابُ رغم من أدرك أبويه أو أحدهما عند الكبر، فلم يدخل الجنة) (التحفة ٣)

[6510] 9 - (2551) It was narrated from Abû Hurairah that the Prophet ﷺ said: "May his nose be rubbed in the dust, may his nose be rubbed in the dust, may his nose be rubbed in the dust." It was said: "Who, O Messenger of Allâh?" He said: "The one whose parents, one or both of them, reach old age during his lifetime and he does not enter Paradise."

[٦٥١٠] ٩-(٢٥٥١) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ» [قِيلَ: مَنْ يَا رَسُولَ اللهِ؟ قَالَ] «مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ، أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ».

[6511] 10 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'May his nose be rubbed in the dust, may his nose be rubbed in the dust, may his nose be rubbed in the dust.' It was said: Who, O Messenger of Allâh?' He said: 'The one whose parents, one or

[٦٥١١] ١٠-(...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ» قِيلَ: مَنْ يَا رَسُولَ اللهِ؟ قَالَ

«مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَهُ الْكِبَرُ، أَحَدَهُمَا أَوْ كِلَيْهِمَا، ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ».

both of them, reach old age during his lifetime and he does not enter Paradise.'"

[٦٥١٢] (...) حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَغِمَ أَنْفُهُ» ثَلَاثًا، ثُمَّ ذَكَرَ مِثْلَهُ.

[6512] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'May his nose be rubbed in the dust...'" three times, then he mentioned something similar (to *Hadîth* no. 6511).

(المعجم ٤) - (بَابُ فضل صلة أصدقاء الأب والأم، ونحوهما) (التحفة ٤)

Chapter 4. The Virtue Of Maintaining Ties With The Friends Of One's Father And Mother, Etc.

[٦٥١٣] ١١-(٢٥٥٢) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَجُلًا مِنَ الْأَعْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ، فَسَلَّمَ عَلَيْهِ عَبْدُ اللهِ، وَحَمَلَهُ عَلَىٰ حِمَارٍ كَانَ يَرْكَبُهُ، وَأَعْطَاهُ عِمَامَةً كَانَتْ عَلَىٰ رَأْسِهِ، فَقَالَ ابْنُ دِينَارٍ: فَقُلْنَا لَهُ: أَصْلَحَكَ اللهُ! إِنَّهُمُ الْأَعْرَابُ، إِنَّهُمْ يَرْضَوْنَ بِالْيَسِيرِ، فَقَالَ عَبْدُ اللهِ: إِنَّ أَبَا هٰذَا كَانَ وُدًّا لِعُمَرَ بْنِ الْخَطَّابِ، وَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَبَرَّ الْبِرِّ صِلَةُ الْوَلَدِ أَهْلَ وُدِّ أَبِيهِ».

[6513] 11 - (2552) It was narrated from 'Abdullâh bin Dînâr that a Bedouin man met 'Abdullâh bin 'Umar on the road to Makkah, and 'Abdullâh greeted him, mounted him on a donkey that he had been riding, and gave him a turban that was on his head. Ibn Dînâr said: "We said to him: 'May Allâh guide you. They are Bedouin and they are content with little.' 'Abdullâh (Ibn 'Umar) said: 'The father of this man was a friend of 'Umar bin Al-Khattâb, and I heard the Messenger of Allâh ﷺ say: The best act of *Birr* is for a child to uphold ties with the friends of his father.'"

[6514] 12 - (...) It was narrated from 'Abdullâh bin 'Umar that the Prophet ﷺ said: "The best act of *Birr* is for a man to uphold ties with the friends of his father."

[٦٥١٤] ١٢-(...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَبَرُّ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ وُدَّ أَبِيهِ».

[6515] 13 - (...) It was narrated from 'Abdullâh bin Dînâr that when Ibn 'Umar set out for Makkah, he had a donkey with him that he would ride for a change when he was tired of riding his camel, and he had a turban that he tied on his head. One day while he was riding that donkey, a Bedouin passed by him and he said: 'Aren't you so-and-so the son of so-and-so?' He said: 'Yes.' He gave him the donkey and said: 'Ride this,' and he gave him the turban and said: 'Tie this around your head.' Some of his companions said to him: 'May Allâh forgive you, you have given this Bedouin a donkey that you were riding for a change and a turban that you had tied around your head.' He said: 'I heard the Messenger of Allâh ﷺ say: "One of the best acts of *Birr* is for a man to uphold ties with the friends of his father after he (the father) dies." And his father was a friend of 'Umar's.

[٦٥١٥] ١٣-(...) حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي وَاللَّيْثُ بْنُ سَعْدٍ، جَمِيعًا عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ إِذَا خَرَجَ إِلَىٰ مَكَّةَ كَانَ لَهُ حِمَارٌ يَتَرَوَّحُ عَلَيْهِ، إِذَا مَلَّ رُكُوبَ الرَّاحِلَةِ، وَعِمَامَةٌ يَشُدُّ بِهَا رَأْسَهُ، فَبَيْنَا هُوَ يَوْمًا عَلَىٰ ذٰلِكَ الْحِمَارِ، إِذْ مَرَّ بِهِ أَعْرَابِيٌّ، فَقَالَ: أَلَسْتَ ابْنَ فُلَانِ بْنِ فُلَانٍ؟ قَالَ: بَلَىٰ، فَأَعْطَاهُ الْحِمَارَ وَقَالَ: ارْكَبْ هٰذَا، وَالْعِمَامَةَ، قَالَ: اشْدُدْ بِهَا رَأْسَكَ، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: غَفَرَ اللهُ لَكَ أَعْطَيْتَ هٰذَا الْأَعْرَابِيَّ حِمَارًا كُنْتَ تَرَوَّحُ عَلَيْهِ، وَعِمَامَةً كُنْتَ تَشُدُّ بِهَا رَأْسَكَ! فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَبَرِّ الْبِرِّ صِلَةَ الرَّجُلِ أَهْلَ وُدِّ أَبِيهِ، بَعْدَ أَنْ يُوَلِّيَ» وَإِنَّ أَبَاهُ كَانَ صَدِيقًا لِعُمَرَ.

Chapter 5. Meaning Of *Al-Birr* (Righteousness) And Sin

(المعجم ٥) - (بَابُ تفسير البرّ والإثم) (التحفة ٥)

[6516] 14 - (2553) It was narrated that An-Nawwâs bin Sam'ân Al-Anṣârî said: "I asked the Messenger of Allâh ﷺ about righteousness and sin, and he said: '*Al-Birr* (righteousness) is a good character, and sin is that which wavers in your heart and you do not want the people to find out about it.'"

[٦٥١٦] ١٤-(٢٥٥٣) حَدَّثَني مُحَمَّدُ ابْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ النَّوَّاسِ بْنِ سِمْعَانَ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْبِرِّ وَالْإِثْمِ؟ فَقَالَ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ».

[6517] 15 - (...) It was narrated that An-Nawwâs bin Sam'ân said: "I stayed with the Messenger of Allâh ﷺ in Al-Madînah for one year, and nothing kept me from parting from him except asking questions. If one of us left him he would not ask the Messenger of Allâh ﷺ about anything.[1] But I asked him about righteousness and sin, and the Messenger of Allâh ﷺ said: '*Al-Birr* (righteousness) is good conduct, and sin is that which wavers in your heart and you do not want the people to find out about it.'"

[٦٥١٧] ١٥-(...) حَدَّثَني هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَني مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ النَّوَّاسِ بْنِ سِمْعَانَ قَالَ: أَقَمْتُ مَعَ رَسُولِ اللهِ ﷺ بِالْمَدِينَةِ سَنَةً، مَا يَمْنَعُني مِنَ الْهِجْرَةِ إِلَّا الْمَسْأَلَةُ، كَانَ أَحَدُنَا إِذَا هَاجَرَ لَمْ يَسْأَلْ رَسُولَ اللهِ ﷺ عَنْ شَيْءٍ، قَالَ: فَسَأَلْتُهُ عَنِ الْبِرِّ وَالْإِثْمِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ».

[1] Because those who lived there had been prohibited from asking Allâh's Messenger ﷺ about anything until he had explained it to them. See no. 102.

Chapter 6. Upholding Ties Of Kinship, And The Prohibition Of Severing Them

[6518] 16 - (2554) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh created the creation, and when He had finished, *Ar-Raḥm* (the womb; kinship) stood up and said: "I seek refuge from those who serve the ties of kith and kin." Allâh said: "Yes, would it please you if I were to take care of those who take care of you and cut off those who cut you off?" It said: "Of course." Allâh said: "Then your prayer is granted."

"Then the Messenger of Allâh ﷺ said: 'Recite, if you wish: Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?.'"[1]

[6519] 17 - (2555) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: '*Ar-Raḥm* is suspended from the

(المعجم ٦) - (بَابُ صلة الرحم، وتحريم قطيعتها) (التحفة ٦)

[٦٥١٨] ١٦-(٢٥٥٤) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدِ بْنِ جَمِيلِ بْنِ طَرِيفِ بْنِ عَبْدِ اللهِ الثَّقَفِيُّ وَمُحَمَّدُ بْنُ عَبَّادٍ قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ مُعَاوِيَةَ وَهُوَ ابْنُ أَبِي مُزَرِّدٍ، مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنِي عَمِّي أَبُو الْحُبَابِ سَعِيدُ بْنُ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ خَلَقَ الْخَلْقَ، حَتَّىٰ إِذَا فَرَغَ مِنْهُمْ قَامَتِ الرَّحِمُ فَقَالَتْ: هٰذَا مَقَامُ الْعَائِذِ مِنَ الْقَطِيعَةِ، قَالَ: نَعَمْ، أَمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَىٰ، قَالَ: فَذَاكِ لَكِ».

ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «اقْرَأُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ۝ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ۝ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ﴾» [محمد: ٢٢-٢٤].

[٦٥١٩] ١٧-(٢٥٥٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ مُعَاوِيَةَ

[1] *Muḥammad* 47:22-24

Throne and it says: "Whoever takes care of me, Allâh takes care of him, and whoever cuts me off, Allâh cuts him off."

بْنِ أَبِي مُزَرِّدٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ: مَنْ وَصَلَنِي وَصَلَهُ اللهُ، وَمَنْ قَطَعَنِي قَطَعَهُ اللهُ».

[6520] 18 - (2556) It was narrated from Muhammad bin Jubair bin Muṭ'im, from his father, that the Prophet ﷺ said: "No one who severs will enter Paradise."

Ibn Abî 'Umar said: Sufyân said: "It means the one who severs ties of the womb."

[٦٥٢٠] ١٨-(٢٥٥٦) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ ابْنِ مُطْعِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ».

قَالَ ابْنُ أَبِي عُمَرَ: قَالَ سُفْيَانُ: يَعْنِي قَاطِعَ رَحِمٍ.

[6521] 19 - (...) It was narrated from Az-Zuhrî that Muhammad bin Jubair bin Muṭ'im told him that his father told him that the Messenger of Allâh ﷺ said: "No one who severs ties of the womb will enter Paradise."

[٦٥٢١] ١٩-(...) حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ؛ أَنَّ مُحَمَّدَ بْنَ جُبَيْرِ [بْنِ مُطْعِمٍ] أَخْبَرَهُ أَنَّ أَبَاهُ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ».

[6522] (...) A similar report (as *Hadîth* no. 6521) was narrated from Az-Zuhrî with this chain of narrators, but he said: "I heard the Messenger of Allâh ﷺ."

[٦٥٢٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ.

[6523] 20 - (2557) It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: 'Whoever would like his *Rizq* (provision) to be

[٦٥٢٣] ٢٠-(٢٥٥٧) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ،

increased and his life to be extended, should uphold the ties of the womb.'"

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُبْسَطَ عَلَيْهِ رِزْقُهُ، أَوْ يُنْسَأَ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

[6524] 21 - (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: "Whoever would like his *Rizq* (provision) to be increased and his life to be extended, should uphold the ties of the womb."

[٦٥٢٤] ٢١-(...) [و]حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

[6525] 22 - (2558) It was narrated from Abû Hurairah that a man said: "O Messenger of Allâh, I have relatives with whom I try to keep in touch, but they cut me off. I treat them well, but they abuse me. I am patient and kind towards them, but they insult me." He said: "If you are as you say, then it is as if you are putting hot ashes in their mouths. Allâh will continue to support you as long as you continue to do that."

[٦٥٢٥] ٢٢-(٢٥٥٨) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ- قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْعَلَاءَ بْنَ عَبْدِ الرَّحْمَٰنِ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! إِنَّ لِي قَرَابَةً، أَصِلُهُمْ وَيَقْطَعُونِّي، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ: «لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللهِ ظَهِيرٌ عَلَيْهِمْ، مَا دُمْتَ عَلَىٰ ذَٰلِكَ».

Chapter 7. The Prohibition Of Mutual Jealousy And Hatred, And Turning Away From One Another

[6526] 23 - (2559) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Do not hate one another, do not envy one another, do not turn away from one another. Be, O slaves of Allâh, brothers. It is not permissible for a Muslim to forsake his brother for more than three (days)."

[6527] (...) A *Hadîth* like that of Mâlik (no. 6526) was narrated from Anas from the Prophet ﷺ.

[6528] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 6527), and Ibn 'Uyaynah added: "Do not cut off ties with one another."

[6529] (...) It was narrated from Az-Zuhrî with this chain of narrators.

The report of Yazîd is like the report of Sufyân from Az-Zuhrî,

(المعجم ٧) - (بَابُ تحريم التحاسد والتباغض والتدابر) (التحفة ٧)

[٦٥٢٦] **٢٣-(٢٥٥٩) حَدَّثَنِي** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا، وَكُونُوا، عِبَادَ اللهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ».

[٦٥٢٧] (...) **حَدَّثَنَا** حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ؛ وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ مَالِكٍ.

[٦٥٢٨] (...) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهَـٰذَا الْإِسْنَادِ - وَزَادَ ابْنُ عُيَيْنَةَ: «وَلَا تَقَاطَعُوا».

[٦٥٢٩] (...) **حَدَّثَنَا** أَبُو كَامِلٍ حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا

mentioning all four things. As for the *Hadîth* of 'Abdur-Razzâq, it says: "Do not envy one another, do not cut off ties with one another, do not turn away from one another."

عَنْ عَبْدِ الرَّزَّاقِ، جَمِيعًا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ.

أَمَّا رِوَايَةُ يَزِيدَ عَنْهُ فَكَرِوَايَةِ سُفْيَانَ عَنِ الزُّهْرِيِّ، يَذْكُرُ الْخِصَالَ الْأَرْبَعَ جَمِيعًا، وَأَمَّا حَدِيثُ عَبْدِ الرَّزَّاقِ: «وَلَا تَحَاسَدُوا وَلَا تَقَاطَعُوا وَلَا تَدَابَرُوا».

[6530] 24 - (...) It was narrated from Anas that the Prophet ﷺ said: "Do not envy one another, do not hate one another, do not cut off ties with one another and be, O slaves of Allâh, brothers."

[٦٥٣٠] ٢٤-(...) [و]حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَقَاطَعُوا، وَكُونُوا، عِبَادَ اللهِ! إِخْوَانًا».

[6531] (...) Shu'bah narrated a similar report (as *Hadîth* no. 6530) with this chain of narrators and he added: "...As Allâh has commanded you."

[٦٥٣١] (...) وَحَدَّثَنِيهِ عَلِيُّ بْنُ نَصْرٍ الْجَهْضَمِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ - وَزَادَ: «كَمَا أَمَرَكُمُ اللهُ».

Chapter 8. The Prohibition Of Forsaking Someone For More Than Three Days Without A Legitimate Reason

(المعجم ٨) - (بَابُ تحريم الهجر فوق ثلاثة أيّام، بلا عذر شرعي)

(التحفة ٨)

[6532] 25 - (2560) It was narrated from Abû Ayyûb Al-Ansârî that the Messenger of Allâh ﷺ said: "It is not permissible for a Muslim to forsake his brother for more than three nights, each of them turning away from the other when they meet. The better

[٦٥٣٢] ٢٥-(٢٥٦٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ

أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ فَيُعْرِضُ هٰذَا وَيُعْرِضُ هٰذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ».

of them is the first to greet the other with *Salâm*."

[٦٥٣٣] (. . .) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ؛ قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِإِسْنَادِ مَالِكٍ وَمِثْلِ حَدِيثِهِ، إِلَّا قَوْلَهُ: «فَيُعْرِضُ هٰذَا وَيُعْرِضُ هٰذَا» فَإِنَّهُمْ جَمِيعًا قَالُوا فِي حَدِيثِهِمْ، غَيْرَ مَالِكٍ: «فَيَصُدُّ هٰذَا وَيَصُدُّ هٰذَا».

[6533] (...) A similar *Hadîth* (as no. 6532) was narrated from Az-Zuhrî with the chain of narrators of Mâlik, except the words: "Each of them turning away from the other." They all said in their *Hadîth*: "Each of them avoiding the other."

[٦٥٣٤] ٢٦-(٢٥٦١) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ وَهُوَ ابْنُ عُثْمَانَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ».

[6534] 26 - (2561) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "It is not permissible for a believer to forsake his brother for more than three days."

[٦٥٣٥] ٢٧-(٢٥٦٢) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ

[6535] 27 - (2562) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

"There is no forsaking after three days."

مُحَمَّدٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا هِجْرَةَ بَعْدَ ثَلَاثٍ».

Chapter 9. The Prohibition Of Suspicion, Spying, Competition, Artificial Inflation Of Prices, And So On

(المعجم ٩) - (بَابُ تحريم الظن والتجسس والتنافس والتناجش، ونحوها) (التحفة ٩)

[6536] 28 - (2563) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Beware of suspicion, for suspicion is the falsest of speech. Do not seek out one another's faults; do not spy on one another; do not compete with one another; do not envy one another; do not hate one another; do not turn away from one another and be, O slaves of Allâh, brothers."

[٦٥٣٦] ٢٨-(٢٥٦٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَنَافَسُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا، عِبَادَ اللهِ! إِخْوَانًا».

[6537] 29 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do not use foul speech (with one another), do not turn away from one another, do not seek out one another's faults, do not undercut one another. Be, O slaves of Allâh, brothers."

[٦٥٣٧] ٢٩-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَهْجُرُوا وَلَا تَدَابَرُوا وَلَا تَحَسَّسُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ، وَكُونُوا، عِبَادَ اللهِ! إِخْوَانًا».

[6538] 30 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not envy on one another, do not hate one another, do not seek

[٦٥٣٨] ٣٠-(...) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

out one another's faults, do not spy on one another, and do not artificially increase prices. Be, O slaves of Allâh, brothers.'"

قَالَ رَسُولُ اللهِ ﷺ: «لَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَنَاجَشُوا، وَكُونُوا، عِبَادَ اللهِ! إِخْوَانًا».

[6539] (...) It was narrated from Al-A'mash with this chain of narrators: (The Messenger of Allâh (ﷺ) said:) "Do not cut off ties with one another, do not turn away from one another, do not hate one another, do not envy one another. Be, O slaves of Allâh, brothers, as Allâh has commanded you."

[٦٥٣٩] (...) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَلِيُّ بْنُ نَصْرٍ الْجَهْضَمِيُّ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ: «لَا تَقَاطَعُوا، وَلَا تَدَابَرُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَكُونُوا، عِبَادَ اللهِ! إِخْوَانًا، كَمَا أَمَرَكُمُ اللهُ».

[6540] 31 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Do not hate one another, do not turn away from one another, do not compete with one another. Be, O slaves of Allâh, brothers."

[٦٥٤٠] ٣١-(...) حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا تَنَافَسُوا، وَكُونُوا، عِبَادَ اللهِ! إِخْوَانًا».

Chapter 10. The Prohibition Of Wronging, Forsaking, Or Despising A Muslim And The Inviolability Of His Blood, Honor And Wealth

(المعجم ١٠) - (بَابُ تحريم ظلم المسلم وخذله واحتقاره ودمه وعرضه وماله) (التحفة ١٠)

[6541] 32 - (2564) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not envy one another, do not artificially inflate prices, do not hate one another, do not turn away from one another, do not undercut one another. Be, O

[٦٥٤١] ٣٢-(٢٥٦٤) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ يَعْنِي ابْنَ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَىٰ عَامِرِ بْنِ كُرَيْزٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَحَاسَدُوا، وَلَا

slaves of Allâh, brothers. The Muslim is the brother of his fellow-Muslim. He does not wrong him, forsake or despise him. Piety (*Taqwa*) is here" – and he pointed to his chest three times. "It is sufficient sin for a man to despise his Muslim brother. A Muslim is unlawuful to another Muslim, his blood, his wealth and his honor."

تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ، وَكُونُوا، عِبَادَ اللهِ! إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ، التَّقْوَىٰ هٰهُنَا». وَيُشِيرُ إِلَىٰ صَدْرِهِ ثَلَاثَ مِرَارٍ: «بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَىٰ الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِرْضُهُ».

[6542] 33 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said..." and he mentioned a *Ḥadîth* like that of Dâwûd (no. 6541), adding some things and subtracting others. Among the things that he added was: "Allâh does not look at your bodies or your (outward) forms, rather He looks at your hearts" and he pointed with his fingers to his chest.

[٦٥٤٢] ٣٣-(...) حَدَّثَني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ أُسَامَةَ وَهُوَ ابْنُ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ مَوْلَىٰ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ كُرَيْزٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، فَذَكَرَ نَحْوَ حَدِيثِ دَاوُدَ - وَزَادَ، وَنَقَصَ، وَمِمَّا زَادَ فِيهِ: «إِنَّ اللهَ لَا يَنْظُرُ إِلَىٰ أَجْسَادِكُمْ وَلَا إِلَىٰ صُوَرِكُمْ، وَلَكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ» وَأَشَارَ بِأَصَابِعِهِ إِلَىٰ صَدْرِهِ.

[6543] 34 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh does not look at your (outward) forms and your wealth, rather He looks at your hearts and your deeds.'"

[٦٥٤٣] ٣٤-(...) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَا يَنْظُرُ إِلَىٰ صُوَرِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ وَأَعْمَالِكُمْ».

Chapter 11. The Prohibition Of Holding Grudges

(المعجم ١١) - (بَابُ النهي عن الشحناء) (التحفة ١١)

[6544] 35 - (2565) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The gates of Paradise are opened on Mondays and Thursdays, and every slave (of Allâh) who does not associate anything with Allâh is forgiven, except a man between whom and his brother there is some grudge. It is said: 'Wait for these two until they reconcile, wait for these two until they reconcile, wait for these two until they reconcile.'"

[٦٥٤٤] ٣٥-(٢٥٦٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِىءَ عَلَيْهِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الاِثْنَيْنِ، وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللهِ شَيْئًا، إِلَّا رَجُلٌ كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ، فَيُقَالُ: أَنْظِرُوا هٰذَيْنِ حَتَّىٰ يَصْطَلِحَا، أَنْظِرُوا هٰذَيْنِ حَتَّىٰ يَصْطَلِحَا، [أَنْظِرُوا هٰذَيْنِ حَتَّىٰ يَصْطَلِحَا]».

[6545] (...) A similar *Hadîth* (as no. 6544) was narrated from Suhail, from his father, with the chain of narrators of Mâlik, except that in the *Hadîth* of Ad-Darâwardi it says: "Except two who forsake one another," from the report of Ibn 'Abdah. And Qutaibah said: "Except two who forsake one another."

[٦٥٤٥] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ قَالَ: وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ عَنْ عَبْدِ الْعَزِيزِ الدَّرَاوَرْدِيِّ، كِلَاهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، بِإِسْنَادِ مَالِكٍ، نَحْوَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِ الدَّرَاوَرْدِيِّ: «إِلَّا الْمُتَهَاجِرَيْنِ» مِنْ رِوَايَةِ ابْنِ عَبْدَةَ، وَقَالَ قُتَيْبَةُ: «إِلَّا الْمُهْتَجِرَيْنِ».

[6546] 36 - (...) It was narrated that Abû Sâlih heard Abû Hurairah say, attributing it on one occasion to the Messenger of Allâh ﷺ: "Deeds are presented (before Allâh) every Thursday

[٦٥٤٦] ٣٦-(...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي صَالِحٍ: سَمِعَ أَبَا هُرَيْرَةَ رَفَعَهُ مَرَّةً قَالَ: «تُعْرَضُ الأَعْمَالُ فِي كُلِّ

and Monday, and on that day Allâh forgives every person who does not associate anything with Allâh, except a man between whom and his brother there is some grudge. It is said: 'Delay these two until they reconcile, delay these two until they reconcile.'"

يَوْمِ خَمِيسٍ وَاثْنَيْنِ، فَيَغْفِرُ اللهُ عَزَّ وَجَلَّ فِي ذٰلِكَ الْيَوْمِ لِكُلِّ امْرِيءٍ لَا يُشْرِكُ بِاللهِ شَيْئًا، إِلَّا امْرَأً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ، فَيُقَالُ ارْكُوا هٰذَيْنِ حَتَّىٰ يَصْطَلِحَا، ارْكُوا هٰذَيْنِ حَتَّىٰ يَصْطَلِحَا».

[6547] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The people's deeds are presented (before Allâh) twice every week; on Mondays and Thursdays, and every believing slave (of Allâh) is forgiven, except a slave between whom and his brother there is some grudge. It is said: 'Leave these two' – or: 'delay these two – until they reconcile.'"

[٦٥٤٧] (...) حَدَّثَنَا أَبُو الطَّاهِرِ وَعَمْرُو بْنُ سَوَّادٍ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «تُعْرَضُ أَعْمَالُ النَّاسِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ، يَوْمَ الِاثْنَيْنِ وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ، إِلَّا عَبْدًا بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ، فَيُقَالُ: اتْرُكُوا، أَوِ ارْكُوا، هٰذَيْنِ حَتَّىٰ يَفِيئَا».

Chapter 12. The Virtue Of Love For The Sake Of Allâh, Exalted Is He

(المعجم ١٢) - (بَابُ فضل الحب في اللّه تَعالىٰ) (التحفة ١٢)

[6548] 37 - (2566) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh will say on the Day of Resurrection: 'Where are the two who loved one another for My sake? Today I will shade them with My shade, on a day when there will be no shade but My shade.'"

[٦٥٤٨] ٣٧-(٢٥٦٦) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِىءَ عَلَيْهِ - عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَعْمَرٍ، عَنْ أَبِي الْحُبَابِ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي، الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي، يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي».

[6549] 38 - (2567) It was narrated from Abû Hurairah from the Prophet ﷺ: "A man visited a brother of his in another town, and Allâh sent an angel to wait for him on the road. When he came to him, he said: 'Where are you headed?' He said: 'I am headed to a brother of mine in this town.' He said: 'Have you done him any favor for which you hope to be recompensed?' He said: 'No, but I love him for the sake of Allâh (the Mighty and Sublime).' He said: 'I am a messenger from Allâh to you, to tell you that Allâh loves you as you love him for His sake.'"

[٦٥٤٩] ٣٨-(٢٥٦٧) حَدَّثَني عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَىٰ، فَأَرْصَدَ اللهُ لَهُ، عَلَىٰ مَدْرَجَتِهِ، مَلَكًا، فَلَمَّا أَتَىٰ عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي هٰذِهِ الْقَرْيَةِ، قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا، غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللهِ [عَزَّ وَجَلَّ]، قَالَ: فَإِنِّي رَسُولُ اللهِ إِلَيْكَ، بِأَنَّ اللهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ».

[6550] (...) A similar report (as *Ḥadîth* no. 6549) was narrated from Ḥammâd bin Salamah with this chain of narrators.

[٦٥٥٠] (...) [قَالَ أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عِيسَىٰ: أَخْبَرَنِي أَبُو بَكْرٍ مُحَمَّدُ ابْنُ زَنْجُويَةَ [الْقُشَيْرِيُّ]: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ].

Chapter 13. The Virtue Of Visiting The Sick

(المعجم ١٣) - (بَابُ فضل عيادة المريض) (التحفة ١٣)

[6551] 39 - (2568) It was narrated from Abû Asmâ', from Thawbân – who is called Abû Ar-Rabî' said: "He attributed it to the Prophet ﷺ," – but in the *Ḥadîth* of Sa'eed it says: "The Messenger of Allâh ﷺ said – 'The one who visits the sick is in a *Makhrafah* (an orchard) of Paradise until he returns."

[٦٥٥١] ٣٩-(٢٥٦٨) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ [الزَّهْرَانِيُّ] قَالَا: حَدَّثَنَا حَمَّادٌ يَعْنِيَانِ ابْنَ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ - قَالَ أَبُو الرَّبِيعِ: رَفَعَهُ إِلَى النَّبِيِّ ﷺ - وَفِي حَدِيثِ سَعِيدٍ: قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَائِدُ الْمَرِيضِ فِي مَخْرَفَةِ الْجَنَّةِ حَتَّىٰ يَرْجِعَ».

[6552] 40 - (...) It was narrated that Thawbân, the freed slave of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ said: 'Whoever visits a sick person will remain in a *Khurfah* (an orchard) of Paradise until he returns.'"

[٦٥٥٢] ٤٠-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ مَوْلَىٰ رَسُولِ اللهِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ عَادَ مَرِيضًا، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّىٰ يَرْجِعَ».

[6553] 41 - (...) It was narrated from Thawbân that the Prophet ﷺ said: "When the Muslim visits his sick Muslim brother, he remains in a *Khurfah* (an orchard) of Paradise until he returns."

[٦٥٥٣] ٤١-(...) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّىٰ يَرْجِعَ».

[6554] 42 - (...) It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: "Whoever visits a sick person, he will remain in a *Khurfah* (an orchard) of Paradise." It was said: "O Messenger of Allâh, what is a *Khurfah* of Paradise?" He said: "Its fruits."

[٦٥٥٤] ٤٢-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ يَزِيدَ- وَاللَّفْظُ لِزُهَيْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَاصِمٌ الْأَحْوَلُ عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ، هُوَ أَبُو قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، مَوْلَىٰ رَسُولِ اللهِ ﷺ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ عَادَ مَرِيضًا، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ». قِيلَ: يَا رَسُولَ اللهِ! وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ «جَنَاهَا».

[6555] **(...)** It was narrated from 'Âṣim Al-Aḥwal with this chain of narrators.

[6556] 43 - (2569) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, Glorified and Exalted is He, will say on the Day of Resurrection: "O son of Âdam, I fell sick and you did not visit Me." He will say: "O Lord, how could I visit You when You are the Lord of the Worlds?" He will say: "Did you not know that My slave so-and-so was sick, but you did not visit him? Do you not know that if you had visited him you would have found Me with him? O son of Âdam, I asked you for food and you did not feed Me." He will say: "O Lord, how could I feed You when You are the Lord of the Worlds?" He said: "Did you not know that My slave so-and-so asked you for food, but you did not feed him? Do you not know that if you had fed him, you would have found that with Me? O son of Âdam, I asked you for water and you did not give Me to drink." He will say: "O Lord, how could I give you to drink when You are the Lord of the Worlds?" He will say: "My slave so-and-so asked you for water, and you did not give him to drink. If you had given him to drink you would have found that with Me.' "

[٦٥٥٥] (...) **حَدَّثَنِيهِ** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ عَاصِمٍ الْأَحْوَلِ بِهَٰذَا الْإِسْنَادِ.

[٦٥٥٦] ٤٣-(٢٥٦٩) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ، يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ! مَرِضْتُ فَلَمْ تَعُدْنِي، قَالَ: يَا رَبِّ! كَيْفَ أَعُودُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ! اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ! [وَ]كَيْفَ أُطْعِمُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِي فُلَانٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذٰلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ! اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ! كَيْفَ أَسْقِيكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ أَسْقَيْتَهُ وَجَدْتَ ذٰلِكَ عِنْدِي».

Chapter 14. The Reward Of The Believer For Whatever Befalls Him Of Sickness, Grief And The Like, Even A Thorn That Pricks Him

(المعجم ١٤) - (بَابُ ثواب المؤمن فيما يصيبه من مرض أو حزن أو نحو ذلك، حتى الشوكة يشاكها)

(التحفة ١٤)

[6557] 44 - (2570) It was narrated from Masrûq that 'Âishah said: "I have never seen any man afflicted with more severe pain than the Messenger of Allâh ﷺ."

[٦٥٥٧] ٤٤-(٢٥٧٠) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، قَالَ: قَالَتْ عَائِشَةُ مَا رَأَيْتُ رَجُلًا أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ اللهِ ﷺ، وَفِي رِوَايَةِ عُثْمَانَ - مَكَانَ الْوَجَعُ - وَجَعًا.

[6558] (...) A similar *Hadîth* (as no. 6557) was narrated from Al-A'mash with the chain of narrators of Jarîr.

[٦٥٥٨] (. . .) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي؛ قَالَ: وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ، كِلَاهُمَا عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ، مِثْلَ حَدِيثِهِ.

[6559] 45 - (2571) It was narrated that 'Abdullâh said: "I entered upon the Messenger of

[٦٥٥٩] ٤٥-(٢٥٧١) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ

Allâh ﷺ and he was running a fever. I touched him with my hand and said: 'O Messenger of Allâh, you are running a high fever.' The Messenger of Allâh ﷺ said: 'Yes, I am running a fever like two of you.' I said: 'Then you will have two rewards.' The Messenger of Allâh ﷺ said: 'Yes.' Then the Messenger of Allâh ﷺ said: 'There is no Muslim who is afflicted with sickness or anything else, but Allâh will make fall thereby his bad deeds just as trees shed their leaves.'"

بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللهِ قَالَ: دَخَلْتُ عَلَىٰ رَسُولِ اللهِ ﷺ وَهُوَ يُوعَكُ، فَمَسِسْتُهُ بِيَدِي، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّكَ لَتُوعَكُ وَعْكًا شَدِيدًا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَجَلْ. إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ» قَالَ: فَقُلْتُ: ذٰلِكَ، أَنَّ لَكَ أَجْرَيْنِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَجَلْ» ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ، إِلَّا حَطَّ اللهُ بِهِ سَيِّئَاتِهِ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا».

وَلَيْسَ فِي حَدِيثِ زُهَيْرٍ: فَمَسِسْتُهُ بِيَدِي.

[6560] (...) A similar *Hadîth* (as no. 6559) was narrated from Al-A'mash with the chain of narrators of Jarîr. In the *Hadîth* of Abû Mu'âwiyah it adds: "He said: 'Yes, by the One in Whose Hand is my soul, there is no Muslim on earth (who is)...'"

[٦٥٦٠] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَيَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي غَنِيَّةَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ، نَحْوَ حَدِيثِهِ - وَزَادَ فِي حَدِيثِ أَبِي

مُعَاوِيَةَ، قَالَ: «نَعَمْ، وَالَّذِي نَفْسِي بِيَدِهِ! مَا عَلَىٰ الْأَرْضِ مُسْلِمٌ».

[6561] 46 - (2572) It was narrated that Al-Aswad said: "Some young men of the Quraish entered upon 'Âishah while she was in Minâ, and they were laughing. She said: 'Why are you laughing?' They said: 'so-and-so stumbled on the tent rope and almost broke his neck' or 'lost an eye.' She said: 'Do not laugh, for I heard the Messenger of Allâh ﷺ say: There is no Muslim who is pricked by a thorn or more, but it will be decreed that he will rise one degree in status because of it, and one sin will be erased.'"

[٦٥٦١] ٤٦-(٢٥٧٢) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: دَخَلَ شَبَابٌ مِنْ قُرَيْشٍ عَلَىٰ عَائِشَةَ، وَهِيَ بِمِنًى، وَهُمْ يَضْحَكُونَ، فَقَالَتْ: مَا يُضْحِكُكُمْ؟ قَالُوا: فُلَانٌ خَرَّ عَلَىٰ طُنُبِ فُسْطَاطٍ، فَكَادَتْ عُنُقُهُ أَوْ عَيْنُهُ أَنْ تَذْهَبَ، قَالَتْ: لَا تَضْحَكُوا، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا، إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيَتْ عَنْهُ بِهَا خَطِيئَةٌ».

[6562] 47 - (...) It was narrated from Al-Aswad that 'Âishah said: "The Messenger of Allâh ﷺ said: 'No believer is pricked by a thorn or more, but Allâh will raise him one degree in status thereby, or will erase a sin thereby.'"

[٦٥٦٢] ٤٧-(. . .) [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُمَا؛ قَالَ: وَحَدَّثَنَا إِسْحَٰقُ الْحَنْظَلِيُّ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَا يُصِيبُ الْمُؤْمِنَ مِنْ شَوْكَةٍ فَمَا فَوْقَهَا، إِلَّا رَفَعَهُ اللهُ بِهَا دَرَجَةً، أَوْ حَطَّ عَنْهُ بِهَا خَطِيئَةً».

[6563] 48 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'No believer is pricked by a thorn or more, but Allâh will cut (erase) some of his sins thereby.'"

[٦٥٦٣] ٤٨-(...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُصِيبُ الْمُؤْمِنَ شَوْكَةٌ فَمَا فَوْقَهَا، إِلَّا قَصَّ اللهُ بِهَا مِنْ خَطِيئَتِهِ».

[6564] (...) Hishâm narrated it with this chain of narrators.

[٦٥٦٤] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ بِهَٰذَا الْإِسْنَادِ.

[6565] 49 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "There is no calamity that befalls a Muslim but he is expiated thereby, even a thorn that pricks him."

[٦٥٦٥] ٤٩-(...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ وَيُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنْ مُصِيبَةٍ يُصَابُ بِهَا الْمُسْلِمُ إِلَّا كُفِّرَ بِهَا عَنْهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا».

[6566] 50 - (...) It was narrated from 'Âishah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "No calamity befalls a believer, not even a thorn (that pricks him), but some of his sins are cut (erased) thereby" or: "some of his sins are expiated."

Yazîd did not know which of them 'Urwah (a sub narrator) said.

[٦٥٦٦] ٥٠-(...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ ابْنُ أَنَسٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُصِيبُ الْمُؤْمِنَ مِنْ مُصِيبَةٍ، حَتَّى الشَّوْكَةِ، إِلَّا قُصَّ بِهَا مِنْ خَطَايَاهُ، أَوْ كُفِّرَ بِهَا مِنْ خَطَايَاهُ».

لَا يَدْرِي يَزِيدُ، أَيَّتُهُمَا قَالَ عُرْوَةُ.

[6567] 51 - (...) It was narrated that 'Âishah said: "I heard the Messenger of Allâh ﷺ say:

[٦٥٦٧] ٥١-(...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ:

'There is nothing that befalls a believer, not even a thorn that pricks him, but Allâh will record a good deed for him thereby, or make fall (erase) a bad deed.'"

أَخْبَرَنَا حَيْوَةُ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ، حَتَّى الشَّوْكَةِ تُصِيبُهُ، إِلَّا كَتَبَ اللهُ لَهُ بِهَا حَسَنَةً، أَوْ حُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ».

[6568] 52 - (2573) It was narrated from Abû Sa'eed and Abû Hurairah that they heard the Messenger of Allâh ﷺ say: "No pain, hardship, sickness or grief befalls a believer, not even worry that befalls him, but some of his bad deeds will be expiated."

[٦٥٦٨] ٥٢-(٢٥٧٣) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو ابْنِ عَطَاءٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ، أَنَّهُمَا سَمِعَا رَسُولَ اللهِ ﷺ يَقُولُ: «مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ، وَلَا نَصَبٍ، وَلَا سَقَمٍ، وَلَا حَزَنٍ، حَتَّى الْهَمِّ يُهَمُّهُ إِلَّا كُفِّرَ بِهِ مِنْ سَيِّئَاتِهِ».

[6569] (2574) It was narrated that Abû Hurairah said: "When the Verse 'Whosoever works evil, will have the recompense thereof;[1] was revealed, the Muslims were greatly troubled. The Messenger of Allâh ﷺ said: 'Do the best that you reasonably can, and try to do what is right, for in everything that befalls the Muslim there is expiation, even if he stumbles or is pricked by a thorn.'"

[٦٥٦٩] (٢٥٧٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِقُتَيْبَةَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ مُحَيْصِنٍ، شَيْخٍ مِنْ قُرَيْشٍ، سَمِعَ مُحَمَّدَ بْنَ قَيْسِ بْنِ مَخْرَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ. قَالَ: لَمَّا نَزَلَتْ: ﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾ [النساء: ١٢٣]. بَلَغَتْ مِنَ الْمُسْلِمِينَ مَبْلَغًا شَدِيدًا، فَقَالَ رَسُولُ اللهِ ﷺ: «قَارِبُوا وَسَدِّدُوا،

[1] *An-Nisâ'* 4:123.

فَفِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَّارَةٌ، حَتَّى النَّكْبَةِ يُنْكَبُهَا، أَوِ الشَّوْكَةِ يُشَاكُهَا».

قَالَ: مُسْلِمٌ: هُوَ عُمَرُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ مُحَيْصِنٍ، مِنْ أَهْلِ مَكَّةَ.

[6570] 53 - (2575) Jâbir bin 'Abdullâh narrated that the Messenger of Allâh ﷺ entered upon Umm As-Sâ'ib or Umm Al-Musayyab, and said: "What is the matter with you, O Umm As-Sâ'ib (or Umm Al-Musayyab)? Why are you shivering?" She said: "I have a fever, may Allâh not bless it!" He said: "Do not revile fever, for it takes away the sins of the sons of Âdam as the bellows takes away the dross of iron."

[٦٥٧٠] **٥٣-(٢٥٧٥) حَدَّثَنِي** عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ: حَدَّثَنِي أَبُو الزُّبَيْرِ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَىٰ أُمِّ السَّائِبِ، أَوْ أُمِّ الْمُسَيَّبِ، فَقَالَ: «مَا لَكِ؟ يَا أُمَّ السَّائِبِ! أَوْ يَا أُمَّ الْمُسَيَّبِ! تُزَفْزِفِينَ؟» قَالَتِ: الْحُمَّىٰ، لَا بَارَكَ اللهُ فِيهَا، فَقَالَ: «لَا تَسُبِّي الْحُمَّىٰ، فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ، كَمَا يُذْهِبُ الْكِيرُ خَبَثَ الْحَدِيدِ».

[6571] 54 - (2576) 'Aṭâ' bin Abî Rabâḥ said: Ibn 'Abbâs said to me: Shall I show you a woman of the people of Paradise? I said: Yes. He said: This black woman came to the Prophet ﷺ and said: "I have epilepsy and I become uncovered. Pray to Allâh for me." He (ﷺ) said: "If you wish, you may be patient, and Paradise will be yours, or if you wish, I will pray to Allâh to heal you." She said: "I will be patient." She said: "But I become uncovered; pray to Allâh that I will not become uncovered." So he prayed for her."

[٦٥٧١] **٥٤-(٢٥٧٦) حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَبِشْرُ بْنُ الْمُفَضَّلِ قَالَا: حَدَّثَنَا عِمْرَانُ أَبُو بَكْرٍ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلَىٰ، قَالَ: هَٰذِهِ الْمَرْأَةُ السَّوْدَاءُ، أَتَتِ النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُصْرَعُ، وَإِنِّي أَتَكَشَّفُ، فَادْعُ اللهَ لِي، قَالَ «إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ

اللهَ أَنْ يُعَافِيَكِ». قَالَتْ: أَصْبِرُ، قَالَتْ: فَإِنِّي أَتَكَشَّفُ، فَادْعُ اللهَ أَنْ لَا أَتَكَشَّفَ، فَدَعَا لَهَا.

Chapter 15. The Prohibition Of Oppression

(المعجم ١٥) - (بَابُ تحريم الظلم)
(التحفة ١٥)

[6572] 55 - (2577) It was narrated from Abû Dharr that the Prophet ﷺ said, narrating from Allâh, Glorified and Exalted is He: "O My slaves, I have forbidden oppression to Myself, and I have made it unlawful among you, so do not wrong one another. O My slaves, all of you are astray except those whom I guide, so ask Me for guidance, and I will guide you. O My slaves, all of you are hungry except those whom I feed, so ask Me for food and I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask Me for clothing and I will clothe you. O My slaves, you err night and day, but I forgive all sins, so ask Me for forgiveness and I will forgive you. O My slaves, you can never do Me any harm or bring Me any benefit. O My slaves, if the first of you and the last of you, your humans and your jinn, were equal in piety like the heart of the most pious man among you, that would not add anything to My dominion. O My slaves, if the first of you and the

[٦٥٧٢] ٥٥-(٢٥٧٧) حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ بَهْرَامَ الدَّارِمِيُّ: حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ، فِيمَا رَوَىٰ عَنِ اللهِ تَبَارَكَ وَتَعَالَىٰ أَنَّهُ قَالَ: «يَا عِبَادِي! إِنِّي حَرَّمْتُ الظُّلْمَ عَلَىٰ نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا، يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمْكُمْ، يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسُكُمْ، يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَىٰ

last of you, your humans and your jinn, were equal in evil like the heart of the most evil man among you, that would not detract anything from My dominion. O My slaves, if the first of you and the last of you, your humans and your jinn, were to stand on a single plain and ask of Me and I were to give each one what he asked for, that would not cause any loss to Me greater than what is lost when a needle is dipped into the sea. O My slaves, it is only your actions that I am recording for you, then I will requite you for them. Whoever finds it to be good, let him praise Allâh, and whoever finds it to be otherwise, let him blame no one but himself."

Sa'eed said: "When Abû Idrîs Al-Khawlânî narrated this *Hadîth*, he would kneel down."

أَتْقَىٰ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذٰلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَىٰ أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذٰلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذٰلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ، يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذٰلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ».

قَالَ سَعِيدٌ: كَانَ أَبُو إِدْرِيسَ الْخَوْلَانِيُّ، إِذَا حَدَّثَ بِهٰذَا الْحَدِيثِ، جَثَا عَلَىٰ رُكْبَتَيْهِ.

[6573] (...) Sa'eed bin 'Abdul-'Azîz narrated it with this chain of narrators, but the *Hadîth* of Marwân is more complete.

[٦٥٧٣] (...) **حَدَّثَنِيهِ** أَبُو بَكْرِ بْنُ إِسْحَٰقَ: حَدَّثَنَا أَبُو مُسْهِرٍ: حَدَّثَنَا سَعِيدُ ابْنُ عَبْدِ الْعَزِيزِ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ مَرْوَانَ أَتَمُّهُمَا حَدِيثًا.

[6574] (...) Abû Mus-hir narrated it and they quoted the *Hadîth* in full.

[٦٥٧٤] (...) قَالَ أَبُو إِسْحَٰقَ: حَدَّثَنَا بِهٰذَا الْحَدِيثِ الْحَسَنُ وَالْحُسَيْنُ، ابْنَا بِشْرٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ قَالُوا: حَدَّثَنَا أَبُو مُسْهِرٍ، فَذَكَرُوا الْحَدِيثَ بِطُولِهِ.

[6575] (...) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said, narrating from Allâh, Glorified and Exalted is He: 'I have forbidden injustice to Myself and for My slaves, so do not wrong one another'" and he quoted a similar *Hadîth* (as no. 6572), but the *Hadîth* of Abû Idrîs that we have quoted is more complete.

[٦٥٧٥] (...) **حَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، كِلَاهُمَا عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ: «إِنِّي حَرَّمْتُ عَلَىٰ نَفْسِي الظُّلْمَ وَعَلَىٰ عِبَادِي، فَلَا تَظَالَمُوا». وَسَاقَ الْحَدِيثَ بِنَحْوِهِ، وَحَدِيثُ أَبِي إِدْرِيسَ الَّذِي ذَكَرْنَاهُ أَتَمُّ مِنْهُ.

[6576] 56 - (2578) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Beware of oppression, for oppression will be darkness on the Day of Resurrection. Beware of stinginess for stinginess destroyed those who came before you and caused them to shed their blood and regard as permissible that which had been forbidden to them."

[٦٥٧٦] ٥٦-(٢٥٧٨) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ يَعْنِي ابْنَ قَيْسٍ، عَنْ عُبَيْدِ اللهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَىٰ أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ».

[6577] 57 - (2579) It was narrated that Abû 'Umar said: "The Messenger of Allâh ﷺ said: 'Oppression (*Zulm*) will be darkness (*Zulumât*) on the Day of Resurrection.'"

[٦٥٧٧] ٥٧-(٢٥٧٩) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الْمَاجِشُونُ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ».

[6578] 58 - (2580) It was narrated from Sâlim, from his father, that the Messenger of

[٦٥٧٨] ٥٨-(٢٥٨٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ

Allâh ﷺ said: "The Muslim is the brother of his fellow Muslim; he does not wrong him or let him down. The one who meets the needs of his brother, Allâh will meet his needs. Whoever relieves a Muslim of distress, Allâh will relieve his of distress on the Day of Resurrection. Whoever conceals (the faults of) a Muslim, Allâh will conceal him on the Day of Resurrection."

الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، مَنْ كَانَ فِي حَاجَةِ أَخِيهِ، كَانَ اللهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ».

[6579] 59 - (2581) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do you know what bankrupt means?" They said: "Among us, the one who has no Dirham nor goods is the one who is bankrupt." He said: "The one who is bankrupt among my *Ummah* is the one who will come on the Day of Resurrection with prayer (*Ṣalât*), fasting (*Ṣaum*) and Chairty (*Zakât*), but he will come having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one and beaten this one. They will each be given from his good deeds, and if his good deeds run out before the scores have been settled, some of their bad deeds will be taken and cast upon him, then he will be thrown into the Fire."

[٦٥٧٩] ٥٩-(٢٥٨١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْمُفْلِسُ؟» قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ: «إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي، مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هٰذَا، وَقَذَفَ هٰذَا، وَأَكَلَ مَالَ هٰذَا، وَسَفَكَ دَمَ هٰذَا، وَضَرَبَ هٰذَا، فَيُعْطَىٰ هٰذَا مِنْ حَسَنَاتِهِ وَهٰذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ، قَبْلَ أَنْ يُقْضَىٰ مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ».

[6580] 60 - (2582) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Rights will certainly be restored to all creatures on the Day of

[٦٥٨٠] ٦٠-(٢٥٨٢) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنِ الْعَلَاءِ،

Resurrection, until even the hornless sheep will settle its score with the horned one."

عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَتُؤَدُّنَّ الْحُقُوقَ إِلَىٰ أَهْلِهَا يَوْمَ الْقِيَامَةِ، حَتَّىٰ يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ».

[6581] 61 - (2583) It was narrated that Abû Mûsâ that the Messenger of Allâh ﷺ said: "Allâh, Glorified and Exalted is He, grants respite to the wrongdoer, but when He seizes him He will not leave him be." Then he recited: 'Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.[1]

[٦٥٨١] ٦١-(٢٥٨٣) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا بُرَيْدُ بْنُ أَبِي بُرْدَةَ عَنْ أَبِيهِ، عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ يُمْلِي لِلظَّالِمِ، فَإِذَا أَخَذَهُ لَمْ يُفْلِتْهُ». ثُمَّ قَرَأَ: ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ﴾ [هود:١٠٢].

Chapter 16. Supporting One's Brother Whether He Is Doing Wrong Or Being Wronged

(المعجم ١٦) - (بَابُ نصر الأخ ظالمًا أو مظلومًا) (التحفة ١٦)

[6582] 62 - (2584) It was narrated that Jâbir said: "Two young men got into a fight, one from among the *Muhâjirîn* and one from among the *Anṣâr*. The *Muhâjir* or the *Muhâjirîn* called out: 'O *Muhâjirîn*!' And the *Anṣârî* called out: 'O *Anṣâr*!' The Messenger of Allâh ﷺ came out and said: 'What is this call of the people of *Jâhiliyyah*?' They said: No, O Messenger of Allâh. It is just two young men who got into a fight, when one of them hit the other

[٦٥٨٢] ٦٢-(٢٥٨٤) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: اقْتَتَلَ غُلَامَانِ، غُلَامٌ مِنَ الْمُهَاجِرِينَ وَغُلَامٌ مِنَ الْأَنْصَارِ، فَنَادَى الْمُهَاجِرُ أَوِ الْمُهَاجِرُونَ: يَا لَلْمُهَاجِرِينَ! وَنَادَى الْأَنْصَارِيُّ: يَا لَلْأَنْصَارِ! فَخَرَجَ رَسُولُ اللهِ ﷺ فَقَالَ: «مَا هَٰذَا دَعْوَىٰ أَهْلِ

[1] *Hûd* 11:102.

from behind.' He said: 'It does not matter. Let a man support his brother whether he is doing wrong or being wronged. If he is doing wrong, let him stop him, then he will be supporting him. And if he is being wronged, let him help him.'"

الْجَاهِلِيَّةِ؟» قَالُوا: لَا يَا رَسُولَ اللهِ! إِلَّا أَنَّ غُلَامَيْنِ اقْتَتَلَا فَكَسَعَ أَحَدُهُمَا الْآخَرَ، فَقَالَ: «لَا بَأْسَ، وَلْيَنْصُرِ الرَّجُلُ أَخَاهُ ظَالِمًا أَوْ مَظْلُومًا، إِنْ كَانَ ظَالِمًا فَلْيَنْهَهُ، فَإِنَّهُ لَهُ نَصْرٌ، وَإِنْ كَانَ مَظْلُومًا فَلْيَنْصُرْهُ».

[6583] 63 - (...) Sufyân bin 'Uyaynah said: "Amr heard Jâbir bin 'Abdullâh say: 'We were with the Messenger of Allâh ﷺ on a campaign, when a man of the *Muhâjirîn* hit a man of the *Anṣâr* from behind. The *Anṣârî* said: 'O *Anṣâr*!' And the *Muhâjir* said: 'O *Muhâjirîn*!' The Messenger of Allâh ﷺ said: 'What is this call of *Jâhiliyyah*?' They said: 'O Messenger of Allâh, a man of the *Muhâjirîn* hit a man of the *Anṣâr* from behind.' He said: 'Stay away from it, it is disgusting.'"

"Abdullâh bin Ubayy heard it and said: 'They have done it, by Allâh. If we return to Al-Madînah, indeed the more honorable (referring to himself) will expel therefrom the meaner.'[1] 'Umar said: 'Let me strike the neck of this hypocrite.' He (ﷺ) said: 'Let him be, lest the people say that Muḥammad kills his Companions.'"

[٦٥٨٣] ٦٣-(...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ ابْنُ عَبْدَةَ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعَ عَمْرٌو جَابِرَ [بْنَ عَبْدِ اللهِ] يَقُولُ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَالَ الْأَنْصَارِ! وَقَالَ الْمُهَاجِرُ: يَالَ الْمُهَاجِرِينَ! فَقَالَ رَسُولُ اللهِ ﷺ: «مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟» قَالُوا: يَا رَسُولَ اللهِ! كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ: «دَعُوهَا، فَإِنَّهَا مُنْتِنَةٌ» فَسَمِعَهَا عَبْدُ اللهِ بْنُ أُبَيٍّ فَقَالَ: قَدْ فَعَلُوهَا، وَاللهِ! لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ.

قَالَ عُمَرُ: دَعْنِي أَضْرِبْ عُنُقَ هَٰذَا الْمُنَافِقِ، فَقَالَ: «دَعْهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ».

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[1] See *Al-Munâfiqûn* 63:8.

[6584] 64 - (...) It was narrated that Jâbir bin 'Abdullâh said: "A man of the *Muhâjirîn* hit a man of the *Anṣâr* from behind. He came to the Messenger of Allâh ﷺ and asked him to settle the score and the Prophet ﷺ said: 'Keep away from it, it is disgusting.'"

[٦٥٨٤] **٦٤-(...) حَدَّثَنَا** إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ وَإِسْحَٰقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ ابْنُ رَافِعٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا- عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ الْقَوَدَ: فَقَالَ النَّبِيُّ ﷺ: «دَعُوهَا، فَإِنَّهَا مُنْتِنَةٌ».

قَالَ ابْنُ مَنْصُورٍ فِي رِوَايَةِ عَمْرٍو: قَالَ: سَمِعْتُ جَابِرًا.

Chapter 17. The Mutual Mercy, Compassion And Support Of The Believers

(المعجم ١٧) - (بَابُ تراحم المؤمنين وتعاطفهم وتعاضدهم) (التحفة ١٧)

[6585] 65 - (2585) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'The believers are like a structure, parts of which support other parts.'"

[٦٥٨٥] **٦٥-(٢٥٨٥) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وأَبُو عَامِرٍ الْأَشْعَرِيُّ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ وَابْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ، كُلُّهُمْ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا».

[6586] 66 - (2586) It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of

[٦٥٨٦] **٦٦-(٢٥٨٦) حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا

Allâh ﷺ said: 'The likeness of the believers in their mutual love, mercy and compassion is that of the body; when one part of it is in pain, the rest of the body joins it in restlessness and fever.'"

زَكَرِيَّاءُ عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكَىٰ مِنْهُ عُضْوٌ، تَدَاعَىٰ لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّىٰ».

[6587] (...) A similar report (as *Hadîth* no. 6586) was narrated from An-Nu'mân bin Bashîr, from the Prophet ﷺ.

[٦٥٨٧] (...) **حَدَّثَنَا** إِسْحَٰقُ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[6588] 67 - (...) It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ said: 'The believers are like a single person; if his head hurts, the rest of his body joins him in fever and restlessness.'"

[٦٥٨٨] ٦٧-(...) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ، إِنِ اشْتَكَىٰ رَأْسُهُ، تَدَاعَىٰ [لَهُ] سَائِرُ الْجَسَدِ بِالْحُمَّىٰ وَالسَّهَرِ».

[6589] (...) It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ said: 'The Muslims are like a single person. If his eye is in pain, his whole body is in pain, and if his head is in pain, his whole body is in pain.'"

[٦٥٨٩] (...) **حَدَّثَنِي** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُسْلِمُونَ كَرَجُلٍ وَاحِدٍ، إِنِ اشْتَكَىٰ عَيْنُهُ، اشْتَكَىٰ كُلُّهُ، وَإِنِ اشْتَكَىٰ رَأْسُهُ، اشْتَكَىٰ كُلُّهُ».

[6590] (...) A similar report (as *Hadîth* no. 6589) was narrated from An-Nu'mân bin Bashîr, from the Prophet ﷺ.

[٦٥٩٠] (...) **حَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ عَنِ

الْأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

Chapter 18. The Prohibition Of Reviling

(المعجم ١٨) - (بَابُ النهي عن السباب) (التحفة ١٨)

[6591] 68 - (2587) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When two people revile one another, the one who starts it is the sinner, so long as the one who is wronged does not transgress."

[٦٥٩١] ٦٨-(٢٥٨٧) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْمُسْتَبَّانِ مَا قَالَا، فَعَلَى الْبَادِىءِ، مَا لَمْ يَعْتَدِ الْمَظْلُومُ».

Chapter 19. It Is Recommend To Forgive And Be Humble

(المعجم ١٩) - (بَابُ استحباب العفو والتواضع) (التحفة ١٩)

[6592] 69 - (2588) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Charity does not decrease wealth. No one forgives, but Allâh increases him in honor, and no one humbles himself before Allâh but Allâh raises him in status."

[٦٥٩٢] ٦٩-(٢٥٨٨) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللهُ».

Chapter 20. The Prohibition Of Backbiting

(المعجم ٢٠) - (بَابُ تحريم الغيبة) (التحفة ٢٠)

[6593] 70 - (2589) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do you know what backbiting is?" They said: "Allâh and His

[٦٥٩٣] ٧٠-(٢٥٨٩) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

Messenger know best." He said: "When you say about your brother something that he dislikes." They said: "What if what I say about my brother is true?" He said: "If it is true then you have backbitten him, and if it is not true then you have slandered him."

رَسُولَ اللهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْغِيبَةُ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ» قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «إِن كَانَ فِيهِ مَا تَقُولُ، فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ، فَقَدْ بَهَتَّهُ».

Chapter 21. Glad Tidings That Whomever Allâh Conceals In This World, He Will Conceal Him In The Hereafter

(المعجم ٢١) - (بَابُ بشارة من ستر الله تعالى عَلَيْهِ في الدنيا، بأن يستر عليه في الْآخرة) (التحفة ٢١)

[6594] 71 - (2590) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh does not conceal a person in this world but Allâh will conceal him on the Day of Resurrection."

[٦٥٩٤] ٧١-(٢٥٩٠) حَدَّثَني أُمَيَّةُ ابْنُ بِسْطَامٍ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَسْتُرُ اللهُ عَلَىٰ عَبْدٍ فِي الدُّنْيَا، إِلَّا سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ».

[6595] 72 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No one conceals another person in this world, but Allâh will conceal him on the Day of Resurrection."

[٦٥٩٥] ٧٢-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا، إِلَّا سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ».

Chapter 22. Being Kind To Protect Oneself From Another's Vile Behavior

(المعجم ٢٢) - (بَابُ مداراة من يتقى فحشه) (التحفة ٢٢)

[6596] 73 - (2591) 'Âishah narrated that a man asked permission to enter upon the Prophet ﷺ and he said: "Let him in, what a

[٦٥٩٦] ٧٣-(٢٥٩١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو

bad (man of his tribe, on what a bad member of the tribe he is!" When he came in, he spoke kindly to him. 'Âishah said: I said: 'O Messenger of Allâh, you said what you said about him, then you spoke kindly to him?' He said: 'O 'Âishah, the worst of people in status before Allâh on the Day of Resurrection will be those whom the people leave alone or abandon in order to protect themselves from their vile behavior."

النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ: حَدَّثَنَا سُفْيَانُ وَهُوَ ابْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُنْكَدِرِ: سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: حَدَّثَتْنِي عَائِشَةُ، أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «ائْذَنُوا لَهُ، فَلَبِئْسَ ابْنُ الْعَشِيرَةِ، أَوْ بِئْسَ رَجُلُ الْعَشِيرَةِ» فَلَمَّا دَخَلَ عَلَيْهِ أَلَانَ لَهُ الْقَوْلَ، قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللهِ! قُلْتَ لَهُ الَّذِي قُلْتَ، ثُمَّ أَلَنْتَ لَهُ الْقَوْلَ؟ قَالَ: «يَا عَائِشَةُ! إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ، مَنْ وَدَعَهُ، أَوْ تَرَكَهُ النَّاسُ اتِّقَاءَ فُحْشِهِ».

[6597] (...) A similar *Hadîth* (as no. 6596) was narrated from Ibn *Al-Munkadir* with this chain of narrators. But he did not say: What a bad man of his tribe, or what a bad member of the tribe he is!

[٦٥٩٧] (...) **حَدَّثَنِي** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ الْمُنْكَدِرِ فِي هَٰذَا الْإِسْنَادِ، مِثْلَ مَعْنَاهُ، غَيْرَ أَنَّهُ قَالَ: «بِئْسَ أَخُو الْقَوْمِ وَابْنُ الْعَشِيرَةِ هَٰذَا».

Chapter 23. The Virtue Of Gentleness

(المعجم ٢٣) - (بَابُ فضل الرفق)

(التحفة ٢٣)

[6598] 74 - (2592) It was narrated from Jarîr that the Prophet ﷺ said: "Whoever is deprived of gentleness, he is deprived of goodness."

[٦٥٩٨] ٧٤-(٢٥٩٢) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنَا مَنْصُورٌ عَنْ تَمِيمِ بْنِ

سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ هِلَالٍ، عَنْ جَرِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يُحْرَمِ الرِّفْقَ، يُحْرَمِ الْخَيْرَ».

[6599] 75 - (...) It was narrated that 'Abdur-Raḥmân bin Hilâl Al-'Absî said: I heard Jarîr say: I heard the Messenger of Allâh ﷺ say: "Whoever is deprived of gentleness, he is deprived of goodness."

[٦٥٩٩] ٧٥-(...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشَجُّ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ قَالُوا: حَدَّثَنَا وَكِيعٌ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُمَا - قَالَ زُهَيْرٌ: حَدَّثَنَا، وَقَالَ إِسْحَٰقُ: أَخْبَرَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ هِلَالٍ الْعَبْسِيِّ قَالَ: سَمِعْتُ جَرِيرًا يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ».

[6600] 76 - (...) Jarîr bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever is deprived of gentleness, he is deprived of goodness.'"

[٦٦٠٠] ٧٦-(...) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ هِلَالٍ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ «مَنْ حُرِمَ الرِّفْقَ حُرِمَ الْخَيْرَ، أَوْ مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ».

[6601] 77 - (2593) It was narrated from 'Âishah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "O 'Âishah, Allâh is Gentle and loves gentleness, and He rewards for gentleness what He does not reward for harshness or for anything else."

[٦٦٠١] ٧٧-(٢٥٩٣) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَا عَائِشَةُ! إِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَىٰ الْعُنْفِ، وَمَا لَا يُعْطِي عَلَىٰ مَا سِوَاهُ».

[6602] 78 - (2594) It was narrated from 'Âishah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: "There is no gentleness in a thing but it adorns it, and it is not removed from something but it mars it."

[٦٦٠٢] ٧٨-(٢٥٩٤) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْمِقْدَامِ، وَهُوَ ابْنُ شُرَيْحِ بْنِ هَانِيءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ».

[6603] 79 - (...) Al-Miqdâm bin Shuraih bin Hânî' narrated it with this chain of narrators (a *Hadîth* similar to no. 6602), and he added in the *Hadîth*: "Âishah rode a camel, and it was being difficult and she started to yell at it. The Messenger of Allâh ﷺ said to her: 'You should be gentle.'" Then he mentioned a similar report.

[٦٦٠٣] ٧٩-(...) حَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ الْمِقْدَامَ بْنَ شُرَيْحِ بْنِ هَانِيءٍ بِهَٰذَا الْإِسْنَادِ - وَزَادَ فِي الْحَدِيثِ: رَكِبَتْ عَائِشَةُ بَعِيرًا، فَكَانَتْ فِيهِ صُعُوبَةٌ، فَجَعَلَتْ تُرَدِّدُهُ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «عَلَيْكِ بِالرِّفْقِ». ثُمَّ ذَكَرَ بِمِثْلِهِ.

Chapter 24. The Prohibition Of Cursing Animals Etc.

(المعجم ٢٤) - (بَابُ النهي عن لعن الدوابّ وغيرها) (التحفة ٢٤)

[6604] 80 - (2595) It was narrated that 'Imrân bin Ḥuṣain said: "While the Messenger of Allâh ﷺ was on one of his journeys, a woman from among the *Anṣâr* was on a camel and it shied, so she cursed it. The Messenger of Allâh ﷺ heard that and said: 'Unload (the camel) and let it go, for it is cursed.'"

'Imrân said: "It is as if I can see it now, walking among the people, with no one paying any attention to it."

[٦٦٠٤] ٨٠-(٢٥٩٥) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، - قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ -: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، وَامْرَأَةٌ مِنَ الْأَنْصَارِ عَلَىٰ نَاقَةٍ، فَضَجِرَتْ فَلَعَنَتْهَا، فَسَمِعَ ذٰلِكَ رَسُولُ اللهِ ﷺ فَقَالَ: «خُذُوا مَا عَلَيْهَا وَدَعُوهَا، فَإِنَّهَا مَلْعُونَةٌ».

قَالَ عِمْرَانُ: فَكَأَنِّي أَرَاهَا الْآنَ تَمْشِي فِي النَّاسِ، مَا يَعْرِضُ لَهَا أَحَدٌ.

[6605] 81 - (...) A similar *Ḥadîth* (as no. 6604) was narrated from Ayyûb, with the chain of narrators of Ismâ'îl, except that in the *Ḥadîth* of Ḥammâd it says: "Imrân said: 'It is as if I can see it, an ash-colored camel.'" In the *Ḥadîth* of Ath-Thaqafî it says: "Unload it and make its back bare, for it is cursed."

[٦٦٠٥] ٨١-(. . .) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو الرَّبِيعِ قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ، كِلَاهُمَا عَنْ أَيُّوبَ، بِإِسْنَادِ إِسْمَاعِيلَ، نَحْوَ حَدِيثِهِ، إِلَّا أَنَّ فِي حَدِيثِ حَمَّادٍ: قَالَ عِمْرَانُ: فَكَأَنِّي أَنْظُرُ إِلَيْهَا، نَاقَةً وَرْقَاءَ، وَفِي حَدِيثِ الثَّقَفِيِّ: فَقَالَ: «خُذُوا مَا عَلَيْهَا وَأَعْرُوهَا، فَإِنَّهَا مَلْعُونَةٌ».

[6606] 82 - (2596) It was narrated that Abû Barzah Al-Aslamî said: "While a slave girl was riding a she-camel which was carrying some of the people's luggage, she saw the Prophet ﷺ, but the mountain path started to get narrower. She said: 'Move on, O Allâh curse her.' The Prophet ﷺ said: 'Do not let the she-camel on which there is a curse accompany us.'"

[٦٦٠٦] ٨٢-(٢٥٩٦) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ، قَالَ: بَيْنَمَا جَارِيَةٌ عَلَىٰ نَاقَةٍ، عَلَيْهَا بَعْضُ مَتَاعِ الْقَوْمِ، إِذْ بَصُرَتْ بِالنَّبِيِّ ﷺ، وَتَضَايَقَ بِهِمُ الْجَبَلُ، فَقَالَتْ: حَلْ، اللّٰهُمَّ! الْعَنْهَا قَالَ: فَقَالَ النَّبِيُّ ﷺ: «لَا تُصَاحِبْنَا نَاقَةٌ عَلَيْهَا لَعْنَةٌ».

[6607] 83 - (...) It was narrated from Sulaimân At-Taimî with this chain of narrators (a *Hadîth* similar to no. 6606). In the *Hadîth* of Al-Mu'tamir it adds: (The Messenger of Allâh ﷺ said:) "No, by Allâh, no camel on which there is a curse from Allâh will accompany us."

[٦٦٠٧] ٨٣-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ؛ قَالَ: وَحَدَّثَنِي عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ، جَمِيعًا عَنْ سُلَيْمَانَ التَّيْمِيِّ بِهَٰذَا الْإِسْنَادِ - وَزَادَ فِي حَدِيثِ الْمُعْتَمِرِ «لَا، ايْمُ اللهِ! لَا تُصَاحِبْنَا رَاحِلَةٌ عَلَيْهَا لَعْنَةٌ مِنَ اللهِ» أَوْ كَمَا قَالَ.

[6608] 84 - (2597) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "It is not appropriate for a *Siddîq* (sincere and true believer) to be an invoker of curses."

[٦٦٠٨] ٨٤-(٢٥٩٧) حَدَّثَنَا هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَٰنِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَنْبَغِي لِصِدِّيقٍ أَنْ يَكُونَ لَعَّانًا».

[6609] **(...)** A similar report (as *Hadîth* no. 6608) was narrated from Al-'Alâ' bin 'Abdur-Rahmân with this chain of narrators.

[٦٦٠٩] (. . .) **حَدَّثَنِيهِ** أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[6610] 85 - (2598) It was narrated from Zaid bin Aslam that 'Abdul-Malik bin Marwân sent some domestic goods for adornment to Umm Ad-Dardâ'. One night, 'Abdul-Malik got up in the night and called his servant, and it is as if he was slow in responding, so he cursed him. Umm Ad-Dardâ' said to him the following morning: I heard you last night cursing your servant when you called him. She said: I heard Abû Ad-Dardâ' say: The Messenger of Allâh ﷺ said: "Those who curse will not be intercessors or witnesses on the Day of Resurrection."

[٦٦١٠] **٨٥-(٢٥٩٨) حَدَّثَنِي** سُوَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ: أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ بَعَثَ إِلَىٰ أُمِّ الدَّرْدَاءِ بِأَنْجَادٍ مِنْ عِنْدِهِ، فَلَمَّا أَنْ كَانَ ذَاتَ لَيْلَةٍ، قَامَ عَبْدُ الْمَلِكِ مِنَ اللَّيْلِ، فَدَعَا خَادِمَهُ، فَكَأَنَّهُ أَبْطَأَ عَلَيْهِ، فَلَعَنَهُ، فَلَمَّا أَصْبَحَ قَالَتْ لَهُ أُمُّ الدَّرْدَاءِ: سَمِعْتُكَ، اللَّيْلَةَ، لَعَنْتَ خَادِمَكَ حِينَ دَعَوْتَهُ، فَقَالَتْ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلَا شُهَدَاءَ، يَوْمَ الْقِيَامَةِ».

[6611] **(...)** A *Hadîth* like that of Hafs bin Maisarah (no. 6610) was narrated from Zaid bin Aslam with this chain of narrators.

[٦٦١١] (. . .) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَأَبُو غَسَّانَ الْمِسْمَعِيُّ وَعَاصِمُ ابْنُ النَّضْرِ التَّيْمِيُّ قَالُوا: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ؛ قَالَ: وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، كِلَاهُمَا عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ فِي هٰذَا الْإِسْنَادِ، بِمِثْلِ مَعْنَىٰ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ.

[6612] 86 - (...) It was narrated that Abû Ad-Dardâ' said: "I heard the Messenger of Allâh ﷺ

[٦٦١٢] **٨٦-(. . .) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ

say: "Those who curse will not be witnesses or intercessors on the Day of Resurrection."'

عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ وَأَبِي حَازِمٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللَّعَّانِينَ لَا يَكُونُونَ شُهَدَاءَ وَلَا شُفَعَاءَ، يَوْمَ الْقِيَامَةِ».

[6613] 87 - (2599) It was narrated that Abû Hurairah said: "It was said: 'O Messenger of Allâh, pray against the idolaters.' He said: 'I was not sent as an invoker of curses, rather I was sent as a mercy.'"

[٦٦١٣] ٨٧-(٢٥٩٩) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ يَعْنِيَانِ الْفَزَارِيَّ، عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ: يَا رَسُولَ اللهِ! ادْعُ عَلَى الْمُشْرِكِينَ، قَالَ «إِنِّي لَمْ أُبْعَثْ لَعَّانًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً».

Chapter 25. Whomever Is Cursed, Reviled Or Prayed Against By The Prophet ﷺ When He Does Not Deserve That, It Will Be Purification, Reward And Mercy For Him

(المعجم ٢٥) - (بَابُ من لعنه النبي ﷺ أو سبه أو دعا عليه، وليس هو أهلًا لذلك، كان له زكاة وأجرًا ورحمة) (التحفة ٢٥)

[6614] 88 - (2600) It was narrated that 'Âishah said: "Two men entered upon the Messenger of Allâh ﷺ and spoke to him about something; I do not know what it was. They made him angry and he cursed them and reviled them, then when they went out, I said: 'O Messenger of Allâh, some good will reach everyone but it will not reach these two.' He ﷺ said: 'Why is that?' I said: 'Because you cursed

[٦٦١٤] ٨٨-(٢٦٠٠) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَىٰ رَسُولِ اللهِ ﷺ رَجُلَانِ، فَكَلَّمَاهُ بِشَيْءٍ لَا أَدْرِي مَا هُوَ. فَأَغْضَبَاهُ، فَلَعَنَهُمَا وَسَبَّهُمَا، فَلَمَّا خَرَجَا قُلْتُ: يَا رَسُولَ اللهِ! لَمَنْ أَصَابَ مِنَ الْخَيْرِ شَيْئًا مَا أَصَابَهُ هٰذَانِ، قَالَ ﷺ:

them and reviled them.' He said: 'Do you not know what condition I made with my Lord? I said: O Allâh, I am only human, so any Muslim whom I curse or revile, make it purification and reward for him.'"

«وَمَا ذَاكِ؟» قَالَتْ قُلْتُ: لَعَنْتَهُمَا وَسَبَبْتَهُمَا، قَالَ «أَوَ مَا عَلِمْتِ مَا شَارَطْتُ عَلَيْهِ رَبِّي؟ قُلْتُ: اللّٰهُمَّ! إِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُسْلِمِينَ لَعَنْتُهُ أَوْ سَبَبْتُهُ فَاجْعَلْهُ لَهُ زَكَاةً وَأَجْرًا».

[6615] (...) A *Hadîth* like that of Jarîr (no. 6614) was narrated from Al-A'mash with this chain of narrators, and it says in the *Hadîth* of 'Eîsâ: "They met privately with him, and he reviled them, cursed them and told them to leave."

[٦٦١٥] (. . .) **حَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ قَالَ: وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ جَرِيرٍ، وَقَالَ فِي حَدِيثِ عِيسَىٰ: فَخَلَوَا بِهِ، فَسَبَّهُمَا، وَلَعَنَهُمَا، وَأَخْرَجَهُمَا.

[6616] 89 - (2601) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O Allâh, I am only human, so any man among the Muslims whom I revile or curse or flog, make it purification and mercy for him.'"

[٦٦١٦] **٨٩-(٢٦٠١) حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللّٰهُمَّ! إِنَّمَا أَنَا بَشَرٌ، فَأَيُّمَا رَجُلٍ مِنَ الْمُسْلِمِينَ سَبَبْتُهُ، أَوْ لَعَنْتُهُ، أَوْ جَلَدْتُهُ، فَاجْعَلْهَا لَهُ زَكَاةً وَرَحْمَةً». [انظر: ٦٦١٩]

[6617] (2602) A similar report (as *Hadîth* no. 6616) was narrated from Jâbir from the Prophet ﷺ, except that in it (it says): "Purification and reward."

[٦٦١٧] **(٢٦٠٢) حَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ إِلَّا أَنَّ فِيهِ: «زَكَاةً وَأَجْرًا». [انظر: ٦٦٢٥]

[6618] (...) A similar *Ḥadîth* (as no. 6616) was narrated from Al-A'mash with the chain of narrators of 'Abdullâh bin Numair, except that in the narration of 'Eîsâ it says "make" and "reward", in the *Ḥadîth* of Abû Hurairah, and it says "make" and "mercy" in the *Ḥadîth* of Jâbir.

[٦٦١٨] (. . .) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِإِسْنَادِ عَبْدِ اللهِ بْنِ نُمَيْرٍ، مِثْلَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِ عِيسَىٰ: «اجْعَلْ» وَ«أَجْرًا» فِي حَدِيثِ أَبِي هُرَيْرَةَ، وَ«اجْعَلْ» وَ«رَحْمَةً» فِي حَدِيثِ جَابِرٍ.

[6619] 90 - (2601) It was narrated from Abû Hurairah that the Prophet ﷺ said: "O Allâh, I am making a covenant with You that You will never break. I am only human, so any believer whom I harm, scold, curse or flog, make it a prayer, purification and a means by which he will draw close to You on the Day of Resurrection."

[٦٦١٩] **٩٠-(٢٦٠١) حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُمَّ! إِنِّي أَتَّخِذُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ، فَإِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُؤْمِنِينَ آذَيْتُهُ، شَتَمْتُهُ، لَعَنْتُهُ، جَلَدْتُهُ، فَاجْعَلْهَا لَهُ صَلَاةً وَزَكَاةً وَقُرْبَةً، تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ». [راجع: ٦٦١٦]

[6620] (...) Abû Az-Zinnâd narrated a similar report (as *Ḥadîth* no. 6619) with this chain of narrators.

[٦٦٢٠] (. . .) **حَدَّثَنَاهُ** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ، إِلَّا أَنَّهُ قَالَ: «أَوْ جَلَدُّهُ».

قَالَ أَبُو الزِّنَادِ: وَهِيَ لُغَةُ أَبِي هُرَيْرَةَ، وَإِنَّمَا هِيَ «جَلَدْتُهُ».

[6621] (...) A similar report (as *Ḥadîth* no. 6619) was narrated from Abû Hurairah from the Prophet ﷺ.

[٦٦٢١] (. . .) **حَدَّثَنِي** سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا

حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[6622] 91 - (...) Abû Hurairah said: I heard the Messenger of Allâh ﷺ say: "O Allâh, Muḥammad is only human, and he gets angry as any human being gets angry. I am making a covenant with You that You will never break. I am only human, so any believer whom I harm, revile or flog, make it an expiation, and a means by which he will draw close to You on the Day of Resurrection."

[٦٦٢٢] **٩١**-(...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَالِمٍ مَوْلَى النَّصْرِيِّينَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنَّمَا مُحَمَّدٌ بَشَرٌ، يَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ، وَإِنِّي قَدِ اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ، فَأَيُّمَا مُؤْمِنٍ آذَيْتُهُ، أَوْ سَبَبْتُهُ، أَوْ جَلَدْتُهُ، فَاجْعَلْهَا لَهُ كَفَّارَةً، وَقُرْبَةً، تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ».

[6623] 92 - (...) It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say: "O Allâh, any believing slave (of You) whom I revile, make that a means for him to draw close to You on the Day of Resurrection."

[٦٦٢٣] **٩٢**-(...) **حَدَّثَنِي** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! فَأَيُّمَا عَبْدٍ مُؤْمِنٍ سَبَبْتُهُ، فَاجْعَلْ ذٰلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ».

[6624] 93 - (...) It was narrated from Abû Hurairah that he said: "I heard the Messenger of Allâh ﷺ say: 'O Allâh, I am making a covenant with You that You will never break. Any believer whom

[٦٦٢٤] **٩٣**-(...) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ: حَدَّثَنِي سَعِيدُ

I harm, revile or flog, make that an expiation for him on the Day of Resurrection.'"

ابْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اللّٰهُمَّ! إِنِّي اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ، فَأَيُّمَا مُؤْمِنٍ آذَيْتُهُ، أَوْ سَبَبْتُهُ، أَوْ جَلَدْتُهُ، فَاجْعَلْ ذٰلِكَ كَفَّارَةً لَهُ، يَوْمَ الْقِيَامَةِ».

[6625] 94 - (2602) Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'I am only human, and I have made a condition with my Lord, Glorified and Exalted is He, that any Muslim whom I revile or scold, that will be purification and reward for him.'"

[٦٦٢٥] ٩٤-(٢٦٠٢) حَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنِّي اشْتَرَطْتُ عَلَىٰ رَبِّي [عَزَّ وَجَلَّ]، أَيُّ عَبْدٍ مِنَ الْمُسْلِمِينَ سَبَبْتُهُ أَوْ شَتَمْتُهُ، أَنْ يَكُونَ ذٰلِكَ لَهُ زَكَاةً وَأَجْرًا». [راجع: ٦٦١٧]

[6626] (...) A similar report (as no. 6625) was narrated from Ibn Juraij with this chain of narrators.

[٦٦٢٦] (...) حَدَّثَنِيهِ ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ؛ قَالَ: وَحَدَّثَنَاهُ عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو عَاصِمٍ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[6627] 95 - (2603) Anas bin Mâlik said: "Umm Sulaim," – who was the mother of Anas – "had an orphan girl in her care. The Messenger of Allâh ﷺ saw the orphan girl and said: 'Is it you? You have grown, may you never grow old.' The girl went back to Umm Sulaim weeping, and Umm Sulaim said: 'What is

[٦٦٢٧] ٩٥-(٢٦٠٣) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْحٰقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَتْ عِنْدَ أُمِّ سُلَيْمٍ يَتِيمَةٌ، وَهِيَ أُمُّ

the matter with you, O my daughter? 'The girl said: 'The Prophet of Allâh ﷺ prayed against me, he prayed that I would never grow old; now I will never grow any older.' Umm Sulaim went out, hastily wrapping her *Khimâr* around her head, until she met the Messenger of Allâh ﷺ.

"The Messenger of Allâh ﷺ said to her: 'What is the matter with you, O Umm Sulaim?' She said: 'O Prophet of Allâh, did you pray against my orphan girl?' He said: 'What is that, O Umm Sulaim?' She said: 'She says that you prayed that she might never grow in age and never grow old.' The Messenger of Allâh ﷺ smiled and said: 'O Umm Sulaim, do you not know that I made a condition with my Lord? I said: "I am only human; sometimes I am pleased as other human beings are pleased and sometimes I become angry as other human beings become angry. Anyone among my *Ummah* whom I pray against and they do not deserve it, make that a purification for him, and a cleansing (from sin), and a means by which he may draw close (to Allâh) on the Day of Resurrection.'"

أَنَسٍ، فَرَأَىٰ رَسُولُ اللهِ ﷺ الْيَتِيمَةَ، فَقَالَ: «آنْتِ هِيَهْ؟ لَقَدْ كَبِرْتِ، لَا كَبِرَ سِنُّكِ» فَرَجَعَتِ الْيَتِيمَةُ إِلَىٰ أُمِّ سُلَيْمٍ تَبْكِي، فَقَالَتْ أُمُّ سُلَيْمٍ: مَا لَكِ؟ يَا بُنَيَّةُ قَالَتِ الْجَارِيَةُ: دَعَا عَلَيَّ نَبِيُّ اللهِ ﷺ أَنْ لَا يَكْبَرَ سِنِّي، فَالْآنَ لَا يَكْبَرُ سِنِّي أَبَدًا، أَوْ قَالَتْ قَرْنِي، فَخَرَجَتْ أُمُّ سُلَيْمٍ مُسْتَعْجِلَةً تَلُوثُ خِمَارَهَا، حَتَّىٰ لَقِيَتْ رَسُولَ اللهِ ﷺ. فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «مَا لَكِ؟ يَا أُمَّ سُلَيْمٍ!» فَقَالَتْ: يَا نَبِيَّ اللهِ! أَدَعَوْتَ عَلَىٰ يَتِيمَتِي؟ قَالَ: «وَمَا ذَاكِ؟ يَا أُمَّ سُلَيْمٍ!» قَالَتْ: زَعَمَتْ أَنَّكَ دَعَوْتَ أَنْ لَا يَكْبَرَ سِنُّهَا وَلَا يَكْبَرَ قَرْنُهَا، قَالَ: فَضَحِكَ رَسُولُ اللهِ ﷺ، ثُمَّ قَالَ: «يَا أُمَّ سُلَيْمٍ! أَمَا تَعْلَمِينَ أَنَّ شَرْطِي عَلَىٰ رَبِّي، أَنِّي اشْتَرَطْتُ عَلَىٰ رَبِّي فَقُلْتُ: إِنَّمَا أَنَا بَشَرٌ، أَرْضَىٰ كَمَا يَرْضَى الْبَشَرُ، وَأَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ، فَأَيُّمَا أَحَدٍ دَعَوْتُ عَلَيْهِ، مِنْ أُمَّتِي، بِدَعْوَةٍ، لَيْسَ لَهَا بِأَهْلٍ، أَنْ تَجْعَلَهَا لَهُ طَهُورًا وَزَكَاةً وَقُرْبَةً تُقَرِّبُهُ بِهَا مِنْهُ يَوْمَ الْقِيَامَةِ».

وَقَالَ أَبُو مَعْنٍ: يُتَيِّمَةٌ، بِالتَّصْغِيرِ، فِي الْمَوَاضِعِ الثَّلَاثِ مِنَ الْحَدِيثِ.

[6628] 96 - (2604) It was narrated that Ibn ‘Abbâs said: “I was playing with some other boys when the Messenger of Allâh ﷺ came, and I hid behind a door. He came and patted me on the back, and said: ‘Go and call Mu‘âwiyah for me.’ I came and said: ‘He is eating.’ Then he said to me: ‘Go and call Mu‘âwiyah for me.’ I came and said: ‘He is eating.’ Then he said to me: ‘Go and call Mu‘âwiyah for me.’ I came and said: ‘He is eating.’ He said: ‘May Allâh never fill his belly.’”

[٦٦٢٨] ٩٦-(٢٦٠٤) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ الْعَنَزِيُّ؛ وابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْزَةَ الْقَصَّابِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كُنْتُ أَلْعَبُ مَعَ الصِّبْيَانِ، فَجَاءَ رَسُولُ اللهِ ﷺ فَتَوَارَيْتُ خَلْفَ بَابٍ، قَالَ: فَجَاءَ فَحَطَأَنِي حَطْأَةً، وَقَالَ: «اذْهَبْ وَادْعُ لِي مُعَاوِيَةَ». قَالَ: فَجِئْتُ فَقُلْتُ: هُوَ يَأْكُلُ، قَالَ: ثُمَّ قَالَ لِي: «اذْهَبْ فَادْعُ لِي مُعَاوِيَةَ» قَالَ: فَجِئْتُ فَقُلْتُ: هُوَ يَأْكُلُ، فَقَالَ: «لَا أَشْبَعَ اللهُ بَطْنَهُ».

قَالَ ابْنُ الْمُثَنَّىٰ: قُلْتُ لِأُمَيَّةَ: مَا حَطَأَنِي؟ قَالَ: قَفَدَنِي قَفْدَةً.

[6629] 97 - (...) Ibn ‘Abbâs said: “I was playing with some other boys, and the Messenger of Allâh ﷺ came, and I hid from him...” then he mentioned a similar report (as *Ḥadîth* no. 6628).

[٦٦٢٩] ٩٧-(...) حَدَّثَنِي إِسْحَٰقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا أَبُو حَمْزَةَ. سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ أَلْعَبُ مَعَ الصِّبْيَانِ. فَجَاءَ رَسُولُ اللهِ ﷺ فَاخْتَبَأْتُ مِنْهُ. فَذَكَرَ بِمِثْلِهِ.

Chapter 26. Criticism Of The One Who Is Two-Faced, And The Prohibition Of Doing That

(المعجم ٢٦) - (بَابُ ذم ذي الوجهين، وتحريم فعله) (التحفة ٢٦)

[6630] 98 - (2526) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Among the worst of people is the

[٦٦٣٠] ٩٨-(٢٥٢٦) حَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

one who is two-faced, showing one face to these people, and another face to those."

رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهٍ، وَهَؤُلَاءِ بِوَجْهٍ». [راجع: ٦٤٥٤]

[6631] 99 - (...) It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say: "The worst of people is the one who is two-faced, who shows one face to these people, and another face to those."

[٦٦٣١] **٩٩-(...) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ قَالَ: وَحَدَّثَنَا [مُحَمَّدُ] ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ [بْنِ مَالِكٍ]، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ شَرَّ النَّاسِ ذُو الْوَجْهَيْنِ، الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهٍ، وَهَؤُلَاءِ بِوَجْهٍ».

[6632] 100 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'You will find that among the worst of people is the one who is two-faced, who shows one face to these people and another face to those.'"

[٦٦٣٢] **١٠٠-(...) حَدَّثَنِي** حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَجِدُونَ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهٍ، وَهَؤُلَاءِ بِوَجْهٍ».

Chapter 27. The Prohibition Of Lying, And What Is Permitted Thereof

(المعجم ٢٧) - (بَابُ تحريم الكذب، وبيان ما يباح منه) (التحفة ٢٧)

[6633] 101 - (2605) Ḥumaid bin 'Abdur-Raḥmân bin 'Awf narrated that his mother, Umm Kulthûm bint 'Uqbah bin Abî

[٦٦٣٣] **١٠١-(٢٦٠٥) حَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي

Mu'aiṭ – who was one of the first *Muhâjir* women who swore allegiance to the Prophet ﷺ – told him that she heard the Messenger of Allâh ﷺ say: "He is not a liar who reconciles between people, saying good things and conveying good things."

Ibn Shihâb said (in his *Ḥadîth* that she said): "I did not hear of any concession being granted concerning anything that people call lies except in three cases: War, reconciling among people, and what a man says to his wife or a woman says to her husband."

حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أُمَّهُ، أُمَّ كُلْثُومٍ بِنْتَ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُوَلِ، اللَّاتِي بَايَعْنَ النَّبِيَّ ﷺ، أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ وَهُوَ يَقُولُ: «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، وَيَقُولُ خَيْرًا وَيَنْمِي خَيْرًا».

قَالَ ابْنُ شِهَابٍ: وَلَمْ أَسْمَعْ يُرَخَّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ كَذِبٌ إِلَّا فِي ثَلَاثٍ: الْحَرْبُ، وَالْإِصْلَاحُ بَيْنَ النَّاسِ، وَحَدِيثُ الرَّجُلِ امْرَأَتَهُ وَحَدِيثُ الْمَرْأَةِ زَوْجَهَا.

[6634] **(...)** A similar report (as *Ḥadîth* no. 6633) was narrated by Muḥammad bin Muslim bin 'Ubaidullâh bin 'Abdullâh bin Shihâb with this chain of narrators, except that in the *Ḥadîth* of Ṣâliḥ it says: "She said: 'I did not hear him grant any concession concerning anything that people call lies except in three cases'" – like the report narrated by Yûnus from Ibn Shihâb.

[٦٦٣٤] (...) **حَدَّثَنَا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمِ بْنِ عُبَيْدِ اللهِ بْنِ [عَبْدِ اللهِ] بْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِ صَالِحٍ: وَقَالَتْ: وَلَمْ أَسْمَعْهُ يُرَخِّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ إِلَّا فِي ثَلَاثٍ، بِمِثْلِ مَا جَعَلَهُ يُونُسُ مِنْ قَوْلِ ابْنِ شِهَابٍ.

[6635] **(...)** It was narrated from Az-Zuhrî with this chain of narrators (a *Ḥadîth* similar to no. 6633), up to the words: "... and conveying good things" and he did not mention what comes after that.

[٦٦٣٥] (...) [و] **حَدَّثَنَاه** عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، إِلَىٰ قَوْلِهِ: «وَنَمَىٰ خَيْرًا» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

Chapter 28. The Prohibition Of Malicious Gossip (*Namîmah*)

[6636] 102 - (2606) It was narrated that 'Abdullâh bin Mas'ûd said: "Muhammad ﷺ said: 'Shall I not tell you what calumny is? It is malicious gossip that is spread among people.' And Muhammad ﷺ said: 'A man may tell the truth until he is recorded as a speaker of truth, and he may lie until he is recorded as a liar.'"

(المعجم ٢٨) - **(بَابُ تحريم النميمة)** (التحفة ٢٨)

[٦٦٣٦] ١٠٢-(٢٦٠٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِاللهِ بْنِ مَسْعُودٍ قَالَ: إِنَّ مُحَمَّدًا ﷺ قَالَ: «أَلَا أُنَبِّئُكُمْ مَا الْعَضْهُ؟ هِيَ النَّمِيمَةُ الْقَالَةُ بَيْنَ النَّاسِ». وَإِنَّ مُحَمَّدًا ﷺ قَالَ: «إِنَّ الرَّجُلَ يَصْدُقُ حَتَّىٰ يُكْتَبَ صِدِّيقًا، وَيَكْذِبُ حَتَّىٰ يُكْتَبَ كَذَّابًا».

Chapter 29. The Abhorrence Of Lying, And The Goodness And Virtue Of Honesty

[6637] 103 - (2607) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: "Truthfulness leads to righteousness, and righteousness leads to Paradise. A man may speak the truth until he is recorded with Allâh as truthful. Lying leads to wickedness and wickedness leads to the Fire. A man may tell lies until he is recorded with Allâh as a liar.'"

(المعجم ٢٩) - **(بَابُ قبح الكذب، وحسن الصدق، وفضله)** (التحفة ٢٩)

[٦٦٣٧] ١٠٣-(٢٦٠٧) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ- قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الصِّدْقَ يَهْدِي إِلَىٰ الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَىٰ الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّىٰ يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَىٰ الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَىٰ النَّارِ،

وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّىٰ يُكْتَبَ عِنْدَ اللهِ كَذَّابًا».

[٦٦٣٨] ١٠٤-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِاللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الصِّدْقَ بِرٌّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَىٰ الْجَنَّةِ، وَإِنَّ الْعَبْدَ لَيَتَحَرَّى الصِّدْقَ حَتَّىٰ يُكْتَبَ [عِنْدَ اللهِ] صِدِّيقًا، وَإِنَّ الْكَذِبَ فُجُورٌ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَىٰ النَّارِ، وَإِنَّ الْعَبْدَ لَيَتَحَرَّى الْكَذِبَ حَتَّىٰ يُكْتَبَ كَذَّابًا».

قَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنِ النَّبِيِّ ﷺ.

[6638] 104 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said: 'Truthfulness is righteousness and righteousness leads to Paradise. A person may endeavour to tell the truth until he is recorded (with Allâh) as truthful. Lying is wickedness and wickedness leads to the Fire. A man may endeavour to tell lies until he is recorded as a liar."

[٦٦٣٩] ١٠٥-(...) وحَدَّثنا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ قَالَا: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَىٰ الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَىٰ الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّىٰ يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَىٰ الْفُجُورِ،

[6639] 105 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may continue to tell the truth and endeavour to be truthful until he is recorded with Allâh as truthful. And beware of lying, for lying leads to wickedness, and wickedness leads to the Fire. A man may continue to tell lies and endeavour to tell lies, until he is recorded with Allâh as a liar.'"

وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّىٰ يُكْتَبَ عِنْدَ اللهِ كَذَّابًا».

[6640] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 6639), but in the *Hadîth* of 'Eîsâ it does not say: "...and endeavor to be truthful, and endeavour to tell lies." In the *Hadîth* of Ibn Mus-hir it says: "...until Allâh records him."

[٦٦٤٠] (...) حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ؛ قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ - وَلَمْ يَذْكُرْ فِي حَدِيثِ عِيسَىٰ: «وَيَتَحَرَّى الصِّدْقَ، وَيَتَحَرَّى الْكَذِبَ». وَفِي حَدِيثِ ابْنِ مُسْهِرٍ: «حَتَّىٰ يَكْتُبَهُ اللهُ».

Chapter 30. The Virtue Of One Who Controls Himself At Times Of Anger, And What Takes Away Anger

(المعجم ٣٠) - (بَابُ فضل من يملك نفسه عند الغضب، وبأي شيء يذهب الغضب) (التحفة ٣٠)

[6641] 106 - (2608) It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said: 'Who do you regard as the *Raqûb*[1] among you?' We said: 'The one who has no children.' He said: 'That is not the *Raqûb*; rather it is a man who does not send any of his children on ahead.' He said: 'Who do you regard as the wrestler among you?' We said: 'The one who cannot be wrestled to the ground by other men.' He said: 'That is not the one; rather it is the

[٦٦٤١] ١٠٦-(٢٦٠٨) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا تَعُدُّونَ الرَّقُوبَ فِيكُمْ؟» قَالَ قُلْنَا: الَّذِي لَا يُولَدُ لَهُ، قَالَ: «لَيْسَ ذَاكَ بِالرَّقُوبِ، وَلَكِنَّهُ الرَّجُلُ الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ

[1] A person with no surviving children.

شَيْئًا» قَالَ: «فَمَا تَعُدُّونَ الصُّرَعَةَ فِيكُمْ؟» قَالَ: قُلْنَا: الَّذِي لَا يَصْرَعُهُ الرِّجَالُ، قَالَ: «لَيْسَ بِذٰلِكَ، وَلَكِنَّهُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

one who controls himself at times of anger.'"

[٦٦٤٢] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ قَالَ: وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ، مِثْلَ مَعْنَاهُ.

[6642] (...) A similar report (as *Ḥadîth* no. 6641) was narrated from Al-A'mash with this chain of narrators.

[٦٦٤٣] ١٠٧-(٢٦٠٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَعَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ كِلَاهُمَا: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

[6643] 107 - (2609) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The strong man is not the one who wrestles others; rather the strong man is the one who controls himself at times of anger."

[٦٦٤٤] ١٠٨-(...) حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ» قَالُوا: فَالشَّدِيدُ أَيُّمَ هُوَ؟ يَا رَسُولَ اللهِ! قَالَ «الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

[6644] 108 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'The strong man is not the one who wrestles others.' They said: 'Then who is the strong man, O Messenger of Allâh?' He said: 'The one who controls himself in times of anger.'"

[6645] (...) A similar report (as *Hadîth* no. 6644) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٦٦٤٥] (...) **حَدَّثَنَاه** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ قَالَ: وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ بَهْرَامَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ [بْنِ عَوْفٍ]، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6646] 109 - (2610) It was narrated that Sulaiman bin Surad said: "Two men traded insults in the presence of the Messenger of Allâh ﷺ. The eyes of one of them turned red and the veins on his neck stood out. The Messenger of Allâh ﷺ said: 'I know a word which, if he said it, what he is feeling would go away: *A'ûdhu Billâhi min ash-shaitânir-rajîm* (I seek refuge with Allâh from the accursed *Shaitân*).' The man said: 'Do you think I am possessed?'"

[٦٦٤٦] **١٠٩-(٢٦١٠) وَحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ الْعَلَاءِ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ ابْنُ الْعَلَاءِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَجَعَلَ أَحَدُهُمَا تَحْمَرُّ عَيْنَاهُ وَتَنْتَفِخُ أَوْدَاجُهُ، قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَعْرِفُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَالَ الرَّجُلُ: وَهَلْ تَرَىٰ [بِي] مِنْ جُنُونٍ؟.

قَالَ ابْنُ الْعَلَاءِ: فَقَالَ: وَهَلْ تَرَىٰ، وَلَمْ يَذْكُرِ: الرَّجُلُ.

[6647] 110 - (...) Sulaimân bin Surad said: "Two men traded insults in the presence of the

[٦٦٤٧] **١١٠-(...) حَدَّثَنَا** نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو

Prophet ﷺ, and one of them started to get angry and his face turned red. The Prophet ﷺ looked at him and said: 'I know a word which, if he said it, it would take that away from him: *A'ûdhu Billâhi min ash-shaiṭânir-rajîm* (I seek refuge with Allâh from the accursed *Shaiṭân*).' A man went and told him what the Prophet ﷺ said. He said: 'Do you know what the Prophet ﷺ said just now? He said: "I know a word which, if he said it, it would take that away from him: *A'ûdhu Billâhi min ash-shaiṭânir-rajîm*."' The man said to him: 'Do you think I am possessed?'"

أُسَامَةَ: سَمِعْتُ الْأَعْمَشَ يَقُولُ: سَمِعْتُ عَدِيَّ بْنَ ثَابِتٍ يَقُولُ: حَدَّثَنَا سُلَيْمَانُ ابْنُ صُرَدٍ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَجَعَلَ أَحَدُهُمَا يَغْضَبُ وَيَحْمَرُّ وَجْهُهُ، فَنَظَرَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنْهُ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَامَ إِلَى الرَّجُلِ رَجُلٌ مِمَّنْ سَمِعَ النَّبِيَّ ﷺ فَقَالَ: أَتَدْرِي مَا قَالَ رَسُولُ اللهِ ﷺ آنِفًا؟ قَالَ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنْهُ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَالَ لَهُ الرَّجُلُ: أَمَجْنُونٌ تَرَانِي؟.

[6648] (...) It was narrated from Al-A'mash with this chain of narrators (a similar *Ḥadîth*).

[٦٦٤٨] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ.

Chapter 31. Man Is Created In Such A Way That He Is Not Steadfast

(المعجم ٣١) - (بَابُ خلق الإنسان خلقًا لا يتمالك)

(التحفة ٣١)

[6649] 111 - (2611) It was narrated from Anas that the Messenger of Allâh ﷺ said: "When Allâh formed Âdam in Paradise, He left him for as long as Allâh willed He should leave him. Iblîs started walking around him, looking at him, to see what he was.

[٦٦٤٩] ١١١-(٢٦١١) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَمَّا صَوَّرَ اللهُ آدَمَ فِي الْجَنَّةِ تَرَكَهُ مَا شَاءَ اللهُ

When he saw that he was hollow, he knew that he had been created in such a way that he would not be able to keep control."[1]

أَنْ يَتْرُكَهُ، فَجَعَلَ إِبْلِيسُ يُطِيفُ بِهِ، يَنْظُرُ مَا هُوَ؟، فَلَمَّا رَآهُ أَجْوَفَ عَرَفَ أَنَّهُ خُلِقَ خَلْقًا لَا يَتَمَالَكُ».

[6650] (...) Ḥammâd narrated a similar report (as *Ḥadîth* no. 6649) with this chain of narrators.

[٦٦٥٠] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 32. The Prohibition Of Striking The Face

(المعجم ٣٢) - **(بَابُ النَّهْيِ عَنْ ضَرْبِ الْوَجْهِ)** (التحفة ٣٢)

[6651] 112 - (2612) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you fights his brother, let him avoid the face.'"

[٦٦٥١] **١١٢**-(٢٦١٢) **حَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوَجْهَ».

[6652] (...) It was narrated from Abû Az-Zinnâd with this chain of narrators (a *Ḥadîth* similar to no. 6651), but he said: "If one of you strikes..."

[٦٦٥٢] (...) **حَدَّثَنَاه** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، بِهَٰذَا الْإِسْنَادِ. وَقَالَ: «إِذَا ضَرَبَ أَحَدُكُمْ».

[6653] 113 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "If one of you fights (his brother), let him avoid the face."

[٦٦٥٣] **١١٣**-(...) **حَدَّثَنَا** شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ [أَخَاهُ]، فَلْيَتَّقِ الْوَجْهَ».

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[1] Meaning, over his desires, and to ward off the whispering of *Shaiṭân*, because a hollow thing does not prevent anything from entering it.

[6654] 114 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you fights his brother, let him not slap his face.'"

[٦٦٥٤] ١١٤-(...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعَ أَبَا أَيُّوبَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلَا يَلْطِمَنَّ الْوَجْهَ».

[6655] 115 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." (a *Hadîth* similar to no. 6654) – and in the *Hadîth* of Ibn Hâtim it says: "It was narrated that the Prophet ﷺ said: 'If one of you fights his brother, let him avoid the face, for Allâh created Âdam in His image.'"[1]

[٦٦٥٥] ١١٥-(...) حَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْمُثَنَّىٰ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ، وَفِي حَدِيثِ ابْنِ حَاتِمٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوَجْهَ، فَإِنَّ اللهَ خَلَقَ آدَمَ عَلَىٰ صُورَتِهِ».

[6656] 116 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If one of you fights his brother, let him avoid the face."

[٦٦٥٦] ١١٦-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ يَحْيَى بْنِ مَالِكٍ الْمَرَاغِيِّ [وَهُوَ أَبُو أَيُّوبَ]، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ:

[1] There is a great deal of debate among the scholars about the word "His," and does it refer to Âdam or to Allâh. See the comments of An-Nawawî on this narration, and Shaikh Al-Albanî in *Sahîh Al-Adab Al-Mufrad* no. 749/987; *Ad-Da'îfah* nos. 1175 and 1176; *Kitâb As-Sunnah* (no. 517 and what follows it), and Shaikh 'Abdullâh Ad-Duwaish's *Difâ' Ahl As-Sunnah wal-Îmân*.

«إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوَجْهَ».

Chapter 33. Stern Warning To One Who Torments People Unlawfully

(المعجم ٣٣) - (بَابُ الوعيد الشديد لمن عذّب الناس بغير حق)

(التحفة ٣٣)

[6657] 117 - (2613) It was narrated that Hishâm bin Hakîm bin Hizâm said that he passed by some people in Ash-Shâm who had been made to stand in the sun, and oil had been poured over their heads. He said: "What is this?" It was said: "They are being punished for not paying the *Kharâj*." He said: "But I heard the Messenger of Allâh ﷺ say: 'Allâh will torment those who torment the people in this world.'"

[٦٦٥٧] ١١٧-(٢٦١٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ هِشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ قَالَ: مَرَّ بِالشَّامِ عَلَىٰ أُنَاسٍ، وَقَدْ أُقِيمُوا فِي الشَّمْسِ، وَصُبَّ عَلَىٰ رُءُوسِهِمُ الزَّيْتُ، فَقَالَ مَا هَٰذَا؟ قِيلَ: يُعَذَّبُونَ فِي الْخَرَاجِ، فَقَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا».

[6658] 118 - (...) It was narrated from Hishâm that his father said: "Hishâm bin Hakîm bin Hizâm passed by some of the *Anbât*[1] in Ash-Shâm who had been made to stand in the sun. He said: "What is the matter with them?" They said: "They have been detained for (not paying) the *Jizyah*." Hishâm said: "I bear witness that I heard the Messenger of Allâh ﷺ say: 'Allâh

[٦٦٥٨] ١١٨-(...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: مَرَّ هِشَامُ بْنُ حَكِيمِ بْنِ حِزَامٍ عَلَىٰ أُنَاسٍ مِنَ الْأَنْبَاطِ بِالشَّامِ، قَدْ أُقِيمُوا فِي الشَّمْسِ، فَقَالَ: مَا شَأْنُهُمْ؟ قَالُوا: حُبِسُوا فِي الْجِزْيَةِ، فَقَالَ هِشَامٌ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ

[1] Farmers; or peasant farmers.

will torment those who torment people in this world.'"

يَقُولُ: «إِنَّ اللهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا».

[6659] (...) It was narrated from Hishâm with this chain of narrators (a *Hadîth* similar to no. 6658). In the *Hadîth* of Jarîr it adds: "He said: 'Their governor in Palestine at that time was 'Umair bin Sa'd. He entered upon him and told him, and he ordered that they be let go.'"

[٦٦٥٩] (...) **وَحَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ؛ قَالَ: وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، كُلُّهُمْ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ - وَزَادَ فِي حَدِيثِ جَرِيرٍ، قَالَ: وَأَمِيرُهُمْ يَوْمَئِذٍ عُمَيْرُ بْنُ سَعْدٍ عَلَىٰ فِلَسْطِينَ، فَدَخَلَ عَلَيْهِ فَحَدَّثَهُ، فَأَمَرَ بِهِمْ فَخُلُّوا.

[6660] 119 - (...) It was narrated from 'Urwah bin Az-Zubair that Hishâm bin Hakîm found a man, when he was governor of Hims, making some of the *Anbâț* stand in the sun for not paying the *Jizyah*. He said: "What is this? I heard the Messenger of Allâh ﷺ say: 'Allâh will torment those who torment the people in this world.'"

[٦٦٦٠] **١١٩**-(...) **حَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ هِشَامَ بْنَ حَكِيمٍ وجَدَ رَجُلًا، وَهُوَ عَلَىٰ حِمْصَ، يُشَمِّسُ نَاسًا مِنَ النَّبَطِ فِي أَدَاءِ الْجِزْيَةِ، فَقَالَ: مَا هَٰذَا؟ إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا».

Chapter 34. Telling The One Who Carries A Weapon In The *Masjid*, Marketplace Or Other Place Where People Gather, To Hold It By Its Point

(المعجم ٣٤) - (بَابُ أمر من مرّ بسلاح، في مسجد أو سوق أو غيرهما من المواضع الجامعة للناس، أن يمسك بنصالها) (التحفة ٣٤)

[6661] 120 - (2614) Jâbir said: "A man passed through the *Masjid* with an arrow, and the

[٦٦٦١] **١٢٠**-(٢٦١٤) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -

Messenger of Allâh ﷺ said: 'Hold it by its point.'"

قَالَ إِسْحٰقُ: أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو: سَمِعَ جَابِرًا يَقُولُ: مَرَّ رَجُلٌ فِي الْمَسْجِدِ بِسِهَامٍ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَمْسِكْ بِنِصَالِهَا».

[6662] 121 - (...) It was narrated from Jâbir bin 'Abdullâh that a man passed through the *Masjid* carrying an arrow with its point outwards. He was ordered to hold it by its point, so that it would not scratch any Muslim.

[٦٦٦٢] ١٢١-(...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ - قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا، وَقَالَ يَحْيَىٰ وَاللَّفْظُ لَهُ: أَخْبَرَنَا - حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ رَجُلًا مَرَّ بِأَسْهُمٍ فِي الْمَسْجِدِ، قَدْ أَبْدَىٰ نُصُولَهَا، فَأُمِرَ أَنْ يَأْخُذَ بِنُصُولِهَا، كَيْ لَا تَخْدِشَ مُسْلِمًا.

[6663] 122 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ told a man who used to give arrows in charity in the *Masjid*, not to pass through it unless he was holding them by their points.

[٦٦٦٣] ١٢٢-(...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ؛ أَنَّهُ أَمَرَ رَجُلًا، كَانَ يَتَصَدَّقُ بِالنَّبْلِ فِي الْمَسْجِدِ، أَنْ لَا يَمُرَّ بِهَا إِلَّا وَهُوَ آخِذٌ بِنُصُولِهَا، وَقَالَ ابْنُ رُمْحٍ: كَانَ يَصَّدَّقُ بِالنَّبْلِ.

[6664] 123 - (2615) It was narrated from Abû Mûsâ that the Messenger of Allâh ﷺ said: "If one of you passes through a place of gathering or market with an

[٦٦٦٤] ١٢٣-(٢٦١٥) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي

arrow in his hand, let him hold it by its point, then let him hold it by its point, then let him hold it by its point."

Abû Mûsâ said: "By Allâh, we were not doomed until we started to point arrows at one another's faces."

مُوسَىٰ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَجْلِسٍ أَوْ سُوقٍ، وَبِيَدِهِ نَبْلٌ، فَلْيَأْخُذْ بِنِصَالِهَا، ثُمَّ لِيَأْخُذْ بِنِصَالِهَا، ثُمَّ لِيَأْخُذْ بِنِصَالِهَا».

قَالَ: فَقَالَ أَبُو مُوسَىٰ: وَاللهِ!مَا مُتْنَا حَتَّىٰ سَدَّدْنَاهَا، بَعْضُنَا فِي وُجُوهِ بَعْضٍ.

[6665] 124 - (...) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "If one of you passes through our *Masjid* or our marketplace, with an arrow, let him hold it in his hand by its point, lest he harm one of the Muslims with it in some way."

[٦٦٦٥] ١٢٤-(...) حَدَّثَنَا عَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِعَبْدِ اللهِ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا، أَوْ فِي سُوقِنَا، وَمَعَهُ نَبْلٌ، فَلْيُمْسِكْ عَلَىٰ نِصَالِهَا بِكَفِّهِ، أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا بِشَيْءٍ».

أَوْ قَالَ: «لِيَقْبِضْ عَلَىٰ نِصَالِهَا».

Chapter 35. The Prohibition Of Pointing At A Muslim With A Weapon

(المعجم ٣٥) - (بَابُ النهي عن الإشارة بالسلاح إلى مسلم)

(التحفة ٣٥)

[6666] 125 - (2616) Abû Hurairah said: Abul-Qâsim ﷺ said: "Whoever points at his brother with a piece of iron, the angels will curse him until he stops it, even if it is his brother through his father and mother."

[٦٦٦٦] ١٢٥-(٢٦١٦) حَدَّثَنِي عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ

أَشَارَ إِلَىٰ أَخِيهِ بِحَدِيدَةٍ، فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ، حَتَّىٰ يَدَعَهُ وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ».

[6667] **(...)** A similar report (as *Hadîth* no. 6666) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٦٦٦٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6668] 126 - (2617) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," – and he mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'None of you should point at his brother with a weapon, for you do not know, perhaps the *Shaitân* will cause his hand to slip (thereby killing someone), and he will fall into a ditch in the Fire.'"

[٦٦٦٨] ١٢٦-(٢٦١٧) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «لَا يُشِيرُ أَحَدُكُمْ إِلَىٰ أَخِيهِ بِالسِّلَاحِ، فَإِنَّهُ لَا يَدْرِي أَحَدُكُمْ لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ».

Chapter 36. The Virtue Of Removing A Harmful Thing From The Road

(المعجم ٣٦) - (بَابُ فضل إزالة الأذى عن الطريق) (التحفة ٣٦)

[6669] 127 - (1914) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While a man was walking on a road, he found a thorny branch on the road, and he moved it. Allâh appreciated that and forgave him."

[٦٦٦٩] ١٢٧-(١٩١٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ سُمَيٍّ، مَوْلَىٰ أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَىٰ

الطَّرِيقِ، فَأَخَّرَهُ، فَشَكَرَ اللهُ لَهُ، فَغَفَرَ لَهُ». [راجع: ٤٩٤٠]

[6670] 128 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A man passed by a branch of a tree on the road, and he said: 'By Allâh, I shall remove this for the Muslims so that it will not harm them.' And he was admitted to Paradise."

[٦٦٧٠] ١٢٨-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَرَّ رَجُلٌ بِغُصْنِ شَجَرَةٍ عَلَىٰ ظَهْرِ طَرِيقٍ، فَقَالَ: وَاللهِ! لَأُنَحِّيَنَّ هَٰذَا عَنِ الْمُسْلِمِينَ لَا يُؤْذِيهِمْ، فَأُدْخِلَ الْجَنَّةَ».

[6671] 129 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "I saw a man enjoying himself in Paradise because of a tree that he cut down in the road, that used to cause annoyance to the people."

[٦٦٧١] ١٢٩-(...) حَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ: أَخْبَرَنَا شَيْبَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَقَدْ رَأَيْتُ رَجُلًا يَتَقَلَّبُ فِي الْجَنَّةِ، فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ، كَانَتْ تُؤْذِي النَّاسَ».

[6672] 130 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There was a tree that caused annoyance to the Muslims, so a man went and cut it down, and he entered Paradise."

[٦٦٧٢] ١٣٠-(...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ شَجَرَةً كَانَتْ تُؤْذِي الْمُسْلِمِينَ، فَجَاءَ رَجُلٌ فَقَطَعَهَا، فَدَخَلَ الْجَنَّةَ».

[6673] 131 - (2618) Abû Barzah said: "I said: 'O Prophet of Allâh, teach me something

[٦٦٧٣] ١٣١-(٢٦١٨) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ

from which I may benefit.' He said: 'Remove harmful things from the road of the Muslims.'"

عَنْ أَبَانَ بْنِ صَمْعَةَ: حَدَّثَنِي أَبُو الوَازِعِ: حَدَّثَنِي أَبُو بَرْزَةَ قَالَ: قُلْتُ: يَا نَبِيَّ اللهِ! عَلِّمْنِي شَيْئًا أَنْتَفِعُ بِهِ، قَالَ: «اعْزِلِ الْأَذَىٰ عَنْ طَرِيقِ الْمُسْلِمِينَ».

[6674] 132 - (...) It was narrated that Abû Barzah Al-Aslamî said: "I said to the Messenger of Allâh ﷺ: 'O Messenger of Allâh, I do not know, perhaps I will survive after you are gone, so add (to my knowledge) something by means of which Allâh may benefit me.' The Messenger of Allâh ﷺ said: 'Do such-and-such, and do such-and-such' – Abû Bakr (one of the narrators) forgot it – 'and remove harmful things from the road.'"

[٦٦٧٤] ١٣٢-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو بَكْرِ بْنُ شُعَيْبِ بْنِ الْحَبْحَابِ عَنْ أَبِي الْوَازِعِ الرَّاسِبِيِّ، عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ، أَنَّ أَبَا بَرْزَةَ، قَالَ: قُلْتُ لِرَسُولِ اللهِ ﷺ: يَا رَسُولَ اللهِ! إِنِّي لَا أَدْرِي، لَعَسَىٰ أَنْ تَمْضِيَ وَأَبْقَىٰ بَعْدَكَ، فَزَوِّدْنِي شَيْئًا يَنْفَعُنِي اللهُ بِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «افْعَلْ كَذَا، افْعَلْ كَذَا – أَبُو بَكْرٍ نَسِيَهُ – وَأَمِرَّ الْأَذَىٰ عَنِ الطَّرِيقِ».

Chapter 37. The Prohibition Of Tormenting Cats And Other Animals That Are Not Harmful

(المعجم ٣٧) - (بَابُ تحريم تعذيب الهرة ونحوها، من الحيوان الذي لا يؤذي) (التحفة ٣٧)

[6675] 133 - (2242) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "A woman was punished because of a cat that she detained until it died, and she entered the Fire because of it. She did not feed it or give it water when she detained it, and she did not let it eat of the vermin of the earth."

[٦٦٧٥] ١٣٣-(٢٢٤٢) حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ بْنِ عُبَيْدٍ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ يَعْنِي ابْنَ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ، سَجَنَتْهَا حَتَّىٰ مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَتْهَا وَسَقَتْهَا، إِذْ هِيَ

حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ». [راجع: ٥٨٥٢]

[6676] (...) A *Hadîth* like that of Juwairiyah (no. 6675) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٦٦٧٦] (...) **حَدَّثَني** هَارُونُ بْنُ عَبْدِ اللهِ وَعَبْدُ اللهِ بْنُ جَعْفَرِ بْنِ يَحْيَى بْنِ خَالِدٍ، جَمِيعًا عَنْ مَعْنِ بْنِ عِيسَىٰ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِ جُوَيْرِيَةَ.

[6677] 134 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'A woman was punished because of a cat that she tied up and did not feed it or give it water, and she did not let it eat of the vermin of the earth.'"

[٦٦٧٧] **١٣٤**-(...) **حَدَّثَنِيهِ** نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ أَوْثَقَتْهَا، فَلَمْ تُطْعِمْهَا وَلَمْ تَسْقِهَا، وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ».

[6678] (...) A similar report (as *Hadîth* no. 6677) was narrated from Abû Hurairah from the Prophet ﷺ.

[٦٦٧٨] (...) **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ عُبَيْدِ اللهِ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6679] 135 - (2619) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," – and he mentioned a number of *Ahadîth* including the following: "The Messenger of Allâh ﷺ said: 'A woman entered the Fire

[٦٦٧٩] **١٣٥**-(٢٦١٩) **حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «دَخَلَتِ امْرَأَةٌ النَّارَ مِنْ

because of a cat which she had and which she tied up and did not feed it or let it loose to eat of the vermin of the earth, until it died of starvation.'"

جَرَّاءِ هِرَّةٍ لَهَا، أَوْ هِرٍّ، رَبَطَتْهَا فَلَا هِيَ أَطْعَمَتْهَا، وَلَا هِيَ أَرْسَلَتْهَا تُرَمْرِمُ مِنْ خَشَاشِ الْأَرْضِ، حَتَّىٰ مَاتَتْ هُزَالًا».

[انظر: ٦٩٨٢]

Chapter 38. The Prohibition Of Arrogance

(المعجم ٣٨) - (بَابُ تحريم الكبر)

(التحفة ٣٨)

[6680] 136 - (2620) It was narrated that Abû Sa'eed Al-Khudrî and Abû Hurairah said: "The Messenger of Allâh ﷺ said (that Allâh said): 'Might is His *Izâr* and majesty is His *Ridâ'*, and whoever contends with Me I shall punish him.'"

[٦٦٨٠] ١٣٦-(٢٦٢٠) حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا أَبُو إِسْحَٰقَ عَنْ أَبِي مُسْلِمٍ الْأَغَرِّ أَنَّهُ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «الْعِزُّ إِزَارُهُ، وَالْكِبْرِيَاءُ رِدَاؤُهُ، فَمَنْ يُنَازِعُنِي عَذَّبْتُهُ».

Chapter 39. The Prohibition Of Making Others Despair Of The Mercy Of Allâh

(المعجم ٣٩) - (بَابُ النهي عن تقنيط الإنسان من رحمة الله تعالى)

(التحفة ٣٩)

[6681] 137 - (2621) It was narrated from Jundab that the Messenger of Allâh ﷺ said: "A man said: 'By Allâh, Allâh will not forgive so-and-so.' Allâh said: 'Who is the one who swore by Me that I will not forgive so-and-so? I have forgiven so-and-so and I have cancelled out your good deeds.'"

[٦٦٨١] ١٣٧-(٢٦٢١) حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ عَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ جُنْدَبٍ؛ أَنَّ رَسُولَ اللهِ ﷺ حَدَّثَ: «أَنَّ رَجُلًا قَالَ: وَاللهِ! لَا يَغْفِرُ اللهُ لِفُلَانٍ، وَإِنَّ اللهَ [تَعَالَىٰ] قَالَ: مَنْ ذَا الَّذِي يَتَأَلَّىٰ

عَلَيَّ أَنْ لَا أَغْفِرَ لِفُلَانٍ، فَإِنِّي قَدْ غَفَرْتُ لِفُلَانٍ، وَأَحْبَطْتُ عَمَلَكَ» أَوْ كَمَا قَالَ.

Chapter 40. The Virtue Of The Weak And Downtrodden

(المعجم ٤٠) - (بَابُ فضل الضعفاء والخاملين) (التحفة ٤٠)

[6682] 138 - (2622) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "One who is dishevelled and dusty may be turned away from people's doors, but if he were to swear an oath urging Allâh to do something, Allâh would fulfill it."

[٦٦٨٢] ١٣٨-(٢٦٢٢) حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «رُبَّ أَشْعَثَ مَدْفُوعٍ بِالْأَبْوَابِ، لَوْ أَقْسَمَ عَلَىٰ اللهِ لَأَبَرَّهُ».

Chapter 41. The Prohibition Of Saying "The People Are Doomed"

(المعجم ٤١) - (بَابُ النهي عن قول: هلك الناس) (التحفة ٤١)

[6683] 139 - (2623) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a man says 'the people are doomed,' he is the one who caused their doom."

Abû Isḥâq (one of the narrators) said: "I do not know if it is 'caused their doom' or most doomed among them.'"

[٦٦٨٣] ١٣٩-(٢٦٢٣) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ؛ قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَالَ الرَّجُلُ: هَلَكَ النَّاسُ، فَهُوَ أَهْلَكُهُمْ».

قَالَ أَبُو إِسْحَٰقَ: لَا أَدْرِي، أَهْلَكَهُمْ بِالنَّصْبِ، أَوْ أَهْلَكُهُمْ بِالرَّفْعِ.

[6684] **(...)** A similar report (as *Ḥadîth* no. 6683) was narrated from Suhail with this chain of narrators.

[٦٦٨٤] (...) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ رَوْحِ ابْنِ الْقَاسِمِ؛ قَالَ: وَحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ: حَدَّثَنَا خَالِدُ ابْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، جَمِيعًا عَنْ سُهَيْلٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 42. Advice To Treat One's Neighbor Well

(المعجم ٤٢) - (بَابُ الوصية بالجار والإحسان إليه) (التحفة ٤٢)

[6685] 140 - (2624) 'Âishah said: "I heard the Messenger of Allâh ﷺ say: 'Jibrîl kept urging me that neighbors should be treated well until I thought he would make them heirs.'"

[٦٦٨٥] **١٤٠-(٢٦٢٤) حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ؛ قَالَ: وَحَدَّثَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ وَيَزِيدُ بْنُ هَارُونَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ وَهُوَ ابْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، أَنَّ عَمْرَةَ حَدَّثَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا زَالَ جِبْرَئِيلُ يُوصِينِي بِالْجَارِ حَتَّىٰ ظَنَنْتُ أَنَّهُ لَيُوَرِّثَنَّهُ».

[6686] **(...)** A similar report (as *Ḥadîth* no. 6685) was narrated from 'Âishah, from the Prophet ﷺ.

[٦٦٨٦] (...) **حَدَّثَنِي** عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6687] 141 - (2625) Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Jibrîl kept urging me that neighbors should be treated well until I thought he would make them heirs'"

[٦٦٨٧] **١٤١-(٢٦٢٥) حَدَّثني** عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّىٰ ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ».

[6688] 142 - (...) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'O Abû Dharr, if you cook some soup, add extra water and send some to your neighbor.'"

[٦٦٨٨] **١٤٢-(...) حَدَّثَنَا** أَبُو كَامِلٍ الْجَحْدَرِيُّ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِإِسْحَٰقَ - قَالَ أَبُو كَامِلٍ حَدَّثَنَا، وَقَالَ إِسْحَٰقُ: أَخْبَرَنَا - عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَا أَبَا ذَرٍّ! إِذَا طَبَخْتَ مَرَقَةً، فَأَكْثِرْ مَاءَهَا، وَتَعَاهَدْ جِيرَانَكَ».

[6689] 143 - (...) It was narrated that Abû Dharr said: "My beloved friend (ﷺ) advised me: 'If you cook some soup, add extra water and choose a family among your neighbors, and give them some of it.'"

[٦٦٨٩] **١٤٣-(...) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا شُعْبَةُ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي [ﷺ] أَوْصَانِي: «إِذَا طَبَخْتَ مَرَقًا فَأَكْثِرْ مَاءَهُ، ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَتِكَ، فَأَصِبْهُمْ مِنْهَا بِمَعْرُوفٍ».

Chapter 43. It Is Recommend To Show A Cheerful Countenance When Meeting Others

[6690] 144- (2626) It was narrated that Abû Dharr said: "The Prophet ﷺ said to me: 'Do not regard any act of kindness as insignificant, even meeting your brother with a cheerful countenance.'"

(المعجم ٤٣) - (بَابُ استحباب طلاقة الوجه عند اللقاء) (التحفة ٤٣)

[٦٦٩٠] ١٤٤-(٢٦٢٦) حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْخَزَّازَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَىٰ أَخَاكَ بِوَجْهٍ طَلْقٍ».

Chapter 44. It Is Recommend To Intercede With Regard To That Which Is Not Unlawful

[6691] 145 - (2627) It was narrated that Abû Mûsâ said: "If someone who was in need came to him, the Messenger of Allâh ﷺ would turn to those who were sitting with him and say: 'Intercede and you will be rewarded, and Allâh will decree what He likes on the lips of His Prophet ﷺ.'"

(المعجم ٤٤) - (بَابُ استحباب الشفاعة فيما ليس بحرام) (التحفة ٤٤)

[٦٦٩١] ١٤٥-(٢٦٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَحَفْصُ بْنُ غِيَاثٍ عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا أَتَاهُ طَالِبُ حَاجَةٍ، أَقْبَلَ عَلَىٰ جُلَسَائِهِ فَقَالَ: «اشْفَعُوا فَلْتُؤْجَرُوا، وَلْيَقْضِ اللهُ عَلَىٰ لِسَانِ نَبِيِّهِ ﷺ مَا أَحَبَّ».

Chapter 45. It Is Recommend To Keep Company With Righteous People And Avoid Bad Company

[6692] 146 - (2628) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "The likeness of

(المعجم ٤٥) - (بَابُ استحباب مجالسة الصالحين ومجانبة قرناء السوء) (التحفة ٤٥)

[٦٦٩٢] ١٤٦-(٢٦٢٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ

a good companion and a bad companion is that of one who carries musk and one who works the bellows. With the carrier of musk, either he will give you some or you will buy some from him, or you will notice a good smell from him; as for the one who works the bellows, either he will burn your clothes or you will notice a bad smell from him."

عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَجَلِيسِ السُّوْءِ، كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ، إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبًا، وَنَافِخُ الْكِيرِ، إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً».

Chapter 46. The Virtue Of Treating Daughters Well

(المعجم ٤٦) - (بَابُ فضل الإحسان إلى البنات) (التحفة ٤٦)

[6693] 147 - (2629) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "A woman came to me, and she had two daughters of hers with her. She asked me (for food) and I could not find anything except one date. I gave it to her and she took it and shared it between her daughters, and she did not eat any of it. Then she got up and left with her daughters. The Prophet ﷺ entered upon me and I told him about her, and the Prophet ﷺ said: 'Anyone who is tested with daughters and treats them kindly, they will be a shield for him against the Fire.'"

[٦٦٩٣] ١٤٧-(٢٦٢٩) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي بَكْرِ بْنِ حَزْمٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَ: وَحَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ بِهْرَامَ وَأَبُو بَكْرِ بْنُ إِسْحَٰقَ - وَاللَّفْظُ لَهُمَا - قَالَا: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ؛ قَالَ: أَنَّ عُرْوَةَ ابْنَ الزُّبَيْرِ أَخْبَرَهُ؛ قَالَ: أَنَّ عَائِشَةَ

زَوْجَ النَّبِيِّ ﷺ قَالَتْ: جَاءَتْنِي امْرَأَةٌ، وَمَعَهَا ابْنَتَانِ لَهَا، فَسَأَلَتْنِي فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا، فَأَخَذَتْهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا، وَلَمْ تَأْكُلْ مِنْهَا شَيْئًا، ثُمَّ قَامَتْ فَخَرَجَتْ وَابْنَتَاهَا، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَحَدَّثْتُهُ حَدِيثَهَا، فَقَالَ النَّبِيُّ ﷺ: «مَنِ ابْتُلِيَ مِنَ الْبَنَاتِ بِشَيْءٍ، فَأَحْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِتْرًا مِنَ النَّارِ».

[6694] 148 - (2630) It was narrated that 'Âishah said: "A poor woman came to me, carrying two of her daughters, and I gave her three dates to eat. She gave each of them a date and lifted the other one (to her mouth) to eat it, but her daughters asked her to give it to them, so she divided the date that she wanted to eat between them. I was impressed by what she did, and I told the Messenger of Allâh ﷺ about what she had done. He said: 'Allâh has decreed Paradise for her because of that,' or; 'He has ransomed her from the Fire because of that.'"

[٦٦٩٤] ١٤٨ -(٢٦٣٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ، عَنِ ابْنِ الْهَادِ، أَنَّ زِيَادَ بْنَ أَبِي زِيَادٍ مَوْلَى ابْنِ عَيَّاشٍ حَدَّثَهُ عَنْ عِرَاكِ بْنِ مَالِكٍ قَالَ: سَمِعْتُهُ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: جَاءَتْنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا، فَأَطْعَمْتُهَا ثَلَاثَ تَمَرَاتٍ، فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً، وَرَفَعَتْ إِلَىٰ فِيهَا تَمْرَةً لِتَأْكُلَهَا، فَاسْتَطْعَمَتْهَا ابْنَتَاهَا، فَشَقَّتِ التَّمْرَةَ، الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا، بَيْنَهُمَا، فَأَعْجَبَنِي شَأْنُهَا، فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللهِ ﷺ، فَقَالَ: «إِنَّ اللهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ، أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ».

[6695] 149 - (2631) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ

[٦٦٩٥] ١٤٩ -(٢٦٣١) حَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ:

said: 'Whoever takes care of two girls until they reach puberty, he and I will come like this on the Day of Resurrection' – and he held his two fingers together."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ عُبَيْدِ اللهِ ابْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ عَالَ جَارِيَتَيْنِ حَتَّىٰ تَبْلُغَا، جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ» وَضَمَّ أَصَابِعَهُ.

Chapter 47. The Virtue Of One Whose Child Dies And He Seeks Reward

(المعجم ٤٧) - (بَابُ فضل من يموت له ولد فيحتسبه) (التحفة ٤٧)

[6696] 150 - (2632) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No Muslim, three of whose children die, will be touched by the Fire, except for the fulfillment of the oath."

[٦٦٩٦] ١٥٠-(٢٦٣٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ فَتَمَسَّهُ النَّارُ، إِلَّا تَحِلَّةَ الْقَسَمِ».

[6697] (...) It was narrated from Az-Zuhrî with the chain of Mâlik (a *Hadîth* similar to no. 6696), except that in the *Hadîth* of Sufyân it says: "... will enter the Fire, except for the fulfillment of the oath."

[٦٦٩٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ قَالَ: وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَابْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ مَالِكٍ، وَمَعْنَىٰ حَدِيثِهِ، إِلَّا أَنَّ فِي حَدِيثِ سُفْيَانَ: «فَيَلِجَ النَّارَ إِلَّا تَحِلَّةَ الْقَسَمِ».

[6698] 151 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said to some of the *Ansârî* women: "None of you has three children

[٦٦٩٨] ١٥١-(...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي

who die, and she seeks reward with Allâh, but she will enter Paradise." One of them said: "And two, O Messenger of Allâh?" He said: "And two."

هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِنِسْوَةٍ مِنَ الْأَنْصَارِ: «لَا يَمُوتُ لِإِحْدَاكُنَّ ثَلَاثَةٌ مِنَ الْوَلَدِ فَتَحْتَسِبَهُ، إِلَّا دَخَلَتِ الْجَنَّةَ». فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: أَوِ اثْنَانِ؟ يَا رَسُولَ اللهِ! قَالَ: «أَوِ اثْنَانِ».

[6699] 152 - (2633) It was narrated that Abû Sa'eed Al-Khudrî said: "A woman came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, the men are taking up all your time. Set aside a day for us when we can come to you and you can teach us some of that which Allâh has taught you.' He said: 'Gather on such-and-such a day.' So they gathered, and the Messenger of Allâh ﷺ came to them, and taught them some of that which Allâh had taught him, then he said: 'There is no woman among you who sends on three of her children ahead of her (i.e., they die during her lifetime), but they will be a screen for her against the Fire.' A woman said: 'And two, and two, and two?' The Messenger of Allâh ﷺ said: 'And two, and two, and two.'"

[٦٦٩٩] ١٥٢-(٢٦٣٣) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ، حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ أَبِي صَالِحٍ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَاءَتِ امْرَأَةٌ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! ذَهَبَ الرِّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ، تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللهُ، قَالَ: «اجْتَمِعْنَ يَوْمَ كَذَا وَكَذَا». فَاجْتَمَعْنَ، فَأَتَاهُنَّ رَسُولُ اللهِ ﷺ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللهُ، ثُمَّ قَالَ: «مَا مِنْكُنَّ مِنِ امْرَأَةٍ تُقَدِّمُ بَيْنَ يَدَيْهَا، مِنْ وَلَدِهَا ثَلَاثَةً، إِلَّا كَانُوا لَهَا حِجَابًا مِنَ النَّارِ». فَقَالَتِ امْرَأَةٌ: وَاثْنَيْنِ، وَاثْنَيْنِ، وَاثْنَيْنِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «وَاثْنَيْنِ، وَاثْنَيْنِ، وَاثْنَيْنِ».

[6700] 153 - (2634) A similar report (as *Hadîth* no. 6699) was narrated from 'Abdur-Rahmân bin Al-Asbahânî with this chain of narrators, and they all added from

[٦٧٠٠] ١٥٣-(٢٦٣٤) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ قَالَ: وَحَدَّثَنَا عُبَيْدُ اللهِ

Shu'bah, that 'Abdur-Raḥmân Al-Aṣbahânî said: "I heard Abû Ḥâzim narrate that Abû Hurairah said: 'Three, who have not reached puberty.'"

بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْأَصْبَهَانِيِّ فِي هَٰذَا الْإِسْنَادِ، بِمِثْلِ مَعْنَاهُ - وَزَادَا جَمِيعًا عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْأَصْبَهَانِيِّ قَالَ: سَمِعْتُ أَبَا حَازِمٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: «ثَلَاثَةً لَمْ يَبْلُغُوا الْحِنْثَ».

[6701] 154 - (2635) It was narrated that Abû Ḥassân said: "I said to Abû Hurairah: 'Two of my sons have died. Can you narrate to me any *Ḥadîth* from the Messenger of Allâh ﷺ which will console us for our loss?' He said: 'Yes: (the Messenger of Allâh ﷺ said:) "Their little ones are the little ones of Paradise. When one of them meets his father – or his parents – he takes hold of his garment – or his hand – as I am taking told of the hem of your garment, and he does not let go until Allâh admits him and his father to Paradise."'"

[٦٧٠١] ١٥٤ -(٢٦٣٥) حَدَّثَنَا سُوَيْدُ ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ أَبِي السَّلِيلِ، عَنْ أَبِي حَسَّانَ قَالَ: قُلْتُ لِأَبِي هُرَيْرَةَ: إِنَّهُ قَدْ مَاتَ لِيَ ابْنَانِ، فَمَا أَنْتَ مُحَدِّثِي عَنْ رَسُولِ اللهِ ﷺ بِحَدِيثٍ تُطَيِّبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: قَالَ: نَعَمْ، «صِغَارُهُمْ دَعَامِيصُ الْجَنَّةِ يَتَلَقَّىٰ أَحَدُهُمْ أَبَاهُ - أَوْ قَالَ أَبَوَيْهِ - ، فَيَأْخُذُ بِثَوْبِهِ، - أَوْ قَالَ بِيَدِهِ - ، كَمَا آخُذُ أَنَا بِصَنِفَةِ ثَوْبِكَ هَٰذَا، فَلَا يَتَنَاهَىٰ - أَوْ قَالَ [فَلَا] يَنْتَهِي - حَتَّىٰ يُدْخِلَهُ اللهُ وَأَبَاهُ الْجَنَّةَ». وفِي رِوَايَةِ سُوَيْدٍ: حَدَّثَنَا أَبُو السَّلِيلِ.

[6702] It was narrated from At-Taimî with this chain of narrators (a *Ḥadîth* similar to no. 6701), and he said: "Did you hear anything from the Messenger of Allâh ﷺ which will console us for our loss?" He said: "Yes."

[٦٧٠٢] حَدَّثَنِيهِ عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ، عَنِ التَّيْمِيِّ بِهَٰذَا الْإِسْنَادِ. وَقَالَ: فَهَلْ سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ شَيْئًا تُطَيِّبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: نَعَمْ.

[6703] 155 - (2636) It was narrated that Abû Hurairah said: "A woman brought a son of hers to the Prophet ﷺ and said: 'O Prophet of Allâh, pray to Allâh for him, for I have buried three.' He said: 'You have buried three?' She said: 'Yes.' He said: 'You have safeguarded yourself with a strong safeguard against the Fire.'"

[٦٧٠٣] ١٥٥-(٢٦٣٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشَجُّ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا حَفْصٌ يَعْنُونَ ابْنَ غِيَاثٍ؛وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنْ جَدِّهِ طَلْقِ بْنِ مُعَاوِيَةَ، عَنْ أَبِي زُرْعَةَ [بْنِ عَمْرِو بْنِ جَرِيرٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَتِ امْرَأَةٌ النَّبِيَّ ﷺ بِصَبِيٍّ لَهَا، فَقَالَتْ: يَا نَبِيَّ اللهِ! ادْعُ اللهَ لَهُ، فَلَقَدْ دَفَنْتُ ثَلَاثَةً، قَالَ: «دَفَنْتِ ثَلَاثَةً؟» قَالَتْ: نَعَمْ، قَالَ: «لَقَدِ احْتَظَرْتِ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ».

قَالَ عُمَرُ، مِنْ بَيْنِهِمْ: عَنْ جَدِّهِ، وَقَالَ الْبَاقُونَ: عَنْ طَلْقٍ، وَلَمْ يَذْكُرُوا الْجَدَّ.

[6704] 156 - (...) It was narrated that Abû Hurairah said: "A woman brought a son of hers to the Prophet ﷺ and said: 'O Messenger of Allâh, he is ailing, and I am afraid for him. I have already buried three.' He said: 'You have safeguarded yourself with a strong safeguard against the Fire.'"

[٦٧٠٤] ١٥٦-(...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ طَلْقِ بْنِ مُعَاوِيَةَ النَّخَعِيِّ أَبِي غِيَاثٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ بِابْنٍ لَهَا، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّهُ يَشْتَكِي، وَإِنِّي أَخَافُ عَلَيْهِ، قَدْ دَفَنْتُ ثَلَاثَةً، قَالَ: «لَقَدِ احْتَظَرْتِ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ».

قَالَ زُهَيْرٌ: عَنْ طَلْقٍ، وَلَمْ يَذْكُرِ الْكُنْيَةَ.

Chapter 48. When Allâh Loves A Person, He Commands Jibra'îl To Love Him, And He Loves Him, And The People Of Heaven Love Him, Then He Finds Acceptance On Earth

[6705] 157 - (2637) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When Allâh loves a person, He calls Jibra'îl ﷺ, and says: "I love so-and-so, so love him." so Jibra'îl loves him, then he calls out to the people of heaven: "Allâh loves so-and-so, so love him." So the people of heaven love him and he finds acceptance on earth. If Allâh hates someone, He calls Jibra'îl and says: "I hate so-and-so, so hate him." So Jibra'îl hates him, then he calls out to the people of heaven: "Allâh hates so-and-so, so hate him." So they hate him and he is hated on earth.'"

[6706] (...) It was narrated from Suhail with this chain of narrators, (a *Hadîth* similar to no. 6706) except that in the *Hadîth* of 'Alâ' bin Al-Musayyab there is no mention of hatred.

(المعجم ٤٨) - (بَابُ إِذا أَحب الله عبدًا، أمرجبرئيل فأحبه وأحبه أهل السماء، ثم يوضع له القبول في الأرض) (التحفة ٤٨)

[٦٧٠٥] ١٥٧-(٢٦٣٧) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ، إِذَا أَحَبَّ عَبْدًا، دَعَا جِبْرَئِيلَ عَلَيْهِ السَّلَامُ فَقَالَ: إِنِّي أُحِبُّ فُلَانًا فَأَحِبَّهُ، قَالَ: فَيُحِبُّهُ جِبْرَئِيلُ، ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ: إِنَّ اللهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، قَالَ: ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِذَا أَبْغَضَ اللهُ عَبْدًا دَعَا جِبْرَئِيلَ فَيَقُولُ: إِنِّي أُبْغِضُ فُلَانًا فَأَبْغِضْهُ، قَالَ: فَيُبْغِضُهُ جِبْرَئِيلُ، ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللهَ يُبْغِضُ فُلَانًا فَأَبْغِضُوهُ، قَالَ: فَيُبْغِضُونَهُ، ثُمَّ تُوضَعُ لَهُ الْبَغْضَاءُ فِي الْأَرْضِ».

[٦٧٠٦] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، وَقَالَ قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ؛ قَالَ: وَحَدَّثَنَاهُ سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ:

أَخْبَرَنَا عَبْثَرٌ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ؛ وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ وَهُوَ ابْنُ أَنَسٍ، كُلُّهُمْ عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ حَدِيثَ الْعَلَاءِ بْنِ الْمُسَيَّبِ لَيْسَ فِيهِ ذِكْرُ الْبُغْضِ.

[6707] 158 - (...) It was narrated that Abû Ṣâliḥ said: "We were at 'Arafah, and 'Umar bin 'Abdul-'Azîz passed by when he was in charge of the *Ḥajj*, and the people stood up to look at him. I said to my father: 'O my father, I think that Allâh, the Exalted loves 'Umar bin 'Abdul-'Azîz.' He said: 'Why is that?' I said: 'Because he is loved in the hearts of the people.' He said: 'Tell me, did you hear Abû Hurairah narrate from the Messenger of Allâh ﷺ?...'" Then he narrated a *Ḥadîth* like that of Jarîr from Suhail (no. 6705).

[٦٧٠٧] ١٥٨-(...) حَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ بْنِ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ سُهَيْلٍ عَنْ أَبِي صَالِحٍ قَالَ: كُنَّا بِعَرَفَةَ، فَمَرَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَهُوَ عَلَى الْمَوْسِمِ، فَقَامَ النَّاسُ يَنْظُرُونَ إِلَيْهِ، فَقُلْتُ لِأَبِي: يَا أَبَتِ! إِنِّي أَرَى اللهَ تَعَالَى يُحِبُّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، قَالَ: وَمَا ذَاكَ؟ قُلْتُ: لِمَا لَهُ مِنَ الْحُبِّ فِي قُلُوبِ النَّاسِ، قَالَ: بِأَبِيكَ! أَنْتَ سَمِعْتَ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ عَنْ سُهَيْلٍ.

Chapter 49. Souls Are Like Conscripted Soldiers

(المعجم ٤٩) - (بَابٌ الأرواح جنود مجنّدة) (التحفة ٤٩)

[6708] 159 - (2638) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Souls are like conscripted soldiers;

[٦٧٠٨] ١٥٩-(٢٦٣٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ سُهَيْلٍ، عَنْ

those whom they recognize, they come together, and those whom they do not recognize, they stay away."

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ».

[6709] 160 - (...) It was narrated from Abû Hurairah in a *Ḥadîth* which he attributed to the Prophet ﷺ: "People are of different qualities like silver and gold; the best of them in the *Jâhiliyyah* will be the best of them in Islam, if they attain the true understanding of religion (*Fiqh*). And souls are like conscripted soldiers; those whom they recognize they come together, and those whom they do not recognize, they stay away."

[٦٧٠٩] ١٦٠-(...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ، بِحَدِيثٍ يَرْفَعُهُ، قَالَ: «النَّاسُ مَعَادِنُ كَمَعَادِنِ الْفِضَّةِ وَالذَّهَبِ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقُهُوا، وَالْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ».

Chapter 50. A Man Will Be With Those Whom He Loves

(المعجم ٥٠) - (بَابُ الْمرء مع من أحب) (التحفة ٥٠)

[6710] 161 - (2639) It was narrated from Anas bin Mâlik that a Bedouin said to the Messenger of Allâh ﷺ: "When will the Hour be?" The Messenger of Allâh ﷺ said to him: "What have you prepared for it?" He said: "Love for Allâh and His Messenger." He said: "You will be with those whom you love."

[٦٧١٠] ١٦١-(٢٦٣٩) حَدَّثَنَا عَبْدُ اللهِ [بْنُ مَسْلَمَةَ] بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ أَعْرَابِيًّا قَالَ لِرَسُولِ اللهِ ﷺ: مَتَى السَّاعَةُ؟ قَالَ لَهُ رَسُولُ اللهِ ﷺ: «مَا أَعْدَدْتَ لَهَا؟» قَالَ: حُبَّ اللهِ وَرَسُولِهِ، قَالَ «أَنْتَ مَعَ مَنْ أَحْبَبْتَ».

[6711] 162 - (...) It was narrated that Anas said: "A man said: 'O Messenger of Allâh, when will the Hour be?' He said: 'And what have you prepared for it?' He did not mention much, and said: 'But I love Allâh and His Messenger.' He said: 'You will be with those whom you love.'"

[٦٧١١] **١٦٢**-(...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَابنُ أَبِي عُمَرَ - وَاللَّفْظُ لِزُهَيْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! مَتَى السَّاعَةُ؟ قَالَ: «وَمَا أَعْدَدْتَ لَهَا؟» فَلَمْ يَذْكُرْ كَثِيرًا، قَالَ: وَلَكِنِّي أُحِبُّ اللهَ وَرَسُولَهُ، قَالَ: «فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ».

[6712] (...) Anas bin Mâlik narrated that a man from among the Bedouin came to the Messenger of Allâh ﷺ... a similar report (as Ḥadîth no. 6711), except that he said: "I have not made any great preparation for it for which I would praise myself."

[٦٧١٢] (...) **حَدَّثَنِيهِ** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ؛ قَالَ: أَنَّ رَجُلًا مِنَ الْأَعْرَابِ أَتَىٰ رَسُولَ اللهِ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: مَا أَعْدَدْتُ لَهَا مِنْ كَبِيرٍ أَحْمَدُ عَلَيْهِ نَفْسِي.

[6713] 163 - (...) It was narrated that Anas bin Mâlik said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, when will the Hour be?' He said: 'And what have you prepared for it?' He said: 'Love for Allâh and His Messenger.' He said: 'You will be with those whom you love.'"

[٦٧١٣] **١٦٣**-(...) **حَدَّثَنِي** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! مَتَى السَّاعَةُ؟ قَالَ: «وَمَا أَعْدَدْتَ لَهَا؟» قَالَ:

Anas said: "We did not rejoice over anything more, after Islam, than these words of the Prophet ﷺ: 'You will be with those whom you love.'"

Anas said: "I love Allâh and His Messenger, and Abû Bakr and 'Umar, and I hope that I will be with them, even if I do not do what they did."

حُبَّ اللهِ وَرَسُولِهِ، قَالَ: «فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ».

قَالَ أَنَسٌ: فَمَا فَرِحْنَا، بَعْدَ الْإِسْلَامِ، فَرَحًا أَشَدَّ مِنْ قَوْلِ النَّبِيِّ ﷺ: «فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ».

قَالَ أَنَسٌ: فَأَنَا أُحِبُّ اللهَ وَرَسُولَهُ، وَأَبَا بَكْرٍ وَعُمَرَ، فَأَرْجُو أَنْ أَكُونَ مَعَهُمْ، وَإِنْ لَمْ أَعْمَلْ بِأَعْمَالِهِمْ.

[6714] (...) It was narrated from Anas bin Mâlik, from the Prophet ﷺ (a *Hadîth* similar to no. 6713), but he (the sub narrator) did not mention the words of Anas: "I love..." and what comes after that.

[٦٧١٤] (. . .) **حَدَّثَنَاه** مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ قَوْلَ أَنَسٍ: فَأَنَا أُحِبُّ، وَمَا بَعْدَهُ.

[6715] 164 - (...) Anas bin Mâlik said: "While the Messenger of Allâh ﷺ and I were coming out of the *Masjid*, we met a man at the portico of the *Masjid*. He said: 'O Messenger of Allâh, when will the Hour be?' The Messenger of Allâh ﷺ said: 'And what have you prepared for it?' The man paused, then he said: 'O Messenger of Allâh, I have not prepared much for it in the way of *Salât* (prayer), or *Siyâm* (fasting), or *Sadaqa* (charity), but I love Allâh and His Messenger.' He (ﷺ) said: 'You will be with those whom you love.'"

[٦٧١٥] **١٦٤**-(. . .) **حَدَّثَنَا** عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قال: بَيْنَمَا أَنَا وَرَسُولُ اللهِ ﷺ خَارِجَيْنِ مِنَ الْمَسْجِدِ، فَلَقِينَا رَجُلًا عِنْدَ سُدَّةِ الْمَسْجِدِ، فَقَالَ: يَا رَسُولَ اللهِ! مَتَى السَّاعَةُ؟ قَالَ رَسُولُ اللهِ ﷺ: «مَا أَعْدَدْتَ لَهَا؟» قَالَ: فَكَأَنَّ الرَّجُلَ اسْتَكَانَ، ثُمَّ قَالَ: يَا رَسُولَ اللهِ! مَا أَعْدَدْتُ لَهَا كَثِيرَ

صَلَاةٍ وَلَا صِيَامٍ وَلَا صَدَقَةٍ، وَلَكِنِّي أُحِبُّ اللهَ وَرَسُولَهُ، قَالَ: «فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ».

[6716] (...) A similar report (as *Ḥadîth* no. 6715) was narrated from Anas, from the Prophet ﷺ.

[٦٧١٦] (...) حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ الْعَزِيزِ الْيَشْكُرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ بْنِ جَبَلَةَ: أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[6717] (...) This *Ḥadîth* (similar to no. 6715) was narrated from Anas, from the Prophet ﷺ.

[٦٧١٧] (...) حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعْتُ أَنَسًا؛ وَحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذٌ يَعْنِيَانِ ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

[6718] 165 - (2640) It was narrated that 'Abdullâh said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, what do you think about a man who loves some people, even though his deeds are not like theirs?' The Messenger of Allâh ﷺ said: 'A man will be with those whom he loves.'"

[٦٧١٨] ١٦٥-(٢٦٤٠) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ:

[يَا] رَسُولَ اللهِ! كَيْفَ تَرَىٰ فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمَّا يَلْحَقْ بِهِمْ؟ قَالَ رَسُولُ اللهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

[6719] (...) A similar report (as *Ḥadîth* no. 6718) was narrated from 'Abdullâh from the Prophet ﷺ.

[٦٧١٩] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو الْجَوَّابِ: حَدَّثَنَا سُلَيْمَانُ بْنُ قَرْمٍ، جَمِيعًا عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6720] (2641) It was narrated that Abû Mûsâ said: "A man came to the Prophet ﷺ..." and he mentioned a *Ḥadîth* like that of Jarîr from Al-A'mash (no.6718).

[٦٧٢٠] (٢٦٤١) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ عَنِ الْأَعْمَشِ.

Chapter 51. If A Righteous Man Is Praised, It Is Glad Tidings For Him And Will Not Harm Him

(المعجم ٥١) - (بَابٌ إذا أُثني على الصالح فهي بشرٰى ولا تضره)

(التحفة ٥١)

[6721] 166 - (2642) It was narrated that Abû Dharr said: "It was said to the Messenger of

[٦٧٢١] ١٦٦-(٢٦٤٢) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو الرَّبِيعِ وَأَبُو

Allâh ﷺ: 'What do you think of a man who does a good deed and the people praise him for it?' He said: 'That is glad tidings for the believer in this world.'"

كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قال: قِيلَ لِرَسُولِ اللهِ ﷺ: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ، وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: «تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ».

[6722] (...) A similar *Hadîth* (as no. 6721) was narrated from Ibn 'Imrân Al-Jawnî with the chain of narrators of Hammâd bin Zaid, except that in their *Hadîth* from Shu'bah, barring 'Abdus-Samad, it says: "The people love him for it," and in the *Hadîth* of 'Abdus-Samad it says: "And the people praise him for it," as Hammâd said.

[٦٧٢٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعٍ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الصَّمَدِ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا النَّضْرُ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، بِإِسْنَادِ حَمَّادِ بْنِ زَيْدٍ، مِثْلَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ عَنْ شُعْبَةَ، غَيْرَ عَبْدِ الصَّمَدِ: وَيُحِبُّهُ النَّاسُ عَلَيْهِ، وَفِي حَدِيثِ عَبْدِ الصَّمَدِ: وَيَحْمَدُهُ النَّاسُ، كَمَا قَالَ حَمَّادٌ.

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In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

46. The Book Of *Al-Qadr* (The Divine Decree)

١ - (المعجم ٤٦) - كتاب القدر (التحفة ٣٥)

Chapter 1. How The Human Being Is Created, In His Mother's Womb, And His Provision, Lifespan And Deeds Are Written Down, And His Misery and Happiness

(المعجم ١) - (بَابُ كيفية خلق الْآدمي، في بطن أمه، وكتابة رزقه وأجله وعمله، وشقاوته وسعادته) (التحفة ١)

[6723] 1 - (2643) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ – and he is the truthful, the one who is believed – told us: 'The creation of any one of you is put together in his mother's womb for forty days, then, he is during that (period) an *'Alaqah*[1] for a similar period. Then he becomes a *Muḍghah*[2] for a similar period. Then Allâh sends to him an angel who breathes the soul into him, and is enjoined to write down four things: His provision, his lifespan, his deeds and his misery or happiness. By the One besides Whom none has the right to be worshiped! One of you may do the deeds of the people of Paradise until there is nothing

[٦٧٢٣] ١-(٢٦٤٣) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ : وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ قَالُوا: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللهِ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ، وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ فِي ذٰلِكَ عَلَقَةً مِثْلَ ذٰلِكَ، ثُمَّ يَكُونُ فِي ذٰلِكَ مُضْغَةً مِثْلَ ذٰلِكَ، ثُمَّ يُرْسِلُ اللهُ الْمَلَكَ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤْمَرُ بِأَرْبَعِ

[1] A piece that hangs, clings or is suspended.

[2] Like a chewed lump of flesh.

between him and it but a cubit, then the Decree overtakes him and he does the deeds of the people of the Fire and enters it. And one of you may do the deeds of the people of the Fire until there is nothing between him and it but a cubit, then the Decree overtakes him and he does the deeds of the people of Paradise, and enters it."

[6724] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 6723). In the *Hadîth* of Wakî' it says: "The creation of any one of you is put together in his mother's womb for forty nights." In the *Hadîth* of Mu'âdh from Shu'bah it says: "Forty nights or forty days." In the *Hadîth* of Jarîr and 'Eîsa it says: "Forty days."

[6725] 2 - (2644) It was narrated from Hudhaifah bin Asîd that the Prophet ﷺ said: "The angel

كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَوْ سَعِيدٌ، فَوَالَّذِي لَا إِلَٰهَ غَيْرُهُ! إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَدْخُلُهَا».

[٦٧٢٤] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرِ بْنِ عَبْدِ الْحَمِيدِ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَاهُ عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، قَالَ فِي حَدِيثِ وَكِيعٍ: «إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً»، وَقَالَ فِي حَدِيثِ مُعَاذٍ عَنْ شُعْبَةَ: «أَرْبَعِينَ لَيْلَةً أَوْ أَرْبَعِينَ يَوْمًا». وَأَمَّا فِي حَدِيثِ جَرِيرٍ وَعِيسَىٰ: «أَرْبَعِينَ يَوْمًا».

[٦٧٢٥] ٢-(٢٦٤٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ -

enters upon the *Nutfah* (sperm drop) after it has settled in the womb for forty or forty-five nights, and he says: 'O Lord, miserable or happy?' And they are written down. Then he says: 'O Lord, male or female?' And they are written down. And he writes down his deeds, what he will leave behind, lifespan and provisions, then the scroll is rolled up, and nothing is added or taken away therefrom.'"

وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالَا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «يَدْخُلُ الْمَلَكُ عَلَى النُّطْفَةِ بَعْدَ مَا تَسْتَقِرُّ فِي الرَّحِمِ بِأَرْبَعِينَ، أَوْ خَمْسَةٍ وَأَرْبَعِينَ لَيْلَةً، فَيَقُولُ: يَا رَبِّ! أَشَقِيٌّ أَوْ سَعِيدٌ؟ فَيُكْتَبَانِ، فَيَقُولُ: أَيْ رَبِّ أَذَكَرٌ أَوْ أُنْثَى؟ فَيُكْتَبَانِ، وَيُكْتَبُ عَمَلُهُ وَأَثَرُهُ وَأَجَلُهُ وَرِزْقُهُ، ثُمَّ تُطْوَى الصُّحُفُ، فَلَا يُزَادُ فِيهَا وَلَا يُنْقَصُ».

[6726] 3 - (2645) 'Âmir bin Wâthilah narrated that he heard 'Abdullâh bin Mas'ûd say (explaining the *Hadîth* no. 6725) : "The miserable one is the one who is miserable in his mother's womb, and the happy one is the one who learns lessons from (the end of) others."

He ('Âmir bin Wâthilah) went to a man among the Companions of the Messenger of Allâh ﷺ who was called Hudhaifah bin Asîd Al-Ghifârî, and told him what Ibn Mas'ûd had said and asked: "How can a man (Hudhaifah) be in a state of misery without having done anything?" The man said to him: "Are you surprised by that? I heard the Messenger of Allâh ﷺ say: 'When forty-two nights have passed for the *Nutfah* (sperm drop), Allâh sends an angel to it,

[٦٧٢٦] ٣-(٢٦٤٥) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّ عَامِرَ ابْنَ وَاثِلَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ مَسْعُودٍ يَقُولُ: الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ، فَأَتَى رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، يُقَالُ لَهُ حُذَيْفَةُ بْنُ أَسِيدٍ الْغِفَارِيُّ، فَحَدَّثَهُ بِذَلِكَ مِنْ قَوْلِ ابْنِ مَسْعُودٍ فَقَالَ: وَكَيْفَ يَشْقَى رَجُلٌ بِغَيْرِ عَمَلٍ؟ فَقَالَ لَهُ الرَّجُلُ: أَتَعْجَبُ مِنْ ذَلِكَ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا مَرَّ بِالنُّطْفَةِ اثْنَتَانِ وَأَرْبَعُونَ لَيْلَةً، بَعَثَ اللهُ إِلَيْهَا مَلَكًا،

and he gives it its shape and creates its hearing, sight, skin, flesh and bones. Then he says: 'O Lord, male or female?' Your Lord decrees whatever He wills, and the angel writes it down. Then he says: 'O Lord, his lifespan?' Your Lord says whatever He wills, and the angel writes it down. Then he says: 'O Lord, his provision?' Your Lord decrees whatever He wills, and the angel writes it down. Then the angel departs with the page in his hand, and he does not add or take away anything. therefrom"

فَصَوَّرَهَا وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجِلْدَهَا وَلَحْمَهَا وَعِظَامَهَا، ثُمَّ قَالَ: يَا رَبِّ! أَذَكَرٌ أَمْ أُنْثَىٰ؟ فَيَقْضِي رَبُّكَ مَا شَاءَ، وَيَكْتُبُ الْمَلَكُ، ثُمَّ يَقُولُ: يَا رَبِّ! أَجَلُهُ؟، فَيَقُولُ رَبُّكَ مَا شَاءَ، وَيَكْتُبُ الْمَلَكُ، ثُمَّ يَقُولُ: يَا رَبِّ! رِزْقُهُ؟، فَيَقْضِي رَبُّكَ مَا شَاءَ، وَيَكْتُبُ الْمَلَكُ، ثُمَّ يَخْرُجُ الْمَلَكُ بِالصَّحِيفَةِ فِي يَدِهِ، فَلَا يَزِيدُ عَلَىٰ أَمْرٍ وَلَا يَنْقُصُ».

[6727] (...) Abû Aṭ-Ṭufail narrated that 'Abdullâh bin Mas'ûd said..., and he quoted a *Ḥadîth* like that of 'Amr bin Al-Ḥâri<u>th</u> (no. 6726).

[٦٧٢٧] (...) **حَدَّثَنَا** أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّ أَبَا الطُّفَيْلِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ مَسْعُودٍ يَقُولُ - وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ.

[6728] 4 - (...) Abû Aṭ-Ṭufail said: I entered upon Abû Sarîḥah Ḥu<u>dh</u>aifah bin Asîd Al-Ghifârî, and he said: I heard the Messenger of Allâh ﷺ with these two ears of mine, saying: "The *Nuṭfah* (sperm drop) stays in the womb for forty nights, then the angel comes down to it." – Zuhair (one of the narrators) said: "I think he said: 'The one who shapes it.'" – "He says: 'O Lord, male or female?' And Allâh makes it male or female. Then he says: 'O Lord, physically sound or unsound?'

[٦٧٢٨] ٤-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرٌ أَبُو خَيْثَمَةَ: حدَّثني عَبْدُ اللهِ بْنُ عَطَاءٍ، أَنَّ عِكْرِمَةَ بْنَ خَالِدٍ حَدَّثَهُ، أَنَّ أَبَا الطُّفَيْلِ حَدَّثَهُ قال: دَخَلْتُ عَلَىٰ أَبِي سَرِيحَةَ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ بِأُذُنَيَّ هَاتَيْنِ يَقُولُ: «إِنَّ النُّطْفَةَ تَقَعُ فِي الرَّحِمِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَتَصَوَّرُ عَلَيْهَا الْمَلَكُ». قَالَ

And Allâh makes him physically sound or unsound. Then he says: 'O Lord, what is his provision?' What is his lifespan? 'Then Allâh makes him doomed or blessed.'"

زُهَيْرٌ: حَسِبْتُهُ قَالَ: الَّذِي يَخْلُقُهَا: «فَيَقُولُ: يَا رَبِّ! أَذَكَرٌ أَوْ أُنْثَىٰ؟ فَيَجْعَلُهُ اللهُ ذَكَرًا أَوْ أُنْثَىٰ، ثُمَّ يَقُولُ: يَا رَبِّ! أَسَوِيٌّ أَوْ غَيْرُ سَوِيٍّ؟ فَيَجْعَلُهُ اللهُ سَوِيًّا أَوْ غَيْرَ سَوِيٍّ. ثُمَّ يَقُولُ: يَا رَبِّ! مَا رِزْقُهُ؟ مَا أَجَلُهُ؟ مَا خُلُقُهُ؟ ثُمَّ يَجْعَلُهُ اللهُ شَقِيًّا أَوْ سَعِيدًا».

[6729] (...) It was narrated from Hudhaifah bin Asîd Al-Ghifârî, the Companion of the Prophet ﷺ, who attributed the *Hadîth* to the Messenger of Allâh ﷺ: "An angel is appointed over the womb, and when Allâh wants to create anything by His leave, after forty-odd nights..." then he mentioned a similar *Hadîth* (as no. 6728).

[٦٧٢٩] (...) **حَدَّثَنَا** عَبْدُ الْوَارِثِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا رَبِيعَةُ بْنُ كُلْثُومٍ: حَدَّثَنِي أَبِي كُلْثُومٌ عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ صَاحِبِ رَسُولِ اللهِ ﷺ، رَفَعَ الْحَدِيثَ إِلَىٰ رَسُولِ اللهِ ﷺ: «أَنَّ مَلَكًا مُوَكَّلًا بِالرَّحِمِ، إِذَا أَرَادَ اللهُ أَنْ يَخْلُقَ شَيْئًا بِإِذْنِ اللهِ، لِبِضْعٍ وَأَرْبَعِينَ لَيْلَةً». ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ.

[6730] 5 - (2646) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "Allâh, Glorified and Exalted is He, has appointed an angel over the womb, and he says: 'O Lord, a *Nutfah* (sperm drop); O Lord, an *'Alaqah*; O Lord, a *Mudghah*.' Then when Allâh wants to decree the (final stage of) his creation, the angel says: 'O Lord, male or female? Miserable or happy? What is his provision? What is

[٦٧٣٠] ٥-(٢٦٤٦) **حَدَّثَنِي** أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ أَبِي بَكْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ، وَرَفَعَ الْحَدِيثَ، أَنَّهُ قَالَ: «إِنَّ اللهَ [عَزَّ وَجَلَّ] قَدْ وَكَّلَ بِالرَّحِمِ مَلَكًا، فَيَقُولُ أَيْ رَبِّ! نُطْفَةٌ، أَيْ رَبِّ! عَلَقَةٌ، أَيْ رَبِّ! مُضْغَةٌ، فَإِذَا أَرَادَ اللهُ أَنْ يَقْضِيَ خَلْقًا قَالَ: قَالَ الْمَلَكُ: أَيْ رَبِّ! ذَكَرٌ أَوْ أُنْثَىٰ؟

his lifespan?' And that is written in the womb of his mother."

شَقِيٌّ أَوْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الأَجَلُ؟ فَيُكْتَبُ كَذٰلِكَ فِي بَطْنِ أُمِّهِ».

[6731] 6 - (2647) It was narrated that 'Alî said: "We were at a funeral in Baqî' Al-Gharqad, and the Messenger of Allâh ﷺ came to us. He sat down and we sat down around him. He had a stick, and he looked down at the ground, and started to scratch the ground with the stick, then he said: 'There is no one among you, no living soul, but Allâh has decreed his place in Paradise or the Fire, and it has been decreed whether he is miserable or happy.' A man said: 'O Messenger of Allâh, shouldn't we rely on our destiny and stop striving?' He said: 'Whoever is one of the happy, he will find himself doing the deeds of the happy, and whoever is one of the miserable, he will find himself doing the deeds of them miserable.' He ﷺ said: 'Do good deeds, for everyone is helped (to do their deeds). The happy are helped to do the deeds of the happy, and the miserable are helped to do the deeds of the miserable.' Then he recited: 'As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in *Al Husnâ*; We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self sufficient and

[٦٧٣١] ٦-(٢٦٤٧) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ، قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ، فَأَتَانَا رَسُولُ اللهِ ﷺ، فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ، فَنَكَّسَ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنْفُوسَةٍ، إِلَّا وَقَدْ كَتَبَ اللهُ مَكَانَهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا وَقَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً» قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَفَلَا نَمْكُثُ عَلَىٰ كِتَابِنَا، وَنَدَعُ الْعَمَلَ؟ فَقَالَ: «مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ، فَسَيَصِيرُ إِلَىٰ عَمَلِ أَهْلِ السَّعَادَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ، فَسَيَصِيرُ إِلَىٰ عَمَلِ أَهْلِ الشَّقَاوَةِ». فَقَالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ، أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ». ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ○ وَصَدَّقَ بِالْحُسْنَىٰ ○ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ○ وَأَمَّا مَنْ

belies *Al-Ḥusnâ*, We will make smooth for him the path for evil.' "[1]

بَخِلَ وَٱسْتَغْنَىٰ ○ وَكَذَّبَ بِٱلْحُسْنَىٰ ○ فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ﴾ [الليل: ٥ - ١٠].

[6732] (...) A similar report (as Ḥadîth no. 6731) was narrated from Manṣûr with this chain of narrators.

[٦٧٣٢] (. . .) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ بِهٰذَا الْإِسْنَادِ فِي مَعْنَاهُ، وَقَالَ: فَأَخَذَ عُودًا، وَلَمْ يَقُلْ: مِخْصَرَةً، وَقَالَ ابْنُ أَبِي شَيْبَةَ فِي حَدِيثِهِ عَنْ أَبِي الْأَحْوَصِ: ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ.

[6733] 7 - (...) It was narrated that 'Alî said: "One day the Messenger of Allâh ﷺ was sitting with a stick in his hand, with which he was scratching the ground. He raised his head and said: 'There is no soul among you but his place in Paradise or the Fire is known.' They said: 'O Messenger of Allâh, (if it is so, then) why should we strive? Should we not rely on that?' He said: 'No, keep striving, for everyone will be helped to do that for which he was created.' Then he (ﷺ) recited: As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in *Al-Ḥusnâ*', up to His saying: We will make smooth for him the path for evil.' "[2]

[٦٧٣٣] ٧-(. . .) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالُوا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ جَالِسًا، وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ، فَرَفَعَ رَأْسَهُ فَقَالَ: «مَا مِنْكُمْ مِنْ نَفْسٍ إِلَّا وَقَدْ عُلِمَ مَنْزِلُهَا مِنَ الْجَنَّةِ وَالنَّارِ»، قَالُوا: يَا رَسُولَ اللهِ! فَلِمَ نَعْمَلُ؟ أَفَلَا نَتَّكِلُ؟ قَالَ: «لَا، اعْمَلُوا، فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»، ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ○ وَصَدَّقَ بِٱلْحُسْنَىٰ﴾ - إِلَىٰ قَوْلِهِ: ﴿فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ﴾ [الليل: ٥ - ١٠].

[1] *Al-Lail* 92:5-10.

[2] *Al-Lail* 92:5-10.

[6734] **(...)** A similar report (as *Hadîth* no. 6733) was narrated from 'Alî, from the Prophet ﷺ with this chain of narrators.

[٦٧٣٤] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ أَنَّهُمَا سَمِعَا سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُهُ عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[6735] 8 - (2648) It was narrated that Jâbir said: "Surâqah bin Mâlik bin Ju'sham said: 'O Messenger of Allâh, explain our religion to us as if we had been created just now. What about the deeds that we do day-to-day? Are they because the pens have dried and they are happening as they have already been decreed, or what we are to do?' He (ﷺ) said: 'No, it is because the pens have dried and they are happening as they have already been decreed.' He said: 'Then why should we strive?'"

Zuhair (a sub narrator) said: "Then Abû Az-Zubair (a narrator) said something that I did not understand, and I asked: 'What did he say?' He said: 'Strive, for everyone is helped.'"

[٦٧٣٥] ٨-(٢٦٤٨) **حَدَّثَنَا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: جَاءَ سُرَاقَةُ ابْنُ مَالِكِ بْنِ جُعْشُمٍ قَالَ: يَا رَسُولَ اللهِ! بَيِّنْ لَنَا دِينَنَا كَأَنَّا خُلِقْنَا الْآنَ، فِيمَا الْعَمَلُ الْيَوْمَ؟ أَفِيمَا جَفَّتْ بِهِ الْأَقْلَامُ وَجَرَتْ بِهِ الْمَقَادِيرُ، أَمْ فِيمَا نَسْتَقْبِلُ؟ قَالَ: «لَا، بَلْ فِيمَا جَفَّتْ بِهِ الْأَقْلَامُ وَجَرَتْ بِهِ الْمَقَادِيرُ» قَالَ: فَفِيمَ الْعَمَلُ؟.

قَالَ زُهَيْرٌ: ثُمَّ تَكَلَّمَ أَبُو الزُّبَيْرِ بِشَيْءٍ لَمْ أَفْهَمْهُ، فَسَأَلْتُ: مَا قَالَ؟ فَقَالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ».

[6736] **(...)** A similar report (as *Hadîth* no. 6735) was narrated from Jâbir bin 'Abdullâh from the Prophet ﷺ and in it he said: "Everyone who strives will be helped to do his deeds (that were decreed for him)."

[٦٧٣٦] (...) **حَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ بِهَٰذَا الْمَعْنَىٰ، وَفِيهِ: فَقَالَ رَسُولُ اللهِ ﷺ: «كُلُّ عَامِلٍ مُيَسَّرٌ لِعَمَلِهِ».

[6737] 9 - (2649) It was narrated that 'Imrân bin Ḥuṣain said: "It was said: 'O Messenger of Allâh, is it known who are the people of Paradise and who are the people of the Fire?' He said: 'Yes.' It was said: 'Then why should people strive?' He said: 'Everyone is helped to do that for which he was created.'"

[٦٧٣٧] ٩-(٢٦٤٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَزِيدَ الضُّبَعِيِّ: حَدَّثَنَا مُطَرِّفٌ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قِيلَ: يَا رَسُولَ اللهِ! أَعُلِمَ أَهْلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: فَقَالَ: «نَعَمْ» قَالَ: قِيلَ: فَفِيمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: «كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ».

[6738] (...) A *Ḥadîth* like that of Ḥammâd (no. 6737) was narrated from Yazîd Ar-Rishk with this chain of narrators. In the *Ḥadîth* of 'Abdul-Wârith it says: "I said: 'O Messenger of Allâh.'"

[٦٧٣٨] (...) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ عَنِ ابْنِ عُلَيَّةَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ يَزِيدَ الرِّشْكِ فِي هٰذَا الْإِسْنَادِ، بِمَعْنَىٰ حَدِيثِ حَمَّادٍ، وفي حَدِيثِ عَبْدِ الْوَارِثِ، قَالَ: قُلْتُ: يَا رَسُولَ اللهِ!.

[6739] 10 - (2650) It was narrated that Abul-Aswad Ad-Dailî said: "Imrân bin Al-Ḥuṣain said to me: 'What do you think about what people are working and striving for today – is it something that has been previously decreed and decided for them, or, is it connected to that which their Prophet ﷺ brought to them so that proof may be established against them?'

[٦٧٣٩] ١٠-(٢٦٥٠) حَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، قَالَ: قَالَ لِي عِمْرَانُ بْنُ الْحُصَيْنِ: أَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ وَيَكْدَحُونَ فِيهِ، أَشَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَىٰ عَلَيْهِمْ مِنْ قَدَرِ مَا سَبَقَ؟ أَوْ فِيمَا

"I said: 'It is something that has been previously decreed and decided for them.' He said: 'Wouldn't that be an injustice?' I was greatly disturbed by that, and I said: 'Everything is created by Allâh and belongs to Him; He is not to be questioned about what He does, but they will be questioned.'

"He said to me: 'May Allâh have mercy on you. I only asked you that in order to test your intelligence. Two men from Muzainah came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, what do you think about what people are working and striving for today – is it something that has been previously decreed and decided for them or is it connected to that which their Prophet ﷺ brought to them so that proof may be established against them?"

"He (ﷺ) said: 'No, it is something that has been previously decreed and decided for them, and the confirmation of that is in the Book of Allâh (the Mighty and Sublime): "By *Nafs* (Âdam or a person or a soul), and Him Who perfected him in proportion; then He showed him what is wrong for him and what is right for him.' "[1]

يُسْتَقْبَلُونَ بِهِ مِمَّا أَتَاهُمْ بِهِ نَبِيُّهُمْ وَثَبَتَتِ الْحُجَّةُ عَلَيْهِمْ؟ فَقُلْتُ: بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ، وَمَضَىٰ عَلَيْهِمْ، قَالَ: فَقَالَ: أَفَلَا يَكُونُ ظُلْمًا؟ قَالَ: فَفَزِعْتُ مِنْ ذٰلِكَ فَزَعًا شَدِيدًا، وَقُلْتُ: كُلُّ شَيْءٍ خَلْقُ اللهِ وَمِلْكُ يَدِهِ، فَلَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ، فَقَالَ لِي: يَرْحَمُكَ اللهُ! إِنِّي لَمْ أُرِدْ بِمَا سَأَلْتُكَ إِلَّا لِأَحْزِرَ عَقْلَكَ، إِنَّ رَجُلَيْنِ مِنْ مُزَيْنَةَ أَتَيَا رَسُولَ اللهِ ﷺ، فَقَالَا: يَا رَسُولَ اللهِ! أَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ، وَيَكْدَحُونَ فِيهِ، أَشَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَىٰ فِيهِمْ مِنْ قَدَرٍ قَدْ سَبَقَ؟، أَوْ فِيمَا يُسْتَقْبَلُونَ بِهِ مِمَّا أَتَاهُمْ بِهِ نَبِيُّهُمْ، وَثَبَتَتِ الْحُجَّةُ عَلَيْهِمْ؟ فَقَالَ: «لَا، بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَىٰ فِيهِمْ، وَتَصْدِيقُ ذٰلِكَ فِي كِتَابِ اللهِ [عَزَّ وَجَلَّ]: ﴿وَنَفْسٍ وَمَا سَوَّىٰهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا﴾» [الشمس: ٧، ٨].

[6740] 11 - (2651) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A man may do the deeds of the people of Paradise for a long

[٦٧٤٠] ١١ -(٢٦٥١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ

[1] *Ash-Shams* 91:7,8.

time, then his deeds end with one of the deeds of the people of the Fire, and a man may do the deeds of the people of the Fire for a long time, then his deeds end with one of the deeds of the people of Paradise."

رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ الْجَنَّةِ، ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ النَّارِ، ثُمَّ يُخْتَمُ [لَهُ] عَمَلُهُ بِعَمَلِ أَهْلِ الْجَنَّةِ».

[6741] 12 - (112) It was narrated from Sahl bin Sa'd As-Sâ'idî that the Messenger of Allâh ﷺ said: "A man may do the deeds of the people of Paradise, or so it may seem to the people, although he is one of the people of the Fire. And a man may do the deeds of (the people of) the Fire, or so it seems to the people, although he is one of the people of Paradise."

[٦٧٤١] **١٢ -(١١٢)** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ [أَهْلِ] الْجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ [أَهْلِ] النَّارِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ». [راجع: ٣٠٦]

Chapter 2. The Debate Between Âdam And Mûsâ, Peace And Blessings Of Allâh Be Upon Them Both

(المعجم ٢) - (بَابُ حجاج آدم وموسى صلى الله عليهما وسلم) (التحفة ٢)

[6742] 13 - (2652) It was narrated by Ṭâwûs that he heard Abû Hurairah say: The Messenger of Allâh ﷺ said: "Âdam and Mûsâ debated. Mûsâ said: 'O Âdam, you are our father, but you caused our doom and caused us to be expelled from Paradise.' Âdam said to him: 'You are Mûsâ, Allâh chose you to speak to and wrote (the Tawrah) for

[٦٧٤٢] **١٣ -(٢٦٥٢)** حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِابْنِ حَاتِمٍ وَابْنِ دِينَارٍ - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ طَاوُسٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «احْتَجَّ آدَمُ وَمُوسَىٰ، فَقَالَ

you with His Own Hand. Are you blaming me for something that Allâh decreed for me forty years before He created me?' The Prophet ﷺ said: 'Âdam got the better of Mûsâ, Âdam got the better of Mûsâ.'"

مُوسَىٰ: يَا آدَمُ! أَنْتَ أَبُونَا، أَنْتَ خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ، فَقَالَ لَهُ آدَمُ: أَنْتَ مُوسَىٰ، اصْطَفَاكَ اللهُ بِكَلَامِهِ، وَخَطَّ لَكَ بِيَدِهِ، أَتَلُومُنِي عَلَىٰ أَمْرٍ قَدَّرَهُ اللهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟» فَقَالَ [النَّبِيُّ ﷺ]: «فَحَجَّ آدَمُ مُوسَىٰ، فَحَجَّ آدَمُ مُوسَىٰ».

وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ وَابْنِ عَبْدَةَ، قَالَ أَحَدُهُمَا: خَطَّ، وَقَالَ الْآخَرُ: كَتَبَ لَكَ التَّوْرَاةَ بِيَدِهِ.

[6743] 14 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Âdam and Mûsâ debated, and Âdam got the better of Mûsâ. Mûsâ said to him: 'You are Âdam who caused the people to be misguided and caused them to be expelled from Paradise?' Âdam said: 'You are the one to whom Allâh gave knowledge of all things and chose him above all the people to convey His Message.?' He said: 'Yes.' He (i.e., Âdam) said: 'Are you blaming me for something that Allâh decreed for me before I was created?'"

[٦٧٤٣] ١٤-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَحَاجَّ آدَمُ وَمُوسَىٰ، فَحَجَّ آدَمُ مُوسَىٰ، فَقَالَ لَهُ مُوسَىٰ: أَنْتَ آدَمُ الَّذِي أَغْوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ؟ فَقَالَ آدَمُ: أَنْتَ الَّذِي أَعْطَاهُ اللهُ عِلْمَ كُلِّ شَيْءٍ، وَاصْطَفَاهُ عَلَىٰ النَّاسِ بِرِسَالَتِهِ؟ قَالَ: نَعَمْ، قَالَ: فَتَلُومُنِي عَلَىٰ أَمْرٍ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟».

[6744] 15 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Âdam and Mûsâ (عليهما السلام) debated in the presence of their Lord, and Âdam got the better of

[٦٧٤٤] ١٥-(...) حَدَّثَنَا إِسْحَقُ ابْنُ مُوسَى بْنِ عَبْدِ اللهِ بْنِ مُوسَى بْنِ عَبْدِ اللهِ بْنِ يَزِيدَ الْأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ

Mûsâ. Mûsâ said: "You are Âdam whom Allâh created with His Own Hand and breathed into you of His spirit, and commanded the angels to prostrate to you, and caused you to dwell in Paradise. Then because of your lapse you caused the people to be sent down to the earth." Âdam, ﷺ, said: "You are Mûsâ whom Allâh chose by means of His Message, and by means of speaking to you, and He gave you the Tablets on which was the explanation of all things, and brought you close to speak with you. How long before I was created did Allâh write the Tawrah?" Mûsâ said: "Forty years." Âdam said: "And did you find in it (the words): Thus did Âdam disobey his Lord, so he went astray.?[1] He said: "Yes." He said: "Are you blaming me for doing a deed which Allâh decreed I would do, forty years before He created me?" The Messenger of Allâh ﷺ said: 'Thus Âdam got the better of Mûsâ.'"

عِيَاضٍ: حَدَّثَنِي الْحَارِثُ بْنُ أَبِي ذُبَابٍ عَنْ يَزِيدَ وَهُوَ ابْنُ هُرْمُزَ وَعَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ قَالَا: سَمِعْنَا أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «احْتَجَّ آدَمُ وَمُوسَىٰ عَلَيْهِمَا السَّلَامُ عِنْدَ رَبِّهِمَا، فَحَجَّ آدَمُ مُوسَىٰ، قَالَ مُوسَىٰ: أَنْتَ آدَمُ الَّذِي خَلَقَكَ اللهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَسْجَدَ لَكَ مَلَائِكَتَهُ، وَأَسْكَنَكَ فِي جَنَّتِهِ، ثُمَّ أَهْبَطْتَ النَّاسَ بِخَطِيئَتِكَ إِلَىٰ الْأَرْضِ؟ قَالَ آدَمُ عَلَيْهِ السَّلَامُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللهُ بِرِسَالَتِهِ وَبِكَلَامِهِ، وَأَعْطَاكَ الْأَلْوَاحَ فِيهَا تِبْيَانُ كُلِّ شَيْءٍ، وَقَرَّبَكَ نَجِيًّا، فَبِكَمْ وَجَدْتَ اللهَ كَتَبَ التَّوْرَاةَ قَبْلَ أَنْ أُخْلَقَ؟ قَالَ مُوسَىٰ: بِأَرْبَعِينَ عَامًا، قَالَ آدَمُ: فَهَلْ وَجَدْتَ فِيهَا: ﴿وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ﴾؟ [طه:١٢١]. قَالَ: نَعَمْ. قَالَ: أَفَتَلُومُنِي عَلَىٰ أَنْ عَمِلْتُ عَمَلًا كَتَبَهُ اللهُ عَلَيَّ أَنْ أَعْمَلَهُ، قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟» قَالَ رَسُولُ اللهِ ﷺ: «فَحَجَّ آدَمُ مُوسَىٰ».

[6745] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Âdam and Mûsâ debated. Mûsâ said to him: 'You are Âdam, whose lapse caused you to be expelled from Paradise.'

[٦٧٤٥] (...) **حَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ وَابْنُ حَاتِمٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ،

[1] *Ta-Hâ* 20:121.

Âdam said to him: 'You are Mûsâ, whom Allâh chose by means of His Message and by means of speaking to you, but you are blaming me for something that was decreed for me before I was created.' So Âdam got the better of Mûsâ.'"

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «احْتَجَّ آدَمُ وَمُوسَىٰ، فَقَالَ لَهُ مُوسَىٰ: أَنْتَ آدَمُ الَّذِي أَخْرَجَتْكَ خَطِيئَتُكَ مِنَ الْجَنَّةِ؟ فَقَالَ لَهُ آدَمُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللهُ بِرِسَالَتِهِ وَبِكَلَامِهِ، ثُمَّ تَلُومُنِي عَلَىٰ أَمْرٍ قَدْ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟. فَحَجَّ آدَمُ مُوسَىٰ».

[6746] (...) A similar *Hadîth* (as no. 6745) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٦٧٤٦] (...) **حَدَّثَنِي** عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَيُّوبُ بْنُ النَّجَّارِ الْيَمَامِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِهِمْ.

[6747] (...) It was narrated from Abû Hurairah from the Messenger of Allâh ﷺ a similar *Hadîth* (as no. 6745).

[٦٧٤٧] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، نَحْوَ حَدِيثِهِمْ.

[6748] 16 - (2653) It was narrated that 'Abdullâh bin 'Amr bin Al-'Âs said: "I heard the Messenger of Allâh ﷺ say: 'Allâh decided the decrees of creation fifty thousand years before He created the heavens and the earth.' He said: 'And His Throne is above the water.'"

[٦٧٤٨] **١٦-(٢٦٥٣) حَدَّثَنِي** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِاللهِ بْنِ عَمْرِو بْنِ سَرْحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو هَانِئٍ الْخَوْلَانِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ

يَقُولُ: «كَتَبَ اللهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، قَالَ: وَعَرْشُهُ عَلَىٰ الْمَاءِ».

[6749] (...) A similar report (as *Hadîth* no. 6748) was narrated from Abû Hâni' with this chain of narrators, except that they did not mention: "And His Throne is above the water."

[٦٧٤٩] (. . .) **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الْمُقْرِىءُ: حَدَّثَنَا حَيْوَةُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعٌ يَعْنِي ابْنَ يَزِيدَ، كِلَاهُمَا عَنْ أَبِي هَانِىءٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ غَيْرَ أَنَّهُمَا لَمْ يَذْكُرَا: وَعَرْشُهُ عَلَىٰ الْمَاءِ.

Chapter 3. Allâh Directs Hearts As He Wills

(المعجم ٣) - (بَابُ تصريف الله تعالى القلوب كيف شاء) (التحفة ٣)

[6750] 17 - (2654) 'Abdullâh bin 'Amr bin Al-'Âṣ said that he heard the Messenger of Allâh ﷺ say: "The hearts of the sons of Âdam are all between two Fingers of the Most Merciful, like one heart, and He directs them as He wills." Then the Messenger of Allâh ﷺ said: "O Allâh, controller of the hearts, direct our hearts to obey You."

[٦٧٥٠] ١٧ -(٢٦٥٤) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، كِلَاهُمَا عَنِ الْمُقْرِىءِ - قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ - قَالَ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنِي أَبُو هَانِىءٍ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَٰنِ الْحُبُلِيَّ، أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَٰنِ، كَقَلْبٍ وَاحِدٍ، يُصَرِّفُهُ حَيْثُ يَشَاءُ». ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَىٰ طَاعَتِكَ».

Chapter 4. Everything Is Decided And Decreed

(المعجم ٤) - (بَابٌ كل شيء بقدر) (التحفة ٤)

[6751] 18 - (2655) It was narrated from Ṭâwûs that he said: "I met one of the Companions of the Messenger of Allâh ﷺ who said: 'Everything is decided and decreed.'" He said: "And I heard 'Abdullâh bin 'Umar say: 'The Messenger of Allâh ﷺ said: Everything is decided and decreed, even incapability and ability, or ability and incapability.'"

[٦٧٥١] ١٨-(٢٦٥٥) حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ: قَرَأْتُ عَلَى مَالِكِ ابْنِ أَنَسٍ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، أَنَّهُ قَالَ: أَدْرَكْتُ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ يَقُولُونَ: كُلُّ شَيْءٍ بِقَدَرٍ، قَالَ: وَسَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ شَيْءٍ بِقَدَرٍ، حَتَّى الْعَجْزِ وَالْكَيْسِ أَوِ الْكَيْسِ وَالْعَجْزِ».

[6752] 19 - (2656) It was narrated that Abû Hurairah said: "The idolaters of the Quraish came to argue with the Messenger of Allâh ﷺ about the Divine Decree, and thus was revealed: 'The Day they will be dragged on their faces into the Fire (it will be said to them): Taste you the touch of Hell!' Verily, We have created all things with *Qadar*.'"[1]

[٦٧٥٢] ١٩-(٢٦٥٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ رَسُولَ اللهِ ﷺ فِي الْقَدَرِ، فَنَزَلَتْ: ﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ۝ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ [القمر: ٤٨، ٤٩].

[1] *Al-Qamar* 54:48,49.

Chapter 5. The Son Of Âdam's Share Of *Zinâ* Etc. Is Decreed For Him

(المعجم ٥) - (بَابٌ: قدر على ابن آدم حظه من الزنى وغيره) (التحفة ٥)

[6753] 20 - (2657) It was narrated that Ibn 'Abbâs said: I have never seen anything more relative to *Lamam*[1] than what Abû Hurairah said: That the Prophet ﷺ said: "Allâh has decreed for the son of Âdam his share of *Zinâ*, which he will inevitably get. The *Zinâ* of the eyes is looking, and the *Zinâ* of the tongue is speaking. The heart wishes and hopes, and the private part confirms that or denies it."

[٦٧٥٣] ٢٠-(٢٦٥٧) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِإِسْحَاقَ - قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَى، أَدْرَكَ ذٰلِكَ لَا مَحَالَةَ، فَزِنَى الْعَيْنَيْنِ النَّظَرُ، وَزِنَى اللِّسَانِ النُّطْقُ وَالنَّفْسُ تَمَنَّىٰ وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذٰلِكَ أَوْ يُكَذِّبُهُ».

قَالَ عَبْدٌ فِي رِوَايَتِهِ: ابْنِ طَاوُسٍ عَنْ أَبِيهِ، سَمِعْتُ ابْنَ عَبَّاسٍ.

[6754] 21 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The son of Âdam's share of *Zinâ* has been decreed for him, which he will inevitably get. The *Zinâ* of the eyes is looking, the *Zinâ* of the ears is listening, the *Zinâ* of the tongue is speaking, the *Zinâ* of the hands is touching, and the *Zinâ* of the foot is walking. The heart longs and wishes, and the private part confirms that or denies it."

[٦٧٥٤] ٢١-(...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلُ ابْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزِّنَى، مُدْرِكٌ ذَلِكَ لَا مَحَالَةَ، فَالْعَيْنَانِ زِنَاهُمَا النَّظَرُ، وَالْأُذُنَانِ زِنَاهُمَا الِاسْتِمَاعُ، وَاللِّسَانُ زِنَاهُ الْكَلَامُ وَالْيَدُ

[1] See *An-Najm* 53:32.

زِنَاهَا الْبَطْشُ، وَالرِّجْلُ زِنَاهَا الْخُطَا، وَالْقَلْبُ يَهْوَىٰ وَيَتَمَنَّىٰ، وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيُكَذِّبُهُ».

Chapter 6. The Meaning Of "Every Child Is Born In A State Of *Fiṭrah*" And The Ruling On The Dead Children Of The Disbelievers And Of The Muslims

(المعجم ٦) - **(بَابُ معنى كل مولود يولد على الفطرة، وحكم موتى أطفال الكفار وأطفال المسلمين)** (التحفة ٦)

[6755] 22 - (2658) It was narrated from Abû Hurairah that he used to say the Messenger of Allâh ﷺ said: "There is no child who is not born in a state of *Fiṭrah*, then his parents make him a Jew or a Christian or a Magian, just as animals bring forth animals with their limbs intact, do you see any deformed one among them?" Then Abû Hurairah said: "Recite, if you wish: Allâh's *Fiṭrah* with which He has created mankind. No change let there be in *Khalq-illâh*."[1]

[٦٧٥٥] ٢٢-(٢٦٥٨) حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَىٰ الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ؟» ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: اقْرَءُوا إِنْ شِئْتُمْ: ﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ﴾ الْآيَة [الروم: ٣٠].

[6756] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Ḥadîth* similar to no. 6755), and he said: "As animals bring forth other animals" and he did not say: "With their limbs intact."

[٦٧٥٦] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، كِلَاهُمَا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِهَٰذَا

[1] *Ar-Rûm* 30:30.

الْإِسْنَادِ، وَقَالَ: «كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً» وَلَمْ يَذْكُرْ: جَمْعَاءَ.

[6757] (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "There is no child who is not born in a state of *Fiṭrah*." Then he said: Recite: "Allâh's *Fiṭrah* with which He has created mankind. No change let there be in *Khalq-illâh*, that is the straight religion."[1]

[٦٧٥٧] (...) **حَدَّثَنِي** أَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَٰنِ أَخْبَرَهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَىٰ الْفِطْرَةِ» ثُمَّ يَقُولُ: اقْرَءُوا: ﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ﴾ [الروم: ٣٠].

[6758] 23 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no child who is not born in a state of *Fiṭrah*, then his parents make him a Jew or a Christian or a idolater.' A man said: 'O Messenger of Allâh, what do you think if he dies before that?' He said: 'Allâh knows best what they would have done.'"

[٦٧٥٨] **٢٣**-(...) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُلِدَ عَلَىٰ الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُشَرِّكَانِهِ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَرَأَيْتَ لَوْ مَاتَ قَبْلَ ذٰلِكَ؟ قَالَ: «اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[6759] (...) It was narrated from Al-A'mash with this chain of narrators (a *Ḥadîth* similar to no. 6758).

[٦٧٥٩] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ.

[1] *Ar-Rûm* 30:30.

In the *Hadîth* of Ibn Numair it says: "There is no child who is born but upon this *Millah*."

In the report of Abû Bakr from Abû Mu'âwiyah: "...upon this *Millah*, until he starts to speak."

In the report of Abû Kuraib from Abû Mu'âwiyah: "There is no child who is not born in a state of *Fitrah*, until he begins to speak."

في حَدِيثِ ابْنِ نُمَيْرٍ: «مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا وَهُوَ عَلَىٰ الْمِلَّةِ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ عَنْ أَبِي مُعَاوِيَةَ: «إِلَّا عَلَىٰ هٰذِهِ الْمِلَّةِ، حَتَّىٰ يُبَيِّنَ عَنْهُ لِسَانُهُ».

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ: «لَيْسَ مِنْ مَوْلُودٍ يُولَدُ إِلَّا عَلَىٰ هٰذِهِ الْفِطْرَةِ، حَتَّىٰ يُعَبِّرَ عَنْهُ لِسَانُهُ».

[6760] 24 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'Everyone who is born, is born in this state of *Fitrah*, then his parents make him a Jew or a Christian. Just as camels are bred – do you see any deformed one among them? Until you are the one who cuts (their ears, noses, tails etc).' They said: 'O Messenger of Allâh, what do you think of one who dies in childhood?' He said: 'Allâh knows best what they would have done.'"

[٦٧٦٠] ٢٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ يُولَدُ يُولَدُ عَلَىٰ هٰذِهِ الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ، كَمَا تَنْتِجُونَ الْإِبِلَ، فَهَلْ تَجِدُونَ فِيهَا جَدْعَاءَ؟ حَتَّىٰ تَكُونُوا أَنْتُمْ تَجْدَعُونَهَا» قَالُوا: يَا رَسُولَ اللهِ! أَفَرَأَيْتَ مَنْ يَمُوتُ صَغِيرًا؟ قَالَ: «اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[6761] 25 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Every person is borne by his mother in a state of *Fitrah*, after which his parents make him a Jew or a Christian or a Magian, or if

[٦٧٦١] ٢٥-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ عَلَىٰ الْفِطْرَةِ، وَأَبَوَاهُ، بَعْدُ، يُهَوِّدَانِهِ أَوْ

they are Muslims, (they make him) a Muslim. Every person who is borne by his mother is struck on his side by the *Shaitân*, except for Mariam and her son."

يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، فَإِنْ كَانَا مُسْلِمَيْنِ فَمُسْلِمٌ، كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ يَلْكُزُهُ الشَّيْطَانُ فِي حِضْنَيْهِ، إِلَّا مَرْيَمَ وَابْنَهَا».

[6762] 26 - (2659) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was asked about the children of the idolaters. He said: "Allâh knows best what they would have done."

[٦٧٦٢] ٢٦-(٢٦٥٩) حَدَّثَنَا أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ وَيُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟، فَقَالَ: «اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[6763] (...) A similar *Hadîth* (as no. 6762) was narrated from Az-Zuhrî with the chain of narrators of Yûnus and Ibn Abî Dhi'b, except that in the *Hadîth* of Shu'aib and Ma'qil it says: "He was asked about the offspring of the idolaters."

[٦٧٦٣] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ بَهْرَامَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ؛ وَحَدَّثَنَا سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللهِ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِإِسْنَادِ يُونُسَ وَابْنِ أَبِي ذِئْبٍ، مِثْلَ حَدِيثِهِمَا، غَيْرَ، أَنَّ فِي حَدِيثِ شُعَيْبٍ وَمَعْقِلٍ: سُئِلَ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ؟.

[6764] 27 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ was asked about the children of the idolaters who die in infancy. He said: 'Allâh knows best what they would have done.'"

[٦٧٦٤] ٢٧-(...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ أَطْفَالِ الْمُشْرِكِينَ، مَنْ يَمُوتُ مِنْهُمْ صَغِيرًا؟، فَقَالَ: «اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[6765] 28 - (2660) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ was asked about the children of the idolaters. He said: 'Allâh knows best what they would have done, as He created them.'"

[٦٧٦٥] ٢٨-(٢٦٦٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ أَطْفَالِ الْمُشْرِكِينَ؟ قَالَ: «اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ، إِذْ خَلَقَهُمْ».

[6766] 29 - (2661) It was narrated that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ said: 'The boy who was killed by Al-Khidr was decreed to be a disbeliever; had he lived he would have oppressed his parents by rebellion and disbelief.'"[1]

[٦٧٦٦] ٢٩-(٢٦٦١) حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مُعْتَمِرُ ابْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ رَقَبَةَ بْنِ مَسْقَلَةَ، عَنْ أَبِي إِسْحَٰقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْغُلَامَ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ كَافِرًا، وَلَوْ عَاشَ لَأَرْهَقَ أَبَوَيْهِ طُغْيَانًا وَكُفْرًا».

[6767] 30 - (2662) It was narrated that 'Âishah, the Mother of the Believers, said: "A boy died and I said: 'Glad tidings for him, one of the little birds of Paradise.' The Messenger of Allâh ﷺ said: 'Do you not know that Allâh created Paradise and the Fire, and He created people for one and people for the other?'"

[٦٧٦٧] ٣٠-(٢٦٦٢) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: تُوُفِّيَ صَبِيٌّ، فَقُلْتُ: طُوبَىٰ لَهُ، عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَوَ لَا تَدْرِينَ أَنَّ اللهَ خَلَقَ الْجَنَّةَ وَخَلَقَ النَّارَ، فَخَلَقَ لِهَٰذِهِ أَهْلًا، وَلِهَٰذِهِ أَهْلًا؟».

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[1] See *Al-Kahf* 18:80, and *Hadîth* no. 6163.

[6768] 31 - (...) It was narrated that 'Âishah, the Mother of the Believers, said: "The Messenger of Allâh ﷺ was called to the funeral of an *Anṣârî* boy and I said: 'O Messenger of Allâh, glad tidings for this (boy), one of the little birds of Paradise. He did not do any evil or reach the age of doing evil.' He said: 'It may be otherwise, O 'Âishah, for Allâh created people for Paradise, He created them for it when they were in their fathers' loins. And He created people for the Fire, He created them for it when they were in their fathers' loins.'"

[٦٧٦٨] **٣١-(. . .) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دُعِيَ رَسُولُ اللهِ ﷺ إِلَىٰ جَنَازَةِ صَبِيٍّ مِنَ الْأَنْصَارِ، فَقُلْتُ: يَا رَسُولَ اللهِ! طُوبَىٰ لِهٰذَا، عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ! لَمْ يَعْمَلِ السُّوءَ وَلَمْ يُدْرِكْهُ، قَالَ: «أَوَ غَيْرَ ذَٰلِكَ؟، يَا عَائِشَةُ! إِنَّ اللهَ خَلَقَ لِلْجَنَّةِ أَهْلًا، خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ، وَخَلَقَ لِلنَّارِ أَهْلًا، خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ».

[6769] (...) A similar *Ḥadîth* (as no. 6768) was narrated from Ṭalḥah bin Yaḥyâ with the chain of Wakî'.

[٦٧٦٩] (. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ طَلْحَةَ بْنِ يَحْيَىٰ؛ وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ حَفْصٍ؛ وَحَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، كِلَاهُمَا عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، بِإِسْنَادِ وَكِيعٍ، نَحْوَ حَدِيثِهِ.

Chapter 7. Lifespans, Provisions, Etc. Do Not Increase Or Decrease From What Has Already Been Decreed

(المعجم ٧) - (بَابُ بيان أن الآجال والأرزاق وغيرها، لا تزيد ولا تنقص عما سبق به القدر) (التحفة ٧)

[6770] 32 - (2663) It was narrated that 'Abdullâh said: "Umm Ḥabîbah, the wife of the

[٦٧٧٠] **٣٢-(٢٦٦٣) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ

Prophet ﷺ, said: 'O Allâh, let me have the joy of the company of my husband the Messenger of Allâh ﷺ, and my father Abû Sufyân, and my brother Mu'âwiyah (all my life).' The Prophet ﷺ said: 'You have asked Allâh about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allâh will never do anything before its due time or delay it beyond its due time. If you had asked Allâh to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better or preferable.'"

Mention of monkeys was made in his presence. Mis'ar said: "I think he also mentioned pigs, which were transformed." He said: "Allâh never gives those who have been transformed offspring. Monkeys and pigs existed before that."

لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ ابْنِ عَبْدِ اللهِ الْيَشْكُرِيِّ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ زَوْجُ النَّبِيِّ ﷺ: «اللَّهُمَّ! أَمْتِعْنِي بِزَوْجِي رَسُولِ اللهِ ﷺ، وَبِأَبِي أَبِي سُفْيَانَ، وَبِأَخِي مُعَاوِيَةَ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «قَدْ سَأَلْتِ اللهَ لِآجَالٍ مَضْرُوبَةٍ، وَأَيَّامٍ مَعْدُودَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، لَنْ يُعَجِّلَ شَيْئًا قَبْلَ حِلِّهِ، أَوْ يُؤَخِّرَ شَيْئًا عَنْ حِلِّهِ، وَلَوْ كُنْتِ سَأَلْتِ اللهَ أَنْ يُعِيذَكِ مِنْ عَذَابٍ فِي النَّارِ، أَوْ عَذَابٍ فِي الْقَبْرِ، كَانَ خَيْرًا أَوْ أَفْضَلَ».

قَالَ: وَذُكِرَتْ عِنْدَهُ الْقِرَدَةُ، قَالَ مِسْعَرٌ: وَأُرَاهُ قَالَ وَالْخَنَازِيرُ مِنْ مَسْخٍ، فَقَالَ: «إِنَّ اللهَ لَمْ يَجْعَلْ لِمَسْخٍ نَسْلًا وَلَا عَقِبًا، وَقَدْ كَانَتِ الْقِرَدَةُ وَالْخَنَازِيرُ قَبْلَ ذَلِكَ».

[6771] (...) It was narrated from both Ibn Bishr and Wakî' (a *Hadîth* similar to no. 6770): "...From punishment in the Fire and from punishment in the grave."

[٦٧٧١] (...) **حَدَّثَنَاه** أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ بِشْرٍ عَنْ مِسْعَرٍ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِ عَنِ ابْنِ بِشْرٍ وَوَكِيعٍ جَمِيعًا: «مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ».

[6772] 33 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "Umm Habîbah said: 'O Allâh, let

[٦٧٧٢] **٣٣**-(...) **حَدَّثَنَا** إِسْحَقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ

me have the joy of the company of my husband the Messenger of Allâh ﷺ, and my father Abû Sufyân, and my brother Mu'âwiyah (all my life).' The Messenger of Allâh ﷺ said to her: 'You have asked Allâh about lifespans that have already been determined, steps (every move) it is decreed you will take, and provisions that have already been allotted. Nothing will happen before its due time, and nothing will be delayed beyond its due time. If you had asked Allâh to protect you from punishment in the Fire and punishment in the grave, that would have been better for you.'

"A man said: 'O Messenger of Allâh, monkeys and pigs, are they among those who were transformed?' The Prophet ﷺ said: 'Allâh does not destroy a people or punish a people and grant them offspring. Monkeys and pigs existed before that.'"

- وَاللَّفْظُ لِحَجَّاجٍ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ حَجَّاجٌ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللهِ الْيَشْكُرِيِّ، عَنْ مَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ: اللّٰهُمَّ! مَتِّعْنِي بِزَوْجِي رَسُولِ اللهِ ﷺ، وَبِأَبِي أَبِي سُفْيَانَ، وَبِأَخِي مُعَاوِيَةَ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِنَّكِ سَأَلْتِ اللهَ لِآجَالٍ مَضْرُوبَةٍ، وَآثَارٍ مَوْطُوءَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، لَا يُعَجِّلُ شَيْئًا مِنْهَا قَبْلَ حِلِّهِ، وَلَا يُؤَخِّرُ مِنْهَا شَيْئًا بَعْدَ حِلِّهِ، وَلَوْ سَأَلْتِ اللهَ أَنْ يُعَافِيَكِ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ، لَكَانَ خَيْرًا لَكِ».

قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! الْقِرَدَةُ وَالْخَنَازِيرُ، هِيَ مِمَّا مُسِخَ؟ فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ لَمْ يُهْلِكْ قَوْمًا، أَوْ يُعَذِّبْ قَوْمًا، فَيَجْعَلَ لَهُمْ نَسْلًا، وَإِنَّ الْقِرَدَةَ وَالْخَنَازِيرَ كَانُوا قَبْلَ ذٰلِكَ».

[6773] **(...)** Sufyân narrated it with this chain of narrators (a *Ḥadîth* similar to no. 6272) but he did not said: ...Monkeys and pigs existed before that.

[٦٧٧٣] (...) **حَدَّثَنِيهِ** أَبُو دَاوُدَ سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ حَفْصٍ: حَدَّثَنَا سُفْيَانُ بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «وَآثَارٍ مَبْلُوغَةٍ».

قَالَ ابْنُ مَعْبَدٍ: وَرَوَىٰ بَعْضُهُمْ: «قَبْلَ حِلِّهِ» أَيْ نُزُولِهِ.

Chapter 8. Belief In The Divine Decree And Submission To It

(المعجم ٨) - (بَابُ الإيمان بالقدر والإذعان له) (التحفة ٨)

[6774] 34 - (2664) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The strong believer is better and more beloved to Allâh than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allâh, and do not feel helpless. If anything befalls you, do not say: "If only I had done (such and such), then such and such would have happened," rather say: "Allâh has decreed and what He wills He does." For; "if only" opens the door to the work of the *Shaiṭân*.'"

[٦٧٧٤] **٣٤-(٢٦٦٤)** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَىٰ اللهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ، احْرِصْ عَلَىٰ مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللهِ، وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلٰكِنْ قُلْ: قَدَرُ اللهِ، وَمَا شَاءَ فَعَلَ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ».

47. The Book Of Knowledge

٢ - (المعجم ٤٧) - كتاب العلم (التحفة ٣٦)

Chapter 1. The Prohibition Of, And Warning Against Seeking Out Verses Of The Qur'ân Whose Meanings Are Not Decisive; The Prohibition Of Arguing About The Qur'ân

(المعجم ١) - (بَابُ النهي عن اتباع متشابه القرآن، والتحذير من متبعيه، والنهي عن الاختلاف في القرآن) (التحفة ١)

[6775] 1 - (2665) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ recited: 'It is He Who has sent down to you the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah*, and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: We believe in it; the whole of it (clear and unclear Verses) are from our Lord. And none receive admonition except men of understanding."[1] The Messenger of Allâh ﷺ said: 'If you see those who follow that which is not entirely clear in it, those are

[٦٧٧٥] ١-(٢٦٦٥) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التُّسْتَرِيُّ عَنْ عَبْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: تَلَا رَسُولُ اللهِ ﷺ: ﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ﴾ [آل عمران: ٧] . قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمَّى اللهُ، فَاحْذَرُوهُمْ».

[1] *Âl 'Imrân* 3:7

the ones whom Allâh mentioned, so beware of them.'"

[6776] 2 - (2666) Abû 'Imrân Al-Jawnî said: 'Abdullâh bin Rabâh Al-Anṣârî wrote to me (saying) that 'Abdullâh bin 'Amr said: "I went to the Messenger of Allâh ﷺ one day, and he heard the voices of two men arguing about a Verse (of the Qur'ân). The Messenger of Allâh ﷺ came out to them, and signs of anger could be seen on his face. He said: 'Those who came before you were only doomed because they argued about the Book.'"

[٦٧٧٦] ٢-(٢٦٦٦) حَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ قَالَ: كَتَبَ إِلَيَّ عَبْدُ اللهِ بْنُ رَبَاحٍ الْأَنْصَارِيُّ أَنَّ عَبْدَ اللهِ بْنَ عَمْرٍو قَالَ: هَجَّرْتُ إِلَى رَسُولِ اللهِ ﷺ يَوْمًا، قَالَ: فَسَمِعَ أَصْوَاتَ رَجُلَيْنِ اخْتَلَفَا فِي آيَةٍ، فَخَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ، يُعْرَفُ فِي وَجْهِهِ الْغَضَبُ، فَقَالَ: «إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ».

[6777] 3 - (2667) It was narrated that Jundab bin 'Abdullâh Al-Bajalî said: "The Messenger of Allâh ﷺ said: 'Read Qur'ân (together) so long as your hearts are united, then when you begin to argue (about the meaning), then stop and disperse.'"

[٦٧٧٧] ٣-(٢٦٦٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو قُدَامَةَ الْحَارِثُ بْنُ عُبَيْدٍ عَنْ أَبِي عِمْرَانَ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فِيهِ فَقُومُوا».

[6778] 4 - (...) It was narrated from Jundab, meaning, bin 'Abdullâh, that the Messenger of Allâh ﷺ said: "Read Qur'ân (together) so long as your hearts are united, then when you begin to argue (about the meaning), then stop and disperse."

[٦٧٧٨] ٤-(...) حَدَّثَنِي إِسْحٰقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ جُنْدَبٍ يَعْنِي ابْنَ عَبْدِ اللهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فَقُومُوا».

[6779] **(...)** Abû 'Imrân said: Jundab said to us – while we were young men in Al-Kûfah – "The Messenger of Allâh ﷺ said: 'Read Qur'ân...'" a similar *Hadîth* (as no. 6778).

[٦٧٧٩] (. . .) **حَدَّثَني** أَحْمَدُ بْنُ سَعِيدِ ابْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا أَبُو عِمْرَانَ، قَالَ: قَالَ لَنَا جُنْدَبٌ، وَنَحْنُ غِلْمَانٌ بِالْكُوفَةِ: قَالَ رَسُولُ اللهِ ﷺ: «اقْرَءُوا الْقُرْآنَ» بِمِثْلِ حَدِيثِهِمَا.

Chapter 2. The One Who Is Harsh In Arguing

(المعجم ٢) - **بَابٌ: فِي الأَلَد الخصم** (التحفة ٢)

[6780] 5 - (2668) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'The most hated of men to Allâh is the one who is argumentative and is harsh in arguing.'"

[٦٧٨٠] **٥-(٢٦٦٨) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللهِ الأَلَدُّ الْخَصِمُ».

Chapter 3. Following The Ways Of The Jews And Christians

(المعجم ٣) - **(بَابُ اتباع سنن اليهود والنصارى)** (التحفة ٣)

[6781] 6 - (2669) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'You will certainly follow the ways (and halaits) of those who came before you, handspan by handspan, cubit by cubit, until even if they entered a lizard's hole, you would follow them.' We said: 'O Messenger of Allâh, the Jews and the Christians?' He said: 'Who else?'"

[٦٧٨١] **٦-(٢٦٦٩) حَدَّثَني** سُوَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ، شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّىٰ لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ لَاتَّبَعْتُمُوهُمْ» قُلْنَا: يَا رَسُولَ اللهِ! آلْيَهُودُ وَالنَّصَارَىٰ؟ قَالَ: «فَمَنْ؟».

[6782] (...) A similar report (as *Hadîth* no. 6781) was narrated from Zaid bin Aslam with this chain of narrators.

[٦٧٨٢] (...) حَدَّثَنِي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَعِيدِ بْنِ أَبِي مَرْيَمَ: أَخْبَرَنَا أَبُو غَسَّانَ وَهُوَ مُحَمَّدُ بْنُ مُطَرِّفٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[6783] (...) Zaid bin Aslam narrated from 'Aṭâ' bin Yasâr, and he mentioned a similar *Hadîth* (as no. 6781).

[٦٧٨٣] (...) [قَالَ أَبُو إِسْحَٰقَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ:] حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ [ابْنِ يَسَارٍ]، وَذَكَرَ الْحَدِيثَ، نَحْوَهُ.

Chapter 4. The Destruction Of Those Who Go To Extremes

(المعجم ٤) - (بَابٌ هلك المتنطعون) (التحفة ٤)

[6784] 7 - (2670) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Those who go to extremes are doomed.'" He said it three times.

[٦٧٨٤] ٧-(٢٦٧٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَيَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «هَلَكَ الْمُتَنَطِّعُونَ» قَالَهَا ثَلَاثًا.

Chapter 5. The Taking Away Of Knowledge And The Spread Of Ignorance At The End Of Time

(المعجم ٥) - (بَابُ رفع العلم وقبضه، وظهور الجهل والفتن، في آخر الزمان) (التحفة ٥)

[6785] 8 - (2671) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Among the portents of the Hour is that knowledge will be taken away, ignorance will prevail, wine will

[٦٧٨٥] ٨-(٢٦٧١) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مِنْ أَشْرَاطِ السَّاعَةِ

be drunk, and *Zinâ* will become widespread.'"	أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبُتَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزِّنَىٰ».
[6786] 9 - (...) It was narrated that Anas bin Mâlik said: "Shall I not tell you a *Hadîth* that I heard from the Messenger of Allâh ﷺ which no one who heard it will narrate to you after me? '(He ﷺ said:) Among the portents of the Hour is that knowledge will be taken away and ignorance will prevail, *Zinâ* will become widespread and wine will be drunk. Men will leave (will be less in numbers) and women will be left, until there will be one man to look after fifty women.'"	[٦٧٨٦] ٩-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي، سَمِعَهُ مِنْهُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَفْشُوَ الزِّنَىٰ، وَيُشْرَبَ الْخَمْرُ وَيَذْهَبَ الرِّجَالُ، وَتَبْقَى النِّسَاءُ، حَتَّىٰ يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمٌ وَاحِدٌ».
[6787] (...) It was narrated from Anas bin Mâlik from the Prophet ﷺ (a *Hadîth* similar to no. 6786). In the *Hadîth* of Abû Bishr and 'Abdah it says: No one will narrate to you after me; "I heard the Messenger of Allâh ﷺ say..." and he mentioned a similar report.	[٦٧٨٧] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ وَأَبُو أُسَامَةَ، كُلُّهُمْ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، وَفِي حَدِيثِ ابْنِ بِشْرٍ وَعَبْدَةَ: لَا يُحَدِّثُكُمُوهُ أَحَدٌ بَعْدِي، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ، فَذَكَرَ بِمِثْلِهِ.
[6788] 10 - (2672) It was narrated that Abû Wâ'il said: I was sitting with 'Abdullâh and Abû Mûsâ, and they said: The Messenger of Allâh ﷺ said: "Before the Hour comes there	[٦٧٨٨] ١٠-(٢٦٧٢) **حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَأَبِي، قَالَا: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ - وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا

will be days during which knowledge will be taken away, and ignorance will appear, and there will be a lot of *Harj*, and *Harj* means killing."

وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللهِ وَأَبِي مُوسَىٰ فَقَالَا: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامًا، يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ، وَالْهَرْجُ الْقَتْلُ».

[6789] (...) It was narrated that Shaqîq said: "I was sitting with 'Abdullâh and Abû Mûsâ, and they were talking to one another. They said: 'The Messenger of Allâh ﷺ said:'" A *Hadîth* like that of Wakî' and Ibn Numair (no. 6788).

[٦٧٨٩] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عُبَيْدُ اللهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ وَأَبِي مُوسَى الْأَشْعَرِيِّ قَالَا: قَالَ رَسُولُ اللهِ ﷺ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللهِ وَأَبِي مُوسَىٰ، وَهُمَا يَتَحَدَّثَانِ، فَقَالَا: قَالَ رَسُولُ اللهِ ﷺ، مِثْلَ حَدِيثِ وَكِيعٍ وَابْنِ نُمَيْرٍ.

[6790] (...) A similar report (as *Hadîth* no. 6788) was narrated from Abû Mûsâ, from the Prophet ﷺ.

[٦٧٩٠] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ الْحَنْظَلِيُّ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6791] (...) It was narrated that Abû Wâ'il said: "I was sitting with 'Abdullâh and Abû Mûsâ,

[٦٧٩١] (...) **حَدَّثَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ

and they were talking to one another, and Abû Mûsâ said: 'The Messenger of Allâh ﷺ said:''' a similar report (as *Hadîth* no. 6789).

أَبِي وَائِلٍ قَالَ: إِنِّي لَجَالِسٌ مَعَ عَبْدِ اللهِ وَأَبِي مُوسَىٰ، وَهُمَا يَتَحَدَّثَانِ، فَقَالَ أَبُو مُوسَىٰ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ.

[6792] 11 - (157) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Time will pass quickly, and knowledge will be taken away, and tribulations will appear, and miserliness will be put (in people's hearts), and there will be a lot of *Harj*.' They said: 'What is *Harj*?' He said: 'Killing.'''

[٦٧٩٢] ١١-(١٥٧) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَتَقَارَبُ الزَّمَانُ، وَيُقْبَضُ الْعِلْمُ، وَتَظْهَرُ الْفِتَنُ، وَيُلْقَى الشُّحُّ، وَيَكْثُرُ الْهَرْجُ» قَالُوا: وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ». [راجع: ٣٩٦]

[6793] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Time will pass quickly and knowledge will be taken away.''' Then he mentioned a similar *Hadîth* (as no. 6792).

[٦٧٩٣] (...) حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ الزُّهْرِيُّ، أَنَّ أَبَا هُرَيْرَةَ قال: قَالَ رَسُولُ اللهِ ﷺ: «يَتَقَارَبُ الزَّمَانُ وَيَنْقُصُ الْعِلْمُ» ثُمَّ ذَكَرَ مِثْلَهُ.

[6794] 12 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Time will pass quickly and knowledge will be taken away." Then he mentioned a similar *Hadîth* (as no. 6792).

[٦٧٩٤] ١٢-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَتَقَارَبُ الزَّمَانُ، وَيُقْبَضُ الْعِلْمُ» ثُمَّ ذَكَرَ مِثْلَ حَدِيثِهِمَا.

[6795] (...) A *Ḥadîth* like that of Az-Zuhrî from Ḥumaid from Abû Hurairah was narrated from the Prophet ﷺ, but they (the sub narrators) did not mention (the words) "miserliness will be put (in people's hearts)".

[٦٧٩٥] (...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ وعَمْرٌو النَّاقِدُ قَالُوا: أَخْبَرَنَا إِسْحَٰقُ بْن سُلَيْمَانَ، عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ، كُلُّهُمْ قَالَ: عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ الزُّهْرِيِّ عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، غَيْرَ أَنَّهُمْ لَمْ يَذْكُرُوا: «وَيُلْقَى الشُّحُّ».

[6796] 13 - (2673) 'Abdullâh bin 'Amr bin Al-'Âṣ said: "I heard the Messenger of Allâh ﷺ say: 'Allâh will not take away knowledge by snatching it away from the people. Rather, He will take away knowledge by taking away the scholars until, when there is no scholar left, people will turn to ignorant leaders who will be asked questions and will issue *Fatâwâ* (rulings) without knowledge. They will go astray and lead others astray.'"

[٦٧٩٦] ١٣ -(٢٦٧٣) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلٰكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّىٰ إِذَا لَمْ يَتْرُكْ عَالِمًا، اتَّخَذَ النَّاسُ رُؤُوسًا جُهَّالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا».

[6797] (...) A *Ḥadîth* like that of Jarîr (no. 6796) was narrated from 'Abdullâh bin 'Amr from the Prophet ﷺ. In the *Ḥadîth* of 'Umar bin 'Alî it adds: "Then I met 'Abdullâh bin 'Amr at the beginning of the year, and I asked him, and he repeated the *Ḥadîth* as he had narrated it. He said: 'I heard the Messenger of Allâh ﷺ say..."

[٦٧٩٧] (...) **حَدَّثَنَا** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ وَعَبْدَةُ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ جَرِيرٍ - وَزَادَ فِي حَدِيثِ عُمَرَ بْنِ عَلِيٍّ: ثُمَّ لَقِيتُ عَبْدَ اللهِ بْنَ عَمْرٍو، عَلَىٰ رَأْسِ الْحَوْلِ، فَسَأَلْتُهُ فَرَدَّ عَلَيَّ الْحَدِيثَ كَمَا حَدَّثَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ.

[6798] (...) A *Ḥadîth* like that of Hishâm bin 'Urwah (no. 6797) was narrated from 'Abdullâh bin 'Amr from the Prophet ﷺ.

[٦٧٩٨] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ حُمْرَانَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ: أَخْبَرَنِي أَبِي جَعْفَرٌ عَنْ عُمَرَ ابْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

[6799] 14 - (...) It was narrated that 'Urwah bin Az-Zubair said: "Âishah said to me: 'O son of my sister, I have heard that 'Abdullâh bin 'Amr will pass by us en route to *Hajj*. Go to him and ask him, for he acquired a great deal of knowledge from the Prophet ﷺ.'" He said: "I met him, and asked him about things that he remembered about the Messenger of Allâh ﷺ."

'Urwah said: "Among the things that he mentioned was that the Prophet ﷺ said: 'Allâh will not snatch knowledge away from the people. Rather He will take away the scholars, and knowledge will be taken away with them, and there will be left among the people ignorant leaders who will issue *Fatâwâ* to them without knowledge; they will go astray and lead others astray.'"

'Urwah said: "When I narrated that to 'Âishah, she could not believe it and found it strange. She said: 'Did he tell you that he heard the Prophet ﷺ say that?'"

'Urwah said: "The following year, she said to me: 'Ibn 'Amr has come; go and meet him and talk to him until you ask him about the *Hadîth* that he told you concerning knowledge.'" He said: "So I met him and asked him, and he told it to me as he had told me the first time."

'Urwah said: "When I told her that, she said: 'I do not think but he has told the truth. I think that he has neither added anything nor taken anything away.'"

[٦٧٩٩] ١٤-(. . .) **حَدَّثَنَا** حَرْمَلَةُ ابْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ، أَنَّ أَبَا الْأَسْوَدِ حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَتْ لِي عَائِشَةُ: يَا ابْنَ أُخْتِي! بَلَغَنِي أَنَّ عَبْدَ اللهِ بْنَ عَمْرٍو مَارٌّ بِنَا إِلَى الْحَجِّ، فَالْقَهُ فَاسْأَلْهُ، فَإِنَّهُ قَدْ حَمَلَ عَنِ النَّبِيِّ ﷺ عِلْمًا كَثِيرًا، قَالَ: فَلَقِيتُهُ فَسَأَلْتُهُ عَنْ أَشْيَاءَ يَذْكُرُهَا عَنْ رَسُولِ اللهِ ﷺ.

قَالَ عُرْوَةُ: فَكَانَ فِيمَا ذَكَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللهَ لَا يَنْتَزِعُ الْعِلْمَ مِنَ النَّاسِ انْتِزَاعًا، وَلٰكِنْ يَقْبِضُ الْعُلَمَاءَ فَيَرْفَعُ الْعِلْمَ مَعَهُمْ، وَيُبْقِي فِي النَّاسِ رُؤَسَاءَ جُهَّالًا، يُفْتُونَهُمْ بِغَيْرِ عِلْمٍ، فَيَضِلُّونَ وَيُضِلُّونَ».

قَالَ عُرْوَةُ: فَلَمَّا حَدَّثْتُ عَائِشَةَ بِذَلِكَ، أَعْظَمَتْ ذَلِكَ وَأَنْكَرَتْهُ، قَالَتْ: أَحَدَّثَكَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ هٰذَا؟

قَالَ عُرْوَةُ: حَتَّىٰ إِذَا كَانَ قَابِلٌ، قَالَتْ لَهُ: إِنَّ ابْنَ عَمْرٍو قَدْ قَدِمَ، فَالْقَهُ، ثُمَّ فَاتِحْهُ حَتَّىٰ تَسْأَلَهُ عَنِ الْحَدِيثِ الَّذِي ذَكَرَهُ لَكَ فِي الْعِلْمِ، قَالَ: فَلَقِيتُهُ فَسَأَلْتُهُ، فَذَكَرَهُ لِي نَحْوَ مَا حَدَّثَنِي بِهِ، فِي مَرَّتِهِ الْأُولَىٰ.

قَالَ عُرْوَةُ: فَلَمَّا أَخْبَرْتُهَا بِذَلِكَ، قَالَتْ: مَا أَحْسِبُهُ إِلَّا قَدْ صَدَقَ، أَرَاهُ لَمْ يَزِدْ فِيهِ شَيْئًا وَلَمْ يَنْقُصْ.

Chapter 6. The One Who Starts Something Good Or Something Bad; The One Who Calls Others To Guidance Or Misguidance

(المعجم ٦) - (بَابُ من سن سنة حسنة أو سيئة، ومن دعا إلى هدى أو ضلالة) (التحفة ٦)

[6800] 15 - (1017) It was narrated that Jarîr bin 'Abdullâh said: "Some Bedouins came to the Messenger of Allâh ﷺ wearing woollen garments,[1] and he saw their bad condition and that they were in need, so he urged the people to give in charity, but they were so slow that (his disapproval) could be seen in his face.

"Then an *Anṣârî* man brought a purse of silver, then another came, then they came one after another, until signs of happiness could be seen in his face. The Messenger of Allâh ﷺ said: 'Whoever starts a good practice in Islam that is followed after he is gone, there will be written for him a reward like that of those who do it, without that detracting from their reward in the slightest. Whoever starts a bad practice in Islam that is followed after he is gone, there will be written for him a burden of sin like that of those who do it, without that detracting from their burden in the slightest.'"

[٦٨٠٠] ١٥-(١٠١٧) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنِ الْأَعْمَشِ، عَنْ مُوسَى بْنِ عَبْدِ اللهِ بْنِ يَزِيدَ وَأَبِي الضُّحَىٰ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ هِلَالٍ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ: جَاءَ نَاسٌ مِنَ الْأَعْرَابِ إِلَىٰ رَسُولِ اللهِ ﷺ، عَلَيْهِمُ الصُّوفُ، فَرَأَىٰ سُوءَ حَالِهِمْ قَدْ أَصَابَتْهُمْ حَاجَةٌ، فَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ، فَأَبْطَؤُوا عَنْهُ، حَتَّىٰ رُؤِيَ ذَٰلِكَ فِي وَجْهِهِ.

قَالَ: ثُمَّ إِنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ بِصُرَّةٍ مِنْ وَرِقٍ، ثُمَّ جَاءَ آخَرُ، ثُمَّ تَتَابَعُوا حَتَّىٰ عُرِفَ السُّرُورُ فِي وَجْهِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَعُمِلَ بِهَا بَعْدَهُ، كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أُجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، فَعُمِلَ بِهَا بَعْدَهُ، كُتِبَ عَلَيْهِ

[1] During the time of the Messenger of Allâh ﷺ woolen garments were considered course clothing and were used by the poor.

مِثْلُ وِزْرِ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْءٌ». [راجع: ٢٣٥١]

[6801] (...) It was narrated that Jarîr said: "The Messenger of Allâh ﷺ delivered a *Khuṭbah* and urged people to give charity" – a *Ḥadîth* like that of Jarîr (no. 6800).

[٦٨٠١] (...) **حَدَّثَنَاهُ** يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ هِلَالٍ، عَنْ جَرِيرٍ، قَالَ: خَطَبَ رَسُولُ اللهِ ﷺ فَحَثَّ عَلَىٰ الصَّدَقَةِ. بِمَعْنَىٰ حَدِيثِ جَرِيرٍ.

[6802] (...) Jarîr bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'No one starts a good practice that is followed after he is gone...'" then he mentioned the *Ḥadîth* in full (as no. 6800).

[٦٨٠٢] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ هِلَالٍ الْعَبْسِيُّ قَالَ: قَالَ جَرِيرُ بْنُ عَبْدِ اللهِ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَسُنُّ عَبْدٌ سُنَّةً صَالِحَةً يُعْمَلُ بِهَا بَعْدَهُ» ثُمَّ ذَكَرَ تَمَامَ الْحَدِيثِ.

[6803] (...) This *Ḥadîth* was narrated from Al-Mundhir bin Jarîr, from his father, from the Prophet ﷺ (a narration similar to no. 6800).

[٦٨٠٣] (...) **حَدَّثَنِي** عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ [الْأُمَوِيُّ] قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ

مُعَاذٍ: حَدَّثَنَا أَبِي قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، بِهَٰذَا الْحَدِيثِ.

[6804] 16 - (2674) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever calls others to guidance will have a reward like that of those who follow it, without that detracting from their reward in the slightest. And whoever calls others to misguidance will have a burden of sin like that of those who follow it, without it detracting from their burden in the slightest."

[٦٨٠٤] ١٦-(٢٦٧٤) حَدَّثَنَا يَحيى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ دَعَا إِلَىٰ هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَٰلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَىٰ ضَلَالَةٍ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَٰلِكَ مِنْ آثَامِهِمْ شَيْئًا».

48. The Book Of Remembrance, Supplication, Repentance And Praying For Forgiveness

٣ - (المعجم ٤٨) - كتاب الذكر والدعاء والتوبة والاستغفار (التحفة ٣٧)

Chapter 1. Encouragement To Remember Allâh, Exalted Is He

(المعجم ١) - (بَابُ الحث على ذكر الله تعالىٰ) (التحفة ١)

[6805] 2 - (2675) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, Glorified and Exalted is He, says: I am as My slave thinks I am, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself; if he remembers Me in a gathering, I remember him in a gathering better than it; if he draws near to Me a handspan, I draw near to him an arm's length; if he draws near to Me an arm's length, I draw near to him a fathom's length; if he comes to Me walking, I go to him at speed.'"

[٦٨٠٥] ٢-(٢٦٧٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، إِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَإٍ، ذَكَرْتُهُ فِي مَلَإٍ هُمْ خَيْرٌ مِنْهُمْ، وَإِنْ تَقَرَّبَ مِنِّي شِبْرًا، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا، وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

[انظر: ٦٨٢٩ و٦٩٥٢]

[6806] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 6805), but he did not mention (the words): "If he draws near to Me an arm's length, I draw near to him a fathom's length."

[٦٨٠٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: «وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا».

[6807] 3 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ" and he mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'Allâh said: If a person draws near to Me a handspan, I draw near to him an arm's length, and if he draws near to Me an arm's length, I draw near to him a fathom's length, and if he draws near to Me a fathom's length, I come to him more quickly.'"

[٦٨٠٧] **٣-(. . .) حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وقَالَ: رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ قَالَ: إِذَا تَلَقَّانِي عَبْدٌ بِشِبْرٍ، تَلَقَّيْتُهُ بِذِرَاعٍ، وَإِذَا تَلَقَّانِي بِذِرَاعٍ، تَلَقَّيْتُهُ بِبَاعٍ، وَإِذَا تَلَقَّانِي بِبَاعٍ، جِئْتُهُ أَتَيْتُهُ بِأَسْرَعَ».

[6808] 4 - (2676) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ was traveling on the road to Makkah, and he passed by a mountain called Jumdân. He said: 'Proceed, this is Jumdân; the *Mufarridûn* have gone on ahead.' They said: 'Who are the *Mufarridûn*, O Messenger of Allâh?' He said: 'The men and women who remember Allâh a great deal.'"

[٦٨٠٨] **٤-(٢٦٧٦) حَدَّثَنَا** أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَسِيرُ فِي طَرِيقِ مَكَّةَ، فَمَرَّ عَلَىٰ جَبَلٍ يُقَالُ لَهُ جُمْدَانُ، فَقَالَ: «سِيرُوا، هَٰذَا جُمْدَانُ، سَبَقَ الْمُفَرِّدُونَ» قَالُوا: وَمَا الْمُفَرِّدُونَ؟ يَا رَسُولَ اللهِ! قَالَ: «الذَّاكِرُونَ اللهَ كَثِيرًا، وَالذَّاكِرَاتُ».

Chapter 2. The Names Of Allâh, Exalted Is He, And The Virtue Of The One Who Learns Them By Heart

(المعجم ٢) - (بَابٌ فِي أسماء الله تعالى، وفضل من أحصاها) (التحفة ٢)

[6809] 5 - (2677) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh has ninety-nine names. Whoever memorizes them will enter Paradise. Allâh is

[٦٨٠٩] **٥-(٢٦٧٧) حَدَّثَنَا** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ - وَاللَّفْظُ لِعَمْرٍو -:

Witr (One) and He loves that which is odd-numbered."

In the *Hadîth* of Ibn Abî 'Umar he (ﷺ) said: "...whoever enumerates them...."

حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ، وَاللهُ وِتْرٌ، يُحِبُّ الْوِتْرَ». وَفِي رِوَايَةِ ابْنِ أَبِي عُمَرَ: «مَنْ أَحْصَاهَا».

[6810] 6 - It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh has ninety-nine names, one hundred less one. Whoever enumerates them will enter Paradise."

Hammâm added from Abû Hurairah from the Prophet ﷺ: "He is *Witr* (One) and loves that which is odd-numbered."

[٦٨١٠] ٦-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ وَعَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ».

وَزَادَ هَمَّامٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِنَّهُ وِتْرٌ، يُحِبُّ الْوِتْرَ».

Chapter 3. Being Firm In Supplication And Not Saying: "If You Will"

(المعجم ٣) - (بَابُ العزم بالدعاء، ولا يقل: إن شئت) (التحفة ٣)

[6811] 7 - (2678) It was narrated from Anas that the Messenger of Allâh ﷺ said: "When one of you calls upon Allâh, let him be firm in his supplication, and not say, 'O Allâh, if You will then give me,' for no one can compel Allâh."

[٦٨١١] ٧-(٢٦٧٨) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَعَا أَحَدُكُمْ فَلْيَعْزِمْ فِي الدُّعَاءِ، وَلَا يَقُلِ: اللَّهُمَّ! إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّ اللهَ لَا مُسْتَكْرِهَ لَهُ».

[6812] 8 - (2679) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When one of you calls upon Allâh, let him not say: 'O Allâh, forgive me if You will,' rather let him be firm in his asking, and let him express his need in full, for nothing is too great for Allâh to give."

[٦٨١٢] ٨-(٢٦٧٩) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا دَعَا أَحَدُكُمْ فَلَا يَقُلِ: اللَّهُمَّ! اغْفِرْ لِي إِنْ شِئْتَ، وَلَكِنْ لِيَعْزِمِ الْمَسْأَلَةَ، وَلْيُعَظِّمِ الرَّغْبَةَ، فَإِنَّ اللهَ لَا يَتَعَاظَمُهُ شَيْءٌ أَعْطَاهُ».

[6813] 9 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should say: 'O Allâh, forgive me if You will, O Allâh have mercy on me if You will.' Let him be firm in his supplication, for Allâh does whatever He wills and no one can compel Him."

[٦٨١٣] ٩-(...) حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا الْحَارِثُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي ذُبَابٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ! اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ! ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمْ فِي الدُّعَاءِ، فَإِنَّ اللهَ صَانِعٌ مَا شَاءَ، لَا مُكْرِهَ لَهُ».

Chapter 4. It Is Disliked To Wish For Death Because Of Some Harm That Has Befallen One

(المعجم ٤) - (بَابُ كراهة تمني الموت، لضر نزل به) (التحفة ٤)

[6814] 10 - (2680) It was narrated from Anas that the Messenger of Allâh ﷺ said: "None of you should wish for death because of some harm that has befallen him. If he must wish for it, then let him say: 'O Allâh, keep me alive so long as living is

[٦٨١٤] ١٠-(٢٦٨٠) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ، فَإِنْ كَانَ لَا بُدَّ

good for me, and cause me to die when death is good for me.'"

مُتَمَنِّيًا فَلْيَقُلِ: اللّٰهُمَّ! أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي».

[6815] (..) A similar report (as *Hadîth* no. 6814) was narrated from Anas from the Prophet ﷺ.

[٦٨١٥] (...) **حَدَّثَنِي** ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، كِلَاهُمَا عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «مِنْ ضُرٍّ أَصَابَهُ».

[6816] 11 - (...) Anas said: "Were it not that the Messenger of Allâh ﷺ said: 'None of you should wish for death,' I would have wished for it."

[٦٨١٦] ١١-(...) **حَدَّثَنِي** حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ عَنِ النَّضْرِ بْنِ أَنَسٍ وَأَنَسٌ يَوْمَئِذٍ حَيٌّ، قَالَ: قَالَ أَنَسٌ: لَوْلَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ» لَتَمَنَّيْتُهُ.

[6817] 12 - (2681) It was narrated that Qais bin Abî Hâzim said: "We entered upon Khabbâb who had been cauterized seven times on his stomach. He said: 'Were it not that the Messenger of Allâh ﷺ forbade us to pray for death, I would have prayed for it.'"

[٦٨١٧] ١٢-(٢٦٨١) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: دَخَلْنَا عَلَىٰ خَبَّابٍ وَقَدِ اكْتَوَىٰ سَبْعَ كَيَّاتٍ فِي بَطْنِهِ، فَقَالَ: لَوْ مَا أَنَّ رَسُولَ اللهِ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ، لَدَعَوْتُ بِهِ.

[6818] (...) It was narrated from Ismâ'îl with this chain of narrators (a *Hadîth* similar to no. 6817).

[٦٨١٨] (...) **حَدَّثَنَاه** إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ وَجَرِيرُ بْنُ عَبْدِ الْحَمِيدِ وَوَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ:

حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ وَيَحْيَى بْنُ حَبِيبٍ قَالَا: حَدَّثَنَا مُعْتَمِرٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بِهَٰذَا الْإِسْنَادِ.

[6819] 13 - (2682) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ" and he mentioned a number of *Aḥadîth*, including the following: "The Messenger of Allâh ﷺ said: 'None of you should wish for death or pray for it before it comes to him. When one of you dies, his good deeds come to an end. Surely, a longer life of a believer is nothing but good for him.'"

[٦٨١٩] ١٣-(٢٦٨٢) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ، وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ، إِنَّهُ إِذَا مَاتَ أَحَدُكُمُ انْقَطَعَ عَمَلُهُ، وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنَ عُمُرُهُ إِلَّا خَيْرًا».

Chapter 5. Whoever Loves To Meet Allâh, Allâh Loves To Meet Him, And Whoever Hates To Meet Allâh, Allâh Hates To Meet Him

(المعجم ٥) - (بَابُ من أحب لقاء الله، أحب الله لقاءه. ومن كره لقاء الله، كره الله لقاءه) (التحفة ٥)

[6820] 14 - (2683) It was narrated from 'Ubâdah bin Aṣ-Ṣâmit that the Prophet of Allâh ﷺ said: "Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him."

[٦٨٢٠] ١٤-(٢٦٨٣) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللهِ، أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ، كَرِهَ اللهُ لِقَاءَهُ».

[6821] (...) Anas bin Mâlik narrated a similar report (as *Ḥadîth* no. 6820) from 'Ubâdah bin Aṣ-Ṣâmit, from the Prophet ﷺ.

[٦٨٢١] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ:

سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنْ عُبَادَةَ ابْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6822] 15 - (2684) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.' I said: 'O Prophet of Allâh, (do you mean) hating death? For we all hate death.' He said: 'It is not like that. But when the believer is given glad tidings of the mercy of Allâh and His good pleasure and Paradise, he loves to meet Allâh and Allâh loves to meet him. But when the disbeliever is given the news of the punishment and wrath of Allâh, he hates to meet Allâh and Allâh hates to meet him.'"

[٦٨٢٢] ١٥ -(٢٦٨٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ الرُّزِّيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللهِ، أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ، كَرِهَ اللهُ لِقَاءَهُ» فَقُلْتُ: يَا نَبِيَّ اللهِ! أَكَرَاهِيَةُ الْمَوْتِ؟ فَكُلُّنَا نَكْرَهُ الْمَوْتَ، فَقَالَ: «لَيْسَ كَذَلِكَ، وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللهِ وَرِضْوَانِهِ وَجَنَّتِهِ، أَحَبَّ لِقَاءَ اللهِ، فَأَحَبَّ اللهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللهِ وَسَخَطِهِ، كَرِهَ لِقَاءَ اللهِ، وَكَرِهَ اللهُ لِقَاءَهُ».

[6823] (...) It was narrated from Qatâdah with this chain of narrators (a *Hadîth* similar to no. 6822).

[٦٨٢٣] (...) حَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ.

[6824] 16 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him, and death comes before meeting Allâh."

[٦٨٢٤] ١٦ -(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحِ بْنِ هَانِئٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللهِ، أَحَبَّ اللهُ

لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ، كَرِهَ اللهُ لِقَاءَهُ، وَالْمَوْتُ قَبْلَ لِقَاءِ اللهِ».

[6825] (...) 'Âishah narrated that the Messenger of Allâh ﷺ said:..., a similar *Hadîth* (as no. 6824).

[٦٨٢٥] (. . .) حَدَّثَنَاه إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاءُ عَنْ عَامِرٍ: حَدَّثَنِي شُرَيْحُ بْنُ هَانِيءٍ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ، بِمِثْلِهِ.

[6826] 17 - (2685) It was narrated from Shuraih bin Hâni', that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.'" He (the sub narrator) said: "I went to 'Âishah and said: 'O Mother of the Believers, I heard Abû Hurairah narrate a *Hadîth* from the Messenger of Allâh ﷺ, and if that is the case then we are doomed.' She said: 'The one who is doomed is the one who is doomed according to the words of the Messenger of Allâh ﷺ. Why do you say that?' He said: 'The Messenger of Allâh ﷺ said: "Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him," but there is no one among us who does not hate death.' She said: The Messenger of Allâh ﷺ did say that, but it is not what you

[٦٨٢٦] ١٧ -(٢٦٨٥) حَدَّثَنَا سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ شُرَيْحِ بْنِ هَانِيءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللهِ، أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ، كَرِهَ اللهُ لِقَاءَهُ» قَالَ: فَأَتَيْتُ عَائِشَةَ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! سَمِعْتُ أَبَا هُرَيْرَةَ يَذْكُرُ عَنْ رَسُولِ اللهِ ﷺ حَدِيثًا، إِنْ كَانَ كَذٰلِكَ فَقَدْ هَلَكْنَا، فَقَالَتْ: إِنَّ الْهَالِكَ مَنْ هَلَكَ بِقَوْلِ رَسُولِ اللهِ ﷺ، وَمَا ذَاكَ؟ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللهِ، أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ، كَرِهَ اللهُ لِقَاءَهُ» وَلَيْسَ مِنَّا أَحَدٌ إِلَّا وَهُوَ يَكْرَهُ الْمَوْتَ، فَقَالَتْ: قَدْ قَالَهُ رَسُولُ اللهِ ﷺ، وَلَيْسَ بِالَّذِي تَذْهَبُ إِلَيْهِ، وَلٰكِنْ إِذَا شَخَصَ الْبَصَرُ، وَحَشْرَجَ الصَّدْرُ، وَاقْشَعَرَّ

think. Rather, when the eyes grow dim, the chest rattles, the skin shrinks and the fingers convulse, it is at that point whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.'"

الْجِلْدُ، وَتَشَنَّجَتِ الأَصَابِعُ، فَعِنْدَ ذٰلِكَ، مَنْ أَحَبَّ لِقَاءَ اللهِ، أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ، كَرِهَ اللهُ لِقَاءَهُ.

[6827] (...) A *Hadîth* like that of 'Abthar (no. 6826) was narrated from Mutarrif with this chain of narrators.

[٦٨٢٧] (...) **حَدَّثَنَاه** إِسْحَاقُ [بْنُ إِبْرَاهِيمَ] الْحَنْظَلِيُّ: أَخْبَرَنِي جَرِيرٌ عَنْ مُطَرِّفٍ بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ عَبْثَرٍ.

[6828] 18 - (2686) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him."

[٦٨٢٨] **١٨-(٢٦٨٦) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللهِ، أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ، كَرِهَ اللهُ لِقَاءَهُ».

Chapter 6. The Virtue Of Remembrance, Supplication, Drawing Close To Allâh And Thinking Positively Of Him

(المعجم ٦) - (بَابُ فضل الذكر والدعاء، والتقرب إلى الله تعالىٰ وحسن الظن به) (التحفة ٦)

[6829] 19 - (2675) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh says: I am as My slave thinks I am, and I am with him when he calls upon Me.'"

[٦٨٢٩] **١٩-(٢٦٧٥) حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا دَعَانِي». [راجع: ٦٨٠٥]

[6830] 20 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh says: 'If My slave draws near to Me a handspan, I draw near to him an arm's length, and if he draws near to Me an arm's length, I draw near to him a fathom's length, and if he comes to Me walking, I go to him at speed.'"

[٦٨٣٠] ٢٠-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ بَشَّارِ بْنِ عُثْمَانَ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ، وَابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ وَهُوَ التَّيْمِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللهُ عَزَّ وَجَلَّ: إِذَا تَقَرَّبَ عَبْدِي مِنِّي شِبْرًا، تَقَرَّبْتُ مِنْهُ ذِرَاعًا، وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا - أَوْ بُوعًا - وَإِذَا أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

[6831] (...) Mu'tamir narrated it from his father with this chain of narrators (a *Hadîth* similar to no. 6830), but he did not mention (the words): "If he comes to Me walking, I go to him at speed."

[٦٨٣١] (...) **وَحَدَّثَنَاهُ** مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ الْقَيْسِيُّ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: «إِذَا أَتَانِي يَمْشِي، [أَتَيْتُهُ هَرْوَلَةً]».

[6832] 21 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh says: 'I am as My slave thinks I am, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself; if he remembers Me in a gathering, I remember him in a gathering better than it; if he draws near to Me a handspan, I draw near to him an arm's length; if he draws near to me an arm's length, I draw near to him a fathom's length; if he comes to Me walking, I go to him at speed."

[٦٨٣٢] ٢١-(...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَإٍ، ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُم، وَإِنِ اقْتَرَبَ إِلَيَّ شِبْرًا، اقْتَرَبْتُ إِلَيْهِ ذِرَاعًا، وَإِنِ اقْتَرَبَ إِلَيَّ ذِرَاعًا، اقْتَرَبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

[6833] 22 - (2687) It was narrated from Abû Dharr that the Messenger of Allâh ﷺ said: "Allâh, Glorified and Exalted is He, said: 'Whoever does a good deed will have a ten fold reward and more, and whoever does a bad deed its recompense is one like it, or I will forgive him. Whoever draws near to Me a handspan, I draw near to him an arm's length; and whoever draws near to Me an arm's length, I draw near to him a fathom's length; and whoever comes to Me walking, I go to him at speed. Whoever meets me with an earthful of sins (but) not associating anything with Me, I will meet him with a similar amount of forgiveness."

[٦٨٣٣] ٢٢-(٢٦٨٧) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ عَزَّ وَجَلَّ: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَأَزِيدُ، وَمَنْ جَاءَ بِالسَّيِّئَةِ، فَجَزَاءُ سَيِّئَةٍ مِثْلُهَا، أَوْ أَغْفِرُ، وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا، تَقَرَّبْتُ مِنْهُ ذِرَاعًا، وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا، وَمَنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً، وَمَنْ لَقِيَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً لَا يُشْرِكُ بِي شَيْئًا، لَقِيتُهُ بِمِثْلِهَا مَغْفِرَةً».

[قَالَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ: حَدَّثَنَا وَكِيعٌ بِهَٰذَا الْحَدِيثِ].

[6834] (...) A similar report (as *Hadîth* no. 6833) was narrated from Al-A'mash with this chain of narrators, except that he did not said: "He will have a ten fold reward or more."

[٦٨٣٤] (...) **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: «فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزِيدُ».

Chapter 7. It Is Disliked To Pray For Punishment To Be Brought Forward In This World

(المعجم ٧) - (بَابُ كراهة الدعاء بتعجيل العقوبة في الدنيا) (التحفة ٧)

[6835] 23 - (2688) It was narrated from Anas that the Messenger of Allâh ﷺ visited a Muslim man who was sick and had grown feeble like a chicken. The Messenger of Allâh ﷺ said

[٦٨٣٥] ٢٣-(٢٦٨٨) **حَدَّثَنَا** أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْحَسَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ عَادَ

to him: "Did you pray (Allâh) for anything or ask for it?" He said: "Yes, I used to say: 'O Allâh, whatever punishment You would give me in the Hereafter, bring it forward in this world.'" The Messenger of Allâh ﷺ said: "*Subhân-Allâh*! You cannot bear it. Why didn't you say, O Allâh, give us good in this world and good in the Hereafter and save us from the torment of the Fire." Then he prayed to Allâh for him, and He healed him.

[6836] (...) Humaid narrated it with this chain of narrators (a *Hadîth* similar to no. 6835), up to the words, "...and save us from the torment of the Fire," and he did not mention the words that came after that.

[6837] 24 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ entered upon one of his Companions to visit him as he was sick, and he had become like a chicken – a *Hadîth* like that of Humaid (no. 6836), except that he (ﷺ) said: "You cannot bear the punishment of Allâh." And he (the narrator) did not mention (the words), "Then he prayed to Allâh for him, and He healed him."

[6838] (...) It was narrated from Anas from the Prophet ﷺ with this chain of narrators (a *Hadîth* similar to no. 6835).

رَجُلًا مِنَ الْمُسْلِمِينَ قَدْ خَفَتَ فَصَارَ مِثْلَ الْفَرْخِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «هَلْ كُنْتَ تَدْعُو بِشَيْءٍ أَوْ تَسْأَلُهُ إِيَّاهُ؟» قَالَ: نَعَمْ. كُنْتُ أَقُولُ: اللّٰهُمَّ! مَا كُنْتَ مُعَاقِبِي بِهِ فِي الْآخِرَةِ، فَعَجِّلْهُ لِي فِي الدُّنْيَا، فَقَالَ رَسُولُ اللهِ ﷺ: «سُبْحَانَ اللهِ! لَا تُطِيقُهُ - أَوْ لَا تَسْتَطِيعُهُ - أَفَلَا قُلْتَ: اللّٰهُمَّ! آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ» قَالَ: فَدَعَا اللهَ لَهُ، فَشَفَاهُ.

[٦٨٣٦] (...) **حَدَّثَنَاه** عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ بِهٰذَا الْإِسْنَادِ، إِلَىٰ قَوْلِهِ: «وَقِنَا عَذَابَ النَّارِ» وَلَمْ يَذْكُرِ الزِّيَادَةَ.

[٦٨٣٧] ٢٤-(...) **وحَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَىٰ رَجُلٍ مِنْ أَصْحَابِهِ يَعُودُهُ، وَقَدْ صَارَ كَالْفَرْخِ، بِمَعْنَىٰ حَدِيثِ حُمَيْدٍ، غَيْرَ أَنَّهُ قَالَ: «لَا طَاقَةَ لَكَ بِعَذَابِ اللّٰهِ» وَلَمْ يَذْكُرْ: فَدَعَا اللهَ لَهُ: فَشَفَاهُ.

[٦٨٣٨] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا سَالِمُ بْنُ

نوحٍ الْعَطَّارُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهَٰذَا الْحَدِيثِ.

Chapter 8. The Virtues Of Gathering To Remember Allâh (*Adh-Dhikr*)

(المعجم ٨) - (بَابُ فضل مجالس الذكر) (التحفة ٨)

[6839] 25 - (2689) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, Blessed and Exalted is He, has angels who travel about, with no other task but to seek out gatherings of *Adh-Dhikr* (remembrance of Allâh). When they find a gathering in which Allâh is remembered, they sit with them, and encircle them with their wings, until they fill the space between earth and the first heaven. When they part, they (the angels) ascend to the heaven, and Allâh, Glorified and Exalted is He, asks them, although He knows best: 'From where have you come?' They say: 'We have come from some of Your slaves on earth, who were Glorifying You, proclaiming Your Greatness, proclaiming Your Oneness, Praising You and asking of You.' He says: 'What are they asking of Me?' They say: 'They are asking You for Your Paradise.' He says: 'Have they seen My Paradise?' They say: No, O Our Lord. He says: 'And what if they saw My Paradise?' They say: 'And they are seeking Your protection.' He says:

[٦٨٣٩] ٢٥-(٢٦٨٩) حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلّٰهِ تَبَارَكَ وَتَعَالَىٰ مَلَائِكَةً سَيَّارَةً، فُضُلًا يَبْتَغُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ، وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ، حَتَّىٰ يَمْلَؤُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا، فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَىٰ السَّمَاءِ، قَالَ: فَيَسْأَلُهُمُ اللهُ عَزَّ وَجَلَّ، وَهُوَ أَعْلَمُ بِهِمْ: مِنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادٍ لَكَ فِي الْأَرْضِ، يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ، قَالَ: وَمَاذَا يَسْأَلُونِي؟ قَالُوا: يَسْأَلُونَكَ جَنَّتَكَ، قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لَا، أَيْ رَبِّ! قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي؟، قَالُوا: وَيَسْتَجِيرُونَكَ، قَالَ: وَمِمَّ يَسْتَجِيرُونَنِي؟ قَالُوا: مِنْ نَارِكَ يَا رَبِّ!

'From what are they seeking My protection?' They say: 'From Your Fire, O Lord.' He says: 'And what if they saw My Fire?' They say: 'And they are asking You for forgiveness.' He says: 'I have forgiven them, and given them what they asked for, and granted them protection from that which they sought My protection.' They say: 'Lord, among them is so-and-so, a sinner who was merely passing by, then he sat with them.' He says: 'Him too I have forgiven. They are people whose companion will not be miserable.'"

قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لَا، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي؟، قَالُوا: وَيَسْتَغْفِرُونَكَ، قَالَ: فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ، وَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجَرْتُهُمْ مِمَّا اسْتَجَارُوا، قَالَ: يَقُولُونَ: رَبِّ! فِيهِمْ فُلَانٌ، عَبْدٌ خَطَّاءٌ، إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ، قَالَ: فَيَقُولُ: وَلَهُ غَفَرْتُ، هُمُ الْقَوْمُ لَا يَشْقَىٰ بِهِمْ جَلِيسُهُمْ».

Chapter 9. The Virtue Of The Supplication: "O Allâh, Give Us Good In This World And Good In The Hereafter, And Save Us From The Torment Of The Fire"

(المعجم ٩) - (بَابُ فضل الدعاء باللّٰهُمَّ آتنا في الدنيا حسنةً، وفي الْآخرة حسنة، وقنا عذاب النار)

(التحفة ٩)

[6840] 26 - (2690) It was narrated that 'Abdul-'Azîz bin Suhaib said: Qatâdah asked Anas: Which supplication did the Prophet ﷺ say the most?' He said: The supplication that he said the most was: *"Allâhumma âtinâ fid-dunyâ' ḥasanah wa fil-âkhirati ḥasanah, wa qinâ 'adhâban-nâr.* (O Allâh, give us good in this world and good in the Hereafter and save us from the torment of the Fire.)"

When Anas wanted to say a supplication, he would say these words, and when he had a specific need he would include these words in his supplication.

[٦٨٤٠] ٢٦-(٢٦٩٠) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ صُهَيْبٍ قَالَ: سَأَلَ قَتَادَةُ أَنَسًا: أَيُّ دَعْوَةٍ كَانَ يَدْعُو بِهَا النَّبِيُّ ﷺ أَكْثَرَ؟ قَالَ: كَانَ أَكْثَرُ دَعْوَةٍ يَدْعُو بِهَا يَقُولُ: «اللّٰهُمَّ! آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ».

قَالَ: وَكَانَ أَنَسٌ، إِذَا أَرَادَ أَنْ يَدْعُوَ بِدَعْوَةٍ، دَعَا بِهَا، فَإِذَا أَرَادَ أَنْ يَدْعُوَ بِدُعَاءٍ، دَعَا بِهَا فِيهِ.

[6841] 27 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ used to say: '*Rabbanâ âtinâ fid-dunyâ' ḥasanah wa fil-âkhirati ḥasanah, wa qinâ 'adhâban-nâr.* (O Allâh, give us good in this world and good in the Hereafter and save us from the torment of the Fire.)'"

[٦٨٤١] ٢٧-(...) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ».

Chapter 10. The Virtue Of *Tahlîl* (Saying *Lâ Ilâha Illallâh*), *Tasbîḥ* (Saying *Subḥân Allâh*) And *Du'â'* (Supplication)

(المعجم ١٠) - (بَابُ فضل التهليل والتسبيح والدعاء) (التحفة ١٠)

[6842] 28 - (2691) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever says: '*Lâ ilâha illâllâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu, wa huwa 'alâ kulli shay'in qadîr* (None has the right to be worshipped but Allâh alone with no partner or associate, His is the dominion, to Him is praise and He has power over all things)' one hundred times in a day, it will be the equivalent of his freeing one hundred slaves, and one hundred good deeds will be recorded for him, and one hundred bad deeds will be erased for him, and it will be a protection for him against the *Shaiṭân* all day until evening comes, and no one will do anything better than what he has done except one who does more than that. And whoever says: '*Subḥân Allahi wa biḥamdihi* (Glory and praise is to Allâh)'

[٦٨٤٢] ٢٨-(٢٦٩١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ، مِائَةَ مَرَّةٍ، كَانَتْ لَهُ عِدْلَ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ، يَوْمَهُ ذٰلِكَ، حَتَّىٰ يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذٰلِكَ، وَمَنْ قَالَ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، فِي يَوْمٍ، مِائَةَ مَرَّةٍ، حُطَّتْ خَطَايَاهُ، وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

one hundred times in a day, his sins will be erased, even if they are like the foam of the sea."

[6843] 29 - (2692) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever says in the morning and in the evening: '*Subḥân Allahi wa biḥamdihi* (Glory and praise his to Allâh)' one hundred times, no one will come on the Day of Resurrection with anything better than what he has done, except one who said something like what he said, or more than that."

[٦٨٤٣] ٢٩-(٢٦٩٢) حَدَّثَني مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ عَنْ سُهَيْلٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ، حِينَ يُصْبِحُ وَحِينَ يُمْسِي: سُبْحَانَ اللهِ وَبِحَمْدِهِ، مِائَةَ مَرَّةٍ، لَمْ يَأْتِ أَحَدٌ، يَوْمَ الْقِيَامَةِ، بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ عَلَيْهِ».

[6844] 30 - (2693) It was narrated that 'Amr bin Maimûn said: "Whoever says: '*Lâ ilâha illâllâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu, wa huwa 'alâ kulli shay'in qadîr* (None has the right to be worshipped but Allâh alone with no partner or associate, His is the dominion, to Him be praise and He has power over all things)' tens times, he will be like one who freed four slaves among the sons of Ismâ'îl.

[٦٨٤٤] ٣٠-(٢٦٩٣) حَدَّثَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ أَبُو أَيُّوبَ الْغَيْلَانِيُّ: حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْعَقَدِيَّ، حَدَّثَنَا عُمَرُ وَ هُوَ ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَٰقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: مَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مِرَارٍ، كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ.

[6845] (...) A similar report (as *Ḥadîth* no. 6844) was narrated from Ash-Sha'bî from Rabî' bin Khuthaim. (Ash-Sha'bî) said: "I said to Rabî': 'From whom did you hear it?' He said: 'From 'Amr bin Maimûn.'"

[٦٨٤٥] وَقَالَ سُلَيْمَانُ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عُمَرُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ، عَنْ رَبِيعِ بْنِ [خُثَيْمٍ]، بِمِثْلِ ذَٰلِكَ، قَالَ: فَقُلْتُ

He said: "I went to 'Amr bin Maimûn and said: 'From whom did you hear it?' He said: 'From Ibn Abî Laila.'" He said: "I went to Ibn Abî Laila and said: 'From whom did you hear it?' He said: 'From Abû Ayyûb Al-Anṣârî, who narrated it from the Messenger of Allâh ﷺ.'"

لِلرَّبِيعِ: مِمَّنْ سَمِعْتَهُ؟ قَالَ: مِنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: فَأَتَيْتُ عَمْرَو بْنَ مَيْمُونٍ فَقُلْتُ: مِمَّنْ سَمِعْتَهُ؟ قَالَ: مِنِ ابْنِ أَبِي لَيْلَىٰ، قَالَ فَأَتَيْتُ ابْنَ أَبِي لَيْلَىٰ فَقُلْتُ: مِمَّنْ سَمِعْتَهُ؟ قَالَ: مِنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، يُحَدِّثُهُ عَنْ رَسُولِ اللهِ ﷺ.

[6846] 31 - (2694) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Two words that are light on the tongue and heavy in the Scale, and beloved to the Most Merciful: *Subḥân Allâhi wa biḥamdihi, Subḥân Allâhil-'aẓîm* (Glory and praise be to Allâh, and Glory to be Allâh the Almighty).'"

[٦٨٤٦] **٣١-(٢٦٩٤) حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَىٰ اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَىٰ الرَّحْمَٰنِ، سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيمِ».

[6847] 32 - (2695) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: Saying '*Subḥân Allâhi wal-ḥamdu-lillâhi, wa lâ ilâha illallâhu wallâhu Akbar* (Saying 'Glory is to Allâh, praise is to Allâh, none has the right to be worshipped but Allâh and Allâh is most great)' is dearer to me than everything upon which the sun rises.'"

[٦٨٤٧] **٣٢-(٢٦٩٥) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَأَنْ أَقُولَ: سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلَٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ».

[6848] 33 - (2696) It was narrated from Muṣ'ab bin Sa'd that his father said: "A Bedouin

[٦٨٤٨] **٣٣-(٢٦٩٦) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ

came to the Messenger of Allâh ﷺ and said: 'Teach me a word that I may say.' He said: 'Say: "*Lâ ilâha illâllâhu wahdahu lâ sharîka lahu, Allâhu akbar kabîra, wal-hamdulillâhi khâthîra, wa subhân Allâhi rabbil-'âlamîn, lâ hawla wa lâ quwwata illâ billâhil-'Azîzil-Hakîm* (None has the right to be worshipped but Allâh alone, with no partner or associate, Allâh is most great, much praise be to Allâh, glory is to Allâh the Lord of the worlds, and there is no power and no strength except with Allâh, the Almighty, the Most Wise)."'

"He said: 'These are for my Lord; what is there for me?' He said: 'Say: '*Allâhum-maghfirlî, warhamnî wahdinî, warzuqnî* (O Allâh, forgive me, have mercy on me, guide me and grant me provision).'"

Mûsâ (a narrator) said: "As for (the words) 'keep me safe and sound,' I think he said it, but I do not know." Ibn Abî Shaibah did not mention the words of Mûsâ in his *Hadîth*.

وَابْنُ نُمَيْرٍ عَنْ مُوسَى الْجُهَنِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُوسَىٰ الْجُهَنِيُّ عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَ: عَلِّمْنِي كَلَامًا أَقُولُهُ، قَالَ: «قُلْ: لَا إِلَٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلّٰهِ كَثِيرًا وسُبْحَانَ اللهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَزِيزِ الْحَكِيمِ». قَالَ: فَهَؤُلَاءِ لِرَبِّي، فَمَا لِي؟ قَالَ: «قُلِ اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي».

قَالَ مُوسَى: أَمَّا عَافِنِي، فَأَنَا أَتَوَهَّمُ وَمَا أَدْرِي، وَلَمْ يَذْكُرِ ابْنُ أَبِي شَيْبَةَ فِي حَدِيثِهِ قَوْلَ مُوسَىٰ.

[6849] 34 - (2697) Abû Mâlik Al-Ashja'î narrated that his father said: "The Messenger of Allâh ﷺ used to teach those who became Muslim to say: '*Allâhum-maghfirlî, warhamnî wahdinî, warzuqnî* (O Allâh, forgive me, have mercy on me, guide me and grant me provision).'"

[٦٨٤٩] ٣٤-(٢٦٩٧) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُ مَنْ أَسْلَمَ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي».

[6850] 35 - (...) Abû Mâlik Al-Ashja'î narrated that his father said: "If a man became Muslim,

[٦٨٥٠] ٣٥-(...) حَدَّثَنَا سَعِيدُ بْنُ أَزْهَرَ الْوَاسِطِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو

the Prophet ﷺ would teach him the prayer, then he would tell him to say these words: *'Allâhum-maghfirlî, warḥamnî wahdinî, wa 'âfinî, warzuqnî* (O Allâh, forgive me, have mercy on me, guide me, keep me safe and sound, and grant me provision).'"

مَالِكٍ الْأَشْجَعِيُّ عَنْ أَبِيهِ قَالَ: كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَّمَهُ النَّبِيُّ ﷺ الصَّلَاةَ، ثُمَّ أَمَرَهُ أَنْ يَدْعُوَ بِهٰؤُلَاءِ الْكَلِمَاتِ: «اللّٰهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي».

[6851] 36 - (...) Abû Mâlik narrated that his father heard the Prophet ﷺ say, when a man came to him and said: "O Messenger of Allâh ﷺ, what should I say when I ask of my Lord?" He ﷺ said: "Say: *'Allâhummaghfirlî, warḥamnî wahdinî, wa 'âfinî, warzuqnî* (O Allâh, forgive me, have mercy on me, keep me safe and sound, and grant me provision),'" and he held his fingers together except the thumb and said: "These words sum up (good) for you in this world and in the Hereafter."

[٦٨٥١] ٣٦-(...) حَدَّثَنِي زُهَيرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هٰرُونَ: أَخْبَرَنَا أَبُو مَالِكٍ عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! كَيْفَ أَقُولُ حِينَ أَسْأَلُ رَبِّي؟ قَالَ: «قُلِ اللّٰهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي» وَيَجْمَعُ أَصَابِعَهُ إِلَّا الْإِبْهَامَ «فَإِنَّ هٰؤُلَاءِ تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتَكَ».

[6852] 37 - (2698) It was narrated from Muṣ'ab bin Sa'd: My father told me: "We were with the Messenger of Allâh ﷺ and he said: 'Is it too difficult for any one of you to earn one thousand *Ḥasanah* (good deeds) every day?' One of those who were sitting with him asked him: 'How can one of us earn one thousand *Ḥasanah*?' He said: 'If he says one hundred *Tasbîḥ*, (saying *'Subḥân Allâh*) then one thousand *Ḥasanah* will be recorded for him, and one thousand bad deeds will be erased for him.'"

[٦٨٥٢] ٣٧-(٢٦٩٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْوَانُ وَعَلِيُّ بْنُ مُسْهِرٍ عَنْ مُوسَى الْجُهَنِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا مُوسَىٰ الْجُهَنِيُّ عَنْ مُصْعَبِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، وَيُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ».

Chapter 11. The Virtue Of Gathering To Read Qur'ân And To Remember Allâh

[6853] 38 - (2699) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever removes a worldly hardship from a believer, Allâh will remove one of the hardships of the Day of Resurrection from him. Whoever grants respite to (a debtor) who is in difficulty, Allâh will grant him relief in this world and in the Hereafter. Whoever conceals (the fault of) a Muslim in this world, Allâh will conceal him (his faults) in this world and in the Hereafter. Allâh will help a person so long as he is helping his brother. Whoever follows a path seeking knowledge, Allâh will make a path to Paradise easy for him. No people gather in one of the houses of Allâh, reciting the Book of Allâh and studying it together, but tranquility will descend upon them, mercy will overshadow them, the angels will surround them and Allâh will mention them to those who are with Him. Whoever is slowed down by his deeds, his lineage will not help him to get ahead.'"

[6854] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a *Hadîth* like that of Abû Mu'âwiyah (no. 6853),

(المعجم ١١) - (بَابُ فضل الاجتماع على تلاوة القرآن، وعلى الذكر) (التحفة ١١)

[٦٨٥٣] ٣٨-(٢٦٩٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَىٰ مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللهُ لَهُ بِهِ طَرِيقًا إِلَىٰ الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللهِ، يَتْلُونَ كِتَابَ اللهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

[٦٨٥٤] (...) حَدَّثَنَاهُ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو

except that in the *Hadîth* of Abû Usâmah there is no mention of granting respite to (a debtor) who is in difficulty.

أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ أَبِي - وَفِي حَدِيثِ أَبِي أُسَامَةَ: حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّ حَدِيثَ أَبِي أُسَامَةَ لَيْسَ فِيهِ ذِكْرُ التَّيْسِيرِ عَلَى الْمُعْسِرِ.

[6855] 39 - (2700) It was narrated that Al-Agharr Abû Muslim said: "I bear witness that Abû Hurairah and Abû Sa'eed Al-Khudrî bore witness, that the Prophet ﷺ said: 'No people sit and remember Allâh, Glorified and Exalted is He, but the angels surround them, mercy overshadows them, tranquility descends upon them and Allâh mentions them to those who are with Him.'"

[٦٨٥٥] **٣٩**-(٢٧٠٠) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ أَبَا إِسْحَٰقَ يُحَدِّثُ عَنِ الْأَغَرِّ أَبِي مُسْلِمٍ، أَنَّهُ قَالَ: أَشْهَدُ عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ».

[6856] (...) Shu'bah narrated a similar report (as *Hadîth* no. 6855) with this chain of narrators.

[٦٨٥٦] (...) **وَحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا شُعْبَةُ فِي هَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[6857] 40 - (2701) It was narrated that Abû Sa'eed Al-Khudrî said: Mu'âwiyah came out to a circle (gathering) in the *Masjid* and said: Why are you sitting here? They said: We are sitting to remember Allâh. He said: By Allâh, are you only

[٦٨٥٧] **٤٠**-(٢٧٠١) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ عَنْ أَبِي نَعَامَةَ السَّعْدِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: خَرَجَ مُعَاوِيَةُ عَلَى حَلْقَةٍ فِي الْمَسْجِدِ، فَقَالَ: مَا

sitting for that purpose? They said: By Allâh, we are only sitting fr mat purpose. He said: I did not ask you to swear because I am accusing you. There is no one of my status in relation to the Messenger of Allâh ﷺ who has narrated fewer *Aḥadîth* from him than me. The Messenger of Allâh ﷺ came out to a circle of his Companions and said: "Why are you sitting here?" They said: "We are sitting to remember Allâh, and praise Him for having guided us to Islam and blessed us with it." He said: "By Allâh, are you only sitting for that purpose?" They said: "By Allâh, we are only sitting for that purpose." He said: "I did not ask you to swear because I am accusing you, but Jibrîl came to me and told me that Allâh was boasting of you to the angels."

أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللهَ، قَالَ: آللّهِ! مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللهِ! مَا أَجْلَسَنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ، وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللهِ ﷺ أَقَلَّ عَنْهُ حَدِيثًا مِنِّي، وَإِنَّ رَسُولَ اللهِ ﷺ خَرَجَ عَلَىٰ حَلْقَةٍ مِنْ أَصْحَابِهِ، فَقَالَ: «مَا أَجْلَسَكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ اللهَ وَنَحْمَدُهُ عَلَىٰ مَا هَدَانَا لِلْإِسْلَامِ، وَمَنَّ بِهِ عَلَيْنَا، قَالَ: «آللهِ! مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟» [قَالُوا: وَاللهِ! مَا أَجْلَسَنَا إِلَّا ذَاكَ]، قَالَ: «أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ، وَلٰكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي؛ أَنَّ اللهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمُ الْمَلَائِكَةَ».

Chapter 12. It Is Recommend To Pray For Forgiveness A Great Deal

(المعجم ١٢) - (بَابُ استحباب الاستغفار والاستكثار منه) (التحفة ١٢)

[6858] 41 - (2702) It was narrated from Al-Agharr Al-Muzanî, who was a Companion of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "There is some kind of shadow upon my heart, so I ask Allâh for forgiveness one hundred times a day."

[٦٨٥٨] ٤١-(٢٧٠٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، جَمِيعًا عَنْ حَمَّادٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنِ الْأَغَرِّ الْمُزَنِيِّ وَكَانَتْ لَهُ صُحْبَةٌ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّهُ لَيُغَانُ عَلَىٰ قَلْبِي، وَإِنِّي لَأَسْتَغْفِرُ اللهَ فِي الْيَوْمِ مِائَةَ مَرَّةٍ».

[6859] 42 - (...) It was narrated that Abû Burdah said: "I heard Al-Agharr, who was one of the Companions of the Prophet ﷺ, telling Ibn 'Umar: 'The Messenger of Allâh ﷺ said: O people, repent to Allâh, for I repent to Allâh one hundred times a day.' "

[٦٨٥٩] ٤٢-(...) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ الْأَغَرَّ - وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ - يُحَدِّثُ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَا أَيُّهَا النَّاسُ! تُوبُوا إِلَى اللهِ، فَإِنِّي أَتُوبُ إِلَى اللهِ - فِي الْيَوْمِ - مِائَةَ مَرَّةٍ».

[6860] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadîth* similar to no. 6859).

[٦٨٦٠] (...) **حَدَّثَنَاه** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ وَعَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، كُلُّهُمْ عَنْ شُعْبَةَ فِي هَٰذَا الْإِسْنَادِ.

[6861] 43 - (2703) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever repents before the sun rises from its place of setting, Allâh will accept his repentance.'"

[٦٨٦١] ٤٣-(٢٧٠٣) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ، كُلُّهُمْ عَنْ هِشَامٍ؛ وَحَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، تَابَ اللهُ عَلَيْهِ».

Chapter 13. It Is Recommend To Lower One's Voice When Saying Remembrance, Except In The Cases Where It Is Commanded To Raise The Voice Such As The *Talbiyah* Etc. It Is Recommend To Say A Great Deal, "There Is No Power And No Strength Except With Allâh"

[6862] 44 - (2704) It was narrated that Abû Mûsâ said: "We were with the Prophet ﷺ on a journey, and the people started to recite *Takbîr* (saying: *Allâhu-Akbar*) in loud voices. The Prophet ﷺ said: 'O people, be kind to yourselves, for you are not calling upon one who is deaf or absent; you are calling upon One Who is All-Hearing, Ever Near, and He is with you.' I was behind him, and I was saying: '*Lâ ḥawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh).' He said: 'O 'Abdullâh bin Qais, shall I tell you of one of the treasures of Paradise?' I said: 'Yes, O Messenger of Allâh.' He said: 'Say: "*Lâ ḥawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh)."

[6863] (...) A similar report (as *Ḥadîth* no. 6862) was narrated from 'Âṣim with this chain of narrators.

(المعجم ١٣) - (بَابُ استحباب خفض الصوت بالذكر إلَّا في المواضع التي ورد الشرع برفعه فيها كالتلبية وغيرها واستحباب الإكثار من قول لَا حول ولَا قوّة إلَّا باللهِ)

(التحفة ١٣)

[٦٨٦٢] ٤٤-(٢٧٠٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ وَأَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَىٰ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَجَعَلَ النَّاسُ يَجْهَرُونَ بِالتَّكْبِيرِ، فَقَالَ النَّبِيُّ ﷺ: «أَيُّهَا النَّاسُ! ارْبَعُوا عَلَىٰ أَنْفُسِكُمْ، إِنَّكُمْ لَيْسَ تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّكُمْ تَدْعُونَهُ سَمِيعًا قَرِيبًا وَ هُوَ مَعَكُمْ» قَالَ: وَأَنَا خَلْفَهُ، وَأَنَا أَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، فَقَالَ: «يَا عَبْدَ اللهِ بْنَ قَيْسٍ! أَلَا أَدُلُّكَ عَلَىٰ كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فَقُلْتُ: بَلَىٰ يَا رَسُولَ اللهِ! قَالَ: «قُلْ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ».

[٦٨٦٣] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَأَبُو سَعِيدٍ الْأَشَجُّ، جَمِيعًا عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنْ عَاصِمٍ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[6864] 45 - (...) It was narrated from Abû Mûsâ that they were with the Messenger of Allâh ﷺ, climbing up a hill, and one man, every time he climbed a hill, called out: "*Lâ ilâha illâllâhu, wallâhu akbar* (None has the right to be worshiped but Allâh, and Allâh is most great)." The Prophet of Allâh ﷺ said: "You are not calling upon one who is deaf or absent." And he said: "O Abû Mûsâ," or "O 'Abdullâh bin Qais, shall I not tell you of a word that is one of the treasures of Paradise?" I said: "What is it, O Messenger of Allâh?" He said: "*Lâ ḥawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh)."

[٦٨٦٤] ٤٥-(...) **حَدَّثَنَا** أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَىٰ أَنَّهُمْ كَانُوا مَعَ رَسُولِ اللهِ ﷺ، وَهُمْ يَصْعَدُونَ فِي ثَنِيَّةٍ، قَالَ: فَجَعَلَ رَجُلٌ، كُلَّمَا عَلَا ثَنِيَّةً، نَادَىٰ: لَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، قَالَ: فَقَالَ نَبِيُّ اللهِ ﷺ: «إِنَّكُمْ لَا تُنَادُونَ أَصَمَّ وَلَا غَائِبًا» قَالَ: فَقَالَ: «يَا أَبَا مُوسَىٰ! أَوْ يَا عَبْدَ اللهِ بْنَ قَيْسٍ! أَلَا أَدُلُّكَ عَلَىٰ كَلِمَةٍ مِنْ كَنْزِ الْجَنَّةِ؟» قُلْتُ: مَا هِيَ؟ يَا رَسُولَ اللهِ! قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ».

[6865] (...) It was narrated that Abû Mûsâ said: "While the Messenger of Allâh ﷺ" and he narrated a similar report (as *Ḥadîth* no. 6864).

[٦٨٦٥] (...) **وحَدَّثَناه** مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ عَنْ أَبِي مُوسَىٰ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ، فَذَكَرَ نَحْوَهُ.

[6866] (...) It was narrated that Abû Mûsâ said: "While we were with the Prophet ﷺ on a journey..." and he mentioned a *Ḥadîth* like that of 'Âṣim (no. 6862).

[٦٨٦٦] (...) **حَدَّثَنَا** خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَىٰ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَذَكَرَ نَحْوَ حَدِيثِ عَاصِمٍ.

[6867] 46 - (...) It was narrated that Abû Mûsâ said: "We were with the Messenger of Allâh ﷺ on a campaign..." and he mentioned the *Ḥadîth* and said in it: "...The

[٦٨٦٧] ٤٦-(...) **وحَدَّثَنَاهُ** إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي عُثْمَانَ، عَنْ

One Whom you are calling is closer to one of you than the neck of his mount." And there is no mention in his (the sub narrator's) *Ḥadîth* of (the phrase): "*Lâ ḥawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh)."

أَبِي مُوسَىٰ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي غَزَاةٍ، فَذَكَرَ الْحَدِيثَ، وَقَالَ فِيهِ: «وَالَّذِي تَدْعُونَهُ أَقْرَبُ إِلَىٰ أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَةِ أَحَدِكُم»، وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

[6868] 47 - (...) It was narrated that Abû Mûsâ Al-Ash'arî said: "The Messenger of Allâh ﷺ said to me: 'Shall I not tell you of a word that is one of the treasures of Paradise' – or 'of one of the treasures of Paradise?' I said: 'Yes.' He said: "*Lâ ḥawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh).'"

[٦٨٦٨] ٤٧-(...) حَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا عُثْمَانُ وَهُوَ ابْنُ غِيَاثٍ: حَدَّثَنَا أَبُو عُثْمَانَ عَنْ أَبِي مُوسَىٰ الْأَشْعَرِيِّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «أَلَا أَدُلُّكَ عَلَىٰ كَلِمَةٍ مِنْ كُنُوزِ الْجَنَّةِ - أَوْ قَالَ - عَلَىٰ كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فَقُلْتُ: بَلَىٰ، فَقَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ».

Chapter 14. Supplications And Seeking Refuge With Allâh

(المعجم ١٤) - (بَابُ الدعوات والتعوذ) (التحفة ١٤)

[6869] 48 - (2705) It was narrated from Abû Bakr that he said to the Messenger of Allâh ﷺ: "Teach me a supplication that I may say during my prayer." He said: "Say: '*Allâhumma, innî ẓalamtu nafsî ẓulman kabîra, wa lâ yaghfirudh-dhunûba illâ anta, faghfirlî maghfiratan min 'indika wârḥamnî, innaka antal-ghafûrur-raḥîm* (O Allâh, I have wronged myself greatly and no one forgives sins but You, so grant me forgiveness from You and have

[٦٨٦٩] ٤٨-(٢٧٠٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَن يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ؛ أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي، قَالَ: «قُلِ: اللَّهُمَّ! إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَبِيرًا - وَقَالَ قُتَيْبَةُ: كَثِيرًا - وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي

مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

mercy on me, for You are the Oft-Forgiving, Most Merciful).'"

[٦٨٧٠] (...) وحدَّثنيه أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي رَجُلٌ سَمَّاهُ وَعَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ قَالَ لِرَسُولِ اللهِ ﷺ: عَلِّمْنِي، يَا رَسُولَ اللهِ! دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي وَفِي بَيْتِي، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ، غَيْرَ أَنَّهُ قَالَ: «ظُلْمًا كَثِيرًا»

[6870] (...) 'Abdullâh bin 'Amr bin Al-'Âṣ said: "Abû Bakr Aṣ-Ṣiddîq said to the Messenger of Allâh ﷺ: 'O Messenger of Allâh, teach me a supplication which I may say in my prayer and in my house...'" then he mentioned a *Ḥadîth* like that of Al-Laith (no. 6869).

[٦٨٧١] ٤٩-(٥٨٩) حدَّثنا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو بِهَؤُلَاءِ الدَّعَوَاتِ: «اللَّهُمَّ! فَإِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَىٰ، وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، اللَّهُمَّ! اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ

[6871] 49 - (589) (sic) It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to say these supplications: "*Allâhumma innî a'ûdhu bika min fitnatin-nâri wa 'adhâbin-nâr, wa fitnatil-qabri wa 'adhâbil-qabr, wa min sharri fitnatil-ghinâ wa min sharri fitnatil-faqr, wa a'ûdhu bika min sharri fitnatil-masîḥid-dajjâl. Allâhumma aghsil khaṭâyâya bima'ith-thalji wal-bard, wa naqqi qalbî minal-khaṭâya kamâ naqqaita ath-thawb al-abyaḍa minad-danas. Wa bâ'îd bainî wa baina khaṭâyâya kamâ bâ'adta bainal-mashriqi wal-maghrib. Allâhumma innî a'ûdhu bika min al-kasali wal-harami wal-ma'thami wal-maghram* (O Allâh, I seek

refuge with You from the trial of the Fire, and the torment of the Fire, and the trial of the grave, and the torment of the grave, from the evils of the trial of wealth and from the evils of the trial of poverty, and I seek refuge with You from the evil of the trial of the *Dajjâl*. O Allâh, wash away my sins with the water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of dirt. Put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allâh, I seek refuge with You from laziness, old age, sin and heavy debt)."

بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَأْثَمِ وَالْمَغْرَمِ».

[راجع: ١٣٢٥]

[6872] (...) It was narrated from Hishâm with this chain of narrators a similar *Hadîth* as no. 6871.

[٦٨٧٢] (...) وحَدَّثَناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ.

Chapter 15. Seeking Refuge With Allâh From Helplessness, Laziness Etc.

(المعجم ١٥) - (بَابُ التعوذ من العجز والكسل وغيره) (التحفة ١٥)

[6873] 50 - (2706) Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma, innî a'ûdhu bika minal- 'ajzi wal-kasali, al-jubni wal-harhmi, wal-bukhli, wa a'ûdhu bika min 'adhâbil-qabri, wa min fitnatil-mahyâ wal-mamât* (O Allâh, I seek refuge with You from helplessness, laziness, cowardice, old age and miserliness. I seek refuge with You from the torment of the grave and from the trials of life and death).'"

[٦٨٧٣] ٥٠-(٢٧٠٦) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ - قَالَ: وَأَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ، وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[6874] (...) A similar report (as *Ḥadîth* no. 6873) was narrated from Anas from the Prophet ﷺ, except that in the *Ḥadîth* of Yazîd it does not say: "...and from the trials of life and death."

[٦٨٧٤] (...) **وحَدَّثَنَا** أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُعْتَمِرٌ، كِلَاهُمَا عَنِ التَّيْمِيِّ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّ يَزِيدَ لَيْسَ فِي حَدِيثِهِ قَوْلُهُ: «وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[6875] 51- (...) It was narrated from Anas bin Mâlik that the Prophet ﷺ sought refuge with Allâh from things that he mentioned, and from miserliness (a *Ḥadîth* smilar to no. 6873).

[٦٨٧٥] **٥١**-(...) **حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ مُبَارَكٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ تَعَوَّذَ مِنْ أَشْيَاءَ ذَكَرَهَا، وَالْبُخْلِ.

[6876] 52 - (...) It was narrated that Anas said: "The Prophet ﷺ used to say this supplication: '*Allâhumma, innî a'ûdhu bika minal-bukhli, wal-kasli wa ardhalil-'umuri, wa 'adhâbil-qabri, wa fitnatil-maḥyâ wal-mamât* (O Allâh, I seek refuge with You from miserliness, laziness, utter senility, the torment of the grave and the trials of life and death).'"

[٦٨٧٦] **٥٢**-(...) **حَدَّثَنِي** أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ الْعَمِّيُّ: حَدَّثَنَا هَٰرُونُ الْأَعْوَرُ: حَدَّثَنَا شُعَيْبُ بْنُ الْحَبْحَابِ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو بِهَٰؤُلَاءِ الدَّعَوَاتِ: «اللّٰهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَأَرْذَلِ الْعُمُرِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

Chapter 16. Seeking Refuge From A Bad End, And Misery Etc.

(المعجم ١٦) - **(بَابٌ: في التعوذ من سوء القضاء ودرك الشقاء وغيره)**

(التحفة ١٦)

[6877] 53 - (2707) It was narrated from Abû Hurairah that

[٦٨٧٧] **٥٣**-(٢٧٠٧) **حَدَّثَنِي** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا

the Prophet ﷺ used to seek refuge with Allâh from a bad end, from misery, from the malicious joy of enemies and from severe calamity.

'Amr said in his *Hadîth*: "Sufyân said: 'I think that I added one of them.'"

سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي سُمَيٌّ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ سُوءِ الْقَضَاءِ، وَمِنْ دَرَكِ الشَّقَاءِ، وَمِنْ شَمَاتَةِ الْأَعْدَاءِ، وَمِنْ جَهْدِ الْبَلَاءِ.

قَالَ عَمْرٌو فِي حَدِيثِهِ: قَالَ سُفْيَانُ: أَشُكُّ أَنِّي زِدْتُ وَاحِدَةً مِنْهَا.

[6878] 54 - (2708) Sa'd bin Abî Waqqâs said: I heard Khawlah bint Hakîm As-Sulamiyyah say: I heard the Messenger of Allâh ﷺ say: "Whoever stops at a place and says: *'A'ûdhu bikalimâtillâhit-tâmmâti min sharri mâ khalaq* (I seek refuge in the Perfect Words of Allâh from the evil of that which He has created),' nothing will harm him until he moves on from that place."

[٦٨٧٨] ٥٤-(٢٧٠٨) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ الْحَارِثِ بْنِ يَعْقُوبَ، أَنَّ يَعْقُوبَ بْنَ عَبْدِ اللهِ حَدَّثَهُ، أَنَّهُ سَمِعَ بُسْرَ بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: سَمِعْتُ خَوْلَةَ بِنْتَ حَكِيمٍ السُّلَمِيَّةَ تَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرُّهُ شَيْءٌ، حَتَّىٰ يَرْتَحِلَ مِنْ مَنْزِلِهِ ذٰلِكَ».

[6879] 55 - (...) It was narrated from Sa'd bin Abî Waqqâs, from Khawlah bint Hakîm As-Sulamiyyah, that she heard the Messenger of Allâh ﷺ say: "When one of you stops at a place, let him say: *'A'ûdhu bikalimâtillâhit-tâmmâti min sharri mâ khalaq* (I seek

[٦٨٧٩] ٥٥-(...) وحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ، كِلَاهُمَا عَنِ ابْنِ وَهْبٍ - وَاللَّفْظُ لِهَارُونَ -: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ - قَالَ -: وأَخْبَرَنَا عَمْرٌو وَ هُوَ ابْنُ

refuge in the Perfect Words of Allâh from the evil of that which He has created).' Then nothing will harm him until he moves on from there."

الْحَارِثِ؛ أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ وَالْحَارِثَ بْنَ يَعْقُوبَ حَدَّثَاهُ عَنْ يَعْقُوبَ ابْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ السُّلَمِيَّةِ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا نَزَلَ أَحَدُكُمْ مَنْزِلًا فَلْيَقُلْ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، فَإِنَّهُ لَا يَضُرُّهُ شَيْءٌ حَتَّىٰ يَرْتَحِلَ مِنْهُ».

[6880] (2709) It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, I was stung by a scorpion last night.' He said: 'If you had said, when evening came, *"A'ûdhu bikalimâtillâhit-tâmmâti min sharri mâ khalaq* (I seek refuge in the Perfect Words of Allâh from the evil of that which He has created)" it would not have harmed you.'"

[٦٨٨٠] (٢٧٠٩) **قَالَ** يَعْقُوبُ: وَقَالَ الْقَعْقَاعُ بْنُ حَكِيمٍ عَنْ ذَكْوَانَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! مَا لَقِيتُ مِنْ عَقْرَبٍ لَدَغَتْنِي الْبَارِحَةَ! قَالَ: «أَمَا لَوْ قُلْتَ حِينَ أَمْسَيْتَ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ تَضُرَّكَ».

[6881] (...) Abû Hurairah said: "A man said: 'O Messenger of Allâh, A scorpion stung me last night...'" A *Hadîth* like that of Ibn Wahb (no. 6880).

[٦٨٨١] (...) **وحَدَّثَنِي** عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنِي اللَّيْثُ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ يَعْقُوبَ؛ أَنَّهُ ذَكَرَ لَهُ؛ أَنَّ أَبَا صَالِحٍ مَوْلَىٰ غَطَفَانَ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! لَدَغَتْنِي عَقْرَبٌ، بِمِثْلِ حَدِيثِ ابْنِ وَهْبٍ.

Chapter 17. Supplication When Going To Sleep

[6882] 56 - (2710) Al-Barâ' bin 'Âzib narrated that the Messenger of Allâh ﷺ said: "When you go to bed, perform *Wuḍû'* as for prayer, then lie down on your right side, then say: '*Allâhumma, aslamtu wajhî ilaika, wa fawwaḍtu amrî ilaika, wa alja'tu ẓahrî ilaika, raghbatan wa rahbatan ilaika, lâ malja' wa lâ manjâ minka illâ ilaika, âmantu bikitâbikalladhî anzalta wa binabiyykalladhî arsalt* (O Allâh, I have turned my face towards You and entrusted my affairs to You and relied completely upon You, out of hope and fear of You. There is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent).' Make these your last words. Then if you die that night, you will have died in a state of *Fiṭrah*."

He said: "I repeated them in order to memorize them, and I said: 'I believe in Your Messenger whom You have sent,' and he said: 'Say: "I believe in Your Prophet whom You have sent."'

[6883] (...) This *Ḥadîth* was narrated from Al-Barâ' bin 'Âzib from the Prophet ﷺ, but the *Ḥadîth* of Manṣûr (no. 6882) is

(المعجم ١٧) - **(بَابُ الدعاء عند النوم)** (التحفة ١٧)

[٦٨٨٢] ٥٦-(٢٧١٠) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أَخَذْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَىٰ شِقِّكَ الْأَيْمَنِ، ثُمَّ قُلِ: اللّٰهُمَّ! إِنِّي أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، وَاجْعَلْهُنَّ مِنْ آخِرِ كَلَامِكَ، فَإِنْ مُتَّ مِنْ لَيْلَتِكَ، مُتَّ وَأَنْتَ عَلَى الْفِطْرَةِ».

قَالَ: فَرَدَّدْتُهُنَّ لِأَسْتَذْكِرَهُنَّ فَقُلْتُ: آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ، قَالَ: «قُلْ آمَنْتُ بِنَبِيِّكَ الَّذِي أَرْسَلْتَ».

[٦٨٨٣] (. . .) **وحَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللهِ يَعْنِي ابْنَ إِدْرِيسَ، قَالَ: سَمِعْتُ حُصَيْنًا عَنْ

more complete. In the *Hadîth* of Husain it adds (in the end): "...And when morning comes he will attain good."

سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ، غَيْرَ أَنَّ مَنْصُورًا أَتَمُّ حَدِيثًا، وَزَادَ فِي حَدِيثِ حُصَيْنٍ: «وَإِنْ أَصْبَحَ أَصَابَ خَيْرًا».

[6884] 57 - (...) It was narrated from Al-Barâ' bin 'Âzib that the Prophet ﷺ told a man, when he went to bed at night, to say: "*Allâhumma aslamtu nafsî ilaika, wa wajjahtu wajhî ilaik, wa alja'tu zahrî ilaika, wa fawwadtu amrî ilaika, raghbatan wa rahbatan ilaika, la malja' wa lâ manjâ minka illâ ilaika, âmantu bikitâbikalladhî anzalta wa birasûlikalladhî arsalt* (O Allâh, I have submitted myself to You, and turned my face to You, and relied completely upon You, and delegated my affairs to You, out of hope and fear of You. There is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed, and in Your Messenger whom You have sent). Then if he dies, he will have died in a state of *Fitrah*."

[٦٨٨٤] ٥٧-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ وَأَبُو دَاوُدَ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ رَجُلًا إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ، أَنْ يَقُولَ: «اللّٰهُمَّ! أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، فَإِنْ مَاتَ مَاتَ عَلَىٰ الْفِطْرَةِ» وَلَمْ يَذْكُرِ ابْنُ بَشَّارٍ فِي حَدِيثِهِ: مِنَ اللَّيْلِ.

[6885] 58 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ said to a man: 'O so-and-so, when you go to your bed...'" – a *Hadîth* like that of 'Amr bin Murrah (no. 6889), except that he said: "...and Your Prophet whom You have

[٦٨٨٥] ٥٨-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَٰقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِرَجُلٍ: «يَا فُلَانُ! إِذَا أَوَيْتَ إِلَىٰ فِرَاشِكَ» بِمِثْلِ حَدِيثِ عَمْرِو

sent. Then if you die that night, you will have died in a state of *Fiṭrah*, and if you live till morning you will attain good."

ابْنِ مُرَّةَ، غَيْرَ أَنَّهُ قَالَ: «وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مُتَّ مِنْ لَيْلَتِكَ مُتَّ عَلَىٰ الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ أَصَبْتَ خَيْرًا».

[6886] (...) Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ told a man..." a similar report (as Ḥadîth no. 6885), but he did not mention: "...and if you live till morning you will attain good."

[٦٨٨٦] (...) **حَدَّثَنَا** ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ؛ أَنَّهُ سَمِعَ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: أَمَرَ رَسُولُ اللهِ ﷺ رَجُلًا، بِمِثْلِهِ، وَلَمْ يَذْكُرْ: «وَإِنْ أَصْبَحْتَ أَصَبْتَ خَيْرًا».

[6887] 59 - (2711) It was narrated from Al-Barâ' that when the Prophet ﷺ went to bed, he said: "*Allâhumma, biskmika aḥyâ wa bismika amût* (O Allâh, in Your Name I live and in Your Name I die)." And when he woke up he said: "*Al-ḥamdulillâhilladhî aḥyânâ ba'da mâ amâtanâ, wa ilaihin-nushûr* (Praise be to Allâh Who has given us life after He caused us to die, and to Him is the Resurrection)."

[٦٨٨٧] **٥٩-(٢٧١١) حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ بْنِ أَبِي السَّفَرِ، عَنْ أَبِي بَكْرِ ابْنِ أَبِي مُوسَىٰ، عَنِ الْبَرَاءِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ، قَالَ: «اللّٰهُمَّ! بِاسْمِكَ أَحْيَا وَبِاسْمِكَ أَمُوتُ»، وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلّٰهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ».

[6888] 60 - (2712) It was narrated from 'Abdullâh bin 'Umar, that he ordered a man when he went to lie down, to say:

"*Allâhumma khalaqta nafsî, wa anta tawaffâhâ, laka mamâtuhâ wa maḥyâhâ, in aḥyaitahâ fâḥfaẓhâ, wa in amattahâ faghfir laha. Allâhumma, (innî) as-alukal-'âfiyah* (O Allâh, You have created my soul and it is for You

[٦٨٨٨] **٦٠-(٢٧١٢) حَدَّثَنَا** عُقْبَةُ ابْنُ مُكْرَمٍ الْعَمِّيُّ وأَبُو بَكْرِ بْنُ نَافِعٍ قَالَا: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ الْحَارِثِ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّهُ أَمَرَ رَجُلًا إِذَا أَخَذَ مَضْجَعَهُ، قَالَ: «اللّٰهُمَّ! خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ

to take it in death. Its death and its life are in Your Hand. If You cause it to live then protect it and if You cause it to die then forgive it. O Allâh, I ask You to keep me safe and sound)."

A man said to him: "Did you hear that from 'Umar?" He said: "From one who is better than 'Umar, from the Messenger of Allâh ﷺ."

Ibn Nâfi' said in his report: "It was narrated from 'Abdullâh bin Al-Hârith," and he did not say: "I heard."

[6889] 61 - (2713) It was narrated that Suhail said: "Abû Sâlih used to tell us, if one of us wanted to sleep, to lie down on his right side and say: *'Allâhumma, rabbas-samâwâti wa rabbal-ardi, wa rabbal-'arshil-'azîm, rabbanâ wa rabba kulli shay'in fâliqal-habbi wan-nawâ, wa munzilat-tawrâti wal-injîli wal-furqân, a'ûdhu bika min sharri kulli shay'in anta âkhidhun bi nâsiyatihi, Allâhumma, antal-awwalu fa laisa qablaka shay'un, wa antal-âkhiru fa laisa ba'daka shai'un, wa antaz-zâhiru fa laisa fawqaka shay'un, wa antal-bâtinu fa laisa dûnaka shay'un, iqdi 'annâd-daina wa aghninâ min al-faqr* (O Allâh, Lord of the heavens and the earth, and Lord of the Mighty Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the *Tawrâh*, the *Injîl* and the *Furqân* (Qur'ân), I seek refuge in You from the evil of all things that You seize by the

أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا، اللّٰهُمَّ! [إِنِّي] أَسْأَلُكَ الْعَافِيَةَ» فَقَالَ لَهُ رَجُلٌ: أَسَمِعْتَ هٰذَا مِنْ عُمَرَ؟ فَقَالَ: مِنْ خَيْرٍ مِنْ عُمَرَ، مِنْ رَسُولِ اللهِ ﷺ.

قَالَ ابْنُ نَافِعٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللهِ ابْنِ الْحَارِثِ، وَلَمْ يَذْكُرْ: سَمِعْتُ.

[٦٨٨٩] ٦١-(٢٧١٣) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ قَالَ: كَانَ أَبُو صَالِحٍ يَأْمُرُنَا، إِذَا أَرَادَ أَحَدُنَا أَنْ يَنَامَ، أَنْ يَضْطَجِعَ عَلَىٰ شِقِّهِ الْأَيْمَنِ، ثُمَّ يَقُولُ: «اللّٰهُمَّ! رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَىٰ، وَمُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللّٰهُمَّ! أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ» وَكَانَ يَرْوِي ذٰلِكَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

forelock [i.e., have full control over them]. O Allâh, You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Manifest (*Az-Ẓâhir*) and there is nothing above You; You are the Hidden (*Al-Bâṭin*) and there is nothing beyond You. Settle our debt and spare us from poverty).' "

"He narrated that from Abû Hurairah, from the Prophet ﷺ."

[6890] 62 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ used to tell us, if one of us went to his bed, to say..." a *Ḥadîth* like that of Jarîr (no. 6889), and he said: "And from the evil of every beast that You seize by the forelock."

[٦٨٩٠] ٦٢-(...) وحَدَّثَني عَبْدُ الْحميدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَّانَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنَا، إِذَا أَخَذْنَا مَضَاجِعَنَا أَنْ نَقُولَ، بِمِثْلِ حَدِيثِ جَرِيرٍ وَقَالَ: «مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا».

[6891] 63 - (...) It was narrated that Abû Hurairah said: Fâṭimah came to the Prophet ﷺ to ask him for a servant, and he said to her: "Say: O Allâh, Lord of the seven heavens..." a *Ḥadîth* like that of Suhail from his father (no. 6889).

[٦٨٩١] ٦٣-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عُبَيْدَةَ قَالَ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ كِلَاهُمَا عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَتْ فَاطِمَةُ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِمًا فَقَالَ لَهَا «قُولِي: اللّٰهُمَّ! رَبَّ السَّمَاوَاتِ السَّبْعِ» بِمِثْلِ حَدِيثِ سُهَيْلٍ عَنْ أَبِيهِ.

[6892] 64 - (2714) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When one of you goes to his bed, let him take the edge of his *Izâr* (lower garment) and dust off his bed with it, and let him say the Name of Allâh, for he does not know what came onto it after he left it. Then when he wants to lie down, let him lie down on his right side and say: '*Subḥanaka rabbî, bika waḍa'tu janbî, wa bika arfa'uhu, in amskta nafsî faghfirlî wa in arsaltahâ fâḥfaẓhâ bimâ taḥfaẓu bihi 'ibâdakaṣ-ṣâliḥîn* (Glory is to You my Lord, by Your Grace I lay myself down and by Your Grace I get up again. If You keep my soul, then forgive it and if You send it back, then protect it with that with which You protect Your believing slaves).'"

[٦٨٩٢] ٦٤-(٢٧١٤) حَدَّثَنَا إِسْحَٰقُ ابْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا عُبَيْدُ اللهِ: حَدَّثَنِي سَعِيدُ ابْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أَوَىٰ أَحَدُكُمْ إِلَىٰ فِرَاشِهِ فَلْيَأْخُذْ دَاخِلَةَ إِزَارِهِ، فَلْيَنْفُضْ بِهَا فِرَاشَهُ، وَلْيُسَمِّ اللهَ، فَإِنَّهُ لَا يَعْلَمُ مَا خَلَفَهُ بَعْدَهُ عَلَىٰ فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يَضْطَجِعَ، فَلْيَضْطَجِعْ عَلَىٰ شِقِّهِ الْأَيْمَنِ، وَلْيَقُلْ: سُبْحَانَكَ رَبِّي، بِكَ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَاغْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ».

[6893] (...) It was narrated from 'Ubaid bin 'Umar with this chain of narrators (a *Ḥadîth* similar to no. 6892), and he (ﷺ) said: "Then let him say: 'In Your Name my Lord I lay myself down, and if you bring my soul back to life then have mercy on it.'"

[٦٨٩٣] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ بِهَٰذَا الْإِسْنَادِ، وَقَالَ: «ثُمَّ لْيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، فَإِنْ أَحْيَيْتَ نَفْسِي فَارْحَمْهَا».

[6894] 64 - (2715) It was narrated from Anas that when the Messenger of Allâh ﷺ went to his bed he would say: "*Al-Ḥamdulillâhilladhi aṭ'amnâ wa saqânâ wa kafânâ wa âwânâ, fakam mimman lâ kâfiya lahu wa lâmu'wiya* (Praise is to Allâh

[٦٨٩٤] ٦٤-(٢٧١٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَوَىٰ إِلَىٰ فِرَاشِهِ قَالَ: «الْحَمْدُ للهِ الَّذِي أَطْعَمَنَا

Who has fed us and given us to drink, and has sufficed us and provided us with shelter; how many are there for whom there is no one to suffice and no one to provide shelter)."

وَسَقَانَا، وَكَفَانَا وَآوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِيَ».

Chapter 18. Supplications (Of The Prophet ﷺ)

(المعجم ١٨) - (بَابٌ: فِي الأَدْعِيَةِ)
(التحفة ١٨)

[6895] 65 - (2716) It was narrated that Farwah bin Nawfal Al-Ashja'î said: "I asked 'Âishah about how the Messenger of Allâh ﷺ used to call upon Allâh in supplication, and she said: 'He used to say: *Allâhumma, innî a'ûdhu bika min sharri mâ 'amiltu wa min sharri mâ lam a'mal* (O Allâh, I seek refuge with You from the evil of that which I have done, and from the evil of that which I have not done).'"

[٦٨٩٥] ٦٥-(٢٧١٦) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِيَحْيَىٰ -: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ الْأَشْجَعِيِّ قَالَ: سَأَلْتُ عَائِشَةَ عَمَّا كَانَ رَسُولُ اللهِ ﷺ يَدْعُو بِهِ اللهَ، قَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

[6896] (...) It was narrated that Farwah bin Nawfal said: "I asked 'Âishah about the supplication with which the Messenger of Allâh ﷺ used to call upon Allâh, and she said: 'He used to say: *Allâhumma, innî a'ûdhu bika min sharri mâ 'amiltu wa sharri mâ lam a'mal* (O Allâh, I seek refuge with You from the evil of that which I have done, and the evil of that which I have not done).'"

[٦٨٩٦] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ هِلَالٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ دُعَاءٍ كَانَ يَدْعُو بِهِ رَسُولُ اللهِ ﷺ، فَقَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَشَرِّ مَا لَمْ أَعْمَلْ».

[6897] (...) A similar report (as no. 6896) was narrated from Ḥuṣain with this chain of narrators, but in the *Ḥadîth* of Muḥammad

[٦٨٩٧] (...) **حَدَّثَنَاهُ** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ

bin Ja'far it says: "...*wa min sharri mâ lam a'mal* (and from the evil of that which I have not done)."

جَبَلَةَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ بِهٰذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ «وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

[6898] 66 - (...) It was narrated from 'Âishah that the Prophet ﷺ used to say in his supplication: "*Allâhumma, innî a'ûdhu bika min sharri mâ 'amiltu wa sharri mâ lam a'mal* (O Allâh, I seek refuge with You from the evil of that which I have done, and the evil of that which I have not done)."

[٦٨٩٨] ٦٦-(...) وحَدَّثَني عَبْدُ اللهِ بْنُ هَاشِمٍ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَوْزَاعِيِّ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُعَائِهِ: «اللّٰهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَشَرِّ مَا لَمْ أَعْمَلْ».

[6899] 67 - (2717) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ used to say: "*Allâhumma laka aslamtu wa bika âmantu wa 'alaika tawakkaltu, wa ilaika anabtu, wa bika khâṣamtu. Allâhumma innî a'ûdhu bi'izzatika – lâ ilâha illa anta – an tuḍillanî, antal-ḥayyulladhî lâ yamûtu, wal-jinnu wal-insu yamûtûn* (O Allâh, to You have I submitted, in You have I believed, upon You I have relied, to You have I turned in repentance, with Your help have I fought my adversaries. O Allâh, I seek refuge in Your glory – none has the right to be worshipped but You – from Your sending me astray, for You are the Ever-Living Who does not die, but jinn and men die)."

[٦٨٩٩] ٦٧-(٢٧١٧) حَدَّثَني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَمْرٍو أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ: حَدَّثَني ابْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمُرَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «اللّٰهُمَّ! لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، اللّٰهُمَّ! إِنِّي أَعُوذُ بِعِزَّتِكَ - لَا إِلَهَ إِلَّا أَنْتَ - أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ».

[6900] 68 - (2718) It was narrated from Abû Hurairah that when the Prophet ﷺ was on a journey and the time just before dawn came he would say: "*Samma' sâmi'un bi-ḥamdillâhi wa ḥusni balâ'ihi 'alainâ, rabbanâ ṣâḥibnâ wa afḍil 'alainâ, 'â'idhabillâhi min an-nâr* (Let one who hears us convey our praise of Allâh for His blessing upon us. Our Lord, accompany us and bestow Your Grace upon us. I seek refuge with Allâh from the Fire)."

[٦٩٠٠] ٦٨-(٢٧١٨) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا كَانَ فِي سَفَرٍ وَأَسْحَرَ، يَقُولُ: «سَمَّعَ سَامِعٌ بِحَمْدِ اللهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا، رَبَّنَا صَاحِبْنَا وَأَفْضِلْ عَلَيْنَا، عَائِذًا بِاللهِ مِنَ النَّارِ».

[6901] 70 - (2719) It was narrated from Abû Burdah bin Abî Mûsâ Al-Ash'arî from his father that the Prophet ﷺ used to say this supplication: "*Allâhummaghfirlî khaṭîy'atî wa jahlî, wa isrâfî fî amrî, wa mâ anta a'lamu bihi minnî, Allâhummaghfirlî jiddî wa hazlî, wa khaṭa'î wa 'amdî, wa kullu dhâlika 'indî. Allâhummaghfirlî mâ qaddamtu wa mâ akh-khartu, wa mâ asrartu, wa mâ a'lantu, wa mâ anta a'lamu bihi minnî, antal-muqaddimu wa antal-mu'akh-khiru, wa anta 'ala kulli shay'in qadîr* (O Allâh, forgive me for my sins and ignorance, for my extravagance in my affairs and for what You know better than me. O Allâh, forgive me (for what I have done) seriously and in jest, inadvertently and deliberately; all of that is from me. O Allâh, forgive me my past and future sins, what I have done hidden and what I have done openly, and what You know better

[٦٩٠١] ٧٠-(٢٧١٩) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ يَدْعُو بِهَٰذَا الدُّعَاءِ «اللَّهُمَّ! اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ! اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطَئِي وعَمْدِي، وَكُلُّ ذٰلِكَ عِنْدِي، اللَّهُمَّ! اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ»

than me. You are the One Who brings forward and puts back and You have power over all things)."

[6902] (...) Shu'bah narrated it with this chain (a *Hadîth* similar to no. 6901).

[6903] 71 - (2720) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma aṣliḥ lî dînîlladhî huwa 'iṣmatu amrî, wa aṣliḥ lî dunyâyallatî fîhâ ma'âshî, wa aṣliḥ lî âkhiratîllatî fîhâ ma'âdî, waj'alil-ḥayâta ziyâdatallî fî kulli khairin, waj'alil-mawta râḥatallî min kulli sharr* (O Allâh, set right for me my religious commitment, which is the safeguard of my affairs. Set right for me my worldly affairs in which is my living. Set right for me my Hereafter in which will be my final abode. Make this life a means of increase in all that is good, and make death a relief for me from all evil)."

[6904] 72 - (2721) It was narrated from 'Abdullâh that the Prophet ﷺ used to say: "*Allâhumma innî as'alukal-hudâ wat-tuqâ, wal-'afâfa wal-ghinâ* (O Allâh I ask You for guidance, piety, abstinence and independence of means)."

[٦٩٠٢] (...) **وحَدَّثَناه** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ المَلِكِ بْنُ الصَّبَّاحِ الْمِسْمَعِيُّ: حَدَّثَنَا شُعْبَةُ فِي هَٰذَا الإِسْنَادِ.

[٦٩٠٣] **٧١-(٢٧٢٠) حَدَّثَنَا** إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا أَبُو قَطَنٍ عَمْرُو ابْنُ الْهَيْثَمِ الْقُطَعِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللهِ بْنِ أَبِي سَلَمَةَ الْمَاجِشُونِ، عَنْ قُدَامَةَ بْنِ مُوسَىٰ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! أَصْلِحْ لِي دِينِيَ الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ».

[٦٩٠٤] **٧٢-(٢٧٢١) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ ومُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالتُّقَىٰ، وَالْعَفَافَ وَالْغِنَىٰ».

[6905] (...) A similar report (as *Ḥadîth* no. 6904) was narrated from Abû Isḥâq with this chain of narrators.

[٦٩٠٥] (. . .) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحٰقَ بِهٰذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ ابْنَ الْمُثَنَّىٰ قَالَ فِي رِوَايَتِهِ: «وَالْعِفَّةَ».

[6906] 73 - (2722) It was narrated that Zaid bin Arqam said: "I do not tell you anything but that which the Messenger of Allâh ﷺ said. He used to say: '*Allâhumma, innî a'ûdhu bika minal-'ajzi wal-kasali, wal-jubni wal-bukhli, wal-harami wa 'adhâbil-qabr. Allâhumma, âti nafsî taqwâhâ, wa zakkihâ anta khairu man zakkâhâ, anta waliyyuhâ wa mawlâhâ. Allâhumma innî a'ûdhu bika min 'ilmi lâ yanfa'u wa min qalbillâ yakhsha'u, wa min nafsillâ yashba'u, wa min da'watillâ yustajâbu lahâ* (O Allâh, I seek refuge with You from helplessness, laziness, cowardice, miserliness, old age and the torment of the grave. O Allâh, grant my soul piety and purify it, for You are the best to purify it, You are its Guardian and its Lord. O Allâh, I seek refuge with You from knowledge that is not beneficial, a heart that is not humble (before You), a soul that is not satisfied and a prayer that is not answered).'"

[٦٩٠٦] ٧٣-(٢٧٢٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، وَعَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: لَا أَقُولُ لَكُمْ إِلَّا كَمَا كَانَ رَسُولُ اللهِ ﷺ يَقُولُ، قَالَ: كَانَ يَقُولُ: «اللّٰهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَالْهَرَمِ وَعَذَابِ الْقَبْرِ، اللّٰهُمَّ! آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللّٰهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا».

[6907] 74 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "When evening came the Messenger

[٦٩٠٧] ٧٤-(٢٧٢٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ

of Allâh ﷺ would say: '*Amsainâ wa amsal-mulkulillâhi, wal-ḥamdulillâhi lâ ilâha illâllâhu waḥdahu lâ sharîka lah* (We have reached the evening and the dominion belongs to Allâh, and praise be to Allâh, none has the right to be worshipped but Allâh alone with no partner or associate).'"

Al-Ḥasan (one of the narrators) said: "Az-Zubaid told me that he memorized it from Ibrâhîm as follows: '*Lahul-mulku wa lahul-ḥamdu wa huwa 'alâ kulli shay'in qadîr. Allâhumma as'aluka khaira hâdhihil-lailati, wa a'ûdhu bika min sharri hâdhihil-lailati, wa sharri mâ ba'dahâ. Allâhumma innî a'ûdhu bika minal-kasali wa sû'il-kibar. Allâhumma innî a'ûdhu bika min 'adhâbin fin-nâri wa 'adhâbin fil-qabr* (His is the dominion, to Him is praise and He has power over all things. O Allâh, I ask You for the good of this night and the good of what follows it, and I seek refuge in You from the evil of this night and the evil of what follows it. O Allâh, I seek refuge in You from laziness and the evil of arrogance. O Allâh, I seek refuge in You from torment in the Fire and torment in the Grave).'"

عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سُوَيْدٍ النَّخَعِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ ابْنُ يَزِيدَ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَمْسَىٰ قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلّهِ، وَالْحَمْدُ [لِلّهِ]، لَا إِلَٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ».

قَالَ الْحَسَنُ: فَحَدَّثَنِي الزُّبَيْدُ أَنَّهُ حَفِظَ عَنْ إِبْرَاهِيمَ فِي هَٰذَا: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، اللّٰهُمَّ! أَسْأَلُكَ خَيْرَ هٰذِهِ اللَّيْلَةِ، وَأَعُوذُ بِكَ مِنْ شَرِّ هٰذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا، اللّٰهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبْرِ، اللّٰهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ».

[6908] 75 - (...) It was narrated that 'Abdullâh said: "When evening came, the Messenger of Allâh ﷺ would say: '*Amsainâ wa amsalmulku-lillâhi, wal-ḥamdulillâhi, lâ ilâha illallâhu waḥdahu lâ sharîka lah* (We

[٦٩٠٨] ٧٥-(...) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ قَالَ: كَانَ

have reached the evening and the Dominion belongs to Allâh, and praise be to Allâh, none has the right to be worshipped but Allâh alone with no partner or associate).'"

He said:[1] "I think he also said: '*Lahul-mulku wa lahul-ḥamdu wa huwa 'alâ kulli shay'in qadîr. Rabbi as'aluka khaira mâ fî hâdhihil-lailati wa khaira mâ ba'dahâ, wa a'ûdhu bika min sharri mâ fî hâdhihil-lailati wa sharri mâ ba'dahâ. Rabbi a'ûdhu bika min 'adhâbin fîn-nâri wa 'adhâbin fîl-qabr* (His is the dominion, to Him is praise and He has power over all things. O Allâh, I ask You for the good of this night and the good of what follows it, and I seek refuge in You from the evil of this night and the evil of what follows it. O Lord, I seek refuge with You from laziness and the evil of arrogance. O Lord, I seek refuge with You from torment in the Fire and torment in the grave).'"

And when morning came he would say that too: '*Aṣbaḥnâ wa aṣbaḥal-mulkulillâh* (We have reached the morning and the Dominion belongs to Allâh..).'"

نَبِيُّ اللهِ ﷺ إِذَا أَمْسَىٰ قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ للهِ، والْحَمْدُ للهِ، لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ»، قَالَ: أُرَاهُ قَالَ فِيهِنَّ: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ! أَسْأَلُكَ خَيْرَ مَا فِي هٰذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هٰذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ! أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، رَبِّ! أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ»، وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا: «أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ».

[6909] 76 - (...) It was narrated that 'Abdullâh said: "When evening came the Messenger of Allâh ﷺ would say: '*Amsainâ wa amsal-mulkulillâhi, wal-ḥamdulillâhi lâ ilâha illallâhu waḥdahu lâ sharîka*

[٦٩٠٩] ٧٦-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ

[1] This is a statement from one of the narrators.

lah. Allâhumma innî as'aluka min khaira hâdhihil-lailati, wa khairi mâ fîhâ, wa a'ûdhu bika min sharrihâ wa sharri mâ fîhâ. Allâhumma innî a'ûdhu bika minal-kasali wal-harmi wa sû'il-kibar, wa fitnatid-dunyâ wa 'adhâbil-qabr (We have reached the evening and the dominion belongs to Allâh, and praise is to Allâh, none has the right to be worshipped but Allâh alone with no partner or associate. O Allâh, I ask You for the good of this night and the good of what is in it, and I seek refuge with You from the evil of this night and the evil of what is in it. O Allâh, I seek refuge with You from laziness, old age and the evil of arrogance, and the trials of this world and the torment of the grave).'"

Al-Hasan bin 'Ubaidullâh said: "Zubaid bin Ibrâhîm bin Suwaid added, from 'Abdur-Rahmân bin Yazîd, from 'Abdullâh who attributed it to the Prophet ﷺ: '*Lâ ilâha illallâh, wahdahu lâ sharîka lahu lahul-mulku wa lahul-hamdu wa huwa 'alâ kulli shay'in qadîr* (None has the right to be worshipped but Allâh alone with no partner or associate. His is the dominion, to Him is praise and He has power over all things).'"

[6910] 77 - (2724) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "*Lâ ilâha illallâhu wahdahu,*

يَزِيدَ، عَنْ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَمْسَىٰ قَالَ: «أَمْسَيْنَا وَأَمْسَىٰ الْمُلْكُ لِلَّهِ، والْحَمْدُ لِلَّهِ، لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللّٰهُمَّ! إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هٰذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا، اللّٰهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوءِ الْكِبَرِ، وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ»

قَالَ الْحَسَنُ بْنُ عُبَيْدِ اللهِ: وَزَادَنِي فِيهِ زُبَيْدٌ عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ رَفَعَهُ - أَنَّهُ قَالَ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ».

[٦٩١٠] ٧٧-(٢٧٢٤) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ

a'azza jundahu wa naṣara 'abdahu, wa ghalabal-aḥzâba waḥdahu fa lâ shay'a ba'dah (None has the right to be worshipped but Allâh alone, He granted victory to His troops, supported His slave and defeated the confederates alone, and there is nothing after Him)."

رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ، أَعَزَّ جُنْدَهُ، وَنَصَرَ عَبْدَهُ، وَغَلَبَ الْأَحْزَابَ وَحْدَهُ، فَلَا شَيْءَ بَعْدَهُ».

[6911] 78 - (2725) It was narrated that 'Alî said: The Messenger of Allâh ﷺ said: Say: *"Allâhumma ihdinî wa saddidnî* (O Allâh, guide me and make me steadfast),' and when you mention guidance remember those who guide people along the road, and when you mention steadfastness remember those who shoot arrows."

[٦٩١١] ٧٨-(٢٧٢٥) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «قُلِ اللّٰهُمَّ! اهْدِنِي وَسَدِّدْنِي، وَاذْكُرْ بِالْهُدَىٰ هِدَايَتَكَ الطَّرِيقَ، وَالسَّدَادِ سَدَادَ السَّهْمِ».

[6912] (...) 'Âṣim bin Kulaib narrated it with this chain of narrators. He said: "The Messenger of Allâh ﷺ said to me: 'Say: *Allâhumma innî as'alukal-hudâ was-sadâd* (O Allâh I ask You for guidance and steadfastness).'" Then he mentioned something similar (to *Hadîth* no. 6911).

[٦٩١٢] (...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللهِ يَعْنِي ابْنَ إِدْرِيسَ، أَخْبَرَنَا عَاصِمُ بْنُ كُلَيْبٍ بِهٰذَا الْإِسْنَادِ، قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «قُلِ اللّٰهُمَّ! إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالسَّدَادَ»، ثُمَّ ذَكَرَ بِمِثْلِهِ.

Chapter 19. The *Tasbîḥ* At The Beginning Of The Day And When Going To Sleep

(المعجم ١٩) - (بَابُ التسبيح أول النهار وعند النوم) (التحفة ١٩)

[6913] 79 - (2726) It was narrated from Juwayriyah that the Prophet ﷺ left her one morning when he prayed *Subḥ*, (i.e., *Fajr* prayer) and she was in her prayer-place, then he came back after the forenoon had

[٦٩١٣] ٧٩-(٢٧٢٦) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، مَوْلَىٰ آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ،

come, and she was still sitting there. He said: "Are you still as you were when I left you?" She said: "Yes." The Prophet ﷺ said: "After I left you I said four words three times, which if they were weighed against what you have said today, they would outweigh it: *Subhân-Allâhi wa bi-hamdihi 'adada khalqihi, wa ridâ nafsihi, wa zinata 'arshihi, wa midâda kalimâtih* (Glory and praise is to Allâh, as much as the number of His creation, as much as pleases Him, as much as the weight of His Throne and as much as the ink of His words)."

[6914] (...) It was narrated by Juwairiyyah that the Messenger of Allâh ﷺ passed by her when she was praying *Al-Ghadâh* (*Fajr*), or after he had prayed *Al-Ghadâh...*" – and he (the sub narrator) mentioned a similar report (as no. 6913), except that he said: "*Subhân-Allâhi 'adada khalqihi, Subhân-Allâhi ridâ nafsihi, Subhân -Allâhi zinata 'arshihi, Subhân-Allâhi midâda kalimâtih* (Glory is to Allâh as much as the number of His creation, glory is to Allâh as much as pleases Him, glory is to Allâh as much as the weight of His Throne and glory is to Allâh as much as the ink of His Words)."

[6915] 80 - (2727) 'Alî narrated that Fâtimah complained about the pain caused to her hand by the mill, and some prisoners (of

عَنْ جُوَيْرِيَةَ: أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ، وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَىٰ، وَهِيَ جَالِسَةٌ، فَقَالَ: «مَا زِلْتِ عَلَىٰ الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا؟» قَالَتْ: نَعَمْ، قَالَ النَّبِيُّ ﷺ: «لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ، ثَلَاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ».

[٦٩١٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وإِسْحَٰقُ عَنْ مُحَمَّدِ ابْنِ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي رِشْدِينَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ قَالَتْ: مَرَّ بِهَا رَسُولُ اللهِ ﷺ حِينَ صَلَّى الْغَدَاةَ، أَوْ بَعْدَ مَا صَلَّى الْغَدَاةَ - فَذَكَرَ نَحْوَهُ - غَيْرَ أَنَّهُ قَالَ: «سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ رِضَا نَفْسِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ».

[٦٩١٥] ٨٠-(٢٧٢٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ- قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ

war) had been brought to the Prophet ﷺ, so she went but did not find him, but she met 'Âishah and told her. When the Prophet ﷺ came, 'Âishah told him about Fâṭimah coming to her. The Prophet ﷺ came to us, and we had gone to bed. We started to get up, but the Prophet ﷺ said: "Stay where you are." Then he sat between us, until I could feel the coolness of his foot on my chest. Then he said: "Shall I not teach you something better than what you asked for? When you go to your bed, proclaim the greatness of Allâh thirty-four times, glorify Him thirty-three times and praise Him thirty-three times. That is better for you than a servant."[1]

جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَىٰ قَالَ: حَدَّثَنَا عَلِيٌّ: أَنَّ فَاطِمَةَ اشْتَكَتْ مَا تَلْقَىٰ مِنَ الرَّحَىٰ فِي يَدِهَا، وَأَتَى النَّبِيَّ ﷺ سَبْيٌ، فَانْطَلَقَتْ فَلَمْ تَجِدْهُ، وَلَقِيَتْ عَائِشَةَ فَأَخْبَرَتْهَا، فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرَتْهُ عَائِشَةُ بِمَجِيءِ فَاطِمَةَ إِلَيْهَا، فَجَاءَ النَّبِيُّ ﷺ إِلَيْنَا - وَقَدْ أَخَذْنَا مَضَاجِعَنَا - فَذَهَبْنَا نَقُومُ، فَقَالَ النَّبِيُّ ﷺ: «عَلَىٰ مَكَانِكُمَا» فَقَعَدَ بَيْنَنَا حَتَّىٰ وَجَدْتُ بَرْدَ قَدَمِهِ عَلَىٰ صَدْرِي، ثُمَّ قَالَ: «أَلَا أُعَلِّمُكُمَا خَيْرًا مِمَّا سَأَلْتُمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا، أَنْ تُكَبِّرَا اللهَ أَرْبَعًا وَثَلَاثِينَ، وَتُسَبِّحَاهُ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدَاهُ ثَلَاثًا وَثَلَاثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ».

[6916] **(...)** It was narrated from Shu'bah with this chain of narrators (a *Ḥadîth* similar to no. 6915). In the *Ḥadîth* of Mu'âdh it says: "When you go to your bed at night."

[٦٩١٦] (...) **وحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِ مُعَاذٍ: «إِذَا أَخَذْتُمَا مَضْجَعَكُمَا مِنَ اللَّيْلِ».

[6917] **(...)** A *Ḥadîth* like that of Al-Ḥakam from Ibn Abî Laila (no. 6915) was narrated from 'Alî

[٦٩١٧] (...) **وحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ

[1] Meaning, by saying: *Allâhu Akbar, Subḥân Allâh* and *Al-Ḥamdulillâh*.

from the Prophet ﷺ. In the *Hadîth* he added: "Alî said: 'I have not abandoned it since I heard it from the Prophet ﷺ.' It was said to him: 'Not even on the night of Siffîn?' He said: 'Not even on the night of Siffîn.'"

In the *Hadîth* of 'Aṭâ' from Mujâhid it is narrated that Ibn Abî Laila said: "He said: 'I said to him: "Not even on the night of Siffîn?"

اللهِ بْنِ أَبِي يَزِيدَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَعُبَيْدُ بْنُ يَعِيشَ عَنْ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِ الْحَكَمِ عَنِ ابْنِ أَبِي لَيْلَىٰ، وَزَادَ فِي الْحَدِيثِ قَالَ عَلِيٌّ: مَا تَرَكْتُهُ مُنْذُ سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ، قِيلَ لَهُ: وَلَا لَيْلَةَ صِفِّينَ؟ قَالَ: وَلَا لَيْلَةَ صِفِّينَ.

وَفِي حَدِيثِ عَطَاءٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، قَالَ: قُلْتُ لَهُ: وَلَا لَيْلَةَ صِفِّينَ؟

[6918] 81 - (2728) It was narrated from Abû Hurairah that Fâṭimah came to the Prophet ﷺ to ask him for a servant, and she complained about her work. He said: "We do not have anything to give you." He said: "Shall I not tell you about something that is better for you than a servant? Say: '*Subhân Allâh*' thirty-three times, '*Al-ḥamdu Lillâh*' thirty-three times, and '*Allâhu Akbar*' thirty-four times, when you go to bed."

[٦٩١٨] ٨١-(٢٧٢٨) **حَدَّثَنِي** أُمَيَّةُ ابْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ [يَعْنِي] ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ فَاطِمَةَ أَتَتِ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِمًا، وَشَكَتِ الْعَمَلَ، فَقَالَ: «مَا أَلْفَيْتِيهِ عِنْدَنَا» قَالَ: «أَلَا أَدُلُّكِ عَلَىٰ مَا هُوَ خَيْرٌ لَكِ مِنْ خَادِمٍ؟ تُسَبِّحِينَ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدِينَ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرِينَ أَرْبَعًا وَثَلَاثِينَ، حِينَ تَأْخُذِينَ مَضْجَعَكِ».

[6919] **(...)** Suhail narrated it with this chain of narrators.

[٦٩١٩] (...) وَحَدَّثَنِيهِ أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ بِهَٰذَا الْإِسْنَادِ.

Chapter 20. It Is Recommend To Say Supplication When A Rooster Crows

(المعجم ٢٠) - **(بَابُ استحباب الدعاء عند صياح الديك)** (التحفة ٢٠)

[6920] 82 - (2729) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When you hear the crowing of a rooster, ask Allâh of His Bounty, for it has seen an angel. But when you hear the braying of a donkey, then seek refuge with Allâh from the *Shaiṭân*, for it has seen a devil."

[٦٩٢٠] **٨٢-(٢٧٢٩) حَدَّثَنِي** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ فَتَعَوَّذُوا بِاللهِ مِنَ الشَّيْطَانِ، فَإِنَّهَا رَأَتْ شَيْطَانًا».

Chapter 21. Supplication At Times Of Distress

(المعجم ٢١) - **(بَابُ دعاء الكرب)** (التحفة ٢١)

[6921] 83 - (2730) It was narrated from Ibn 'Abbâs that the Prophet of Allâh ﷺ used to say at times of distress: *"Lâ ilâha illallâhul-'aẓîmul-ḥalîm, lâ ilâha illallâhu rabbul-'arshil-'aẓîm, lâ ilâha illallâhu rabbus-samâwâti wa rabbul-arḍi rabbul-'arshil-karîm* (None has the right to be worshipped but Allâh, the Almighty, the Forebearing; none has the right to be worshipped but Allâh, Lord of the Mighty Throne; none has the right to be worshipped but Allâh, Lord of the heavens and Lord of the earth, Lord of the Mighty Throne."

[٦٩٢١] **٨٣-(٢٧٣٠) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ - وَاللَّفْظُ لِابْنِ سَعِيدٍ - قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَٰهَ إِلَّا اللهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَٰهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَٰهَ إِلَّا اللهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمُ».

[6922] (...) It was narrated from Hishâm with this chain of narrators, but the *Hadîth* of Mu'âdh bin Hishâm (no. 6921) is more complete.

[٦٩٢٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ بِهَٰذَا الْإِسْنَادِ، وَحَدِيثُ مُعَاذِ بْنِ هِشَامٍ أَتَمُّ.

[6923] (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ used to recite these words and say them in supplication at times of distress – and he mentioned a *Hadîth* like that of Mu'âdh bin Hishâm from his father from Qatâdah (no. 6921), except that he said: "*Rabbus-samâwâti wal-ard* (Lord of the heavens and the earth)."

[٦٩٢٣] (...) وحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، أَنَّ أَبَا الْعَالِيَةِ الرِّيَاحِيَّ حَدَّثَهُمْ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو بِهِنَّ وَيَقُولُهُنَّ عِنْدَ الْكَرْبِ، فَذَكَرَ بِمِثْلِ حَدِيثِ مُعَاذِ بْنِ هِشَامٍ عَنْ أَبِيهِ، عَنْ قَتَادَةَ - غَيْرَ أَنَّهُ قَالَ: «رَبُّ السَّمَاوَاتِ وَالْأَرْضِ».

[6924] (...) It was narrated from Ibn 'Abbâs that when the Prophet ﷺ was concerned about some matter he said – and he narrated a *Hadîth* like that of Mu'âdh from his father (no. 6921), and he added: "*Lâ ilâha illallâhu rabbul-'arshil-karîm* (None has the right to be worshipped but Allâh, Lord of the Mighty Throne)."

[٦٩٢٤] (...) وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنِي يُوسُفُ بْنُ عَبْدِ اللهِ بْنِ الْحَارِثِ عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا حَزَبَهُ أَمْرٌ قَالَ - فَذَكَرَ بِمِثْلِ حَدِيثِ مُعَاذٍ عَنْ أَبِيهِ، وَزَادَ مَعَهُنَّ: «لَا إِلَٰهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْكَرِيمِ».

Chapter 22. The Virtue Of (Saying): "Glory To Allâh And With His Praise"

(المعجم ٢٢) - (بَابُ فضل سبحان الله وبحمده) (التحفة ٢٢)

[6925] 84 - (2731) It was narrated from Abû Dharr that the Messenger of Allâh ﷺ was asked which words are best? He

[٦٩٢٥] ٨٤-(٢٧٣١) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ عَنْ

said: "That which Allâh has chosen for His angels, or, for His slaves: '*Subḥân Allâhi wa bi-ḥamdih* (Glory to Allâh and with His praise).'"

أَبِي عَبْدِ اللهِ الْجَسْرِيِّ، عَنِ ابْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ: أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ: أَيُّ الْكَلَامِ أَفْضَلُ؟ قَالَ: «مَا اصْطَفَاهُ اللهُ لِمَلَائِكَتِهِ أَوْ لِعِبَادِهِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ».

[6926] 85 - (...) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'Shall I not tell you of the dearest of words to Allâh?' I said: 'Yes, O Messenger of Allâh, tell me which words are dearest to Allâh.' He said: 'The dearest of words to Allâh are: *Subḥân Allâhi wa bi-ḥamdih* (Glory to Allâh and with His praise).'"

[٦٩٢٦] ٨٥-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ شُعْبَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عَبْدِ اللهِ الْجَسْرِيِّ مِنْ عَنَزَةَ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُخْبِرُكَ بِأَحَبِّ الْكَلَامِ إِلَى اللهِ؟» قُلْتُ: يَا رَسُولَ اللهِ! أَخْبِرْنِي بِأَحَبِّ الْكَلَامِ إِلَى اللهِ، فَقَالَ: «إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللهِ، سُبْحَانَ اللهِ وَبِحَمْدِهِ».

Chapter 23. The Virtue Of Praying For The Muslims In Their Absence

(المعجم ٢٣) - (بَابُ فضل الدعاء للمسلمين بظهر الغيب) (التحفة ٢٣)

[6927] 86 - (2732) It was narrated that Abû Ad-Dardâ' said: "The Messenger of Allâh ﷺ said: 'There is no Muslim who prays for his brother in his absence, but the angel says: And you will have something similar.'"

[٦٩٢٧] ٨٦-(٢٧٣٢) حَدَّثَنِي أَحْمَدُ ابْنُ عُمَرَ بْنِ حَفْصٍ الْوَكِيعِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا أَبِي عَنْ طَلْحَةَ ابْنِ عُبَيْدِ اللهِ بْنِ كَرِيزٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ، إِلَّا قَالَ الْمَلَكُ: وَلَكَ بِمِثْلٍ». [انظر: ٦٩٣٠]

[6928] 87 - (...) Umm Ad-Dardâ' said: "My husband told me that he heard the Messenger of Allâh ﷺ say: 'Whoever prays for his brother in his absence, the angel who is appointed over him says: *Âmîn*, and you will have something similar.'"

[٦٩٢٨] ٨٧-(...) حَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا مُوسَى بْنُ سَرْوَانَ الْمُعَلِّمُ: حَدَّثَنِي طَلْحَةُ بْنُ عُبَيْدِ اللهِ بْنِ كَرِيزٍ: حَدَّثَتْنِي أُمُّ الدَّرْدَاءِ قَالَتْ: حَدَّثَنِي سَيِّدِي أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ دَعَا لِأَخِيهِ بِظَهْرِ الْغَيْبِ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلٍ».

[6929] 88 - (2733) It was narrated that Ṣafwân – who was the son of 'Abdullâh bin Ṣafwân, and Umm Ad-Dardâ' was married to him[1] – said: I came to Ash-Shâm, and I went to the house of Abû Ad-Dardâ' but I did not find him there, but I found Umm Ad-Dardâ' there. She said: Do you intend to go for *Ḥajj* this year? I said: Yes. She said: Pray to Allâh for good for us, for the Prophet ﷺ used to say: "A Muslim's prayer for his brother in his absence will be answered. At his head there is an angel who is appointed, and when he prays for good for his brother, the angel who is appointed says: '*Âmîn*, and you will have something similar.'"

[٦٩٢٩] ٨٨-(٢٧٣٣) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ أَبِي الزُّبَيْرِ، عَنْ صَفْوَانَ - وَهُوَ ابْنُ عَبْدِ اللهِ بْنِ صَفْوَانَ - وَكَانَتْ تَحْتَهُ أُمُّ الدَّرْدَاءِ قَالَ: قَدِمْتُ الشَّامَ، فَأَتَيْتُ أَبَا الدَّرْدَاءِ فِي مَنْزِلِهِ فَلَمْ أَجِدْهُ، وَوَجَدْتُ أُمَّ الدَّرْدَاءِ فَقَالَتْ: أَتُرِيدُ الْحَجَّ، الْعَامَ؟ فَقُلْتُ: نَعَمْ، قَالَتْ: فَادْعُ اللهَ لَنَا بِخَيْرٍ، فَإِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ - بِظَهْرِ الْغَيْبِ - مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ، كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلٍ».

[6930] (2732) (Safwân said:) "Then I went out to the market and I met Abû Ad-Dardâ', and he said something similar to me, narrating it from the Prophet ﷺ."

[٦٩٣٠] (٢٧٣٢) قَالَ: فَخَرَجْتُ إِلَى السُّوقِ فَلَقِيتُ أَبَا الدَّرْدَاءِ، فَقَالَ لِي مِثْلَ ذَلِكَ، يَرْوِيهِ عَنِ النَّبِيِّ ﷺ. [راجع: ٦٩٢٧]

[1] Shaikh Ḥusain bin Muḥsin Al-Anṣârî states that the correct manuscript of *Muslim* says that Ṣafwân was married to the daughter of Umm Ad-Dardâ', not to Umm Ad-Dardâ'.

[6931] (...) A similar report (as *Had^t^* no. 6929) was narrated from 'Abdul-Mâlik bin Abî Sulaimân with this chain of narrators, and he said: "From Ṣafwân bin 'Abdullâh bin Ṣafwân."

[٦٩٣١] (. . .) وحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ بِهَـٰذَا الْإِسْنَادِ مِثْلَهُ، وَقَالَ: عَنْ صَفْوَانَ بْنِ عَبْدِ اللهِ بْنِ صَفْوَانَ.

Chapter 24. It Is Recommend To Praise Allâh After Eating And Drinking

(المعجم ٢٤) - (بَابُ استحباب حمد الله تعالى بعد الأكل والشرب) (التحفة ٢٤)

[6932] 89 - (2734) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Allâh is pleased with a person who eats some food and then praises Him for it, or who drinks some drink and then praises Him for it.'"

[٦٩٣٢] ٨٩-(٢٧٣٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ - واللَّفْظُ لِابْنِ نُمَيْرٍ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ بِشْرٍ عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَيَرْضَىٰ عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا».

[6933] (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said..." a similar report (a *Hadîth* no. 6932).

[٦٩٣٣] (. . .) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحٰقُ بْنُ يُوسُفَ الْأَزْرَقُ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ بِنَحْوِهِ.

Chapter 25. It Is Recommend For The One Who Supplicated Not To Be Impatient, And Not To Say: "I Supplicated And Received No Response"

(المعجم ٢٥) - (بَابُ بيان أنه يستجاب للداعي ما لم يعجل فيقول: دعوت فلم يستجب لي) (التحفة ٢٥)

[6934] 90 - (2735) It was narrated from Abû Hurairah that the

[٦٩٣٤] ٩٠-(٢٧٣٥) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ فَيَقُولُ: قَدْ دَعَوْتُ فَلَا - أَوْ فَلَمْ - يُسْتَجَبْ لِي».

Messenger of Allâh ﷺ said: "One of you will receive a response so long as he does not become impatient and say: 'I supplicated and received no response.'"

[٦٩٣٥] **٩١**-(. . .) **حَدَّثَنَا** عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ [بْنِ لَيْثٍ]: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: حَدَّثَنِي أَبُو عُبَيْدٍ مَوْلَىٰ عَبْدِ الرَّحْمَٰنِ ابْنِ عَوْفٍ - وَكَانَ مِنَ الْقُرَّاءِ وَأَهْلِ الْفِقْهِ - قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، فَيَقُولُ: قَدْ دَعَوْتُ رَبِّي فَلَمْ يَسْتَجِبْ لِي».

[6935] 91 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "One of you will receive a response so long as he does not become impatient and say: 'I called upon my Lord and received no response.'"

[٦٩٣٦] **٩٢**-(. . .) **حَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ وَهُوَ ابْنُ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ، مَا لَمْ يَسْتَعْجِلْ» قِيلَ: يَا رَسُولَ اللهِ! مَا الْاسْتِعْجَالُ؟ قَالَ «يَقُولُ: قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ، فَلَمْ أَرَ يَسْتَجِيبُ لِي، فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ، وَيَدَعُ الدُّعَاءَ».

[6936] 92- (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "A person will still be answered so long as his supplication does not involve sin or severing ties of kinship, and so long as he does not become impatient." It was said: "O Messenger of Allâh, what does being impatient mean?" He said: "Saying: 'I supplicated, and I supplicated, and I did not receive any response,' then he becomes disappointed and stops supplicating."

THe Book Of *Ar-Raqâq* (The Softening Of Hearts)

٤ - (المعجم ...) كتاب الرقاق (التحفة ...)

Chapter 26 - (The Saying Of The Messenger Of Allâh ﷺ) "Most Of The People Of Paradise Are Poor, And Most Of The Inhabitants Of The Fire Are Women, And About *Al-Fitnah* Of Women"

(المعجم ٢٦) - (بَابُ أكثر أهل الجنة الفقراء، وأكثر أهل النار النساء، وبيان الفتنة بالنساء) (التحفة ٢٦)

[6937] 93 - (2736) It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ said: 'I stood at the gate of Paradise, and I saw that most of those who entered it were poor, and the wealthy were detained, except the people of the Fire who were ordered to be taken there, and I stood by the gate of the Fire, and I saw that most of those who entered it were women."

[٦٩٣٧] ٩٣-(٢٧٣٦) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ الْعَنْبَرِيُّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ؛ وَحَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، كُلُّهُمْ عَنْ سُلَيْمَانَ التَّيْمِيِّ؛ وَحَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ ابْنُ حُسَيْنٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قُمْتُ عَلَىٰ بَابِ الْجَنَّةِ، فَإِذَا عَامَّةُ مَنْ دَخَلَهَا الْمَسَاكِينُ، وَإِذَا أَصْحَابُ الْجَدِّ مَحْبُوسُونَ، إِلَّا أَصْحَابَ النَّارِ، فَقَدْ أُمِرَ بِهِمْ إِلَىٰ النَّارِ، وَقُمْتُ عَلَىٰ بَابِ النَّارِ، فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ».

[6938] 94 - (2737) Ibn 'Abbâs said: Muḥammad ﷺ said: "I looked into Paradise and saw that

[٦٩٣٨] ٩٤-(٢٧٣٧) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ

most of its people are the poor, and I looked into the Fire and saw that most of its people are women."

عَنْ أَيُّوبَ، عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ مُحَمَّدٌ ﷺ: «اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ».

[6939] (...) Ayyûb narrated it with this chain of narrators (a *Hadîth* similar to no. 6938).

[٦٩٣٩] (...) **وَحَدَّثَنَاهُ** إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ بِهٰذَا الْإِسْنَادِ.

[6940] (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ looked into the Fire... and he mentioned a *Hadîth* like that of Ayyûb (no. 6938).

[٦٩٤٠] (...) **وَحَدَّثَنَا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الْأَشْهَبِ: حَدَّثَنَا أَبُو الرَّجَاءِ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ اطَّلَعَ فِي النَّارِ، فَذَكَرَ مِثْلَ حَدِيثِ أَيُّوبَ.

[6941] (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said..." and he narrated a similar report (as *Hadîth* no. 6938).

[٦٩٤١] (...) **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، سَمِعَ أَبَا رَجَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، فَذَكَرَ بِمِثْلِهِ.

[6942] 95 - (2738) It was narrated that Abû At-Tayyâh said: "Mutarrif bin 'Abdullâh had two wives, and he came from the house of one of them, and the other one said: 'Have you come from the house of so-and-so?' He said: 'I have come from the house of 'Imrân bin Husain, and he told us that the Messenger of Allâh ﷺ said: "The fewest of the people of Paradise are women."

[٦٩٤٢] **٩٥-(٢٧٣٨) حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: كَانَ لِمُطَرِّفِ بْنِ عَبْدِ اللهِ امْرَأَتَانِ، فَجَاءَ مِنْ عِنْدِ إِحْدَاهُمَا، فَقَالَتِ الْأُخْرَىٰ: جِئْتَ مِنْ عِنْدِ فُلَانَةَ؟ فَقَالَ: جِئْتُ مِنْ عِنْدِ عِمْرَانَ ابْنِ حُصَيْنٍ، فَحَدَّثَنَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَقَلَّ سَاكِنِي الْجَنَّةِ النِّسَاءُ».

[6943] (...) It was narrated that Abû At-Tayyâḥ said: "I heard Muṭarrif narrating that he had two wives..." a *Ḥadîth* like that of Mu'âdh.[1]

[٦٩٤٣] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّفًا يُحَدِّثُ أَنَّهُ كَانَتْ لَهُ امْرَأَتَانِ، بِمَعْنَىٰ حَدِيثِ مُعَاذٍ.

[6944] 96 - (2739) It was narrated that 'Abdullâh bin 'Umar said: "Among the supplication of the Messenger of Allâh ﷺ was: '*Allâhumma innî a'ûdhu bika min zawâli ni'matika, wa taḥawwuli 'âfiyatika, wa fujâ'ati niqmatika, wa jamî'i sakhaṭik* (O Allâh, I seek refuge with You from the withdrawing of Your blessing, and the loss of health, and the sudden onset of Your wrath, and anything that may lead to Your displeasure).'"

[٦٩٤٤] ٩٦-(٢٧٣٩) حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ الْكَرِيمِ أَبُو زُرْعَةَ: حَدَّثَنَا ابْنُ بُكَيْرٍ: حَدَّثَنِي يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللهِ ﷺ: «اللّٰهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ».

[6945] 97 - (2740) It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ said: 'I have not left behind me any *Fitnah* (trial) that is more harmful to men than women.'"

[٦٩٤٥] ٩٧-(٢٧٤٠) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ وَمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا تَرَكْتُ بَعْدِي فِتْنَةً، هِيَ أَضَرُّ، عَلَى الرِّجَالِ، مِنَ النِّسَاءِ».

[1] Meaning *Ḥadîth* no. 6942.

[6946] 98 - (2741) It was narrated from Usâmah bin Zaid bin Hârithah and Sa'eed bin Zaid bin 'Amr bin Nufail, the Messenger of Allâh ﷺ said: "I have not left behind among the people any *Fitnah* (trial) that is more harmful to men than women."

[٦٩٤٦] **٩٨**-(٢٧٤١) **حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ، جَمِيعًا عَنِ الْمُعْتَمِرِ - قَالَ ابْنُ مُعَاذٍ: حَدَّثَنَا الْمُعْتَمِرُ ابْنُ سُلَيْمَانَ قَالَ: قَالَ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدِ بْنِ حَارِثَةَ وَسَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، أَنَّهُمَا حَدَّثَا عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «مَا تَرَكْتُ بَعْدِي فِي النَّاسِ، فِتْنَةً أَضَرَّ عَلَىٰ الرِّجَالِ مِنَ النِّسَاءِ».

[6947] (...) A similar report (as *Hadîth* no. 6945) was narrated from Sulaimân At-Taimî with this chain of narrators.

[٦٩٤٧] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، كُلُّهُمْ عَنْ سُلَيْمَانَ التَّيْمِيِّ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[6948] 99 - (2742) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "This world is sweet and green, and Allâh has given you authority over it, so look at what you do. Beware of this world and beware of women, for the first *Fitnah* (trial) among the Children of Israel had to do with women."

[٦٩٤٨] **٩٩**-(٢٧٤٢) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ».

وَفِي حَدِيثِ ابْنِ بَشَّارٍ: «لِيَنْظُرَ كَيْفَ تَعْمَلُونَ».

Chapter 27. The Story Of Three Men In The Cave And Their *Tawassul* (Seeking To Draw Close To Allâh) By Means Of Righteous Deeds

(المعجم ٢٧) - (بَابُ قصة أصحاب الغار الثلاثة، والتوسل بصالح الأعمال) (التحفة التوبة ١)

[6949] 100 - (2743) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "While three men were walking, it began to rain, and they found shelter in a cave in a mountain. Then a rock from the mountain fell over the mouth of the cave, and they were trapped. They said to one another: 'See if you have done any righteous deeds for the sake of Allâh, and pray to Allâh by virtue thereof, so that He might remove the rock for you.' One of them said: 'O Allâh, I had my parents who were old, and my wife, and I had young children. I used to graze the sheep for them and when I come back, I used to milk (the sheep) and I would start with my parents, and give them to drink before my children. One day I was delayed and I did not come back until evening, and I found that they had gone to sleep. I milked (the sheep) as usual, then I brought the milk and stood by their heads, but I did not like to wake them from their sleep, and I did not like to

[٦٩٤٩] ١٠٠-(٢٧٤٣) حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسٌ يَعْنِي ابْنَ عِيَاضٍ أَبَا ضَمْرَةَ، عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «بَيْنَمَا ثَلَاثَةُ نَفَرٍ يَتَمَشَّوْنَ أَخَذَهُمُ الْمَطَرُ، فَأَوَوْا إِلَىٰ غَارٍ فِي جَبَلٍ، فَانْحَطَّتْ عَلَىٰ فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ، فَانْطَبَقَتْ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: انْظُرُوا أَعْمَالًا عَمِلْتُمُوهَا صَالِحَةً للهِ، فَادْعُوا اللهَ تَعَالَىٰ بِهَا، لَعَلَّهُ يُفَرِّجُهَا عَنْكُمْ، فَقَالَ أَحَدُهُمْ: اللّٰهُمَّ! إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ، وَامْرَأَتِي، وَلِي صِبْيَةٌ صِغَارٌ أَرْعَىٰ عَلَيْهِمْ، فَإِذَا أَرَحْتُ عَلَيْهِمْ، حَلَبْتُ، فَبَدَأْتُ بِوَالِدَيَّ فَسَقَيْتُهُمَا قَبْلَ بَنِيَّ، وَإِنِّي نَأَىٰ بِي ذَاتَ يَوْمٍ الشَّجَرُ، فَلَمْ آتِ حَتَّىٰ أَمْسَيْتُ فَوَجَدْتُهُمَا قَدْ نَامَا، فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ، فَجِئْتُ بِالْحِلَابِ فَقُمْتُ عِنْدَ رُءُوسِهِمَا، أَكْرَهُ أَنْ

give milk to the children before them. The children were crying at my feet, and I remained like that, and they remained like that until dawn came. If You know that I did that seeking thereby Your Face, then open it a little for us, so that we may see the sky.' So Allâh opened it a little for them, and they could see the sky.

"The next one said: 'O Allâh, I had a female cousin whom I loved as deeply as any man loves a woman, and I wanted to have my way with her, but she refused unless I brought her one hundred Dînâr. I worked hard and collected one hundred Dînâr, and brought that to her. But when I was between her legs, she said: "O slave of Allâh, fear Allâh and do not break the seal except in a lawful manner." So I got up and left her. If You know that I did that seeking thereby Your Face, then open it some more for us.' And He opened it some more for them.

"The last one said: 'O Allâh, I hired a man in return for a measure (*Faraq*) of rice, and when he had finished his work he said: "Give me my wages." I offered the measure of rice to him but he refused it. So I sowed the rice many times until I had acquired cows and a herdsman thereby. Then he came to me and said: "Fear Allâh and do not wrong me with regard to my

أُوقِظَهُمَا مِنْ نَوْمِهِمَا، وَأَكْرَهُ أَنْ أَسْقِيَ الصِّبْيَةَ قَبْلَهُمَا، وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمَيَّ، فَلَمْ يَزَلْ ذَلِكَ دَأْبِي وَدَأْبَهُمْ حَتَّىٰ طَلَعَ الْفَجْرُ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ لَنَا مِنْهَا فُرْجَةً، نَرَىٰ مِنْهَا السَّمَاءَ، فَفَرَجَ اللهُ مِنْهَا فُرْجَةً، فَرَأَوْا مِنْهَا السَّمَاءَ.

وَقَالَ الْآخَرُ: اللّٰهُمَّ! إِنَّهُ كَانَتْ لِي ابْنَةُ عَمٍّ أَحْبَبْتُهَا كَأَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ، وَطَلَبْتُ إِلَيْهَا نَفْسَهَا، فَأَبَتْ حَتَّىٰ آتِيَهَا بِمِائَةِ دِينَارٍ، فَبَغَيْتُ حَتَّىٰ جَمَعْتُ مِائَةَ دِينَارٍ، فَجِئْتُهَا بِهَا، فَلَمَّا وَقَعْتُ بَيْنَ رِجْلَيْهَا قَالَتْ: يَا عَبْدَ اللهِ! اتَّقِ اللهَ، وَلَا تَفْتَحِ الْخَاتَمَ إِلَّا بِحَقِّهَا، فَقُمْتُ عَنْهَا، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا مِنْهَا فُرْجَةً، فَفَرَجَ لَهُمْ.

وَقَالَ الْآخَرُ: اللّٰهُمَّ! إِنِّي كُنْتُ اسْتَأْجَرْتُ أَجِيرًا بِفَرَقِ أَرُزٍّ، فَلَمَّا قَضَىٰ عَمَلَهُ قَالَ: أَعْطِنِي حَقِّي، فَعَرَضْتُ عَلَيْهِ فَرَقَهُ فَرَغِبَ عَنْهُ، فَلَمْ أَزَلْ أَزْرَعُهُ حَتَّىٰ جَمَعْتُ مِنْهُ بَقَرًا وَرِعَاءَهَا، فَجَاءَنِي فَقَالَ: اتَّقِ اللهَ وَلَا تَظْلِمْنِي حَقِّي، قُلْتُ: اذْهَبْ إِلَىٰ تِلْكَ الْبَقَرِ وَرِعَائِهَا فَخُذْهَا،

wages." I said: "Go to these cows and their herdsman and take them." He said: "Fear Allâh and do not make fun of me." I said: "I am not making fun of you. Take the cows and herdsman." So he took them and went away. If You know that I did that seeking thereby Your Face, then open the rest of it for us.' So Allâh opened the rest of it."

فَقَالَ: اتَّقِ اللهَ وَلَا تَسْتَهْزِىءْ بِي، فَقُلْتُ: إِنِّي لَا أَسْتَهْزِىءُ بِكَ، خُذْ ذَلِكَ الْبَقَرَ وَرِعَاءَهَا، فَأَخَذَهُ فَذَهَبَ بِهِ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ لَنَا مَا بَقِيَ، فَفَرَجَ اللهُ مَا بَقِيَ.

[6950] (...) A *Hadîth* like that of Abû Damrah from Mûsâ bin 'Uqbah (no. 6949) was narrated from Nâfi' from Ibn 'Umar from the Prophet ﷺ, and they added in their *Hadîth*: "They went out walking," except 'Ubaidullâh, in whose *Hadîth* it says: "And they went out" and he did not mention anything after that.

[٦٩٥٠] (. . .) **وَحَدَّثَنِي** إِسْحَٰقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى ابْنُ عُقْبَةَ؛ وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنِي أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا أَبِي وَرَقَبَةُ بْنُ مَسْقَلَةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ ابْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا يَعْقُوبُ يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، كُلُّهُمْ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ أَبِي ضَمْرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ، وَزَادُوا فِي حَدِيثِهِمْ: «وَخَرَجُوا يَمْشُونَ»، وَفِي حَدِيثِ صَالِحٍ «يَتَمَاشَوْنَ» إِلَّا عُبَيْدَ اللهِ، فَإِنَّ فِي حَدِيثِهِ «وَخَرَجُوا» وَلَمْ يَذْكُرْ بَعْدَهَا شَيْئًا.

[6951] **(...)** 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Three people of those who came before you went out, and they spent the night in a cave'"...and he quoted a *Ḥadîth* like that of Nâfi' from Ibn 'Umar (no. 6950), except that he said: "One of them said: 'O Allâh, I had elderly parents and I did not offer milk to anyone else in the evening before them.'" And he said: "She refused to let me have my way with her until she was hard pressed because of famine, then she came to me and I gave her one hundred and twenty Dînâr." And he said: "He invested his wages until they generated a great deal of wealth." And he said: "And they came walking out of the cave."

[٦٩٥١] (...) **حَدَّثَنِي** مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَعَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ ابْنِ بَهْرَامَ وَأَبُو بَكْرِ بْنُ إِسْحَٰقَ - قَالَ ابْنُ سَهْلٍ: حَدَّثَنَا وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ؛ أَنَّ عَبْدَ اللهِ ابْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «انْطَلَقَ ثَلَاثَةُ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ، حَتَّىٰ آوَاهُمُ الْمَبِيتُ إِلَىٰ غَارٍ» - وَاقْتَصَّ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ - غَيْرَ أَنَّهُ قَالَ: قَالَ رَجُلٌ مِنْهُمْ: «اللّٰهُمَّ! كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، فَكُنْتُ لَا أَغْبُقُ قَبْلَهُمَا أَهْلًا وَلَا مَالًا»، وَقَالَ: «فَامْتَنَعَتْ مِنِّي حَتَّىٰ أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِينَ، فَجَاءَتْنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ»، وَقَالَ: «فَثَمَّرْتُ أَجْرَهُ حَتَّىٰ كَثُرَتْ مِنْهُ الْأَمْوَالُ، فَارْتَعَجَتْ». وَقَالَ: «فَخَرَجُوا مِنَ الْغَارِ يَمْشُونَ».

49. The Book Of Repentance

٥ - (المعجم ٤٩) - كتاب التوبة (التحفة ...)

Chapter 1. Exhortation To Repent And Rejoicing Therein

(المعجم ١) - (بَابٌ: في الحض على التوبة والفرح بها) (التحفة ٢)

[6952] 1 - (2675) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh, Glorified and Exalted is He, said: 'I am as My slave thinks I am, and I am with Him when he remembers Me.' By Allâh, Allâh rejoices more over the repentance of His slave than one of you when he finds his stray camel in the wilderness. 'If he draws near to Me a handspan, I draw near to him an forearm's length, and if he draws near to Me an forearm's length, I draw near to him a an arm's length, and if he comes to Me walking, I go to him at speed.'"

[٦٩٥٢] ١-(٢٦٧٥) وَحَدَّثَنِي سُوَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «قَالَ اللهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي، وَاللهِ! لَلَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلَاةِ، وَمَنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي أَقْبَلْتُ إِلَيْهِ أُهَرْوِلُ». [راجع: ٦٨٠٥]

[6953] 2 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh rejoices more over the repentance of one of you, than one of you (rejoices) over his stray camel when he finds it.'"

[٦٩٥٣] ٢-(...) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ الْقَعْنَبِيُّ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي [ابْنَ عَبْدِ الرَّحْمَٰنِ] الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ أَحَدِكُمْ، مِنْ أَحَدِكُمْ بِضَالَّتِهِ، إِذَا وَجَدَهَا».

[6954] **(...)** A similar report (as *Hadîth* no. 6953) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٦٩٥٤] (...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

[6955] 3 - (2744) It was narrated that Al-Hârith bin Suwaid said: "I entered upon 'Abdullâh to visit him when he was sick, and he told us two *Ahadîth*: A *Hadîth* from himself and a *Hadîth* from the Messenger of Allâh ﷺ. "He said: "I heard the Messenger of Allâh ﷺ say: 'Verily, Allâh rejoices more over the repentance of His believing slave than a man in a desolate land who has his mount with him, on which is his food and drink, and he goes to sleep and awakens to find that it has disappeared. He looks for it until thirst overtakes him, then he says: 'I will go back to the place where I was, and sleep until I die.' He lays his head on his forearm, waiting for death, then he wakes up and there is his mount, with his provisions, and food and drink on it. Allâh rejoices more over the repentance of His believing slave than this man rejoices over his mount and his provisions.'"

[٦٩٥٥] ٣-(٢٧٤٤) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ قَالَ: دَخَلْتُ عَلَىٰ عَبْدِ اللهِ أَعُودُهُ وَهُوَ مَرِيضٌ، فَحَدَّثَنَا بِحَدِيثَيْنِ: حَدِيثًا عَنْ نَفْسِهِ وَحَدِيثًا عَنْ رَسُولِ اللهِ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ فِي أَرْضٍ دَوِّيَّةٍ مَهْلِكَةٍ، مَعَهُ رَاحِلَتُهُ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَنَامَ فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ، فَطَلَبَهَا حَتَّىٰ أَدْرَكَهُ الْعَطَشُ، ثُمَّ قَالَ: أَرْجِعُ إِلَىٰ مَكَانِيَ الَّذِي كُنْتُ فِيهِ، فَأَنَامُ حَتَّىٰ أَمُوتَ، فَوَضَعَ رَأْسَهُ عَلَىٰ سَاعِدِهِ لِيَمُوتَ، فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ، عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ، فَاللهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَٰذَا بِرَاحِلَتِهِ وَزَادِهِ».

[6956] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 6955). And he said: "...than a man in a desolate land."

[٦٩٥٦] (. . .) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ قُطْبَةَ ابْنِ عَبْدِ الْعَزِيزِ، عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، وَقَالَ: «مِنْ رَجُلٍ بِدَاوِيَّةٍ مِنَ الْأَرْضِ».

[6957] 4 - (...) Al-Hârith bin Suwaid said: "Abdullâh told me two *Ahâdîth*: One from the Messenger of Allâh ﷺ and the other from himself." He said: "The Messenger of Allâh ﷺ said: 'Allâh rejoices more over the repentance of His believing slave...'" a *Hadîth* like that of Jarîr (no. 6955).

[٦٩٥٧] ٤-(. . .) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا عُمَارَةُ بْنُ عُمَيْرٍ قَالَ: سَمِعْتُ الْحَارِثَ بْنَ سُوَيْدٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ حَدِيثَيْنِ: أَحَدُهُمَا عَنْ رَسُولِ اللهِ ﷺ وَالْآخَرُ عَنْ نَفْسِهِ، فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ» بِمِثْلِ حَدِيثِ جَرِيرٍ.

[6958] 5 - (2745) It was narrated that Simâk said: "An-Nu'mân bin Bashîr delivered a *Khutbah* and said: 'Verily, Allâh rejoices more over the repentance of His slave than a man who loads his provisions on his camel then travels until he is in the wilderness, then the time for a nap comes, so he dismounts and takes a nap beneath a tree, but sleep overwhelms him, and his camel runs away. Then he wakes up and climbs a hill but he does not see anything. Then he climbs a second hill but he does not see anything. Then he climbs a third hill but he does not see anything, so he goes back to the place where he

[٦٩٥٨] ٥-(٢٧٤٥) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو يُونُسَ عَنْ سِمَاكٍ قَالَ: خَطَبَ النُّعْمَانُ بْنُ بَشِيرٍ فَقَالَ: «للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ حَمَلَ زَادَهُ وَمَزَادَهُ عَلَىٰ بَعِيرٍ، ثُمَّ سَارَ حَتَّىٰ كَانَ بِفَلَاةٍ مِنَ الْأَرْضِ فَأَدْرَكَتْهُ الْقَائِلَةُ، فَنَزَلَ فَقَالَ تحْتَ شَجَرَةٍ، فَغَلَبَتْهُ عَيْنُهُ، وَانْسَلَّ بَعِيرُهُ، فَاسْتَيْقَظَ فَسَعَىٰ شَرَفًا فَلَمْ يَرَ شَيْئًا، ثُمَّ سَعَىٰ شَرَفًا ثَانِيًا فَلَمْ يَرَ شَيْئًا، ثُمَّ سَعَىٰ شَرَفًا ثَالِثًا فَلَمْ يَرَ شَيْئًا، فَأَقْبَلَ حَتَّىٰ أَتَىٰ مَكَانَهُ الَّذِي قَالَ

took his nap, and while he is sitting there, his camel comes walking and places its reins in his hand. Allâh rejoices more over the repentance of His slave than this man when he finds his camel as it had left him."

Simâk said: "Ash-Sha'bî said that An-Nu'mân attributed this *Hadîth* to the Prophet ﷺ, but I did not hear that."

فِيهِ، فَبَيْنَمَا هُوَ قَاعِدٌ إِذْ جَاءَهُ بَعِيرُهُ يَمْشِي، حَتَّىٰ وَضَعَ خِطَامَهُ فِي يَدِهِ، فَلَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ، مِنْ هٰذَا حِينَ وَجَدَ بَعِيرَهُ عَلَىٰ حَالِهِ».

قَالَ سِمَاكٌ: فَزَعَمَ الشَّعْبِيُّ، أَنَّ النُّعْمَانَ رَفَعَ هٰذَا الْحَدِيثَ إِلَىٰ النَّبِيِّ ﷺ، وَأَمَّا أَنَا فَلَمْ أَسْمَعْهُ.

[6959] 6 - (2746) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ said: 'What do you say about the joy of a man whose mount has run away from him, dragging its reins in the waterless desert in which there is no food or drink, and his food and drink are on it (the camel). He looks for it until he becomes exhausted, then it passes by the trunk of a tree and its reins get caught on it, and he finds it caught there?' We said: '(His joy would be) great, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'By Allâh, Allâh rejoices more over the repentance of His slave than this man over his mount.'"

Ja'far said: "Ubaidullâh bin Iyâd narrated from his father."

[٦٩٥٩] ٦-(٢٧٤٦) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَجَعْفَرُ بْنُ حُمَيْدٍ - قَالَ جَعْفَرٌ: حَدَّثَنَا، وَقَالَ يَحْيَىٰ: أَخْبَرَنَا - عُبَيْدُ اللهِ بْنُ إِيَادِ [بْنِ لَقِيطٍ] عَنْ إِيَادٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَيْفَ تَقُولُونَ بِفَرَحِ رَجُلٍ انْفَلَتَتْ مِنْهُ رَاحِلَتُهُ، تَجُرُّ زِمَامَهَا بِأَرْضٍ قَفْرٍ لَيْسَ بِهَا طَعَامٌ وَلَا شَرَابٌ، وَعَلَيْهَا لَهُ طَعَامٌ وَشَرَابٌ، فَطَلَبَهَا حَتَّىٰ شَقَّ عَلَيْهِ، ثُمَّ مَرَّتْ بِجِذْلِ شَجَرَةٍ فَتَعَلَّقَ زِمَامُهَا، فَوَجَدَهَا مُتَعَلِّقَةً بِهِ؟» قُلْنَا: شَدِيدًا، يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَا، إِنَّهُ وَاللهِ! للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ، مِنَ الرَّجُلِ بِرَاحِلَتِهِ».

قَالَ جَعْفَرٌ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ إِيَادٍ عَنْ أَبِيهِ.

[6960] 7- (2747) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: "Allâh rejoices

[٦٩٦٠] ٧-(٢٧٤٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الصَّبَّاحِ وَزُهَيرُ بْنُ حَرْبٍ قَالَا:

more over the repentance of His slave when he repents to Him than one of you who was on his mount in the wilderness, then he lost it, and his food and drink are on it, and he despairs of finding it. He goes to a tree and lies down in its shade, having lost hope of finding his mount, and while he is like that, there it is standing in front of him, so he takes hold of its reins and says – because of his intense joy: 'O Allâh, You are my slave and I am your lord,' making this mistake because of his intense joy.'"

جَمِيعًا حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْحٰقُ بْنُ [عَبْدِ اللهِ بْنِ] أَبِي طَلْحَةَ: حَدَّثَنَا أَنَسُ ابْنُ مَالِكٍ - وَهُوَ عَمُّهُ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ، مِنْ أَحَدِكُمْ كَانَ عَلَىٰ رَاحِلَتِهِ بِأَرْضِ فَلَاةٍ، فَانْفَلَتَتْ مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيِسَ مِنْهَا، فَأَتَىٰ شَجَرَةً، فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَا هُوَ كَذَلِكَ إِذْ هُوَ بِهَا، قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللّٰهُمَّ! أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ».

[6961] 8 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Allâh rejoices more over the repentance of His slave than one of you if he wakes up and finds his camel which he had lost in the wilderness."

[٦٩٦١] ٨-(...) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ إِذَا اسْتَيْقَظَ عَلَىٰ بَعِيرِهِ، قَدْ أَضَلَّهُ بِأَرْضِ فَلَاةٍ».

[6962] (...) Anas narrated a similar report (as *Hadîth* no. 6961) from the Prophet ﷺ.

[٦٩٦٢] (...) وَحَدَّثَنِيهِ أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ [بْنُ مَالِكٍ] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 2. Sins Are Erased By Praying For Forgiveness And Repenting

(المعجم ٢) - (بَابُ سقوط الذنوب بالاستغفار، والتوبة) (التحفة ٣)

[6963] 9 - (2748) It was narrated that Abû Ayyûb said, when he was dying: "I have concealed from you something that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: 'If you did not commit sin, Allâh would create people who would commit sin, and He would forgive them.'"

[٦٩٦٣] ٩-(٢٧٤٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ مُحَمَّدِ بْنِ قَيْسٍ، قَاصِّ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ أَنَّهُ قَالَ حِينَ حَضَرَتْهُ الْوَفَاةُ: كُنْتُ كَتَمْتُ عَنْكُمْ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَوْلَا أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللهُ خَلْقًا يُذْنِبُونَ، يَغْفِرُ لَهُمْ».

[6964] 10 - (...) It was narrated from Abû Ayyûb Al-Anṣârî that the Messenger of Allâh ﷺ said: "If you did not commit any sins for which Allâh would forgive you, Allâh would create a people who will have sins and he would forgive them for them."

[٦٩٦٤] ١٠-(...) حَدَّثَنَا هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عِيَاضٌ وَهُوَ ابْنُ عَبْدِ اللهِ الْفِهْرِيُّ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عُبَيْدِ بْنِ رِفَاعَةَ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «لَوْ أَنَّكُمْ لَمْ تَكُنْ لَكُمْ ذُنُوبٌ، يَغْفِرُهَا اللهُ لَكُمْ، لَجَاءَ اللهُ بِقَوْمٍ لَهُمْ ذُنُوبٌ، يَغْفِرُهَا لَهُمْ».

[6965] 11 - (2749) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, if you did not commit sin, Allâh would dispense with you and create people who would commit sins, then ask (Allâh) for

[٦٩٦٥] ١١-(٢٧٤٩) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ جَعْفَرٍ الْجَزَرِيِّ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ!

forgiveness, then he would forgive them.'"

لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللهُ بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ، فَيَسْتَغْفِرُونَ [اللهَ]، فَيَغْفِرُ لَهُمْ».

Chapter 3. The Virtue Of Constant *Dhikr*, Thinking Of The Hereafter, And Remembering That Allâh Is Always Watching; Permissibility Of Stopping That Sometimes, And Attending To Worldly Matters

(المعجم ٣) - (بَابُ فضل دوام الذكر والفكر في أمور الآخرة، والمراقبة وجواز ترك ذلك في بعض الأوقات، والاشتغال بالدنيا) (التحفة ٤)

[6966] 12 - (2750) It was narrated that Ḥanẓalah Al-Usaidî – who was one of the scribes of the Messenger of Allâh ﷺ – said: "Abû Bakr met me and said: 'How are you, O Ḥanẓalah?' I said: 'Ḥanẓalah has become a hypocrite.' He said: '*Subḥân Allâh*! What are you saying?' I said: 'When we are with the Messenger of Allâh ﷺ he reminds us of the Fire and Paradise, until it is as if we are seeing them with our own eyes, but when we depart from the Messenger of Allâh ﷺ, we attend to our wives and children and businesses, and we forget a great deal.' Abû Bakr said: 'By Allâh, we experience something similar.'

"Abû Bakr and I went and entered upon the Messenger of Allâh ﷺ, and I said: 'Ḥanẓalah has become a hypocrite, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'Why is that?' I said: 'O Messenger of Allâh, when we are with you, you remind us of

[٦٩٦٦] ١٢-(٢٧٥٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَقَطَنُ بْنُ نُسَيْرٍ - واللَّفْظُ لِيَحْيَىٰ -: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ إِيَاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ حَنْظَلَةَ الْأُسَيِّدِيِّ قَالَ: - وَكَانَ مِنْ كُتَّابِ رَسُولِ اللهِ ﷺ - قَالَ: لَقِيَنِي أَبُو بَكْرٍ فَقَالَ: كَيْفَ أَنْتَ؟ يَا حَنْظَلَةُ! قَالَ: قُلْتُ: نَافَقَ حَنْظَلَةُ، قَالَ: سُبْحَانَ اللهِ! مَا تَقُولُ؟ قَالَ: قُلْتُ: نَكُونُ عِنْدَ رَسُولِ اللهِ ﷺ، يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ، [حَتَّىٰ] كَأَنَّا رَأْيُ عَيْنٍ، فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُولِ اللهِ ﷺ، عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتِ، نَسِينَا كَثِيرًا، قَالَ أَبُو بَكْرٍ: فَوَاللهِ! إِنَّا نَلْقَىٰ مِثْلَ هٰذَا، فَانْطَلَقْتُ أَنَا وَأَبُو بَكْرٍ، حَتَّىٰ دَخَلْنَا عَلَىٰ رَسُولِ اللهِ ﷺ، قُلْتُ: نَافَقَ

Paradise and the Fire (until) it is as if we are seeing them with our own eyes, but when we depart from you, we attend to our wives and children and businesses, and we forget a great deal.' The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, if you continued as you are when you are with me, and continued to remember (Paradise and Hell), the angels would shake hands with you in your homes and on the streets. But, O Ḥanẓalah, there is a time for this and a time for that'" (he said it) three times.

حَنْظَلَةُ، يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ: «وَمَا ذَاكَ؟» قُلْتُ: يَا رَسُولَ اللهِ! نَكُونُ عِنْدَكَ، تُذَكِّرُنَا بِالْجَنَّةِ وَالنَّارِ، [حَتَّىٰ] كَأَنَّا رَأْيُ عَيْنٍ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ، عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتِ نَسِينَا كَثِيرًا، فَقَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنْ لَوْ تَدُومُونَ عَلَىٰ مَا تَكُونُونَ عِنْدِي، وَفِي الذِّكْرِ، لَصَافَحَتْكُمُ الْمَلَائِكَةُ عَلَىٰ فُرُشِكُمْ، وَفِي طُرُقِكُمْ، وَلٰكِنْ، يَا حَنْظَلَةُ! سَاعَةً وَسَاعَةً» ثَلَاثَ مِرَارٍ.

[6967] 13 - (...) It was narrated that Ḥanẓalah said: "We were with the Messenger of Allâh ﷺ and he exhorted us, and reminded us of the Fire. Then I came home and laughed with my children and played with my wife. Then I went out and met Abû Bakr, and I mentioned that to him. He said: 'I have done the same as you mentioned.' We met the Messenger of Allâh ﷺ and I said: 'O Messenger of Allâh, Ḥanẓalah has become a hypocrite.' He said: 'Don't speak like that.' So I told him what we had said, and Abû Bakr said: 'I have done the same as he has.' He (ﷺ) said: 'O Ḥanẓalah, there is a time for this and a time for that. If your hearts were always as they are when you

[٦٩٦٧] ١٣-(...) حَدَّثَنِي إِسْحَٰقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: سَمِعْتُ أَبِي يُحَدِّثُ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ حَنْظَلَةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ، فَوَعَظَنَا فَذَكَّرَ النَّارَ، قَالَ: ثُمَّ جِئْتُ إِلَى الْبَيْتِ فَضَاحَكْتُ الصِّبْيَانَ وَلَاعَبْتُ الْمَرْأَةَ، قَالَ: فَخَرَجْتُ فَلَقِيتُ أَبَا بَكْرٍ، فَذَكَرْتُ ذَٰلِكَ لَهُ، فَقَالَ: وَأَنَا قَدْ فَعَلْتُ مِثْلَ مَا تَذْكُرُ، فَلَقِينَا رَسُولَ اللهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللهِ نَافَقَ حَنْظَلَةُ، فَقَالَ: «مَهْ!؟» فَحَدَّثْتُهُ بِالْحَدِيثِ، فَقَالَ أَبُو بَكْرٍ: وَأَنَا قَدْ فَعَلْتُ مِثْلَ مَا فَعَلَ، فَقَالَ «يَا حَنْظَلَةُ سَاعَةً

are remembering, the angels would shake hands with you and greet you in the streets.'"

وَسَاعَةً، لَوْ كَانَتْ تَكُونُ قُلُوبُكُمْ كَمَا تَكُونُ عِنْدَ الذِّكْرِ، لَصَافَحَتْكُمُ الْمَلَائِكَةُ، حَتَّىٰ تُسَلِّمَ عَلَيْكُمْ فِي الطُّرُقِ».

[6968] (...) It was narrated that the scribe (of the Messenger of Allâh ﷺ) Ḥanẓalah At-Tamîmî Al-Usaidî said: "We were with the Prophet ﷺ and we spoke of Paradise and the Fire..." and he mentioned a similar *Ḥadîth* (as no. 6967).

[٦٩٦٨] (...) **حَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا سُفْيَانُ عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ حَنْظَلَةَ التَّمِيمِيِّ الْأُسَيِّدِيِّ الْكَاتِبِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَذَكَّرَنَا الْجَنَّةَ وَالنَّارَ، فَذَكَرَ نَحْوَ حَدِيثِهِمَا.

Chapter 4. The Vastness Of Allâh's Mercy, Which Prevails Over His Wrath

(المعجم ٤) - (باب في سعة رحمة الله تعالىٰ، وأنها تغلب غضبه)

(التحفة ٥)

[6969] 14 - (2751) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When Allâh created the creation, He wrote in His Book, which is with Him above the Throne: 'My mercy prevails over My wrath.'"

[٦٩٦٩] **١٤-(٢٧٥١) حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَمَّا خَلَقَ اللهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

[6970] 15 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, Glorified and Exalted is He, said: "My mercy precedes My wrath."

[٦٩٧٠] **١٥-(...) حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللهُ عَزَّ وَجَلَّ: سَبَقَتْ رَحْمَتِي غَضَبِي».

[6971] 16 - (...) It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: "When Allâh had finished creation, He ordained for Himself in His Book which is with Him: 'My mercy prevails over My wrath.'"

[٦٩٧١] ١٦-(...) حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا أَبُو ضَمْرَةَ عَنِ الْحَارِثِ ابْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَمَّا قَضَى اللهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ عَلَىٰ نَفْسِهِ، فَهُوَ مَوْضُوعٌ عِنْدَهُ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

[6972] 17- (2752) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Allâh made mercy in one hundred parts, and he kept ninety-nine parts with Him, and He sent one part down to earth, from which all creatures show compassion to one another, and animals even lift their hooves lest they harm their young.'"

[٦٩٧٢] ١٧-(٢٧٥٢) حَدَّثَنَا حَرْمَلَةُ ابْنُ يَحْيَىٰ [التُّجِيبِيُّ]: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ سَعِيدَ ابْنَ الْمُسَيَّبِ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «جَعَلَ اللهُ الرَّحْمَةَ مِائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذَٰلِكَ الْجُزْءِ يَتَرَاحَمُ الْخَلَائِقُ، حَتَّىٰ تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةَ أَنْ تُصِيبَهُ».

[6973] 18 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh created one hundred (parts) of mercy, and he placed one part among His creation, and kept one hundred less one with Him."

[٦٩٧٣] ١٨-(...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «خَلَقَ اللهُ مِائَةَ رَحْمَةٍ، فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ، وَخَبَأَ عِنْدَهُ مِائَةً إِلَّا وَاحِدَةً».

[6974] 19 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh has one hundred (parts of) mercy, of which He sent one part down among jinn, humans, animals and insects, because of which they show compassion and kindness to one another, and a wild animal shows compassion to its young. And Allâh has kept back ninety-nine parts of mercy by which He will show mercy to His slaves on the Day of Resurrection."

[٦٩٧٤] **١٩**-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ للهِ مِائَةَ رَحْمَةٍ، أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ، فَبِهَا يَتَعَاطَفُونَ، وَبِهَا يَتَرَاحَمُونَ، وَبِهَا تَعْطِفُ الْوَحْشُ عَلَىٰ وَلَدِهَا، وَأَخَّرَ اللهُ تِسْعًا وَتِسْعِينَ رَحْمَةً، يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ».

[6975] 20 - (2753) It was narrated that Salmân Al-Fârisî said: "The Messenger of Allâh ﷺ said: 'Allâh has one hundred (parts) of mercy, because of (one part of) which creatures show mercy to one another, and ninety-nine parts are for the Day of Resurrection."

[٦٩٧٥] **٢٠**-(٢٧٥٣) **حَدَّثَنِي** الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَبُو عُثْمَانَ النَّهْدِيُّ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ للهِ مِائَةَ رَحْمَةٍ، فَمِنْهَا رَحْمَةٌ بِهَا يَتَرَاحَمُ الْخَلْقُ بَيْنَهُمْ، وَتِسْعَةٌ وَتِسْعُونَ لِيَوْمِ الْقِيَامَةِ».

[6976] (...) Al-Mu'tamir narrated it from his father with this chain of narrators.

[٦٩٧٦] (...) **وحَدَّثَنَاهُ** مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ بِهَٰذَا الْإِسْنَادِ.

[6977] 21 - (...) It was narrated that Salmân said: "The Messenger of Allâh ﷺ said: 'On the day that Allâh created the heavens and the earth, He created one hundred (parts of) mercy, each of

[٦٩٧٧] **٢١**-(...) **حَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ خَلَقَ، يَوْمَ

which is as great as the distance between the heavens and the earth, and He put one part of that mercy on earth, because of which a mother shows compassion to her child and animals and birds show compassion to one another. When the Day of Resurrection comes, that mercy will complete the number (again).'"

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، مِائَةَ رَحْمَةٍ، كُلُّ رَحْمَةٍ طِبَاقَ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، فَجَعَلَ مِنْهَا فِي الْأَرْضِ رَحْمَةً، فَبِهَا تَعْطِفُ الْوَالِدَةُ عَلَىٰ وَلَدِهَا، وَالْوَحْشُ وَالطَّيْرُ بَعْضُهَا عَلَىٰ بَعْضٍ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، أَكْمَلَهَا بِهٰذِهِ الرَّحْمَةِ».

[6978] 22 - (2754) It was narrated that 'Umar bin Al-Khaṭṭâb said: "Some prisoners were brought to the Messenger of Allâh ﷺ, and there was a woman among the prisoners who was searching for someone. When she found a small boy among the prisoners, she clasped him to her and started to breastfeed him. The Messenger of Allâh ﷺ said to us: 'Do you think that this woman would throw her child into the fire?' We said: 'No, by Allâh, she would never do that if she is able not to.' The Messenger of Allâh ﷺ said: 'Allâh is more merciful towards His slaves than this woman is towards her child.'"

[٦٩٧٨] ٢٢-(٢٧٥٤) حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ - واللَّفْظُ لِلْحَسَنِ -: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ [قَالَ]: قُدِمَ عَلَىٰ رَسُولِ اللهِ ﷺ بِسَبْيٍ، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ، تَبْتَغِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ، أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا رَسُولُ اللهِ ﷺ: «أَتَرَوْنَ هٰذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟» قُلْنَا: لَا، وَاللهِ! وَ هِيَ تَقْدِرُ عَلَىٰ أَنْ لَا تَطْرَحَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هٰذِهِ بِوَلَدِهَا».

[6979] 23 - (2755) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If the believer knew what there is with Allâh of torment, no one would hope for Paradise, and if

[٦٩٧٩] ٢٣-(٢٧٥٥) حَدَّثَنِي يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ عَنْ

the disbeliever knew what there is with Allâh of mercy, no one would despair of Paradise."

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللهِ مِنَ الْعُقُوبَةِ، مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللهِ مِنَ الرَّحْمَةِ، مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدٌ».

[6980] 24 - (2756) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A man who had never done any good deed told to his family that when he dies, to burn him then scatter half (of the ashes) on the land and half in the sea, for by Allâh, if Allâh gets him, He will punish him in a way that He has never punished anyone else. When the man died, they did what he had told them. Then Allâh commanded the land to gather together what was in it, and He commanded the sea to gather together what was in it, then He said (to that man): 'Why did you do that?' He said: 'Out of fear of You, O Lord, and You know best.' And Allâh forgave him."

[٦٩٨٠] ٢٤-(٢٧٥٦) حَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ ابْنِ بِنْتِ مَهْدِيِّ بْنِ مَيْمُونٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «قَالَ رَجُلٌ، لَمْ يَعْمَلْ حَسَنَةً قَطُّ، لِأَهْلِهِ: إِذَا مَاتَ فَحَرِّقُوهُ، ثُمَّ أَذْرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ، فَوَاللهِ! لَئِنْ قَدَرَ اللهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ، فَلَمَّا مَاتَ الرَّجُلُ فَعَلُوا مَا أَمَرَهُمْ، فَأَمَرَ اللهُ الْبَرَّ فَجَمَعَ مَا فِيهِ، وَأَمَرَ الْبَحْرَ فَجَمَعَ مَا فِيهِ، ثُمَّ قَالَ: لِمَ فَعَلْتَ هٰذَا؟ قَالَ: مِنْ خَشْيَتِكَ، يَا رَبِّ! وَأَنْتَ أَعْلَمُ، فَغَفَرَ اللهُ لَهُ».

[6981] 25 - (...) It was narrated from Az-Zuhrî, who said: Ḥumaid bin 'Abdur-Raḥmân informed me from Abû Hurairah that the Prophet ﷺ said: "A man transgressed against his soul. When he was dying he told his sons: 'When I die, burn me then

[٦٩٨١] ٢٥-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ، وَاللَّفْظُ لَهُ، حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ: قَالَ لِيَ الزُّهْرِيُّ: أَلَا أُحَدِّثُكَ بِحَدِيثَيْنِ

crush (my bones), then scatter them in the wind and in the sea, for by Allâh, if Allâh gets me, He will punish me as He has never punished anyone.' They did that as they were told. Then Allâh said to the land: 'Return what you have taken,' and he was standing there. Then He said to him: 'What made you do what you did?' He said: 'Fear of You, O Lord.' And Allâh forgave him because of that.'"

عَجِيبَيْنِ؟ قَالَ الزُّهْرِيُّ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرَفَ رَجُلٌ عَلَىٰ نَفْسِهِ، فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَىٰ بَنِيهِ فَقَالَ: «إِذَا أَنَا مُتُّ فَأَحْرِقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ أَذْرُونِي فِي الرِّيحِ فِي الْبَحْرِ، فَوَاللهِ! لَئِنْ قَدَرَ عَلَيَّ رَبِّي، لَيُعَذِّبُنِي عَذَابًا مَا عَذَّبَهُ أَحَدًا، قَالَ: فَفَعَلُوا ذَٰلِكَ بِهِ، فَقَالَ لِلْأَرْضِ: أَدِّي مَا أَخَذْتِ، فَإِذَا هُوَ قَائِمٌ، فَقَالَ لَهُ: مَا حَمَلَكَ عَلَىٰ مَا صَنَعْتَ؟ قَالَ: خَشْيَتُكَ، يَا رَبِّ! أَوْ قَالَ - مَخَافَتُكَ، فَغَفَرَ لَهُ بِذَٰلِكَ».

[6982] (2619) Az-Zuhrî said: "Ḥumaid narrated to me from Abû Hurairah that the Messenger of Allâh ﷺ said: 'A woman entered Hell because of a cat which she had; she had tied it up and did not feed it nor let it loose to eat of the vermin of the earth, until it died of starvation.'"

[٦٩٨٢] (٢٦١٩) قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدٌ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «دَخَلَتِ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطَتْهَا، فَلَا هِيَ أَطْعَمَتْهَا، وَلَا هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ، حَتَّىٰ مَاتَتْ [هَزْلًا]».

قَالَ الزُّهْرِيُّ: ذَٰلِكَ، لِئَلَّا يَتَّكِلَ رَجُلٌ، وَلَا يَيْأَسَ رَجُلٌ. [راجع: ٦٦٧٩]

[6983] 26 - (2756) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'A man transgressed against his soul...'" a *Ḥadîth* like that of Ma'mar (no. 6981), up to the words: "And Allâh forgave him."

[٦٩٨٣] ٢٦-(٢٧٥٦) حَدَّثَنِي أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ، قَالَ الزُّهْرِيُّ: حَدَّثَنِي حُمَيدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ

He did not mention the *Hadîth* about the woman and the cat.

In the *Hadîth* of Az-Zubaidî it says: "Allâh, Glorified and Exalted is He, said to everything that had taken any part of him: 'Give back that which you have taken of him.'"

عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَسْرَفَ عَبْدٌ عَلَىٰ نَفْسِهِ» بِنَحْوِ حَدِيثِ مَعْمَرٍ، إِلَىٰ قَوْلِهِ: «فَغَفَرَ اللهُ لَهُ».

وَلَمْ يَذْكُرْ حَدِيثَ الْمَرْأَةِ فِي قِصَّةِ الْهِرَّةِ.

وَفِي حَدِيثِ الزُّبَيْدِيِّ قَالَ: «فَقَالَ اللهُ [عَزَّ وَجَلَّ]، لِكُلِّ شَيْءٍ أَخَذَ مِنْهُ شَيْئًا: أَدِّ مَا أَخَذْتَ مِنْهُ».

[6984] 27 - (2757) Abû Sa'eed Al-Khudrî narrated from the Prophet ﷺ: "Allâh bestowed wealth and children upon a man among those who came before you. He said to his children: 'Do what I command you, or I will make others my heirs. When I die, burn me'" – and as far as I know, he said – "and crush (my bones), then scatter me in the wind, for I have never done any good that would please Allâh, and if Allâh gets me, He will punish me.' He took a pledge from them, and they did that for him. By my Lord, Allâh said: 'What made you do that?' He said: 'Fear of You.' And that is all that befell him."

[٦٩٨٤] ٢٧-(٢٧٥٧) حَدَّثَنِي عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ؛ سَمِعَ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ يَقُولُ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا فِيمَنْ كَانَ قَبْلَكُمْ رَاشَهُ اللهُ مَالًا وَوَلَدًا، فَقَالَ لِوَلَدِهِ: لَتَفْعَلُنَّ مَا آمُرُكُمْ بِهِ، أَوْ لَأُوَلِّيَنَّ مِيرَاثِي غَيْرَكُمْ، إِذَا أَنَا مُتُّ، فَأَحْرِقُونِي - وَأَكْثَرُ عِلْمِي أَنَّهُ قَالَ - ثُمَّ اسْحَقُونِي، فَاذْرُونِي فِي الرِّيحِ، فَإِنِّي لَمْ أَبْتَهِرْ عِنْدَ اللهِ خَيْرًا، وَإِنَّ اللهَ يَقْدِرُ عَلَيَّ أَنْ يُعَذِّبَنِي، قَالَ: فَأَخَذَ مِنْهُمْ مِيثَاقًا، فَفَعَلُوا ذٰلِكَ بِهِ، وَرَبِّي! فَقَالَ اللهُ: مَا حَمَلَكَ عَلَىٰ مَا فَعَلْتَ؟ فَقَالَ: مَخَافَتُكَ، قَالَ: فَمَا تَلَافَاهُ غَيْرُهَا».

[6985] 28- (...) A similar *Hadîth* (as no. 6984) was narrated from Qatâdah with the chain of Shu'bah.

[٦٩٨٥] ٢٨-(...) [وَ]حَدَّثَنَاه يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا مُعْتَمِرُ ابْنُ سُلَيْمَانَ قَالَ: قَالَ [لِي] أَبِي: حَدَّثَنَا قَتَادَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ ابْنُ عَبْدِ الرَّحْمَٰنِ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ، كِلَاهُمَا عَنْ قَتَادَةَ ذَكَرُوا جَمِيعًا بِإِسْنَادِ شُعْبَةَ نَحْوَ حَدِيثِهِ، وفِي حَدِيثِ شَيْبَانَ وَأَبِي عَوَانَةَ: «أَنَّ رَجُلًا مِنَ النَّاسِ رَغَسَهُ اللهُ مَالًا وَوَلَدًا».

وَفِي حَدِيثِ التَّيْمِيِّ: «فَإِنَّهُ لَمْ يَبْتَئِرْ عِنْدَ اللهِ خَيْرًا» قَالَ فَسَّرَهَا قَتَادَةُ: لَمْ يَدَّخِرْ عِنْدَ اللهِ خَيْرًا، وفِي حَدِيثِ شَيْبَانَ: «فَإِنَّهُ، وَاللهِ! مَا ابْتَأَرَ عِنْدَ اللهِ خَيْرًا» وَفِي حَدِيثِ أَبِي عَوَانَةَ: «مَا امْتَأَرَ» بِالْمِيمِ.

Chapter 5. Acceptance Of Repentance From Sin, Even If The Sin And Repentance Happen Repeatedly

(المعجم ٥) - (بَابُ قبول التوبة من الذنوب، وإن تكررت الذنوب والتوبة)

(التحفة ٦)

[6986] 29 - (2758) It was narrated from Abû Hurairah that in a *Hadîth Qudsî* the Prophet ﷺ said, quoting the Lord, the Sublime and Majestic: "A man committed a sin and said: 'O Lord, forgive me.' Allâh, Blessed and Exalted is He, said: 'My slave

[٦٩٨٦] ٢٩-(٢٧٥٨) حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِيمَا يَحْكِي عَنْ رَبِّهِ

has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin.' Then he sinned again and said: 'O Lord, forgive me.' Allâh, Blessed and Exalted is He, said: 'My slave has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin.' Then he sinned again and said: 'O Lord, forgive me.' Allâh, Blessed and Exalted is He, said: 'My slave has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin. Do what you wish, for I have forgiven you.'"

'Abdul-A'lâ said: "I do not know whether he said after the third or the fourth time: 'Do what you wish.'"

عَزَّ وَجَلَّ قَالَ: «أَذْنَبَ عَبْدٌ ذَنْبًا، قَالَ: اللّٰهُمَّ! اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَىٰ: أَذْنَبَ عَبْدِي ذَنْبًا، عَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيْ رَبِّ! اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَىٰ: عَبْدِي أَذْنَبَ ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ: أَيْ رَبِّ! اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَىٰ: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، اعْمَلْ مَا شِئْتَ فَقَدْ غَفَرْتُ لَكَ»

قَالَ عَبْدُ الْأَعْلَىٰ: لَا أَدْرِي أَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ: «اعْمَلْ مَا شِئْتَ».

[6987] (...) 'Abdul-A'la bin Ḥammâd An-Narsî narrated with this chain of narrators (a *Ḥadîth* similar to no. 6986).

[٦٩٨٧] (...) قَالَ أَبُو أَحْمَدَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَنْجُويه [الْقُرَشِيُّ] الْقُشَيْرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ بِهَٰذَا الْإِسْنَادِ.

[6988] 30 - (...) Isḥâq bin 'Abdullâh bin Abî Ṭalḥah said: "In Al-Madînah there was a storyteller called 'Abdur-Raḥmân bin Abî 'Amrah. I heard him say: 'I heard Abû Hurairah say: "A man committed a sin..." a *Ḥadîth* like that of Hammâd bin Salamah (no. 6986), and he mentioned three times that he committed a

[٦٩٨٨] ٣٠-(...) حَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي أَبُو الْوَلِيدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ قَالَ: كَانَ بِالْمَدِينَةِ قَاصٌّ يُقَالُ لَهُ عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي عَمْرَةَ قَالَ: فَسَمِعْتُهُ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ

sin, and after the third time (he said): "I have forgiven My slave; let him do what he likes."

رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ عَبْدًا أَذْنَبَ ذَنْبًا» بِمَعْنَىٰ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ، وَذَكَرَ ثَلَاثَ مَرَّاتٍ، أَذْنَبَ ذَنْبًا، وَفِي الثَّالِثَةِ: قَدْ غَفَرْتُ لِعَبْدِي فَلْيَعْمَلْ مَا شَاءَ.

[6989] 31 - (2759) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "Allâh holds out His Hand at night to accept the repentance of those who have sinned during the day, and He holds out His Hand by day to accept the repentance of those who have sinned at night – until the sun rises from its place of setting."

[٦٩٨٩] ٣١-(٢٧٥٩) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ، لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ، لِيَتُوبَ مُسِيءُ اللَّيْلِ، حَتَّىٰ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا».

[6990] (...) Shu'bah narrated a similar report with this chain of narrators.

[٦٩٩٠] (...) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 6. The Protective Jealousy (*Ghîrah*) Of Allâh The Most High, And The Prohibition Of Immoral Behavior

(المعجم ٦) - (بَابُ غيرة الله تعالىٰ، وتحريم الفواحش) (التحفة ٧)

[6991] 32 - (2760) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'There is no one to whom praise is more dear than Allâh, Glorified and Exalted is He, and because of that He praised Himself. And there is no one whose *Ghîrah* (protective jealousy) is greater than Allâh's and because of that He forbade immoral actions, both

[٦٩٩١] ٣٢-(٢٧٦٠) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللهِ عَزَّ وَجَلَّ، مِنْ أَجْلِ ذَٰلِكَ مَدَحَ نَفْسَهُ، وَلَيْسَ أَحَدٌ

those that are committed openly and those that are committed in secret.'"

أَغْيَرَ مِنَ اللهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ».

[6992] 33 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'There is no one whose protective jealousy is greater than Allâh's, and because of that He forbade immoral actions, both those that are committed openly and those that are committed in secret. And there is no one to whom praise is more dear than Allâh, Glorified and Exalted is He.'"

[٦٩٩٢] ٣٣-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - واللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا أَحَدٌ أَغْيَرَ مِنَ اللهِ، وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللهِ تَعَالَىٰ».

[6993] 34 - (...) It was narrated from 'Amr bin Murrah who said: "I heard Abû Wâ'il say: 'I heard 'Abdullâh bin Mas'ûd say:'" – He said: "I said: 'Did you hear it from 'Abdullâh?' He said: 'Yes, and he attributed it to the Prophet ﷺ' – 'There is no one whose protective jealousy is greater than Allâh's, and because of that He forbade immoral actions, both those that are committed openly and those that are committed in secret. And there is no one to whom praise is more dear than Allâh, Glorified and Exalted is He, and because of that He praised Himself.'"

[٦٩٩٣] ٣٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ مَسْعُودٍ يَقُولُ - قَالَ: قُلْتُ لَهُ: آنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللهِ؟ قَالَ: نَعَمْ. وَرَفَعَهُ - أَنَّهُ قَالَ: «لَا أَحَدٌ أَغْيَرَ مِنَ اللهِ، وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللهِ، وَلِذَلِكَ مَدَحَ نَفْسَهُ».

[6994] 35 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said: 'There is no one to whom praise is

[٦٩٩٤] ٣٥-(...) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَقُ بْنُ

more dear than Allâh, Glorified and Exalted is He, and because of that He praised Himself. And there is no one whose protective jealousy is greater than Allâh's, and because of that He forbade immoral actions. And there is no one to whom apologies (repentance) are dearer than Allâh, and because of that He sent down the Book and He sent the Messengers."

إِبْرَاهِيمَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَٰنِ ابْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللهِ عَزَّ وَجَلَّ، مِنْ أَجْلِ ذَٰلِكَ مَدَحَ نَفْسَهُ، وَلَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللهِ، مِنْ أَجْلِ ذَٰلِكَ حَرَّمَ الْفَوَاحِشَ، وَلَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْعُذْرُ مِنَ اللهِ، مِنْ أَجْلِ ذَٰلِكَ أَنْزَلَ الْكِتَابَ وَأَرْسَلَ الرُّسُلَ».

[6995] 36 - (2761) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh has a sense of protective jealousy and the believer has a sense of protective jealousy, too, and the protective jealousy of Allâh is provoked when the believer does something that is forbidden to him.'"

[٦٩٩٥] ٣٦-(٢٧٦١) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ابْنِ عُلَيَّةَ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ قَالَ: قَالَ يَحْيَىٰ: وَحَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يَغَارُ، وَإِنَّ الْمُؤْمِنَ يَغَارُ، وَغَيْرَةُ اللهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ عَلَيْهِ». [انظر: ٦٩٩٩]

[6996] (2762) Asmâ' bint Abî Bakr narrated that she heard the Messenger of Allâh ﷺ say: "Nothing has a greater sense of protective jealousy than Allâh, Glorified and Exalted is He."

[٦٩٩٦] (٢٧٦٢) قَالَ يَحْيَىٰ: وَحَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ، أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ حَدَّثَتْهُ؛ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «لَيْسَ شَيْءٌ أَغْيَرَ مِنَ اللهِ عَزَّ وَجَلَّ». [انظر: ٦٩٩٨]

[6997] (2761) A report like that of Ḥajjâj (no. 6995) was narrated from Abû Hurairah from the Prophet ﷺ.

[٦٩٩٧] (٢٧٦١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا أَبَانُ بْنُ

يَزِيدَ وَحَرْبُ بْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ رِوَايَةِ حَجَّاجٍ، حَدِيثَ أَبِي هُرَيْرَةَ خَاصَّةً، وَلَمْ يَذْكُرْ حدِيثَ أَسْمَاءَ.

[6998] 37 - (2762) It was narrated from Asmâ' that the Prophet ﷺ said: "Nothing has a greater sense of protective jealousy than Allâh, Glorified and Exalted is He."

[٦٩٩٨] ٣٧-(٢٧٦٢) وَحدَّثَنَا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عُرْوَةَ، عَنْ أَسْمَاءَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا شَيْءَ أَغْيَرُ مِنَ اللهِ عَزَّ وَجَلَّ». [راجع: ٦٩٩٦]

[6999] 38 - (2761) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The believer feels protective jealousy towards another believer, and Allâh has a greater sense of protective jealousy."

[٦٩٩٩] ٣٨-(٢٧٦١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْمُؤْمِنُ يَغَارُ لِلْمُؤْمِنِ، وَاللهُ أَشَدُّ غَيْرًا». [راجع: ٦٩٩٥]

[7000] (...) Shu'bah said: "I heard Al-'Alâ'..." (a *Hadîth* similar to no. 6999) with this chain of narrators.

[٧٠٠٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْعَلَاءَ بِهَٰذَا الْإِسْنَادِ.

Chapter 7. The Words Of Allâh The Most High: "Verily, The Good Deeds Remove The Evil Deeds"

(المعجم ٧) - (بَابُ قوله تعالىٰ: إن الحسنات يذهبن السيئات) (التحفة ٨)

[7001] 39 - (2763) It was narrated from 'Abdullâh bin Mas'ûd that a man kissed a woman, then he came to the Prophet ﷺ and told him about that. Then it was revealed: "And perform *As-Salât*, at

[٧٠٠١] ٣٩-(٢٧٦٣) حَدَّثَنا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ، كِلَاهُمَا عَنْ يَزِيدَ بْنِ زُرَيْعٍ -

the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)."[1] The man said: "Is that just for me, O Messenger of Allâh?" He said: "It is for anyone who does that among my *Ummah*."

واللَّفْظُ لِأَبِي كَامِلٍ -: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، قَالَ: فَنَزَلَتْ ﴿وَأَقِمِ الصَّلَوٰةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ إِنَّ الْحَسَنَٰتِ يُذْهِبْنَ السَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ﴾ [هود: ١١٤]. قَالَ: فَقَالَ الرَّجُلُ: أَلِيَ هٰذِهِ؟ يَا رَسُولَ اللهِ! قَالَ: «لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي».

[7002] 40 - (...) It was narrated from Ibn Mas'ûd that a man came to the Prophet ﷺ and said that he had done something with a woman, either kissing or touching her hand or something, as if he was asking about the expiation for that. Then Allâh revealed (the words)... and he (the sub narrator) mentioned a *Hadîth* like that of Yazîd (no. 7001).

[٧٠٠٢] ٤٠-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ عَنِ ابْنِ مَسْعُودٍ، أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَذَكَرَ أَنَّهُ أَصَابَ مِنِ امْرَأَةٍ، إِمَّا قُبْلَةً، أَوْ مَسًّا بِيَدٍ، أَوْ شَيْئًا، كَأَنَّهُ يَسْأَلُ عَنْ كَفَّارَتِهَا، قَالَ: فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ.

[7003] 41 - (...) It was narrated from Sulaimân At-Taimî with this chain of narrators. He said: "A man did something with a woman that was less than intercourse. He went to 'Umar bin Al-Khattâb, who rebuked him strongly, then he went to Abû Bakr, who rebuked

[٧٠٠٣] ٤١-(...) **حَدَّثَنَا** عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ بِهٰذَا الْإِسْنَادِ قَالَ: أَصَابَ رَجُلٌ مِنِ امْرَأَةٍ شَيْئًا دُونَ الْفَاحِشَةِ، فَأَتَىٰ عُمَرَ ابْنَ الْخَطَّابِ فَعَظَّمَ عَلَيْهِ، ثُمَّ أَتَىٰ أَبَا بَكْرٍ

[1] *Hûd* 11:114.

him strongly, then he went to the Prophet ﷺ..." and he mentioned a *Hadîth* like that of Yazîd and Al-Mu'tamir. (no. 7001, 7002)

فَعَظَّمَ عَلَيْهِ، ثُمَّ أَتَى النَّبِيَّ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ وَالْمُعْتَمِرِ.

[7004] 42 - (...) It was narrated that 'Abdullâh said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, I was intimate with a woman on the outskirts of Al-Madînah, and I did something with her that was less than intercourse. Here I am, judge me as you wish.' 'Umar said to him: 'Allâh had concealed you, why didn't you conceal yourself?' But the Prophet ﷺ did not answer. The man got up and left, then the Prophet ﷺ sent a man to call him back, and he recited this Verse to him: "And perform *As-Salât*, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)".[1] A man among the people said: 'O Prophet of Allâh, is it only for him?' He said: 'No, it is for all the people.'"

[٧٠٠٤] ٤٢-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللهِ قَالَ: جَاءَ رَجُلٌ إِلَىٰ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي عَالَجْتُ امْرَأَةً فِي أَقْصَى الْمَدِينَةِ، وَإِنِّي أَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمَسَّهَا، فَأَنَا هٰذَا، فَاقْضِ فِيَّ مَا شِئْتَ، فَقَالَ لَهُ عُمَرُ: لَقَدْ سَتَرَكَ اللهُ، لَوْ سَتَرْتَ نَفْسَكَ، قَالَ: فَلَمْ يَرُدَّ النَّبِيُّ ﷺ عَلَيْهِ شَيْئًا، فَقَامَ الرَّجُلُ فَانْطَلَقَ، فَأَتْبَعَهُ النَّبِيُّ ﷺ رَجُلًا دَعَاهُ، وَتَلَا عَلَيْهِ هٰذِهِ الْآيَةَ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ﴾ [هود: ١١٤]. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا نَبِيَّ اللهِ! هٰذَا لَهُ خَاصَّةً؟ قَالَ: «بَلْ لِلنَّاسِ كَافَّةً».

[7005] 43 - (...) A *Hadîth* like that of Abû Al-Ahwas was narrated from 'Abdullâh (no. 7004) from

[٧٠٠٥] ٤٣-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو النُّعْمَانِ الْحَكَمُ

[1] *Hûd* 11:114.

the Prophet, and he said in his *Hadîth*: "Mu'âdh said: 'O Messenger of Allâh, is it only for him or for all of us?' He said: 'No, it is for all of you.'"

ابْنُ عَبْدِ اللهِ الْعِجْلِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ عَنْ خَالِهِ الْأَسْوَدِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ بِمَعْنَىٰ حَدِيثِ أَبِي الْأَحْوَصِ، وَقَالَ فِي حَدِيثِهِ: فَقَالَ مُعَاذٌ: يَا رَسُولَ اللهِ! هٰذَا لِهٰذَا خَاصَّةً، أَوْ لَنَا عَامَّةً؟ قَالَ: «بَلْ لَكُمْ عَامَّةً».

[7006] 44 - (2764) It was narrated that Anas said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, I have committed a sin that may dictate a punishment, so carry it out on me.'" He said: "The time for prayer came, so he prayed with the Messenger of Allâh ﷺ. When the prayer was over he said: 'O Messenger of Allâh, I have committed a sin that may dictate a punishment, so punish me according to the Book of Allâh.' He (ﷺ) said: 'Did you attend the prayer with us?' He said: 'Yes.' He said: 'You have been forgiven.'"

[٧٠٠٦] ٤٤-(٢٧٦٤) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا عَمْرُو ابْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ، قَالَ: وَحَضَرَتِ الصَّلَاةُ فَصَلَّىٰ مَعَ رَسُولِ اللهِ ﷺ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: يَا رَسُولَ اللهِ! إِنِّي أَصَبْتُ حَدًّا فَأَقِمْ فِيَّ كِتَابَ اللهِ، قَالَ: «هَلْ حَضَرْتَ مَعَنَا الصَّلَاةَ؟» قَالَ: نَعَمْ، قَالَ: «قَدْ غُفِرَ لَكَ».

[7007] 45 - (2765) Abû Umâmah said: "While the Messenger of Allâh ﷺ was in the *Masjid* and we were sitting with him, a man came and said: 'O Messenger of Allâh, I have committed a sin that may dictate a punishment, so carry it out on

[٧٠٠٧] ٤٥-(٢٧٦٥) حَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا شَدَّادٌ: حَدَّثَنَا أَبُو أُمَامَةَ قَالَ: بَيْنَمَا رَسُولُ

me.' The Messenger of Allâh ﷺ remained silent and he said again: 'O Messenger of Allâh, I have committed a sin that may dictate a punishment, so carry it out on me.' (The Messenger of Allâh ﷺ) remained silent and he said it a third time, and the *Iqâmah* was called for prayer. When the Prophet of Allâh ﷺ left, the man followed him, and I (Abû Umâmah) also followed the Messenger of Allâh ﷺ to see how he would answer the man.

"The man caught up with the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I have committed a sin that may dictate a punishment, so carry it out on me."' Abû Umâmah said: "The Messenger of Allâh ﷺ said to him: 'When you came out of your house, did you perform *Wuḍû'* and do it well?' He said: 'Yes, O Messenger of Allâh.' He said: 'Then did you attend the prayer with us?' He said: 'Yes, O Messenger of Allâh.' The Messenger of Allâh ﷺ said to him: 'Then Allâh has forgiven your transgression' – or 'your sin.'"

Chapter 8. The Acceptance Of The Repentance Of The One Who Kills, Even If He Has Killed A Great Deal

[7008] 46 - (2766) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet of Allâh ﷺ said: "Among those who came

اللهِ ﷺ فِي الْمَسْجِدِ، وَنَحْنُ قُعُودٌ مَعَهُ، إِذْ جَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْهُ عَلَيَّ، فَسَكَتَ عَنْهُ رَسُولُ اللهِ ﷺ، ثُمَّ أَعَادَ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْهُ عَلَيَّ، فَسَكَتَ عَنْهُ وَقَالَ ثَالِثَةً، وَأُقِيمَتِ الصَّلَاةُ، فَلَمَّا انْصَرَفَ نَبِيُّ اللهِ ﷺ قَالَ أَبُو أُمَامَةَ: فَاتَّبَعَ الرَّجُلُ رَسُولَ اللهِ ﷺ حِينَ انْصَرَفَ، وَاتَّبَعْتُ رَسُولَ اللهِ ﷺ أَنْظُرُ مَا يَرُدُّ عَلَى الرَّجُلِ، فَلَحِقَ الرَّجُلُ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْهُ عَلَيَّ، قَالَ أَبُو أُمَامَةَ: فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَرَأَيْتَ حِينَ خَرَجْتَ مِنْ بَيْتِكَ، أَلَيْسَ قَدْ تَوَضَّأْتَ فَأَحْسَنْتَ الْوُضُوءَ؟» قَالَ: بَلَى، يَا رَسُولَ اللهِ! قَالَ: «ثُمَّ شَهِدْتَ الصَّلَاةَ مَعَنَا؟» قَالَ: نَعَمْ، يَا رَسُولَ اللهِ! قَالَ: فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «فَإِنَّ اللهَ قَدْ غَفَرَ لَكَ حَدَّكَ، أَوْ قَالَ - ذَنْبَكَ».

(المعجم ٨) - (بَابُ قبول توبة القاتل، وإن كثر قتله) (التحفة ٩)

[٧٠٠٨] **٤٦-(٢٧٦٦) حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى- قَالَا: حَدَّثَنَا مُعَاذُ بْنُ

before you there was a man who killed ninety-nine people, then he asked who the most knowledgeable man on earth was, and he was directed to a monk. He went to him and told him that he had killed ninety-nine people; could he repent? The monk said no, so he killed him, thus completing one hundred. Then he asked who the most knowledgeable man on earth was, and he was directed to a man of knowledge, and said that he had killed one hundred people; could he repent? He said: 'Yes, who could stand between him and repentance? Go to such and such a land, for therein there are people who worship Allâh, so go and worship Allâh with them, and do not go back to your own land for it is a bad land.' So he set out, then when he was halfway there, death came upon him. The Angels of mercy and the Angels of torment disputed over him. The Angels of mercy said: 'He came repenting and turning whole-heartedly towards Allâh.' The Angels of torment said: 'He never did anything good.' Then an angel in the form of a man came to them and they appointed him (to decide) between them. He said: 'Measure the distance between the two lands, and whichever is closer, that is where he belongs.' So they measured it and they found that he was closer to the land that he was heading for, so the Angels of mercy took him."

هِشَام: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي الصِّدِّيقِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فَدُلَّ عَلَىٰ رَاهِبٍ، فَأَتَاهُ فَقَالَ: إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: لَا، فَقَتَلَهُ، فَكَمَّلَ بِهِ مِائَةً، ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فَدُلَّ عَلَىٰ رَجُلٍ عَالِمٍ، فَقَالَ: إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ، وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلِقْ إِلَىٰ أَرْضِ كَذَا وَكَذَا، فَإِنَّ بِهَا أُنَاسًا يَعْبُدُونَ اللهَ تَعَالَىٰ فَاعْبُدِ اللهَ تَعَالَىٰ مَعَهُمْ، وَلَا تَرْجِعْ إِلَىٰ أَرْضِكَ فَإِنَّهَا أَرْضُ سَوْءٍ، فَانْطَلَقَ حَتَّىٰ إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ، فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ، فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ: جَاءَ تَائِبًا مُقْبِلًا بِقَلْبِهِ إِلَىٰ اللهِ، وَقَالَتْ مَلَائِكَةُ الْعَذَابِ: إِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ، فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ، فَجَعَلُوهُ بَيْنَهُمْ، فَقَالَ: قِيسُوا مَا بَيْنَ الْأَرْضَيْنِ، فَإِلَىٰ أَيَّتِهِمَا كَانَ أَدْنَىٰ، فَهُوَ لَهُ، فَقَاسُوا فَوَجَدُوهُ أَدْنَىٰ إِلَىٰ الْأَرْضِ الَّتِي أَرَادَ، فَقَبَضَتْهُ مَلَائِكَةُ الرَّحْمَةِ».

Qatâdah said: "Al-Ḥasan said: 'We were told that when death came to him, he leaned forward (towards the land he was heading for).'"

قَالَ قَتَادَةُ: فَقَالَ الْحَسَنُ: ذُكِرَ لَنَا أَنَّهُ لَمَّا أَتَاهُ الْمَوْتُ نَأَىٰ بِصَدْرِهِ.

[7009] 47 - (...) It was narrated from Abû Sa'eed Al-Khudrî from the Prophet ﷺ: "A man killed ninety-nine people, then he started asking whether he could repent. He came to a monk and asked him, and he said: 'You cannot repent,' so he killed the monk. Then he started asking, then he left that town for another town where there were righteous people. When he was part-way there, death overtook him, and he died when he was leaning forward. The Angels of mercy and the Angels of torment disputed over him, but he was closer to the righteous town by a handspan, so he was counted as one of its people."

[٧٠٠٩] ٤٧-(...) **حَدَّثَنِي** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، أَنَّهُ سَمِعَ أَبَا الصِّدِّيقِ النَّاجِيَّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَجَعَلَ يَسْأَلُ: هَلْ لَهُ مِنْ تَوْبَةٍ؟ فَأَتَىٰ رَاهِبًا فَسَأَلَهُ فَقَالَ: لَيْسَتْ لَكَ تَوْبَةٌ، فَقَتَلَ الرَّاهِبَ، ثُمَّ جَعَلَ يَسْأَلُ، ثُمَّ خَرَجَ مِنْ قَرْيَةٍ إِلَىٰ قَرْيَةٍ فِيهَا قَوْمٌ صَالِحُونَ. فَلَمَّا كَانَ فِي بَعْضِ الطَّرِيقِ أَدْرَكَهُ الْمَوْتُ، فَنَأَىٰ بِصَدْرِهِ، ثُمَّ مَاتَ، فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ، فَكَانَ إِلَىٰ الْقَرْيَةِ الصَّالِحَةِ أَقْرَبَ مِنْهَا بِشِبْرٍ، فَجُعِلَ مِنْ أَهْلِهَا».

[7010] 48 - (...) A *Hadîth* like that of Mu'âdh bin Mu'âdh (no. 7009) was narrated from Qatâdah with this chain of narrators, and he added: "Allâh ordered to (one land) to move away, and to (the other land) to come closer."

[٧٠١٠] ٤٨-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ بِهٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ مُعَاذِ بْنِ مُعَاذٍ - وَزَادَ فِيهِ: «فَأَوْحَى اللهُ إِلَىٰ هٰذِهِ: أَنْ تَبَاعَدِي، وَإِلَىٰ هٰذِهِ: أَنْ تَقَرَّبِي».

Chapter... The Vastness Of Allâh's Mercy Towards The Believers, And Every Muslim Will Be Ransomed By A Disbeliever From The Fire

(المعجم . . .) - (بابٌ: في سعة رحمة الله تعالَىٰ على المؤمنين، وفداء كل مسلم بكافر من النار) (التحفة . . .)

[7011] 49 - (2767) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'When the Day of Resurrection comes, Allâh, Glorified and Exalted is He, will give every Muslim a Jew or a Christian, and He will say: "This is your ransom from the Fire."

[٧٠١١] **٤٩-(٢٧٦٧) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ، دَفَعَ اللهُ عَزَّ وَجَلَّ إِلَىٰ كُلِّ مُسْلِمٍ، يَهُودِيًّا أَوْ نَصْرَانِيًّا، فَيَقُولُ: هٰذَا فِكَاكُكَ مِنَ النَّارِ».

[7012] 50 - (...) 'Awn and Sa'eed bin Abî Burdah narrated that they witnessed Abû Burdah narrating to 'Umar bin 'Abdul-'Azîz from his father that the Prophet ﷺ said: "No Muslim man dies but Allâh causes a Jew or a Christian to enter the Fire in his stead." 'Umar bin 'Abdul-'Azîz asked him to swear by Allâh, besides Whom none has the right to be worshipped, three times, that his father narrated that to him from the Prophet ﷺ, and he swore to him. Sa'eed did not tell me that he asked him to swear, but he did not object to what 'Awn said.

[٧٠١٢] **٥٠-(. . .) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ: عَنْ قَتَادَةَ، أَنَّ عَوْنًا وَسَعِيدَ ابْنَ أَبِي بُرْدَةَ حَدَّثَاهُ، أَنَّهُمَا شَهِدَا أَبَا بُرْدَةَ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَمُوتُ رَجُلٌ مُسْلِمٌ إِلَّا أَدْخَلَ اللهُ مَكَانَهُ، النَّارَ، يَهُودِيًّا أَوْ نَصْرَانِيًّا» قَالَ: فَاسْتَحْلَفَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بِاللهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ! ثَلَاثَ مَرَّاتٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ رَسُولِ اللهِ ﷺ، قَالَ: فَحَلَفَ لَهُ، قَالَ: فَلَمْ يُحَدِّثْنِي سَعِيدٌ أَنَّهُ اسْتَحْلَفَهُ، وَلَمْ يُنْكِرْ عَلَىٰ عَوْنٍ قَوْلَهُ.

[7013] (...) Qatâdah narrated a *Hadîth* like that of 'Affân (no. 7012), with this chain of narrators, and he said: "Awn bin 'Utbah."

[٧٠١٣] **(. . .) حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، جَمِيعًا عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ: أَخْبَرَنَا

هَمَّامٌ: حَدَّثَنَا قَتَادَةُ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ عَفَّانَ، وَقَالَ: عَوْنُ بْنُ عُتْبَةَ.

[7014] 51 - (...) It was narrated from Abû Burdah from his father that the Prophet ﷺ said: "On the Day of Resurrection some Muslim people will come with sins like mountains, but Allâh will forgive them and will place them (the sins) on the Jews and the Christians" as far as I reckon.

Abû Rawḥ said: "I do not know who is the one who was uncertain."

Abû Burdah said: "I narrated that to 'Umar bin 'Abdul-'Azîz and he said: 'Did your father narrate that to you from the Messenger of Allâh ﷺ?' I said: 'Yes.'"

[٧٠١٤] ٥١ -(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا شَدَّادٌ، أَبُو طَلْحَةَ الرَّاسِبِيُّ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «يَجِيءُ، يَوْمَ الْقِيَامَةِ، نَاسٌ مِنَ الْمُسْلِمِينَ، بِذُنُوبٍ أَمْثَالِ الْجِبَالِ، فَيَغْفِرُهَا اللهُ لَهُمْ، وَيَضَعُهَا عَلَى الْيَهُودِ وَالنَّصَارَىٰ» فِيمَا أَحْسِبُ أَنَا.

قَالَ أَبُو رَوْحٍ: لَا أَدْرِي مِمَّنِ الشَّكُّ.

قَالَ أَبُو بُرْدَةَ: فَحَدَّثْتُ بِهِ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فَقَالَ: أَبُوكَ حَدَّثَكَ هَٰذَا عَنْ رَسُولِ اللهِ ﷺ؟ قُلْتُ: نَعَمْ.

[7015] 52 - (2768) It was narrated that Ṣafwân bin Muḥriz said: "A man said to Ibn 'Umar: 'What did you hear the Messenger of Allâh ﷺ say about *Najwa* (private conversation)?' He said: 'I heard him say: "On the Day of Resurrection the believer will be brought close to his Lord (the Mighty and Sublime), until He places His concealment over him, then He will make him confess his sins, and He will say: 'Do you admit it?' He will say: 'Yes, O Lord, I admit it.' He will say: 'I concealed

[٧٠١٥] ٥٢ -(٢٧٦٨) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ ابْنِ مُحْرِزٍ قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ: كَيْفَ سَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ فِي النَّجْوَىٰ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «يُدْنَى الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ [عَزَّ وَجَلَّ]، حَتَّىٰ يَضَعَ عَلَيْهِ كَنَفَهُ، فَيُقَرِّرُهُ بِذُنُوبِهِ، فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: [أَيْ] رَبِّ! أَعْرِفُ، قَالَ: فَإِنِّي قَدْ

them for you in the world and I forgive you for them today.' Then he will be given the record of his good deeds. As for the disbelievers and the hypocrites, it will be called out before all of creation: These are the ones who disbelieved in Allâh.'"

سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ، فَيُعْطَىٰ صَحِيفَةَ حَسَنَاتِهِ، وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَىٰ بِهِمْ عَلَىٰ رُءُوسِ الْخَلَائِقِ: هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ اللهِ».

Chapter 9. The Repentance Of Ka'b Ibn Mâlik And His Two Companions

(المعجم ٩) - (بَابُ حديث توبة كعب ابن مالك وصاحبيه) (التحفة ١٠)

[7016] 53 - (2769) It was narrated that Ibn Shihâb said: "Then the Messenger of Allâh ﷺ went out on the campaign of Tabûk, heading towards the Byzantines and the Arab-Christians of Ash-Shâm."

Ibn Shihâb said: "And 'Abdur-Rahmân bin 'Abdullâh bin Ka'b bin Mâlik narrated, that 'Abdullâh bin Ka'b – who was the one among his children who became Ka'b's guide when he became blind – said: 'I heard Ka'b bin Mâlik narrate the story of him staying behind when the Messenger of Allâh ﷺ went out on the campaign to Tabûk. Ka'b bin Mâlik said: "I did not stay behind from any campaign that the Messenger of Allâh ﷺ went out on, except the campaign of Tabûk. I also stayed behind from the campaign of Badr, but the Messenger of Allâh did not admonish anyone who stayed behind from it. Rather the Messenger of Allâh ﷺ and the Muslims went out seeking the

[٧٠١٦] ٥٣-(٢٧٦٩) حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو [بْنِ عَبْدِ اللهِ بْنِ عَمْرِو] بْنِ سَرْحٍ، مَوْلَىٰ بَنِي أُمَيَّةَ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: ثُمَّ غَزَا رَسُولُ اللهِ ﷺ غَزْوَةَ تَبُوكَ، وَهُوَ يُرِيدُ الرُّومَ وَنَصَارَى الْعَرَبِ بِالشَّامِ.

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللهِ بْنَ كَعْبٍ، وَكَانَ قَائِدَ كَعْبٍ، مِنْ بَنِيهِ، حِينَ عَمِيَ، قَالَ: سَمِعْتُ كَعْبَ ابْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ، قَالَ كَعْبُ ابْنُ مَالِكٍ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةٍ غَزَاهَا قَطُّ، إِلَّا فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي قَدْ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهُ، إِنَّمَا خَرَجَ رَسُولُ اللهِ ﷺ وَالْمُسْلِمُونَ

caravan of the Quraish, but Allâh brought them and their enemy face-to-face without there being any intention of fighting. I was present with the Messenger of Allâh ﷺ on the night of Al-'Aqabah, when we swore our allegiance to Islam. That was not dearer to me than being present at Badr, although (the battle of) Badr was more famous among the people. When I stayed behind from going on the campaign to Tabûk with the Messenger of Allâh ﷺ, I was never stronger or better off than when I stayed behind from that campaign. By Allâh, I had never had two mounts at the same time I had two mounts at the time of that campaign. The Messenger of Allâh ﷺ waged this campaign at a time of intense heat, and was undertaking a long journey in a waterless land, and aiming to confront an enemy greater in numbers. He made the situation clear to the Muslims so that they could fully prepare themselves for their campaign. He told them the direction in which he wanted to go. The Muslims who were with the Messenger of Allâh ﷺ were many, and there was no proper written record of them."

Ka'b said: "Few men wanted to stay behind, and they thought that they could easily conceal themselves, so long as no Revelation came down from Allâh, Glorified and Exalted is

يُرِيدُونَ عِيرَ قُرَيْشٍ، حَتَّىٰ جَمَعَ اللهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ، عَلَىٰ غَيْرِ مِيعَادٍ، وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللهِ ﷺ لَيْلَةَ الْعَقَبَةِ، حِينَ تَوَاثَقْنَا عَلَىٰ الْإِسْلَامِ، وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا، وَكَانَ مِنْ خَبَرِي، حِينَ تَخَلَّفْتُ عَنْ رَسُولِ اللهِ ﷺ، فِي غَزْوَةِ تَبُوكَ، أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَىٰ وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ، وَاللهِ! مَا جَمَعْتُ قَبْلَهَا رَاحِلَتَيْنِ قَطُّ، حَتَّىٰ جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ، فَغَزَاهَا رَسُولُ اللهِ ﷺ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا، وَاسْتَقْبَلَ عَدُوًّا كَثِيرًا، فَجَلَا لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِمُ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ اللهِ ﷺ كَثِيرٌ، وَلَا يَجْمَعُهُمْ كِتَابُ حَافِظٍ - يُرِيدُ، بِذَٰلِكَ، الدِّيوَانَ -.

قَالَ كَعْبٌ: فَقَلَّ رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ، يَظُنُّ أَنَّ ذَٰلِكَ سَيَخْفَىٰ لَهُ، مَا لَمْ يَنْزِلْ فِيهِ وَحْيٌ مِنَ اللهِ عَزَّ وَجَلَّ، وَغَزَا رَسُولُ اللهِ ﷺ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثِّمَارُ وَالظِّلَالُ، فَأَنَا إِلَيْهَا أَصْعَرُ، فَتَجَهَّزَ رَسُولُ اللهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، وَطَفِقْتُ

He, concerning them. The Messenger of Allâh ﷺ went out on that campaign when the fruits were ripe and the shade was very attractive, and I had a fondness for those fruits. The Messenger of Allâh ﷺ made preparations, as did the Muslims with him. I would set out in the morning to make my preparations along with them, then I would come back and did not do anything. I said to myself: 'I can do that when I want to.' I kept on delaying that until the people were about to depart. The Messenger of Allâh ﷺ set out one morning and the Muslims set out with him, but I had not made any preparations. Then I went out and came back, and I did not do anything. I continued to do that until they had covered some distance, and I thought of riding and catching up with them. Would that I had done that, but that was not decreed for me.

"When I went out among the people, after the departure of the Messenger of Allâh ﷺ, I would feel shocked and upset to see that there was no one else of my calibre, except a man who was accused of being a hypocrite or a man who had been excused because of physical weakness. The Messenger of Allâh ﷺ did not remember me until he reached Tabûk, then he said, while he was sitting among the people in Tabûk: 'What happened to Ka'b bin Mâlik?' A man from Banû

أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ، فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا، وَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَىٰ ذَٰلِكَ إِذَا أَرَدْتُ، فَلَمْ يَزَلْ ذَٰلِكَ يَتَمَادَىٰ بِي حَتَّى اسْتَمَرَّ بِالنَّاسِ الْجِدُّ، فَأَصْبَحَ رَسُولُ اللهِ ﷺ غَادِيًا وَالْمُسْلِمُونَ مَعَهُ، وَلَمْ أَقْضِ مِنْ جِهَازِي شَيْئًا، ثُمَّ غَدَوْتُ فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، فَلَمْ يَزَلْ ذَٰلِكَ يَتَمَادَىٰ بِي حَتَّىٰ أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ، فَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ، فَيَا لَيْتَنِي فَعَلْتُ، ثُمَّ لَمْ يُقَدَّرْ ذَٰلِكَ لِي، فَطَفِقْتُ، إِذَا خَرَجْتُ فِي النَّاسِ، بَعْدَ خُرُوجِ رَسُولِ اللهِ ﷺ، يَحْزُنُنِي أَنِّي لَا أَرَىٰ لِي أُسْوَةً، إِلَّا رَجُلًا مَغْمُوصًا عَلَيْهِ فِي النِّفَاقِ، أَوْ رَجُلًا مِمَّنْ عَذَرَ اللهُ مِنَ الضُّعَفَاءِ، وَلَمْ يَذْكُرْنِي [رَسُولُ اللهِ ﷺ] حَتَّىٰ بَلَغَ تَبُوكَ فَقَالَ، وَ هُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: «مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟» قَالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ: يَا رَسُولَ اللهِ! حَبَسَهُ بُرْدَاهُ وَالنَّظَرُ فِي عِطْفَيْهِ، فَقَالَ لَهُ مُعَاذُ بْنُ جَبَلٍ: بِئْسَ مَا قُلْتَ، وَاللهِ! يَا رَسُولَ اللهِ! مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا، فَسَكَتَ رَسُولُ اللهِ ﷺ، فَبَيْنَمَا هُوَ عَلَىٰ ذَٰلِكَ رَأَىٰ رَجُلًا مُبَيِّضًا يَزُولُ بِهِ السَّرَابُ، فَقَالَ رَسُولُ اللهِ ﷺ:

Salamah said: 'O Messenger of Allâh, his cloak and self admiration have detained him.' Mu'âdh bin Jabal said to him: 'What a bad thing you have said! By Allâh, O Messenger of Allâh, we know nothing but good about him.' The Messenger of Allâh ﷺ remained silent and while he was like that, he saw a man dressed in white, shimmering like a mirage. The Messenger of Allâh ﷺ said: 'Be Abû Khaithamah' and it was Abû Khaithamah Al-Anṣârî, who was the one who gave a *Ṣâ'* in charity and was mocked by the hypocrites."

Ka'b bin Mâlik said: "When I heard that the Messenger of Allâh ﷺ was on his way back from Tabûk, I became very worried and I began to think of telling a lie, but then I said: 'How will I save myself from His wrath tomorrow?' I sought the advice of every wise man among my people. When I was told that the arrival of the Messenger of Allâh ﷺ was imminent, all false ideas left me, and I knew that nothing could save me from his wrath, so I decided to tell him the truth. The Messenger of Allâh ﷺ arrived in the morning, and whenever he returned from a journey, he would start by going to the *Masjid* and praying two *Rak'ah* there, then he would sit to talk to the people. When he had done that, those who had stayed behind came to him and

«كُنْ أَبَا خَيْثَمَةَ!»، فَإِذَا هُوَ أَبُو خَيْثَمَةَ الْأَنْصَارِيُّ، وَ هُوَ الَّذِي تَصَدَّقَ بِصَاعِ التَّمْرِ حِينَ لَمَزَهُ الْمُنَافِقُونَ.

فَقَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغَنِي، أَنَّ رَسُولَ اللهِ ﷺ قَدْ تَوَجَّهَ قَافِلًا مِنْ تَبُوكَ، حَضَرَنِي بَثِّي، فَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ: بِمَ أَخْرُجُ مِنْ سَخَطِهِ غَدًا؟ وَأَسْتَعِينُ عَلَىٰ ذَٰلِكَ كُلَّ ذِي رَأْيٍ مِنْ أَهْلِي، فَلَمَّا قِيلَ لِي: إِنَّ رَسُولَ اللهِ ﷺ قَدْ أَظَلَّ قَادِمًا، زَاحَ عَنِّي الْبَاطِلُ، حَتَّىٰ عَرَفْتُ أَنِّي لَنْ أَنْجُوَ مِنْهُ بِشَيْءٍ أَبَدًا، فَأَجْمَعْتُ صِدْقَهُ، وَصَبَّحَ رَسُولُ اللهِ ﷺ قَادِمًا، وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ، بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذَٰلِكَ جَاءَهُ الْمُخَلَّفُونَ، فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ، وَيَحْلِفُونَ لَهُ، وَكَانُوا بِضْعَةً وَثَمَانِينَ رَجُلًا، فَقَبِلَ مِنْهُمْ رَسُولُ اللهِ ﷺ عَلَانِيَتَهُمْ، وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَوَكَلَ سَرَائِرَهُمْ إِلَى اللهِ، حَتَّىٰ جِئْتُ، فَلَمَّا سَلَّمْتُ، تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: «تَعَالَ» فَجِئْتُ أَمْشِي حَتَّىٰ جَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ لِي: «مَا خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي، وَاللهِ!

started offering their excuses and swearing oaths to him.

"There were eighty-odd men, and the Messenger of Allâh ﷺ accepted their excuses as they appeared to be, and he accepted their oaths of allegiance and prayed for forgiveness for them, and he left their inward intentions to Allâh. Then I came, and when I greeted him with *Salâm*, he smiled in the manner of one who is angry. Then he said: 'Come here.' So I came and sat before him, and he said to me: 'What kept you behind? Did you not buy a mount?' I said: 'O Messenger of Allâh, by Allâh, if I sat before anyone in this world other than you, I would have saved myself from his anger with an excuse, for I have been given the ability to argue, but by Allâh, I know that if I were to tell you a lie today that you accepted, soon Allâh would make you angry with me, but if I tell you the truth today, you will be annoyed with me, yet I hope that Allâh will cause it to end well. By Allâh, I had no excuse. By Allâh, I was never stronger or more well-off than when I stayed behind and did not accompany you.' The Messenger of Allâh ﷺ said: 'As for this one, he has spoken the truth. Get up and leave until Allâh decides concerning you.'

"So I left, and some men of Banû Salamah came rushing after me and said to me: 'By Allâh, we

لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا، لَرَأَيْتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، وَلَقَدْ أُعْطِيتُ جَدَلًا، وَلٰكِنِّي، واللهِ! لَقَدْ عَلِمْتُ، لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَىٰ بِهِ عَنِّي، لَيُوشِكَنَّ اللهُ أَنْ يُسْخِطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إِنِّي لَأَرْجُو فِيهِ عُقْبَى اللهِ، وَاللهِ! مَا كَانَ لِي عُذْرٌ، وَاللهِ! مَا كُنْتُ قَطُّ أَقْوَىٰ وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ، قَالَ رَسُولُ اللهِ ﷺ: «أَمَّا هٰذَا، فَقَدْ صَدَقَ، فَقُمْ حَتَّىٰ يَقْضِيَ اللهُ فِيكَ» فَقُمْتُ، وَثَارَ رِجَالٌ مِنْ بَنِي سَلِمَةَ فَاتَّبَعُونِي، فَقَالُوا لِي: وَاللهِ! مَا عَلِمْنَاكَ أَذْنَبْتَ ذَنْبًا قَبْلَ هٰذَا، لَقَدْ عَجَزْتَ فِي أَنْ لَا تَكُونَ اعْتَذَرْتَ إِلَىٰ رَسُولِ اللهِ ﷺ، بِمَا اعْتَذَرَ [بِهِ] إِلَيْهِ الْمُخَلَّفُونَ، فَقَدْ كَانَ كَافِيَكَ ذَنْبَكَ، اسْتِغْفَارُ رَسُولِ اللهِ ﷺ لَكَ.

قَالَ: فَوَاللهِ! مَا زَالُوا يُؤَنِّبُونَنِي حَتَّىٰ أَرَدْتُ أَنْ أَرْجِعَ إِلَىٰ رَسُولِ اللهِ ﷺ، فَأُكَذِّبَ نَفْسِي، قَالَ: ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هٰذَا مَعِي مِنْ أَحَدٍ؟ قَالُوا: نَعَمْ، لَقِيَهُ مَعَكَ رَجُلَانِ، قَالَا مِثْلَ مَا قُلْتَ، فَقِيلَ لَهُمَا مِثْلَ مَا قِيلَ لَكَ، قَالَ: قُلْتُ:

never knew you to commit any sin before this, but you were unable to offer any excuse to the Messenger of Allâh ﷺ as the others who stayed behind did. It would have been sufficient for your sin if the Messenger of Allâh ﷺ had prayed for forgiveness for you.'

"By Allâh, they kept rebuking me until I wanted to go back to the Messenger of Allâh ﷺ and contradict myself. Then I said to them: 'Is there anyone else in the same position as me?' They said: 'Yes, there are two men in the same position as you; they said something like what you said, and they were told something like what you were told.' I said: 'Who are they?' They said: 'Murârah bin Rabî'ah Al-'Âmirî and Hilâl bin Umayyah Al-Wâqifî.' They mentioned to me two righteous men who had been present at (the battle of) Badr, and there was an example for me in them. So I went away when they mentioned them to me.

"The Messenger of Allâh ﷺ forbade the Muslims to speak to the three of us among those who had stayed behind. So the people shunned us, or their attitude towards us changed, until it seemed to me that the land itself had turned hostile towards me, and it was no longer the land that I knew. We stayed like that for fifty nights. As for my two companions, they stayed in their houses weeping, but I was the

مَنْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ رَبِيعَةَ الْعَامِرِيُّ، وَهِلَالُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ، قَالَ: فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا، فِيهِمَا إِسْوَةٌ، قَالَ: فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي.

قَالَ: وَنَهَىٰ رَسُولُ اللهِ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا، أَيُّهَا الثَّلَاثَةُ، مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ.

قَالَ: فَاجْتَنَبَنَا النَّاسُ، أَوْ قَالَ، تَغَيَّرُوا لَنَا حَتَّىٰ تَنَكَّرَتْ لِي فِي نَفْسِي الْأَرْضُ، فَمَا هِيَ بِالْأَرْضِ الَّتِي أَعْرِفُ، فَلَبِثْنَا عَلَىٰ ذٰلِكَ خَمْسِينَ لَيْلَةً، فَأَمَّا صَاحِبَايَ فَاسْتَكَانَا وَقَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلَاةَ وَأَطُوفُ فِي الْأَسْوَاقِ وَلَا يُكَلِّمُنِي أَحَدٌ، وَآتِي رَسُولَ اللهِ ﷺ فَأُسَلِّمُ عَلَيْهِ، وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلَاةِ، فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلَامِ، أَمْ لَا؟ ثُمَّ أُصَلِّي قَرِيبًا مِنْهُ وَأُسَارِقُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلَىٰ صَلَاتِي نَظَرَ إِلَيَّ، وَإِذَا الْتَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي، حَتَّىٰ إِذَا طَالَ عَلَيَّ ذٰلِكَ مِنْ جَفْوَةِ الْمُسْلِمِينَ، مَشَيْتُ حَتَّىٰ تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابْنُ

youngest and strongest of them. I would go out and attend the prayer, and go around in the marketplaces, and no one would speak to me. I would go to the Messenger of Allâh ﷺ and greet him with *Salâm*, when he was sitting with the people after prayer, and I would say to myself: 'Did his lips move in response or not?' Then I would pray standing close to him, stealing glances at him. When I focused on my prayer, he would look at me, then when I looked at him he would turn away. Then when this harsh treatment of the Muslims had gone on for too long, I went and climbed the wall of the garden of Abû Qatâdah, who was my paternal cousin and the dearest of people to me, and I greeted him with *Salâm* but by Allâh, he did not return the greeting. I said to him: 'O Abû Qatâdah, I adjure you by Allâh, do you know that I love Allâh and His Messenger?' He remained silent, so I adjured him again, and he remained silent. Then I adjured him again and he said: 'Allâh and His Messenger know best.' My eyes filled with tears, and I turned away and climbed back over the wall.

"While I was walking in the marketplace of Al-Madînah, I saw a farmer from Ash-Shâm, one of those who had brought foodstuff to sell in Al-Madînah. He was saying: 'Who will show

عَمِّي، وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ، فَوَاللهِ! مَا رَدَّ عَلَيَّ السَّلَامَ، فَقُلْتُ لَهُ: يَا أَبَا قَتَادَةَ! أَنْشُدُكَ بِاللهِ! هَلْ تَعْلَمَنَّ أَنِّي أُحِبُّ اللهَ وَرَسُولَهُ؟ قَالَ: فَسَكَتَ، فَعُدْتُ فَنَاشَدْتُهُ، فَسَكَتَ، فَعُدْتُ فَنَاشَدْتُهُ، فَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، فَفَاضَتْ عَيْنَايَ، وَتَوَلَّيْتُ، حَتَّىٰ تَسَوَّرْتُ الْجِدَارَ.

فَبَيْنَا أَنَا أَمْشِي فِي سُوقِ الْمَدِينَةِ، إِذَا نَبَطِيٌّ مِنْ نَبَطِ أَهْلِ الشَّامِ، مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ، يَقُولُ: مَنْ يَدُلُّ عَلَىٰ كَعْبِ بْنِ مَالِكٍ، قَالَ: فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ إِلَيَّ، حَتَّىٰ جَاءَنِي فَدَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ، وَكُنْتُ كَاتِبًا، فَقَرَأْتُهُ فَإِذَا فِيهِ: أَمَّا بَعْدُ، فَإِنَّهُ قَدْ بَلَغَنَا أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللهُ بِدَارِ هَوَانٍ وَلَا مَضْيَعَةٍ، فَالْحَقْ بِنَا نُوَاسِكَ، قَالَ: فَقُلْتُ، حِينَ قَرَأْتُهَا: وَهٰذِهِ أَيْضًا مِنَ الْبَلَاءِ، فَتَيَامَمْتُ بِهَا التَّنُّورَ فَسَجَرْتُهَا بِهَا، حَتَّىٰ إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ، وَاسْتَلْبَثَ الْوَحْيُ، إِذَا رَسُولُ رَسُولِ اللهِ ﷺ يَأْتِينِي، فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ، قَالَ: فَقُلْتُ: أُطَلِّقُهَا أَمْ مَاذَا

me where Ka'b bin Mâlik is?' The people started to point me out to him, and he came to me and gave me a letter from the king of Ghassân. I was literate, so I read it and it said:

"'We have heard that your companion is treating you cruelly, and you do not have to stay in a place where you are humiliated and have no rights. Come to us and we will support you.' When I read it, I said: 'This is also part of the test,' and went to the oven and threw it in. Then when forty of the fifty days had passed, and no Revelation had come, the envoy of the Messenger of Allâh ﷺ came to me and said: 'The Messenger of Allâh ﷺ has ordered you to keep away from your wife.' I said: 'Should I divorce her, or what should I do?' He said: 'No, just keep away from her, and do not come near her.' And he sent word to my two companions with similar orders. I said to my wife: 'Go to your family and stay with them until Allâh decides concerning this matter.' The wife of Hilâl bin Umayyah came to the Messenger of Allâh ﷺ and said to him: 'O Messenger of Allâh, Hilâl bin Umayyah is an old man who has no servant and no one to take care of him. Do you object if I serve him?' He said: 'No, but he should not come near you.' She said: 'By Allâh, he has no such

أَفْعَلُ؟ قَالَ: لَا، بَلِ اعْتَزِلْهَا، فَلَا تَقْرَبَنَّهَا، قَالَ: فَأَرْسَلَ إِلَىٰ صَاحِبَيَّ بِمِثْلِ ذَٰلِكَ، قَالَ: فَقُلْتُ لِامْرَأَتِي: الْحَقِي بِأَهْلِكِ فَكُونِي عِنْدَهُمْ حَتَّىٰ يَقْضِيَ اللهُ فِي هٰذَا الْأَمْرِ، قَالَ: فَجَاءَتِ امْرَأَةُ هِلَالِ بْنِ أُمَيَّةَ رَسُولَ اللهِ ﷺ، فَقَالَتْ لَهُ: يَا رَسُولَ اللهِ! إِنَّ هِلَالَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ، فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ؟ قَالَ: «لَا، وَلٰكِنْ لَا يَقْرَبَنَّكِ» فَقَالَتْ: إِنَّهُ، وَاللهِ! مَا بِهِ حَرَكَةٌ إِلَىٰ شَيْءٍ، وَوَاللهِ! مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ، إِلَىٰ يَوْمِهِ هٰذَا.

قَالَ: فَقَالَ لِي بَعْضُ أَهْلِي: لَوِ اسْتَأْذَنْتَ رَسُولَ اللهِ ﷺ فِي امْرَأَتِكَ؟ فَقَدْ أَذِنَ لِامْرَأَةِ هِلَالِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ، قَالَ: فَقُلْتُ: لَا أَسْتَأْذِنُ فِيهَا رَسُولَ اللهِ ﷺ، وَمَا يُدْرِينِي مَاذَا يَقُولُ رَسُولُ اللهِ ﷺ، إِذَا اسْتَأْذَنْتُهُ فِيهَا، وَأَنَا رَجُلٌ شَابٌّ، قَالَ: فَلَبِثْتُ بِذَٰلِكَ عَشْرَ لَيَالٍ، فَكَمُلَ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينَ نُهِيَ عَنْ كَلَامِنَا، قَالَ: ثُمَّ صَلَّيْتُ صَلَاةَ الْفَجْرِ صَبَاحَ خَمْسِينَ لَيْلَةً، عَلَىٰ ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَىٰ الْحَالِ الَّتِي ذَكَرَ اللهُ [عَزَّ وَجَلَّ] مِنَّا، قَدْ ضَاقَتْ عَلَيَّ

desire; he has not stopped weeping from the moment this happened until today.'

"Some of my family said to me: 'Why don't you ask the Messenger of Allâh ﷺ for permission concerning your wife, for he has given the wife of Hilâl bin Umayyah permission to serve him.' I said: 'I will not ask the Messenger of Allâh ﷺ for permission concerning her, for how can I know what the Messenger of Allâh ﷺ will say if I ask him for permission concerning her, when I am a young man?' I stayed like that for ten days, which completed fifty days from the time when it had become forbidden to speak to us. Then I prayed *Fajr* on the morning of the fiftieth day, on the roof of one of our houses. While I was sitting in the manner that Allâh, Glorified and Exalted is He, described us, my own self was straitened for me and the earth, vast as it is, was straitened for me,[1] I heard the voice of someone shouting from the top of Mount Sal', saying at the top of his voice: 'O Ka'b bin Mâlik, be of good cheer!' I fell down in prostration, for I knew that a way out had come.

"The Messenger of Allâh ﷺ had announced to the people that Allâh had accepted our repentance when he prayed *Fajr*, and the people started to give us the glad tidings.

نَفْسِي وَضَاقَتْ عَلَيَّ الْأَرْضُ بِمَا رَحُبَتْ، سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَىٰ عَلَىٰ سَلْعٍ يَقُولُ، بِأَعْلَىٰ صَوْتِهِ: يَا كَعْبُ بْنَ مَالِكٍ! أَبْشِرْ، قَالَ: فَخَرَرْتُ سَاجِدًا، وَعَرَفْتُ أَنْ قَدْ جَاءَ فَرَجٌ.

قَالَ: وَآذَنَ رَسُولُ اللهِ ﷺ النَّاسَ بِتَوْبَةِ اللهِ عَلَيْنَا، حِينَ صَلَّىٰ صَلَاةَ الْفَجْرِ، فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا، فَذَهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرُونَ، وَرَكَضَ رَجُلٌ إِلَيَّ فَرَسًا، وَسَعَىٰ سَاعٍ مِنْ أَسْلَمَ قِبَلِي، وَأَوْفَىٰ عَلَىٰ الْجَبَلِ، فَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ، فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي، نَزَعْتُ لَهُ ثَوْبَيَّ فَكَسَوْتُهُمَا إِيَّاهُ بِبِشَارَتِهِ، وَاللهِ! مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ، وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا، فَانْطَلَقْتُ أَتَأَمَّمُ رَسُولَ اللهِ ﷺ، يَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا، يُهَنِّئُونِي بِالتَّوْبَةِ وَيَقُولُونَ: لِتَهْنِكَ تَوْبَةُ اللهِ عَلَيْكَ، حَتَّىٰ دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَسُولُ اللهِ ﷺ جَالِسٌ فِي الْمَسْجِدِ، [وَ]حَوْلَهُ النَّاسُ، فَقَامَ طَلْحَةُ بْنُ عُبَيْدِ اللهِ يُهَرْوِلُ حَتَّىٰ صَافَحَنِي وَهَنَّأَنِي، وَاللهِ! مَا قَامَ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ.

[1] See *At-Tawbah* 9:118.

They went to my two companions to tell them the glad tidings, and one man came to me galloping on his horse, and a man from Aslam came rushing to me, and he stood on top of the mountain and shouted. The man's voice was swifter than the horse. When the one whose voice I had heard giving me the glad tidings came to me, I took off my cloak and gave it to him in return for his good news. By Allâh, I did not have any other garment at that time, and I had to borrow two garments and put them on. I set out to go to the Messenger of Allâh ﷺ, and I was met by the people, group after group, congratulating me for my repentance and saying: 'Congratulations for Allâh's acceptance of your repentance.' Then I entered the *Masjid* and saw the Messenger of Allâh ﷺ sitting there with the people around him Ṭalḥah bin 'Ubaidullâh got up and ran towards me to shake my hand and congratulate me, but by Allâh, no man among the *Muhâjirîn* got up except him."

(The sub narrator said:) Ka'b never forgot that (gesture) of Ṭalḥah's.

Ka'b said: "When I greeted the Messenger of Allâh ﷺ with *Salâm*, he said, with his face shining with joy: 'Be of good cheer, for this is the best day you have ever had since the day your mother gave birth to you.' I said: 'Is it from you, O Messenger of

قَالَ: فَكَانَ كَعْبٌ لَا يَنْسَاهَا لِطَلْحَةَ.

قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَىٰ رَسُولِ اللهِ ﷺ قَالَ، وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ وَيَقُولُ: «أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ» قَالَ: فَقُلْتُ: أَمِنْ عِنْدِكَ؟ يَا رَسُولَ اللهِ! أَمْ مِنْ عِنْدِ اللهِ؟ فَقَالَ: «لَا، بَلْ مِنْ عِنْدِ اللهِ» وَكَانَ رَسُولُ اللهِ ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ، حَتَّىٰ كَأَنَّ وَجْهَهُ قِطْعَةُ قَمَرٍ، قَالَ: وَكُنَّا نَعْرِفُ ذٰلِكَ.

قَالَ: فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَىٰ اللهِ وَإِلَىٰ رَسُولِهِ ﷺ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ، فَهُوَ خَيْرٌ لَكَ» قَالَ: فَقُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِيَ الَّذِي بِخَيْبَرَ، قَالَ: وَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ اللهَ إِنَّمَا أَنْجَانِي بِالصِّدْقِ. وَإِنَّ مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا مَا بَقِيتُ، قَالَ: فَوَاللهِ! مَا عَلِمْتُ أَنَّ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلَاهُ اللهُ فِي صِدْقِ الْحَدِيثِ، مُنْذُ ذَكَرْتُ ذٰلِكَ لِرَسُولِ اللهِ ﷺ [إِلَىٰ يَوْمِي هٰذَا]، أَحْسَنَ مِمَّا أَبْلَانِي اللهُ [بِهِ]، وَوَاللهِ! مَا تَعَمَّدْتُ كَذْبَةً مُنْذُ قُلْتُ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، إِلَىٰ

Allâh, or from Allâh?' He said: 'No, it is from Allâh.' When the Messenger of Allâh ﷺ was happy, his face would shine, as if it were a piece of the moon, and we would recognize that.

"When I sat before him, I said: 'O Messenger of Allâh, as part of my repentance, I will give up my wealth as charity to Allâh and His Messenger ﷺ.' The Messenger of Allâh ﷺ said: 'Keep some of (the booty of) your wealth; that is better for you.' I said: 'I will keep my share of Khaibar.' Then I said: 'O Messenger of Allâh, Allâh saved me because I spoke the truth. As part of my repentance I shall speak nothing but the truth so long as I live.' By Allâh, I do not know of anyone among the Muslims whom Allâh put to a more severe test because of telling the truth, from the time I said that to the Messenger of Allâh ﷺ until today. By Allâh, I have not told a lie from the time I said that to the Messenger of Allâh ﷺ until today, and I hope that Allâh will protect me for the rest of my life."

"And Allâh revealed the words:

'Allâh has forgiven the Prophet, the *Muhâjirûn* and the *Ansâr* who followed him (Muḥammad ﷺ) in the time of distress (Tabûk expedition)'... Until he reached: 'Certainly, He is unto them full of

يَوْمِي هٰذَا، وَإِنِّي لَأَرْجُو أَنْ يَحْفَظَنِي اللهُ فِيمَا بَقِيَ.

قَالَ: فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ﴾ حَتَّىٰ بَلَغَ ﴿إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ۝ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ﴾ [التوبة: ١١٧ و١١٨] [حَتَّىٰ بَلَغَ]: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ﴾ [التوبة: ١١٩].

قَالَ كَعْبٌ: وَاللهِ! مَا أَنْعَمَ اللهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ، بَعْدَ إِذْ هَدَانِي اللهُ لِلْإِسْلَامِ، أَعْظَمَ فِي نَفْسِي، مِنْ صِدْقِي رَسُولَ اللهِ ﷺ، أَنْ لَا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا، إِنَّ اللهَ قَالَ لِلَّذِينَ كَذَبُوا، حِينَ أَنْزَلَ الْوَحْيَ، شَرَّ مَا قَالَ لِأَحَدٍ، وَقَالَ اللهُ: ﴿سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ فَأَعْرِضُوا۟ عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا

kindness, Most Merciful. And (He did forgive also) the three who did not join (the Tabûk expedition) till, for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon (repent to Him). Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful."

[until he reached]:

"O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds)"[1]

Ka'b said; "By Allâh, Allâh did not bestow any blessing upon me, after He guided me to Islam, that was greater in my view than the fact that I told the truth to the Messenger of Allâh ﷺ, and I did not lie and end up doomed as happened to those who lied, when there came Revelation in which Allâh addressed those who had lied, and spoke the harshest words ever spoken to anyone. Allâh said:

"They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their

كَانُوا۟ يَكْسِبُونَ ۝ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ ۖ فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ﴾

[التوبة: ٩٥، ٩٦].

قَالَ كَعْبٌ: كُنَّا خُلِّفْنَا، أَيُّهَا الثَّلَاثَةُ، عَنْ أَمْرِ أُولَئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللهِ ﷺ حِينَ حَلَفُوا لَهُ، فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَأَرْجَأَ رَسُولُ اللهِ ﷺ أَمْرَنَا حَتَّى قَضَى اللهُ فِيهِ، فَبِذَلِكَ قَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟﴾. وَلَيْسَ الَّذِي ذَكَرَ اللهُ مِمَّا خُلِّفْنَا، تَخَلُّفَنَا عَنِ الْغَزْوِ، وَإِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا، وَإِرْجَاؤُهُ أَمْرَنَا، عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فَقَبِلَ مِنْهُ.

[1] *At-Tawbah* 9:117-119.

dwelling place – a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn*."[1]

Ka'b said: "Our case was deferred, the theree of us, unlike the case of those whose apology the Messenger of Allâh ﷺ accepted when they swore to him, and he accepted their oath of allegiance and prayed for forgiveness for them. The Messenger of Allâh ﷺ deferred our case until Allâh decided concerning it. Hence Allâh said: "And (He did forgive also) the three who..." What Allâh says here does not refer to our staying behind from the campaign, rather it refers to His delaying the decision concerning us, unlike those who swore an oath (to the Prophet ﷺ) and apologized to him, from whom he accepted that."

[7017] (...) A similar report was narrated from Az-Zuhrî.

[٧٠١٧] (. . .) **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِإِسْنَادِ يُونُسَ عَنِ الزُّهْرِيِّ سَوَاءً.

[7018] 54 - (...) 'Abdullâh bin Ka'b bin Mâlik, who acted as Ka'b's guide when he became blind, said: "I heard Ka'b bin Mâlik telling his story about when he stayed behind from

[٧٠١٨] **٥٤**-(. . .) **وَحَدَّثَنِي** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ مُسْلِمٍ، ابْنُ أَخِي الزُّهْرِيِّ عَنْ عَمِّهِ، مُحَمَّدِ بْنِ مُسْلِمٍ

[1] *At-Tawbah* 9:95, 96.

going on the campaign to Tabûk with the Messenger of Allâh ﷺ..." and he quoted the *Hadîth* (as no. 7016) and added: "When the Messenger of Allâh ﷺ wanted to go out on a campaign, he would hint at a destination other than his real goal, except in the case of this campaign."

In the *Hadîth* of Az-Zuhrî's nephew, it does not mention Abû Khaithamah and his catching up with the Prophet ﷺ.

الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ الرَّحْمَٰنِ بْنُ عَبْدِ اللهِ ابْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللهِ بْنَ كَعْبِ بْنِ مَالِكٍ، وَكَانَ قَائِدَ كَعْبٍ حِينَ عَمِيَ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ، حِينَ تَخَلَّفَ عَنْ رَسُولِ اللهِ ﷺ، فِي غَزْوَةِ تَبُوكَ - وَسَاقَ الْحَدِيثَ، وَزَادَ فِيهِ، عَلَىٰ يُونُسَ: فَكَانَ رَسُولُ اللهِ ﷺ قَلَّمَا يُرِيدُ غَزْوَةً إِلَّا وَرَّىٰ بِغَيْرِهَا، حَتَّىٰ كَانَتْ تِلْكَ الْغَزْوَةُ.

وَلَمْ يَذْكُرْ فِي حَدِيثِ ابْنِ أَخِي الزُّهْرِيِّ، أَبَا خَيْثَمَةَ وَلُحُوقَهُ بِالنَّبِيِّ ﷺ.

[7019] 55 - (...) 'Abdur-Rahmân bin 'Abdullâh bin Ka'b bin Mâlik narrated that his paternal uncle, 'Ubaidullâh bin Ka'b, who was Ka'b's guide when he lost his sight, and who was the most knowledgeable of his people about the *Ahâdîth* of the Companions of the Messenger of Allâh ﷺ, said: "I heard my father Ka'b bin Mâlik, who was one of the three whose repentance was accepted, say that he did not stay behind from accompanying the Messenger of Allâh ﷺ on any campaign that he went on, except for two campaigns..." and he quoted the *Hadîth* and said: "The Messenger of Allâh ﷺ set out on the campaign with many people, more than ten thousand, and there was no record of their names."

[٧٠١٩] ٥٥-(...) وَحَدَّثَنِي سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللهِ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ الرَّحْمَٰنِ بْنُ عَبْدِ اللهِ ابْنِ كَعْبِ ابْنِ مَالِكٍ عَنْ عَمِّهِ عُبَيْدِ اللهِ بْنِ كَعْبٍ وَكَانَ قَائِدَ كَعْبٍ، حِينَ أُصِيبَ بَصَرُهُ، وَكَانَ أَعْلَمَ قَوْمِهِ وَأَوْعَاهُمْ لِأَحَادِيثِ أَصْحَابِ رَسُولِ اللهِ ﷺ، قَالَ: سَمِعْتُ أَبِي كَعْبَ بْنَ مَالِكٍ وَهُوَ أَحَدُ الثَّلَاثَةِ الَّذِينَ تِيبَ عَلَيْهِمْ، يُحَدِّثُ: أَنَّهُ لَمْ يَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةٍ غَزَاهَا قَطُّ، غَيْرَ غَزْوَتَيْنِ، وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ: وَغَزَا رَسُولُ اللهِ ﷺ بِنَاسٍ كَثِيرٍ يَزِيدُونَ عَلَىٰ عَشَرَةِ آلَافٍ، وَلَا يَجْمَعُهُمْ دِيوَانُ حَافِظٍ.

Chapter 10. *Al-Ifk* (The Slander) And The Acceptance Of The Slanderer's Repentance

(المعجم ١٠) - (بَابٌ فِي حديث الإفك، وقبول توبة القاذف)

(التحفة ١١)

[7020] 56 - (2770) It was narrated from Az-Zuhrî: "Sa'eed bin Al-Musayyab, 'Urwah bin Az-Zubair, 'Alqamah bin Waqqâṣ and 'Ubaidullâh bin 'Abdullâh bin 'Utbah bin Mas'ûd narrated the *Ḥadîth* of 'Âishah, the wife of the Prophet ﷺ, when the people of the slander said what they said about her, then Allâh declared her innocent of what they said. Each of them told me part of her story, and some of them had better memories than others and reported more details. I tried to memorize what each of them told me of the story, and their reports confirmed one another. They said that 'Âishah, the wife of the Prophet ﷺ said: 'When the Messenger of Allâh ﷺ wanted to go out on a journey, he would cast lots between his wives and the one whose name was drawn, the Messenger of Allâh ﷺ would take her with him.'

"'Âishah said: 'He (ﷺ) cast lots between us for a campaign he was going on, and my name was drawn, so I went out with the Messenger of Allâh ﷺ. This was after the command of *Ḥijâb* had been revealed, so I would be lifted up in my *Howdah*, and I would be set down in it. That was the case throughout the journey, until the

[٧٠٢٠] ٥٦-(٢٧٧٠) حَدَّثَنَا حِبَّانُ ابْنُ مُوسَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ الْأَيْلِيُّ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ: وَالسِّيَاقُ حَدِيثُ مَعْمَرٍ مِنْ رِوَايَةِ عَبْدٍ وابْنِ رَافِعٍ قَالَ يُونُسُ وَمَعْمَرٌ، جَمِيعًا عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ وَعَلْقَمَةُ بْنُ وَقَّاصٍ وَعُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا، فَبَرَّأَهَا اللهُ مِمَّا قَالُوا، وَكُلُّهُمْ حَدَّثَنِي طَائِفَةً مِنْ حَدِيثِهَا، وَبَعْضُهُمْ كَانَ أَوْعَىٰ لِحَدِيثِهَا مِنْ بَعْضٍ، وَأَثْبَتَ اقْتِصَاصًا، وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمُ الْحَدِيثَ الَّذِي حَدَّثَنِي، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا، ذَكَرُوا أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَرًا، أَقْرَعَ

Messenger of Allâh ﷺ had finished his campaign, then we headed back.

"'When we were close to Al-Madînah, he gave the command to move on one night. When he gave the command to move on, I got up and walked until I had passed beyond the army, and when I had relieved myself I came back to the camp. I put my hand to my chest and found that my necklace of Ẓafâr beads (a kind of Yemeni beads) had broken and fell off. I went back, looking for my necklace, and that distracted me. The men who used to prepare the camel for me and lift up my *Howdah* came and lifted it onto my camel that I used to ride, and they thought that I was in it.

"'The women at that time were lean and did not carry much flesh, as they did not eat much food. The people did not notice the weight of the *Howdah* when they lifted it up, as I was a young girl. They drove the camel and set out. I found my necklace after the army had moved on, and I came back to their camp and there was no one to call and no one to answer. I waited in the place where I had stayed, thinking that the people would notice I was missing and would come back for me. While I was sitting in that place, tiredness overwhelmed me and I fell asleep. Ṣafwân bin Al-Mu'aṭṭal As-Sulamî Adh-Dhakwânî had stopped to rest towards the end of the night, and he

بَيْنَ نِسَائِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا، خَرَجَ بِهَا رَسُولُ اللهِ ﷺ مَعَهُ.

قَالَتْ عَائِشَةُ: فَأَقْرَعَ بَيْنَنَا فِي غَزْوَةٍ غَزَاهَا، فَخَرَجَ فِيهَا سَهْمِي، فَخَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ، وَذَلِكَ بَعْدَمَا أُنْزِلَ الْحِجَابُ، فَأَنَا أُحْمَلُ فِي هَوْدَجِي، وَأُنْزَلُ فِيهِ، مَسِيرَنَا، حَتَّىٰ إِذَا فَرَغَ رَسُولُ اللهِ ﷺ مِنْ غَزْوِهِ، وَقَفَلَ، وَدَنَوْنَا مِنَ الْمَدِينَةِ، آذَنَ لَيْلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ، فَمَشَيْتُ حَتَّىٰ جَاوَزْتُ الْجَيْشَ، فَلَمَّا قَضَيْتُ مِنْ شَأْنِي أَقْبَلْتُ إِلَىٰ الرَّحْلِ، فَلَمَسْتُ صَدْرِي فَإِذَا عِقْدِي مِنْ جَزْعِ ظَفَارِ قَدِ انْقَطَعَ، فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي فَحَبَسَنِي ابْتِغَاؤُهُ، وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يَرْحَلُونَ لِي فَحَمَلُوا هَوْدَجِي، فَرَحَلُوهُ عَلَىٰ بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ، وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ.

قَالَتْ: وَكَانَتِ النِّسَاءُ إِذْ ذَاكَ خِفَافًا، لَمْ يُهَبَّلْنَ وَلَمْ يَغْشَهُنَّ اللَّحْمُ، إِنَّمَا يَأْكُلْنَ الْعُلْقَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَنْكِرِ الْقَوْمُ ثِقَلَ الْهَوْدَجِ حِينَ رَحَلُوهُ وَرَفَعُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ وَسَارُوا، وَوَجَدْتُ عِقْدِي بَعْدَ مَا اسْتَمَرَّ الْجَيْشُ، فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا دَاعٍ

was behind the army, and had set out at the end of night. In the morning he reached the place where I was, and he saw the shape of a person sleeping. He came to me, and he recognized me when he saw me, as he used to see me before the *Hijâb* was enjoined upon me. I woke up when I heard his *Istirjâ'ah*[1] when he recognized me, and I covered my face with my *Jilbâb*. By Allâh, he did not say a word to me and I did not hear any word from him apart from his *Istirjâ'ah*.

"'He made his camel kneel down and put his foot on its foreleg (to keep it steady), then I mounted it, and he set off, leading me on the mount, until we came to the army, which had stopped to rest in the noonday heat. Then some were doomed because of my situation, foremost among whom was 'Abdullâh bin Ubayy bin Salûl. We arrived in Al-Madînah, and I fell sick for a month after we arrived in Al-Madînah. The people were spreading what the people of the slander were saying, and I was not aware of any of that. What gave me cause for alarm was that I did not see the kindness that I usually saw from the Messenger of Allâh ﷺ when I was sick; rather the Messenger of Allâh ﷺ would just come and greet me with *Salâm*, and say: "How are you?" So that made me worried, but I was

وَلَا مُجِيبٌ، فَتَيَمَّمْتُ مَنْزِلِي الَّذِي كُنْتُ فِيهِ، وَظَنَنْتُ أَنَّ الْقَوْمَ سَيَفْقِدُونَنِي فَيَرْجِعُونَ إِلَيَّ، فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنْزِلِي غَلَبَتْنِي عَيْنِي فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِيُّ، ثُمَّ الذَّكْوَانِيُّ، قَدْ عَرَّسَ، مِنْ وَرَاءِ الْجَيْشِ فَادَّلَجَ، فَأَصْبَحَ عِنْدَ مَنْزِلِي، فَرَأَىٰ سَوَادَ إِنْسَانٍ نَائِمٍ، فَأَتَانِي فَعَرَفَنِي حِينَ رَآنِي، وَقَدْ كَانَ يَرَانِي قَبْلَ أَنْ يُضْرَبَ الْحِجَابُ عَلَيَّ، فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي، فَخَمَّرْتُ وَجْهِي بِجِلْبَابِي، وَوَاللهِ! مَا يُكَلِّمُنِي كَلِمَةً وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ، حَتَّىٰ أَنَاخَ رَاحِلَتَهُ، فَوَطِىءَ عَلَىٰ يَدِهَا فَرَكِبْتُهَا، فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ، حَتَّىٰ أَتَيْنَا الْجَيْشَ، بَعْدَ مَا نَزَلُوا مُوغِرِينَ فِي نَحْرِ الظَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ فِي شَأْنِي، وَكَانَ الَّذِي تَوَلَّىٰ كِبْرَهُ عَبْدُ اللهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ، فَقَدِمْنَا الْمَدِينَةَ، فَاشْتَكَيْتُ، حِينَ قَدِمْنَا الْمَدِينَةَ، شَهْرًا، وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَهْلِ الْإِفْكِ، وَلَا أَشْعُرُ بِشَيْءٍ مِنْ ذَٰلِكَ، وَهُوَ يُرِيبُنِي فِي وَجَعِي أَنِّي لَا أَعْرِفُ مِنْ رَسُولِ اللهِ ﷺ اللُّطْفَ الَّذِي كُنتُ أَرَىٰ

[1] Saying: "Verily to Allâh we belong and verily unto Him is our return."

unaware of the evil, until I went out after I had begun to recover, and Umm Misṭaḥ went out with me, to Al-Manâṣi‘, which is where we used to relieve ourselves. We only used to go out at night, and that was before we had latrines close to our houses. We were like the early Arabs in our efforts to keep clean; we did not like to have latrines close to our houses.

"'Umm Misṭaḥ and I set out. She was the daughter of Abû Ruhm bin Al-Muṭṭalib bin 'Abd Manâf, and her mother was the daughter of Ṣakhr bin 'Âmir, the maternal aunt of Abû Bakr Aṣ-Ṣiddîq. Her son was Misṭaḥ bin Uthâthah bin 'Abbâd bin Al-Muṭṭalib. The daughter of Abû Ruhm and I set out for my house when we had finished our business, and Umm Misṭaḥ stumbled on her apron and said: "Woe to Misṭaḥ!" I said to her: "What a bad thing you have said; are you berating a man who was present at (the battle of) Badr?" She said: "O you! Have you not heard what he said?" I said: "What did he say?" She told me what the people of the slander were saying, and my sickness became worse. When I came back to my house, the Messenger of Allâh ﷺ entered upon me and greeted me with *Salâm*, then he said: "How are you?" I said: "Will you give me permission to go to my parents?" "'At that time I wanted to get confirmation of the

مِنْهُ حِينَ أَشْتَكِي، إِنَّمَا يَدْخُلُ رَسُولُ اللهِ ﷺ فَيُسَلِّمُ ثُمَّ يَقُولُ: «كَيْفَ تِيكُمْ؟» فَذَاكَ يَرِيبُنِي، وَلَا أَشْعُرُ بِالشَّرِّ، حَتَّىٰ خَرَجْتُ بَعْدَ مَا نَقَهْتُ وَخَرَجَتْ مَعِيَ أُمُّ مِسْطَحٍ قِبَلَ الْمَنَاصِعِ، وَهُوَ مُتَبَرَّزُنَا، وَلَا نَخْرُجُ إِلَّا لَيْلًا إِلَىٰ لَيْلٍ، وَذَلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُنُفَ قَرِيبًا مِنْ بُيُوتِنَا، وَأَمْرُنَا أَمْرُ الْعَرَبِ الْأُوَلِ فِي التَّنَزُّهِ، وَكُنَّا نَتَأَذَّىٰ بِالْكُنُفِ أَنْ نَتَّخِذَهَا عِنْدَ بُيُوتِنَا، فَانْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ، وَهِيَ بِنْتُ أَبِي رُهْمِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ وَأُمُّهَا بِنْتُ صَخْرِ ابْنِ عَامِرٍ، خَالَةُ أَبِي بَكْرٍ الصِّدِّيقِ، وَابْنُهَا مِسْطَحُ بْنُ أُثَاثَةَ بْنِ عَبَّادِ بْنِ الْمُطَّلِبِ، فَأَقْبَلْتُ أَنَا وَبِنْتُ أَبِي رُهْمٍ قِبَلَ بَيْتِي، حِينَ فَرَغْنَا مِنْ شَأْنِنَا، فَعَثَرَتْ أُمُّ مِسْطَحٍ فِي مِرْطِهَا، فَقَالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتِ، أَتَسُبِّينَ رَجُلًا قَدْ شَهِدَ بَدْرًا، قَالَتْ: أَيْ هَنْتَاهُ! أَوَ لَمْ تَسْمَعِي مَا قَالَ؟ قُلْتُ: وَمَاذَا قَالَ؟ قَالَتْ، فَأَخْبَرَتْنِي بِقَوْلِ أَهْلِ الْإِفْكِ، فَازْدَدْتُ مَرَضًا إِلَىٰ مَرَضِي، فَلَمَّا رَجَعْتُ إِلَىٰ بَيْتِي، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ، فَسَلَّمَ ثُمَّ قَالَ: «كَيْفَ تِيكُمْ؟» قُلْتُ: أَتَأْذَنُ لِي أَنْ آتِيَ أَبَوَيَّ؟ قَالَتْ:

news from them. The Messenger of Allâh ﷺ gave me permission, so I went to my parents and said to my mother: 'O my mother, what are the people talking about?' She said: 'O my daughter, do not worry, for by Allâh there was never a good looking woman who was loved by her husband and she had co-wives, but they tried to find fault with her.' I said: '*Subḥân Allâh*, are the people talking about that?' I wept that night until morning came, and my tears never stopped, and I did not get a wink of sleep. When morning came I was still weeping. The Messenger of Allâh ﷺ called 'Alî bin Abî Ṭâlib and Usâmah bin Zaid, when the Revelation was delayed, and asked their advice about leaving his wife.

"'As for Usâmah bin Zaid, he told the Messenger of Allâh ﷺ what he knew about his wife's innocence, and what he knew of his (the Prophet's) love for her. He said: 'O Messenger of Allâh, she is your wife, and we know nothing but good about her.' As for 'Alî bin Abî Ṭâlib, he said: 'Allâh has not imposed any restrictions on you, and there are many other women besides her. If you ask the slave woman she will tell you the truth.' The Messenger of Allâh ﷺ called Barîrah and said: 'O Barîrah, have you seen anything to make you doubt about 'Âishah?' Barîrah said to him: 'By the One Who sent

وَأَنَا حِينَئِذٍ أُرِيدُ أَنْ أَتَيَقَّنَ الْخَبَرَ مِنْ قِبَلِهِمَا، فَأَذِنَ لِي رَسُولُ اللهِ ﷺ، فَجِئْتُ أَبَوَيَّ فَقُلْتُ لِأُمِّي: يَا أُمَّتَاهْ! مَا يَتَحَدَّثُ النَّاسُ؟ [فَـ]قَالَتْ: يَا بُنَيَّةُ! هَوِّنِي عَلَيْكِ، فَوَاللهِ! لَقَلَّمَا كَانَتِ امْرَأَةٌ قَطُّ وَضِيئَةٌ عِنْدَ رَجُلٍ يُحِبُّهَا، وَلَهَا ضَرَائِرُ، إِلَّا كَثَّرْنَ عَلَيْهَا، قَالَتْ: قُلْتُ: سُبْحَانَ اللهِ! وَقَدْ تَحَدَّثَ النَّاسُ بِهٰذَا؟. قَالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّىٰ أَصْبَحْتُ لَا يَرْقَأُ لِي دَمْعٌ وَلَا أَكْتَحِلُ بِنَوْمٍ، ثُمَّ أَصْبَحْتُ أَبْكِي، وَدَعَا رَسُولُ اللهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلْبَثَ الْوَحْيُ، يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ، قَالَتْ: فَأَمَّا أُسَامَةُ بْنُ زَيْدٍ فَأَشَارَ عَلَىٰ رَسُولِ اللهِ ﷺ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ فِي نَفْسِهِ لَهُمْ مِنَ الْوُدِّ، فَقَالَ: يَا رَسُولَ اللهِ! هُمْ أَهْلُكَ وَلَا نَعْلَمُ إِلَّا خَيْرًا، وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: لَمْ يُضَيِّقِ اللهُ عَلَيْكَ، وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَإِنْ تَسْأَلِ الْجَارِيَةَ تَصْدُقْكَ، قَالَتْ: فَدَعَا رَسُولُ اللهِ ﷺ بَرِيرَةَ فَقَالَ: «أَيْ بَرِيرَةُ! هَلْ رَأَيْتِ مِنْ شَيْءٍ يَرِيبُكِ مِنْ عَائِشَةَ؟» قَالَتْ لَهُ بَرِيرَةُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! إِنْ رَأَيْتُ عَلَيْهَا أَمْرًا قَطُّ أَغْمِصُهُ عَلَيْهَا، أَكْثَرَ مِنْ

you with the truth, I have never seen anything objectionable from her, except that she is a young girl who falls asleep when making dough for her family, then the domestic sheep comes and eats it.'

"'The Messenger of Allâh ﷺ stood on the *Minbar* and sought support against 'Abdullâh bin Ubayy bin Salûl. The Messenger of Allâh ﷺ said when he was on the *Minbar*: 'O Muslims, who will support me against a man who has offended me with regard to my family? By Allâh, I know nothing but good about my family, and they have mentioned a man (Ṣafwân) about whom I know nothing but good, and he has never entered upon my family except with me.' Sa'd bin Mu'âdh Al-Anṣârî stood up and said: 'I will support you against him, O Messenger of Allâh. If he is from Aws, I will strike his neck, and if he is from our brothers of Al-Khazraj, tell us what to do and we will do as you command.' Sa'd bin 'Ubâdah, who was the chief of Al-Khazraj, stood up. He was a righteous man but tribalism overtook him, and he said to Sa'd bin Mu'âdh: 'You are lying, by Allâh. You will not kill him and you will not be able to kill him.' Usaid bin Ḥuḍair, who was the cousin of Sa'd bin Mu'âdh, stood up and said to Sa'd bin 'Ubâdah: 'You are lying, by Allâh. We will certainly kill him, and you are a hypocrite, defending the hypocrites.'

أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ، قَالَتْ: فَقَامَ رَسُولُ اللهِ ﷺ عَلَىٰ الْمِنْبَرِ، فَاسْتَعْذَرَ مِنْ عَبْدِ اللهِ بْنِ أُبَيٍّ ابْنِ سَلُولَ، قَالَتْ: فَقَالَ رَسُولُ اللهِ ﷺ وَهُوَ عَلَىٰ الْمِنْبَرِ: «يَا مَعْشَرَ الْمُسْلِمِينَ! مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي، فَوَاللهِ! مَا عَلِمْتُ عَلَىٰ أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَىٰ أَهْلِي إِلَّا مَعِي» فَقَامَ سَعْدُ بْنُ مُعَاذٍ الْأَنْصَارِيُّ فَقَالَ: أَنَا أَعْذِرُكَ مِنْهُ. يَا رَسُولَ اللهِ! إِنْ كَانَ مِنَ الْأَوْسِ ضَرَبْنَا عُنُقَهُ، وَإِنْ كَانَ مِنْ إِخْوَانِنَا الْخَزْرَجِ أَمَرْتَنَا فَفَعَلْنَا أَمْرَكَ، قَالَتْ: فَقَامَ سَعْدُ بْنُ عُبَادَةَ، وَهُوَ سَيِّدُ الْخَزْرَجِ، وَكَانَ رَجُلًا صَالِحًا، وَلٰكِنِ اجْتَهَلَتْهُ الْحَمِيَّةُ، فَقَالَ لِسَعْدِ بْنِ مُعَاذٍ: [كَذَبْتَ]، لَعَمْرُ اللهِ! لَا تَقْتُلُهُ وَلَا تَقْدِرُ عَلَىٰ قَتْلِهِ، فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ، وَهُوَ ابْنُ عَمِّ سَعْدِ بْنِ مُعَاذٍ، فَقَالَ لِسَعْدِ بْنِ عُبَادَةَ: كَذَبْتَ، لَعَمْرُ اللهِ! لَنَقْتُلَنَّهُ، فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ، فَثَارَ الْحَيَّانِ الْأَوْسُ وَالْخَزْرَجُ، حَتَّىٰ هَمُّوا أَنْ يَقْتَتِلُوا، وَرَسُولُ اللهِ ﷺ قَائِمٌ عَلَىٰ الْمِنْبَرِ، فَلَمْ

" 'They began to argue while the Messenger of Allâh ﷺ was standing on the *Minbar*, and the Messenger of Allâh ﷺ kept trying to calm them down, until they finally calmed down and fell silent. I wept that day, and my tears never stopped and I did not get a wink of sleep. Then I wept the following night, and my tears never stopped and I did not get a wink of sleep, and my parents thought that my weeping would be the end of me. While they were sitting with me and I was weeping, an *Anṣârî* woman asked permission to come in and I gave her permission. She sat down and wept. While we were like that, the Messenger of Allâh ﷺ came in and greeted us with *Salâm*, then he sat down. He had not sat with me since the rumour began, and for a month, no Revelation had come to him concerning me. The Messenger of Allâh ﷺ recited the *Tashah-hud* when he sat down, then he said 'O 'Âishah, I have heard such and such about you. If you are innocent then Allâh will declare your innocence, and if you have committed a sin, then ask Allâh to forgive you, and repent to Him, for when a person admits his sin and repents, Allâh will accept his repentance.' When the Messenger of Allâh ﷺ finished what he was saying, my tears dried up and not another drop fell. I said to my father: 'Answer the Messenger of

يَزَلْ رَسُولُ اللهِ ﷺ يُخَفِّضُهُمْ حَتَّىٰ سَكَتُوا وَسَكَتَ، قَالَتْ: وَبَكَيْتُ يَوْمِي ذَٰلِكَ، لَا يَرْقَأُ لِي دَمْعٌ وَلَا أَكْتَحِلُ بِنَوْمٍ، ثُمَّ بَكَيْتُ لَيْلَتِيَ الْمُقْبِلَةَ، لَا يَرْقَأُ لِي دَمْعٌ وَلَا أَكْتَحِلُ بِنَوْمٍ، وَأَبَوَايَ يَظُنَّانِ أَنَّ الْبُكَاءَ فَالِقٌ كَبِدِي، فَبَيْنَمَا هُمَا جَالِسَانِ عِنْدِي، وَأَنَا أَبْكِي، اسْتَأْذَنَتْ عَلَيَّ امْرَأَةٌ مِنَ الْأَنْصَارِ فَأَذِنْتُ لَهَا، فَجَلَسَتْ تَبْكِي، قَالَتْ: فَبَيْنَا نَحْنُ عَلَىٰ ذَٰلِكَ دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ، فَسَلَّمَ ثُمَّ جَلَسَ، قَالَتْ: وَلَمْ يَجْلِسْ عِنْدِي مُنْذُ قِيلَ لِي مَا قِيلَ، وَقَدْ لَبِثَ شَهْرًا لَا يُوحَىٰ إِلَيْهِ فِي شَأْنِي بِشَيْءٍ، قَالَتْ: فَتَشَهَّدَ رَسُولُ اللهِ ﷺ حِينَ جَلَسَ ثُمَّ قَالَ: «أَمَّا بَعْدُ، يَا عَائِشَةُ! فَإِنَّهُ [قَدْ] بَلَغَنِي عَنْكِ كَذَا وَكَذَا، فَإِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللهُ، وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ، فَاسْتَغْفِرِي اللهَ وَتُوبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبٍ ثُمَّ تَابَ، تَابَ اللهُ عَلَيْهِ». قَالَتْ: فَلَمَّا قَضَىٰ رَسُولُ اللهِ ﷺ مَقَالَتَهُ، قَلَصَ دَمْعِي حَتَّىٰ مَا أُحِسُّ مِنْهُ قَطْرَةً، فَقُلْتُ لِأَبِي: أَجِبْ عَنِّي رَسُولَ اللهِ ﷺ فِيمَا قَالَ: فَقَالَ: وَاللهِ! مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللهِ ﷺ، فَقُلْتُ لِأُمِّي: أَجِيبِي عَنِّي رَسُولَ اللهِ ﷺ،

Allâh ﷺ on my behalf.' He said: 'By Allâh, I do not know what I should say to the Messenger of Allâh ﷺ.' I said to my mother: 'Answer the Messenger of Allâh ﷺ on my behalf.' She said: 'By Allâh, I do not know what I should say to the Messenger of Allâh ﷺ.' I was a young girl who did not know much of the Qur'ân, but I said: 'By Allâh, I know that you (all) have been listening to this (rumour) until it settled in your minds and you believed it. If I say to you that I am innocent, and Allâh knows that I am innocent, you will not believe me, but if I admit something to you, and Allâh knows that I am innocent, you will believe me. By Allâh, I can find no likeness for me and you except that which the father of Yûsuf said: 'So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that (lie) which you describe.'[1]

"'Then I turned away and lay down on my bed. By Allâh, at that time I knew I was innocent, and that Allâh would prove my innocence, but by Allâh, I did not think that He would reveal Revelation concerning me that would be recited. I did not think that I was so important that Allâh, Glorified and Exalted is He, would speak of me in words that would be recited. Rather I hoped that the

فَقَالَتْ: وَاللهِ! مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللهِ ﷺ، فَقُلْتُ، وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ لَا أَقْرَأُ كَثِيرًا مِنَ الْقُرْآنِ: إِنِّي، وَاللهِ! لَقَدْ عَرَفْتُ أَنَّكُمْ قَدْ سَمِعْتُمْ بِهٰذَا حَتَّىٰ اسْتَقَرَّ فِي أَنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ، فَإِنْ قُلْتُ لَكُمْ: إِنِّي بَرِيئَةٌ، وَاللهُ يَعْلَمُ أَنِّي بَرِيئَةٌ، لَا تُصَدِّقُونِي بِذٰلِكَ، وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللهُ يَعْلَمُ أَنِّي بَرِيئَةٌ، لَتُصَدِّقُونِّي، وَإِنِّي، وَاللهِ! مَا أَجِدُ لِي وَلَكُمْ مَثَلًا إِلَّا كَمَا قَالَ أَبُو يُوسُفَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾.

قَالَتْ: ثُمَّ تَحَوَّلْتُ وَاضْطَجَعْتُ عَلَىٰ فِرَاشِي، قَالَتْ: وَأَنَا، وَاللهِ! حِينَئِذٍ أَعْلَمُ أَنِّي بَرِيئَةٌ، وَأَنَّ اللهَ مُبَرِّئِي بِبَرَاءَتِي، وَلٰكِنْ، وَاللهِ! مَا كُنْتُ أَظُنُّ أَنْ يُنْزَلَ فِي شَأْنِي وَحْيٌ يُتْلَىٰ، وَلَشَأْنِي كَانَ أَحْقَرَ فِي نَفْسِي مِنْ أَنْ يَتَكَلَّمَ اللهُ عَزَّ وَجَلَّ فِيَّ بِأَمْرٍ يُتْلَىٰ، وَلٰكِنِّي كُنْتُ أَرْجُو أَنْ يَرَىٰ رَسُولُ اللهِ ﷺ فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللهُ بِهَا، قَالَتْ: فَوَاللهِ! مَا رَامَ رَسُولُ اللهِ ﷺ مَجْلِسَهُ، وَلَا خَرَجَ مِنْ أَهْلِ الْبَيْتِ أَحَدٌ، حَتَّىٰ أَنْزَلَ اللهُ عَزَّ وَجَلَّ عَلَىٰ نَبِيِّهِ ﷺ، فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ

[1] Yûsuf 12:18.

Messenger of Allâh ﷺ would be shown something in a dream through which Allâh would prove that I was innocent. By Allâh, the Messenger of Allâh ﷺ did not move from where he was sitting, and no one in the house left before Allâh sent Revelation to His Prophet ﷺ, and he was overcome by the burden that overcame him when he received Revelation, when he perspired with drops of sweat like pearls on a winter day because of the weight of the words that were being revealed to him.

" 'When it was over, the Messenger of Allâh ﷺ smiled and the first thing he said was: 'Be of good cheer, O 'Âishah, for Allâh has declared you innocent.' My mother said to me: 'Get up and go to him.' I said: 'By Allâh, I will not get up and go to him, and I will not praise anyone but Allâh, for He is the One Who has revealed that I am innocent.' Allâh revealed the words; 'Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you...',[1] ten Verses. Allâh revealed these Verses declaring that I was innocent.

" 'Abû Bakr, who used to spend on Misṭaḥ, because he was a relative of his and was poor, said: 'By Allâh, I will never spend anything on him again after what he said about 'Âishah.' Then

عِنْدَ الْوَحْيِ، حَتَّىٰ إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الْجُمَانِ مِنَ الْعَرَقِ، فِي الْيَوْمِ الشَّاتِي، مِنْ ثِقَلِ الْقَوْلِ الَّذِي أُنْزِلَ عَلَيْهِ، قَالَتْ: فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللهِ ﷺ، وَهُوَ يَضْحَكُ، فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ: «أَبْشِرِي، يَا عَائِشَةُ! أَمَّا اللهُ فَقَدْ بَرَّأَكِ» فَقَالَتْ لِي أُمِّي: قُومِي إِلَيْهِ، فَقُلْتُ: وَاللهِ! لَا أَقُومُ إِلَيْهِ، وَلَا أَحْمَدُ إِلَّا اللهَ، هُوَ الَّذِي أَنْزَلَ بَرَاءَتِي، قَالَتْ: فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ﴾ [النور: ١١] . عَشْرَ آيَاتٍ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ هٰذِهِ الْآيَاتِ بِبَرَاءَتِي. قَالَتْ: فَقَالَ أَبُو بَكْرٍ، وَكَانَ يُنْفِقُ عَلَىٰ مِسْطَحٍ لِقَرَابَتِهِ مِنْهُ وَفَقْرِهِ: وَاللهِ! لَا أُنْفِقُ عَلَيْهِ شَيْئًا أَبَدًا، بَعْدَ الَّذِي قَالَ لِعَائِشَةَ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَا يَأْتَلِ أُوْلُواْ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓاْ أُوْلِى ٱلْقُرْبَىٰ﴾ [النور: ٢٢] . إِلَىٰ قَوْلِهِ: ﴿أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ﴾ .

قَالَ حِبَّانُ بْنُ مُوسَىٰ: قَالَ عَبْدُ اللهِ بْنُ الْمُبَارَكِ: هٰذِهِ أَرْجَىٰ آيَةٍ فِي كِتَابِ اللهِ.

فَقَالَ أَبُو بَكْرٍ: وَاللهِ! إِنِّي لَأُحِبُّ أَنْ يَغْفِرَ اللهُ لِي، فَرَجَعَ إِلَىٰ مِسْطَحٍ النَّفَقَةَ

[1] *An-Nûr* 24:11.

Allâh revealed the words: 'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkîn* (the needy), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you?...'"[1]

Hibbân bin Mûsâ said: " 'Abdullâh bin Al-Mubârak said: 'This is the Verse in the Book of Allâh which gives the most hope.'"

'Abû Bakr said: "By Allâh, I love that Allâh should forgive me," so he continued to spend on Mistah as he used to, and said: "I will never stop it.'"

'Âishah said: "The Messenger of Allâh ﷺ asked Zainab bint Jahsh about me: "What do you know?" Or: "What do you think?" She said: "O Messenger of Allâh, by Allâh I have never heard or seen, and by Allâh, I do not know, anything but good.'"

'Âishah said: "She was the one among the wives of the Messenger of Allâh ﷺ who used to compete with me, but Allâh protected her by means of her piety, but her sister Hamnah bint Jahsh opposed her, and was one of those who were doomed."

Az-Zuhrî said: "This is what we have heard about this group."

الَّتِي كَانَ يُنْفِقُ عَلَيْهِ، وَقَالَ: لَا أَنْزِعُهَا مِنْهُ أَبَدًا.

قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ زَوْجَ النَّبِيِّ ﷺ عَنْ أَمْرِي: «مَا عَلِمْتِ؟ أَوْ مَا رَأَيْتِ؟» فَقَالَتْ: يَا رَسُولَ اللهِ! أَحْمِي سَمْعِي وَبَصَرِي، وَاللهِ! مَا عَلِمْتُ إِلَّا خَيْرًا.

قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، فَعَصَمَهَا اللهُ بِالْوَرَعِ، وَطَفِقَتْ أُخْتُهَا حَمْنَةُ بِنْتُ جَحْشٍ تُحَارِبُ لَهَا، فَهَلَكَتْ فِيمَنْ هَلَكَ.

قَالَ الزُّهْرِيُّ: فَهٰذَا مَا انْتَهَىٰ إِلَيْنَا مِنْ أَمْرِ هٰؤُلَاءِ الرَّهْطِ.

وَقَالَ فِي حَدِيثِ يُونُسَ: احْتَمَلَتْهُ الْحَمِيَّةُ.

[1] *An-Nûr* 24:22.

[7021] 57 - (...) A *Hadîth* like that of Yûnus and Ma'mar (no. 7020) was narrated from Az-Zuhrî with their chain of narrators.

In the *Hadîth* of Sâlih it adds: "'Urwah said: ''Âishah did not like Hassân to be reviled in her presence, and she said: "He said:

'My father, my mother and my honor are all to defend the honour of Muhammad against you.'"

He also added: "'Urwah said: ''Âishah said: "By Allâh, the man against whom the allegation was made said: '*Subhân-Allâh*, by the One in Whose Hand is my soul, I never unveiled any woman.' Then after that he was killed as a martyr in the cause of Allâh."

[٧٠٢١] ٥٧-(. . .) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ كِلَاهُمَا عَنِ الزُّهْرِيِّ بِمِثْلِ حَدِيثِ يُونُسَ وَمَعْمَرٍ بِإِسْنَادِهِمَا.

وَفِي حَدِيثِ فُلَيْحٍ: اجْتَهَلَتْهُ الْحَمِيَّةُ، كَمَا قَالَ مَعْمَرٌ.

وَفِي حَدِيثِ صَالِحٍ: احْتَمَلَتْهُ الْحَمِيَّةُ كَقَوْلِ يُونُسَ وَزَادَ فِي حَدِيثِ صَالِحٍ: قَالَ عُرْوَةُ: كَانَتْ عَائِشَةُ تَكْرَهُ أَنْ يُسَبَّ عِنْدَهَا حَسَّانُ. وَتَقُولُ: إِنَّهُ قَالَ:

فَإِنَّ أَبِي وَوَالِدَهُ وَعِرْضِي
لِعِرْضِ مُحَمَّدٍ مِنْكُمْ وِقَاءُ

وَزَادَ أَيْضًا: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: وَاللهِ! إِنَّ الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ لَيَقُولُ: سُبْحَانَ اللهِ! فَوَالَّذِي نَفْسِي بِيَدِهِ! مَا كَشَفْتُ عَنْ كَنَفِ أُنْثَىٰ قَطُّ، قَالَتْ: ثُمَّ قُتِلَ بَعْدَ ذٰلِكَ فِي سَبِيلِ اللهِ شَهِيدًا.

وَفِي حَدِيثِ يَعْقُوبَ بْنِ إِبْرَاهِيمَ: مُوعِرِينَ فِي نَحْرِ الظَّهِيرَةِ.

وَقَالَ عَبْدُ الرَّزَّاقِ: مُوغِرِينَ.

قَالَ عَبْدُ بْنُ حُمَيْدٍ: قُلْتُ لِعَبْدِ الرَّزَّاقِ: مَا قَوْلُهُ مُوغِرِينَ؟ قَالَ: الْوَغْرَةُ شِدَّةُ الْحَرِّ.

[7022] 58 - (...) It was narrated that 'Âishah said: "When the rumours spread about me, I did not know about it. The Messenger of Allâh ﷺ stood up to deliver a *Khuṭbah*. He recited the *Tashah-hud* and he praised Allâh as He deserves to be praised, then he said: 'Advise me with regard to some people who have made false charges against my wife, for by Allâh I do not know anything bad about my wife at all. And they have made false charges concerning a man about whom, by Allâh, I do not know anything bad at all, and who never entered my house except when I was present, and I was never absent on a journey but he was absent with me..." And he quoted the *Ḥadîth*, in which it says: "The Messenger of Allâh ﷺ entered my house and asked my slave woman, and she said: 'By Allâh, I do not know of any fault in her except that she falls asleep and the sheep comes in and eats her dough – or her yeast'" – Hishâm was not sure. "Some of his Companions scolded her and said: 'Tell the Messenger of Allâh ﷺ the truth,' and they referred bluntly to this matter. She said: '*Subḥân-Allâh*, by Allâh I do not know anything about her but what the goldsmith knows about a piece of pure gold.'"

"News of that reached the man concerning whom these things were being said, and he said: '*Subḥân-Allâh*, by Allâh I have never unveiled any woman.'"

[٧٠٢٢] ٥٨-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ، وَمَا عَلِمْتُ بِهِ، قَامَ رَسُولُ اللهِ ﷺ خَطِيبًا فَتَشَهَّدَ، فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَشِيرُوا عَلَيَّ فِي أُنَاسٍ أَبَنُوا أَهْلِي، وَايْمُ اللهِ! مَا عَلِمْتُ عَلَىٰ أَهْلِي مِنْ سُوءٍ قَطُّ، وَأَبَنُوهُمْ، بِمَنْ، وَاللهِ! مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ، وَلَا دَخَلَ بَيْتِي قَطُّ إِلَّا وَأَنَا حَاضِرٌ، وَلَا غِبْتُ فِي سَفَرٍ إِلَّا غَابَ مَعِي»، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، وَفِيهِ: وَلَقَدْ دَخَلَ رَسُولُ اللهِ ﷺ بَيْتِي فَسَأَلَ جَارِيَتِي، فَقَالَتْ: وَاللهِ! مَا عَلِمْتُ عَلَيْهَا عَيْبًا، إِلَّا أَنَّهَا كَانَتْ تَرْقُدُ حَتَّىٰ تَدْخُلَ الشَّاةُ فَتَأْكُلَ عَجِينَهَا، أَوْ قَالَتْ خَمِيرَهَا - شَكَّ هِشَامٌ- فَانْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ: اصْدُقِي رَسُولَ اللهِ ﷺ، حَتَّىٰ أَسْقَطُوا لَهَا بِهِ، فَقَالَتْ: سُبْحَانَ اللهِ! وَاللهِ! مَا عَلِمْتُ عَلَيْهَا إِلَّا مَا يَعْلَمُ الصَّائِغُ عَلَىٰ تِبْرِ الذَّهَبِ الْأَحْمَرِ.

وَقَدْ بَلَغَ الْأَمْرُ ذَٰلِكَ الرَّجُلَ الَّذِي قِيلَ لَهُ، فَقَالَ: سُبْحَانَ اللهِ! وَاللهِ! مَا كَشَفْتُ عَنْ كَنَفِ أُنْثَىٰ قَطُّ.

'Âishah said: "He was killed as a martyr in the cause of Allâh, Glorified and Exalted is He."

قَالَتْ عَائِشَةُ: وَقُتِلَ شَهِيدًا فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ.

It is also narrated that those who spoke of it were Mistah, Hamnah and Hassân. As for the hypocrite 'Abdullâh bin Ubayy, he is the one who collected false rumours and spread them further. And he is the one who took the lead in that, along with Hamnah.

وَفِيهِ أَيْضًا مِنَ الزِّيَادَةِ: وَكَانَ الَّذِينَ تَكَلَّمُوا بِهِ مِسْطَحٌ وَحَمْنَةُ وَحَسَّانُ، وَأَمَّا الْمُنَافِقُ عَبْدُ اللهِ بْنُ أُبَيٍّ فَهُوَ الَّذِي كَانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ، وَ هُوَ الَّذِي تَوَلَّىٰ كِبْرَهُ، وَحِمْنَةُ.

Chapter 11. Exoneration Of The Prophet's Concubine

(المعجم ١١) - (بَابُ براءة حرم النبيّ ﷺ من الريبة) (التحفة ١٢)

[7023] 59 - (2771) It was narrated from Anas that a man was accused of misbehaving with the concubine of the Messenger of Allâh ﷺ who had borne him a child. The Messenger of Allâh ﷺ said to 'Alî: "Go and strike his neck." 'Alî came to him and found him in a well, cooling himself off. 'Alî said to him: "Come out," and he took him by the hand and brought him out. Then he saw that he was mutilated and did not have a penis, so he refrained from killing him. Then he came to the Prophet ﷺ and said: "O Messenger of Allâh, he is mutilated, he does not have a penis."

[٧٠٢٣] ٥٩-(٢٧٧١) حَدَّثَنِي زُهَيرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ؛ أَنَّ رَجُلًا كَانَ يُتَّهَمُ بِأُمِّ وَلَدِ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ لِعَلِيٍّ: اذْهَبْ فَاضْرِبْ عُنُقَهُ، فَأَتَاهُ عَلِيٌّ فَإِذَا هُوَ فِي رَكِيٍّ يَتَبَرَّدُ فِيهَا، فَقَالَ لَهُ عَلِيٌّ: اخْرُجْ، فَنَاوَلَهُ يَدَهُ فَأَخْرَجَهُ، فَإِذَا هُوَ مَجْبُوبٌ لَيْسَ لَهُ ذَكَرٌ، فَكَفَّ عَلِيٌّ عَنْهُ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّهُ لَمَجْبُوبٌ، مَا لَهُ ذَكَرٌ.

50. The Book Of The Attributes Of The Hypocrites And The Rulings Concerning Them

٦ - (المعجم ٥٠) - كتاب صفات المنافقين وأحكامهم (التحفة ...)

Chapter...The Attributes Of The Hypocrites And The Rulings Concerning Them

(المعجم . . . .) - (باب صفات المنافقين وأحكامهم) (التحفة ١٣)

[7024] 1 - (2772) Zaid bin Arqam said: "We set out on a journey with the Messenger of Allâh ﷺ, and the people encountered hardship. 'Abdullâh bin Ubayy said to his companions: 'Spend not on those who are with Allâh's Messenger, until they desert him.' And he ('Abdullâh bin Ubayy) said: 'If we return to Al-Madînah, indeed the more honourable will expel therefrom the meaner.'

"I went to the Messenger of Allâh ﷺ and told him about that, and he sent for 'Abdullâh bin Ubayy and asked him about that. 'Abdullâh swore a vehement oath saying that he had not said that, and he said: 'Zaid is lying to the Messenger of Allâh ﷺ.' I was very upset about what they said, until Allâh revealed confirming what I had said: 'When the hypocrites come to you...'[1]

"Then the Messenger of Allâh ﷺ summoned them so that he could pray for forgiveness for

[٧٠٢٤] ١ -(٢٧٧٢) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَٰقَ، أَنَّهُ سَمِعَ زَيْدَ بْنَ أَرْقَمَ يَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ لِأَصْحَابِهِ: لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللهِ حَتَّىٰ يَنْفَضُّوا مِنْ حَوْلِهِ.

قَالَ زُهَيْرٌ: وَهِيَ فِي قِرَاءَةِ مَنْ خَفَضَ حَوْلَهُ.

وَقَالَ: لَئِنْ رَجَعْنَا إِلَىٰ الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ بِذَٰلِكَ، فَأَرْسَلَ إِلَىٰ عَبْدِ اللهِ بْنِ أُبَيٍّ فَسَأَلَهُ فَاجْتَهَدَ يَمِينَهُ مَا فَعَلَ، فَقَالَ: كَذَبَ زَيْدٌ رَسُولَ اللهِ ﷺ، قَالَ: فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوا شِدَّةٌ، حَتَّىٰ أَنْزَلَ اللهُ تَصْدِيقِي: ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾.

[1] *Al-Munâfiqûn* 63:1.

them, but they turned their heads away. And His Words: '...They are as blocks of wood propped up...'[1] And they were rather good-looking men."

قَالَ: ثُمَّ دَعَاهُمُ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ، قَالَ: فَلَوَّوْا رُءُوسَهُمْ، وَقَوْلُهُ: ﴿كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ﴾. وَقَالَ: كَانُوا رِجَالًا أَجْمَلَ شَيْءٍ.

[7025] 2 - (2773) It was narrated from 'Amr that he heard Jâbir say: "The Prophet ﷺ came to the grave of 'Abdullâh bin Ubayy and brought him out of his grave and placed him on his knees and blew on him, and dressed him in his own shirt. And Allâh knows best."

[٧٠٢٥] ٢-(٢٧٧٣) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ ابْنُ عَبْدَةَ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو؛ [أَنَّهُ] سَمِعَ جَابِرًا يَقُولُ: أَتَى النَّبِيُّ ﷺ قَبْرَ عَبْدِ اللهِ بْنِ أُبَيٍّ، فَأَخْرَجَهُ مِنْ قَبْرِهِ فَوَضَعَهُ عَلَىٰ رُكْبَتَيْهِ، وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ، وَأَلْبَسَهُ قَمِيصَهُ، وَاللهُ أَعْلَمُ.

[7026] (...) Jâbir bin 'Abdullâh said: "The Prophet ﷺ came to 'Abdullâh bin 'Ubayy after he had been placed in his grave..." and he narrated a *Hadîth* like that of Sufyân (no. 7025).

[٧٠٢٦] (...) حَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: جَاءَ النَّبِيُّ ﷺ إِلَىٰ عَبْدِ اللهِ بْنِ أُبَيٍّ، بَعْدَمَا أُدْخِلَ حُفْرَتَهُ، فَذَكَرَ بِمِثْلِ حَدِيثِ سُفْيَانَ.

[7027] 3 - (2774) It was narrated that Ibn 'Umar said: "When 'Abdullâh bin Ubayy (bin Salûl) died, his son 'Abdullâh bin 'Abdullâh came to the Messenger

[٧٠٢٧] ٣-(٢٧٧٤) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ

[1] *Al-Munâfiqûn* 63:4.

of Allâh ﷺ and asked him to give him his shirt so that he could shroud his father in it, and he gave it to him. Then he asked him to offer the funeral prayer for him, and the Messenger of Allâh ﷺ stood up to pray for him. 'Umar stood up and took hold of the garment of the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, will you offer the funeral prayer for him when Allâh has forbidden you to pray for him?' The Messenger of Allâh ﷺ said: 'Rather Allâh has given me the choice, as He said: "Whether you ask for forgiveness for them or do not ask for forgiveness for them, if you ask for forgiveness for them seventy times..."[1] – and I will do more than that.' He said: 'But he is a hypocrite.' Then Allâh, Glorified and Exalted is He, revealed: "And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave..."[2]

قَالَ: لَمَّا تُوُفِّيَ عَبْدُ اللهِ بْنُ أُبَيٍّ [ابْنُ سَلُولَ]، جَاءَ ابْنُهُ، عَبْدُ اللهِ بْنُ عَبْدِ اللهِ إِلَىٰ رَسُولِ اللهِ ﷺ، فَسَأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ يُكَفِّنُ فِيهِ أَبَاهُ، فَأَعْطَاهُ، ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ، فَقَامَ رَسُولُ اللهِ ﷺ لِيُصَلِّيَ عَلَيْهِ، فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! أَتُصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ اللهُ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا خَيَّرَنِي اللهُ فَقَالَ: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ وَسَأَزِيدُهُ عَلَىٰ سَبْعِينَ» قَالَ: إِنَّهُ مُنَافِقٌ، فَصَلَّىٰ عَلَيْهِ رَسُولُ اللهِ ﷺ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [التوبة: ٨٤].

[7028] 4 - (...) A similar report (as *Hadîth* no. 7027) was narrated from 'Ubaidullâh with this chain of narrators and he added: "So he (ﷺ) stopped praying for them."

[٧٠٢٨] ٤-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللهِ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ - وَزَادَ: قَالَ: فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ.

[7029] 5 - (2775) It was narrated that Ibn Mas'ûd said: "Three people gathered at the

[٧٠٢٩] ٥-(٢٧٧٥) **حَدَّثَنَا** مُحَمَّدُ ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ

[1] *At-Tawbah* 9:80.
[2] *At-Tawbah* 9:84.

Ka'bah – two Qurashîs and a Thaqafî, or two Thaqafîs and a Qurashî. They were lacking in understanding and had large bellies. One of them said: 'Do you think that Allâh can hear what we are saying?' Another said: 'He can hear if we speak loudly, but He cannot hear if we whisper.' The last one said: 'If He can hear us when we speak loudly, then He can hear us when we whisper.' Then Allâh, Glorified and Exalted is He revealed: "And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allâh knew not much of what you were doing.'"[1]

مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: اجْتَمَعَ عِنْدَ الْبَيْتِ ثَلَاثَةُ نَفَرٍ، قُرَشِيَّانِ وَثَقَفِيٌّ، أَوْ ثَقَفِيَّانِ وَقُرَشِيٌّ، قَلِيلٌ فِقْهُ قُلُوبِهِمْ، كَثِيرٌ شَحْمُ بُطُونِهِمْ، فَقَالَ أَحَدُهُمْ: أَتَرَوْنَ أَنَّ اللهَ يَسْمَعُ مَا نَقُولُ؟ وَقَالَ الْآخَرُ: يَسْمَعُ، إِنْ جَهَرْنَا، وَلَا يَسْمَعُ، إِنْ أَخْفَيْنَا، وَقَالَ الْآخَرُ: إِنْ كَانَ يَسْمَعُ، إِذَا جَهَرْنَا، فَهُوَ يَسْمَعُ إِذَا أَخْفَيْنَا، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ﴾ الْآيَةَ [فصلت: ٢٢].

[7030] (...) A similar report (as *Hadîth* no. 7029) was narrated from 'Abdullâh.

[٧٠٣٠] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي سُلَيْمَانُ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللهِ؛ قَالَ: وَحَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ نَحْوَهُ.

[7031] 6 - (2776) It was narrated from Zaid bin Thâbit that the Prophet ﷺ went out to Uhud, and some of those who were with him came back. Among the Companions of the Prophet ﷺ

[٧٠٣١] ٦-(٢٧٧٦) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ وَهُوَ ابْنُ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ يَزِيدَ يُحَدِّثُ عَنْ زَيْدِ

[1] *Fuṣṣilat* 41:22.

there were two groups, one of whom said: 'We will kill them,' and the other group said 'No.' Then it was revealed: Then what is the matter with you that you are divided into two parties about the hypocrites...?'"[1]

ابْنِ ثَابِتٍ؛ أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَىٰ أُحُدٍ، فَرَجَعَ نَاسٌ مِمَّنْ كَانَ مَعَهُ، فَكَانَ أَصْحَابُ النَّبِيِّ ﷺ فِيهِمْ فِرْقَتَيْنِ، قَالَ بَعْضُهُمْ: نَقْتُلُهُمْ، وَقَالَ بَعْضُهُمْ: لَا، فَنَزَلَتْ: ﴿فَمَا لَكُمْ فِي ٱلْمُنَٰفِقِينَ فِئَتَيْنِ﴾ [النساء: ٨٨].

[7032] (...) A similar report (as *Hadîth* no. 7031) was narrated from Shu'bah with this chain of narrators.

[٧٠٣٢] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ، كِلَاهُمَا عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[7033] 7 - (2777) It was narrated from Abû Sa'eed Al-Khudrî that at the time of the Messenger of Allâh ﷺ, when the Messenger of Allâh ﷺ went out on a campaign, the hypocrites would stay behind, and they would be happy that they were staying behind, against (the order of) the Messenger of Allâh ﷺ. When the Messenger of Allâh ﷺ came back, they would make excuses and swear oaths, and they would like to be praised for what they had not done. Then it was revealed: "Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, – think not you that they are rescued from

[٧٠٣٣] ٧-(٢٧٧٧) حَدَّثَنَا الْحَسَنُ ابْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ قَالَا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رِجَالًا مِنَ الْمُنَافِقِينَ، فِي عَهْدِ رَسُولِ اللهِ ﷺ، كَانُوا إِذَا خَرَجَ النَّبِيُّ ﷺ إِلَىٰ الْغَزْوِ تَخَلَّفُوا عَنْهُ، وَفَرِحُوا بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللهِ ﷺ، فَإِذَا قَدِمَ النَّبِيُّ ﷺ اعْتَذَرُوا إِلَيْهِ، وَحَلَفُوا، وَأَحَبُّوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا، فَنَزَلَتْ: ﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟

[1] *An-Nisâ'* 4:88.

the torment, and for them is a painful torment."[1]

[7034] 8 - (2778) Humaid bin 'Abdur-Raḥmân bin 'Awf narrated that Marwân said to his gatekeeper: "Go – O Râfi' – to Ibn 'Abbâs, and say: 'If every man among us who rejoices in what he has done, and loves to be praised for what he has not done is to be punished, then we will all be punished.'"

Ibn 'Abbâs said: "What does this Verse have to do with you? This Verse was revealed concerning the People of the Book." Then Ibn 'Abbâs recited: '(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it known and clear to mankind, and not to hide it...'[2] And Ibn 'Abbâs recited: 'Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done...'"[3]

Then Ibn 'Abbâs said: "The Prophet ﷺ asked them about something, and they concealed it, and told him something else, and they went out thinking that he thought they had told him what he had asked them about. So they praised themselves, and rejoiced over what they had

بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ﴾ [آل عمران: ١٨٨].

[٧٠٣٤] ٨-(٢٧٧٨) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَهَارُونُ بْنُ عَبْدِ اللهِ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَخْبَرَهُ؛ أَنَّ مَرْوَانَ قَالَ: اذْهَبْ، يَا رَافِعُ! - لِبَوَّابِهِ - إِلَى ابْنِ عَبَّاسٍ فَقُلْ: لَئِنْ كَانَ كُلُّ امْرِئٍ مِنَّا فَرِحَ بِمَا أَتَىٰ، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ، مُعَذَّبًا، لَنُعَذَّبَنَّ أَجْمَعُونَ، فَقَالَ ابْنُ عَبَّاسٍ: مَا لَكُمْ وَلِهٰذِهِ الْآيَةِ؟ إِنَّمَا نَزَلَتْ هٰذِهِ الْآيَةُ فِي أَهْلِ الْكِتَابِ، ثُمَّ تَلَا ابْنُ عَبَّاسٍ: ﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ﴾ [آل عمران: ١٨٧] هٰذِهِ الْآيَةَ. وَتَلَا ابْنُ عَبَّاسٍ: ﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟﴾ [آل عمران: ١٨٨]. وَقَالَ ابْنُ عَبَّاسٍ: سَأَلَهُمُ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَكَتَمُوهُ إِيَّاهُ، وَأَخْبَرُوهُ بِغَيْرِهِ، فَخَرَجُوا قَدْ أَرَوْهُ أَنْ قَدْ

[1] *Âl-'Imrân* 3:188.
[2] *Âl-'Imrân* 3:187.
[3] *Âl-'Imrân* 3:188.

done, by concealing from him what he had asked them about."

أَخْبَرُوهُ بِمَا سَأَلَهُمْ عَنْهُ، فَاسْتَحْمَدُوا بِذَلِكَ إِلَيْهِ، وَفَرِحُوا بِمَا أَتَوْا، مِنْ كِتْمَانِهِمْ إِيَّاهُ، مَا سَأَلَهُمْ عَنْهُ.

[7035] 9 - (2779) It was narrated that Qais said: "I said to 'Ammâr: 'What do you think about what you did with regard to 'Alî; was it your own opinion, or was it something that the Messenger of Allâh ﷺ enjoined upon you?' He said: 'The Messenger of Allâh ﷺ did not enjoin upon us something that he did not enjoin upon all the people. But Hudhaifah told me that the Messenger of Allâh ﷺ said: "Among my Companions (followers) there are twelve hypocrites,[1] among whom are eight who will not enter Paradise until a camel passes through the eye of a needle. A flame of fire will be enough for them, and (the other) four." I do not remember what Shu'bah (a narrator) said about them.

[٧٠٣٥] ٩-(٢٧٧٩) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ قَيْسٍ قَالَ: قُلْتُ لِعَمَّارٍ: أَرَأَيْتُمْ صَنِيعَكُمْ هٰذَا الَّذِي صَنَعْتُمْ فِي أَمْرِ عَلِيٍّ، أَرَأْيًا رَأَيْتُمُوهُ أَوْ شَيْئًا عَهِدَهُ إِلَيْكُمْ رَسُولُ اللهِ ﷺ؟ فَقَالَ: مَا عَهِدَ إِلَيْنَا رَسُولُ اللهِ ﷺ شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ كَافَّةً، وَلٰكِنْ حُذَيْفَةُ أَخْبَرَنِي عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ: «فِي أَصْحَابِي اثْنَا عَشَرَ مُنَافِقًا، فِيهِمْ ثَمَانِيَةٌ لَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ثَمَانِيَةٌ مِنْهُمْ تَكْفِيكَهُمُ الدُّبَيْلَةُ وَأَرْبَعَةٌ» لَمْ أَحْفَظْ مَا قَالَ شُعْبَةُ فِيهِمْ.

[7036] 10 - (...) It was narrated that Qais bin 'Ubâd said: "We said to 'Ammâr: 'Was your fighting based on your opinion? For one's opinion may be right or wrong, or was it something that the Messenger of Allâh ﷺ enjoined upon you?' He said: 'The Messenger of Allâh ﷺ did not enjoin upon us anything

[٧٠٣٦] ١٠-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: قُلْنَا

[1] The meaning is: those who may be considered in my company, as seen in the following version of it which says: "My nation" in place of companions.

that he did not enjoin upon all the people.' And he said: 'The Messenger of Allâh ﷺ said: "Among my nation..."

Shu'bah (one of the narrators) said: "I think he said: 'Hudhaifah told me.'"

Ghundar (one of the narrators) said: "I think he said: 'Among my nation there will be twelve hypocrites who will not enter Paradise, or even smell its fragrance, until a camel passes through the eye of a needle. A flame of fire will be sufficient for eight of them, a flame of fire that will appear at their backs and protrude through their chests.'"

لِعَمَّارٍ: أَرَأَيْتَ قِتَالَكُمْ، أَرَأْيًا رَأَيْتُمُوهُ؟ فَإِنَّ الرَّأْيَ يُخْطِىءُ وَيُصِيبُ، أَوْ عَهْدًا عَهِدَهُ إِلَيْكُمْ رَسُولُ اللهِ ﷺ؟ فَقَالَ: مَا عَهِدَ إِلَيْنَا رَسُولُ اللهِ ﷺ شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ كَافَّةً، وَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ فِي أُمَّتِي».

قَالَ شُعْبَةُ: وَأَحْسِبُهُ قَالَ: حَدَّثَنِي حُذَيْفَةُ.

وَقَالَ غُنْدَرٌ: أُرَاهُ قَالَ: «فِي أُمَّتِي اثْنَا عَشَرَ مُنَافِقًا لَا يَدْخُلُونَ الْجَنَّةَ، وَلَا يَجِدُونَ رِيحَهَا، حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ، ثَمَانِيَةٌ مِنْهُمْ تَكْفِيكَهُمُ الدُّبَيْلَةُ، سِرَاجٌ مِنَ النَّارِ يَظْهَرُ فِي أَكْتَافِهِمْ، حَتَّى يَنْجُمَ مِنْ صُدُورِهِمْ».

[7037] 11 - (...) Abû At-Tufail said: "There was some dispute between a man among the people of *Al-'Aqabah*[1] and Hudhaifah. He said: 'I adjure you by Allâh, how many were the people of Al-'Aqabah?' The people said to him: 'Tell him, because he is asking you.' He said: 'We were told that there were fourteen, and if you were one of them then there were fifteen. I bear witness

[٧٠٣٧] ١١-(...) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو أَحْمَدَ الْكُوفِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ جُمَيْعٍ: حَدَّثَنَا أَبُو الطُّفَيْلِ قَالَ: كَانَ بَيْنَ رَجُلٍ مِنْ أَهْلِ الْعَقَبَةِ وَبَيْنَ حُذَيْفَةَ بَعْضُ مَا يَكُونُ بَيْنَ النَّاسِ، فَقَالَ: أَنْشُدُكَ بِاللهِ! كَمْ كَانَ أَصْحَابُ الْعَقَبَةِ؟ - قَالَ: فَقَالَ لَهُ الْقَوْمُ: أَخْبِرْهُ إِذْ سَأَلَكَ، قَالَ: كُنَّا نُخْبَرُ أَنَّهُمْ أَرْبَعَةَ عَشَرَ - فَإِنْ

[1] *Al-'Aqabah* - what is mentioned here is not *Al-'Aqabah* located in Minâ, where the Muslims from Al-Madînah swore allegiance (*Bay'ah*) to the Prophet prior to the *Hijrah*; rather refers to Al-'Aqabah which was on the road to Tabûk, and was a place where the hypocrites gathered to plot their betrayal against the Prophet ﷺ at Tabûk.

by Allâh that twelve of them were enemies of Allâh and His Messenger in this life, and on the Day when the witnesses will stand forth, and three were excused. They will say: "We did not hear the caller of the Messenger of Allâh ﷺ and we did not know what the people intended." He (ﷺ) was in a lava field (Ḥarrah) and he walked and said: "There is little water; no one should go to it before me." But he found that some people had gone to it before him, and he cursed them on that day.'"

كُنْتَ مِنْهُمْ فَقَدْ كَانَ الْقَوْمُ خَمْسَةَ عَشَرَ، وَأَشْهَدُ بِاللهِ أَنَّ اثْنَيْ عَشَرَ مِنْهُمْ حَرْبٌ لِلهِ وَلِرَسُولِهِ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ، وَعَذَرَ ثَلَاثَةً، قَالُوا: مَا سَمِعْنَا مُنَادِيَ رَسُولِ اللهِ ﷺ وَلَا عَلِمْنَا بِمَا أَرَادَ الْقَوْمُ، وَقَدْ كَانَ فِي حَرَّةٍ فَمَشَىٰ فَقَالَ: «إِنَّ الْمَاءَ قَلِيلٌ، فَلَا يَسْبِقُنِي إِلَيْهِ أَحَدٌ» فَوَجَدَ قَوْمًا قَدْ سَبَقُوهُ، فَلَعَنَهُمْ يَوْمَئِذٍ.

[7038] 12 - (2780) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever climbs the mountain pass, the pass of Al-Murâr, his sins will be erased as they were erased from the Children of Israel.'

"The first ones to climb it were our horsemen, the horsemen of Banû Al-Khazraj, then the rest of the people came. The Messenger of Allâh ﷺ said: 'All of you are forgiven, except the owner of the red camel.' We came to him and said: 'Come, the Messenger of Allâh ﷺ will pray for forgiveness for you.' He said: 'By Allâh, finding my lost camel is dearer to me than your companion praying for forgiveness for me.'"

He said: "He was a man who was looking for his lost camel."

[٧٠٣٨] **١٢-(٢٧٨٠) حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَصْعَدُ الثَّنِيَّةَ، ثَنِيَّةَ الْمُرَارِ، فَإِنَّهُ يُحَطُّ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ».

قَالَ: فَكَانَ أَوَّلَ مَنْ صَعِدَهَا خَيْلُنَا، خَيْلُ بَنِي الْخَزْرَجِ، ثُمَّ تَتَامَّ النَّاسُ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَكُلُّكُمْ مَغْفُورٌ لَهُ، إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ» فَأَتَيْنَاهُ فَقُلْنَا [لَهُ]: تَعَالَ، يَسْتَغْفِرْ لَكَ رَسُولُ اللهِ ﷺ، فَقَالَ: وَاللهِ! لَئِنْ أَجِدَ ضَالَّتِي أَحَبُّ إِلَيَّ مِنْ أَنْ يَسْتَغْفِرَ لِي صَاحِبُكُمْ.

قَالَ: وَكَانَ رَجُلٌ يَنْشُدُ ضَالَّةً لَهُ.

[7039] 13 - (...) It was narrated that Jâbir bin 'Abdullâh said: (the Messenger of Allâh ﷺ said:) "Whoever climbs the pass of Al-Murâr – or Al-Marâr..." a *Ḥadîth* like that of Mu'âdh (no. 7039), except that he said: "He was a Bedouin who had come looking for his lost camel."

[٧٠٣٩] **١٣**-(. . .) **وَحَدَّثَنَاه** يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَصْعَدُ ثَنِيَّةَ الْمُرَارِ أَوِ الْمَرَارِ» بِمِثْلِ حَدِيثِ مُعَاذٍ، غَيْرَ أَنَّهُ قَالَ: وَإِذَا هُوَ أَعْرَابِيٌّ جَاءَ يَنْشُدُ ضَالَّةً لَهُ.

[7040] 14 - (2781) It was narrated that Anas bin Mâlik said: "Among us there was a man from Banû Al-Najjâr who had read *Al-Baqarah* and *Âl 'Imrân*, and he used to write for the Messenger of Allâh ﷺ. He ran away and joined the people of the Book, and they held him in high regard, and they said: 'This man used to write for Muḥammad, and they liked him.' Before long, Allâh caused him to die among them, and they dug a grave for him and buried him. The next morning the earth had thrown him out, so they dug a grave and buried him again. The next day the earth had thrown him out, so they dug a grave and buried him again. The next day the earth had thrown him out. So they left him unburied."

[٧٠٤٠] **١٤**-(٢٧٨١) **وَحَدَّثَنِي** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ مِنَّا رَجُلٌ مِنْ بَنِي النَّجَّارِ، قَدْ قَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ، وَكَانَ يَكْتُبُ لِرَسُولِ اللهِ ﷺ، فَانْطَلَقَ هَارِبًا حَتَّىٰ لَحِقَ بِأَهْلِ الْكِتَابِ، قَالَ: فَرَفَعُوهُ، قَالُوا: هٰذَا قَدْ كَانَ يَكْتُبُ لِمُحَمَّدٍ، فَأُعْجِبُوا بِهِ، فَمَا لَبِثَ أَنْ قَصَمَ اللهُ عُنُقَهُ فِيهِمْ، فَحَفَرُوا لَهُ فَوَارَوْهُ، فَأَصْبَحَتِ الْأَرْضُ قَدْ نَبَذَتْهُ عَلَىٰ وَجْهِهَا، ثُمَّ عَادُوا فَحَفَرُوا لَهُ، فَوَارَوْهُ، فَأَصْبَحَتِ الْأَرْضُ قَدْ نَبَذَتْهُ عَلَىٰ وَجْهِهَا، ثُمَّ عَادُوا فَحَفَرُوا لَهُ، فَوَارَوْهُ، فَأَصْبَحَتِ الْأَرْضُ قَدْ نَبَذَتْهُ عَلَىٰ وَجْهِهَا، فَتَرَكُوهُ مَنْبُوذًا.

[7041] 15 - (2782) It was narrated from Jâbir that the Messenger of Allâh ﷺ came

[٧٠٤١] **١٥**-(٢٧٨٢) **حَدَّثَنِي** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنِي حَفْصٌ

from a journey, and when he was close to Al-Madînah there came a wind that was so strong that a rider could almost be buried in the sand. He said that the Messenger of Allâh ﷺ said: "This wind has been sent because of the death of a hypocrite." When he came to Al-Madînah, they found out that one of the greatest of hypocrites had died.

يَعْنِي ابْنَ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَدِمَ مِنْ سَفَرٍ، فَلَمَّا كَانَ قُرْبَ الْمَدِينَةِ هَاجَتْ رِيحٌ شَدِيدَةٌ تَكَادُ أَنْ تَدْفِنَ الرَّاكِبَ، فَزَعَمَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بُعِثَتْ هٰذِهِ الرِّيحُ لِمَوْتِ مُنَافِقٍ» فَلَمَّا قَدِمَ الْمَدِينَةَ، فَإِذَا مُنَافِقٌ عَظِيمٌ، مِنَ الْمُنَافِقِينَ، قَدْ مَاتَ.

[7042] 16 - (2783) Iyâs said: "My father said: 'We went with the Messenger of Allâh ﷺ to visit a man who had a fever. I put my hand on him and said: 'By Allâh, I have never seen a man who is hotter than this.' The Prophet of Allâh ﷺ said: 'Shall I not tell you of one who will be hotter than him on the Day of Resurrection?' These two men who were riding with their backs towards the Prophet ﷺ (heading away from him)" – referring to two men who were among his companions at that time.[1]

[٧٠٤٢] ١٦-(٢٧٨٣) حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا أَبُو مُحَمَّدٍ النَّضْرُ بْنُ مُحَمَّدِ بْنِ مُوسَى الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنَا إِيَاسٌ: حَدَّثَنِي أَبِي قَالَ: عُدْنَا مَعَ رَسُولِ اللهِ ﷺ رَجُلًا مَوْعُوكًا، قَالَ: فَوَضَعْتُ يَدِي عَلَيْهِ فَقُلْتُ: وَاللهِ! مَا رَأَيْتُ كَالْيَوْمِ رَجُلًا أَشَدَّ حَرًّا، فَقَالَ نَبِيُّ اللهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِأَشَدَّ حَرٍّ مِنْهُ يَوْمَ الْقِيَامَةِ؟ هٰذَيْنِكَ الرَّجُلَيْنِ الرَّاكِبَيْنِ الْمُقَفِّيَيْنِ» لِرَجُلَيْنِ حِينَئِذٍ مِنْ أَصْحَابِهِ.

[7043] 17 - (2784) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The likeness of the hypocrite is that of a sheep that is confused and roams

[٧٠٤٣] ١٧-(٢٧٨٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو

[1] They were described as his companions because they made an outward show of being Muslim and being among his Companions, but they were not among those who attained the virtue of being his Companions.

between two flocks, going to one and then to the other."

أُسَامَةَ قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ - وَاللَّفْظُ لَهُ -: حَدَثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ، تَعِيرُ إِلَىٰ هٰذِهِ مَرَّةً، وَإِلَىٰ هٰذِهِ مَرَّةً».

[7044] (...) A similar report (as *Hadîth* no. 7043) was narrated from Ibn 'Umar, from the Prophet ﷺ, except that he said: "It joins one, and then the other."

[٧٠٤٤] (...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «تَكِرُّ فِي هٰذِهِ مَرَّةً، وَفِي هٰذِهِ مَرَّةً».

Chapter... The Description Of The Resurrection, And Paradise And Hell

(المعجم ...) - **(بَابُ صفة القيامة والجنّة والنّار)** (التحفة ١٤)

[7045] 18 - (2785) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A huge fat man will come on the Day of Resurrection, but he will weigh no more than a gnat's wing before Allâh. Recite: '...And on the Day of Resurrection, We shall assign no weight for them.'"[1]

[٧٠٤٥] **١٨-(٢٧٨٥) حَدَّثَنِي** أَبُو بَكْرِ بْنُ إِسْحٰقَ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ، لَا يَزِنُ جَنَاحَ بَعُوضَةٍ عِنْدَ اللهِ. اقْرَءُوا: ﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا﴾» [الكهف: ١٠٥].

[1] *Al-Kahf* 18:105.

[7046] 19 - (2786) It was narrated that 'Abdullâh bin Mas'ûd said: "A Jewish scholar came to the Messenger of Allâh ﷺ and said: 'O Muḥammad, or O Abul-Qâsim – on the Day of Resurrection Allâh will carry the heavens on one finger, the earths on one finger, the mountains and trees on one finger, the water and soil on one finger, and the rest of creation on one finger, then He will shake them and will say: "I am the Sovereign, I am the Sovereign." The Messenger of Allâh ﷺ smiled, liking what the Jewish scholar said and confirming it. Then he recited: 'They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and Exalted is He above all that they associate as partners with Him!''"[1]

[٧٠٤٦] **١٩**-(٢٧٨٦) **حَدَّثَنَا** أَحْمَدُ ابْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا فُضَيْلٌ يَعْنِي ابْنَ عِيَاضٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: جَاءَ حَبْرٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ! أَوْ يَا أَبَا الْقَاسِمِ! إِنَّ اللهَ [تَعَالَى] يُمْسِكُ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ عَلَى إِصْبَعٍ، وَالْأَرَضِينَ عَلَى إِصْبَعٍ، وَالْجِبَالَ وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ، وَسَائِرَ الْخَلْقِ عَلَى إِصْبَعٍ، ثُمَّ يَهُزُّهُنَّ فَيَقُولُ: أَنَا الْمَلِكُ، أَنَا الْمَلِكُ، فَضَحِكَ رَسُولُ اللهِ ﷺ تَعَجُّبًا مِمَّا قَالَ الْحَبْرُ، تَصْدِيقًا لَهُ، ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ﴾ [الزمر: ٦٧].

[7047] 20 - (...) It was narrated from Manṣûr with this chain of narrators. He said: "A Jewish scholar came to the Messenger of Allâh ﷺ..." a *Hadîth* like that of Fuḍail (no. 7046), but he did not mention (the words) "Then He will shake them."

[٧٠٤٧] **٢٠**-(...) **حَدَّثَنَا** عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ بِهَٰذَا الْإِسْنَادِ، قَالَ: جَاءَ حَبْرٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللهِ ﷺ، بِمِثْلِ حَدِيثِ فُضَيْلٍ، وَلَمْ يَذْكُرْ: ثُمَّ يَهُزُّهُنَّ.

He said: "And I saw the Messenger

[1] *Az-Zumar* 39:67.

of Allâh ﷺ smiling so broadly that his molars could be seen, liking what he said and confirming it. Then the Messenger of Allâh ﷺ said "They made not a just estimate of Allâh such as is due to Him" and recited the Verse.

[7048] 21 - (...) 'Abdullâh said: A man from among the people of the Book came to the Messenger of Allâh ﷺ and said: "O Abul-Qâsim, Allâh will take hold of the heavens on one finger, and the earths on one finger, and the trees and soil on one finger, and the creation on one finger, then He will say: "I am the Sovereign, I am the Sovereign." He said: "And I saw the Prophet ﷺ smiling so broadly that his molars could be seen, then he (ﷺ) said: 'They made not a just estimate of Allâh such as is due to Him.'"

[7049] 22 - (...) It was narrated from Al-A'mash with this chain of narrators in (a narration similar to no. 7048), except that their *Hadîth* it says: "The trees on one finger, the soil on one finger." In the *Hadîth* of Jarîr it does not say: "And the creation on one finger," but in his *Hadîth* it says: "The mountains on one finger." In the *Hadîth* of Jarîr it adds: "Confirming it and liking what he said."

وَقَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّىٰ بَدَتْ نَوَاجِذُهُ تَعَجُّبًا لِمَا قَالَ: تَصْدِيقًا لَهُ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِۦ﴾ وَتَلَا الْآيَةَ.

[٧٠٤٨] ٢١-(...) حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يَقُولُ: سَمِعْتُ عَلْقَمَةَ يَقُولُ: قَالَ عَبْدُ اللهِ: جَاءَ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: يَا أَبَا الْقَاسِمِ! إِنَّ اللهَ يُمْسِكُ السَّمَاوَاتِ عَلَىٰ إِصْبَعٍ، وَالْأَرَضِينَ عَلَىٰ إِصْبَعٍ، وَالشَّجَرَ وَالثَّرَىٰ عَلَىٰ إِصْبَعٍ، وَالْخَلَائِقَ عَلَىٰ إِصْبَعٍ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَنَا الْمَلِكُ، قَالَ: فَرَأَيْتُ النَّبِيَّ ﷺ ضَحِكَ حَتَّىٰ بَدَتْ نَوَاجِذُهُ، ثُمَّ قَالَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِۦ﴾.

[٧٠٤٩] ٢٢-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعًا:

وَالشَّجَرَ عَلَىٰ إِصْبَعٍ، وَالثَّرَىٰ عَلَىٰ إِصْبَعٍ، وَلَيْسَ فِي حَدِيثِ جَرِيرٍ: وَالْخَلَائِقَ عَلَىٰ إِصْبَعٍ، وَلَكِنْ فِي حَدِيثِهِ: وَالْجِبَالَ عَلَىٰ إِصْبَعٍ، وَزَادَ فِي حَدِيثِ جَرِيرٍ: تَصْدِيقًا لَهُ تَعَجُّبًا لِمَا قَالَ.

[7050] 23 - (2787) Abû Hurairah used to say: "The Messenger of Allâh ﷺ said: 'On the Day of Resurrection, Allâh, Blessed and Exalted is He, will roll up the heavens in His Right Hand, then He will say: 'I am the Sovereign, where are the kings of the earth?'"

[٧٠٥٠] **٢٣-(٢٧٨٧) حَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي ابْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَقْبِضُ اللهُ تَبَارَكَ وَتَعَالَىٰ الْأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ».

[7051] 24 - (2788) 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'On the Day of Resurrection, Allâh, Glorified and Exalted is He, will roll up the heavens and hold them in His Right Hand, then He will say: 'I am the Sovereign, where are the tyrants? Where are the arrogant?' Then He will roll up the earth in His Left Hand and he will say: 'I am the Sovereign, where are the tyrants? Where are the arrogant?'"

[٧٠٥١] **٢٤-(٢٧٨٨) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَطْوِي اللهُ عَزَّ وَجَلَّ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنَىٰ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟ ثُمَّ يَطْوِي الْأَرْضَ بِشِمَالِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟».

[7052] 25 - (...) It was narrated from 'Ubaidullâh bin Miqsam that he watched 'Abdullâh bin 'Umar to see how he narrated that the Messenger of Allâh ﷺ said: "Allâh, Glorified and Exalted is He, will take His heavens and His earths in His Hands and will say: 'I am Allâh' – clenching and unclenching his fist – 'I am the Sovereign,'" and I looked at the *Minbar* and saw it shaking at the bottom, and I thought that it would fall with the Messenger of Allâh ﷺ.

[٧٠٥٢] **٢٥-(. . .) حَدَّثَنَا** سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ عُبَيْدِ اللهِ ابْنِ مِقْسَمٍ؛ أَنَّهُ نَظَرَ إِلَىٰ عَبْدِ اللهِ بْنِ عُمَرَ كَيْفَ يَحْكِي رَسُولَ اللهِ ﷺ قَالَ: «يَأْخُذُ اللهُ [عَزَّ وَجَلَّ] سَمَاوَاتِهِ وَأَرَضِيهِ بِيَدَيْهِ، فَيَقُولُ: أَنَا اللهُ- وَيَقْبِضُ أَصَابِعَهُ وَيَبْسُطُهَا - أَنَا الْمَلِكُ» حَتَّىٰ نَظَرْتُ إِلَىٰ الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ، حَتَّىٰ إِنِّي لَأَقُولُ: أَسَاقِطٌ هُوَ بِرَسُولِ اللهِ ﷺ.

[7053] 26 - (...) It was narrated that 'Abdullâh bin 'Umar said: "I saw the Messenger of Allâh ﷺ on the *Minbar*, saying: 'Al-Jabbâr, Glorified and Exalted is He, will take His heavens and His earths in His Hands,'" then he mentioned a *Hadîth* like that of Ya'qûb (no. 7052).

[٧٠٥٣] **٢٦-(. . .) حَدَّثَنَا** سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ عُبَيْدِ اللهِ بْنِ مِقْسَمٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ عَلَىٰ الْمِنْبَرِ، وَهُوَ يَقُولُ: «يَأْخُذُ الْجَبَّارُ، عَزَّ وَجَلَّ، سَمَاوَاتِهِ وَأَرَضِيهِ بِيَدَيْهِ» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ يَعْقُوبَ.

Chapter 1. The Beginning Of Creation And The Creation Of Âdam, (Peace Be Upon Him)

(المعجم ١) - (بَابُ ابتداء الخلق، وخلق آدم عليه السلام) (التحفة ١٥)

[7054] 27 - (2789) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ took my hand and said: 'Allâh, (Glorified and Exalted is He,) created the earth on Saturday, and

[٧٠٥٤] **٢٧-(٢٧٨٩) حَدَّثَنِي** سُرَيْجُ بْنُ يُونُسَ وَهَارُونُ بْنُ عَبْدِ اللهِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ

over it He created the mountains on Sunday. He created the trees on Monday, He created things entailing labor on Tuesday, He created light on Wednesday, He scattered the animals in it on Thursday, and He created Âdam, peace be upon him, after *'Asr* on Friday, the last of creation in the last hour of Friday, between *'Asr* and nightfall.'"

عَنْ أَيُّوبَ بْنِ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ رَافِعٍ، مَوْلَىٰ أُمِّ سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِيَدِي فَقَالَ: «خَلَقَ اللهُ، [عَزَّ وَجَلَّ]، التُّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الاثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثُّلَاثَاءِ، وَخَلَقَ النُّورَ يَوْمَ الْأَرْبِعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ، وَخَلَقَ آدَمَ، عَلَيْهِ السَّلَامُ، بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ، فِي آخِرِ الْخَلْقِ، فِي آخِرِ سَاعَةٍ مِنْ سَاعَاتِ الْجُمُعَةِ، فِيمَا بَيْنَ الْعَصْرِ إِلَىٰ اللَّيْلِ».

[حَدَّثَنَا الْجُلُودِيُّ: حَدَّثَنَا إِبْرَاهِيمُ هُوَ صَاحِبُ مُسْلِمٍ: حَدَّثَنَا الْبِسْطَامِيُّ وَهُوَ الْحُسَيْنُ بْنُ عِيسَىٰ، وَسَهْلُ بْنُ عَمَّارٍ، وَإِبْرَاهِيمُ ابْنُ بِنْتِ حَفْصٍ، وَغَيْرُهُمْ، عَنْ حَجَّاجٍ بِهَٰذَا الْحَدِيثِ].

Chapter 2. The Resurrection And Description Of The Earth On The Day Of Resurrection

(المعجم ٢) - (بَابٌ: في البعث والنشور، وصفة الأرض يوم القيامة)

(التحفة ١٦)

[7055] 28 - (2790) It was narrated that Sahl bin Sa'd said: "The Messenger of Allâh ﷺ said: 'On the Day of Resurrection, the people will be gathered on an earth that is white with a reddish

[٧٠٥٥] ٢٨-(٢٧٩٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو حَازِمِ بْنُ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ:

tinge, like a loaf of pure-wheat flatbread, on which there is no landmark for anyone.'"

قَالَ رَسُولُ اللهِ ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَىٰ أَرْضٍ بَيْضَاءَ، عَفْرَاءَ، كَقُرْصَةِ النَّقِيِّ، لَيْسَ فِيهَا عَلَمٌ لِأَحَدٍ».

[7056] 29 - (2791) It was narrated that 'Âishah said: "I asked the Messenger of Allâh ﷺ about the Verse: 'On the Day when the earth will be changed to another earth and so will be the heavens...'[1] – where will the people be on that Day, O Messenger of Allâh?" He said: "On the *Sirât*."

[٧٠٥٦] **٢٩**-(٢٧٩١) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ قَوْلِهِ عَزَّ وَجَلَّ: ﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ﴾ [إبراهيم:٤٨]. فَأَيْنَ يَكُونُ النَّاسُ يَوْمَئِذٍ؟ يَا رَسُولَ اللهِ! فَقَالَ: «عَلَى الصِّرَاطِ».

Chapter 3. The Welcoming Feast Of The People Of Paradise

(المعجم ٣) - (بَابُ نُزُلِ أهل الجنة) (التحفة ١٧)

[7057] 30 - (2792) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "On the Day of Resurrection the earth will be like a single loaf of flatbread, which Al-Jabbâr will turn in His Hand as one of you turns his bread when he is traveling, a welcoming feast for the people of Paradise." A Jewish man came and said: "May the Most Merciful bless you, Abul-Qâsim. Shall I not tell you of the welcoming feast for the people of Paradise on the Day of Resurrection?" He said: "Yes." He said: "The earth will be

[٧٠٥٧] **٣٠**-(٢٧٩٢) **حَدَّثَنَا** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «تَكُونُ الْأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً، يَكْفَؤُهَا الْجَبَّارُ بِيَدِهِ، كَمَا يَكْفَؤُ أَحَدُكُمْ خُبْزَتَهُ فِي السَّفَرِ، نُزُلًا لِأَهْلِ الْجَنَّةِ». قَالَ: فَأَتَىٰ

[1] *Ibrâhîm* 14:48.

like a single loaf of flatbread" – as the Messenger of Allâh ﷺ said. The Messenger of Allâh ﷺ looked at us and smiled so broadly that his molars could be seen. (The Jewish man) said: "Shall I not tell you of their seasoning?" He said: "Yes." He said: "Their seasoning will be *Bâlâm* and fish." They said: "What is this?" He said: "An ox and fish; seventy thousand will eat from the caudate lobe of their livers."

رَجُلٌ مِنَ الْيَهُودِ، فَقَالَ: بَارَكَ الرَّحْمٰنُ عَلَيْكَ، أَبَا الْقَاسِمِ! أَلَا أُخْبِرُكَ بِنُزُلِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «بَلَىٰ» قَالَ: تَكُونُ الْأَرْضُ خُبْزَةً وَاحِدَةً - كَمَا قَالَ رَسُولُ اللهِ ﷺ - قَالَ: فَنَظَرَ رَسُولُ اللهِ ﷺ إِلَيْنَا ثُمَّ ضَحِكَ حَتَّىٰ بَدَتْ نَوَاجِذُهُ، قَالَ: أَلَا أُخْبِرُكَ بِإِدَامِهِمْ؟ قَالَ: «بَلَىٰ» قَالَ: إِدَامُهُمْ بَالَامُ وَنُونٌ، قَالُوا: وَمَا هٰذَا؟ قَالَ: «ثَوْرٌ وَنُونٌ، يَأْكُلُ مِنْ زَائِدَةِ كَبِدِهِمَا سَبْعُونَ أَلْفًا».

[7058] 31 - (2793) It was narrated that Abû Hurairah said: "The Prophet ﷺ said: "If ten of the Jews follow me, there will be no Jew left but he will become Muslim."

[٧٠٥٨] ٣١-(٢٧٩٣) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا مُحَمَّدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْ تَابَعَنِي عَشَرَةٌ مِنَ الْيَهُودِ لَمْ يَبْقَ عَلَىٰ ظَهْرِهَا يَهُودِيٌّ إِلَّا أَسْلَمَ».

Chapter 4. The Jews' Asking The Prophet ﷺ About The Soul, And The Words Of Allâh: "And They Ask You Concerning The *Rûḥ* (The Spirit)"[1]

(المعجم ٤) - (بَابُ سؤال اليهود النَّبِيّ ﷺ عن الروح، وَقوله تعالىٰ: «يسألونك عن الروح» الآية)

(التحفة ١٨)

[7059] 32 - (2794) It was narrated that 'Abdullâh said: "While I was walking with the Prophet ﷺ in a field, and he was

[٧٠٥٩] ٣٢-(٢٧٩٤) حَدَّثَنَا عُمَرُ ابْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ

[1] *Al-Isrâ'* 17:85.

leaning on a palm branch, he passed by a group of Jews. They said to one another: 'Ask him about the soul.' They said: 'Why do you want to ask him about it? He may give an answer that you dislike.' They said: 'Ask him.' So one of them stood up and asked him about the soul. The Prophet ﷺ remained silent and did not give any answer, and I knew that Revelation was coming to him. I stayed where I was, and when the Revelation ended, he (ﷺ) said: "And they ask you concerning the *Rûḥ* (the spirit). Say: 'The *Rûḥ* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.'"[1]

[7060] 33 - (...) It was narrated that 'Abdullâh said: "I was walking with the Prophet ﷺ in a field in Al-Madînah..." a *Ḥadîth* like that of Ḥafṣ (no. 7059).

عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: بَيْنَمَا أَنَا أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ، وَهُوَ مُتَّكِئٌ عَلَىٰ عَسِيبٍ، إِذْ مَرَّ بِنَفَرٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، فَقَالُوا: مَا رَابَكُمْ إِلَيْهِ؟ لَا يَسْتَقْبِلُكُمْ بِشَيْءٍ تَكْرَهُونَهُ، فَقَالُوا: سَلُوهُ، فَقَامَ إِلَيْهِ بَعْضُهُمْ فَسَأَلَهُ عَنِ الرُّوحِ، قَالَ: فَأَسْكَتَ النَّبِيُّ ﷺ، فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا، فَعَلِمْتُ أَنَّهُ يُوحَىٰ إِلَيْهِ، قَالَ: فَقُمْتُ مَكَانِي، فَلَمَّا نَزَلَ الْوَحْيُ قَالَ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥].

[٧٠٦٠] ٣٣-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ بِالْمَدِينَةِ، بِنَحوِ حَدِيثِ حَفْصٍ، غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ: وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا، وَفِي حَدِيثِ عِيسَى [بْنِ

[1] *Al-Isrâ'* 17:85.

يُونُسَ]: وَمَا أُوتُوا، مِنْ رِوَايَةِ ابْنِ خَشْرَمٍ.

[7061] 34 - (...) It was narrated that 'Abdullâh said: "The Prophet ﷺ was among the date palms, leaning on a palm branch..." then he mentioned a Ḥadîth like the Ḥadîth narrated from Al-A'mash (no. 7059).

[٧٠٦١] ٣٤-(...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ إِدْرِيسَ يَقُولُ: سَمِعْتُ الْأَعْمَشَ يَرْوِيهِ عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: كَانَ النَّبِيُّ ﷺ فِي نَخْلٍ يَتَوَكَّأُ عَلَىٰ عَسِيبٍ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ عَنِ الْأَعْمَشِ، وَقَالَ فِي رِوَايَتِهِ: وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا.

[7062] 35 - (2795) It was narrated that Khabbâb said: "I was owed a debt by Al-'Âṣ bin Wâ'il, so I went to him and asked for it. He said to me: 'I will never repay you until you disbelieve in Muḥammad.' I said to him: 'I will never disbelieve in Muḥammad until you die and are resurrected.' He said: 'Will I be resurrected after I die? I will repay you after I am resurrected, if I get wealth and children.'"

Wakî' said: "This is how Al-A'mash said it. And these Verses were revealed: 'Have you seen him who disbelieved in Our *Ayât* and said: I shall certainly be given wealth and children [if I will be alive (again)]' up to His saying: '...and he shall come to Us alone.'"[1]

[٧٠٦٢] ٣٥-(٢٧٩٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللهِ بْنُ سَعِيدٍ الْأَشَجُّ - وَاللَّفْظُ لِعَبْدِ اللهِ - قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ عَنْ خَبَّابٍ قَالَ: كَانَ لِي عَلَىٰ الْعَاصِ بْنِ وَائِلٍ دَيْنٌ، فَأَتَيْتُهُ أَتَقَاضَاهُ، فَقَالَ لِي: لَنْ أَقْضِيَكَ حَتَّىٰ تَكْفُرَ بِمُحَمَّدٍ، قَالَ: فَقُلْتُ لَهُ: إِنِّي لَنْ أَكْفُرَ بِمُحَمَّدٍ حَتَّىٰ تَمُوتَ ثُمَّ تُبْعَثَ، قَالَ: وَإِنِّي لَمَبْعُوثٌ مِنْ بَعْدِ الْمَوْتِ؟ فَسَوْفَ أَقْضِيكَ إِذَا رَجَعْتُ إِلَىٰ مَالٍ وَوَلَدٍ.

قَالَ وَكِيعٌ: كَذَا قَالَ الْأَعْمَشُ، قَالَ

[1] *Mariam* 19:77-80.

فَنَزَلَتْ هٰذِهِ الْآيَةُ: ﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا﴾ [مريم: ٧٧] إِلَىٰ قَوْلِهِ: ﴿وَيَأْتِينَا فَرْدًا﴾.

[7063] 36 - (...) A *Ḥadîth* like that of Wakî' (no. 7062) was narrated from Al-A'mash with this chain of narrators, and in the *Ḥadîth* of Jarîr it says: "I was a blacksmith during the *Jâhiliyyah*, and I did some work for Al-'Âṣ bin Wâ'il, and I came to him to ask him to pay me."

[٧٠٦٣] **٣٦-(...) وَحَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ وَكِيعٍ، وَفِي حَدِيثِ جَرِيرٍ: قَالَ: كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ، فَعَمِلْتُ لِلْعَاصِ بْنِ وَائِلٍ عَمَلًا، فَأَتَيْتُهُ أَتَقَاضَاهُ.

Chapter 5. The Words Of Allâh The Most High: "And Allâh Would Not Punish Them While You Are Amongst Them"[1]

(المعجم ٥) - (بَابٌ: فِي قوله تعالىٰ: ﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ﴾ الْآية) (التحفة ١٩)

[7064] 37 - (2796) Anas bin Mâlik said: Abû Jahl said: "O Allâh, if this is Truth from You, rain down stones upon us from heaven, or inflict upon us a painful torment." Then this was revealed: "And Allâh would not punish them while you are amongst them, nor will He punish them while they seek (Allâh's) forgiveness. And why should not Allâh punish them

[٧٠٦٤] **٣٧-(٢٧٩٦) حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْحَمِيدِ الزِّيَادِيِّ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ أَبُو جَهْلٍ: اللّٰهُمَّ! إِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ، فَنَزَلَتْ: ﴿وَمَا كَانَ

[1] *Al-Anfâl* 8:33.

while they hinder (men) from *Al-Masjid Al-Ḥarâm*.'"[1]

﴿ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ۝ وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [الأنفال: ٣٣، ٣٤] إِلَىٰ آخِرِ الْآيَةِ.

Chapter 6. The Words Of Allâh: "Verily, Man Does Transgress Because He Considers Himself Self-Sufficient"[2]

(المعجم ٦) - (بَابُ قوله: ﴿إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ۝ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ﴾) (التحفة ٢٠)

[7065] 38 - (2797) It was narrated that Abû Hurairah said: "Abû Jahl said: 'Does Muḥammad put his face on the ground (i.e., prostrate) among you?' It was said: 'Yes.' He said: 'By Al-Lât and Al-'Uzza, if I see him doing that, I will stomp on his neck or smear his face with dust.' He came to the Messenger of Allâh ﷺ when he was praying, and he wanted to stomp on his neck, but suddenly they saw him turning upon his heels, trying to shield himself with his hands. It was said to him: 'What is the matter with you?' He said: 'Between him and I there is a ditch filled with fire, terror and wings.'

"The Messenger of Allâh ﷺ said: 'If he had come near me, the angels would have torn him limb from limb.'"

[٧٠٦٥] ٣٨-(٢٧٩٧) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ الْقَيْسِيُّ قَالَا: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنِي نُعَيْمُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ؟ قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّىٰ! لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَٰلِكَ لَأَطَأَنَّ عَلَىٰ رَقَبَتِهِ، أَوْ لَأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَىٰ رَسُولَ اللهِ ﷺ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَأَ عَلَىٰ رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكِصُ عَلَىٰ عَقِبَيْهِ وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً.

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[1] *Al-Anfâl* 8:33-34.

[2] *Al-'Alaq* 96:6,7.

Then Allâh, Glorified and Exalted is He, revealed– and we do not know if this is the *Hadîth* of Abû Hurairah or something that he conveyed:

" 'Nay! Verily, man does transgress. Because he considers himself self-sufficient. Surely, to your Lord is the return. Have you seen him who prevents. A slave when he prays? Have you seen if he (Muhammad ﷺ) is on the guidance (of Allâh). Or enjoins piety? Have you seen if he denies and turns away?" – meaning Abû Jahl – "Knows he not, that Allâh does see (what he does)? Nay! If he ceases not, We will catch him by the forelock – A lying, sinful forelock! Then let him call upon his council (of helpers). We will call out the guards of Hell (to deal with him)! Nay! (O Muhammad) Do not obey him."[1]

فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضْوًا عُضْوًا».

قَالَ: فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ - لَا نَدْرِي فِي حَدِيثِ أَبِي هُرَيْرَةَ، أَوْ شَيْءٌ بَلَغَهُ -: ﴿كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ۝ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ۝ إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ۝ أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ۝ عَبْدًا إِذَا صَلَّىٰٓ ۝ أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ ۝ أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ۝ أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ﴾ يَعْنِي أَبَا جَهْلٍ، ﴿أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ۝ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ۝ نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ۝ فَلْيَدْعُ نَادِيَهُۥ ۝ سَنَدْعُ ٱلزَّبَانِيَةَ ۝ كَلَّا لَا تُطِعْهُ﴾ [العلق: ٦-١٩].

زَادَ عُبَيْدُ اللهِ فِي حَدِيثِهِ قَالَ: وَأَمَرَهُ بِمَا أَمَرَهُ بِهِ.

وَزَادَ ابْنُ عَبْدِ الْأَعْلَى: فَلْيَدْعُ نَادِيَهُ، يَعْنِي: قَوْمَهُ.

Chapter 7. The Smoke (*Ad-Dukhân*)

(٧) - (بَابُ الدخان)

(التحفة ٢١)

[7066] 39 - (2798) It was narrated that Masrûq said: "We were sitting with 'Abdullâh and he was lying down among us, when a man came to him and said: 'O Abû 'Abdur-Rahmân,

[٧٠٦٦] ٣٩-(٢٧٩٨) حَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ قَالَ: كُنَّا عِنْدَ عَبْدِ اللهِ جُلُوسًا، وَهُوَ مُضْطَجِعٌ بَيْنَنَا

[1] *Al-'Alaq* 96:6-19.

there is a storyteller by the gates of Kindah who is telling stories. He claims that the sign of *Ad-Dukhân* (the smoke) is about to appear, and it will take the souls of the disbelievers, and it will afflict the believers with something like a cold.'

"'Abdullâh sat up angrily and said: 'O people, fear Allâh! Whoever among you knows something, let him say what he knows, and whoever does not know, let him say: "Allâh knows best," for it is more knowledgeable for one of you to say, when he does not know, "Allâh knows best." Allâh, Glorified and Exalted is He, said to His Prophet ﷺ:

"Say: No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifîn* (those who pretend and fabricate things which do not exist)."[1]

When the Messenger of Allâh ﷺ saw the people ignoring him, he said: "O Allâh, seven like the seven (years of famine) of Yûsuf." Then they were afflicted with a famine which forced them to eat anything, even animal skins and dead meat, because of hunger. One of them would look at the sky and see something like smoke. Then Abû Sufyân came to him and said: "O Muhammad, you have come enjoining us to obey Allâh and uphold ties of kinship. Your people are dying; pray to Allâh for

فَأَتَاهُ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! إِنَّ قَاصًّا عِنْدَ أَبْوَابِ كِنْدَةَ يَقُصُّ وَيَزْعُمُ أَنَّ آيَةَ الدُّخَانِ تَجِيءُ فَتَأْخُذُ بِأَنْفَاسِ الْكُفَّارِ، وَيَأْخُذُ الْمُؤْمِنِينَ مِنْهُ كَهَيْئَةِ الزُّكَامِ، فَقَالَ عَبْدُ اللهِ، وَجَلَسَ وَهُوَ غَضْبَانُ: يَا أَيُّهَا النَّاسُ! اتَّقُوا اللهَ، مَنْ عَلِمَ مِنْكُمْ شَيْئًا، فَلْيَقُلْ بِمَا يَعْلَمُ، وَمَنْ لَمْ يَعْلَمْ، فَلْيَقُلِ: اللهُ أَعْلَمُ، فَإِنَّهُ أَعْلَمُ لِأَحَدِكُمْ أَنْ يَقُولَ، لِمَا لَا يَعْلَمُ: اللهُ أَعْلَمُ، فَإِنَّ اللهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴾ [ص: ٨٦]. إِنَّ رَسُولَ اللهِ ﷺ لَمَّا رَأَىٰ مِنَ النَّاسِ إِدْبَارًا، فَقَالَ: «اللّٰهُمَّ! سَبْعٌ كَسَبْعِ يُوسُفَ» قَالَ: فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ، حَتَّىٰ أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ مِنَ الْجُوعِ، وَيَنْظُرُ إِلَى السَّمَاءِ أَحَدُهُمْ فَيَرَىٰ كَهَيْئَةِ الدُّخَانِ، فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ! إِنَّكَ جِئْتَ تَأْمُرُ بِطَاعَةِ اللهِ وَبِصِلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا، فَادْعُ اللهَ لَهُمْ، قَالَ اللهُ عَزَّ وَجَلَّ: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ۝ يَغْشَى ٱلنَّاسَ ۖ هَٰذَا عَذَابٌ أَلِيمٌ﴾ [الدخان: ١٠ و١١] إِلَىٰ قَوْلِهِ: ﴿إِنَّكُمْ عَآئِدُونَ﴾.

[1] *Sâd* 38:86.

them." Allâh, Glorified and Exalted is He, said: "Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment."[1] up to His saying: "Verily, you will revert (to disbelief)"

"He said: 'Can the punishment of the Hereafter be averted? "On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution."[2] The "greatest seizure" was the Day of Badr, so the sign of the smoke has come to pass, as have the greatest seizure, *Al-Lizâm* (the inevitable punishment) and the Verses of *Ar-Rûm*."[3]

قَالَ: أَفَيُكْشَفُ عَذَابُ الْآخِرَةِ؟ ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ﴾ [الدخان: ١٦]. فَالْبَطْشَةُ يَوْمَ بَدْرٍ، وَقَدْ مَضَتْ آيَةُ الدُّخَانِ، وَالْبَطْشَةُ، وَاللِّزَامُ، وَآيَةُ الرُّومِ.

[7067] 40 - (...) It was narrated that Masrûq said: "A man came to 'Abdullâh and said: 'I have left a man in the *Masjid* who was interpreting the Qur'ân according to his own opinion. He interpreted this Verse: "The Day when the sky will bring forth a visible smoke" by saying: "On the Day of Resurrection a smoke will come to the people which they will inhale and they will get something like a cold." 'Abdullâh said: 'Whoever knows something, let him speak of it, and whoever does not know, let him say: "Allâh knows best." It is a part of a man's understanding of religion when he has no knowledge of it, to say: "Allâh knows best."

[٧٠٦٧] ٤٠-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ: أَخْبَرَنَا وَكِيعٌ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ قَالَ: جَاءَ إِلَىٰ عَبْدِ اللهِ رَجُلٌ فَقَالَ: تَرَكْتُ فِي الْمَسْجِدِ رَجُلًا يُفَسِّرُ الْقُرْآنَ بِرَأْيِهِ، يُفَسِّرُ هٰذِهِ الْآيَةَ: (يَوْمَ تَأْتِي

[1] *Ad-Dukhân* 44:10-11.
[2] *Ad-Dukhân* 44:16.
[3] This refers to the Verses at the beginning of *Sûrat Ar-Rûm* which said that Persians had defeated the Byzantines, and the Byzantines would shortly defeat the Persians.

"This (Verse) was revealed because when the Quraish disobeyed the Prophet ﷺ, he prayed against them, and prayed for a famine like the famine of Yûsuf, and they were so afflicted by severe drought and famine that a man would look at the sky and see something like smoke between him and it, because of hunger. They even ate bones. Then a man came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, pray to Allâh for forgiveness for Muḍar, for they are dying." He said: "For Muḍar? You are indeed audacious." So he prayed to Allâh for them, and Allâh, Glorified and Exalted is He, revealed: "Verily, We shall remove the torment for a while. Verily, you will revert (to disbelief)."[1]

Then it rained, and when relief reached them, they reverted to their former ways. Then Allâh, Glorified and Exalted is He, revealed:

"Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment."[2] "On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution."[3] He said: 'This refers to the Day of Badr.'"

السَّمَاءُ بِدُخَانٍ مُبِينٍ) قَالَ: يَأْتِي النَّاسَ يَومَ الْقِيَامَةِ دُخَانٌ فَيَأْخُذُ بِأَنْفَاسِهِمْ، حَتَّىٰ يَأْخُذَهُمْ مِنْهُ كَهَيْئَةِ الزُّكَامِ، فَقَالَ عَبْدُ اللهِ: مَنْ عَلِمَ عِلْمًا فَلْيَقُلْ بِهِ، وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ: اللهُ أَعْلَمُ، فَإِنَّ مِنْ فِقْهِ الرَّجُلِ أَنْ يَقُولَ، لِمَا لَا عِلْمَ لَهُ بِهِ: اللهُ أَعْلَمُ، إِنَّمَا كَانَ هٰذَا، أَنَّ قُرَيْشًا لَمَّا اسْتَعْصَتْ عَلَىٰ النَّبِيِّ ﷺ دَعَا عَلَيْهِمْ بِسِنِينَ كَسِنِي يُوسُفَ، فَأَصَابَهُمْ قَحْطٌ وَجُهْدٌ، حَتَّىٰ جَعَلَ الرَّجُلُ يَنْظُرُ إِلَىٰ السَّمَاءِ فَيَرَىٰ بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ الْجَهْدِ، وَحَتَّىٰ أَكَلُوا الْعِظَامَ، فَأَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! اسْتَغْفِرِ اللهَ لِمُضَرَ فَإِنَّهُمْ قَدْ هَلَكُوا، فَقَالَ: «لِمُضَرَ؟ إِنَّكَ لَجَرِيءٌ» قَالَ: فَدَعَا اللهَ لَهُمْ. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿إِنَّا كَاشِفُوا۟ ٱلْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَآئِدُونَ﴾ [الدخان: ١٥].

قَالَ: فَمُطِرُوا، فَلَمَّا أَصَابَتْهُمُ الرَّفَاهِيَةُ، قَالَ: عَادُوا إِلَىٰ مَا كَانُوا عَلَيْهِ، : فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ۝

[1] *Ad-Dukhân* 44:15.

[2] *Ad-Dukhân* 44:10-11.

[3] *Ad-Dukhân* 44:16.

يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ﴾ [الدخان: ١٠، ١١]. ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰ إِنَّا مُنتَقِمُونَ﴾ [الدخان: ١٦].
قَالَ: يَعْنِي يَوْمَ بَدْرٍ.

[7068] 41 - (...) It was narrated that 'Abdullâh said: "There are five signs that have come to pass: The smoke, *Al-Lizâm* (the inevitable punishment), the Verses of *Ar-Rûm*, the greatest seizure, and the moon."

[٧٠٦٨] ٤١-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: خَمْسٌ قَدْ مَضَيْنَ: الدُّخَانُ، وَاللِّزَامُ، والرُّومُ، والْبَطْشَةُ، وَالْقَمَرُ.

[7069] (...) Al-'Amash narrated a similar report (as no. 7068) with this chain of narrators.

[٧٠٦٩] (...) حَدَّثَنِيهِ أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[7070] 42 - (2799) It was narrated that 'Ubayy bin Ka'b said, concerning the saying of Allâh, the Mighty and Sublime:
"And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter)..."[1]
"(The near torment are) the calamities of this world, the Byzantines, the great seizure, or the smoke" – Shu'bah was not sure about the great seizure or the smoke.

[٧٠٧٠] ٤٢-(٢٧٩٩) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ عَنْ أُبَيِّ بْنِ كَعْبٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ﴾ [السجدة: ٢١]. قَالَ: مَصَائِبُ الدُّنْيَا، وَالرُّومُ، وَالْبَطْشَةُ، أَوِ

[1] *As-Sajdah* 32:21.

الدُّخَانُ - شُعْبَةُ الشَّاكُّ فِي الْبَطْشَةِ أَوِ الدُّخَانِ -.

Chapter 8. The Splitting Of The Moon

(المعجم ٨) - (بَابُ انشقاق القمر)

(التحفة ٢٢)

[7071] 43 - (2800) It was narrated that 'Abdullâh said: "The moon was split in half during the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: 'Bear witness.'"

[٧٠٧١] **٤٣**-(٢٨٠٠) **حَدَّثَنَا** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ قَالَ: انْشَقَّ الْقَمَرُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ بِشِقَّتَيْنِ، فَقَالَ رَسُولُ اللهِ ﷺ: «اشْهَدُوا».

[7072] 44 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "While we were with the Messenger of Allâh ﷺ in Minâ, the moon split in two; one half was behind the mountain, and the other in front of it, and the Messenger of Allâh ﷺ said: 'Bear witness.'"

[٧٠٧٢] **٤٤**-(...) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللهِ ﷺ بِمِنًى، إِذَا انْفَلَقَ الْقَمَرُ فِلْقَتَيْنِ، فَكَانَتْ فِلْقَةٌ وَرَاءَ الْجَبَلِ، وَفِلْقَةٌ دُونَهُ، فَقَالَ لَنَا رَسُولُ اللهِ ﷺ: «اشْهَدُوا».

[7073] 45 - (...) It was narrated

[٧٠٧٣] **٤٥**-(...) **حَدَّثَنَا** عُبَيْدُ اللهِ

that 'Abdullâh bin Mas'ûd said: "The moon split in half during the time of the Messenger of Allâh ﷺ; the mountain covered one half, and one half was above the mountain, and the Messenger of Allâh ﷺ said: 'O Allâh, bear witness.'"

ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ [بْنِ مَسْعُودٍ] قَالَ: انْشَقَّ الْقَمَرُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ فِلْقَتَيْنِ، فَسَتَرَ الْجَبَلُ فِلْقَةً، وَكَانَتْ فِلْقَةٌ فَوْقَ الْجَبَلِ، فَقَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! اشْهَدْ».

[7074] (2801) A similar report (as *Hadîth* no. 7073) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٧٠٧٤] (٢٨٠١) **حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ مِثْلَ ذٰلِكَ.

[7075] (...) A similar *Hadîth* (as no. 7073) was narrated from Shu'bah, but in the *Hadîth* of Ibn 'Adiyy it says: "And he said: 'Bear witness, bear witness.'"

[٧٠٧٥] (. . .) **وَحَدَّثَنِيهِ** بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ، بِإِسْنَادِ ابْنِ مُعَاذٍ عَنْ شُعْبَةَ، نَحْوَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِ ابْنِ أَبِي عَدِيٍّ: فَقَالَ: «اشْهَدُوا، اشْهَدُوا».

[7076] 46 - (2802) It was narrated from Anas that the people of Makkah asked the Messenger of Allâh ﷺ to show them a sign, and he showed them the splitting of the moon, twice.

[٧٠٧٦] ٤٦-(٢٨٠٢) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ؛ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللهِ ﷺ أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ، مَرَّتَيْنِ.

[7077] (...) A *Hadîth* like that of

[٧٠٧٧] (. . .) **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ

رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ بِمَعْنَىٰ حَدِيثِ شَيْبَانَ.

Shaibân (no. 7076) was narrated from Anas.

[٧٠٧٨] ٤٧-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: انْشَقَّ الْقَمَرُ فِرْقَتَيْنِ.

وَفِي حَدِيثِ أَبِي دَاوُدَ: انْشَقَّ الْقَمَرُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ.

[7078] 47 - (...) It was narrated that Anas said: "The Moon was split twice."

According to the *Hadîth* of Abû Dâwûd: "The moon was split during the time of the Messenger of Allâh ﷺ."

[٧٠٧٩] ٤٨-(٢٨٠٣) حَدَّثَنَا مُوسَى ابْنُ قُرَيْشٍ التَّمِيمِيُّ: حَدَّثَنَا إِسْحَٰقُ بْنُ بَكْرِ بْنِ مُضَرَ: حَدَّثَنِي أَبِي: حَدَّثَنَا جَعْفَرُ ابْنُ رَبِيعَةَ عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ الْقَمَرَ انْشَقَّ عَلَىٰ زَمَانِ رَسُولِ اللهِ ﷺ.

[7079] 48 - (2803) It was narrated that Ibn 'Abbâs said: "The moon was split during the time of the Messenger of Allâh ﷺ."

Chapter 9. The Disbelievers

(المعجم ٩) - (بَابٌ فِي الكفار)

(التحفة ٢٣)

[٧٠٨٠] ٤٩-(٢٨٠٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ عَنِ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ السُّلَمِيِّ،

[7080] 49 - (2804) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'No one is more patient in bearing offensive things that he hears than Allâh, Glorified and Exalted is

He; others are associated with Him, a son is attributed to Him, but He still grants them health and provision.'"

عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا أَحَدَ أَصْبَرُ عَلَىٰ أَذًى يَسْمَعُهُ مِنَ اللهِ عَزَّ وَجَلَّ، إِنَّهُ يُشْرَكُ بِهِ، وَيُجْعَلُ لَهُ الْوَلَدُ، ثُمَّ هُوَ يُعَافِيهِمْ وَيَرْزُقُهُمْ».

[7081] (...) A similar report (as *Hadîth* no. 7080) was narrated from Abû Mûsâ from the Prophet ﷺ, except the words, "...a son is attributed to Him," which he did not mention.

[٧٠٨١] (. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ السُّلَمِيِّ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، إِلَّا قَوْلَهُ: «وَيُجْعَلُ لَهُ الْوَلَدُ» فَإِنَّهُ لَمْ يَذْكُرْهُ.

[7082] 50 - (...) 'Abdullâh bin Qais said: "The Messenger of Allâh ﷺ said: 'There is no one who is more patient in bearing offensive things that he hears than Allâh, Exalted is He. They ascribe equals to Him and attribute a son to Him, yet despite that, He grants them provision and health and gives to them.'"

[٧٠٨٢] **٥٠**-(. . .) **وَحَدَّثَنِي** عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ السُّلَمِيِّ قَالَ: قَالَ عَبْدُ اللهِ بْنُ قَيْسٍ: قَالَ رَسُولُ اللهِ ﷺ: «مَا أَحَدٌ أَصْبَرَ عَلَىٰ أَذًى يَسْمَعُهُ مِنَ اللهِ تَعَالَىٰ، إِنَّهُمْ يَجْعَلُونَ لَهُ نِدًّا، وَيَجْعَلُونَ لَهُ وَلَدًا، وَهُوَ مَعَ ذَٰلِكَ يَرْزُقُهُمْ وَيُعَافِيهِمْ وَيُعْطِيهِمْ».

Chapter 10. The Disbeliever Seeking Ransom With An Earthful Of Gold

(المعجم ١٠) - **(بَابُ طلب الكافر الفداء بملء الأرض ذهبا)** (التحفة ٢٤)

[7083] 51 - (2805) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "Allâh, Glorified and Exalted is He, will say to the least severely punished

[٧٠٨٣] **٥١**-(٢٨٠٥) **وَحَدَّثَنِي** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ

person in Hell: 'If you had the world and everything in it, would you ransom yourself with it?' He will say: 'Yes.' He will say: 'I asked you for something less than that when you were in the loins of Âdam: (I asked you) not to associate anything with Me''' – I think he said – "and I would not cause you to enter the Fire, but you insisted on <u>*Shirk*</u> (associating others with Allâh).'''

ابْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللهُ تَبَارَكَ وَتَعَالَىٰ لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا: لَوْ كَانَتْ لَكَ الدُّنْيَا وَمَا فِيهَا، أَكُنْتَ مُفْتَدِيًا بِهَا؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ: قَدْ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هٰذَا وَأَنْتَ فِي صُلْبِ آدَمَ: أَنْ لَا تُشْرِكَ - أَحْسِبُهُ قَالَ - وَلَا أُدْخِلَكَ النَّارَ، فَأَبَيْتَ إِلَّا الشِّرْكَ».

[7084] (...) Anas bin Mâlik narrated a similar report (as <u>*Hadîth*</u> no. 7083) from the Prophet ﷺ, except the words: "And I would not cause you to enter the Fire," which he did not say.

[٧٠٨٤] (...) **حَدَّثَنَاه** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، إِلَّا قَوْلَهُ: «وَلَا أُدْخِلَكَ النَّارَ» فَإِنَّهُ لَمْ يَذْكُرْهُ.

[7085] 52 - (...) Anas bin Mâlik narrated that the Prophet ﷺ said: "It will be said to the disbeliever on the Day of Resurrection: 'Do you think that if you had an earthful of gold, you would ransom yourself with it?' He will say: 'Yes.' It will be said to him: 'You were asked for something easier than that.'''

[٧٠٨٥] **٥٢**-(...) **حَدَّثَنَا** عُبَيْدُ اللهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «يُقَالُ لِلْكَافِرِ يَوْمَ الْقِيَامَةِ: أَرَأَيْتَ لَوْ كَانَ لَكَ مِلْءُ الْأَرْضِ ذَهَبًا، أَكُنْتَ تَفْتَدِي بِهِ؟ فَيَقُولُ: نَعَمْ. فَيُقَالُ لَهُ: قَدْ سُئِلْتَ أَيْسَرَ مِنْ ذٰلِكَ».

[7086] 53 - (...) A similar

[٧٠٨٦] **٥٣**-(...) **وَحَدَّثَنَا** عَبْدُ بْنُ

report (as *Hadîth* no. 7086) was narrated from Anas, from the Prophet ﷺ, except that he said: "It will be said to him: 'You are lying; you were asked for something that was easier than that.'"

حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ؛ وَحَدَّثَنِي عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ عَطَاءٍ، كِلَاهُمَا عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ: «فَيُقَالُ لَهُ: كَذَبْتَ، قَدْ سُئِلْتَ مَا هُوَ أَيْسَرُ مِنْ ذٰلِكَ».

Chapter 11. The Disbeliever Will Be Driven Upon His Face

(المعجم ١١) - (بَابٌ: يحشر الكافر علىٰ وجهه) (التحفة ٢٥)

[7087] 54 - (2806) Anas bin Mâlik narrated that a man said: "O Messenger of Allâh, how will the disbeliever be driven upon his face on the Day of Resurrection?" He said: "Is not the One Who caused him to walk on his legs in this world able to cause him to walk on his face on the Day of Resurrection?"

Qatâdah said: "Yes, by the Might of our Lord."

[٧٠٨٧] ٥٤-(٢٨٠٦) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! كَيْفَ يُحْشَرُ الْكَافِرُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «أَلَيْسَ الَّذِي أَمْشَاهُ عَلَىٰ رِجْلَيْهِ فِي الدُّنْيَا، قَادِرًا عَلَىٰ أَنْ يُمْشِيَهُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ؟».

قَالَ قَتَادَةُ: بَلَىٰ، وَعِزَّةِ رَبِّنَا!

Chapter 12. The Most Affluent Of People In This World Will Be Dipped In The Fire, And The Most Destitute Will Be Dipped In Paradise

(المعجم ١٢) - (بَابٌ صبغ أنعم أهل الدنيا في النار، وصبغ أشدهم بؤسًا في الجنة) (التحفة ٢٦)

[7088] 55 - (2807) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The most affluent of the people in this world, of the inhabitants of the Fire, (who will

[٧٠٨٨] ٥٥-(٢٨٠٧) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَـٰرُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ

be) will be brought on the Day of Resurrection and dipped once in the Fire. Then it will be said: 'O son of Âdam, did you ever see anything good? Did you ever have any pleasure?' He will say: 'No, by Allâh, O Lord.' Then the most destitute of the people in this world, (who will be) of the inhabitants of Paradise, will be brought and dipped once in Paradise, and it will be said to him: 'O son of Âdam, did you ever see anything bad? Did you ever experience any hardship?' He will say: 'No, by Allâh, O Lord. I never saw anything bad and I never experienced any hardship.'"

أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُؤْتَىٰ بِأَنْعَمِ أَهْلِ الدُّنْيَا، مِنْ أَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْغَةً: ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللهِ! يَا رَبِّ! وَيُؤْتَىٰ بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا، مِنْ أَهْلِ الْجَنَّةِ، فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ، فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللهِ! يَا رَبِّ! مَا مَرَّ بِي بُؤْسٌ قَطُّ، وَلَا رَأَيْتُ شِدَّةً قَطُّ».

Chapter 13. The Believer Is Rewarded For His Good Deeds In This World, And In The Hereafter; And The Disbeliever Is Rewarded For His Good Deeds In This World

(المعجم ١٣) - (بَابُ جزاء المؤمن بحسناته في الدنيا والآخرة، وتعجيل حسنات الكافر في الدنيا) (التحفة ٢٧)

[7089] 56 - (2808) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Allâh does not treat the believer unjustly with regard to his good deeds. He blesses him because of them in this world and He will reward him for them in the Hereafter. As for the disbeliever, he is fed because of the good deeds that he does for the sake of Allâh in this world, then when he passes on into the Hereafter, he will have no good deeds left for which to be rewarded.'"

[٧٠٨٩] ٥٦-(٢٨٠٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامُ بْنُ يَحْيَىٰ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً، يُعْطِي بِهَا فِي الدُّنْيَا وَيَجْزِي بِهَا فِي الْآخِرَةِ، وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا للهِ فِي الدُّنْيَا، حَتَّىٰ إِذَا

أَفْضَىٰ إِلَىٰ الْآخِرَةِ، لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزَىٰ بِهَا».

[7090] 57 - (...) It was narrated from Anas bin Mâlik from the Messenger of Allâh ﷺ: "If the disbeliever does a good deed, he is fed because of it in this world. As for the believer, Allâh stores up his good deeds for him in the Hereafter, and grants him provision in accordance with his obedience in this world."

[٧٠٩٠] ٥٧-(...) حَدَّثَنَا عَاصِمُ ابْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ حَدَّثَ عَنْ رَسُولِ اللهِ ﷺ: «إِنَّ الْكَافِرَ إِذَا عَمِلَ حَسَنَةً أُطْعِمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا، وَأَمَّا الْمُؤْمِنُ فَإِنَّ اللهَ يَدَّخِرُ لَهُ حَسَنَاتِهِ فِي الْآخِرَةِ وَيُعْقِبُهُ رِزْقًا فِي الدُّنْيَا، عَلَىٰ طَاعَتِهِ».

[7091] (...) A similar *Hadîth* (as no. 7090) was narrated from Anas, from the Prophet ﷺ.

[٧٠٩١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرُّزِّيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِهِمَا.

Chapter 14. The Believer Is Like A Plant And The Hypocrite And The Disbeliever Are Like Cedars

(المعجم ١٤) - (بَابُ مثل المؤمن كالزرع، والمنافق والكافر كالأرزة)

(التحفة ٢٨)

[7092] 58 - (2809) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The likeness of the believer is that of a plant which the wind continually causes to sway, and the believer continues to be stricken with calamity. The likeness of the hypocrite is that of a cedar tree, which does not move until it is cut down.'"

[٧٠٩٢] ٥٨-(٢٨٠٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْمُؤْمِنِ مَثَلُ الزَّرْعِ، لَا تَزَالُ الرِّيحُ تُمِيلُهُ، وَلَا يَزَالُ الْمُؤْمِنُ يُصِيبُهُ الْبَلَاءُ، وَمَثَلُ الْمُنَافِقِ كَمَثَلِ

شَجَرَةِ الْأَرْزِ، لَا تَهْتَزُّ حَتَّىٰ تُسْتَحْصَدَ».

[7093] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Ḥadîth* similar to no. 7092).

[٧٠٩٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَـٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِ عَبْدِ الرَّزَّاقِ - مَكَانَ قَوْلِهِ تُمِيلُهُ - «تُفِيئُهُ».

[7094] 59 - (2810) Ka'b bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The likeness of the believer is that of a fresh, tender plant, which is bent by the wind; the wind bends it flat sometimes and pushes it upright sometimes, until his appointed time comes. And the likeness of the disbeliever is that of a stiff cedar, not shaken by anything, until it is uprooted in one go.'"

[٧٠٩٤] ٥٩-(٢٨١٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَمُحَمَّدُ بْنُ بِشْرٍ قَالَا: حَدَّثَنَا زَكَرِيَّاءُ ابْنُ أَبِي زَائِدَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنِي ابْنُ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِ، كَعْبِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ، تُفِيئُهَا الرِّيحُ، تَصْرَعُهَا مَرَّةً وَتَعْدِلُهَا أُخْرَىٰ، حَتَّىٰ تَهِيجَ، وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَةِ الْمُجْذِيَةِ عَلَىٰ أَصْلِهَا، لَا يُفِيئُهَا شَيْءٌ، حَتَّىٰ يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً».

[7095] 60 - (...) It was narrated from 'Abdur-Raḥmân bin Ka'b bin Mâlik that his father said: "The Messenger of Allâh ﷺ said: 'The likeness of the believer is that of a fresh, tender plant which is bent by the wind; the wind bends it flat sometimes and

[٧٠٩٥] ٦٠-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَعَبْدُ الرَّحْمَـٰنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَـٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْمُؤْمِنِ مَثَلُ الْخَامَةِ مِنَ الزَّرْعِ، تُفِيئُهَا الرِّيَاحُ، تَصْرَعُهَا مَرَّةً وَتَعْدِلُهَا مَرَّةً، حَتَّىٰ يَأْتِيَهُ أَجَلُهُ، وَمَثَلُ الْمُنَافِقِ مَثَلُ الْأَرْزَةِ الْمُجْذِيَةِ، الَّتِي لَا يُصِيبُهَا شَيْءٌ، حَتَّىٰ يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً».

pushes it upright sometimes, until his appointed time comes. And the likeness of the hypocrite is that of a stiff cedar which is not affected by anything, until it is uprooted in one go.'"

[٧٠٩٦] ٦١-(...) **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ حَاتِمٍ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ غَيْرَ أَنَّ مَحْمُودًا قَالَ فِي رِوَايَتِهِ عَنْ بِشْرٍ: «وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَةِ» وَأَمَّا ابْنُ حَاتِمٍ فَقَالَ: «مَثَلُ الْمُنَافِقِ» كَمَا قَالَ زُهَيْرٌ.

[7096] 61 - (...) It was narrated from 'Abdullâh bin Ka'b bin Mâlik from his father from the Prophet ﷺ (a *Ḥadîth* similar to no. 7095), except that Maḥmûd said in his report from Bishr: "The likeness of the disbeliever is that of a cedar," and Ibn Ḥâtim said: "The likeness of the hypocrite," as Zuhair said.

[٧٠٩٧] ٦٢-(...) **وَحَدَّثَنَا** مُحَمَّدُ ابْنُ بَشَّارٍ وَعَبْدُ اللهِ بْنُ هَاشِمٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ - قَالَ ابْنُ هَاشِمٍ: عَنْ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ وَقَالَ ابْنُ بَشَّارٍ: عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ - عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِهِمْ، وَقَالَا جَمِيعًا فِي حَدِيثِهِمَا عَنْ يَحْيَىٰ: «وَمَثَلُ الْكَافِرِ مَثَلُ الْأَرْزَةِ».

[7097] 62 - (...) It was narrated from 'Abdullâh bin Ka'b bin Mâlik, and Ibn Bashshâr: "It was narrated from the son of Ka'b bin Mâlik, from his father, from the Prophet ﷺ" – a similar *Ḥadîth* (as no. 7095). They both said in their *Ḥadîth* from Yaḥya: "The likeness of the disbeliever is that of a cedar."

Chapter 15. The Likeness Of The Believer Is That Of A Date Palm

(المعجم ١٥) - (بَابُ مثل المؤمن مثل النخلة) (التحفة ٢٩)

[7098] 63 - (2811) 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'Among the trees is one whose leaves do not fall, and it is like the Muslim. Tell me what it is.' The people started to name trees of the desert."

'Abdullâh said: "It occurred to me that it was the date palm, but I felt too shy (to speak). Then they said: 'Tell us what it is, O Messenger of Allâh.' He said: 'It is the date palm.'

"I mentioned that to 'Umar and he said: 'If you had said, "it is the date palm," that would have been dearer to me than such and such.'"

[٧٠٩٨] ٦٣-(٢٨١١) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ - وَاللَّفْظُ لِيَحْيَىٰ - قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ، فَحَدِّثُونِي مَا هِيَ؟» فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي.

قَالَ عَبْدُ اللهِ: وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَاسْتَحْيَيْتُ، ثُمَّ قَالُوا: حَدِّثْنَا مَا هِيَ؟ يَا رَسُولَ اللهِ! قَالَ: فَقَالَ: «هِيَ النَّخْلَةُ».

قَالَ: فَذَكَرْتُ ذَلِكَ لِعُمَرَ، قَالَ: لَأَنْ تَكُونَ قُلْتَ: هِيَ النَّخْلَةُ، أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا.

[7099] 64 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said to his Companions one day: 'Tell me about a tree that is like the believer.' The people started to mention various desert trees."

Ibn 'Umar said: "It occurred to me that it was the date palm, and I wanted to say it, but because the people were so much older than

[٧٠٩٩] ٦٤-(. . .) حَدَّثَنِي مُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الْخَلِيلِ الضُّبَعِيِّ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ يَوْمًا لِأَصْحَابِهِ: «أَخْبِرُونِي عَنْ شَجَرَةٍ، مَثَلُهَا مَثَلُ الْمُؤْمِنِ» فَجَعَلَ الْقَوْمُ يَذْكُرُونَ شَجَرًا مِنْ شَجَرِ الْبَوَادِي.

me, I felt shy to speak. When they fell silent, the Messenger of Allâh ﷺ said: 'It is the date palm.'"

قَالَ ابْنُ عُمَرَ: وَأُلْقِيَ فِي نَفْسِي أَوْ رُوعِي أَنَّهَا النَّخْلَةُ، فَجَعَلْتُ أُرِيدُ أَنْ أَقُولَهَا، فَإِذَا أَسْنَانُ الْقَوْمِ، فَأَهَابُ أَنْ أَتَكَلَّمَ، فَلَمَّا سَكَتُوا، قَالَ رَسُولُ اللهِ ﷺ: «هِيَ النَّخْلَةُ».

[7100] (...) It was narrated that Mujâhid said: "I went to Al-Madînah with Ibn 'Umar, and I did not hear him narrate any *Hadîth* from the Messenger of Allâh ﷺ except one. He said: 'We were with the Prophet ﷺ and some heart of palm was brought to him...''' and he mentioned a similar report (as *Hadîth* no. 7099).

[٧١٠٠] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: صَحِبْتُ ابْنَ عُمَرَ إِلَى الْمَدِينَةِ، فَمَا سَمِعْتُهُ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ إِلَّا حَدِيثًا وَاحِدًا، قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَأُتِيَ بِجُمَّارٍ، فَذَكَرَ بِنَحْوِ حَدِيثِهِمَا.

[7101] (...) Mujâhid said: "I heard Ibn 'Umar say: 'Some heart of palm was brought to the Messenger of Allâh ﷺ...''' and he mentioned a similar *Hadîth* (as no. 7099).

[٧١٠١] (...) **وَحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: أُتِيَ رَسُولُ اللهِ ﷺ بِجُمَّارٍ، فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

[7102] (...) It was narrated that Ibn 'Umar said: "We were with the Messenger of Allâh ﷺ and he said: 'Tell me of a tree which is like a Muslim: Its leaves do not wither.'" Ibrâhîm[1] said: "Perhaps (Imâm) Muslim said: 'It constantly bears fruit.' But I also found that someone else said: 'It does not constantly bear fruit.'"

[٧١٠٢] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ، فَقَالَ: «أَخْبِرُونِي بِشَجَرَةٍ شِبْهِ، أَوْ كَالرَّجُلِ الْمُسْلِمِ، لَا يَتَحَاتُّ وَرَقُهَا».

[1] Ibrâhîm bin Muhammad bin Sufyân, who reported the text from Imâm Muslim.

قَالَ إِبْرَاهِيمُ: لَعَلَّ مُسْلِمًا قَالَ: وَتُؤْتِي [أُكُلَهَا]، وَكَذَا وَجَدْتُ عِنْدَ غَيْرِي أَيْضًا: وَلَا تُؤْتِي أُكُلَهَا كُلَّ حِينٍ.

قَالَ ابْنُ عُمَرَ: فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ لَا يَتَكَلَّمَانِ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ أَوْ أَقُولَ شَيْئًا، فَقَالَ عُمَرُ: لَأَنْ تَكُونَ قُلْتَهَا أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا.

Ibn ‘Umar said: “It occurred to me that it was the date palm, but I saw Abû Bakr and ‘Umar not saying anything so I did not want to say anything. Then ‘Umar said: ‘If you had said it, that would be dearer to me than such and such.’”

(المعجم ١٦) - (بَابُ تحريش الشيطان، وبعثه سراياه لفتنة الناس، وأن مع كل إنسان قرينا) (التحفة ٣٠)

Chapter 16. The Mischief Of The *Shaiṭân* And How He Sends His Troops To Tempt People, And With Every Person There Is A *Qarîn* (Companion From Among The Jinn)

[٧١٠٣] ٦٥-(٢٨١٢) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلٰكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ».

[7103] 65 - (2812) It was narrated that Jâbir said: “I heard the Prophet ﷺ say: ‘The *Shaiṭân* has despaired of being worshipped in the Arabian Peninsula, but he will sow seeds of discord among them.’”

[٧١٠٤] (...) وَحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ.

[7104] (...) It was narrated from Al-A‘mash with this chain of narrators (a *Ḥadîth* similar to no. 7103).

[7105] 66 - (2813) It was narrated that Jâbir said: I heard the Prophet ﷺ say: "The throne of Iblîs is upon the sea, and he sends out his troops to tempt the people, and the greatest of them in his view is the one who causes the greatest amount of *Fitnah* (tribulation or temptation)."

[٧١٠٥] ٦٦-(٢٨١٣) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ، فَيَبْعَثُ سَرَايَاهُ يَفْتِنُونَ النَّاسَ، فَأَعْظَمُهُمْ عِنْدَهُ أَعْظَمُهُمْ فِتْنَةً».

[7106] 67 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Iblîs places his throne over the water, then he sends out his troops, and the one who is closest in status to him is the one who causes the greatest amount of *Fitnah* (tribulation or temptation). One of them comes and says: 'I have done such and such,' and he says: 'You have not done anything.' Then one of them comes and says: 'I did not leave him until I separated him and his wife.' Then he draws him close to him and says: 'How good you are.'"

Al-A'mash said: "I think he (ﷺ) said: 'And he embraces him.'"

[٧١٠٦] ٦٧-(...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ، ثُمَّ يَبْعَثُ سَرَايَاهُ، فَأَدْنَاهُمْ مِنْهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً، يَجِيءُ أَحَدُهُمْ فَيَقُولُ: فَعَلْتُ كَذَا وَكَذَا، فَيَقُولُ: مَا صَنَعْتَ شَيْئًا، قَالَ: ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ، قَالَ: فَيُدْنِيهِ مِنْهُ وَيَقُولُ: نِعْمَ أَنْتَ».

قَالَ الْأَعْمَشُ: أُرَاهُ قَالَ: «فَيَلْتَزِمُهُ».

[7107] 68 - (...) It was narrated from Jâbir that he heard the Prophet ﷺ say: "The *Shaiṭân* sends out his troops and they tempt the people, and the greatest of them in status with him is the one who causes the greatest

[٧١٠٧] ٦٨-(...) حَدَّثَنِي سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «يَبْعَثُ

amount of *Fitnah* (tribulation or temptation)."

الشَّيْطَانُ سَرَايَاهُ فَيَفْتِنُونَ النَّاسَ، فَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً».

[7108] 69 - (2814) It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said: 'There is no one among you but Allâh has appointed a companion for him from among the jinn.' They said: 'Even you, O Messenger of Allâh?' He said: 'Even me, but Allâh helped me with him, and he became Muslim, so he only tells me to do good.'"

[٧١٠٨] ٦٩-(٢٨١٤) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ اللهُ بِهِ قَرِينَهُ مِنَ الْجِنِّ» قَالُوا: وَإِيَّاكَ؟ يَا رَسُولَ اللهِ! قَالَ: «وَإِيَّايَ، إِلَّا أَنَّ اللهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ».

[7109] (...) A similar *Hadîth* (as no. 7108) was narrated from Manṣûr with the chain of Jarîr, but in the *Hadîth* of Sufyân it says: "There is appointed over him his companion from among the jinn and his companion from among the angels."

[٧١٠٩] (...) حَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ يَعْنِيَانِ ابْنَ مَهْدِيٍّ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، كِلَاهُمَا عَنْ مَنْصُورٍ بِإِسْنَادِ جَرِيرٍ، مِثْلَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: «وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ، وَقَرِينُهُ مِنَ الْمَلَائِكَةِ».

[7110] 70 - (2815) It was narrated from 'Urwah that 'Âishah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ left her house one night. She said: "I felt jealous about him, then he came and saw

[٧١١٠] ٧٠-(٢٨١٥) حَدَّثَنِي هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنِ ابْنِ قُسَيْطٍ حَدَّثَهُ؛ أَنَّ عُرْوَةَ حَدَّثَهُ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ

حَدَّثَتْهُ؛ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ مِنْ عِنْدِهَا لَيْلًا، قَالَتْ: فَغِرْتُ عَلَيْهِ، فَجَاءَ فَرَأَىٰ مَا أَصْنَعُ، فَقَالَ: «مَا لَكِ؟ يَا عَائِشَةُ! أَغِرْتِ؟» فَقُلْتُ: وَمَا لِي لَا يَغَارُ مِثْلِي عَلَىٰ مِثْلِكَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «أَقَدْ جَاءَكِ شَيْطَانُكِ؟» قَالَتْ: يَا رَسُولَ اللهِ! أَوَ مَعِيَ شَيْطَانٌ؟ قَالَ: «نَعَمْ» قُلْتُ: وَمَعَ كُلِّ إِنْسَانٍ؟ قَالَ: «نَعَمْ» قُلْتُ: وَمَعَكَ؟ يَا رَسُولَ اللهِ! قَالَ: «نَعَمْ، وَلٰكِنْ رَبِّي أَعَانَنِي عَلَيْهِ حَتَّىٰ أَسْلَمَ».

what I was doing." He said: "What is the matter with you, O 'Âishah? Are you jealous?" I said: "Why wouldn't one such as me feel jealous about one such as you?" The Messenger of Allâh ﷺ said: "Has your devil come to you?" I said: "O Messenger of Allâh, is there a devil with me?" He said: "Yes." I said: "Is there a devil with every person?" He said: "Yes." I said: "Even with you, O Messenger of Allâh?" He said: "Yes, but my Lord helped me with him until he became Muslim."

(المعجم ١٧) - (بَابٌ: لن يدخل أحد الجنة بعمله، بل برحمة الله تعالىٰ) (التحفة ٣١)

Chapter 17. No One Will Enter Paradise By Virtue Of His Deeds, Rather By The Mercy Of Allâh, Exalted is He

[٧١١١] ٧١-(٢٨١٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «لَنْ يُنْجِيَ أَحَدًا مِنْكُمْ عَمَلُهُ» قَالَ رَجُلٌ: وَلَا إِيَّاكَ؟ يَا رَسُولَ اللهِ! قَالَ: «وَلَا إِيَّايَ، إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ مِنْهُ بِرَحْمَةٍ، وَلٰكِنْ سَدِّدُوا». [انظر: ٧١٢٠]

[7111] 71 - (2816) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you will ever enter Paradise by virtue of his deeds." A man said: "Not even you, O Messenger of Allâh?" He said: "Not even me, unless Allâh encompasses me with His mercy. But aim to do good."

[٧١١٢] (...) وَحَدَّثَنِيهِ يُونُسُ بْنُ عَبْدِ الْأَعْلَى الصَّدَفِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ

[7112] (...) It was narrated from Bukair bin Al-Ashajj with this chain (a *Hadîth* similar to no. 7111), except that he said: "... with His mercy and grace." And he did not mention (the words): "But aim to do good."

قَالَ: «بِرَحْمَةٍ مِنْهُ وَفَضْلٍ» وَلَمْ يَذْكُرْ: «وَلَٰكِنْ سَدِّدُوا».

[7113] 72 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "There is no one whose deeds will gain him admittance to Paradise." It was said: "Not even you, O Messenger of Allâh?" He said: "Not even me, unless my Lord encompasses me with His mercy."

[٧١١٣] ٧٢-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يُدْخِلُهُ عَمَلُهُ الْجَنَّةَ» فَقِيلَ: وَلَا أَنْتَ؟ يَا رَسُولَ اللهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِي رَبِّي بِرَحْمَةٍ».

[7114] 73 - (...) It was narrated that Abû Hurairah said: "The Prophet ﷺ said: 'There is no one among you whose deeds will save him.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh encompasses me with His forgiveness and mercy.'"

Ibn 'Awn (a sub narrator) gestured with his hand like this, and pointed to his head: "Not even me, unless Allâh encompasses me with His forgiveness and mercy."

[٧١١٤] ٧٣-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ أَحَدٌ مِنْكُمْ يُنْجِيهِ عَمَلُهُ» قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ اللهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِمَغْفِرَةٍ مِنْهُ وَرَحْمَةٍ».

وَقَالَ ابْنُ عَوْنٍ بِيَدِهِ هَٰكَذَا، وَأَشَارَ عَلَىٰ رَأْسِهِ: «وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِمَغْفِرَةٍ مِنْهُ وَرَحْمَةٍ».

[7115] 74 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one will be saved by virtue of his deeds.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh saves me with mercy.'"

[٧١١٥] ٧٤-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ أَحَدٌ يُنْجِيهِ عَمَلُهُ» قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ اللهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَدَارَكَنِيَ اللهُ مِنْهُ بِرَحْمَةٍ».

[7116] 75 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no one among you whose deeds will earn him admittance to Paradise.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh encompasses me with grace and mercy from Him.'"

[٧١١٦] **٧٥**-(. . .) **وَحَدَّثَنِي** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا أَبُو عَبَّادٍ يَحْيَى بْنُ عَبَّادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ أَبِي عُبَيْدٍ، مَوْلَىٰ عَبْدِ الرَّحْمَٰنِ ابْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَنْ يُدْخِلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ» قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ اللهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ مِنْهُ بِفَضْلٍ وَرَحْمَةٍ».

[7117] 76 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Be moderate and aim to do good, and understand that none of you will be saved by virtue of his deeds.'" They said: 'O Messenger of Allâh, not even you?' He said: 'Not even me, unless Allâh encompasses me with His mercy and grace.'"

[٧١١٧] **٧٦**-(. . .) **حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَارِبُوا وَسَدِّدُوا، وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُوَ أَحَدٌ مِنْكُمْ بِعَمَلِهِ» قَالُوا: يَا رَسُولَ اللهِ! وَلَا أَنْتَ؟ قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ».

[7118] (2817) A similar report (as *Hadîth* no. 7177) was narrated from Jâbir, from the Prophet ﷺ.

[٧١١٨] **(٢٨١٧) حَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[انظر: ٧١٢١]

[7119] (...) A report like that of Ibn Numair was narrated from Al-A'mash with both chain of narrators (no. 7117,7118).

[٧١١٩] (. . .) **حَدَّثَنَا** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِالْإِسْنَادَيْنِ جَمِيعًا، كَرِوَايَةِ ابْنِ نُمَيْرٍ.

[7120] (2816) A similar report (as *Hadîth* no. 7117) was narrated from Abû Hurairah, from the Prophet ﷺ. And he added: "And be of good cheer."

[٧١٢٠] (٢٨١٦) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ - وَزَادَ: «وَأَبْشِرُوا». [راجع: ٧١١١]

[7121] 77 - (2817) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'None of you will be admitted to Paradise or saved from the Fire by virtue of his deeds, not even me, except by mercy (from) Allâh.'"

[٧١٢١] ٧٧-(٢٨١٧) **حَدَّثَنِي** سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يُدْخِلُ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ، وَلَا يُجِيرُهُ مِنَ النَّارِ، وَلَا أَنَا، إِلَّا بِرَحْمَةٍ [مِنَ] اللهِ». [راجع: ٧١٠٨]

[7122] 78 - (2818) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ said: 'Aim to do good and be moderate, and be of good cheer, for none of you will be admitted to Paradise by virtue of his deeds.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh encompasses me with His mercy. And remember that the most beloved of deeds to Allâh is that which is done with regularity, even if it is small.'"

[٧١٢٢] ٧٨-(٢٨١٨) **حَدَّثَنَا** إِسْحَقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ يُحَدِّثُ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا كَانَتْ تَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «سَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، فَإِنَّهُ لَنْ يُدْخِلَ الْجَنَّةَ أَحَدًا عَمَلُهُ» قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ اللهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ مِنْهُ بِرَحْمَةٍ، وَاعْلَمُوا أَنَّ أَحَبَّ الْعَمَلِ إِلَى اللهِ أَدْوَمُهُ وَإِنْ قَلَّ».

[7123] (...) It was narrated from (a *Hadîth* similar to no. 7112) Mûsâ bin 'Uqbah with this chain of narrators, but he did not mention (the phrase) "And be of good cheer."

[٧١٢٣] (...) **وَحَدَّثَنَاه** حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ مُوسَى بْنِ عُقْبَةَ بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ «وَأَبْشِرُوا».

Chapter 18. Doing A Lot Of Good Deeds And Striving Hard In Worship

(المعجم ١٨) - **(بَابُ إِكْثَارِ الأعمال، والاجتهاد في العبادة)** (التحفة ٣٢)

[7124] 79 - (2819) It was narrated from Al-Mughîrah bin Shu'bah that the Prophet ﷺ prayed until his feet became swollen, and it was said to him: "Why do you burden yourself when Allâh has forgiven your past and future sins?" He said: "Should I not be a thankful slave?"

[٧١٢٤] **٧٩**-(٢٨١٩) **حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ أَنَّ النَّبِيَّ ﷺ صَلَّىٰ حَتَّى انْتَفَخَتْ قَدَمَاهُ، فَقِيلَ لَهُ: أَتَكَلَّفُ هٰذَا؟ وَقَدْ غُفِرَ [اللهُ] لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَقَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟».

[7125] 80 - (...) Al-Mughîrah bin Shu'bah said: "The Prophet ﷺ stood in prayer until his feet became swollen and they said: 'Allâh has forgiven your past and future sins.' He said: 'Should I not be a thankful slave?'"

[٧١٢٥] **٨٠**-(...) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ عِلَاقَةَ: سَمِعَ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: قَامَ النَّبِيُّ ﷺ حَتَّىٰ وَرِمَتْ قَدَمَاهُ، قَالُوا: قَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟».

[7126] 81 - (2820) It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ prayed, he would stand for so long that his feet became swollen." 'Âishah said: "O Messenger of Allâh, are

[٧١٢٦] **٨١**-(٢٨٢٠) **حَدَّثَنَا** هَٰرُونُ ابْنُ مَعْرُوفٍ وَهَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنِ ابْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ

you doing this when Allâh has forgiven your past and future sins?" He said: "O 'Âishah, should I not be a thankful slave?"

قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا صَلَّىٰ، قَامَ حَتَّىٰ تَفَطَّرَتْ رِجْلَاهُ، قَالَتْ عَائِشَةُ: يَا رَسُولَ اللهِ! أَتَصْنَعُ هٰذَا، وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ فَقَالَ: «يَا عَائِشَةُ! أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟».

Chapter 19. Moderation In Preaching

(المعجم ١٩) - (بَابُ الاقتصاد في الموعظة) (التحفة ٣٣)

[7127] 82 - (2821) It was narrated that Shaqîq said: "We were sitting at 'Abdullâh's door, waiting for him, when Yazîd bin Mu'âwiyah An-Nakha'î passed by us. We said: 'Tell him that we are here.' He entered upon him, and soon 'Abdullâh came out to us, and he said: 'I was told that you are here, but nothing prevented me from coming out to you except the fact that I did not want to burden you. The Messenger of Allâh ﷺ used to choose the right to time address us, for fear of burdening us.'"

[٧١٢٧] ٨٢-(٢٨٢١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ-: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ بَابِ عَبْدِ اللهِ نَنْتَظِرُهُ، فَمَرَّ بِنَا يَزِيدُ بْنُ مُعَاوِيَةَ النَّخَعِيُّ، فَقُلْنَا: أَعْلِمْهُ بِمَكَانِنَا، فَدَخَلَ عَلَيْهِ فَلَمْ يَلْبَثْ أَنْ خَرَجَ عَلَيْنَا عَبْدُ اللهِ، فَقَالَ: إِنِّي أُخْبَرُ بِمَكَانِكُمْ، فَمَا يَمْنَعُنِي أَنْ أَخْرُجَ إِلَيْكُمْ إِلَّا كَرَاهِيَةُ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، مَخَافَةَ السَّآمَةِ عَلَيْنَا.

[7128] (...) A similar report (as *Hadîth* no. 7127) was narrated from Al-A'mash with this chain of narrators.

[٧١٢٨] (...) وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا ابْنُ إِدْرِيسَ؛ وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ ابْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ

يُونُسَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

وَزَادَ مِنْجَابٌ فِي رِوَايَتِهِ عَنِ ابْنِ مُسْهِرٍ قَالَ الْأَعْمَشُ: وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ، مِثْلَهُ.

[7129] 83 - (...) It was narrated that Shaqîq bin Abî Wâ'il said: "Abdullâh used to give us a talk every Thursday, and a man said to him: 'O Abû 'Abdur-Raḥmân, we love your talks, and we wish that you would give us a talk every day.' He said: 'Nothing prevents me from doing so except the fact that I do not want to burden you. The Messenger of Allâh ﷺ used to choose the right time to address us, for fear of burdening us.'"

[٧١٢٩] ٨٣-(...) وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لَهُ-: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ أَبِي وَائِلٍ قَالَ: كَانَ عَبْدُ اللهِ يُذَكِّرُنَا كُلَّ يَوْمِ خَمِيسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! إِنَّا نُحِبُّ حَدِيثَكَ وَنَشْتَهِيهِ، وَلَوَدِدْنَا أَنَّكَ حَدَّثْتَنَا كُلَّ يَوْمٍ، فَقَالَ: مَا يَمْنَعُنِي أَنْ أُحَدِّثَكُمْ إِلَّا كَرَاهِيَةُ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا.

51. The Book Of Paradise And Description Of Its Delights And Its People

٧ - (المعجم ٥١) - كتاب الجنة، وصفة نعيمها وأهلها (التحفة ٣٩)

Chapter... The Description Of Paradise

(المعجم . . .) - (باب صفة الجنة) (التحفة ١)

[7130] 1 - (2822) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Paradise is surrounded with hardships and Hell is surrounded with desires.'"

[٧١٣٠] ١-(٢٨٢٢) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ».

[7131] (2823) A similar report (as *Ḥadîth* no. 7130) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٧١٣١] (٢٨٢٣) وحَدَّثَني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَني وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7132] 2 - (2824) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, Glorified and Exalted is He, said: 'I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man.'"

This is confirmed in the Book of Allâh: "No person knows what is kept hidden for them of joy as a reward for what they used to do."[1]

[٧١٣٢] ٢-(٢٨٢٤) حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا وَقَالَ سَعِيدٌ: أَخْبَرَنَا - سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللهُ [عَزَّ وَجَلَّ]: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ».

[1] *As-Sajdah* 32:17.

مِصْدَاقُ ذَلِكَ فِي كِتَابِ اللهِ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾ [السجدة: ١٧].

[7133] 3 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, Glorified and Exalted is He, said: 'I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man,' apart from that of which Allâh has informed you."

[٧١٣٣] ٣-(...) حَدَّثَنِي هَرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «قَالَ اللهُ [عَزَّ وَجَلَّ]: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ، ذُخْرًا، بَلْهَ مَا أَطْلَعَكُمُ اللهُ عَلَيْهِ».

[7134] 4 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, Glorified and Exalted is He, says: "I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever entered the heart of man," apart from that of which Allâh has informed you.'"

Then he recited: "No person knows what is kept hidden for them of joy..."[1]

[٧١٣٤] ٤-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ عَزَّ وَجَلَّ: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ، ذُخْرًا، بَلْهَ مَا أَطْلَعَكُمُ اللهُ عَلَيْهِ».

ثُمَّ قَرَأَ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾.

[1] *As-Sajdah* 32:17.

[7135] 5 - (2825) Sahl bin Sa'd As-Sâ'idî said: "I was present with the Messenger of Allâh ﷺ in a gathering where he described Paradise, and at the end of his talk he said: 'There is in it that which no eye has seen, no ear has heard, nor has it ever crossed the heart of man.' Then he recited these Verses:

"Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do."[1]

[٧١٣٥] ٥-(٢٨٢٥) حَدَّثَنَا هَرُونُ ابْنُ مَعْرُوفٍ وَهَرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو صَخْرٍ؛ أَنَّ أَبَا حَازِمٍ حَدَّثَهُ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ: شَهِدْتُ مِنْ رَسُولِ اللهِ ﷺ مَجْلِسًا وَصَفَ فِيهِ الْجَنَّةَ، حَتَّى انْتَهَىٰ، ثُمَّ قَالَ [ﷺ] فِي آخِرِ حَدِيثِهِ: «فِيهَا مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا عَلَىٰ قَلْبِ بَشَرٍ خَطَرَ» ثُمَّ قَرَأَ هٰذِهِ الْآيَةَ: ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ [السجدة: ١٦ و١٧].

Chapter 1. In Paradise There Is A Tree In Whose Shade A Rider Could Travel For One Hundred Years And Still Not Cross It

(المعجم ١) - (بَابٌ: إن في الجنة شجرة، يسير الراكب في ظلها مائة عام، لا يقطعها) (التحفة ٢)

[7136] 6 - (2826) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "In Paradise there is a tree in whose shade a rider could travel for one hundred years."

[٧١٣٦] ٦-(٢٨٢٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ سَنَةٍ».

[1] *As-Sajdah* 32:16-17.

[7137] 7 - (...) A similar report (as *Hadîth* no. 7136) was narrated from Abû Hurairah from the Prophet ﷺ, and he added: "...and still not cross it."

[٧١٣٧] ٧-(...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ - وَزَادَ: «لَا يَقْطَعُهَا».

[7138] 8 - (2827) It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "In Paradise there is a tree in whose shade a rider could travel for one hundred years, and still not cross it."

[٧١٣٨] ٨-(٢٨٢٧) **حَدَّثَنَا** إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ، لَا يَقْطَعُهَا».

[7139] (2828) Abû Sa'eed Al-Khudrî narrated that the Prophet ﷺ said: "In Paradise there is a tree in whose shade a rider could travel on a fine, swift-footed horse for one hundred years, and still not cross it."

[٧١٣٩] (٢٨٢٨) **قَالَ** أَبُو حَازِمٍ: فَحَدَّثْتُ بِهِ النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ الزُّرَقِيَّ فَقَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُضَمَّرَ السَّرِيعَ، مِائَةَ عَامٍ، مَا يَقْطَعُهَا».

Chapter 2. Bestowal Of Divine Pleasure On The People Of Paradise, And Allâh Will Never Be Angry With Them

(المعجم ٢) - (بَابُ إحلال الرضوان على أهل الجنة، فلا يسخط عليهم أبدا) (التحفة ٣)

[7140] 9 - (2829) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "Allâh, Glorified and Exalted is He, will say to the people of Paradise: 'O people of Paradise!'

[٧١٤٠] ٩-(٢٨٢٩) **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ سَهْمٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ؛ وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ - وَاللَّفْظُ لَهُ -:

حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ! فَيَقُولُونَ: لَبَّيْكَ، رَبَّنَا وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَىٰ؟ يَا رَبِّ! وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَٰلِكَ؟ فَيَقُولُونَ: يَا رَبِّ! وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَٰلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي، فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا».

They will say: 'Here we are at Your service, our Lord, all goodness is in Your Hand.' He will say: 'Are you pleased?' They will say: 'How could we not be pleased, O Lord, when You have given us that which You have not given to anyone else among Your creation?' He will say: 'Shall I not give you something even better than that?' They will say: 'O Lord, what can be better than that?' He will say: 'I bestow My pleasure upon you, and I will never be angry with you."

(المعجم ٣) - (بَابُ ترائي أهل الجنة أهل الغرف، كما يرى الكوكب في السماء) (التحفة ٤)

Chapter 3. The Inhabitants Of Paradise Will See The People In The Highest Place In Paradise As Planets Are Seen In The Sky

[٧١٤١] ١٠ -(٢٨٣٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْغُرْفَةَ فِي الْجَنَّةِ كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي السَّمَاءِ».

[7141] 10 - (2830) It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "The inhabitants of Paradise will see the highest place in Paradise as you see the planets in the sky."

[٧١٤٢] (٢٨٣١) قَالَ: فَحَدَّثْتُ بِذَٰلِكَ النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ فَقَالَ:

[7142] (2831) Abû Sa'eed (in his *Ḥadîth*) said: "As you see a brilliant star in the eastern or western horizon."

سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: «كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ فِي الْأُفُقِ الشَّرْقِيِّ أَوِ الْغَرْبِيِّ». [انظر: ٧١٤٤]

[7143] (...) A *Hadîth* like that of Ya'qûb (no. 7141) was narrated from Abû Hâzim with both chain of narrators.

[٧١٤٣] (...) **وحَدَّثَنَاه** إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ عَنْ أَبِي حَازِمٍ بِالْإِسْنَادَيْنِ جَمِيعًا، نَحْوَ حَدِيثِ يَعْقُوبَ.

[7144] 11 - (2831) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "The inhabitants of Paradise will see the people of the highest place in Paradise above them, as you see the brilliant star far away on the horizon in the east, or the west, because of the difference in status between them." They said: "O Messenger of Allâh, is that the status of the Prophets that no one else will attain?" He said: "No, by the One in Whose Hand is my soul. They are men who believed in Allâh and believed in the Messengers."

[٧١٤٤] **١١-(٢٨٣١) حَدَّثَنِي** عَبْدُ اللهِ بْنُ جَعْفَرِ بْنِ يَحْيَى بْنِ خَالِدٍ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنِي هَـٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ - وَاللَّفْظُ لَهُ-: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ مِنَ الْأُفُقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ» قَالُوا: يَا رَسُولَ اللهِ! تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ، لَا يَبْلُغُهَا غَيْرُهُمْ، قَالَ: «بَلَىٰ، وَالَّذِي نَفْسِي بِيَدِهِ! رِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِينَ». [راجع: ٧١٤٢]

Chapter 4. One Who Would Love To Have Seen The Prophet ﷺ Even If That Was At The Expense Of His Family And His Wealth

(المعجم ٤) - (بَابٌ: فيمن يود رؤية النبيّ ﷺ، بأهله وماله) (التحفة ٥)

[7145] 12 - (2832) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Among the most beloved of my *Ummah* to me are people who will come after me, one of whom would wish to have seen me, even if that was at the expense of his family and his wealth."

[٧١٤٥] ١٢-(٢٨٣٢) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مِنْ أَشَدِّ أُمَّتِي إِلَيَّ حُبًّا، نَاسٌ يَكُونُونَ بَعْدِي، يَوَدُّ أَحَدُهُمْ لَوْ رَآنِي، بِأَهْلِهِ وَمَالِهِ».

Chapter 5. The Market Of Paradise, And What They Will Get There Of Delight And Beauty

(المعجم ٥) - (بَابٌ: في سوق الجنة، وما ينالون فيها من النعيم والجمال) (التحفة ٦)

[7146] 13 - (2833) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "In Paradise there is a market to which they will come every Friday. Then the north wind will blow and will blow on their faces and garments, and increase them in beauty and elegance. Then they will return to their families having increased in beauty and elegance and their families will say to them: 'By Allâh, you have increased in beauty and elegance,' and they will say: 'By Allâh, you too have increased in beauty and elegance.'"

[٧١٤٦] ١٣-(٢٨٣٣) حَدَّثَنَا أَبُو عُثْمَانَ سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ ابْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَسُوقًا، يَأْتُونَهَا كُلَّ جُمُعَةٍ، فَتَهُبُّ رِيحُ الشَّمَالِ فَتَحْثُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ، فَيَزْدَادُونَ حُسْنًا وَجَمَالًا، فَيَرْجِعُونَ إِلَىٰ أَهْلِيهِمْ وَقَدِ ازْدَادُوا حُسْنًا وَجَمَالًا، فَيَقُولُ لَهُمْ أَهْلُوهُمْ: وَاللهِ! لَقَدِ ازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا، فَيَقُولُونَ: وَأَنْتُمْ، وَاللهِ! لَقَدِ ازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا».

Chapter 6. The First Group To Enter Paradise Will Look Like The Moon When It Is Full; Their Attributes And Their Spouses

(المعجم ٦) - (بَابُ أول زمرة تدخل الجنة على صورة القمر ليلة البدر، وصفاتهم وأزواجهم) (التحفة ٧)

[7147] 14 - (2834) It was narrated that Muhammad said: "They either boasted or discussed whether there would be more men or women in Paradise. Abû Hurairah said: 'Did not Abul-Qâsim ﷺ say: The first group to enter Paradise will look like the moon when it is full, then those who follow them will look like the most brilliant planet in the sky. Each man among them will have two wives whose marrow can be seen beneath their flesh, and there will be no one in Paradise who is unmarried.'"

[٧١٤٧] **١٤-(٢٨٣٤) حَدَّثَنِي** عَمْرٌو النَّاقِدُ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ - وَاللَّفْظُ لِيَعْقُوبَ - [قَالَا]: حَدَّثَنَا إِسْمَاعِيلُ أَبْنُ عُلَيَّةَ: أَخْبَرَنَا أَيُّوبُ عَنْ مُحَمَّدٍ قَالَ: إِمَّا تَفَاخَرُوا وَإِمَّا تَذَاكَرُوا: الرِّجَالُ فِي الْجَنَّةِ أَكْثَرُ أَمِ النِّسَاءُ؟ فَقَالَ أَبُو هُرَيْرَةَ: أَوَ لَمْ يَقُلْ أَبُو الْقَاسِمِ ﷺ: «إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَىٰ أَضْوَإِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ امْرِىءٍ مِنْهُمْ زَوْجَتَانِ اثْنَتَانِ، يُرَىٰ مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ، وَمَا فِي الْجَنَّةِ عَزَبٌ».

[7148] (...) It was narrated that Ibn Sirîn said: "Men and women disputed as to which of them would form the majority in Paradise. They asked Abû Hurairah and he said: 'Abul-Qâsim ﷺ said:...'" a *Hadîth* like that of Ibn 'Ulayyah (no. 7147).

[٧١٤٨] (...) **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ قَالَ: اخْتَصَمَ الرِّجَالُ وَالنِّسَاءُ: أَيُّهُمْ فِي الْجَنَّةِ أَكْثَرُ؟ فَسَأَلُوا أَبَا هُرَيْرَة فَقَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ. مِثْلَ حَدِيثِ ابْنِ عُلَيَّةَ.

[7149] 15 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The first group to enter Paradise will

[٧١٤٩] **١٥-(...) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيادٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ: حَدَّثَنَا أَبُو زُرْعَة

قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ»؛ وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ] وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَىٰ أَشَدِّ كَوْكَبٍ دُرِّيٍّ، فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا يَتَغَوَّطُونَ وَلَا يَتْفِلُونَ وَلَا يَمْتَخِطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، [وَ]مَجَامِرُهُمُ الْأَلُوَّةُ، وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ، أَخْلَاقُهُمْ عَلَىٰ خُلُقِ رَجُلٍ وَاحِدٍ، عَلَىٰ صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا، فِي السَّمَاءِ».

look like the moon when it is full, and those who come after them will look like the most brilliant planet in the sky. They will not urinate, or defecate, or spit, or blow their noses. Their combs will be of gold and their sweat will be musk, and their incense burners will be of aloeswood. Their wives will be *Al-Hûr Al-'Iyn* and their form will be as one man, the image of their father Âdam, sixty cubits tall.'"

[٧١٥٠] ١٦-(...) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي، عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَىٰ أَشَدِّ نَجْمٍ، فِي السَّمَاءِ، إِضَاءَةً، ثُمَّ هُمْ بَعْدَ ذَٰلِكَ مَنَازِلُ، لَا يَتَغَوَّطُونَ وَلَا يَبُولُونَ وَلَا يَمْتَخِطُونَ وَلَا يَبْزُقُونَ، أَمْشَاطُهُمُ

[7150] 16 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The first group of my *Ummah* to enter Paradise will look like the moon when it is full, then those who come after them will be like the brightest stars in the sky, then there will come others of different status. They will not defecate, or urinate, or blow their noses, or spit. Their combs will be of gold, their incense burners will be of aloeswood and their sweat will be musk. Their form will be that of one man, the

height of their father Âdam, sixty cubits."

Ibn Abî Shaibah said: "In the form (*Khuluqi*) of one man." Abû Kuraib said: "In the creation (*Khulqi*) of one man." Ibn Abî Shaibah said: "In the image of their father."

الذَّهَبُ، وَمَجَامِرُهُمُ الْأَلُوَّةُ، وَرَشْحُهُمُ الْمِسْكُ، أَخْلَاقُهُمْ عَلَىٰ خَلْقِ رَجُلٍ وَاحِدٍ، عَلَىٰ طُولِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا».

قَالَ ابْنُ أَبِي شَيْبَةَ: عَلَىٰ خُلُقِ رَجُلٍ، وَقَالَ أَبُو كُرَيْبٍ: عَلَىٰ خَلْقِ رَجُلٍ، وَقَالَ ابْنُ أَبِي شَيْبَةَ: عَلَىٰ صُورَةِ أَبِيهِمْ.

Chapter 7. The Attributes Of Paradise And Its People, And Their Glorifying Allâh Every Morning And Evening

(المعجم ٧) - (بَابٌ فِي: صفات الجنة وأهلها، وتسبيحهم فيها بكرة وعشيا) (التحفة ٨)

[7151] 17 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. And he mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'The first group to enter Paradise will look like the moon when it is full. They will not spit, or blow their noses, or defecate therein. Their vessels and combs will be of gold and silver, their incense burners will be of aloeswood, and their sweat will be musk. Each of them will have two wives, the marrow of whose calves will be visible from beneath the flesh because of their beauty. There will be no dissent or enmity among them, and their hearts will be as one, and they will glorify Allâh morning and evening.'"

[٧١٥١] ١٧ -(...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ، صُوَرُهُمْ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَا يَبْصُقُونَ فِيهَا وَلَا يَمْتَخِطُونَ وَلَا يَتَغَوَّطُونَ فِيهَا، آنِيَتُهُمْ وَأَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ، وَمَجَامِرُهُمْ مِنَ الْأَلُوَّةِ، وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَىٰ مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ، مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ قَلْبٌ وَاحِدٌ، يُسَبِّحُونَ اللهَ بُكْرَةً وَعَشِيًّا».

[7152] 18 - (2835) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'The people of Paradise will eat and drink there, but they will not spit, or urinate, or defecate, or blow their noses.' They said: 'What about their digestion?' He said: 'It will be by means of burping and sweating like musk. And they will glorify and praise Allâh as easily as breathing.'"

[٧١٥٢] ١٨-(٢٨٣٥) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ - قَالَ عُثْمَانُ: حَدَّثَنَا، وَقَالَ إِسْحَٰقُ: أَخْبَرَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ، وَلَا يَتْفِلُونَ وَلَا يَبُولُونَ، وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ» قَالُوا: فَمَا بَالُ الطَّعَامِ؟ قَالَ: «جُشَاءٌ وَرَشْحٌ كَرَشْحِ الْمِسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ، كَمَا يُلْهَمُونَ النَّفَسَ».

[7153] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 7152), as far as the words "...like musk."

[٧١٥٣] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، إِلَىٰ قَوْلِهِ: «كَرَشْحِ الْمِسْكِ».

[7154] 19 -(...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The people of Paradise will eat and drink there, but they will not defecate, or blow their noses, or urinate. Rather their digestion will be by belching like musk, they will glorify and praise Allâh as easily as breathing.'"

[٧١٥٤] ١٩-(...) حَدَّثَنِي الْحَسَنُ ابْنُ عَلِيٍّ الْحُلْوَانِيُّ وحَجَّاجُ بْنُ الشَّاعِرِ، كِلَاهُمَا عَنْ أَبِي عَاصِمٍ - قَالَ حَسَنٌ: حَدَّثَنَا أَبُو عَاصِمٍ - عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يأْكُلُ أَهْلُ الْجَنَّةِ فِيهَا وَيَشْرَبُونَ، وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ وَلَا يَبُولُونَ، وَلَٰكِنْ طَعَامُهُمْ ذَاكَ جُشَاءٌ كَرَشْحِ

الْمِسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَ التَّحْمِيدَ، كَمَا يُلْهَمُونَ النَّفَسَ».

قَالَ: وَفِي حَدِيثِ حَجَّاجٍ: «طَعَامُهُمْ ذَلِكَ».

[7155] 20 - (...) A similar report (as *Hadîth* no. 7154) was narrated from Jâbir from the Prophet ﷺ except that he said: "...And they will glorify and praise Allâh as easily as breathing."

[٧١٥٥] **٢٠-(...) وَحَدَّثَنَا** سَعِيدُ ابْنُ يَحْيَىٰ الْأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «وَيُلْهَمُونَ التَّسْبِيحَ وَالتَّكْبِيرَ، كَمَا يُلْهَمُونَ النَّفَسَ».

Chapter 8. The Eternal Delight Of The People Of Paradise, And The Verse In Which Allâh Says: "And It Will Be Announced To Them: This Is The Paradise Which You Have Inherited For What You Used To Do"[1]

(المعجم ٨) - (بَابٌ: في دوام نعيم أهل الجنة، وقوله تعالى: ﴿وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾) (التحفة ٩)

[7156] 21 - (2836) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever enters Paradise will enjoy bliss and will not be miserable, his clothes will not wear out, and his youth will not fade."

[٧١٥٦] **٢١-(٢٨٣٦) حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يَدْخُلِ الْجَنَّةَ يَنْعَمُ لَا يَبْأَسُ، لَا تَبْلَىٰ ثِيَابُهُ وَلَا يَفْنَىٰ شَبَابُهُ».

[7157] 22 - (2837) It was narrated from Abû Sa'eed Al-Khudrî and Abû Hurairah that

[٧١٥٧] **٢٢-(٢٨٣٧) حَدَّثَنَا** إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ وعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ

[1] *Al-A'râf* 7:43.

لِإِسْحَٰقَ - قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: قَالَ الثَّوْرِيُّ: فَحَدَّثَنِي أَبُو إِسْحَٰقَ أَنَّ الْأَغَرَّ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وأَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَحْيَوْا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا» فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَنُودُوٓا أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾ [الأعراف: ٤٣].

the Prophet ﷺ said: "A caller will call out: 'You are promised that you will be healthy and will never get sick, you will live and never die, you will remain young and never grow old, you will enjoy bliss and will never be miserable." This is what Allâh, Glorified and Exalted is He, says: "And it will be announced to them: This is the Paradise which you have inherited for what you used to do."[1]

(المعجم ٩) - (بَابٌ: فِي صفة خيام الجنة، وما للمؤمنين فيها من الأهلين) (التحفة ١٠)

Chapter 9. The Tents Of Paradise, And The Wives That The Believers Will Have In Them

[٧١٥٨] ٢٣-(٢٨٣٨) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ عَنْ أَبِي قُدَامَةَ وَهُوَ الْحَارِثُ بْنُ عُبَيْدٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مِيلًا، لِلْمُؤْمِنِ فِيهَا أَهْلُونَ، يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ فَلَا يَرَىٰ بَعْضُهُمْ بَعْضًا».

[7158] 23 - (2838) It was narrated from Abû Bakr bin 'Abdullâh bin Qais, from his father, that the Prophet ﷺ said: "In Paradise the believer will have a tent made from a single hollowed-out pearl, sixty miles high (or wide), in which the believer will have wives and he will go around among them, and they will not see one another."

[٧١٥٩] ٢٤-(...) وحَدَّثَني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا أَبُو عَبْدِ

[7159] 24 - (...) It was narrated from Abû Bakr bin 'Abdullâh bin Qais from his father that the

[1] *Al-A'râf* 7:43.

Messenger of Allâh ﷺ said: "In Paradise there is a tent made from a hollowed-out pearl, sixty miles wide. In each corner of it there is a wife who cannot see the others, and the believer will go around to them."

الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فِي الْجَنَّةِ خَيْمَةٌ مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ عَرْضُهَا سِتُّونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ، مَا يَرَوْنَ الْآخَرِينَ، يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ».

[7160] 25 - (...) It was narrated from Abû Bakr bin Abî Mûsâ bin Qais from his father that the Prophet ﷺ said: (In paradise there is a tent.) "The tent is a pearl, sixty miles high. In each corner of it there is a wife for the believer, whom the others will not see."

[٧١٦٠] **٢٥-(...) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى بْنِ قَيْسٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَيْمَةُ دُرَّةٌ، طُولُهَا فِي السَّمَاءِ سِتُّونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ لِلْمُؤْمِنِ، لَا يَرَاهُمُ الْآخَرُونَ».

Chapter 10. Rivers Of Paradise In This World

(المعجم ١٠) - (بَابُ ما في الدنيا من أنهار الجنة) (التحفة ١١)

[7161] 26 - (2839) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Sayḥân, Jayḥân, *Al-Furât* (the Euphrates) and *An-Nîl* (the Nile) are all rivers of Paradise.'"

[٧١٦١] **٢٦-(٢٨٣٩) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللهِ بْنُ نُمَيْرٍ وَعَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللهِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَيْحَانُ وَجَيْحَانُ، وَالْفُرَاتُ وَالنِّيلُ، كُلٌّ مِنْ أَنْهَارِ الْجَنَّةِ».

Chapter 11. People Will Enter Paradise Whose Hearts Are Like The Hearts Of Birds

(المعجم ١١) - (بَابٌ: يدخل الجنة أقوام، أفئدتهم مثل أفئدة الطير)

(التحفة ١٢)

[7162] 27 - (2840) It was narrated from Abû Hurairah that the Prophet ﷺ said: "People will enter Paradise whose hearts are like the hearts of birds."

[٧١٦٢] ٢٧-(٢٨٤٠) حَدَّثَني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ اللَّيْثِيُّ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفْئِدَتُهُمْ مِثْلُ أَفْئِدَةِ الطَّيْرِ».

[7163] 28 - (2841) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." And he mentioned a number of *Aḥâdîth*, including the following: "The Messenger of Allâh ﷺ said: 'Allâh, Glorified and Exalted is He, created Âdam in his image, (his height) sixty cubits tall. When He had created him he said: "Go and greet that group" – a group of the angels who were sitting – "and listen to the response they give, for it will be your greeting and the greeting of your descendants." So he went and said: "*As-Salâmu 'alaikum* (peace be upon you)" and they said: *As-salâmu 'alaika wa Raḥmatullâh* (peace be upon you and the mercy of Allâh)." So they added (the words) *wa*

[٧١٦٣] ٢٨-(٢٨٤١) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا [بِهِ] أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «خَلَقَ اللهُ عَزَّ وَجَلَّ آدَمَ عَلَىٰ صُورَتِهِ، طُولُهُ سِتُّونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَىٰ أُولٰئِكَ النَّفَرِ - وَهُمْ نَفَرٌ مِنَ الْمَلَائِكَةِ جُلُوسٌ - فَاسْتَمِعْ مَا يُحَيُّونَكَ بِهِ، فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، قَالَ: فَذَهَبَ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ، قَالَ: فَزَادُوهُ: وَرَحْمَةُ اللهِ، قَالَ: فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَىٰ صُورَةِ آدَمَ،

Rahmatullâh. Everyone who enters Paradise will be in the image of Âdam, sixty cubits tall. Mankind continued to diminish in size after him until now.'"

وَطُولُهُ سِتُّونَ ذِرَاعًا، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَهُ حَتَّى الْآنَ».

Chapter 12. About Hell – May Allâh Protect Us From It

(المعجم ١٢) - **(بَابُ جهنم أعاذنا الله منها)** (التحفة ١٣)

[7164] 29 - (2842) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Hell will be brought on that Day (the Day of Resurrection) with seventy thousand reins, each rein being held by seventy thousand angels pulling it.'"

[٧١٦٤] **٢٩**-(٢٨٤٢) **حَدَّثَنَا** عُمَرُ ابْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنِ الْعَلَاءِ بْنِ خَالِدٍ الْكَاهِلِيِّ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُؤْتَىٰ بِجَهَنَّمَ يَوْمَئِذٍ، لَهَا سَبْعُونَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا».

[7165] 30 - (2843) It was narrated from Abû Hurairah that the Prophet ﷺ said: "This fire of yours – that which is lit by the son of Âdam – is one-seventieth part of the fire of Hell." They said: "By Allâh, if it was like this it would be sufficient, O Messenger of Allâh." He said: "But it is sixty-nine degrees more, each one of which is like it in heat."

[٧١٦٥] **٣٠**-(٢٨٤٣) **حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيَّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «نَارُكُمْ هَٰذِهِ - الَّتِي يُوقِدُ ابْنُ آدَمَ - جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ حَرِّ جَهَنَّمَ». قَالُوا: وَاللهِ! إِنْ كَانَتْ لَكَافِيَةً، يَا رَسُولَ اللهِ! قَالَ: «فَإِنَّهَا فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا، كُلُّهَا مِثْلُ حَرِّهَا».

[7166] (...) A *Hadîth* like that of Abû Az-Zinnâd (no. 7165) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٧١٦٦] (...) **حَدَّثَنَاهُ** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ

النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ، غَيْرَ أَنَّهُ قَالَ: «كُلُّهُنَّ مِثْلُ حَرِّهَا».

[7167] 31 - (2844) It was narrated that Abû Hurairah said: "We were with the Messenger of Allâh ﷺ when he heard a loud noise. The Prophet ﷺ said: 'Do you know what that was?' We said: 'Allâh and His Messenger know best.' He said: 'It was a stone that was thrown into the Fire seventy years ago, and it has been falling through the Fire until now, when it reached the bottom of it.'"

[٧١٦٧] **٣١-(٢٨٤٤) حَدَّثَنَا** يَحْيَى ابْنُ أَيُّوبَ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ، إِذْ سَمِعَ وَجْبَةً، فَقَالَ النَّبِيُّ ﷺ: «أَتَدْرُونَ مَا هٰذَا؟» قَالَ: قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «هٰذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِينَ خَرِيفًا، فَهُوَ يَهْوِي فِي النَّارِ الْآنَ، حَتَّى انْتَهَىٰ إِلَىٰ قَعْرِهَا».

[7168] (...) It was narrated from Abû Hurairah with this chain of narrators (a *Hadîth* similar to no. 7167), and he said: "...It has landed in the bottom of it, and you heard its sound."

[٧١٦٨] (. . .) **وحَدَّثَنَاه** مُحَمَّدُ بْنُ عَبَّادٍ وابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ بِهٰذَا الْإِسْنَادِ، وَقَالَ: «هٰذَا وَقَعَ فِي أَسْفَلِهَا، فَسَمِعْتُمْ وَجْبَتَهَا».

[7169] 32 - (2845) It was narrated from Samurah that he heard the Prophet of Allâh ﷺ say: "There are some whom the Fire will seize up to the ankles, and some whom it will seize up to the waist, and some whom it will seize up to the neck."

[٧١٦٩] **٣٢-(٢٨٤٥) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: قَالَ قَتَادَةُ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ عَنْ سَمُرَةَ أَنَّهُ سَمِعَ نَبِيَّ اللهِ ﷺ يَقُولُ: «إِنَّ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ كَعْبَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَىٰ حُجْزَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَىٰ عُنُقِهِ».

[7170] 33 - (...) It was narrated from Samurah bin Jundab that the Prophet of Allâh ﷺ said: "Some of them will be seized by the Fire up to the ankles, some will be seized by the Fire up to the knees, some will be seized by the Fire up to the waist, and some will be seized by the Fire up to the collarbone."

[٧١٧٠] **٣٣**-(...) **حَدَّثَنِي** عَمْرُو ابْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ كَعْبَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ حُجْزَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ تَرْقُوَتِهِ».

[7171] (...) Sa'eed narrated it with this chain of narrators (a *Hadîth* similar to no. 7170), but instead of "waist" he said "groin".

[٧١٧١] (...) **حَدَّثَنَاه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ ومُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ بِهَٰذَا الْإِسْنَادِ، وَجَعَلَ - مَكَانَ «حُجْزَتِهِ - حَقْوَيْهِ».

Chapter 13. The Arrogant Will Enter The Fire, And The Humble Will Enter Paradise

(المعجم ١٣) - (بَابُ النار يدخلها الجبارون، والجنة يدخلها الضعفاء)

(التحفة ١٤)

[7172] 34 - (2846) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Fire and Paradise argued. One said: "I will be entered by the arrogant and proud." The other said: "I will be entered by the weak and poor." Allâh, Glorified and Exalted is He, said to the one: "You are My punishment, with which I will punish whomsoever I will." – and perhaps He said: "which I will inflict upon whomsoever I

[٧١٧٢] **٣٤**-(٢٨٤٦) **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «احْتَجَّتِ النَّارُ وَالْجَنَّةُ، فَقَالَتْ هَٰذِهِ: يَدْخُلُنِي الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ، وَقَالَتْ هَٰذِهِ: يَدْخُلُنِي الضُّعَفَاءُ وَالْمَسَاكِينُ، فَقَالَ اللهُ - عَزَّ وَجَلَّ - لِهَٰذِهِ: أَنْتِ عَذَابِي أُعَذِّبُ بِكِ

will." – and He said to the other: "You are My mercy, by which I will show mercy to whomsoever I will, and each of you will be full."

مَنْ أَشَاءُ - وَرُبَّمَا قَالَ: أُصِيبُ بِكِ مَنْ أَشَاءُ -. وَقَالَ لِهَٰذِهِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا».

[7173] 35 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Fire and Paradise disputed. The Fire said: 'I have been favored with the arrogant and proud.' Paradise said: 'What is the matter with me, that no one will enter me except the weak, humble and downtrodden?' Allâh, Glorified and Exalted is He, said to Paradise: 'You are My mercy, by which I will show mercy to whomsoever I will of My slaves.' And He said to the Fire: 'You are My punishment, with which I will punish whomsoever I will of My slaves. And each of you will be full.' As for the Fire, it will not be full until He puts His Foot on it and it says: 'Enough, enough.' Then it will be full, and all its parts will be integrated together."

[٧١٧٣] ٣٥-(...) وحَدَّثَني مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَحَاجَّتِ النَّارُ وَالْجَنَّةُ، فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ، وَقَالَتِ الْجَنَّةُ: فَمَالِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَعَجَزُهُمْ، فَقَالَ اللهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي، أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي، أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا، فَأَمَّا النَّارُ فَلَا تَمْتَلِىءُ، فَيَضَعُ قَدَمَهُ عَلَيْهَا فَتَقُولُ: قَطْ قَطْ. فَهُنَالِكَ تَمْتَلِىءُ، وَيُزْوَىٰ بَعْضُهَا إِلَىٰ بَعْضٍ».

[7174] (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Paradise and Hell disputed..." and he narrated a *Hadîth* like that of Abû Az-Zinnâd (no. 7173).

[٧١٧٤] (...) حَدَّثَنَا عَبْدُ اللهِ بْنُ عَوْنٍ الْهِلَالِيُّ: حَدَّثَنَا أَبُو سُفْيَانَ يَعْنِي مُحَمَّدَ بْنَ حُمَيْدٍ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «احْتَجَّتِ الْجَنَّةُ وَالنَّارُ» - وَاقْتَصَّ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ أَبِي الزِّنَادِ.

[7175] 36 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." And he mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'The Fire and Paradise disputed, and Hell said: "I have been favored with the arrogant and proud.' Paradise said: 'What is the matter with me, that no one will enter me except the weak, humble and downtrodden?' Allâh, Glorified and Exalted is He, said to Paradise: 'You are My mercy, by which I will show mercy to whomsoever I will of My slaves.' And He said to the Fire: 'You are My punishment, with which I will punish whomsoever I will of My slaves. And each of you will be full.' As for the Fire, it will not be full until Allâh, Blessed and Exalted is He, puts His Foot on it and it says: 'Enough, enough.' Then it will be full, and all its parts will be integrated together, and Allâh will not treat any of His creation unjustly. As for Paradise, Allâh will create a creation just for it."

[٧١٧٥] ٣٦-(. . .) **حَدَّثَنَا** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ، فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ، وَقَالَتِ الْجَنَّةُ: فَمَالِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَغِرَّتُهُمْ؟ فَقَالَ اللهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: إِنَّمَا أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي، وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا، فَأَمَّا النَّارُ فَلَا تَمْتَلِىءُ حَتَّىٰ يَضَعَ اللهُ - تَبَارَكَ وَتَعَالَىٰ - رِجْلَهُ، تَقُولُ: قَطْ قَطْ [قَطْ]. فَهُنَالِكَ تَمْتَلِىءُ، وَيُزْوَىٰ بَعْضُهَا إِلَىٰ بَعْضٍ، وَلَا يَظْلِمُ اللهُ مِنْ خَلْقِهِ أَحَدًا، وَأَمَّا الْجَنَّةُ فَإِنَّ اللهَ يُنْشِىءُ لَهَا خَلْقًا».

[7176] (2847) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Paradise and the Fire disputed...'" and he mentioned a *Hadîth* like that of Abû Hurairah, up to the words: "And it is upon me to fill

[٧١٧٦] (٢٨٤٧) **وحَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «احْتَجَّتِ

both of you." But he did not mention that additional material that came after that.

الْجَنَّةُ وَالنَّارُ» فَذَكَرَ نَحْوَ حَدِيثِ أَبِي هُرَيْرَةَ، إِلَىٰ قَوْلِهِ: «وَلِكِلَيْكُمَا عَلَيَّ مِلْؤُهَا»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنَ الزِّيَادَةِ.

[7177] 37 - (2848) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said: "Hell will keep saying: 'Are there any more (to come)?' Until the Lord of Glory, Blessed and Exalted is He, puts His Foot in it, then it will say: 'Enough, enough, by Your glory!' And all its parts will be integrated together."

[٧١٧٧] ٣٧-(٢٨٤٨) **حَدَّثَنَا** عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «لَا تَزَالُ جَهَنَّمُ تَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّىٰ يَضَعَ فِيهَا رَبُّ الْعِزَّةِ - تَبَارَكَ وَتَعَالَىٰ- قَدَمَهُ، فَتَقُولُ: قَطْ قَطْ، وَعِزَّتِكَ! وَيُزْوَىٰ بَعْضُهَا إِلَىٰ بَعْضٍ».

[7178] (...) A *Hadîth* like that of Shaibân (no. 7177) was narrated from Anas, from the Prophet ﷺ.

[٧١٧٨] (...) **وحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارِ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمَعْنَىٰ حَدِيثِ شَيْبَانَ.

[7179] 38 - (...) 'Abdul-Wahhâb bin 'Atâ' narrated concerning the saying of Allâh, the Mighty and Sublime: 'On the Day when We will say to Hell: 'Are you filled?' It will say: 'Are there any more (to come)?''',[1] – from Sa'eed, from Qatâdah, from Anas bin Mâlik that the Prophet ﷺ said: "(Inhabitants) will continue to be thrown into Hell, and it will say:

[٧١٧٩] ٣٨-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ الرُّزِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ ابْنُ عَطَاءٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ﴾ [ق: ٣٠] فَأَخْبَرَنَا عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا تَزَالُ جَهَنَّمُ

[1] *Qâf* 50:30.

'Are there any more to come?' Until the Lord of Glory places His Foot in it, then its parts will be integrated with one another and it will say: 'Enough, enough, by Your glory and Your honor.' And there will be extra space in Paradise, until Allâh creates another creation to live in the extra space of Paradise.'"

يُلْقَىٰ فِيهَا وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّىٰ يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ، فَيَنْزَوِي بَعْضُهَا إِلَىٰ بَعْضٍ وَتَقُولُ: قَطْ قَطْ، بِعِزَّتِكَ وَكَرَمِكَ، وَلَا يَزَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّىٰ يُنْشِىءَ اللهُ لَهَا خَلْقًا، فَيُسْكِنَهُمْ فَضْلَ الْجَنَّةِ».

[7180] 39 - (...) Anas narrated that the Prophet ﷺ said: "There will be left in Paradise as much (space) as Allâh wills should be left, then Allâh will create another creation for it as He wills."

[٧١٨٠] **٣٩**-(...) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَبْقَىٰ مِنَ الْجَنَّةِ مَا شَاءَ اللهُ أَنْ يَبْقَىٰ، ثُمَّ يُنْشِىءُ اللهُ تَعَالَىٰ لَهَا خَلْقًا مِمَّا يَشَاءُ».

[7181] 40 - (2849) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'Death will be brought on the Day of Resurrection like a black and white ram'" – Abû Kuraib added: "and it will be made to stand between Paradise and the Fire.'" The (narrators) agreed on the rest of the *Ḥadîth*. – 'and it will he said: "O people of Paradise, do you recognize this?" They will crane their necks and look, and will say: "Yes; this is death." Then it will be said: "O people of the Fire, do you recognize this?" They will crane their necks and look, and will say: "Yes; this is death." Then the command will be given for it to

[٧١٨١] **٤٠**-(٢٨٤٩) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُجَاءُ بِالْمَوْتِ يَوْمَ الْقِيَامَةِ كَأَنَّهُ كَبْشٌ أَمْلَحُ - زَادَ أَبُو كُرَيْبٍ - فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ - وَاتَّفَقَا فِي بَاقِي الْحَدِيثِ - فَيَقُولُ: يَا أَهْلَ الْجَنَّةِ! هَلْ تَعْرِفُونَ هَـٰذَا؟ فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ، هَـٰذَا الْمَوْتُ، قَالَ: ثُمَّ يُقَالُ: يَا أَهْلَ النَّارِ! هَلْ تَعْرِفُونَ هَـٰذَا؟ قَالَ: فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ:

be slaughtered. Then it will be said: "O people of Paradise, it is eternal, and there will be no death. O people of the Fire, it is eternal and there will be no death.'" Then the Messenger of Allâh ﷺ recited: "And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not"[1] and gestured with his hand indicating this world."

نَعَمْ، هَٰذَا الْمَوْتُ، قَالَ: فَيُؤْمَرُ بِهِ فَيُذْبَحُ، قَالَ: ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ! خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ! خُلُودٌ فَلَا مَوْتَ». قَالَ: ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ: ﴿وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾ [مريم: ٣٩] وَأَشَارَ بِيَدِهِ إِلَى الدُّنْيَا.

[7182] 41 - (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'When the people of Paradise are admitted to Paradise, and the people of the Fire are admitted to the Fire, it will be said: O people of Paradise...'" then he narrated a *Hadîth* like that of Abû Mu'âwiyah (no. 7181), except that he said: "That is the words of the Glorified and the Exalted (Allâh);" and he did not say: "Then the Messenger of Allâh ﷺ recited." And he did not say: "...and he gestured with his hand indicating this world."

[٧١٨٢] ٤١-(...) وَحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، قِيلَ: يَا أَهْلَ الْجَنَّةِ!» - ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّهُ قَالَ: «فَذَٰلِكَ قَوْلُهُ عَزَّ وَجَلَّ» وَلَمْ يَقُلْ: ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ، وَلَمْ يَذْكُرْ أَيْضًا: وَأَشَارَ بِيَدِهِ إِلَى الدُّنْيَا.

[7183] 42 - (2850) 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Allâh will admit the people of Paradise to Paradise and the people of the Fire to the Fire, then an announcer will stand between them and will say: O people of Paradise, there is no

[٧١٨٣] ٤٢-(٢٨٥٠) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: حَدَّثَنَا

[1] *Mariam* 19:39.

نَافِعٌ؛ أَنَّ عَبْدَ اللهِ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُدْخِلُ اللهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ، وَيُدْخِلُ أَهْلَ النَّارِ النَّارَ، ثُمَّ يَقُومُ مُؤَذِّنٌ بَيْنَهُمْ فَيَقُولُ: يَا أَهْلَ الْجَنَّةِ! لَا مَوْتَ، وَيَا أَهْلَ النَّارِ! لَا مَوْتَ، كُلٌّ خَالِدٌ فِيمَا هُوَ فِيهِ».

death. O people of the Fire, there is no death. Everyone will abide for eternity where he is.'"

[٧١٨٤] ٤٣-(...) حَدَّثَنِي هَٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ؛ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَىٰ الْجَنَّةِ، وَصَارَ أَهْلُ النَّارِ إِلَىٰ النَّارِ، أُتِيَ بِالْمَوْتِ حَتَّىٰ يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ! لَا مَوْتَ، يَا أَهْلَ النَّارِ! لَا مَوْتَ، فَيَزْدَادُ أَهْلُ الْجَنَّةِ فَرَحًا إِلَىٰ فَرَحِهِمْ، وَيَزْدَادُ أَهْلُ النَّارِ حُزْنًا إِلَىٰ حُزْنِهِمْ».

[7184] 43 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "When the people of Paradise go to Paradise, and the people of the Fire go to the Fire, death will be brought and placed between Paradise and the Fire. Then it will be slaughtered, and a caller will call out: 'O people of Paradise, there is no death; O people of the Fire, there is no death.' Then the joy of the people of Paradise will increase, and the sorrow of the people of the Fire will increase."

[٧١٨٥] ٤٤-(٢٨٥١) وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ هَٰرُونَ بْنِ سَعْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ضِرْسُ الْكَافِرِ - أَوْ نَابُ الْكَافِرِ - مِثْلُ أُحُدٍ، وَغِلَظُ جِلْدِهِ مَسِيرَةُ ثَلَاثٍ».

[7185] 44 - (2851) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The molar of the disbeliever' – or 'the eyetooth of the disbeliever – will be like Uḥud (mountain), and the thickness of his skin will be the distance of three nights travel.'"

[7186] 45 - (2852) It was narrated from Abû Hurairah, who attributed it to the Prophet ﷺ: "The distance between the shoulders of the disbeliever in Hell will be the distance of three nights travel for a swift rider."

[٧١٨٦] **٤٥-(٢٨٥٢) حَدَّثَنَا** أَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالَ: «مَا بَيْنَ مَنْكِبَيِ الْكَافِرِ فِي النَّارِ، مَسِيرَةُ ثَلَاثَةِ أَيَّامٍ، لِلرَّاكِبِ الْمُسْرِعِ».

وَلَمْ يَذْكُرِ الْوَكِيعِيُّ «فِي النَّارِ».

[7187] 46 - (2853) Ḥârithah bin Wahb said that he heard the Prophet ﷺ say: "Shall I not tell you about the people of Paradise?" They said: "Yes." He said: "Every weak person who is regarded as insignificant, but if he were to beseech Allâh, He would respond to him." Then he said: "Shall I not tell you about the people of the Fire?" They said: "Yes." He said: "Every violent, haughty and arrogant person."

[٧١٨٧] **٤٦-(٢٨٥٣) حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي مَعْبَدُ بْنُ خَالِدٍ، أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ؛ [أَنَّهُ] سَمِعَ النَّبِيَّ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟» قَالُوا: بَلَىٰ. قَالَ [ﷺ]: «كُلُّ ضَعِيفٍ مُتَضَعَّفٍ، لَوْ أَقْسَمَ عَلَىٰ اللهِ لَأَبَرَّهُ». ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟» قَالُوا: بَلَىٰ. قَالَ: «كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ».

[7188] (...) Shu'bah narrated a similar report (as *Ḥadîth* no. 7187) with this chain of narrators.

[٧١٨٨] **(...) وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «أَلَا أَدُلُّكُمْ».

[7189] 47 - (...) Ḥârithah bin Wahb Al-Khuzâ'î said: "The Messenger of Allâh ﷺ said: 'Shall I not tell you about the people of Paradise? Every weak person who is regarded as insignificant, but if he were to beseech Allâh, He

[٧١٨٩] **٤٧-(...) وحَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ مَعْبَدِ بْنِ خَالِدٍ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ يَقُولُ: قَالَ

would respond to him. Shall I not tell you about the people of the Fire? Every haughty, low-born and arrogant person.'"

رَسُولُ اللهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ، لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ، أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ جَوَّاظٍ زَنِيمٍ مُتَكَبِّرٍ».

[7190] 48 - (2854) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There may be a dishevelled person who is driven away from the door, but if he were to urge Allâh, He would respond to him."

[٧١٩٠] ٤٨-(٢٨٥٤) حَدَّثَنِي سُوَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «رُبَّ أَشْعَثَ مَدْفُوعٍ بِالأَبْوَابِ، لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ».

[7191] 49 - (2855) It was narrated that 'Abdullâh bin Zam'ah said: "The Messenger of Allâh ﷺ delivered a *Khuṭbah*, and he mentioned the she-camel, and the one who slaughtered it. He said: 'When the most wicked man among them went forth (to kill the she-camel)"[1] An evil and powerful man, who was of a high status among his people like Abû Zam'ah. Then he mentioned women and exhorted (the men) with regard to them and said: 'Why would one of you flog his wife' – according to the report of Abû Bakr: 'flog the slave woman.' According to the report of Abû Kuraib: 'flog the slave' – 'and then sleep with her at the end of the day?' Then he spoke to them regarding their laughing upon breaking wind, and said:

[٧١٩١] ٤٩-(٢٨٥٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ زَمْعَةَ قَالَ: خَطَبَ رَسُولُ اللهِ ﷺ، فَذَكَرَ النَّاقَةَ وَذَكَرَ الَّذِي عَقَرَهَا، فَقَالَ: ﴿إِذِ انْبَعَثَ أَشْقَاهَا﴾ انْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ عَارِمٌ مَنِيعٌ فِي رَهْطِهِ، مِثْلُ أَبِي زَمْعَةَ» ثُمَّ ذَكَرَ النِّسَاءَ فَوَعَظَ فِيهِنَّ ثُمَّ قَالَ: «إِلَى مَا يَجْلِدُ أَحَدُكُمُ امْرَأَتَهُ؟»- فِي رِوَايَةِ أَبِي بَكْرٍ: «جَلْدَ الأَمَةِ» وَفِي رِوَايَةِ أَبِي كُرَيْبٍ «جَلْدَ الْعَبْدِ - وَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ» ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ فَقَالَ: «إِلَى مَا يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ».

[1] *Ash-Shams* 91:12.

'Why would one of you laugh at something he himself does?'"

[7192] 50 - (2856) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I saw 'Amr bin Luhayy bin Qam'ah bin Khindif, the father of those of Banû Ka'b, dragging his intestines in the Fire."

[٧١٩٢] ٥٠-(٢٨٥٦) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَأَيْتُ عَمْرَو بْنَ لُحَيِّ بْنِ قَمَعَةَ ابْنِ خِنْدِفَ، أَبَا بَنِي كَعْبٍ هَؤُلَاءِ، يَجُرُّ قُصْبَهُ فِي النَّارِ».

[7193] 51 - (...) Sa'eed bin Al-Musayyab said: "The *Bahîrah* was a camel which it was forbidden to milk for the sake of their false gods, so no one among the people would milk it. The *Sâ'ibah* was a camel which they let loose for the sake of their gods, so nothing was loaded onto it.

Ibn Al-Musayyab said: "Abû Hurairah said: 'The Messenger of Allâh ﷺ said: "I saw 'Amr bin 'Âmir Al-Khuzâ'î dragging his intestines in the Fire. He was the first one to introduce the institution of the *Sâ'ibah*.'"[1]

[٧١٩٣] ٥١-(...) حَدَّثَنِي عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: - حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: إِنَّ الْبَحِيرَةَ الَّتِي يُمْنَعُ دَرُّهَا لِلطَّوَاغِيتِ، فَلَا يَحْتَلِبُهَا أَحَدٌ مِنَ النَّاسِ، وَأَمَّا السَّائِبَةُ الَّتِي كَانُوا يُسَيِّبُونَهَا لِآلِهَتِهِمْ، فَلَا يُحْمَلُ عَلَيْهَا شَيْءٌ.

وَقَالَ ابْنُ الْمُسَيَّبِ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللهِ ﷺ: «رَأَيْتُ عَمْرَو بْنَ عَامِرٍ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ».

[7194] 52 - (2128) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are two types of the people of the Fire whom I have

[٧١٩٤] ٥٢-(٢١٢٨) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

[1] It is an explanation of *Sûrat Al-Mâ'idah* 5:103.

not seen, men with whips like the tails of cattle with which they strike the people; and women who are clothed yet naked, *Mumîlâtun-mâ'ilât* (walking with an enticing gait) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance, and its fragrance may be detected from such and such a distance.'"

اللهِ ﷺ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا، قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ، رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا». [راجع: ٥٥٨٢]

[7195] 53 - (2857) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Soon, if you live for a while, you will see people with something like the tails of cattle in their hands. They will go out in the morning under the wrath of Allâh and they will come back in the evening under the wrath of Allâh.'"

[٧١٩٥] ٥٣-(٢٨٥٧) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا زَيْدٌ يَعْنِي ابْنَ حُبَابٍ: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَافِعٍ مَوْلَىٰ أُمِّ سَلَمَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يُوشِكُ، إِنْ طَالَتْ بِكَ مُدَّةٌ، أَنْ تَرَىٰ قَوْمًا فِي أَيْدِيهِمْ مِثْلُ أَذْنَابِ الْبَقَرِ، يَغْدُونَ فِي غَضَبِ اللهِ، وَيَرُوحُونَ فِي سَخَطِ اللهِ».

[7196] 54 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'If you live for a while, soon you will see people who will go out in the morning under the wrath of Allâh and they will come back in the evening under His curse, with something like the tails of cattle in their hands.'"

[٧١٩٦] ٥٤-(...) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ رَافِعٍ مَوْلَىٰ أُمِّ سَلَمَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنْ طَالَتْ بِكَ مُدَّةٌ، أَوْشَكَ أَنْ تَرَىٰ قَوْمًا يَغْدُونَ فِي سَخَطِ اللهِ، وَيَرُوحُونَ فِي لَعْنَتِهِ، فِي أَيْدِيهِمْ مِثْلُ أَذْنَابِ الْبَقَرِ».

Chapter 14. The Destruction (End) Of This World, And The Gathering On The Day Of Resurrection

[7197] 55 - (2858) Mustawrid, the brother of Banû Fihr, said: "The Messenger of Allâh ﷺ said: 'By Allâh, this world in comparison to the Hereafter, is like one of you dipping this' – and he pointed with his forefinger – 'into the sea; let him see how much he brings back.'"

[7198] 56 - (2859) It was narrated that 'Âishah said: "I heard the Messenger of Allâh ﷺ say: 'The people will be gathered on the Day of Resurrection barefoot,

(المعجم ١٤) - (بَابُ فناء الدنيا، وبيان الحشر يوم القيامة) (التحفة ١٥)

[٧١٩٧] ٥٥-(٢٨٥٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا مُوسَى بْنُ أَعْيَنَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسٌ قَالَ: سَمِعْتُ مُسْتَوْرِدًا أَخَا بَنِي فِهْرٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «وَاللهِ! مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَٰذِهِ - وَأَشَارَ يَحْيَىٰ بِالسَّبَّابَةِ - فِي الْيَمِّ، فَلْيَنْظُرْ [أَحَدُكُم] بِمَ تَرْجِعُ؟».

وَفِي حَدِيثِهِمْ جَمِيعًا، غَيْرَ يَحْيَىٰ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ ذَلِكَ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: عَنِ الْمُسْتَوْرِدِ ابْنِ شَدَّادٍ أَخِي بَنِي فِهْرٍ، وَفِي حَدِيثِهِ أَيْضًا: قَالَ وَأَشَارَ إِسْمَاعِيلُ بِالْإِبْهَامِ.

[٧١٩٨] ٥٦-(٢٨٥٩) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ: حَدَّثَنِي ابْنُ أَبِي

naked and uncircumcised.' I said: 'O Messenger of Allâh, men and women together, looking at one another?' He said: 'O 'Âishah, the matter will be too serious for them to look at one another.'"

مُلَيْكَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلًا» قُلْتُ: يَا رَسُولَ اللهِ! الرِّجَالُ وَالنِّسَاءُ جَمِيعًا، يَنْظُرُ بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالَ [ﷺ]: «يَا عَائِشَةُ! الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ».

[7199] (...) It was narrated from Ḥâtim bin Abî Ṣaghîrah (a *Ḥadîth* similar to no. 7198) with this chain of narrators, but he did not mention "uncircumcised" in his *Ḥadîth*.

[٧١٩٩] (. . .) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ فِي حَدِيثِهِ «غُرْلًا».

[7200] 57 - (2860) It was narrated that Ibn 'Abbâs heard the Prophet ﷺ delivering a speech and saying: "You will meet Allâh walking barefoot, naked and uncircumcised."

[٧٢٠٠] ٥٧-(٢٨٦٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ وَ هُوَ يَقُولُ: «إِنَّكُمْ مُلَاقُو اللهِ مُشَاةً حُفَاةً عُرَاةً غُرْلًا» وَلَمْ يَذْكُرْ زُهَيْرٌ فِي حَدِيثِهِ: يَخْطُبُ.

[7201] 58 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ stood before us and delivered a *Khuṭbah*,

[٧٢٠١] ٥٨-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ

and said: 'O people, you will be gathered to Allâh (on the Day of Resurrection) barefoot, naked and uncircumcised: "As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it."[1] The first of creation to be clothed will be Ibrâhîm ﷺ. Behold! Then some men of my *Ummah* will be brought and taken to the left, and I will say: "O Lord, my Companions!" It will be said: "You do not know what they innovated after you were gone." And I will say as the righteous slave ('Eîsâ ﷺ) said: "...And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise."[2] Then it will be said to me: "They kept turning on their heels since you left them."'

In the Hadîth of Wakî' and Mu'âdh it says: "And it will be said: 'You do not know what they did after you were gone.'"

شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ ابْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ فِينَا رَسُولُ اللهِ ﷺ خَطِيبًا بِمَوْعِظَةٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّكُمْ مَحْشُورُونَ إِلَىٰ اللهِ حُفَاةً عُرَاةً غُرْلًا ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ﴾ [الأنبياء: ١٠٤]. أَلَا وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَىٰ يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ - عَلَيْهِ السَّلَامُ - أَلَا! وَإِنَّهُ - سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ مِنْهُمْ ذَاتَ الشِّمَالِ، فَأَقُولُ: يَا رَبِّ! أَصْحَابِي، فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ۝ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾» [المائدة: ١١٧، ١١٨] قَالَ: «فَيُقَالُ لِي: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَىٰ أَعْقَابِهِمْ مُذْ فَارَقْتَهُمْ».

وَفِي حَدِيثِ وَكِيعٍ وَمُعَاذٍ: «فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

[1] *Al-Anbiyâ'* 21:104.
[2] *Al-Mâ'idah* 5:117-118.

[7202] 59 - (2861) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The people will be gathered in three groups, hoping (for Paradise) and fearing (Hell), two on a camel, three on a camel, four on a camel, ten on a camel. The rest of them will be gathered by a fire which will stay with them when they stop for the night, and it will rest with them when they take a rest, and will be with them morning and evening."

[٧٢٠٢] **٥٩**-(٢٨٦١) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ؛ و حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ قَالَا جَمِيعًا: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُحْشَرُ النَّاسُ عَلَىٰ ثَلَاثِ طَرَائِقَ: رَاغِبِينَ رَاهِبِينَ، وَاثْنَانِ عَلَىٰ بَعِيرٍ، وَثَلَاثَةٌ عَلَىٰ بَعِيرٍ، وَأَرْبَعَةٌ عَلَىٰ بَعِيرٍ، وَعَشَرَةٌ عَلَىٰ بَعِيرٍ، وَتَحْشُرُ بَقِيَّتَهُمُ النَّارُ، تَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا: وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا».

Chapter 15. Description Of The Day Of Resurrection, May Allâh Save Us From Its Terrors

(المعجم ١٥) - **(بَابٌ: في صفة يوم القيامة، أعاننا الله على أهواله)**

(التحفة ١٦)

[7203] 60 - (2862) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The Day when (all) mankind will stand before the Lord of the *'Âlamîn* (all that exists)."[1] Until one of them will be submerged in his own sweat halfway up his ears."

[٧٢٠٣] **٦٠**-(٢٨٦٢) **حَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ ابْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَىٰ يَعْنُونَ ابْنَ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ ﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ﴾ [المطففين: ٦] قَالَ: «حَتَّى يَقُومَ أَحَدُهُمْ فِي رَشْحِهِ إِلَىٰ أَنْصَافِ

[1] *Al-Muṭaffifîn* 83:6.

أُذُنَيْهِ»، وَفِي رِوَايَةِ ابْنِ الْمُثَنَّىٰ قَالَ: ﴿يَقُومُ ٱلنَّاسُ﴾ لَمْ يَذْكُرْ ﴿يَوْمَ﴾.

[7204] (...) A *Hadîth* like that of 'Ubaidullâh from Nâfi' (no. 7203) was narrated from Ibn 'Umar from the Prophet ﷺ.

But in the *Hadîth* of Mûsâ bin 'Uqbah and Sâlih (it says): "Until one of them will disappear (submerged) in his sweat halfway up his ears."

[٧٢٠٤] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسٌ يَعْنِي ابْنَ عِيَاضٍ؛ وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، كِلَاهُمَا عَنْ مُوسَى بْنِ عُقْبَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ وَعِيسَى بْنُ يُونُسَ عَنِ ابْنِ عَوْنٍ؛ وَحَدَّثَنِي عَبْدُ اللهِ ابْنُ جَعْفَرِ بْنِ يَحْيَىٰ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنِي أَبُو نَصْرٍ التَّمَّارُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ ابْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَىٰ حَدِيثِ عُبَيْدِ اللهِ عَنْ نَافِعٍ.

غَيْرَ أَنَّ فِي حَدِيثِ مُوسَى بْنِ عُقْبَةَ وَصَالِحٍ: «حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَىٰ أَنْصَافِ أُذُنَيْهِ».

[7205] 61 - (2863) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "On the Day of Resurrection, sweat will seep into the earth seventy fathoms, and it will reach up to the people's mouths" or "ears." Thawr (a narrator) was uncertain as to which of them he said.

[٧٢٠٥] ٦١-(٢٨٦٣) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْعَرَقَ - يَوْمَ الْقِيَامَةِ - لَيَذْهَبُ فِي الْأَرْضِ سَبْعِينَ بَاعًا، وَإِنَّهُ لَيَبْلُغُ إِلَىٰ أَفْوَاهِ النَّاسِ أَوْ إِلَىٰ آذَانِهِمْ» يَشُكُّ ثَوْرٌ أَيَّهُمَا قَالَ.

[7206] 62 - (2864) Al-Miqdâd bin Al-Aswad said: "I heard the Messenger of Allâh ﷺ say: 'The sun will be brought near to the people on the Day of Resurrection, until it is one *Mîl* away from them.'"

Sulaim bin 'Âmir said: "By Allâh, I do not know what he meant by the word *Mîl* – was it a measure of distance (mile) or the stick which is used to apply kohl to the eyes."

"And he (ﷺ) said: 'The people will be submerged in the sweat in accordance with their deeds; for some it will come up to their ankles, for some it will come up to their knees, for some it will come up to their waists and for some it will come up to their mouths.'

And the Messenger of Allâh ﷺ pointed with his hand to his mouth.

[٧٢٠٦] ٦٢-(٢٨٦٤) حَدَّثَنَا الْحَكَمُ بْنُ مُوسَىٰ أَبُو صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جَابِرٍ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ: حَدَّثَنِي الْمِقْدَادُ بْنُ الْأَسْوَدِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تُدْنَى الشَّمْسُ - يَوْمَ الْقِيَامَةِ - مِنَ الْخَلْقِ، حَتَّىٰ تَكُونَ مِنْهُ كَمِقْدَارِ مِيلٍ».

قَالَ سُلَيْمُ بْنُ عَامِرٍ: فَوَاللهِ! مَا أَدْرِي مَا يَعْنِي بِالْمِيلِ؟ أَمَسَافَةَ الْأَرْضِ، أَمِ الْمِيلَ الَّذِي يُكْحَلُ بِهِ الْعَيْنُ.

قَالَ: «فَيَكُونُ النَّاسُ عَلَىٰ قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَىٰ كَعْبَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَىٰ رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَىٰ حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِلْجَامًا».

قَالَ وَأَشَارَ رَسُولُ اللهِ ﷺ [بِيَدِهِ] إِلَىٰ فِيهِ.

Chapter 16. Attributes By Which The People Of Paradise And The People Of The Fire May Be Recognized In This World

(المعجم ١٦) - (بَابُ الصفات التي يعرف بها في الدنيا أهل الجنة وأهل النار) (التحفة ١٧)

[7207] 63 - (2865) It was narrated from 'Iyâḍ bin Ḥimâr Al-Mujâshi'î that one day in his *Khuṭbah*, the Messenger of Allâh ﷺ said: "Behold! My Lord has

[٧٢٠٧] ٦٣-(٢٨٦٥) حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ - وَاللَّفْظُ

commanded me to teach you that which you do not know of what He has taught me: 'On this day, all the wealth that I have bestowed upon a slave (of Allâh) is permissible. I have created all My slaves *Hunafâ'* (with the inclination to worship Allâh alone), but the devils come to them and turn them away from their religion (true path). They forbid to them that which I have permitted to them, and they tell them to associate others with Me for which I have not sent down any authority.' Allâh looked at the people of earth and hated them, Arabs and non-Arabs alike, except a remnant of the People of the Book. He said: 'I have only sent you to put you to trial, and to put others to trial through you, and I have revealed to you a Book that cannot be washed away with water, which you will recite when sleeping and when awake.' Allâh commanded me to severely strike the Quraish and I said: 'Lord, they will break my head like bread.' He said: 'Expel them as they expelled you; fight them and We will help you; spend, and you will be spent upon; send out an army, and We will send five like it; fight with the help of those who obey you against those who disobey you.'"

He said: "And the people of Paradise are of three types: A man of authority who is fair and just,

لِأَبِي غَسَّانَ وَابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِاللهِ بْنِ الشِّخِّيرِ، عَنْ عِيَاضِ بْنِ حِمَارٍ الْمُجَاشِعِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ ذَاتَ يَوْمٍ فِي خُطْبَتِهِ: «أَلَا! إِنَّ رَبِّي أَمَرَنِي أَنْ أُعَلِّمَكُمْ مَا جَهِلْتُمْ مِمَّا عَلَّمَنِي، يَوْمِي هَٰذَا، كُلُّ مَالٍ نَحَلْتُهُ عَبْدًا، حَلَالٌ، وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ، وَإِنَّهُمْ أَتَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ، وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزِلْ بِهِ سُلْطَانًا، وَإِنَّ اللهَ نَظَرَ إِلَىٰ أَهْلِ الْأَرْضِ فَمَقَتَهُمْ، عَرَبَهُمْ وَعَجَمَهُمْ، إِلَّا بَقَايَا مِنْ أَهْلِ الْكِتَابِ، وَقَالَ: إِنَّمَا بَعَثْتُكَ لِأَبْتَلِيَكَ وَأَبْتَلِيَ بِكَ، وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ، تَقْرَأُهُ نَائِمًا وَيَقْظَانَ، وَإِنَّ اللهَ أَمَرَنِي أَنْ أُحَرِّقَ قُرَيْشًا، فَقُلْتُ: رَبِّ! إِذًا يَثْلَغُوا رَأْسِي فَيَدَعُوهُ خُبْزَةً، فَقَالَ: اسْتَخْرِجْهُمْ كَمَا اسْتَخْرَجُوكَ، وَاغْزُهُمْ نُغْزِكَ، وَأَنْفِقْ فَسَيُنْفَقَ عَلَيْكَ، وَابْعَثْ جَيْشًا نَبْعَثْ خَمْسَةً مِثْلَهُ، وَقَاتِلْ بِمَنْ أَطَاعَكَ مَنْ عَصَاكَ، قَالَ: وَأَهْلُ الْجَنَّةِ ثَلَاثَةٌ: ذُو سُلْطَانٍ مُقْسِطٌ مُتَصَدِّقٌ مُوَفَّقٌ، وَرَجُلٌ

who gives charity and does good; a man who is compassionate and kind to every relative, and Muslim; and a man who refrains from asking for help even though he has dependents.

"And the people of the Fire are of five types: A weak man who lacks the wisdom (to avoid evil); those who are your followers that do not have any care for family and wealth; one who is dishonest and is a miser even for a little; a man who will betray you morning and evening with regard to your family and your wealth" – and he mentioned miserliness or lying – "and the one whose language is obscene." Abû Ghassân (a sub narrator) did not mention in his *Hadîth* the words "spend and you will be spent upon."

[7208] (...) It was narrated from Qatâdah with this chain of narrators (a *Hadîth* similar to no. 7207), but he did not mention in his *Hadîth* (the words) "all the wealth that I have bestowed upon a slave (of Allâh) is permissible".

[7209] (...) It was narrated from 'Iyâḍ bin Ḥimâr that the Messenger of Allâh ﷺ delivered a *Khutbah* one day... and he quoted the *Hadîth* (as no. 7207).

رَحِيمٌ رَقِيقُ الْقَلْبِ لِكُلِّ ذِي قُرْبَىٰ وَمُسْلِمٍ، وَعَفِيفٌ وَمُتَعَفِّفٌ ذُو عِيَالٍ - قَالَ -: وَأَهْلُ النَّارِ خَمْسَةٌ: الضَّعِيفُ الَّذِي لَا زَبْرَ لَهُ، الَّذِينَ هُمْ فِيكُمْ تَبَعًا لَا يَتْبَعُونَ أَهْلًا وَلَا مَالًا، وَالْخَائِنُ الَّذِي لَا يَخْفَىٰ لَهُ طَمَعٌ- وَإِنْ دَقَّ - إِلَّا خَانَهُ، وَرَجُلٌ لَا يُصْبِحُ وَلَا يُمْسِي إِلَّا وَ هُوَ يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ». وَذَكَرَ الْبُخْلَ أَوِ الْكَذِبَ «وَالشِّنْظِيرُ: الْفَحَّاشُ» وَلَمْ يَذْكُرْ أَبُو غَسَّانَ فِي حَدِيثِهِ: «وَأَنْفِقْ فَسَيُنْفَقَ عَلَيْكَ».

[٧٢٠٨] (...) **وحَدَّثَنَاه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَٰذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ فِي حَدِيثِهِ: «كُلُّ مَالٍ نَحَلْتُهُ عَبْدًا، حَلَالٌ».

[٧٢٠٩] (...) **حَدَّثَنِي** عَبْدُ الرَّحْمَٰنِ ابْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ: حَدَّثَنَا قَتَادَةُ عَنْ مُطَرِّفٍ، عَنْ عِيَاضِ بْنِ حِمَارٍ؛ أَنَّ رَسُولَ اللهِ ﷺ خَطَبَ ذَاتَ يَوْمٍ. وَسَاقَ الْحَدِيثَ، وَقَالَ فِي آخِرِهِ: قَالَ

يَحْيَىٰ: قَالَ شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ مُطَرِّفًا فِي هَٰذَا الْحَدِيثِ.

[7210] 64 - (...) It was narrated that 'Iyâḍ bin Ḥimâr, the brother of Banû Mujâshi' said: "The Messenger of Allâh ﷺ stood up among us one day and delivered a speech, and said: 'Allâh has commanded me...'" and he quoted a *Ḥadîth* like that of Hishâm from Qatâdah (no. 7207), and added: "Allâh revealed to me that you should be humble (towards one another) so that no one should boast to another, and no one should wrong another." And he said in his *Ḥadîth*: "...they are those who follow you among you, who do not have any care for family and wealth."

I said: "Does that really happen, O Abû 'Abdullâh?" He said: "Yes, by Allâh. I saw them during the *Jâhiliyyah*, when a man would graze the sheep of a tribe in order to have his way with their slave girl."

[٧٢١٠] **٦٤**-(...) **وحَدَّثَني** أَبُو عَمَّارٍ حُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ ابْنُ مُوسَىٰ عَنِ الْحُسَيْنِ، عَنْ مَطَرٍ: حَدَّثَنِي قَتَادَةُ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ عِيَاضِ بْنِ حِمَارٍ أَخِي بَنِي مُجَاشِعٍ قَالَ: قَامَ فِينَا رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ خَطِيبًا فَقَالَ: «إِنَّ اللهَ أَمَرَنِي» وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ هِشَامٍ عَنْ قَتَادَةَ - وَزَادَ فِيهِ: «وَإِنَّ اللهَ أَوْحَىٰ إِلَيَّ أَنْ تَوَاضَعُوا حَتَّىٰ لَا يَفْخَرَ أَحَدٌ عَلَىٰ أَحَدٍ، وَلَا يَبْغِي أَحَدٌ عَلَىٰ أَحَدٍ». وَقَالَ فِي حَدِيثِهِ: «وَهُمْ فِيكُمْ تَبَعًا لَا يَبْغُونَ أَهْلًا وَلَا مَالًا».

فَقُلْتُ: فَيَكُونُ ذَٰلِكَ؟ يَا أَبَا عَبْدِ اللهِ! قَالَ: نَعَمْ، وَاللهِ! لَقَدْ أَدْرَكْتُهُمْ فِي الْجَاهِلِيَّةِ، وَإِنَّ الرَّجُلَ لَيَرْعَىٰ عَلَى الْحَيِّ، مَا بِهِ إِلَّا وَلِيدَتُهُمْ يَطَؤُهَا.

Chapter 17. The Deceased Is Shown His Place In Paradise Or The Fire; And Confirmation Of The Torment In The Grave – We Seek Refuge With Allâh From That

(المعجم ١٧) - **(بَابُ عرض مقعد الميت من الجنة و النار عليه، وإثبات عذاب القبر، والتعوذ منه)** (التحفة ١٨)

[7211] 65 - (2866) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said:

[٧٢١١] **٦٥**-(٢٨٦٦) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ

"When one of you dies, he is shown his place morning and evening. If he is one of the people of Paradise, then (he is shown his place) among the people of Paradise. If he is one of the people of the Fire, then (he is shown his place) among the people of the Fire. And it is said: 'This is your place, until Allâh resurrects you to it on the Day of Resurrection.'"

نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ يُقَالُ: هَٰذَا مَقْعَدُكَ حَتَّىٰ يَبْعَثَكَ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[7212] 66 - (...) It was narrated that Ibn 'Umar said: "The Prophet ﷺ said: 'When a man dies, he is shown his place morning and evening. If he is one of the people of Paradise, then (he is shown his place) in Paradise, and if he is one of the people of the Fire, then (he is shown his place) in the Fire. Then it is said: This is your place to which you will be resurrected on the Day of Resurrection.'"

[٧٢١٢] ٦٦-(...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا مَاتَ الرَّجُلُ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَالْجَنَّةُ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ، فَالنَّارُ» قَالَ: «ثُمَّ يُقَالُ: هَٰذَا مَقْعَدُكَ الَّذِي تُبْعَثُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[7213] 67 - (2867) Abû Sa'eed said: I did not hear it from the Messenger of Allâh ﷺ but Zaid bin Thâbit narrated it to me. He said: While the Prophet ﷺ was in a garden belonging to Banû An-Najjâr, on a mule of his, and we were with him, the mule was startled and nearly threw him off. There were six, or five, or four graves there – He said:[1] This is how Al-Jurairî said it – and he (ﷺ) said:

[٧٢١٣] ٦٧-(٢٨٦٧) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ - قَالَ يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ - قَالَ: وَأَخْبَرَنَا سَعِيدٌ الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: قَالَ أَبُو سَعِيدٍ: وَلَمْ أَشْهَدْهُ مِنَ النَّبِيِّ ﷺ، وَلَٰكِنْ حَدَّثَنِيهِ زَيْدُ بْنُ

[1] That is Ibn 'Ulayyah, from whom multiple routes have been narrated by the author for it. And Al-Jurairî is Sa'eed bin Iyâs.

"Who knows the occupants of these graves?" A man said: "I do." He said: "When did these people die?" He said: "They died as idolaters." He said: "This *Ummah* will be tested in their graves. Were it not that you would not bury one another, I would pray to Allâh to make you hear the torment of the grave that I can hear." Then he turned to face us and said: "Seek refuge with Allâh from the torment of the Fire." We said: "We seek refuge with Allâh from the torment of the Fire." He said: "Seek refuge with Allâh from the torment of the grave." We said: "We seek refuge with Allâh from the torment of the grave." He said: "Seek refuge with Allâh from the *Fitan* (tribulations), both visible and invisible." We said: "We seek refuge with Allâh from *Fitan* (tribulations), both visible and invisible." He said: "Seek refuge with Allâh from the *Fitnah* of *Ad-Dajjâl*." We said: "We seek refuge with Allâh from the *Fitnah* of *Ad-Dajjâl*."

ثَابِتٍ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ فِي حَائِطٍ لِبَنِي النَّجَّارِ، عَلَىٰ بَغْلَةٍ لَهُ، وَنَحْنُ مَعَهُ، إِذْ حَادَتْ بِهِ فَكَادَتْ تُلْقِيهِ، وَإِذَا أَقْبُرٌ سِتَّةٌ أَوْ خَمْسَةٌ أَوْ أَرْبَعَةٌ - قَالَ: كَذَا كَانَ يَقُولُ الْجُرَيْرِيُّ - فَقَالَ: «مَنْ يَعْرِفُ أَصْحَابَ هَٰذِهِ الْأَقْبُرِ؟» فَقَالَ رَجُلٌ: أَنَا. قَالَ: «فَمَتَىٰ مَاتَ هٰؤُلَاءِ؟» قَالَ: مَاتُوا فِي الْإِشْرَاكِ. فَقَالَ: «إِنَّ هٰذِهِ الْأُمَّةَ تُبْتَلَىٰ فِي قُبُورِهَا، فَلَوْلَا أَنْ لَا تَدَافَنُوا، لَدَعَوْتُ اللهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ»، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «تَعَوَّذُوا بِاللهِ مِنْ عَذَابِ النَّارِ» فَقَالُوا: نَعُوذُ بِاللهِ مِنْ عَذَابِ النَّارِ فَقَالَ: «تَعَوَّذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ» فَقَالُوا: نَعُوذُ بِاللهِ مِنْ عَذَابِ الْقَبْرِ. قَالَ: «تَعَوَّذُوا بِاللهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ» قَالُوا: نَعُوذُ بِاللهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. قَالَ: «تَعَوَّذُوا بِاللهِ مِنْ فِتْنَةِ الدَّجَّالِ» قَالُوا: نَعُوذُ بِاللهِ مِنْ فِتْنَةِ الدَّجَّالِ.

[7214] 68 - (2868) It was narrated from Anas that the Prophet ﷺ said: "Were it not that you would not bury one another, I would have prayed to Allâh to let you hear the torment of the grave."

[٧٢١٤] ٦٨-(٢٨٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَوْلَا أَنْ لَا تَدَافَنُوا لَدَعَوْتُ اللهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ».

[7215] 69 - (2869) It was narrated that Abû Ayyûb said: "The Messenger of Allâh ﷺ set out after the sun had set, and he heard a sound. He said: 'Jews who are being tormented in their graves.'"

[٧٢١٥] **٦٩**-(٢٨٦٩) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عُبَيْدُاللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ عَوْنِ ابْنِ أَبِي جُحَيْفَةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ - وَاللَّفْظُ لِزُهَيْرٍ -: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَوْنُ ابْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ، عَنِ الْبَرَاءِ، عَنْ أَبِي أَيُّوبَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا، فَقَالَ: «يَهُودُ تُعَذَّبُ فِي قُبُورِهَا».

[7216] 70 - (2870) Anas bin Mâlik said: "The Prophet of Allâh ﷺ said: 'When a person is placed in his grave and his companions turn to leave, he hears the sound of their footsteps. Then two angels come to him and sit him up, and say to him: 'What did you used to say about this man?' As for the believer, he says: 'I bear witness that he is the slave of Allâh, and His Messenger.' Then it is said to him: 'Look at your place in the Fire; Allâh has substituted it with a place in Paradise.'" The Prophet of Allâh ﷺ said: "He is shown them both."

[٧٢١٦] **٧٠**-(٢٨٧٠) **حَدَّثَنَا** عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ نَبِيُّ اللهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّىٰ عَنْهُ أَصْحَابُهُ، إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ». قَالَ: «يَأْتِيهِ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَٰذَا الرَّجُلِ؟». قَالَ: «فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللهِ وَرَسُولُهُ» قَالَ: «فَيُقَالُ لَهُ: انْظُرْ إِلَىٰ مَقْعَدِكَ مِنَ النَّارِ، قَدْ

أَبْدَلَكَ اللهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ» قَالَ نَبِيُّ اللهِ ﷺ: «فَيَرَاهُمَا جَمِيعًا».

قَالَ قَتَادَةُ: وَذُكِرَ لَنَا أَنَّهُ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا، وَيُمْلَأُ عَلَيْهِ خُضَرًا إِلَىٰ يَوْمِ يُبْعَثُونَ.

Qatâdah said: "It was said to us that his grave is expanded seventy cubits for him, and it is filled with greenery until the Day they will be resurrected."

[٧٢١٧] ٧١-(...) [و]حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمَيِّتَ إِذَا وُضِعَ فِي قَبْرِهِ، إِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ إِذَا انْصَرَفُوا».

[7217] 71 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'When the deceased is placed in his grave, he can hear the sound of their footsteps when they leave (after burying him).'"

[٧٢١٨] ٧٢-(...) حَدَّثَنِي عَمْرُو ابْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّىٰ عَنْهُ أَصْحَابُهُ» فَذَكَرَ بِمِثْلِ حَدِيثِ شَيْبَانَ عَنْ قَتَادَةَ.

[7218] 72 - (...) It was narrated from Anas bin Mâlik that the Prophet of Allâh ﷺ said: "When a person is placed in his grave, and his companions leave," and he mentioned a *Hadîth* like that of Shaibân from Qatâdah (no. 7216).

[٧٢١٩] ٧٣-(٢٨٧١) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارِ بْنِ عُثْمَانَ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ ابْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ ابْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: ﴿يُثَبِّتُ ٱللَّهُ

[7219] 73 - (2871) It was narrated from Al-Barâ' bin 'Âzib that the Prophet ﷺ said: "Allâh will keep firm those who believe, with the word that stands firm in this world."[1] This was revealed concerning the torment of the grave. It will be said to him (in the

[1] *Ibrâhîm* 14:27.

grave): 'Who is your Lord?' And he will say: 'My Lord is Allâh, and my Prophet is Muḥammad ﷺ.' That is what Allâh, Glorified and Exalted is He says: "Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.''"

ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ﴾ [إبراهيم: ٢٧] قَالَ: «نَزَلَتْ فِي عَذَابِ الْقَبْرِ، يُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللهُ وَنَبِيِّي مُحَمَّدٌ ﷺ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾».

[7220] 74 - (...) It was narrated from Al-Barâ' bin 'Âzib: "Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter."[1] "This was revealed concerning the torment of the grave."

[٧٢٢٠] **٧٤-(. . .) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَأَبُو بَكْرِ بْنُ نَافِعٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ يَعْنُونَ ابْنَ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ خَيْثَمَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾، قَالَ: نَزَلَتْ فِي عَذَابِ الْقَبْرِ.

[7221] 75 - (2872) It was narrated that Abû Hurairah said: "When the soul of the believer departs, it is received by two angels who take it up."

Ḥammâd said: "And he mentioned its good fragrance and he mentioned musk."

He said: "The people of heaven say: 'A good soul that has come from the earth. May Allâh bless you and the body in which you used to reside.' Then it is taken to its Lord, Glorified and Exalted is He, then He says: 'Take it to the Utmost Boundary.'"

[٧٢٢١] **٧٥-(٢٨٧٢) حَدَّثَنِي** عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا بُدَيْلٌ عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «إِذَا خَرَجَتْ رُوحُ الْمُؤْمِنِ تَلَقَّاهَا مَلَكَانِ يُصْعِدَانِهَا».

قَالَ حَمَّادٌ: فَذَكَرَ مِنْ طِيبِ رِيحِهَا، وَذَكَرَ الْمِسْكَ.

قَالَ: «وَيَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ طَيِّبَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ، صَلَّى اللهُ عَلَيْكِ وَعَلَىٰ جَسَدٍ كُنْتِ تَعْمُرِينَهُ، فَيُنْطَلَقُ بِهِ إِلَىٰ

[1] *Ibrâhîm* 14:27.

He said: "When the soul of the disbeliever departs" – Ḥammâd said: "and he mentioned its foul stench, and he mentioned curses" – "the people of heaven say: 'An evil soul that has come from the earth.' It is said: 'Take it to the Utmost Boundary.'"

Abû Hurairah said: "The Messenger of Allâh ﷺ held a thin cloth that he had with him over his nose, like this."

رَبِّهِ [عَزَّ وَجَلَّ] ثُمَّ يَقُولُ: انْطَلِقُوا بِهِ إِلَىٰ آخِرِ الْأَجَلِ».

قَالَ: «وَإِنَّ الْكَافِرَ إِذَا خَرَجَتْ رُوحُهُ - قَالَ حَمَّادٌ: وَذَكَرَ مِنْ نَتْنِهَا، وَذَكَرَ لَعْنًا - وَيَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ خَبِيثَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ، قَالَ: فَيُقَالُ: انْطَلِقُوا بِهِ إِلَىٰ آخِرِ الْأَجَلِ».

قَالَ أَبُو هُرَيْرَةَ: فَرَدَّ رَسُولُ اللهِ ﷺ رَيْطَةً، كَانَتْ عَلَيْهِ، عَلَىٰ أَنْفِهِ، هٰكَذَا.

[7222] 76 - (2873) It was narrated that Anas bin Mâlik said: "We were with 'Umar between Makkah and Al-Madînah, and we looked for the crescent of the new moon. I was a man with keen eyesight, and I saw it, but no one else said that he had seen it. I said to 'Umar: 'Don't you see it?' But he did not see it. 'Umar said: 'I will see it when I am lying on my bed.'

"Then he started to tell us about the people of Badr. And he said: 'The Messenger of Allâh ﷺ showed us, one day before, where the people of Badr (the *Mushrikûn*) would fall. He said: "This is the place where so-and-so will fall tomorrow, if Allâh wills."' 'Umar said: 'By the One in Whose Hand is my soul, they did not miss the places that the Messenger of Allâh ﷺ had pointed out. They were put in a well on top of one another, then

[٧٢٢٢] ٧٦-(٢٨٧٣) حَدَّثَنِي إِسْحٰقُ ابْنُ عُمَرَ بْنِ سَلِيطٍ الْهُذَلِيُّ: حَدَّثَنَا سُلَيْمَانُ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ قَالَ: قَالَ أَنَسٌ: كُنْتُ مَعَ عُمَرَ؛ وحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا سُلَيْمَانُ [بْنُ الْمُغِيرَةِ]: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا مَعَ عُمَرَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَتَرَاءَيْنَا الْهِلَالَ، وَكُنْتُ رَجُلًا حَدِيدَ الْبَصَرِ، فَرَأَيْتُهُ، وَلَيْسَ أَحَدٌ يَزْعُمُ أَنَّهُ رَآهُ غَيْرِي قَالَ: فَجَعَلْتُ أَقُولُ لِعُمَرَ: أَمَا تَرَاهُ؟ فَجَعَلَ لَا يَرَاهُ، قَالَ: يَقُولُ عُمَرُ: سَأَرَاهُ وَأَنَا مُسْتَلْقٍ عَلَىٰ فِرَاشِي، ثُمَّ أَنْشَأَ يُحَدِّثُنَا عَنْ أَهْلِ بَدْرٍ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يُرِينَا مَصَارِعَ أَهْلِ بَدْرٍ بِالْأَمْسِ يَقُولُ: «هٰذَا مَصْرَعُ فُلَانٍ غَدًا، إِنْ شَاءَ اللهُ». قَالَ: فَقَالَ

the Messenger of Allâh ﷺ went to them and said: "O so-and-so son of so-and-so, and O so-and-so son of so-and-so, have you found what Allâh and His Messenger promised to be true? For I have found what my Lord promised me to be true.'"

"Umar said: 'O Messenger of Allâh, how can you speak to bodies in which there are no souls?' He said: 'You do not hear what I am saying more clearly than they do, but they cannot give me any reply.'"

عُمَرُ: فَوَالَّذِي بَعَثَهُ بِالْحَقِّ! مَا أَخْطَأُوا الْحُدُودَ الَّتِي حَدَّ رَسُولُ اللهِ ﷺ قَالَ: فَجُعِلُوا فِي بِئْرٍ بَعْضُهُمْ عَلَىٰ بَعْضٍ، فَانْطَلَقَ رَسُولُ اللهِ ﷺ حَتَّى انْتَهَىٰ إِلَيْهِمْ فَقَالَ: «يَا فُلَانُ بْنَ فُلَانٍ! وَيَا فُلَانُ بْنَ فُلَانٍ! هَلْ وَجَدْتُمْ مَا وَعَدَكُمُ اللهُ وَرَسُولُهُ حَقًّا؟ فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِي اللهُ حَقًّا».

قَالَ عُمَرُ: يَا رَسُولَ اللهِ! كَيْفَ تُكَلِّمُ أَجْسَادًا لَا أَرْوَاحَ فِيهَا؟ قَالَ: «مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ أَنْ يَرُدُّوا عَلَيَّ شَيْئًا».

[7223] 77 - (2874) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ left the slain of Badr (the *Mushrikûn*) for three days, then he came to them and stood over them and called out to them: "O Abû Jahl bin Hishâm! O Umayyah bin Khalaf! O 'Utbah bin Rabî'ah! O Shaibah bin Rabî'ah! Have you not found what your Lord promised you to be true? For I have found what my Lord promised me to be true." 'Umar heard what the Prophet ﷺ said, and he said: "O Messenger of Allâh, how can they hear and respond when they have started to decay?" He (ﷺ) said: "By the One in Whose Hand is my soul, you cannot hear what I am saying any better than

[٧٢٢٣] ٧٧-(٢٨٧٤) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ تَرَكَ قَتْلَىٰ بَدْرٍ ثَلَاثًا، ثُمَّ أَتَاهُمْ فَقَامَ عَلَيْهِمْ فَنَادَاهُمْ فَقَالَ: «يَا أَبَا جَهْلِ بْنَ هِشَامٍ! يَا أُمَيَّةَ بْنَ خَلَفٍ! يَا عُتْبَةَ بْنَ رَبِيعَةَ! يَا شَيْبَةَ بْنَ رَبِيعَةَ! أَلَيْسَ قَدْ وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًّا؟ فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا» فَسَمِعَ عُمَرُ قَوْلَ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! كَيْفَ يَسْمَعُوا وَأَنَّىٰ يُجِيبُوا وَقَدْ جَيَّفُوا؟ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، وَلٰكِنَّهُمْ لَا يَقْدِرُونَ أَنْ

they can, but they are not able to respond." Then he ordered that they be dragged and thrown into the well of Badr.

يُجِيبُوا». ثُمَّ أَمَرَ بِهِمْ فَسُحِبُوا، فَأُلْقُوا فِي قَلِيبِ بَدْرٍ.

[7224] 78 - (2875) It was narrated that Abû Ṭalḥah said: "On the Day of Badr, when the Prophet of Allâh ﷺ prevailed against them (the *Mushrikûn*), he ordered that twenty-odd men" – in the *Ḥadîth* of Rawḥ it says: "Twenty-four men" – "of the bravest of the disbelievers be thrown into one of the wells of Badr..." and he quoted a *Ḥadîth* like that of Thâbit from Anas (no. 7223).

[٧٢٢٤] ٧٨-(٢٨٧٥) حَدَّثَنِي يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ، عَنْ أَبِي طَلْحَةَ؛ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ قَالَ: ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أَبِي طَلْحَةَ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، وَظَهَرَ عَلَيْهِمْ نَبِيُّ اللهِ ﷺ أَمَرَ بِبِضْعَةٍ وَعِشْرِينَ رَجُلًا - وَفِي حَدِيثِ رَوْحٍ، بِأَرْبَعَةٍ وَعِشْرِينَ رَجُلًا - مِنْ صَنَادِيدِ قُرَيْشٍ، فَأُلْقُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ ثَابِتٍ عَنْ أَنَسٍ.

Chapter 18. The Surety Of Reckoning

(المعجم ١٨) - (بَابُ إِثْبَاتِ الْحِسَابِ)

(التحفة ١٩)

[7225] 79 - (2876) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Whoever is brought to account on the Day of Resurrection will be punished.' I said: 'Didn't Allâh say: "He surely, will receive an easy reckoning"?[1] He said: 'That is not the actual reckoning; rather that is

[٧٢٢٥] ٧٩-(٢٨٧٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ- قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ - عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حُوسِبَ، يَوْمَ الْقِيَامَةِ، عُذِّبَ» فَقُلْتُ: أَلَيْسَ

[1] *Al-Inshiqâq* 84:8.

the presentation of deeds. Whoever is examined thoroughly at the Reckoning will be punished.'"

قَدْ قَالَ اللهُ تَعَالَىٰ: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: ٨] فَقَالَ: «لَيْسَ ذَاكِ الْحِسَابُ، إِنَّمَا ذَاكِ الْعَرْضُ، مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عُذِّبَ».

[7226] (...) Ayyûb narrated a similar report with this chain of narrators.

[٧٢٢٦] (...) **وَحَدَّثَنِي** أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[7227] 80 - (...) It was narrated from 'Âishah that the Prophet ﷺ said: "No one is brought to account but he will be doomed." I said: "O Messenger of Allâh, didn't Allâh say "...an easy reckoning."?[1] He said: "That is the presentation of deeds. Whoever is examined thoroughly at the Reckoning will be doomed."

[٧٢٢٧] ٨٠-(...) **وَحَدَّثَنِي** عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرِ بْنِ الْحَكَمِ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ: حَدَّثَنَا أَبُو يُونُسَ الْقُشَيْرِيُّ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ أَحَدٌ يُحَاسَبُ إِلَّا هَلَكَ» قُلْتُ: يَا رَسُولَ اللهِ! أَلَيْسَ اللهُ يَقُولُ: ﴿حِسَابًا يَسِيرًا﴾؟ قَالَ: «ذَاكِ الْعَرْضُ، وَلَٰكِنْ مَنْ نُوقِشَ الْمُحَاسَبَةَ هَلَكَ».

[7228] (...) It was narrated from 'Âishah that the Prophet ﷺ said: "Whoever is examined thoroughly at the Reckoning will be doomed." Then he (the sub narrator) mentioned a *Hadîth* like that of Abû Yûnus (no. 7227).

[٧٢٢٨] (...) **وَحَدَّثَنِي** عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نُوقِشَ الْحِسَابَ هَلَكَ» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ أَبِي يُونُسَ.

[1] *Al-Inshiqâq* 84:8.

Chapter 19. The Command To Think Positively Of Allâh At The Time Of Death

(المعجم ١٩) - (بَابُ الأمر بحسن الظن بالله تعالى، عند الموت)

(التحفة ٢٠)

[7229] 81 - (2877) It was narrated that Jâbir said: "I heard the Messenger of Allâh ﷺ say, three days before he died: 'None of you should die except thinking positively of Allâh.'"

[٧٢٢٩] **٨١**-(٢٨٧٧) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، قَبْلَ وَفَاتِهِ بِثَلَاثٍ، يَقُولُ: «لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ بِاللهِ الظَّنَّ».

[7230] (...) A similar report (as *Ḥadîth* no. 7229) was narrated from Al-A'mash with this chain of narrators.

[٧٢٣٠] (...) **وحَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَأَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[7231] 82 - (...) It was narrated that Jâbir bin 'Abdullâh Al-Anṣârî said: "I heard the Messenger of Allâh ﷺ say, three days before he died: 'None of you should die except thinking positively of Allâh, (Glorified and Exalted is He).'"

[٧٢٣١] **٨٢**-(...) **وَحَدَّثَنَا** أَبُو دَاوُدَ سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا أَبُو النُّعْمَانِ عَارِمٌ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ قَبْلَ مَوْتِهِ بِثَلَاثَةِ أَيَّامٍ، يَقُولُ: «لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللهِ [عَزَّ وَجَلَّ]».

[7232] 83 -(2878) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'Every slave

[٧٢٣٢] **٨٣**-(٢٨٧٨) **وحَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا:

(of Allâh) will be raised in the state in which he died.'"

حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُبْعَثُ كُلُّ عَبْدٍ عَلَىٰ مَا مَاتَ عَلَيْهِ».

[7233] (...) A similar report (as *Hadîth* no. 7232) was narrated from Al-A'mash with this chain of narrators, and he said: The Prophet ﷺ said, but he did not say: "I heard."

[٧٢٣٣] (...) **حَدَّثَنِي** أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: عَنِ النَّبِيِّ ﷺ، وَلَمْ يَقُلْ: سَمِعْتُ.

[7234] 84 - (2879) 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'When Allâh wants to punish a people, the punishment befalls everyone who is among them, then they will be raised according to their deeds.'"

[٧٢٣٤] ٨٤-(٢٨٧٩) **حَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا أَرَادَ اللهُ بِقَوْمٍ عَذَابًا، أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَىٰ أَعْمَالِهِمْ».

52. The Book Of Tribulations And The Portents Of The Hour

٨ - (المعجم ٥٢)- كتاب الفتن وأشراط الساعة (التحفة ٤٠)

Chapter 1. The Approach Of Tribulations And The Opening Of The Barrier Of Ya'jûj And Ma'jûj

(المعجم ١) - (بَابُ اقتراب الفتن، وفتح ردم يأجوج ومأجوج) (التحفة ١)

[7235] 1 - (2880) It was narrated from Zainab bint Jahsh that the Prophet ﷺ awoke from sleep, saying: "None has the right to be worshipped but Allâh, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj." And Sufyân gestured to indicate the size of the hole.

I said: "O Messenger of Allâh, will we be destroyed even though there are righteous people among us?" He said: "Yes, if evil prevails."

[٧٢٣٥] ١-(٢٨٨٠) حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ؛ أَنَّ النَّبِيَّ ﷺ اسْتَيْقَظَ مِنْ نَوْمِهِ وَهُوَ يَقُولُ: «لَا إِلَهَ إِلَّا اللهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هٰذِهِ» وَعَقَدَ سُفْيَانُ بِيَدِهِ عَشَرَةً.

قُلْتُ: يَا رَسُولَ اللهِ! أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الْخَبَثُ».

[7236] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 7235).

[٧٢٣٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ - وَزَادُوا فِي الإِسْنَادِ عَنْ سُفْيَانَ فَقَالُوا: عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ.

[7237] 2 - (...) It was narrated that Zainab bint Jahsh, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ went out one day in a panic, red in the face, saying: 'None has the right to be worshipped but Allâh, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj,' and he made a circle with his thumb and forefinger."

She said; "I said: 'O Messenger of Allâh! Will we be destroyed even though there are righteous people among us?' He said: 'Yes, if evil prevails.'"

[٧٢٣٧] ٢-(...) **حَدَّثَنِي** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ؛ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا؛ أَنَّ زَيْنَبَ بِنْتَ جَحْشٍ، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: خَرَجَ رَسُولُ اللهِ ﷺ يَوْمًا فَزِعًا، مُحْمَرًّا وَجْهُهُ، يَقُولُ: «لَا إِلَٰهَ إِلَّا اللهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هٰذِهِ» وَحَلَّقَ بِإِصْبَعِهِ الْإِبْهَامِ، وَالَّتِي تَلِيهَا.

قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: نَعَمْ، إِذَا كَثُرَ الْخَبَثُ».

[7238] (...) A *Hadîth* like that of Yûnus from Az-Zuhrî (no. 7237) was narrated from Ibn Shihâb with this chain of narrators.

[٧٢٣٨] (...) **وحَدَّثَنِي** عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ؛ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كِلَاهُمَا عَنِ ابْنِ شِهَابٍ بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ وَفِي إِسْنَادِهِ.

[7239] 3 - (2881) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj."

[٧٢٣٩] ٣-(٢٨٨١) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ

النَّبِيِّ ﷺ قَالَ: «فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هٰذِهِ» وَعَقَدَ وُهَيْبٌ بِيَدِهِ تِسْعِينَ.

Chapter 2. The Earth Swallowing Up The Army That Aims To Attack *Al-Bait* (The Ka'bah)

(المعجم ٢) - (بَابُ الخسف بالجيش الذي يؤم البيت) (التحفة ٢)

[7240] 4 - (2882) It was narrated that 'Ubaidullâh bin Al-Qibṭiyyah said: Al-Ḥârith bin Abî Rabî'ah, 'Abdullâh bin Ṣafwân and I entered upon Umm Salamah, the Mother of the Believers, and they asked her about the army which will be swallowed up by the earth. That was during the days of Ibn Az-Zubair. She said: The Messenger of Allâh ﷺ said: "Someone will seek refuge in the House (Ka'bah) and an army will be sent after him, then when they are on a plain they will be swallowed up by the earth." I said: "O Messenger of Allâh, what about one who was forced (to join that army)?" He said: "He will be swallowed up with them, but on the Day of Resurrection he will be raised according to his intention."

Abû Ja'far said: "It is the plain of Al-Madînah."

[٧٢٤٠] ٤-(٢٨٨٢) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عُبَيْدِ اللهِ بْنِ الْقِبْطِيَّةِ قَالَ: دَخَلَ الْحَارِثُ بْنُ أَبِي رَبِيعَةَ وَعَبْدُ اللهِ بْنُ صَفْوَانَ، وَأَنَا مَعَهُمَا، عَلَىٰ أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ، فَسَأَلَاهَا عَنِ الْجَيْشِ الَّذِي يُخْسَفُ بِهِ، وَكَانَ ذَلِكَ فِي أَيَّامِ ابْنِ الزُّبَيْرِ، فَقَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَعُوذُ عَائِذٌ بِالْبَيْتِ فَيُبْعَثُ إِلَيْهِ بَعْثٌ، فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ خُسِفَ بِهِمْ» فَقُلْتُ: يَا رَسُولَ اللهِ! فَكَيْفَ بِمَنْ كَانَ كَارِهًا؟ قَالَ: «يُخْسَفُ بِهِ مَعَهُمْ، وَلَكِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَىٰ نِيَّتِهِ».

وَقَالَ أَبُو جَعْفَرٍ: هِيَ بَيْدَاءُ الْمَدِينَةِ.

[7241] 5 - (...) 'Abdul-'Azîz bin Rufai' narrated it with this chain of narrators (a *Ḥadîth* similar to no. 7240), and in his *Ḥadîth* he

[٧٢٤١] ٥-(...) **حَدَّثَنَاه** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ رُفَيْعٍ بِهَٰذَا الْإِسْنَادِ، وَفِي حَدِيثِهِ

said: "I met Abû Ja'far and said: 'Did she say: 'A plain in some land?' Abû Ja'far said: 'No, by Allâh, it is the plain of Al-Madînah.'"

قَالَ: فَلَقِيتُ أَبَا جَعْفَرٍ فَقُلْتُ: إِنَّهَا إِنَّمَا قَالَتْ: بِبَيْدَاءَ مِنَ الْأَرْضِ، فَقَالَ أَبُو جَعْفَرٍ: كَلَّا، وَاللهِ! إِنَّهَا لَبَيْدَاءُ الْمَدِينَةِ.

[7242] 6 - (2883) It was narrated that Umayyah bin Ṣafwân heard his grandfather 'Abdullâh bin Ṣafwân say: Ḥafṣah told me that she heard the Messenger of Allâh ﷺ say: "An army will seek to attack this House, then when they are in a plain, the middle of them will be swallowed up by the earth, and the front (of the army) will call out to the back, then they will be swallowed up, and there will be no one left but one fugitive who will tell their story."

A man said: "I bear witness that you are not telling a lie about Ḥafṣah, and I bear witness that Ḥafṣah did not tell a lie about the Prophet ﷺ."

[٧٢٤٢] ٦-(٢٨٨٣) حَدَّثَنَا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعَمْرٍو - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أُمَيَّةَ بْنِ صَفْوَانَ؛ سَمِعَ جَدَّهُ عَبْدَ اللهِ بْنَ صَفْوَانَ يَقُولُ: أَخْبَرَتْنِي حَفْصَةُ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «لَيَؤُمَّنَّ هٰذَا الْبَيْتَ جَيْشٌ يَغْزُونَهُ، حَتَّىٰ إِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ، يُخْسَفُ بِأَوْسَطِهِمْ، وَيُنَادِي أَوَّلُهُمْ آخِرَهُمْ، ثُمَّ يُخْسَفُ بِهِمْ، فَلَا يَبْقَىٰ إِلَّا الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ».

فَقَالَ رَجُلٌ: أَشْهَدُ عَلَيْكَ أَنَّكَ لَمْ تَكْذِبْ عَلَىٰ حَفْصَةَ، وَأَشْهَدُ عَلَىٰ حَفْصَةَ أَنَّهَا لَمْ تَكْذِبْ عَلَىٰ النَّبِيِّ ﷺ.

[7243] 7 - (...) 'Abdullâh bin Ṣafwân narrated from the Mother of the Believers that the Messenger of Allâh ﷺ said: "Some people will seek refuge in this House, i.e., the Ka'bah, who do not have the strength, numbers or weapons (to protect themselves), and an army will be sent after them, then when they are in a plain, they will be swallowed up by the earth."

Yûsuf said: "At that time the people of Ash-Shâm were marching

[٧٢٤٣] ٧-(...) وحَدَّثَني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا الْوَلِيدُ بْنُ صَالِحٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو: أَخْبَرَنَا زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ عَبْدِ الْمَلِكِ الْعَامِرِيِّ، عَنْ يُوسُفَ بْنِ مَاهَكَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ صَفْوَانَ عَنْ أُمِّ الْمُؤْمِنِينَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «سَيَعُوذُ بِهٰذَا الْبَيْتِ - يَعْنِي الْكَعْبَةَ - قَوْمٌ لَيْسَتْ لَهُمْ مَنَعَةٌ وَلَا عَدَدٌ وَلَا عُدَّةٌ،

towards Makkah. 'Abdullâh bin Ṣafwân said: "By Allâh, it is not this army."

يُبْعَثُ إِلَيْهِمْ جَيْشٌ، حَتَّىٰ إِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ خُسِفَ بِهِمْ».

قَالَ يُوسُفُ: وَأَهْلُ الشَّأْمِ يَوْمَئِذٍ يَسِيرُونَ إِلَىٰ مَكَّةَ، فَقَالَ عَبْدُ اللهِ بْنُ صَفْوَانَ: أَمَ وَاللهِ! مَا هُوَ بِهَٰذَا الْجَيْشِ.

قَالَ زَيْدٌ: وَحَدَّثَنِي عَبْدُ الْمَلِكِ الْعَامِرِيُّ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ سَابِطٍ، عَنِ الْحَارِثِ بْنِ أَبِي رَبِيعَةَ، عَنْ أُمِّ الْمُؤْمِنِينَ، بِمِثْلِ حَدِيثِ يُوسُفَ بْنِ ماهَكَ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِيهِ الْجَيْشَ الَّذِي ذَكَرَهُ عَبْدُ اللهِ بْنُ صَفْوَانَ.

[7244] 8 - (2884) It was narrated from 'Abdullâh bin Az-Zubair that 'Âishah said: "The Messenger of Allâh ﷺ was startled in his sleep, and we said: 'O Messenger of Allâh, you did something in your sleep that you did not do before.' He said: 'Strange it is, that some people of my *Ummah* will attack the House to kill a man of the Quraish who has sought refuge in the House. Then when they are in the plain, they will be swallowed up by the earth.' We said: 'O Messenger of Allâh, there may be all sorts of people on the road.' He said: 'Yes, among them will be those who are there by choice, those who were forced to join and travelers. They will all be destroyed as one, but they will be

[٧٢٤٤] ٨-(٢٨٨٤) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ الْحُدَّانِيُّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ قَالَتْ: عَبِثَ رَسُولُ اللهِ ﷺ فِي مَنَامِهِ فَقُلْنَا: يَا رَسُولَ اللهِ! صَنَعْتَ شَيْئًا فِي مَنَامِكَ لَمْ تَكُنْ تَفْعَلُهُ فَقَالَ: «الْعَجَبُ إِنَّ نَاسًا مِنْ أُمَّتِي يَؤُمُّونَ الْبَيْتَ بِرَجُلٍ مِنْ قُرَيْشٍ، قَدْ لَجَأَ بِالْبَيْتِ، حَتَّىٰ إِذَا كَانُوا بِالْبَيْدَاءِ خُسِفَ بِهِمْ». فَقُلْنَا: يَا رَسُولَ اللهِ! إِنَّ الطَّرِيقَ قَدْ يَجْمَعُ النَّاسَ. قَالَ: «نَعَمْ، فِيهِمُ الْمُسْتَبْصِرُ؛ وَالْمَجْبُورُ، وَابْنُ السَّبِيلِ، يَهْلِكُونَ مَهْلَكًا وَاحِدًا،

raised in different states; Allâh will raise them according to their intentions.'"

وَيَصْدُرُونَ مَصَادِرَ شَتَّىٰ، يَبْعَثُهُمُ اللهُ عَلَىٰ نِيَّاتِهِمْ».

Chapter 3. Onset Of Tribulations Like Rainfall

(المعجم ٣) - (بَابُ نزول الفتن كمواقع القطر) (التحفة٣)

[7245] 9 - (2885) It was narrated from Usâmah that the Prophet ﷺ looked out over one of the battlements of Al-Madînah and said: "Do you see what I see? I see the places of tribulation among your houses like the places where rain falls."

[٧٢٤٥] ٩-(٢٨٨٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ؛ أَنَّ النَّبِيَّ ﷺ أَشْرَفَ عَلَىٰ أُطُمٍ مِنْ آطَامِ الْمَدِينَةِ، ثُمَّ قَالَ: «هَلْ تَرَوْنَ مَا أَرَىٰ؟ إِنِّي لَأَرَىٰ مَوَاقِعَ الْفِتَنِ خِلَالَ بُيُوتِكُمْ، كَمَوَاقِعِ الْقَطْرِ».

[7246] (...) A similar report (as *Hadîth* no. 7245) was narrated from Az-Zuhrî with this chain of narrators.

[٧٢٤٦] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[7247] 10 - (2886) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There will be tribulations during that one who is sitting is better than one who is standing, and one who is standing is better than one who is walking, and one who is walking is better than one who is running. He who sees them will be drawn to them, and whoever find a refuge from

[٧٢٤٧] ١٠-(٢٨٨٦) حَدَّثَنِي عَمْرٌو النَّاقِدُ وَالْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ:

them, let him seek protection therein.'"

قَالَ رَسُولُ اللهِ ﷺ: «سَتَكُونُ فِتَنٌ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ، وَمَنْ وَجَدَ فِيهَا مَلْجَأً فَلْيَعُذْ بِهِ».

[7248] 11 - (...) A *Hadîth* like that of Abû Hurairah (no. 7247) was narrated from Nawfal bin Mu'âwiyah, but Abû Bakr (one of the narrators) added (the words): "Among the *Salât* (prayers) there is one *Salât* (prayer), whoever misses it, it is as if he was deprived of his family and his wealth."

[٧٢٤٨] **١١-(...) حَدَّثَنَا** عَمْرٌو النَّاقِدُ وَالْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَٰنِ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ مُطِيعِ بْنِ الْأَسْوَدِ، عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ هَٰذَا، إِلَّا أَنَّ أَبَا بَكْرٍ يَزِيدُ: «مِنَ الصَّلَاةِ صَلَاةٌ، مَنْ فَاتَتْهُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

[7249] 12 - (...) It was narrated that Abû Hurairah said: "The Prophet ﷺ said: 'There will be tribulation during that the one who sleeps will be better than the one who is awake, and the one who is awake will be better than the one who is standing, and the one who is standing will be better than the one who is running. Whoever finds a place of refuge, let him seek refuge therein.'"

[٧٢٤٩] **١٢-(...) حَدَّثَنِي** إِسْحَٰقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «تَكُونُ فِتْنَةٌ النَّائِمُ فِيهَا خَيْرٌ مِنَ الْيَقْظَانِ، وَالْيَقْظَانُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ السَّاعِي، فَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَاذًا فَلْيَسْتَعِذْ».

[7250] 13 - (2887) 'Uthmân Ash-Shah-hâm said: Farqad As-Sabakhî and I went to Muslim bin

[٧٢٥٠] **١٣-(٢٨٨٧) حَدَّثَنِي** أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا

Abî Bakrah when he was in his land, and entered upon him. We said: 'Did you hear your father narrate any *Ḥadîth* about tribulations?' He said: Yes, I heard Abû Bakrah narrate that the Messenger of Allâh ﷺ said: "Verily there will be tribulations, then there will be tribulations during that one who is sitting will be better than one who is walking, and one who is walking is better than one who is running. During those tribulations, whoever has camels, let him stay with his camels, whoever has sheep, let him stay with his sheep, and whoever has land, let him stay on his land." A man said: "O Messenger of Allâh, what do you think if he does not have camels, or sheep, or land?" He said: "Let him go to his sword and make it blunt with a stone, then let him try to find a way of escape if he can. O Allâh, have I conveyed (the message)? O Allâh, have I conveyed (the message)? O Allâh, have I conveyed (the message)?" A man said: "O Messenger of Allâh, what if I am forced to join one of the two ranks, or one of the two groups, and a man strikes me with his sword, or an arrow comes and kills me?" He said: "He will bear the burden of his sin and your sin, and he will be one of the people of the Fire."

حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عُثْمَانُ الشَّحَّامُ قَالَ: انْطَلَقْتُ أَنَا وَفَرْقَدٌ السَّبَخِيُّ إِلَىٰ مُسْلِمِ بْنِ أَبِي بَكْرَةَ، وَهُوَ فِي أَرْضِهِ، فَدَخَلْنَا عَلَيْهِ فَقُلْنَا: هَلْ سَمِعْتَ أَبَاكَ يُحَدِّثُ فِي الْفِتَنِ حَدِيثًا؟ قَالَ: قَالَ: نَعَمْ، سَمِعْتُ أَبَا بَكْرَةَ يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّهَا سَتَكُونُ فِتَنٌ، أَلَا! ثُمَّ تَكُونُ فِتَنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْمَاشِي [فِيهَا]، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي إِلَيْهَا، أَلَا! فَإِذَا نَزَلَتْ أَوْ وَقَعَتْ، فَمَنْ كَانَ لَهُ إِبِلٌ فَلْيَلْحَقْ بِإِبِلِهِ، وَمَنْ كَانَتْ لَهُ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهِ، وَمَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَلْحَقْ بِأَرْضِهِ». قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَرَأَيْتَ مَنْ لَمْ تَكُنْ لَهُ إِبِلٌ وَلَا غَنَمٌ وَلَا أَرْضٌ؟ قَالَ: «يَعْمِدُ إِلَىٰ سَيْفِهِ فَيَدُقُّ عَلَىٰ حَدِّهِ بِحَجَرٍ، ثُمَّ لِيَنْجُ إِنِ اسْتَطَاعَ النَّجَاءَ، اللَّهُمَّ! هَلْ بَلَّغْتُ؟ اللَّهُمَّ! هَلْ بَلَّغْتُ؟ اللَّهُمَّ! هَلْ بَلَّغْتُ؟» قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ أُكْرِهْتُ حَتَّىٰ يُنْطَلَقَ بِي إِلَىٰ أَحَدِ الصَّفَّيْنِ، أَوْ إِحْدَىٰ الْفِئَتَيْنِ، فَضَرَبَنِي رَجُلٌ بِسَيْفِهِ، أَوْ يَجِيءُ سَهْمٌ فَيَقْتُلُنِي؟ قَالَ: «يَبُوءُ بِإِثْمِهِ وَإِثْمِكَ، وَيَكُونُ مِنْ أَصْحَابِ النَّارِ».

[7251] (...) The *Ḥadîth* of Ibn Abî 'Adiyy, which is like the *Ḥadîth* of Ḥammâd up to the end, was narrated from 'Uthmân Ash-Shaḥ-ḥâm (no. 7250) with this chain of narrators. The *Ḥadîth* of Wakî' ends with the words: "Then let him try to find a way of escape if he can," and he did not mention what comes after that.

Chapter 4. If Two Muslims Confront One Another With Their Swords

[7252] 14 - (2888) It was narrated that Al-Aḥnaf bin Qais said: "I went out looking for this man, and I was met by Abû Bakrah who said: 'Where are you going, O Aḥnaf?' I said: 'I want to support the cousin of the Messenger of Allâh ﷺ,' meaning 'Alî. He said to me: 'O Aḥnaf, go back, for I heard the Messenger of Allâh ﷺ say: "When two Muslims confront one another with their swords, the slayer and the slain will both be in the Fire." I said: – or it was said: – "O Messenger of Allâh, (we understand about) the slayer, but what about the slain?" He said: "He wanted to kill his companion."

[٧٢٥١] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ عُثْمَانَ الشَّحَّامِ بِهَٰذَا الْإِسْنَادِ، بِحَدِيثِ ابْنِ أَبِي عَدِيٍّ نَحْوَ حَدِيثِ حَمَّادٍ إِلَىٰ آخِرِهِ وَانْتَهَىٰ حَدِيثُ وَكِيعٍ عِنْدَ قَوْلِهِ: «إِنِ اسْتَطَاعَ النَّجَاءَ». وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

(المعجم ٤) - (بَابٌ: إذا تواجه المسلمان بسيفيهما) (التحفة ٤)

[٧٢٥٢] ١٤-(٢٨٨٨) وَحَدَّثَنِي أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ وَيُونُسَ، عَنِ الْحَسَنِ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ قَالَ: خَرَجْتُ وَأَنَا أُرِيدُ هَٰذَا الرَّجُلَ، فَلَقِيَنِي أَبُو بَكْرَةَ فَقَالَ: أَيْنَ تُرِيدُ؟ يَا أَحْنَفُ! قَالَ: قُلْتُ: أُرِيدُ نَصْرَ ابْنِ عَمِّ رَسُولِ اللهِ ﷺ يَعْنِي عَلِيًّا، قَالَ: فَقَالَ لِي: يَا أَحْنَفُ! ارْجِعْ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قَالَ: فَقُلْتُ - أَوْ قِيلَ -: يَا رَسُولَ اللهِ! هَٰذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ قَدْ أَرَادَ قَتْلَ صَاحِبِهِ».

[7253] 15 - (...) It was narrated that Abû Bakrah said: "The Messenger of Allâh ﷺ said: 'When two Muslims face one another with their swords, the slayer and the slain will both be in the Fire.'"

[٧٢٥٣] ١٥-(. . .) وحَدَّثَنَاه أَحْمَدُ ابْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ وَيُونُسَ وَالْمُعَلَّى بْنِ زِيَادٍ عَنِ الْحَسَنِ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

[7254] (...) A *Ḥadîth* like that of Abû Kâmil from Ḥammâd (no. 7252) was narrated from Ayyûb with this chain of narrators.

[٧٢٥٤] (. . .) وحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ مِنْ كِتَابِهِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي كَامِلٍ عَنْ حَمَّادٍ، إِلَىٰ آخِرِهِ.

[7255] 16 - (...) It was narrated from Abû Bakrah that the Prophet ﷺ said: "When two Muslims, one of them bears arms against his brother, they are both on the brink of Hell, and if one of them kills the other, they will both enter it."

[٧٢٥٥] ١٦-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا الْمُسْلِمَانِ، حَمَلَ أَحَدُهُمَا عَلَىٰ أَخِيهِ السِّلَاحَ، فَهُمَا عَلَىٰ جُرُفِ جَهَنَّمَ، فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ، دَخَلَاهَا جَمِيعًا».

[7256] 17 - (157) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. And he mentioned a number of *Aḥadîth*,

[٧٢٥٦] ١٧-(١٥٧) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا:

including the following: The Messenger of Allâh ﷺ said: "The Hour will not begin until two large groups (of Muslims) confront one another, and engage in a great and bloody battle, although the claim of both is the same.'"

وَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ، تَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، وَدَعْوَاهُمَا وَاحِدَةٌ». [راجع: ٣٩٦]

[7257] 18 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until there is a great deal of *Harj*." They said: "What is *Harj*, O Messenger of Allâh?" He said: "Killing, killing."

[٧٢٥٧] **١٨-(...) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ يَكْثُرَ الْهَرْجُ» قَالُوا: وَمَا الْهَرْجُ؟ يَا رَسُولَ اللهِ! قَالَ: «الْقَتْلُ، الْقَتْلُ».

Chapter 5. (Parts of) This *Ummah* Will Destroy One Another

(المعجم ٥) - (**بَابُ هلاك هذه الأمة بعضهم ببعض**) (التحفة ٥)

[7258] 19 - (2889) It was narrated that Thawbân said: The Messenger of Allâh ﷺ said: "Allâh drew the ends of the earth together for me to see, and I saw its eastern and western lands, and I saw that the dominion of my *Ummah* will reach as far as that which was drawn together for me to see. And I have been given two treasures, the red and the white. I asked my Lord not to let my *Ummah* be destroyed by a widespread famine, and not to let them be dominated by an enemy, that is not of them, that would destroy them utterly. My Lord said: 'O Muhammad, when I decree something it cannot be altered. I

[٧٢٥٨] **١٩-(٢٨٨٩) حَدَّثَنَا** أَبُو الرَّبِيعِ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ - وَاللَّفْظُ لِقُتَيْبَةَ - حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ زَوَىٰ لِيَ الْأَرْضَ، فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا، وَأُعْطِيتُ الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ، وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسَنَةٍ عَامَّةٍ، وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا- مِنْ سِوَىٰ أَنْفُسِهِمْ - فَيَسْتَبِيحَ بَيْضَتَهُمْ،

have granted you that your *Ummah* will not be destroyed by a widespread famine, and it will not be dominated by an enemy, that is not of them, that would destroy them utterly, even if all people from all regions were to come together (to destroy them). But some of them will destroy others and some will take others captive.'"

وَإِنَّ رَبِّي قَالَ: يَا مُحَمَّدُ! إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يُرَدُّ، وَإِنِّي أَعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أُهْلِكَهُمْ بِسَنَةٍ عَامَّةٍ، وَلَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَىٰ أَنْفُسِهِمْ، يَسْتَبِيحُ بَيْضَتَهُمْ وَلَوِ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا - أَوْ قَالَ: مَنْ بَيْنَ أَقْطَارِهَا - حَتَّىٰ يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا، وَيَسْبِي بَعْضُهُمْ بَعْضًا».

[7259] (...) It was narrated from Thawbân that the Prophet of Allâh ﷺ said: "Allâh, Exalted is He, drew the ends of the earth together for me to see, and I saw its eastern and western lands. And I have been given two treasures, the red and the white" – then he mentioned a *Hadîth* like that of Ayyûb from Abû Qilâbah (no. 7258).

[٧٢٥٩] (...) **وحَدَّثَني** زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ- قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «إِنَّ اللهَ [تَعَالَىٰ] زَوَىٰ لِيَ الْأَرْضَ، حَتَّىٰ رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَأَعْطَانِي الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ أَيُّوبَ عَنْ أَبِي قِلَابَةَ.

[7260] 20 - (2890) It was narrated from Thawbân that the Prophet of Allâh ﷺ came from Al-'Âliyah one day, and when he came to the *Masjid* of Banû Mu'âwiyah, he entered and prayed two *Rak'ah*, and we prayed with him. He supplicated to his Lord

[٧٢٦٠] **٢٠-(٢٨٩٠) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ؛ أَنَّ

for a long time, then he turned to us and said: "I asked my Lord for three things, and He has given me two and withheld one. I asked my Lord not to let my *Ummah* be destroyed by famine, and He granted me that. I asked Him not to let my *Ummah* be destroyed by drowning, and He granted me that. And I asked him not to let their enmity among themselves be very great, and He withheld that from me."

رَسُولَ اللهِ ﷺ أَقْبَلَ ذَاتَ يَوْمٍ مِنَ الْعَالِيَةِ، حَتَّى إِذَا مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ، دَخَلَ فَرَكَعَ فِيهِ رَكْعَتَيْنِ، وَصَلَّيْنَا مَعَهُ، وَدَعَا رَبَّهُ طَوِيلًا، ثُمَّ انْصَرَفَ إِلَيْنَا، فَقَالَ ﷺ: «سَأَلْتُ رَبِّي ثَلَاثًا، فَأَعْطَانِي اثْنَتَيْنِ وَمَنَعَنِي وَاحِدَةً، سَأَلْتُ رَبِّي أَنْ لَا يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْغَرَقِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعَنِيهَا».

[7261] 21 - (...) 'Âmir bin Sa'd narrated from his father that he came with the Messenger of Allâh ﷺ, among a group of his Companions, and he came to the *Masjid* of Banû Mu'âwiyah... a *Hadîth* like that of Ibn Numair (no. 7260).

[٧٢٦١] **٢١**-(. . .) **وحَدَّثَناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الْأَنْصَارِيُّ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ؛ أَنَّهُ أَقْبَلَ مَعَ رَسُولِ اللهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ، فَمَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ، بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

Chapter 6. The Prophet's Foretelling Of What Will Happen Until The Hour Begins

(المعجم ٦) - (بَابُ إخبار النبيّ ﷺ فيما يكون إلى قيام الساعة) (التحفة ٦)

[7262] 22 - (2891) Hudhaifah bin Al-Yamân said: "By Allâh, I am the most knowledgeable of people about every tribulation that will happen between now and the Hour. That is not because the Messenger of Allâh ﷺ told me something in secret that he did not tell to anyone

[٧٢٦٢] **٢٢**-(٢٨٩١) **حَدَّثَنِي** حَرْمَلَةُ ابْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ كَانَ يَقُولُ: قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ: وَاللهِ! إِنِّي لَأَعْلَمُ النَّاسِ بِكُلِّ فِتْنَةٍ هِيَ كَائِنَةٌ، فِيمَا بَيْنِي وَبَيْنَ السَّاعَةِ، وَمَا بِي

else, rather the Messenger of Allâh ﷺ spoke about the tribulations, when he addressed a gathering in which I was present. The Messenger of Allâh ﷺ said, when he was listing the tribulations: 'Among them are three which will hardly spare anything, and among them are tribulations like the summer winds, and among them are minor and major tribulations.'"

Hudhaifah said: "All of those people have gone (passed away) except me."

إِلَّا أَنْ يَكُونَ رَسُولُ اللهِ ﷺ أَسَرَّ إِلَيَّ فِي ذَلِكَ شَيْئًا، لَمْ يُحَدِّثْهُ غَيْرِي، وَلَكِنْ رَسُولُ اللهِ ﷺ قَالَ وَهُوَ يُحَدِّثُ مَجْلِسًا أَنَا فِيهِ، عَنِ الْفِتَنِ، فَقَالَ رَسُولُ اللهِ ﷺ، وَهُوَ يَعُدُّ الْفِتَنَ: «مِنْهُنَّ ثَلَاثٌ لَا يَكَدْنَ يَذَرْنَ شَيْئًا، وَمِنْهُنَّ فِتَنٌ كَرِيَاحِ الصَّيْفِ، مِنْهَا صِغَارٌ وَمِنْهَا كِبَارٌ».

قَالَ حُذَيْفَةُ: فَذَهَبَ أُولَئِكَ الرَّهْطُ كُلُّهُمْ غَيْرِي.

[7263] 23 - (...) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ stood before us, and he did not omit anything that will happen before the Hour begins, but he spoke of it. Those who memorized it, memorized it, and those who forgot it, forgot it. These companions of mine know it, and if they have forgotten anything, they will recognize it if they see it, just as a man recognizes the face of a man who has been away, then when he sees him he recognizes him."

[٧٢٦٣] ٢٣-(...) [و]حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - قَالَ عُثْمَانُ: حَدَّثَنَا وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: قَامَ فِينَا رَسُولُ اللهِ ﷺ مَقَامًا، مَا تَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ، إِلَّا حَدَّثَ بِهِ، حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ، قَدْ عَلِمَهُ أَصْحَابِي هَؤُلَاءِ، وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ قَدْ نَسِيتُهُ فَأَرَاهُ فَأَذْكُرُهُ، كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إِذَا غَابَ عَنْهُ، ثُمَّ إِذَا رَآهُ عَرَفَهُ.

[7264] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 7263), up to the words: "...and those who forgot it, forgot it," and he did not mention what came after that.

[٧٢٦٤] (...) وحَدَّثَناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: وَنَسِيَهُ مَنْ نَسِيَهُ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[7265] 24 - (...) It was narrated from 'Abdullâh bin Yazîd, that Hudhaifah said: "The Messenger of Allâh ﷺ told me about what will happen until the Hour begins, and there is nothing of that which I did not ask him about, except that I did not ask him what would drive the people of Al-Madînah out of Al-Madînah."

[٧٢٦٥] ٢٤-(...) [و]حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ حُذَيْفَةَ؛ أَنَّهُ قَالَ: أَخْبَرَنِي رَسُولُ اللهِ ﷺ بِمَا هُوَ كَائِنٌ إِلَىٰ أَنْ تَقُومَ السَّاعَةُ، فَمَا مِنْهُ شَيْءٌ إِلَّا قَدْ سَأَلْتُهُ، إِلَّا أَنِّي لَمْ أَسْأَلْهُ: مَا يُخْرِجُ أَهْلَ الْمَدِينَةِ مِنَ الْمَدِينَةِ؟.

[7266] (...) Shu'bah narrated a similar report (as *Hadîth* no. 7266) with this chain of narrators.

[٧٢٦٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنَا شُعْبَةُ، بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[7267] 25 -(2892) Abû Zaid, (meaning, 'Amr bin Akhtab) said: "The Messenger of Allâh ﷺ led us in *Fajr* prayers, then he ascended the *Minbar* and addressed us until the time for *Zuhr* came. Then he came down and offered prayers. Then he ascended the *Minbar*, and addressed us until the time for *'Asr* came. Then he came down and offered the (*'Asr*) prayers. Then he ascended the *Minbar* and addressed us until the sun set. He told us about what had happened, and what would happen, and the ones who have the best knowledge of that are the ones who memorized the most of it."

[٧٢٦٧] ٢٥-(٢٨٩٢) حَدَّثَنِي يَعْقُوبُ ابْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ، جَمِيعًا عَنْ أَبِي عَاصِمٍ- قَالَ حَجَّاجٌ: حَدَّثَنَا أَبُو عَاصِمٍ -: أَخْبَرَنَا عَزْرَةُ بْنُ ثَابِتٍ: أَخْبَرَنَا عِلْبَاءُ بْنُ أَحْمَرَ: حَدَّثَنِي أَبُو زَيْدٍ [يَعْنِي عَمْرَو بْنَ أَخْطَبَ] قَالَ: صَلَّىٰ بِنَا رَسُولُ اللهِ ﷺ الْفَجْرَ، وَصَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّىٰ حَضَرَتِ الظُّهْرُ، فَنَزَلَ فَصَلَّىٰ، ثُمَّ صَعِدَ الْمِنْبَرَ، فَخَطَبَنَا حَتَّىٰ حَضَرَتِ الْعَصْرُ، ثُمَّ نَزَلَ فَصَلَّىٰ، ثُمَّ صَعِدَ الْمِنْبَرَ، فَخَطَبَنَا حَتَّىٰ غَرَبَتِ الشَّمْسُ، فَأَخْبَرَنَا بِمَا كَانَ وَبِمَا هُوَ كَائِنٌ، فَأَعْلَمُنَا أَحْفَظُنَا.

Chapter 7. The Tribulation That Will Come Like Waves Of The Ocean

[7268] 26 - (144) It was narrated from Shaqîq that Ḥudhaifah said: 'We were with 'Umar and he said: Who amongst you remembers the *Ḥadîth* of the Messenger of Allâh ﷺ about tribulation as he said it? I said: I do. He said: You are bold. What did he say? I said: I heard the Messenger of Allâh ﷺ say: "A man's *Fitnah*[1] (trial) because of his family, his wealth, his own self, his child and his neighbor, (these *Fitan*) may be expiated by *Aṣ-Siyâm* (fasting), *Aṣ-Ṣalât* (prayer), *Aṣ-Sadaqah* (charity) and enjoining what is good and forbidding what is evil." 'Umar said: This is not what I meant. Rather I meant that which will come like waves of the ocean. I said: What have you to do with that, O Commander of the Believers? For between you and that there is a door and that is closed. He said: Will the door be broken or opened? I said: No, it will be broken. He said: Then it will never be closed again.

We said to Ḥudhaifah: "Did 'Umar know who the door was?" He said: "Yes, just as he knew that before the morrow comes the night. I told him a *Ḥadîth* in which there was nothing fabricated."

(المعجم ٧) - (بَابٌ: فِي الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ) (التحفة ٧)

[٧٢٦٨] ٢٦-(١٤٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ ابْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ -: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللهِ ﷺ فِي الْفِتْنَةِ كَمَا قَالَ:؟ قَالَ: فَقُلْتُ: أَنَا، قَالَ: إِنَّكَ لَجَرِيءٌ، وَكَيْفَ قَالَ:؟ فَقُلْتُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَنَفْسِهِ وَوَلَدِهِ وَجَارِهِ، يُكَفِّرُهَا الصِّيَامُ وَالصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ». فَقَالَ عُمَرُ: لَيْسَ هَٰذَا أُرِيدُ، إِنَّمَا أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ، قَالَ: فَقُلْتُ: مَا لَكَ وَلَهَا؟ يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا قَالَ: أَفَيُكْسَرُ الْبَابُ أَمْ يُفْتَحُ؟ قَالَ: قُلْتُ: لَا. بَلْ يُكْسَرُ. قَالَ: ذَٰلِكَ أَحْرَىٰ أَنْ لَا يُغْلَقَ أَبَدًا.

قَالَ: فَقُلْنَا لِحُذَيْفَةَ: هَلْ كَانَ عُمَرُ

[1] A man may be distracted from and fall short in his duties towards Allâh because of his family, wealth, etc.

We did not dare to ask Hudhaifah who the door was. We said to Masrûq: "Ask him." So he asked him, and he said: "(It was) 'Umar."

[7269] 27 - (...) A *Hadîth* like that of Abû Mu'âwiyah (no. 7268) was narrated from Al-A'mash with this chain of narrators. In the *Hadîth* of 'Eîsâ from Al-A'mash, from Shaqîq, it says: "He said: 'I heard Hudhaifah say...'"

[7270] (...) It was narrated that Hudhaifah said: "Umar said: 'Who will tell us about tribulation?'" And he narrated a similar *Hadîth* (as no. 7268).

[7271] 28 - (2893) It was narrated that Muhammad said: "Jundab said: 'On the Day of Al-Ja'rah I came and saw a man sitting there. I said: "There will certainly

يَعْلَمُ مَنِ الْبَابُ؟ قَالَ: نَعَمْ، كَمَا يَعْلَمُ أَنَّ دُونَ غَدٍ اللَّيْلَةَ، إِنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالْأَغَالِيطِ.

قَالَ: فَهِبْنَا أَنْ نَسْأَلَ حُذَيْفَةَ: مَنِ الْبَابُ؟ فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ، فَسَأَلَهُ. فَقَالَ: عُمَرُ. [راجع: ٣٦٩]

[٧٢٦٩] ٢٧-(...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا يَحْيَى بْنُ عِيسَىٰ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ وَفِي حَدِيثِ عِيسَىٰ عَنِ الْأَعْمَشِ عن شَقِيقٍ قَالَ: سَمِعْتُ حُذَيْفَةَ يَقُولُ.

[٧٢٧٠] (...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ؛ وَالأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ عُمَرُ: مَنْ يُحَدِّثُنَا عَنِ الْفِتْنَةِ؟ وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ.

[٧٢٧١] ٢٨-(٢٨٩٣) [و]حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ

be bloodshed here today." That man said: "No, by Allâh." I said: "Yes, by Allâh." He said: "No, by Allâh." I said: "Yes, by Allâh." He said: "No, by Allâh. There is a *Hadîth* of the Messenger of Allâh ﷺ that he told to me." I said: "What a bad companion you have been to me today. You heard me disagreeing with you when it was a *Hadîth* that you heard from the Messenger of Allâh ﷺ, but you did not stop me." Then I said: "What is this anger?" And I turned to him to ask him, and the man was Hudhaifah.'"

عَنْ مُحَمَّدٍ قَالَ: قَالَ جُنْدُبٌ: جِئْتُ يَوْمَ الْجَرْعَةِ، فَإِذَا رَجُلٌ جَالِسٌ، فَقُلْتُ: لَتُهْرَاقَنَّ الْيَوْمَ هَٰهُنَا دِمَاءٌ، فَقَالَ ذَاكَ الرَّجُلُ: كَلَّا، وَاللهِ! قُلْتُ: بَلَىٰ، وَاللهِ! قَالَ: كَلَّا، وَاللهِ! قُلْتُ: بَلَىٰ، وَاللهِ! قَالَ: كَلَّا، وَاللهِ! إِنَّهُ لَحَدِيثُ رَسُولِ اللهِ ﷺ حَدَّثَنِيهِ، قُلْتُ: بِئْسَ الْجَلِيسُ لِي أَنْتَ مُنْذُ الْيَوْمِ، تَسْمَعُنِي أُخَالِفُكَ وَقَدْ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ فَلَا تَنْهَانِي؟ ثُمَّ قُلْتُ: مَا هَٰذَا الْغَضَبُ؟ فَأَقْبَلْتُ عَلَيْهِ وَأَسْأَلُهُ، فَإِذَا الرَّجُلُ حُذَيْفَةُ.

Chapter 8. The Hour Will Not Begin Until The Euphrates Uncovers A Mountain Of Gold

(المعجم ٨) - (بَابٌ: لا تقوم الساعة حتى يحسر الفرات عن جبل من ذهب) (التحفة ٨)

[7272] 29 - (2894) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the Euphrates uncovers a mountain of gold, and the people fight for it. Out of every hundred, ninety-nine will be killed, and each man among them will say: 'Perhaps I will be the one who will be saved.'"

[٧٢٧٢] ٢٩-(٢٨٩٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ، يَقْتَتِلُ النَّاسُ عَلَيْهِ، فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ، وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ: لَعَلِّي أَكُونُ أَنَا الَّذِي أَنْجُو».

[7273] (...) A similar report (as *Hadîth* no. 7272) was narrated from Suhail with this chain of

[٧٢٧٣] (...) وحَدَّثَني أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا

narrators, and he added: "My father said: 'If you see it, do not go near it.'"

رَوْحٌ عَنْ سُهَيْلٍ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ، وَزَادَ: فَقَالَ أَبِي: إِنْ رَأَيْتَهُ فَلَا تَقْرَبَنَّهُ.

[7274] 30 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Soon the Euphrates will uncover a treasure of gold, but whoever is there should not take any of it.'"

[٧٢٧٤] ٣٠-(...) حَدَّثَنَا أَبُو مَسْعُودٍ سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ عَنْ عُبَيْدِ اللهِ، عَنْ خُبَيْبِ ابْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا».

[7275] 31 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Soon the Euphrates will uncover a mountain of gold, but whoever is there should not take any of it.'"

[٧٢٧٥] ٣١-(...) حَدَّثَنَا سَهْلُ ابْنُ عُثْمَانَ: أَخْبَرَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ عُبَيْدِ اللهِ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ جَبَلٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا».

[7276] 32 - (2895) It was narrated that 'Abdullâh bin Al-Ḥârith bin Nawfal said: I was standing with Ubayy bin Ka'b and he said: The leaders will continue to differ with regard to seeking worldly gain. I said: Yes. He said: 'I heard the Messenger of Allâh ﷺ say: "Soon the Euphrates will uncover a mountain of gold, and when the people hear of it, they will hasten towards it, and those who are near it will say: 'If we let

[٧٢٧٦] ٣٢-(٢٨٩٥) حَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ - وَاللَّفْظُ لِأَبِي مَعْنٍ - قَالَا: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: أَخْبَرَنِي أَبِي عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ قَالَ: كُنْتُ وَاقِفًا مَعَ أُبَيِّ بْنِ كَعْبٍ، فَقَالَ: لَا يَزَالُ النَّاسُ

the people, they will take it all away.' So they will fight for it, and out of every hundred, ninety-nine will be killed.'"

Abû Kâmil said in his *Hadîth*: "Ubayy bin Ka'b and I stood in the shade of the battlement of Hassân."

مُخْتَلِفَةً أَعْنَاقُهُمْ فِي طَلَبِ الدُّنْيَا، قُلْتُ: أَجَلْ، قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ جَبَلٍ مِنْ ذَهَبٍ، فَإِذَا سَمِعَ بِهِ النَّاسُ سَارُوا إِلَيْهِ، فَيَقُولُ مَنْ عِنْدَهُ: لَئِنْ تَرَكْنَا النَّاسَ يَأْخُذُونَ مِنْهُ لَيُذْهَبَنَّ بِهِ كُلِّهِ، قَالَ: فَيَقْتَتِلُونَ عَلَيْهِ، فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ».

قَالَ أَبُو كَامِلٍ فِي حَدِيثِهِ: قَالَ: وَقَفْتُ أَنَا وَأُبَيُّ بْنُ كَعْبٍ فِي ظِلِّ أُجُمِ حَسَّانَ.

[7277] 33 - (2896) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Al-'Irâq will withhold its Dirham and its *Qafîz*,[1] Ash-Shâm will withhold its *Muday* and Dînâr, and Egypt will withhold its *Irdabb*[2] and Dînâr, and you will return to where you started, you will return to where you started, you will return to where you started.' The flesh and blood of Abû Hurairah bear witness to that."

[٧٢٧٧] **٣٣-(٢٨٩٦) حَدَّثَنَا** عُبَيْدُ ابْنُ يَعِيشَ وَإِسْحَٰقُ بْنُ إِبْرَٰهِيمَ - وَاللَّفْظُ لِعُبَيْدٍ - قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ بْنِ سُلَيْمَانَ مَوْلَىٰ خَالِدِ بْنِ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنَعَتِ الْعِرَاقُ دِرْهَمَهَا وَقَفِيزَهَا، وَمَنَعَتِ الشَّأْمُ مُدْيَهَا وَدِينَارَهَا، وَمَنَعَتْ مِصْرُ إِرْدَبَّهَا وَدِينَارَهَا، وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ، وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ، وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ». شَهِدَ عَلَىٰ ذَٰلِكَ لَحْمُ أَبِي هُرَيْرَةَ وَدَمُهُ.

[1] A measurement of grain.

[2] Each of these are measurements for grain and the like.

Chapter 9. The Conquest Of Constantinople, The Emergence Of *Ad-Dajjâl* And The Descent Of 'Eisâ bin Mariam

[7278] 34 - (2897) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the Byzantines camp at Al-A'mâq or Dâbiq,[1] and an army composed of the best people on earth at that time will go out from Al-Madînah to meet them. When they arrange themselves in ranks, the Byzantines will say: 'Do not stand between us and those who took prisoners from us; let us fight them.' The Muslims will say: 'No by Allâh, we will never let you reach our brothers.' Then they will fight them, and one-third will flee, whose repentance will never be accepted by Allâh; one-third will be killed, and they are the best of martyrs before Allâh; and one-third will prevail and will never succumb to any *Fitnah*, and they will conquer Constantinople. While they are dividing the spoils, having hung their swords on the olive trees, the *Shaitân* will shout out among them: Al-Masîḥ has taken your place among your families. So they will march, but that will be false news. When they reach Ash-Shâm, he will emerge, and while they are still preparing for battle,

(المعجم ٩) - (بَابٌ: في فتح قسطنطينية، وخروج الدجال، ونزول عيسى ابن مريم) (التحفة ٩)

[٧٢٧٨] ٣٤-(٢٨٩٧) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَنْزِلَ الرُّومُ بِالْأَعْمَاقِ، أَوْ بِدَابِقَ، فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ، مِنْ خِيَارِ أَهْلِ الْأَرْضِ يَوْمَئِذٍ، فَإِذَا تَصَافُّوا قَالَتِ الرُّومُ: خَلُّوا بَيْنَنَا وَبَيْنَ الَّذِينَ سَبَوْا مِنَّا نُقَاتِلْهُمْ، فَيَقُولُ الْمُسْلِمُونَ: لَا، وَاللهِ! لَا نُخَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا، فَيُقَاتِلُونَهُمْ، فَيَنْهَزِمُ ثُلُثٌ لَا يَتُوبُ اللهُ عَلَيْهِمْ أَبَدًا. وَيُقْتَلُ ثُلُثُهُمْ، أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللهِ. وَيَفْتَتِحُ الثُّلُثُ، لَا يُفْتَنُونَ أَبَدًا فَيَفْتَتِحُونَ قُسْطُنْطِينِيَّةَ، فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الْغَنَائِمَ، قَدْ عَلَّقُوا سُيُوفَهُمْ بِالزَّيْتُونِ، إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ: إِنَّ الْمَسِيحَ قَدْ خَلَفَكُمْ فِي أَهْلِيكُمْ، فَيَخْرُجُونَ، وَذَلِكَ بَاطِلٌ، فَإِذَا جَاءُوا الشَّأْمَ خَرَجَ، فَبَيْنَا هُمْ يُعِدُّونَ لِلْقِتَالِ، يُسَوُّونَ الصُّفُوفَ، إِذْ أُقِيمَتِ الصَّلَاةُ فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ ﷺ، فَأَمَّهُمْ،

[1] Al-A'mâq and Dâbiq - two places in modern Syria near Aleppo.

drawing up their ranks, the *Iqâmah* for prayer will be called, and 'Eîsâ bin Mariam ﷺ will descend, and will lead them. When the enemy of Allâh sees him, he will melt as salt melts in water. If he left him alone, he would still melt until he was destroyed, but Allâh will kill him by his hand, and he will show them his blood on his lance."

فَإِذَا رَآهُ عَدُوُّ اللهِ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، فَلَوْ تَرَكَهُ لَانْذَابَ حَتَّىٰ يَهْلِكَ، وَلٰكِنْ يَقْتُلُهُ اللهُ بِيَدِهِ، فَيُرِيهِمْ دَمَهُ فِي حَرْبَتِهِ».

Chapter 10. The Hour Will Begin When The Byzantines Are The Most Prevalent Of People

(المعجم ١٠) - (بَابٌ: تقوم الساعة والروم أكثر الناس) (التحفة ١٠)

[7279] 35 -(2898) Mûsâ bin 'Ulayy narrated that his father said: In the presence of 'Amr bin Al-'Âṣ, Al-Mustawrid Al-Qurashî said: I heard the Messenger of Allâh ﷺ say: "The Hour will begin when the Byzantines are the most prevalent of people." 'Amr said to him: Watch what you are saying. He said: I say that which I heard from the Messenger of Allâh ﷺ. He said: As you say that, indeed they have four qualities: They are the most patient of people at times of tribulation; they are the quickest to recover after a calamity; they are the quickest to regroup and attack after a defeat; and they are the best of them to the poor, orphans and weak. And a fifth good quality is that they are most resistant of the oppression of kings.

[٧٢٧٩] ٣٥-(٢٨٩٨) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي مُوسَى بْنُ عُلَيٍّ عَنْ أَبِيهِ قَالَ: قَالَ الْمُسْتَوْرِدُ الْقُرَشِيُّ عِنْدَ عَمْرِو بْنِ الْعَاصِ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ». فَقَالَ لَهُ عَمْرٌو: أَبْصِرْ مَا تَقُولُ، قَالَ: أَقُولُ مَا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ، قَالَ: لَئِنْ قُلْتَ ذَاكَ، إِنَّ فِيهِمْ لَخِصَالًا أَرْبَعًا: إِنَّهُمْ لَأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ، وَأَسْرَعُهُمْ إِفَاقَةً بَعْدَ مُصِيبَةٍ، وَأَوْشَكُهُمْ كَرَّةً بَعْدَ فَرَّةٍ، وَخَيْرُهُمْ لِمِسْكِينٍ وَيَتِيمٍ وَضَعِيفٍ، وَخَامِسَةٌ حَسَنَةٌ جَمِيلَةٌ: وَأَمْنَعُهُمْ مِنْ ظُلْمِ الْمُلُوكِ.

[7280] 36 - (...) Al-Mustawrid Al-Qurashî said: "I heard the Messenger of Allâh ﷺ say: 'The Hour will begin when the Byzantines are the

[٧٢٨٠] ٣٦-(...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى [التُّجِيبِيُّ]: حَدَّثَنَا عَبْدُ اللهِ بْنُ

most prevalent of people.' News of that reached 'Amr bin Al-'Âṣ, and he said: 'What are these *Aḥadîth* that it is said you narrate from the Messenger of Allâh ﷺ?'" Al-Mustawrid said to him: "I say that which I heard from the Messenger of Allâh ﷺ." 'Amr said: "As you say that, indeed they are the most patient of people at times of tribulation, and the quickest of people to recover from calamity, and the best of people to their poor and weak."

وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ؛ أَنَّ عَبْدَ الْكَرِيمِ بْنَ الْحَارِثِ حَدَّثَهُ؛ أَنَّ الْمُسْتَوْرِدَ الْقُرَشِيَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ» - قَالَ -: فَبَلَغَ ذَلِكَ عَمْرَو بْنَ الْعَاصِ فَقَالَ: مَا هَٰذِهِ الْأَحَادِيثُ الَّتِي تُذْكَرُ عَنْكَ أَنَّكَ تَقُولُهَا عَنْ رَسُولِ اللهِ ﷺ؟ فَقَالَ لَهُ الْمُسْتَوْرِدُ: قُلْتُ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ، [قَالَ]: فَقَالَ عَمْرٌو: لَئِنْ قُلْتَ ذَاكَ، إِنَّهُمْ لَأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ، وَأَجْبَرُ النَّاسِ عِنْدَ مُصِيبَةٍ، وَخَيْرُ النَّاسِ لِمَسَاكِينِهِمْ وَلِضُعَفَائِهِمْ.

Chapter 11. Fighting The Byzantines, And A Great Deal Of Killing When *Ad-Dajjâl* Emerges

(المعجم ١١) - (بَابُ إقبال الروم في كثرة القتل عند خروج الدجال)

(التحفة ١١)

[7281] 37 - (2899) It was narrated that Yusair bin Jâbir said: "A red wind blew in Al-Kûfah, and there came a man who had no concern except to say: 'O 'Abdullâh bin Mas'ûd, the Hour has come.' He sat up, as he had been reclining, and said: 'The Hour will not begin until shares of inheritance are not distributed, and there is no rejoicing over spoils of war.' Then he gestured with his hand like this, in the direction of Ash-Shâm, and said:

[٧٢٨١] ٣٧-(٢٨٩٩) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ، كِلَاهُمَا عَنِ ابْنِ عُلَيَّةَ- وَاللَّفْظُ لِابْنِ حُجْرٍ -: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ حُمَيْدِ ابْنِ هِلَالٍ، عَنْ أَبِي قَتَادَةَ الْعَدَوِيِّ، عَنْ يُسَيْرِ بْنِ جَابِرٍ قَالَ: هَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ، فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجِّيرَىٰ إِلَّا: يَا عَبْدَ اللهِ بْنَ مَسْعُودٍ! جَاءَتِ السَّاعَةُ، قَالَ: فَقَعَدَ وَكَانَ مُتَّكِئًا، فَقَالَ: إِنَّ السَّاعَةَ

'An enemy will gather against the people of Islam, and the people of Islam will gather against them.' I said: 'Do you mean the Byzantines?' He said: 'Yes.' He said: 'Then there will be a retreat. The Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until evening comes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out.

"Then on the fourth day, the rest of the Muslims will set out to join them, and Allâh will decree that the enemy be routed, and they will fight a battle the like of which has never been seen. If a bird were to fly over their flanks, it would not reach the end of them before falling down dead. Out of every group of one hundred relatives, you will find only one man left alive, so what joy can there be in spoils of war,

لَا تَقُومُ، حَتَّىٰ لَا يُقْسَمَ مِيرَاثٌ، وَلَا يُفْرَحَ بِغَنِيمَةٍ، ثُمَّ قَالَ بِيَدِهِ هٰكَذَا وَنَحَّاهَا نَحْوَ الشَّأْمِ فَقَالَ: عَدُوٌّ يَجْمَعُونَ لِأَهْلِ الْإِسْلَامِ وَيَجْمَعُ لَهُمْ أَهْلُ الْإِسْلَامِ، قُلْتُ: الرُّومَ تَعْنِي؟ قَالَ: نَعَمْ، قَالَ: وَيَكُونُ عِنْدَ ذَاكُمُ الْقِتَالِ رَدَّةٌ شَدِيدَةٌ، فَيَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ حَتَّىٰ يَحْجُزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُ هٰؤُلَاءِ وَهٰؤُلَاءِ، كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ، حَتَّىٰ يَحْجُزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُ هٰؤُلَاءِ وَهٰؤُلَاءِ، كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ حَتَّىٰ يُمْسُوا، فَيَفِيءُ هٰؤُلَاءِ وَهٰؤُلَاءِ، كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، فَإِذَا كَانَ يَوْمُ الرَّابِعِ، نَهَدَ إِلَيْهِمْ بَقِيَّةُ أَهْلِ الْإِسْلَامِ، فَيَجْعَلُ اللهُ الدَّائِرَةَ عَلَيْهِمْ، فَيَقْتَتِلُونَ مَقْتَلَةً - إِمَّا قَالَ: لَا يُرَىٰ مِثْلُهَا، وَإِمَّا قَالَ: لَمْ يُرَ مِثْلُهَا - حَتَّىٰ إِنَّ الطَّائِرَ لَيَمُرُّ بِجَنَبَاتِهِمْ، فَمَا يُخَلِّفُهُمْ حَتَّىٰ يَخِرَّ مَيْتًا، فَيَتَعَادُّ بَنُو الْأَبِ، كَانُوا مِائَةً، فَلَا يَجِدُونَهُ بَقِيَ مِنْهُمْ إِلَّا الرَّجُلُ الْوَاحِدُ، فَبِأَيِّ غَنِيمَةٍ يُفْرَحُ؟ أَوْ أَيُّ مِيرَاثٍ يُقَاسَمُ؟ فَبَيْنَاهُمْ كَذَٰلِكَ

and what inheritance can be distributed? While they are like that, they will hear of an even greater calamity. The cry will reach them that *Ad-Dajjâl* has taken their place among their offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts.'" The Messenger of Allâh ﷺ said: "I know their names, and the names of their fathers, and the colors of their horses. They will be the best horsemen on the face of the earth at that time, or, among the best horsemen on the face of the earth at that time."

إِذْ سَمِعُوا بِبَأْسٍ، هُوَ أَكْبَرُ مِنْ ذَلِكَ، فَجَاءَهُمُ الصَّرِيخُ إِنَّ الدَّجَّالَ قَدْ خَلَفَهُمْ فِي ذَرَارِيِّهِمْ، فَيَرْفِضُونَ مَا فِي أَيْدِيهِمْ، وَيُقْبِلُونَ، فَيَبْعَثُونَ عَشَرَ فَوَارِسَ طَلِيعَةً، قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَعْرِفُ أَسْمَاءَهُمْ، وَأَسْمَاءَ آبَائِهِمْ، وَأَلْوَانَ خُيُولِهِمْ، هُمْ خَيْرُ فَوَارِسَ عَلَىٰ ظَهْرِ الْأَرْضِ يَوْمَئِذٍ، أَوْ مِنْ خَيْرِ فَوَارِسَ عَلَىٰ ظَهْرِ الْأَرْضِ يَوْمَئِذٍ».

قَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنْ أُسَيْرِ بْنِ جَابِرٍ.

[7282] (...) It was narrated that Yusair bin Jâbir said: "I was in the house of Ibn Mas'ûd when a red wind blew..." and he quoted a similar *Hadîth*, but the *Hadîth* of Ibn 'Ulayyah (as no. 7281) is more complete.

[٧٢٨٢] (...) وحَدَّثني مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي قَتَادَةَ، عَنْ يُسَيْرِ بْنِ جَابِرٍ قَالَ: كُنْتُ عِنْدَ ابْنِ مَسْعُودٍ فَهَبَّتْ رِيحٌ حَمْرَاءُ، وَسَاقَ الْحَدِيثَ بِنَحْوِهِ، وَحَدِيثُ ابْنِ عُلَيَّةَ أَتَمُّ وَأَشْبَعُ.

[7283] (...) It was narrated that Yusair bin Jâbir said: "We were in the house of 'Abdullâh bin Mas'ûd, and the house was full. A red wind blew in Al-Kûfah..." and he mentioned a *Hadîth* like that of Ibn 'Ulayyah (no. 7281).

[٧٢٨٣] (...) وحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدٌ يَعْنِي ابْنَ هِلَالٍ، عَنْ أَبِي قَتَادَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ قَالَ: كُنَّا فِي بَيْتِ عَبْدِ اللهِ بْنِ مَسْعُودٍ، وَالْبَيْتُ مَلْآنُ، قَالَ: فَهَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ، [فَذَكَرَ] نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ.

Chapter 12. Conquests Of The Muslims Before The Appearance Of *Ad-Dajjâl*

(المعجم ١٢) - (بَابُ ما يكون من فتوحات المسلمين قبل الدجال)

(التحفة ١٢)

[7284] 37 - (2900) It was narrated from Jâbir bin Samurah, from Nâfi' bin 'Utbah, who said: "We were with the Messenger of Allâh ﷺ on a campaign, and some people came to the Messenger of Allâh ﷺ from the west, wearing clothes of wool, and they met him by a hillock. They were standing, and the Messenger of Allâh ﷺ was sitting. I said to myself: 'I shall go and stand between them and him, lest they assassinate him.' Then I said: 'Perhaps it is a private conversation between them.' So I went and stood between them and him, and I memorized four words from him, which I can count on my fingers. He (ﷺ) said: 'You will fight in the Arabian Peninsula, and Allâh will enable you to prevail over it, then (you will fight in) Persia, and Allâh will enable you to prevail over it, then you will fight in Byzantium and Allâh will enable you to prevail over it, then you will fight *Ad-Dajjâl*, and Allâh will enable you to prevail over him.'"

Nâfi' said: "O Jâbir, we did not think that the *Ad-Dajjâl* would appear until Byzantium was conquered."

[٧٢٨٤] ٣٨-(٢٩٠٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ ابْنِ عُتْبَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي غَزْوَةٍ قَالَ: فَأَتَى النَّبِيَّ ﷺ قَوْمٌ مِنْ قِبَلِ الْمَغْرِبِ، عَلَيْهِمْ ثِيَابُ الصُّوفِ، فَوَافَقُوهُ عِنْدَ أَكَمَةٍ، فَإِنَّهُمْ لَقِيَامٌ وَرَسُولُ اللهِ ﷺ قَاعِدٌ، قَالَ: قَالَتْ لِي نَفْسِي: ائْتِهِمْ فَقُمْ بَيْنَهُمْ وَبَيْنَهُ، لَا يَغْتَالُونَهُ، قَالَ: ثُمَّ قُلْتُ: لَعَلَّهُ نَجِيٌّ مَعَهُمْ، فَأَتَيْتُهُمْ فَقُمْتُ بَيْنَهُمْ وَبَيْنَهُ، قَالَ: فَحَفِظْتُ مِنْهُ أَرْبَعَ كَلِمَاتٍ، أَعُدُّهُنَّ فِي يَدِي، قَالَ: «تَغْزُونَ جَزِيرَةَ الْعَرَبِ، فَيَفْتَحُهَا اللهُ، ثُمَّ فَارِسَ، فَيَفْتَحُهَا اللهُ، ثُمَّ تَغْزُونَ الرُّومَ، فَيَفْتَحُهَا اللهُ، ثُمَّ تَغْزُونَ الدَّجَّالَ، فَيَفْتَحُهُ اللهُ».

قَالَ: فَقَالَ نَافِعٌ: يَا جَابِرُ! لَا نَرَىٰ الدَّجَّالَ يَخْرُجُ حَتَّىٰ يُفْتَحَ الرُّومُ.

Chapter 13. The Signs Which Will Appear Before The Hour

(المعجم ١٣) - (بَابٌ: فِي الْآيَاتِ الَّتِي تَكُونُ قَبْلَ السَّاعَةِ) (التحفة ١٣)

[7285] 39 - (2901) It was narrated that Hudhaifah bin Asîd Al-Ghifârî said: The Prophet ﷺ looked out over us when we were talking and said: "What are you talking about?" They said: "We are talking about the Hour." He said: "It will never come until you see ten signs." He mentioned the Smoke, the *Ad-Dajjâl*, the Beast, the rising of the sun from its place of setting, the descent of 'Eîsâ bin Mariam, Ya'jûj and Ma'jûj, and three landslides: one in the east, one in the west and one in the Arabian Peninsula. And the last of that will be a fire which will emerge from Yemen and drive the people to their place of gathering.

[٧٢٨٥] ٣٩-(٢٩٠١) حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ قَالَ: اطَّلَعَ النَّبِيُّ ﷺ عَلَيْنَا وَنَحْنُ نَتَذَاكَرُ، فَقَالَ: «مَا تَذْكُرُونَ؟» قَالُوا: نَذْكُرُ السَّاعَةَ، قَالَ: «إِنَّهَا لَنْ تَقُومَ حَتَّىٰ تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ». فَذَكَرَ الدُّخَانَ، وَالدَّجَّالَ، وَالدَّابَّةَ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ ﷺ، وَيَأْجُوجَ وَمَأْجُوجَ، وَثَلَاثَةَ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ، وَخَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَآخِرُ ذَٰلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ، تَطْرُدُ النَّاسَ إِلَىٰ مَحْشَرِهِمْ.

[7286] 40 - (...) It was narrated that Abû Sarîhah Hudhaifah bin Asîd said: "The Prophet ﷺ was in a room, and we were below him. He looked out over us and said: 'What are you talking about?' We said: 'The Hour.' He said: 'The Hour will not come until there have been ten signs: A collapse of the earth in the east, a collapse of the earth in the west, a collapse of

[٧٢٨٦] ٤٠-(...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ حُذَيْفَةَ بْنِ أَسِيدٍ. قَالَ: كَانَ النَّبِيُّ ﷺ فِي غُرْفَةٍ وَنَحْنُ أَسْفَلَ مِنْهُ، فَاطَّلَعَ إِلَيْنَا فَقَالَ: «مَا تَذْكُرُونَ؟» قُلْنَا: السَّاعَةَ، قَالَ: «إِنَّ السَّاعَةَ لَا تَكُونُ حَتَّىٰ تَكُونَ عَشْرُ آيَاتٍ:

the earth in the Arabian Peninsula, the Smoke, *Ad-Dajjâl*, the Beast of the earth, Ya'jûj and Ma'jûj, the rising of the sun from its place of setting, and a fire which will emerge from the furthest part of 'Aden and drive the people.'"

Shu'bah said: "'Abdul-'Azîz bin Rufay' narrated a similar report to me from Abû Aṭ-Ṭufail, from Abû Sarîḥah, but he did not mention the Prophet ﷺ. One of them said that the tenth sign would be the descent of 'Eîsâ bin Mariam, and the other said it would be a wind that would throw the people into the sea."

[7287] 41 - (...) It was narrated that Abû Sarîḥah said: "The Messenger of Allâh ﷺ was in a room, and we were below it, talking..." and he quoted a similar *Ḥadîth* (as no. 7286).

Shu'bah said: "I think he said: 'It will halt with them when they halt, and it will stop with them when they rest.'"

Shu'bah said: "A man narrated this *Ḥadîth* to me from Abû Aṭ-Ṭufail, from Abû Sarîḥah, but he did not attribute it to the Messenger of Allâh ﷺ. One of these two men said: 'The descent of 'Eîsâ bin Mariam,' and the other said: 'A wind which will throw them into the sea.'"

[7288] (...) It was narrated that Abû Sarîḥah said: "We were talking, and the Messenger of

خَسْفٌ بِالْمَشْرِقِ، وَخَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ فِي جَزِيرَةِ الْعَرَبِ، وَالدُّخَانُ، وَالدَّجَّالُ، وَدَابَّةُ الْأَرْضِ، وَيَأْجُوجُ وَمَأْجُوجُ، وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنٍ تَرْحَلُ النَّاسَ».

قَالَ شُعْبَةُ: وَحَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، مِثْلَ ذَلِكَ، لَا يَذْكُرُ النَّبِيَّ ﷺ، وَقَالَ أَحَدُهُمَا، فِي الْعَاشِرَةِ: نُزُولُ عِيسَى ابْنِ مَرْيَمَ [ﷺ]، وَقَالَ الْآخَرُ: وَرِيحٌ تُلْقِي النَّاسَ فِي الْبَحْرِ.

[٧٢٨٧] ٤١-(...) وحَدَّثَنَاه مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ فُرَاتٍ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ فِي غُرْفَةٍ، وَنَحْنُ تَحْتَهَا نَتَحَدَّثُ، وَسَاقَ الْحَدِيثَ، بِمِثْلِهِ.

قَالَ شُعْبَةُ: وَأَحْسِبُهُ قَالَ: تَنْزِلُ مَعَهُمْ إِذَا نَزَلُوا، وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا.

قَالَ شُعْبَةُ: وَحَدَّثَنِي رَجُلٌ هٰذَا الْحَدِيثَ عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، وَلَمْ يَرْفَعْهُ، قَالَ أَحَدُ هٰذَيْنِ الرَّجُلَيْنِ: نُزُولُ عِيسَى ابْنِ مَرْيَمَ، وَقَالَ الْآخَرُ: رِيحٌ تُلْقِيهِمْ فِي الْبَحْرِ.

[٧٢٨٨] (...) وحَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو النُّعْمَانِ الْحَكَمُ بْنُ عَبْدِ

Allâh ﷺ looked out over us..." a *Hadîth* like that of Mu'âdh and Ibn Ja'far (no. 7286, 7287).

اللهِ الْعِجْلِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ فُرَاتٍ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ قَالَ: كُنَّا نَتَحَدَّثُ، فَأَشْرَفَ عَلَيْنَا رَسُولُ اللهِ ﷺ، بِنَحْوِ حَدِيثِ مُعَاذٍ وَابْنِ جَعْفَرٍ.

Ibn Al-Muthanna said: "Abû An-Nu'mân Al-Hakam bin 'Abdullâh narrated to us: 'Shu'bah narrated to us from 'Abdul-'Azîz bin Rufai,' from Abû At-Tufail, from Abû Sarîhah," a similar report. He said: "And the tenth (sign) is the descent of 'Eîsâ bin Mariam."

وَقَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو النُّعْمَانِ الْحَكَمُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، بِنَحْوِهِ، قَالَ: الْعَاشِرَةُ: نُزُولُ عِيسَى ابْنِ مَرْيَمَ.

Shu'bah said: "'Abdul-'Azîz did not attribute it to the Prophet ﷺ."

قَالَ شُعْبَةُ: وَلَمْ يَرْفَعْهُ عَبْدُ الْعَزِيزِ.

Chapter 14. The Hour Will Not Begin Until A Fire Emerges From The Land Of Al-Hijâz

(المعجم ١٤) - (بَابٌ: لا تقوم الساعة حتى تخرج نار من أرض الحجاز) (التحفة ١٤)

[7289] 42 - (2902) It was narrated that Ibn Shihâb said: "Abû Hurairah told me that the Messenger of Allâh ﷺ said: 'The Hour will not begin until a fire emerges from the land of the Hijâz which will illuminate the necks of the camels in Busra.'"

[٧٢٨٩] ٤٢-(٢٩٠٢) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ؛ وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: قَالَ ابْنُ الْمُسَيَّبِ: أَخْبَرَنِي أَبُو هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ، تُضِيءُ أَعْنَاقَ الْإِبِلِ بِبُصْرَىٰ».

Chapter 15. The Inhabitants Of Al-Madînah And How Far It Will Be Developed Before The Hour

(المعجم ١٥) - (بَابٌ: في سكنى المدينة وعمارتها قبل الساعة)
(التحفة ١٥)

[7290] 43 - (2903) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The dwelling (of Al-Madînah) will reach Ihâb or Yahâb.'"
Zuhair said: "I said to Suhail: 'How far is that from Al-Madînah?' He said: 'so-and-so many miles.'"

[٧٢٩٠] ٤٣-(٢٩٠٣) حَدَّثَني عَمْرٌو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا زُهَيْرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَبْلُغُ الْمَسَاكِنُ إِهَابَ أَوْ يَهَابَ».
قَالَ زُهَيْرٌ: قُلْتُ لِسُهَيْلٍ: وَكَمْ ذَلِكَ مِنَ الْمَدِينَةِ؟ قَالَ: كَذَا وَكَذَا مِيلًا.

[7291] 44 - (2904) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Famine is not when it does not rain, rather famine is when it rains and rains but the earth does not produce anything."

[٧٢٩١] ٤٤-(٢٩٠٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَتِ السَّنَةُ بِأَنْ لَا تُمْطَرُوا، وَلٰكِنِ السَّنَةُ أَنْ تُمْطَرُوا وَتُمْطَرُوا، وَلَا تُنْبِتُ الْأَرْضُ شَيْئًا».

Chapter 16. Tribulation From The East, From Where The Horns Of The *Shaiṭân* Appear

(المعجم ١٦) - (بَابُ الفتنة من المشرق من حيث يطلع قرنا الشيطان)
(التحفة ١٦)

[7292] 45 - (2905) It was narrated from Ibn 'Umar that he heard the Messenger of Allâh ﷺ say, while facing towards the east: "Indeed, tribulation is there, indeed, tribulation is there, from where the horns of the *Shaiṭân* appear."

[٧٢٩٢] ٤٥-(٢٩٠٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ يَقُولُ: «أَلَا! إِنَّ الْفِتْنَةَ

هٰهُنَا، أَلَا! إِنَّ الْفِتْنَةَ هٰهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ».

[7293] 46 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ stood at Ḥafṣah's door and gestured with his hand towards the east: "Tribulation is there, from where the horns of the *Shaiṭân* appear." He said it two or three times.

'Ubaidullâh bin Sa'eed said in his report: "The Messenger of Allâh ﷺ stood at 'Âishah's door."

[٧٢٩٣] ٤٦-(...) وحَدَّثني عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ يَحْيَى الْقَطَّانِ - قَالَ الْقَوَارِيرِيُّ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ - عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَامَ عِنْدَ بَابِ حَفْصَةَ، فَقَالَ بِيَدِهِ، نَحْوَ الْمَشْرِقِ: «الْفِتْنَةُ هٰهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ» قَالَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا.

وَقَالَ عُبَيْدُ اللهِ بْنُ سَعِيدٍ فِي رِوَايَتِهِ: قَامَ رَسُولُ اللهِ ﷺ عِنْدَ بَابِ عَائِشَةَ.

[7294] 47 - (...) It was narrated from Sâlim bin 'Abdullâh from his father that the Messenger of Allâh ﷺ said, while facing towards the east: "Oh, tribulation is there, oh, tribulation is there, oh, tribulation is there, from where the horns of the *Shaiṭân* appear."

[٧٢٩٤] ٤٧-(...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ، وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ: «هَا! إِنَّ الْفِتْنَةَ هٰهُنَا، هَا! إِنَّ الْفِتْنَةَ هٰهُنَا، هَا! إِنَّ الْفِتْنَةَ هٰهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ».

[7295] 48 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ came out of 'Âishah's house and said: 'The head of disbelief is there, where the horns of the *Shaiṭân* appear,'" meaning the east.

[٧٢٩٥] ٤٨-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ مِنْ بَيْتِ عَائِشَةَ فَقَالَ:

«رَأْسُ الْكُفْرِ مِنْ هٰهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ». يَعْنِي الْمَشْرِقَ.

[7296] 49 - (...) Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say, pointing towards the east with his hand: 'Oh, tribulation is there, oh, tribulation is there,' three times, 'where the horns of the *Shaiṭân* appear,' meaning the east."

[٧٢٩٦] ٤٩-(...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا إِسْحٰقُ يَعْنِي ابْنَ سُلَيْمَانَ: أَخْبَرَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ سَالِمًا يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يُشِيرُ بِيَدِهِ نَحْوَ الْمَشْرِقِ وَيَقُولُ: «هَا! إِنَّ الْفِتْنَةَ هٰهُنَا، هَا! إِنَّ الْفِتْنَةَ هٰهُنَا» ثَلَاثًا «حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ» يَعْنِي الْمَشْرِقَ.

[2797] 50 - (...) Sâlim bin 'Abdullâh bin 'Umar said: "O people of Al-'Irâq, how often you ask about minor issues when you are committing major sins? I heard my father, 'Abdullâh bin 'Umar, say: I heard the Messenger of Allâh ﷺ say: 'Tribulation will come from there,' and he pointed with his hand towards the east, 'where the horns of the *Shaiṭân* appear.' You are striking one another's necks, but Mûsâ killed the one whom he killed of Pharaoh's people by mistake, and Allâh, Glorified and Exalted is He, said to him: '...Then you did kill a man, but We saved you from great distress and tried you with a heavy trial...'"[1]

Aḥmad bin 'Umar said in his report: "from Sâlim," he did not say: "I heard Sâlim."

[٧٢٩٧] ٥٠-(...) حَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ بْنِ أَبَانَ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَىٰ وَأَحْمَدُ ابْنُ عُمَرَ الْوَكِيعِيُّ - وَاللَّفْظُ لِابْنِ أَبَانَ - قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللهِ بْنِ عُمَرَ يَقُولُ: يَا أَهْلَ الْعِرَاقِ! مَا أَسْأَلَكُمْ عَنِ الصَّغِيرَةِ، وَأَرْكَبَكُمْ لِلْكَبِيرَةِ! سَمِعْتُ أَبِي، عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْفِتْنَةَ تَجِيءُ مِنْ هٰهُنَا» وَأَوْمَأَ بِيَدِهِ نَحْوَ الْمَشْرِقِ «مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ» وَأَنْتُمْ يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، وَإِنَّمَا قَتَلَ مُوسَىٰ الَّذِي قَتَلَ، مِنْ آلِ فِرْعَوْنَ خَطَأً، فَقَالَ اللهُ عَزَّ وَجَلَّ لَهُ: ﴿وَقَتَلْتَ نَفْسًا فَنَجَّيْنَٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا﴾ [طه: ٤٠].

[1] *Ṭa-Ha* 20:40.

وَقَالَ أَحْمَدُ بْنُ عُمَرَ فِي رِوَايَتِهِ: عَنْ سَالِمٍ، لَمْ يَقُلْ: سَمِعْتُ سَالِمًا.

Chapter 17. The Hour Will Not Begin Until (The Tribe Of) Daws Worship Dhul-Khalaṣah

(المعجم ١٧) - (بَابٌ: لا تقوم الساعة حتى تعبد دوس ذا الخلصة) (التحفة ١٧)

[7298] 51 - (2906) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until the backsides of the women of (the tribe of) Daws wobble (as they go) around Dhul-Khalaṣah.'"

That was an idol that Daws used to worship in Tabâlah during the *Jâhiliyyah*.

[٧٢٩٨] ٥١-(٢٩٠٦) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَضْطَرِبَ أَلَيَاتُ نِسَاءِ دَوْسٍ، حَوْلَ ذِي الْخَلَصَةِ».

وَكَانَتْ صَنَمًا تَعْبُدُهَا دَوْسٌ فِي الْجَاهِلِيَّةِ، بِتَبَالَةَ.

[7299] 52 -(2907) It was narrated that 'Âishah said: "I heard the Messenger of Allâh ﷺ say: 'Night and day will not cease until Al-Lât and Al-'Uzza are worshipped.' I said: 'O Messenger of Allâh, when Allâh revealed the words: It is He Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though idolaters hate (it).,[1] I thought that this had been fulfilled, and would never be

[٧٢٩٩] ٥٢-(٢٩٠٧) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَأَبُو مَعْنٍ، زَيْدُ بْنُ يَزِيدَ الرَّقَاشِيُّ - وَاللَّفْظُ لِأَبِي مَعْنٍ - قَالَا: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنِ الْأَسْوَدِ بْنِ الْعَلَاءِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّىٰ تُعْبَدَ اللَّاتُ وَالْعُزَّىٰ» فَقُلْتُ: يَا رَسُولَ اللهِ! إِنْ كُنْتُ لَأَظُنُّ حِينَ أَنْزَلَ اللهُ:

[1] *At-Tauba 9:33, Aṣ-Ṣaff* 61:33.

undone.' He said: 'As much of that as Allâh wills will happen, then Allâh will send a pleasant wind which will cause everyone in whose heart is faith the size of a grain of mustard seed to die, then there will be left those in whom there is no good, and they will revert to the religion of their forefathers.'"

﴿هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ﴾ [التوبة: ٣٣ و الصف: ٩]. أَنَّ ذَلِكَ تَامٌّ، قَالَ: «إِنَّهُ سَيَكُونُ مِنْ ذَلِكَ مَا شَاءَ اللهُ، ثُمَّ يَبْعَثُ اللهُ رِيحًا طَيِّبَةً، فَتَوَفَّى كُلَّ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ، فَيَبْقَىٰ مَنْ لَا خَيْرَ فِيهِ، فَيَرْجِعُونَ إِلَىٰ دِينِ آبَائِهِمْ».

[7300] (...) 'Abdul-Ḥamîd bin Ja'far narrated a similar report (as *Hadîth* no. 7299) with this chain of narrators.

[٧٣٠٠] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو بَكْرٍ - وَهُوَ الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 18. The Hour Will Not Begin Until A Man Passes By Another Man's Grave And Wishes That He Was In The Place Of The Deceased, Because Of Calamity

(المعجم ١٨) - (بَابٌ: لا تقوم الساعة حتى يمر الرجل بقبر الرجل، فيتمنى أن يكون مكان الميت، من البلاء) (التحفة ١٨)

[7301] 53 - (157) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until a man passes by the grave of another man and says: 'Would that I were in his place.'"

[٧٣٠١] **٥٣**-(١٥٧) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِىءَ عَلَيْهِ - عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ». [راجع: ٣٩٦]

[7302] 54 - (...) It was narrated that Abû Hurairah said: "The

[٧٣٠٢] **٥٤**-(...) **حَدَّثَنَا** عَبْدُ اللهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ بْنِ صَالِحٍ وَمُحَمَّدُ بْنُ

Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, this world will not cease to be until a man passes by a grave and throws himself on top of it and says: "Would that I were in the place of the occupant of this grave," not because of religion, but because of calamity.'"

يَزِيدَ الرِّفَاعِيُّ - وَاللَّفْظُ لِابْنِ أَبَانٍ - قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِي إِسْمَاعِيلَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَذْهَبُ الدُّنْيَا حَتَّىٰ يَمُرَّ الرَّجُلُ عَلَىٰ الْقَبْرِ فَيَتَمَرَّغُ عَلَيْهِ، وَيَقُولُ: يَا لَيْتَنِي كُنْتُ مَكَانَ صَاحِبِ هٰذَا الْقَبْرِ، وَلَيْسَ بِهِ الدِّينُ إِلَّا الْبَلَاءُ».

[7303] 55 - (2908) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, there will come a time when the killer will not know for what he killed, and the slain will not know for what he was slain.'"

[٧٣٠٣] ٥٥-(٢٩٠٨) حَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا مَرْوَانُ عَنْ يَزِيدَ - وَهُوَ ابْنُ كَيْسَانَ -، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَيَأْتِيَنَّ عَلَىٰ النَّاسِ زَمَانٌ لَا يَدْرِي الْقَاتِلُ فِي أَيِّ شَيْءٍ قَتَلَ، وَلَا يَدْرِي الْمَقْتُولُ عَلَىٰ أَيِّ شَيْءٍ قُتِلَ».

[7304] 56 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, this world will not cease to be until there comes a day when the killer will not know for what he killed, and the slain will not know for what he was slain.' It was said: 'How will that be?' He said: (Because of) '*Al-Harj* (widespread killing). And the slayer and the slain will both be in the Fire.'"

[٧٣٠٤] ٥٦-(...) وحَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ بْنِ أَبَانٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِي إِسْمَاعِيلَ الْأَسْلَمِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَذْهَبُ الدُّنْيَا حَتَّىٰ يَأْتِيَ عَلَىٰ النَّاسِ يَوْمٌ، لَا يَدْرِي الْقَاتِلُ فِيمَ قَتَلَ، وَلَا الْمَقْتُولُ فِيمَ قُتِلَ»- فَقِيلَ: كَيْفَ يَكُونُ ذَٰلِكَ؟ قَالَ: «الْهَرْجُ. الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

وَفِي رِوَايَةِ ابْنِ أَبَانَ قَالَ: هُوَ يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي إِسْمَاعِيلَ، لَمْ يَذْكُرِ الْأَسْلَمِيَّ.

[7305] 57 - (2909) Abû Hurairah said, (narrating) from the Prophet ﷺ: "Dhus-Suwaiqatain (the one with small calves) from Ethiopia will destroy the Ka'bah."

[٧٣٠٥] ٥٧-(٢٩٠٩) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ؛ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ عَنِ النَّبِيِّ ﷺ: «يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ».

[7306] 58 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Dhus-Suwaiqatain (the one with small calves) from Ethiopia will destroy the Ka'bah.'"

[٧٣٠٦] ٥٨-(...) **حَدَّثَنِي** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ».

[7307] 59 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Dhus-Suwaiqatain (the one with small calves) from Ethiopia will destroy the House of Allâh, Glorified and Exalted is He."

[٧٣٠٧] ٥٩-(...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ يُخَرِّبُ بَيْتَ اللهِ عَزَّ وَجَلَّ».

[7308] 60 - (2910) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

[٧٣٠٨] ٦٠-(٢٩١٠) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ

مُحَمَّدٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ».

"The Hour will not begin until a man emerges from Qaḥṭân, driving the people with his stick."

[٧٣٠٩] ٦١-(٢٩١١) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُالْكَبِيرِ بْنُ عَبْدِ الْمَجِيدِ أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْحَكَمِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَذْهَبُ الْأَيَّامُ وَاللَّيَالِي، حَتَّىٰ يَمْلِكَ رَجُلٌ يُقَالُ لَهُ الْجَهْجَاهُ».

قَالَ مُسْلِم: هُمْ أَرْبَعَةُ إِخْوَةٍ: شَرِيكٌ، وَعُبَيْدُ اللهِ، وَعُمَيْرٌ، وَعَبْدُ الْكَبِيرِ، بَنُو عَبْدِ الْمَجِيدِ.

[7309] 61 - (2911) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Day and night will not cease until a man called Al-Jahjâh becomes king."

Muslim said: They are four brothers: Sharîk, 'Ubaidullâh, 'Umair, and 'Abdul-Kabîr, sons of 'Abdul-Majîd.[1]

[٧٣١٠] ٦٢-(٢٩١٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ- قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ تُقَاتِلُوا قَوْمًا كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ، وَلَا تَقُومُ السَّاعَةُ حَتَّىٰ تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ».

[7310] 62 - (2912) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Hour will not begin until you fight a people with faces like hammered shields, and the Hour will not begin until you fight a people whose shoes are made of hair."[2]

[1] 'Abdul-Kabîr is one of the narrators.

[2] They used to refer certain kinds of animal skins as "hair."

[7311] 63 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until you fight a nation whose shoes are made of hair, and whose faces are like hammered shields.'"

[٧٣١١] **٦٣-(...) حَدَّثَنِي** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ تُقَاتِلَكُمْ أُمَّةٌ يَنْتَعِلُونَ الشَّعَرَ، وُجُوهُهُمْ مِثْلُ الْمَجَانِّ الْمُطْرَقَةِ».

[7312] 64 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until you fight a people whose shoes are made of hair, and the Hour will not begin until you fight a people with small eyes and flat, short noses."

[٧٣١٢] **٦٤-(...) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّىٰ تُقَاتِلُوا قَوْمًا صِغَارَ الْأَعْيُنِ، ذُلْفَ الْآنُفِ».

[7313] 65 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the Muslims fight the Turks, a people with faces like hammered shields, wearing clothes made from hair and shoes made from hair."

[٧٣١٣] **٦٥-(...) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ يُقَاتِلَ الْمُسْلِمُونَ التُّرْكَ، قَوْمًا وُجُوهُهُمْ كَالْمَجَانِّ الْمُطْرَقَةِ، يَلْبَسُونَ الشَّعَرَ، وَيَمْشُونَ فِي الشَّعَرِ».

[7314] 66 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Before the Hour begins you will fight a people whose shoes are

[٧٣١٤] **٦٦-(...) حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي

made of hair and whose faces are like hammered shields, with red faces and small eyes.'"

حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تُقَاتِلُونَ بَيْنَ يَدَيِ السَّاعَةِ قَوْمًا نِعَالُهُمُ الشَّعَرُ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ، حُمْرُ الْوُجُوهِ، صِغَارُ الْأَعْيُنِ».

[7315] 67 - (2913) It was narrated from Al-Jurairî, that Abû Naḍrah said: "We were with Jâbir bin 'Abdullâh and he said: 'Soon the people of Al-'Irâq will not send them any *Qafîz* or Dirham.' We said: 'Why is that?' He said: 'Because of the non-Arabs.' Then he said: 'Soon the people of Ash-Shâm will not send them any Dînâr or *Mudî*.' We said: 'Why is that?' He said: 'Because of the Byzantines.' Then he fell silent for a while, then he said: 'The Messenger of Allâh ﷺ said: At the end of my *Ummah* there will be a *Khalîfah* who will give out handfuls of wealth without counting it.'"

He said: "I said to Abû Naḍrah and Abul-'Ala': "Do you think that that was 'Umar bin 'Abdul-'Azîz?" They said: "No."

[٧٣١٥] ٦٧-(٢٩١٣) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ قَالَ: كُنَّا عِنْدَ جَابِرِ بْنِ عَبْدِ اللهِ فَقَالَ: يُوشِكُ أَهْلُ الْعِرَاقِ أَنْ لَا يَجِيءَ إِلَيْهِمْ قَفِيزٌ وَلَا دِرْهَمٌ، قُلْنَا: مِنْ أَيْنَ ذَاكَ؟ قَالَ: مِنْ قِبَلِ الْعَجَمِ، يَمْنَعُونَ ذَاكَ، ثُمَّ قَالَ: يُوشِكُ أَهْلُ الشَّامِ أَنْ لَا يَجِيءَ إِلَيْهِمْ دِينَارٌ وَلَا مُدْيٌ، قُلْنَا: مِنْ أَيْنَ ذَاكَ؟ قَالَ: مِنْ قِبَلِ الرُّومِ، ثُمَّ سَكَتَ هُنَيَّةً، ثُمَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَكُونُ فِي آخِرِ أُمَّتِي خَلِيفَةٌ يَحْثِي الْمَالَ حَثْيًا، وَلَا يَعُدُّهُ عَدًّا».

قَالَ: قُلْتُ لِأَبِي نَضْرَةَ وَأَبِي الْعَلَاءِ: أَتَرَيَانِ أَنَّهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ؟ فَقَالَا: لَا.

[7316] (...) Sa'eed, meaning Al-Jurairî, narrated a similar report (as *Ḥadîth* no. 7315) with this chain of narrators.

[٧٣١٦] (...) وحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا سَعِيدٌ يَعْنِي الْجُرَيْرِيَّ، بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

[7317] 68 - (2914) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said:

[٧٣١٧] ٦٨-(٢٩١٤) حَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي

ابْنَ مُفَضَّلٍ؛ وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ [السَّعْدِيُّ]: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، كِلَاهُمَا عَنْ سَعِيدِ بْنِ يَزِيدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مِنْ خُلَفَائِكُمْ خَلِيفَةٌ يَحْثُو الْمَالَ حَثْيًا، وَلَا يَعُدُّهُ عَدَدًا».

وَفِي رِوَايَةِ ابْنِ حُجْرٍ: «يَحْثِي الْمَالَ».

'Among your *Khalîfah* will be a *Khalîfah* who will give out handfuls of wealth without counting it.'"

[٧٣١٨] ٦٩-(٢٩١٣/٢٩١٤) **وحَدَّثَني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ وَجَابِرِ بْنِ عَبْدِ اللهِ قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ خَلِيفَةٌ يَقْسِمُ الْمَالَ وَلَا يَعُدُّهُ».

[7318] 69 - (2913/2914) It was narrated that Abû Sa'eed, and Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'At the end of time there will be a *Khalîfah* who will distribute wealth without counting it.'"

[٧٣١٩] (. . .) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7319] (...) A similar report (as *Hadîth* no. 7318) was narrated from Abû Sa'eed, from the Prophet ﷺ.

[٧٣٢٠] ٧٠-(٢٩١٥) **حَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَخْبَرَنِي مَنْ هُوَ خَيْرٌ مِنِّي؛ أَنَّ رَسُولَ

[7320] 70 - (2915) It was narrated that Abû Sa'eed Al-Khudrî said: "One who is better than me told me that the Messenger of Allâh ﷺ said to 'Ammâr, when he was digging the ditch (before the battle of *Al-Khandaq*) he wiped his head and said: "You poor man, son of Sumayyah, a group of wrongdoers will kill you.""

اللهِ ﷺ قَالَ لِعَمَّارٍ، حِينَ جَعَلَ يَحْفِرُ الْخَنْدَقَ، جَعَلَ يَمْسَحُ رَأْسَهُ وَيَقُولُ: «بُؤْسَ ابْنِ سُمَيَّةَ، تَقْتُلُكَ فِئَةٌ بَاغِيَةٌ».

[7321] 71 - (...) A similar report (as *Hadîth* no. 7320) was narrated from Abû Maslamah with this chain of narrators, except that in the *Hadîth* of An-Nadr it says: "One who is better than me, Abû Qatâdah" – and in the *Hadîth* of Khâlid bin Al-Hârith it says: "I think he meant Abû Qatâdah."

[٧٣٢١] **٧١-(...) وحَدَّثَني** مُحَمَّدُ ابْنُ مُعَاذِ بْنِ عَبَّادٍ الْعَنْبَرِيُّ وَهُرَيْمُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَإِسْحَٰقُ بْنُ مَنْصُورٍ وَمَحْمُودُ بْنُ غَيْلَانَ وَمُحَمَّدُ بْنُ قُدَامَةَ قَالُوا: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي مَسْلَمَةَ بِهَٰذَا الْإِسْنَادِ نَحْوَهُ، غَيْرَ أَنَّ فِي حَدِيثِ النَّضْرِ قَالَ: أَخْبَرَنِي مَنْ هُوَ خَيْرٌ مِنِّي، أَبُو قَتَادَةَ - وَفِي حَدِيثِ خَالِدِ بْنِ الْحَارِثِ قَالَ: أُرَاهُ يَعْنِي أَبَا قَتَادَةَ - وَفِي حَدِيثِ خالِدٍ: وَيَقُولُ: «وَيْسَ» أَوْ [يَقُولُ]: «يَا وَيْسَ ابْنِ سُمَيَّةَ».

[7322] 72- (2916) It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said to 'Ammâr: "You will be killed by the group who are in the wrong."

[٧٣٢٢] **٧٢-(٢٩١٦) وحَدَّثَني** مُحَمَّدُ ابْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ - قَالَ عُقْبَةُ: حَدَّثَنَا، وَقَالَ أَبُو بَكْرٍ: أَخْبَرَنَا - غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ خَالِدًا الْحَذَّاءَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِعَمَّارٍ: «تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ».

[7323] (...) A similar report (as *Ḥadîth* no. 7322) was narrated from Umm Salamah, from the Prophet ﷺ.

[٧٣٢٣] (. . .) وحَدَّثَني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ وَالْحَسَنِ، عَنْ أُمِّهِمَا، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7324] 73 - (...) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said: "Ammâr will be killed by the group who are in the wrong.'"

[٧٣٢٤] ٧٣-(. . .) وحَدَّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عَوْنٍ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «تَقْتُلُ عَمَّارًا الْفِئَةُ الْبَاغِيَةُ».

[7325] 74 - (2917) It was narrated from Abû Hurairah that the Prophet ﷺ said: "This *Ummah* of mine will be destroyed by this tribe of Quraish." They said: "What do you command us to do?" He said: "Would that the people will keep away from them."

[٧٣٢٥] ٧٤-(٢٩١٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ عَنْ أَبِي هُرَيْرَة عَنِ النَّبِيِّ ﷺ قَالَ: «يُهْلِكُ أُمَّتِي هَٰذَا الْحَيُّ مِنْ قُرَيْشٍ». قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «لَوْ أَنَّ النَّاسَ اعْتَزَلُوهُمْ».

[7326] Shu'bah narrated a similar report (as *Ḥadîth* no. 7325) with this chain of narrators.

[٧٣٢٦] حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، فِي هٰذَا الْإِسْنَادِ، فِي مَعْنَاهُ.

[7327] 75 - (2918) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

[٧٣٢٧] ٧٥-(٢٩١٨) حَدَّثَنَا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي

عُمَرَ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَدْ مَاتَ كِسْرَىٰ فَلَا كِسْرَىٰ بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ فَلَا قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ! لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللهِ».

'Chosroes has died and there will be no Chosroes after him. When Caesar dies there will be no Caesar after him. By the One in Whose Hand is my soul, you will spend their treasures in the cause of Allâh.'"

[٧٣٢٨] حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِإِسْنَادِ سُفْيَانَ وَمَعْنَىٰ حَدِيثِهِ.

[7328] (...) A similar *Hadîth* (as no. 7327) was narrated from Az-Zuhrî with the chain of Sufyân.

[٧٣٢٩] ٧٦-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «هَلَكَ كِسْرَىٰ ثُمَّ لَا يَكُونُ كِسْرَى بَعْدَهُ، وَقَيْصَرُ لَيَهْلِكَنَّ ثُمَّ لَا يَكُونُ قَيْصَرُ بَعْدَهُ، وَلَتُقْسَمَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللهِ».

[7329] 76 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'Chosroes has died and there will be no Chosroes after him. Caesar will certainly die, and there will be no Caesar after him. And you will distribute their treasures in the cause of Allâh.'"

[٧٣٣٠] ٧٧-(٢٩١٩) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا هَلَكَ كِسْرَىٰ فَلَا كِسْرَىٰ بَعْدَهُ» فَذَكَرَ بِمِثْلِ حَدِيثِ أَبِي هُرَيْرَةَ سَوَاءً.

[7330] 77 - (2919) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ said: 'When Chosroes dies, there will be no Chosroes after him" and he mentioned a *Hadîth* like that of Abû Hurairah (no. 7329).

[7331] 78 - (...) It was narrated that Jâbir bin Samurah said: "I heard the Messenger of Allâh ﷺ say: 'A group of Muslims, or, of believers, will lay open the treasure of Chosroes which is in the white palace.'"

Qutaibah said: "...of Muslims," and he was not uncertain.

[٧٣٣١] ٧٨-(. . .) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَتَفْتَحَنَّ عِصَابَةٌ مِنَ الْمُسْلِمِينَ، أَوْ مِنَ الْمُؤْمِنِينَ، كَنْزَ آلِ كِسْرَى الَّذِي فِي الْأَبْيَضِ».

قَالَ قُتَيْبَةُ: مِنَ الْمُسْلِمِينَ، وَلَمْ يَشُكَّ.

[7332] (...) Jâbir bin Samurah said: I heard the Messenger of Allâh ﷺ... a *Hadîth* like that of Abû 'Awânah (no. 7331).

[٧٣٣٢] (. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، بِمَعْنَىٰ حَدِيثِ أَبِي عَوَانَةَ.

[7333] (2920) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Have you heard of a city, one side of which is on land and the other is in the sea?" They said: "Yes, O Messenger of Allâh." He said: "The Hour will not begin until seventy thousand of Banû Ishâq attack it. When they come to it, they will halt and they will not fight with weapons nor will they shoot arrows. They will say: 'None has the right to be worshipped but Allâh, and Allâh is most great,' and one of its two sides will fall."

Thawr said: "I do not know except he said: 'The side that is

[٧٣٣٣] (٢٩٢٠) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ وَهُوَ ابْنُ زَيْدٍ الدِّيلِيُّ عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «سَمِعْتُمْ بِمَدِينَةٍ جَانِبٌ مِنْهَا فِي الْبَرِّ وَجَانِبٌ مِنْهَا فِي الْبَحْرِ؟» قَالُوا: نَعَمْ، يَا رَسُولَ اللهِ! قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ يَغْزُوَهَا سَبْعُونَ أَلْفًا مِنْ بَنِي إِسْحٰقَ، فَإِذَا جَاءُوهَا نَزَلُوا، فَلَمْ يُقَاتِلُوا بِسِلَاحٍ وَلَمْ يَرْمُوا بِسَهْمٍ، قَالُوا: لَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، فَيَسْقُطُ أَحَدُ جَانِبَيْهَا».

in the sea.'" – "Then they will say a second time: 'None has the right to be worshipped but Allâh, and Allâh is most great,' and the other side will fall. Then they will say a third time: 'None has the right to be worshipped but Allâh, and Allâh is most great,' and it will be opened for them, and they will enter it and take the spoils of war. Then when they are distributing the spoils, a cry will come to them, saying *Ad-Dajjâl* has appeared, and they will leave everything and go back."

قَالَ ثَوْرٌ: لَا أَعْلَمُهُ إِلَّا قَالَ: «الَّذِي فِي الْبَحْرِ، ثُمَّ يَقُولُ الثَّانِيَةَ: لَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، فَيَسْقُطُ جَانِبُهَا الْآخَرُ، ثُمَّ يَقُولُ الثَّالِثَةَ: لَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، فَيُفَرَّجُ لَهُمْ، فَيَدْخُلُونَهَا فَيَغْنَمُوا، فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الْمَغَانِمَ، إِذْ جَاءَهُمُ الصَّرِيخُ فَقَالَ: إِنَّ الدَّجَّالَ قَدْ خَرَجَ، فَيَتْرُكُونَ كُلَّ شَيْءٍ، وَيَرْجِعُونَ».

[7334] (...) Thawr bin Zaid Ad-Dailî narrated a similar report (as *Hadîth* no. 7333), with this chain of narrators.

[٧٣٣٤] (...) **حَدَّثَنِي** مُحَمَّدُ بْنُ مَرْزُوقٍ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا ثَوْرُ بْنُ زَيْدٍ الدِّيلِيُّ فِي هٰذَا الْإِسْنَادِ، بِمِثْلِهِ.

[7335] 79 - (2921) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Most certainly you will fight the Jews, and you will fight them until a rock says: 'O Muslim, here is a Jew, come and kill him.'"

[٧٣٣٥] **٧٩-(٢٩٢١) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَتُقَاتِلُنَّ الْيَهُودَ، فَلَتَقْتُلُنَّهُمْ حَتَّىٰ يَقُولَ الْحَجَرُ: يَا مُسْلِمُ! هٰذَا يَهُودِيٌّ، فَتَعَالَ فَاقْتُلْهُ».

[7336] (...) It was narrated from 'Ubaidullâh with this chain of narrators (a *Hadîth* similar to no. 7335), and he said in his *Hadth*: "Here is a Jew behind me."

[٧٣٣٦] (...) **وحَدَّثَنَاه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللهِ بِهٰذَا الْإِسْنَادِ - وَقَالَ فِي حَدِيثِهِ: «هٰذَا يَهُودِيٌّ وَرَائِي».

[7337] 80 - (...) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ﷺ said: "You and the Jews will fight one another, until a rock says: 'O Muslim, here is a Jew behind me, come and kill him.'"

[٧٣٣٧] ٨٠-(...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنِي عُمَرُ بْنُ حَمْزَةَ قَالَ: سَمِعْتُ سَالِمًا يَقُولُ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَقْتَتِلُونَ أَنْتُمْ وَيَهُودُ، حَتَّىٰ يَقُولَ الْحَجَرُ: يَا مُسْلِمُ! هَٰذَا يَهُودِيٌّ وَرَائِي، تَعَالَ فَاقْتُلْهُ».

[7338] 81 - (...) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ﷺ said: "The Jews will fight you, and you will prevail over them, until a rock will say: 'O Muslim, here is a Jew behind me, kill him.'"

[٧٣٣٨] ٨١-(...) **حَدَّثَنَا** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ [بْنُ عَبْدِ اللهِ]؛ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تُقَاتِلُكُمُ الْيَهُودُ، فَتُسَلَّطُونَ عَلَيْهِمْ، حَتَّىٰ يَقُولَ الْحَجَرُ: يَا مُسْلِمُ! هَٰذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ».

[7339] 82 - (2922) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until the Muslims fight the Jews, and the Muslims will kill them, until a Jew hides behind a rock or a tree, and the rock or tree will say: "O Muslim, O slave of Allâh, there is a Jew behind me, come and kill him." Except the *Gharqad* (a thorny tree), for it is one of the trees of the Jews.'"

[٧٣٣٩] ٨٢-(٢٩٢٢) **حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمُ الْمُسْلِمُونَ، حَتَّىٰ يَخْتَبِىءَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ أَوِ الشَّجَرِ، فَيَقُولُ الْحَجَرُ أَوِ الشَّجَرُ: يَا مُسْلِمُ! يَا عَبْدَ اللهِ! هَٰذَا يَهُودِيٌّ خَلْفِي، فَتَعَالَ فَاقْتُلْهُ، إِلَّا الْغَرْقَدَ، فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ».

[7340] 83 - (2923) It was narrated that Jâbir bin Samurah said: "I heard the Messenger of Allâh ﷺ say: 'Before the Hour comes, there will be many liars.'"

In the *Hadîth* of Abul-Ahwas it says: "He said: 'I said to him (the sub narrator): "Did you hear that from the Messenger of Allâh ﷺ?" He said: "Yes."

[٧٣٤٠] ٨٣-(٢٩٢٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، كِلَاهُمَا عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ».

وَزَادَ فِي حَدِيثِ أَبِي الْأَحْوَصِ: قَالَ فَقُلْتُ لَهُ: انْتَ سَمِعْتَ هَٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ.

[7341] (...) A similar report (as *Hadîth* no. 7340) was narrated from Simâk with this chain of narrators.

Simâk said: "I heard my brother say: 'Jâbir said: "Be on your guard against them (the liars)."

[٧٣٤١] (...) وحَدَّثَنِي ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

قَالَ سِمَاكٌ: وَسَمِعْتُ أَخِي يَقُولُ: قَالَ جَابِرٌ: فَاحْذَرُوهُمْ.

[7342] 84 - (157) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Hour will not begin until *Dajjâlûn* and liars have been appeared, nearly thirty, each of them claiming that he is a messenger of Allâh."

[٧٣٤٢] ٨٤-(١٥٧) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَٰقُ بْنُ مَنْصُورٍ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ: حَدَّثَنَا - عَبْدُ الرَّحْمَٰنِ وَهُوَ ابْنُ مَهْدِيٍّ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ يُبْعَثَ دَجَّالُونَ كَذَّابُونَ، قَرِيبًا مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللهِ». [راجع: ٣٩٦]

[7343] (...) A similar report (as *Ḥadîth* no. 7342) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٧٣٤٣] (. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ ابْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: حَتَّى يَنْبَعِثَ.

Chapter 19. About Ibn Ṣayyâd

(المعجم ١٩) - (بَابُ ذكر ابن صياد)

(التحفة ١٩)

[7344] 85 - (2924) It was narrated that 'Abdullâh said: "We were with the Messenger of Allâh ﷺ and we passed by some boys among whom was Ibn Ṣayyâd. The boys went away and Ibn Ṣayyâd sat down. It was as if the Messenger of Allâh ﷺ did not like that. The Prophet ﷺ said to him: 'May your hands be rubbed with dust. Do you bear witness that I am the Messenger of Allâh?' He said: 'No; rather you should bear witness that I am the messenger of Allâh.' 'Umar bin Al-Khaṭṭâb said: 'O Messenger of Allâh, let me kill him.' The Messenger of Allâh ﷺ said: 'If he is who you think he is, you will never be able to kill him'"

[٧٣٤٤] **٨٥-(٢٩٢٤) حَدَّثَنَا** عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ، فَمَرَرْنَا بِصِبْيَانٍ فِيهِمُ ابْنُ صَيَّادٍ، فَفَرَّ الصِّبْيَانُ وَجَلَسَ ابْنُ صَيَّادٍ، فَكَأَنَّ رَسُولَ اللهِ ﷺ كَرِهَ ذَلِكَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «تَرِبَتْ يَدَاكَ، أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟» فَقَالَ: لَا، بَلْ تَشْهَدُ أَنِّي رَسُولُ اللهِ، فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ: ذَرْنِي، يَا رَسُولَ اللهِ! حَتَّىٰ أَقْتُلَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنْ يَكُنِ الَّذِي تَرَىٰ، فَلَنْ تَسْتَطِيعَ قَتْلَهُ».

[7345] 86 - (...) It was narrated that 'Abdullâh said: "We were walking with the Prophet ﷺ and we passed by Ibn Ṣayyâd. The Messenger of Allâh ﷺ said to him: 'I have hidden something

[٧٣٤٥] **٨٦-(. . .) حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - أَبُو

for you in my mind.' He said: '*Dukh.*' The Messenger of Allâh ﷺ said: 'Away with you. You cannot go beyond your rank.' 'Umar said: 'O Messenger of Allâh, let me strike his neck.' The Messenger of Allâh ﷺ said: 'Let him be, for if he is the one you fear, you will never be able to kill him.'"

مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا نَمْشِي مَعَ النَّبِيِّ ﷺ، فَمَرَرْنَا بِابْنِ صَيَّادٍ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «قَدْ خَبَأْتُ لَكَ خَبِيئًا» فَقَالَ: دُخٌّ، فَقَالَ رَسُولُ اللهِ ﷺ: «اخْسَأْ، فَلَنْ تَعْدُوَ قَدْرَكَ» فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! دَعْنِي فَأَضْرِبَ عُنُقَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «دَعْهُ، فَإِنْ يَكُنِ الَّذِي تَخَافُ، لَنْ تَسْتَطِيعَ قَتْلَهُ».

[7346] 87 - (2925) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ, Abû Bakr and 'Umar met him (meaning Ibn Ṣayyâd) on one of the streets of Al-Madînah, and the Messenger of Allâh ﷺ said to him: 'Do you bear witness that I am the Messenger of Allâh ﷺ?' He said: 'Do you bear witness that I am the messenger of Allâh?' The Messenger of Allâh ﷺ said: 'I believe in Allâh and His Angels, and His Books. What do you see?' He said: 'I see a throne over the water.' The Messenger of Allâh ﷺ said: 'You are seeing the throne of Iblîs over the sea. What else do you see?' He said: 'I see two truth-tellers and one liar, or two liars and one truth-teller.' The Messenger of Allâh ﷺ said: 'He has been confounded. Leave him alone.'"

[٧٣٤٦] ٨٧-(٢٩٢٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَقِيَهُ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ فِي بَعْضِ طُرُقِ الْمَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟» فَقَالَ هُوَ: [أَ]تَشْهَدُ أَنِّي رَسُولُ اللهِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «آمَنْتُ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ، مَا تَرَىٰ؟» قَالَ: أَرَىٰ عَرْشًا عَلَىٰ الْمَاءِ، فَقَالَ رَسُولُ اللهِ ﷺ: «تَرَىٰ عَرْشَ إِبْلِيسَ عَلَىٰ الْبَحْرِ، وَمَا تَرَىٰ؟» قَالَ: أَرَىٰ صَادِقَيْنِ وَكَاذِبًا أَوْ كَاذِبَيْنِ وَصَادِقًا. فَقَالَ رَسُولُ اللهِ ﷺ: «لُبِسَ عَلَيْهِ، دَعُوهُ».

[7347] 88 - (2926) It was narrated that Jâbir bin 'Abdullâh said: "The Prophet of Allâh ﷺ

[٧٣٤٧] ٨٨-(٢٩٢٦) حَدَّثَنَاهُ يَحْيَى ابْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا:

met Ibn Ṣâ'id, and Abû Bakr and 'Umar were with him, and Ibn Ṣâ'id was with the boys." And he mentioned a *Ḥadîth* like that of Al-Jurairî (no. 7346).

حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي [قال]: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: لَقِيَ نَبِيُّ اللهِ ﷺ ابْنَ صَائِدٍ، وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ، وَابْنُ صَائِدٍ مَعَ الْغِلْمَانِ، فَذَكَرَ نَحْوَ حَدِيثِ الْجُرَيْرِيِّ.

[7348] 89 - (2927) It was narrated that Abû Sa'eed Al-Khudrî said: "I accompanied Ibn Ṣayyâd to Makkah, and he said to me: 'I have met some people who say that I am the *Dajjâl*, but didn't you hear the Messenger of Allâh ﷺ say: "He will have no children"?' I said: 'Yes.' He said: 'But I have children. Didn't you hear the Messenger of Allâh ﷺ say: "He will not enter Al-Madînah or Makkah"?' I said: 'Yes.' He said: 'I was born in Al-Madînah and now I am heading for Makkah.' Then the last thing he said was: 'By Allâh, I know where he was born and I know where he is now.'" He (Abu Sa'eed) said: "He left me confused."

[٧٣٤٨] ٨٩-(٢٩٢٧) حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: صَحِبْتُ ابْنَ صَيَّادٍ إِلَىٰ مَكَّةَ، فَقَالَ لِي: [أَ]مَا قَدْ لَقِيتُ مِنَ النَّاسِ، يَزْعُمُونَ أَنِّي الدَّجَّالُ، أَلَسْتَ سَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّهُ لَا يُولَدُ لَهُ» قَالَ: قُلْتُ: بَلَىٰ، قَالَ: فَقَدْ وُلِدَ لِي، أَوَلَيْسَ سَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَدْخُلُ الْمَدِينَةَ وَلَا مَكَّةَ» قُلْتُ: بَلَىٰ. قَالَ: فَقَدْ وُلِدْتُ بِالْمَدِينَةِ، وَهَا أَنَا أُرِيدُ مَكَّةَ - قَالَ -: ثُمَّ قَالَ لِي فِي آخِرِ قَوْلِهِ: أَمَا، وَاللهِ! إِنِّي لَأَعْلَمُ مَوْلِدَهُ، وَمَكَانَهُ وَأَيْنَ هُوَ. قَالَ: فَلَبَسَنِي.

[7349] 90 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "Ibn Ṣâ'id said to me something that made me feel sorry for him: 'I can excuse other people but what is the matter with you, O

[٧٣٤٩] ٩٠-(...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ

Companions of Muḥammad? Didn't the Messenger of Allâh ﷺ say: "He (meaning *Ad-Dajjâl*) will be a Jew"? But I am a Muslim. Didn't he say, "He will have no children"? But I have children. And he said: "Allâh has forbidden Makkah to him," but I have performed *Ḥajj*.'

"And he carried on until I was nearly convinced by his words, then he said: 'By Allâh, I know where he is now, and I know his father and mother.' It was said to him: 'Wouldn't it please you to be that man?' He said: 'If it was offered to me I would not object.'"

لِيَ ابْنُ صَائِدٍ، فَأَخَذَتْنِي مِنْهُ ذَمَامَةٌ: هٰذَا عَذَرْتُ النَّاسَ، مَالِي وَلَكُمْ؟ يَا أَصْحَابَ مُحَمَّدٍ! أَلَمْ يَقُلْ نَبِيُّ اللهِ ﷺ: «إِنَّهُ يَهُودِيٌّ» وَقَدْ أَسْلَمْتُ، قَالَ: «وَلَا يُولَدُ لَهُ» وَقَدْ وُلِدَ لِي، وَقَالَ: «إِنَّ اللهَ قَدْ حَرَّمَ عَلَيْهِ مَكَّةَ» وَقَدْ حَجَجْتُ.

قَالَ: فَمَا زَالَ حَتَّىٰ كَادَ أَنْ يَأْخُذَ فِيَّ قَوْلُهُ، قَالَ: فَقَالَ [لَهُ]: أَمَا، وَاللهِ! إِنِّي لَأَعْلَمُ الْآنَ حَيْثُ هُوَ، وَأَعْرِفُ أَبَاهُ وَأُمَّهُ، قَالَ: وَقِيلَ لَهُ: أَيَسُرُّكَ أَنَّكَ ذَاكَ الرَّجُلُ؟ قَالَ فَقَالَ: لَوْ عُرِضَ عَلَيَّ مَا كَرِهْتُ.

[7350] 91 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "We set out for *Ḥajj* or *'Umrah* and Ibn Ṣâ'id was with us. We halted and the people scattered, and he and I were left (alone). I felt very uncomfortable with him because of what was being said about him. He brought his luggage and put it with my luggage. I said: 'It is very hot, why don't you put it beneath that tree?' So he did that. Then there appeared before us a flock of sheep. He went and brought a cup of milk, and said: 'Drink, Abû Sa'eed.' I said: 'It is very hot and the milk is hot.' But the only reason was that I did not want to drink from his hand – or to take anything from his hand.' He said: 'O Abû Sa'eed, I was thinking

[٧٣٥٠] ٩١-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: أَخْبَرَنِي الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: خَرَجْنَا حُجَّاجًا أَوْ عُمَّارًا وَمَعَنَا ابْنُ صَائِدٍ، قَالَ: فَنَزَلْنَا مَنْزِلًا، فَتَفَرَّقَ النَّاسُ وَبَقِيتُ أَنَا وَهُوَ، فَاسْتَوْحَشْتُ مِنْهُ وَحْشَةً شَدِيدَةً مِمَّا يُقَالُ عَلَيْهِ، قَالَ: وَجَاءَ بِمَتَاعِهِ فَوَضَعَهُ مَعَ مَتَاعِي، فَقُلْتُ: إِنَّ الْحَرَّ شَدِيدٌ، فَلَوْ وَضَعْتَهُ تَحْتَ تِلْكَ الشَّجَرَةِ، قَالَ: فَفَعَلَ، قَالَ: فَرُفِعَتْ لَنَا غَنَمٌ، فَانْطَلَقَ فَجَاءَ بِعُسٍّ، فَقَالَ: اشْرَبْ، أَبَا سَعِيدٍ! فَقُلْتُ: إِنَّ الْحَرَّ شَدِيدٌ وَاللَّبَنُ حَارٌّ، مَا بِي إِلَّا أَنِّي أَكْرَهُ أَنْ أَشْرَبَ عَنْ يَدِهِ

of taking a rope and hanging it from a tree, then strangling myself because of what the people are saying about me. O Abû Sa'eed, some may be ignorant of the *Hadîth* of the Messenger of Allâh ﷺ but you the *Ansâr* people are not. Who among the people has more knowledge of the *Hadîth* of the Messenger of Allâh ﷺ than you? Aren't you among the most knowledgeable of the *Hadîth* of the Messenger of Allâh ﷺ? Didn't the Messenger of Allâh ﷺ say: "He is a disbeliever" (meaning the *Dajjâl*)? But I am a Muslim. Didn't the Messenger of Allâh ﷺ say: "He is sterile and will have no children"? But I have left my children behind in Al-Madînah. Didn't the Messenger of Allâh ﷺ say, "He will not enter Al-Madînah or Makkah?" But I have come from Al-Madînah and am heading for Makkah.'"

Abû Sa'eed Al-Khudrî said: "I was about to accept his excuse, then he said: 'But, by Allâh, I know him, and I know where he was born, and I know where he is now.'"

He said: "I said to him: 'May the rest of your day be ruined.'"

[7351] 92 - (2928) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said to Ibn Sâ'id: "What is the earth of Paradise?" He said: "A fine white flour, musk, O Abul-Qâsim." He said: "You have spoken the truth."

- أَوْ قَالَ آخُذَ عَنْ يَدِهِ - فَقَالَ: أَبَا سَعِيدٍ! لَقَدْ هَمَمْتُ أَنْ آخُذَ حَبْلًا فَأُعَلِّقَهُ بِشَجَرَةٍ ثُمَّ أَخْتَنِقَ مِمَّا يَقُولُ لِيَ النَّاسُ، يَا أَبَا سَعِيدٍ! مَنْ خَفِيَ عَلَيْهِ حَدِيثُ رَسُولِ اللهِ ﷺ مَا خَفِيَ عَلَيْكُمْ، مَعْشَرَ الْأَنْصَارِ! أَلَسْتَ مِنْ أَعْلَمِ النَّاسِ بِحَدِيثِ رَسُولِ اللهِ ﷺ؟ أَلَيْسَ قَدْ قَالَ رَسُولُ اللهِ ﷺ: «هُوَ كَافِرٌ» وَأَنَا مُسْلِمٌ؟ أَوَلَيْسَ قَدْ قَالَ رَسُولُ اللهِ ﷺ: «هُوَ عَقِيمٌ لَا يُولَدُ لَهُ» وَقَدْ تَرَكْتُ وَلَدِي بِالْمَدِينَةِ؟ أَوَلَيْسَ قَدْ قَالَ رَسُولُ اللهِ ﷺ: «لَا يَدْخُلُ الْمَدِينَةَ وَلَا مَكَّةَ» وَقَدْ أَقْبَلْتُ مِنَ الْمَدِينَةِ وَأَنَا أُرِيدُ مَكَّةَ؟.

قَالَ أَبُو سَعِيدٍ [الْخُدْرِيُّ]: حَتَّىٰ كِدْتُ أَنْ أَعْذِرَهُ، ثُمَّ قَالَ: أَمَا، وَاللهِ! إِنِّي لَأَعْرِفُهُ وَأَعْرِفُ مَوْلِدَهُ وَأَيْنَ هُوَ الْآنَ.

قَالَ: قُلْتُ لَهُ: تَبًّا لَكَ، سَائِرَ الْيَوْمِ.

[٧٣٥١] ٩٢-(٢٩٢٨) حَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مُفَضَّلٍ، عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِابْنِ صَائِدٍ: «مَا تُرْبَةُ الْجَنَّةِ؟»

قَالَ: دَرْمَكَةٌ بَيْضَاءُ، مِسْكٌ، يَا أَبَا الْقَاسِمِ! قَالَ: «صَدَقْتَ».

[7352] 93 - (...) It was narrated from Abû Sa'eed Al-Khudrî that Ibn Ṣayyâd asked the Prophet ﷺ about the earth of Paradise. He said: "A fine white flour, pure musk."

[٧٣٥٢] **٩٣-(...) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ ابْنَ صَيَّادٍ سَأَلَ النَّبِيَّ ﷺ عَنْ تُرْبَةِ الْجَنَّةِ؟ فَقَالَ: «دَرْمَكَةٌ بَيْضَاءُ، مِسْكٌ خَالِصٌ».

[7353] 94 - (2929) It was narrated that Muhammad bin Al-Munkadir said: "I saw Jâbir bin 'Abdullâh swearing by Allâh that Ibn Ṣâ'id was the *Dajjâl*. I said: 'Are you swearing by Allâh?' He said: 'I heard 'Umar swearing to that effect in the presence of the Prophet ﷺ, and the Prophet ﷺ did not object to that.'"

[٧٣٥٣] **٩٤-(٢٩٢٩) حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ ابْنِ الْمُنْكَدِرِ قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَحْلِفُ بِاللهِ أَنَّ ابْنَ صَائِدٍ الدَّجَّالُ، فَقُلْتُ: أَتَحْلِفُ بِاللهِ؟ قَالَ: إِنِّي سَمِعْتُ عُمَرَ يَحْلِفُ عَلَىٰ ذَلِكَ عِنْدَ النَّبِيِّ ﷺ، فَلَمْ يُنْكِرْهُ النَّبِيُّ ﷺ.

[7354] 95 - (2930) It was narrated from 'Abdullâh bin 'Umar that 'Umar bin Al-Khaṭṭâb accompanied the Messenger of Allâh ﷺ and a group of men to Ibn Ṣayyâd. He found him playing with some boys by the battlement of Banû Maghâlah. At that time Ibn Ṣayyâd was approaching puberty. He did not notice anything until the Messenger of Allâh ﷺ tapped him on the back with his hand. Then the Messenger of Allâh ﷺ said to

[٧٣٥٤] **٩٥-(٢٩٣٠) حَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيُّ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ؛ أَنَّ سَالِمَ ابْنَ عَبْدِ اللهِ أَخْبَرَهُ؛ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْطَلَقَ مَعَ رَسُولِ اللهِ ﷺ فِي رَهْطٍ قِبَلَ ابْنِ صَيَّادٍ حَتَّىٰ وَجَدَهُ يَلْعَبُ مَعَ الصِّبْيَانِ عِنْدَ أُطُمِ

Ibn Ṣayyâd: "Do you bear witness that I am the Messenger of Allâh?" Ibn Ṣayyâd looked at him and said: "I bear witness that you are the Messenger of the unlettered." Then Ibn Ṣayyâd said to the Messenger of Allâh ﷺ: "Do you bear witness that I am the messenger of Allâh?" The Messenger of Allâh ﷺ gave up on him and said: "I believe in Allâh and in His Messengers." Then the Messenger of Allâh ﷺ said to him: "What do you see?" Ibn Ṣayyâd said: "A truth-teller and a liar come to me." The Messenger of Allâh ﷺ said: "You have been confounded." Then the Messenger of Allâh ﷺ said to him: "I am hiding something in my mind for you." Ibn Ṣayyâd said: "It is *Ad-Dukh*." The Messenger of Allâh ﷺ said: "May you be disgraced and dishonored, you will never go beyond your rank." 'Umar bin Al-Khaṭṭâb said: "O Messenger of Allâh, let me strike his neck." The Messenger of Allâh ﷺ said: "If he is him (meaning the *Dajjâl*), you will never be able to overpower him, and if he is not him, there is no good for you in killing him."

بَنِي مَغَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ - يَوْمَئِذٍ - الْحُلُمَ، فَلَمْ يَشْعُرْ حَتَّىٰ ضَرَبَ رَسُولُ اللهِ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ لِابْنِ صَيَّادٍ: «أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟» فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ، فَقَالَ ابْنُ صَيَّادٍ لِرَسُولِ اللهِ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟ فَرَفَضَهُ رَسُولُ اللهِ ﷺ فَقَالَ: «آمَنْتُ بِاللهِ وَبِرُسُلِهِ». ثُمَّ قَالَ لَهُ رَسُولُ اللهِ ﷺ: «مَاذَا تَرَىٰ؟» قَالَ ابْنُ صَيَّادٍ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «خُلِّطَ عَلَيْكَ الْأَمْرُ». ثُمَّ قَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا» فَقَالَ ابْنُ صَيَّادٍ: «هُوَ الدُّخُّ» فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «[اخْسَأْ]، فَلَنْ تَعْدُوَ قَدْرَكَ» فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: ذَرْنِي. يَا رَسُولَ اللهِ! أَضْرِبْ عُنُقَهُ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ» [انظر: ٧٣٤٧].

[7355] (2931) 'Abdullâh bin 'Umar (in continuation of the previous *Hadîth*) said: "After that the Messenger of Allâh ﷺ and Ubayy bin Ka'b Al-Anṣârî went to the palm trees where Ibn Ṣayyâd

[٧٣٥٥] (٢٩٣١) وَقَالَ سَالِمُ بْنُ عَبْدِ اللهِ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللهِ ﷺ وَأُبَيُّ بْنُ كَعْبٍ [الْأَنْصَارِيُّ] إِلَى النَّخْلِ الَّتِي فِيهَا

was. When the Messenger of Allâh ﷺ entered the palm trees, he hid himself behind the trunks of the trees, hoping to hear something from Ibn Ṣayyâd before Ibn Ṣayyâd saw him. The Messenger of Allâh ﷺ saw him lying on a bed under a blanket, murmuring something. But the mother of Ibn Ṣayyâd saw the Messenger of Allâh ﷺ hiding among the trunks of the palm trees, and said to Ibn Ṣayyâd: 'O Ṣâf' – which was the name of Ibn Ṣayyâd – 'here is Muḥammad!' Ibn Ṣayyâd jumped up and the Messenger of Allâh ﷺ said: 'If she had left him the matter would have become clear.'"

ابْنُ صَيَّادٍ، حَتَّىٰ إِذَا دَخَلَ رَسُولُ اللهِ ﷺ النَّخْلَ، طَفِقَ يَتَّقِي بِجُذُوعِ النَّخْلِ، وَهُوَ يَخْتِلُ أَنْ يَسْمَعَ مِنِ ابْنِ صَيَّادٍ شَيْئًا، قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ، فَرَآهُ رَسُولُ اللهِ ﷺ [وَ]هُوَ مُضْطَجِعٌ عَلَىٰ فِرَاشٍ فِي قَطِيفَةٍ، لَهُ فِيهَا زَمْزَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللهِ ﷺ وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ، فَقَالَتْ لِابْنِ صَيَّادٍ: يَا صَافِ!- وَهُوَ اسْمُ ابْنِ صَيَّادٍ - هَـٰذَا مُحَمَّدٌ، فَثَارَ ابْنُ صَيَّادٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ».

[7356] (169) 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ stood up among the people and praised Allâh as He deserves to be praised, then he mentioned the *Dajjâl* and said: 'I am warning you against him. There is no Prophet who did not warn his people against him. Nûḥ warned his people against him. But I will tell you something about him that no Prophet said to his people: Know that he is one-eyed and that Allâh, Blessed and Exalted is He, is not one-eyed.'"

[٧٣٥٦] (١٦٩) قَالَ سَالِمٌ: قَالَ عَبْدُ اللهِ بْنُ عُمَرَ: فَقَامَ رَسُولُ اللهِ ﷺ فِي النَّاسِ فَأَثْنَىٰ عَلَىٰ اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ: «إِنِّي لَأُنْذِرُكُمُوهُ، مَا مِنْ نَبِيٍّ إِلَّا [وَ]قَدْ أَنْذَرَ[هُ] قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلَـٰكِنْ أَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعَلَّمُوا أَنَّهُ أَعْوَرُ، وَأَنَّ اللهَ تَبَارَكَ وَتَعَالَىٰ لَيْسَ بِأَعْوَرَ».

Ibn Shihâb said: "'Umar bin Thâbit Al-Anṣârî told me that one of the Companions of the Messenger of Allâh ﷺ told him, that the Messenger of Allâh ﷺ said – on the day when he warned the

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتٍ الْأَنْصَارِيُّ؛ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ رَسُولِ اللهِ ﷺ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ يَوْمَ حَذَّرَ النَّاسَ الدَّجَّالَ:

people about the *Dajjâl*: 'Between his eyes is written (the word) disbeliever, which everyone who resents his deeds, or every believer, will read.' And he said: 'Know that none of you will ever see his Lord, Glorified and Exalted is He, until he dies.'"

«إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، يَقْرَأُهُ مَنْ كَرِهَ عَمَلَهُ، أَوْ يَقْرَأُهُ كُلُّ مُؤْمِنٍ» وَقَالَ: «تَعَلَّمُوا أَنَّهُ لَنْ يَرَىٰ أَحَدٌ مِنْكُمْ رَبَّهُ - عَزَّ وَجَلَّ - حَتَّىٰ يَمُوتَ». [راجع: ٤٢٥]

[7357] 96 - (2930) 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ set out with a group of his Companions, among whom was 'Umar bin Al-Khaṭṭâb, to find Ibn Ṣayyâd who was a young boy on the brink of adolescence, playing with the boys on the battlement of Banû Mu'âwiyah." And he quoted a *Ḥadîth* like that of Yûnus (no. 7354), to the end of the *Ḥadîth* of 'Umar bin Thâbit (no. 7356). In the *Ḥadîth* from Ya'qûb it says: "Ubayy said:" – concerning the words: "...if she had left him the matter would have become clear" "...if his mother had left him, his case would have become clear."

[٧٣٥٧] ٩٦-(٢٩٣٠) حَدَّثَنَا الْحَسَنُ ابْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ؛ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: انْطَلَقَ رَسُولُ اللهِ ﷺ وَمَعَهُ رَهْطٌ مِنْ أَصْحَابِهِ، فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، حَتَّىٰ وَجَدَ ابْنَ صَيَّادٍ غُلَامًا قَدْ نَاهَزَ الْحُلُمَ، يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطُمِ بَنِي مُعَاوِيَةَ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ، إِلَىٰ مُنْتَهَىٰ حَدِيثِ عُمَرَ ابْنِ ثَابِتٍ - وَفِي الْحَدِيثِ عَنْ يَعْقُوبَ قَالَ: قَالَ أُبَيٌّ يَعْنِي فِي قَوْلِهِ: «لَوْ تَرَكَتْهُ بَيَّنَ» - قَالَ: لَوْ تَرَكَتْهُ أُمُّهُ، بَيَّنَ أَمْرَهُ [راجع: ٧٣٤٤].

[7358] 97 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ passed by Ibn Ṣayyâd with a group of his Companions, and he was playing with some boys by the battlement of Banû Maghâlah, and he was a young boy. – A *Ḥadîth* like that of Yûnus (no. 7354) and Ṣâliḥ

[٧٣٥٨] ٩٧-(...) وحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ وَسَلَمَةُ بْنُ شَبِيبٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِابْنِ صَيَّادٍ فِي نَفَرٍ مِنْ

أَصْحَابِهِ، فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ، وَهُوَ غُلَامٌ، بِمَعْنَىٰ حَدِيثِ يُونُسَ وَصَالِحٍ، غَيْرَ أَنَّ عَبْدَ بْنَ حُمَيْدٍ لَمْ يَذْكُرْ حَدِيثَ ابْنِ عُمَرَ، فِي انْطِلَاقِ النَّبِيِّ ﷺ مَعَ أُبَيِّ بْنِ كَعْبٍ، إِلَىٰ النَّخْلِ.

(no. 7355) , but 'Abd bin Ḥumaid did not mention the *Ḥadîth* of Ibn 'Umar about the Prophet ﷺ going to the palm trees with Ubayy bin Ka'b.

[٧٣٥٩] ٩٨-(٢٩٣٢) حَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: لَقِيَ ابْنُ عُمَرَ ابْنَ صَيَّادٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ، فَقَالَ لَهُ قَوْلًا أَغْضَبَهُ، فَانْتَفَخَ حَتَّىٰ مَلَأَ السِّكَّةَ، فَدَخَلَ ابْنُ عُمَرَ عَلَىٰ حَفْصَةَ وَقَدْ بَلَغَهَا، فَقَالَتْ لَهُ: رَحِمَكَ اللهُ! مَا أَرَدْتَ مِنِ ابْنِ صَيَّادٍ؟ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا يَخْرُجُ مِنْ غَضْبَةٍ يَغْضَبُهَا».

[7359] 98 - (2932) It was narrated that Nâfi' said: "Ibn 'Umar met Ibn Ṣayyâd on one of the roads of Al-Madînah, and he said something to him that made him angry. He was so swollen with anger that the way was blocked. Ibn 'Umar entered upon Ḥafṣah, who had already heard about it, and she said to him: 'May Allâh have mercy on you! What do you want from Ibn Ṣayyâd? Do you not know that the Messenger of Allâh ﷺ said: He will emerge because of a single instance of anger'"?

[٧٣٦٠] ٩٩-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا حُسَيْنٌ يَعْنِي ابْنَ حَسَنِ بْنِ يَسَارٍ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ قَالَ: كَانَ نَافِعٌ يَقُولُ: ابْنُ صَيَّادٍ - قَالَ: قَالَ ابْنُ عُمَرَ: - لَقِيتُهُ مَرَّتَيْنِ، قَالَ: فَلَقِيتُهُ فَقُلْتُ لِبَعْضِهِمْ: هَلْ تُحَدِّثُونَ أَنَّهُ هُوَ؟ قَالَ: لَا، وَاللهِ! قَالَ: قُلْتُ: كَذَبْتَنِي، وَاللهِ! لَقَدْ أَخْبَرَنِي بَعْضُكُمْ أَنَّهُ لَنْ يَمُوتَ

[7360] 99 - (...) It was narrated that Nâfi' said: "Ibn 'Umar said: 'I met Ibn Ṣayyâd twice. I met him and I said to one of them: "Are you saying that he is the one (the *Dajjâl*)?" He said: "No, by Allâh." I said: "You are lying, by Allâh. One of you told me that he would not die until he had the most wealth and children of any of you, and that is what the people are saying today."' We talked, then I left him. He said:

‘And I met him again, when his eye had become swollen, and I said: “When did that happen to your eye?” He said: “I do not know.” I said: “You do not know and it is in your head?” He said: “If Allâh willed, He could create (an eye) in this staff of yours.” Then he brayed like the worst braying of a donkey I have ever heard. And one of my companions claimed that I struck him with a stick that I had with me, until it broke, but by Allâh, I am not aware of that.’”

“Then he came and entered upon the Mother of the Believers and told her about that, and she said: ‘What do you want with him? Do you not know that he (ﷺ) said: The first thing that will send him to the people will be anger’”?

حَتَّىٰ يَكُونَ أَكْثَرَكُمْ مَالًا وَوَلَدًا، فَكَذَٰلِكَ هُوَ زَعَمُوا الْيَوْمَ، قَالَ: فَتَحَدَّثْنَا ثُمَّ فَارَقْتُهُ - قَالَ:- فَلَقِيتُهُ لَقْيَةً أُخْرَىٰ وَقَدْ نَفَرَتْ عَيْنُهُ، قَالَ: فَقُلْتُ: مَتَىٰ فَعَلَتْ عَيْنُكَ مَا أَرَىٰ؟ قَالَ: لَا أَدْرِي. قَالَ: قُلْتُ: لَا تَدْرِي وَهِيَ فِي رَأْسِكَ؟ قَالَ: إِنْ شَاءَ اللهُ خَلَقَهَا فِي عَصَاكَ هَٰذِهِ، قَالَ: فَنَخَرَ كَأَشَدِّ نَخِيرِ حِمَارٍ سَمِعْتُ، قَالَ: فَزَعَمَ بَعْضُ أَصْحَابِي أَنِّي ضَرَبْتُهُ بِعَصًا كَانَتْ مَعِي حَتَّىٰ تَكَسَّرَتْ، [وَأَمَّا] أَنَا، وَاللهِ! فَمَا شَعَرْتُ.

قَالَ: وَجَاءَ حَتَّىٰ دَخَلَ عَلَىٰ أُمِّ الْمُؤْمِنِينَ فَحَدَّثَهَا فَقَالَتْ: مَا تُرِيدُ إِلَيْهِ؟ أَلَمْ تَعْلَمْ أَنَّهُ قَدْ قَالَ: «إِنَّ أَوَّلَ مَا يَبْعَثُهُ عَلَى النَّاسِ غَضَبٌ يَغْضَبُهُ».

Chapter 20. *Ad-Dajjâl*

(المعجم ٢٠) - (بَابُ ذكر الدجال)

(التحفة ٢٠)

[7361] 100 - (169) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ mentioned the *Dajjâl* among the people and said: “Allâh, Blessed and Exalted is He, is not one-eyed, but the *Dajjâl* is blind in his right eye, as if his eye was a floating grape.”

[٧٣٦١] ١٠٠-(١٦٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ بِشْرٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ الدَّجَّالَ بَيْنَ

ظَهْرَانَي النَّاسِ فَقَالَ: «إِنَّ اللهَ تَبَارَكَ وَتَعَالَىٰ لَيْسَ بِأَعْوَرَ، أَلَا [وَ]إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنَىٰ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِئَةٌ». [راجع: ٤٢٥]

[7362] (...) A similar report (as *Hadîth* no. 7361) was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.

[٧٣٦٢] (...) **حَدَّثَنَا** أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7363] 101 - (2933) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'There is no Prophet who did not warn his people against the one-eyed liar. He is one-eyed, and your Lord, Glorified and Exalted is He, is not one-eyed, and written between his eyes is *Kâ, Fâ, Râ*.'"

[٧٣٦٣] ١٠١-(٢٩٣٣) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ، أَلَا إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ - عَزَّ وَجَلَّ - لَيْسَ بِأَعْوَرَ، وَمَكْتُوبٌ بَيْنَ عَيْنَيْهِ كـ ف ر».

[7364] 102 - (...) It was narrated from Qatâdah that Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said: "Between the *Dajjâl's* eyes is written *Kâf, Fâ, Râ* – meaning, disbeliever."

[٧٣٦٤] ١٠٢-(...) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «الدَّجَّالُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كـ ف ر، أَيْ: كَافِرٌ».

[7365] 103 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The *Dajjâl* is blind in one eye, and between his eyes is written, disbeliever.' Then he spelled it out, *Kâf*, *Fâ*, *Râ*, 'and every Muslim will read it.'"

[٧٣٦٥] ١٠٣-(. . .) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الدَّجَّالُ مَمْسُوحُ الْعَيْنِ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ» ثُمَّ تَهَجَّاهَا ك ف ر، «يَقْرَأُهُ كُلُّ مُسْلِمٍ».

[7366] 104 -(2934) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'The *Dajjâl* is blind in his left eye and has thick hair. He has garden and fire with him, but his fire is a garden and his garden is fire.'"

[٧٣٦٦] ١٠٤-(٢٩٣٤) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْعَلَاءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الدَّجَّالُ أَعْوَرُ الْعَيْنِ الْيُسْرَىٰ، جُفَالُ الشَّعَرِ، مَعَهُ جَنَّةٌ وَنَارٌ، فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ».

[7367] 105 - (...) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'I know what the *Dajjâl* will have with him. He will have two flowing rivers, one that appears to the eye to be clear water, and one that appears to the eye to be flaming fire. If anyone sees that, let him go to the river which he thinks is fire and close his eyes, then lower his head and drink from it, for it is cool water. The *Dajjâl* has one blind eye, with a layer of thick skin over it, and between his eyes is written

[٧٣٦٧] ١٠٥-(. . .) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَأَنَا أَعْلَمُ بِمَا مَعَ الدَّجَّالِ مِنْهُ، مَعَهُ نَهْرَانِ يَجْرِيَانِ، أَحَدُهُمَا، رَأْيَ الْعَيْنِ، مَاءٌ أَبْيَضُ، وَالْآخَرُ، رَأْيَ الْعَيْنِ، نَارٌ تَأَجَّجُ، فَإِمَّا أَدْرَكَنَّ أَحَدٌ فَلْيَأْتِ النَّهْرَ الَّذِي يَرَاهُ نَارًا وَلْيُغَمِّضْ، ثُمَّ لْيُطَأْطِئْ رَأْسَهُ فَيَشْرَبَ مِنْهُ، فَإِنَّهُ مَاءٌ

disbeliever, which every believer will read, whether he is literate or illiterate.'"

بَارِدٌ، وَإِنَّ الدَّجَّالَ مَمْسُوحُ الْعَيْنِ، عَلَيْهَا ظَفَرَةٌ غَلِيظَةٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، يَقْرَأُهُ كُلُّ مُؤْمِنٍ، كَاتِبٍ وَغَيْرِ كَاتِبٍ».

[7368] 106 - (...) It was narrated from Hudhaifah that the Prophet ﷺ said concerning the *Dajjâl*: "He will have water and fire with him, but his fire is cool water and his water is fire, so do not destroy yourselves."

[٧٣٦٨] ١٠٦-(...) **حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ - وَاللَّفْظُ لَهُ-: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: - فِي الدَّجَّالِ -: «إِنَّ مَعَهُ مَاءً وَنَارًا، فَنَارُهُ مَاءٌ بَارِدٌ، وَمَاؤُهُ نَارٌ، فَلَا تَهْلِكُوا».

[7369] (2935) Abû Mas'ûd said: "I heard it from the Messenger of Allâh ﷺ."

[٧٣٦٩] (٢٩٣٥) **قَالَ** أَبُو مَسْعُودٍ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

[7370] 107 - (2934/2935) It was narrated that Rib'î bin Hirâsh said: "I went with 'Uqbah bin 'Amr Abû Mas'ûd Al-Ansârî to Hudhaifah bin Al-Yamân. 'Uqbah said to him: 'Tell me what you heard from the Messenger of Allâh ﷺ about the *Dajjâl*.' He said: (The Prophet ﷺ said:) 'The *Dajjâl* will emerge, and he will have with him water and fire. As for that which the people will think is water, it will be burning fire, and as for that which the people will think is fire, it will be sweet, cool water. Whoever among you sees that, let him plunge into that

[٧٣٧٠] ١٠٧-(٢٩٣٤/٢٩٣٥) **حَدَّثَنَا** عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شُعَيْبُ بْنُ صَفْوَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عُقْبَةَ بْنِ عَمْرٍو أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: انْطَلَقْتُ مَعَهُ إِلَىٰ حُذَيْفَةَ بْنِ الْيَمَانِ، فَقَالَ لَهُ عُقْبَةُ: حَدِّثْنِي مَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ فِي الدَّجَّالِ، قَالَ: «إِنَّ الدَّجَّالَ يَخْرُجُ، وَإِنَّ مَعَهُ مَاءً وَنَارًا، فَأَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً، فَنَارٌ تُحْرِقُ، وَأَمَّا الَّذِي يَرَاهُ النَّاسُ

which he thinks is fire, for it is sweet, cool water.'"

'Uqbah said: "I also heard it" – confirming what Ḥudhaifah said.

نَارًا، فَمَاءٌ بَارِدٌ عَذْبٌ، فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِي يَرَاهُ نَارًا، فَإِنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ».

فَقَالَ عُقْبَةُ: وَأَنَا قَدْ سَمِعْتُهُ - تَصْدِيقًا لِحُذَيْفَةَ -.

[7371] 108 - (...) It was narrated that Rib'î bin Ḥirâsh said: "Ḥudhaifah and Abû Mas'ûd met, and Ḥudhaifah said: 'I am more knowledgeable about what the *Dajjâl* will have with him. He will have a river of water and a river of fire, but that which you think is fire is water, and that which you think is water is fire. Whoever among you sees that and wants the water, let him drink from that which he thinks is fire, for he will find it to be water.'"

Abû Mas'ûd said: "This is what I heard the Messenger of Allâh ﷺ say."

[٧٣٧١] ١٠٨-(...) حَدَّثَنَا عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِابْنِ حُجْرٍ - قَالَ إِسْحَٰقُ: أَخْبَرَنَا، وَقَالَ ابْنُ حُجْرٍ: حَدَّثَنَا - جَرِيرٌ عَنِ الْمُغِيرَةِ، عَنْ نُعَيمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ قَالَ: اجْتَمَعَ حُذَيْفَةُ وَأَبُو مَسْعُودٍ، فَقَالَ حُذَيْفَةُ: «لَأَنَا بِمَا مَعَ الدَّجَّالِ أَعْلَمُ مِنْهُ، إِنَّ مَعَهُ نَهْرًا مِنْ مَاءٍ وَنَهْرًا مِنْ نَارٍ، فَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ نَارٌ، مَاءٌ، وَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ مَاءٌ، نَارٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَأَرَادَ الْمَاءَ فَلْيَشْرَبْ مِنَ الَّذِي يَرَاهُ أَنَّهُ نَارٌ، فَإِنَّهُ يَجِدُهُ مَاءً».

قَالَ [أَبُو] مَسْعُودٍ: هَٰكَذَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ.

[7372] 109 - (2936) It was narrated that Abû Salamah said: I heard Abû Hurairah say: The Messenger of Allâh ﷺ said: "Shall I not tell you about the *Dajjâl*, something which no Prophet told his people? He is one eyed, and he will bring with

[٧٣٧٢] ١٠٩-(٢٩٣٦) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُخْبِرُكُمْ عَنِ الدَّجَّالِ

him something like Paradise and the Fire, but the one which he says is Paradise will be the Fire. I warn you of him as (Prophet) Nûḥ warned his people of him."

حَدِيثًا مَا حَدَّثَهُ نَبِيٌّ قَوْمَهُ؟ إِنَّهُ أَعْوَرُ، وَإِنَّهُ يَجِيءُ مَعَهُ مِثْلُ الْجَنَّةِ وَالنَّارِ، فَالَّتِي يَقُولُ إِنَّهَا الْجَنَّةُ، هِيَ النَّارُ، وَإِنِّي أَنْذَرْتُكُمْ بِهِ كَمَا أَنْذَرَ بِهِ نُوحٌ قَوْمَهُ».

[7373] 110 - (2937) It was narrated that An-Nawwâs bin Sam'ân said: "The Messenger of Allâh ﷺ mentioned the *Dajjâl* one morning, sometimes describing him as insignificant and sometimes describing him as significant, until we thought that he was in the cluster of date palms. When we went to him in the evening, he could see that in our faces and he said: 'What is the matter with you?' We said: 'O Messenger of Allâh, you mentioned the *Dajjâl* this morning, sometimes describing him as insignificant, and sometimes describing him as significant, until we thought that he was in the cluster of date palms.' He said: 'It is something other than the *Dajjâl* that I fear most for you. If he emerges while I am among you, I will deal with him on your behalf, and if he emerges when I am not among you, then each man must deal with him on his own behalf. Allâh will take care of every Muslim on my behalf.

"'He is a young man with curly hair, and his eye is blind. He most resembles 'Abdul-'Uzza bin Qaṭan. Whoever among you sees him, let him recite the opening

[٧٣٧٣] ١١٠ -(٢٩٣٧) حَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي يَحْيَى بْنُ جَابِرٍ الطَّائِيُّ قَاضِي حِمْصَ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ جُبَيْرٍ عَنْ أَبِيهِ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ؛ أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ- وَاللَّفْظُ لَهُ-: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ الدَّجَّالَ ذَاتَ غَدَاةٍ، فَخَفَّضَ فِيهِ وَرَفَّعَ، حَتَّىٰ ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ، فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذٰلِكَ فِينَا، فَقَالَ: «مَا شَأْنُكُمْ؟» قُلْنَا: يَا رَسُولَ اللهِ! ذَكَرْتَ الدَّجَّالَ غَدَاةً فَخَفَّضْتَ فِيهِ وَرَفَّعْتَ، حَتَّىٰ ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ، فَقَالَ: «غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ، إِنْ يَخْرُجْ، وَأَنَا

Verses of *Sûrat Al-Kahf* over him. He will emerge in a place between Ash-Shâm and Al-'Irâq, and will spread mischief right and left. O slaves of Allâh, be steadfast.'

"We said: 'O Messenger of Allâh, how long will he stay on earth?' He said: 'Forty days; a day like a year, a day like a month, a day like a week, and the rest of the days like your days.' We said: 'O Messenger of Allâh, on that day which is like a year, will the *Ṣalât* (prayers) of one day be sufficient for us?' He said: 'No. Calculate the time (for prayer).' We said: 'O Messenger of Allâh, how quickly will he travel through the land?' He said: 'Like a cloud driven by the wind. He will come to a people and call them, and they will believe in him, and respond to his call. Then he will command the sky, and it will rain, and he will command the earth, and it will bring forth produce. Their herds will come back to them in the evening with their humps as high as they ever were, and their udders full, and their flanks stretched.

" 'Then he will come to another people and call them, and they will reject what he says, so he will leave them, and they will be afflicted with drought, with none of their wealth in their hands. He will pass by ruins and say: "Bring forth your treasure," and its treasure will follow him like a

فِيكُمْ، فَأَنَا حَجِيجُهُ دُونَكُمْ، وَإِنْ يَخْرُجْ، وَلَسْتُ فِيكُمْ، فَامْرُؤٌ حَجِيجُ نَفْسِهِ، وَاللهُ خَلِيفَتِي عَلَىٰ كُلِّ مُسْلِمٍ، إِنَّهُ شَابٌّ قَطَطٌ، عَيْنُهُ طَافِئَةٌ، كَأَنِّي أُشَبِّهُهُ بِعَبْدِ الْعُزَّىٰ بْنِ قَطَنٍ، فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ، إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّأْمِ وَالْعِرَاقِ، فَعَاثَ يَمِينًا وَعَاثَ شِمَالًا، يَا عِبَادَ اللهِ! فَاثْبُتُوا».

قُلْنَا: يَا رَسُولَ اللهِ! وَمَا لَبْثُهُ فِي الْأَرْضِ؟ قَالَ: «أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرٍ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ» قُلْنَا: يَا رَسُولَ اللهِ! فَذَٰلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ، أَتَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ؟ قَالَ: «لَا، اقْدُرُوا لَهُ قَدْرَهُ» قُلْنَا: يَا رَسُولَ اللهِ! وَمَا إِسْرَاعُهُ فِي الْأَرْضِ؟ قَالَ: «كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ، فَيَأْتِي عَلَىٰ الْقَوْمِ فَيَدْعُوهُمْ، فَيُؤْمِنُونَ بِهِ وَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالْأَرْضَ فَتُنْبِتُ، فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ، أَطْوَلَ مَا كَانَتْ ذُرًى، وَأَسْبَغَهُ ضُرُوعًا، وَأَمَدَّهُ خَوَاصِرَ، ثُمَّ يَأْتِي الْقَوْمَ، فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ عَنْهُمْ، فَيُصْبِحُونَ مُمْحِلِينَ، لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ، وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ

swarm of bees. Then he will call a man brimming with youth and strike him with a sword, cutting him in two. He will place the pieces as far apart as a target is from an archer, then he will call him, and he will come with his face gleaming and laughing.

" 'Then while he is like that, Allâh will send Al-Masîḥ the son of Mariam, peace be upon him' who will descend to the white minaret in the east of Damascus, wearing two *Mahrudh* garments,[1] placing his hands on the wings of two angels. When he lowers his head it (water) will drip, and when he raises it, it will scatter drops like pearls. Every disbeliever whom his breath reaches will die, and his breath will reach as far as he can see.

" 'He will pursue him (the *Dajjâl*) until he catches him at the gate of Ludd (Lod), and kills him. Then some people whom Allâh has protected will come to 'Eîsâ bin Mariam, and he will wipe their faces and inform them of their ranks in Paradise. While they are like that, Allâh will reveal to 'Eîsâ, peace be upon him: "I have brought forth some slaves of Mine against whom no one will be able to fight; take My slaves to safety in Aṭ-Ṭûr."

" 'And Allâh will send Ya'jûj and Ma'jûj, who will swarm down from every slope. The first of them will pass by the Lake of

لَهَا: أَخْرِجِي كُنُوزَكِ، فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ، ثُمَّ يَدْعُو رَجُلًا مُمْتَلِئًا شَبَابًا، فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزلَتَيْنِ رَمْيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ فَيُقْبِلُ وَيَتَهَلَّلُ وَجْهُهُ، وَيَضْحَكُ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللهُ الْمَسِيحَ ابْنَ مَرْيَمَ - عَلَيْهِ السَّلَامُ - فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَفَّيْهِ عَلَىٰ أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، فَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلَّا مَاتَ، وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ، فَيَطْلُبُهُ حَتَّىٰ يُدْرِكَهُ بِبَابِ لُدٍّ، فَيَقْتُلُهُ، ثُمَّ يَأْتِي عِيسَىٰ [ابْنَ مَرْيَمَ] قَوْمٌ قَدْ عَصَمَهُمُ اللهُ مِنْهُ، فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللهُ إِلَىٰ عِيسَىٰ - عَلَيْهِ السَّلَامُ -: إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي، لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلَىٰ الطُّورِ، وَيَبْعَثُ اللهُ يَأْجُوجَ وَمَأْجُوجَ، وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوَائِلُهُمْ عَلَىٰ بُحَيْرَةِ طَبَرِيَّةَ، فَيَشْرَبُونَ مَا فِيهَا، وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ

[1] Garments dyed with *Wars* and then with Saffron after that.

Tiberias and will drink what is in it, and the last of them will pass it and say: "There was once water here." Then 'Eîsâ the Prophet of Allâh and his companions will be besieged, until the head of the bull of one of them will seem better than one hundred Dînâr to one of you today. The Prophet of Allâh, 'Eîsâ and his companions will beseech [Allâh], and Allâh will send worms in their necks, and in the morning, they will all perish as one. Then the Prophet of Allâh 'Eîsâ ﷺ and his companions will come down to the earth, and they will not find a spot the size of a handspan on earth that is not filled with their putrefaction and stench. The Prophet of Allâh, 'Eîsâ ﷺ, and his companions will beseech Allâh, and Allâh will send birds like the necks of Bactrian camels, which will carry them and throw them wherever Allâh wills. Then Allâh will send rain which will not be kept out by any house of clay or hair; it will wash the earth and leave it like a mirror. Then it will be said to the earth: "Bring forth your fruits and restore your blessing." On that day a group of people will eat from a pomegranate and shelter beneath its skin. Milk will be blessed until a milch camel will be sufficient for a crowd of people, and a milch cow will be sufficient for a tribe of people, and a milch sheep will be sufficient for a family of people.

بِهَٰذِهِ، مَرَّةً، مَاءٌ، وَيُحْصَرُ نَبِيُّ اللهِ عِيسَىٰ وَأَصْحَابُهُ، حَتَّىٰ يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمُ الْيَوْمَ، فَيَرْغَبُ نَبِيُّ اللهِ عِيسَىٰ وَأَصْحَابُهُ، فَيُرْسِلُ [اللهُ] عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ، فَيُصْبِحُونَ فَرْسَىٰ كَمَوْتِ نَفْسٍ وَاحِدَةٍ، ثُمَّ يَهْبِطُ نَبِيُّ اللهِ عِيسَىٰ عَلَيْهِ السَّلَامُ وَأَصْحَابُهُ إِلَىٰ الْأَرْضِ، فَلَا يَجِدُونَ فِي الْأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهُ زَهَمُهُمْ وَنَتْنُهُمْ، فَيَرْغَبُ نَبِيُّ اللهِ عِيسَىٰ - عَلَيْهِ السَّلَامُ - وَأَصْحَابُهُ إِلَىٰ اللهِ، فَيُرْسِلُ اللهُ طَيْرًا كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللهُ، ثُمَّ يُرْسِلُ اللهُ مَطَرًا لَا يَكُنُّ مِنْهُ بَيْتُ مَدَرٍ وَلَا وَبَرٍ، فَيَغْسِلُ الْأَرْضَ حَتَّىٰ يَتْرُكَهَا كَالزَّلَفَةِ، ثُمَّ يُقَالُ لِلْأَرْضِ: أَنْبِتِي ثَمَرَتَكِ، وَرُدِّي بَرَكَتَكِ، فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ، وَيَسْتَظِلُّونَ بِقِحْفِهَا، وَيُبَارَكُ فِي الرِّسْلِ، حَتَّىٰ أَنَّ اللِّقْحَةَ مِنَ الْإِبِلِ لَتَكْفِي الْفِئَامَ مِنَ النَّاسِ، وَاللِّقْحَةَ مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنَ النَّاسِ، وَاللِّقْحَةَ مِنَ الْغَنَمِ لَتَكْفِي الْفَخِذَ مِنَ النَّاسِ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللهُ رِيحًا طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ

Then while they are like that, Allâh will send a pleasant wind which will seize them beneath their armpits, taking the soul of every believer and every Muslim. The most evil of people will be left, and they will fornicate like donkeys, and upon them the Hour will come.'"

وَكُلِّ مُسْلِمٍ، وَيَبْقَىٰ شِرَارُ النَّاسِ، يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ، فَعَلَيْهِمْ تَقُومُ السَّاعَةُ».

[7374] 111 - (...) It was narrated by 'Alî bin Ḥujr As-Sa'dî, a *Ḥadîth* similar to the narration of 'Abdur-Raḥmân bin Yazîd bin Jâbir (no. 7373), with this chain of narrators. And after saying: "There was once water here" he added: "Then they will march until they come to the mountain of Khamar, which is the mountain of Bait Al-Maqdis, and they will say: 'We have killed those who are on earth; now let us kill those who are in heaven.' They will shoot their arrows into the sky, and Allâh will send their arrows back to them smeared with blood."

In the report of Ibn Ḥujr it says: "I have sent down some slaves of Mine, against whom no one will dare to fight."

[٧٣٧٤] ١١١-(...) حَدَّثَنَا عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ وَالْوَلِيدُ ابْنُ مُسْلِمٍ - قَالَ ابْنُ حُجْرٍ: دَخَلَ حَدِيثُ أَحَدِهِمَا فِي حَدِيثِ الْآخَرِ - عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، بِهَٰذَا الْإِسْنَادِ، نَحْوَ مَا ذَكَرْنَا - وَزَادَ بَعْدَ قَوْلِهِ: «لَقَدْ كَانَ بِهَٰذِهِ، مَرَّةً، مَاءٌ - ثُمَّ يَسِيرُونَ حَتَّىٰ يَنْتَهُوا إِلَىٰ جَبَلِ الْخَمَرِ، وَ هُوَ جَبَلُ بَيْتِ الْمَقْدِسِ، فَيَقُولُونَ: لَقَدْ قَتَلْنَا مَنْ فِي الْأَرْضِ، هَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ، فَيَرْمُونَ بِنُشَّابِهِمْ إِلَىٰ السَّمَاءِ، فَيَرُدُّ اللهُ عَلَيْهِمْ نُشَّابَهُمْ مَخْضُوبَةً دَمًا».

وَفِي رِوَايَةِ ابْنِ حُجْرٍ: «فَإِنِّي قَدْ أَنْزَلْتُ عِبَادًا لِي، لَا يَدَيْ لِأَحَدٍ بِقِتَالِهِمْ».

Chapter 21. Description Of *Ad-Dajjâl*; Al-Madînah Is Forbidden To Him; He Will Kill A Believer And Bring Him Back To Life

(المعجم ٢١) - (بَابٌ: فِي صفة الدجال، وتحريم المدينة عليه، وقتله المؤمن وإحيائه) (التحفة ٢١)

[7375] 112 - (2938) Abû Sa'eed Al-Khudrî said: "One day the

[٧٣٧٥] ١١٢-(٢٩٣٨) حَدَّثَنِي

Messenger of Allâh ﷺ spoke to us at length about the *Dajjâl*. Among what he told us he said: 'He will come, but it will be forbidden to him to enter the mountain passes of Al-Madînah. So he will go to the barren tracts near Al-Madînah, and on that day, a man will go out to him who is the best of mankind, or one of the best of mankind, and he will say to him: "I bear witness that you are the *Dajjâl* of whom the Messenger of Allâh ﷺ spoke." The *Dajjâl* will say: "If I kill this man and bring him back to life, do you think that you will have any doubts about the matter?" They will say: "No." So he will kill him then bring him back to life, and when he is brought back to life, he will say: "By Allâh, I was never more certain of you than I am now."' He said: 'The *Dajjâl* will want to kill him but he will not be able to do so.'"

عَمْرٌو النَّاقِدُ وَالْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ: وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ، وَالسِّيَاقُ لِعَبْدٍ - قَالَ عَبْدٌ: حَدَّثَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ [وَ]هُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ يَوْمًا حَدِيثًا طَوِيلًا عَنِ الدَّجَّالِ، فَكَانَ فِيمَا حَدَّثَنَا قَالَ: «يَأْتِي، وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ، فَيَنْتَهِي إِلَىٰ بَعْضِ السِّبَاخِ الَّتِي تَلِي الْمَدِينَةَ، فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ، أَوْ مِنْ خَيْرِ النَّاسِ، فَيَقُولُ لَهُ: أَشْهَدُ أَنَّكَ الدَّجَّالُ الَّذِي حَدَّثَنَا رَسُولُ اللهِ ﷺ حَدِيثَهُ فَيَقُولُ الدَّجَّالُ: أَرَأَيْتُمْ إِنْ قَتَلْتُ هَٰذَا ثُمَّ أَحْيَيْتُهُ، أَتَشُكُّونَ فِي الْأَمْرِ؟ فَيَقُولُونَ: لَا، قَالَ: فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ، فَيَقُولُ حِينَ يُحْيِيهِ: وَاللهِ! مَا كُنْتُ فِيكَ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي الْآنَ، قَالَ: فَيُرِيدُ الدَّجَّالُ أَنْ يَقْتُلَهُ فَلَا يُسَلَّطُ عَلَيْهِ».

[7376] **(...)** A similar report (as *Hadîth* no. 7375) was narrated from Az-Zuhrî with this chain of narrators.

[٧٣٧٦] (. . .) **وحَدَّثَني** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ فِي هَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[7377] 113 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'The *Dajjâl* will emerge, and a man from among the believers will go towards him, and he will be met by armed men – the armed men of the *Dajjâl*. They will say to him: "Where are you going?" He will say: "I am going to this one who has emerged." They will say to him: "Don't you believe in our lord?" He will say: "There is nothing hidden about our Lord." They will say: "Kill him." They will say to one another: "Didn't your lord forbid you to kill anyone without his consent?" So they will take him to the *Dajjâl*, and when the believer sees him, he will say: "O people, this is the *Dajjâl* whom the Messenger of Allâh ﷺ mentioned." The *Dajjâl* will order that he be made to lie on his stomach, on the ground. He will say: "Take him and strike him on the head," and he will be beaten severely on his back and stomach. Then he will say: "Don't you believe in me?" He will say: "You are the false Messiah." Then it will be ordered that he be cut in two with a saw, from the middle of his head to between his legs. Then the *Dajjâl* will walk between the two pieces and will say to him: "Get up," and he will stand up straight. Then he will say to him: "Do you

[٧٣٧٧] ١١٣-(...) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ، مِنْ أَهْلِ مَرْوَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْزَةَ، عَنْ قَيْسِ بْنِ وَهْبٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَخْرُجُ الدَّجَّالُ فَيَتَوَجَّهُ قِبَلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ، فَتَلْقَاهُ الْمَسَالِحُ، مَسَالِحُ الدَّجَّالِ، فَيَقُولُونَ لَهُ: أَيْنَ تَعْمِدُ؟ فَيَقُولُ: أَعْمِدُ إِلَىٰ هَٰذَا الَّذِي خَرَجَ، قَالَ: فَيَقُولُونَ لَهُ: أَوَ مَا تُؤْمِنُ بِرَبِّنَا؟ فَيَقُولُ: مَا بِرَبِّنَا خَفَاءٌ، فَيَقُولُونَ: اقْتُلُوهُ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ قَدْ نَهَاكُمْ رَبُّكُمْ أَنْ تَقْتُلُوا أَحَدًا دُونَهُ، قَالَ: فَيَنْطَلِقُونَ بِهِ إِلَىٰ الدَّجَّالِ، فَإِذَا رَآهُ الْمُؤْمِنُ قَالَ: يَا أَيُّهَا النَّاسُ! هَٰذَا الدَّجَّالُ الَّذِي ذَكَرَ رَسُولُ اللهِ ﷺ، قَالَ: فَيَأْمُرُ الدَّجَّالُ بِهِ فَيُشْبَحُ، فَيَقُولُ: خُذُوهُ وَشُجُّوهُ، فَيُوسَعُ ظَهْرُهُ وَبَطْنُهُ ضَرْبًا - قَالَ -: فَيَقُولُ: أَمَا تُؤْمِنُ بِي؟ قَالَ: فَيَقُولُ: أَنْتَ الْمَسِيحُ الْكَذَّابُ، قَالَ فَيُؤْمَرُ بِهِ فَيُؤْشَرُ بِالْمِئْشَارِ مِنْ مَفْرِقِهِ حَتَّىٰ يُفَرَّقَ بَيْنَ رِجْلَيْهِ، قَالَ: ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ الْقِطْعَتَيْنِ، ثُمَّ يَقُولُ لَهُ: قُمْ، فَيَسْتَوِي قَائِمًا، - قَالَ -: ثُمَّ يَقُولُ لَهُ:

believe in me?" He will say: "It has only made me more certain about you." Then he will say: "O people, he will not do it to anyone after me." Then the *Dajjâl* will take hold of him to slaughter him, but the area between his neck and collar bone will be turned into copper, and he will not be able to harm him. Then he will take hold of his hands and feet, and throw him, and the people will think that he threw him into the Fire, but he will be thrown into Paradise."

The Messenger of Allâh ﷺ said: "This will be the greatest of martyrs before the Lord of the Worlds."

أَتُؤْمِنُ بِي؟ فَيَقُولُ: مَا ازْدَدْتُ فِيكَ إِلَّا بَصِيرَةً، قَالَ: ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ! إِنَّهُ لَا يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ، قَالَ: فَيَأْخُذُهُ الدَّجَّالُ لِيَذْبَحَهُ، فَيُجْعَلَ مَا بَيْنَ رَقَبَتِهِ إِلَىٰ تَرْقُوَتِهِ نُحَاسًا، فَلَا يَسْتَطِيعُ إِلَيْهِ سَبِيلًا، قَالَ: فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْذِفُ بِهِ، فَيَحْسِبُ النَّاسُ أَنَّمَا قَذَفَهُ إِلَىٰ النَّارِ، وَإِنَّمَا أُلْقِيَ فِي الْجَنَّةِ».

فَقَالَ رَسُولُ اللهِ ﷺ: «هَٰذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ».

Chapter 22. *Ad-Dajjâl* Is Very Insignificant Before Allâh

(المعجم ٢٢) - (بَابٌ: فِي الدجال وهو أهون على الله عز وجل) (التحفة ٢٢)

[7378] 114 - (2939) It was narrated that Al-Mughîrah bin Shu'bah said: "No one asked the Prophet ﷺ about the *Dajjâl* more than I did. He (ﷺ) said: 'Why are you worried about him? He will not harm you.' I said: 'O Messenger of Allâh, they say that he will have food and rivers with him.' He said: 'He is too insignificant before Allâh for that.'"

[٧٣٧٨] ١١٤-(٢٩٣٩) حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ الْعَبْدِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ الرُّؤَاسِيُّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُ. قَالَ: «وَمَا يُنْصِبُكَ مِنْهُ؟ إِنَّهُ لَا يَضُرُّكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ الطَّعَامَ وَالْأَنْهَارَ، قَالَ: «هُوَ أَهْوَنُ عَلَىٰ اللهِ مِنْ ذَٰلِكَ».

[7379] 115 - (...) It was narrated that Al-Mughîrah bin Shu'bah said: "No one asked the Prophet ﷺ about the *Dajjâl* more than I did. He (ﷺ) said: 'Why do you keep asking?" I said: 'They say that he will have mountains of bread and meat, and a river of water.' He said: 'He is too insignificant before Allâh for that.'"

[7380] (...) A *Hadîth* like that of Ibrâhîm bin Humaid (no. 7378) was narrated from Ismâ'îl with this chain of narrators.

[٧٣٧٩] ١١٥ -(. . .) **حَدَّثَنَا** سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُهُ، قَالَ: «وَمَا سُؤَالُكَ؟» قَالَ: [قُلْتُ]: إِنَّهُمْ يَقُولُونَ: مَعَهُ جِبَالٌ مِنْ خُبْزٍ وَلَحْمٍ، وَنَهَرٌ [مِنْ] مَاءٍ، قَالَ: «هُوَ أَهْوَنُ عَلَى اللهِ مِنْ ذَلِكَ».

[٧٣٨٠] (. . .) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ حُمَيْدٍ - وَزَادَ فِي حَدِيثِ يَزِيدَ: فَقَالَ لِي: «أَيْ بُنَيَّ».

Chapter 23. The Emergence Of *Ad-Dajjâl* And His Stay On Earth, And The Descent Of 'Eîsâ Who Will Kill Him. The Death Of The People Of Goodness And Faith, And The Survival Of The Worst Of People, And Their Idol-Worship. The Trumpet Blast, And The Resurrection Of Those Who Are In Their Graves

(المعجم ٢٣) - (بَابٌ: في خروج الدجال ومكثه في الأرض، ونزول عيسى وقتله إياه، وذهاب أهل الخير والإيمان، وبقاء شرار الناس وعبادتهم الأوثان، والنفخ في الصور، وبعث من في القبور) (التحفة ٢٣)

[7381] 116 - (2940) Ya'qûb bin 'Âsim bin 'Urwah bin Mas'ûd Ath-Thaqafî said: "I heard

[٧٣٨١] ١١٦ -(٢٩٤٠) **حَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

‘Abdullâh bin ‘Amr, when a man came to him and said: ‘What is this *Hadîth* that you are narrating? You say that the Hour will begin when such and such happens.’ He said: ‘*Subhân Allâh* – or *Lâ ilâha illallâh*!’ – or similar words. ‘I have almost decided that I will never narrate anything to anyone. I only said that after a short time you will see a major event, the Ka‘bah will be burned. And such and such will happen, and such and such will happen.’ Then he said: ‘The Messenger of Allâh ﷺ said: “The *Dajjâl* will appear among my *Ummah*, and he will stay for forty.” I do not know if it is forty days, or forty months, or forty years. “Then Allâh will send ‘Eîsâ bin Mariam, who looks like ‘Urwah bin Mas‘ûd, and he will pursue him and kill him. Then the people will remain for seven years, with no enmity between any two people. Then Allâh will send a cool wind from the direction of Ash-Shâm, and there will be no one left on the face of the earth in whose heart there is a speck goodness or faith, but it will grab him. Even if one of you were to enter the heart of a mountain, it would enter upon him unit it grabs him.”’

“He said: ‘I heard it from the Messenger of Allâh ﷺ, who said: “There will be left the most evil of people, who will be as careless as birds, and be as cruel as wild

شُعْبَةُ عَنِ النُّعْمَانِ بْنِ سَالِمٍ قَالَ: سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمِ بْنِ عُرْوَةَ بْنِ مَسْعُودٍ الثَّقَفِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو، وَجَاءَهُ رَجُلٌ، فَقَالَ: مَا هَٰذَا الْحَدِيثُ الَّذِي تُحَدِّثُ بِهِ؟ تَقُولُ: إِنَّ السَّاعَةَ تَقُومُ إِلَىٰ كَذَا وَكَذَا، فَقَالَ: سُبْحَانَ اللهِ! - أَوْ - لَا إِلَٰهَ إِلَّا اللهُ - أَوْ - كَلِمَةً نَحْوَهُمَا، لَقَدْ هَمَمْتُ أَنْ لَا أُحَدِّثَ أَحَدًا شَيْئًا أَبَدًا، إِنَّمَا قُلْتُ: إِنَّكُمْ سَتَرَوْنَ بَعْدَ قَلِيلٍ أَمْرًا عَظِيمًا، يُحَرَّقُ الْبَيْتُ، وَيَكُونُ، وَيَكُونُ، ثُمَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ أَرْبَعِينَ لَا أَدْرِي: أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ عَامًا، فَيَبْعَثُ اللهُ عِيسَى بْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ، فَيَطْلُبُهُ فَيُهْلِكُهُ ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّأْمِ، فَلَا يَبْقَىٰ عَلَىٰ وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبَضَتْهُ، حَتَّىٰ لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ، حَتَّىٰ تَقْبِضَهُ». - قَالَ -: سَمِعْتُهَا مِنْ رَسُولِ اللهِ ﷺ قَالَ: «فَيَبْقَىٰ شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلَامِ السِّبَاعِ،

animals. They will not acknowledge any good or denounce any evil. Then the *Shaiṭân* will appear to them and will say: 'Will you not listen to me?' They will say: 'What do you command us to do?' He will command them to worship idols, but despite that, they will have ample provision and a good life.

"Then the Trumpet will be blown, and no one will hear it but he will tilt his head to one side. The first one to hear it will be a man who is fixing the trough for his camels. He will swoon, and all the people will swoon. Then Allâh will send" – or send down – "rain like moisture or a shadow" – Nu'mân (a sub narrator) is the one who was not sure – "and the bodies of the people will grow from it.

" 'Then it (the Trumpet) will be blown a second time, and they will be standing, and looking around. Then it will be said: 'O people, go to your Lord; stop them, for they must be asked.' Then it will be said: 'Send forth those who are destined for the Fire.' It will be said: 'How many?' It will be said: 'Out of every thousand, nine hundred and ninety nine.' That is the Day that will make the children grey-headed,[1] and that is the Day when the Shin shall be laid bare.'"[2]

لَا يَعْرِفُونَ مَعْرُوفًا وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذَلِكَ دَارٌّ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَىٰ لِيتًا وَرَفَعَ لِيتًا، قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ قَالَ: فَيَصْعَقُ، وَيَصْعَقُ النَّاسُ، ثُمَّ يُرْسِلُ اللهُ - أَوْ قَالَ: يُنْزِلُ اللهُ- مَطَرًا كَأَنَّهُ الطَّلُّ أَوِ الظِّلُّ - نُعْمَانُ الشَّاكُّ- فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: يَا أَيُّهَا النَّاسُ! هَلُمُّوا إِلَىٰ رَبِّكُمْ، وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ، [قَالَ]: ثُمَّ يُقَالُ: أَخْرِجُوا بَعْثَ النَّارِ، فَيُقَالُ: مِنْ كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ، تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ قَالَ: فَذَلِكَ يَوْمَ يَجْعَلُ الْوِلْدَانَ شِيبًا، وَذَلِكَ يَوْمَ يُكْشَفُ عَنْ سَاقٍ».

[1] See *Al-Muzzammil* 73:17.

[2] See *Al-Qalam 68:42.*

[7382] 117 - (...) Ya'qûb bin 'Âṣim bin 'Urwah bin Mas'ûd said: I heard a man say to 'Abdullâh bin 'Amr: You say that the Hour will begin at such and such a time. He said: I almost decided never to narrate anything to you. All I said was that after a short while you will see a major event, which turned out to be the burning of the Ka'bah. Shu'bah (a sub narrator) said: "This, or something similar." 'Abdullâh bin 'Amr said: The Messenger of Allâh ﷺ said: "The *Dajjâl* will emerge among my *Ummah*..." and he quoted a *Hadîth* like that of Mu'âdh (no. 7381), and he said in his *Hadîth*: "There will be no one left on the face of the earth in whose heart there is faith the weight of a speck, but it will cause him to die."

Muḥammad bin Ja'far said: "Shu'bah narrated it to me with this chain of narrators several times, and I read it out to him."

[٧٣٨٢] ١١٧-(...) وحَدَّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ النُّعْمَانِ بْنِ سَالِمٍ قَالَ: سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمِ بْنِ عُرْوَةَ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَجُلًا قَالَ لِعَبْدِ اللهِ بْنِ عَمْرٍو: إِنَّكَ تَقُولُ: إِنَّ السَّاعَةَ تَقُومُ إِلَىٰ كَذَا وَكَذَا، فَقَالَ: لَقَدْ هَمَمْتُ أَنْ لَا أُحَدِّثَكُمْ بِشَيْءٍ، إِنَّمَا قُلْتُ: إِنَّكُمْ تَرَوْنَ بَعْدَ قَلِيلٍ أَمْرًا عَظِيمًا، فَكَانَ حَرِيقَ الْبَيْتِ قَالَ شُعْبَةُ: هَٰذَا أَوْ نَحْوَهُ. قَالَ عَبْدُ اللهِ بْنُ عَمْرٍو: قَالَ رَسُولُ اللهِ ﷺ: «يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي» وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ مُعَاذٍ، وَقَالَ فِي حَدِيثِهِ: «فَلَا يَبْقَىٰ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ إِلَّا قَبَضَتْهُ».

قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنِي شُعْبَةُ بِهَٰذَا الْحَدِيثِ مَرَّاتٍ، وَعَرَضْتُهُ عَلَيْهِ.

[7383] 118 - (2941) It was narrated that 'Abdullâh bin 'Amr said: "I memorized a *Hadîth* from the Messenger of Allâh ﷺ that I have not forgotten yet. I heard the Messenger of Allâh ﷺ say: 'The first signs of the appearance (of the *Dajjâl*) will be the rising of the sun from its place of setting, and the emergence of the Beast to the people in the forenoon. Whichever of them appears first, the other will follow soon after."

[٧٣٨٣] ١١٨-(٢٩٤١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِاللهِ بْنِ عَمْرٍو قَالَ: حَفِظْتُ مِنْ رَسُولِ اللهِ ﷺ حَدِيثًا لَمْ أَنْسَهُ بَعْدُ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَىٰ النَّاسِ ضُحًى،

وَأَيُّهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتِهَا، فَالأُخْرَىٰ عَلَىٰ إِثْرِهَا قَرِيبٌ».

[7384] (...) It was narrated that Abû Zur'ah said: "Three Muslim individuals sat before Marwân bin Al-Ḥakam in Al-Madînah, and they heard him say – concerning the signs – that the first of them would be the emergence of the *Dajjâl*. 'Abdullâh bin 'Amr said: 'Marwân did not say anything (of merit). I memorized a *Ḥadîth* from the Messenger of Allâh ﷺ that I have not forgotten yet. I heard the Messenger of Allâh ﷺ say...'" and he mentioned a similar report (as *Ḥadîth* no. 7383).

[٧٣٨٤] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو حَيَّانَ عَنْ أَبِي زُرْعَةَ قَالَ: جَلَسَ إِلَىٰ مَرْوَانَ بْنِ الْحَكَمِ بِالْمَدِينَةِ ثَلَاثَةُ نَفَرٍ مِنَ الْمُسْلِمِينَ، فَسَمِعُوهُ وَهُوَ يُحَدِّثُ عَنِ الْآيَاتِ: أَنَّ أَوَّلَهَا خُرُوجًا الدَّجَّالُ، فَقَالَ عَبْدُ اللهِ بْنُ عَمْرٍو: لَمْ يَقُلْ مَرْوَانُ شَيْئًا، قَدْ حَفِظْتُ مِنْ رَسُولِ اللهِ ﷺ حَدِيثًا لَمْ أَنْسَهُ بَعْدُ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: فَذَكَرَ مِثْلَهُ.

[7385] (...) It was narrated that Abû Zur'ah said: "They discussed the Hour in the presence of Marwân, and 'Abdullâh bin 'Amr said: 'I heard the Messenger of Allâh ﷺ say...'" a similar *Ḥadîth*, (as no. 7383) but he did not mention forenoon.

[٧٣٨٥] (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ قَالَ: تَذَاكَرُوا السَّاعَةَ عِنْدَ مَرْوَانَ، فَقَالَ عَبْدُ اللهِ ابْنُ عَمْرٍو: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: بِمِثْلِ حَدِيثِهِمَا، وَلَمْ يَذْكُرْ ضُحًى.

Chapter 24. The Story Of Al-Jassâsah

(المعجم ٢٤) - (بَابُ قِصَّةِ الجسّاسة)

(...)

[7386] 119 - (2942) 'Âmir bin Sharâḥîl Ash-Sha'bî, a man from Hamdân narrated that he asked Fâṭimah bint Qais, the sister of Aḍ-Ḍaḥ-ḥâk bin Qais, who was one of the earliest *Muhâjir* women: "Tell

[٧٣٨٦] ١١٩-(٢٩٤٢) حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ وَحَجَّاجُ بْنُ الشَّاعِرِ، كِلَاهُمَا عَنْ عَبْدِ الصَّمَدِ - وَاللَّفْظُ لِعَبْدِ الْوَارِثِ بْنِ عَبْدِ

الصَّمَدِ -: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنِ الْحُسَيْنِ بْنِ ذَكْوَانَ: حَدَّثَنَا ابْنُ بُرَيْدَةَ: حَدَّثَنِي عَامِرُ بْنُ شَرَاحِيلَ الشَّعْبِيُّ: شَعْبُ هَمْدَانَ؛ أَنَّهُ سَأَلَ فَاطِمَةَ بِنْتَ قَيْسٍ، أُخْتَ الضَّحَّاكِ بْنِ قَيْسٍ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُوَلِ، فَقَالَ: حَدِّثِينِي حَدِيثًا سَمِعْتِهِ مِنْ رَسُولِ اللهِ ﷺ، لَا تُسْنِدِيهِ إِلَىٰ أَحَدٍ غَيْرِهِ، فَقَالَتْ: لَئِنْ شِئْتَ لَأَفْعَلَنَّ، فَقَالَ لَهَا: أَجَلْ حَدِّثِينِي، فَقَالَتْ: نَكَحْتُ ابْنَ الْمُغِيرَةِ، وَهُوَ مِنْ خِيَارِ شَبَابِ قُرَيْشٍ يَوْمَئِذٍ، فَأُصِيبَ فِي أَوَّلِ الْجِهَادِ مَعَ رَسُولِ اللهِ ﷺ، فَلَمَّا تَأَيَّمْتُ خَطَبَنِي عَبْدُ الرَّحْمَٰنِ بْنُ عَوْفٍ، فِي نَفَرٍ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ، وَخَطَبَنِي رَسُولُ اللهِ ﷺ عَلَىٰ مَوْلَاهُ أُسَامَةَ بْنِ زَيْدٍ، وَكُنْتُ قَدْ حُدِّثْتُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَحَبَّنِي فَلْيُحِبَّ أُسَامَةَ» فَلَمَّا كَلَّمَنِي رَسُولُ اللهِ ﷺ قُلْتُ: أَمْرِي بِيَدِكَ، فَأَنْكِحْنِي مَنْ شِئْتَ، فَقَالَ: «انْتَقِلِي إِلَىٰ أُمِّ شَرِيكٍ» وَأُمُّ شَرِيكٍ امْرَأَةٌ غَنِيَّةٌ، مِنَ الْأَنْصَارِ، عَظِيمَةُ النَّفَقَةِ فِي سَبِيلِ اللهِ، يَنْزِلُ عَلَيْهَا الضِّيفَانُ، فَقُلْتُ: سَأَفْعَلُ، فَقَالَ: «لَا تَفْعَلِي، إِنَّ أُمَّ شَرِيكٍ امْرَأَةٌ كَثِيرَةُ الضِّيفَانِ، فَإِنِّي أَكْرَهُ أَنْ يَسْقُطَ عَنْكِ

me a *Hadîth* that you heard directly from the Messenger of Allâh ﷺ." She said: "If you wish, I will do that." He said to her: "Yes, tell me." She said: "I married Ibn Al-Mughîrah, who was one of the best young men of the Quraish at that time, but he fell as a martyr at the beginning of *Jihâd* with the Messenger of Allâh ﷺ. When I became a widow, 'Abdur-Raḥmân bin 'Awf proposed marriage to me, so did a group of the Companions of Muḥammad ﷺ, and the Messenger of Allâh ﷺ proposed to me on behalf of his freed slave Usâmah bin Zaid.

"I had been told that the Messenger of Allâh ﷺ had said: 'Whoever loves me, let him love Usâmah.' So when the Messenger of Allâh ﷺ spoke to me, I said: 'My affairs are in your hand. Marry me to whomever you wish.' He said: 'Go to Umm Sharîk.' Umm Sharîk was a rich lady of the *Anṣâr* who spent a great deal in the cause of Allâh and entertained many guests. I said: 'I will do that.' He said: "Do not do that, for Umm Sharîk is a woman who has many guests, and I would not like your head cover to fall down or your calf to become uncovered by your garment, and the people to see something that you do not like them to see. Go instead to your cousin, 'Abdullâh bin 'Amr bin Umm Maktûm.' He was a man from Banû Fihr, Fihr of Quraish,

and he was from the same clan as mine. So I went to him.

"When my *'Iddah* ended, I heard the voice of the caller, the caller of the Messenger of Allâh (ﷺ), saying: *'Aṣ-ṣalâtu jâmi'ah* (prayer is being gathered for),' so I went out to the *Masjid* and I prayed with the Messenger of Allâh ﷺ. I was in the women's row that was closest to the people. When the Messenger of Allâh ﷺ had finished his prayer, he sat on the *Minbar* and he was smiling. He said: 'Let each person stay in the place where he just prayed.' Then he said: 'Do you know why I called you together?' They said: 'Allâh and His Messenger know best.'

"He said: 'By Allah, I did not call you together for something good, or for some alarming news. I have called you together because Tamîm Ad-Dârî who was a Christian, and he came and swore allegiance, and he became a Muslim. He told me something which agrees with what I was telling you about *Al-Masîḥ Ad-Dajjâl*.

" 'He told me that he sailed in a ship with thirty men of (the tribe of) Lakhm and Judhâm and they were tossed by the waves of the sea for a month. Then they came to an island at sunset. They sat in a small rowing boat and landed on that island. They were met by a beast with a great deal of hair,

خِمَارُكِ، أَوْ يَنْكَشِفُ الثَّوْبُ عَنْ سَاقَيْكِ، فَيَرَى الْقَوْمُ مِنْكِ بَعْضَ مَا تَكْرَهِينَ، وَلَكِنِ انْتَقِلِي إِلَىٰ ابْنِ عَمِّكِ، عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ أُمِّ مَكْتُومٍ». وَهُوَ رَجُلٌ مِنْ بَنِي فِهْرٍ، فِهْرِ قُرَيْشٍ، وَهُوَ مِنَ الْبَطْنِ الَّذِي هِيَ مِنْهُ، فَانْتَقَلْتُ إِلَيْهِ.

فَلَمَّا انْقَضَتْ عِدَّتِي سَمِعْتُ نِدَاءَ الْمُنَادِي، مُنَادِي رَسُولِ اللهِ ﷺ يُنَادِي: الصَّلَاةَ جَامِعَةً، فَخَرَجْتُ إِلَىٰ الْمَسْجِدِ، فَصَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ، فَكُنْتُ فِي صَفِّ النِّسَاءِ الَّذِي يَلِي ظُهُورَ الْقَوْمِ، فَلَمَّا قَضَىٰ رَسُولُ اللهِ ﷺ صَلَاتَهُ، جَلَسَ عَلَىٰ الْمِنْبَرِ وَهُوَ يَضْحَكُ، فَقَالَ: «لِيَلْزَمْ كُلُّ إِنْسَانٍ مُصَلَّاهُ». ثُمَّ قَالَ: «أَتَدْرُونَ لِمَ جَمَعْتُكُمْ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ.

قَالَ: «إِنِّي، وَاللهِ! مَا جَمَعْتُكُمْ لِرَغْبَةٍ وَلَا لِرَهْبَةٍ، وَلَكِنْ جَمَعْتُكُمْ، لِأَنَّ تَمِيمًا الدَّارِيَّ، كَانَ رَجُلًا نَصْرَانِيًّا، فَجَاءَ فَبَايَعَ وَأَسْلَمَ، وَحَدَّثَنِي حَدِيثًا وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْ مَسِيحِ الدَّجَّالِ، حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بَحْرِيَّةٍ، مَعَ ثَلَاثِينَ رَجُلًا مِنْ لَخْمٍ وَجُذَامَ، فَلَعِبَ بِهِمُ الْمَوْجُ شَهْرًا فِي الْبَحْرِ، ثُمَّ أَرْفَؤُوا إِلَىٰ جَزِيرَةٍ فِي الْبَحْرِ حِينَ مَغْرِبِ الشَّمْسِ، فَجَلَسُوا فِي أَقْرُبِ

and they could not distinguish his face from his back because he was so hairy. They said: "Woe to you, what are you?" It said: "I am Al-Jassâsah." They said: "What is Al-Jassâsah?" It said: "O people, go to this man in the monastery for he is keen to know about you." He said: When it named a man for us, we were afraid of it lest it be a devil. Then we set off, rushing, until we came to that monastery, where we found the largest man we had ever seen, bound strongly in chains with his hands tied to his neck, and his legs bound from the knees to the ankles with iron shackles. We said: "Woe to you, who are you?" He said: "You will soon find out about me; tell me who you are." They said: "We are people from Arabia who embarked on a ship, but the sea became wild, and the waves tossed us about for one month, then they brought us to this island of yours. We took to the rowing boats and landed on this island. We were met by a beast with a great deal of hair, and we could not tell his front from his back, because he was so hairy. We said: 'Woe to you, what are you?' It said: 'I am Al-Jassâsah.' We said: 'What is Al-Jassâsah?' It said: 'Go to this man in the monastery for he is keen to know about you.' So we came rushing to you and we fled from it

السَّفِينَةِ، فَدَخَلُوا الْجَزِيرَةَ، فَلَقِيَتْهُمْ دَابَّةٌ أَهْلَبُ كَثِيرُ الشَّعَرِ، لَا يَدْرُونَ مَا قُبُلُهُ مِنْ دُبُرِهِ، مِنْ كَثْرَةِ الشَّعَرِ، فَقَالُوا: وَيْلَكِ مَا أَنْتِ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ، قَالُوا: وَمَا الْجَسَّاسَةُ؟ قَالَتْ: يَا أَيُّهَا الْقَوْمُ! انْطَلِقُوا إِلَىٰ هَٰذَا الرَّجُلِ فِي الدَّيْرِ، فَإِنَّهُ إِلَىٰ خَبَرِكُمْ بِالْأَشْوَاقِ، قَالَ: لَمَّا سَمَّتْ لَنَا رَجُلًا فَرِقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً.

قَالَ: فَانْطَلَقْنَا سِرَاعًا، حَتَّىٰ دَخَلْنَا الدَّيْرَ، فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ قَطُّ خَلْقًا، وَأَشَدُّهُ وِثَاقًا، مَجْمُوعَةٌ يَدَاهُ إِلَىٰ عُنُقِهِ، مَا بَيْنَ رُكْبَتَيْهِ إِلَىٰ كَعْبَيْهِ بِالْحَدِيدِ، قُلْنَا: وَيْلَكَ مَا أَنْتَ؟ قَالَ: قَدْ قَدَرْتُمْ عَلَىٰ خَبَرِي، فَأَخْبِرُونِي مَا أَنْتُمْ؟ قَالُوا: نَحْنُ أُنَاسٌ مِنَ الْعَرَبِ، رَكِبْنَا فِي سَفِينَةٍ بَحْرِيَّةٍ، فَصَادَفْنَا الْبَحْرَ حِينَ اغْتَلَمَ، فَلَعِبَ بِنَا الْمَوْجُ شَهْرًا، ثُمَّ أَرْفَأْنَا إِلَىٰ جَزِيرَتِكَ هَٰذِهِ، فَجَلَسْنَا فِي أَقْرُبِهَا، فَدَخَلْنَا الْجَزِيرَةَ، فَلَقِيَتْنَا دَابَّةٌ أَهْلَبُ كَثِيرُ الشَّعَرِ، لَا نَدْرِي مَا قُبُلُهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعَرِ، فَقُلْنَا: وَيْلَكِ مَا أَنْتِ؟ فَقَالَتْ: أَنَا الْجَسَّاسَةُ، قُلْنَا: وَمَا الْجَسَّاسَةُ؟ قَالَتِ: اعْمِدُوا إِلَىٰ هَٰذَا الرَّجُلِ فِي الدَّيْرِ، فَإِنَّهُ إِلَىٰ خَبَرِكُمْ

because we could not be sure that it was not a devil.'"

"'He (that chained person) said: Tell me about the date-palm trees of Baisân. We said: What do you want to know about them? He said: I am asking you whether these trees bear fruit. We said: Yes. He said: Soon they will not bear fruit. He said: Tell me about the lake of Ṭabariyyah (Tiberias). We said: What do you want to know about it? He said: Is there water in it? They said: There is a great deal of water in it. He said: Soon it will dry up. Then he said: Tell me about the spring of Zughar. They said: What do you want to know about it? He said: Is there water in the spring, and do the people grow crops with the water of the spring? We said to him: Yes, there is plenty of water in it, and the people grow crops with its water. He said: Tell me about the Prophet of the unlettered; what has he done? We said: He has left Makkah and has settled in Yathrib (Al-Madînah). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with them? We told him that he had prevailed over the 'Arabs in his vicinity, and they had shown obedience to him. He said to us: Has it really happened? We said: Yes.

'"He said: If it is so, that is better for them, that they show

بِالْأَشْوَاقِ، فَأَقْبَلْنَا إِلَيْكَ سِرَاعًا، وَفَزِعْنَا مِنْهَا، وَلَمْ نَأْمَنْ أَنْ تَكُونَ شَيْطَانَةً.

فَقَالَ: أَخْبِرُونِي عَنْ نَخْلِ بَيْسَانَ، قُلْنَا: عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: أَسْأَلُكُمْ عَنْ نَخْلِهَا، هَلْ يُثْمِرُ؟ قُلْنَا لَهُ: نَعَمْ. قَالَ: أَمَا إِنَّهَا يُوشِكُ أَنْ لَا تُثْمِرَ، قَالَ: أَخْبِرُونِي عَنْ بُحَيْرَةِ طَبَرِيَّةَ، قُلْنَا: عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: هَلْ فِيهَا مَاءٌ؟ قَالُوا: هِيَ كَثِيرَةُ الْمَاءِ، قَالَ: أَمَا إِنَّ مَاءَهَا يُوشِكُ أَنْ يَذْهَبَ،- قَالَ: أَخْبِرُونِي عَنْ عَيْنِ زُغَرَ، قَالُوا: عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: هَلْ فِي الْعَيْنِ مَاءٌ؟ وَهَلْ يَزْرَعُ أَهْلُهَا بِمَاءِ الْعَيْنِ؟ قُلْنَا لَهُ: نَعَمْ، هِيَ كَثِيرَةُ الْمَاءِ، وَأَهْلُهَا يَزْرَعُونَ مِنْ مَائِهَا. قَالَ: أَخْبِرُونِي عَنْ نَبِيِّ الْأُمِّيِّينَ مَا فَعَلَ؟ قَالُوا: قَدْ خَرَجَ مِنْ مَكَّةَ وَنَزَلَ يَثْرِبَ،- قَالَ: أَقَاتَلَهُ الْعَرَبُ؟ قُلْنَا: نَعَمْ. قَالَ: كَيْفَ صَنَعَ بِهِمْ؟ فَأَخْبَرْنَاهُ أَنَّهُ قَدْ ظَهَرَ عَلَىٰ مَنْ يَلِيهِ مِنَ الْعَرَبِ وَأَطَاعُوهُ - قَالَ - قَالَ لَهُمْ: قَدْ كَانَ ذَاكَ؟ قُلْنَا: نَعَمْ.

قَالَ: أَمَا إِنَّ ذَاكَ خَيْرٌ لَهُمْ أَنْ يُطِيعُوهُ، وَإِنِّي مُخْبِرُكُمْ عَنِّي، إِنِّي أَنَا الْمَسِيحُ الدَّجَّالُ، وَإِنِّي أُوشِكُ أَنْ يُؤْذَنَ

obedience to him. Now I will tell you about myself. I am *Al-Masîḥ Ad-Dajjâl*, and soon I will be given permission to emerge. So I will come out and travel in the land, and will not spare any town but I will stay for forty nights, except Makkah and Ṭaibah (Al-Madînah). They are both forbidden to me; every time I try to enter one of them, I will be met by an angel with a sword in his hand, who will bar my way, and on every route there will be angels guarding it.'"

She said: "Then the Messenger of Allâh ﷺ struck the *Minbar* with his staff and said: 'This is Ṭaibah, this is Ṭaibah, this is Ṭaibah,' meaning Al-Madînah. 'Did I not tell you this before?' The people said: 'Yes.' (The Prophet ﷺ said:) 'I liked the story of Tamîm because it agrees with what I used to tell you about him, and about Makkah and Al-Madînah. But he is in the sea of Ash-Shâm or the Yemeni sea. No, rather he is in the east, he in the east, he is in the east,' and he pointed towards the east with his hand." She said: "I memorized this from the Messenger of Allâh ﷺ."

لِي فِي الْخُرُوجِ، فَأَخْرُجُ فَأَسِيرُ فِي الْأَرْضِ، فَلَا أَدَعُ قَرْيَةً إِلَّا هَبَطْتُهَا فِي أَرْبَعِينَ لَيْلَةً، غَيْرَ مَكَّةَ وَطَيْبَةَ، فَهُمَا مُحَرَّمَتَانِ عَلَيَّ كِلْتَاهُمَا، كُلَّمَا أَرَدْتُ أَنْ أَدْخُلَ وَاحِدَةً، أَوْ وَاحِدًا مِنْهُمَا، اسْتَقْبَلَنِي مَلَكٌ بِيَدِهِ السَّيْفُ صَلْتًا، يَصُدُّنِي عَنْهَا، وَإِنَّ عَلَىٰ كُلِّ نَقْبٍ مِنْهَا مَلَائِكَةً يَحْرُسُونَهَا.

قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ، وَطَعَنَ بِمِخْصَرَتِهِ فِي الْمِنْبَرِ: «هَٰذِهِ طَيْبَةُ، هَٰذِهِ طَيْبَةُ، هَٰذِهِ طَيْبَةُ» يَعْنِي الْمَدِينَةَ «أَلَا هَلْ كُنْتُ حَدَّثْتُكُمْ ذَٰلِكَ؟» فَقَالَ النَّاسُ: نَعَمْ. «فَإِنَّهُ أَعْجَبَنِي حَدِيثُ تَمِيمٍ، أَنَّهُ وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْهُ، وَعَنِ الْمَدِينَةِ وَمَكَّةَ، أَلَا! إِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ، لَا بَلْ مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ. مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ. مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ». وَأَوْمَأَ بِيَدِهِ إِلَىٰ الْمَشْرِقِ، قَالَتْ: فَحَفِظْتُ هَٰذَا مِنْ رَسُولِ اللهِ ﷺ.

[7387] 120 - (...) Ash-Sha'bî said: "We entered upon Fâtimah bint Qais, and she offered us the kind of fresh dates that are called Ibn Ṭâb, and she gave us *Sawîq Sult* to drink. I asked her about

[٧٣٨٧] ١٢٠-(...) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ أَبُو عُثْمَانَ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ: حَدَّثَنَا

the woman who has been thrice divorced – where should she observe her *'Iddah*? She said: 'My husband divorced me three times, and the Messenger of Allâh ﷺ gave me permission to observe my *'Iddah* among my family. Then the call was given to the people: "Prayer is being gathered for," so I went out with the people.' She said: 'I was in the front row of the women, the row that was nearest the back row of the men. I heard the Prophet ﷺ speaking from the *Minbar*. He said: "The cousins of Tamîm Ad-Dârî traveled by sea..." and he quoted the *Ḥadîth* (similar to no. 7387) and added: "It is as if I can see the Prophet ﷺ, pointing at the ground with his stick and saying: 'This is Ṭaibah,' meaning Al-Madînah."

الشَّعْبِيُّ قَالَ: دَخَلْنَا عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتْحَفَتْنَا بِرُطَبٍ يُقَالُ لَهُ رُطَبُ ابْنِ طَابٍ، وَسَقَتْنَا سَوِيقَ سُلْتٍ، فَسَأَلْتُهَا عَنِ الْمُطَلَّقَةِ ثَلَاثًا أَيْنَ تَعْتَدُّ؟ قَالَتْ: طَلَّقَنِي بَعْلِي ثَلَاثًا، فَأَذِنَ لِيَ النَّبِيُّ ﷺ أَنْ أَعْتَدَّ فِي أَهْلِي، قَالَتْ فَنُودِيَ فِي النَّاسِ: إِنَّ الصَّلَاةَ جَامِعَةٌ قَالَتْ: فَانْطَلَقْتُ فِيمَنِ انْطَلَقَ مِنَ النَّاسِ، قَالَتْ: فَكُنْتُ فِي الصَّفِّ الْمُقَدَّمِ مِنَ النِّسَاءِ، وَهُوَ يَلِي الْمُؤَخَّرَ مِنَ الرِّجَالِ، قَالَتْ: فَسَمِعْتُ النَّبِيَّ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ يَخْطُبُ فَقَالَ: «إِنَّ بَنِي عَمٍّ لِتَمِيمٍ الدَّارِيِّ رَكِبُوا فِي الْبَحْرِ» - وَسَاقَ الْحَدِيثَ وَزَادَ فِيهِ: قَالَتْ: فَكَأَنَّمَا أَنْظُرُ إِلَى النَّبِيِّ ﷺ، وَأَهْوَىٰ بِمِخْصَرَتِهِ إِلَى الْأَرْضِ، وَقَالَ: «هَٰذِهِ طَيْبَةُ» يَعْنِي الْمَدِينَةَ.

[7388] 121 - (...) It was narrated that Fâṭimah bint Qais said: "Tamîm Ad-Dârî came to the Messenger of Allâh ﷺ, and he told the Messenger of Allâh ﷺ that he had traveled by sea, and the ship had lost its way, and landed at an island. He went out to it seeking water, and he met a person who was dragging his hair..." and he (the sub narrator) narrated the *Ḥadîth* (similar to no. 7387), and he said in it: "If permission is given to me to

[٧٣٨٨] ١٢١-(...) وحَدَّثَنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ غَيْلَانَ ابْنَ جَرِيرٍ يُحَدِّثُ عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: قَدِمَ عَلَىٰ رَسُولِ اللهِ ﷺ تَمِيمٌ الدَّارِيُّ فَأَخْبَرَ رَسُولَ اللهِ ﷺ أَنَّهُ رَكِبَ الْبَحْرَ، فَتَاهَتْ بِهِ

emerge, I will cover the whole land, except Ṭaibah.' The Messenger of Allâh ﷺ brought him out to the people and told them, and he said: 'This is Ṭaibah, and that is the *Dajjâl*.'"

سَفِينَتُهُ، فَسَقَطَ إِلَىٰ جَزِيرَةٍ، فَخَرَجَ إِلَيْهَا يَلْتَمِسُ الْمَاءَ، فَلَقِيَ إِنْسَانًا يَجُرُّ شَعَرَهُ، وَاقْتَصَّ الْحَدِيثَ، وَقَالَ فِيهِ: ثُمَّ قَالَ: أَمَا إِنَّهُ لَوْ قَدْ أُذِنَ لِي فِي الْخُرُوجِ، قَدْ وَطِئْتُ الْبِلَادَ كُلَّهَا، غَيْرَ طَيْبَةَ، فَأَخْرَجَهُ رَسُولُ اللهِ ﷺ إِلَىٰ النَّاسِ فَحَدَّثَهُمْ قَالَ: «هَٰذِهِ طَيْبَةُ، وَذَٰلِكَ الدَّجَّالُ».

[7389] 122 - (...) It was narrated from Fâṭimah bint Qais that the Messenger of Allâh ﷺ sat on the *Minbar* and said: "O people, Tamîm Ad-Dârî told me that some of his people were on the sea, in a ship of theirs, and it capsized. Some of them rode on one of the planks of the ship and came to an island in the sea..." and he quoted the *Ḥadîth* (similar to no. 7387).

[٧٣٨٩] ١٢٢-(...) حَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَٰقَ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَعَدَ عَلَىٰ الْمِنْبَرِ فَقَالَ: «أَيُّهَا النَّاسُ! حَدَّثَنِي تَمِيمٌ الدَّارِيُّ؛ أَنَّ أُنَاسًا مِنْ قَوْمِهِ كَانُوا فِي الْبَحْرِ، فِي سَفِينَةٍ لَهُمْ، فَانْكَسَرَتْ بِهِمْ، فَرَكِبَ بَعْضُهُمْ عَلَىٰ لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ، فَخَرَجُوا إِلَىٰ جَزِيرَةٍ فِي الْبَحْرِ» وَسَاقَ الْحَدِيثَ.

[7390] 123 - (2943) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'There is no part of the land that the *Dajjâl* will not enter, except Makkah and Al-Madînah; there is no route into them but there are angels in ranks, guarding them. He will halt in a wasteland, and Al-Madînah will be shaken with three earthquakes, and every disbeliever and hypocrite will go out to him from it."

[٧٣٩٠] ١٢٣-(٢٩٤٣) حَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ [السَّعْدِيُّ]: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي أَبْنُ عَمْرٍو يَعْنِي الْأَوْزَاعِيَّ، عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطَؤُهُ الدَّجَّالُ، إِلَّا مَكَّةَ وَالْمَدِينَةَ، وَلَيْسَ نَقْبٌ مِنْ أَنْقَابِهَا

إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِّينَ تَحْرُسُهَا، فَيَنْزِلُ بِالسَّبَخَةِ، فَتَرْجُفُ الْمَدِينَةُ ثَلَاثَ رَجَفَاتٍ، يَخْرُجُ إِلَيْهِ مِنْهَا كُلُّ كَافِرٍ وَمُنَافِقٍ».

[7391] (...) It was narrated from Anas that the Messenger of Allâh ﷺ said... and he mentioned a similar report (as *Ḥadîth* no. 7390) except that he said: "He will come to the wasteland of Al-Juruf and pitch his tent." And he said: "Every hypocrite, male and female, will go out to him."

[٧٣٩١] (. . .) **وحَدَّثَنَاه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: فَيَأْتِي سَبْخَةَ الْجُرُفِ فَيَضْرِبُ رُوَاقَهُ، وَقَالَ: فَيَخْرُجُ إِلَيْهِ كُلُّ مُنَافِقٍ وَمُنَافِقَةٍ.

Chapter 25. The Rest Of The *Aḥadîth* About The *Dajjâl*

(المعجم ٢٥) - (بَابٌ: في بقية من أحاديث الدجال) (التحفة ٢٤)

[7392] 124 - (2944) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Seventy thousand of the Jews of Iṣbahân will follow the *Dajjâl*, wearing *Ṭayâlisahs* (Persian shawls)."

[٧٣٩٢] ١٢٤-(٢٩٤٤) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْحَٰقَ بْنِ عَبْدِ اللهِ، عَنْ عَمِّهِ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَتْبَعُ الدَّجَّالَ، مِنْ يَهُودِ إِصْبَهَانَ، سَبْعُونَ أَلْفًا، عَلَيْهِمُ الطَّيَالِسَةُ».

[7393] 125 - (2945) Umm Sharîk narrated that she heard the Prophet ﷺ say: "The people will flee from the *Dajjâl* in the mountains." Umm Sharîk said: "O Messenger of Allâh, where will the Arabs be on that day?" He said: "They will be few in number."

[٧٣٩٣] ١٢٥-(٢٩٤٥) حَدَّثَنِي هَٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: أَخْبَرَتْنِي أُمُّ شَرِيكٍ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «لَيَفِرَّنَّ النَّاسُ مِنَ الدَّجَّالِ فِي

الْجِبَالِ». قَالَتْ أُمُّ شَرِيكٍ: يَا رَسُولَ اللهِ! فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ: «هُمْ قَلِيلٌ».

[٧٣٩٤] (...) **وحَدَّثَنَاه** مُحَمَّدُ بْنُ بَشَّارٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ بِهَٰذَا الْإِسْنَادِ.

[7394] (...) It was narrated from Ibn Juraij with this chain of narrators.

[٧٣٩٥] **١٢٦**-(٢٩٤٦) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَٰقَ الْحَضْرَمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ الْمُخْتَارِ: حَدَّثَنَا أَيُّوبُ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ رَهْطٍ، مِنْهُمْ أَبُو الدَّهْمَاءِ وَأَبُو قَتَادَةَ قَالُوا: كُنَّا نَمُرُّ عَلَىٰ هِشَامِ بْنِ عَامِرٍ، نَأْتِي عِمْرَانَ بْنَ حُصَيْنٍ، فَقَالَ ذَاتَ يَوْمٍ: إِنَّكُمْ لَتُجَاوِزُونِي إِلَىٰ رِجَالٍ، مَا كَانُوا بِأَحْضَرَ لِرَسُولِ اللهِ ﷺ مِنِّي، وَلَا أَعْلَمَ بِحَدِيثِهِ مِنِّي، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا بَيْنَ خَلْقِ آدَمَ إِلَىٰ قِيَامِ السَّاعَةِ خَلْقٌ أَكْبَرُ مِنَ الدَّجَّالِ».

[7395] 126 - (2946) It was narrated that a number of people, including Abû Ad-Dahmâ' and Abû Qatadâh, said: We used to pass by Hishâm bin 'Âmir on our way to 'Imrân bin Ḥuṣain. He said one day: You pass by me to go to some men who did not spend more time in the presence of the Messenger of Allâh ﷺ than I, and they do not have more knowledge of his *Ḥadîth* than I. I heard the Messenger of Allâh ﷺ say: "Between the creation of Âdam and the onset of the Hour there is no creation that has more impact than the *Dajjâl*."

[٧٣٩٦] **١٢٧**-(...) **وحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ ثَلَاثَةِ رَهْطٍ مِنْ قَوْمِهِ، فِيهِمْ أَبُو قَتَادَةَ قَالُوا: كُنَّا نَمُرُّ عَلَىٰ هِشَامِ بْنِ عَامِرٍ، إِلَىٰ عِمْرَانَ بْنِ حُصَيْنٍ، مِثْلَ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ مُخْتَارٍ، غَيْرَ أَنَّهُ قَالَ: «أَمْرٌ أَكْبَرُ مِنَ الدَّجَّالِ».

[7396] 127 - (...) It was narrated from Ḥumaid bin Hilâl, that three of his people, including Abû Qatâdah, said: "We used to pass by Hishâm bin 'Âmir on our way to 'Imrân bin Ḥuṣain..." a *Ḥadîth* like that of 'Abdul-'Azîz bin Mukhtâr (no. 7395), except that he said: "a matter of greater impact than the *Dajjâl*."

[7397] 128 - (2947) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Hasten to do good deeds before six things happen: The rising of the sun from its place of setting, the smoke, the *Dajjâl*, the Beast, the personal affair of one of you (i.e., death) and the general affair (i.e., the Day of Resurrection)."

[٧٣٩٧] ١٢٨-(٢٩٤٧) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ [بْنُ سَعِيدٍ] وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، أَوِ الدُّخَانَ، أَوِ الدَّجَّالَ، أَوِ الدَّابَّةَ، أَوْ خَاصَّةَ أَحَدِكُمْ، أَوْ أَمْرَ الْعَامَّةِ».

[7398] 129 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Hasten to do good deeds before six things happen: The *Dajjâl*, the smoke, the Beast of the earth, the rising of the sun from its place of setting, the general affair (i.e., the Day of Resurrection) or the personal affair of one of you (i.e., death)."

[٧٣٩٨] ١٢٩-(...) حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنِ الْحَسَنِ، عَنْ زِيَادِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ سِتًّا: الدَّجَّالَ، وَالدُّخَانَ، وَدَابَّةَ الْأَرْضِ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَأَمْرَ الْعَامَّةِ، وَخُوَيْصَّةَ أَحَدِكُمْ».

[7399] (...) A similar report (as no. 7398) was narrated from Qatâdah with this chain of narrators.

[٧٣٩٩] (...) **وحَدَّثَنَاه** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 26. The Virtue Of Worship At Times Of Turmoil

(المعجم ٢٦) - (بَابُ فضل العبادة في الهرج) (التحفة ٢٥)

[7400] 130 - (2948) Ma'qil bin Yasâr narrated that the Prophet ﷺ said: "Worship during *Al-Harj* (killing) is like emigrating (*Hijrah*) to me."

[٧٤٠٠] ١٣٠-(٢٩٤٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مُعَلَّى ابْنِ زِيَادٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ يَسَارٍ؛ أَنَّ رَسُولَ اللهِ ﷺ؛ وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ

سَعِيدٍ: حَدَّثَنَا حَمَّادٌ عَنِ الْمُعَلَّى ابْنِ زِيَادٍ، رَدَّهُ إِلَىٰ مُعَاوِيَةَ بْنِ قُرَّةَ، رَدَّهُ إِلَىٰ مَعْقِلِ بْنِ يَسَارٍ، رَدَّهُ إِلَىٰ النَّبِيِّ ﷺ قَالَ: «الْعِبَادَةُ فِي الْهَرْجِ، كَهِجْرَةٍ إِلَيَّ».

[7401] (...) Ḥammâd narrated a similar report (as *Ḥadîth* no. 7400) with this chain of narrators.

[٧٤٠١] (...) **وَحَدَّثَنِيهِ** أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 27. The Approach Of The Hour

(المعجم ٢٧) - (بَابُ قرب الساعة)

(التحفة ٢٦)

[7402] 131 - (2949) It was narrated from 'Abdullâh that the Prophet ﷺ said: "The Hour will not come except upon the most evil of people."

[٧٤٠٢] **١٣١-(٢٩٤٩)** **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ ابْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ إِلَّا عَلَىٰ شِرَارِ النَّاسِ».

[7403] 132 - (2950) Sahl said: "I heard the Prophet ﷺ pointing with his finger that is next to the thumb and his middle finger, saying: 'The Hour and I have been sent like this.'"

[٧٤٠٣] **١٣٢-(٢٩٥٠)** **حَدَّثَنَا** سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَٰنِ وَعَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ؛ أَنَّهُ سَمِعَ سَهْلًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يُشِيرُ بِإِصْبَعِهِ الَّتِي تَلِي الْإِبْهَامَ وَالْوُسْطَىٰ، وَ هُوَ يَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا».

[7404] 133 - (2951) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The Hour and I have been sent like these two.'"

[٧٤٠٤] ١٣٣-(٢٩٥١) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ».

قَالَ شُعْبَةُ: وَسَمِعْتُ قَتَادَةَ يَقُولُ فِي قَصَصِهِ: كَفَضْلِ إِحْدَاهُمَا عَلَىٰ الْأُخْرَىٰ، فَلَا أَدْرِي أَذَكَرَهُ عَنْ أَنَسٍ، أَوْ قَالَهُ قَتَادَةُ.

[7405] 134 - (...) Shu'bah said: "I heard Qatâdah and Abû At-Tayyâḥ narrate that they heard Anas narrate, that the Messenger of Allâh ﷺ said: 'The Hour and I have been sent like this,'" and Shu'bah held his forefinger and middle finger up together.

[٧٤٠٥] ١٣٤-(. . .) **وحَدَّثَنَا** يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ وَأَبَا التَّيَّاحِ يُحَدِّثَانِ؛ أَنَّهُمَا سَمِعَا أَنَسًا يُحَدِّثُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بُعِثْتُ أَنَا وَالسَّاعَةُ هٰكَذَا» وَقَرَنَ شُعْبَةُ بَيْنَ إِصْبَعَيْهِ، الْمُسَبِّحَةِ وَالْوُسْطَىٰ، يَحْكِيهِ.

[7406] (...) This was narrated from Anas from the Prophet ﷺ (a similar *Hadîth* as no. 7405).

[٧٤٠٦] (. . .) **وحَدَّثَنَا** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهٰذَا.

[7407] (...) A similar *Hadîth* (as no. 7405) was narrated from Anas, from the Prophet ﷺ.

[٧٤٠٧] (. . .) **وحَدَّثَنَاه** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ حَمْزَةَ يَعْنِي الضَّبِّيَّ، وَأَبِي التَّيَّاحِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، مِثْلَ حَدِيثِهِمْ.

[7408] 135 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'The Hour and I have been sent like these two,' and he held his forefinger and middle finger together."

[٧٤٠٨] ١٣٥ -(. . .) وحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ، عَنْ مَعْبَدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ». قَالَ: وَضَمَّ السَّبَّابَةَ وَالْوُسْطَىٰ.

[7409] 136 - (2952) It was narrated that 'Âishah said: "When the Bedouin came to the Messenger of Allâh ﷺ, they would ask him about the Hour: 'When will the Hour be?' He looked at the youngest of them and said: 'If this one lives, he will not grow very old before your Hour comes to you.'"

[٧٤٠٩] ١٣٦ -(٢٩٥٢) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ الْأَعْرَابُ إِذَا قَدِمُوا عَلَىٰ رَسُولِ اللهِ ﷺ سَأَلُوهُ عَنِ السَّاعَةِ: مَتَى السَّاعَةُ؟ فَنَظَرَ إِلَىٰ أَحْدَثِ إِنْسَانٍ مِنْهُمْ فَقَالَ: «إِنْ يَعِشْ هَـٰذَا، لَمْ يُدْرِكْهُ الْهَرَمُ، قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ».

[7410] 137 - (2953) It was narrated from Anas that a man asked the Messenger of Allâh ﷺ: "When will the Hour begin?" And there was an *Anṣârî* boy there, who was called Muḥammad. The Messenger of Allâh ﷺ said: "If this boy lives, perhaps he will not grow old before the Hour comes."

[٧٤١٠] ١٣٧ -(٢٩٥٣) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ: مَتَىٰ تَقُومُ السَّاعَةُ؟ وَعِنْدَهُ غُلَامٌ مِنَ الْأَنْصَارِ، يُقَالُ لَهُ مُحَمَّدٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنْ يَعِشْ هَـٰذَا الْغُلَامُ، فَعَسَىٰ أَنْ لَا يُدْرِكَهُ الْهَرَمُ، حَتَّىٰ تَقُومَ السَّاعَةُ».

[7411] 138 - (...) It was narrated from Anas bin Mâlik that a man asked the Prophet ﷺ: "When will the Hour come?" The Messenger of Allâh ﷺ remained silent for a while, then

[٧٤١١] ١٣٨ -(. . .) وحَدَّثَنَا حَجَّاجُ ابْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا مَعْبَدُ بْنُ هِلَالٍ الْعَنَزِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلًا سَأَلَ

he looked at a boy who was in front of him, from (the tribe of) Azd Shanû'ah, and said: "If he lives, he will not grow old before the Hour comes."

Anas said: "That boy was of my age at that time."

النَّبِيَّ ﷺ قَالَ: مَتَىٰ تَقُومُ السَّاعَةُ؟ قَالَ: فَسَكَتَ رَسُولُ اللهِ ﷺ هُنَيْهَةً، ثُمَّ نَظَرَ إِلَىٰ غُلَامٍ بَيْنَ يَدَيْهِ مِنْ أَزْدِ شَنُوءَةَ، فَقَالَ: «إِنْ عُمِّرَ هَٰذَا، لَمْ يُدْرِكْهُ الْهَرَمُ حَتَّىٰ تَقُومَ السَّاعَةُ».

قَالَ: قَالَ أَنَسٌ: ذَاكَ الْغُلَامُ مِنْ أَتْرَابِي يَوْمَئِذٍ.

[7412] 139 - (...) It was narrated that Anas said: "A young boy of Al-Mughîrah bin Shu'bah passed by, who was of my age. The Prophet ﷺ said: "If he lives long, he will not grow old before the Hour comes."

[٧٤١٢] **١٣٩**-(. . .) **حَدَّثَنَا** هَٰرُونُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: مَرَّ غُلَامٌ لِلْمُغِيرَةِ بْنِ شُعْبَةَ، وَكَانَ مِنْ أَقْرَانِي، فَقَالَ النَّبِيُّ ﷺ: «إِنْ يُؤَخَّرْ هَٰذَا، فَلَنْ يُدْرِكَهُ الْهَرَمُ، حَتَّىٰ تَقُومَ السَّاعَةُ».

[7413] 140 - (2954) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Hour will come when a man is milking his she-camel, and the vessel will not reach his mouth before it comes, and two men will be bargaining over a garment, and their transaction will not be completed before the Hour comes, and a man will be fixing his water tank, and he will hardly have set it right before the Hour comes."

[٧٤١٣] **١٤٠**-(٢٩٥٤) **حَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ [النَّبِيَّ ﷺ] قَالَ: «تَقُومُ السَّاعَةُ وَالرَّجُلُ يَحْلُبُ اللِّقْحَةَ، فَمَا يَصِلُ الْإِنَاءُ إِلَىٰ فِيهِ حَتَّىٰ تَقُومَ، وَالرَّجُلَانِ يَتَبَايَعَانِ الثَّوْبَ، فَمَا يَتَبَايَعَانِهِ حَتَّىٰ تَقُومَ، وَالرَّجُلُ يَلِطُ فِي حَوْضِهِ، فَمَا يَصْدُرُ حَتَّىٰ تَقُومَ».

Chapter 28. Between The Two Blasts (Of The Trumpet)

(المعجم ٢٨) - (بَابُ ما بين النفختين) (التحفة ٢٧)

[7414] 141 - (2955) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

[٧٤١٤] **١٤١**-(٢٩٥٥) **حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو

'Between the two Trumpet blasts there will be forty.'" They said: "O Abû Hurairah, forty days?" He said: "I cannot say." They said: "Forty months?" He said: "I cannot say." They said: "Forty years?" He said: "I cannot say. 'Then Allâh will send down water from the sky, and they will grow as herbs grow.'"

He said: "There is no part of man that will not decay, except a single bone which is the tailbone. From it he will be recreated on the Day of Resurrection."

مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ» قَالُوا: يَا أَبَا هُرَيْرَةَ! أَرْبَعِينَ يَوْمًا؟ قَالَ: أَبَيْتُ، قَالُوا: أَرْبَعِينَ شَهْرًا؟ قَالَ: أَبَيْتُ - قَالُوا: أَرْبَعِينَ سَنَةً؟ قَالَ: أَبَيْتُ. «ثُمَّ يُنْزِلُ [اللهُ] مِنَ السَّمَاءِ مَاءً فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ».

قَالَ: «وَلَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَبْلَى، إِلَّا عَظْمًا وَاحِدًا وَ هُوَ عَجْبُ الذَّنَبِ، وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ».

[7415] 142 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "All of the son of Âdam will be consumed by the earth, except the tailbone. From it he was created and from it he will be recreated."

[٧٤١٥] ١٤٢-(...) وحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كُلُّ ابْنِ آدَمَ يَأْكُلُهُ التُّرَابُ إِلَّا عَجْبَ الذَّنَبِ، مِنْهُ خُلِقَ وَفِيهِ يُرَكَّبُ».

[7416] 143 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of *Aḥadîth* including the following: "The Messenger of Allâh ﷺ said: 'In man there is a bone which the earth will not consume, and from it he will be recreated on the Day of Resurrection.' They said: 'Which bone is it, O Messenger of Allâh?' He said: 'The tail bone.'"

[٧٤١٦] ١٤٣-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا -: وَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ فِي الْإِنْسَانِ عَظْمًا لَا تَأْكُلُهُ الْأَرْضُ أَبَدًا، فِيهِ يُرَكَّبُ يَوْمَ الْقِيَامَةِ» قَالُوا: أَيُّ عَظْمٍ هُوَ؟ يَا رَسُولَ اللهِ! قَالَ: «عَجْبُ الذَّنَبِ».

53. The Book Of Asceticism (*Az-Zuhd*) And Heart-Softening Reports

٩ - (المعجم ٥٣) - كتاب الزهد [والرقائق] (التحفة ٤١)

Chapter... This World Is A Prison For The Believer And A Paradise For The Disbeliever

[7417] 1 - (2956) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'This world is a prison for the believer and a paradise for the disbeliever.'"

[7418] 2 - (2957) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ passed through the marketplace, coming in from part of Al-'Âliyah, and the people were around him. He passed by a dead lamb with very small ears, and he took hold of its ear and said: "Who among you would like to have this for a Dirham?" They said: "We would not like to have it for anything; what would we do with it?" He said: "Would you like to own it?" They said: "By Allâh, even if it were alive, it has a defect because its ears are too small, so how about if it is dead?" He said: "By Allâh, this world is more insignificant to Allâh than this is to you."

(المعجم . . .) - (باب: «الدنيا سجن للمؤمن وجنة للكافر») (التحفة ١)

[٧٤١٧] ١-(٢٩٥٦) حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ».

[٧٤١٨] ٢-(٢٩٥٧) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي بْنَ بِلَالٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِالسُّوقِ، دَاخِلًا مِنْ بَعْضِ الْعَالِيَةِ، وَالنَّاسُ كَنَفَتَهُ، فَمَرَّ بِجَدْيٍ أَسَكَّ مَيِّتٍ، فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ، ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنَّ هَٰذَا لَهُ بِدِرْهَمٍ؟» فَقَالُوا: مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ، وَمَا نَصْنَعُ بِهِ؟ قَالَ: [أَ]تُحِبُّونَ أَنَّهُ لَكُمْ؟» قَالُوا: وَاللهِ! لَوْ كَانَ حَيًّا، كَانَ عَيْبًا فِيهِ، لِأَنَّهُ أَسَكُّ، فَكَيْفَ وَهُوَ مَيِّتٌ؟ فَقَالَ: «فَوَاللهِ! لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ، مِنْ هَٰذَا عَلَيْكُمْ».

[7419] (...) A similar report (as *Ḥadîth* no. 7418) was narrated from Jâbir, from the Prophet ﷺ, except that in the *Ḥadîth* of Ath-Thaqafî (it says): "Even if it were alive, the smallness of its ears is a defect."

[٧٤١٩] (. . .) **حَدَّثني** مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ وَإِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِيَانِ الثَّقَفِيَّ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّ فِي حَدِيثِ الثَّقَفِيِّ: فَلَوْ كَانَ حَيًّا كَانَ هَٰذَا السَّكَكُ بِهِ عَيْبًا.

[7420] 3 - (2958) It was narrated from Muṭtarrif that his father said: "I came to the Prophet ﷺ when he was reciting: "The mutual rivalry (for piling up of worldly things) diverts you",[1] and he said: "The son of Âdam says: 'My wealth, my wealth.' He said: 'O son of Âdam, do you have anything of your wealth but that which you consume and use up, or you wear and it wears out, or you give it in charity and send it forward?'"

[٧٤٢٠] ٣-(٢٩٥٨) **حَدَّثَنَا** هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَقْرَأُ ﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ﴾ قَالَ: «يَقُولُ ابْنُ آدَمَ: مَالِي، مَالِي قَالَ: وَهَلْ لَكَ، يَا ابْنَ آدَمَ! مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟».

[7421] (...) It was narrated from Muṭarrif that his father said: "I came to the Prophet ﷺ..." and he narrated a *Ḥadîth* like that of Hammâm (no. 7420).

[٧٤٢١] (. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَقَالَا جَمِيعًا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، كُلُّهُمْ عَنْ قَتَادَةَ عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: انْتَهَيْتُ إِلَىٰ النَّبِيِّ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ هَمَّامٍ.

[1] *At-Takâthur* 102.

[7422] 4 - (2959) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A man says: 'My wealth, my wealth,' but all he has of his wealth is three things: what he consumes and it is used up, what he wears and it wears out, and what he gives and it is stored up. As for everything else, he will depart and leave it for other people."

[٧٤٢٢] ٤-(٢٩٥٩) حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَقُولُ الْعَبْدُ: مَالِي، مَالِي، إِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ: مَا أَكَلَ فَأَفْنَىٰ، أَوْ لَبِسَ فَأَبْلَىٰ، أَوْ أَعْطَىٰ فَاقْتَنَىٰ، [وَ]مَا سِوَى ذٰلِكَ فَهُوَ ذَاهِبٌ، وَتَارِكُهُ لِلنَّاسِ».

[7423] (...) Al-'Alâ' bin 'Abdur-Raḥmân narrated it with this chain of narrators (a *Ḥadîth* similar to no. 7422).

[٧٤٢٣] (...) وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحٰقَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمٰنِ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[7424] 5 - (2960) It was narrated that 'Abdullâh bin Abî Bakr said: "I heard Anas bin Mâlik say: 'Three things follow the deceased; two of them return and one remains. He is followed by his family, his wealth and his deeds. Then his family and his wealth return and his deeds remain (with him).'"

[٧٤٢٤] ٥-(٢٩٦٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى [التَّمِيمِيُّ] وَزُهَيْرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ، قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَىٰ وَاحِدٌ، يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ، وَمَالُهُ، وَيَبْقَىٰ عَمَلُهُ».

[7425] 6 - (2961) It was narrated that 'Amr bin 'Awf – who was the ally of Banû 'Âmir bin Lu'ayy, and was present at (the battle of) Badr with the Messenger of Allâh ﷺ – said that the

[٧٤٢٥] ٦-(٢٩٦١) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى بْنِ عَبْدِ اللهِ [يَعْنِي ابْنَ حَرْمَلَةَ ابْنِ عِمْرَانَ التُّجِيبِيَّ]: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ

Messenger of Allâh ﷺ sent Abû 'Ubaidah bin Al-Jarrâḥ to Baḥrain to bring the *Jizyah*, as the Messenger of Allâh ﷺ had made a peace treaty with the people of Baḥrain, and he appointed Al-'Alâ' bin Al-Ḥaḍramî as their governor. Abû 'Ubaidah brought wealth from Baḥrain, and the *Anṣâr* heard that Abû 'Ubaidah had arrived. They prayed *Fajr* with the Messenger of Allâh ﷺ, and when the Messenger of Allâh ﷺ finished his prayer, they came to him. The Messenger of Allâh ﷺ smiled when he saw them, then he said: "I think you have heard that Abû 'Ubaidah has brought something from Baḥrain." They said: "Yes, O Messenger of Allâh." He said: "Be of good cheer, and be hopeful of that which will make you happy. By Allâh, it is not poverty that I fear for you, rather what I fear for you is that worldly riches may be given to you as they were given to those who came before you, and you will compete for them with one another as they competed with one another, and you will be destroyed as they were destroyed."

ابْنِ الزُّبَيْرِ؛ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ؛ أَنَّ عَمْرَو بْنَ عَوْفٍ، وَهُوَ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ وَكَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ ﷺ، أَخْبَرَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ، يَأْتِي بِجِزْيَتِهَا، وَكَانَ رَسُولُ اللهِ ﷺ هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ، وَأَمَّرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ، فَوَافَوْا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللهِ ﷺ، فَلَمَّا صَلَّى رَسُولُ اللهِ ﷺ انْصَرَفَ، فَتَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللهِ ﷺ حِينَ رَآهُمْ، ثُمَّ قَالَ: «أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ؟» فَقَالُوا: أَجَلْ، يَا رَسُولَ اللهِ! قَالَ: «فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فَوَاللهِ! مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنِّي أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ، كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ».

[7426] (...) A similar *Ḥadîth* (as no. 7425) was narrated from Az-Zuhrî with the chain of Yûnus, except that in the *Ḥadîth* of Ṣâliḥ it says: "...and it will destroy you as it destroyed them."

[٧٤٢٦] (...) **حَدَّثَنَا** الْحَسَنُ [بْنُ عَلِيٍّ] الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ

الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِإِسْنَادِ يُونُسَ وَمِثْلِ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِ صَالِحٍ: «وَتُلْهِيَكُمْ كَمَا أَلْهَتْهُمْ».

[7427] 7 - (2962) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Messenger of Allâh ﷺ said: "When you prevail over the Persians and Byzantines, how will you be, O people?" 'Abdur-Raḥmân bin 'Awf said: "We will say what Allâh has commanded us." The Messenger of Allâh ﷺ said: "Or will you say something other than that. You will compete with one another, then feel jealous of one another, then forsake one another, then bear enmity against one another, and the like, then you will go to the poor among the *Muhâjirîn* and appoint some of them as leaders of others."

[٧٤٢٧] ٧-(٢٩٦٢) **حَدَّثَنَا** عَمْرُو ابْنُ سَوَّادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُاللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ؛ أَنَّ يَزِيدَ بْنَ رَبَاحٍ، هُوَ أَبُو فِرَاسٍ، مَوْلَىٰ عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِذَا فُتِحَتْ عَلَيْكُمْ فَارِسُ وَالرُّومُ، أَيُّ قَوْمٍ، أَنْتُمْ؟» قَالَ عَبْدُ الرَّحْمَٰنِ بْنُ عَوْفٍ: نَقُولُ كَمَا أَمَرَنَا اللهُ، قَالَ رَسُولُ اللهِ ﷺ: «أَوْ غَيْرُ ذٰلِكَ، تَتَنَافَسُونَ، ثُمَّ تَتَحَاسَدُونَ، ثُمَّ تَتَدَابَرُونَ، ثُمَّ تَتَبَاغَضُونَ، أَوْ نَحْوَ ذٰلِكَ، ثُمَّ تَنْطَلِقُونَ فِي مَسَاكِينِ الْمُهَاجِرِينَ، فَتَجْعَلُونَ بَعْضَهُمْ عَلَىٰ رِقَابِ بَعْضٍ».

[7428] 8 - (2963) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If one of you looks at someone who has been given more wealth and physical beauty than he has, let him then look at one who has been given less."

[٧٤٢٨] ٨-(٢٩٦٣) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ قُتَيْبَةُ: حَدَّثَنَا، وَقَالَ يَحْيَىٰ: أَخْبَرَنَا - الْمُغِيرَةُ ابْنُ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛

أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا نَظَرَ أَحَدُكُمْ إِلَىٰ مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَىٰ مَنْ هُوَ أَسْفَلَ مِنْهُ مِمَّنْ فُضِّلَ عَلَيْهِ».

[7429] **(...)** A *Hadîth* like that of Abû Az-Zinnâd (no. 7428) was narrated from Abû Hurairah from the Prophet ﷺ.

[٧٤٢٩] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ، سَوَاءً.

[7430] **9 - (...)** It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Look at the one who is at a lower level than you, and do not look at the one who is above you, for that may keep you from scorning the blessing of Allâh.'"

[٧٤٣٠] **٩**-(...) **حَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «انْظُرُوا إِلَىٰ مَنْ هُوَ أَسْفَلَ مِنْكُمْ، وَلَا تَنْظُرُوا إِلَىٰ مَنْ هُوَ فَوْقَكُمْ، فَهُوَ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللهِ».

قَالَ أَبُو مُعَاوِيَةَ: «عَلَيْكُمْ».

[7431] **10 - (2964)** Abû Hurairah narrated that he heard the Prophet ﷺ say: "There were three men of the Children of Israel, a leper, a bald man and a blind man. Allâh wanted to test them so He sent an angel to them. He came to the leper and

[٧٤٣١] **١٠**-(٢٩٦٤) **حَدَّثَنَا** شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَٰقُ ابْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي عَمْرَةَ؛ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ

said: 'What thing is dearest to you?' He said: 'A beautiful color and beautiful skin, and to be rid of that which makes me detestable in people's eyes.' He touched him, and that which repelled people was cured, and he was given a beautiful color and beautiful skin. Then he said: 'What kind of wealth is dearest to you?' He said: 'Camels' – or 'cows.'" – Isḥâq (a sub narrator) was not sure, but either the leper or the bald man said camels, and the other said cows – "He was given a bulging pregnant she-camel, and he said: 'May Allâh bless it for you.' Then he went to the bald man and said: 'What thing is dearest to you?' He said: 'Beautiful hair, and to be rid of that which makes me detestable in people's eyes.' He touched him and it was cured, and he was given beautiful hair. He said: 'What kind of wealth is dearest to you?' He said: 'Cattle.' So he was given a pregnant cow. He said: 'May Allâh bless it for you.' Then he came to the blind man and said: 'What thing is dearest to you?' He said: 'For Allâh to restore my sight so that I may see the people.' He touched him, and Allâh restored his sight. He said: 'What kind of wealth is dearest to you?' He said: 'Sheep.' So he was given a pregnant sheep. (Time passed and) the animals produced plenty of offspring, and

ثَلَاثَةً فِي بَنِي إِسْرَائِيلَ، أَبْرَصَ وَأَقْرَعَ وَأَعْمَىٰ فَأَرَادَ اللهُ أَنْ يَبْتَلِيَهُمْ، فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَأَتَى الْأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْنٌ حَسَنٌ وَجِلْدٌ حَسَنٌ وَيَذْهَبُ عَنِّي الَّذِي قَدْ قَذِرَنِيَ النَّاسُ، قَالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ قَذْرُهُ، وَأُعْطِيَ لَوْنًا حَسَنًا وَجِلْدًا حَسَنًا، قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْإِبِلُ أَوْ قَالَ الْبَقَرُ، - شَكَّ إِسْحَٰقُ - إِلَّا أَنَّ الْأَبْرَصَ أَوِ الْأَقْرَعَ قَالَ أَحَدُهُمَا: الْإِبِلُ، وَقَالَ الْآخَرُ: الْبَقَرُ قَالَ: فَأُعْطِيَ نَاقَةً عُشَرَاءَ، فَقَالَ: بَارَكَ اللهُ لَكَ فِيهَا، قَالَ: فَأَتَى الْأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ وَيَذْهَبُ عَنِّي هَٰذَا الَّذِي قَذِرَنِيَ النَّاسُ، قَالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ، قال: وَأُعْطِيَ شَعْرًا حَسَنًا، قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ، فَأُعْطِيَ بَقَرَةً حَامِلًا، قَالَ: بَارَكَ اللهُ تَعَالَىٰ لَكَ فِيهَا، قَالَ: فَأَتَى الْأَعْمَىٰ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: أَنْ يَرُدَّ اللهُ إِلَيَّ بَصَرِي فَأُبْصِرَ بِهِ النَّاسَ، قَالَ: فَمَسَحَهُ فَرَدَّ اللهُ إِلَيْهِ بَصَرَهُ، قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْغَنَمُ، فَأُعْطِيَ شَاةً وَالِدًا، فَأُنْتِجَ هَٰذَانِ وَوَلَّدَ

one had a valley full of camels, one had a valley full of cattle and one had a valley full of sheep.

"Then he (the angel) came to the leper in his previous form and said: 'I am a poor man and I have lost my provisions and lost my way, and there is no one to help me reach my destination today except Allâh, and then you. I am asking you, by the One Who gave you this beautiful color, beautiful skin, and wealth – for a camel to carry me on my journey.' He said: 'I have many duties.' He said: 'It is as if I know you. Were you not the leper whom people regarded as detestable, a poor man to whom Allâh gave wealth?' He said: 'No; I inherited this wealth from my great forefathers.' He said: 'If you are lying, then may Allâh put you back as you were.'

"Then he came to the bald man in his previous form, and said to him what he had said to the leper, and he replied as the leper had replied. He said: 'If you are lying, then may Allâh put you back as you were.'

"Then he came to the blind man in his previous form, and said: 'I am a poor man, and a wayfarer. I have lost my provisions and lost my way, and there is no one to help me reach my destination today except Allâh, and then you. I am asking you, by the One Who restored to you your sight, for a sheep that will help me on my

هَٰذَا، [قَالَ:] فَكَانَ لِهَٰذَا وَادٍ مِنَ الْإِبِلِ، وَلِهَٰذَا وَادٍ مِنَ الْبَقَرِ، وَلِهَٰذَا وَادٍ مِنَ الْغَنَمِ».

قَالَ: «ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مِسْكِينٌ، قَدِ انْقَطَعَتْ بِيَ الْحِبَالُ فِي سَفَرِي، فَلَا بَلَاغَ لِيَ الْيَوْمَ إِلَّا بِاللهِ ثُمَّ بِكَ، أَسْأَلُكَ، بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ، بَعِيرًا أَتَبَلَّغُ عَلَيْهِ فِي سَفَرِي، فَقَالَ: الْحُقُوقُ كَثِيرَةٌ، فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْذَرُكَ النَّاسُ؟ فَقِيرًا فَأَعْطَاكَ اللهُ؟ فَقَالَ: إِنَّمَا وُرِّثْتُ هَٰذَا الْمَالَ كَابِرًا عَنْ كَابِرٍ، فَقَالَ: إِنْ كُنْتَ كَاذِبًا، فَصَيَّرَكَ اللهُ إِلَىٰ مَا كُنْتَ».

قَالَ: «وَأَتَى الْأَقْرَعَ فِي صُورَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَٰذَا، وَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَىٰ هَٰذَا. فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللهُ إِلَىٰ مَا كُنْتَ».

قَالَ: «وَأَتَى الْأَعْمَىٰ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مِسْكِينٌ وَابْنُ سَبِيلٍ، انْقَطَعَتْ بِيَ الْحِبَالُ فِي سَفَرِي، فَلَا بَلَاغَ لِيَ الْيَوْمَ إِلَّا بِاللهِ ثُمَّ بِكَ، أَسْأَلُكَ، بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ، شَاةً أَتَبَلَّغُ بِهَا فِي سَفَرِي، فَقَالَ: قَدْ كُنْتُ أَعْمَىٰ فَرَدَّ

journey.' He said: 'I was blind, then Allâh restored to me my sight. Take whatever you want, and leave whatever you want, for by Allâh, I will not expect you to pay back anything that you take in the Name of Allâh.' He said: 'Keep your wealth, for you were being tested, and Allâh is pleased with you, and angry with your two companions."'

اللهُ إِلَيَّ بَصَرِي، فَخُذْ مَا شِئْتَ، وَدَعْ مَا شِئْتَ، فَوَاللهِ! لَا أَجْهَدُكَ الْيَوْمَ شَيْئًا أَخَذْتَهُ لِلَّهِ، فَقَالَ: أَمْسِكْ مَالَكَ، فَإِنَّمَا ابْتُلِيتُمْ، فَقَدْ رُضِيَ عَنْكَ وَسُخِطَ عَلَىٰ صَاحِبَيْكَ».

[7432] 11 - (2965) 'Âmir bin Sa'd said: "Sa'd bin Abî Waqqâṣ was with his camels, when his son 'Umar came to him. When Sa'd saw him, he said: 'I seek refuge with Allâh from the evil of this rider.' Then he dismounted, and said to him: 'You are busy with your camels and sheep, and you have left the people contending with one another for kingship?' Sa'd struck him on the chest, and said: 'Be quiet! I heard the Messenger of Allâh ﷺ say: Allâh loves the slave who is pious, independent of means and hidden from the people."'

[٧٤٣٢] ١١-(٢٩٦٥) حَدَّثَنَا إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ - وَاللَّفْظُ لِإِسْحَٰقَ - قَال عَبَّاسٌ: حَدَّثَنَا، وَقَالَ إِسْحَٰقُ: أَخْبَرَنَا - أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا بُكَيْرُ بْنُ مِسْمَارٍ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ قَالَ: كَانَ سَعْدُ بْنُ أَبِي وَقَّاصٍ فِي إِبِلِهِ، فَجَاءَهُ ابْنُهُ عُمَرُ، فَلَمَّا رَآهُ سَعْدٌ قَالَ: أَعُوذُ بِاللهِ مِنْ شَرِّ هَٰذَا الرَّاكِبِ، فَنَزَلَ، فَقَالَ لَهُ: أَنَزَلْتَ فِي إِبِلِكَ وَغَنَمِكَ وَتَرَكْتَ النَّاسَ يَتَنَازَعُونَ الْمُلْكَ بَيْنَهُمْ؟ فَضَرَبَ سَعْدٌ فِي صَدْرِهِ فَقَالَ: اسْكُتْ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ يُحِبُّ الْعَبْدَ التَّقِيَّ، الْغَنِيَّ، الْخَفِيَّ».

[7433] 12 - (2966) Sa'd bin Abî Waqqâṣ said: "By Allâh, I was the first man among the Arabs to shoot an arrow in the cause of Allâh. We were on a campaign with the Messenger of Allâh ﷺ, and we had no food to eat but

[٧٤٣٣] ١٢-(٢٩٦٦) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ إِسْمَاعِيلَ عَنْ قَيْسٍ، عَنْ سَعْدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ

the leaves of *Al-Ḥublah* and this *As-Samur* (desert trees), and one of us would excrete stool like a sheep. And now Banû Asad are teaching me about my religion, in which case I must have been doomed and misguided. "

نُمَيْرٍ: حَدَّثَنَا أَبِي وَابْنُ بِشْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: وَاللهِ! إِنِّي لَأَوَّلُ رَجُلٍ مِنَ الْعَرَبِ رَمَىٰ بِسَهْمٍ فِي سَبِيلِ اللهِ، وَلَقَدْ كُنَّا نَغْزُو مَعَ رَسُولِ اللهِ ﷺ، مَا لَنَا طَعَامٌ نَأْكُلُهُ إِلَّا وَرَقُ الْحُبْلَةِ، وَهٰذَا السَّمُرُ، حَتَّىٰ إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَىٰ الدِّينِ، لَقَدْ خِبْتُ، إِذًا، وَضَلَّ عَمَلِي وَلَمْ يَقُلِ ابْنُ نُمَيْرٍ: إِذًا.

[7434] 13 - (...) It was narrated from Ismâ'îl bin Abî Khâlid with this chain (a *Ḥadîth* similar to no. 7433). He said: "...Until one of us would excrete stool like a goat, with nothing mixed in it..."

[٧٤٣٤] ١٣-(. . .) وحَدَّثَنَاه يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ بِهٰذَا الْإِسْنَادِ، وَقَالَ: حَتَّىٰ إِنْ كَانَ أَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الْعَنْزُ، مَا يَخْلِطُهُ بِشَيْءٍ.

[7435] 14 - (2967) It was narrated that Khâlid bin 'Umair Al-'Adawî said: "Utbah bin Ghazwân addressed us. He praised and glorified Allâh, then he said: 'Soon this world will come to an end, and there is nothing left of it but a little, like leftover water in a vessel. You will move from it to a realm that has no end, so you should move with the best that you have. We were told that if a stone is thrown from the edge of Hell, it will fly through it for seventy years without reaching the bottom of it,

[٧٤٣٥] ١٤-(٢٩٦٧) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ خَالِدِ بْنِ عُمَيْرٍ الْعَدَوِيِّ قَالَ: خَطَبَنَا عُتْبَةُ بْنُ غَزْوَانَ، فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنَّ الدُّنْيَا قَدْ آذَنَتْ بِصُرْمٍ وَوَلَّتْ حَذَّاءَ، وَلَمْ يَبْقَ مِنْهَا إِلَّا صُبَابَةٌ كَصُبَابَةِ الْإِنَاءِ، يَتَصَابُّهَا صَاحِبُهَا، وَإِنَّكُمْ مُنْتَقِلُونَ مِنْهَا إِلَىٰ دَارٍ لَا زَوَالَ لَهَا، فَانْتَقِلُوا بِخَيْرِ مَا بِحَضْرَتِكُمْ، فَإِنَّهُ قَدْ ذُكِرَ لَنَا أَنَّ الْحَجَرَ يُلْقَىٰ مِنْ شَفَةِ جَهَنَّمَ،

but by Allâh, it will be filled. Do you find it strange? And we were told that between two of the gateposts of Paradise is a distance of forty years, and there will come a time when that gate will be crowded with people. I remember when I was the seventh of seven with the Messenger of Allâh ﷺ. And we had no food but the leaves of trees, and the corners of our mouths were covered with ulcers. I found a *Burdah* and tore it in two between myself and Sa'd bin Mâlik. I wrapped half of it around my waist, and Sa'd wrapped the other half around his waist. And today there is no one among us who has not become the governor of a city. I seek refuge with Allâh lest I consider myself to be great but insignificant before Allâh. Prophethood does not remain forever; rather its impact fades, and eventually changes into kingship. You will soon come to know and experience those rulers who come after us."'

فَيَهْوِي فِيهَا سَبْعِينَ عَامًا لَا يُدْرِكُ لَهَا قَعْرًا، وَوَاللهِ! لَتُمْلَأَنَّ، أَفَعَجِبْتُمْ؟ وَلَقَدْ ذُكِرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ مَسِيرَةُ أَرْبَعِينَ سَنَةً، وَلَيَأْتِيَنَّ عَلَيْهَا يَوْمٌ وَهُوَ كَظِيظٌ مِنَ الزِّحَامِ، وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللهِ ﷺ، مَا لَنَا طَعَامٌ إِلَّا وَرَقُ الشَّجَرِ، حَتَّىٰ قَرِحَتْ أَشْدَاقُنَا، فَالْتَقَطْتُ بُرْدَةً فَشَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ بْنِ مَالِكٍ، فَاتَّزَرْتُ بِنِصْفِهَا وَاتَّزَرَ سَعْدٌ بِنِصْفِهَا، فَمَا أَصْبَحَ الْيَوْمَ مِنَّا أَحَدٌ إِلَّا أَصْبَحَ أَمِيرًا عَلَىٰ مِصْرٍ مِنَ الْأَمْصَارِ، وَإِنِّي أَعُوذُ بِاللهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيمًا وَعِنْدَ اللهِ صَغِيرًا، وَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلَّا تَنَاسَخَتْ، حَتَّىٰ تَكُونَ آخِرُ عَاقِبَتِهَا مُلْكًا، فَسَتَخْبُرُونَ وَتُجَرِّبُونَ الْأُمَرَاءَ بَعْدَنَا.

[7436] (...) It was narrated from Khâlid bin 'Umair who had lived during the time of *Jâhiliyyah*. He said: "Utbah bin Ghazwân, who was the governor of Al-Baṣrah, addressed us," and he mentioned a *Ḥadîth* like that of Shaibân (no. 7435).

[٧٤٣٦] (...) وحَدَّثَني إِسْحَٰقُ بْنُ عُمَرَ بْنِ سَلِيطٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ خَالِدِ ابْنِ عُمَيْرٍ وَقَدْ أَدْرَكَ الْجَاهِلِيَّةَ، قَالَ: خَطَبَ عُتْبَةُ بْنُ غَزْوَانَ، وَكَانَ أَمِيرًا عَلَىٰ الْبَصْرَةِ، فَذَكَرَ نَحْوَ حَدِيثِ شَيْبَانَ.

[7437] 15 - (...) It was narrated that Khâlid bin 'Umair said: "I heard 'Utbah bin Ghazwân say: 'I remember when I was the seventh of seven with the Messenger of Allâh ﷺ, and we had no food but the leaves of *Al-Hublah*, until the corners of our mouths became covered with ulcers.'"

[٧٤٣٧] ١٥-(...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ عَنْ قُرَّةَ بْنِ خَالِدٍ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ خَالِدِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عُتْبَةَ بْنَ غَزْوَانَ يَقُولُ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللهِ ﷺ، مَا طَعَامُنَا إِلَّا وَرَقُ الْحُبْلَةِ، حَتَّىٰ قَرِحَتْ أَشْدَاقُنَا.

[7438] 16 - (2968) It was narrated that Abû Hurairah said: "They said: 'O Messenger of Allâh, will we see our Lord on the Day of Resurrection?' He said: 'Do you have any problem in seeing the sun at noon when there are no clouds?' They said: 'No.' He said: 'Do you have any problem in seeing the moon on the night when it is full, when there are no clouds?' They said: 'No.' He said: 'By the One in Whose Hand is my soul, you will not have any greater problem in seeing your Lord than you do in seeing either of them.

"'Allâh will meet His slave and will say: "O so-and-so, did I not honor you, make you a chief, give you a spouse, and subjugate horses and camels to you, and give you the opportunity to be a leader?" He will say: "Yes." He will say: "Did you think that you would meet Me?" He will say: "No." He will say: "Then I will forget you, as you forgot Me."

[٧٤٣٨] ١٦-(٢٩٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالُوا: يَا رَسُولَ اللهِ! هَلْ نَرَىٰ رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ، لَيْسَتْ فِي سَحَابَةٍ؟» قَالُوا: لَا، قَالَ: «فَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَيْسَ فِي سَحَابَةٍ؟» قَالُوا: لَا، قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ! لَا تُضَارُّونَ فِي رُؤْيَةِ رَبِّكُمْ إِلَّا كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا، قَالَ: فَيَلْقَى الْعَبْدَ فَيَقُولُ: أَيْ فُلْ! أَلَمْ أُكْرِمْكَ، وَأُسَوِّدْكَ، وَأُزَوِّجْكَ، وَأُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ، وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَىٰ، قَالَ: فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلَاقِيَّ؟ فَيَقُولُ: لَا، فَيَقُولُ: فَإِنِّي أَنْسَاكَ كَمَا نَسِيتَنِي، ثُمَّ يَلْقَى الثَّانِيَ فَيَقُولُ: أَيْ فُلْ! أَلَمْ

"'Then He will meet a second person and will say: "O so-and-so, did I not honor you, make you a chief, give you a spouse, and subjugate horses and camels to you, and give you the opportunity to be a leader?" He will say: "Yes, O Lord." He will say: "Did you think that you would meet Me?" He will say: "No." He will say: "Then I will forget you, as you forgot Me."

"'Then He will meet a third person and will say something similar to him, and he will say: "O Lord, I believed in You and in Your Book, and Your Messengers, and I prayed, and fasted, and gave charity," and he will mention as many good things as he can. He will say: "Stop here." Then it will be said to him: "Now We will send Our witnesses against you," and he will think to himself: "Who can bear witness against me?" Then a seal will be placed on his mouth, and it will be said to his thigh, his flesh and his bones: "Speak." His thigh, and his flesh, and his bones, will speak of his deeds, so as to establish proof from himself.

"'That is the hypocrite, that is the one with whom Allâh will be angry.'"

أُكْرِمْكَ، وَأُسَوِّدْكَ، وَأُزَوِّجْكَ، وَأُسَخِّرْ لَكَ الْخَيْلَ، وَالْإِبِلَ، وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَىٰ، يَا رَبِّ! فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلَاقِيَّ؟ قَالَ: فَيَقُولُ: لَا، فَيَقُولُ: إِنِّي أَنْسَاكَ كَمَا نَسِيتَنِي، ثُمَّ يَلْقَى الثَّالِثَ فَيَقُولُ لَهُ مِثْلَ ذٰلِكَ، فَيَقُولُ: يَا رَبِّ! آمَنْتُ بِكَ وَبِكِتَابِكَ وَبِرُسُلِكَ وَصَلَّيْتُ وَصُمْتُ وَتَصَدَّقْتُ، وَيُثْنِي بِخَيْرٍ مَا اسْتَطَاعَ، فَيَقُولُ: هٰهُنَا إِذًا.

قَالَ: ثُمَّ يُقَالُ لَهُ: الْآنَ نَبْعَثُ شَاهِدَنَا عَلَيْكَ، وَيَتَفَكَّرُ فِي نَفْسِهِ: مَنْ ذَا الَّذِي يَشْهَدُ عَلَيَّ؟ فَيُخْتَمُ عَلَىٰ فِيهِ، وَيُقَالُ لِفَخِذِهِ وَلَحْمِهِ وَعِظَامِهِ: انْطِقِي، فَتَنْطِقُ فَخِذُهُ وَلَحْمُهُ وَعِظَامُهُ بِعَمَلِهِ، وَذٰلِكَ لِيُعْذِرَ مِنْ نَفْسِهِ.

وَذٰلِكَ الْمُنَافِقُ، وَذٰلِكَ الَّذِي يَسْخَطُ اللهُ عَلَيْهِ».

[7439] 17 - (2969) It was narrated that Anas bin Mâlik said: "We were with the Messenger of Allâh ﷺ and he smiled. He said: 'Do you know why I am smiling?' We said:

[٧٤٣٩] ١٧-(٢٩٦٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ: حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عُبَيْدُ اللهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عُبَيْدٍ

الْمُكْتِبِ، عَنْ فُضَيْلٍ، عَنِ الشَّعْبِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فَضَحِكَ فَقَالَ: «هَلْ تَدْرُونَ مِمَّا أَضْحَكُ؟» قَالَ: قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «مِنْ مُخَاطَبَةِ الْعَبْدِ رَبَّهُ، يَقُولُ: يَا رَبِّ! أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ قَالَ: يَقُولُ: بَلَىٰ، قَالَ: فَيَقُولُ: فَإِنِّي لَا أُجِيزُ عَلَىٰ نَفْسِي إِلَّا شَاهِدًا مِنِّي، قَالَ: فَيَقُولُ: كَفَىٰ بِنَفْسِكَ الْيَوْمَ [عَلَيْكَ] شَهِيدًا، وَبِالْكِرَامِ الْكَاتِبِينَ شُهُودًا. قَالَ: فَيُخْتَمُ عَلَىٰ فِيهِ، فَيُقَالُ لِأَرْكَانِهِ: انْطِقِي، قَالَ: فَتَنْطِقُ بِأَعْمَالِهِ، قَالَ: ثُمَّ يُخَلَّىٰ بَيْنَهُ وَبَيْنَ الْكَلَامِ، قَالَ: فَيَقُولُ: بُعْدًا لَكُنَّ وَسُحْقًا، فَعَنْكُنَّ كُنْتُ أُنَاضِلُ».

'Allâh and His Messenger know best.' He said: 'Because of the conversation that a slave will have with his Lord. He will say: "O Lord, did You not guarantee me protection from injustice?" He will say: "Yes." He will say: "I do not deem valid any witness against me but my own self." He will say: "Your own self will be sufficient as a witness against you this Day, and the witness of the two recording angels." Then a seal will be placed on his mouth, and it will be said to his limbs: "Speak." And they will speak of his deeds. Then he will be allowed to speak, and he will say (to his limbs): "Away with you and may the curse of Allâh be upon you! It was on your behalf that I contended."'

[٧٤٤٠] ١٨-(١٠٥٥) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا». [راجع: ٢٤٢٧]

[7440] 18 - (1055) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O Allâh, make the provision of the family of Muḥammad that which is just sufficient.'"

[٧٤٤١] ١٩-(...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ

[7441] 19 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O Allâh, make the provision of the family of Muḥammad that which is just sufficient.'"

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا».

وَفِي رِوَايَةِ عَمْرٍو: «اللَّهُمَّ ارْزُقْ».

[7442] (...) It was narrated from 'Umârah bin Al-Qa'qâ' with this chain of narrators (a *Ḥadîth* similar to no. 7441), and he said: "...that which is just adequate."

[٧٤٤٢] (...) **وحَدَّثَناه** أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: سَمِعْتُ الْأَعْمَشَ، ذَكَرَ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بِهٰذَا الْإِسْنَادِ، وَقَالَ: «كَفَافًا».

[7443] 20 - (2970) It was narrated that 'Âishah said: "From the day he came to Al-Madînah, the family of Muḥammad ﷺ never ate their fill of wheat for three days in a row, until he died."

[٧٤٤٣] **٢٠**-(٢٩٧٠) **حَدَّثَنا** زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ، مُنْذُ قَدِمَ الْمَدِينَةَ، مِنْ طَعَامِ بُرٍّ، ثَلَاثَ لَيَالٍ تِبَاعًا، حَتَّىٰ قُبِضَ.

[7444] 21 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ never ate his fill of wheat bread for three days in a row, until he passed away."

[٧٤٤٤] **٢١**-(...) **حَدَّثَنا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ رَسُولُ اللهِ ﷺ ثَلَاثَةَ أَيَّامٍ تِبَاعًا، مِنْ خُبْزِ بُرٍّ، حَتَّىٰ مَضَىٰ لِسَبِيلِهِ.

[7445] 22 - (...) It was narrated that 'Âishah said: "The family of Muḥammad ﷺ never ate their

[٧٤٤٥] **٢٢**-(...) **حَدَّثَنا** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا

fill of barley bread two days in a row, until the Messenger of Allâh ﷺ died."

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَٰقَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ يَزِيدَ يُحَدِّثُ عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ شَعِيرٍ، يَوْمَيْنِ مُتَتَابِعَيْنِ، حَتَّى قُبِضَ رَسُولُ اللهِ ﷺ.

[7446] 23 - (...) It was narrated that 'Âishah said: "The family of Muḥammad ﷺ never ate their fill of wheat bread for more than three days."

[٧٤٤٦] **٢٣-(...) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ بُرٍّ، فَوْقَ ثَلَاثٍ.

[7447] 24 - (...) 'Âishah said: "The family of Muḥammad ﷺ never ate their fill of wheat bread for three (days) until he passed away."

[٧٤٤٧] **٢٤-(...) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ الْبُرِّ، ثَلَاثًا، حَتَّىٰ مَضَىٰ لِسَبِيلِهِ.

[7448] 25 - (2971) It was narrated that 'Âishah said: "The family of Muḥammad ﷺ never ate their fill of wheat bread for two days, but on one of them they only had dates."

[٧٤٤٨] **٢٥-(٢٩٧١) حَدَّثَنَا** أَبُو كُرَيْبٍ: أَخْبَرَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ هِلَالِ بْنِ حُمَيْدٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ يَوْمَيْنِ مِنْ خُبْزِ بُرٍّ، إِلَّا وَأَحَدُهُمَا تَمْرٌ.

[7449] 26 - (2972) It was narrated that 'Âishah said: "We, the family of Muḥammad ﷺ, would stay for a month with no fire being lit; it (our food) was only dates and water."

[٧٤٤٩] **٢٦-(٢٩٧٢) حَدَّثَنَا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ قَالَ: وَيَحْيَى بْنُ يَمَانٍ حَدَّثَنَا عَنْ هِشَامِ بْنِ

عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كُنَّا، آلَ مُحَمَّدٍ ﷺ، لَنَمْكُثُ شَهْرًا مَا نَسْتَوْقِدُ بِنَارٍ، إِنْ هُوَ إِلَّا التَّمْرُ وَالْمَاءُ.

[7450] (...) It was narrated from Hishâm bin 'Urwah with this chain of narrators (a *Hadîth* similar to no. 7449): "We would stay..." and he did not mention the family of Muhammad.

Abû Kuraib added in his *Hadîth* from Ibn Numair: "...but some meat was brought to us."

[٧٤٥٠] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَٰذَا الْإِسْنَادِ: إِنْ كُنَّا لَنَمْكُثُ، وَلَمْ يَذْكُرْ آلَ مُحَمَّدٍ.

وَزَادَ أَبُو كُرَيْبٍ فِي حَدِيثِهِ عَنِ ابْنِ نُمَيْرٍ: إِلَّا أَنْ يَأْتِيَنَا اللُّحَيْمُ.

[7451] 27 - (2973) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ died when there was nothing on my shelf that a living being could eat except a handful of barley on a shelf of mine. I ate from it for a long time, then I measured it and it ran out."

[٧٤٥١] ٢٧-(٢٩٧٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ بْنِ كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وَمَا فِي رَفِّي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ، إِلَّا شَطْرُ شَعِيرٍ فِي رَفٍّ لِي، فَأَكَلْتُ مِنْهُ حَتَّىٰ طَالَ عَلَيَّ، فَكِلْتُهُ فَفَنِيَ.

[7452] 28 - (29[illegible]) It was narrated from 'Urwah that 'Âishah used to say: "By Allâh, O son of my sister, we used to look at the crescent moon, then the crescent moon, then the crescent moon, three crescent moons in two months. And no fire would be lit in the houses of the Messenger of Allâh ﷺ." I said: "O aunt, what did you live on?" She said: "The two black ones, dates and water,

[٧٤٥٢] ٢٨-(٢٩٧٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا كَانَتْ تَقُولُ: وَاللهِ! يَا ابْنَ أُخْتِي! إِنْ كُنَّا لَنَنْظُرُ إِلَىٰ الْهِلَالِ ثُمَّ الْهِلَالِ ثُمَّ الْهِلَالِ، ثَلَاثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَ فِي أَبْيَاتِ

but the Messenger of Allâh ﷺ had some neighbors from among the *Anṣâr*, and they had milch-animals, and they would send some of their milk to the Messenger of Allâh ﷺ, and he would give it to us to drink."

رَسُولِ اللهِ ﷺ نَارٌ، قَالَ: قُلْتُ: يَا خَالَةُ! فَمَا كَانَ يُعَيِّشُكُمْ؟ قَالَتِ: الْأَسْوَدَانِ التَّمْرُ وَالْمَاءُ، إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللهِ ﷺ جِيرَانٌ مِنَ الْأَنْصَارِ، وَكَانَتْ لَهُمْ مَنَائِحُ، فَكَانُوا يُرْسِلُونَ إِلَىٰ رَسُولِ اللهِ ﷺ مِنْ أَلْبَانِهَا، فَيَسْقِينَاهُ.

[راجع: ٧٤٣٩]

[7453] 29 - (2974) It was narrated from 'Urwah bin Az-Zubair that 'Âishah, the wife of the Prophet ﷺ said: "When the Messenger of Allâh ﷺ died, he had not eaten his fill of bread and oil twice in one day."

[٧٤٥٣] ٢٩-(٢٩٧٤) حَدَّثَنِي أَبُو الطَّاهِرِ [أَحْمَدُ]: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ قُسَيْطٍ؛ وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنِ ابْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ مَاتَ رَسُولُ اللهِ ﷺ، وَمَا شَبِعَ مِنْ خُبْزٍ وَزَيْتٍ، فِي يَوْمٍ وَاحِدٍ، مَرَّتَيْنِ.

[7454] 30 - (2975) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ died, the people were starting to have their fill of the two black ones, dates and water."

[٧٤٥٤] ٣٠-(٢٩٧٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَٰنِ الْمَكِّيُّ الْعَطَّارُ عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ؛ وَحَدَّثَنَاهُ سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَٰنِ الْعَطَّارُ: حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمَٰنِ الْحَجَبِيُّ عَنْ [أُمِّهِ] صَفِيَّةَ، عَنْ عَائِشَةَ قَالَتْ: تُوُفِّيَ رَسُولُ اللهِ ﷺ، حِينَ شَبِعَ النَّاسُ مِنَ الْأَسْوَدَيْنِ: التَّمْرِ وَالْمَاءِ.

[7455] 31 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ died when we started to have our fill of the two black ones: water and dates."

[7456] (...) It was narrated from Sufyân with this chain of narrators (a *Ḥadîth* similar to no. 7455, and the sub narrators Abû Kuraib and others narrated:) "We did not have our fill of the two black ones."

[7457] 32 - (2976) It was narrated that Abû Hurairah said: "By the One in Whose Hand is my soul" – Ibn 'Abbâd said: "By the One in Whose Hand is the soul of Abû Hurairah" – "the Messenger of Allâh ﷺ did not give his family their fill of wheat bread for three days in a row, until he departed from this world."

[7458] 33 - (...) Abû Ḥâzim said: "I saw Abû Hurairah pointing with his finger several times and saying: 'By the One in Whose Hand is the soul of Abû Hurairah, the Prophet of Allâh ﷺ and his family did not eat their fill of wheat bread three

[٧٤٥٥] **٣١-(...) حَدَّثني** مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وَقَدْ شَبِعْنَا مِنَ الْأَسْوَدَيْنِ: الْمَاءِ وَالتَّمْرِ.

[٧٤٥٦] (...) **وحَدَّثَنَاهُ** أَبُو كُرَيْبٍ: حَدَّثَنَا الْأَشْجَعِيُّ؛ وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ، كِلَاهُمَا عَنْ سُفْيَانَ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا عَنْ سُفْيَانَ: وَمَا شَبِعْنَا مِنَ الْأَسْوَدَيْنِ.

[٧٤٥٧] **٣٢-(٢٩٧٦) حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ يَعْنِيَانِ الْفَزَارِيَّ، عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! - وَقَالَ ابْنُ عَبَّادٍ: وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ - مَا أَشْبَعَ رَسُولُ اللهِ ﷺ أَهْلَهُ ثَلَاثَةَ أَيَّامٍ تِبَاعًا، مِنْ خُبْزِ حِنْطَةٍ، حَتَّىٰ فَارَقَ الدُّنْيَا.

[٧٤٥٨] **٣٣-(...) حَدَّثني** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ ابْنِ كَيْسَانَ: حَدَّثَنِي أَبُو حَازِمٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يُشِيرُ [بِإِصْبَعِهِ] مِرَارًا يَقُولُ: وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ مَا شَبِعَ نَبِيُّ

days in a row, until he departed from this world.'"

اللهِ ﷺ وَأَهْلُهُ، ثَلَاثَةَ أَيَّامٍ تِبَاعًا، مِنْ خُبْزِ حِنْطَةٍ، حَتَّىٰ فَارَقَ الدُّنْيَا.

[7459] 34 - (2977) It was narrated that Simâk said:" I heard An-Nu'mân bin Bashîr say: 'Do you not eat and drink whatever you want? I saw your Prophet ﷺ when he could not even find enough *Daqal*[1] to fill his stomach.'"

[٧٤٥٩] ٣٤-(٢٩٧٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ النُّعْمَانَ ابْنَ بَشِيرٍ يَقُولُ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ؟ لَقَدْ رَأَيْتُ نَبِيَّكُمْ ﷺ وَمَا يَجِدُ مِنَ الدَّقَلِ، مَا يَمْلَأُ بِهِ بَطْنَهُ.

وَقُتَيْبَةُ لَمْ يَذْكُرْ: بِهِ.

[7460] 35 - (...) A similar report (as *Hadîth* no. 7459) was narrated from Simâk with this chain of narrators, and in the *Hadîth* of Zuhair it adds: "And you are not satisfied unless you have a variety of dates and butter."

[٧٤٦٠] ٣٥-(...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُلَائِيُّ: حَدَّثَنَا إِسْرَائِيلُ، كِلَاهُمَا عَنْ سِمَاكٍ بِهَٰذَا الْإِسْنَادِ، نَحْوَهُ - وَزَادَ فِي حَدِيثِ زُهَيْرٍ: وَمَا تَرْضَوْنَ دُونَ أَلْوَانِ التَّمْرِ وَالزُّبْدِ.

[7461] 36 - (2978) It was narrated that Simâk bin Harb said: "I heard An-Nu'mân delivering a *Khutbah* and he said: "'Umar mentioned what people had got of worldly gains and he said: I saw the Messenger of Allâh ﷺ spending the whole day suffering because of hunger, and he could not even find inferior quality dates with which to fill his stomach.'"

[٧٤٦١] ٣٦-(٢٩٧٨) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ النُّعْمَانَ يَخْطُبُ قَالَ: ذَكَرَ عُمَرُ مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا، فَقَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَظَلُّ الْيَوْمَ يَلْتَوِي، مَا يَجِدُ دَقَلًا يَمْلَأُ بِهِ بَطْنَهُ.

[1] Inferior-quality dates.

[7462] 37 - (2979) Abû 'Abdur-Raḥmân Al-Ḥubulî said: "I heard 'Abdullâh bin 'Amr bin Al-'Âṣ, when a man asked him: 'Are we not among the poor of the *Muhâjirîn*?' 'Abdullâh said to him: 'Do you not have a wife with whom you find comfort?' He said: 'Yes.' He said: 'Do you not have a house in which you live?' He said: 'Yes.' He said: 'Then you are among the rich (independent of means).' He said: 'I have a servant.' He said: 'Then you are among the kings.'"

[٧٤٦٢] ٣٧-(٢٩٧٩) حَدَّثَني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَني أَبُو هَانِىءٍ سَمِعَ أَبَا عَبْدِ الرَّحْمَٰنِ الْحُبُلِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ، وَسَأَلَهُ رَجُلٌ، فَقَالَ: أَلَسْنَا مِنْ فُقَرَاءِ الْمُهَاجِرِينَ؟ فَقَالَ لَهُ عَبْدُ اللهِ: أَلَكَ امْرَأَةٌ تَأْوِي إِلَيْهَا؟ قَالَ: نَعَمْ، قَالَ: أَلَكَ مَسْكَنٌ تَسْكُنُهُ؟ قَالَ: نَعَمْ، قَالَ: فَأَنْتَ مِنَ الْأَغْنِيَاءِ، قَالَ: فَإِنَّ لِي خَادِمًا، قَالَ: فَأَنْتَ مِنَ الْمُلُوكِ.

[7463] (...) Abû 'Abdur-Raḥmân said: "Three people came to 'Abdullâh bin 'Amr bin Al-'Âṣ when I was with him, and they said: 'O Abû Muḥammad, by Allâh we do not have anything, no provisions, no riding beasts and no wealth.' He said to them: 'Whatever you wish. If you wish, you can come back to us and we will give you whatever Allâh makes available for you, or if you wish we can refer your matter to the ruler, or if you wish you can be patient, for I heard the Messenger of Allâh ﷺ say: "On the Day of Resurrection, the poor of the *Muhâjirîn* will precede the rich into Paradise by forty years."' They said: 'We will be patient and will not ask for anything.'"

[٧٤٦٣] (...) قَالَ أَبُو عَبْدِ الرَّحْمَٰنِ: وَجَاءَ ثَلَاثَةُ نَفَرٍ إِلَىٰ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، وَأَنَا عِنْدَهُ، فَقَالُوا: يَا أَبَا مُحَمَّدٍ! [إِنَّا]، وَاللهِ! مَا نَقْدِرُ عَلَىٰ شَيْءٍ، لَا نَفَقَةٍ، وَلَا دَابَّةٍ، وَلَا مَتَاعٍ، فَقَالَ لَهُمْ: مَا شِئْتُمْ، إِنْ شِئْتُمْ رَجَعْتُمْ إِلَيْنَا فَأَعْطَيْنَاكُمْ مَا يَسَّرَ اللهُ لَكُمْ، وَإِنْ شِئْتُمْ ذَكَرْنَا أَمْرَكُمْ لِلسُّلْطَانِ، وَإِنْ شِئْتُمْ صَبَرْتُمْ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ فُقَرَاءَ الْمُهَاجِرِينَ يَسْبِقُونَ الْأَغْنِيَاءَ، يَوْمَ الْقِيَامَةِ، إِلَىٰ الْجَنَّةِ، بِأَرْبَعِينَ خَرِيفًا».

قَالُوا: فَإِنَّا نَصْبِرُ، لَا نَسْأَلُ شَيْئًا.

Chapter 1. The Prohibition Of Entering Upon The People Of *Al-Ḥijr*[1] (The Rocky Tract) Unless One Enters Weeping

(المعجم ١) - (بَابُ النهي عن الدخول على أهل الحجر إلَّا من يدخل باكيًا) (التحفة ٢)

[7464] 38 - (2980) 'Abdullâh bin Dînâr narrated that he heard 'Abdullâh bin 'Umar say: "The Messenger of Allâh ﷺ said concerning the people of Al-Ḥijr (the rocky tract): 'Do not enter upon these people who are being punished, unless you are weeping. If you are not weeping then do not enter upon them, lest there befall you the like of what befell them.'"

[٧٤٦٤] ٣٨-(٢٩٨٠) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ دِينَارٍ أَنَّه سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، لِأَصْحَابِ الْحِجْرِ: «لَا تَدْخُلُوا عَلَىٰ هَٰؤُلَاءِ الْقَوْمِ الْمُعَذَّبِينَ، إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ، أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ».

[7465] 39 - (...) It was narrated from Ibn Shihâb, when he was speaking of Al-Ḥijr, the habitation of the Thamûd: "Sâlim bin 'Abdullâh said that 'Abdullâh bin 'Umar said: 'We passed by Al-Ḥijr with the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said to us: "Do not enter the dwellings of those who wronged themselves unless you are weeping, lest there befall you something like that which befell them." Then he urged his mount to move on quickly until he left the place behind.'"

[٧٤٦٥] ٣٩-(...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ وَهُوَ يَذْكُرُ الْحِجْرَ، مَسَاكِنَ ثَمُودَ، قَالَ سَالِمُ بْنُ عَبْدِ اللهِ؛ إِنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: مَرَرْنَا مَعَ رَسُولِ اللهِ ﷺ عَلَىٰ الْحِجْرِ، فَقَالَ لَنَا رَسُولُ اللهِ ﷺ: «لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ، إِلَّا أَنْ تَكُونُوا بَاكِينَ، حَذَرًا أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ» ثُمَّ زَجَرَ فَأَسْرَعَ حَتَّىٰ خَلَّفَهَا.

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[1] Al-Ḥijr: An area north of Al-Madinah, the dwelling of the people of Thamûd.

[7466] 40 - (2981) It was narrated from Nâfi' that 'Abdullâh bin 'Umar told him that the people stopped at Al-Hijr, the land of Thamûd, with the Messenger of Allâh ﷺ, and they drew water from its wells and made dough with it. The Messenger of Allâh ﷺ told them to throw away the water they had drawn, and to feed the dough to the camels, and he told them to draw water from the well to which the she-camel used to come.

[٧٤٦٦] ٤٠-(٢٩٨١) **حَدَّثني** الْحَكَمُ بْنُ مُوسَىٰ أَبُو صَالِحٍ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَٰقَ: أَخْبَرَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللهِ ﷺ عَلَىٰ الْحِجْرِ، أَرْضِ ثَمُودَ، فَاسْتَقَوْا مِنْ أَبْآرِهَا، وَعَجَنُوا بِهِ الْعَجِينَ، فَأَمَرَهُمْ رَسُولُ اللهِ ﷺ أَنْ يُهَرِيقُوا مَا اسْتَقَوْا وَيَعْلِفُوا الْإِبِلَ الْعَجِينَ، وَأَمَرَهُمْ أَنْ يَسْتَقُوا مِنَ الْبِئْرِ الَّتِي كَانَتْ تَرِدُهَا النَّاقَةُ.

[7467] (...) 'Ubaidullâh narrated it with this chain of narrators (a *Hadîth* similar to no. 7466), except that he said: "Draw water from its well and make dough with it."

[٧٤٦٧] (...) **حَدَّثَنَا** إِسْحَٰقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنِي عُبَيْدُ اللهِ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: فَاسْتَقَوْا مِنْ بِئَارِهَا وَاعْتَجَنُوا بِهِ.

Chapter 2. The Virtue Of Treating Widows, The Poor And Orphans Kindly

(المعجم ٢) - (بَابُ فَضْلِ الإحسان إلى الأرملة والمسكين واليتيم)

(التحفة ٣)

[7468] 41 - (2982) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The one who strives to help widows and the poor is like the one who strives in *Jihâd* in the cause of Allâh" – and I think he said – "like the one who prays at night without ceasing and the one who fasts without breaking his fast."

[٧٤٦٨] ٤١-(٢٩٨٢) **حَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «السَّاعِي عَلَىٰ الْأَرْمَلَةِ وَالْمِسْكِينِ، كَالْمُجَاهِدِ فِي سَبِيلِ اللهِ - وَأَحْسِبُهُ قَالَ: - وَكَالْقَائِمِ لَا يَفْتُرُ وَكَالصَّائِمِ لَا يُفْطِرُ».

[7469] 42 - (2983) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The one who sponsors an orphan, whether it is a relative of his or not, he and I will be like these two in Paradise,'" and Mâlik (a sub narrator) pointed with his forefinger and middle finger.

[٧٤٦٩] **٤٢-(٢٩٨٣) حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْحَٰقُ بْنُ عِيسَىٰ: حَدَّثَنَا مَالِكٌ عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ قَالَ: سَمِعْتُ أَبَا الْغَيْثِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَافِلُ الْيَتِيمِ، لَهُ أَوْ لِغَيْرِهِ، أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ» وَأَشَارَ مَالِكٌ بِالسَّبَّابَةِ وَالْوُسْطَىٰ.

Chapter 3. The Virtue Of Building *Masâjid*

(المعجم ٣) - (بَابُ فضل بناء المساجد) (التحفة ٤)

[7470] 43 - (533) 'Ubaidullâh Al-Khawlânî said that he heard 'Uthmân bin 'Affân say – when the people spoke about him when he rebuilt the *Masjid* of the Messenger ﷺ: "You speak about it a great deal, but I heard the Messenger of Allâh ﷺ say: 'Whoever builds a *Masjid*'" – Bukair said: "I think he said: 'seeking thereby the Face of Allâh'" – "Allâh will build something similar for him in Paradise.'"

According to the report of Hârûn: "Allâh will build for him a house in Paradise."

[٧٤٧٠] **٤٣-(٥٣٣) حَدَّثَنِي** هَٰرُونُ ابْنُ سَعِيدٍ [الْأَيْلِيُّ] وَأَحْمَدُ بْنُ عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو وَهُوَ ابْنُ الْحَارِثِ؛ أَنَّ بُكَيْرًا حَدَّثَهُ؛ أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عُبَيْدَ اللهِ الْخَوْلَانِيَّ يَذْكُرُ؛ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَىٰ مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ قَدْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ بَنَىٰ مَسْجِدًا- قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ - يَبْتَغِي بِهِ وَجْهَ اللهِ، بَنَى اللهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ».

وَفِي رِوَايَةِ هَٰرُونَ: «بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ». [راجع: ١١٨٩]

[7471] 44 - (...) It was narrated from Maḥmûd bin Labîd that 'Uthmân bin 'Affân wanted to rebuild the *Masjid* but the people disliked that, and they wanted to leave it as it was. He said: "I heard the Messenger of Allâh ﷺ say: 'Whoever builds a *Masjid* for the sake of Allâh, Allâh will build something similar for him in Paradise.'"

[٧٤٧١] **٤٤**-(...) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، كِلَاهُمَا عَنِ الضَّحَّاكِ، - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ-: أَخْبَرَنَا عَبْدُ الْحَمِيدِ ابْنُ جَعْفَرٍ: حَدَّثَنَا أَبِي عَنْ مَحْمُودِ بْنِ لَبِيدٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْمَسْجِدِ، فَكَرِهَ النَّاسُ ذٰلِكَ، وَأَحَبُّوا أَنْ يَدَعَهُ عَلَىٰ هَيْئَتِهِ، فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ بَنَىٰ مَسْجِدًا لِلّٰهِ، بَنَى اللهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ».

[7472] (...) It was narrated from 'Abdul-Ḥamîd bin Ja'far with this chain of narrators (a *Ḥadîth* similar to no. 7471), except that in their *Ḥadîth* it says: "Allâh will build for him a house in Paradise."

[٧٤٧٢] (...) **وحَدَّثَنَاه** إِسْحَٰقُ بْنُ إِبْرَاهِيمَ [الْحَنْظَلِيُّ]: أَخْبَرَنَا أَبُو بَكْرٍ الْحَنَفِيُّ وَعَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ، كِلَاهُمَا عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا: «بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

Chapter 4. The Virtue Of Spending On The Poor And Wayfarers

(المعجم ٤) - (بَابُ فضل الإنفاق على المساكين وابن السبيل)

(التحفة ٥)

[7473] 45 - (2984) It was narrated from Abû Hurairah that the Prophet ﷺ said: "While a man was in the wilderness, he heard a voice in a cloud (saying): 'Irrigate the garden of so-and-so.' The cloud moved and sent its water onto stony ground, where

[٧٤٧٣] **٤٥**-(٢٩٨٤) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ

there was one of these channels that absorbed all of that water. He followed the water, and found a man standing in his garden, and diverting that water with his shovel. He said to him: 'O slave of Allâh, what is your name?' He said: 'So-and-so' - the same name that he had heard from the cloud. He said to him: 'O slave of Allâh, why did you ask me about my name?' He said: 'I heard a voice in the cloud from which this water came, saying: "Irrigate the garden of so-and-so," and it was your name. What will you do with it?' He said: 'As you have said this, I look at what it produces, and I give one-third in charity, my family and I eat one-third, and I use one-third as seeds for the next crop.'"

بْنِ عُمَيْرٍ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَا رَجُلٌ بِفَلَاةٍ مِنَ الْأَرْضِ، فَسَمِعَ صَوْتًا فِي سَحَابَةٍ: اسْقِ حَدِيقَةَ فُلَانٍ. فَتَنَحَّى ذٰلِكَ السَّحَابُ، فَأَفْرَغَ مَاءَهُ فِي حَرَّةٍ، فَإِذَا شَرْجَةٌ مِنْ تِلْكَ الشِّرَاجِ قَدِ اسْتَوْعَبَتْ ذٰلِكَ الْمَاءَ كُلَّهُ، فَتَتَبَّعَ الْمَاءَ، فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهِ، فَقَالَ لَهُ: يَا عَبْدَ اللهِ! مَا اسْمُكَ؟ قَالَ: فُلَانٌ، لِلاسْمِ الَّذِي سَمِعَ فِي السَّحَابَةِ، فَقَالَ لَهُ: يَا عَبْدَ اللهِ! لِمَ سَأَلْتَنِي عَنِ اسْمِي؟ قَالَ: إِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هٰذَا مَاؤُهُ يَقُولُ: اسْقِ حَدِيقَةَ فُلَانٍ، لِاسْمِكَ، فَمَا تَصْنَعُ فِيهَا؟ قَالَ: أَمَّا إِذْ قُلْتَ هٰذَا، فَإِنِّي أَنْظُرُ إِلَىٰ مَا يَخْرُجُ مِنْهَا، فَأَتَصَدَّقُ بِثُلُثِهِ، وَآكُلُ أَنَا وَعِيَالِي ثُلُثًا، وَأَرُدُّ فِيهَا ثُلُثَهُ».

[7474] (...) Wahb bin Kaisân narrated it with this chain of narrators (a *Hadîth* similar to no. 7473), except that he said: "...And I give one-third of it to the poor, beggars and wayfarers."

[٧٤٧٤] (...) **وحَدَّثَناه** أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: أَخْبَرَنَا أَبُو دَاوُدَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: حَدَّثَنَا وَهْبُ ابْنُ كَيْسَانَ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «وَأَجْعَلُ ثُلُثَهُ فِي الْمَسَاكِينِ وَالسَّائِلِينَ وَابْنِ السَّبِيلِ».

Chapter 5. The Prohibition On Showing Off

(المعجم ٥) - (بَابُ تحريم الرياء)
(التحفة ٦)

[7475] 46 - (2985) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, Blessed and Exalted is He, said: "I am the least in need of a partner. Whoever does any deed in which he associates someone else with Me, I will reject him and his deed."'

[٧٤٧٥] ٤٦-(٢٩٨٥) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنِي رَوْحُ بْنُ الْقَاسِمِ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ تَبَارَكَ وَتَعَالَىٰ: أَنَا أَغْنَىٰ الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي، تَرَكْتُهُ وَشِرْكَهُ».

[7476] 47 - (2986) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will display him."

[٧٤٧٦] ٤٧-(٢٩٨٦) حَدَّثَنَا عُمَرُ ابْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنِي أَبِي عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ، وَمَنْ رَايَا رَايَا اللهُ بِهِ».

[7477] 48 - (2987) Jundab Al-'Alaqî said: "The Messenger of Allâh ﷺ said: 'Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will display him."

[٧٤٧٧] ٤٨-(٢٩٨٧) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ جُنْدُبًا الْعَلَقِيَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يُسَمِّعْ يُسَمِّعِ اللهُ بِهِ، وَمَنْ يُرَاءِ يُرَاءِ اللهُ بِهِ».

[7478] (...) Sufyân narrated it with this chain of narrators (a *Hadîth* similar to no. 7477) and

[٧٤٧٨] (...) حَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُلَائِيُّ: حَدَّثَنَا سُفْيَانُ

added: "I did not hear anyone else say: 'The Messenger of Allâh ﷺ said.'"

بِهَٰذَا الْإِسْنَادِ - وَزَادَ: وَلَمْ أَسْمَعْ أَحَدًا غَيْرَهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ.

[7479] (...) Sa'eed said (regarding the *Hadîth* of Sufyân, no. 7478): "I think he said: 'Ibn Al-Hârith bin Abî Mûsâ said: "I heard Salamah bin Kuhail say: 'I heard Jundab,' and I did not hear anyone say: 'I heard the Messenger of Allâh ﷺ say.''' Someone else said: "I heard the Messenger of Allâh ﷺ say" – a *Hadîth* like that of Ath-thawrî.

[٧٤٧٩] (...) **حَدَّثَنَا** سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا سُفْيَانُ عَنِ الْوَلِيدِ ابْنِ حَرْبٍ - قَالَ سَعِيدٌ: أَظُنُّهُ قَالَ: ابْنُ الْحَارِثِ بْنِ أَبِي مُوسَىٰ - قَالَ: سَمِعْتُ سَلَمَةَ بْنَ كُهَيْلٍ قَالَ: سَمِعْتُ جُنْدُبًا وَلَمْ أَسْمَعْ أَحَدًا يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ، غَيْرَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ بِمِثْلِ حَدِيثِ الثَّوْرِيِّ.

[7480] (...) Sufyân narrated: "The truthful and trustworthy one, Al-Walîd bin Harb, narrated it with this chain (a *Hadîth* similar to no. 7478)."

[٧٤٨٠] (...) **وحَدَّثَناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: أَخْبَرَنَا الصَّدُوقُ الْأَمِينُ، الْوَلِيدُ بْنُ حَرْبٍ بِهَٰذَا الْإِسْنَادِ.

Chapter 6. Guarding The Tongue

(المعجم ٦) - (بَابُ حفظ اللسان)

(التحفة ٧)

[7481] 49 - (2988) It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say: "A person may say a word for which he will be sent down into the Fire, further than the distance between the east and the west."

[٧٤٨١] **٤٩**-(٢٩٨٨) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، يَنْزِلُ بِهَا فِي النَّارِ، أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

[7482] 50 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A person may say a word, not

[٧٤٨٢] **٥٠**-(...) **وحَدَّثَناه** مُحَمَّدُ ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ

realizing its repercussions, for which he will be thrown down into the Fire, further than the distance between the east and the west."

ابْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، مَا يَتَبَيَّنُ مَا فِيهَا، يَهْوِي بِهَا فِي النَّارِ، أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

Chapter 7. About The One Who Enjoins Good But Does Not Do It, And Forbids Evil But Does It

(المعجم ٧) - (بَابُ عقوبة من يأمر بالمعروف ولا يفعله، وينهى عن المنكر ويفعله) (التحفة ٨)

[7483] 51 - (2989) It was narrated that it was said to Usâmah bin Zaid: "Why don't you enter upon 'Uthmân and speak to him?" He said: "Do you think that I do not speak to him unless you are there? By Allâh, I spoke to him privately, and I will not divulge something that I would not like to be the first one to divulge, and I will not say of one who may be in a position of command over me that he is the best of people, after I heard the Messenger of Allâh ﷺ say: 'A man will be brought on the Day of Resurrection and thrown into the Fire; his intestines will spill forth, and he will go around them as a donkey goes around the millstone. The people of the Fire will gather around him and will say: "O so-and-so, what is the matter with you? Did you not enjoin what is good and forbid what is evil?" He will say: "Yes, but I used to enjoin good and not

[٧٤٨٣] ٥١-(٢٩٨٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ يَحْيَىٰ وَإِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قِيلَ لَهُ: أَلَا تَدْخُلُ عَلَىٰ عُثْمَانَ فَتُكَلِّمَهُ؟ فَقَالَ: أَتُرَوْنَ أَنِّي لَا أُكَلِّمُهُ إِلَّا أُسْمِعُكُمْ؟ وَاللهِ! لَقَدْ كَلَّمْتُهُ فِيمَا بَيْنِي وَبَيْنَهُ، مَا دُونَ أَنْ أَفْتَتِحَ أَمْرًا لَا أُحِبُّ أَنْ أَكُونَ أَوَّلَ مَنْ فَتَحَهُ، وَلَا أَقُولُ لِأَحَدٍ، يَكُونُ عَلَيَّ أَمِيرًا: إِنَّهُ خَيْرُ النَّاسِ، بَعْدَ مَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يُؤْتَىٰ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَىٰ فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ، فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ بِالرَّحَىٰ، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ،

do it, and I used to forbid evil and do it myself."

فَيَقُولُونَ: يَا فُلَانُ! مَا لَكَ؟ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَىٰ عَنِ الْمُنْكَرِ؟ فَيَقُولُ: بَلَىٰ، قَدْ كُنْتُ آمُرُ بِالْمَعْرُوفِ وَلَا آتِيهِ، وَأَنْهَىٰ عَنِ الْمُنْكَرِ وَآتِيهِ».

[7484] (...) It was narrated that Abû Wâ'il said: "We were with Usâmah bin Zaid and a man said: 'What is preventing you from entering upon 'Uthmân and speaking to him about what he is doing?...'" and he quoted a similar *Hadîth* (as no. 7483).

[٧٤٨٤] (. . .) **وحَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: كُنَّا عِنْدَ أُسَامَةَ بْنِ زَيْدٍ، فَقَالَ رَجُلٌ: مَا يَمْنَعُكَ أَنْ تَدْخُلَ عَلَىٰ عُثْمَانَ فَتُكَلِّمَهُ فِيمَا يَصْنَعُ؟ وَسَاقَ الْحَدِيثَ بِمِثْلِهِ.

Chapter 8. The Prohibition Against Disclosing One's Own Sins

(المعجم ٨) - (بَابُ النهي عن هتك الإنسان ستر نفسه) (التحفة ٩)

[7485] 52 - (2990) The nephew of Ibn Shihâb narrated that his paternal uncle said: Sâlim said: I heard Abû Hurairah say: "I heard the Messenger of Allâh ﷺ say: 'All of my *Ummah* will be fine except those who commit sin openly, and it is part of committing sin openly for a man to do something at night, then in the morning when his Lord has concealed him he says: "O so-and-so, I did such and such last night," when his Lord had concealed him all night, but in the morning he discloses that which Allâh had concealed for him."'

[٧٤٨٥] **٥٢-(٢٩٩٠) حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: حَدَّثَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: قَالَ سَالِمٌ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّ أُمَّتِي مُعَافَاةٌ إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْإِجْهَارِ أَنْ يَعْمَلَ الْعَبْدُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ قَدْ سَتَرَهُ رَبُّهُ، فَيَقُولُ: يَا فُلَانُ! قَدْ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، فَيَبِيتُ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِتْرَ اللهِ عَنْهُ».

قَالَ زُهَيْرٌ: «وَإِنَّ مِنَ الْهِجَارِ».

Chapter 9. Saying: "May Allâh Have Mercy On You" To One Who Sneezes, And Yawning Is Disliked

(المعجم ٩) - (بَابُ تشميت العاطس، وكراهة التثاؤب)

(التحفة ١٠)

[7486] 53 - (2991) It was narrated that Anas bin Mâlik said: "Two men sneezed in the presence of the Prophet ﷺ, and he said: '*Yarhamuk Allâh*' to one of them, and not to the other. The one to whom he did not say it, said: 'So-and-so sneezed and you said: "*Yarhamuk Allâh*" to him, but you did not say it to me.' He said: 'He praised Allâh (said *Al-Hamdu Lillâh*) but you did not praise Allâh.'"

[٧٤٨٦] ٥٣-(٢٩٩١) حَدَّثَني مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ وَهُوَ ابْنُ غِيَاثٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: عَطَسَ عِنْدَ النَّبِيِّ ﷺ رَجُلَانِ، فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الْآخَرَ، فَقَالَ الَّذِي لَمْ يُشَمِّتْهُ: عَطَسَ فُلَانٌ فَشَمَّتَّهُ، وَعَطَسْتُ أَنَا فَلَمْ تُشَمِّتْنِي، قَالَ: «إِنَّ هٰذَا حَمِدَ اللهَ، وَإِنَّكَ لَمْ تَحْمَدِ اللهَ».

[7487] (...) A similar report (as Hadîth no. 7486) was narrated from Anas, from the Prophet ﷺ.

[٧٤٨٧] (...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي الْأَحْمَرَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7488] 54 - (2992) It was narrated that Abû Burdah said: "I entered upon Abû Mûsâ when he was in the house of the daughter of Al-Fadl bin 'Abbâs, and I sneezed but he did not say *Yarhamuk Allâh* (may Allâh have mercy on you) to me, but she sneezed and he said it to her. I went back to my mother and told her. When he came to her she said: 'My son sneezed in your presence and you did not say *Yarhamuk Allâh*, but she sneezed

[٧٤٨٨] ٥٤-(٢٩٩٢) حَدَّثَني زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ قَالَ: دَخَلْتُ عَلَىٰ أَبِي مُوسَىٰ، وَهُوَ فِي بَيْتِ ابْنَةِ الْفَضْلِ بْنِ عَبَّاسٍ، فَعَطَسْتُ فَلَمْ يُشَمِّتْنِي، وَعَطَسَتْ فَشَمَّتَهَا، فَرَجَعْتُ إِلَىٰ أُمِّي فَأَخْبَرْتُهَا، فَلَمَّا جَاءَهَا قَالَتْ:

and you said it to her.' He said: 'Your son sneezed but he did not praise Allâh, so I did not say *Yarḥamuk Allâh* to him. She sneezed and she did praise Allâh, so I said *Yarḥamuk Allâh* to her. I heard the Messenger of Allâh ﷺ say: "When one of you sneezes and praises Allâh, then say *Yarḥamuk Allâh* (may Allâh have mercy on you) to him, but if he does not praise Allâh, then do not say it to him."

عَطَسَ عِنْدَكَ ابْنِي فَلَمْ تُشَمِّتْهُ، وَعَطَسَتْ فَشَمَّتَّهَا. فَقَالَ: إِنَّ ابْنَكَ عَطَسَ، فَلَمْ يَحْمَدِ اللهَ، فَلَمْ أُشَمِّتْهُ، وَعَطَسَتْ، فَحَمِدَتِ اللهَ، فَشَمَّتُّهَا، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللهَ، فَشَمِّتُوهُ، فَإِنْ لَمْ يَحْمَدِ اللهَ، فَلَا تُشَمِّتُوهُ».

[7489] 55 - (2993) Iyâs bin Salamah bin Al-Akwa' narrated that his father told him that he heard the Prophet ﷺ say, when a man sneezed in his presence: "*Yarḥamuk Allâh* (may Allâh have mercy on you)." Then he sneezed again and the Messenger of Allâh ﷺ said: "The man has a cold."

[٧٤٨٩] ٥٥-(٢٩٩٣) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ ابْنِ الْأَكْوَعِ؛ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ وَعَطَسَ رَجُلٌ عِنْدَهُ فَقَالَ لَهُ: «يَرْحَمُكَ اللهُ» ثُمَّ عَطَسَ أُخْرَىٰ فَقَالَ [لَهُ] رَسُولُ اللهِ ﷺ: «الرَّجُلُ مَزْكُومٌ».

[7490] 56 -(2994) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Yawning comes from the *Shaiṭân*, so if one of you feels the urge to yawn, let him suppress it as much as he can."

[٧٤٩٠] ٥٦-(٢٩٩٤) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ

أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «التَّثَاؤُبُ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاوَبَ أَحَدُكُمْ فَلْيَكْظِمْ مَا اسْتَطَاعَ».

[7491] 57 - (2995) Suhail bin Abî Sâlih said: I heard a son of Abû Sa'eed Al-Khudrî telling my father, that his father said: The Messenger of Allâh ﷺ said: "When one of you yawns, let him put his hand on his mouth, lest the *Shaitân* enters it."

[٧٤٩١] ٥٧-(٢٩٩٥) حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ قَالَ: سَمِعْتُ ابْنًا لِأَبِي سَعِيدٍ الْخُدْرِيِّ يُحَدِّثُ أَبِي عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَثَاوَبَ أَحَدُكُمْ، فَلْيُمْسِكْ بِيَدِهِ عَلَىٰ فَمِهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ».

[7492] 58 - (...) It was narrated from 'Abdur-Rahmân bin Abî Sa'eed, from his father, that the Messenger of Allâh ﷺ said: "When one of you yawns, let him put his hand (over his mouth) lest the *Shaitân* enter it."

[٧٤٩٢] ٥٨-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ سُهَيْلٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا تَثَاوَبَ أَحَدُكُمْ، فَلْيُمْسِكْ بِيَدِهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ».

[7493] 59 - (...) It was narrated from the son of Abû Sa'eed Al-Khudrî that his father said: "The Messenger of Allâh ﷺ said: 'If one of you yawns while he is in *As-Salât* (prayers), let him suppress it as much as possible, lest the *Shaitân* enters.'"

[٧٤٩٣] ٥٩-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَثَاوَبَ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَكْظِمْ مَا اسْتَطَاعَ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ».

[7494] (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said:", – a *Hadîth* like that of Bishr and 'Abdul-'Azîz (no. 7491, 7492).

[٧٤٩٤] (...) **حَدَّثَنَاه** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، وَعَنِ ابْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِ حَدِيثِ بِشْرٍ وَعَبْدِ الْعَزِيزِ.

Chapter 10. Miscellaneous *Ahadîth*

(المعجم ١٠) - (بَابٌ: في أحاديث متفرقة) (التحفة ١١)

[7495] 60 - (2996) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'The angels were created from light, the jinn were created from smokeless flame, and Âdam was created from that which has been described to you."

[٧٤٩٥] **٦٠-(٢٩٩٦) حَدَّثَنِي** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ».

Chapter 11. Mice Are A Transformed Race

(المعجم ١١) - (بَابٌ: في الفأر وأنه مسخ) (التحفة ١٢)

[7496] 61 - (2997) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'A tribe of the Children of Israel disappeared and it was not known what happened to them, but I think that they became mice. Have you not seen that if camel milk is put down for them they do not drink it, but if sheep

[٧٤٩٦] **٦١-(٢٩٩٧) حَدَّثَنَا** إِسْحَٰقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ الرُّزِّيُّ، جَمِيعًا عَنِ الثَّقَفِيِّ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فُقِدَتْ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ، لَا

milk is put down for them they drink it?'"

Abû Hurairah said: "I narrated this *Hadîth* to Ka'b and he said: 'Did you hear that from the Messenger of Allâh ﷺ?' I said: 'Yes.' He said that several times. I said: 'Shall I read the Torah?'"

Ishâq said in his report: "We do not know what happened to them."

يُدْرَىٰ مَا فَعَلَتْ، وَلَا أُرَاهَا إِلَّا الْفَأْرَ، أَلَا تَرَوْنَهَا إِذَا وُضِعَ لَهَا أَلْبَانُ الْإِبِلِ لَمْ تَشْرَبْهُ، وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبَتْهُ؟».

قَالَ أَبُو هُرَيْرَةَ: فَحَدَّثْتُ هَٰذَا الْحَدِيثَ كَعْبًا فَقَالَ: أَنْتَ سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ؟ قُلْتُ: نَعَمْ، قَالَ ذَٰلِكَ مِرَارًا، قُلْتُ: أَأَقْرَأُ التَّوْرَاةَ؟

قَالَ إِسْحَٰقُ فِي رِوَايَتِهِ: «لَا نَدْرِي مَا فَعَلَتْ».

[7497] 62 - (...) It was narrated that Abû Hurairah said: "Mice are a transformed race, and the sign of that is that when sheep's milk is put down for them they drink it, and when camel's milk is put down for them they do not even taste it." Ka'b said to him: "Did you hear this from the Messenger of Allâh ﷺ?" He said: "Was the Torah revealed to me?"

[٧٤٩٧] **٦٢-(...) حَدَّثَنِي** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «الْفَأْرَةُ مَسْخٌ، وَآيَةُ ذَٰلِكَ أَنَّهُ يُوضَعُ بَيْنَ يَدَيْهَا لَبَنُ الْغَنَمِ فَتَشْرَبُهُ، وَيُوضَعُ بَيْنَ يَدَيْهَا لَبَنُ الْإِبِلِ فَلَا تَذُوقُهُ». فَقَالَ لَهُ كَعْبٌ: أَسَمِعْتَ هَٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: أَفَأُنْزِلَتْ عَلَيَّ التَّوْرَاةُ؟.

Chapter 12. A Believer Should Not Be Stung Twice From The Same Hole

(المعجم ١٢) - (بَابٌ: لا يلدغ المؤمن من جحر مرتين) (التحفة ١٣)

[7498] 63 - (2998) It was narrated from Abû Hurairah that the Prophet ﷺ said: "A believer should not be stung twice from the same hole."

[٧٤٩٨] **٦٣-(٢٩٩٨) حَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ؟».

[7499] (...) A similar report (as *Ḥadîth* no. 7498) was narrated from Ibn Al-Musayyab, from Abû Hurairah, from the Prophet ﷺ.

[٧٤٩٩] (. . .) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ وَحَرْمَلَةُ [بْنُ يَحْيَىٰ] قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 13. The Believer's Affair Is All Good

(المعجم ١٣) - (بَابٌ: المؤمن أمره كله خير) (التحفة ١٤)

[7500] 64 - (2999) It was narrated that Ṣuhaib said: "The Messenger of Allâh ﷺ said: 'How wonderful is the case of the believer, for all his affairs are good. If something good happens to him, he is thankful for it and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This does not apply to anyone but the believer.'"

[٧٥٠٠] ٦٤-(٢٩٩٩) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ الْأَزْدِيُّ وَشَيْبَانُ بْنُ فَرُّوخَ، جَمِيعًا عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ - وَاللَّفْظُ لِشَيْبَانَ - قَالَا: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنَا ثَابِتٌ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ صُهَيْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذٰلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْرًا لَهُ».

Chapter 14. The Prohibition Of Praising If It Involves Exaggeration And There Is The Fear That It May Be A Source Of Temptation (*Fitnah*) For The One Who Is Praised

(المعجم ١٤) - (بَابُ النهي عن المدح إذا كان فيه إفراط، وخيف منه فتنة على الممدوح) (التحفة ١٥)

[7501] 65 - (3000) It was narrated from 'Abdur-Raḥmân bin Abî Bakrah that his father

[٧٥٠١] ٦٥-(٣٠٠٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ

said: "A man praised another man in the presence of the Prophet ﷺ. He said: 'Woe to you, you have cut your companion's neck, woe to you, you have cut your companion's neck,' (and he, ﷺ said it) several times. (Then continued) 'If one of you must praise his companion, let him say: "I think that so-and-so is such and such, but Allâh knows best and I do not confirm anyone's good conduct before Allâh."'

الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: مَدَحَ رَجُلٌ رَجُلًا، عِنْدَ النَّبِيِّ ﷺ قَالَ، فَقَالَ: «وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ» مِرَارًا «إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلَانًا، وَاللهُ حَسِيبُهُ، وَلَا أُزَكِّي عَلَى اللهِ أَحَدًا، أَحْسِبُهُ - إِنْ كَانَ يَعْلَمُ ذَاكَ - كَذَا وَكَذَا».

[7502] 66 - (...) It was narrated from 'Abdur-Raḥmân bin Abî Bakrah from his father that mention of a man was made in the presence of the Prophet ﷺ, and a man said: "O Messenger of Allâh, there is no man after the Messenger of Allâh ﷺ who is better than him with regard to such and such." The Messenger of Allâh ﷺ said: "Woe to you, you have cut your companion's neck," and he said that several times. Then the Messenger of Allâh ﷺ said: "If one of you must praise his brother, let him say: "I think that so-and-so seems to be such and such, and I do not confirm anyone's good conduct before Allâh."

[٧٥٠٢] ٦٦-(...) وحَدَّثَني مُحَمَّدُ ابْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: أَخْبَرَنَا غُنْدَرٌ قَالَ: شُعْبَةُ حَدَّثَنَا عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ ذُكِرَ عِنْدَهُ رَجُلٌ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! مَا مِنْ رَجُلٍ، بَعْدَ رَسُولِ اللهِ ﷺ، أَفْضَلُ مِنْهُ فِي كَذَا وَكَذَا، فَقَالَ رَسُولُ اللهِ ﷺ: «وَيْحَكَ! قَطَعْتَ عُنُقَ صَاحِبِكَ» مِرَارًا يَقُولُ ذٰلِكَ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «إِنْ كَانَ أَحَدُكُمْ مَادِحًا أَخَاهُ، لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلَانًا، إِنْ كَانَ يُرَىٰ أَنَّهُ كَذَاكَ، وَلَا أُزَكِّي عَلَى اللهِ أَحَدًا».

[7503] (...) A *Ḥadîth* like that of Yazîd bin Zurai' (no. 7501) was narrated from Shu'bah with

[٧٥٠٣] (...) وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ؛ وَحَدَّثَنَاهُ

this chain of narrators, but it does not say in their *Hadîth*: "There is no man after the Messenger of Allâh ﷺ who is better than the Messenger of Allâh ﷺ..."

أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، كِلَاهُمَا عَنْ شُعْبَةَ بِهَٰذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ، لَيْسَ فِي حَدِيثِهِمَا: فَقَالَ رَجُلٌ: مَا مِنْ رَجُلٍ بَعْدَ رَسُولِ اللهِ ﷺ أَفْضَلُ مِنْهُ.

[7504] 67 - (3001) It was narrated that Abû Mûsâ said: "The Prophet ﷺ heard a man praising another man, and going too far in praising him." He said: "You have ruined, or you have broken, the man's back."

[٧٥٠٤] ٦٧-(٣٠٠١) **حَدَّثَنِي** أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ ابْنِ أَبِي بُرْدَةَ، عن أبي بردة عَنْ أَبِي مُوسَىٰ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يُثْنِي عَلَىٰ رَجُلٍ، وَيُطْرِيهِ فِي الْمِدْحَةِ، فَقَالَ: «لَقَدْ أَهْلَكْتُمْ، أَوْ قَطَعْتُمْ، ظَهْرَ الرَّجُلِ».

[7505] 68 - (3002) It was narrated that Abû Ma'mar said: "A man started to praise a governer among the governors, and Al-Miqdâd started to throw dust on him, and he said: 'The Messenger of Allâh ﷺ commanded us to throw dust in the faces of those who praise others.'"

[٧٥٠٥] ٦٨-(٣٠٠٢) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، جَمِيعًا عَنِ ابْنِ مَهْدِيٍّ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قَامَ رَجُلٌ يُثْنِي عَلَىٰ أَمِيرٍ مِنَ الْأُمَرَاءِ، فَجَعَلَ الْمِقْدَادُ يَحْثِي عَلَيْهِ التُّرَابَ، وَقَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَحْثِيَ فِي وُجُوهِ الْمَدَّاحِينَ التُّرَابَ.

[7506] 69 - (...) It was narrated from Hammâm bin Al-Hâri<u>th</u> that a man started to praise 'U<u>th</u>mân and Al-Miqdâd went and knelt down, and he was a

[٧٥٠٦] ٦٩-(. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ؛ أَنَّ رَجُلًا جَعَلَ يَمْدَحُ عُثْمَانَ، فَعَمِدَ الْمِقْدَادُ، فَجَثَا عَلَىٰ رُكْبَتَيْهِ، وَكَانَ رَجُلًا ضَخْمًا، فَجَعَلَ يَحْثُو فِي وَجْهِهِ الْحَصَا، فَقَالَ لَهُ عُثْمَانُ: مَا شَأْنُكَ؟ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْمَدَّاحِينَ، فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ».

large man, and he started to throw pebbles in his face. 'Uthmân said to him: "What is the matter with you?" He said: "The Messenger of Allâh ﷺ said: 'If you see those who praise others, throw dust in their faces.'"

[٧٥٠٧] (...) **وحَدَّثَناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْأَشْجَعِيُّ عُبَيْدُ اللهِ بْنُ عُبَيْدِ الرَّحْمَٰنِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الْأَعْمَشِ وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنِ الْمِقْدَادِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7507] (...) A similar report (as *Hadîth* no. 7506) was narrated from Al-Miqdâd, from the Prophet ﷺ.

(المعجم ١٥) - (بَابُ مناولة الأكبر)

(التحفة ١٦)

Chapter 15. Showing Preference To The One Who Is Older

[٧٥٠٨] ٧٠-(٣٠٠٣) **حَدَّثَنَا** نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا صَخْرٌ يَعْنِي ابْنَ جُوَيْرِيَةَ، عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ حَدَّثَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكٍ، فَجَذَبَنِي رَجُلَانِ، أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَنَاوَلْتُ السِّوَاكَ الْأَصْغَرَ

[7508] 70 - (3003) It was narrated from Nâfi' that 'Abdullâh bin 'Umar told him, that the Messenger of Allâh ﷺ said: "I saw myself in a dream, using a *Siwâk*, and two men were competing to take it, one of whom was older than the other. I gave the *Siwâk* to the younger one, and it was said to me: 'Give it to the older one.' So I gave it to the older one."

مِنْهُمَا، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَىٰ الْأَكْبَرِ».

Chapter 16. Verification Of *Hadîth* And The Ruling On Writing Down Knowledge

(المعجم ١٦) - (بَابُ التثبت في الحديث، وحكم كتابة العلم)

(التحفة ١٧)

[7509] 71 - (2493) It was narrated from Hishâm that his father said: "Abû Hurairah used to narrate *Hadîth* and say: 'Listen O lady of the apartment, listen O lady of the apartment,' when 'Âishah was praying. When she had finished her prayer, she said to 'Urwah: 'Did you not hear this man, and what he said just now? The Prophet ﷺ would speak, and if someone wanted to count the words, he could.'"

[٧٥٠٩] ٧١-(٢٤٩٣) حَدَّثَنَا هَٰرُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا بِهِ سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ وَيَقُولُ: اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ! اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ! وَعَائِشَةُ تُصَلِّي، فَلَمَّا قَضَتْ صَلَاتَهَا قَالَتْ لِعُرْوَةَ: أَلَا تَسْمَعُ إِلَىٰ هَٰذَا وَمَقَالَتِهِ آنِفًا؟ إِنَّمَا كَانَ النَّبِيُّ ﷺ يُحَدِّثُ حَدِيثًا، لَوْ عَدَّهُ الْعَادُّ لَأَحْصَاهُ.

[راجع: ٦٣٩٩]

[7510] 72 - (3004) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "Do not write down what I say, and whoever has written down anything from me other than the Qur'ân, let him erase it. Narrate from me, and there is nothing wrong with that, but whoever tells a lie about me" – Hammâm (a sub narrator) said: "I think he said: 'deliberately'" – "let him take his place in the Fire."

[٧٥١٠] ٧٢-(٣٠٠٤) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامٌ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَكْتُبُوا عَنِّي، وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ فَلْيَمْحُهُ، وَحَدِّثُوا عَنِّي، وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ - قَالَ هَمَّامٌ أَحْسِبُهُ قَالَ: - مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

Chapter 17. The Story Of The People Of The Ditch And The Magician, The Monk And The Boy

[7511] 73 - (3005) It was narrated from Ṣuhaib that the Messenger of Allâh ﷺ said: "There was a king among those who came before you, and he had a magician. When he (the magician) grew old, he said to the king: 'I have grown old; send me a boy to whom I can teach magic.' He sent him a boy to teach, and when he (the boy) was on his way to the magician he met a monk, and he sat down and listened to what he said, and he liked it. Whenever he would go to the magician he passed by the monk, and he would sit with him, then when he came to the magician, he would beat him (for the delay). He complained about that to the monk, who said: 'If you are afraid of the magician, say: "My family kept me," and if you are afraid of your family, say: "The magician kept me."'

"While this went on, he came to a huge beast that was blocking the way of the people, and he said: 'Today I will find out if the magician is better or if the monk is better.' He picked up a stone and said: 'O Allâh, if the monk's affair is dearer to You than that of the magician, then kill this beast, so that the people may move freely.' He threw it and

(المعجم ١٧) - (بَابُ قصة أصحاب الأخدود والساحر والراهب والغلام)

(التحفة ١٨)

[٧٥١١] ٧٣-(٣٠٠٥) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ صُهَيْبٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كَانَ مَلِكٌ فِيمَنْ كَانَ قَبْلَكُمْ، وَكَانَ لَهُ سَاحِرٌ، فَلَمَّا كَبُرَ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبُرْتُ فَابْعَثْ إِلَيَّ غُلَامًا أُعَلِّمْهُ السِّحْرَ، فَبَعَثَ إِلَيْهِ غُلَامًا يُعَلِّمُهُ، فَكَانَ فِي طَرِيقِهِ، إِذَا سَلَكَ، رَاهِبٌ، فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلَامَهُ، فَأَعْجَبَهُ، فَكَانَ إِذَا أَتَى السَّاحِرَ مَرَّ بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ، فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ، فَشَكَا ذَٰلِكَ إِلَىٰ الرَّاهِبِ، فَقَالَ: إِذَا خَشِيتَ السَّاحِرَ فَقُلْ: حَبَسَنِي أَهْلِي، وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ: حَبَسَنِي السَّاحِرُ، فَبَيْنَمَا هُوَ كَذَٰلِكَ إِذْ أَتَىٰ عَلَىٰ دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتِ النَّاسَ، فَقَالَ: الْيَوْمَ أَعْلَمُ السَّاحِرُ أَفْضَلُ أَمِ الرَّاهِبُ أَفْضَلُ؟ فَأَخَذَ حَجَرًا فَقَالَ: اللّٰهُمَّ! إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هَٰذِهِ الدَّابَّةَ، حَتَّىٰ يَمْضِيَ النَّاسُ، فَرَمَاهَا فَقَتَلَهَا، وَمَضَى النَّاسُ،

killed it, and the people were able to move freely. He came to the monk and told him, and the monk said to him: 'O my son, today you are better than me, and you have reached a stage where I think you will be tested. If you are tested, then do not tell anyone about me.'

"The boy started to heal the blind and lepers, and to cure the people of all kinds of sickness. A companion of the king who had gone blind heard of that, and he brought him many gifts and said: 'All of this is for you, if you will heal me.' He said: 'I do not heal anyone; rather it is Allâh Who heals.' If you believe in Allâh, I will pray to Allâh to heal you.' So he believed in Allâh, and Allâh healed him. He came to the king and sat with him as he used to do, and the king said to him: 'Who gave you back your sight?' He said: 'My Lord.' He said: 'Do you have a lord other than me?' He said: 'My Lord and your Lord is Allâh.' The king detained him and kept torturing him until he told him about the boy.

"The boy was brought and the king said to him: 'O my son, you have become so proficient in magic that you heal the blind and lepers, and you do such and such.' He said: 'I do not heal anyone; rather it is Allâh Who heals. The king detained him, and kept torturing him until he

فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ، فَقَالَ لَهُ الرَّاهِبُ: أَيْ بُنَيَّ! أَنْتَ، الْيَوْمَ، أَفْضَلُ مِنِّي، قَدْ بَلَغَ مِنْ أَمْرِكَ مَا أَرَىٰ، وَإِنَّكَ سَتُبْتَلَىٰ، فَإِنِ ابْتُلِيتَ فَلَا تَدُلَّ عَلَيَّ، وَكَانَ الْغُلَامُ يُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الْأَدْوَاءِ، فَسَمِعَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ، فَأَتَاهُ بِهَدَايَا كَثِيرَةٍ، فَقَالَ: مَا هٰهُنَا لَكَ أَجْمَعُ، إِنْ أَنْتَ شَفَيْتَنِي، فَقَالَ: إِنِّي لَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللهُ، فَإِنْ أَنْتَ آمَنْتَ بِاللهِ دَعَوْتُ اللهَ فَشَفَاكَ، فَآمَنَ بِاللهِ، فَشَفَاهُ اللهُ، فَأَتَى الْمَلِكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ، فَقَالَ لَهُ الْمَلِكُ: مَنْ رَدَّ عَلَيْكَ بَصَرَكَ؟ قَالَ: رَبِّي، قَالَ: أَوَ لَكَ رَبٌّ غَيْرِي؟ قَالَ: رَبِّي وَرَبُّكَ اللهُ، فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّىٰ دَلَّ عَلَىٰ الْغُلَامِ، فَجِيءَ بِالْغُلَامِ، فَقَالَ لَهُ الْمَلِكُ: أَيْ بُنَيَّ! قَدْ بَلَغَ مِنْ سِحْرِكَ مَا تُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَتَفْعَلُ وَتَفْعَلُ، فَقَالَ: إِنِّي لَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللهُ، فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّىٰ دَلَّ عَلَىٰ الرَّاهِبِ، فَجِيءَ بِالرَّاهِبِ، فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ، فَأَبَىٰ فَدَعَا بِالْمِئْشَارِ، فَوَضَعَ الْمِئْشَارَ فِي مَفْرِقِ رَأْسِهِ، فَشَقَّهُ بِهِ حَتَّىٰ وَقَعَ شِقَّاهُ،

told him about the monk.' The monk was brought and it was said to him: 'Recant your faith,' but he refused. The king called for a saw and placed the saw in the middle of his head, and cut him in two. Then the companion of the king was brought and it was said to him: 'Recant your faith,' but he refused. The saw was placed in the middle of his head, and he was cut in two. Then the boy was brought and it was said to him: 'Recant your faith,' but he refused.

"The king handed him over to a group of his companions and said: 'Take him to such and such a mountain. Then take him up the mountain, and when you reach the top, if he recants his faith (let him go), otherwise throw him down.' They took him there, and took him up the mountain, and he said: 'O Allâh, save me from them however You will.' The mountain shook and they fell down, and the boy came walking back to the king. The king said to him: 'What happened to your companions?' He said: 'Allâh saved me from them.' He handed him over to another group of his companions and said: 'Take him out in a boat to the middle of the sea. Then if he recants his faith (let him go), otherwise throw him overboard.' They took him, and the boy said: 'O Allâh, save me from them however You will.' The boat capsized and they drowned, and

ثُمَّ جِيءَ بِجَلِيسِ الْمَلِكِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ فَأَبَىٰ، فَوَضَعَ الْمِئْشَارَ فِي مَفْرِقِ رَأْسِهِ، فَشَقَّهُ بِهِ حَتَّىٰ وَقَعَ شِقَّاهُ، ثُمَّ جِيءَ بِالْغُلَامِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ، فَأَبَىٰ، فَدَفَعَهُ إِلَىٰ نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ إِلَىٰ جَبَلِ كَذَا وَكَذَا، فَاصْعَدُوا بِهِ الْجَبَلَ، فَإِذَا بَلَغْتُمْ ذُرْوَتَهُ، فَإِنْ رَجَعَ عَنْ دِينِهِ، وَإِلَّا فَاطْرَحُوهُ، فَذَهَبُوا بِهِ فَصَعِدُوا بِهِ الْجَبَلَ، فَقَالَ: اللَّهُمَّ! اكْفِنِيهِمْ بِمَا شِئْتَ، فَرَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا، وَجَاءَ يَمْشِي إِلَىٰ الْمَلِكِ، فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ قَالَ: كَفَانِيهِمُ اللهُ، فَدَفَعَهُ إِلَىٰ نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ فَاحْمِلُوهُ فِي قُرْقُورٍ، فَتَوَسَّطُوا بِهِ الْبَحْرَ، فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَاقْذِفُوهُ، فَذَهَبُوا بِهِ، فَقَالَ: اللَّهُمَّ! اكْفِنِيهِمْ بِمَ شِئْتَ فَانْكَفَأَتْ بِهِمُ السَّفِينَةُ فَغَرِقُوا، وَجَاءَ يَمْشِي إِلَىٰ الْمَلِكِ، فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ فقال: كَفَانِيهِمُ اللهُ، فَقَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّىٰ تَفْعَلَ مَا آمُرُكَ بِهِ، قَالَ: وَمَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ، وَتَصْلُبُنِي عَلَىٰ جِذْعٍ، ثُمَّ خُذْ سَهْمًا مِنْ كِنَانَتِي، ثُمَّ ضَعِ

the boy came walking back to the king. The king said to him: 'What happened to your companions?' He said: 'Allâh saved me from them.' He said to the king: 'You will not be able to kill me unless you do what I tell you to.' He said: 'What is it?' He said: 'Gather the people in one plain, and crucify me on the trunk of a tree, then take an arrow from my quiver and place the arrow in the bow, and say: "In the Name of Allâh, the Lord of the boy," then shoot me. If you do that, you will kill me.'

"So he gathered the people in one plain and crucified him on the trunk of a tree. Then he took an arrow from his quiver, placed it in the bow and said: 'In the Name of Allâh, the Lord of the boy,' and he shot him. The arrow struck his temple and he put his hand to his temple, where the arrow had landed, and died. The people said: 'We believe in the Lord of the boy, we believe in the Lord of the boy, we believe in the Lord of the boy.' People went to the king and said to him: 'Have you seen what you wanted to avert? By Allâh, that which you feared has happened to you: the people have believed (in Allâh).' He ordered that ditches be dug at the beginning of each road, and fires be lit, and he said: 'Whoever does not recant his faith, throw him into it,' or it was said, 'make him jump into it.'

السَّهْمَ فِي كَبِدِ الْقَوْسِ، ثُمَّ قُلْ: بِاسْمِ اللهِ، رَبِّ الْغُلَامِ، ثُمَّ ارْمِنِي، فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي، فَجَمَعَ النَّاسَ فِي صَعِيدٍ وَاحِدٍ، وَصَلَّبَهُ عَلَىٰ جِذْعٍ، ثُمَّ أَخَذَ سَهْمًا مِنْ كِنَانَتِهِ، ثُمَّ وَضَعَ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قَالَ: بِاسْمِ اللهِ، رَبِّ الْغُلَامِ، ثُمَّ رَمَاهُ فَوَضَعَ السَّهْمَ فِي صُدْغِهِ، فَوَضَعَ يَدَهُ فِي صُدْغِهِ فِي مَوْضِعِ السَّهْمِ، فَمَاتَ، فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْغُلَامِ، آمَنَّا بِرَبِّ الْغُلَامِ، آمَنَّا بِرَبِّ الْغُلَامِ، فَأُتِيَ الْمَلِكُ فَقِيلَ لَهُ: أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ؟ قَدْ، وَاللهِ! نَزَلَ بِكَ حَذَرُكَ، قَدْ آمَنَ النَّاسُ فَأَمَرَ بِالْأُخْدُودِ بِأَفْوَاهِ السِّكَكِ فَخُدَّتْ وَأَضْرَمَ النِّيرَانَ، وَقَالَ: مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَحْمُوهُ فِيهَا، أَوْ قِيلَ لَهُ: اقْتَحِمْ، فَفَعَلُوا حَتَّىٰ جَاءَتِ امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا، فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا، فَقَالَ لَهَا الْغُلَامُ: يَا أُمَّهِ! اصْبِرِي، فَإِنَّكِ عَلَىٰ الْحَقِّ».

"They did that until there came a woman with her infant son. She hesitated from jumping into it, but the child said to her: 'O my mother, be patient (and jump into the fire), for you are following the truth.'"

Chapter 18. The Lengthy *Hadîth* Of Jâbir And The Story Of Abû Al-Yasar

[7512] 74 - (3006) It was narrated that 'Ubâdah bin Al-Walîd bin 'Ubâdah bin Aṣ-Ṣâmit said: "My father and I went out seeking knowledge among this group of the *Anṣâr* before they died. The first one whom we met was Abû Al-Yasar, the Companion of the Messenger of Allâh ﷺ. A slave of his was with him, and he had a binding of (paper) sheets with him. Abû Al-Yasar was wearing a *Burdah* and a *Ma'âfiri* garment, and his slave was wearing a *Burdah* and a *Ma'âfiri* garment. My father said to him: 'O uncle, I see signs of anger on your face.' He said: 'Yes; I was owed money by so-and-so the son of so-and-so Al-Ḥarâmî (from the tribe of Banû Ḥarâm). I went to his family and greeted them with *Salâm* and said: "Is he there?" They said: "No." Then a young son of his came out to me, and I said to him: "Where is your father?" He said: "He heard your voice and he hid behind my mother's bed." I said: "Come out to me, for I know where you are." He came out, and I said: "What

(المعجم ١٨) - (بَابُ حديث جابر الطويل، وقصة أبي اليسر) (التحفة ١٩)

[٧٥١٢] ٧٤-(٣٠٠٦) حَدَّثَنَا هَٰرُونُ ابْنُ مَعْرُوفٍ وَمُحَمَّدُ بْنُ عَبَّادٍ - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ وَالسِّيَاقُ لِهَٰرُونَ - قَالَا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ أَبِي حَزْرَةَ، عَنْ عُبَادَةَ ابْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: خَرَجْتُ أَنَا وَأَبِي نَطْلُبُ الْعِلْمَ فِي هَٰذَا الْحَيِّ مِنَ الْأَنْصَارِ، قَبْلَ أَنْ يَهْلِكُوا، فَكَانَ أَوَّلُ مَنْ لَقِينَا أَبَا الْيَسَرِ، صَاحِبَ رَسُولِ اللهِ ﷺ، وَمَعَهُ غُلَامٌ لَهُ، مَعَهُ ضِمَامَةٌ مِنْ صُحُفٍ، وَعَلَىٰ أَبِي الْيَسَرِ بُرْدَةٌ وَمَعَافِرِيٌّ، وَعَلَىٰ غُلَامِهِ بُرْدَةٌ وَمَعَافِرِيٌّ، فَقَالَ لَهُ أَبِي: يَا عَمِّ! إِنِّي أَرَىٰ فِي وَجْهِكَ سُفْعَةً مِنْ غَضَبٍ، قَالَ: أَجَلْ، كَانَ لِي عَلَىٰ فُلَانِ بْنِ فُلَانٍ الْحَرَامِيِّ مَالٌ، فَأَتَيْتُ أَهْلَهُ فَسَلَّمْتُ، فَقُلْتُ: ثَمَّ هُوَ؟ قَالُوا: لَا، فَخَرَجَ عَلَيَّ ابْنٌ لَهُ جَفْرٌ، فَقُلْتُ لَهُ: أَيْنَ أَبُوكَ؟ قَالَ:

made you hide from me?" He said: "By Allâh, I will tell you, and I will not lie to you. By Allâh, I was afraid that if I spoke to you I would lie to you, and if I made a promise to you I would break it. You were a Companion of the Messenger of Allâh ﷺ, and by Allâh I was in (financial) difficulty." I said: "Do you swear by Allâh?" He said: "I swear by Allâh." I said: "Do you swear by Allâh?" He said: "I swear by Allâh." I said: "Do you swear by Allâh?" He said: "I swear by Allâh." He brought me his promissory note and erased it with his own hand.' He said: 'When you can afford it, pay it off, otherwise you are let off. I bear witness that these two eyes of mine saw' – and he put his fingers on his eyes – 'and these two ears of mine heard, and my heart understood' – and he pointed to his heart – 'the Messenger of Allâh ﷺ when he said: Whoever waits for one who is in (financial) difficulty (to pay a debt) or waives it for him, Allâh will shade him in His shade.'"

سَمِعَ صَوْتَكَ فَدَخَلَ أَرِيكَةَ أُمِّي، فَقُلْتُ: اخْرُجْ إِلَيَّ، فَقَدْ عَلِمْتُ أَيْنَ أَنْتَ، فَخَرَجَ، فَقُلْتُ: مَا حَمَلَكَ عَلَىٰ أَنِ اخْتَبَأْتَ مِنِّي؟ قَالَ: أَنَا، وَاللهِ! أُحَدِّثُكَ، ثُمَّ لَا أَكْذِبُكَ، خَشِيتُ، وَاللهِ! أَنْ أُحَدِّثَكَ فَأَكْذِبَكَ، وَأَنْ أَعِدَكَ فَأُخْلِفَكَ، وَكُنْتَ صَاحِبَ رَسُولِ اللهِ ﷺ، وَكُنْتُ، وَاللهِ! مُعْسِرًا، قَالَ: قُلْتُ: آللهِ! قَالَ: اللهِ! قُلْتُ: آللهِ! قَالَ: اللهِ! قَالَ: قُلْتُ: آللهِ! قَالَ: اللهِ! قَالَ: فَأَتَىٰ بِصَحِيفَتِهِ فَمَحَاهَا بِيَدِهِ، قَالَ: فَإِنْ وَجَدْتَ قَضَاءً فَاقْضِنِي، وَإِلَّا، أَنْتَ فِي حِلٍّ، فَأَشْهَدُ بَصَرُ عَيْنَيَّ هَاتَيْنِ وَوَضَعَ إِصْبَعَيْهِ عَلَىٰ عَيْنَيْهِ وَسَمْعُ أُذُنَيَّ هَاتَيْنِ، وَوَعَاهُ قَلْبِي هَٰذَا وَأَشَارَ إِلَىٰ مَنَاطِ قَلْبِهِ، رَسُولَ اللهِ ﷺ وَهُوَ يَقُولُ: «مَنْ أَنْظَرَ مُعْسِرًا، أَوْ وَضَعَ عَنْهُ، أَظَلَّهُ اللهُ فِي ظِلِّهِ».

[7513] (3007) He (i.e., 'Ubâdah bin Al-Walîd bin 'Ubâdah bin Aṣ-Ṣamit, narrating a *Ḥadîth* as no. 7512) said: "I said to him: 'O uncle, why don't you take the *Burdah* of your slave or give him your *Ma'âfirî* garment, or take his *Ma'âfirî* and give him your *Burdah*, then you will have a *Ḥullah* and he will have a *Ḥullah*?' He patted my head and said: 'O Allâh, bless him. O son of my brother, these

[٧٥١٣] (٣٠٠٧) قَالَ: فَقُلْتُ لَهُ أَنَا: يَا عَمِّ! لَوْ أَنَّكَ أَخَذْتَ بُرْدَةَ غُلَامِكَ أَوْ أَعْطَيْتَهُ مَعَافِرِيَّكَ، وَأَخَذْتَ مَعَافِرِيَّهُ وَأَعْطَيْتَهُ بُرْدَتَكَ، فَكَانَتْ عَلَيْكَ حُلَّةٌ وَعَلَيْهِ حُلَّةٌ، فَمَسَحَ رَأْسِي وَقَالَ: اللَّهُمَّ! بَارِكْ فِيهِ، يَا ابْنَ أَخِي! بَصَرُ عَيْنَيَّ هَاتَيْنِ، وَسَمْعُ أُذُنَيَّ هَاتَيْنِ، وَوَعَاهُ قَلْبِي

two eyes of mine saw, and these two ears of mine heard, and my heart understood the Messenger of Allâh ﷺ when he said: "Feed them (slaves) from that which you eat, and clothe them from that which you wear." If I give him some worldly goods, that is easier for me than him taking some of my *Ḥasanât* (good deeds) on the Day of Resurrection."'

هَٰذَا - وَأَشَارَ إِلَىٰ مَنَاطِ قَلْبِهِ - رَسُولَ اللهِ ﷺ وَهُوَ يَقُولُ: «أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ». وَكَانَ أَنْ أَعْطَيْتُهُ مِنْ مَتَاعِ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِي يَوْمَ الْقِيَامَةِ.

[7514] (3008) (He continued) "Then we went on until we came to Jâbir bin 'Abdullâh in his *Masjid*, where he was praying in a single garment, wrapped up in it. I made my way through the people until I sat between him and the *Qiblah*, and I said: 'May Allâh have mercy on you. Are you praying in a single garment when your *Ridâ'* (upper garment) is beside you?' He gestured towards my chest with his fingers like this, holding his fingers apart and bending them (and said): 'I hoped that a fool like you would enter upon me and see what I am doing, and do likewise.

(Jâbir bin Abdullâh said:) " 'The Messenger of Allâh ﷺ came to us in this *Masjid* of ours, and in his hand was the branch of a palm tree. He saw some sputum in the *Qiblah* of the *Masjid*, so he scratched it with this branch, then he turned to us and said: "Who among you would like Allâh to turn away from him?" We were afraid (to speak). Then he said: "Who among you would like Allâh

[٧٥١٤] (٣٠٠٨) ثُمَّ مَضَيْنَا حَتَّىٰ أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللهِ فِي مَسْجِدِهِ، وَهُوَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُشْتَمِلًا بِهِ، فَتَخَطَّيْتُ الْقَوْمَ حَتَّىٰ جَلَسْتُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَقُلْتُ: يَرْحَمُكَ اللهُ! أَتُصَلِّي فِي ثَوْبٍ وَاحِدٍ وَرِدَاؤُكَ إِلَىٰ جَنْبِكَ؟ قَالَ: فَقَالَ بِيَدِهِ فِي صَدْرِي هَكَذَا، وَفَرَّقَ بَيْنَ أَصَابِعِهِ وَقَوَّسَهَا: أَرَدْتُ أَنْ يَدْخُلَ عَلَيَّ الْأَحْمَقُ مِثْلُكَ، فَيَرَانِي كَيْفَ أَصْنَعُ، فَيَصْنَعُ مِثْلَهُ.

أَتَانَا رَسُولُ اللهِ ﷺ فِي مَسْجِدِنَا هَٰذَا، وَفِي يَدِهِ عُرْجُونُ ابْنِ طَابٍ، فَرَأَىٰ فِي قِبْلَةِ الْمَسْجِدِ نُخَامَةً فَحَكَّهَا بِالْعُرْجُونِ، ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللهُ عَنْهُ؟» قَالَ: فَخَشَعْنَا، ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللهُ عَنْهُ؟» قَالَ: فَخَشَعْنَا، ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللهُ عَنْهُ؟» قُلْنَا: لَا أَيُّنَا، يَا رَسُولَ

to turn away from him?" We were afraid (to speak). Then he said: "Who among you would like Allâh to turn away from him?" We said: "None of us, O Messenger of Allâh." He said: "When one of you stands to pray, Allâh, Blessed and Exalted is He, is before him, so he should not spit in front of him or to his right; rather let him spit to his left, beneath his left foot, and if he needs to do that suddenly, then let him take his garment like this," and he folded part of his garment over another part. Then he said: "Bring some *'Abîr* (a mixture of perfume)." A young man from that tribe leapt up and ran to his family, and he brought some *Khalûq* (a kind of perfume) in his palm. The Messenger of Allâh ﷺ took it, and put it at the tip of that branch, then he used it to touch the traces of that sputum.'

"Jâbir said: 'This is why you should put *Khalûq* in your *Masâjid*.'"

اللهِ! قَالَ: «فَإِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي، فَإِنَّ اللهَ تَبَارَكَ وَتَعَالَىٰ قِبَلَ وَجْهِهِ، فَلَا يَبْصُقَنَّ قِبَلَ وَجْهِهِ، وَلَا عَنْ يَمِينِهِ، وَلْيَبْصُقْ عَنْ يَسَارِهِ، تَحْتَ رِجْلِهِ الْيُسْرَىٰ، فَإِنْ عَجِلَتْ بِهِ بَادِرَةٌ فَلْيَقُلْ بِثَوْبِهِ هَكَذَا» ثُمَّ طَوَىٰ ثَوْبَهُ بَعْضَهُ عَلَىٰ بَعْضٍ فَقَالَ: «أَرُونِي عَبِيرًا» فَثَارَ فَتًى مِنَ الْحَيِّ يَشْتَدُّ إِلَىٰ أَهْلِهِ، فَجَاءَ بِخَلُوقٍ فِي رَاحَتِهِ، فَأَخَذَهُ رَسُولُ اللهِ ﷺ فَجَعَلَهُ عَلَىٰ رَأْسِ الْعُرْجُونِ، ثُمَّ لَطَخَ بِهِ عَلَىٰ أَثَرِ النُّخَامَةِ.

فَقَالَ جَابِرٌ: فَمِنْ هُنَاكَ جَعَلْتُمُ الْخَلُوقَ فِي مَسَاجِدِكُمْ.

[7515] (3009) (Jabir continued:) "'We traveled with the Messenger of Allâh ﷺ on the campaign to Baṭn Buwâṭ, and he was pursuing Al-Majdî bin 'Amr Al-Juhanî. There were five, or six, or seven of us riding each she-camel. There came the turn of 'Uqbah, an *Anṣârî* man, to ride the she-camel. He made it kneel and mounted it, then he tried to make it stand up, but it would not stand. He rebuked it and said, "May Allâh curse you."

[٧٥١٥] (٣٠٠٩) سِرْنَا مَعَ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ بَطْنِ بُوَاطٍ، وَهُوَ يَطْلُبُ الْمَجْدِيَّ بْنَ عَمْرٍو الْجُهَنِيَّ، وَكَانَ النَّاضِحُ يَعْتَقِبُهُ مِنَّا الْخَمْسَةُ وَالسِّتَّةُ وَالسَّبْعَةُ، فَدَارَتْ عُقْبَةُ رَجُلٍ مِنَ الأَنْصَارِ عَلَىٰ نَاضِحٍ لَهُ، فَأَنَاخَهُ فَرَكِبَهُ، ثُمَّ بَعَثَهُ فَتَلَدَّنَ عَلَيْهِ بَعْضَ التَّلَدُّنِ، فَقَالَ لَهُ: شَأْ لَعَنَكَ اللهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ

The Messenger of Allâh ﷺ said: "Who is this who is cursing his camel?" He said: "It is me, O Messenger of Allâh." He said: "Get down from it, for no cursed thing should accompany us. Do not pray against yourselves, do not pray against your children, and do not pray against your wealth, lest that coincide with an hour when Allâh is asked and He answers your prayers."

هَٰذَا اللَّاعِنُ بَعِيرَهُ؟» قَالَ: أَنَا، يَا رَسُولَ اللهِ! قَالَ: «انْزِلْ عَنْهُ، فَلَا يَصْحَبْنَا مَلْعُونٌ، لَا تَدْعُوا عَلَىٰ أَنْفُسِكُمْ، وَلَا تَدْعُوا عَلَىٰ أَوْلَادِكُمْ، وَلَا تَدْعُوا عَلَىٰ أَمْوَالِكُمْ، لَا تُوَافِقُوا مِنَ اللهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ فَيَسْتَجِيبُ لَكُمْ».

[7516] (3010) (Jabir bin 'Abdullâh continued:') We traveled with the Messenger of Allâh ﷺ and when evening came we drew near one of the oasis' of the Arabs. The Messenger of Allâh ﷺ said: "Who will go ahead and set up the water tank for us, and drink and draw water for us?'" Jâbir said: 'I stood up and said: "Here is your man, O Messenger of Allâh." The Messenger of Allâh ﷺ said: "Who will go with Jâbir?" Jabbâr bin Ṣakhr stood up, and we went to the well and poured a bucket or two into the tank, then we plastered it with clay, then we poured water into it until we filled it. The first one who came to us was the Messenger of Allâh ﷺ and he said: "Will you permit me (to drink)?" We said: "Yes, O Messenger of Allâh." He brought his she-camel and it drank, then he pulled on its reins and it stretched its legs and urinated. Then he took it aside and made it kneel down. Then the Messenger of Allâh ﷺ

[٧٥١٦] (٣٠١٠) سِرْنَا مَعَ رَسُولِ اللهِ ﷺ، حَتَّىٰ إِذَا كَانَ عُشَيْشِيَةٌ وَدَنَوْنَا مَاءً مِنْ مِيَاهِ الْعَرَبِ، قَالَ رَسُولُ اللهِ ﷺ: «مَنْ رَجُلٌ يَتَقَدَّمُنَا فَيَمْدُرُ الْحَوْضَ فَيَشْرَبُ وَيَسْقِينَا؟» قَالَ جَابِرٌ: فَقُمْتُ فَقُلْتُ: هَٰذَا رَجُلٌ، يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «أَيُّ رَجُلٍ مَعَ جَابِرٍ؟» فَقَامَ جَبَّارُ بْنُ صَخْرٍ، فَانْطَلَقْنَا إِلَىٰ الْبِئْرِ، فَنَزَعْنَا فِي الْحَوْضِ سَجْلًا أَوْ سَجْلَيْنِ، ثُمَّ مَدَرْنَاهُ، ثُمَّ نَزَعْنَا فِيهِ حَتَّىٰ أَفْهَقْنَاهُ، فَكَانَ أَوَّلَ طَالِعٍ عَلَيْنَا رَسُولُ اللهِ ﷺ، فَقَالَ: «أَتَأْذَنَانِ؟» قُلْنَا: نَعَمْ، يَا رَسُولَ اللهِ! فَأَشْرَعَ نَاقَتَهُ فَشَرِبَتْ، فَشَنَقَ لَهَا فَشَجَتْ فَبَالَتْ، ثُمَّ عَدَلَ بِهَا فَأَنَاخَهَا، ثُمَّ جَاءَ رَسُولُ اللهِ ﷺ إِلَىٰ الْحَوْضِ فَتَوَضَّأَ مِنْهُ، ثُمَّ قُمْتُ فَتَوَضَّأْتُ مِنْ مُتَوَضَّإِ رَسُولِ اللهِ ﷺ، فَذَهَبَ جَبَّارُ

came to the water tank and performed *Wuḍû'* from it, then I got up and performed *Wuḍû'* from the left-over *Wuḍû'* water of the Messenger of Allâh ﷺ. Jabbâr bin Ṣakhr went to relieve himself, and the Messenger of Allâh ﷺ stood up to pray. I was wearing a *Burdah* and it was not wide enough to go around me. It had fringes and I turned it upside down and held the ends under my chin. Then I came and stood to the left of the Messenger of Allâh ﷺ. He took me by the hand and brought me round to stand on his right. Then Jabbâr bin Ṣakhr came and performed *Wuḍû'*, then he came and stood to the left of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ took us both by the hand and pushed us back until we were standing behind him. The Messenger of Allâh ﷺ started to cast glances at me but I did not realize, then I noticed him. He gestured with his hand like this, telling me to pull up my loincloth. When the Messenger of Allâh ﷺ had finished [his prayer], he said: "O Jâbir!" I said: "Here I am, O Messenger of Allâh." He said: "If it is big enough, tie its opposite ends, and if it is too small, tie it around your waist."

ابْنُ صَخْرٍ يَقْضِي حَاجَتَهُ، فَقَامَ رَسُولُ اللهِ لِيُصَلِّيَ، وَكَانَتْ عَلَيَّ بُرْدَةٌ ذَهَبْتُ أَنْ أُخَالِفَ بَيْنَ طَرَفَيْهَا فَلَمْ تَبْلُغْ لِي، وَكَانَتْ لَهَا ذَبَاذِبُ فَنَكَّسْتُهَا ثُمَّ خَالَفْتُ بَيْنَ طَرَفَيْهَا، ثُمَّ تَوَاقَصْتُ عَلَيْهَا، ثُمَّ جِئْتُ حَتَّىٰ قُمْتُ عَنْ يَسَارِ رَسُولِ اللهِ ﷺ، فَأَخَذَ بِيَدِي فَأَدَارَنِي حَتَّىٰ أَقَامَنِي عَنْ يَمِينِهِ، ثُمَّ جَاءَ جَبَّارُ بْنُ صَخْرٍ فَتَوَضَّأَ، ثُمَّ جَاءَ فَقَامَ عَنْ يَسَارِ رَسُولِ اللهِ ﷺ، فَأَخَذَ رَسُولُ اللهِ ﷺ بِأَيْدِينَا جَمِيعًا، فَدَفَعَنَا حَتَّىٰ أَقَامَنَا خَلْفَهُ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَرْمُقُنِي وَأَنَا لَا أَشْعُرُ، ثُمَّ فَطِنْتُ بِهِ، فَقَالَ هٰكَذَا بِيَدِهِ، يَعْنِي شُدَّ وَسَطَكَ، فَلَمَّا فَرَغَ رَسُولُ اللهِ ﷺ قَالَ: «يَا جَابِرُ!» قُلْتُ: لَبَّيْكَ، يَا رَسُولَ اللهِ! قَالَ: «إِذَا كَانَ وَاسِعًا فَخَالِفْ بَيْنَ طَرَفَيْهِ، وَإِذَا كَانَ ضَيِّقًا فَاشْدُدْهُ عَلَىٰ حِقْوِكَ».

[7517] (3011) (Jabir continued:) We travelled with the Messenger of Allâh ﷺ and the food for each man among us, every day, was one date, which he would suck and

[٧٥١٧] (٣٠١١) سِرْنَا مَعَ رَسُولِ اللهِ ﷺ، وَكَانَ قُوتُ كُلِّ رَجُلٍ مِنَّا، [فِي] كُلِّ يَوْمٍ، تَمْرَةً، فَكَانَ يَمُصُّهَا ثُمَّ يَصُرُّهَا

then wrap it in his garment. We would also knock down leaves with our bows and eat them, until the corners of our mouths were covered with ulcers. One day a man was overlooked when the dates were distributed, and we set out carrying him, and we bore witness that he had not been given his date, then he was given it, and he stood up and took it.

[7518] (3012) (Jâbir continued) " 'We traveled with the Messenger of Allâh ﷺ until we halted in a spacious valley. The Messenger of Allâh ﷺ went to relieve himself, and I followed him, bringing a bucket of water. The Messenger of Allâh ﷺ looked, but he did not see anything with which to conceal himself, then he saw two trees at the end of the valley. The Messenger of Allâh ﷺ went to one of them and took hold of one of its branches, and said: "Follow me, by Allâh's Leave," and it came with him like a camel with a nose ring that follows its driver. Then he went to the second tree and took hold of one of its branches and said: "Follow me, by Allâh's Leave," and it came with him in a similar manner. Then when he reached the middle of the space between them, he joined them together and said: "Come together and (conceal) me, by Allâh's Leave," and they joined together.'

"Jâbir said: 'I went away, lest the

فِي ثَوْبِهِ، وَكُنَّا نَخْتَبِطُ بِقِسِيِّنَا وَنَأْكُلُ، حَتَّىٰ قَرِحَتْ أَشْدَاقُنَا، فَأُقْسِمُ أُخْطِئَهَا رَجُلٌ مِنَّا يَوْمًا، فَانْطَلَقْنَا بِهِ نَنْعَشُهُ، فَشَهِدْنَا له أَنَّهُ لَمْ يُعْطَهَا، فَأُعْطِيهَا فقامَ فَأَخَذَهَا.

[٧٥١٨] (٣٠١٢) سِرْنَا مَعَ رَسُولِ اللهِ ﷺ حَتَّىٰ نَزَلْنَا وَادِيًا أَفْيَحَ، فَذَهَبَ رَسُولُ اللهِ ﷺ يَقْضِي حَاجَتَهُ، فَاتَّبَعْتُهُ بِإِدَاوَةٍ مِنْ مَاءٍ، فَنَظَرَ رَسُولُ اللهِ ﷺ فَلَمْ يَرَ شَيْئًا يَسْتَتِرُ بِهِ، وَإِذَا شَجَرَتَانِ بِشَاطِئِ الْوَادِي، فَانْطَلَقَ رَسُولُ اللهِ ﷺ إِلَىٰ إِحْدَاهُمَا فَأَخَذَ بِغُصْنٍ مِنْ أَغْصَانِهَا، فَقَالَ: «انْقَادِي عَلَيَّ بِإِذْنِ اللهِ» فَانْقَادَتْ مَعَهُ كَالْبَعِيرِ الْمَخْشُوشِ، الَّذِي يُصَانِعُ قَائِدَهُ، حَتَّىٰ أَتَى الشَّجَرَةَ الْأُخْرَىٰ، فَأَخَذَ بِغُصْنٍ مِنْ أَغْصَانِهَا، فَقَالَ: «انْقَادِي عَلَيَّ بِإِذْنِ اللهِ» فَانْقَادَتْ مَعَهُ كَذَٰلِكَ، حَتَّىٰ إِذَا كَانَ بِالْمَنْصَفِ مِمَّا بَيْنَهُمَا، لَأَمَ بَيْنَهُمَا يَعْنِي جَمَعَهُمَا، فَقَالَ: «الْتَئِمَا عَلَيَّ بِإِذْنِ اللهِ» فَالْتَأَمَتَا، قَالَ جَابِرٌ: فَخَرَجْتُ أُحْضِرُ مَخَافَةَ أَنْ يُحِسَّ رَسُولُ اللهِ ﷺ بِقُرْبِي فَيَبْتَعِدَ وَقَالَ [مُحَمَّدُ] بْنُ عَبَّادٍ: فَيَتَبَعَّدَ فَجَلَسْتُ أُحَدِّثُ نَفْسِي، فَحَانَتْ مِنِّي

Messenger of Allâh ﷺ realize that I was nearby, and go even further away. I sat down, thinking to myself. Then I saw the Messenger of Allâh ﷺ coming, and the two trees had parted and each one was standing in its own place. I saw the Messenger of Allâh ﷺ stand still for a moment, then he did this with his head'" – and Abû Ismâ'îl (a sub narrator) turned his head right and left – "then he came forward. When he reached me he said: "O Jâbir, did you see where I was standing?" I said: "Yes, O Messenger of Allâh." He said: "Go to the two trees and cut a branch from each one, and bring them here, then when you reach the place where I was standing, put one branch in your right hand and one in your left.'"

"Jâbir said: 'I got up, picked up a stone and broke it and sharpened it, then I went to the two trees and cut a branch from each one. Then I came, dragging them, until I reached the place where the Messenger of Allâh ﷺ had stood. Then I held one branch in my right hand and one in my left. Then I caught up with him, and said: "I have done that, O Messenger of Allâh; what was it for?" He said: "I passed by two graves (whose occupants) were being tormented, and I wanted to intercede so that the torment would be lessened for them so long as these branches remained fresh."

لَفْتَةٌ، فَإِذَا أَنَا بِرَسُولِ اللهِ ﷺ مُقْبِلًا، وَإِذَا الشَّجَرَتَانِ قَدِ افْتَرَقَتَا، فَقَامَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلَىٰ سَاقٍ، فَرَأَيْتُ رَسُولَ اللهِ ﷺ وَقَفَ وَقْفَةً، فَقَالَ بِرَأْسِهِ هٰكَذَا وَأَشَارَ أَبُو إِسْمَاعِيلَ بِرَأْسِهِ يَمِينًا وَشِمَالًا ثُمَّ أَقْبَلَ، فَلَمَّا انْتَهَىٰ إِلَيَّ قَالَ: «يَا جَابِرُ! هَلْ رَأَيْتَ بِمَقَامِي؟» قُلْتُ: نَعَمْ، يَا رَسُولَ اللهِ! قَالَ: «فَانْطَلِقْ إِلَى الشَّجَرَتَيْنِ فَاقْطَعْ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا غُصْنًا، فَأَقْبِلْ بِهِمَا، حَتَّىٰ إِذَا قُمْتَ مَقَامِي فَأَرْسِلْ غُصْنًا عَنْ يَمِينِكَ وَغُصْنًا عَنْ يَسَارِكَ».

قَالَ جَابِرٌ: فَقُمْتُ فَأَخَذْتُ حَجَرًا فَكَسَرْتُهُ وَحَسَرْتُهُ، فَانْذَلَقَ لِي، فَأَتَيْتُ الشَّجَرَتَيْنِ فَقَطَعْتُ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا غُصْنًا، ثُمَّ أَقْبَلْتُ أَجُرُّهُمَا حَتَّىٰ قُمْتُ مَقَامَ رَسُولِ اللهِ ﷺ، أَرْسَلْتُ غُصْنًا عَنْ يَمِينِي وَغُصْنًا عَنْ يَسَارِي، ثُمَّ لَحِقْتُهُ فَقُلْتُ: قَدْ فَعَلْتُ: يَا رَسُولَ اللهِ! فَعَمَّ ذَاكَ؟ قَالَ: «إِنِّي مَرَرْتُ بِقَبْرَيْنِ يُعَذَّبَانِ، فَأَحْبَبْتُ، بِشَفَاعَتِي، أَنْ يُرَفَّهَ ذَاكَ عَنْهُمَا، مَا دَامَ الْغُصْنَانِ رَطْبَيْنِ».

[7519] (3013) (Jâbir said:) " 'Then we came to the camp, and the Messenger of Allâh ﷺ said: "O Jâbir, call (the people to perform) *Wuḍû'*." I said: "Come and perform *Wuḍû'*, come and perform *Wuḍû'*, come and perform *Wuḍû'*." I said: "O Messenger of Allâh, I cannot find a drop of water in the camp." But a man among the *Anṣâr* used to cool water for the Messenger of Allâh ﷺ in an old waterskin of his, that was hanging on a palm tree branch. He said to me: "Go to so-and-so the son of so-and-so, the *Anṣârî*, and see if there is anything in his waterskin." I went to him and looked in it, and I did not find anything but a drop of water on the mouth of the waterskin, and if I had poured it, it would have been absorbed. I came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I did not find anything but a drop of water on the mouth of the waterskin, and if I had poured it, it would have been absorbed." He said: "Go and bring it to me." So I brought it, and he took it in his hand and started to say something that I did not understand, and he pressed it with his hand. Then he gave it to me and said: "O Jâbir, call for a tub." I called for the tub of the camp and it was brought to me, and I placed it in front of him. Then the Messenger of Allâh ﷺ put his hand in the tub like this,– spreading out his fingers, then he

[٧٥١٩] (٣٠١٣) قَالَ: فَأَتَيْنَا الْعَسْكَرَ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا جَابِرُ! نَادِ بِوَضُوءٍ» فَقُلْتُ: أَلَا وَضُوءَ؟ أَلَا وَضُوءَ؟ أَلَا وَضُوءَ؟ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مَا وَجَدْتُ فِي الرَّكْبِ مِنْ قَطْرَةٍ، وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُبَرِّدُ لِرَسُولِ اللهِ ﷺ الْمَاءَ، فِي أَشْجَابٍ لَهُ، عَلَىٰ حِمَارَةٍ مِنْ جَرِيدٍ، قَالَ: فَقَالَ لِيَ: «انْطَلِقْ إِلَىٰ فُلَانِ بْنِ فُلَانٍ الْأَنْصَارِيِّ، فَانْظُرْ هَلْ فِي أَشْجَابِهِ مِنْ شَيْءٍ؟» قَالَ: فَانْطَلَقْتُ إِلَيْهِ فَنَظَرْتُ فِيهَا فَلَمْ أَجِدْ فِيهَا إِلَّا قَطْرَةً فِي عَزْلَاءِ شَجْبٍ مِنْهَا، لَوْ أَنِّي أُفْرِغُهُ لَشَرِبَهُ يَابِسُهُ، فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! [إِنِّي] لَمْ أَجِدْ فِيهَا إِلَّا قَطْرَةً فِي عَزْلَاءِ شَجْبٍ مِنْهَا، لَوْ أَنِّي أُفْرِغُهُ لَشَرِبَهُ يَابِسُهُ، قَالَ: «اذْهَبْ فَأْتِنِي بِهِ» فَأَتَيْتُهُ بِهِ، فَأَخَذَهُ بِيَدِهِ فَجَعَلَ يَتَكَلَّمُ بِشَيْءٍ لَا أَدْرِي مَا هُوَ، وَيَغْمِزُهُ بِيَدَيْهِ، ثُمَّ أَعْطَانِيهِ فَقَالَ: «يَا جَابِرُ! نَادِ بِجَفْنَةٍ» فَقُلْتُ: يَا جَفْنَةَ الرَّكْبِ! فَأُتِيتُ بِهَا تُحْمَلُ، فَوَضَعْتُهَا بَيْنَ يَدَيْهِ، فَقَالَ رَسُولُ اللهِ ﷺ بِيَدِهِ فِي الْجَفْنَةِ هٰكَذَا، فَبَسَطَهَا وَفَرَّقَ بَيْنَ أَصَابِعِهِ، ثُمَّ وَضَعَهَا

put it on the bottom of the tub and said: "O Jâbir, take (the waterskin) and pour it on me (i.e., hands), and say: 'In the Name of Allâh.'" So I poured it onto him and said, "In the Name of Allâh," and I saw the water gushing out between the fingers of the Messenger of Allâh ﷺ. Then the tub gushed water until it filled up. He said: "O Jâbir, call those who need water." The people came and drank their fill, then I said: "Is there anyone left who needs it?" Then the Messenger of Allâh ﷺ lifted his hand from the tub and it was full.

[7520] (3014) (Jâbir said:) "'The people complained to the Messenger of Allâh ﷺ of hunger, and he said: "May Allâh feed you." We came to the sea shore, and the waves tossed about and threw out a large beast. We lit a fire beside it, and we cooked it and roasted it, and ate our fill.' Jâbir said: 'Myself and some others' – and he listed five people – 'entered its eye socket and no one could see us until we came out. And we took one of its ribs and made an arch with it, then we called for the biggest man in the camp and the biggest camel in the camp, and he rode beneath it without having to lower his head.'"

فِي قَعْرِ الْجَفْنَةِ، وَقَالَ: «خُذْ، يَا جَابِرُ! فَصُبَّ عَلَيَّ، وَقُلْ: بِاسْمِ اللهِ» فَصَبَبْتُ عَلَيْهِ وَقُلْتُ: بِاسْمِ اللهِ، فَرَأَيْتُ الْمَاءَ يَتَفَوَّرُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللهِ ﷺ، ثُمَّ فَارَتِ الْجَفْنَةُ وَدَارَتْ حَتَّى امْتَلَأَتْ، فَقَالَ: «يَا جَابِرُ! نَادِ مَنْ كَانَ لَهُ حَاجَةٌ بِمَاءٍ» قَالَ: فَأَتَى النَّاسُ فَاسْتَقَوْا حَتَّىٰ رَوُوا، قَالَ: فَقُلْتُ: هَلْ بَقِيَ أَحَدٌ لَهُ حَاجَةٌ؟ فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَهُ مِنَ الْجَفْنَةِ وَهِيَ مَلْأَىٰ.

[٧٥٢٠] (٣٠١٤) وَشَكَا النَّاسُ إِلَىٰ رَسُولِ اللهِ ﷺ الْجُوعَ، فَقَالَ: «عَسَى اللهُ أَنْ يُطْعِمَكُمْ» فَأَتَيْنَا سِيفَ الْبَحْرِ، فَزَخَرَ الْبَحْرُ زَخْرَةً، فَأَلْقَىٰ دَابَّةً، فَأَوْرَيْنَا عَلَىٰ شِقِّهَا النَّارَ، فَاطَّبَخْنَا وَأَشْوَيْنَا، وَأَكَلْنَا و شَبِعْنَا، قَالَ جَابِرٌ: فَدَخَلْتُ أَنَا وَفُلَانٌ وَفُلَانٌ، حَتَّىٰ عَدَّ خَمْسَةً، فِي حِجَاجِ عَيْنِهَا، مَا يَرَانَا أَحَدٌ، حَتَّىٰ خَرَجْنَا فَأَخَذْنَا ضِلَعًا مِنْ أَضْلَاعِهِ فَقَوَّسْنَاهُ، ثُمَّ دَعَوْنَا بِأَعْظَمِ رَجُلٍ فِي الرَّكْبِ، وَأَعْظَمِ جَمَلٍ فِي الرَّكْبِ، وَأَعْظَمِ كِفْلٍ فِي الرَّكْبِ، فَدَخَلَ تَحْتَهُ مَا يُطَأْطِئُ رَأْسَهُ.

Chapter 19. The *Hadîth* Of The *Hijrah*

[7521] 75 - (2009) Al-Barâ' bin 'Âzib said: "Abû Bakr Aṣ-Ṣiddîq came to my father in his house, and bought a saddle from him. He said to 'Âzib: 'Send your son with me to carry it with me to my house.' My father said to me: 'Carry it,' so I carried it, and my father came out with him to get its price. My father said to him: 'O Abû Bakr, tell me what happened on the night when you set out on the journey (of *Al-Hijrah* from Makkah to Yathrib, Al-Madinah) with the Messenger of Allâh ﷺ.'

"He said: 'Yes. We traveled all night, until it was noon. The road was empty and no one passed by, until we came to a big rock that cast a shadow, and the sun had not come to it yet. We stopped there, and I came to the rock and smoothed the sand with my hands so that the Prophet ﷺ could sleep in its shade. Then I spread out a blanket and said: "O Messenger of Allâh, go to sleep and I will keep watch around you." He went to sleep and I went out to keep watch around him, and I saw a shepherd bringing his flock to the rock, wanting the same as we did. I met him and said: "To whom do you belong, O boy?" He said: "To a man from Al-Madînah." I said: "Is

(المعجم ١٩) - (بَابٌ: في حديث الهجرة. ويقال له حديث الرَّحْل) (التحفة ٢٠)

[٧٥٢١] ٧٥-(٢٠٠٩) حَدَّثَني سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَٰقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: جَاءَ أَبُو بَكْرٍ [الصِّدِّيقُ] إِلَىٰ أَبِي فِي مَنْزِلِهِ، فَاشْتَرَىٰ مِنْهُ رَحْلًا، فَقَالَ لِعَازِبٍ: ابْعَثْ مَعِيَ ابْنَكَ يَحْمِلْهُ مَعِيَ إِلَىٰ مَنْزِلِي، فَقَالَ لِي أَبِي: احْمِلْهُ، فَحَمَلْتُهُ، وَخَرَجَ أَبِي مَعَهُ يَنْتَقِدُ ثَمَنَهُ، فَقَالَ لَهُ أَبِي: يَا أَبَا بَكْرٍ! حَدِّثْنِي كَيْفَ صَنَعْتُمَا لَيْلَةَ سَرَيْتَ مَعَ رَسُولِ اللهِ ﷺ، قَالَ: نَعَمْ، أَسْرَيْنَا لَيْلَتَنَا كُلَّهَا، حَتَّىٰ قَامَ قَائِمُ الظَّهِيرَةِ، وَخَلَا الطَّرِيقُ فَلَا يَمُرُّ فِيهِ أَحَدٌ، حَتَّىٰ رُفِعَتْ لَنَا صَخْرَةٌ طَوِيلَةٌ لَهَا ظِلٌّ، لَمْ تَأْتِ عَلَيْهِ الشَّمْسُ بَعْدُ، فَنَزَلْنَا عِنْدَهَا، فَأَتَيْتُ الصَّخْرَةَ فَسَوَّيْتُ بِيَدِي مَكَانًا، يَنَامُ فِيهِ النَّبِيُّ ﷺ فِي ظِلِّهَا، ثُمَّ بَسَطْتُ لَهُ عَلَيْهِ فَرْوَةً، ثُمَّ قُلْتُ: يَا رَسُولَ اللهِ! نَمْ وَأَنَا أَنْفُضُ لَكَ مَا حَوْلَكَ فَنَامَ، وخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ، فَإِذَا أَنَا بِرَاعِي غَنَمٍ مُقْبِلٍ بِغَنَمِهِ إِلَىٰ الصَّخْرَةِ، يُرِيدُ مِنْهَا الَّذِي أَرَدْنَا، فَلَقِيتُهُ فَقُلْتُ: لِمَنْ أَنْتَ؟ يَا غُلَامُ! قَالَ: لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ، قُلْتُ:

there any milk in your sheep?" He said: "Yes." I said: "Will you milk it for me?" He said: "Yes." He took a sheep, and I said to him: "Clean the udder of hair and dust and dirt." – He (the narrator) said: "I saw Al-Barâ striking one hand against the other, to demonstrate." – 'He milked it for me into a wooden cup, one squirt of milk. I had a bucket with which I would bring water to the Prophet ﷺ to drink and perform *Wuḍû'*. I came to the Prophet ﷺ and I did not like to wake him up from his sleep. But when I got there, he was already awake, and I poured some water onto the milk to cool it, and I said: "O Messenger of Allâh, drink some of this milk." He drank until I was pleased, then he said: "Isn't it time to move on now?" I said: "Yes." So we moved on after the sun had passed its zenith. We were being followed by Surâqah bin Mâlik and we were on solid level ground. I said: "O Messenger of Allâh, someone is coming to us." He said: "Do not worry, Allâh is with us." The Messenger of Allâh ﷺ prayed against him, and his horse sank up to its belly in the earth. He said: "I know that you have prayed against me. Pray for me, and by Allâh I promise that I will divert those who come after you." So he (ﷺ) prayed to Allâh and he was saved, and he went back, and he did not meet anyone but he said: "I have checked this

أَفِي غَنَمِكَ لَبَنٌ؟ قَالَ: نَعَمْ، قُلْتُ: أَفَتَحْلُبُ لِي؟ قَالَ: نَعَمْ، فَأَخَذَ شَاةً، فَقُلْتُ لَهُ: انْفُضِ الضَّرْعَ مِنَ الشَّعَرِ وَالتُّرَابِ وَالْقَذَىٰ قَالَ: فَرَأَيْتُ الْبَرَاءَ يَضْرِبُ بِيَدِهِ عَلَىٰ الْأُخْرَىٰ يَنْفُضُ فَحَلَبَ لِي، فِي قَعْبٍ منه، كُثْبَةً مِنْ لَبَنٍ، قَالَ: وَمَعِي إِدَاوَةٌ أَرْتَوِي فِيهَا لِلنَّبِيِّ ﷺ، لِيَشْرَبَ مِنْهَا وَيَتَوَضَّأَ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ، وَكَرِهْتُ أَنْ أُوقِظَهُ مِنْ نَوْمِهِ، فَوَافَقْتُهُ اسْتَيْقَظَ، فَصَبَبْتُ عَلَىٰ اللَّبَنِ مِنَ الْمَاءِ حَتَّىٰ بَرُدَ أَسْفَلُهُ، فَقُلْتُ: يَا رَسُولَ اللهِ! اشْرَبْ مِنْ هَٰذَا اللَّبَنِ، قَالَ: فَشَرِبَ حَتَّىٰ رَضِيتُ، ثُمَّ قَالَ: «أَلَمْ يَأْنِ لِلرَّحِيلِ؟» قُلْتُ: بَلَىٰ، قَالَ: فَارْتَحَلْنَا بَعْدَ مَا زَالَتِ الشَّمْسُ، وَاتَّبَعَنَا سُرَاقَةُ بْنُ مَالِكٍ، قَالَ: وَنَحْنُ فِي جَلَدٍ مِنَ الْأَرْضِ، فَقُلْتُ: يَا رَسُولَ اللهِ! أُتِينَا، فَقَالَ: «لَا تَحْزَنْ إِنَّ اللهَ مَعَنَا» فَدَعَا عَلَيْهِ رَسُولُ اللهِ ﷺ، فَارْتَطَمَتْ فَرَسُهُ إِلَىٰ بَطْنِهَا - أُرَىٰ - فَقَالَ: إِنِّي قَدْ عَلِمْتُ أَنَّكُمَا قَدْ دَعَوْتُمَا عَلَيَّ، فَادْعُوَا لِي، فَاللهُ لَكُمَا أَنْ أَرُدَّ عَنْكُمَا الطَّلَبَ، فَدَعَا اللهَ، فَنَجَا، فَرَجَعَ لَا يَلْقَىٰ أَحَدًا إِلَّا قَالَ: قَدْ كَفَيْتُكُمْ مَا هٰهُنَا، فَلَا يَلْقَىٰ أَحَدًا إِلَّا رَدَّهُ، قَالَ: وَوَفَىٰ لَنَا. [راجع: ٥٢٣٨]

area for you." He did not meet anyone but he turned him back, and he fulfilled his promise to us.'"

[7522] (...) It was narrated that Al-Barâ' said: "Abû Bakr bought a saddle from my father for thirteen Dirham" – and he quoted a *Hadîth* like that of Zuhair from Abû Ishâq (no. 7521). And he said in his *Hadîth*, from the report of 'Uthmân bin 'Umar: "...When he (Surâqah bin Mâlik) drew near, the Messenger of Allâh ﷺ prayed against him, and his horse sank up to its belly in the earth. He leapt from it and said: 'O Muhammad, I know that this is your doing. Pray to Allâh to save me from it, and I promise you that I will keep it secret from those who are behind me. Here is my bow, take an arrow from it, and you will find my camels and my slaves in such and such a place; take whatever you need of them.' He said: 'I have no need of your camels.' And we came to Al-Madînah at night, and they disputed as to which of them the Messenger of Allâh ﷺ would stay with. He (ﷺ) said: 'I will go and stay with Banû An-Najjâr, the maternal uncles of 'Abdul-Muttalib, and honor them thereby.' The men and women climbed on top of the houses, and the children and servants scattered in the streets, calling out: 'O Muhammad, O Messenger of Allâh, O Muhammad, O Messenger of Allâh!'"

[٧٥٢٢] (...) **وَحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ؛ وَحَدَّثَنَاهُ إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، كِلَاهُمَا عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَٰقَ، عَنِ الْبَرَاءِ قَالَ: اشْتَرَىٰ أَبُو بَكْرٍ مِنْ أَبِي رَحْلًا بِثَلَاثَةَ عَشَرَ دِرْهَمًا، وَسَاقَ الْحَدِيثَ. بِمَعْنَىٰ حَدِيثِ زُهَيْرٍ عَنْ أَبِي إِسْحَٰقَ، وَقَالَ فِي حَدِيثِهِ، مِنْ رِوَايَةِ عُثْمَانَ ابْنِ عُمَرَ: فَلَمَّا دَنَا دَعَا عَلَيْهِ رَسُولُ اللهِ ﷺ، فَسَاخَ فَرَسُهُ فِي الْأَرْضِ إِلَىٰ بَطْنِهِ، وَوَثَبَ عَنْهُ، وَقَالَ: يَا مُحَمَّدُ! قَدْ عَلِمْتُ أَنَّ هَٰذَا عَمَلُكَ، فَادْعُ اللهَ أَنْ يُخَلِّصَنِي مِمَّا أَنَا فِيهِ، وَلَكَ عَلَيَّ لَأُعَمِّيَنَّ عَلَىٰ مَنْ وَرَائِي، وَهَٰذِهِ كِنَانَتِي، فَخُذْ سَهْمًا مِنْهَا، فَإِنَّكَ سَتَمُرُّ عَلَىٰ إِبِلِي وَغِلْمَانِي بِمَكَانِ كَذَا وَكَذَا، فَخُذْ مِنْهَا حَاجَتَكَ، قَالَ: «لَا حَاجَةَ لِي فِي إِبِلِكَ». فَقَدِمْنَا الْمَدِينَةَ لَيْلًا، فَتَنَازَعُوا أَيُّهُمْ يَنْزِلُ عَلَيْهِ رَسُولُ اللهِ ﷺ، فَقَالَ: «أَنْزِلُ عَلَىٰ بَنِي النَّجَّارِ، أَخْوَالِ عَبْدِ الْمُطَّلِبِ، أُكْرِمُهُمْ بِذَٰلِكَ» فَصَعِدَ الرِّجَالُ وَالنِّسَاءُ فَوْقَ الْبُيُوتِ، وَتَفَرَّقَ الْغِلْمَانُ وَالْخَدَمُ فِي الطُّرُقِ، يُنَادُونَ: يَا مُحَمَّدُ! يَا رَسُولَ اللهِ! يَا مُحَمَّدُ! يَا رَسُولَ اللهِ!.

54. The Book Of *Tafsîr* (Explanation Of Qur'ân)

١٠ - (المعجم ٥٤) - كتاب التفسير (التحفة ٤٢)

Chapter... Interpretation Of Various Verses

(المعجم . . .) - (باب: في تفسير آيات متفرقة) (التحفة ١)

[7523] 1 - (3015) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of *Ahadîth* including the following: "The Messenger of Allâh ﷺ said: 'It was said to the Children of Israel: "Enter the gate (prostrating) and say: '*Hittatun*' (Remove from us the burden of our sin), and We will forgive you your sins." But they changed it, and entered the gate shuffling on their backsides and said: *Habbatun fi sha'rah* (a grain in a hair)."

[٧٥٢٣] ١-(٣٠١٥) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ - فَذَكَرَ أَحَادِيثَ مِنْهَا-: وَقَالَ رَسُولُ اللّٰهِ ﷺ: «قِيلَ لِبَنِي إِسْرَائِيلَ: ادْخُلُوا الْبَابَ [سُجَّدًا] وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ، فَبَدَّلُوا، فَدَخَلُوا الْبَابَ يَزْحَفُونَ عَلَىٰ أَسْتَاهِهِمْ، وَقَالُوا: حَبَّةٌ فِي شَعَرَةٍ».

[7524] 2 - (3016) Anas bin Mâlik narrated that Allâh, Glorified and Exalted is He, continued Revelation to the Messenger of Allâh ﷺ until he died, and the most Revelation came on the day that the Messenger of Allâh ﷺ died.

[٧٥٢٤] ٢-(٣٠١٦) حَدَّثَنِي عَمْرُو ابْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: حَدَّثَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ وَهُوَ ابْنُ كَيْسَانَ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ اللهَ عَزَّ وَجَلَّ تَابَعَ الْوَحْيَ عَلَىٰ

رَسُولِ اللهِ ﷺ قَبْلَ وَفَاتِهِ، حَتَّىٰ تُوُفِّيَ، وَأَكْثَرُ مَا كَانَ الْوَحْيُ يَوْمَ تُوُفِّيَ رَسُولُ اللهِ ﷺ.

[7525] 3 - (3017) It was narrated from Ṭâriq bin Shihâb that the Jews said to 'Umar: "You recite a Verse which, if it had been revealed among us, we would have taken that day as a (day of) festival." 'Umar said: "I know where it was revealed, on what day it was revealed, and where the Messenger of Allâh ﷺ was when it was revealed. It was revealed in 'Arafât, when the Messenger of Allâh ﷺ was standing in 'Arafah."

Sufyân said: "I am not sure whether it was a Friday or not, meaning (the Verse): '...This day, I have perfected your religion for you, completed My Favor upon you...'"[1]

[٧٥٢٥] ٣-(٣٠١٧) **حَدَّثَنِي** أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ ومُحَمَّدُ بْنُ الْمُثَنَّىٰ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ وَهُوَ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شِهَابٍ؛ أَنَّ الْيَهُودَ قَالُوا لِعُمَرَ: إِنَّكُمْ تَقْرَأُونَ آيَةً، لَوْ أُنْزِلَتْ فِينَا لَاتَّخَذْنَا ذَٰلِكَ الْيَوْمَ عِيدًا، فَقَالَ عُمَرُ: إِنِّي لَأَعْلَمُ حَيْثُ أُنْزِلَتْ، وَأَيَّ يَوْمٍ أُنْزِلَتْ، وَأَيْنَ رَسُولُ اللهِ ﷺ حَيْثُ أُنْزِلَتْ، أُنْزِلَتْ بِعَرَفَةَ، وَرَسُولُ اللهِ ﷺ وَاقِفٌ بِعَرَفَةَ.

قَالَ سُفْيَانُ: أَشُكُّ كَانَ يَوْمَ جُمُعَةٍ أَمْ لَا، يَعْنِي: ﴿**ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي**﴾ [المائدة: ٣].

[7526] 4 - (...) It was narrated that Ṭâriq bin Shihâb said: "The Jews said to 'Umar: 'If this Verse – "...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion..."[2] had been revealed to us Jews, we would have taken

[٧٥٢٦] ٤-(...) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ الْيَهُودُ لِعُمَرَ:

[1] *Al-Mâ'idah* 5:3.

[2] *Al-Mâ'idah* 5:3.

that day as a (day of) festival.' 'Umar said: 'I know the day on which it was revealed, and the hour, and where the Messenger of Allâh ﷺ was when it was revealed. It was revealed on the night of Friday, when we were with the Messenger of Allâh ﷺ in 'Arafât.'"

لَوْ عَلَيْنَا، مَعْشَرَ يَهُودَ، نَزَلَتْ هَٰذِهِ الآيَةُ: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ نَعْلَمُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ، لَاتَّخَذْنَا ذٰلِكَ الْيَوْمَ عِيدًا، قَالَ: فَقَالَ عُمَرُ: فَقَدْ عَلِمْتُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ، وَالسَّاعَةَ، وَأَيْنَ رَسُولُ اللهِ ﷺ حِينَ أُنْزِلَتْ، نَزَلَتْ لَيْلَةَ جَمْعٍ، وَنَحْنُ مَعَ رَسُولِ اللهِ ﷺ بِعَرَفَاتٍ.

[7527] 5 - (...) It was narrated that Ṭâriq bin Shihâb said: "A Jewish man came to 'Umar and said: 'O Commander of the believers, there is a Verse in your Book which you recite; if it had been revealed to us Jews, we would have taken that day as a (day of) festival.' He said: 'Which Verse?' He said: '...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion...''[1] 'Umar said: 'I know the day on which it was revealed, and the place in which it was revealed. It was revealed to the Messenger of Allâh ﷺ in 'Arafât, on a Friday.'"

[٧٥٢٧] ٥-(...) وحَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَىٰ عُمَرَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! آيَةٌ فِي كِتَابِكُمْ تَقْرَؤُنَهَا، لَوْ عَلَيْنَا نَزَلَتْ، مَعْشَرَ الْيَهُودِ، لَاتَّخَذْنَا ذٰلِكَ الْيَوْمَ عِيدًا، قَالَ: وَأَيُّ آيَةٍ؟ قَالَ: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ فَقَالَ عُمَرُ: إِنِّي لَأَعْلَمُ الْيَوْمَ الَّذِي نَزَلَتْ فِيهِ، وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ، نَزَلَتْ عَلَىٰ رَسُولِ اللهِ ﷺ بِعَرَفَاتٍ، فِي يَوْمِ جُمُعَةٍ.

[1] *Al-Mâ'idah* 5:3.

[7528] 6 - (3018) 'Urwah bin Az-Zubair narrated that he asked 'Âishah about the Verse in which Allâh, the Mighty and Sublime says: "And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three, or four..."[1] She said: "O son of my sister, that refers to an orphan girl who is in the care of her guardian, sharing his wealth and he admires her wealth and her beauty, and her guardian wants to marry her without giving her a fair dowry or giving her what someone else would give her. So they were forbidden to marry them (such orphans) unless they were fair to them, and gave them the full amount to which they were entitled for a dowry, and they were commanded to marry other women of their choice."

'Urwah said: "Âishah said: 'Then after this verse (was revealed), the people began to ask the Messenger of Allâh ﷺ about them (orphan girls) and Allâh, Glorified and Exalted is He, revealed the words: "They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards dowry and

[1] *An-Nisâ'* 4:3.

[٧٥٢٨] ٦-(٣٠١٨) حَدَّثَني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ، وَحَرْمَلَةُ ابْنُ يَحْيَىٰ [التُّجِيبِيُّ] - قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا، وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ﴾ [النساء: ٣]. قَالَتْ: يَا ابْنَ أُخْتِي! هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا، تُشَارِكُهُ فِي مَالِهِ، فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلِيُّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا، فَيُعْطِيَهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ، وَيَبْلُغُوا بِهِنَّ أَعْلَىٰ سُنَّتِهِنَّ مِنَ الصَّدَاقِ، وَأُمِرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ، سِوَاهُنَّ.

قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللهِ ﷺ، بَعْدَ هَٰذِهِ الْآيَةِ، فِيهِنَّ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي

inheritance) and yet whom you desire to marry..."[1] She said: 'What Allâh, Glorified and Exalted is He, said to you, is what is recited to you in the Book, the first Verse in which Allâh says: "And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice..."[2] 'Âishah said: 'And Allâh says in the second Verse: "...yet whom you desire to marry..."[3] as you would not think of marrying an orphan girl in your care when she is lacking in wealth and beauty, so they were forbidden to marry orphan women whose wealth and beauty they desired, unless they did so fairly."'

ٱلْكِتَـٰبِ فِى يَتَـٰمَى ٱلنِّسَآءِ ٱلَّـٰتِى لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: ١٢٧].

قَالَتْ: وَالَّذِي ذَكَرَ اللهُ [تَعَالَىٰ] أَنَّهُ يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ، الآيَةُ الأُولَى الَّتِي قَالَ اللهُ فِيهَا: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَـٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾ [النساء: ٣].

قَالَتْ عَائِشَةُ: وَقَوْلُ اللهِ تَعَالَىٰ فِي الآيَةِ الأُخْرَىٰ: ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾، رَغْبَةُ أَحَدِكُمْ عَنِ يَتِيمَتِهِ الَّتِي تَكُونُ فِي حَجْرِهِ، حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالِ، فَنُهُوا أَنْ يَنْكِحُوا مَا رَغِبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ إِلَّا بِالْقِسْطِ، مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ.

[7529] (...) 'Urwah narrated that he asked 'Âishah about the Verse in which Allâh, Blessed and Exalted is He, said: "And if you fear that you shall not be able to deal justly with the orphan girls..."[4] And he narrated a *Hadîth* like that of Yûnus from Az-Zuhrî (no. 7528), at the end of which he added: "Because they

[٧٥٢٩] (...) حَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللهِ تَبَارَكَ وَتَعَالَىٰ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى

[1] *An-Nisâ'* 4:127.
[2] *An-Nisâ'* 4:3.
[3] *An-Nisâ'* 4:127.
[4] *An-Nisâ'* 4:3.

would not like to marry them if they had little in the way of wealth and beauty."

ٱلْيَتَٰمَىٰ﴾. وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ - وَزَادَ فِي آخِرِهِ: مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ، إِذَا كُنَّ قَلِيلَاتِ الْمَالِ وَالْجَمَالِ.

[7530] 7 - (...) It was narrated from 'Âishah concerning the Verse in which Allâh, Glorified and Exalted is He, says: "And if you fear that you shall not be able to deal justly with the orphan girls..."[1] – that she said: "This was revealed concerning the man who has an orphan girl (in his care), and he is her guardian and her heir, and she has wealth but she does not have anyone to contend on her behalf. He does not want to arrange her marriage (to someone else) because of her wealth, so he harms her and mistreats her, so He said: "And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice..."[2] meaning: Those whom I have made permissible for you, and leave alone this one whom you are harming."

[٧٥٣٠] ٧-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي ٱلْيَتَٰمَىٰ﴾. قَالَتْ: أُنْزِلَتْ فِي الرَّجُلِ تَكُونُ لَهُ الْيَتِيمَةُ [وَ]هُوَ وَلِيُّهَا وَوَارِثُهَا، وَلَهَا مَالٌ، وَلَيْسَ لَهَا أَحَدٌ يُخَاصِمُ دُونَهَا، فَلَا يُنْكِحُهَا لِمَالِهَا فَيَضُرُّ بِهَا وَيُسِيءُ صُحْبَتَهَا، فَقَالَ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي ٱلْيَتَٰمَىٰ فَٱنكِحُوا مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾. يَقُولُ: مَا أَحْلَلْتُ لَكُمْ، وَدَعْ هَٰذِهِ الَّتِي تَضُرُّ بِهَا.

[7531] 8 - (...) It was narrated from 'Âishah concerning the Verse, "...And about what is recited unto you in the Book concerning the orphan girls

[٧٥٣١] ٨-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي

[1] *An-Nisâ'* 4:3.

[2] *An-Nisâ'* 4:3.

whom you give not the prescribed portions (as regards dowry and inheritance) and yet whom you desire to marry...'"[1] – that she said: "It was revealed concerning an orphan girl who is in the care of a man, and she shares in his wealth, and he is reluctant to marry her himself, but he does not want to give her in marriage to someone else who will share his wealth. So he prevents her from marrying, and he does not marry her himself nor give her in marriage to someone else."

قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَا يُتْلَىٰ عَلَيْكُمْ فِي ٱلْكِتَٰبِ فِي يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾، قَالَتْ: أُنْزِلَتْ فِي الْيَتِيمَةِ، تَكُونُ عِنْدَ الرَّجُلِ فَتَشْرَكُهُ فِي مَالِهِ، فَيَرْغَبُ عَنْهَا أَنْ يَتَزَوَّجَهَا، وَيَكْرَهُ أَنْ يُزَوِّجَهَا غَيْرَهُ، فَيَشْرَكُهُ فِي مَالِهِ، فَيَعْضِلُهَا فَلَا يَتَزَوَّجُهَا وَلَا يُزَوِّجُهَا غَيْرَهُ.

[7532] 9 - (...) It was narrated from 'Âishah concerning the Verse, "They ask your legal instruction concerning women, say: Allâh instructs you about them...",[2] that she said: "This refers to an orphan girl who is in the care of a man, and perhaps she shares his wealth, even the date palms, and he does not want to marry her, and he does not want to give her in marriage to a man who may share his wealth, so he prevents her from marrying."

[٧٥٣٢] ٩-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ الْآيَةَ. قَالَتْ: هَٰذِهِ الْيَتِيمَةُ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ، لَعَلَّهَا أَنْ تَكُونَ قَدْ شَرِكَتْهُ فِي مَالِهِ، حَتَّىٰ فِي الْعَذْقِ، فَيَرْغَبُ، يَعْنِي، أَنْ يَنْكِحَهَا، وَيَكْرَهُ أَنْ يُنْكِحَهَا رَجُلًا فَيَشْرَكُهُ فِي مَالِهِ، فَيَعْضِلُهَا.

[7533] 10 - (3019) It was narrated from 'Âishah concerning the Verse, "...But if he is poor, let him have for himself what is just and reasonable..."[3] that she said: "This was revealed concerning the

[٧٥٣٣] ١٠-(٣٠١٩) حَدَّثَنَا أَبُو بَكْرِ ابْنِ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ

[1] *An-Nisâ'* 4:127.

[2] *An-Nisâ'* 4:127.

[3] *An-Nisâ'* 4:6.

guardian of an orphan's wealth, who looks after it; if he is in need he may eat from it."

﴿بِالْمَعْرُوفِ﴾ [النساء: ٦]. قَالَتْ: أُنْزِلَتْ فِي وَالِي مَالِ الْيَتِيمِ الَّذِي يَقُومُ عَلَيْهِ وَيُصْلِحُهُ، إِذَا كَانَ مُحْتَاجًا أَنْ يَأْكُلَ مِنْهُ.

[7534] 11 - (...) It was narrated from 'Âishah concerning the Verse, "...And whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable..."[1] that she said: "This was revealed concerning the guardian of an orphan's wealth; if he is in need he may take some of his wealth, on a reasonable basis, according to the orphan's share of the inheritance."

[٧٥٣٤] ١١-(...) وحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [النساء: ٦] قَالَتْ: أُنْزِلَتْ فِي وَلِيِّ الْيَتِيمِ، أَنْ يُصِيبَ مِنْ مَالِهِ، إِذَا كَانَ مُحْتَاجًا، بِقَدْرِ مَالِهِ، بِالْمَعْرُوفِ.

[7535] (...) Hishâm narrated it with this chain (a *Hadîth* similar to no. 7534).

[٧٥٣٥] (...) وحَدَّثَنَاه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ بِهَٰذَا الْإِسْنَادِ.

[7536] 12 - (3020) It was narrated from 'Âishah concerning the Verse, "When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats..."[2] that she said: "That was the day of (the battle of) *Al-Khandaq*."

[٧٥٣٦] ١٢-(٣٠٢٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ﴾ [الأحزاب: ١٠]. قَالَتْ: كَانَ ذَٰلِكَ يَوْمَ الْخَنْدَقِ.

[1] *An-Nisâ'* 4:6.

[2] *Al-Ahzâb* 33:10.

[7537] 13 - (3021) It was narrated from 'Âishah, may Allâh be pleased with her, (concerning the Verse) "And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do"[1] that she said: "This was revealed concerning a woman who is married to a man, and has been with him for a long time, then he wants to divorce her, and she says: 'Do not divorce me; keep me and you have no obligation towards me.' Then this Verse was revealed."

[٧٥٣٧] ١٣-(٣٠٢١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: ﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨] الْآيَةَ. قَالَتْ: أُنْزِلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ، فَتَطُولُ صُحْبَتُهَا، فَيُرِيدُ طَلَاقَهَا، فَتَقُولُ: لَا تُطَلِّقْنِي، وَأَمْسِكْنِي، وَأَنْتَ فِي حِلٍّ مِنِّي، فَنَزَلَتْ هَذِهِ الْآيَةُ.

[7538] 14 - (...) It was narrated from 'Âishah (concerning the Verse) "And if a woman fears cruelty or desertion on her husband's part..."[2] that she said: "This was revealed concerning a woman who is married to a man, and he no longer wants to be intimate her, but she has been with him for so long and she has children with him, and she does not want him to leave her, so she says to him: 'You have no obligation towards me.'"

[٧٥٣٨] ١٤-(...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ ابْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨]. قَالَتْ: نَزَلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ، فَلَعَلَّهُ أَنْ لَا يَسْتَكْثِرَ مِنْهَا، وَتَكُونُ لَهَا صُحْبَةٌ وَوَلَدٌ، فَتَكْرَهُ أَنْ يُفَارِقَهَا، فَتَقُولُ لَهُ: أَنْتَ فِي حِلٍّ مِنْ شَأْنِي.

[1] *An-Nisâ'* 4:128.

[2] *An-Nisâ'* 4:128.

[7539] 15 - (3022) It was narrated from Hishâm bin 'Urwah that his father said: 'Âishah, may Allâh be pleased with her, said to me: "O son of my sister, they were commanded to pray for forgiveness for the Companions of the Prophet ﷺ, but they reviled them."

[٧٥٣٩] ١٥-(٣٠٢٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ رَضِيَ اللهُ عَنْهَا: يَا ابْنَ أُخْتِي! أُمِرُوا أَنْ يَسْتَغْفِرُوا لِأَصْحَابِ النَّبِيِّ ﷺ، فَسَبُّوهُمْ.

[7540] (...) Hishâm narrated a similar report (as *Hadîth* no. 7539) with this chain of narrators.

[٧٥٤٠] (...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ بِهَٰذَا الْإِسْنَادِ، مِثْلَهُ.

[7541] 16 - (3023) It was narrated that Sa'eed bin Jubair, may Allâh be pleased with him, said: "The people of Al-Kûfah differed concerning this Verse: "And whoever kills a believer intentionally, his recompense is Hell..."[1] I traveled to see Ibn 'Abbâs and ask him about it and he said: 'It was the last of the Revelation to come, and it was not abrogated by anything.'"

[٧٥٤١] ١٦-(٣٠٢٣) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللهُ عَنْهُ قَالَ: اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي هَٰذِهِ الْآيَةِ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾ [النساء: ٩٣] فَرَحَلْتُ إِلَىٰ ابْنِ عَبَّاسٍ فَسَأَلْتُهُ عَنْهَا، فَقَالَ: لَقَدْ أُنْزِلَتْ آخِرَ مَا أُنْزِلَ، ثُمَّ مَا نَسَخَهَا شَيْءٌ.

[7542] 17 - (...) Shu'bah narrated it with this chain of narrators (a *Hadîth* similar to no. 7541).

[٧٥٤٢] ١٧-(...) [و]حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ.

[1] *An-Nisâ'* 4:93.

فِي حَدِيثِ ابْنِ جَعْفَرٍ: نَزَلَتْ فِي آخِرِ مَا أُنْزِلَ.

وَفِي حَدِيثِ النَّضْرِ: إِنَّهَا لَمِنْ آخِرِ مَا أُنْزِلَتْ.

[7543] 18 - (...) It was narrated that Sa'd bin Jubair, may Allâh be pleased with him, said: "Abdur-Raḥmân bin Abza told me to ask Ibn 'Abbâs for him about these two Verses: "And whoever kills a believer intentionally, his recompense is Hell to abide therein..."[1] I asked him, and he said: 'It has not been abrogated by anything.' And about this Verse: "And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause..."[2] He said: 'It was revealed concerning the people of *Shirk*.'"

[٧٥٤٣] ١٨-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَمَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبْزَىٰ أَنْ أَسْأَلَ [لَهُ] ابْنَ عَبَّاسٍ، عَنْ هَاتَيْنِ الْآيَتَيْنِ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا﴾. فَسَأَلْتُهُ فَقَالَ: لَمْ يَنْسَخْهَا شَيْءٌ. وَعَنْ هَٰذِهِ الْآيَةِ: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ﴾ [الفرقان: ٦٨]. قَالَ: نَزَلَتْ فِي أَهْلِ الشِّرْكِ.

[7544] 19 - (...) It was narrated from Sa'eed bin Jubair that Ibn 'Abbâs said: "This Verse was revealed in Makkah: "And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual

[٧٥٤٤] ١٩-(...) حَدَّثَنِي هَٰرُونُ ابْنُ عَبْدِ اللّٰهِ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ اللَّيْثِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ يَعْنِي شَيْبَانَ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

[1] *An-Nisâ'* 4:93.

[2] *Al-Furqân* 25:68.

intercourse – and whoever does this, shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace."[1] The idolaters said: 'Islam is of no avail for us, because we have ascribed peers to Allâh, and we have killed those whom Allâh has forbidden killing, and we have committed immoral deeds. Then Allâh revealed: "Except those who repent and believe, and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful."[2]

He (Ibn 'Abbâs) said: "As for the one who enters Islam and understands it, then kills someone, there is no repentance for him."

نَزَلَتْ هَٰذِهِ الْآيَةُ بِمَكَّةَ: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾، إِلَىٰ قَوْلِهِ: ﴿مُهَانًا﴾. فَقَالَ الْمُشْرِكُونَ: وَمَا يُغْنِي عَنَّا الْإِسْلَامُ وَقَدْ عَدَلْنَا بِاللهِ وَقَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللهُ وَأَتَيْنَا الْفَوَاحِشَ؟ فَأَنْزَلَ اللهُ تَعَالَى: ﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا﴾ [الفرقان: ٧٠] إِلَىٰ آخِرِ الْآيَةِ.

قَالَ: فَأَمَّا مَنْ دَخَلَ فِي الْإِسْلَامِ وَعَقَلَهُ، ثُمَّ قَتَلَ، فَلَا تَوْبَةَ لَهُ.

[7545] 20 - (...) It was narrated that Sa'eed bin Jubair said: "I said to Ibn 'Abbâs, may Allâh be pleased with them: 'Can one who killed a believer deliberately repent?' He said: 'No.' I recited to him the Verse from *Sûrat Al-Furqân*: "And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause...", to the end of the Verse, and he said: 'That is a Makkan Verse, which was abrogated by the Verse revealed in Al-Madînah:

[٧٥٤٥] ٢٠-(...) **حَدَّثَنِي** عَبْدُ اللهِ ابْنُ هَاشِمٍ وَعَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ الْقَطَّانُ، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي الْقَاسِمُ بْنُ أَبِي بَزَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَلِمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا مِنْ تَوْبَةٍ؟ قَالَ: لَا، [قَالَ:] فَتَلَوْتُ عَلَيْهِ هَٰذِهِ الْآيَةَ الَّتِي فِي الْفُرْقَانِ: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ﴾، إِلَىٰ

[1] *Al-Furqân* 25: 68,69.

[2] *Al-Furqân* 25:70.

"And whoever kills a believer intentionally, his recompense is Hell, to abide therein..."[1]

In the narration of Ibn Hâshim: "So I recited to him these Verses from *Al-Furqân*: Except those who repent..."[2]

آخِرِ الْآيَةِ. قَالَ: هَٰذِهِ آيَةٌ مَكِّيَّةٌ، نَسَخَتْهَا آيَةٌ مَدَنِيَّةٌ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ خَٰلِدًا﴾.

وَفِي رِوَايَةِ ابْنِ هَاشِمٍ: فَتَلَوْتُ عَلَيْهِ هَٰذِهِ الْآيَةَ الَّتِي فِي الْفُرْقَانِ: ﴿إِلَّا مَن تَابَ﴾.

[7546] 21 - (3024) It was narrated that 'Ubaidullâh bin 'Abdullâh bin 'Utbah said: "Ibn 'Abbâs, may Allâh be pleased with them, said to me: 'Do you know the last *Sûrah* of the Qur'ân to be revealed in full?' I said: 'Yes: "When there comes the Help of Allâh and the Conquest."[3] He said: 'You are right.'"

According to the report of Ibn Abî Shaybah: "Do you know which *Sûrah*," not "the last *Sûrah*."

[٧٥٤٦] ٢١-(٣٠٢٤) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَهَٰرُونُ بْنُ عَبْدِ اللهِ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ قَالَ: قَالَ لِيَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: تَعْلَمُ وَقَالَ هَٰرُونُ: تَدْرِي آخِرَ سُورَةٍ نَزَلَتْ مِنَ الْقُرْآنِ، نَزَلَتْ جَمِيعًا؟ قُلْتُ: نَعَمْ، ﴿إِذَا جَآءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ قَالَ: صَدَقْتَ.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: تَعْلَمُ أَيُّ سُورَةٍ، وَلَمْ يَقُلْ: آخِرَ.

[7547] (...) Abû 'Umais narrated a similar report (as *Hadîth* no. 7546) with this chain of narrators, and said: "The last *Sûrah*..."

[٧٥٤٧] (...) وحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو عُمَيْسٍ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، وَقَالَ: آخِرَ سُورَةٍ، وَقَالَ عَبْدِ الْمَجِيدِ: وَلَمْ يَقُلِ: ابْنِ سُهَيْلٍ.

[1] *An-Nisâ'* 4:93.

[2] *Al-Furqân* 25:70.

[3] *An-Naṣr* 110.

[7548] 22 - (3025) It was narrated that Ibn 'Abbâs, may Allâh be pleased with them, said: "Some Muslim people met a man with his small flock of sheep and he said: '*As-salâmu 'alaikum* (peace be upon you).' They took him and killed him, then they took that small flock of sheep. Then the Verse: "...And say not to anyone who greets you (by embracing Islam): "You are not a believer..."[1] was revealed."

[٧٥٤٨] ٢٢-(٣٠٢٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَقِيَ نَاسٌ مِنَ الْمُسْلِمِينَ رَجُلًا فِي غُنَيْمَةٍ لَهُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَأَخَذُوهُ فَقَتَلُوهُ وَأَخَذُوا تِلْكَ الْغُنَيْمَةَ، فَنَزَلَتْ: ﴿وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا﴾ [النساء: ٩٤]

وَقَرَأَهَا ابْنُ عَبَّاسٍ: السَّلَامَ.

[7549] 23 - (3026) It was narrated that Abû Isḥâq said: "I heard Al-Barâ' say: 'When the *Anṣâr* perform d *Hajj* and came back, they used to enter their houses only from the back. An *Anṣârî* man came and entered his house through the door, and something was said to him about that. Then this Verse was revealed: It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back..."

[٧٥٤٩] ٢٣-(٣٠٢٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَتِ الْأَنْصَارُ إِذَا حَجُّوا فَرَجَعُوا، لَمْ يَدْخُلُوا الْبُيُوتَ إِلَّا مِنْ ظُهُورِهَا، قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَدَخَلَ مِنْ بَابِهِ، فَقِيلَ لَهُ فِي ذَٰلِكَ، فَنَزَلَتْ هَٰذِهِ الْآيَةُ: ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا﴾ [البقرة: ١٨٩].

[1] *An-Nisâ'* 4:94.

Chapter 1. Allâh's Saying: "Has Not The Time Come For The Hearts Of Those Who Believe To Be Affected By Allâh's Reminder ..."[1]

(المعجم ١) - (بَابٌ: في قوله تعالى: ﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ﴾) (التحفة ٢)

[7550] 24 - (3027) Ibn Mas'ûd, may Allâh be pleased with him, said: "There was no more than four years between the time when we became Muslim, and the time when Allâh rebuked us with this Verse: Has not the time come for the hearts of those who believe to be affected by Allâh's Reminder..."[2]

[٧٥٥٠] ٢٤-(٣٠٢٧) حَدَّثَنِي يُونُسُ ابْنُ عَبْدِ الْأَعْلَى الصَّدَفِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ عَوْنِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ؛ أَنَّ ابْنَ مَسْعُودٍ رَضِيَ اللهُ [عَنْهُ] قَالَ: مَا كَانَ بَيْنَ إِسْلَامِنَا وَبَيْنَ أَنْ عَاتَبَنَا اللهُ بِهَذِهِ الْآيَةِ: ﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ﴾ [الحديد: ١٦] إِلَّا أَرْبَعُ سِنِينَ.

Chapter 2. Allâh's Saying: "O Children Of Adam! Take Your Adornment While Praying"[3]

(المعجم ٢) - (بَابٌ: في قوله تعالى: ﴿خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾) (التحفة ٣)

[7551] 25 - (3028) It was narrated that Ibn 'Abbâs, may Allâh be pleased with them, said: "Women used to circumambulate the Ka'bah naked, and they would say: 'Who will give me a garment for *Ṭawâf*, so that she may cover her private part?' And she would say:

[٧٥٥١] ٢٥-(٣٠٢٨) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا

[1] *Al-Ḥadîd* 57:16.

[2] *Al-Ḥadîd* 57:16.

[3] *Al-A'râf* 7:31.

قَالَ: كَانَتِ الْمَرْأَةُ تَطُوفُ بِالْبَيْتِ وَهِيَ عُرْيَانَةٌ، فَتَقُولُ: مَنْ يُعِيرُنِي تِطْوَافًا؟ تَجْعَلُهُ عَلَىٰ فَرْجِهَا، وَتَقُولُ:

الْيَوْمَ يَبْدُو بَعْضُهُ أَوْ كُلُّهُ
فَمَا بَدَا مِنْهُ فَلَا أُحِلُّهُ

فَنَزَلَتْ هَٰذِهِ الْآيَةُ: ﴿خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾ [الأعراف: ٣١].

'Today part of it or all of it is visible,
But what is exposed of it I do not make it lawful.'

Then this Verse was revealed: O Children of Adam! Take your adornment while praying..."[1]

Chapter 3. Allâh's Saying: "...And Force Not Your Maids To Prostitution..."[2]

(المعجم ٣) - (بَابٌ: فِي قوله تعالى: ﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ﴾) (التحفة ٤)

[٧٥٥٢] ٢٦-(٣٠٢٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ عَبْدُ اللهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ يَقُولُ لِجَارِيَةٍ لَهُ: اذْهَبِي فَابْغِينَا شَيْئًا، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ﴾ لَهُنَّ ﴿غَفُورٌ رَّحِيمٌ﴾ [النور: ٣٣].

[7552] 26 - (3029) It was narrated that Jâbir, may Allâh be pleased with him, said: "Abdullâh bin Ubayy bin Salûl used to say to a slave woman of his: 'Go and earn something for us (by means of prostitution).' Then Allâh, Glorified and Exalted is He, revealed the words: "...And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is" – regarding them– "Oft-Forgiving, Most Merciful."[3]

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[1] *Al-A'râf* 7:31.
[2] *An-Nûr* 24:33.
[3] *An-Nûr* 24:3.

[7553] 27 - (...) It was narrated from Jâbir, may Allâh be pleased with him, that there was a slave woman of ‘Abdullâh bin Ubayy (bin Salûl) who was called Musaikah, and another who was called Umaimah, and he used to force them into prostitution. They complained about that to the Prophet ﷺ, and Allâh revealed: "...And force not your maids to prostitution, if they desire chastity" up to His saying: "Oft-Forgiving, Most Merciful."[1]

[٧٥٥٣] ٢٧-(...) وحَدَّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ جَارِيَةً لِعَبْدِ اللهِ بْنِ أُبَيٍّ [ابْنِ سَلُولَ] يُقَالُ لَهَا: مُسَيْكَةُ، وَأُخْرَى يُقَالُ لَهَا: أُمَيْمَةُ، فَكَانَ يُرِيدُهُمَا عَلَى الزِّنَى، فَشَكَتَا ذٰلِكَ إِلَى النَّبِيِّ ﷺ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا﴾، إِلَى قَوْلِهِ: ﴿غَفُورٌ رَّحِيمٌ﴾.

Chapter 4. Allâh's Saying: "Those Whom They Call Upon Desire (For Themselves) Means Of Access To Their Lord (Allâh)..."

(المعجم ٤) - (بَابٌ فِي قوله تعالى: ﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾) (التحفة ٥)

[7554] 28 - (3030) It was narrated from Abû Ma‘mar, from ‘Abdullâh concerning the Verse: "Those whom they call upon desire (for themselves) means of access to their Lord, as to which of them should be the nearest..."[2] he said: "A group of jinn had become Muslim, and they were being worshipped, and those who worshipped them continued to worship them, although a group of jinn had become Muslim."

[٧٥٥٤] ٢٨-(٣٠٣٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ﴾ [الإسراء: ٥٧]. قَالَ: كَانَ نَفَرٌ مِنَ الْجِنِّ أَسْلَمُوا، وَكَانُوا يُعْبَدُونَ، فَبَقِيَ الَّذِينَ

[1] *An-Nûr* 24:33.
[2] *Al-Isrâ'* 17:57.

كَانُوا يَعْبُدُونَ عَلَىٰ عِبَادَتِهِمْ، وَقَدْ أَسْلَمَ النَّفَرُ مِنَ الْجِنِّ.

[7555] 29 - (...) It was narrated from 'Abdullâh (concerning the Verse): "Those whom they call upon desire (for themselves) means of access to their Lord..."[1] he said: "A group of humans used to worship a group of jinn, and the group of jinn became Muslims, but the humans persisted in worshipping them. Then it was revealed: "Those whom they call upon desire (for themselves) means of access to their Lord..."[2]

[٧٥٥٥] **٢٩**-(...) حَدَّثَني أَبُو بَكْرِ ابْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ: ﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾. قَالَ: كَانَ نَفَرٌ مِنَ الْإِنْسِ يَعْبُدُونَ نَفَرًا مِنَ الْجِنِّ، فَأَسْلَمَ النَّفَرُ مِنَ الْجِنِّ، وَاسْتَمْسَكَ الْإِنْسُ بِعِبَادَتِهِمْ، فَنَزَلَتْ: ﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾.

[7556] (...) It was narrated from Sulaimân with this chain of narrators (a *Ḥadîth* similar to no. 7555).

[٧٥٥٦] (...) وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ بِهَٰذَا الْإِسْنَادِ.

[7557] 30 - (...) It was narrated from 'Abdullâh bin Mas'ûd, may Allâh be pleased with him, (concerning the Verse): "Those whom they call upon desire (for themselves) means of access to their Lord..."[3] He said: "This was revealed concerning a group of Arabs who used to worship a group of jinn. The jinn became Muslims, but the humans who used to worship them were unaware of that. Then the words

[٧٥٥٧] **٣٠**-(...) وحَدَّثَني حَجَّاجُ ابْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنَا حُسَيْنٌ عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ [عَنْهُ]: ﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾. قَالَ: نَزَلَتْ فِي نَفَرٍ مِنَ الْعَرَبِ كَانُوا يَعْبُدُونَ نَفَرًا

[1] *Al-Isrâ'* 17:57.

[2] *Al-Isrâ'* 17:57.

[3] *Al-Isrâ'* 17:57.

“Those whom they call upon desire (for themselves) means of access to their Lord...”[1] were revealed.”

مِنَ الْجِنِّ، فَأَسْلَمَ الْجِنِّيُّونَ، وَالْإِنْسُ الَّذِينَ كَانُوا يَعْبُدُونَهُمْ لَا يَشْعُرُونَ. فَنَزَلَتْ: ﴿أُولَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾.

Chapter 5. *Sûrat Barâ'ah* (*At-Tawbah*), *Al-Anfâl* And *Al-Hashr*

(المعجم ٥) - (بَابٌ: فِي سورة براءة والأنفال والحشر) (التحفة ٦)

[7558] 31 - (3031) It was narrated that Sa‘eed bin Jubair said: “I said to Ibn ‘Abbâs, may Allâh be pleased with them: ‘*Sûrat At-Tawbah*?’ He said: ‘*At-Tawbah*? Rather it is *Al-Fâdihah* (the exposer of the disbelievers and hypocrites). It is constantly revealed in it: “...and of them are some...”, “...and of them are some...” – until they thought that there would be no one among them who would not be mentioned in it.’ I said: ‘*Sûrat Al-Anfâl*?’ He said: ‘That is the *Sûrah* of Badr.’ I said: ‘And *Al-Hashr*?’ He said: ‘It was revealed concerning Banû An-Nadîr.’”

[٧٥٥٨] **٣١-(٣٠٣١) حَدَّثَنِي** عَبْدُ اللهِ بْنُ مُطِيعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: سُورَةُ التَّوْبَةِ؟ قَالَ: آلتَّوْبَةِ؟ قَالَ: بَلْ هِيَ الْفَاضِحَةُ، مَا زَالَتْ تَنْزِلُ: ﴿وَمِنْهُم﴾، ﴿وَمِنْهُم﴾، حَتَّىٰ ظَنُّوا أَنْ لَا يَبْقَىٰ مِنَّا أَحَدٌ إِلَّا ذُكِرَ فِيهَا، قَالَ: [قُلْتُ:] سُورَةُ الْأَنْفَالِ؟ قَالَ: تِلْكَ سُورَةُ بَدْرٍ، قَالَ: قُلْتُ: فَالْحَشْرُ؟ قَالَ: نَزَلَتْ فِي بَنِي النَّضِيرِ.

Chapter 6. Revelation Of The Prohibition On *Khamr*

(المعجم ٦) - (بَابٌ: فِي نزول تحريم الخمر) (التحفة ٧)

[7559] 32 - (3032) It was narrated that Ibn ‘Umar, may Allâh be pleased with them, said: “‘Umar, may Allâh be pleased with him, delivered a *Khutbah* from the *Minbar* of the Messenger of Allâh ﷺ. He praised and glorified Allâh, then he said: ‘When the prohibi-

[٧٥٥٩] **٣٢-(٣٠٣٢) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: خَطَبَ عُمَرُ رَضِيَ اللهُ عَنْهُ عَلَىٰ مِنْبَرِ رَسُولِ اللهِ ﷺ، فَحَمِدَ اللهَ وَأَثْنَىٰ عَلَيْهِ،

[1] *Al-Isrâ'* 17:57.

tion of *Khamr* was revealed, it was made from five things: wheat, barley, dates, raisins and honey, but *Khamr* is that which clouds the mind. And there are three things, O people, that I wish the Messenger of Allâh ﷺ had explained in more detail: (laws pertaining to the inheritance of) the grandfather, *Al-Kalâlah* (when a person dies leaving no parents and no children) and some types of *Ribâ*.'"

[7560] 33 - (...) It was narrated that Ibn 'Umar said: "I heard 'Umar bin Al-Khattâb, may Allâh be pleased with him, on the *Minbar* of the Messenger of Allâh ﷺ, saying: 'O people, when the prohibition of *Khamr* was revealed (in the Qur'ân), it was made from five things: grapes, dates, honey, wheat and barley, but *Khamr* is that which clouds the mind. And there are three things, O people, that I wish the Messenger of Allâh ﷺ had explained in detail: (laws pertaining to the inheritance of) the grandfather, *Al-Kalâlah* (when a person dies leaving no parents and no children) and some types of *Ribâ*.'"

[7561] (...) A similar *Hadîth* (as no. 7560) was narrated from Abû Hayyân with this chain of narrators, except that in his *Hadîth* Ibn 'Ulayyah says grapes, as Ibn Idrîs said, and in the *Hadîth* of 'Eîsâ it says raisins, as Ibn Mushir said.

ثُمَّ قَالَ: أَمَّا بَعْدُ، أَلَا وَإِنَّ الْخَمْرَ نَزَلَ تَحْرِيمُهَا، يَوْمَ نَزَلَ، وَهِيَ مِنْ خَمْسَةِ أَشْيَاءَ: مِنَ الْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّبِيبِ، وَالْعَسَلِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ، وَثَلَاثَةُ أَشْيَاءَ وَدِدْتُ، أَيُّهَا النَّاسُ! أَنَّ رَسُولَ اللهِ ﷺ [كَانَ] عَهِدَ إِلَيْنَا فِيهِ: الْجَدُّ، وَالْكَلَالَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا.

[٧٥٦٠] **٣٣**-(...) **حَدَّثَنَاهُ** أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ إِدْرِيسَ: حَدَّثَنَا أَبُو حَيَّانَ عَنِ الشَّعْبِيِّ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ، رَضِيَ اللهُ عَنْهُ عَلَىٰ مِنْبَرِ رَسُولِ اللهِ ﷺ يَقُولُ: أَمَّا بَعْدُ. أَيُّهَا النَّاسُ! فَإِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةٍ: مِنَ الْعِنَبِ، وَالتَّمْرِ، وَالْعَسَلِ، وَالْحِنْطَةِ، وَالشَّعِيرِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ، وَثَلَاثٌ، أَيُّهَا النَّاسُ! وَدِدْتُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ عَهِدَ إِلَيْنَا فِيهِنَّ عَهْدًا نَنْتَهِي إِلَيْهِ: الْجَدُّ، وَالْكَلَالَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا.

[٧٥٦١] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ؛ وَحَدَّثَنَا إِسْحَٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنْ أَبِي حَيَّانَ بِهَٰذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِهِمَا، غَيْرَ أَنَّ ابْنَ عُلَيَّةَ، فِي حَدِيثِهِ: الْعِنَبِ، كَمَا قَالَ ابْنُ

إِدْرِيسَ: وَفِي حَدِيثِ عِيسَىٰ: الزَّبِيبِ كَمَا قَالَ ابْنُ مُسْهِرٍ.

Chapter 7. Allâh's saying: "These Two Opponents Dispute With Each Other About Their Lord..."[1]

(المعجم ٧) - (بَابٌ فِي قوله تعالى: ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾) (التحفة ٨)

[7562] 34 - (3033) It was narrated that Qais bin 'Ubâd said: "I heard Abû Dharr, may Allâh be pleased with him, swearing that the Verse: "These two opponents dispute with each other about their Lord..."[2] was revealed concerning those who came out for single combat on the Day of Badr: Ḥamzah, 'Alî and 'Ubaidah bin Al-Ḥârith (may Allâh be pleased with them), and 'Utbah and Shaibah the two sons of Rabî'ah, and Al-Walîd bin 'Utbah.'"

[٧٥٦٢] ٣٤-(٣٠٣٣) حَدَّثَنَا عَمْرُو ابْنُ زُرَارَةَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: سَمِعْتُ أَبَا ذَرٍّ رَضِيَ اللهُ عَنْهُ يُقْسِمُ قَسَمًا إِنَّ: ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ [الحج: ١٩] إِنَّهَا نَزَلَتْ فِي الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ: حَمْزَةَ، وَعَلِيٍّ، وَعُبَيْدَةَ بْنِ الْحَارِثِ رَضِيَ اللهُ عَنْهُمْ، وَعُتْبَةَ وَشَيْبَةَ ابْنَا رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ.

[7563] (...) It was narrated that Qais bin 'Ubâd said: "I heard Abû Dharr, may Allâh be pleased with him, swearing that the Verse: 'These two opponents...'[3] was revealed..." a *Ḥadīth* like that of Hushaim (no. 7572).

[٧٥٦٣] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، جَمِيعًا عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: سَمِعْتُ أَبَا ذَرٍّ رَضِيَ اللهُ عَنْهُ يُقْسِمُ، لَنَزَلَتْ: ﴿هَٰذَانِ خَصْمَانِ﴾ بِمِثْلِ حَدِيثِ هُشَيْمٍ.

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[1] *Al-Hajj* 22:19.
[2] *Al-Hajj* 22:19.
[3] *Al-Hajj* 22:19.

Glossary of Islamic Terms

'Abd: (العبد) Literally meaning 'a male slave'. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allâh, meaning servant or slave. Examples include Abdullah ('Abd-Allâh—servant of Allâh), Abdur-Rahmân ('Abd Ar-Rahmân—servant of the Most Merciful), and Abdul-Khâliq ('Abd Al-Khâliq—servant of the Creator).

'Âbid: (العابد) One who preoccupies himself with 'Ibâdah (worship) and shows relatively less interest towards knowledge.

'Abîr: (العبير) A mixture of saffron with other perfumes.

'Abtah or Bathâ': (الأبطح أو البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

'Abyâr 'Alî: (أبيار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madînah.

'Âd: (عاد) An ancient tribe or nation that lived after the Prophet Noah ﷺ. It was prosperous, but naughty and disobedient to Allâh, so Allâh destroyed it with violent destructive westerly wind.

Ad-Dabûr: (الدبور)Westerly wind.

'Adâhî: (الأضاحي) Sacrifices.

Âdam: (آدم) The first human being created by Allâh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

'Adhân: (الأذان)The call for the daily five obligatory prayers is called 'Adhân. The person who calls the 'Adhân is called a Mu'adhdhin. The 'Adhân consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: *Allâhu 'Akbar, Allâhu 'Akbar; Allâhu 'Akbar, Allâhu 'Akbar; 'Ash-hadu 'an lâ 'ilâha 'illallâh, 'Ash-hadu 'an lâ 'ilâha 'illallâh; 'Ash-hadu 'anna Muhammadan Rasûl-Ullâh, 'Ash-hadu 'anna Muhammadan Rasûl-Ullâh; Hayya 'alas-Salâh, Hayya'alas-Salâh; Hayya 'alal-Falâh, Hayya 'alal-Falâh; Allâhu 'Akbar, Allâhu 'Akbar; Lâ 'ilâha' illallâh*. Upon hearing the Adhân, Muslims discontinue all activity and assemble at a local mosque for congregational prayers.

'Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework in Islam.

'Afdal: (الأفضل) The best.

'Adwâ: (العدوى) Contagion. An influence that spreads rapidly.

'Ahâbish: (الأحابيش) The settlers in the Makkan outskirts.

'Ahâdith: (الأحاديث) (sing. Hadîth) Sayings and doings of the Prophet Muhammad ﷺ.

'Ahd: (العهد) Literally means Covenanta solemn agreement between two or more persons or groups.

'Ahd 'Alastu: (عهد ألست) (Covenant of 'Alast) Before creating human beings, Allâh asked their souls: "Am I not ('Alastu) your Lord?" And they all answered: "Yes! We testify!" At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allâh's Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of 'Alast? This Covenant is mentioned in Sûrat Ar-Ra'd (13:20) and Sûrat Yâ-Sîn (36:60). The Old Testament tells of the covenant the Jews made with Allâh.

'Ahkâm: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wâjib الواجب), 2. Desirable or recommended, ordered without obligation (Mustahabb المستحب), 3. Lawful, legal, permissible, or allowed (Halâl الحلال), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrûh المكروه), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muharram or Harâm المحرم أو الحرام).

'Ahlâf: (sing. Hilf) (الأحلاف) Covenants and oaths.

'Ahlul-Bayt: (أهل البيت) Literally means 'the people of the house', a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur'ân when angels came to give glad tidings of a son to Prophet Ibrahim ﷺ at an old age. See Sûrat Hûd (11:73). Generally the term 'Ahl-Bayt refers to the household of the Prophet ﷺ.

'Ahlul-Hadîth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of *'Ahâdîth* and its sciences, like Imâm Bukhâri, Imâm Muslim, Imâm Tirmidhi, Imâm Abu Dâûd, Imâm Albâni and others.

'Ahlul-'Arûd: (أهل العروض) and ('Awâliyul-Madînah): وعوالي المدينة Outskirts of Al-Madînah up to a distance of four or more miles. South-eastern part of Al-Madînah in the valleys of Mahzur.

'Ahlul-Kitâb: (أهل الكتاب) Literally meaning 'People of the Scripture'. This term, found in the Qur'ân, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

'Ahlul-Kitâb was-Sunnah: (أهل الكتاب والسنة)
Literally means 'the People of the Book (the Noble Qur'ân) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

'Ahludh-Dhimmah: (أهل الذمة) See Dhimmis.

'Ahlul-Baqar: (أهل البقر) Those keeping cows.

'Ahlul-Jabr: (أهل الجبر) See Jabriyyah.

'Ahlul-Qadar: (أهل القدر) See Qadariyyah.

'Ahlul-Qurâ: (أهل القرى) The town-dwellers.

'Ahlul-'Uqad: (أهل العقد) The chiefs.

'Ahlur-Râ'y: (أهل الرأي) Literally means 'the people of opinion'. It refers to people highly learned in Islam that are consulted on Islamic matters.

'Ahlus-Suffah: (أهل الصفة) People of the Platform. See 'Ashâbus-Suffah.

'Ahmad: (أحمد) Ahmad is another name of Muhammad ﷺ. See the Noble Qur'ân, Sûrat As-Saff (61:6). See Muhammad for more details.

'Alayhis-Salâm: (عليه السلام) See (Peace be upon him).

Al-'Ahzâb: (الأحزاب) (The Confederates) 'Ahzâb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madînah in 627 CE (5 AH).

'Ayyâmut-Tashrîq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamrât.

'Ayyim: (الأيم) A woman who already has a sexual experience, she may be a widow or a divorced.

'Ajj: (العج) Raising the voice with Talbiyah during Hajj and 'Umrah.

Al-'Ajmâ: (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

'Ajnâd: (أجناد) 'Ajnâd stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)

'Ajwah: (العجوة) Pressed soft dates, also a kind of high quality dates.

Al-Âkhirah: (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allâh That the present order of existence will some day come to an end that when

that happens, Allâh will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy, That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

'Akhyâf: (أخياف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillâh: (الحمد لله) This is a part of the beginning Verse of the first Sûrah of the Noble Qur'ân. The meaning of it is 'all praise is due to Allâh'. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allâh for His favors. A Muslim is grateful to Allâh for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

'Aynul-Yaqîn: (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

'Alayhis-Salâm: (عليه السلام) Peace be upon him (pbuh).

'Âlim: (العالم) (pl. 'Ulamâ') A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allâh: (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word 'Ilâh which means 'the One deserving all worship'. Muslims view Allâh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloh), the word which Jesus Christ used in Aramaic when he prayed to God. Allâh has an identical name in Judaism, Christianity and Islam; Allâh is the same God worshipped by Muslims, Christians and Jews. In the Qur'ân, Allâh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allâh is the Name which is invested with the sum of all the Divine Attributes. The name Allâh has no plural and no feminine form.

Allâhu 'Akbar: (الله أكبر) This phrase, known as the Takbîr (Magnification), means 'Allâh is the Most Great' and is said by Mus-

lims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allâh. Actually it is the most said expression in the world.

'Amah: (الأمة) A female slave.

'A'mâl: (الأعمال) The acts of worship.

'Amâlîq: (العماليق) A tribe from the progeny of Imlîq bin Laudh bin 'Iram bin Sâm bin Nûh, between the period of Prophet Hud and Ibrâhîm, having big bodies, strong and of arrogant type.

Al-'Amânah: (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allâh has ordained.

Amber: (عنبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as as the sap from trees that hardens and is called 'amber'.

'Amîn: (الأمين) Custodian or guardian. Someone who is loyal or faithful.

Âmîn: (آمين) O Allâh, accept our invocation.

'Âmiluz-Zakâh: (عامل الزكاة) The Zakâh (obligatory charity) collector.

'Amîr: (الأمير) 'Amîr is used in Islam to mean leader or commander.

'Amîrul-Mu'minîn: (أمير المؤمنين) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

'Amlah: (أملح) There is a difference over its description. Some say it is a black and white ram (male sheep), some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

'Amma Ba'd: (أما بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allâh's praises and glorification. Literally it means 'whatever comes after' or 'then after'.

'Anbijâniyyah: (الأنبجانية) A plain thick woolen sheet or garment with no markings on it.

'Ansâr: (الأنصار) (sing. 'Ansâri) Literally meaning helpers or supporters, 'Ansâr were the Companions of the Prophet ﷺ from the inhabitants of Al-Madînah, who embraced Islam and supported it, and who received and entertained the Muhâjirîn (sing. Muhâjir) who were the Muslim emigrants from Makkah and other places.

'Anazah: (العنزة) A spear-headed stick.

'Aqabah: (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madînah) pledged allegiance to the Prophet ﷺ in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet ﷺ.

'Aqd: (العقد) A contract.

'Aqd Sahîh: (العقد الصحيح) A legal contract.

'Aqîdah: (العقيدة) Literally means belief. In Islamic terms, it means the following six Articles of Faith: 1. Belief in Allâh, the One God. 2. Belief in Allâh's angels. 3. Belief in His revealed Books. 4. Belief in His Messengers. 5. Belief in the Day of Judgment. 6. Belief in Fate and the Divine Decree.

'Âqilah: (العاقلة) The near male relatives on the father's side who are obliged to pay the Diyah (blood money) on behalf of any of the clan's members who kills a person. (See also 'Asabah and Ashâbul-Furûd.)

Al-'Aqîq: (العقيق) A valley about seven kilometers west of Al-Madînah.

'Aqîqah: (العقيقة)It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allâh.

'Aqrâ Halqâ: (عقرى حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

'Arafah: (عرفة) The ninth day of the last Islamic month Dhul-Hijjah.

'Arafât: (عرفات) 'Arafât is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on 'Arafât on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

'Arba'înîyât: (الأربعينيات) Collections of the forty *'Ahâdîth.*

Al'Arba'ah: (الأربعة) The four compilers of *'Ahâdith* . Abu Dâwud, Nasa'i, Tirmidhi, Ibn Mâjah.

'Arâk: (الأراك) A tree from which Siwâk (tooth stick) is made.

'Ariyyah: (العرية) (pl. 'Arâyâ) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver was troubled by the recipient's coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay'ul-'Ariyyah)

'Arkân: (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

'Arkânul-Islam: (أركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim's commitment to Allâh in word and in deed. They are as follows: 1. To testify that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh. 2. To offer the prayers. 3. To observe fasts during the month of Ramadân.4. To pay the Zakât (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon: (هَرْمَجَدُّون) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

'Arsh: (الأرش) Compensation given in case of someone's injury caused by another person.

'Arsh: (العرش) The Throne of Allâh the Exalted.

'Asabah: (العصبة) All male relatives of a deceased person or a killer, from the father's side.

'Asabiyyah: (العصبية) Tribal loyalty, nationalism.

'Asb: (العصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

'As-hâbul-'A'râf: (أصحاب الأعراف) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

'As-hâbul-Furûd: (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfather.father's father, grandmother.father's mother, son's daughtergranddaughter, daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father's side like brother, nephew, father's brother etc. In the absence of them, the 'Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-'Arhâm, meaning the relatives through mother's side like maternal uncle, mother's sister and mother's father etc.

'As-hâbush-Shajarah: (أصحاب الشجرة) Those Companions of the Prophet ﷺ who took oath to defend the religion against Quraysh at Hudaibiyah.

'As-hâbus-Suffah: (أصحاب الصفة) Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to

protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as 'As-hâbus-Suffah or 'Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madînah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

'As-hâbusSunan: (أصحاب السنن) The compilers of the Prophetic *'Ahâdith* on Islamic jurisprudence.

Al-'Ashhurul-Hurum: (الأشهر الحرم) The sacred months. The months of Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.

Al-'Asharatul-Mubashsharah: (العشرة المبشرة) The ten Companions that were given the glad tiddings of assurance of entering Paradise. They were Abu Bakr, 'Umar, 'Uthman, 'Ali, 'Abdur-Rahmân bin 'Awf, Abu 'Ubaidah bin Jarrah, Talhah bin 'Ubaidullah, Zubair bin Awwâm, Sa'd bin Abu Waqqâs and Sa'eed bin Zaid.

Ash-Shâm: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

'Âshûrâ': (العاشوراء) The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-'Asmâ'ul-Husnâ: (الأسماء الحسنى) The term Al-'Asmâ'ul-Husnâ, literally meaning the 'most excellent names' is used to express Allâh's most Beautiful Names and His most Perfect Attributes. These are atleast 99 in number.

'Asmâ'ur-Rijâl: (أسماء الرجال) The science of Biographies of Narrators.

'Asr: (العصر) It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sûrah 103 of the Noble Qur'ân.

As-Salâmu 'Alaykum: (السلام عليكم) This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning 'peace be upon you'. The appropriate response is Wa'A laykumus-Salâm, meaning 'and peace be upon you also'. The extended forms of it are As-Salâmu 'Alaykum wa Rahmatullâh meaning 'peace be upon you and mercy of Allâh' and As-Salâmu 'Alaykum wa Rahmatullâhi wa Barakâtuhu meaning 'peace be upon you and mercy of Allâh and His blessings.' The response will also be changed accordingly.

'Astaghfirullâh: (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allâh's forgiveness. The meaning of it is 'I ask Allâh's forgiveness'.A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every payer, a Muslim says this statement three times.

Al-'Aswâf: (الأسواف) Name of the area of Al-Madînah that Allâh's Messenger ﷺ made sacred. (An-Nihâyah) Bayhaqi said it to be the wall around Al-Madînah. (Sunan Al-Kubrâ)

Âthâr: (الآثار) Sayings of the Sahâbah, the Companions of the Prophet ﷺ.

'Atîrah: (العتيرة) A sacrifice offered during the month of Rajab (in Jâhiliyyah and it was canceled after Islam). It was also called Rajabiyyah.

'Atûd: (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

A'ûdhu Billâhi minash-Shaytânir-Rajîm: (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur'ân, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is 'I seek refuge in Allâh from the outcast Satan'. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

'Awliyâ': (الأولياء) (pl. of Walî) Literally means friend. But in Islamic terminology it refers to the close friends of Allâh.

'Awrah: (العورة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

Al-'Awâlî: (العوالي) Villages surrounding Al-Madînah.

'Awâliyul-Madînah: (عوالي المدينة) See Ahlul-'Arûd.

Al-'Awâmir: (العوامر) Snakes living in houses.

'Awâq: (أواق) (sing. Ûqiyyah also called Waqiyyah) 5 'Awâq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Ûqiyyah is equal to 40 tolas). [Ûqiyyah is 40 dirhams, and 5 'Awâq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

'Awqâf: (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.

'Awsâq or 'Awsuq: (أوساق أو أوسق) See Wasq.

'Awwâbîn: (الأوابين) This prayer's time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

Âyah: (الآية) (pl. Âyât) Âyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur'ân. There are over 6,600 Verses in the Qur'ân.

'Ayyâm Bîd: (أيام بيض) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

'Ayyâmul-Jahiliyyah: (أيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. 'Ayyâmul-Jâhiliyyah, or 'the days of Ignorance' in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

'Ayyâmut-Tashrîq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarât.

Âyatul-Kursî: (آية الكرسي) Verse No. 255 in Sûrat Al-Baqarah.

'Azfâr: (الأظفار) A type of incense.

'Azl: (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

'Azlâm: (الأزلام) Literally means 'arrows'. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

Bâbur-Rayyân: (باب الريان) The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter on the Day of Judgment.

Bâbus-Salâm: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

Badanah: (البدنة) (pl. Budn) A camel driven to be offered as a sacrifice by the pilgrims at the sanctuary of Makkah.

Bâdhaq or Bâdhiq: (الباذق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

Bâdiyah: (البادية) (pl. Bawâdi) A desert or semi-arid environment.

Badr: (بدر) A place about 150 kilometer to the south of Al-Madînah, where the first great battle in Islamic history took place between the

early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Eventhough the Muslims were outnumbered, the final result was to their favor. [See Sûrat Al-Anfâl (8:5-19, 42-48) and Sûrat Âl-Imrân (3:13).]

Bahîmah: (البهيمة) (pl. Bahâ'im) signifies every quadruped animal (of which the beasts of prey are excluded). Bahîmah thus refers to goats, sheep and cows.

Al-Bahîrah: (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay': (البيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay'ul-'Înah: (بيع العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

Bay'ul-'Ariyyah: (بيع العرية) (pl. ***'Ara Cyâ)*** It is a kind of sale by which the owner of an 'Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. 'Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sâ'. (See Sahîh Al-Bukhârî, Vol.3, *Ahâdith* Nos. 389, 394 and 397).

Al-Bay'ul-Bâtt: (البيع البات) Absolute sale.

Al-Bay'ul-Bâtil: (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

Bay'ul-Gharar: (بيع الغرر) Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay'u Habalil-Habalah: (بيع حبل الحبلة) The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by

making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Bay'ul-Hasât: (بيع الحصاة) The sale of pebble. When the seller says to the buyer, "I sell you the goods that the pebble falls on with a certain sum of money." It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Bay'ul-Istisnâ': (بيع الاستصناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisnâ' comes into existence. But it is necessary for the validity of Istisnâ' that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisnâ'.

Bay'ul-Khiyâr: (بيع الخيار) Optional sale.

Bay'ul-Malâqîh: (بيع الملاقيح) A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

Bay'ul-Mu'âwamah: (بيع المعاومة) Selling the produce of a tree for many years ahead.

Bay'ul-Muhâqalah: (بيع المحاقلة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

Bay'ul-Mukhâbarah: (بيع المخابرة) To lend the land or rent against a part of the produce like half or one third. It is forbidden because may be there no produce.

Bay'ul-Mukhâdarah: (بيع المخاضرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay'ul-Mulâmasah: (بيع الملامسة) A sale in which thedeal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay'ul-Munâbadhah: (بيع المنابذة) A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqâyadah: (بيع المقايضة) Sale of things for things corresponding nearly with barter, but the 'thing' is here opposed to 'obligations', so it is properly an exchange of specific for specific things.

Bay'ul-Muzâbanah: (بيع المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay'ul-Muzayadah: (بيع المزايدة) Public sale.

Bay'un-Najsh: (بيع النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay'un-Nâjiz: (بيع الناجز) Final sale.

Bay'us-Salaf: (بيع السلف) A sale in which the price is paid at once for goods to be delivered later.

Bay'us-Salam (Bay'us-Salaf): (بيع السلم أو بيع السلف) It is also called Bay'us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'us-Salam covers almost all things which are capable of being definitely described as to quantity, quality and workmanship. One of the conditions of this type of contract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

Bay'us-Sarf: (بيع الصرف) An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

Bay'ut-Talji'ah: (بيع التلجئة) Simulated sale, protective sale.

Bay'ut-Tawliyah: (بيع التولية) Released at cost price.

Bay'uth-Thunyâ or Bay'ul-Istithnâ': (أو بيع الاستثناء بيع الثنيا) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

Bay'ul-'Urbun: (بيع العربون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

Bay'ul-Wadî'ah: (بيع الوضيعة) Resale at a loss.

Bay'ah: (البيعة) A pledge or an oath of allegiance given by the citizens etc., to their Imâm (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

Baydâ': (البيداء) A place to the south of Al-Madînah on the way to Makkah.

Baytul-Mâl: (بيت المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

Al-Baytul-Ma'mûr: (البيت المعمور) Allâh's House over the seventh heaven.

Baytul-Maqdis: (بيت المقدس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqsâ Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allâh ordered Muslims to face the first House of Allâh, the Ka'-bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harâm) in Makkah, and the second being the Masjid Nabawî (the Mosque of the Prophet ﷺ). It is from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

Baytul-Midrâs: (بيت المدراس) A place in Al-Madînah (and it was a Jewish centre).

Bay'atur-Ridwân: (بيعة الرضوان) (Pledge of Contentment) The oath and pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed 'Uthmân who had gone to negotiate with them and reported to have been taken captive.

Bakkah: (بكة) Another name for Makkah. (See the Noble Qur'ân, Al-Imrân 3:96)

Balâm: (بالام) Means an ox.

Balât: (البلاط) A place in Al-Madînah between the mosque and the marketplace.

Balah: (البلح) The date once it begins to ripen.

Bâligh: (البالغ) The one who has reached the age of maturity and is an adult.

Banî Labûn: (بني لبون) A two-year-old male camel.

Banî Makhâd: (بني مخاض) One-year-old male camel.

Banû Asfar: (بنو الأصفر) The Byzantines (the Romans).

Banû Israel: (بنو إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya'qub ﷺ.

Al-Baqî': (البقيع) Also called Baqî' Al-Gharqad or Jannatul-Baqî'. The cemetery of the people of Al-Madînah; many of the family members and Companions of the Prophet ﷺ are buried in it.

Barakah: (البركة) Literally means blessing or Divine grace.

Barîd: (البريد) See Burud.

Bârakallâh: (بارك الله) This is an expression meaning 'may the blessings of Allâh (be upon you)'.When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bârakallâh.

Barrah: (البرَّة) Pious.

Barzakh: (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Hereafter. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allâh. It is during our life in the Barzakh that we will be asked about Allâh, our faith and the Prophet ﷺ. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

Basmalah: (البسملة) The recitation of *Bismillâh (Bismillâhir-Rahmânir-Rahîm* . In the Name of Allâh, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur'ân, traveling, eating a meal, rising from sleep, etc.

Bathâ': (البطحاء) See 'Abtah.

Bâtil: (الباطل) Falsehood, null and void.

Batshah: (البطشة) Grasp.

Bawâdî: (البوادي) See Bâdiyah.

Bid'ah: (البدعة) Any heresy or innovated practice introduced in the religion of Allâh which have no basis in the Qur'ân or Sunnah and to regard these new things as acts of Ibâdah. The Prophet ﷺ said that every Bid'ah is a deviation from the true path and every deviation leads to Hell-fire.

Bikr: (البكر) A virgin.

Bint Labûn: (بنت لبون) Two year old she-camel.

Bint Makhâd: (بنت مخاض) One year old she-camel.

Bisât: (البساط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

Bismillâhir-Rahmânir-Rahîm: (بسم الله الرحمن الرحيم) In the Name of Allâh, the Most Gracious, the Most Merciful. This is the first Verse of Sûrat Al-Fâtihah (Chapter 1) of the Noble Qur'ân. While reciting the Qur'ân, it is to be read immediately after one reads the phrase: A'udhu Billâhi minash-Shaytânir-Rajîm (I seek refuge in Allâh from the outcast Satan). It is also recited before doing any daily activity.

Bi'thah: (البعثة) The beginning of the Prophet's mission, his call to prophethood in 610 CE.

Bit': (البتع) Mead. Intoxicating drink made from fermented honey or honeycombs, barlee sprouts and water.

Black Muslims: A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called 'Black Muslims' are not to be confused with Muslims (followers of universal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

Bu'âth: (بعاث) A place about two miles from Al-Madînah where a battle took place between the Ansâr tribes of Aus and Khazraj before Islam.

Budn: (البدن) (sing. Badanah) Camels to be offered as sacrifice by the pilgrims at the sanctuary of Makkah.

Buhtân: (البهتان) A false accusation, calumny, slander.

Bulûgh: (البلوغ) Puberty

Burâq: (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (Isrâ' and Mi'râj) in 619 CE.

Burd or Burdah: (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

Burnus: (البرنس) (pl. Barânis) A type of hooded cloak called burnous.

Burqu': (البُرقع) A covering dress worn by women.

Burud: (pl. Barîd) The distance equal to sixteen Farsakhs.

Busr: (البسر) Partially ripe dates that have begun to take on a red or yellow color.

Busrâ: (بصرى) is a city in Harran in the south of Damascus in Syria.

Buthân: (بطحان) A valley in Al-Madînah.

CE: Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madînah.

Dabb: (الضب) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encourangement to kill.

Dab'u: (الضبع) Hyena (Charkh or Lakkar Bhaggah).

Ad-Dabûr: (الدبور) Westerly wind.

Daff: (الدف) Tambourine used in Arabia.

Daghâbîs: (الضغابيس) (sing. Daghabûs) Snake cucumbers.

Dahn: (الدهن) Any thick oil applied to hair.

Dâ'î: (الداعي) (pl. Du'ât) Muslim missionary involved in Da'wah (preaching).

Dayyân: (الديان) Allâh; the One Who judges people from their deeds after calling them to account.

Dajjâl: (الدجال) (Al-Masîh Ad-Dajjâl المسيح الدجال) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjâl. He will be from among the Jews and will appear before Qiyâmat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet 'Eisa (Jesus) ﷺ.

Damm: (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and 'Umrah).

Dâniq: (دانق) A coin equal to one-sixth of a dirham.

Dârul-'Ahd: (دارالعهد) Country linked in a peace treaty.

Dârul-Bawâr: (دارالبوار) The abode of perdition.

Dârul-Fanâ': (دارالفناء) The abode which passes away (earth).

Dârul-Ghurûr: (دارالغرور) The abode of delusion.

Dârul-Harb: (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

Dârul-Islâm: (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

Dârul-Khilâfah: (دارالخلافة) The seat of Imâm or Khalîfah.

Dârul-Kufr: (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

Dârul-Qarâr: (دارالنعيم) The blessed abode (paradise).

Dârul-Qadâ': (دارالقضاء) Justice House (court).

Dârul-Qarâr: (دارالقرار) The abode that abides.

Dârus-Salâm: (دار السلام) The abode of peace.

Dârush-Shuhadâ': (دارالشهداء) The Home of Martyrs.

Da'wah: (الدعوة) The act of inviting others to Islam. Propagation of Islam through word and action, calling the people to follow the commandments of Allâh and His Messenger Muhammad ﷺ.

Dâwûd: (داود) Prophet David, a Prophet of Allâh mentioned in the Qur'ân and the Old Testament.

Dayn: (الدَّين) Loan or debt.

Deen: (الدِّين) The meaning of the word Deen is obedience. A term commonly used to mean 'religion', but actually referring to the totality of Muslim beliefs and practices. Thus, 'Islam is a Deen' means Islam is the complete way of life.

Dhabh: (الذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

Dhan-Nis'ah: (ذا النسعة) The one with the rope. (See *Ahâdith* 2690 and 2691, Sunan Ibn Mâjah)

Dhât 'Irq: (ذات عرق) Mîqât for the pilgrims coming from Iraq.

Dhâtun-Nitâqayn: (ذات النطاقين) It literally means a woman with two belts, and refers to Asma', the daughter of Abu Bakr (. She was named so by the Prophet ﷺ.

DhâturRiqâ': (ذات الرقاع) It is name of a Ghazwah and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhâturRiqâ'.

Dhîkh: (الذيخ) An animalmale hyena.

Dhikr: (الذكر) The Mention or Remembrance of Allâh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhân-Allâh (Glorified is Allâh), Al-Hamdu Lillâh (praise is

due to Allâh), Allâhu Akbar (Allâh is the Most Great), or the recitation of special invocations.

Dhimmî or Ahludh-Dhimmah: (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights . life, property and practice of their religion, etc. He is exempt from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious laws within their communities.

Dhul-'Arhâm or Dhur-Rahm: (ذو الأرحام أو ذو الرحم) Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

Dhul-Farâ'id: (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ân are called Dhul-Farâ'id, and the rest are 'Asabah (العصبة).

Dhul-Hijjah: (ذوالحجة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

Dhul-Hulayfah: (ذو الحليفة) The Mîqât of the people of Al-Madînah now called Abyâr 'Ali.

Dhul-Khalasah: (ذو الخلصة) Al-Ka'bah Al-Yamâniyah, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Khath'am and Bujaylah.

Dhul-Qa'dah: (ذو القعدة) The eleventh month of the Islamic calendar.

Dhul-Qarnayn: (ذو القرنين) A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur'ân (18:83).

Dhul-Qurbâ: (ذو القربى) Relatives, kinsfolk.

Dhû Mahram: (ذو محرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother's son, a sister's son, an uncle from either side etc.). See Mahram.

Dhun-Nûn: (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

Dhun-Nûrayn: (ذو النورين) It means 'Possessor of the Two Lights'. It is used to refer to 'Uthmân bin 'Affân (because he married two of the Prophet's daughters.

Dhî Tuwâ: (ذي طوى) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

Dîbâj: (الديباج) Pure silk cloth, silk brocade.

Dinâr: (الدينار) Gold coinage; in the days of the Prophet ﷺ, one dinâr was having the weight of 4.4 grams of gold.

Dhirâ': (الذراع) Cubit . any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirâyah: (الدراية) Cognizance, observation, note, remark.

Dirham: (الدرهم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

Diyah: (الدية) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Du'â': (الدعاء) Supplication, prayer, request, plea; invoking Allâh for whatever one desires. It is distinct from Salât (formal worship or prayer). Personal Du'âs can be made in any language, whereas Salât (prayer) is performed in Arabic. Muslims make Du'âs for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

Dubbâ': (الدباء) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabîdh used to be prepared, and used to hold alcoholic drinks. Also called Qara' or Tounmba.

Duhâ: (الضحى) Forenoon (prayer). Its time begins a little after the beginning of Ishrâq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Dunyâ: (الدنيا) This world or life, as opposed to the Hereafer that is the next life.

'Eid: (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as 'Eidul-Fitr (which takes place after Ramadân), and 'Eidul-'Adhâ (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of 'Eid is 'Eid Mubârak, meaning 'May your celebration be blessed'. A special congregational 'Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

'Eidul-'Adhâ: (عيد الأضحى) Literally means 'the Feast of the Sacrifice'. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and eleventh to thirteenth are the days of Tashrîq.This event commemorates Prophet Ibrahim's obedience to Allâh by being prepared to sacrifice his only son Ismâ'il (Ishmael).

'Eidul-Fitr: (عيد الفطر) Literally means 'the Feast of breaking the Fast'. A three-day celebration after fasting the month of Ramadân as a matter of thanks and gratitude to Almighty Allâh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

'Eisâ or 'Isâ: (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus was crucified, but rather that God spared him such a fate and ascended him to Heaven.

Fadak: (فدك) (also Fidak) A town near Al-Madînah.

Fâhish: (الفاحش) One who talks evil.

Fajr: (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salât (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sûrah 89 of the Noble Qur'ân has also this name.

Faqîh: (الفقيه) (pl. Fuqahâ') An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

Faqîr: (الفقير) (pl. Fuqarâ') A poor person.

Fara':(الفرع) In Jâhiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels' flock, or a meal given on the occasion of the birth of camels.

Farâ'id: (الفرائض) See Farîdah.

Faraq: (الفرق) A bowl measuring about 16 Ratls or ounces, i.e., about 10 liters or 3 Sâ'.

Fard: (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salat (prayers). Also obligatory share of inheritance.

Fard 'Ayn: (فرض عين) An action which is obligatory on every Muslim individually.

Fard Kifâyah: (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

Farîdah: (الفريضة) (pl. Farâ'id) An enjoined duty.

Farrûj: (الفروج) A Qabâ' opened at the back.

Farsakh: (الفرسخ) (Parasang Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) Twelve thousand yards.

Fârûq: (الفاروق) It means 'One who distinguishes the truth from falsehood.' This name was given to 'Umar bin Khattab (.

Fasl: (الفصل) Separation. After each Sûrah separation occurs through Basmalah, the recitation of Bismillâhir-Rahmânir-Rahîm.

Fâsiq: (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

Fatât: (الفتاة) A female slave or a young lady.

Al-Fâtihah: (الفاتحة) Arabic word meaning 'the Opening', the first Sûrah (chapter) of the Noble Qur'ân.

Fatwâ: (الفتوى) (pl. Fatâwâ) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur'ân, and the Sunnah of the Prophet ﷺ.

Fawâhish: (الفواحش) All those acts whose abominable character is self-evident. In the Qur'ân all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay': (الفيء) War booty gained without fighting.

Fidyah: (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

Fiqh: (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqîh who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Sharî'ah.

Firdaws: (الفردوس) The middle and the highest part of Paradise.

Fî Sabîlillâh: (في سبيل الله) In the way of Allâh. A frequently used expression in the Qur'ân which emphasizes that good acts should be done exclusively to please Allâh. Generally the expression has been used in the Qur'ân in connection with striving or spending for charitable purposes.

Fisq: (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allâh.

Fitnah: (الفتنة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.

Fitrah: (الفطرة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allâh. Muslims believe that Allâh endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one's environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of 'Eidul-Fitr, on the night after Ramadân.

Fuqahâ': (الفقهاء) See Faqîh.

Furqân: (الفرقان) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur'ân.

Ghâbah: (الغابة) Literally means 'forest'. A well-known place near Al-Madînah.

Ghadâ': (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

Ghadîr: (الغدير) The name of a place near Makkah.

Ghadîr Khum: (غدير خم) (Lake of Khum) A place between Makkah and Al-Madînah where the Prophet ﷺ stopped to offer the congregational prayer and prayed about 'Ali: "Allâh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Ghayb: (الغيب) Literally means 'the Unseen'. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allâh.

Ghayr Mahram: (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrams.

Ghayy: (الغي) Meaning deception. The name of a pit in Hell-fire.

Ghamus: (الغموس) False oath to deceive one.

Al-Gharqad: (الغرقد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghâzi: (الغازي) A Muslim soldier returning alive after participation in Jihâd.

Ghazwah: (الغزوة) (pl. Ghazawât) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

Ghazwatul-Khandaq: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madînah to prevent any advance by the enemies.

Ghîbah: (الغيبة) Backbiting or talking evil about someone in his or her absence.

Ghîlah: (الغيلة) Intercourse with a breast-feeding woman.

Ghîrah: (الغيرة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one's honor and prestige is injured or challenged.

Ghulûl: (الغلول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf: (الغرف) Special abodes.

Ghurrah: (الغرة) A slave or slave woman.

Ghurratush-Shahr: (غرة الشهر) The first three days of the month.

Al-Ghurrul-Muhajjalûn: (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl: (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and 'Eid prayers.

Habalul-Habalah: (حبل الحبلة) See Bay' Habalil-Habalah.

Al-Habwah or Al-Ihtibâ': (الحبوة أو الاحتباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one's thighs gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

Hadath: (الحدث) That which invalidates the state of purification.

Hadath 'Akbar: (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghusl (bath) for purification.

Hadath 'Asghar: (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudû' (ablution) for purification.

Hadd: (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

Hady: (الهدي) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.

Hadîth: (الحديث) (Plural: *Ahâdith* أحاديث) The word *Hadîth* literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word *Hadîth* also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ.in addition to the Prophet himself. Khabar (الخبر) (report), 'Athar (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a *Hadîth*.The word *Hadîth* is generally translated as a Narration or Tradition. The main text of a *Hadîth* is called Matn (المتن) (main text), which is preceded by Sanad (السند) (chain of narrators).

There are two kinds of *Ahâdith*: *Ahâdith* Nabawîyyah (الأحاديث النبوية) and *Ahâdith* Qudsiyyah. (الأحاديث القدسية) *Ahâdith* are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of *Ahâdith* are Imâm Bukhârî, Imâm Muslim, Imâm Nasa'i, Imâm Abû Dâwud, Imâm Tirmidhi and Imâm Ibn Mâjah.

Hadîth Nabawî: (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur'ân.

Hadîth Qudsî: (الحديث القدسي) (Sacred Tradition) A Statement of Allâh, generally outside the Noble Qur'ân, reported by the Prophet ﷺ in his sayings. The meaning of these *Ahâdith* were revealed to him and he put them in his own words, unlike the Qur'ân that is the Word of Almighty Allâh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of *Hadîth* say that *Ahâdith* Qudsiyyah are from

Allâh only as far as the meaning of the text is concerned and they are from the Prophet of Allâh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi *Haḍîth* to Allâh and claim, for example, "Allâh said..."

The basic kinds of *Aḥâdith* are:

Qawlî (القولي) (Verbal): It records the utterances of the Prophet ﷺ.

Fi'lî (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.

Taqrîrî (التقريري) (Tacit): It records the Prophet's silent approval of some action, behavior, etc.

Shamâ'il (الشمائل) (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the various categories of the compiled narrations:

Âhâd: (الآحاد) (Isolated)

'Azîz: (العزيز) (Precious)

Bâtil: (الباطل) (False)

Da'îf: (الضعيف) (Weak)

Gharîb: (الغريب) (Unfamiliar)

Hasan: (الحسن) (Good)

Jayyid: (الجيد) (Perfect)

Majhûl: (المجهول) (Unknown)

Ma'lûl: (المعلول) (Defective)

Mansûkh: (المنسوخ) (Abrogated)

Maqbûl: (المقبول) (Acceptable)

Maqtû': (المقطوع) (Intersected)

Mardûd: (المردود) (Rejected)

Marfû' (Traceable) (المرفوع)

Mash-hûr: (المشهور) (Well-known)

Matrûk: (المتروك) (Abandoned)

Mawdû': (الموضوع) (Fabricated)

Mawqûf: (الموقوف) (Discontinued)

Mawsûl: (الموصول) (Complete)

Mawthûq: (الموثوق) (Trustworthy)

Mu'al-laq: (المعلق) (Suspended)

Munqati‘: (المنقطع) (Interrupted)

Musalsal: (المسلسل) (Uninterrupted)

Musnad: (المسند) (Traceable to Prophet)

Mutawâtir: (المتواتر) (Continuous)

Muda‘af: (المضعف) (Doubtful)

Mudallas: (المدلس) (Truncated)

Mudraj: (المدرج) (Interpolated)

Mudtarib: (المضطرب) (Confounding)

Munfarid: (المنفرد) (Unique)

Munkar: (المنكر) (Denounced)

Mursal: (المرسل) (Disconnected)

Mut-tasil: (المتصل) (Connected)

Mut-tafaq ‘Alayh (المتفق عليه) (Agreed upon)

Qawî: (القوي) (Strong)

Sahîh: (الصحيح) (Sound)

Shâdh: (الشاذ) (Contradictory)

Thâbit: (الثابت) (Authentic)

Thiqah: (الثقة) (Trustworthy)

Hâfiz: (الحافظ) One who has memorized the entirety of the Qur'ân. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur'ânic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.

Hayd: (الحيض) Monthly periods or menstruation experienced by a woman.

Hays: (الحيس) A dish made of butter, dates and cheese.

Hajafah: (الجحفة) A kind of shield.

Hâjar: (هاجر) (Hagar/Agar/Hâjira) One of Ibrâhîm's wives who, along with her infant son Ismâ‘il (Ishmael), was settled in Arabia by Prophet Ibrâhîm (Abraham) عليه السلام. She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

Hajar: (هجر) Places in Bahrain, Jâzan, Najrân.

Al-Hajarul-Aswad: (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka‘bah in Makkah by Prophet Ibrahim عليه السلام. The pilgrims kiss it following the practice of Prophet Muhammad ﷺ.

Hâjj: (الحاج) A person who has performed the Hajj, or pilgrimage to Makkah.

Hajj: (الحج) (Major Pilgrimage) The Hajj is performed annually by over 20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrâhîm, his wife Hajar, and their son Ismâ'il over 4,000 years ago. In addition to Tawâf and Sa'y, there are a few other requirements but especially one's standing (i.e., stay) at 'Arafât during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrâd (الإفراد single), Qirân (القران combined), Tamattu' (التمتع interrupted).

Hajj Al-Akbar: (الحج الأكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).

Hajj Al-Asghar: (الحج الأصغر) The minor pilgrimage ('Umrah).

Hajjul-Bayt: (حج البيت) Making a pilgrimage to the House of Allâh.

Hajj Ifrâd: (حج الإفراد) (Single Hajj) Performing Hajj without performing the 'Umrah. It is generally for the inhabitants of Makkah.

Hajj Mabrûr: (الحج المبرور) A Hajj that is free of sin and is accepted by Allâh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

Hajj Qirân: (حج القران) (Combined Hajj) Performing the 'Umrah followed by the Hajj, without taking off the Ihrâm in between.

Hajj Tamattu': (حج التمتع) (Interrupted Hajj) 'Umrah is followed by Hajj, but the Ihrâm is taken off in between these two stages.

Hajjatul-Wadâ': (حجة الوداع) The last Hajj of the Prophet ﷺ, the year before he died.

Hajjâm: (الحجام) One who performs cupping.

Hajr: (حجر) A place in the way to Basrah & Kufah from Yamâmah where the vessels were made, also the place of Banu Sulaim.

Halâl: (الحلال) That which is lawful or permissible in Islam.

Halâlah: (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

Halif: (الحليف) A person who enjoys the protection of a tribe but does not belong to it by blood.

Halq: (الحلق) To shave off the hair from the head (during Hajj).

Halqah: (الحلقة) A group of students involved in the study of Islam.

Hâm: (الحام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

Hâmah: (الهامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person's head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

Hanafi: (حنفي) Islamic school of law founded by Imâm Abû Hanîfah. Followers of this school are known as the Hanafi.

Hantâh: (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Hanbali: (حنبلي) Islamic school of law founded by Imâm Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

Hanîf: (الحنيف) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham) ﷺ. Hanîf literally means 'one who is inclined', it is used in the Qur'ân at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one's inclination, dedication and commitment to Allâh or to His faith, that is, monotheism (worshipping Allâh Alone and nothing else).

Hunafâ': (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allâh, but the chief objects of worship there were a number of idols which were called daughters of Allâh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafâ' (sing. Hanîf), a word originally meaning 'those who turn away' (from the existing idol-worship), but coming in the end to have the sense of 'upright' or 'by nature upright,' because such persons held the way of truth to be right conduct. These Hunafâ' did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of 'Abdullâh became one of these.

Hantam or Hantamah: (الحنتم أو الحنتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.

Hanût: (الحنوط) A kind of scent used for embalming the dead.

Haqq: (الحق) The Truth, also used for the legal right or claim to something.

Harâm: (الحرم) A Harâm is a sanctuary, a sacred territory. Makkah has been considered a Harâm since the time of Prophet Ibrâhîm (Abraham) ﷺ. All things within the limit of the Harâm are protected and considered inviolable. Al-Madînah was also declared a Harâm by the Prophet ﷺ. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harâm) in Makkah and the Prophet's Mosque (Masjid Nabawî) in Al-Madînah. This is why they are referred to as 'Al-Harâmayn Ash-Sharîfayn', the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harâm: (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra': (الحروراء) A town in Iraq.

Harbah: (الحربة) A small spear.

Harbî: (الحربي) Who is in the state of war.

Harîr: (الحرير) Silk.

Harj: (الهرج) Killing.

Harrah: (الحرة) A well-known rocky volcanic region in and around Al-Madînah covered with black stones.

Hârûn: (هارون) (Aaron) The brother of Prophet Musa (Moses) ﷺ and a Prophet of Allâh.

Al-Harûriyyah: (الحرورية) A special unorthodox religious sect of Khawârij. Nicknamed as such because they were stationed at the place known as Harûrâ'.

Al-Hasba': (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah: (الحسنة) (pl. Hasanât) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyi'ah السيئة (demerit, sin, bad deed).

Al-Hashr: (الحشر) Another name for the Day of Judgment, Yawmul-Hashr (يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sûrah 59 of the Noble Qur'ân.

Hasîr: (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

Hawd Kawthar: (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawâlah: (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawârî: (الحواري) Sincere supporter or disciple.

Hawâzin: (الهوازن) A tribe of Quraysh.

Hâwiyah: (الهاوية)The lowest pit of Hell.

Hawl: (الحول) The minimum period of time after which Zakât becomes due upon property.

Hawwa: (حواء) Eve, the wife of Adam. The Qur'ân indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allâh by eating fruit from the forbidden tree in the heaven. Upon turning to Allâh in repentance, both were likewise equally forgiven.

Hayâ': (الحياء) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayâ' is of two kinds: good and bad; the good Hayâ' is to be ashamed to commit a crime or a thing that Allâh عزوجل and His Messenger ﷺ has forbidden, and bad Haya' is to be ashamed to do a thing, which Allâh and His Messenger ﷺ ordered to do.

Henna: (الحناء) A kind of plant used for dyeing hair etc.

Hibah: (الهبة) present, gift.

Hibarah: (الحبرة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

Al-Hidânah: (الحضانة) The nursing and caretaking of children.

Hifz: (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur'ân. Any person who achieves this task is called Hâfiz. There are millions of Muslims who memorize the whole Qur'ân.

Hijâb: (الحجاب) Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.

Hijâz: (الحجاز) The region along the western seaboard of Arabia, in which Makkah, Al-Madînah, Jeddah, and Ta'if are situated.

Hijr: (حجر) The place of Thamûd before Tabûk between Al-Madînah and Shâm. Also the unroofed portion of the Ka'bah called Hatîm, which at present is in the form of a compound towards the north of it.

Hijrah: (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet ﷺ that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

Hijrî: (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet's migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madînatun-Nabî (the Prophet's city), commonly known as Al-Madînah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is dated from this important event, which marks the beginning of an Islamic state (in Al-Madînah) in which the Sharî'ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabî'ul-Awwal, Rabî'uth-Thâni, Jumâdal-Ūlâ, Jumâdath-Thâniyah, Rajab, Sha'bân, Ramadân, Shawwâl, Dhul-Qa'dah, Dhul-Hijjah.

Hilâb: (حلاب) A kind of scent.

Al-Hill: (الحل) The area outside the sacred precincts of Makkah.

Himâ: (الحمى) A private pasture.

Hims: (حمص) A city in Shâm (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

Himyân: (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hiqqah: (الحقة) A three-year-old she-camel.

Hirâ': (الحراء) The cave in a mountain named Jabalan-Nûr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first revelations of the Qur'ân, beginning with the word Iqra' that means 'read'. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call to prophethood, where he could contemplate alone and seek Allâh free from the distractions of the city below.

Hubal: (هبل) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka'bah in the pre-Islamic period of Ignorance.

Hublâ: (الحبلى) A kind of desert tree.

Hudâ': (الحداء) Chanting of camel-drivers keeping pace of camel's walk.

Al-Hudaybiyah: (الحديبية) A well-known place ten miles from Makkah on the way to Jeddah.

Hudûd: (الحدود) (sing. Hadd) Allâh's set boundary limits for Halâl (lawful) and Harâm (unlawful). Whoever transgresses these limits may be punished or forgiven by Allâh as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

Hujjâj: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hâjj = الحاج a male pilgrim; Hâjjah = الحاجة a female pilgrim)

Hujrah: (الحجرة) Courtyard of a dwelling place, or a room.

Hukm: (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

Hukmiyyah: (الحكمية) One of the Khawârij sects. So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'â-wiyah under the plea that judgment rests only with Allâh.

Hullah: (الحلة) A Najrâni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

Humaz: (الهمز) Madness or evil suggestions.

Hums: (حمس) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harâm or born there or were in the area of Harâm or were from the tribes of Kinânah and Jadîlah. This word implies enthusiasm and strictness. The Hums used to say: "We are the people of Allâh." They thought themselves superior to other people.

Hunayn: (الحنين) A valley between Makkah and Tâ'if where the battle took place between the Prophet ﷺ and Quraysh pagans.

Huqûq: (الحقوق) (sing. Haq) Rights.

Hûr: (الحور) (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allâh as such not from the offspring of Adam. (Hûr'în-wide-eyed houris)

Hûrin-'Eîn: (حور عين) Wide-eyed houris.

Ibâdah: (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allâh (. Thus in Islam, visiting the sick, giving charity, hugging one's spouse, or any other good act is considered an act of worship.

Iblîs: (إبليس) The word literally means 'thoroughly disappointed, one in utter despair'. It is the personal name of Shaytân (Satan) or the cursed devil, as found in the Qur'ân. Iblîs is believed to be a prominent member of the jinn, a class of Allâh's creation. When Adam (the first human) was created, Allâh commanded Iblîs and all the other angels to prostrate themselves before Adam. He rebelled against Allâh out of vanity and refused the Command of Allâh to prostrate before Adam, and was cast out from heavens. Iblîs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of defiance, Iblîs introduced the sins of pride, envy, and disobedience into the world. Hence, Allâh told him that he will dwell in Hell. Iblîs asked Allâh for a postponement until the Hereafter. He also asked Allâh to allow him to mislead and tempt humankind to error. This term was granted to him by Allâh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allâh's order. Allâh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblîs swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allâh.Allâh warns human beings repeatedly in the Qur'ân that Iblîs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

Ibn: (الابن) (also used as bin) Arabic term meaning 'son of'. Many famous Muslim men in history are known by a shortened version of their names begining with Ibn. Examples include, Ibn Khaldûn (a historian), Ibn Sîna (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batûtah (a world traveler).

Ibn Hajar: (ابن حجر) Allamah Hâfiz Ahmad bin Hajar 'Asqalânî.

Ibn Labûn: (ابن لبون) Two year old camel.

Ibrâhîm: (إبراهيم) Abraham, a Prophet and righteous person revered by Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrâhîm's devotion, struggles and sacrifices during the annual Hajj rites.

'Iddah: (العدة) The waiting period prescribed by Allâh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband's death, during which a woman may not remarry after being widowed or divorced.

Idhkhir: (الإذخر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtibâ': (الاضطباع) In Ihrâm, putting the upper wrap (Ridâ') under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

Ifâdah: (الإفاضة) See Tawâful-Ifâdah.

Iftâr: (الإفطار) Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhân) is called.

Ihdâd: (الإحداد) Mourning for a deceased husband.

Ihlâl: (الإهلال) Raising the voice while reciting the Talbiyah during Hajj or 'Umrah.

Ihrâm: (الإحرام) The state of consecration into which Muslims enter in order to perform the Hajj or 'Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umrah. Then Talbiyahpilgrimage recitation (Labbayk Allâhumma Labbayk... Here I am, O Allâh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one's waist is called Izâr, and the other wrapped round the upper part of the body is Ridâ'. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ihrâm the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihsân: (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allâh or do deeds, consider yourself as if you see Him; and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Ihsân means to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

Ihtikâr: (الاحتكار) It means a planned hoarding of something for future profit. Ihtikâr is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

Al-Ihtibâ': (الاحتباء) See Al-Habwah.

Ibn Makhâd: (ابن مخاض) One-year-old camel.

Ijârah: (الإجارة) Literally means to give something on rent.

Ijmâ': (الإجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Sharî'ah. Ijmâ' comes next to the Qur'ân and the Sunnah as a source of Islamic doctrines.

Ijtihâd: (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur'ân and Sunnah for the purpose of finding legal solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur'ân and the Sunnah.

Ilâ' or Iylâ': (الإيلاء) A husband's oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

Ilhâm: (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allâh puts into the minds of His pious servants.

Iliyâ': (إيلياء) Eilat seaport near Israel at head of Gulf 'Aqabah.

'Ilm: (العلم) Arabic term meaning knowledge. The Qur'ân and *Hadîth* encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

'Ilm Jafar: (علم الجفر) The science of numerical symbolism of letters. It is said to come down from 'Ali bin Abu Tâlib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

Imâm: (الإمام) Generally, the term Imâm refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

'Imâmah: (العمامة) The turban or similar head covering.

Imâm Mahdî: (الإمام مهدي) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyâmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet 'Eisa (Jesus) ﷺ will take over the leadership.

Imân: (الإيمان) Literally means faith or belief. Here it refers to believing in Allâh (as the One and only God and believing that Muhammad ﷺ is His Messenger, and also having belief in other articles of faith.

Imlâs: (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.

Imsâk: (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijâniyah: (الأنبجانية) A woolen garment without marks.

Injîl: (الإنجيل) Arabic name for the Holy Scripture revealed to Prophet 'Eisa (Jesus) ﷺ during the last two or three years of his earthly life. The Injîl mentioned by the Qur'ân should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus ﷺ. It is significant, however, that the statements explicitly attributed to Jesus ﷺ in the Gospels contain substantively the same teachings as those of the Qur'ân.

Innâ Lillâhi wa Innâ Ilayhi Râji'ûn: (إنا لله وإنا إليه راجعون) When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning 'We are from Allâh and to Him we return'. Muslims believe that Allâh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allâh. He is grateful and thankful to Allâh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

In shâ' Allâh: (إن شاء الله) The meaning of this Arabic phrase is 'If Allâh wills'. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allâh. They leave the results in the Hands of Allâh.

Intiqâs: (الانتقاص) Sprinkling water on private parts while performing Wudû'.

'Iqâl: (العقال) The rope by which the camel's foreleg is fettered.

Iqâmah: (الإقامة) It refers to the second call for the prayer that follows the first call (Adhân). Iqâmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhân. The statements of the Adhân are recited reduced so that the statements that are expressed twice in the Adhân are recited once in Iqâmah except the last utterance of Allâhu-Akbar. The prayer is offered immediately after Iqâmah has been pronounced.

Iqâmatus-Salât: (إقامة الصلاة) The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for prayer at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in

case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: "Offer your prayers the way you see me offering them." Please see Sahîh Al-Bukhârî, Vol. 1 for the Prophet's way of praying, in the book of characteristics of the prayer and that the prayer (Salât) begins with Takbîr (Allâhu-Akbar) with the recitation of Sûrat Al-Fâtihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslîm.

Iqra': (اقرأ) It means 'read' or 'recite,' it was the first word of the Qur'ân revealed to Muhammad ﷺ during one of his retreats to the cave of Hirâ' above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, 'from the cradle to the grave' as Prophet Muhammad ﷺ said.

Irfâh: (الإرفاه) To comb the hair everyday.

Isbâghul-Wudû': (إسباغ الوضوء) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, Ahsanal-Wudû' means performing ablution well, and Atammal-Wudû' means performing ablution perfectly.)

Isbâl: (الإسبال) Making one's lower garment too long below the heels.

'Ishâ': (العشاء) It is the commencement of darkness, and the beginning of the time of 'Isha' (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

Ish'âr: (الإشعار) Marking the Budn. This was done by grazing the skin of the camel's hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

Ishrâq: (الإشراق) Sunrise.

Ishtimâlus-Sammâ': (اشتمال الصماء) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one's private parts. (See Ihtibâ')

Ishtirâk: (الاشتراك) Equivocally; participation; partnership. While Istidânah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

Islam: (الإسلام) Its meaning encompasses the concepts of peace, greeting, salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means 'submission to the will of Allâh,' and refers commonly to an individual's surrender and commitment to God the Creator through ad-

herence to the religion by the same name.The most important and pivotal concept in Islam is the Oneness of God. See Allâh for more on thé conept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Salâm) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others' rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God's mercy, and that God wills human beings to compete with each other in goodness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet ﷺ (Sûrah 3 Âl 'Imrân–The Family of Imrân, Verse 19) "Truly, the religion with Allâh is Islam," and again (Sûrah 5: Al-Mâ'idah–The Table Spread, Verse 3) "This day I have perfected your religion for you,and have chosen for you Islam as your religion."A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismâ'îl: (إسماعيل) (Ishmael) The elder son of Abraham, Prophet of Allâh and the father of the Arabs, born to his wife Hajar. When he was about thirteen years old, Ismâ'il helped Abraham build the Ka'bah as a place for monotheists to worship the One God. He, along with his younger brother Ishâq (Isaac), are considered by Muslims to have been Prophets in their own right.

Isnâd: (الإسناد) (sing. Sanad السند). The chain of narrators of a Prophetic *Hadîth*.

Isrâ': (الإسراء) Another name for Sûrah Banî Israel (17) of the Noble Qur'ân.

Isrâ' wa Mi'râj: (الإسراء والمعراج) The miraculous 'Night Journey' and 'Ascension' of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqsâ Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad's wife Khadijah's death, gave strength to him by reaffirming God's support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

Istabraq: (إستبرق) Thick Dîbâj (pure silk brocade).

Istibrâ': (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfâr: (الاستغفار) To seek Allâh's forgiveness. It is something that must be done continuously in a Muslims life.

Istihâdah: (الاستحاضة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahîh Al-Bukhârî, Vol. 1, *Hadîth* No. 303)

Istihsân: (الاستحسان) To give a verdict with a proof from one's heart with satisfaction, and one cannot express it [only Abû Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

Istijmâr: (الاستجمار) Purification by stone.

Istikhârah: (الاستخارة) A prayer consisting of two Rak'ât in which the praying person appeals to Allâh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See *Hadîth* No. 263, Vol. 2; *Hadîth* No.391, Vol. 8; *Hadîth* No. 487, Vol. 9; Sahîh Al-Bukhârî)

Istinjâ': (الاستنجاء) Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Al-Istinshâq: (الاستنشاق) Rinsing the nose.

Istisqâ': (الاستسقاء) A prayer consisting of two Rak'ât, invoking Allâh for rain in seasons of drought. (See Sahîh Al-Bukhârî, *Hadîth* 119, Vol. 2)

Ithm: (الإثم) Ithm denotes negligence, dereliction of duty and sin.

Ithmid: (الإثمد) Antimony that clears the vision and makes the eyelashes grow.

I'tikâf: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. It refers to the religious practice of spending the last ten days of Ramadân (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a

very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

Izâr: (الإزار) A sheet worn below the waist to cover the lower half of the body.

Jabriyyah: (الجبرية) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or badas against the Qadariyyah sect whose belief is just the opposite.

Jad'â': (جدعاء) An animal with the cut nose, ear or lip. But it is more specific for the nose being most common cases.

Jadha'ah or Jadha': (جذع ، جذعة) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

Jahâlah: (الجهالة) Uncertainty in a contract that may lead to a later dispute; see Gharar.

Jahannam: (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish to send anyone to Hell, yet justice démands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished.. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahîmthe shallowest level of Hell. It is reserved for those who believed in Allâh and His Messenger ﷺ, but who ignored His commands. 2. Jahannama deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa'îr.is reserved for the worshippers of fire. 4. Saqar.this is where those who did not believe in Allâh will be sent on the Day of Judgment. 5. Ladha.will be the home of the Jews. 6. Hâwiyah.will be the abode of the Christians. 7. Hutamah.the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allâh's creation are the Munâfiqîn (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allâh and His Messenger ﷺ. A dweller of Hell is called a Jahannamî.

Jâhil: (الجاهل) Literally means 'an ignorant person.' Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jâhiliyyah: (الجاهلية) Literally 'ignorance' is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jâhiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance commu-

nicated to mankind through the Prophets and Messengers of God; the attitude of treating human life . either wholly or partly . as independent of the directives of God.

Jahîm: (الجحيم) See Jahannam.

Jahmiyyah: (الجهمية) Taken its name from its progenitor Jahm bin Safwân. This sect denies seeing Allâh in the Hereafter.

Jahrî Salât: (الصلاة الجهرية) Prayer of audible recitation.

Jayshul-'Usrah: (جيش العسرة) Army of Hardship, meaning the campaign to Tabûk.

Jalîl: (الجليل) A kind of good smelling grass grown in Makkah.

Jâriyah: (الجارية) A young girl.

Jâ'iz: (الجائز) see Halâl.

Jalab & Janab: (جلب وجنب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

Jallâlah: (الجلالة) The animal that eats dung or the dropping of other animals.

Jalsah: (جلسة) Sitting between the two prostrations.

Jam':(الجمع) Muzdalifah, a well-known place near Makkah.

Jâmi': (الجامع) Collection of *Ahâdith* on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

Jamâ'at: (الجماعة) It is a group or a congregation for communal worship.

Jamrah: (الجمرة) (pl. Jimâr) White hot coal. A small stone-built pillar in a walled place. There are three Jimâr situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimâr on the four days of 'Eidul-Adhâ at Mina.

Jamratul-'Aqabah: (جمرة العقبة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah.One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

Jamratul-Ūlâ: (جمرة أولى) The first one.

Jamratul-Wusta: (جمرة وسطى) The middle one.

Janâbah: (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e.,

have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salâh (prayer) or recite or touch the Qur'ân.

Janâzah: (الجنازة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

Janîb: (الجنيب) A good kind of date.

Jannah: (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allâh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates around it and each of these eight gates has eleven doors. The names of the eight gates are:

1. Bâbul-Imân (باب الإيمان). 2. Bâbul-Jihâd (باب الجهاد). 3. Bâbul-Kazmînal-Ghayz (باب الكاظمين الغيظ). 4. Bâbur-Rayyân (باب الريان). 5. Bâbur-Râdîn (باب الراضين). 6. Bâbus-Sadaqah(باب الصدقة). 7. Bâbut-Tawbah (باب التوبة). 8. Bâbus-Salât (باب الصلاة). A dweller of Paradise is called a Jannati.

Al-Jarhu wat-Ta'dîl: (الجرح والتعديل) The Science of Validation of *Ahâdith*, validation or invalidation.

Jâriyah: (الجارية) Bondmaid, a female bond servant.

Jazâkallâhu khayran: (جزاك الله خيرًا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allâh reward you for the good. It is understood that human beings can't repay one another enough. Hence, it is better to request Almighty Allâh to reward the person who did a favor and to give him the best.

Ji'ah: (الجعة) Beer. A drink made from barley and wheat.

Jibrîl or Jibra'îl: (جبريل/جبرئيل) (Gabriel) Muslims believe that angels are among God's many creations. He is believed to be one of the most important angels, as he was reponsible for transmitting God's Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur'ân as a Spirit (Rûh) from God.

Jibt: (الجبت) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

Jihâd: (الجهاد) The word literally means 'to strive' or 'to exert to the utmost.' It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Mujâhid, Jihâd, and Ijtihâd. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one's life, land, and religion. Usually understood in terms of personal betterment, Jihâd remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihâd is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur'ân that says: "There is no compulsion in religion."(Qur'ân: Al-Baqarah 2:256). Jihâd is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and influences so that they can freely choose to believe in Allâh and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

Jilbâb: (الجلباب) (pl. Jalâbîb) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

Jimâr: (الجمار) See Jamrah.

Jinn: (الجن) A creation, created by Allâh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sûrah 72 of the Noble Qur'ân. These are spiritual beings that inhabit the world and are required to follow the orders of Allâh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means

hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

Ji'rânah: (الجعرانة) A place, few miles from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihrâm to perform 'Umrah.

Jirâr: (الجرار) (Also called Qullah - القلة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - القربة).

Jizyah: (الجزية) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected People) of an Islamic state, and their exemption from military service and payment of Zakâh or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizyah, then the amount they paid is returned to them.Jizyah symbolizes the submission of the non-Muslims to the suzerainty of Islam. (See Sahîh Al-Bukhârî, Vol. 4, *Aḥâdith* No. 384, 385 and 386)

Jubbah: (الجبة) A cloak, outer garment.

Al-Jubâr: (الجبار) Bloodshed with impunity (exemption), i.e., without liability.

Juhfah: (الجحفة) The Mîqât of the people of Shâm.

Jumu'ah: (الجمعة) Friday, the Muslims' day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu'ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sûrah 62 of the Noble Qur'ân.

Jumu'ah Masjid: (مسجد الجامع) Refers to the mosque in which Jumu'ah prayer is offered.. It is generally the main mosque in a town or city.

Junub: (الجنب) A person who is in a state of Janâbah . means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleed-

ing. These are the general causes of Janâbah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Tahârah, without which a man or woman is not allowed to touch or read the Qur'ân, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to Tayammum (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudû').

Juyûb: (الجيوب) Bosom or breast.

Juz': (الجزء) Collection of *Ahâdith* handed over by a single individual, a Companion, a Successor or a succeeder

Ka'bah: (الكعبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka'bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael ﷺ about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad ﷺ, and is covered by a black and gold cloth embroidered with Verses from the Qur'ân. It is located within the court of the Sacred Mosque (Al-Masjidul-Harâm) at Makkah, it is the most sacred place in Islam and commonly referred to as the 'House of Allâh.' It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka'bah. The Ka'bah contains the sacred Black Stone.

Al-Kabâ'ir: (الكبائر) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

Kabsh: (الكبش) Ram, a male sheep.

Kafan: (الكفن) The shroud for the dead.

Kafâlah: (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffârah: (الكفارة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kafîl: (الكفيل) A person providing surety, or a guarantor.

Kâfir: (الكافر) It signifies one who denies or rejects the truth. A person who disbelieves in Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordain-

ments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allâh.

Kâfûr (الكافور) Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur'ân, Al-Insan (76:5).

Kalâlah: (الكلالة) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalâm: (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalâm Majîd: (كلام مجيد) Refers to the Noble Qur'ân, the Message of God.

Kalimah: (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh.

Kalla: (الكل) Poor dependents and a debt.

Kanz: (الكنز) Hoarded up gold, silver and money, the Zakât of which has not been paid. (See the Qur'ân 9:34).

Karâmât: (الكرامات) (sing. Karâmah) Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious slaves of Allâh. These miracles are performed only by the will of Allâh. Saints cannot perform any miracles of their own accord.

Kasafat: (كسفت) An Arabic verb meaning 'eclipsed', used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

Kashf: (الكشف) Literally means 'manifestation'.

Katam: (الكتم) A plant used for dyeing hair (Wasmah).

Al-Kawthar: (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the Sirâtul-Mustaqîm. It is a gift from Allâh to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Sûrah No. 108.

Khabâl: (الخبال) The (mire of) pus or sweat of the people of Hell.

Khabat: (الخبط) The leaves of a thorny desert tree.

Khadhf: (الخذف) The act of throwing small pebbles (like in Ramy).

Khadirah: (خضرة) A kind of vegetation.

Khaybar: (خيبر) A well-known town in the north of Al-Madînah on the road to Syria.

Khayf: (خيف) A valley.

Khalâs: (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

Khilfah: (الخلفة) Pregnant she-camels those are halfway through their pregnancy.

Khalîfah: (الخليفة) (Caliph) The Imâm or the Muslim ruler.

Khalîfah: (الخليفة) An Arabic term meaning 'successor,' it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalîfah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Sharî'ah (Islamic law). Another title for the Khalîfah (caliph) is Amîrul-Mu'minîn meaning 'the Leader of the Believers'. In the political history of Islam, Khalîfah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs known as Al-Khulafâ'ur-Râshidûn. The immediate successors of Prophet Muhammad ﷺ, were Abû Bakr Siddiq, 'Umar bin Khattâb, 'Uthman bin 'Affân, and 'Ali bin Abu Tâlib (11-35 AH, 632-655 CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Caliphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Ataturk of Turkey arbitrarily declared its abolition.

Khalîfah: (الخليفة) Khalîfah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the Khalîfah (representative) of Allâh on earth according to Allâh.This term has been used in the Qur'ân with reference to man: "Just think when your Lord said to the angels: 'Lo! I am about to place a vicegerent on earth...'" (2:30). At certain places in the Qur'ân, Khulafâ' (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

Khalîl: (الخليل) A close friend. The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one Khalîl, i.e., Allâh, but he had many friends.

Khalûq: (الخلوق) A kind of perfume and dye made from saffron.

Khamr: (الخمر) It literally means 'wine', and has been prohibited by

Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur'ân, Al-Baqarah (2:219), Al-Mâ'idah (5:93).

AlKhamsah: (الخمسة) The five compilers of *Ahâdith* . Abu Dâwud, Nasâ'i, Tirmidhi, Ibn Mâjah, Ahmad.

Khamîsah: (الخميصة) A black woolen square blanket with marks on it.

Khandaq: (الخندق) It means a ditch. Generally referred to the battle of Khandaq.

Kharâj: (الخراج) Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

Kharâj: (الخراج) Zakât imposed on the yield of the land (1/10th or 1/20th).

Kharqâ': (الخرقاء) An animal with pierced ears.

Khasafa : (خسف) A word meaning 'eclipsed' used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

Khatîb: (الخطيب) Orator, speaker.

Khawârij: (الخوارج) (Khârijites or the Seceders) The people who dissented from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

Khazîr or ***Khazîrah:*** (الخزير ، الخزيرة) A special dish prepared from ground meat, white flour, fat etc.

Khibr : (الخبر) The agreement to Mukhâbarah, i.e., selling fruit before it ripens.

Khilâbah : (الخلابة) Deception. See Musarrah:

Khilâfah : (الخلافة) The Muslim state or the office of the caliph.

Khilâl: This term is generally used in the act of Wudû' (ablution). It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khimâr : (الخمار)Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: (الخف) (pl. Khifâf) Leather socks or slippers.

Khul': (الخلع) It signifies a woman's securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Verse 2:229.

Khumrah: (الخمرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: (الخمس) It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allâh and to help the orphans, the needy, the wayfarer and the Prophet's kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur'ân, Al-Anfâl (8:41).

Khushû': (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allâh.

Khutbah: (الخطبة) Sermon or religious talk. The weekly community address given by an *Imâm* immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest sermon in the history of mankind is called Khutbatul-Wadâ' (the Farewell address), given by the Prophet Muhammad ﷺ, during his last Hajj in 10 AH. There are various types of sermons:

1. Khutbatul-Jumu'ah (the Friday sermon). This is given immediately before the Jumu'ah (Friday) prayer. 2. Khutbatul-'Eid (the 'Eid sermon). This is given immediately after the prayer of the two 'Eids. 3. Khutbatun-Nikâh (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikâh: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Kifâyah: (كفاية) An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kifl: (الكفل) Share or portion, a like part.

Ki'âb: (الكعاب) Ki'âb is plural of Ka'b and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl: (الكحل) Antimony eye powder.

Kûfah: (الكوفة) A city of Iraq.

Kuffâr: (الكفار) Plural of Kâfir (see Kâfir).

Kûfi: (كوفي) An Arabic script. Angular writing style often used for early hand-written copies of the Qur'ân.

Kufr: (الكفر) The state of disbelief. Its original meaning is 'to conceal'. This word has been variously used in the Qur'ân to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allâh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Preordainments whatever Allâh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allâh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kufr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kufr. Killing a believer also constitutes disbelief.

Kufu': (الكفؤ) It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic *Hadîth*, rest of the two, profession and freedom are admitted by all. To marry other than Kufu' is not prohibited, but it is better to marry in Kufu' for many reasons.

Kunyah : (الكنية) Surname. Calling a man, O 'father of so-and-so!' Or calling a woman, O'mother of so-and- so!' This is a custom of the Arabs.

Kursî: (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The Kursî compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursî extends over the entire universe, then how much greater is the 'Arsh. Indeed Allâh, the Creator of both the Kursî and the 'Arsh, is the Most Great.

Ibn Taymiyyah said in the chapters: a) To believe in the Kursî, b) To believe in the 'Arsh (Throne):

It is narrated from Muhammad bin 'Abdullâh and from other religious scholars that the Kursî is in front of the 'Arsh (Throne) and it is at the level of the Feet. (Fatâwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)

Kusûf: (الكسوف) Solar eclipse. See Kasafat.

Labbayk: (لبيك) Literally means a response to the call.

Labbayka wa Sa'dayka: (لبيك وسعديك) I respond to Your call; I am obedient to Your orders.

Laghw: (اللغو) That which is not suitable-vain talks, useless discussion and playfulness.

Lâ hawla wa lâ quwwata illâ billâh: (لا حول ولا قوة إلا بالله) The meaning of this expression is: 'There is no power and no strength except with Allâh the Almighty.' This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allâh, and submits himself to Allâh.

Lahd: (اللحد) Niche type of grave.

Lâhut: (اللاهوت) Divine.

Lâ Ilâha 'illallâh: (لاإله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: 'None has the right to be worshipped but Allâh.' The second part of this first pillar is to say: 'Muhammadun Rasûlullâh,' which means:Muhammad is the Messenger of Allâh.

Lât: (اللات) A chief goddess of the Thaqif tribe in Tâ'if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur'ân, An-Najm (53:19)..

Laylatul-Qadr: (ليلة القدر) 'The Night of Power,' concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadân). The night on which the Qur'ân was first revealed by Jibra'il to the Prophet Muhammad ﷺ in 610 CE, during his retreat in the cave of Hirâ' above Makkah. Allâh تعالى describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadân (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur'ân Sûrat 97 (V.97: 1-5)] (See Sahîh Al-Bukhârî, Vol. 3, *Hadîth* No. 231 and Chapter No.2)

Al-Latîf: (اللطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur'ân, Al-Hajj (22:63), Ash-Shûrâ (42:19).

Al-Lawh Al-Mahfûz: (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur'ân was first written on the Lawh Mahfûz in its entirety before it was sent down to the Baytul-'Izzah in the First Heaven.

Li'ân: (اللعان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allâh upon the liar. (Sûrat An-Nûr, 24:6, 7, 8, 9)

Liwâ': (اللواء) A standard, it is smaller than Râyah (الراية flag).

Al-Lizâm: (اللزام)The settlement of affairs, in the *Hadîth*, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah: (اللقطة)Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Ma'âfirî: (معافري) A Yemeni *Burd* (sheet).

Madhhab: (المذهب) A term used in reference to a particular 'school of thought' in Islam. As Islam spread to new regions outside the Arabian peninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school's opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the 'lay' Muslim.

Madhî: (المذي) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

Ma'dhûr: (المعذور) Literally means 'one who is excused.' In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

Al-Madînah: (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet's Mosque is situated, it was the first city-state that came under the banner of Islam. *Madînah* means city, and *Madînatun-Nabî* (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madînah Munawarrah - the Illuminated, or the Enlightened City. Tâbah and Taibah were also the former names for Al-Madînah. It became the center of the first Islamic community and political state after Prophet Muhammad ﷺ migrated there from Makkah in 622 CE. The people of Al-Madînah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad ﷺ died in Al-Madînah in 632 CE and was buried in his room adjacent to the city's central mosque, which he established.

Al-Madmadah: (المضمضة) Rinsing the mouth.

Maghâfîr: (المغافير) A bad smelling gum.

Maghâzî: (المغازي) Plural of *Maghza* or *Ghazwah* (i.e., holy battle). The military campaigns inwhich the Prophet ﷺ himself participated.

Maghrib: (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three *Rak'ahs* and can be offered between just after sunset and before the stars appear in the sky.

Mahr: (المهر) (*Sadâq* الصداق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. *Mahr* signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the husband is required to make to his bride. *Mahr* seems to symbolize the financial responsbility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr Muwajjal*: Deferred dower or dowry; *Mahr Mu'ajjal*: Immediate dower or dowry)

Mahram: (المحرم) The person with whom marriage is not permissible and with whom strict *Hijâb* is not obligatory. A *Mahram* refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanant *Mahrams* due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father's side, her brother's son, her sister's son, and her uncle from her mother's side. Her *Radâ' Mahrams* due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven *Mahrams* (i.e., nothing can change their status). Her in-law *Mahrams* because of marriage and they are: her husband's father (father-in-law), her husband's son (stepson), her mother's husband (stepfather), and her daughter's husband. These categories of people, along with the woman's husband, form the group of allowable escorts for a Muslim woman when she travels.

Maytah: (الميتة) Dead meat (meat of a dead animal).

Maysir: (الميسر) Gambling. Literally means getting something too easily.

Al-Majîd: (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allâh.

Majûs: (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur'ân, *Al-Hajj* (22:17).

Makkah: (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka'bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah

in 570 CE. After migrating to Al-Madînah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic *Hajj*. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka'bah of idols and reintegrating the city into the fold of Islam.

Makkûk: (المكوك) Weight equal to 6 *Mudd* or 3 kilo and 258 gram.

Makr: (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur'ân, *Âl-Imrân* (3:54).

Makrûh: (المكروه) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the *Makrûh* counts as a good deed and doing it does not count as a bad deed. *Makrûh* is of two types: *Makrûh Tahrîmî* and *Makrûh Tanzîhî*. *Makrûh Tahrîmî* is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a *Fâsiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makrûh Tanzîhî* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malâ'ikah: (الملائكة) (sing. *Malak*) Angels, a class of God's creations. Angels inhabit the unseen world, and constitute a group of beings who do God's commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person's good deeds while the other records a person's evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur'ân, such as Jibra'il (angel of revelation), Mikâ'il (angel of rain and plant), and Isrâfil (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malâ'ikah: (الملائكة) Another name for *Sûrat Fâtir, Sûrah* 35 of the Noble Qur'ân.

Malhamah: (الملحمة) (pl. *Malâhim*) The Fierce Battles that will take place near the End Times before the coming of *Dajjâl*. (Antichrist or False Masih).

Mâliki: (مالكي) Islamic school of law founded by Imâm Mâlik. Followers of this school are known as the Mâliki.

Mamlûk: (المملوك) A male slave.

Manât: (مناة) It was the chief idol worshipped by the Khuzâ'ah and Hudhail tribes.

Manârah: (المنارة) A tower-like structure, more commonly called a minaret, from which the *Mu'adhdhin* (caller to prayer) calls out the *Adhân* (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manâsik: (المناسك) The acts of *Hajj* like *Ihrâm, Tawâf* of the *Ka'bah* and *Sa'y* of Safâ and Marwah, stay at 'Arafât, Muzdalifah and Mina, *Ramy* of *Jamarât*, slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and *'Umrah, Sahîh Al-Bukhârî*, Vol.2-3.

Manâsi': (المناصع) A vast plateau on the outskirts of Al-Madînah.

Mandûb: (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after *Zuhr* and *Maghrib* prayers. Doing the *Mandûb* counts as a good deed and not doing it does not count as a bad deed or a sin.

Manî: (المني) Semen or sperm.

Manîhah: (المنيحة) (pl. *Manâ'ih*) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Mann: (المن) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

Mannân: (المنان) The one who reminds others of what he has given to them.

Manzil: (المنزل) (pl. *Manâzil*) Portion. There are seven *Manâzil* in Qurân to be recited over seven days. The last *Manzil* nicknamed as *Mufassal.* or *Hizbul-Mufassal.*

Maqâm Ibrâhîm: (مقام إبراهيم) The Station of Ibrâhîm or the standing place of Ibrâhîm, a place near the Ka'bah, where there is a stone bearing the footprint of Prophet Ibrâhîm ﷺ on which Abraham ﷺ stood while he and Ishmael ﷺ were building the *Ka'bah*.

Maqâm Mahmûd: (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad ﷺ and none else.

Mâriqah: (المارقة) (Passers through) One of the Khawârij sect. so named because they had strayed away from the true faith.

Ma'rûf: (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwah: (المروة) Granite, a sharp-edged stone. Ibn Hajar says in *Hadyus-Sârî* that *Marwah* is a sharp stone after which the mountain across from Safâ was named.A mound near the Ka'bah that is referred to in the Qur'ân as one of the symbols of Allâh. It is in conjuction with Safâ. Now it is a remnant of a mountain in Makkah.

Maryam: (مريم) Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus ﷺ in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'ân is titled *Maryam* indicates that the lessons of her life are extremely important for Muslims.

Mas'alah: (المسألة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *Mas'alah* is *Masâ'il.*

Mash: (المسح) The act of passing of wet hands over a particular part of the body.

Mâ shâ' Allâh: (ما شاء الله) An Arabic sentence meaning literally, 'What Allâh wishes,' and it indicates a good omen.

Mash'ar: (المشعر) Shrine. A place appointed for sacred rites.

Al-Mash'arul-Harâm: (المشعر الحرام) The boundary of Al-Masjid Al-Harâm in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrubah: (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masîh Ad-Dajjâl: (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid: (المسجد) (pl. *Masâjid*) Mosque. A term meaning 'place of prostration,' *Masjid* designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word *Sujûd* (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with *Masjid*, though the latter term is preferred by Muslims. The *Masjid* also serves various social, educational, and religious purposes. There are three sacred *Masâjid* in the world, which Muslims hope to visit and pray within

Masjid Aqsâ: (المسجد الأقصى) The 'Furthest Mosque' built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See *Baytul-Maqdis*.

Al-Masjidul-Harâm: (المسجد الحرام) (The Inviolable Mosque). The Grand *Masjid* in Makkah. The Ka'bah (the *Qiblah* of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawî: (المسجد النبوي) Another name for the Masjidur-Rasûl in Al-Madînah. The body of the Prophet ﷺ is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah: (مسجد الشجرة) A mosque outside Al-Madînah, where most of the *Hâjis* go for wearing *Ihrâm*; a *Mîqât*.

Matâf: (المطاف) Area of *Tawâf*.

Mathânî: (المثاني) The oft-repeated Verses of the Qur'ân, and that is *Sûrat Al-Fâtihah*, recited repeatedly in the prayer.

Ma'thurah: (المأثرة) Custom.

Mawlâ: (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allâh describes Himself as the *Mawlâ* or the Lord (Allâh) of the believers. *Mawlâ* is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlâya: (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawqûdhah: (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawâlî: (الموالي) Non-Arabs and originally former slaves.

Mawâqît: (المواقيت) See *Mîqât*.

Mayâthir: (المياثر) (pl. of *Mîtharah*) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit: (ميت) A corpse, dead body of a human being

Mazhar: (المظهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

Mihjan: (المحجن) A walking stick with a bent handle.

Mihrâb: (المحراب) A niche in the wall of a mosque that indicates the place of standing of the *Imâm,* and the *Qiblah*, the direction of Ka'bah, towards which all Muslims turn during the formal worship. Architecturally, the *Mihrâb* serves to amplify the voice of the *Imâm* as he leads the worshippers in prayer.

Mijannah: (المجنّة) A place at Makkah.

Mîlâd: (الميلاد) Literally means 'birth, birthday.' In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

Millah: (الملة) See *Ummah.*

Minâ: (منى) A plain five miles from Makkah and approximately ten miles from 'Arafât within the bounds of the *Harâm* (sanctuary) of Makkah. During the *Hajj* the pilgrims pass the night between the eighth and ninth day, before proceeding to 'Arafât on the ninth day. An essential place to visit during the *Hajj.*

Minbar: (المنبر) Steps with a pulpit on which the *Imâm* stands to deliver the *Khutbah* (sermon or address).

Mîqât: (الميقات) (pl. *Mawâqît*) The appointed places specified by the Prophet ﷺ for entering the state of *Ihrâm* (consecration) before entering Makkah when intending to perform *'Umrah* or *Hajj.*

Mi'râd: (المعراض) A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

Mi'râj: (المعراج) Literally means 'ascension'. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascention through the realms of the seven heavens wherein he communicated with Allâh. (See *Hadîth* No. 345, Vol. 1, *Hadîth* No. 429, vol. 4 and *Ahâdith* No. 345, Vol. 1, 227, Vol. 5, *Sahîh Al-Bukhârî*) [Also see (V. 53:12, 17:1) the Qur'ân] See also *Isrâ' and Mi'râj.*

Mirbad: (المربد) A place where dates are dried, also said for a small enclosure for animals.

Mirt: (المرط) (pl. *Murût*) A sheet of wool or silk to wrap around.

Miskîn: (المسكين) (pl. *Masâkîn*) The word denotes helplessness, destitution. Thus *Masâkîn* are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ

declared that *Masâkîn* are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are deserving of help.

Misr: (مصر) Egypt.

Miswâk: (المسواك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

Mîtharah: (الميثرة) See *Mayâthir.*

Mithqâl: (المثقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 *Mithqâl* = 94 grams approx.)

Mizr: (المزر) Beer.

Mu'adhdhin: (المؤذن) A call-maker who pronounces the *Adhân* (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The *Mu'adhdhin* may also perform other duties, such as reciting the Qur'ân while worshippers assemble at the mosque and perform the *Wudû'* (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu'âhad: (المعاهد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to *Dhimmî.*

Mu'allafatul-Qulûb: (مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet ﷺ to keep them firm in the fold of Islam.

Mu'arras: (المعرس) A place nearer to Mina than Ash-Shajarah.

Mu'âmalah: (المعاملة) (pl. *Mu'âmalât*) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu'an'an: (المعنعن) Those *Aḥâdi<u>th</u>* in which narrator relates the text using the preposition *'an.*

Mu'aqqadah: (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu'asfar: (المعصفر) Garments lightly died with safflower-almost orange color.

Mu'âsharah: (المعاشرة) Literally means society. In Islamic terminology, it refers to one's social relationships and social dealings.

Mu'attilah: (المعطلة) This sect does not believe in the primacy of Allâh's Attributes.

Mu'awwidhât: (المعوذات) The last three *Sûrahs* of the Qur'ân.

Mu'awwidhatân or *Mu'awwidhatayn:* (المعوذتان أو المعوذتين) i.e., *Sûrat Al-Falaq* (113) and *Sûrat An-Nas* (114)..

Mubâh: (المباح) Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the *Mubâh* does not count as a good or bad deed.

Mubashshirât: (المبشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), *Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 119].

Mûbiqât: (الموبقات) Great destructive sins.

Mudâbarah: (المدابرة) An animal with the sides of its ears cut off.

Mudabbar: (المدبر) A slave who is promised by his master to be manumitted after the latter's death.

Mudârabah: (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide enterpreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudârib: (المضارب) The partner who provides entrepreneurship and management in a *Mudârabah* agreement, i.e., the one who contributed his labor to the partnership.

Mudd: (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. *Sâ'* equals 4 *Mudds* (3 kilograms approx.).

Mufaddamah: (المفدمة) Garments deeply dyed with safflower-almost red color.

Mufassal or ***Mufassalât:*** (المفصل أو المفصلات) The shorter *Sûrahs* starting from *Qâf* to the end of the Noble Qur'ân (i.e., from No. 50 to the end of the Qur'ân 114).

Mufâttaqah: (المفتقة) A mixture of sugarcane, molasses, sesame and fenugreek.

Mufâwadah: (المفاوضة) A basic contract of partnership based on *Wakâlah* and *Kafâlah*. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

Muftî: (المفتي) One who issues verdicts.

Muhaddith: (المحدث) (pl. *Muhaddithîn*) An Islamic scholar of *Hadîth* (sayings and traditions of the Prophet Muhammad ﷺ).

Muhaffalah: (المحفلة) Animals that have not been milked. See *Musarrât.*

Muhâjir: (المهاجر) A person who does *Hijrah* (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madînah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allâh and Islam and also the one who quits all those things which Allâh has forbidden. According to a *Hadîth*, *Muhâjir* is the one who forsakes mistakes and sins. (*Ibn Mâjah:* 3934)

Muhallal lahû: (المحلل له) The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

Muhallil: (المحلل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

Muhammad: (محمد) The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkan society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur'ân. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

Muhâqalah: (المحاقلة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

Muharram: (المحرم) An act that is strictly forbidden in Islam.

Muharram: (المحرم) The first month of the Islamic calendar. Also called the month of Allâh.

Muhassab: (المحصب) (See *Abtah*) A valley outside Makkah on way to Mina, sometimes called Khayf Banî Kinânah.

Muhassar: (مُحسَّر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

Muhdath: (مُحدَث) Innovation.

Muhdith: (مُحدِث) An innovator of heresy.

Muhkam: (المحكم) Qur'ânic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

Muhrim: (المحرم) One who enters into the consecration state of *Ihrâm.* for the purpose of performing the *Hajj* or *'Umrah*.

Muhrimah: (المحرمة) A female who assumes *Ihrâm*.

Muhsan: (المحصن) One who is married.

Muhsanât: (المحصنات) It means 'protected women'. It has been used in the Qur'ân in two different meanings. First, it has been used in the sense of 'married women', that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar: (المحصر) A *Muhrim* who intends to perform the *Hajj* or *'Umrah* but cannot because of some obstacle.

Mujâhid: (المجاهد) (pl. *Mujâhidîn*) One who takes an active part in *Jihâd* and fights for Islam. A Muslim fighter. The opposite of *Qâ'idîn*. See *Jihâd*.

Mujazziz: (المجزز) A *Qâ'if*: a learned man who reads the foot and hand marks.

Mu'jizah: (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allâh.

Mu'jam: (المعجم) Collection of *Ahâdith* alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid: (المجتهد) (pl. *Mujtahidûn*) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur'ân, *Hadîth*, conscience of the community from all over the Muslim world, and reasoning.

Mukâtab: (المكاتب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

Mukhâbarah: (المخابرة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says *Mukhâbarah* refers to sharecropping when the seeds are supplied

by the cultivator, while *Muzâra'ah* refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhâdarah: (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Mukhâdarah.*

Mukhadram: (المخضرم) (pl. *Mukhadramûn*) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulâ'anah: (الملاعنة) The act of performing *Li'ân.*

Mulabbadah: (الملبّدة) Cloak made from a thick patched sheet.

Mulâmasah: (الملامسة) *Mulâmasah* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limâs.*

Mulhid: (الملحد) Atheist, one who denies the existence of God.

Mulhidûn: (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Multazam: (الملتزم) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

Mu'min: (المؤمن) A person who has deep faith in Allâh and is a righteous and obedient slave of Allâh.

Munâbadhah: (المنابذة) The sale by *Munâbadhah* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

Munâfiq: (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his *Kufr* (disbelief). (See *Al-Baqarah* 2:8-23). A *Munâfiq* is more dangerous and worse than a *Kâfir.*

Munkar wa Nakîr: (منكر ونكير) The names of the two angels who question the dead in the graves.

Muqâbalah: (المقابلة) The animal whose ears have been severed.

Muqallid: (المقلد) A follower of a qualified specialist on religious matters.

Muqâradah: (المقارضة) Another name for *Mudârabah* used by the Mâlikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

Muqarrabûn: (المقربون) Literally means, 'those who have been brought near.' On the Day of Resurrection, Allâh è will sort out the good and the evil into three groups: 1. *Muqarrabûn* - the exalted class, those who will be nearest to Allâh. Also described as the *Sâbiqûn*, meaning 'those who outstrip the rest.' 2. *Ashâbul-Maymanah* - literally means, 'the Companions of the Right.' The righteous people destined to enter Paradise. 3. *Ashâbul-Mash'amah* - literally, 'the Companions of the Left.' These will be the inheritors of Hell-fire. See *Al-Wâqi'ah* (56:11-56).

Al-Muqatta'ât: (المقطعات) The initial abbreviated letters prefixed to certain *Sûrahs* of the Qur'ân.

Muqayyar: (المقير) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

Murâbit: (المرابط) A person who is on the road spreading Islam.

Murji'ah: (المرجئة) (Also called the people of *Irjâ'*.) The *Murji'ah* sect has the belief that *Imân* (faith) concerns with words only, it has no link as far as deeds are concerned.

Murtad: (المرتد) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

Mûsa: (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur'ân and the Old Testament. The Qur'ân contains accounts similar to those in the Hebrew Bible regarding Moses' early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharoah and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

Mustad'afîn: (المستضعفين) Weak and oppressed persons.

Musaddiq: (المصدق) The person discharging voluntary charity.

Musallâ: (المصلى) A praying place.

Musallî: (المصلي) One who is offering the prayer.

Musannaf: (المصنف) More comprehensive collection of *Ahâdith* divided into books and chapters.

Musâqât: (المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Musâqât*. This is also called *Muzâra'ah*

(المزارعة). The difference between *Musâqât* and *Muzâra'ah* is that the first mentioned is for grains and the last mentioned is for fruit trees.

Musarrat or ***Muhaffalah*** or ***Khilâbah***: (المصراة أو المحفلة أو الخلابة) Such she-camels and sheep whose udders are bind to avoid milking them for two or three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

Mushabbihah: (المشبهة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allâh.

Mushaf: (المصحف) A copy of the Qur'ân.

Mushâwarah: (المشاورة) It means consultation.

Mushrik: (المشرك) (pl. *Mushrikîn* or *Mushrikûn*) A polytheist, pagan or idolater. A person who ascribes partners to Allâh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

Musinnah: (المسنة) A female three-year-old cattle, cow or ox (entered its third year). (Also *Thanîy* or *Thaniyyah*, those having two teeth.)

Muslim: (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means 'one who submits to God.' More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word 'Muhammadan' is a pejorative and offensive misnomer, as it violates Muslims' most basic understanding of their creed-Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word 'Moslem' is also incorrect, since it is a corruption of the word 'Muslim.' Muslim is the one who believes in Allâh, His Prophets, His Books, the Day of Resurrection (*Qiyâmah*), recites the *Kalimah*, and accepts the commandments of Allâh and His Prophet ﷺ as the Truth.

Musnad: (المسند) Collection of *Ahâdith* with complete chains.

Musallâ: (المصلى) The place where the 'Eid prayer is performed.

Mustadrak: (المستدرك) Collection of *Ahâdith* a compiler collected according to the conditions of a former compiler but that were missed by him.

Mustahabb: (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. *Mustahabb* is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*Adhân*).

Mustahâdah: (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhraj: (المستخرج) Collection of *Ahâdith* in which a later compiler collects fresh and additional *Isnâd* (chains) cited by the original compiler.

Mustawsilah: (المستوصلة) The women who has her hair extensions done.

Mut'ah: (المتعة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaybar, as is related by 'Ali bin Abu Tâlib in *Sahîh Muslim* and *Sahîh Al-Bukhârî.*

Muta'awwilûn: (المتأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

Mutafahhish: (المتفحش) A person who conveys evil talk.

Mutafallijât: (المتفلجات) The women who have their teeth separated for the sake of beauty.

Mu'takif: (المعتكف) One who is in a state of *I'tikâf.*

Mu'tamir: (المعتمر) The person performing *'Umrah.*

Mutanammisah or ***Mutanammisât:*** (المتنمصة أو المتنمصات) The women who have their eyebrows plucked, some say it includes the face.

Mutashâbihât: (المتشابهات) Allegorical. Qur'ânic Verses that are not clear and are difficult to understand.

Mu'tazilah: (المعتزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allâh, that the eternal nature of the Qur'ân was questionable, and that humans have free will.

Mustawshimât: (المستوشمات) The women who get themselves marked with tattoos.

Mutras: (مترس) A Persian word meaning 'don't be afraid.'

Muttafaq 'Alayh: (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahâdith* that are found in both the collections of *Ahâdith*: *Bukhari* and *Muslim.*

Muttaqî: (المتقي) Derived from its noun *Taqwâ* (piety and fear of Allâh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe-the things that prompt one to fulfill his duty. *Taqwâ* or heedfulness is the main criterion by which God values the deeds of a Muslim (*Al-Hujurât* 49:13).

Muttaqûn: (المتقون) Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

Muwalladûn: (المولدون) The children of female slaves from other nations.

Muzâbanah: (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

Muzaffat: (المزفت) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar.*

Muzâra'ah: (المزارعة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzâra'ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhâbarah* refers to sharecropping when the seeds are supplied by the cultivator.

Muzdalifah: (المزدلفة) (Also called *Mash'ar*) A place between 'Arafât and Mina, about 20 km from Makkah, where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and *'Ishâ'* prayers (together) there.

Nâr: (النار) The fire of Hell.

Nabî: (النبي) (pl. *Anbiyâ'*) The meaning of the word *Nabî* is a Prophet. To be a Prophet, he should receive a revelation from Allâh that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in the Qur'ân that there are no more Prophets and Messengers after Muhammad ﷺ the last of the Prophets and Messengers.

Nabîdh: (النبيذ) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

Nadhr: (النذر) is one of the three types of vows to Almighty Allâh.

Nâdihah: (الناضحة) A camel used for agricultural purposes.

Nadiy: (النَّضِي) A part of an arrow.

Nafath: (النفث) Witchcraft.

Nafkh: (النفخ) Puffing of Satan.

Nâfilah: (النافلة) The recommended prayers after or before the daily obligatory prayer.

Nafl: (النفل) Literally means 'optional'. A voluntary act of supererogatory devotion such as *Nafl* prayer or *Nafl* fast. According to the jurists it has a similar ruling to that of *Mustahabb.*

Nafs: (النفس) In Arabo-Persian usage, *Nafs* (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The *Nafs* represents that core of each individual which exhibits an innate orientation towards God, called *Fitrah*, and which passes into a different unknown realm upon a person's physical death in the present world.

Nahd: (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

Nahyun 'anil-Munkar: (نهي عن المنكر) Forbidding evil.

Nahr: (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najâsah: (النجاسة) Refers to impurity. It is of two types: *Najâsah Ghalîzah* (heavy impurity) and *Najâsah Khafîfah* (light impurity).

Najash: (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najâshî: (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd: (نجد) Lexically means 'the elevated land'. The expanse of land between Tihamah and Iraq.

Najis: (النجس) Something that is impure.

An-Najwâ: (النجوى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'ân (V.58:7-13), and also see the footnote of (V.11:18)] (See *Sahîh Al-Bukhârî*, Vol.3, *Hadîth* No. 621)

Na'l: (النعل) Slipper or sandal.

Namîmah: (النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Namirah: (النمرة) (pl. *Nimâr*) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nâmisah: (النامصة) The women who plucks the eyebrows of other women.

Naqdul-Hadîth: (نقد الحديث) The Methodology of Critical Evaluation of *Ahâdith*.

Naqîb: (النقيب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqîr: (النقير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab: (النسب) Lineage or geneology.

Nasârâ: (النصارى) The name given to the followers of the Christian faith both in the Qur'ân and *Hadîth*.

Nash: (النش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to ½ *Uqiyyah* (60 grams approximately).

Nasî': (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nasîhah: (النصيحة) Sincere good advice.

Naskh: (النسخ) A style of curved writing often used for early hand-written copies of the Qur'ân.

Nasl: (النصل) A part of an arrow.

Nâsut: (الناسوت) Human, as opposed to Divine.

Nawâfil: (النوافل) (pl. of *Nâfilah*) Optional practice of worship in contrast to obligatory *(Farîdah)*. See *Nafl* and *Nâfilah*.

Nawât: (النواة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifâq: (النفاق) Hypocrisy.

Nifâs: (النفاس) Refers to the flowing of postnatal blood after childbirth.

Nihal: (النحل) Present. (*Hibah*: Gift; *'Umrâ*: Lifelong gift; *Ruqbâ*: Gift of house given for lifelong use).

Nikâh: (النكاح) Pronouncement of marriage or wedlock according to *Sharî'ah* (Islamic law).

Niqâb: (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

Nisâb: (النصاب) A threshold of wealth of which any excess is subject to *Zakâh* (obligatory charity). So *Nisâb* is the minimum amount of wealth or property which makes one liable to pay *Zakât.* Minimum amount of property liable to payment of the *Zakât,* e.g., *Nisâb* of gold is twenty (20) *Mithqâl*, i.e., approx. 94 grams; *Nisâb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Nisâb* of food grains and fruit is 5 *Awsuq*, i.e., 673.5 kgms; *Nisâb* of camels is 5 camels; *Nisâb* of cows is 5 cows; and *Nisâb* of sheep is 40 sheep; etc.

Niyyah: (النية) It is an intention to perform an activity.

Nubûwwah: (النبوة) Prophethood.

Nûh: (نوح) A Prophet of Allâh mentioned in the Qur'ân and the Old Testament.

Nûn: (نون) Fish.

Nûr: (النور) Light

An-Nûr: (النور) 'The Light.' One of the ninety-nine Attributes of Allâh, and the name of a *Sûrah*. See *An-Nûr* (24:35-36).

Nusk: (النسك) Religious act of worship.

Nusub: (النصب) (pl. *Ansâb*) *Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

Nusuk: (النسك) A ritual sacrifice as well as other forms of devotion and worship.

Qabâ': (القباء) (pl. *'Aqbiyah*) An outer garment with full-length sleeves.

Qabr: (القبر) Grave.

Qadâ': (القضاء) A prayer said after due time. Literally means 'carrying out' or 'fulfilling'. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

Qadariyyah: (القدرية) (Also called the people of *Qadar/Ahlul-Qadar.*) The *Qadariyyah* sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants-as against the *Jabriyyah* sect whose belief is just the opposite.

Qadar: (القدر) Divine Preordainment or the Divine Decree.

Qadîd: (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

Al-Qadr: (القدر) 'The Power.' The name of *Sûrah* 97 of the Qur'ân also.

Qâdî : (القاضي) Judge.

Qâ'idîn: (القاعدين) People who remain inactive and do not actively fight. The opposite of *Mujâhid.*

Qaylûlah: (القيلولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

Qalîb: (القليب) A well.

Qamîs: (القميص) meaning 'shirt'. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Qâr: (القار) Tar or pitch.

Qaraz: (القرظ) The leaves of Mimosa Flava used for tanning.

Qard: (القرض) A loan given for a good cause in the Name of Allâh, in the hope of repayment or reward in the Hereafter.

Qard Hasanah: (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

Qâri: (القارىء) (pl. *Qurrâ'*) A reciter. Early Muslim religious scholars were called *Qurrâ'*. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur'ân by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur'ân. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

Qârin: (القارن) One who performs *Hajj Qirân.*

Qarîn: (القرين) The Devil companion that is with everyone.

Qarnul-Manâzil: (قرن المنازل) The *Mîqât* of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab: (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadîjah's home in Paradise.

Qasâmah: (القسامة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: (القصر) Literally means 'to shorten,' it is technically used to signify the Islamic rule that during one's journey it is permissible, and indeed preferable, to pray only two *Rak'âhs* in those obligatory prayers in which a person is required to pray four *Rak'âhs.*

Qaswâ': (القصواء) The name of the Prophet's she-camel.

Qatîfah: (القطيفة) Thick soft cloth like velvet or plush material.

Qattât: (القتات) A person who conveys information from someone to

another with the intention of causing harm and enmity between them. (*Sahîh Al-Bukhârî,* Vol. 8, *Hadîth* No. 82)

Qawmah: (القومة) Raising one's head in prayer from bowing and standing up straight.

Qawwâm or ***Qayyim:*** (قوام أو قيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza':(القزع) Shaving part of the head and leaving part.

Qiblah: (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the *Qiblah* is the Ka'bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the *Qiblah* direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Qîl wa Qâl: (قيل وقال) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintâr: (القنطار) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a *Qintâr* is equal to twelve thousand *Uqiyyah*, each *Uqiyyah* of which is better than heaven and earth.

Qirâ'ah: (القراءة) The audible recitation during prayers.

Qirâd: (القراض) Sleeping partnership (see *Mudârabah*).

Qirâm: (القرام) A thin marked woolen curtain.

Qîrât: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 *Qirat* = 1/2 *Dâniq* & 1 *Dâniq* = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.

Qirbah: (القربة) A water skin.

Qirsh: (القرش) A unit of money.

Qisâs: (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See *Al-Mâ'idah* (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See *Al-Baqarah* (2:178-179).

Qassiy or ***Qassiyyah:*** (القسي أو القسية) A linen cloth containing silken lines prepared at Qass in Egypt.

Qithâm: (القثام) A plant disease that causes fruit to fall before ripening.

Qiyâm: (القيام) The standing during the prayer for recitation of *Sûrat Al-Fâtihah* or *Sûrat Al-Hamd* and the second *Sûrah* that follows after it,

while the standing after the *Ruku'* is *Qawmah*. And the voluntary prayers at night are also called *Qiyâm* for night prayers.

Qiyâmah: (القيامة) The Day of Resurrection, or the Day of Judgment.

Qiyâs: (القياس) In simple terms, the verdict given by a *Mujtahid* or *Faqîh* who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qur'ân and *Sunnah* to situations not explicitly covered by these two sources. *Qiyâs* is one of the most important tools for interpreting and implementing the *Sharî'ah* (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur'ân; (b) From the Prophet's *Sunnah*. (c) Conscience of the community from all over the Muslim world; (d) and *Qiyâs*, i.e., reasoning. It is not to be practiced except if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imâm Shâfi'î), *Qiyâs* is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

Qadâ': (قضاء) Paying in a debt.

Qubâ' (القباء) A place on the outskirts of Al-Madînah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ah* prayer is regarded as a performance of *'Umrah* in reward according to the Prophet's saying.

Qubbah: (القبة) A small and round one-room tent.

Qubbatus-Sakharah: (قبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqsâ Mosque or Baytul-Maqdis, in Jerusalem. It is believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

Qudât: (القضاة) Plural form of *Qâdi*.

Qudhadh: (القذذ) A part of an arrow.

Al-Quds: (القدس) Literally, 'The Holy,' this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madînah, because of its significance to Islamic history in the broadest sense

Qullah: (القلة) (Also called *Jirâr* - الجرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (*Qirbahs*). Even some say them to be the size of two-and-a-half water

skins. Scholars have described the quantity of two *Qullahs* as equivalent to 500 Ratls One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

Qumqum: (قمقم) A narrow-headed vessel.

Qunût: (القنوت) Invocation in the prayer. The act of raising both palms in fornt of the face while praying in the second *Rak'ah* of prayer.

Qunût Nâzilah: (قنوت نازلة) Supplication in the event of a calamity.

Quraysh: (قريش) One of the greatest and prominent tribes in all of Arabia in the Prophet's era. The Quraysh were the keepers of the Ka'bah and therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allâh and persisted in calling people to worship Allâh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad's downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of *Jâhiliyyah* were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka'bah in the year 630 CE, after that they yielded and entered the fold of Islam.

Qurayshî or ***Qurashî*** : (قريشي أو قرشي) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshî.

Qur'ân : (القرآن) Meaning 'the recitation,' or 'the reading.' Qur'ân is the Noble Book, the Living Miracle, the last revelation from Allâh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad ﷺ, through the angel Jibra'il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madînah. There is only one Qur'ân in the whole world and it is in the Arabic language. The Qur'ân has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'ân continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 *Sûrahs* (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur'ân have been

documented and recognized. The Qur'ân cannot be translated at all as the Qur'ân represents the exact Words of Allâh. Any translation is considered to be the explanation to the meaning of the Qur'ân. The Qur'ân is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur'ân is viewed as the authoritative guide for human beings, along with the *Sunnah* of Muhammad ﷺ. The Qur'ân amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur'ân in the Qur'ân speak for themselves. The Qur'ân is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur'ân has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur'ân has a universal appeal, regardless of peoples' color, creed, nationality, and geographical divisions of the world.

***Qurbân*:** (القربان) Literally means 'sacrifice'. In Islam it refers to the sacrificing of animals solely for the pleasure of Allâh è on the day of *'Eidul-Adhâ* and the two days following it.

***Qust*:** (القسط) A type of incense.

***Qu'ûd*:** (القعود) Sitting posture in prayer while *Tahiyyah* and *Tashahhud* are recited.

***Rabâ'i*:** (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

***Rabâ'iyah*:** (الرباعية) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

***Rabb*:** (الرب) (Lord) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for the entire universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allâh. We have used the word 'Lord' as nearest to *Rabb*. All occurances of 'Lord' actually mean *Rabb* and should be understood as such. For example see Qur'ân 2:21.

***Rabbuka*:** (ربك) Your Lord, Your Master.

***Rabbul-Ard*:** (رب الأرض) Owner of the land in *Musâqât* and *Muzâra'ah* contracts.

***Rabbul-Mâl*:** (رب المال) A person who invests in *Mudârabah* or *Musharakah*. See *Sâhibul-Mâl*.

Rabî'ul-Awwal: (ربيع الأول) The third month of the Islamic calendar.

Radiyallâh 'Anhu (رضي الله عنه) May Allâh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ﷺ is read or heard or written.

Radâ'ah: (الرضاعة) The suckling of one's own or someone's child.

Râhilah: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahmân and ***Rahîm:*** (الرحمن والرحيم) These words are from the root *rahm* which denotes mercy. In the Qur'ân this attribute of Allâh has been mentioned side by side with the attribute *Rahmân* (literally 'merciful'). As such *Rahîm* signifies Allâh's mercy and beneficence towards His creatures. Moreover, according to several scholars, the word *Rahîm* signifies the dimension of permanence in Allâh's mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See *Sûrah* 55 of the Qur'ân.

Rahn: (الرهن) Pledge or mortgage.

Rayhân: (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

Rayyân: (الريّان) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

Rajab: (رجب) It is the seventh month of the Islamic calendar.

Rajabiyyah: (الرجبية) See *'Atîrah*.

Rajaz: (الرجز) Name of poetic meter.

Raj'ah: (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Rajm: (الرجم) Means to stone to death those married persons who commit the crime of illegal sexual intercourse. In Islamic law the *Hadd* (prescribed) punishment of illegal sex is *Rajm*.

Rak'ah: (الركعة) (pl. *Raka'ât*) Literally, 'a bowing,' This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur'ân, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadân: (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur'ân started to be revealed to our Prophet ﷺ and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and

holy month. Furthermore, Ramadân is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal: (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the Ka'bah, and is to be done by the men only and not by the women.

Ramy: (الرمي) The throwing of pebbles at the pillars (*Jimâr*) at Mina.

Ra'sul-Mâl: (رأس المال) Capital invested in *Mudârabah* or *Musharakah.*

Rasûl: (الرسول) The meaning of the word *Rasûl* is a Messenger. Allâh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'ân. From within the list, the Qur'ân states the names of five Messengers who are the Mighty ones. These are: Nûh (Noah), Ibrâhîm (Abraham), Mûsa (Moses), 'Eisa (Jesus), and Muhammad ﷺ. See *Nabî.*

Ratl: (الرطل) Measurement equal to half a seer or a liter. See *Qullah.*

Râwi: (الراوي) A narrator. In *Hadîth* literature, it means the narrator of *Ahâdith.*

Râyah: (الراية) A flag, it is bigger than *Liwâ'* (standard).

Ribâ: (الربا) It literally means 'to grow; to increase, to expand.' Technically, *Ribâ* denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. *Ribâ Nasî'ah* (ربا النسيئة) - taking interest on loaned money. 2. *Ribâ Fadl* (ربا الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See *Al-Baqarah* (2:275-280), *Âl Imrân* (3:130).

Ribât: (الرباط) Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one of the highly praiseworthy forms of worship.

Ridâ': (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rijz: (الرجز) Whispering, evil suggestions.

Rikâz: (ركاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

Risâlah: (الرسالة) Regarding *Hadîth* compilations: collection of *Ahâdith* dealing with a particular topic.

Riwâyah: (الرواية) Narration.

Riyâ: (الرياء) A minor *Shirk* (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allâh.

Riyâdul-Jannah : (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

Rûhullâh : (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allâh, and the other is a person of a thing, e.g., (i) Allâh's House (*Baytullâh*), (ii) Allâh's Messenger; (iii) Allâh's slave (*'Abdullâh*); (iv) Allâh's spirit (*Rûhullâh*) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honorable with Him, similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e., Jesus, and it was His Word: "Be!" - and he was created (like the creation of Adam). (B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge (*'Ilmullâh*); (ii) Allâh's Life (*Hayâtullah*); (iii) Allâh's Statement (*Kalâmullâh*); (iv) Allâh's Self (*Dhâtullâh*) etc.

Rûhul-Qudus : (روح القدس) 'The Holy Spirit.' Another name for the Angel Gabriel (Jibra'il) ﷺ.

Rukn : (الركن) (pl. *Arkân*) Pillar, basic article.

Rukû' : (الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur'ân. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (*Ajzâ'*, sing. *Juz'*), and each *Juz'* consists usually of sixteen *Rukû'*.

Ruqbâ : (رقبى) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah : (الرقية) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite *Sûrat Al-Fâtihah* or any other *Sûrah* of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).

Rushd : (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab : (الرطب) Ripe dates, opposite of *Busr*.

Sâ' : (الصاع) A volume measure that equals four *Mudds* (3 kg. approx) (also 2.172 kg.), one *Sâ'* of Al-Madînah was equal to about two and a half kilograms

Sabâ : (الصبا) Easterly wind.

As-Sab'ah : (السبعة) The seven compilers of *Ahâdith* - Bukhârî, Muslim, Abû Dâwud, Nasâ'i, Tirmidhi, Ibn Mâjah, Ahmad.

Saba' or ***Sheba :*** (سبأ) The queen who visited Solomon to test his wisdom..Biblical name of Saba. (See *Sâbi'ûn* or Sabean)

As-Sab'ul-Mathânî : (السبع المثاني) The seven repeatedly recited Verses, i.e., *Sûrat Al-Fâtihah.*

Sabâhâh : (صباحاه) An exclamation indicating an appeal for help.

As-Sabat : (السبت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see *Sûrah* 7, *Al-A'râf.*

Sâbi' : (الصابىء) (pl. Sâbians) Those who change their religion.

Sâbiqûn : (السابقون) See *Muqarrabûn.*

As-Sâbiqûnal-Awwalûn : The first forerunners in the faith.

Sâbirûn : (الصابرون) People who are patient and steadfast.

Sâbi'ûn or ***Sabean :*** (الصابئون) Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems.The Sabaeans played an important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San'â'. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say *Lâ Ilâha ill allâh* (none has the right to be worshipped but Allâh) and used to read *Zabûr* (The Psalms of the *Sâbi'ûns*) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

Sabr: (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violance, and thankfulness to God in happiness, success and chievement.

Sa'dân : (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada peocumbens.

Sadâq : (الصداق) This word has the same meaning as *Mahr.*

Sadaqah : (الصدقة) Literally, 'righteousness.' This terms refers to the voluntary giving of alms (charity). *Sadaqah* is distinct from *Zakâh,* which is a mandatory contribution paid yearly and calculated based on one's wealth or assets. *Sadaqah* can consist of any item of value, and can be provided to any needy person. The Qur'ân states that Allâh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

Sadaqatul-Fitr : (صدقة الفطر) Refers to the charity that is given on or prior to the day of *'Eidul-Fitr.*

Sadûq : (الصدوق) Truthful.

As-Safâ wal-Marwah : (الصفا والمروة) Two mountains at Makkah neighboring *Al-Masjidul-Harâm* (the Great Sacred Mosque) to the east. One who performs *'Umrah* and *Hajj* should walk seven times between these two mountains and that is called *Sa'y.* These are referred to in the Qur'ân as one of the symbols of Allâh. See *Al-Baqarah* (2).

Safar : (الصفر) It is a disease that afflicts the abdomen, and it is not a contagious one.

Saghîrah : (الصغيرة) A child or minor girl underage.

Sahâbah : (الصحابة) (sing. *Sahâbî*) A term meaning 'companions,' commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The *Sahâbah's* piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his *Aḥâdith* in the years following his death.

Sahbâ': (صهباء) A place near Khaybar.

Sâhibul-Mâl : (صاحب المال) (pl. *Ashâbul-Mâl*) (also, *Rabbul-Mâl*) The financier in the *Mudârabah* form of partnership agreement. provides the finance while the *Mudârib* provides the entrepreneurship and management. There can be many *Ashâbul-Mâl* and *Mudâribs* in a given *Mudâdrabah* agreement.

Sahîfah : (الصحيفة) A page or manuscript. Collection of *Aḥâdith* by a Companion.

Sahîhayn : (الصحيحين) The Twins. The two most authentic books of *Aḥâdith–Sahîh Al-Bukhârî* and *Sahîh Muslim.*

***Sahîh Al-Bukhârî*:** A book of *Aḥâdith* compiled by Imâm Bukhârî.

***Sahîh Muslim*:** A book of *Aḥâdith* compiled by Imâm Muslim.

***Sahûr*:** (السحور) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadân. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his *Sunnah.*

***Sahw*:** (السهو) Forgetting (here it means forgetting how many *Rak'ât* a person has prayed in which case he should perform two prostrations of *Sahw*).

***Sâ'imah*:** (السائمة) A flock of about one hundred grazing animals.

***Sâ'ibah*:** (السائبة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur'ân 5:103)

***Sayhah*:** (الصيحة) Torment-awful cry.

***Sayhân wa Jayhân*:** (سيحان وجيحان) Sayhân (Oxus or Amu Darya) and Jayhân (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from *Sayhûn* and *Jayhûn* that are in the territory of Khurasan. (*Mu'jam Al-Buldân* of Baladharî, 2/227, 3/333). Some maintain that *Sayhûn* is in India and *Jayhûn* in *Khurasân*. Furât (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form *Shati'ul-Arab*, and Nil (Nile) is the well-known river in Egypt.

***Sayyi'ah*:** (السيئة) (pl. *Saiyy'ât*) Sins or demerits or bad deeds (opposite of *Hasanah*), often means what one earns by doing something wrong (committing a sin). According to a *Ḥadîth*, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

***Sajdah*:** (السجدة) (pl. *Sujûd*) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called *Sajdatayn*.

***As-Sajdah*:** (السجدة) *Sûrah* 32 of the Qur'ân.

***Sajdatus-Sahw*:** (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

***Sakînah*:** (السكينة) Tranquility, calmness, peace and reassurance etc.

***Salab*:** (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf: (السلف) A sale in which the price is paid at once for goods to be delivered later.

Salaf: (السلف) Predecessers, ancesters, forefathers, ascendants.

Salam: (السلم) Synonym of *Salaf.*

Salâm: (السلام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of *'As-Salâmu 'Alaykum wa Rahmatullâh'* which denotes the end of the prayer.

Salât: (الصلاة) Prayers. *Salât* is a spiritual relationship and communication between the creature and his Creator. *Salât* refers to the prescribed form of worship in Islam, and is one of the 'five pillars' of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one's daily life. These prayers and their time zones are: 1. *Fajr* (dawn or morning prayer), after dawn but before sunrise; 2. *Zuhr* (noon prayer), early afternoon till late afternoon; 3. *'Asr* (afternoon prayer) late afternoon prayer till sunset; 4. *Maghrib* (sunset prayer); just after sunset; 5. *'Ishâ'* (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allâh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform *Salât*, a Muslim has to have ablution (*Wudû'*). He/she should make sure that cleanliness of body, clothing, and place are attained before performing *Salât*.

Salât: (الصلاة) (pl. *Salawât*) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (*Du'â*). So *Salât* (the act of sending the blessings) is not to be confused with *Salât* (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: "O Allâh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrâhîm, You are indeed Praiseworthy, Most Glorious. O Allâh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrâhîm, You are indeed Praiseworthy, Most Glorious." Muslims are informed that if they proclaim such a statement once, Allâh will reward them ten times.

Salâtul-Awwâbîn : (صلاة الأوابين) It is another name for *Salâtud-Duhâ*, that is prayer after sunrise.

Salâtud-Duhâ : (صلاة الضحى) That is optional prayer after sunrise.

Salâtul-Hâjah: (صلاة الحاجة) Prayer at times of need.

Salâtul-Istikhârah: (صلاة الاستخارة) Prayer for (seeking) guidance. See *Istikhârah*.

Salâtul-Istisqâ': (صلاة الاستسقاء) Prayer for rain.

Salâtul-Janâzah : (صلاة الجنازة) Funeral prayer *in absentia*. The prayer is done in standing position only and consist of four *Takbîrs*: 1. After the first *Takbîr*, recite *Al-Fâtihah*. 2. After the second *Takbîr*, recite *Tashahhud* and *As-Salâtul-Ibrâhîmiyyah*. 3. After the third *Takbîr*, pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth *Takbîr*, finish the prayer by uttering *As-Salâmu 'Alaykum* while turning to the right.

Salâtul-Jam': (صلاة الجمع) Combined prayer.

Salâtul-Jamâ'ah : (صلاة الجماعة) Congregational prayer.

As-Salâtul-Jâmi'ah: (الصلاة الجامعة) Prayer is about to begin.

Salâtul-Jumu'ah : (صلاة الجمعة) Friday prayer. See *Jumu'ah*.

Salâtul-Khawf: (صلاة الخوف) Prayer in the state of insecurity. For its procedure see *Sûrat An-Nisâ'* 4:102.

Salâtul-Kusûf wal-Khusûf: (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

As-Salâtul-Maktûbah : (الصلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salâtul-Qasr : (صلاة القصر) Shortened prayer.

Salâtut-Tatawwu': (صلاة التطوع) A voluntary prayer.

Salâtut-Tasbîh : (صلاة التسبيح) The prayer of glorification.

Sâlih : (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. *'Amal Sâlih*, honorable or righteous action, is often combined in the Qur'ân with *Imân* and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Salwâ : (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad : (الصمد) One of the ninety-nine Attributes of Allâh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent

on anything or anyone for any need. The Most Perfect in His Attributes.

***Sami'allâhu Liman Hamidah*:** (سمع الله لمن حمده) Allâh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

***Samur*:** (السمر) A kind of tree.

***Sanâh*:** (سناه) Means 'good' in the Ethiopian language.

***Sannût*:** (السنُّوت) Fennel or aniseed.

***Saqîfah*:** (السقيفة) A shelter with a roof. The Companions of the Prophet ﷺ met in a *Saqîfah* in Al-Madînah to pledge their loyalty to Abu Bakr after the death of the Prophet ﷺ.

***Sarf*:** (الصرف) Exchange. (Neither *Sarf* nor *'Adl* means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

***Sarif*:** (سَرِف) A place six miles away from Makkah.

***Sariyyah*:** (السرية) A small army sent by Prophet Muhammad ﷺ for *Jihâd*, in which he did not personally take part.

***Satr*:** (ستر) Means 'cover, shield'. And it refers to that area of the body that has to be covered. It is also referred to as the *'Awrah*.

***Sawm*:** (الصوم) (pl. *Siyâm*) Fasting. The daily fasts Muslims undertake during the month of Ramadân, and is one of the 'five pillars' of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadân. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly people and the ones who have permanent diseases like ulcers.

***Sawâd A'zam*:** (السواد الأعظم) The great majority.

***Sawîq*:** (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

***Sa'y*:** (السعي) The going for seven times between the mountains of Safâ and Marwah in Makkah during the performance of *Hajj* and *'Umrah*. It is done to symbolize Hajar's search for water for her son Ismâ'il.

***Sâ'î*:** (الساعي) The person responsible for collecting the *Zakât* is sometimes called *Sâ'î*.

***Sayyid*:** (السيد) A descendant of the Noble Prophet ﷺ. See *Qurayshî*.

***Sayyid*:** (السيد) Leader or chief.

***Sayyidî*:** (سيدي) My master.

***Sayyidul-Istighfâr*:** (سيد الاستغفار) The Master Supplication for forgiveness.

***Sha'â'irullâh*:** (شعائر الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allâh.

***Sha'bân*:** (شعبان) The eighth month of the Islamic calendar.

***Shâfi'î*:** (شافعي) Islamic school of law founded by Imâm Shâfi'i. Followers of this school are known as the Shâfi'î.

***Shahâdah*:** (الشهادة) An Arabic word meaning 'witnessing'. The declaration of faith: *Lâ ilaha illallâh Muhammadur-Rasûlullâh* (I testify that none has the right to be worshipped but Allâh and I testify that Muhammad is the Messenger of Allâh). A person must recite the *Shahâdah* to convert to Islam. The *Shahâdah* constitutes the first of the 'five pillars' of Islam.

***Shahîd*:** (الشهيد) (pl. *Shuhadâ'*) A martyr. Someone who dies in the way of Allâh.

***Shâhid*:** (الشاهد) A witness.

***Shaykh*:** (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various *Tarîqahs* (spiritual orders or groups).

***Shaytân*:** (الشيطان) (pl. *Shayâtîn*) Satan, the enemy of mankind and the source of evil in the world. See *Iblîs*.

***Ash-Shajarah*:** (الشجرة) A well-known place on the way from Al-Madînah to Makkah.

***Shâm*:** (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah **:** (الشملة) Turban, head wrap, cloak, mantle.

Shaqq **:** (الشق) Ditch type of grave.

Sharî'ah **:** (الشريعة) These are the rules and regulations of Islam, the Divine law. *Sharî'ah* is the totality of of Allâh's Commandments relating to man's activities. It signifies the entire Islamic way of life, especially the Law of Islam. The *Sharî'ah* is based upon the Qur'ân and the *Sunnah* of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah **:** (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, *Sharikah Musâhamah* (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqâ'**:** (الشرقاء) An animal with split ears.

Shawwâl **:** (شوال) The tenth month of the Islamic calendar.

Shî'ah **:** (الشيعة) Literally, 'party' or 'partisans.' This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been 'Ali bin Abu Tâlib, rather than the first caliph Abu Bakr Siddiq. Moreover, *Shî'ahs* believe that 'Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imâm (leader). The largest group in Shi'ism believes that 'Ali was the first of twelve Imâms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of *Sharî'ah* (Islamic law), used by Shî'i religious scholars to derive legislation and issue religious opinions. So, a *Shî'ah* is a follower of the twelve Imâms. Shî'ah Muslims may be found in Iran, Iraq, Afghânistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

Shi'b **:** (الشعب) A narrow pass.

Shighâr **:** (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.

Shiqâq**:** (الشقاق) Difference between husband and wife.

Shirâk **:** (الشراك) A leather strap.

Shirk **:** (الشرك) Polytheism and it is to worship others along with Allâh. This term commonly used to mean association of something other than God with God. For Muslims, Allâh is Absolute, Complete, and Self-

Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allâh does not forgive, according to the Qur'ân. Thus, paganism, or even atheism, is viewed as expression of *Shirk*.

Shirkah: (الشركة) Partnership between two or more persons, whereby unlike *Mudârabah*, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

Shirkah 'Âmmah: (الشركة العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

Shirkatul-Amwâl: (شركة الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type *'Inân* or *Mufâwadah*.

Shirkatul-'Aqd: (شركة العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

Shirkatul-'Inân: (شركة العنان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

Shirkatul-Jabr: (شركة الجبر) Mandatory co-ownership created by an act of law, like inheritance.

Shirkah Khâssah: (الشركة الخاصة) Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

Shirkat Mafâlis: (شركة المفالس) A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see *Shirkatul-Wujûh*.

Shirkah Mufâwadah: (الشركة المفاوضة) An unlimited partnership.

Shirkatul-Wujûh: (شركة الوجوه) Partnership based on credit-worthiness of the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type *'Inân* or *Mufâwadah*.

Shirkatuz-Zimâm: (شركة الزمام) It is a term used by the Mâlikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafî *Shirkatul-Wujûh* insofar as it requires the physical presence of all the partners at the time of purchase.

Shuf'ah : (الشفعة) Pre-emption.

Shukûk : (الشكوك) (sing. *Shakk*) Check, certificate of debt, certificates of investment.

Shûrâ : (الشورى) Consultation.

Shurât : (الشراة) (Purchasers) One of the Khawârij sect. So called because they thought that they had sold their lives for the pleasure of Allâh.

Shurût : (الشروط) Terms and conditions in Islamic law.

Sibtiyyah : (السبتية) (pair *Sibtiyyatayn*) A hairless sandal dyed with the leaves or pods of *Qaraz* which is a species of Mimosa tree, making a brown color.

Siddîq wa Siddîqûn : (الصديق والصديقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur'ân 4:69)

Siddîq : (الصديق) Abû Bakr, one of the closest Companions of Prophet Muhammad ﷺ, was given the appelation as-Sadîq, 'the Truthful.' Upon the death of the Prophet in 632 CE, Abû Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr : (السدر) Lote tree (or *Nabk* tree).

Sidratul-Muntahâ : (سدرة المنتهى) 'The lote-tree of the furthest limit.' A *Nabk* tree over the seventh heaven near Paradise, the place where form ..ds and beyond which no created being may pass. See *An-Najm* (5 .14-18).

Siffîn : (صفين) A battle that took place between 'Ali's followers and Mu'awiyah's followers at the river of the Euphrates in Iraq.

Sihâh Sittah : (الصحاح الستة) The term *As-Sihâh us-Sittah* (The Sound Six authentic collections of *Aḥâdi͟th*), is used for the compilations done by Imâms and Scholars named, Bukhârî, Muslim, Tirmidhi, Nasa'i, Abu Dâwud and Ibn Mâjah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mâjah) to have defective narrations. The majority of the Shi'ah reports are of even later date than the early compilations. For the most part, they are from the *Buyid* period of around 454 Hijri.

Sihâq : (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijjîn : (السجين) It is a 'prison' where the records of the evil doers are kept. See *Al-Mutaffifîn* (83:7-9).

Sinnul-Bulûgh : (سن البلوغ) This is the age of maturity and puberty. It is the

age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

Sinnut-Tamîz: (سن التميز) This is the age of distinguishing. This age is used in *Fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanîfah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

Siyarâ': (السيراء) A sheet of pure or mixed silk having yellow stripes.

Sîrah: (السيرة) The writings of the Companions of the Prophet ﷺ about him, his personality, his life story, and his ways of handling different situations is called *Sîrah*. The famous collections of the *Sîrah* are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days *Ar-Rahîq Al-Makhtûm* in many languages is very famous. The *Sîrah* is a source of reference that Muslims rely on in their daily life situations and problems.

Sirât: (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sirâtul-Mustaqîm: (الصراط المستقيم) 'The straight path,' the path that the Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur'ân. The path that leads to Paradise.

Sirri Salât: (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of *Zuhr* and *'Asr*.

Sirwâl: (السروال) (pl. *Sarâwîl*) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

Siwâk: (السواك) A piece of a root of a tree called *Arâk*, used as a tooth stick. Also called a *Miswâk*.

Subh Sâdiq: (الصبح الصادق) Literally means 'true dawn.' It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the *Fajr* prayer commences.

Subhânallâh: (سبحان الله) To esteem Allâh by saying 'Glorified is Allâh'

and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

***Subhânahu wa Ta'âlâ* :** (سبحانه وتعالى) 'He is Glorified and Exalted.' This is an expression that Muslims use whenever the Name of Allâh is pronounced or written. The meaning of this expression is:Allâh is pure of having partners and He is exalted from having a son. Muslims believe that Allâh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allâh is written or pronounced. Some of which are:*'Azza wa Jalla*: 'He is the Mighty and the Majestic'; *Jalla Jalâluhu*: 'He is the Exalted Majestic.'

***Suffah* :** (الصفة) A shaded verandah with raised platform attached to the Prophet's Mosque in Al-Madînah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad's time. It was also used by the Prophet ﷺ as a welcoming point for newcomers or poor people. It was part of his mosque.

***Sûfi* :** (صوفي) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as *Tarîqahs*.

***Sufism* :** (الصوفية) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen as an 'inward' path of communion with God, complementing the *Sharî'ah*, or 'outward' religious law.

***Sufrah* :** (السفرة) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

***Suhuf* :** (الصحف) pages or manuscripts.

***Suhûliyyah* :** (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

***Suhûr* :** (السحور) Predawn meal. A meal taken before *Fajr* in the month of Ramadân to begin fasting.

Sujûd : (السجود) See *Sajdah.*

Sunan : (السنن) Collection of *Aḥâdith* only containing legal traditions (*Aḥâdith*ul-Ahkâm).

Sundus : (السندس) A kind of silk cloth.

Sunnah : (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The *Aḥâdith* are reports on the *Sunnah.* The two major legal sources of jurisprudence in Islam are the Qur'ân and the *Sunnah.* The *Sunnah* may confirm what is mentioned in Qur'ân, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur'ân.

As-Sunnat ut-Taqrîriyyah : (السنة التقريرية) The Prophet's remaining silent on any Companion's explanation of his action amounts to his approval, as we know, the Prophet's abstaining from disapproving anything said or done before him means his approval.

Sunnah or ***Mustahabb***: (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhân). See *Mustahabb.*

Sunnah : (السنة) That action which the Prophet ﷺ did or sanctioned. *Sunnat* prayers are of two types: *Sunnat Mu'akkadah* and *Sunnat Ghayr Mu'akkadah.*

Sunnah Mu'akkadah : (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of *Sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnah Ghayr Mu'akkadah: (السنة غير المؤكدة) Unascertained prayers. These prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of *Sunnat* entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

Sunnî : (السني) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the 'Rightly-Guided Caliphs,' and who attribute no special religious or political function to the descendants of the Prophet's son-in-law 'Ali bin Abu Tâlib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

Sûrah : (السورة) A distinct chapter of the Qur'ân, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse

within a *Sûrah* is called an *Âyah*. The Qur'ân is comprised of 114 *Sûrahs* of varying lengths. Each *Sûrah* in the Qur'ân is named from some subject or word that is particularly striking in that chapter..

***Sutrah*:** (السترة) Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier or screen between him and the others.

***Tâbah*:** (الطابة) Madinatun-Nabî (City of the Prophet), Madînah Munawarrah (the Illuminated or the Enlightened City), Tâbah, Taybah, Yathrib are the other names for Al-Madînah. See *Al-Madînah*.

***Tabî'*:**(تبيع) A male two-year-old cattle, cow or ox (entered its second year).

***Tabî'ah*:** (تبيعة) A female two-year-old cattle, cow or ox (entered its second year).

***Tâbi'ûn*:** (التابعون) (sing. *Tâbi'î*) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

***Tabûk*:** (تبوك) A well-known town about 700 kilometers north of Al-Madînah.

***Tadbîr*:** (التدبير) About freeing a slave.

***Tadlîs*:** (التدليس) (Truncation) For some reasons, like explicit affirmation of a *Mudallis* (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, *Hadîth* no. 35, *Ibn Mâjah*, collected by Ahmad from *Hadîth* of Muhammad bin Ishâq about whom it was affirmed that he had heard directly from him. See also *Introduction*.

***Tafsîr*:** (التفسير) Any kind of explanation, but especially a commentary on the Qur'ân. Translations of the Qur'ân from Arabic into other languages such as Spanish, Urdu, or English are considered interpretations of the Qur'ân, since only the original Arabic text actually constitutes the content of the Qur'ân.

***Tâghût*:** (الطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur'ânic terminology it refers to the creature who exceeds the limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is *Fisq* (i.e., disobeying Allâh without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to to obey Allâh). The last stage is that man not only rebels against Allâh but also imposes his rebellious will on others. All

those who reach this stage are said to be *Tâghuts*. So, the word *Tâghût* covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allâh, who were falsely worshipped and taken as *Tâghûts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

***Tahajjud*:** (التهجد) The *Tahajjud* prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the *Tahajjud* prayer. It may be performed anytime between *'Isha'* and *Fajr*.

***Tahârah*:** (الطهارة) It is the state of being clean and not impure.

***Tahiyyah*:** (التحية) (Blessed compliments) All compliments, prayers and good words are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh.

***Tahiyyatul-Masjid*:** (تحية المسجد) Two *Rak'at Sunnat* offered as greetings of the mosque on entering the mosque for prayer.

***Tahiyyatul-Wudû'*:** (تحية الوضوء) Two *Rak'at Sunnat* offered as greetings of the *Wudû'*.

***Tahlîl*:** (التهليل) Assertion of the Oneness by saying *Lâ ilâha illallâh* (None has the right to be worshipped but Allâh).

***Tahlîl*:** (التحليل) Saying *As-Salâmu 'Alaykum* at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

***Tahmîd*:** (التحميد) Praising Allâh by saying *Al-Hamdulillâh* (the praise is for Allâh).

***Tahnîk*:** (التحنيك) It is the Islamic customary process of chewing a piece of date etc., and putting a part of its juice in the child's mouth as his first food, and then pronouncing *Adhân* in child's ears. (See *Sahîh Al-Bukhârî*, the Book of *'Aqîqah*, Vol. 7, Page No. 272)

***Tâ'if*:** (الطائف) A well-known town near Makkah.

***Taylasân*:** (طيلسان) (Green sheet) is the dress of the Shaykhs of the non-Arab nations.

***Tajwîd*:** (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur'ân in accordance with the established rules of *Nutq*, pronunciation and intonations,

such as *Tafkhîm*, velarization, *Ghunnah*, chanting, and *Iqlâb*, transposition.

***Takâful*:** (التكافل) Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

***Takbîr*:** (التكبير) (Magnification) Saying *Allâhu Akbar* (Allâh is the Most Great). See *Allâhu Akbar*.

***Takbîrah*:** (التكبيرة) A single utterance of *Allâhu Akbar*.

***Takbîratul-Ihrâm*:** (تكبيرة الإحرام) Saying *Allâhu-'Akbar* (Allâh is the Most Great) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called *Takbîr Tahrimah* (formula of prohibition).

***Talâq*:** (الطلاق) The repudiation of marriage. Divorce.

***Talâq Raj'î*:** (الطلاق الرجعي) Revocable divorce.

***Talâq Bâ'in*:** (الطلاق البائن) Irrevocable divorce or final divorce.

***Talbînah*:** (التلبينة) A kind of porridge prepared from white flour, milk and honey.

***Talbiyyah*:** (التلبية) Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during *Hajj* or *'Umrah* attributed to Prophet Abraham ﷺ and uttered by Muslims in emulation of him during the *Hajj*. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the *Ihrâm*, the pilgrim's plain white attire. It is saying of: *Labbayka, Allâhumma labbayk. Labbayka lâ sharîka laka labbayk. Innal-hamda wan-ni'mata, Laka wal-mulk. Lâ sharîka laka.* (Here I am at Your service, O Allâh, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

***Tamâ'im*:** (التمائم) Amulets.

***Tâ'mîn*:** (التأمين) Insurance, assurance, Security.

***Tamr*:** (التمر) Dates.

***Tan'îm*:** (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform *'Umrah*.

***Tanzîh*:** (التنزيه) To declare Allâh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

***Taqdîr*:** (التقدير) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allâh.

Taqlîd: (التقليد) Putting colored garlands around the necks of *Budn* (animals for sacrifice).

Taqlîs: (التقليس) Play or merriment. Swordplay and playing *Daff* (tumbourin). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet ﷺ. *Muqallis* are those who make a show.

Taqwâ: (التقوى) Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one's *Taqwâ* is a measure of one's faith and commitment to God. It means fearing Allâh as He should be feared, and loving Allâh as He should be loved. A person with *Taqwâ* desires to be in the good pleasures of Allâh and to stay away from those things that would displease Allâh. He remains careful not to go beyond the bounds and limits set by Allâh.See Qur'ân, *Âl 'Imrân* (3:102-103), *Al-Hashr* (59:18-19).

At-Taqwîmul-Hijrî: (التقويم الهجري) The *Hijrah* (migration) of Prophet Muhammad ﷺ from Makkah to Al-Madînah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon's crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of Ramadân, celebrating the two major feasts (*'Eidul-Fitr* and *'Eidul-Adhâ*), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharram, Safar, Rabi'ul-Awwal, Rabi'uth-Thâni, Jumâda Al-Ūla, Jumâda Al-Âkhirah, Rajab, Sha'bân, Ramadân, Shawwâl, Dhul-Qa'dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after *Hijrah*) dates for historical events.

Tarâwîh: (التراويح) Optional prayers offered after the *'Ishâ'* prayers on the nights of Ramadân. These may be performed individually or in congregation.

Taribat Yamînuka: (تربت يمينك) (May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tarjî':(الترجيع) Repetition of recitation (especially in *Adhân*)

Tartîl: (الترتيل) Measured recitation of the Qur'ân taking extreme care with regard to the rules of slow reading, pausing and stopping at every

indicated point. The Prophet ﷺ has recommended it saying: "Whoever does not chant the Qur'ân is not among us." (*Abû Dâwûd*).

***Tasbîh*:** (التسبيح) Glorification, saying *Subhânallâh*, Praise, saying *Al-Hamdu Lillâh*, and magnification, saying *Allâhu Akbar*. A rosary that is used to glorify Allâh è is also called a *Tasbîh*.

***Tashahhud*:** (التشهد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Tahiyyah*, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: "I bear witness that none has the right to be worshipped but Allâh, and I bear witness that Muhammad is his slave and Messenger."

***Tashbîh*:** (التشبيه) Ascription of human characteristics to Allâh.

***Tashmît*:** (التشميت) To say *Yarhamukallâh* (may Allâh have mercy on you) when someone sneezes and says *Al-Hamdu Lillâh* (all praise is due to Allâh).

***Taslîm*:** (التسليم) Salutations or greetings, saying of *Salâm-As-Salâmu 'Alaykum*. On finishing the prayer, one turns one's face to the right and then to the left saying, *As-Salâmu 'Alaykum wa Rahmatullâh* (Peace and mercy of Allâh be upon you), and this action is called *Taslîm*.

***Tasmiyyah*:** (التسمية) Giving a name, Nomination. A title given to the Basmalah.

***Ta'til*:** (التعطيل) Denying all attributes of Allâh.

***Tathwîb*:** (التثويب) Saying of *As-Salâtu khaîrum-minan-Nawm* (The prayer is better than sleep) in the *Adhân*.

***Tawhîd*:** (التوحيد) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allâh; *Tawhîdur-Rubûbiyyah*: (توحيد الربوبية) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allâh. (B) Oneness of the worship of Allâh; *Tawhîdul-Ulûhiyyah*: (توحيد الألوهية) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allâh. (C) Oneness of the Names and the Qualities of Allâh; *Tawhîdul-Asmâ' was-Sifât*: (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allâh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*; (iii) we must confirm Allâh's all qualifications which Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring

them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allâh is present over His Throne as mentioned in the Qur'ân. (V. 20:5): "The Most Beneficent (i.e., Allâh) *Istawâ* (rose over) the (Mighty) Throne" over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of 'Arafât (*Hajj*, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhâtihi*), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (The Qur'ân, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allâh without resemblance to others; and likewise He also said: "To one whom I have created with Both My Hands," (V. 38:75); and He also said: "The Hand of Allâh is over their hands.": (V. 48:10). This confirms two Hands for Allâh, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men. These three aspects of *Tawhîd* are included in the meanings of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh). It is also essential to follow Allâh's Messenger Muhammad ﷺ: *Wujûbul-Ittibâ'* and it is a part of *Tawhîdul-Ulûhîyyah*. This is included in the meaning: "I testify that Muhammad ﷺ is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger ﷺ". [See the Qur'ân (V. 59:7) and (V. 3:31)].

Tawarruk **:** (التورك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah **:** (التوبة) Repentence, turning to Allâh to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawâf **:** (الطواف) The circling or circumambulation of the Holy Ka'bah. It is a part of the worship of *Hajj* and *'Umrah*. It is done in sets of seven circuits, after each of which it is necessary to pray two *Rak'at*, preferably at or near Maqâm Ibrâhîm. It refers to the act of walking around the Ka'bah. It is not permissible to make *Tawâf* of any other place irrespective of how sacred it may be.

Tawâful-Ifâdah **:** (طواف الإفاضة) The circumambulation of the *Ka'bah* by the pilgrims after they come from Mina to Makkah on the tenth day of

Dhul-Hijjah. This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*. It is also called *Tawâfuz-Ziyârah*.

***Tawâful-Qudûm*:** (طواف القدوم) The 'Arrival *Tawâf*, the *Tawâf* of the Ka'bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the *Hajj* and *'Umrah*.

***Tawâful-Wadâ'*:**(طواف الوداع) The 'Farewell *Tawâf*The *Tawâf* made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

***Tawâfuz-Ziyârah*:** (طواف الزيارة) See *Tawâful-Ifâdah*.

***Tawrâh*:** (التوراة) (Torah) Arabic name for the holy book revealed to Prophet Moses ﷺ thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur'ân, just as Moses was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

***Tâ'wîl*:** (التأويل) A vision of reality in which everything seen takes on symbolic meanings.

***Ta'wîdh*:** (التعويذ) An amulet that is generally suspended around the neck.

***Tayâlisah*:** (الطيالسة) (sing. *Taylasân*) A famous decorated cloth usually kept on shoulders, and they say it is black.

***Tayammum*:** (التيمم) It literally means 'to intend to do a thing.' Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for *Wudû'* and *Ghusl*. As an Islamic legal term, it refers to wiping one's hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudû*)' and *Ghusl* (in case of *Janâbah* etc.) See *Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 334 and 340.

***Tayyibât*:** (الطيبات) Literary good things and good deeds, also the monetary acts of worship, like *Zakât*, alms, etc. (See *Salawât* also)

***Ta'zîr*:** (التعزير) Penalization, to inflict a penalty. Discretionary punishment.

***Thaghâmah*:** (الثغامة) A type of grass having white color; or a white fruit from a type of plant.

Ath-Thalâthah: (الثلاثة) The three compilers of *Aḥâdith* - Abû Dâwud, Nasâ'i, Tirmidhi.

Thanî or Thaniyyah: (الثني أو الثنية) Those having two teeth. See *Musinnah*.

Thaniyyah: (الثنية) Mountain or valley pass or path.

Thaniyyatul-Wadâ': (ثنية الوداع) A place near Al-Madînah.

Thajj: (الثج) Performing the sacrifice on camels.

Tharîd: (الثريد) A kind of meal, prepared from meat and bread.

Thawb: (الثوب) Garment.

Thawr: (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madînah.

Thawâb: (الثواب) Reward of a good deed is a Divine blessing.

Thayyib Gowment: (الثيب) A non-virgin married or previously married woman.

Thiqah: (الثقة) Trustworthy.

Thunyâ: (الثنيا) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.

Tijârah: (التجارة) Trade. Act of buying and selling.

Tilâ': (الطلاء) A kind of alcohalic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

Tiwalah: (التولة) Charms.

Tiyarah: (الطيرة) Drawing an evil omen from birds etc..

Tubbân: (تبان) Shorts that cover the knees (used by wrestlers).

Tulaqâ': (الطلقاء) Those persons who had embraced Islam on the day of the conquest of Makkah.

Tûr: (الطور) A mountain.

Turbah: (التربة) Earth, especially from the shrines of the Imâms, on which Shi'ahs place their heads during *Sajdah*.

Turs: (الترس) A kind of shield.

Udhiyah: (الأضحية) Sacrifice (on *'Eidul-Adhâ*).

Uhud: (أحد) A well-known mountain in Al-Madînah. One of the great battles in the Islamic history took place at its foot. This battle is called *Ghazwah Uhud*.

'Ulamâ': (العلماء) See *'Âlim*.

Ûlul-'Amr: (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Uluwwah: (الألوة) They say it is a Persian word for *'Ud* (aloeswood).

Ummah: (الأمة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur'ân refers to Muslims as the best *Ummah* or *Millat* raised for the benefit of all mankind (3:110). At another place (2:143), it calls them 'the middle nation' (*Ummah Wasat*) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Ummî: (الأمي) It signifies the 'unlettered.' It is also used to refer to those who do not possess Divine revelation.

Ummul-Mu'minîn: (أم المؤمنين) It means 'Mother of the Believers.' This was the title of the Prophet's wives; *Sûrah* 33 *Âyah* 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children.

Ummul-Walad: (أم الولد) (pl. *Ummahâtul-Awlâd*) A slave woman who begets a child for her master.

'Umrâ: (العمرى) See *Nihal.*

'Umrah: (العمرة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the *Ihrâm*, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like *Hajj*, it consists of pilgrimage to the Ka'bah, with the essentialities of *Ihrâm*, *Tawâf* (circumambulation) around the Ka'bah (seven times), and *Sa'y* (walking and running) between Safa and Marwah (seven times). It is called minor *Hajj* since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the *Hajj* proper. (See *Sahîh Al-Bukhârî,* Vol. 3, Page 1)

Umratul-Qadâ': (عمرة القضاء) Making up for the missed *'Umrah*. The fulfilled *'Umrah*-the *'Umrah* that the Prophet ﷺ performed in the seventh year after *Hijrah,* which he intended to do in the sixth year but the Quraysh disbelievers had not allowed him to complete.

Ûqiyyah: (أوقية) (pl. *Awâq*) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One *Ūqiyyah* is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See *Awâq*)

'Urbân : (العربان) *Urbân* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

'Urfut : (العرفط) The tree which produces *Maghâfir.*

'Usfur : (العصفر) Safflower.

'Ushr : (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like *Zakâh*, mainly for the benefit of the poor and the needy. (See *Sahîh Al-Bukhârî*, Vol. 2, *Hadîth* No. 560)

Al-'Usrah : (العسرة) The battle of Tabûk, called so because of the poverty the Muslim were facing at that time.

Usûlud-Dîn : (أصول الدين) The principles of Islam.

'Uzzâ : (العزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafân tribe.in the religion of the pre-Islamic Arabs during the days of *Jâhiliyyah.*

Wa 'Alaykumus-Salâm : (وعليكم السلام) 'And on you be peace.' The reply to the Muslim greeting of '*As-Salâmu 'Alaykum*' (peace be on you).

Wadî'ah : (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

Wafât : (الوفاة) The death of a person.

Wahy : (الوحي) It refers to Revelation that consists of communicating God's Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur'ân of which even the words are from God.

Wahy Ghayr Matlû: (الوحي غير المتلو) Revelation unrecited.

Wahy Matlû: (الوحي المتلو) Revelation recited.

Wayhaka: (ويحك) May Allâh be merciful to you.

Waylaka : (ويلك) 'Woe upon you!'

Wâjib : (الواجب) (pl. *Wâjibât)* Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a *Wâjib* without any valid reason makes one a *Fâsiq* and entails punishment. Imâm Abû Hanîfah makes *Wâjib* a separate category between the *Fard* and the *Mubâh.*

Al-Wakâlatul Mutlaqah : (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakîl : (الوكيل) A person who is an authorized repesentative or proxy. Also can mean lawyer in Urdu.

Walâ': (الولاء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Walî : (الولي) (pl. *Awliyâ'*) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walîmah : (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom's family after a marriage is consummated. Providing a *Walîmah* was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf : (الوقف) Endowment.Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allâh, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with *Waqf* status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars : (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyyah : (الورسية) A cloth dyed with *Wars*.

Wasâyâ : (الوصايا) Wills or testaments.

Wâshimât : (الواشمات) The women who do the job of tattoo marking.

Al-Wâsil : (الواصل) One who keeps good relations with his kith and kin.

Wâsilah : (الواصلة) The women who affixes hair extensions.

Wasîlah : (الوسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

Wasmah : (الوسمة) A plant used for dyeing hair (*Katam*).

Wasq : (الوسق) (plural *Awsâq* or *Awsuq)* A volume measure equal to 60 *Sâ's* = 135 kg. approx. It may be less or more. [One *Wasq* of Hijâz is equal to 180 kilos (Ibn Bâz) and 629.856 kilograms (Shaykh Fâruq As-

ghar Sâram Pakistani) and according to modern measures, one Iraqi *Wasq* is equal to 189 kilograms.]

***Wisâl*:** (الوصال) Fasting for more than one day continuously.

***Witr*:** (الوتر) Odd number. *Witr Rak'ahs* are odd number of *Rak'ahs* such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

***Wudû'*:** (الوضوء) Literally means 'purity or cleanliness.' It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. *Wudû'* serves as an act of physical cleansing as a well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as *Tayyamum*, which involves symbolically touching clean earth, may be substituted.

***Yâ'jûj wa Mâ'jûj*:** (يأجوج ومأجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur'ân and *Ahâdith* when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur'ân, *Al-Anbiyâ'* (21:96), *Sahîh Muslim, Kitâbul-Fitan wa Ashrât us-Sâ'ah*]

***Yakhsifân*:** (يخسفان) Eclipse.

***Yalamlam*:** (يلملم) The *Mîqât* of the people of Yemen.

***Yamâmah*:** (اليمامة) A place in Saudi Arabia towards Najd.

***Yaqîn*:** (اليقين) Perfect absolute Faith.

***Ya'qûb*:** (يعقوب) A Prophet of Allâh, mentioned in the Qur'ân and the Old Testament.

***Yarmûk*:** (اليرموك) A place in Shâm.

***Yathrib*:** (يثرب) See *Al-Madînah*.

***Yawmud-Dâr*:** (يوم الدار) The Day of the House, this refers to the day when the rebels besieged 'Uthmân in his house and murdered him.

***Yawmud-Dîn*:** (يوم الدين) Literally 'Day of Faith,' one of several Arabic terms for Judgment Day. See Day of Judgment.

***Yawmul-Qiyâmah*:** (يوم القيامة) (Day of Judgment) Belief in the Day of

Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

***Yawmun-Nafr*:** (يوم النفر) The day of *Nafr*. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafât, Al-Muzdalifah and Mina. See *Nafr*.

***Yawmun-Nahr*:** (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

***Yawmur-Ru'ûs*:** (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the *'Eid* day (*'Eidul-Adhâ*).

***Yawmut-Tarwiyah*:** (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

***Yûsuf*:** (يوسف) A Prophet of Allâh, mentioned in the Qur'ân and the Old Testament.

***Zabûr*:** (الزبور) Arabic name for the holy scripture revealed to Prophet David (Dâwud ﷺ) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur'ân, just as David was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

***Zahw*:** (الزهو) Unripe dates that have begun to ripen.

***Zakariyya'*:** (زكرياء) (Zacharia) A Prophet of God and father of John the Baptist.

***Zakât*:** (الزكاة) One of the five pillars of Islam is *Zakât*, which means purification and increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay the *Zakât*. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur'ân, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allâh, and for those who are to collect it. The *Zakât* is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual *Zakât* payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For example, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See *Sahîh Al-Bukhârî*, Vol. 2, Book of *Zakât* (24)]

Zakâtul-Fitr : (زكاة الفطر) An obligatory *Sadaqah* to be given by Muslims before the prayer of *'Eidul-Fitr* (See *Sahîh Al-Bukhârî,* Vol. 2, The Book of *Zakâtul-Fitr,* Page No. 339).

Zakâtul-Hubûb : (زكاة الحبوب) *Zakât* of grain/corn.

Zakâtul-Ma'din : (زكاة المعدن) *Zakât* of minerals.

Zakâtur-Rikâz : (زكاة الركاز) *Zakât* of treasure or precious stones.

Zâlim : (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam : (زمزم) The sacred well inside Al-Masjid Al-Harâm near Ka'bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanâdiqah : (الزنادقة) Atheists.

Zanjabîl : (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur'ân, *Al-Insân* (76:17).

Zaqqûm : (الزقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur'ân, *Al-Isrâ'* (17:60), for example.

Zarnab : (زرنب) A kind of good smelling grass.

Zihâr : (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, "You are like my mother." This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur'ân, *Al-Ahzâb* (33:4), *Al-Mujâdilah* (58:1-5).

Zina : (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindîq : (الزنديق) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur'ân and the *Sunnah* to such an extreme extent that they actually leave Islam altogether.

Ziyârah : (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

Zuhr : (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it's zenith. The second obligatory prayer of the day.

Zulm : (الظلم) *Zulm* literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.